

דף יומי • חזקוני • דף מ"ו

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

THE SUGYA

We begin this daf by continuing our deep dive into the halachos of the spinal cord (chut ha-shidrah). The Gemara explores the precise boundaries of Shmuel's rule regarding a severed cord, analyzing whether the "first gap" where the nerves branch off is included in the area that renders the animal a tereifa. We also look at the lower boundary of the spinal cord in a bird, bringing a beautiful ma'aseh of how the Sages would inspect these delicate areas in practice.

From there, we move to the next Mishnah, which discusses a liver that was completely removed. The Gemara clarifies the exact shiur (measure) of liver that must remain for the animal to be kosher, debating whether any small amount suffices or if we strictly require an olive-bulk (kezayis). We learn about the specific, vital locations where this kezayis must remain—namely, near the gallbladder and where the liver connects to the other organs—and we begin a crucial discussion on the membranes of the lung.

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

עמוד א' DAF 46A

QUESTION

עד ועד בכ"ל, או דלמא עד ולא עד בכ"ל?

Does Shmuel mean **until and including** the first gap **as part of the rule**, so that if the spinal cord is severed within the first gap it is a tereifa, **or perhaps** he means **until and not including** the first gap **as part of the rule**, meaning that if it is severed within the gap itself, the halakha is left in doubt?

QUESTION

בעי רב פפא: אם תמצ' לומר, עד ולא עד בכ"ל, פי' פרשה מהו?

Rav Pappa raised a dilemma: If you say that Shmuel meant **until and not including** the first gap **as part of the rule**, so that the status of a cut within the gap is unresolved, then if the spinal cord was severed at **the mouth of the branch**, right where the nerve begins to split off, **what is** the halakha? Is this considered within the gap, or before the gap?

QUESTION

בעי רבי ירמיה: אם תמצ' לומר, עד ועד בכ"ל, פרשה עצמה מהו?

Rabbi Yirmeya raised a dilemma: If you say that Shmuel meant **until and including** the first gap **as part of the rule**, so that a cut within the gap makes it a tereifa, then if **the branch itself**, the nerve that splits off, was severed, **what is** the halakha?

PROOF

תא שמע: הפרשה תידון כבשר.

Come and hear a proof from a braisa: **The branch** of the spinal cord that was severed **shall be judged as ordinary flesh**, and its severing does not render the animal a tereifa.

QUESTION

מאי לאו פּרָשָׁה ראשונה ושנייה?

Is it not referring even to the first and second branch?

ANSWER

לא, שְׁלִישִׁית.

The Gemara rejects this: **No**, it refers only to the **third** branch, but severing the first or second branch indeed renders the animal a tereifa.

STATEMENT

בְּעוֹפָא, רַבִּי יַנַּאי אוֹמֵר: לְמַטָּה מִן הָאֲגָפִים, וְרִישׁ לְקִישׁ אָמַר: עַד בֵּין אֲגָפִים.

Regarding the lower boundary of the spinal cord in a bird, Rabbi Yannai says: It extends until below the wings. And Reish Lakish says: Until between the wings, but not below them.

STATEMENT

אָמַר עוּלָא: הָיָה קְאִימָנָא קָמִיָּה דְּכֹן פָּזִי, וְאִיתֵּי לְקָמִיָּה עוֹפָא, וּבִדַּק עַד בֵּין אֲגָפִים, וּשְׁלַח לֵיהּ דְּבִי נְשִׂיאָה וְקָם וְאַזַּל, וְלֹא יָדָעְנָא אִי מַשּׁוּם דְּלֹא צָרִיךְ לְמַבְדֵּק טָפִי, אִי מַשּׁוּם כְּבוֹד נְשִׂיאָה.

Ulla said: I was standing before Rabbi Shimon ben Pazi, and they brought before him a bird with an injured spine, and he checked until between the wings. And at that point, a messenger from the house of the Nasi sent for him, and he stood up and went. And I do not know if he stopped checking because one does not need to check further, or if it was because of the honor of the Nasi that he cut the inspection short.

