

דף יומי • הליון • דף נ"ו

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

THE SUGYA

We begin this daf by concluding a brief discussion regarding the status of the hide of the vulva of a korban, and whether intending to burn it outside its proper time or place renders the offering piggul or unfit. From there, we move into a major new Mishnah that details the specific laws of tereifos in birds. The Mishnah lists several fatal defects, including a perforated gullet, a severed windpipe, a weasel bite to the head, and internal organs that have been singed and turned green after the bird fell into a fire.

We also learn about the status of a bird that was trampled, slammed against a wall, or crushed by an animal. If the bird is twitching, it is considered a tereifa because its limbs were shattered; however, if it survives for twenty-four hours before being slaughtered, it is ruled kosher. The Gemara then launches into a deep analysis of how to inspect a bird that was bitten on the head by a weasel to see if the membrane of the brain was actually perforated.

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

עמוד א' DAF 56A

EXPLANATION

להביא עור בית הבושת

This is **to include the hide of the vulva**, which is treated like flesh.

RULING

חוץ למקומו פסול ואין בו כרת,

If one slaughtered the offering with intent to burn this hide **outside its** designated **area**, the offering is **unfit**, but there is no liability of **karet** for eating **it**.

RULING

חוץ לזמנו פיגול וְחַיִּיבִים עָלָיו כָּרֶת.

If he had intent to burn it **beyond its** designated **time**, this renders the offering **piggul**, and one is **liable to receive karet** for eating **it**.

משנה MISHNAH

MISHNAH

מתני' ואלו טרפות בעוף:

MISHNAH: And these are the tereifot in a bird:

MISHNAH

נְקִיבַת הַוֶּשֶׁט, וּפְסוּקַת הַגְּרִגֶּרֶת,

One with a **perforated gullet**, or with a **cut windpipe** that was cut across its width;

MISHNAH

הַכֶּתֶה חוּלְדָּה עַל רֹאשָׁהּ מְקוֹם שֶׁעוֹשָׂה אוֹתָהּ טֵרֵיפָה,

or if a **weasel struck** the bird **on its head** in a **place that renders it a tereifa**, because we must be concerned that the membrane of the brain was perforated;

MISHNAH

בִּיקָב הַקּוֹרְקָבֹן, בִּיקָבוֹ הַדִּקְיָן,

or if the **gizzard was perforated**; or if the **small intestines were perforated**;

MISHNAH

נָפְלָה לְאוּר וְנִחְמְרוּ בְּנֵי מַעִיָּהּ, אִם יְרוֹקִים – פְּסוּלִים, אִם אֲדוּמִים – כְּשֵׁרִים.

or if the bird **fell into the fire** and its **innards were singed**; if they turned **green**, they are **unfit** and the bird is a tereifa, but if they remained **red**, they are **kosher**.

MISHNAH

דָּרְסָה וּטְרַפָּה בְּכוֹתֵל אוֹ שְׂרִיצָצְתָה בְּהֶמָּה וּמִפְרָכְסָה,

If a person **trampled** the bird, or **slammed it against a wall**, or if an animal **crushed it** and it is **twitching**, it is a tereifa because its limbs were shattered;

MISHNAH

וְשָׁהָתָה מֵעַתָּה לְעַתָּה וְשָׁחֲטָהּ – כְּשֵׁרָה.

but if it lasted for **twenty-four hours** and then one **slaughtered it**, it is **kosher**.

גְּמָרָא GEMARA

GEMARA

גְּמ' רַב וּשְׁמוּאֵל וְלֵוִי דְאָמְרִי:

GEMARA: Rav and Shmuel and Levi say regarding a bird struck on the head by a weasel:

STATEMENT

מְכַנִּיס יָדוֹ לְפָנִים וּבוֹדֵק,

One **inserts his hand inside** the bird's mouth after slaughter and **inspects** by pushing the brain tissue with his finger.

STATEMENT

אִם מְבַצֵּץ וְעוֹלָה – טֵרֵפָה, וְאִם לֹא – כְּשֵׁרָה.

If the brain tissue **emerges and rises** out through the hole in the skull, the bird is a **tereifa**, because this proves that the membrane has been perforated; **and if not, it is kosher**.

