

דף יומי • חלין • דף מ"ח

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

THE SUGYA

We begin this daf by learning about the kashrus of an animal whose womb was removed, as well as a fascinating historical incident where the residents of Asia Minor traveled to Yavne to ask the Sanhedrin about worms found in an animal's liver. The Gemara then transitions into a deep and highly practical discussion regarding the lungs, specifically focusing on a lung that is found attached to the chest wall (sircha). We will learn the different opinions of Rav Nahman, Avimi, and Rava on how to evaluate these adhesions and whether we fear a perforation has occurred.

We will also explore the practical methods of testing these attachments, such as using a dull knife to separate the lung from the chest wall or testing the lung in tepid water to see if bubbles emerge. The sugya further analyzes the halachos of adhesions between different lobes of the lung, and whether a seal formed by the chest wall or the liver can render a perforated organ kosher.

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

דף יומי DAF 48A

משנה MISHNAH

MISHNAH

שלפוחית שֶׁלָּה – כְּשֶׁרָּה.

If **its womb** was removed, the animal is **kosher**.

MISHNAH

הַתְּלִיעַ כְּבֵד שֶׁלָּה – זֶה הָיָה מַעֲשֶׂה, וְעָלוּ עָלֶיהָ בְּנֵי עֶסְנָא שֶׁלֹּשָׁה רִגְלִים לִיבְנָהּ, לְרַגְלֵי שְׁלִישִׁי הַתִּירוּתָהּ לָהֶם.

If **its liver** became infested by worms, this was an incident that occurred, and the residents of Asia Minor went up on account of it for **three festivals to Yavne** to ask the Sanhedrin for a ruling; **on the third festival they permitted** the animal to them.

גמרא GEMARA

STATEMENT

אָמַר רַב יוֹסֵף בַּר מְנַיִמִּי אָמַר רַב נַחֲמָן: רִיאָה הַסְמוּכָה לְדוֹפָן – אֵין חוֹשְׁשִׁין לָּהּ,

Rav Yosef bar Minyumi said that Rav Nahman said: With regard to a lung that is adjacent and attached to the chest wall, we do not fear for it that it became attached due to a perforation in the lung;

STATEMENT

הַעֲלָתָהּ צִמָּחִים – חוֹשְׁשִׁין לָהּ.

but if the lung sprouted cysts of pus in the area of its attachment, we do fear for it that a perforation caused them.

STATEMENT

מֶרְ יְהוּדָה מִשְׁמִיָּה דְאַבִּימִי אָמַר: אֶחָד זֶה וְאֶחָד זֶה – חוֹשְׁשִׁין לָהּ.

Mar Yehuda said in the name of Avimi: Both this case and that case, whether or not there are cysts, we fear for it.

QUESTION

הֵיכִי עֲבָדִינוּ?

How do we do the examination to determine if the defect is in the chest wall or the lung?

ANSWER

אָמַר רַבָּא: רַבִּין בַּר שֶׁבַּא אֶסְפְּרָה לִּי, מִיִּיתִינוּ סָפִינָא דְחָלִישׁ פּוּמִיָּה וּמִפְּרָקִינוּ לָהּ;

Rava said: Ravin bar Sheva explained it to me: We bring a knife whose edge is dull and thin, and we separate the lung from the chest wall;

ANSWER

אִי אִיכָא רִיעוּתָא בְּדוּפֹן – תְּלִינוּ בְּתַר דוּפֹן, וְאִי לָא – מַחְמַת רִיאתָהּ הִיא, וּטְרַפָּהּ, וְאִף עַל גַּב דְּלֹא קָא מִפְּקָא זִיקָא.

if there is a defect in the chest wall, we attribute the attachment to the chest wall and it is kosher; and if not, it is due to the lung, and the animal is a tereifa, and even though the lung does not expel air when inflated, we assume a scab covered the hole.

