

דף יומי • חזקוני • דף מ"ה

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

THE SUGYA

In this daf, we continue our deep dive into the halachos of tereifos, focusing on the precise measurements and conditions that render an animal invalid for eating. The sugya begins with a detailed analysis of a perforated windpipe (the kaneh), exploring how different types of holes—whether they are clean punctures or involve a deficiency of flesh—join together to make up the shiur of a tereifa. We also learn about the kosher boundaries of the neck area for shechitah, and how stretching the neck affects this status.

We then transition to the halachos of the brain and its protective membranes. The Gemara discusses which of the two membranes surrounding the brain is critical, such that a puncture in it renders the animal a tereifa. Finally, we begin to delineate the exact boundary where the brain ends and the spinal cord begins, which has major implications for the specific laws of perforations in these areas.

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

עמוד א' DAF 45A

STATEMENT

אֲתֵיקוּרֵי הוּא דְּמַתִּיקָרוּ בִּי.

It is **an honor** for them **that they honor** themselves **by me**, by having me attend.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: נִיקְבָּה כְּנֶפֶה – מְצַטְרְפִים לְרוּבָא.

Rav Yehuda said that Rav said: If the windpipe was perforated like a sieve with many small holes, the holes **join together** to constitute **a majority** of the circumference, rendering the animal a tereifa.

OBJECTION

מַתִּיב רַב יִרְמְיָה: וּבְגוּלָּה לְגוּלָּה שֵׁשׁ בָּהּ נִקְבֵּי אֶחָד אַרְוֶה, אֶפִּילוּ יֵשׁ בָּהּ נִקְבִּים הֶרְבֵּה – מְצַטְרְפִים לְמֵלָא מְקֻדָּח.

Rav Yirmeya raises an objection from a baraita: **And in a skull that contains one long hole**, or even if it has many small holes, the areas of the holes **join together** to constitute **the full size of a drill hole** used by doctors.

INFERENCE

אֲלֵמָא, כִּיּוֹן דְּשִׁיעוּרָה מְלֵא מְקֻדָּח – לְמֵלָא מְקֻדָּח מְצַטְרְפִין.

Consequently, since its required **measure** to remove the skull's status of protecting against tumah in a tent is **the full size of a drill hole**, the small holes **join together** to constitute **the full size of a drill hole** and not any other measure.

OBJECTION

הָכָא נָמִי, כִּיּוֹן דְּשִׁיעוּרִיָּה כְּאִיסָר – לְכֹאִיסָר מְצֻרְפִּין.

Here too, since its required measure for a hole in the windpipe to render it a tereifa is like an issar, the small holes should join together to constitute an issar, so why did Rav say they must make up a majority of the circumference?

EXPLANATION

אִישְׁתְּמִיטִיָּהּ הָא דְּאָמַר רַבִּי הֶלְבּוֹ אָמַר רַב חָמָא בַּר גּוּרְיָא אָמַר רַב: נִקְבִּים שְׂיִישׁ בְּהֵן חֲסָרוֹן
מְצֻרְפִּין לְכֹאִיסָר, וְשְׂאִין בְּהֵן חֲסָרוֹן מְצֻרְפִּין לְרֹבָא.

The Gemara notes: It escaped him, Rav Yirmeya, that which Rabbi Helbo said that Rav Hama bar Gurya said that Rav said: Perforations that have a deficiency of flesh join together to constitute an issar, but perforations that do not have a deficiency of flesh, being mere needle-like punctures, join together to constitute a majority of the circumference.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִיטְלָה הֵימָנָה רְצוּעָה – מְצֻרְפֶּת לְכֹאִיסָר.

Rabba bar bar Hana said that Rabbi Yehoshua ben Levi said: If a strip was removed from it, from the windpipe, the missing area joins to constitute an issar even if the strip itself is narrower than an issar.

QUESTION

בָּעָא מִיֵּינִיה רַבִּי יִצְחָק בַּר נַחֲמָנִי מַרְבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: נִיקָבָה כְּנֶפֶחַ מַהוּ?