QUESTION

הַנִּיחָא לְמַאן דְּאָמַר עַד דְּמִנְקִיב קְרָמָא תַּתָּא,

The Gemara asks: **This works out well according to the one who says** that a bird is not a tereifa **until the inner membrane is perforated** as well.

QUESTION

אָלָא לְמַאן דְּאָמַר אֵינְקִיב עִילָאָה אַף עַל גַּב דְּלֹא אֵינְקִיב תַּתָּא,

But according to the one who says that if the **outer** membrane was perforated, **even though the inner** membrane was not perforated, it is a tereifa,

QUESTION

נִיחוּשׁ דְּלָמָּא עִילָאָה אֵינְקִיב תַּתָּא לֹא אֵינְקִיב?

let us be concerned that **perhaps the outer** membrane was perforated **but the inner** membrane was not perforated, in which case the bird is a tereifa even though the brain tissue does not emerge?

ANSWER

אִי אִיתָא דְּאֵינְקִיב עִילָאָה, תַּתָּא אַגַּב רוּפְכִּיָּה מִיִּפְקַע פְּקַע.

The Gemara answers: **If it is so that the outer** membrane was perforated, the inner membrane, **due to its fragility**, will **inevitably burst** from the pressure of the finger, allowing the brain tissue to emerge. If it does not emerge, it is certain that the outer membrane is intact as well.

STATEMENT

אָמַר זְעִירִי: אִין בְּדִיקָה לְחֻלְדָּה, מִפְּנֵי שְׁשִׁינֶיהָ דְּקוֹת.

Ze'eiri says: There is no effective inspection for a bird bitten by a weasel, **because its teeth are thin**, and even if they perforate the membrane, the brain tissue will not emerge through such tiny holes.

QUESTION

וְכִי שְׁשִׁינֶיהָ דְּקוֹת מַאי הָוִי?

The Gemara asks: **And if its teeth are thin, what of it?** Surely a small amount of brain tissue will still emerge through the perforation.

ANSWER

אָמַר רַב אוֹשְׁעִיא: מִפְּנֵי שְׁשִׁינֶיהָ דְּקוֹת וְעֻקְמוֹת.

Rav Oshaya said: There is no inspection **because its teeth are thin and crooked**, so the hole in the skull does not align with the perforation in the membrane, and nothing will be able to escape.

STATEMENT

כִּי סָלִיק לְנֶהְרָדָּעָא, שְׁלַח לְהוּ:

When Ze'eiri went up to Neharde'a, he sent a message to them:

STATEMENT

דְּבָרִים שֶׁאִמַּרְתִּי לִפְנֵיכֶם טְעוּת הֵן בְּיָדִי,

The matters that I stated before you are an error on my part.

STATEMENT

כִּרְם כֹּךְ אָמְרוּ מִשְׁמִיחַ דְּרַבִּי שִׁמּוֹן בֶּן לָקִישׁ:

Rather, this is what they said in the name of Rabbi Shimon ben Lakish:

STATEMENT

בּוֹדְקִין לְחוֹלְדָה בְּיָד, אֲבָל לֹא בְּמַסְמָר,

One inspects a bird bitten by a weasel with the hand, but not with a nail, lest the nail itself perforate the membrane.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אַף בְּמַסְמָר.

And Rabbi Yochanan says: One may even inspect it with a nail.

STATEMENT

וּבְפִלּוּגָתָא דְּרַבִּי יְהוּדָה וְרַבִּי נַחֲמִיָּה,

The Gemara notes: And this dispute is parallel to the dispute of Rabbi Yehuda and Rabbi Nechemya,

STATEMENT

חַד בְּדִיק בִּידָא, וְחַד בְּדִיק בְּמַחְטָא.

where one inspected with the hand, and one inspected with a needle.

STATEMENT

מֵאֵן דְּבִדִּיק בִּידָא אָמַר לִיה לְמֵאֵן דְּבִדִּיק בְּמַחְטָא:

The one who inspected with the hand said to the one who inspected with a needle:

STATEMENT

עַד מָתִי אַתָּה מַכְלָה מְמוֹנָן שְׁל יִשְׂרָאֵל?

Until when will you waste the money of the Jewish people by causing them to discard kosher meat when your needle itself perforates the membrane?

