

Chullin – Simanim

פרק ג – אלו טרפות

דף מד – 44 Daf

1. Until how far down the וושט may one shecht?

Rav Nachman defines how far up the וושט one may *shecht*: עד כדי תפיסת יד – *until a hand's grasp* from the top. Rabbah bar Avuha then defines how far down the וושט one may *shecht*: עד כדי שישעיר – *until where it becomes hairy* on the inner lining. The Gemara objects that Rav defines the "כרס הפנימי" – *inner paunch* (first stomach) of the Mishnah on Daf 42a as the last טפח of the וושט next to the כרס. If so, then one who *shechts* at the very end of the וושט is actually *shechting* what is considered to be the כרס itself!? The Gemara first emends Rav's statement to be that the last טפח of the כרס itself, adjacent to the וושט, is the "כרס הפנימי", but the entire וושט may be *shechted*. Alternatively, when Rav said that the last טפח of the וושט is considered the כרס הפנימי, he was speaking בתורה – *about a bull*, דמשעיר טפי – *where it becomes hairy further* up, on the וושט itself. Thus, one may *shecht* שור until the last טפח of the וושט. In contrast, a smaller animal's inner lining is only hairy inside the כרס itself, and it may be *shechted* along the entire וושט.

2. The propriety of Rabbah bar Chanah's permitting and purchasing meat that Rav did not permit

A case of הגררת, a severed trachea, which is a *tereifah* "ברובה" – *with "its majority"* cut, was brought before Rav. He began examining it according to the stricter view, that "its majority" refers to רוב עוביה – *most of its thickness* (including the trachea wall), but Rav Kahana and Rav Assi objected that Rav had taught them the more lenient definition, which is רוב חללה – *most of its hollow* inside. He sent the question to Rabbah bar Chanah, who permitted it, and purchased its meat. The Gemara objects that if a sage forbids an item, אין חבירו רשאי להתיר – *his fellow sage is not allowed to permit* it!? It answers that Rav did not expressly forbid it. It then objects that a *passuk* indicates that someone righteous should not eat חכם מהמה שהורה בה חכם – *from an animal about which a sage ruled to permit* it, since a doubt was raised about it!? It answers that this only applies to מילתא דתליא בסברא – *a matter dependent on reasoning*, but Rabbah bar Chanah relied אגמריה – *on his received tradition*, which is perfectly permitted. Finally, the Gemara objects that a sage who ruled to permit something should not purchase it (to avoid appearing to rule for his benefit), and answers that since he purchased the meat by weight, he clearly paid full price for it.

3. The virtue of הרואה טרפה לעצמו

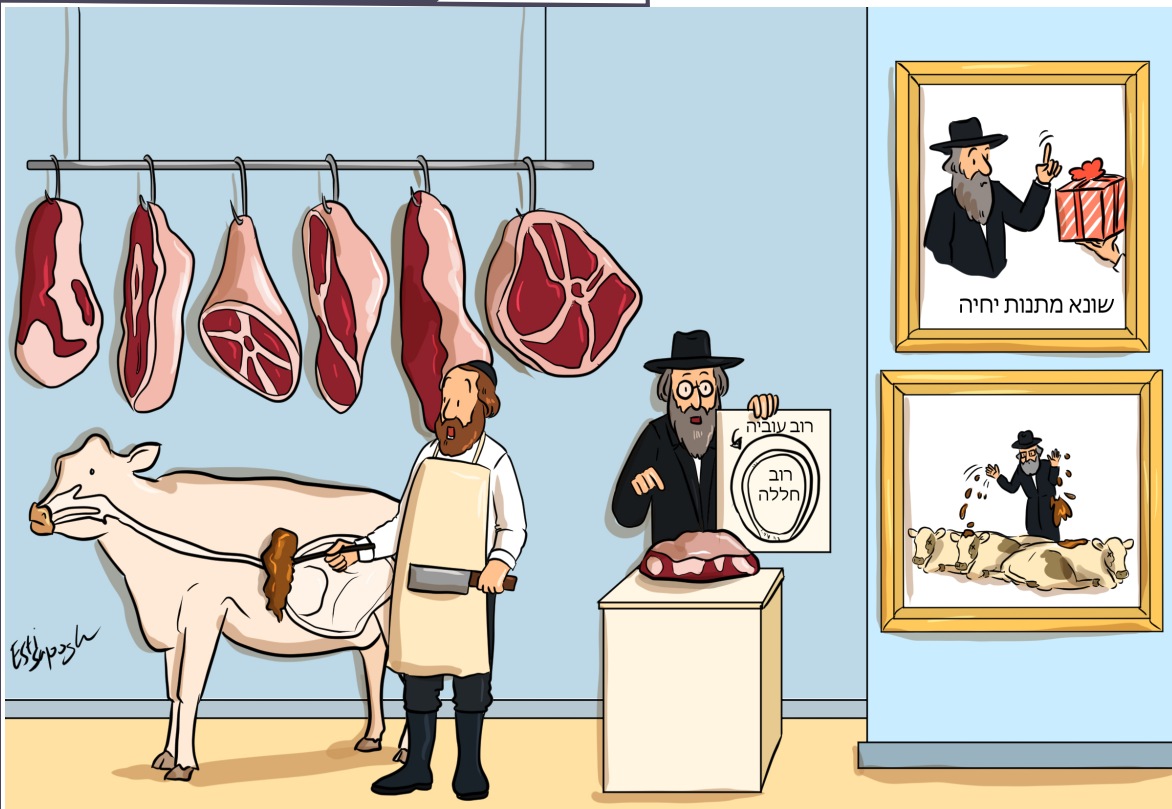
Rav Chisda said: Who is a *talmid chochom*? זה הרואה טרפה לעצמו – *This is one who examines a question of tereifah for himself*, and rules stringently when there are grounds for permitting and for forbidding it. He also said such a person personifies "שונא מתנות יחיה" – *one who detests gifts shall live*; since he even overcomes the temptation to permit his own property, he will certainly detest gifts. Mar Zutra *darshened* in Rav Chisda's name: כל מי שקורא ושונה – *whoever learns the Torah and Mishnah*, ורואה טרפה לעצמו – *and examines tereifah questions for himself* and rules stringently, ושימש תלמידי חכמים – *and services Torah scholars*, about him the *passuk* says: יגיע בפריך כי תאכל אשריך וטוב – *when you eat the labor of your hands, you are fortunate and it will be good for you*. Rav Zevid said that he merits to inherit two worlds, העולם הזה והעולם הבא – *this world and the World to Come*, because we *darshened* the *passuk* to mean: אשריך בעולם הזה – *"you are fortunate" in this world*, וטוב לך לעולם הבא – *"and it will be good for you" in the World to Come*.

Siman – Mud

The *shochet* who couldn't find his marker and used **mud** to mark **where the שיער מקום starts to show how far down the וושט one may shecht**, was surprised when a **Rabbi asked to purchase the meat from the animal that the other Rabbi had been measuring רוב עוביה because he held חללה רוב**, especially since the **other Rabbis he knew threw mud on shailos for themselves to mark them as טרפות**.

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Mud



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3 things to remember

1. Until how far down the **וושט** may one *shecht*?
2. The propriety of Rabbah bar Chanah's permitting and purchasing meat that Rav did not permit
3. The virtue of **הרואה טרפה לעצמו**