Rabbi Yitzchak bar Nachmani asked Rabbi Yehoshua ben Levi: If the windpipe was perforated like a sieve, what is the halacha?

ANSWER

אָמַר לֵיה: הֲרִי אָמְרוּ: נִקְבִּים שְׂיִישׁ בְּהֵן חֲסָרוֹן – מְצֻרְפִּין
לְרֹבָא.

He said to him: Behold, they have said in the Beis Medrash: Perforations that have a deficiency of flesh join together to constitute an issar, and perforations that do not have a deficiency of flesh join together to constitute a majority of the circumference.

QUESTION

בְּעוֹפָא מַאי?

The Gemara asks: In a bird, where the entire windpipe is smaller than an issar, what is the measure for missing flesh?

ANSWER

אָמַר רַבִּי יִצְחָק בַּר נַחֲמָנִי: לְדִידִי מִפְּרָשָׁא לִי מִיֵּינִיה דְּרַבִּי אֶלְעָזָר: מְקַפְּלוּ וּמְנִיחוּ עַל פִּי הַקְּנָה, אִם
חוּפָּה אֶת רוֹב הַקְּנָה – טְרֵפָה, וְאִם לֹא – כְּשֵׁרָה.

Rabbi Yitzchak bar Nachmani said: To me, it was explained personally from Rabbi Elazar: One folds the perforated area and places it over the opening of the windpipe; if it covers the majority of the windpipe, the bird is a tereifa, and if not, it is kosher.

STATEMENT

אמר רב פפא: וְסִימָנֶיהָ – נִפְיָא.

Rav Pappa said: And your mnemonic to remember this halacha is a sieve, which is placed over the opening of a vessel.

STATEMENT

נִפְתְּחָה כְּדֹלֶת, אָמַר רַב נַחֲמָן: כִּדֵּי שְׂיָכִינְס אִיסָר לְרַחְבּוֹ.

If the windpipe was missing a piece like a door that is still attached on a hinge, Rav Nachman said: It is a tereifa if the hole is large enough that an issar can enter widthwise.

STATEMENT

נִסְדָּקָה, אָמַר רַב: אֶפִּילוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא חוֹלְיָא אַחַת לְמַעַלָּה וְחוֹלְיָא אַחַת לְמַטָּה – כְּשֶׁרָה.

If the windpipe was cracked along its length, Rav said: Even if there remained in it only one complete ring above the crack and one ring below the crack, the animal is kosher.

STATEMENT

אֲמַרוּהּ קַמִּיָּה דְרַבִּי יוֹחָנָן, אָמַר: מָה חוֹלְיָא וּמָה חוֹלְיָא דְקָאָמַר רַב? אֶלָּא אֵימָא: אֶפִּילוּ לֹא נִשְׁתַּיֵּיר בָּהּ אֶלָּא מִשְׁחָהוּ לְמַעַלָּה וּמִשְׁחָהוּ לְמַטָּה – כְּשֶׁרָה.

They said this ruling of Rav before Rabbi Yochanan. He said: What is this ring and what is that ring that Rav says? Rings are not required. Rather, say: Even if there remained in it only any amount above the crack and any amount below it, the animal is kosher.

STATEMENT

אֲמַרוּהּ קַמִּיָּה דְרַבִּי יוֹחָנָן מִשְׁמִיָּה דְרַבִּי יוֹנָתָן הַכִּי, אָמַר לָהּ: יִדְעִין חֲבֵרִין בְּבִלְאִי לְפָרוּשֵׁי כִי הָאִי טַעֲמָא?

They said this same ruling before Rabbi Yochanan in the name of Rabbi Yonatan the Babylonian. He said to them in excitement: Do our Babylonian friends know how to explain like this reason?

BRAISA

תֵּנָא רַבִּי חִיָּיא בַר יוֹסֵף קַמִּיָּה דְרַבִּי יוֹחָנָן: כָּל הַצְּוָאר כּוּלּוֹ כָּשֵׁר לְשַׁחֲטָהּ, מִטַּפְעַת הַגְּדוּלָּה עַד כַּנְפֵּי רִיָּאָה הַתַּחְתּוֹנָה.

