

30.3.8

50b (בחד גפא שרי) → 52a (הכרס הפנימי)

1. דברו אלבני ישראל ואמרתם אלהם איש איש כי יהיה זב מבשרו זובו טמא הוא: ויקרא טו, ב.

- I טריפה #12 – the inner stomach (punctured)
- a Location: disputed; per ר' יוחנן ר' רב – that last טפח before esophagus
- i Per רב ר' רב הונא (followed in בבבא): מפרעתה – the spot that the slaughterers open up the animal at the stomach
- II טריפה #13 – if the outer stomach was torn; ר' יהודה distributes – a large animal, טפח; a smaller animal, רוב
- a Definition (ר"א): "large" – if outer stomach > 2 טפחים (→ רוב isn't טפח), teaching that we don't require טפח if it is רוב
- b דב אסי: if it was punctured to the size of a טלע-coin, טריפה (if that were stretched, would be טפח)
- i דבני חייא בר אבא: only if it were larger than a טלע, by 3 date-seed widths – if exactly a טלע, כשר (per גניבא)
- III טריפה #14-15 – two inner stomachs (בית הכוסות and המסס) – only if they were punctured towards the outside
- a טריפה: if a needle is found in the stomach wall – if on one side – כשר; if both sides – כשר
- i Only if: if there's blood on it (was pre-שחיטה); if not – after שחיטה and כשר
- ii And if: the wound was scabbed – must have occurred (at least) 3 days pre-שחיטה (→ כשרה)
- 1 If not: buyer has no recourse, as המע"ה
- 2 Question: why don't we apply this to all punctures (and always disallow financial recovery)?
- (a) Answer: in all those case, there's nothing for the blood to stick to; here we have a needle
- (i) If: it happened pre-שחיטה, blood would have been on needle
- 3 Story: in רבי's time, a report that he rendered טריפה a stomach with a needle found on one side
- (a) Reality: he found blood on it, reasoning that if there were no wound, there would be no blood
- (b) Note: this is exactly the ruling in our משנה (לחון) – המסס ובית הכוסות שניקבו (חוץ)
- IV טריפה #16 – if it fell from the roof (and was immediately slaughtered)
- a דב הונא: if he left the animal above (e.g. on a roof) and found it below – no reason to suspect ריסוק אברים
- i Story: רבינא had a goat, was up on roof, saw food below and it jumped
- 1 Question posted to דב אשי: was ר"ה's ruling based on assumption of it having a way to go down (but not here)
- (a) Or: because the animal gauged itself and knew it could safely jump (same here)
- (b) Answer: the latter → כשרה (no concern of ריסוק אברים)
- ii Story: lamb was walking, dragging its back legs
- 1 דב יימר: probably a local problem (e.g. gout) → כשרה
- 2 דבניא: perhaps spinal cord is severed → טריפה
- (a) They checked: and רבינא was right this time, but we rule like ר' יימר, as that is more common
- b דב הונא: rams that gore each other and remain standing – no חשש for ריסוק אברים
- i Even if: they seem in pain – it's just overheating
- ii But: if they fell, we are concerned about ריסוק אברים
- c דב מנשי: rams that are stolen (thrown over fence by thieves) – no concern; they throw them on hips, so they can run
- i However: if they return them due to fear of being caught, we are concerned; but not if motivated by תשובה
- d דב: if he struck the animal with a long, smooth stick that reached from tail to head, no concern
- i But if: it reached to mid-back, or had knots on it, or he struck it width-wise – concern for חוט השדרה
- e דב נחמן: no concern for broken bones of infant during birth – else how could 1-day old have זיבה? (v1)
- i Challenge: perhaps that only applies to caesarian section
- ii Block: ruling that an animal may be נשחט on day its born, even if י"ט (same answer – C-section)
- iii Block: if a בכור was born with its מום, may be ביר"ט – can't be C-section (not a בכור, even to ר"ש)
- 1 Defense: if, just as born, it demonstrated health (e.g. put its claws into ground and stood up straight)
- f דב נחמן: the "throw-down" of the animal before שחיטה doesn't create suspicion of ריסוק אברים
- i Story: ox was heard moaning before שחיטה when thrown down – but was rendered כשרה
- 1 Reason: per רב – when it falls, it sticks forepaws out (with energy → moan) until it hits the ground
- g דב: if it fell and then stood up – don't need 24-hour wait but does require בדיקה; if it walked – doesn't need בדיקה
- i דב חייא בר אשי: in both cases, requires בדיקה
- ii Alternative version of דב: if it started to stand, no 24-hour wait needed; if it moved to walk – no בדיקה
- iii דב חסדא: even if just tried to stand (no 24-hour wait needed)
- iv Final ruling: if it fell (unplanned) from a roof and stood up – needs בדיקה but no 24hr wait; if it walked – no בדיקה

- h *דב דימי מנהרדעא*: if it fell, it needs to be checked specifically at the bowels
- i *פפא*: requires full-body בדיקה
 - ii *דב אשי*: but not the סימנים – they are "tough" when it falls
- i *שמואל*: if a bird falls onto water and it swims its own length – sufficient (no need for בדיקה)
- i *Caveat*: only if it swims upstream, or in stagnant water – or even downstream, if it swims faster than flotsam
 - ii *If it fell*: onto clothes that were pulled taut - we suspect ריסוק; not if loose or folded up
 - iii *If it fell*: onto a net with tight knots (close to each other) – we suspect ריסוק; not if they are spaced from each other
 - iv *If it fell*: onto flax in bundles, we suspect; if it fell on the side of the bundle (not as hard) – no concern
 - v *If it fell*: onto a bundle of sticks, or bundled up flax – we are concerned; if loose flax which has been combed – ok
 - 1 *Added*: other materials – if it splits for the bird when it falls on it – no concern; if not yielding – needs בדיקה
 - vi *If it fell*: onto a board which was in a trap and got stuck to it
 - 1 *If*: only one wing was stuck, all agree that it needs no בדיקה
 - 2 *If*: both wings stuck, *אמימר* prohibits (how could it get up?); *ר' אשי* permits (could move with end of wings)
 - 3 *Alternative version*: all prohibit if both wings; their dispute is if only one wing
 - (a) *Reasoning*: could fly with one (*רב אשי*), but currently can't use either (*אמימר*)
 - 4 *Final ruling*: both wings – *אסור*; one wing - *מותר*