STATEMENT

אָמַר לִיה מֵאֵן דְּבִדִּיק בְּמַחְטָא לְמֵאֵן דְּבִדִּיק בִּידָא:

The one who inspected with a needle said to the one who inspected with the hand:

STATEMENT

עַד מָתִי אַתָּה מַאֲכִיל לְיִשְׂרָאֵל נְבִלוֹת?

Until when will you feed carcasses to the Jewish people by permitting a bird whose membrane was already perforated but the brain tissue did not emerge?

QUESTION

נבלות? והא שחוטה היא!

The Gemara asks: **Carcasses? But this is a slaughtered** bird; even if it is forbidden, it is a tereifa, not a carcass!

ANSWER

אֵלָא טְרֵפוֹת, שְׁמָא נִיקָב קְרוֹם שֶׁל מוֹחַ.

Rather, he must have said: Until when will you feed **tereifot** to the Jewish people, **perhaps the membrane of the brain was perforated** and your hand inspection did not reveal it.

STATEMENT

תַּסְתַּיִם דְּרַבִּי יְהוּדָה הוּא דְּבָדִיק בִּידָא, דִּתְנִיא:

The Gemara notes: **It may be concluded that it is Rabbi Yehuda who inspected with the hand**, as it is taught in a baraita:

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר מִשּׁוֹם רַבִּי יְהוּדָה:

Rabbi Shimon ben Elazar says in the name of Rabbi Yehuda:

BRAISA

בּוֹדֵקִין לְחוּלְדָּה בַּיָּד, אֲבָל לֹא בַּמַּסְמֵר.

One inspects a bird bitten by a weasel with the hand, but not with a nail.

STATEMENT

נִשְׁפֵּר הָעֶצֶם, אִף עַל פִּי שֶׁלֹּא נִיקָב קְרוֹם שֶׁל מוֹחַ – תַּסְתַּיִם.

And the baraita continues: If **the bone of the skull was broken**, even though the membrane of the brain was not **perforated**, it is a tereifa. The Gemara affirms: Indeed, **it may be concluded** that Rabbi Yehuda is the one who permits inspection only by hand.

QUESTION

הָא גּוֹפֵא קִשְׁיָא, אָמַרְתָּ:

The Gemara objects: **This itself is difficult. You said** in the first clause:

QUESTION

בּוֹדֵקִין לְחוּלְדָּה בַּיָּד אֲבָל לֹא בַּמַּסְמֵר.

One inspects a bird bitten by a weasel with the hand, but not with a nail;

QUESTION

אֵלמָא אֵית לִיה בְּדִיקוּתָא,

apparently, it has an option of inspection.

QUESTION

וְהָדָר תְּנִי: נִשְׁבַּר הָעֶצֶם אֲף עַל פִּי שֶׁלֹּא נִיקָב קְרוֹם שֶׁל מוֹחַ.

But then it teaches: If the bone was broken, even though the membrane of the brain was not perforated, it is a tereifa;

QUESTION

אֵלֶּמָּא לִית לִיה בְּדִיקוֹתָא!

apparently, it has no option of inspection, because the broken bone itself renders it a tereifa!

ANSWER

סִיפָא אֶתְאֵן לְעוֹף שֶׁל מַיִם, הוּאִיל וְאֵין לוֹ קְרוֹם.

The Gemara answers: In the latter clause, we come to discuss a water bird, since it has no membrane.

QUESTION

אֵין לוֹ קְרוֹם סָלְקָא דְעֵתָּהּ?

The Gemara asks: Can it enter your mind that it has no membrane? We can see that it does!

ANSWER

אֵלָּא, הוּאִיל וְקְרוֹמוֹ רָךְ.

Rather, the response is: Since its membrane is fragile, it must have ruptured when the skull was broken.

STATEMENT

אָמַר לִיה רַב נַחֲמָן לְרַב עֲנָן:

Rav Nachman said to Rav Anan:

STATEMENT

מָר אָמַר שְׁמוּאֵל בְּדִיק בִּידָא וּמַכְשֵׁר,

The Master says that Shmuel inspects with the hand and deems the bird kosher,

STATEMENT

וְהוּנָא חֲבֵרִין אָמַר רַב בְּדִיק בִּידָא וּמַכְשֵׁר.

and our colleague Rav Huna says that Rav inspects with the hand and deems it kosher.