מִשְׁנָה MISHNAH

MISHNAH

נִיטְלָה הַכֶּבֶד וְכוּ'.

We learned in the Mishnah: If the liver was removed and nothing remained of it, the animal is a tereifa, etc.

גְּמָרָא GEMARA

QUESTION

הָא נִשְׁתַּיֵּיר הַיָּמָנָה כְּלוּם – כְּשֶׁרָה, אֲפֹרָה עַל גַּב דְּלֹא הָיָה כְּזֵית, וְהִתְנַן: נִיטְלָה הַכֶּבֶד וְנִשְׁתַּיֵּיר הַיָּמָנָה כְּזֵית – כְּשֶׁרָה!

The Gemara infers: Consequently, if anything remained of it, the animal is kosher, even though it is not the size of an olive-bulk. But didn't we learn in a later Mishnah: If the liver was removed and an olive-bulk of it remained, it is kosher? This implies that if less than an olive-bulk remained, it is a tereifa!

ANSWER

אמר רב יוסף: לא קשיא, הא רבי חייא, הא רבי שמעון בר רבי,

Rav Yosef said: This is **not** difficult. This Mishnah, which implies any amount is kosher, is according to Rabbi Chiyya; and that Mishnah, which requires an olive-bulk, is according to Rabbi Shimon the son of Rabbi Yehuda HaNasi.

EXPLANATION

כי הא דרבי חייא זריק לה, ורבי שמעון בר רבי מטביל לה, וסימניה: "עשרין מקמצין".

This is **like that** incident **where** less than an olive-bulk of the liver remained, and Rabbi Chiyya **threw it away** because he held it was a tereifa, **while Rabbi Shimon the son of Rabbi dipped it** in seasoning and ate it, holding it was kosher. **And your mnemonic** to remember who held which view is: "**The rich are stingy.**" Rabbi Shimon, being wealthy, still did not let the meat go to waste.

STATEMENT

הוא פולמוס דאָתא לפומבדיתא, ערקו רבה ורב יוסף, פגע בהו רבי זירא, אמר להו: ערוקאי, כזית שאמרו במקום מרה.

The Gemara relates: **A certain troop of soldiers came to Pumbedita, and Rabba and Rav Yosef fled. Rabbi Zeira met them and said to them: O refugees! The olive-bulk** of liver **that** the Sages **said** must remain to make the animal kosher **must be in the place of the gallbladder.**

STATEMENT

רב אדא בר אבהה אמר: במקום שהיא חיה.

Rav Adda bar Ahava said: The olive-bulk must be **in the place where** the liver **lives**, meaning where it connects to the other organs under the right kidney.

RULING

אמר רב פפא: הלכה, בעינן כזית במקום מרה, ובעינן כזית במקום שהיא חיה.

Rav Pappa said: **Therefore**, to satisfy both opinions, we **require an olive-bulk in the place of the gallbladder**, and we also **require an olive-bulk in the place where it lives.**

QUESTION

בעי רבי ירמיה: מתלקט, מהו? כרצועה, מהו?

Rabbi Yirmeya raised a **dilemma**: If the remaining liver was **gathered** from several small pieces to make up an olive-bulk, **what** is the halakha? If it was long and thin **like a strap**, **what is** the halakha?

QUESTION

בעי רב אשי: כזית מרודד, מהו?

Rav Ashi raised a **dilemma**: If there was a **flattened olive-bulk** of liver, which is very thin but wide, **what is** the halakha?

RESOLUTION

תיקו.

The Gemara answers: The questions **shall stand** unresolved.

QUESTION

בָּעָא מִינֵיהּ רַבִּי זְרִיקָא מִרְבִּי אָמִי: נִדְלָדְלָה כְּבֵד וּמַעֲזָרָה בְּטַרְפְּשֶׁיהָ, מַחוּ?