Rabbi Chiyya bar Yosef taught before Rabbi Yochanan: The entire neck is fit for shechitah, from the large ring of the windpipe until the lower edges of the lung.

STATEMENT

אָמַר רַבָּא: תַּחְתּוֹנָה שְׁהִיא עָלְיוֹנָה, שְׁאֲנִי אוֹמֵר כָּל שְׁפוּשְׁטַת צְוָאָרָה וְרוּעָה, וּבִלְבָּד שְׁלֹא תֵאָנֵס.

Rava said: The lower edge mentioned here actually means that which is the upper edge when the animal is hung by its feet. As I say: All that part of the neck which the animal extends naturally when it grazes is fit for shechitah, provided that it is not forced to stretch further.

QUESTION

בְּעֵי רַב חֲנִינָא, וְאִיתִימָא רַב חֲנַנְיָה: אָנֹסָה עֲצָמָה מָהוּ?

Rav Chanina, and some say Rav Chananya, raises a dilemma: If the animal forced itself to stretch its neck further, what is the halacha regarding that extra area?

RESOLUTION

תיקו.

The Gemara concludes: The question **shall stand** unresolved.

STATEMENT

יְתִיב רַבִּי יוֹחָנָן וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, נִפְקַּח מִיִּלְתָּא מִבֵּינֵיהוּ: אָנֹס בְּסִימָנִים וְשַׁחַט – פְּסוּלָּהּ.

Rabbi Yochanan and Rabbi Shimon ben Lakish sat together, and a ruling emerged from between them: If the slaughterer forced the simanim by pulling them and slaughtered them in that stretched state, the shechitah is invalid.

STATEMENT

נִיָּקֵב הַקֶּנֶה לַמָּטָה מִן הַחֹזֶה – נִידוֹן כְּפִרְיָאָה.

If the windpipe was perforated below the breast, it is judged like the lung, and any size hole renders it a tereifa.

BRAISA

תָּנוּ רַבָּנֵי: אֵיזְהוּ חֹזֶה? זֶה הָרֹאֶה אֶת הַקֶּרֶקַע, לַמָּטָה – עַד הַצְּוֹאֵר, לַמַּעַלָּה – עַד הַכֶּרֶס.

The Rabbis taught in a baraita: Which is the breast given to the Kohanim? This is the part of the animal that faces the ground; downward when hung by its legs, it extends until the neck, and upward until the rumen.

BRAISA

חֹתֶךְ שְׁתֵּי צִלְעוֹת מִשְׁתֵּי דְּפָנוֹת אֵילָּה וְאֵילָּךְ, וְזֶהוּ חֹזֶה הַנִּיתֵן לַכֹּהֲנִים.

One cuts two ribs from the two sides, this way and that way, and this is the breast that is given to the Kohanim.

מִשְׁנָה MISHNAH

MISHNAH

נִיָּקֵב קְרוֹם שֶׁל מוֹחַ.

We learned in the Mishnah: If the membrane of the brain was perforated, the animal is a tereifa.

גְּמָרָא GEMARA

STATEMENT

רַב וְשְׁמוּאֵל דְּאָמְרֵי תִרְוִיָּהּ... קָרְמָא עִילָּאָה, אַף עַל גַּב דְּלָא אִינָקִיב תַּתָּאָה.

Rav and Shmuel both say: It is a tereifa if the upper membrane was perforated, even though the lower membrane was not perforated.

STATEMENT

ואמרי לה: עד דאינקיב תתא.

And some say the alternative version: It is not a tereifa until the lower membrane is perforated as well.

STATEMENT

אמר רבי שמואל בר נחמני: וסימניה חיתה דמתנה ביה מוחא.

Rabbi Shmuel bar Nachmani said: And your mnemonic to remember which membrane is critical is the bag in which the brain rests, which is the inner membrane.

STATEMENT

אמר רבה בר בר חנה אמר רבי יהושע בן לוי: כנגדו פפיצים ניכר.

Rabba bar bar Hana said that Rabbi Yehoshua ben Levi said: Corresponding to it, a defect in the brain's membrane is noticeable in the testicles of the animal.

