

דף יומי • חלין • דף מ"ב

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

Welcome back, Yidden, to our sweet learning of Maseches Chullin! We are starting a brand-new perek, the third perek of the masechta, "Eilu Tereifos." After finishing up the previous perek with a discussion on the halachos of a miscarried fetus, we now dive headfirst into the core definitions of what makes an animal a tereifah. The Mishnah lists the specific physical defects—such as a perforated gullet, a cut windpipe, or a punctured heart—that render an animal forbidden to eat, culminating in the famous general rule: any animal with an injury so severe that it cannot live for twelve months is a tereifah.

In the Gemara, our Chachamim immediately seek the source for these halachos in the Torah. We look at the pesukim in Parshas Shemini to find the source for the fundamental principle of whether a tereifah can live (tereifah einah chayah) or if a tereifah can indeed survive (tereifah chayah). This leads us into a beautiful discussion of the eighteen categories of tereifos given to Moshe Rabbeinu at Har Sinai, and how we reconcile this number with other physical defects discussed by the Amora'im.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 42A

ANSWER

מהו דתימא: אם איתא דיגלדה – קלא הוה ליה, קא משמע לן: אימר אפולי אפיל.

Lest you say: If it is so that she gave birth, it would have generated publicity and been common knowledge, and since there was no rumor, she must not have given birth and the slaughter is valid; therefore, Rabbi Elazar teaches us: Say that she **miscarried**, which does not generate publicity, and she is indeed obligated to bring an offering, rendering the animal a tereifa.

STATEMENT

הדרן עלה השוחט.

May we return to you, "Hashocheit"!

משנה MISHNAH

MISHNAH

מתני' אלו טרפות בבמה:

MISHNAH: These are the tereifot in an animal that render it prohibited for consumption:

MISHNAH

נקיבת הושט, ופסוקת הגרגרת,

A perforated gullet where the hole goes through the wall, and a cut windpipe;

MISHNAH

נִיקָב קְרוֹם שֶׁל מוֹחַ, נִיקָב הַלֵּב לְבֵית חֲלָלוֹ,

if the membrane of the brain was perforated, or if the heart was perforated to its chamber;

MISHNAH

נִשְׁבְּרָה הַשְּׁדֵרָה וְנִפְסַק הַחוּט שָׁלָה,

if the spinal column was broken and its cord was cut;

MISHNAH

נִיטַל הַכֶּבֶד וְלֹא נִשְׁתַּיֵּיר הַיָּמֵנוּ כָּלוּם.

or if the liver was removed and nothing remained of it.

MISHNAH

הָרִיאָה שֶׁנִּיקְבָּה אוֹ שֶׁחֲסְרָה,

The lung that was perforated or that was missing a piece renders the animal a tereifa.

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: עַד שֶׁתִּינָקֵב לְבֵית הַסְּמָפוֹנוֹת.

Rabbi Shimon says: It is not a tereifa until it is perforated through to the bronchi.

MISHNAH

נִיקְבָּה הַקֶּבֶה, נִיקְבָּה הַמָּרָה, נִיקְבוּ הַדִּקְיָן,

If the abomasum was perforated, or the gallbladder was perforated, or the small intestines were perforated;

MISHNAH

הַפֶּרֶס הַפְּנִימִית שֶׁנִּיקְבָּה אוֹ שֶׁנִּקְרַע רֹוב הַחִיצוֹנָה.

or the internal rumen that was perforated, or where the majority of the external rumen was torn.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הַגְּדוֹלָה טֶפַח, וְהַקָּטָנָה בְּרוּבָה.

Rabbi Yehuda says: For a large animal, a tear of a handbreadth renders it a tereifa, and for a small animal, it is a tereifa only if it is torn in its majority.

MISHNAH

הַמָּסֶס וּבֵית הַפּוֹסוֹת שֶׁנִּיקְבוּ לְחוּץ.

And the omasum or the reticulum that were perforated to the outside, but not if the perforation was between the two.