Rabbi Zerika asked Rabbi Ami: If the liver was detached from its normal place but remained attached to its membranes, what is the halakha?

ANSWER

אָמַר לֵיהּ: דְּלִדּוּל זֶה אֵינִי יוֹדֵעַ מַחוּ, אִי לְמַאן דְּאָמַר בְּמָקוֹם מָרָה – הָא אֵיכָא, אִי לְמַאן דְּאָמַר בְּמָקוֹם שְׁהִיא חִיָּה – הָא אֵיכָא.

He said to him: I do not know what significance this detachment has. For if you go according to the one who says the olive-bulk must be in the place of the gallbladder, here it is present; and if you go according to the one who says it must be in the place where it lives, here it is present as well. Therefore, the animal is kosher.

STATEMENT

הֲרִיָאָה שְׁנִיקְבָהּ, רַב וּשְׁמוּאֵל וְרַב אָסִי דְאָמְרִי: קְרָמָא עִילָאָה, וְאָמְרִי לָהּ: קְרָמָא תַתָּאָה.

We learned in the Mishnah: The lung that was perforated renders the animal a tereifa. Rav and Shmuel and Rav Asi say: This refers to the outer membrane. And some say they said: This refers to the inner membrane.

EXPLANATION

אָמַר רַב יוֹסֵף בַּר מִנְיֻמִּי אָמַר רַב נַחֲמָן: וְסִימְנִיהּ כִּיתוּנָא דְּדוֹרְדָא דְּמִנְחָא בִּיהּ רִיָאָה.

Rav Yosef bar Minyumi said that Rav Nahman said: And your mnemonic to remember which membrane is which is the red robe in which the lung rests. The inner membrane is red, and that is the one whose perforation renders it a tereifa.

STATEMENT

פְּשִׁיטָא: אִי אֵינְקִיב עִילָאָה וְלֹא אֵינְקִיב תַתָּאָה – תַתָּאָה מִגִּין.

The Gemara notes: It is obvious that if the outer membrane was perforated but the inner membrane was not perforated, the inner membrane protects the lung, and the animal is kosher.

PROOF

כְּדַרְבָּהּ, דְּאָמַר רַבָּה: הָאִי רִיָאָה דְּאֵגְלִיד

This is in accordance with the statement of Rabba, as Rabba said: This lung whose outer membrane was peeled off...

עמוד ב' DAF 46B

STATEMENT

כְּאֵהִינָא סוּמָקָא – כְּשָׁרָה.

so that it looks like a red date, the animal is kosher.

QUESTION

אֵינְקִיב תַתָּאָה וְלֹא אֵינְקִיב עִילָאָה – מִגִּין אוּ לֹא מִגִּין?

If the inner membrane was perforated but the outer membrane was not perforated, does the outer membrane protect the lung or does it not protect it?

STATEMENT

פְּלִיגִי בֵּה רַב אַחָא וְרַבִּינָא, חֵד אָמַר: לָא מַגִּין, וְחֵד אָמַר: מַגִּין.

Rav Acha and Ravina disagree with regard to this question. One says: It does not protect, and one says: It protects.

RULING

וְהַלְכָתָא מַגִּין, כְּדַרְבּ יוֹסֵף.

And the halacha is that it protects, in accordance with the statement of Rav Yosef,

PROOF

דָּאָמַר רַב יוֹסֵף: הָאִי רִיחָה דְּאֻוֹשָׁא, אִי יָדְעִינָּהּ הִיא אֻוֹשָׁא – מוֹתְבִינָּה עַלֵּה גְדָפָא אוּ רִיקָא אוּ גִילָא, אִי מְבַצְבָּצָא – טְרֵפָה, וְאִי לָא – כְּשֶׁרָה.

as Rav Yosef says: This lung that emits a sound when inflated, if we know from where it emits a sound, we set on it a feather, or saliva, or straw. If the saliva bubbles, the animal is a tereifa, and if not, it is kosher.