STATEMENT

רַב נְחֶמְיָה בְּרִיהּ דְּרַב יוֹסֵף בְּדִיק לָהּ בְּפִשּׁוּרִי.

Rav Neḥemya, son of Rav Yosef, would examine it in tepid water to see if bubbles emerged.

STATEMENT

אָמַר לִיָּה מֶר זוטְרָא בְּרִיהּ דְּרַב הוּנָא בְּרִיהּ דְּרַב פַּפִּי לְרַבִּינָא: הָא דְּרַב נְחֶמְיָה בְּרִיהּ דְּרַב יוֹסֵף, אֲתוּן אַהָא מִתְנִיתוּ לָהּ, אֲנִן אֲדַרְבָּא מִתְנִינוּ לָהּ, דְּאָמַר רַבָּא: הֵנִי תַרְתִּי אוּנִי דְּרִיאתָהּ דְּסָרִיכֹן לְהַדְדִי לִית לָהּ בְּדִיקוּתָא לְאַכְשׁוּרִי. רַב נְחֶמְיָה בְּרִיהּ דְּרַב יוֹסֵף בְּדִיק לָהּ בְּפִשּׁוּרִי.

Mar Zutra, son of Rav Huna, son of Rav Pappi, said to Ravina: This ruling of Rav Neḥemya, son of Rav Yosef, you teach it on this case of a lung attached to the chest wall; but we teach it on Rava's other statement, as Rava said: These two lobes of the lung that adhere to one another have no inspection to make them kosher. Yet, Rav Neḥemya, son of Rav Yosef, would examine it in tepid water, and if no bubbles appeared, he would permit it.

OBJECTION

מתקייף לה רב אשי: האי מאי? בשלמא הכא תלינן בדופן, וכשרה, אבל התם – אי האי נקיב – טרפה, ואי האי נקיב – טרפה.

Rav Ashi objected to this: What is this? Granted here, in the case of the chest wall, we can attribute the attachment to the chest wall, and the animal is kosher; but there, in the case of two lobes adhering, if this lobe is perforated it is a tereifa, and if that lobe is perforated it is a tereifa, and even if a scab prevents bubbles, it remains a tereifa.

QUESTION

ומי אמר רב נחמן הכי? והאמר רב יוסף בר מניומי אמר רב נחמן: ריאה שנקבה ודופן סותמתה – כשרה!

The Gemara asks: And did Rav Nahman really say this, that if the lung is perforated it is a tereifa? But didn't Rav Yosef bar Minyumi say that Rav Nahman said: A lung that was perforated and the chest wall seals it is kosher!

ANSWER

לא קשיא, התם במקום רביתא, הכא שלא במקום רביתא.

The Gemara answers: This is not difficult. There, where it is kosher, it is in the place of its natural growth; here, where it is a tereifa, it is not in the place of its natural growth.

EXPLANATION

והיכא מקום רביתא? חיתוכי דאונגי.

And where is the place of its growth? The sectioning of the lobes where they naturally lie against the chest wall.

STATEMENT

גופא, אמר רב יוסף בר מניומי אמר רב נחמן: ריאה שנקבה ודופן סותמתה – כשרה.

The Gemara returns to the matter itself: Rav Yosef bar Minyumi said that Rav Nahman said: A lung that was perforated and the chest wall seals it is kosher.

STATEMENT

אמר רבינא: והוא דסביה בבשרא.

Ravina said: And this is only when it is tangled in the flesh of the chest wall between the ribs.

OBJECTION

אמר ליה רב יוסף לרבינא: ואי לא סביה מאי? טרפה, אלמא אמרינן נקובה היא. אי הכי, כי סביה נמי!

Rav Yosef said to Ravina: And if it is not tangled, what is the halacha? It is a tereifa. Consequently, we say it is perforated. If so, when it is tangled as well it should be a tereifa!

