30.3.4
45b (נשבר השדרה) → 46b (חזותא חזותא כשרה)

I Analyzing טריפה #5 – if the spine was broken
- a *Related dispute*: שעור of the spinal cord
  - i *רבי*: majority
  - ii *ר' יעקב*: any amount
    - 1 *Note*: רבי practically ruled in accord with ר' יעקב's more stringent opinion
    - 2 *However*: ר' הונא ruled against ר' יעקב
- b *Definition of דוב*:
  - i *דב*: majority of the skin/majority of the marrow (two versions)
    - 1 *Note*: the opinion that reads "marrow" will certainly agree that majority of the skin is טריפה
    - 2 *But*: the opinion that reads "skin" – what would he require of marrow?
      - (a) *Answer*: marrow is irrelevant (support from story with רב)
- c *Other טריפות of the spinal cord*:
  - i *ריב"ל*: if it got soft (so that the marrow flowed out) or weak (so it couldn't remain erect) – טריפה
    - 1 *ר' ירמיה*: what if it couldn't stand on its own due to its weight? תיקו
  - ii *בי רב*: נתמסמס (weakened, per above) is a טריפה; but נתמזמז (if some of the marrow emptied out) – כשר
    - 1 *Challenge*: רשב"א ruled that נתמזמז is a טריפה
      - (a) *Answer*: the proper read of his ruling is נתמסמס
      - (b) *Challenge*: לוי was at the doctor's, saw a man whose head was lolling and observed that he was נתמזמז
        - (i) *Assumption*: and he would die as a result
        - (ii) *Correction*: he was observing that this man is now infertile
- d *שמואל*: the spine extends until it splits off below the hips
  - i *Story*: רב יהודה was unable to demonstrate this on fatted kid – too much meat; or a skinny kid – too bony
    - 1 *Therefore*: he presented tradition – if it breaks between 1st split and 2nd – טריפה; after 3rd – כשר; between 2nd and 3rd – he was unsure
    - 2 *Question (ר"ה בריה דר"י)*: is "until" inclusive or not?
      - (a) *דב פפא*: if not inclusive – what if it is broken right at the split?
      - (b) *ר' ירמיה*: if inclusive – what if the split itself broke?
        - (i) *Answer*: ברייתא – split is considered like בשר (assumption –like 1st or 2nd split)
          1. *Correction*: like meat of 3rd split (כשר)
  - ii *Question*: how is this reckoned in a bird?
    - 1 *Answer*: ר' ינאי – below the wings; ר"ל – until the wings
    - 2 *Story*: עולא was sitting before בן פזי, who checked until the wings and then was summoned by בי נשיאה
      - (a) *Unsure*: if he stopped checking as further was unnecessary (כר"ל) or due to כבוד בי נשיאה

II Analyzing טריפה #6 – if the liver was completely removed
- a *Inference*: if any were left, it would be כשרה
- b *Challenge*: ג:ב – if a כזית is left, valid → less than a כזית is a טריפה
  - i *Answer (רב יוסף)*: ר' חייא (who throws away if small piece of liver) vs. ר"ש בר רבי (who eats it – "wealthy are stingy")
  - ii *ר' זירא (to רבה ור' יוסף)*: כזית must be next to gall-bladder
  - iii *ר' אדא בר אהבה*: in place of its source (near kidneys)
    - 1 *ר"פ*: therefore, we require כזית in both places for it to be כשרה
    - 2 *Questions*: if it is a bunch of pieces, can they merge to כזית? If a strip – is כזית sufficient? If it is smooth and flat – valid? תיקו
    - 3 *Question (asked of ר' אמי)*: if it was torn away but still hanging from diaphragm, is it valid?
      - (a) *Answer*: in either case, it is valid – that is connected to מרה and to source (kidneys)

III Analyzing טריפה #7 – a punctured lung
- a *רב ושמואל*: the reference is to the outer membrane (or, they may have ruled – the inner membrane must also be pierced)
  - i *רב נחמן*: סימן for the latter opinion: "the red garment in which the lung is enrobed"
  - ii *ruling*: if the outer membrane was punctured but not the inner – inner one protects, per רבא:
    - 1 *רבא*: if a lung is flayed and looks like a red date – כשר
  - iii *question*: if inner membrane alone is punctured, does outer one protect?
    - 1 *answer*: it does protect (in spite of dispute רב אחא/רבינא) – per ר' יוסף's directive:
      - (a) *if*: a lung is "making noise" (whistling),
        - (i) *if*: we know the source of the sound, we put a feather, or spit etc. over it, if it bubbles – טריפה
        - (ii) *if*: we don't know the source, we put it in luke-warm water and inflate it –if it bubbles – טריפה
          1. *if it doesn't*: the sound is air moving between the membranes – כשרה
        - (iii) *note*: we don't use hot water, as that will contract the lungs; we don't use cold – as it will congeal
  - iv *reassessing רבא*: ruled that if it is flayed and looks like red date – valid
    - 1 *additional ruling (רבא)*: if the lung itself turns somewhat red – כשרה; completely red – טריפה
      - (a) *challenge (רבינא)*: why do you permit it if partial – because it will heal? even if all red, will heal
        - (i) *proof*: שבת יד:א– all other שרצים (besides "8") – only liable for killing them after blood comes out
          1. *proposed counter*: perhaps we compare lungs to the "8" – where liability once blood pools under skin – if so should be טריפה if any of it is red – rather, there is no difference (some/all) – כשרה
    - 2 *additional ruling (רבא)*: if some of a lung withers – טריפה
      - (a) *measure (ר' פפי בשם רבא)*: if it can be broken with a fingernail
        - (i) *challenge*: that follows ר' יוסי בן משולם, *contra* רבנן:
          1. *ברייתא*: a בכור's ear is considered "withered" (→בעל מום) if:
             - a. *רבנן*: if it is pierced and no blood comes out
             - b. *ר' יוסי בן משולם*: if it is so brittle that it can be broken with a fingernail
          2. *defense*: in the case of an ear, which is exposed to the air, it won't heal
             - a. *but*: in the case of a lung, which is not exposed, it may heal (if at רבנן's "stage" for ear)
    - 3 *additional ruling (רבא)*: a lung which is spotted with scabs, or black or colors (permissible colors, as per next discussion) – is כשרה