PROOF

וְאִי לָא יָדְעִינָּהּ הִיא אֻוֹשָׁא – מְיִיתִינָּהּ מְשִׁיכָלְתָּא דְּמִיָּא פְּשׁוּרִי וּמוֹתְבִינָּה לֵה בְּגוּה.

And if we do not know from where it emits a sound, we bring a basin of tepid water and set it inside it.

PROOF

בְּחַמִּימִי לָא – דְּכוּוּצִי, בְּקָרִירִי לָא – דְּמְטָרְשִׁי, אֶלָּא מוֹתְבִינָּה בְּפְשׁוּרִי וְנִפְחִינָּה לֵה.

One cannot place it in hot water, as it causes the lung to contract, and one cannot place it in cold water, as it hardens the lung. Rather, we set it in tepid water and inflate it.

PROOF

אִי מְבַצְבָּצָא – טְרֵפָה, וְאִי לָא – כְּשֶׁרָה.

If the water bubbles, the animal is a tereifa, and if not, the animal is kosher.

EXPLANATION

תַּתָּאָה אֵינָקִיב, עִילָאָה לָא אֵינָקִיב, וְהָאִי דְּאֻוֹשָׁא – זִיקָא דְּכִינִי בִּינִי הוּא.

For we assume that only the inner membrane was perforated, but the outer membrane was not perforated, and this fact that it emits a sound is due to air moving between the two membranes.

STATEMENT

(אַהֲיִי סוּמָקָא דִּיבֶשׁ גִּילָדִי, סִימָן).

The Gemara provides a mnemonic: Dates, red, that dried, scabbed.

STATEMENT

גּוּפָא, אָמַר רַבָּא: הָאִי רִיחָה דְּאֵיגָלִיד פְּאֵהִינָא סוּמָקָא – כְּשֶׁרָה.

Returning to **the matter itself** mentioned above: Rava says: This lung whose outer membrane was removed so that it looks like a red date is kosher.

STATEMENT

ואמר רבא: ריאה שהאדימה מקצתה – כשירה, כולה – טרפה.

And Rava says: A lung whose outer membrane reddened, if only **part of it** turned red, the animal is **kosher**, but if **all of it** turned red, it is a **tereifa**.

QUESTION

אמר ליה רבינא לרבא: מקצתה מאי טעמא? דהדרא בריא, כולה נמי הדרא בריא!

Ravina said to Rava: What is the reason that the animal is kosher if only **part of it** turned red? Presumably, it is because it eventually recovers. But if **all of it** turned red, it also eventually recovers!

PROOF

מי לא תנא: ושאר שקצים ורמשים, עד שיצא מהם דם.

Isn't it taught in a baraisa: And regarding other repugnant creatures and creeping animals, one is not liable for injuring them on Shabbos until blood leaves them?

OBJECTION

וכי תימא: לשמונה שקצים מדימין לה, דתנא: נצרר הדם, אף על פי שלא יצא.

And if you would say: We compare it to the eight creeping creatures, as it is taught in a baraisa: If the blood collected under the skin, even though it did not leave the body, one is liable because the wound is permanent;

REFUTATION

אי הכי, אפילו מקצתה נמי! אלא, לא שנה.

if so, even if only **part of it** turned red, the animal should also be rendered a tereifa! Rather, there is no difference between part or all of it.

STATEMENT

ואמר רבא: ריאה שיבשה מקצתה – טרפה.

And Rava says: A lung, part of which was dried, renders the animal a tereifa.

EXPLANATION

וכמה? אמר רב פפי משמיה דרבא: כדי שתפרך בצפורן.

And how much must it be dried? Rav Pappi says in the name of Rava: So much that it can be crumbled with a fingernail.