PROOF

דהא תניא: ניקב – פסול, מפני שהוא שותת; נסתם – כשר, מפני שהוא מוליד, וזהו פסול שחוזר להכשירו.

As isn't it taught in a baraita regarding a man's penis: If it was **perforated, he is unfit** to marry a Jewish woman of fit lineage because he **discharges** semen gently and cannot procreate; if it was **sealed** with flesh, **he is fit** because he can procreate, and this is an instance of **an unfit state that returns to its fitness**.

QUESTION

וזְהוּ לְמַעוּטֵי מַאי? לֹא לְמַעוּטֵי כְּהַאי גִּוּוֹנָא.

And what does the phrase "and this is" serve to exclude? Does it not serve to exclude a case like this, where a lung was perforated and sealed by the chest wall, which does not return to fitness?

ANSWER

לֹא, לְמַעוּטֵי קְרוֹם שֶׁעָלָה מִחֻמַּת מַכָּה בְּרִיאָה, דָּאיִנוּ קְרוֹם.

The Gemara answers: **No**, it serves to **exclude a membrane** that arose due to a wound in the lung, which is **not** considered a permanent **membrane** to seal it, whereas the chest wall is a permanent seal.

OBJECTION

מִתְקִיף לֵה רַב עוֹקְבָא בַּר חָמָא: אֵילּוּ אֵינְקִיב דּוֹפֵן לְהָדָה, מַאי? טְרַפָּה! לִיתְנִי נְקוּבַת הַדּוֹפֵן!

Rav Ukva bar Ḥama objected to this: If the chest wall was perforated opposite it, what would the halacha be? It would be a **tereifa**! If so, let the Mishnah teach in its list of tereifos: A perforation of the chest wall!

REFUTATION

וְלִיטַעְמִיהּ, הָא דְאָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יוֹחָנָן: מָרָה שְׁנִיקְבָּהּ וְכִבֵּד סוֹתְמָתָהּ – כְּשָׂרָה, אֵילּוּ אֵינְקִיב כְּבִיד לְהָדָה, מַאי? טְרַפָּה! לִיתְנִי: נְקוּבַת הַכְּבִיד.

The Gemara responds: And according to your reasoning, that which Rav Yitzḥak bar Yosef said that Rabbi Yoḥanan said: A gallbladder that was perforated and the liver seals it is kosher; if the liver was perforated opposite it, what would the halacha be? It would be a **tereifa**! If so, let the Mishnah teach: A perforation of the liver!

RESOLUTION

אֵלָּא, כִּי נִיקְבָּהּ דְּלֹא מִיֵּינִיהּ מִיִּטְרַפָּא – לֹא קִתְּנִי.

Rather, you must say that when a perforation occurs in an organ from which the animal is not rendered a tereifa on its own account, the Mishnah **does not teach** it; here too, since the chest wall is **not** an organ from which the animal is rendered a tereifa on its own account, the Mishnah **does not teach** it.

QUESTION

בָּעָא מִיֵּינִיהּ רַבָּה בַּר בַּר חָנָה מִשְׁמוּאֵל: הָעֵלְתָּה צִמְחִין, מַהוּ? אָמַר לֵיהּ: כְּשָׂרָה.

Rabba bar bar Ḥana asked of Shmuel: If the lung sprouted cysts, what is the halacha? Shmuel said to him: It is kosher.

STATEMENT

אָמַר לֵיהּ: אַף אֲנִי אוֹמֵר כֵּן, אֵלָּא שְׁחַתְלִמִּידִים מְזִדְנָזִין בְּדִבְרֵי, דְּאָמַר רַב מַתְנָא: מְלִיא מוֹגְלָא – טְרַפָּה, מִיָּם זָכִים – כְּשָׂרָה.

Rabba bar bar Ḥana said to him: I too say so, but the students are hesitant in the matter, because Rav Matna said: If a cyst is **filled with pus** it is a tereifa, but if it contains **clear water** it is kosher.