QUESTION

וְהִתְנִי לוֹי: טְרֵפוֹת שְׁמָנוּ חֲכָמִים בְּבִהְמָה – כְּנָגְדָן בְּעוֹף,

But doesn't Levi teach in a baraita: Those tereifot that the Sages enumerated in an animal apply likewise in a bird,

QUESTION

יֵתֵר עַל־יָהּ עוֹף – נִשְׁבַּר הָעֶצֶם אֲף עַל פִּי שֶׁלֹּא נִיקָב קְרוֹם שֶׁל מוֹחַ?

and in addition to those, a bird is a tereifa if the bone of the skull was broken, even though the membrane of the brain was not perforated? If so, how can any bird be permitted through inspection?

ANSWER

אמר ליה: ההוא בעוף של מים, הואיל ואין לו קרום.

Rav Anan said to him: That baraita is referring to a water bird, since it has no membrane.

QUESTION

אין לו קרום סלקא דעתך?

The Gemara asks: Can it enter your mind that it has no membrane?

ANSWER

אלא, הואיל וקרומו רך.

Rather, say: Since its membrane is fragile.

STATEMENT

ההיא תרנגולתא דהואי בי רב חנא, שדרה לקמיה דרב מתנא.

The Gemara relates: There was a certain chicken that was in the house of Rav Chana, and he sent it before Rav Matna for a ruling.

STATEMENT

נשבר העצם ולא ניקב קרום של מוח הואי, ואכשרה.

The bone of its skull was broken, but the membrane of the brain was not perforated, and he deemed it kosher.

QUESTION

אמר ליה: והתני לוי: טרפות שמנו חכמים בבהמה פנגדן בעוף, יתר עליהן עוף – נשבר העצם אף על פי שלא ניקב קרום של מוח!

Rav Chana said to him: But doesn't Levi teach: Those tereifot that the Sages enumerated in an animal apply likewise in a bird, and in addition to those, a bird is a tereifa if the bone was broken, even though the membrane of the brain was not perforated!

ANSWER

אמר ליה: הןם בעוף של מים, הואיל ואין לו קרום.

Rav Matna said to him: There, the baraita is referring to a water bird, since it has no membrane.

QUESTION

אין לו קרום סלקא דעתך?

The Gemara asks: Can it enter your mind that it has no membrane?

ANSWER

אלא אימא: הואיל וקרומו רך.

Rather, say: Since its membrane is fragile.

STATEMENT

רב שיזבי בדיק בשמשא, רב יימר בדיק במיא, רב אחא בר יעקב בדיק

The Gemara notes: **Rav Sheizbi would inspect** the membrane for perforations by holding it up to **the sun**; **Rav Yeimar would inspect** it by placing it **in water** to see if bubbles emerged; **Rav Acha bar Yaakov would inspect** it with a straw.

עמוד ב' DAF 56B

EXPLANATION

בגילא דחיתתא.

The test for a perforated membrane is done **with a wheat straw**, by dragging it over the membrane to see if it catches.

STATEMENT

אמר רב שיזבי: הני אווזי דידן כעוף של מים דמין.

Rav Sheizvi said: These geese of ours are considered like water birds, which have thin skulls; therefore, if the skull is broken, even if the membrane is not perforated, it is a tereifa.

STATEMENT

נפלה לאור, אמר רבי יוחנן משום רבי יוסי בן יהושע: שיעור ירוקתן כשיעור נקובתן, מה נקובתן במשהו – אף ירוקתן במשהו.

Regarding a bird that **fell into the fire** and its innards were singed, **Rabbi Yochanan said in the name of Rabbi Yosei ben Yehoshua:** The measure of their turning green is like the measure of their perforation; just as their perforation renders them a tereifa **in any amount**, so too their turning green renders them a tereifa **in any amount**.

QUESTION

בעא מיניה רב יוסף בריה דרבי יהושע בן לוי מרבי יהושע בן לוי: הוריקה כבד כנגד בני מעיים מהו? אמר ליה: טרפה.

Rav Yosef, son of Rabbi Yehoshua ben Levi, asked Rabbi Yehoshua ben Levi: If the liver turned green on the side facing the intestines, what is the halacha? **He said to him:** The bird is a tereifa.