STATEMENT

אמר רבי שמעון בן פזי אמר רבי יהושע בן לוי משום בר קפרא: מוח – כל מה שבקדירה נדון כמות, התחיל לימשה נדון כחוט השדרה.

Rabbi Shimon ben Pazzi said that Rabbi Yehoshua ben Levi said in the name of Bar Kappara: Regarding the brain, all that is within the cavity of the skull is judged as brain; once it begins to extend out of the skull, it is judged as the spinal cord.

EXPLANATION

ומהיכן מתחיל לימשה? אמר רבי יצחק בר נחמני: לדידי מיפרשא לי מיניה דרבי יהושע בן לוי – כמין שני

And from where does it begin to extend? Rabbi Yitzchak bar Nachmani said: To me, it was explained personally from Rabbi Yehoshua ben Levi: Like two...

עמוד ב' DAF 45B

STATEMENT

פולין יש מונחין על פי הקדירה,

There are beans, i.e., bean-shaped protrusions, lying on the opening of the skull where the spinal cord exits.

STATEMENT

מן הפולין ולפנים – כלפנים,

From the beans and inward, toward the brain, the nerve tissue is treated like the inside, meaning the brain itself, and any perforation renders it a tereifa.

STATEMENT

מן הפולין ולחוץ – כלחוץ,

From the beans and outward, down the spine, it is treated like the outside, meaning the spinal cord, which is only a tereifa if mostly severed.

STATEMENT

ופולין עצמן אינן יודע.

And as for the area of the beans themselves, I do not know what the halacha is.

STATEMENT

ומסתברא כלפנים.

But it stands to reason that they are treated like the inside.

STATEMENT

רבי ירמיה בדק בעופא, ואשכח כמין שני פולין מונחין על פי הקדירה.

Rabbi Yirmeya inspected a bird, and found something like two beans lying on the opening of the skull.

משנה MISHNAH

MISHNAH

ניקב הלב לבית חללו,

Our Mishnah states: If the heart was perforated to its chamber, the animal is a tereifa.

גמרא GEMARA

QUESTION

בעי רבי זירא: לבית חלל קטן או לבית חלל גדול?

Rabbi Zeira raised a dilemma: Does this mean to the small chamber of the heart, or to the large chamber?

OBJECTION

אמר ליה אביי: מאי תיבעי לך?

Abaye said to him: What is your dilemma?

PROOF

מי לא תנן: רבי שמעון אומר "עד שתנקב לבית הסמפונות",

Did we not learn in a Mishnah regarding the lung: Rabbi Shimon says, "It is not a tereifa until it is perforated to the chamber of the bronchi"?

PROOF

ואמר רבה בר תחליפא אמר רבי ירמיה בר אבא אמר רב: עד שתנקב לסמפון גדול.

And Rabba bar Tachlifa said that Rabbi Yirmeya bar Abba said that Rav said: Rabbi Shimon means until it is perforated to the large bronchus. So too here, it must mean the large chamber!

REFUTATION

הָכִי הַשְׁתָּא?

The Gemara rejects this: **How can you compare these?**

EXPLANATION

הָתָם לְבֵית הַסְּמִפּוֹנוֹת קִתְּנִי, לְהִיכָא דְשִׁפְכֵי סְמִפּוֹנוֹת כּוּלָּהוּ,

There, the Mishnah teaches "to the bronchi" in the plural, referring to where all the bronchi empty out, which is the large bronchus.

EXPLANATION

וְהָכָא לְבֵית חֻלְלוֹ קִתְּנִי – מָה לִּי חֻלְלָה גְדוֹלָה, מָה לִּי חֻלְלָה קְטָנוֹ!

But here, the Mishnah teaches "to its chamber" in the singular—what is it to me if it is the large chamber, and what is it to me if it is the small chamber? Any chamber should render it a tereifa!

STATEMENT

קָנָה הַלֵּב, רַב אָמַר: בְּמִשְׁחָהוּ, וּשְׂמוּאֵל אָמַר: בְּרוּבּוֹ.

Regarding the aorta, the artery of the heart, Rav said: A perforation of any amount renders it a tereifa; and Shmuel said: Only in its majority.