ANSWER

אמר ליה: הֲהִיא בְּכוֹלָיָא אֲתָמַר.

Shmuel said to him: That statement of Rav Matna was stated regarding a kidney, not a lung.

STATEMENT

רבי יצחק בר יוסף הוה קאזיל בתריה דרבי ירמיה בשוקא דטבח'י, חזנהו להנה דקיימין צמחי צמחי.

Rabbi Yitzhak bar Yosef was walking behind Rabbi Yirmeya in the butchers' market; he saw those lungs that stood with many cysts.

STATEMENT

אמר ליה: לא פְּעִי מַר אומצא? אמר ליה: לית לי פְּרִיטִי. אמר ליה: אקפן אנא.

Rabbi Yitzhak bar Yosef said to him: Does the Master not want meat? Rabbi Yirmeya said to him: I do not have coins.

Rabbi Yitzhak bar Yosef said to him: I will lend you the money.

STATEMENT

אמר ליה: מה אַעבִיד לָהּ, דכי אתו לקמיה דרבי יוחנן משדר להו לקמיה דרבי יהודה ברבי שמעון, דמורי בה משמיה דרבי אלעזר ברבי שמעון להיתירא, וליה לא סבירא ליה.

Rabbi Yirmeya said to him: What can I do for you? For when such cases came before Rabbi Yohanan, he would send them before Rabbi Yehuda, son of Rabbi Shimon, who would rule on it in the name of Rabbi Elazar, son of Rabbi Shimon, to permit it, but he himself, Rabbi Yohanan, did not hold that it is permitted, and therefore I do not wish to eat it.

STATEMENT

אמר רבא: כי הוה מסגינן בתריה דרב נחמן בשוקא

Rava said: When we were walking behind Rav Nahman in the market

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STATEMENT

דגלדאי, ואמרי לה בשוקא דרבנן, חזי הנה דקיימין פנדי פנדי, ולא אמר להו ולא מידי.

of the skimmers, and some say it was in the market of the Sages, and he would see those lungs that stood covered in cysts like jugs upon jugs, and he did not say to them, the butchers, anything to forbid them. Evidently, he held that they were kosher.

STATEMENT

רבי אמי ורבי אסי הוו חלפי בשוקא דטבריא, (חזי) [חזנהו] הנה דקיימי טיגרי טיגרי, ולא אמרי להו ולא מידי.

The Gemara relates that Rabbi Ami and Rabbi Asi were passing through the market of Tiberias, and they saw those lungs **that stood** covered in hard growths like **rocks** upon rocks, and they did not say to them, the butchers, anything to forbid them.

STATEMENT

אָתָּמָר: מַחֲט שֶׁנִּמְצְאָת בְּרִיאָה – רַבִּי יוֹחָנָן וְרַבִּי אֶלְעָזָר וְרַבִּי חֲנִינָא מְכַשְּׁרִי, רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ וְרַבִּי מָנִי בַר פַּטִּישׁ וְרַבִּי שְׁמַעוֹן בֶּן אֶלְיָקִים טָרְפִי.

It was stated by the Amora'im: Regarding a needle that was found in the lung of a slaughtered animal — Rabbi Yochanan and Rabbi Elazar and Rabbi Chanina deem the animal kosher, while Rabbi Shimon ben Lakish and Rabbi Mani bar Pattish and Rabbi Shimon ben Elyakim deem it a tereifa.

QUESTION

לִימָא בְּהָא קָמִיפְלָגִי, דְּמָר סָבַר: חֲסָרוֹן מִבְּפָנִים – שְׁמִיָּה חֲסָרוֹן, וּמָר סָבַר: לֹא שְׁמִיָּה חֲסָרוֹן?

The Gemara suggests: Let us say that they disagree about this: that one Master, who deems it a tereifa, holds that a deficiency on the inside of the lung, caused by the needle, is considered a deficiency that renders the animal a tereifa, and one Master, who deems it kosher, holds that it is not considered a deficiency?

