

30.3.4

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

I Analyzing טריפה #5 – if the spine was broken

a Related dispute: טעור of the spinal cord

i דבי majority

ii ד' יעקב any amount

1 Note: רבי practically ruled in accord with יעקב ר' more stringent opinion

2 However: ר' הונא ruled against יעקב ר' הונא

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 דב"ל if it got soft (so that the marrow flowed out) or weak (so it couldn't remain erect) – טריפה

1 תיקו ד' ירמיה what if it couldn't stand on its own due to its weight?

ii כשר – נתמזמז (if some of the marrow emptied out) but טריפה (weakened, per above) is a נתמזמז

1 Challenge: רשב"א ruled that נתמזמז is a טריפה

(a) Answer: the proper read of his ruling is נתמזמז

(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) ד' 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: בי נשיאה was sitting before בן פזי who checked until the wings and then was summoned by נשיאה

(a) Unsure: if he stopped checking as further was unnecessary (כר"ל) or due to נשיאה

II Analyzing טריפה #6 – if the liver was completely removed

a Inference: if any were left, it would be כשרה

b Challenge: גב – 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 (ר' יוסף ור' רבה): כזית must be next to gall-bladder

iii ד' אדא בר אהבה in place of its source (near kidneys)

1 ד"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 **דב ושמואל**: the reference is to the outer membrane (or, they may have ruled – the inner membrane must also be pierced)
- i **דב 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 **דבא**: 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 דבא**: ruled that if it is flayed and looks like red date – valid
 - 1 **additional ruling (דבא)**: 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**: **ידא** – **שבת** – 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 (דבא)**: if some of a lung withers – **טריפה**
 - (a) **measure (דבא בשם רבא)**: **ר' פפי בשם רבא**: if it can be broken with a fingernail
 - (i) **challenge**: that follows **בן משולם**, **ר' יוסי בן משולם**, **contra רבנן**:
 1. **בעל מום** (→) **ברייתא**: a **בכור**’s ear is considered “withered” (→) **if**:
 - a. **דבנן**: if it is pierced and no blood comes out
 - b. **ד' 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 (דבא)**: a lung which is spotted with scabs, or black or colors (permissible colors, as per next discussion) – is **כשרה**