QUESTION

הִי נִיהוּ קָנָה הַלֵּב?

The Gemara asks: **Which is the artery of the heart?**

ANSWER

אָמַר רַבָּה פֶּר יִצְחָק אָמַר רַב: חֻלְלָה שְׁעָל גַּבִּי דְפָנוֹת.

Rabba bar Yitzchak said that Rav said: It is the vessel in the fat that is upon the walls of the chest.

OBJECTION

דְּפָנוֹת סִלְקָא דַּעֲתָהּ?

The Gemara asks: **Can it enter your mind** to say the walls of the chest, which are far from the heart?

EXPLANATION

אֵלָּא: שְׁעָל גַּבִּי דּוֹפְנֵי רִיאָה.

Rather, it is the artery that is upon the lobes of the lung, which is connected to the heart.

STATEMENT

אָמַר אֲמִימָר מִשְׁמִייה דְּרַב נַחֲמָן: תִּלְתָּא קָנִי הוּא,

Ameimar said in the name of Rav Nachman: There are three ducts adjacent to each other in the chest;

STATEMENT

חַד פְּרִישׁ לְלֵיבָא, וְחַד פְּרִישׁ לְרִיאָה, וְחַד פְּרִישׁ לְכַבְדָּא.

one branches to the heart, and one branches to the lung, and one branches to the liver.

STATEMENT

דְּרִיאָה – כְּרִיאָה, דְּכַבְדָּא – כְּכַבְדָּא, דְּלֵיבָא – כְּלֵיבָא.

The duct of the lung is treated like the lung itself, rendering a tereifa in any amount; the duct of the liver is treated like the liver, rendering a tereifa only if completely missing; and as for the duct of the heart, they disagree, namely Rav and Shmuel.

STATEMENT

מַר בַּר חִייא מְתַנִּי אִיפְכָא: דְּרִיאָה – כְּכַבְדָּא, דְּכַבְדָּא – כְּרִיאָה, דְּלֵיבָא – כְּלֵיבָא.

Mar bar Chiyya taught the opposite: The duct of the lung is treated like the liver, and the duct of the liver is treated like the lung, and as for the duct of the heart, they disagree.

STATEMENT

אֶזְל רַבִּי חִייא בַר יוֹסֵף אָמַרָה לְשִׁמְעוֹתָא דְּרַב קַמִּיָּה דְּשְׁמוּאֵל,

Rabbi Chiyya bar Yosef went and stated this ruling of Rav, that the aorta is a tereifa in any amount, before Shmuel.

STATEMENT

אָמַר לֵיהּ: אִי הָכִי אָמַר אַבְיִי – לָא יָדַע בְּטַרְפוֹת וְלֹא כְּלוּם.

Shmuel said to him: If Abba, i.e., Rav, indeed said so, he knows nothing at all about tereifot!

מִשְׁנָה MISHNAH

MISHNAH

(נִשְׁבַּר) [נִשְׁבְּרָה] הַשְּׁדֵּרָה,

Our Mishnah states: If the spinal column was broken and its cord was cut, the animal is a tereifa.

גְּמָרָא GEMARA

BRAISA

תַּנּוּ רַבָּנָן: חוּט הַשְּׁדֵּרָה שֶׁנִּפְסַק בְּרֹבּוֹ – דְּבִרֵּי רַבִּי;

The Rabbis taught in a Braisa: If the spinal cord was severed in its majority, it is a tereifa; this is the statement of Rabbi Yehuda HaNasi.

BRAISA

רבי יעקב אומר: אפילו ניקב.

Rabbi Yaakov says: Even if it was only perforated, it is a tereifa.

STATEMENT

הורה רבי כרבי יעקב.

The Gemara notes: Rabbi Yehuda HaNasi later ruled in accordance with Rabbi Yaakov.

RULING

אמר רב הונא: אין הלכה כרבי יעקב.

Rav Huna said: The halacha is not in accordance with Rabbi Yaakov.

QUESTION

וכמה רובו?

The Gemara asks: And how much is "its majority" that renders it a tereifa?