ANSWER

לֹא, דְּכוּלִּי עֲלָמָא חֲסָרוֹן מִבְּפָנִים – לֹא שְׁמִיָּה חֲסָרוֹן, וְהָכָא בְּהָא קָמִיפְלָגִי: מָר סָבַר: סִמְפּוּנָא נָקוּט וְאֵתָאִי, וּמָר סָבַר: נָקוּבִי נָקִיב וְאֵתָאִי.

The Gemara responds: No, everyone holds that a deficiency on the inside is not considered a deficiency. And here, they disagree about this: one Master, who deems it kosher, holds that the needle took the bronchus and came into the lung through the windpipe without perforating the membrane; and one Master, who deems it a tereifa, holds that it perforated its way out of the digestive tract and came to the lung, thereby perforating the lung's outer membrane.

STATEMENT

הָהִיא מַחֲטָא דְּאִשְׁתַּכַּח בְּחִיתוּכָא דְּרִיאָה, אִיתְתּוּהָ לְקָמִיָּה דְּרַבִּי אֲמִי, סָבַר לְאַכְשׁוּרָהּ.

The Gemara relates: There was a certain needle that was found in a piece of lung after it had been cut. They brought it before Rabbi Ami, and he thought to deem it kosher.

OBJECTION

אִיתִיבִּיהּ רַבִּי יִרְמְיָהּ, וְאִיתִימָא רַבִּי זְרִיקָא: "הֲרִיאָה שְׁנִיקְבָּהּ אוּ שְׁחָסְרָה". מַאי חֲסָרָה? אִילִּימָא מִבְּחוּץ – הֲיִינוּ נִיקְבָּהּ! אֶלָּא לֹא מִבְּפָנִים, וְשָׁמַע מִינָהּ: חֲסָרוֹן מִבְּפָנִים – שְׁמִיָּה חֲסָרוֹן.

Rabbi Yirmeyah, and some say Rabbi Zerika, raised an objection to him from the Mishnah: "The lung that was perforated or that was missing a piece" renders the animal a tereifa. What is the case of "missing a piece"? If we say it was missing a piece on the outside, that is the same as "perforated"! Rather, is it not referring to a missing piece on the inside? And learn from this that a deficiency on the inside is considered a deficiency, and the needle certainly caused a deficiency inside the lung!

OBJECTION

הֲדַר שְׁדְרוּהָ לְקָמִיָּה דְּרַבִּי יִצְחָק נִפְחָא, סָבַר לְאַכְשׁוּרָהּ, אִיתִיבִּיהּ רַבִּי יִרְמְיָהּ, וְאִיתִימָא רַבִּי זְרִיקָא: "הֲרִיאָה שְׁנִיקְבָּהּ אוּ שְׁחָסְרָה". מַאי חֲסָרָה? אִילִּימָא מִבְּחוּץ – הֲיִינוּ נִיקְבָּהּ! אֶלָּא לֹא מִבְּפָנִים?

ושמע מינה: חסרון מבפנים – שמייה חסרון!

Rabbi Ami did not decide the matter, so **they then sent it before Rabbi Yitzchak Nappacha**. He too thought to deem it kosher. Rabbi Yirmeyah, and some say Rabbi Zerika, raised an objection to him from the Mishnah: "The lung that was perforated or that was missing a piece" renders the animal a tereifa. What is the case of "missing a piece"? If we say it was missing a piece **on the outside**, that is the same as "perforated"! Rather, is it not referring to a missing piece **on the inside**? And learn from this that a deficiency on the inside is considered a deficiency!

QUESTION

הדר שדרוה לקמיה דרבי אמי וטרפה. אמרי ליה: והא רבנן מכשירי?

They then sent it back before Rabbi Ami, and he deemed it a tereifa. They said to him: But don't the Rabbis, Rabbi Yochanan, Rabbi Elazar, and Rabbi Chanina, deem it kosher?