OBJECTION

ולא יהא אלא ניטלה!

Rav Yosef objected: But should this case be any more stringent than if the liver was removed entirely, in which case if an olive-bulk remains the bird is kosher? Why should turning green render it a tereifa if an olive-bulk remains red?

RESOLUTION

אמר רבא: כיון שהוריקה כבד כנגד בני מעיים – בידוע שנפלה לאור, ונחמרו בני מעיים, וטרפה.

Rava said: Since the liver turned green facing the intestines, it is known that the bird fell into the fire, and the intestines themselves were singed, and therefore the bird is a tereifa because of the intestines, not because of the liver.

STATEMENT

רבי יהושע בן לוי הויא ליה תרנגולא לתא, שדריה לקמיה דרבי אלעזר הקפר בריבי, אמר ליה: ורוקין הו, ואכשרה.

Rabbi Yehoshua ben Levi had a certain hen that fell into the fire. He sent it before Rabbi Elazar HaKappar Beribi and said to him: Its innards were green, and Rabbi Elazar HaKappar deemed it kosher.

QUESTION

והאנן תנן: "ורוקין פסוליין"!

Rabbi Yehoshua ben Levi asked: But didn't we learn in the Mishnah: If they turned green they are unfit?

ANSWER

לא אמרו "ורוקין פסוליין" אלא בקורקבן, בלב ובכבד.

Rabbi Elazar HaKappar said to him: They only said that green innards are unfit with regard to the gizzard, the heart, and the liver, which are naturally red, but other innards are naturally green.

PROOF

תנאי נמי הדי: באלו בני מעיים אמרו – בקורקבן, בלב ובכבד.

This is also taught in a baraita: Concerning which innards did they say that turning green renders the bird a tereifa? Only concerning the gizzard, the heart, and the liver.

STATEMENT

רבי יצחק בר יוסף הוה ליה תרנגולא לתא, שדריה לקמיה דרבי אבהו, ואמר ליה: אדומין הו וטרפה.

Rabbi Yitzchak bar Yosef had a certain hen that fell into the fire. He sent it before Rabbi Abbahu, and Rabbi Abbahu said to him: Its innards were red, and yet it is a tereifa.

QUESTION

והאנן תנן: "אדומין פשרים"!

Rabbi Yitzchak bar Yosef asked: But didn't we learn in the Mishnah: If they are red, they are kosher?

ANSWER

אמר ליה: אדומין שהוריקו וירוקין שהאדימו – טרפה, לא אמרו "אדומין פשרים" אלא בלב בקורקבן ובכבד.

Rabbi Abbahu said to him: Red organs that turned green, and green organs that turned red, render the bird a tereifa. They only said that red organs are kosher with regard to the heart, the gizzard, and the liver, which are naturally red; but organs that are naturally green render the bird a tereifa if they turn red.

STATEMENT

אמר רב שמואל בר חייא אמר רבי מני: אדומין שהוריקו ושלקו וחזרו והאדימו – פשרין, מאי טעמא? קוטרא עייל בהו.

Rav Shmuel bar Chiyya said that Rabbi Mani said: Red organs that turned green, and one boiled them and they returned and turned red again, the bird is kosher. What is the reason? This shows that smoke entered them and changed their color temporarily, but they were not actually burned.

STATEMENT

אמר רב נחמן בר יצחק: אף אנו נאמר, אדומין שלא הוריקו ושלקן והוריקו – טרפה, מאי טעמא? איגלאי בהתייהו.

Rav Nachman bar Yitzchak said: We, too, will say a corresponding rule: Red organs that had not turned green, and one boiled them and they turned green, the bird is a tereifa. What is the reason? Their shame was revealed; i.e., it is now evident that they were indeed burned by the fire.

STATEMENT

אמר רב אשי: הלכה לא ליכול אינש אלא בשלקא.

Rav Ashi said: Therefore, a person should not eat a bird that fell into the fire unless its innards are first tested by boiling them, to ensure they do not turn green.

REFUTATION

ולא היא, אחזקי ריעותא לא מחזקינן.

The Gemara rejects this: But that is not so, for we do not presume the existence of a flaw without evidence; if the organs look kosher, we do not require boiling.

