

## 30.3.3

44a (לא ידע בטריפות ולא כלום) → 45b (ופסוקת הגרגרת)

1. ואמר אָהָה אָדָנִי ה' הִנֵּה נִפְשִׁי לֹא מִטְמָאָה וְנִבְלָה וְטָרְפָה לֹא אֶכְלָתִי מִנְעוּרִי וְעַד עַתָּה וְלֹא בָּא בְּפִי בֶּשֶׂר פְּגוּל: יחזקאל ד, יד  
 2. עָכָר בֵּיתוֹ בּוֹצֵעַ בְּצַע וְשׂוֹנֵא מִתְּנֵת יְהִיָּה: משלי טו, כו  
 3. וְגִיעַ כְּפִיד כִּי תֹאכַל אֲשֶׁרִיד וְטוֹב לָךְ: תהלים קנח, ב

- I Discussion of פסוקת הגרגרת (severed windpipe) – was already discussed in the previous chapter – נקובת הוושט – #1 – #2 טריפה
- a **ברייתא**: at least a majority of it must be severed
- i **דב**: majority of its thickness (including the walls); alternatively - a majority of the חלל (hole of the pipe)
- ii **Case**: **רב** once checked a פסוקת הגרגרת out by measuring the total thickness (a חומרא)
- 1 **Students** (**אסי** **ור' כהנא**): told him that he had ruled leniently – **רוב עוביא** –
- 2 **Consequently**: he sent it to **רבב"ח** who measured leniently, declared it to be כשרה
- (a) **And then**: purchased 13 איסרים worth of its meat
- b **Tangent**: analyzing רבב"ח's behavior
- i **Challenge**: how could he permit after רב prohibited?
- ii **Answer**: in this case, רב hadn't yet declared אסור;
- iii **Challenge**: how could he buy the meat – per exegesis of v. 1 – נבלה...אכלתי – הוראה refers to meat that required הוראה
- 1 **Answer**: that restriction only applies to using a סברא; he relied on a tradition
- iv **Challenge**: he still should not have bought the meat as it looks "tainted", per:
- 1 **ברייתא**: judges and witnesses are permitted to buy from food they've declared pure – but it is unseemly
- 2 **Answer**: that only applies to things sold by estimation (concern they've gotten a "break");
- (a) **But here**: the weight proves that he paid market price
- (b) **Support**: רבא declared a potential טריפה to be כשר and then bought some of it
- (i) **Reaction**: his wife (**בת ר' חסדא** – כהן) told him that her father was מתיר בכור and wouldn't eat of it
- (ii) **דבא**: that only applies to things sold by estimation; here, the weight proves he paid fair price
1. **And**: they sold him the best meat – but they do that all the time, so this is not "unusual"
- v **Tangent**: value of being able to declare your own animal a טריפה
- 1 **ד' חסדא**: this is the measure of a true ת"ח and a fulfillment of v. 2
- 2 **ד' זביד בשם ר"ח**: anyone who studies מקרא and משנה, can declare טריפה לעצמו and serves ת"ח – is described by v. 3
- (a) **ד' זביד**: he also inherits both this world and the next, per אשריך וטוב לך + טוב
- 3 **ד'א**: would not accept gifts from בית הנשיא nor their invitations – he "wanted to live" (v. 2)
- (a) **However**: ר' זירא did not accept their gifts, but would accept their invitations, as it was their honor, not his
- c **Back to the windpipe**: if it was perforated like a sieve, the perforations amass to generate רוב
- i **Challenge** (**ר' ירמיה**): in re טומאת אהל, if a skull has lots of perforations, they are joined to עשור מקדח
- 1 **Proving**: that we merge them to its עשור – מקדח; similarly, here we should merge them to כאיסר (the עשור of נקב)
- 2 **Answer**: ר' ירמיה forgot רב's ruling – holes that have something missing are כאיסר, if nothing missing – as רוב
- ii **דיב"ל**: if a strip of the windpipe is missing, we reckon it כאיסר (if that much is missing – טריפה)
- 1 **Question asked of דיב"ל**: what if it was perforated like a sieve?
- 2 **Answer**: per above – if there's nothing missing – רוב; if something's missing – כאיסר
- 3 **Question**: how is this tested with a bird?
- (a) **Answer**: if perforated area is rolled up and covers the windpipe, טריפה; if less, כשרה (ר"פ – think "sieve")
- 4 **Question**: what if the windpipe was cut open "like a door"? (flap)
- (a) **Answer** (**ר"נ**): if an איסר could get in width-wise, טריפה
- 5 **דב**: if it was slit lengthwise, as long as there is a ring on top and one on the bottom – כשרה
- (a) **ד' יוחנן**: רב must mean any cartilage on top and bottom (not a full ring) – (confirmation from יוחנן)
- iii **ד' יוחנן** (student taught) – the entire neck is valid for שחיטה, from top ring to lowest lobe of lung
- 1 **דבא**: "lowest" means "highest", consider animal reaching down to eat – that's the "neck" for שחיטה
- (a) **But if**: the organ is stretched – that is outside of the bounds
- (b) **Question**: if the animal stretched itself out – is it now valid "neck"? תיקו
- 2 **ד' ור"ל**: if neck stretched, שחיטה is invalid; if windpipe was cut below the chest – like cutting the lungs (פסול)
- (a) **Tangent**: definition of חזה – that which faces the ground, down to neck, up to stomach
- (i) **And**: for מתנות כהונה, we cut two ribs from each side and give to כהן

- II Analyzing טריפה #3 – if the membrane of the skull was pierced
- a דב ושמואל this is the outer membrane – even if the inner membrane was not pierced
    - i Or: the inner one must be pierced as well
    - ii (ר' שמואל בר נחמני) סימן (which means 'sac' but also alludes to "life") of the brain
  - b דיב"ל the same may be observed in the testes
  - c בר קפרא (quoted by דיב"ל): marrow within the cranium is considered "brains"; outside, considered "spinal column"
    - 1 Note: דיב"ל defined "boundary" as 2 "bean-shaped" nodes outside of the cranium;
      - 1 However: it is unclear to דיב"ל what the status is right at the nodes; stands to reason that it is "inside" (brain)
      - 2 Note: ר' ירמיה checked on a bird and found two such nodes at the back of the skull
- III Analyzing טריפה #4 – if the heart was pierced חללו לבית חללו (to its atrium)
- a Question (ר' זירא): is this the large or small atrium?
    - i Challenge (אב"י): in re: lungs, we learn that it must be pierced לבית הסמפונות - the and that means the large bronchus
    - ii Defense: there is called בית הסמפונות – where all the bronchial tubes meet; here it just says בית חללו – should mean either one
  - b Related question: the aorta – רב says משהו is enough to render טריפה, שמואל says a majority is required
    - i Question: what is the "aorta"?
      - 1 דבה בר יצחק the tube that runs along the chest walls
        - (a) Rejection: rather it is the tube that runs between the lungs
  - c Related observation (בשם ר"נ): there are three main tubes, one leading to the heart, one to the lungs, one to the liver
    - i Rulings: the one going to the lung is treated (in re: טריפות) like the lung, the one going to the liver – like the liver
      - 1 But: the one going to the heart is where רב and שמואל disagree
    - ii מר בר חייא had the opposite ruling in רב's name and reported it to שמואל
      - 1 שמואל if this is what רב (אבא אריכא) thinks, he doesn't understand anything about טריפות!