ANSWER

רב אומר: רוב עורו, ואמרי לה: רוב מוחו.

Rav said: A majority of its membrane, the meninges; and some say he said: A majority of its nerve tissue.

EXPLANATION

מאן דאמר רוב מוחו – כל שפן רוב עורו,

The one who says a majority of its nerve tissue renders it a tereifa, all the more so holds that a majority of its membrane renders it a tereifa.

QUESTION

למאן דאמר רוב עורו – רוב מוחו מאי?

But according to the one who says it is a tereifa if a majority of its membrane is severed, what is the halacha if only a majority of its nerve tissue is severed?

PROOF

תא שמע, דאמר ניולי אמר רב הונא: רובו שאמרו – רוב עורו, מוח זה – לא מעלה ולא מוריד.

Come and hear a proof, as Nayyoli said that Rav Huna said: The majority that they spoke of is the majority of its membrane; but this nerve tissue does not raise or lower, meaning it does not affect the halacha.

STATEMENT

רב נתן בר אבין הוה יתיב קמיה דרב, בדיק פרוכ עורו, וקא פדיק פרוכ מוחו.

Rav Natan bar Avin was sitting before Rav; he checked for a majority of its membrane, and then was checking for a majority of its nerve tissue.

STATEMENT

אמר ליה...: אם רוב עורו קיים, מוח זה אינו מעלה ואינו מוריד.

Rav said to him: If a majority of its membrane is intact, this nerve tissue does not raise or lower.

STATEMENT

אמר רבה בר בר חנה אמר רבי יהושע בן לוי: נתמרה – פסול, נתמסמס – פסול.

Rabba bar bar Chana said that Rabbi Yehoshua ben Levi said: If the spinal cord was liquefied, it is unfit; if it softened, it is unfit.

QUESTION

איזוהי המרקה ואיזוהי המסמסה?

What is liquefaction and what is softening?

ANSWER

המרקה – כל שנשפך בקיתון, (מסמסה) [המסמסה] – כל שאינו יכול לעמוד.

Liquefaction is any case where it pours out like a jug of water; softening is any case where it cannot stand upright on its own.

QUESTION

בעי רבי ירמיה: אינו יכול לעמוד מפני כבדו, מאי?

Rabbi Yirmeya raised a dilemma: If it cannot stand upright due to its heavy weight, but is not actually softened, what is the halacha?

RESOLUTION

תיקו.

The Gemara concludes: **Let it stand** unresolved.

STATEMENT

בי רב אמרי: נתמסמס – פסול, נתמזמז – פשר.

In the school of Rav they say: If it softened, it is unfit; if it was emptied out, it is kosher.

OBJECTION

מיתיבי: רבי שמעון בן אלקazar אומר: בהמה שנתמזמז מוחה – טרפה!

The Gemara raises an objection from a Braisa: Rabbi Shimon ben Elazar says: An animal whose spinal cord was emptied out is a tereifa!

ANSWER

ההיא נתמסמס איתמר.

The Gemara answers: **That** Braisa **was stated** with the version "softened", not "emptied out".

QUESTION

אִינִי, וְהָא לֹוי הָוָה יָתִיב בִּי מִסּוּתָא, חֲזַיִיה לְהָהוּא גִבְרָא דְטַרְיִיה לְרִישִׁיה,

The Gemara asks: Is that so? But Levi was sitting in a bathhouse, and he saw a certain man who was struck on his head,

QUESTION

אָמַר: נִתְמַזְמַז מוֹחֵיה דְדִין, לָאו דְלָא חֵי?

and Levi said: The brain of this one has been emptied out; does this not mean that he cannot live, proving that emptying out is fatal?

ANSWER

אָמַר אַבְיִי: לָא, לוֹמַר שְׂאִינוּ מוֹלִיד.

Abaye said: No, he meant to say that he cannot father children, but he can live.

QUESTION

עַד הֵיכָן חוּט הַשְּׁדָרָה?

The Gemara asks: How far down does the spinal cord go to be subject to these laws?

ANSWER

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: עַד בֵּין הַפְּרָשׁוֹת.

Rav Yehuda said that Shmuel said: Until between the branchings of the nerves at the lower spine.