מִשְׁנָה MISHNAH

MISHNAH

דרסה וטרפה בפותל.

Regarding the Mishnah's ruling: If an animal trampled the bird, or slammed it against a wall, and it survived twenty-four hours, it is kosher.

גְּמָרָא GEMARA

STATEMENT

אמר רבי אלעזר בן אנטיגנוס משום רבי אלעזר ברבי ינאי: אחת זו ואחת זו צריכה בדיקה.

Rabbi Elazar ben Antigonus said in the name of Rabbi Elazar, son of Rabbi Yannai: Both this case and that case require inspection after slaughter, to ensure no internal organ was ruptured.

מִשְׁנָה MISHNAH

MISHNAH

מתני' ואלו כשרות בעוף: ניקבה הגרגרת, או שנסדקה, הפתה חולדה על ראשה מקום שאינו עושה אותה טרפה, ניקב הזפק, רבי אומר: אפילו ניטל, יצאו בני מעיה ולא ניקבו, נשתפרו גפיה, נשתפרו רגליה, נמרטו כנפיה, רבי יהודה אומר: אם נטלה הנוצה פסולה.

MISHNAH: And these are kosher among birds: If the windpipe was perforated, or if it was cracked lengthwise; or if a weasel struck the bird on its head in a place that does not render it a tereifa, i.e., without perforating the brain membrane; or if the crop was perforated. Rabbi Yehuda HaNasi says: Even if the crop was removed entirely, the bird is kosher. If its intestines emerged from the abdominal cavity but were not perforated; or if its wings were broken; or if its legs were broken; or if the feathers of its wings were plucked, the bird is kosher. Rabbi Yehuda says: If the down covering its body was removed, it is unfit as a tereifa.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: מעשה ברבי סימאי ורבי צדוק שהלכו לעבר שנה בלוד, ושבתו באונו, והורו בטרפחת ברבי בזפק.

GEMARA: The Rabbis taught in a baraita: There was an incident involving Rabbi Simai and Rabbi Tzadok, who went to intercalate the year in Lod, and they spent Shabbos in the town of Ono, and they ruled regarding a womb that was removed in accordance with Rabbi Yehuda HaNasi's ruling regarding the crop.

QUESTION

איבעיא להו: הורו בטרפחת לאיסורא, ברבי בזפק להתיירא?

A dilemma was raised before them: Did they rule regarding the womb to prohibit it, because they do not compare it to a crop, and did they rule in accordance with Rabbi Yehuda HaNasi regarding the crop to permit it?

QUESTION

או דילמא: הורו בטרפחת להתיירא ברבי בזפק, אבל ברבי בזפק לא סבירא להו?

Or perhaps: They ruled regarding the womb to permit it, comparing it to Rabbi Yehuda HaNasi's ruling regarding the crop, but they do not agree with Rabbi Yehuda HaNasi regarding the crop itself to permit it if removed?

RESOLUTION

תיקו.

The Gemara concludes: The dilemma shall stand unresolved.

STATEMENT

אמר רבה, ואיתימא רבי יהושע בן לוי: גגו של זפק נידון כפושט.

Rabba says, and some say it was Rabbi Yehoshua ben Levi who says: The roof of the crop is treated like the gullet, meaning that if it is perforated in any amount, the bird is a tereifa.

EXPLANATION

היכא? אמר רב ביבי בר אבאי: כל שנמתח עמו.

The Gemara asks: **Where** is the roof of the crop? **Rav Beivai bar Abaye said: Any part** of the crop **that stretches** with the gullet when the bird stretches its neck.

STATEMENT

קָצְאוּ בְּנֵי מַעֲיָה, אָמַר רַבִּי שְׁמוּאֵל בְּרַב רַב יִצְחָק: לֹא שָׁנוּ אֶלָּא שְׁלֹא הֵיפֵךְ בָּהֶן, אֲבָל הֵיפֵךְ בָּהֶן – טְרֵפָה,

Regarding the Mishnah's ruling: **If its intestines emerged** but were not perforated, the bird is kosher. **Rabbi Shmuel bar Rav Yitzchak said: They only taught** this **where one did not jumble them** when putting them back, **but if he jumbled them**, the bird is a **tereifa**,

PROOF

דְּכַתִּיב: "הוּא עָשָׂה וַיְכַנְנֶה", מִלְּמִד שֶׁפָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא כּוֹנֵן הַבָּאֲדָם, שְׁאֵם נִהְפֵךְ (אַחַת) [אַחַד] מֵהֶן – אֵינוּ יָכוֹל לְחַיֹּת.

as it is written: 'Has He not made you, and established you?' (Deuteronomy 32:6). This teaches that the Holy One, Blessed be He, created established locations for each organ in a person, so that if one of them is switched, he cannot live. The same applies to other creatures.