MISHNAH

נפלה מן הגג, נשתפרו רוב צלעותיה, ודרוסת הזאב.

If it fell from the roof, or if the majority of its ribs were fractured, or if it suffered the clawing of a wolf.

MISHNAH

רבי יהודה אומר: דרוסת הזאב בדקה, ודרוסת ארי בגסה, דרוסת היץ בעוף הדק, ודרוסת הגס בעוף הגס.

Rabbi Yehuda says: The clawing of a wolf is a tereifa only in a small animal, and the clawing of a lion in a large animal; the clawing of a hawk in a small bird, and the clawing of a large bird of prey in a large bird.

MISHNAH

זה הכלל: כל שאין כמוה חיה – טרפה.

This is the general rule: Any animal that was injured such that a similar animal cannot live for twelve months is a tereifa.

גמרא GEMARA

GEMARA

גמ' אמר רבי שמעון בן לקיש: רמז לטרפה מן התורה מניין?

GEMARA: Rabbi Shimon ben Lakish says: Where is there an allusion to a tereifa in the Torah?

QUESTION

מניין?! "וּבְשָׂרָהּ בַּשָּׂדֶה טְרֵפָה לֹא תֹאכְלוּ"!

The Gemara asks: Where is there an allusion?! But doesn't the Torah state explicitly: "And you shall not eat any flesh that is torn of beasts [tereifa] in the field" (Exodus 22:30)?

EXPLANATION

אלא, רמז לטרפה שאינה חיה מן התורה מניין?

Rather, the question is: Where is there an allusion in the Torah to the principle that a tereifa cannot live?

EXPLANATION

דקתני סיפא: זה הכלל, כל שאין כמוה חיה – טרפה, מפלל דטרפה אינה חיה, מנא לן?

As the latter clause of our Mishnah teaches: "This is the general rule: Any animal that was injured such that a similar animal cannot live is a tereifa," from which it is inferred that a tereifa cannot live. From where do we derive this?

ANSWER

דכתיב: "וְזֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ", חיה – אכול, שאינה חיה – לא תיכול, מפלל דטרפה לא חיה.

As it is written: "These are the living things [chayah] which you may eat" (Leviticus 11:2), which implies: An animal that is living and viable, eat; but that which is not living and viable, do not eat. From this it is inferred that a tereifa cannot live, and is therefore forbidden.

QUESTION

וּלְמֵאן דְּאָמַר טְרֵפָה חַיָּה, מֵנָּה לִיָּה?

And according to the one who says that a tereifa can live, from where does he derive the prohibition of a tereifa?

ANSWER

נִפְקָא לִיָּה מִ"זֹּאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ" – "זֹּאת הַחַיָּה" אָכּוּל, חַיָּה אַחֲרֵת לֹא תִיכּוּל, מִכָּלֵל דְּטְרֵפָה חַיָּה.

He derives it from: "These are the living things which you may eat" — meaning, "these" living things you may eat, but other living things, namely tereifot, you may not eat. From this it is inferred that a tereifa can live, yet is forbidden.

QUESTION

וְאִידֵּה, הָאִי "זֹּאת" מָאִי עֵבִיד לִיָּה?

And the other Tanna, who holds that a tereifa cannot live, what does he do with this word "these" [zot]?

ANSWER

מִיבְעִי לִיָּה לְכִדְתָּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל, דְּתָנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: "זֹּאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ" – מִלְּמַד שֶׁתַּפֵּס הַקְדוּשׁ בְּרוּךְ הוּא מִכָּל מִין וּמִין וְהִרְאָה לוֹ לְמֹשֶׁה, וְאָמַר לוֹ: זֹאת אָכּוּל, וְזֹאת לֹא תִיכּוּל.

He requires it for that which the school of Rabbi Yishmael taught. For the school of Rabbi Yishmael taught: "These [zot] are the living things which you may eat" — this teaches that the Holy One, Blessed be He, seized one of each and every species and showed it to Moshe, and said to him: This you may eat, and this you may not eat.

