

דף יומי • חזקוני • דף מ"ז

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

THE SUGYA

In this daf, we dive deeper into the crucial halachos of checking the lung (reiah) of an animal to ensure it is kosher and not a tereifa. The Gemara begins with Rava's rulings regarding cysts (timre) on the lung and the exact structure of the lung's lobes (uney). We learn about the five standard lobes—three on the right and two on the left—and the halachic status of an animal with an extra lobe, including the famous "rose lobe" (varda) that sits facing the heart.

We then move into the fascinating discussion of abnormal colors and textures of the lung, such as a lung that is hard or pale like wood, or colored black, green, or red. The Gemara brings the beautiful and famous braisa of Rabbi Natan, who saved two babies from dying during their bris milah by recognizing their red and green complexions as temporary illnesses, teaching us how these colors on a lung can also heal. Finally, we learn how to test a lung that does not inflate properly or makes a whistling sound, using tepid water, saliva, or a feather to check for a perforation.

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

עמוד א' DAF 47A

STATEMENT

ואמר רבא: הני תרתי בועי דסמיכון להדדי, לית להו בדיקותא.

And Rava says: These two cysts that are adjacent to one another on the lung have no effective inspection to permit the animal, and it is a tereifa, because we assume they arose from a perforation of the lung.

STATEMENT

חדא ומתחזא בתרתי – מייתינו סילוא ובזעינו לה,

But if it is actually **one** cyst and it only looks like **two** because of a depression in the middle, we bring a thorn and pierce it in one of the lobes,

STATEMENT

אי שפכו להדדי – חדא היא וכשרה, ואי לא – תרתי נינהו וטרפה.

if the fluids pour into one another, it is indeed **one** cyst and the animal is kosher; and if not, they are **two** separate cysts and the animal is a tereifa.

STATEMENT

ואמר רבא: חמש אוני אית לה לריאה, אפה כלפי גבא – תלתא מימינא ותרתי משמאלא.

And Rava says: The lung has five lobes; when the animal hangs by its hind legs and its front is toward the person checking it, there are **three** on the right and **two** on the left.

STATEMENT

חֲסִיר אוֹ נֶתִיר אוֹ חֲלִיף – טְרֵפָה.

If it is **missing** a lobe, **or** has an **extra** lobe, **or** if they are **switched** with two on the right and three on the left, the animal is a **tereifa**.

GEMARA

הָהוּא יִתְרֵתָא דְאַתְאֵי לְקַמֵּיָּה דְמַרְימָר, הָוָה יְתִיב רַב אַחָא אֲבָבָא.

There was a **certain** lung with an **extra** lobe that came before Mareimar for a ruling. Rav Acha was sitting at the door of Mareimar's house.

GEMARA

אָמַר לֵיהּ: מַאי אָמַר לָךְ? אָמַר לֵיהּ: אֲכַשְׁרֵה נִיחָלִי.

Rav Acha **said to** the owner as he was leaving: **What did** Mareimar **say to you?** He **said to him:** He declared it kosher for me.

GEMARA

אָמַר לֵיהּ: הָדַר עֲיִלְהָ קַמֵּיָּה!

Rav Acha **said to him:** Go back and bring it before him again, so he may reconsider.

RULING

אָמַר לֵיהּ: זֵיל אִימָא לֵיהּ לְמַאן דְּיִתִּיב אֲבָבָא, לִית הָלָכְתָּא כְּוֹתִיָּה דְרַבָּא בֵּיתְרָת.

Mareimar realized why the owner returned, and **said to him:** Go say to whoever is sitting at the door: The halacha is not in accordance with Rava in the case of an extra lobe.

EXPLANATION

וְהָנִי מִלֵּי – דְקַיִמָּא בְּדָרָא דְאוּנֵי, אֲבָל בֵּינֵי בֵּינֵי – טְרֵפָה.

The Gemara notes: **And this statement** that an extra lobe is kosher **applies only where** it stands in the row of the other lobes; **but** if it is **in between** the rows, the animal is a **tereifa**.

