



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

sandal Fetus Form

The *Gemora* explains why the fact that a *sandal* – flattened form itself is considered a child is taught in the *Mishna* in two contexts, even though a sandal is always the result of two fetuses being born. It teaches it in the context of a *bechor* – first born which must be redeemed to teach that if the other fetus is born second, it is a first born for the purposes of inheritance, but need not be redeemed from the *Kohen*. It teaches it in the context of obligating the mother in the sacrifice for birth, to teach that she is obligated even if the other fetus was delivered via Caesarean section, as long as the sandal was naturally born. According to Rabbi Shimon, who says that a woman is obligated in a sacrifice even for a Caesarean section, the *Mishna* teaches that the sandal is a child, obligating her even if the first fetus was born while she was a non-Jew, and she converted before the sandal’s birth.

When the Sages told these explanations to Rav Pappa, they challenged them, as the *braisa* says that the fetus and the sandal exit the birth canal intertwined, making these cases impossible.

Rav Pappa said that we must therefore say that they are not directly aligned, but rather the fetus embraces the sandal at its middle. The case of the firstborn is one where they exited head first, making the sandal exit first, while the case of the sacrifice is one where they exited feet first, making the fetus exit first.

Rav Huna bar Tachlifa quoted Rava saying that we can even say that they are directly aligned, but the fact that only the

fetus is live changes the effective order of birth. The case of the firstborn is when they exited feet first, and since the fetus is alive it resists exiting, and therefore exits second. The case of the sacrifice is when the exited head first. Since the fetus is alive, it is considered born as soon as the head exits, while the dead sandal is only considered born when most of its form exits. (25b – 26a)

Placenta

The *Mishna* says that if a placenta without a visible fetus is in a house, it has impurity of a corpse, not because of the placenta itself, but since every placenta contains a fetus. Rabbi Shimon says that it is not impure, as the fetus disintegrates before it exits the mother.

The *Gemora* cites a *braisa* about the dimensions of a placenta. The *braisa* says that it begins (*on one end*) the size of a warp string, and ends the size of the *turmus* plant. It is hollow like a trumpet and at least a *tefach* – hand-width long. Rabbi Shimon ben Gamliel says that it is similar to a chicken’s gizzard, from which the intestines sprout. (26a)

Tefach Measures

The *Gemora* cites a *braisa* of the young Rabbi Oshaya which lists five items which have a minimum measurement of a *tefach*:

1. Placenta, as the *braisa* stated

2. A *shofar*, as Rabbi Shimon ben Gamliel says that it must be big enough to hold in one's hand, with some visible on either side, i.e., a *tefach*.
3. The spine of a *lulav*, which Rabbi Parnach says, in the name of Rabbi Yochanan, must protrude a *tefach* beyond the end of the *hadass* – myrtle.
4. The third wall of a *sukkah*, which must be at least a *tefach*
5. The hyssop used to sprinkle the water of the red heifer, which Rabbi Chiya's *braisa* says must be a *tefach*.

Rabbi Chanina bar Pappa quoted Shila from the town of Temarta saying that of these five, three are *braisos*, and two are from statements of an *Amora*. Although we listed four *braisos*, Abaye modifies the last item to be supported from a statement of Rabbi Chiya, not his *braisa*.

The *Gemora* explains why Rabbi Oshaya didn't list other cases of *tefach*:

1. An open space of a cubic *tefach* is the minimum to be considered a tent which transfers any impurity from a corpse throughout the space. The *Gemora* says that Rabbi Oshaya only listed cases of a *tefach* in one dimension.
2. The *Mishna* says that a protrusion from an oven up to a *tefach* is considered part of the oven for the purposes of impurity. The *Gemora* says that he only listed cases of a minimum measure of a *tefach*, but in this case, a smaller protrusion is certainly considered part of the oven.
3. Rabbi Meir says that a play oven of girls or a full oven which broke are considered utensils if it is at least four *tefachim*. The Sages agree with this measure for a full oven which broke, but a small oven it a utensil at any size, once it's completed. If a full oven broke, it is a utensil as long as most of it is intact. Rabbi Yannai explains that "any size" means a minimum of a *tefach*, as some girls' ovens are made as small as a *tefach*. The *Gemora* says that he didn't list cases which were a dispute. The *Gemora* says that once we say that he didn't list cases of dispute, we can also explain why he didn't list the case of an oven's protrusion, as Rabbi Yehudah says that a *tefach* is

only the maximum for a protrusion if it is against the wall, but not for one facing the inside of the house.

