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### ***Fluid of the Intestines***

The *Gemora* cites a *braisa*: Rabban Shimon ben Gamliel says: If there was a puncture in the intestines but it was sealed up by some fluid, it is permitted.

What is this fluid? Rav Kahana said: It is the viscous fluid of the intestines which is removed only through pressure. (50a)

### ***Halachah like R’ Shimon***

Rabbi Zeira, the colleague of Rabbi Abba learned the following tradition from Rabbi Abba, and others say: Rabbi Abba, the colleague of Rabbi Zeira learned the following tradition from Rabbi Zeira: Rabbi Abba the son of Rabbi Chiya bar Abba said: So said Rabbi Chiya bar Abba in the name of Rabbi Yochanan: The *halachah* is in accordance with the view of Rabbi Shimon ben Gamliel with regards to *tereifah* and the *halachah* is in accordance with the view of Rabbi Shimon regarding mourning.

The *Gemora* explains: The *halachah* is in accordance with the view of Rabbi Shimon ben Gamliel with regards to *tereifah*, as we have mentioned above (*regarding the fluid which seals the puncture of the intestines*), but what is this issue pertaining to mourning concerning which the *halachah* follows the opinion of Rabbi Shimon?

The *Gemora* cites a *braisa* discussing the laws of a mourner (*who was unaware of one of his close relative’s death*) arriving at the place where the other mourners are sitting *shiva* (*the seven required days of mourning after a close relative passed away*) within the first three days of mourning: If he was within a days distance when he heard about the death, he may count the days of *shiva* together with them; if he came from a faraway place, he must count the days of *shiva* himself. If he arrives after three days, he must count the days of *shiva* himself. Rabbi Shimon says: If he was within a days distance when he heard about the death, he may count with them even if he arrives on the seventh day of *shiva*.

A certain Rabbi whose name is unknown said: I wish that I be granted to go up to *Eretz Yisroel*, and learn this law from the mouth of the master (*Rabbi Chiya bar Abba*). When he went there, he found Rabbi Abba the son of Rabbi Chiya bar Abba and asked him: Did the master say that the *halachah* was in accordance with the view of Rabbi Shimon ben Gamliel in the matter of *tereifah*? He replied: On the contrary! I said that the *halachah* was not in accordance with his view. And, he asked, what about the *halachah* being in accordance with the view of Rabbi Shimon in the matter pertaining to mourning? He replied: There is a dispute about this, for it has been stated: Rav Chisda said: The *halachah* is in accordance with Rabbi Shimon’s view, and Rabbi Yochanan also said that that was the *halachah*. Rav Nachman, however, said that the *halachah* is not in accordance with Rabbi Shimon’s view.

The *Gemora* concludes: The *halachah* is not in accordance with the view of Rabbi Shimon ben Gamliel in the matter of *tereifah*, but the *halachah* is in accordance with the view of Rabbi Shimon in the matter of mourning, for Shmuel has taught: In matters of mourning, the law is always in accordance with the lenient opinion. (50a)

### Comparing Punctures

Rav Shimi bar Chiya said: We may compare punctures in the intestines (*concerning which there is a doubt whether it existed before the shechitah, in which case the animal would be a tereifah, or it was made after the shechitah, in which case it is permitted, with a newly made puncture in that same organ; if the two punctures are similar in appearance, the animal is permitted, for we may assume that they both were made after the shechitah*).

The punctured intestines of an animal were brought before Rava. He compared them with newly made punctures, but they did not appear similar. His son, Rav Mesharshiya, came and rubbed the new ones, and they now appeared like the others. Rava said to him: From where did you know to do this? He replied: [*I thought as follows:*] Think of the number of hands that had rubbed the original punctures before they were brought to the master to be ruled upon. Rava exclaimed: My son is as wise in the laws concerning *tereifah* like Rabbi Yochanan!

Rabbi Yochanan and Rabbi Elozar both said: We may compare punctures in the lungs.

Rava said: This is allowed only in the same row of lobes, but we may not compare the puncture in one row with the puncture in the other row.

The *Gemora* rules that the puncture in one row may be compared with the puncture in the other row, from a small animal with another small one and from a large animal with another large one, but we may not compare the large with the small, nor the small with the large.

Abaye and Rava both said: We may compare defects (*punctures or breaks*) in the trachea.

Rav Pappa said: This is allowed only in the same band (*group of rings - each one consisting of three*), but we may not compare the defect in one band with the defect in another band.

The *Gemora* rules, however, that the defect in one band may be compared with the defect in another band; likewise the defect in one sub-band (*part of the ring which does not have cartilage*) may be compared with the defect in another sub-band, but we may not compare the defect in one band with the defect in a sub-band, nor the defect in the sub-band with the defect in a band. (50a)

### Inner Paunch and Outer Paunch

The *Mishna* had stated: If the inner paunch (*was punctured or if the majority of the outer one was torn, the animal is rendered tereifah*).

Rav Yehudah said in the name of Rav that Nassan bar Shila, chief slaughterer in Tzipori, testified before Rebbe in the name of Rabbi Nassan as follows: What is the inner paunch?

- It is the cecum. Rabbi Yehoshua ben Karchah also said that it is the cecum.
- Rabbi Yishmael said: It is the stomach of the paunch.

- Rav Assi said in the name of Rabbi Yochanan: It is a narrow part in the paunch, but I do not know which it is. Rav Nachman bar Yitzchak said: The paunch has fallen into the pit (*for we have no benefit from your lack of explanation*).
- Rav Acha bar Rav Ava said in the name of Rav Assi: It is that portion of the paunch where it begins to narrow (*to join with the esophagus*).
- Rabbi Yaakov bar Nachmeini said in the name of Shmuel: It is that part of the paunch which has no woolly lining.
- Rabbi Avina said in the name of Geniva in the name of Rav: The last handbreadth of the esophagus which adjoins the paunch is the inner paunch.
- In the West, it was said in the name of Rabbi Yosi bar Chanina: The entire paunch is the inner paunch. And what is the outer paunch? It is the flesh which covers the greater part of the paunch.
- Rabbah the son of Rav Huna said: It is the *mafratah*. What is the *mafratah*? Rav Avya said: It is that part of the paunch which is exposed when the butcher slits the abdomen.

Rav Ashi continued to challenge him: And what about the opinion of Rabbi Avina and of those in the West?

He answered: These obviously disagree with the practice of the Nehardeans. (50b)

### DAILY MASHAL

Our Gemora states: A certain Rabbi whose name is unknown said: I wish that I be granted to go up to *Eretz Yisroel*, and learn this law from the mouth of the master (*Rabbi Chiya bar Abba*).

The Vilna Gaon wanted to move to Eretz Yisroel because Eretz Yisroel was the home of the Jewish people. One day he finally decided to go. He packed his bags and got on the ship to begin the long trip to Eretz Yisroel. Suddenly, a gigantic storm came. The ship was tossed under the water and could not go on. The ship came back to the port and the Vilna Gaon got off and went back to Vilna. He understood that Hashem had sent the storm to tell him to stay in Vilna and help the people there.

In Nehardea, they acted according to the view of Rabbah the son of Rav Huna.

Rav Ashi asked Ameimar: But what about all the other opinions?

He answered: They are all included in the view of Rabbah the son of Rav Huna.

He persisted: But what about the opinion of Rav Assi in the name of Rabbi Yochanan?

He answered: It has already been explained by Rav Acha the son of Rav Avya.