OBJECTION

וְאִידֵּה נָמִי מִבְעִי לִיָּה לְכִדְתָּנָא דְּבִי רַבִּי יִשְׁמַעְאֵל!

The Gemara objects: But the other Tanna also requires this word for that which the school of Rabbi Yishmael taught!

RESOLUTION

אִין הָכִי נָמִי, אֱלָא טְרֵפָה חַיָּה מֵנָּה לִיָּה?

The Gemara answers: Yes, it is indeed so. Rather, from where does he derive that a tereifa can live?

ANSWER

נִפְקָא לִיָּה מֵאִידֵּה תָנָא דְּבִי רַבִּי יִשְׁמַעְאֵל, דְּתָנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: "בֵּין הַחַיָּה הַנֶּאֱכָלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכְלוּ" – אֵלּוּ שְׁמוֹנֶה עָשָׂר טְרֵפוֹת שֶׁנֶּאֱמָרוּ לְמֹשֶׁה מִסִּינַי.

He derives it from another baraita that the school of Rabbi Yishmael taught. For the school of Rabbi Yishmael taught: "To make a difference... between the living thing [chayah] that may be eaten and the living thing [chayah] that may not be eaten" (Leviticus 11:47) — these living things that may not be eaten are the eighteen tereifot that were stated to Moshe from Sinai. Thus, the Torah refers to a tereifa as a "living thing."

QUESTION

וְתוּ לִיכָּא? וְהָאִיכָּא בִּסְגִי, וְשֶׁב שְׁמַעְתָּא!

The Gemara questions: **And are there no more** than eighteen? **But aren't there** those represented by the mnemonic **Beis, Samech, Gimmel, Reish**, and also **seven** other **halachic rulings** of tereifot taught by the Amora'im?

עמוד ב' DAF 42B

STATEMENT

בְּשֵׁלְמָא לְתַנָּא דִּידָן, דְּתַנָּא, תַּנָּא וּדְשִׁיר – אֶתִּיא בְּזָה הַכָּלָל,

Granted, according to our Tanna of the Mishnah, that which he taught, he taught, and that which he omitted from the explicit list comes and is included under the general statement of "This is the rule" at the end of the Mishnah.

QUESTION

אֵלָא לְתַנָּא דְּבִי רַבִּי יִשְׁמַעֵאל דְּאָמַר: שְׁמוּנָה עֶשְׂרֵה טְרֵפוֹת וְתוּ לֵיכָא,

But according to the Tanna of the school of Rabbi Yishmael, who said that there are exactly eighteen tereifos and there are no more,

QUESTION

וְהָא אִיכָא בְּהֶמָּה שְׁנֵי חֲתָכֵי רַגְלֶיהָ מִן הָאֲרָפוֹת וּלְמַעַלָּה טְרֵפָה?

but isn't there the case of an animal whose hind legs were severed from the knee-joint and above, which is a tereifah?

ANSWER

סָבַר לִיה פְּרַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר, דְּאָמַר: יָכוֹלָה הִיא לִיכּוּת וְלַחֲיוּת.

The Gemara answers: He holds in accordance with Rabbi Shimon ben Elazar, who said: It is possible for the wound to be cauterized and for the animal to live, and therefore it is not a tereifah.

OBJECTION

אֲפֹרָא עַל גַּב דִּיכּוּלָּה לִיכּוּת וְלַחֲיוּת, לָמָּא קָאָמַר? לְתַנָּא דְּבִי רַבִּי יִשְׁמַעֵאל, תַּנָּא דְּבִי רַבִּי יִשְׁמַעֵאל טְרֵפָה חַיָּה סְבִירָא לִיה!

The Gemara objects: Even though it is possible to be cauterized and live, according to whom is this being said? According to the Tanna of the school of Rabbi Yishmael; but the Tanna of the school of Rabbi Yishmael holds that a tereifah can live! Thus, the fact that it can survive does not prove it is kosher.