GEMARA

הָהוּא בֵּינֵי בֵּינֵי דְאַתְאֵי לְקַמֵּיָּה דְרַב אָשִׁי, סָבַר רַב אָשִׁי לְמִטְרֵפָה.

There was a **certain** lung with an extra lobe **in between** the rows that came before Rav Ashi. Rav Ashi thought to declare it a **tereifa**.

OBJECTION

אָמַר לֵיהּ רַב הוּנָא מַר בַּר אַבְיָא: כָּל הָנִי חִיּוֹי בְּרִייתָא הֵכִי אֵית לָהּ, וְקָרוּ לָהּ טַפְחֵי עֵינוּנִיתָא דְנוֹרְדָא.

Rav Huna Mar bar Avya **said to him:** All these animals that graze in the fields, they have this extra lobe naturally, and the butchers call it the little rose lobe, and it is completely normal.

EXPLANATION

וְהָנִי מִלֵּי מַגֹּזְאִי,

The Gemara adds: **And this statement** that the rose lobe is kosher **applies only** when it is **on the inside** face of the lung, facing the heart,

עמוד ב' DAF 47B

STATEMENT

אָבֵל אַגְבֵּהּ, אֶפִּילוּ כְּטֶרְפָּא דְאַסָּא – טֶרְפָּה.

But if the discoloration is **on its back**, meaning the outer curved surface of the lung, then **even** if it is only as small as a leaf of a myrtle, the animal is a **tereifa**.

STATEMENT

אָמַר רַבְרָם: הָאִי רִיאָה דְדַמְיָא לְאוּפֶתָא – טֶרְפָּה.

Rafram said: This lung that is similar to a chip of wood renders the animal a **tereifa**.

EXPLANATION

אִיכָּא דְאָמְרֵי בְּחֻזְתָּא, וְאִיכָּא דְאָמְרֵי בְּגִישְׁתָּא.

There are those who say that the similarity to wood is **in its appearance**, meaning it is pale like wood, and there are those who say that it is **in its feel**, meaning it is hard like wood.

EXPLANATION

אִיכָּא דְאָמְרֵי דְנִפְיחָהּ, וְאִיכָּא דְאָמְרֵי דְפַחֲיָא, וְאִיכָּא דְאָמְרֵי דְשִׁיעָא, דְלִית לָהּ חֵיתוּכָא דְאוּנִי.

There are those who say that it means that it is swollen, and there are those who say that it is light and hollow, and there are those who say that it is smooth, meaning that it does not have the normal division of lobes.

STATEMENT

אָמַר רַבָּא: כְּכוּחַ לָא – כְּשָׁרָה, כְּדִיּוֹתָא – טֶרְפָּה,

Rava said: If the lung is blue like eye shadow, it is kosher; but if it is black like ink, it is a **tereifa**,

PROOF

דְאָמַר רַבִּי חֲנִינָא: שְׁחוּר אָדוּם הוּא, אֶלָּא שְׁלָקָהּ.

as Rabbi Chanina said regarding menstrual blood: Black is actually red, except that it was stricken and decayed. Thus, black indicates decay of the tissue.

STATEMENT

הֲרוּקָה – כְּשָׁרָה, מִדְּרַבִּי נָתָן. אֲדוּמָה – כְּשָׁרָה, מִדְּרַבִּי נָתָן.

If the lung is green, it is kosher, as derived from the incident of Rabbi Natan. If it is red, it is kosher, as derived from the incident of Rabbi Natan.

BRAISA

דְתַנְיָא: רַבִּי נָתָן אוֹמֵר: פַּעַם אַחַת הִלְכְּתִי לְכֶרֶבִי הַיּוֹם, בְּאַתָּה אִשָּׁה אַחַת לְפָנַי שְׂמָלָהּ בְּנָה רֹאשׁוֹן וְמַת, שְׁנֵי וְמַת, שְׁלִישִׁי – הִבִּיאַתּוּ לְפָנַי.

As it was taught in a braisa: Rabbi Natan says: One time I went to the cities of the sea, and a certain woman came before me who had circumcised her first son and he died, and her second son and he died, and when her third son was born, she brought him before me to see if he was fit for milah.

