

OVERVIEW of the Daf

1) Clarifying R' Meir's position (cont.)

The Gemara continues its inquiry why the term tereifa is not superfluous according to R' Yehudah.

Rava provides an explanation that the Gemara finds acceptable.

The Gemara turns back to R' Meir and questions how he expounds the word tereifa.

This leads to an exchange between R' Yehudah and R' Meir regarding their respective expositions.

2) Cheilev

A Baraisa is cited that expounds the verse that discusses cheilev.

R' Yaakov bar Abba challenges a point made in the Baraisa but the challenge is resolved by Rava.

3) Melikah of a tereifah bird

R' Yochanan and R' Elazar disagree whether according to R' Meir melikah purifies a tereifah bird from tum'ah even if it is blemished.

R' Bibi also quotes R' Elazar as holding that even a blemished tereifah bird is not tamei if melikah was done.

R' Yirmiyah inquires about the effect of decapitating a goat and whether it removes tum'ah of neveilah.

Abaye inferred from R' Yirmiyah's inquiry that a decapitated calf doe not convey tum'ah and R' Dimi confirmed this to be so.

This ruling is unsuccessfully challenged.

הדרן עלך חטאת העוף

4) MISHNAH: The Mishnah issues a ruling related to animals designated as korbanos that become intermingled with animals prohibited from benefit. ■

REVIEW and Remember

1. What is derived from the word טריפה?
2. Why is it necessary for the Torah to emphasize כדי אכילת פרס regarding neveila of a bird?
3. What is the point of dispute between R' Meir and R' Elazar?
4. What are חטאות המתות?

Distinctive INSIGHT

The guidelines of tum'ah for eating a neveilah bird

חד לשיעורה אכילה בכזית וחד לשיעור אכילה בכדי אכילת פרס

R' Meir and R' Yehudah disagreed regarding the halacha of a tereifa bird which was slaughtered (69b). R' Yehudah holds that even after a tereifa bird is slaughtered properly, someone who eats from it would become tamei as the food passes his throat and he swallows it (טומאת בית הבליעה). R' Meir contends that the proper slaughter of such a bird "purifies" it of its status of a tereifa, and there would be no tum'ah for one who swallows its flesh. The Gemara pointed out that the source for R' Yehudah's view is a verse (Vayikra 17:15), where the Torah warns that anyone who eats a bird which is a neveilah or a tereifa will become tamei. The verse clearly lists a tereifa among the birds which transmit tum'ah, and R' Yehudah learns that this even refers to a situation where the tereifa was slaughtered.

On our daf, the Gemara analyzes how R' Meir understands the various verses and the lessons learned from them. The Gemara concludes that R' Meir learns that the word "tereifa" teaches that a bird which is slaughtered in the courtyard of the Beis HaMikdash does not cause tum'ah when it is eaten. A second verse with the word "tereifa" (Vayikra 22:8) teaches that tum'ah is only acquired when one eats a neveilah of a kosher species of bird, but not when one eats a neveilah of a non-kosher species. The word "neveilah" in Vayikra 22:8 is also an extra word, because the law of tum'ah due to eating a neveilah of a kosher species is known from Vayikra 17:15. From Vayikra 22:8, and from the fact the Torah expresses this law in terms of "eating" rather than swallowing, R' Meir learns that tum'ah is a function of swallowing a k'zayis, and that it must be eaten within the time of כדי אכילת פרס, the amount of time it takes to eat half a loaf of bread.

The Achronim note that the time framework which R' Meir sets for tum'ah for eating from a neveilah bird is כדי אכילת פרס, the time needed to eat half a loaf of bread. Yet, in Kareisos (12b), we find a disagreement between R'

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 מרת מלכה בת ר' ירחמיאל הכהן, ע"ה

HALACHAH Highlight

A chicken used for kaparos that becomes intermingled with other chickens

כל הזבחים שנתערבו וכו' ימותו כולן

All korbanos that become intermingled ... they must all be left to die

It happened once that a person used a chicken for kaparos and then tied a string around its leg so that it should not be reused for kaparos. When he later went to the box that contained the chickens he saw that the string was on the floor and he now had no way to determine which chicken was used for kaparos and which ones were not yet used. Since the person did not know how to proceed he presented his quandary to the author of Teshuvos Pri Eliyahu for guidance. Pri Eliyahu¹ cited our Gemara's discussion about a bull that was sentenced to be stoned that becomes intermingled with other bulls. The halacha is that all the bulls are left to die. The Gemara questions why they should all die, if one separates a bull from the group it can be assumed that it came from the majority that are permitted. The reason this option is not available is that since the animal is being taken from its set place (קבוט) the possibility that it is the prohibited animal is considered just as likely as its being one of the permitted animals. It is then suggested that one confine the animals to a very small place so that they will scatter on their own. By doing so each animal leaves its set place and then each animal could be assumed to come from

(Insight...continued from page 1)

Meir and Chachamim regarding the time necessary for liability for eating non-kosher foods. There, it is the Chachamim who maintain that the time limit is כדי אכילת פרס, and R' Meir contends that the time limit is different—enough time “to eat parched grains.” The Gemara explains R' Meir's time reference, but either way, it is in dispute with Chachamim who say אכילת פרס.

Apparently, R' Meir does agree with אכילת פרס, but he maintains that if a person ate granules of prohibited food nonstop he may be liable even beyond the limit of אכילת פרס. ■

the majority (כל דפריש מרובא פריש). The response to this suggestion is that it is technically allowed but Chazal prohibited the practice out of concern that ten kohanim would take the ten animals and offer them all as korbanos.

Accordingly, in the case of the chickens it should be acceptable to confine the chickens to a small area so that they should scatter and then one then has the right to assume that each chicken that is caught is from the majority of chickens that are permitted. The injunction mentioned in the Gemara is limited to korbanos where there is a Biblical restriction against offering the disqualified animal. In contrast, the law of a chicken that was used for kaparos is much more lenient and there is no reason to think that there would be a restriction against creating a circumstance in which one would be able to make use of the chickens. ■

1. שו"ת פרי אליהו ח"ג סי' כ"א ■

STORIES Off the Daf

The Best Portion

כל חלב

Today's daf discusses the halachos of forbidden fats. Rambam teaches an important halachic principle from the fact that the cheilev of a sacrifice is reserved for Hashem. “Just like in a sacrifice the cheilev, which is the best part of the animal, is reserved for Hashem, the same is true regarding other mitzvos. If you wish to build a shul, make it nicer than your house. When you feed the hungry, do so with the best and

sweetest foods on your table. A person who provides clothing for those who need them should do so with his best garments. As the verse states, ‘And all cheilev is for Hashem!’”¹

Once, a certain person came to the Imrei Emes, zt”l, and explained that he wished to daven but did not have tefillin and desired to borrow a pair. To everyone's shock the rebbe took out a very valuable pair of tefillin which he had as an inheritance from his ancestors and loaned this pair to the man requesting tefillin.

The chassidim were astounded, “The rebbe himself rarely puts on these precious tefillin! How did he lend

them, then, to the poor man?” they whispered among themselves.

But when they asked the rebbe about this apparently strange behavior, his answer was sharp and to the point as usual. “What kind of a question is that? Am I not fulfilling the mitzvah of gemilas chassadim when I lend that unfortunate fellow a pair of tefillin? Rambam writes that we should use the best we own to do mitzvos. As the verse states, ‘And all cheilev is for Hashem!’”² ■

1. יד החזקה הל' איסורי מזבח פ"ז ה"א

2. מאורות הדף היומי ע' צ"ז