ANSWER

אמר להן: הן הכשירו, שידעו מאיזה טעם הכשירו, אנו מאיזה טעם נכשיר? דלמא אי הוה ריאה קמן מינקבה.

He said to them: They deemed it kosher because they knew for what reason they deemed it kosher, as they had the whole lung before them and could see it was not perforated. But we, for what reason shall we deem it kosher? Perhaps if the whole lung were before us, we would see that it was perforated on its outer membrane.

QUESTION

טעמא דליתה, הא איתה ולא מינקבה – פשרה, והאמר רב נחמן: האי סמפונא דריאה דאינקיב – טרפה,

The Gemara asks: **The reason** he ruled it a tereifa is **that** the whole lung is **not** before us; **but if it were** before us **and it was not perforated** on the outer membrane, it would be **kosher**. But doesn't Rav Nachman say: **This bronchus of the lung that was perforated** renders the animal a tereifa? Even if the needle entered through the bronchus, it should be a tereifa!

ANSWER

ההוא לחבירו אתמר.

The Gemara responds: **That** statement of Rav Nachman **was stated** in reference to a case where a needle pierced **from one** bronchus **to another** bronchus. Since the bronchi are hard, they cannot seal each other's perforations; but if it pierced into the soft flesh of the lung, the flesh seals the hole.

QUESTION

והאמר רב נחמן: האי הדורא דכנתא דאינקיב להדי חכריה – מגין עליה,

The Gemara asks: **But doesn't Rav Nachman say: This spiral colon that was perforated against its fellow** coil of the intestine, the neighboring coil **protects it** by sealing the perforation? Why then does a bronchus not seal another bronchus?

ANSWER

אמר רב אשי: טרפות קא מדמי להדי? אין אומרינ בטרפות זו דומה לזו, שהרי חותכה מכאן ומתה, חותכה מכאן וחסיה!

Rav Ashi said: Are you comparing laws of tereifot to one another? We do not say in the laws of tereifot that **this case is similar to that case**, as behold, **one cuts** an animal **from here**, in one place, **and it dies**, while **one cuts it from there**, in

another place, and it lives!

STATEMENT

הָהִיא מַחֲטָא דְּאִישְׁתָּכַח בְּסִמְפוּנָא רַבָּה דְּרִיָּאָה, אֲתִיוָּהּ לְקַמִּיָּה דְּרַבְּנָן טְרוּפְאִי, לָא אָמְרוּ בָּהּ לָא אִיסוּר וְלָא הִיתֵר.

The Gemara relates: There was a certain needle that was found in the large bronchus of the lung. They brought it before the Rabbis who deem such cases a tereifa, and they did not say regarding it either a prohibition or a permission.

EXPLANATION

הִיתֵר לָא אָמְרִי בָּהּ – כְּשֶׁמַּעֲתִיָּהּ, אִיסוּר נָמִי לָא אָמְרִי בָּהּ – כִּיּוֹן דְּבְּסִמְפוּנָא רַבָּה אִישְׁתָּכַח, אִימָא סִמְפוּנָא נָקֹט וְאֶתְאִי.

They did not say permission regarding it, in accordance with their general ruling that a needle in the lung is a tereifa; but they also did not say a prohibition regarding it, since it was found in the large bronchus, and we can say that the needle took the bronchus and came in through the windpipe, without perforating any organ.

STATEMENT

הָהִיא מַחֲטָא דְּאִישְׁתָּכַח בְּחֵתִיכָה דְּכַבְדָּא, סָבַר מַר בְּרִיָּה דְּרַב יוֹסֵף לְמִיטְרָפָה,

The Gemara relates: There was a certain needle that was found in a piece of liver. Mar, the son of Rav Yosef, thought to deem it a tereifa.

