

Chullin – Simanim

פרק ז – גיד הנשה

דף צה – 95 Daf

1. If a **terefah** meat

A butcher once told someone that had he been on good terms with him, he would have received meat from the fattened ox he had *shechted*. His adversary retorted that he had actually eaten from its choicest parts after purchasing meat from a certain idolator. The butcher informed him that he had *shechted* two animals that day, and the one sold to the idolator was a *terefah*! Rebbe declared: *because of this שוטה*, *who acted improperly* in selling *terefah* meat to an idolator to sell in the market, *should we prohibit* [that day's] *entire meat market*? Rebbe followed his own opinion, that in a meat market which is supplied by Jewish butchers, any meat found with a gentile vendor is permitted. In another version, Rebbe declared: מפני *because of this שוטה who intended to torment his fellow* (by misleading him to think he had eaten forbidden meat), *should we prohibit the entire meat market*? This version implies that if he had been believed to have sold *terefah* meat to one vendor, the entire meat market would be prohibited. Although Rebbe allows following the majority of meat suppliers, *here is different, because forbidden [meat] has been established* in the marketplace, and he may have sold *terefah* meat to multiple vendors.

2. בשר שנתעלם מן העין

Rav says: *once a piece of meat became hidden from sight, it is prohibited*, because it may have become exchanged with nonkosher meat. This is challenged from several sources which permit meat which was found, and the Gemara answers: *meat found in an idolator's hands is different*, because it is assumed to be obtained from the town's kosher suppliers. Unsupervised meat, however, is prohibited, because ravens may have switched it with meat from another town. Since Rav requires constant supervision, he could only eat meat *in the moment* just after its *shechitah*, *when he did not take his eyes off* [the meat] from its *shechitah*. Alternatively, *when it was tied and sealed*, or *with an identifying mark* in the meat, like Rabbah bar Rav Huna, who would cut his meat into triangles. Levi disagrees and permits meat without supervision.

3. Omens which do not constitute **divination**

Rav was once traveling, and saw the ferry coming as he approached, and remarked, "A ferry is coming toward me; [this is an omen] that there will be a celebration at my lodging tonight!" This was permitted, because Rav said: *any divination which is not completely relied upon like those of Eliezer the servant of Avraham and Yonasan the son of Shaul is not prohibited as divination*. [Eliezer and Yonasan decided their course of action based on omens.] Shmuel would find omens *with the text that opened before him in a scroll*. Rebbe Yochanan would find omens *by asking a child what passuk he has just learned*. He once wanted to travel to Bavel to meet Shmuel, but a child quoted the *passuk* *and Shmuel died*, and he took it as a sign that Shmuel had died. In truth, however, Shmuel was alive, but this occurred so Rebbe Yochanan would not trouble himself. In a Baraisa, Rebbe Shimon ben Elazar says that regarding building a house, the birth of a child, and marrying a woman, although there is no divination, *there is an omen*, provided that the omen is established by occurring three times.

Siman – Tank Commander (צה'ל)

When the **tank commander** was told by his captive adversary that the meat he bought in the idolaters' market was a **terefah**, his second in command commented that **he would never had made that error because he only ate meat that is tied and sealed, which he would be serving tonight at the celebration of their assured victory as he saw an omen that they will win.**

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Tzahal Tank Commander



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3 things to remember

1. If a **טבח** improperly sold *terefah* meat
2. בשר שנתעלם מן העין
3. Omens which do not constitute נחש – divination