4. The border on the table in the *Mishkan* was a *tefach*. The *Gemora* says that he didn't list any *tefach* that is explicitly stated in the Torah.
5. The *kapores* - cover on the Ark - was one *tefach* high. The *Gemora* says that he didn't list items related to sacrifices.
6. The beam used to delineate the entry to an alleyway for carrying on *Shabbos* must be a *tefach* thick. The *Gemora* says that he didn't list cases that are purely Rabbinic. He only listed cases that are related to things the Torah wrote, but didn't explicitly specify a measure. (26a – 26b)

Associating Placenta with a Fetus

Rav Yitzchak bar Shmuel bar Marta was sitting in front of Rav Kahana, and quoted Rav Yehudah in the name of Rav saying that a placenta passed within three days of a birth is assumed to be from the same child. If it was more than three days, we assume it was from another fetus.

Rav Kahana challenged this, as Rav says that there is no significant delay between two babies which are born together, and Rav Yitzchak was silent.

Rav Kahana asked whether we can resolve this by saying that Rav's statement was about a stillborn birth, while Rav says there is no delay between two live births.

Rav Yitzchak responded that what Rav Kahana said is what Rav actually explicitly stated, as Rav said that if she miscarried, we only assume the placenta is from that same fetus within three days, but if she gave birth to a live baby, the placenta is assumed to be from that birth even if passed ten days later.

Shmuel, Rav's students, and Rav Yehudah were sitting and Rav Yosef the son of Rav Menashia from Deveel quickly passed by them. One of them remarked that the one who

passed them was one who one could easily stump with simple questions. As they were talking, Rav Yosef appeared, and Shmuel asked him what Rav said about a placenta. He answered that Rav said that a placenta can only be assumed as part of a birth of a fetus which could have been anatomically viable. When Shmuel asked the students of Rav if this is accurate, they said it was, and Shmuel looked angrily at Rav Yehudah, who had not mentioned this distinction.

Rabbi Yosi ben Shaul asked Rebbe about the status of a placenta born after a fetus that looks like a dove.

He answered that a placenta can only be assumed to be from an earlier fetus if that fetus was of a form that has a placenta. Since a bird isn't born with a placenta, we would consider this one to be a new birth.

He asked him what would be its status if it exited intertwined with the fetus, and Rebbe told him that this was impossible.

The *Gemora* challenges Rebbe from a *braisa* about a placenta born with a fetus. The *braisa* says that if the fetus that looks like an animal (*wild or domesticated*) or bird, if the placenta is intertwined, we are not concerned that there was another fetus in it. If it isn't intertwined, we must be concerned about the possibility that it contained another fetus, which disintegrated. The *Gemora* accepts this as a disproof of Rebbe. (26b – 27a)

INSIGHTS TO THE DAF

Size of Placenta

The *Gemora* discusses the dimensions of a placenta which causes impurity.

The Rambam (Isurai Bia 10:13) rules, based on the *Gemora*, that it must start the size of the warp, hollow like a trumpet, as thick as a chicken's gizzard, and at least a *tefach*.

The Maggid Mishneh cites the Rashba and Ramban who say that we consider any placenta to cause impurity, even smaller than a *tefach*, to simplify the *halachah*.

The Tur (YD 194) similarly does not mention any minimum size, and the Bais Yosef cites the Rosh (4) who says that we aren't expert enough to distinguish which ones cause impurity and which do not.

Shofar

Rabbi Oshaya lists *shofar* as one item which must be at least a *tefach*, citing Rabbi Shimon ben Gamliel who says that the *shofar* must be large enough to hold in one's hand, with something visible on either end.

The Ran explains that a *tefach* is defined as the width of four thumbs, which is equivalent to the width of six small fingers. Therefore, if one holds the *shofar* with his middle fingers, and some is visible on either end, this is equivalent to a full *tefach*.

The Tur (OH 586) cites the Ritz Gias who says that the *tefach* for a *shofar* is an expanded *tefach*, in order for the two sides to be visible.

The Kolbo (69) and Rabbeinu Gershom (Chulin 89) say that the amount that must be visible on either end is the same amount that is covered by the hand, leading to a total minimum size of three *tefachim*.