

יביא ארורה לבית דין – He should bring the cursed one to court

Overview

The גמרא cites the view of אבא שאול who interprets the words of יביאהו עד, to mean that he should bring the נבילה to ב"ד. There are however different readings of the text as to how אבא שאול referred to this נבילה. According to תוספות he referred to it as an ארורה. This תוספות will explain why; as well as mentioning other גירסאות.

פירוש שמתה בלא ברכה –

The explanation of the word ארורה is **that** the animal **died without a ברכה**. It was not slaughtered properly [with a ברכה], but rather it was killed without a ברכה, therefore the נבילה is referred to as ארורה¹; the cursed one.

תוספות offers an additional reading:

ואית דגרס עדורה כמו אחת מהנה לא נעדרה (ישעיהו לד²) –

And by some the text reads עדורה (absent) as in the פסוק '(even) one of them was not absent'. We refer to the killed animal as being absent (from the herd).

תוספות offers רש"י's reading:

ובקונטרס גריס עדודה כמו יאכל עד³:

And by רש"י the text reads עדודה (plunder) as in the פסוק יאכל עד (he will consume the plunder). This animal was plundered (by the other ox).

Summary

The נבילה is referred to as עדורה, ארורה or עדודה.

Thinking it over

What are the relative advantages and drawbacks of these three גירסאות?

¹ See נח"מ that אבא שאול also interprets the word עד as 'plunder'; he refers to it a ארורה to make it clear that we are referring to the נבילה which is an ארורה.

² פסוק טז.

³ בראשית מט, כז.