BRAISA

תַּנְיָא, הֵיךְ רַבִּי מֵאִיר אָמַר: "הוּא עָשָׂה וַיְכַנְנֶה" – פֶּרֶכָא דְּכוּלָּהּ בִּיה, מִמֶּנּוּ כֹהֲנָיו, מִמֶּנּוּ נְבִיאָיו, מִמֶּנּוּ שָׂרָיו, מִמֶּנּוּ מְלָכָיו, שְׁנַאֲמַר: "מִמֶּנּוּ כֹהֵן מִמֶּנּוּ יִתֵּד וְגו'".

It is taught in a baraita: Rabbi Meir would say: 'Has He not made you, and established you?' This teaches that the Jewish nation is like a city that has everything in it: from it come its Kohanim, from it come its prophets, from it come its ministers, and from it come its kings, as it is said: 'From them shall come the cornerstone, from them the peg, etc.'

STATEMENT

הָהוּא רוֹמָא דְּחִיָּיָה לְהָהוּא גִבְרָא דְּנָפַל מֵאֵיגְרָא לָאֲרֶעָא, פִּקְעִיה כְּרִסְיָה וּנְפֹק מִעֵינֵיהּ, אֲתִיָּיה לְבָרִיָּה וְשִׁחֲטִיה קָמִיה

The Gemara relates: There was a certain Roman who saw a certain man who fell from a roof to the ground; his abdomen split open and his intestines came out. The Roman brought the man's son and slaughtered him before him to shock him, so that the father would sigh and draw his breath in, which would pull his intestines back inside.

SUMMARY

The Gemara explores the practical methods for inspecting a bird's brain membrane after a weasel bite, presenting a dispute between Rav, Shmuel, and Levi—who hold that one can push the brain tissue with a finger to see if it emerges through the skull—and Ze'eiri, who initially argues that no inspection is reliable due to the thin, crooked teeth of the weasel. Ze'eiri later retracts this, citing a dispute between Rabbi Shimon ben Lakish and Rabbi Yochanan over whether one may inspect with a nail or only by hand, which mirrors an older Tannaic dispute between Rabbi Yehuda and Rabbi Nechenya. Finally, the Gemara addresses a seeming contradiction in a baraita regarding a broken skull bone rendering a bird a tereifa even without a perforated membrane, resolving that this strict ruling applies specifically to a water bird whose fragile membrane inevitably ruptures when the bone breaks.

In today's daf, we witness a beautiful and deeply moving debate between two great sages. One argues for a gentler inspection of a wounded bird using only the hand, crying out, "Until when will you waste the money of the Jewish people?" The other insists on a sharper, more rigorous inspection with a needle, countering, "Until when will you feed tereifot to the Jewish people?"

Look at the immense love and responsibility packed into this argument. Neither sage is looking for an easy way out or trying to win a debate for the sake of victory. One is consumed with a burning love for his fellow Jews, desperate to protect their hard-earned livelihood and save them from financial ruin. The other is consumed with a burning fear of Heaven, desperate to protect those same Jews from the spiritual damage of eating non-kosher food. Both are motivated by pure, unadulterated care for the physical and spiritual well-being of Klal Yisrael.

This is the true path of Torah. When we look at our families, our neighbors, or those we daven with, we must carry this double-sided love in our hearts. We must be fiercely protective of their spiritual purity, helping them stay close to the Aibershter, while simultaneously being incredibly sensitive to their physical struggles, their dignity, and their hard-earned money.

Today, when you interact with another Yid, look for a way to protect both their physical comfort and their spiritual standing. Before you speak or act, ask yourself: "How can I show real care for both this person's pocket and their neshama?"