QUESTION

כמאן, כרבי יוסי בן המשולם? דתנא: איזו היא יבשה – שאם תינקב ואינה מוציאה טיפת דם; רבי יוסי בן המשולם אומר: יבשה כדי שתהא נפרקת בצפורן.

In accordance **with whose** opinion is this? Is it **in accordance** with Rabbi Yosei ben HaMeshullam? As it is taught in a baraisa: **What is a dried** ear of a firstborn? **Any ear that if perforated does not bleed a drop.** Rabbi Yosei ben HaMeshullam says: **Dried** means so much that it can be crumbled with a fingernail.

ANSWER

אָפּילו תימא רפנו, גבי אוזן בכור דקא שליט ביה זיקא – לא הדרא ברנא, אכל ריאה דלא קא שליט בה אוירא – הדרא ברנא.

You may even say that the statement is in accordance with **the Rabbis**. Regarding the ear of a firstborn, which is **exposed to the wind**, it **does not recover** even if it is only dry enough not to bleed. **But the lung**, which is **not exposed to the air**, **recovers** unless it is so dry that it can be crumbled with a fingernail.

STATEMENT

ואמר רבא: האי ריאה דקיימא גילדי גילדי, אופמי אופמי, חזותא חזותא – כשרה.

And Rava says: **This lung that stands** before us covered in scabs, or covered in **black marks**, or covered in sores of different appearances, is nevertheless **kosher**.

STATEMENT

אמר אממר משמיה דרבא: אין מקיפין פבועי.

Ameimar says **in the name of Rava**: **One may not compare cysts** of the lungs to determine if a perforation occurred before or after slaughter.

STATEMENT

ואמר רבא: הני תרתי אוני דסריכן להדדי, לית להו בדיקה.

And Rava says: **These two lobes of the lung that adhere to one another** by thin strands **have no** validity in **inspection**, and the animal is a tereifa.

EXPLANATION

ולא אמרו אלא שלא פסדון, אכל פסדון – היינו רביתיהו.

And we said this halacha **only with regard to** adhesions that are **out of order**, but if they are **in order**, that is **their normal manner of growth** and the animal is kosher.

SUMMARY

The daf clarifies that while a severed spinal cord renders an animal a tereifa, a severed branch of the cord is treated like ordinary flesh. Regarding the liver, the Gemara resolves a seeming contradiction between Mishnayos, explaining that according to the view requiring a kezayis of liver to remain, this shiur must be present both in the place of the gallbladder and where the liver connects to the body. Finally, the Gemara transitions to the halachos of a perforated lung, establishing that the lung has two membranes. If the outer membrane is peeled or perforated but the inner one remains intact, the animal is kosher; if the inner membrane is perforated, the Sages discuss whether the outer one protects it, leading into practical methods for testing a lung that makes a whistling sound when inflated.

In our sugya, the Gemara discusses the liver of an animal that was mostly removed. We learn that the animal can still be kosher, but only if a vital "kezayis" (an olive-bulk) of the liver remains in the crucial places, specifically where it connects to the gallbladder and where it "lives" and connects to the other organs. If these essential connection points are gone, the rest of the liver cannot sustain the animal's life.

Think about this in your own avodah. A person can sometimes feel spiritually depleted, like they have lost so much of their energy, their focus, or their passion for Yiddishkeit. You might look at yourself and feel like you are running on empty. But the Torah teaches us a beautiful secret of survival: you do not need to be whole to keep living. You just need to make sure that your core connection points, your "place where it lives", remain intact.

As long as you keep your basic, daily connection to Hashem alive, a few minutes of heartfelt tefillah, a set shiur in Torah that you never skip, or a simple moment of emunah when things are hard, you are still connected to the Source of life. Even if the rest of your day feels dry or fragmented, those vital connection points keep your entire neshama alive and kosher.

Today, identify your spiritual "place where it lives", that one daily mitzvah, tefillah, or learning seder that keeps you connected to Hashem, and guard it with all your heart, no matter how busy or depleted you feel.