OBJECTION

אָמַר לִיה רַב אֲשִׁי: אִילוּ אִישְׁתָּכַח בְּבִשְׂרָא כְּהָאִי גִוּוֹנָא הָוָה טְרִיף מַר?

Rav Ashi said to him: If it had been found in ordinary flesh in this manner, would the Master have deemed it a tereifa? A perforated liver is no worse than perforated flesh, which is kosher.

RULING

אֵלָא אָמַר רַב אֲשִׁי: חֲזִינָא, אִי קוּפָא לְבַר – נְקוּבִי נְקִיב וְאֶתְאִי, אִי קוּפָא לְגִיו – סִמְפוּנָא נָקֹט וְאֶתְאִי.

Rather, Rav Ashi said: We see: If the eye of the needle is facing outward toward the abdominal cavity, we assume it perforated its way out of the digestive tract and came to the liver, rendering the animal a tereifa; but if the eye is facing inward, buried in the liver, we assume it took a blood vessel and came to the liver through the bloodstream, and the animal is kosher.

STATEMENT

וְהָנִי מִלִּי בְּאִלְמִיתָא, אֲבָל חֲטִינָתָא, לָא שְׁנָא קוּפָא לְגִיו, לָא שְׁנָא קוּפָא לְבַר, נְקוּבִי נְקִיב וְאֶתְאִי.

And this statement applies only to a thick needle, whose eye is blunt; but regarding a thin needle, it is no different if the eye is facing inward, and it is no different if the eye is facing outward, we must assume it perforated its way out of the digestive tract and came to the liver.

QUESTION

וּמַאי שְׁנָא מִמַּחֲט שְׁנַמְצָאָת

The Gemara asks: And in what way is this different from a needle that was found

SUMMARY

On Daf 48, the Gemara establishes that a removed womb does not render an animal a tereifa, and that worms in the liver are permitted. The main body of the daf focuses on lung adhesions (sirchos) to the chest wall. While Rav Naḥman rules that we do not generally fear a perforation unless there are pus-filled cysts, others are more stringent. Rava outlines a method to peel the adhesion to see if the defect lies in the chest wall, while Rav Neḥemya suggests testing for leaks in tepid water. We learn that a perforation in the lung can sometimes be sealed kosherly by the chest wall in its natural place of growth, similar to how the liver can seal a perforated gallbladder. Finally, the Gemara discusses cysts on the lung, clarifying that while pus-filled cysts in a kidney render it a tereifa, cysts on a lung—even those filled with pus—are kosher, as demonstrated by the practice of Rav Naḥman and other Sages.

למעשה WHAT TO TAKE HOME

The Gemara on our daf teaches a beautiful and deep principle of healing and teshuvah: 'nisatam, kasher... v'zehu pesul shechozer l'hechsheiro', if a wound is sealed, it is kosher, and this is a blemish that returns to its fitness. We see that even when there is a real puncture in the lung, if the chest wall naturally seals it, the animal is kosher. The seal becomes a permanent part of the body, restoring its wholeness.

This is the power of the neshama and the ratzon of a Yid. Sometimes we look at our past actions or our current spiritual state and we feel punctured. We feel like we have holes in our yiras Shamayim, or that our connection to Hashem has been damaged. The yetzer hara whispers that once something is broken, it can never be truly whole again. But the Torah reveals the opposite: Hashem created the world with the capacity for healing. When we do teshuvah and bind ourselves to the Torah and mitzvos, we create a permanent seal over those old wounds.

Just as the chest wall seals the lung and makes it completely kosher, our sincere efforts to do better seal the gaps in our avodah. The past is not just covered up; the healing itself becomes a new, strong layer of our spiritual identity. You are not defined by the puncture, but by the beautiful, resilient way you choose to seal it and grow.

Today, identify one 'puncture' in your daily routine, perhaps a moment of anger, a lack of focus in davening, or a slip in lashon hara, and actively seal it by doing one small, positive act of reinforcement in that exact area.