RESOLUTION

אֵלָא סָבַר לֵה פְּרַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר, דְּאָמַר: "כְּפִשְׁרָה הִיא".

Rather, he holds in accordance with Rabbi Shimon ben Elazar in his ruling, who said simply that "it is kosher," though he disagrees with his reasoning that it is because it can live.

QUESTION

וְהָאִיכָא חֲסָרוֹן בְּשַׁדְרָה, דְּתַנּוּ: כַּמָּה חֲסָרוֹן בְּשַׁדְרָה? בֵּית שַׁמַּאי אוֹמְרִים: שְׁתֵּי חוּלִיּוֹת, וּבֵית הֵלֵל אוֹמְרִים: חוּלִיא אַחַת; וְאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: וְכֵן לְטְרֵפָה.

The Gemara asks: But isn't there the case of a deficiency in the spine? As we learned in a Mishnah: How much is a deficiency in the spine of a corpse to no longer convey impurity in a tent? Beis Shammai say: Two vertebrae, and Beis Hillel

say: One vertebra; and Rav Yehudah said that Shmuel said: And so too regarding a tereifah, Beis Hillel rule that a deficiency of one vertebra renders it a tereifah. Why is this not counted?

ANSWER

הַמִּסַּס וּבֵית הַפּוֹסוֹת, דָּקָא חֲשֵׁבֶתָּ לְהוּ בְּתַרְתֵּי, חֲשִׁבְנָהוּ בְּחֶדָא, אִפִּיק חֶדָא וְעֵייל חֶדָא.

The Gemara answers: The omasum and the reticulum, which you count as two separate tereifos, count them as one category. Thus, remove one from the eighteen and insert one, the deficiency of the spine, keeping the total at eighteen.

QUESTION

וְהֵאִיכָא גְלוּדָה?

The Gemara asks: But isn't there the case of a flayed animal whose hide was removed, which our Mishnah lists as a tereifah?

ANSWER

סָבַר לֵה פְּרָכִי מְאִיר דְּמַכְשִׁיר.

The Gemara answers: He holds in accordance with Rabbi Meir, who rules a flayed animal to be kosher.

QUESTION

וְהָא אִיכָא חֲרוּתָא?

The Gemara asks: But isn't there the case of a shriveled lung, which is a tereifah?

ANSWER

מָרָה – מֵאֵן קִתְּנִי לָהּ? רַבִּי יוֹסִי פְּרָכִי יְהוּדָה. אִפִּיק מָרָה, וְעֵייל חֲרוּתָא.

The Gemara answers: As for a perforated gallbladder, who is the one who teaches it as a tereifah? It is Rabbi Yosei son of Rabbi Yehudah, which is an individual opinion. Therefore, remove the perforated gallbladder from the list of eighteen, and insert the shriveled lung.

QUESTION

וְהֵאִיכָא שֶׁב שִׁמְעֵתָא, דָּאֲמַר רַב מַתְנָא: הָאִי בּוּקָא דְאַטְמָא דִּשְׁפָּה מְדוּכָתִיָּה – טִרְפָּה,

The Gemara asks: But aren't there the seven halachic rulings of the Amoraim? As Rav Mattana said: This head of the thigh-bone that slipped from its socket is a tereifah;

QUESTION

וְאָמַר רַכִּישׁ בַּר פָּפָא מִשְׁמִיָּה דְּרַב: לְקֻתָּהּ בְּכוֹלָיָא אַחַת – טִרְפָּה,

and Rakhish bar Pappa said in the name of Rav: If an animal was diseased in even one kidney, it is a tereifah;

QUESTION

וַתִּנּוּ: נִיטֵל הַטְּחוּל – כְּשֶׁרָה, וְאָמַר רַב עוֹיָרָא מִשְׁמִיָּה דְּרַבָּא: לֹא שָׁנוּ אֶלָּא נִיטֵל, אֲבָל נִיקָב – טִרְפָּה.