STATEMENT

רַב דִּימִי בַר יִצְחָק הָוָה קָא בָּעִי לְמִיזֵל לְבֵי חוּזְאִי, אֶתָּא לְקַמֵּיה דְרַבִּי יְהוּדָה,

Rav Dimi bar Yitzchak was seeking to go to Bei Choza'ei; he came before Rabbi Yehuda,

QUESTION

אָמַר לֵיה...: לִיחֻוֵי לִי מָר בֵּין הַפְּרָשׁוֹת הֵיכָא?

and said to him: Let the Master show me where "between the branchings" is.

STATEMENT

אָמַר לֵיה...: זֵיל אִיתִי לִי גְדִי וְאֶחָוִי לָהּ.

Rabbi Yehuda said to him: Go bring me a kid, and I will show you.

STATEMENT

אִיתִי לֵיה גְדִי שָׁמֹן, אָמַר לֵיה: בְּלִיעֵן טַפִּי וְלֹא יָדִיעַ.

He brought him a fat kid; Rabbi Yehuda said to him: They are very swallowed up in fat and not recognizable.

STATEMENT

אִיתִי לֵיה כָּחוּשׁ, אָמַר לֵיה: בְּלִיטָן טַפִּי וְלֹא יָדִיעַ.

He brought him a lean kid; Rabbi Yehuda said to him: They protrude too much and are not recognizable in their normal state.

STATEMENT

אָמַר לֵיהּ...: תָּא אֲגַמְרָה גְמָרָא, הָכִי אָמַר שְמוּאֵל:

Rabbi Yehuda said to him: Come, I will teach you the tradition; so said Shmuel:

STATEMENT

עַד אַחַת – טְרֵפָה, שְׁלִישִׁית – פְּשִׁרָה, שְׁנִיָּה – אֵינִי יוֹדֵעַ.

If severed **until the first** branching, it is a **tereifa**; at the **third** branching, it is **kosher**; at the **second** branching, **I do not know**.

QUESTION

בְּעֵי רַב הוּנָא בְרִיה דְּרַב יְהוֹשֻעַ:

Rav Huna the son of Rav Yehoshua raised a dilemma:

SUMMARY

The shiurim for a perforated windpipe are established based on whether there is a deficiency of flesh: punctures with missing flesh join to the size of an issar coin, while simple punctures without missing flesh must constitute a majority of the circumference to render the animal a tereifa. The Gemara clarifies that the entire neck area naturally extended during grazing is fit for shechitah, but pulling the simanim to force a stretch invalidates the slaughter. Regarding the brain, the Amora'im debate whether a puncture in the outer membrane alone is sufficient to make the animal a tereifa, or if the inner membrane (the bag holding the brain) must be perforated, while the boundary between the brain and the spinal cord is defined by the bean-shaped protrusions at the skull's exit.

In our sugya, the Gemara discusses a windpipe that is cracked along its length. Rav teaches that as long as there remains one complete ring of the windpipe above the crack and one below, the animal is kosher. But when this was brought before Rabbi Yochanan, he elevated the point: "Rings are not required! Even if there remains only any small amount (mashehu) above and any small amount below, it is kosher."

Think about what this means for our own avodah. Sometimes we look at our lives, our connection to Torah, or our tefillah, and we feel completely cracked. We feel broken down the middle, fractured by the distractions and struggles of this world. The yetzer hara whispers to us that unless we have a perfect, unbroken structure, a whole "ring" of flawless behavior, our efforts are worthless.

But Rabbi Yochanan teaches us the deep truth of a Yid's neshama: "Rings are not required." Hashem does not demand angelic perfection or unbroken structures from us. If you have a "mashehu", just a tiny point of purity and desire for closeness at the top of your day, and another tiny point of connection at the bottom of your day, the entire middle is held together. Your life remains spiritually alive and kosher.

Today, do not let a feeling of brokenness stop you from doing a mitzvah. Even if you cannot learn for hours, grab a "mashehu", just five minutes of learning or one heartfelt perek of Tehillim, and know that this small point of connection keeps your entire day holy.