BRAISA

רָאִיתִיו שְׁהָיָה אָדוּם, אָמַרְתִּי לָהּ: בְּתִי, הַמְתִּינִי לוֹ עַד שְׂיִכָּלַע בּוֹ דָּמוֹ.

I saw him, that he was red. I said to her: My daughter, wait for him until his blood is absorbed into him, for his blood has not yet settled in his vessels.

BRAISA

הַמְתִּינָהּ לוֹ וּמָלָה אוֹתוֹ וְחָיָה, וְהָיוּ קוֹרִין אוֹתוֹ נָתַן הַבְּבִלִי עַל שְׁמִי.

She waited for him, and then circumcised him, and he lived; and they would call him Natan the Babylonian after my name. This shows that a red appearance is temporary and heals.

BRAISA

וְשׁוּב פַּעַם אַחַת הִלַּכְתִּי לְמַדְיֵנַת קַפּוֹטְקִיָּא, בָּאתָה אִשָּׁה לִפְנֵי, שְׂמָלָה בָּנָה רִאשׁוֹן וָמֵת, שְׁנִי וָמֵת, שְׁלִישִׁי הֵבִיאתוֹ לִפְנֵי,

And again, one time I went to the province of Cappadocia, and a woman came before me who had circumcised her first son and he died, and her second son and he died, and her third son she brought before me.

BRAISA

רָאִיתִיו שְׁהָיָה יָרוֹק, הִצַּצְתִּי בּוֹ וְלֹא הָיָה בּוֹ דָּם בְּרִית,

I saw him, that he was green. I gazed at him and realized there was no blood of the covenant in him, meaning he was severely anemic and would bleed to death.

BRAISA

אָמַרְתִּי לָהּ: בְּתִי, הַמְתִּינִי לוֹ עַד שְׂיִפּוֹל בּוֹ דָּמוֹ, הַמְתִּינָהּ לוֹ וּמָלָה אוֹתוֹ וְחָיָה, וְהָיוּ קוֹרִין אוֹתוֹ נָתַן הַבְּבִלִי עַל שְׁמִי.

I said to her: My daughter, wait for him until his blood falls into him and increases. She waited for him, and then circumcised him, and he lived; and they would call him Natan the Babylonian after my name. This proves that a green color can also heal.

STATEMENT

אָמַר רַב כְּהֵנָא: כְּכַבְדָּא – כְּשָׂרָה, כְּבִשְׂרָא – טְרֵפָה, וְסִימְנֵיהּ: "וּבִשָּׂר בַּשָּׂדֶה טְרֵפָה".

Rav Kahana said: If the lung looks like liver, it is kosher; if it looks like meat, it is a tereifa. And your mnemonic to remember this is the pasuk: "And meat in the field is a tereifa."

STATEMENT

אָמַר רַב סָמָא בְּרִיה דְּרַבָּא: הָאִי רִיאָה דְּדָמִיָּא כְּכֹשׂוּתָא, וְכַמוֹרִיקָא, וְכַגּוֹן בֵּיעֲתָא – טְרֵפָה.

Rav Sama the son of Rava said: This lung whose appearance is like dodder, or like saffron, or like the yellow of an egg yolk, is a tereifa.

QUESTION

אָלֵא יְרוּקָה דְּכֶשֶׁרָה הֵיכִי דְּמִיָּא? כְּכֶרְתִּי.

The Gemara asks: **But** if so, **what is the green lung that is kosher like?** The Gemara answers: It is green like leeks.

STATEMENT

אָמַר רַבִּינָא: אָטוּם בְּרִיָּאָה, מִיִּיתֵינּוּ סָפִינָא וְקָרְעִינּוּ לָהּ,

Ravina said: If there is a sealed area in the lung that does not inflate, we bring a knife and tear it open to inspect it.

EXPLANATION

אִי אֵית בָּהּ מוֹגְלָא – וְדֹאֵי מַחֲמַת מוֹגְלָא הוּא, וּכְשָׁרָה, וְאִי לָא – מוֹתְבִינּוּ עַלָּה גְדָפָא אוּ רוקָא, אִי מְבַצְבָּצָא – כְּשָׁרָה, וְאִי לָא – טְרֵפָה.

