

## פרק שלישי – אלו טריפות

this chapter, the longest in *חולין*, is focused on two topics. Once we've clarified the parameters of proper *שחיטה* of animals that are fit to be slaughtered, we take two steps backwards – first, identifying those conditions that make an otherwise fit animal unfit for slaughter. This is referred to as a *טריפה*, i.e. an animal that has been wounded in such a manner that is mortal. There is a *סימני טריפה* of 18 *הלכה למשה מסיני*, the first five *משניות* and the attendant *גמרא* are devoted to listing and detailing them – and which apply to which species. The second concern of the chapter is one step yet further back – identifying the significant indicators that make an animal “fit” – the *סימנים* of mammals, birds, fish and other living things.

30.3.1

(דאמר משמיה דר"פ כוותיק) → 43a (משנה א) 42a

note: since the *גמרא* included in this section does not address the specific *טריפות* listed in our *משנה*, we will delay presentation of the *משנה* until that point

1. וְאִנְשֵׁי קֹדֶשׁ תִּהְיוּ לִי וְנִבְשָׁר בְּשָׂדֶה טְרֵפָה לֹא תֹאכְלוּ לְכָלֵב תִּשְׁלַכּוּן אֹתוֹ: שְׁמוֹת כֶּבֶד,  
2. דָּבְרוּ אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחִיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ: וַיִּקְרָא יְהוָה, ב  
3. לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחִיָּה הַנֹּאכֶלֶת וּבֵין הַחִיָּה אֲשֶׁר לֹא תֹאכֵל: וַיִּקְרָא יְהוָה, מִז  
4. יִסְבוּ עָלֶי וּבְיָדוֹ יַפְלֶה כְּלִיּוֹתָי וְלֹא יִחְמוֹל יִשְׁפֹּךְ לָאָרֶץ מִדְּמָתִי: אִיּוֹב טִז, יג  
5. וַיֹּאמֶר ה' אֶל הַשָּׁטָן הֲנִי בְיָדְךָ אֵךְ אֶת נַפְשִׁי שְׁמֹר: אִיּוֹב ב, ו

- I א משנה: list of *טריפות* (to be presented as the *גמרא* analyzes them –see note); concluding with rule:
- rule: anything which would not normally live (as a result of the *טירוף*) is a *טריפה*
  - איסור טריפה* where is there an allusion to *טריפה*?
    - challenge: no “allusion” needed; v. 1 is quite explicit
  - rather: where is there an allusion to the rule that a *טריפה* must be dying (as a result of the *טירוף*) - per סיפא of משנה
    - answer: v. 2 – *חיה* implies that only animals that would otherwise be living may be eaten
      - note: this is only valid for approach that *טריפה* is mortally wounded
      - but: for approach that a *טריפה* is not necessarily mortally wounded – what is his source?
        - Answer: also v. 2- *זאת החיה* → other “living animals” may not be eaten (*טריפה*)
        - Question: how would רשב"ל interpret *זאת*?
          - Answer: homiletically – ה' showed מרעה each species
          - Note: position that *טריפה* must accept this homily as well – still needs source
      - Rather: v. 3 – distinguishes between *חיה* that is eaten and *חיה* that is not (*טריפה*) - i.e. the 18 *טריפות* (י' תדבר")
        - Challenge: besides the 18 in our משנה, there are 4 (בסג"ר) and the שמעתתא (7 proposed by אמוראים)
        - Note: our תנא alludes to them in סיפא, but *טריפה* explicitly stated “18”...
- II Resolving the “extra 11” *טריפות* with תדברי
- א: an animal (בהמה) that's legs were cut off above the knees
    - Answer: he holds like רשב"א who says that it could live
    - Challenge: תדברי holds *חיה* – *טריפה* – so its viability will not keep it from being a *טריפה*
      - Rather: he holds like רשב"א who says that it is not a *טריפה*
  - ב: if spinal cord is missing (חסרה) 2 vertebrae (ב"ש) or even 1 (ב"ה) – not מטמא באהל; שמואל: parallel for *טריפות*
    - Answer: the omasum (המסס) and recitulum (בית הכוסות), listed as 2 in משנה, are 1 – leaving room for this one
  - ג: גלודה – flayed animal
    - Answer: he holds like ר"מ, who permits it
  - ד: if the lungs petrify like wood
    - Answer: מרה (gall bladder), one of the 18 in our משנה, is per יהודה, is per יוסי בר יהודה, he rejects it (and has room for 1 more)
  - ה: שם שמעתתא
    - א: if a thigh has been completely dislocated – *טריפה*
    - ב: רכיש בר פפא (in ר"ב's name): if one kidney became diseased – *טריפה*
    - ג: דבא: commenting on משנה which permits a dislodged spleen – but ruptured is a *טריפה*
    - ד: שמואל: if a majority of the סימנים are dangling away - *טריפה*
    - ה: שמואל: if a rib is completely dislodged – *טריפה*
    - ו: שמואל: if a majority of the skull was shattered
    - ז: שמואל: if a majority of the membrane covering the skull was torn – *טריפה*