and we learned in a Mishnah: If the spleen was removed, it is kosher; and Rav Avira said in the name of Rava: They only taught this where it was removed, but if it was perforated, it is a tereifah;

QUESTION

ואמר רבא בר בר חנה אמר שמואל: סימנים שנדלדלו ברובן – טריפה.

and Rabba bar bar Chana said in the name of Shmuel: If the simanim, the windpipe and gullet, were detached in their majority, it is a tereifah;

QUESTION

ואמר רבא בר רב שילא אמר רב מתנא אמר שמואל: נעקרה צלע מעיקרה – טריפה, וגולגולת שנחבסה ברובה, וכשר החופה את רוב הכרס ברובו – טריפה.

and Rabba bar Rav Sheila said that Rav Mattana said in the name of Shmuel: If a rib was torn out from its root along with half a vertebra, it is a tereifah; and a skull that was crushed in its majority is a tereifah; and if the flesh that covers the majority of the rumen was torn in its majority, it is a tereifah. Why are these seven not counted?

ANSWER

נקובי תמנא הוי, חשבינהו בחד, אפיק שב, ועייל שב.

The Gemara answers: The cases of perforations in the Mishnah are eight; count them as one general category of "perforation." Thus, remove seven from the count of eighteen, and insert these seven rabbinic rulings.

OBJECTION

אי הכי, פסוקי נמי תרי הוי, חשבינהו בחד, בצר להו חדא,

The Gemara challenges: If so, the cases of severed organs are also two in the Mishnah, the spinal cord and the windpipe; let us count them as one category. If so, the count of eighteen falls short by one.

OBJECTION

ועוד, דרב עזירא משמיה דרבא נמי נקובה היא!

And furthermore, that which Rav Avira said in the name of Rava regarding a perforated spleen is also a perforation! If all perforations are grouped as one, this cannot be added as a separate case, and the count falls short by two.

SUMMARY

We began the daf by concluding Perek Hashocheit, clarifying that a miscarriage does not generate public rumors, which leaves the mother obligated in an offering and thus a tereifah. Moving into the third perek, the Mishnah enumerates the primary physical defects that render an animal a tereifah, including perforations of the gullet, meninges, heart, and digestive tract, as well as severe fractures and clawing by predators. In the Gemara, Reish Lakish and the Chachamim analyze the scriptural basis for the viability of a tereifah, debating whether the Torah's phrasing "zot hachayah" implies that a non-viable animal is forbidden, or if a tereifah can live yet remains prohibited. Finally, the Gemara explores the tradition of the eighteen tereifos taught by the school of Rabbi Yishmael, questioning how this fixed number accounts for other defects, such as severed hind legs or a damaged spine, which leads to a deeper analysis of the opinions of Rabbi Shimon ben Elazar and the disputes of Beis Shammai and Beis Hillel.

In the opening of the new perek, the Gemara discusses the source for the eighteen tereifos, the fatal physical defects that render an animal forbidden. The school of Rabbi Yishmael derives this from the pasuk, "To make a difference... between the living thing that may be eaten and the living thing that may not be eaten." The Torah itself calls a tereifah a "living thing" (chayah), even though it carries a hidden, terminal wound that means it cannot survive.

This contains a profound lesson for our own avodah. Sometimes, a Yid can look at himself and feel like a spiritual tereifah. You might feel torn up inside, carrying hidden spiritual wounds, broken promises, or habits that feel terminal to your yiras Shamayim. The yetzer hara whispers that you are already spiritually dead, so why even try? But the Torah calls the tereifah "chayah", it is still considered a living thing! As long as the neshamah is inside you, you are alive, you are precious, and your efforts matter to Hashem.

Never write yourself off because of your struggles or past fractures. Hashem does not look at you as a lost cause. He looks at the life still pulsing within you, waiting for you to turn back to Him in teshuvah and emunah.

Today, if you feel discouraged by a spiritual slip or a personal struggle, stop and say to yourself: "I am still a chayah, I am alive, Hashem wants me, and I have the strength to do one small mitzvah right now."