If there is pus in it, then certainly it is because of the pus that it did not inflate, and the lung is kosher. But if not, we place a feather or saliva upon it, and inflate the lung; if it bubbles or the feather moves, it is kosher, because some air does pass through, and if not, it is a tereifa.

STATEMENT

אָמַר רַב יוֹסֵף: קְרוּם שֶׁעָלָה מִחֲמַת מַכָּה בְּרִיָּאָה – אֵינוֹ קְרוּם,

Rav Yosef said: A membrane that arose because of a wound in the lung is not considered a valid membrane, since it will eventually peel off.

STATEMENT

וְאָמַר רַב יוֹסֵף: הָאִי רִיָּאָה דְּאֻוָּשָׁא, אִי יִדְעִינּוּ הֵיכָא אֻוָּשָׁא – מְנַחֲבִינּוּ עַלָּה גְדָפָא אוּ גִילָא אוּ רוקָא, אִי מְבַצְבָּצָא – טְרֵפָה, וְאִי לָא – כְּשָׁרָה,

And Rav Yosef said: This lung that makes a whistling sound when inflated, if we know where it whistles, we place a feather, or a straw, or saliva upon it; if it bubbles, it is a tereifa, because it is perforated through both membranes, and if not, it is kosher.

EXPLANATION

וְאִי לָא יִדְעִינּוּ לָהּ – מִיִּיתֵינּוּ מְשִׁיכָלְתָא דְּמִיָּא פְּשׁוּרִי וּמוֹתְבִינּוּ לָהּ בְּגוּזָה.

And if we do not know where the sound is coming from, we bring a basin of tepid water and place the lung inside it to see where the air bubbles emerge.

EXPLANATION

בְּחִמְיָמִי לָא – דְּכוּוּצִי, בְּקָרִירִי לָא – דְּמְטָרְשִׁי, אָלֵא בְּדִקְיִנּוּ לָהּ בְּפְשׁוּרִי.

We do not test it in hot water, because it shrinks the lung and seals the hole; and we do not test it in cold water, because it hardens the lung and might crack it. Rather, we test it in tepid water.

EXPLANATION

אִי מְבַצְבָּצָא – טְרֵפָה, וְאִי לָא – כְּשָׁרָה. תַּתָּאָה אֵינְקִיב, עִילָאָה לָא אֵינְקִיב, וְהָאִי דְּאֻוָּשָׁא – זִיקָא דְּבִינִי וּבִינִי הוּא.

If it bubbles, it is a tereifa; and if not, it is kosher. For we assume that only the inner membrane was perforated, but the outer membrane was not perforated, and this whistling sound is merely the air that is trapped between them.

STATEMENT

אמר עולא אמר רבי יוחנן: ריאה שנשפכה בקיתון, כשרה.

Ulla said that Rabbi Yochanan said: A lung that liquefied inside like water in a jug is kosher.

INFERENCE

אלמא קסבר: חסרון מבפנים לא שמייה חסרון.

Consequently, he holds that an internal deficiency is not called a deficiency to render the animal a tereifa.

OBJECTION

איתיביה רבי אבא לעולא: "הריאה שניקבה או שחסרה".

Rabbi Abba challenged Ulla from our Mishnah: "The lung that was perforated or that was missing a piece" is a tereifa.

QUESTION

מאי חסרה? אילימא מבחוץ – היינו ניקבה!

What is meant by "missing a piece"? If we say it is missing a piece from the outside, that is the same as "perforated"!

INFERENCE

אלא לאו מבפנים, ושמע מינה: חסרון מבפנים שמייה חסרון!

Rather, is it not referring to a deficiency from the inside? And learn from this that an internal deficiency is called a deficiency!

RESOLUTION

לא, לעולם מבחוץ, ודקא אמרת היינו ניקבה – לא צריכא לרבי שמעון, דאמר: עד שתנקב לבית הסמפונות.

The Gemara answers: No, actually it is missing a piece from the outside. And as for what you said, "that is the same as perforated," no, it is necessary to state both cases according to Rabbi Shimon, who says: A lung is not a tereifa until it is perforated to the bronchial tubes.

