

30.3.7

49a (אמר אבני כמלא בטוא בתורא) 50b → (ניקבה הקיבה)

1. דבר אל אהרן ואל בניו לאמר פה תברכו את בני ישראל אמור להם: במדבר ז, כג.
 2. ושמו את שמי על בני ישראל ואני אברכם: במדבר ז, כז.
 3. ואברכה מברכיה ומקלף אאר ונברכו בך כל משפחת האדמה: בראשית יב, ג.
 4. והקריב מזבח השלמים אשה לה' את החלב המכסה את הקרב ואת כל החלב אשר על הקרב: ויקרא ג, ג.

I Analysis of טריפה #8 – punctured stomach

a Status of fat atop abomasum: R. Oshaya – Kohanim eat it (when given קבה as part of מתנות), per ישמעאל ר':

i vט1-2: ברכה for ישראל and כהנים (→receiving extra foods)

1 ברכה from 'ה to ישראל, but infers ברכה to כהנים from v3

ii ד' ישמעאל interprets v4 (after יוחנן ר' "switch") to forbid קבה ש"ג חלב (ר"ע – interprets v4 → חלב on intestines)

iii Explanation: ר"י himself forbids (per בריתא ר"י), but his teachers permitted (→כהנים eat it)

II Fats sealing punctures

a דב seals punctures (→כשר); חלב טמא not (דב ששת) both seal punctures)

i ד' זירא what about חלב חיה (which is all טהור);

1 Lemma1: רב's ruling stemmed from it being טהור – and all חלב חיה is טהור

2 Lemma2: רב's ruling stemmed from it being "stuck" to the organ – which it is not in חלב חיה

3 אבני: since it's not stuck to the organ, it doesn't seal the puncture

ii דבא: was shown animal where חלב טמא sealed puncture – permitted it

1 First of all: relied on ר' ששת (חלב טמא) is also a sealant)

2 Secondly: תורה is always concerned with financial weal of ישראל עם

(a) Challenge (ר' פפא): if it is an איסור דאורייתא, that consideration doesn't play a role

3 Similar ruling (רבא): re: "exposed" honey (overnight) – permitted (only חלב מים, יין, and התורה חסה...)

(a) Challenge (רבנן): this is potentially lethal – and ר"ש's opinion (ברייתא) that honey is subject to גילוי

iii ד' ר' fat (טהור) which is like a "hat" (e.g. around rectum or pericardium) doesn't seal (isn't "stuck" to organ)

b דבא heard ר' ר' teach that only one of חיצא (fat of greater curvature) or בר חיצא (fat of lesser curvature) is a sealant

i Answer: "בר חיצא" (on lesser curvature) is סותם ("יפה כח הון מכה האב")

ii Identification: based on following:

1 ר' ר' statement: in א"י they eat this fat – and we hold that it doesn't even seal!

(a) Regarding: fat on greater curvature, all agree that it's אסור; dispute re lesser

(b) Alternatively: all agree that lesser is permitted; dispute re greater

(i) Per: custom in א"י to remove a bit off of the top (as it is connected to קיבה) and eat

(ii) Story: with ר' חנינא hesitating to eat it – identified him as a בבלי

c דשב"ג mucuos of duodenum seals punctures in bowel

i ד' יוחנן (reported in בבב) we rule like רשב"ג re טריפה (this case) and אבל:

1 אבל: if אבל arrives mid-שבעה and learns of the death, after 3rd day, starts his own "7"

(a) דשב"ג: even if he arrives on last day – even from a nearby place – counts with them

2 Response (from audience): to go up to א"י and confirm

3 Upon arrival: ר' יוחנן did not rule like רשב"ג re טריפה; re: אבל – dispute

(a) Final ruling: against רשב"ג in טריפה (mucuous does not seal puncture); follows רשב"ג in אבל

(i) Per: הלכה כדברי המיקל באבל – רשומאל's dictum

III מקיפים – we make an additional hole and compare them (if the same, original hole was made posthumously →כשרה)

a ד' שימי בר חייא we do this with the bowel

i Story: such bowels were brought to רבא, he did הקפה and they weren't identical

1 Then: ר' מרשיא (his son) came, massaged them and they were the same

2 Reason: the originals were also handled before being brought to רבא (praise for his son)

b ד' יוחנן ור"א we do הקפה with the lung

i דבא: only in same nodule (הלכתא) even from node to node; if both narrow or large)

c דבא: we do הקפה with the trachea

i ר"פ – only within same ring; הלכתא – even from ring to ring or narrow ring to ring – but not across those

d ד' זירא large rectum that's perforated – כשר, as the thighs hold it up

i How far? If it's stuck on - up to ריב; if not, at משהו it's already a טריפה

ii דבא: what ר' ר' said was – if it is stuck on – even if all gone, as long as there's a finger's width to hold on to