- f Answer: there are 8 "piercings" in the משנה; consider them 1 and these 7 can be included
- i Challenge1: there are 2 "פסוקות" (the pharynx and spinal cord) – consider them only 1
- ii Challenge2: שמעתתא #3 is also נקובה (spleen) → only 16 on list
- 1 Answer: the first and third (ג, ב'), which we excluded, ought to be included
- III עולא's recategorization:
- a מרע"ה there are 8 categories of טריפה given to עולא:
- i Piercing: נקובה
- 1 Includes: 8 specific organs – if 9 are presented, it also includes gall-bladder, per יהודה ר' יוסי בר יהודה
- (a) Per: ברייתא which lists pierced stomach or small intestine – ריב"י adds the gall-bladder
- (b) Note: ר' יוסי בר יהודה (ר' יצחק בר יוסף) ruled in accordance with יהודה ר' יוחנן
- (i) And: ר' יוחנן reported their debate:
1. חכמים cited end of v. 4 to prove that if מרה is punctured he may still live
2. Response: first half indicates that even his kidneys could be removed – yet that is surely a טריפה
- a. Rather: the case of איוב was miraculous (per v. 5) – no proof from there
- (ii) Tangent: ר' יוחנן ruled that there must be a כזית remaining of liver to keep from status of טריפה
1. Challenge: ר' יוחנן (רבב"ח) always follows משנה סתם (as ours) – which implies that anything left of the כבד is sufficient
- a. Answer: there is a dispute between רבב"ח and ר' יוסף בר יוסף about ר' יוחנן's position
- b. Proof: ר' יוחנן as permitting a gall-bladder that was punctured if the liver sealed the hole (contra the simple read of our משנה)
- (iii) Tangent: ר' יוחנן – if the outer lining of the gizzard was punctured but not the inner sac - כשר
1. Question: what is the sac was punctured but not the outer lining?
- a. Solution: ר' נחמן ruled that if only one was punctured – still כשר
- (iv) parallel: רבא noted that the esophagus has in inner lining (white) and outer (red)
1. ruling: if either was punctured alone – still כשר
- a. question: why mention their colors?
- b. Answer: if the colors are inverted – טריפה
- (v) question: in these two cases, what if both inner and outer were punctured but not aligned?
1. מר זוטרא בשם ר"פ: in case of esophagus, valid; in case of קורקבן – forbidden
- a. Challenge (ר' אשי): opposite stands to reason:
- i. Argument: esophagus is flexible; they may have been aligned → טריפה
- ii. But: gizzard is set; if not aligned now, never were → כשרה
- b. Note: ר' אשי told ר' אחא בר יוסף that that was how he heard it in מר זוטרא's name, quoting ר"פ
- ii Severed: פסוקה
- iii Gone: נטולה
- iv Deficient: חסורה
- v קרועה: torn
- vi דרוסה: clawed
- vii גפולה: if the animal fell (from a high place)
- viii שבורה: a fractured limb