EXPLANATION

הני מילי נקב דלית ביה חסרון, אבל נקב דאית ביה חסרון – אפילו רבי שמעון מודה.

This applies only to a simple puncture that has no missing piece, but a puncture that has a missing piece, even Rabbi Shimon agrees that it is a tereifa even if it does not reach the bronchi.

STATEMENT

רבי חנניה הלש, על לגביה רבי נתן וכל גדולי הדור, איתו קמיה ריאה שנשפכה בקיתון, ואכשרה.

The Gemara relates: Rabbi Chananya fell ill. Rabbi Natan and all the great sages of the generation entered to visit him. They brought before him a lung that liquefied like a jug, and he declared it kosher.

RULING

אמר רבא: והוא דקימי סמפונות.

Rava said: And this is only provided that the bronchial tubes remain intact, and only the flesh of the lung liquefied.

QUESTION

אמר ליה רב אחא פריה דרבא לרב אשי: מנא ידעינן?

Rav Acha the son of Rava said to Rav Ashi: How do we know if the bronchial tubes are intact?

ANSWER

אמר ליה: מייתינן צעא דקונצא, ושפכינן לה בגויה. אי אית בה שורייקי חיורי – טרפה, ואי לא – כשרה.

He said to him: We bring a glazed vessel and pour the liquefied lung into it. If there are white threads in it, which are the dissolved bronchi, then it is a tereifa; and if not, it is kosher.

STATEMENT

אמר רב נחמן: ריאה שנימוקה וקרומי שלה קיים – כשרה.

Rav Nachman said: A lung that decayed, but its outer membrane is intact, is kosher.

PROOF

תנא נמי הכי: ריאה שנימוקה וקרומי שלה קיים, אפילו מחזקת רביעית – כשרה.

This is also taught in a braisa: A lung that decayed, but its membrane is intact, even if it holds a revi'is of decayed fluid, it is kosher.

משנה MISHNAH

MISHNAH

גיטלה

The Mishnah continues: If the lung was removed...

SUMMARY

The daf establishes that while two adjacent cysts on a lung render the animal a tereifa, a single split cyst is kosher. Regarding the lobes, an extra lobe is generally kosher if it is in the normal row or is the natural "rose lobe" facing the heart, but an extra lobe on the outer back of the lung renders it a tereifa. The Sages outline which lung discolorations are kosher (such as blue, green like leeks, red, or liver-colored) and which indicate decay or disease (such as black, saffron-yellow, or meat-colored). For practical inspection, the Gemara rules that a non-inflating section of the lung is kosher if it contains pus, and a whistling lung must be tested in tepid water to see if air bubbles escape, which would reveal a fatal perforation through both membranes.

In today's daf, we learn of the incredible sensitivity of Rabbi Natan, who saved the lives of two infants by looking past the immediate pressure of performing a mitzvah. When the mothers brought their third sons to him after losing their first two to circumcision, Rabbi Natan did not rush. He looked closely at the babies' skin, one too red, the other too green and pale, and recognized that their bodies were not yet ready. By instructing the mothers to wait until the blood settled, he preserved their lives, and both children grew up healthy, proudly bearing his name, Natan.

This teaches us a profound lesson in our own avodah. Sometimes, in our eagerness to perform a mitzvah, to accomplish a goal, or to push through a spiritual milestone, we rush ahead without looking at the actual reality in front of us. We might ignore our own physical or emotional limits, or worse, we might push our children or students beyond what their neshama can currently bear. True yiras Shamayim requires the wisdom of Rabbi Natan: the ability to pause, to look deeply at the situation, and to realize that sometimes the greatest ratzon Hashem is to wait.

Taking care of a physical or spiritual vulnerability is not a lack of commitment; it is the ultimate fulfillment of "v'chai bahem", that we must live and thrive through the Torah. When we act with patience and sensitivity to the real conditions of the moment, we build Torah that endures.

Today, before rushing into a task or pushing someone else to meet an expectation, pause and look closely at the situation. Ask yourself if a patient, gentle delay is actually what is needed to ensure the outcome is healthy and lasting.