

30.3.10

52b (דאי בדרי לה סמא חייא) → 54a (ודרוסת הזאב)

- I טריפה #18 – ripped by wolf
- a דב re: בהמה, wolves or bigger; re: birds, hawks or bigger
- i Question: what is רב excluding?
- ii If: a cat – it already states דרוסת הזאב (which already implies that cats are excluded)
- iii Rather: perhaps its teaching that a wolf also attacks bovines
- 1 Block: יהודה (in our משנה) limits זאב to ovines (and lions for bovines)
  - 2 And: ר' אלעא says that יהודה simply explains חכמים (i.e. all agree that זאב doesn't attack bovines)
  - 3 Answer: ר' יהודה רב may disagree with ר' אלעא and rule against יהודה רב
- iv Or: may exclude cats; רב comes to respond to ט"ד that זאב was selected in משנה as "typical"
- b דב חסדא: attacked by cat or mongoose – applies to kids and lambs; ripped by rat – applies to birds
- i Challenge: if attacked by a cat, hawk or mongoose – must be punctured into the body cavity
- 1 Consider: doesn't a hawk attack?
  - 2 Answer: it attacks birds, not mammals
- ii Defense: per בריבי – no דרוסה only where animal isn't rescued; if rescued, the predator is agitated and poisons
- 1 Challenge: chicken chased by cat; cat trapped behind door, which it hit, and poison was found there
  - 2 Answer: survival is like rescue – the cat felt threatened and agitated the poison out
- c דב: three conflicting answers to כהנא – ר' – cat and rat – both have דרוסה; neither has דרוסה or only cat does
- i Both: when attacking birds
- ii Neither: when attacking rams
- iii Only cat: when attacking kids and lambs
- d דב אשי: questioned whether other טמאים (besides hawk) have דרוסה
- i Answer (מבי ר' כהנא): all do – משנה mentioned hawk, as that has דרוסה even on same size bird; others – smaller
- 1 Alternatively: hawk even has דרוסה on bigger bird; others – only same size (or smaller)
- e דב אשי: no דרוסה for wolf
- i Challenge: story of wolf that attacked a lamb and they declared it דרוסה (=טריפה)
- ii Answer: that was a cat, not a wolf
- iii Alternate: רשב"א said there is דרוסה; story – ruled דרוסה; אין דרוסה – correction – was really a dog (ר"י – ר"י)
- f Rules of דרוסה (אבני): only with foreleg (not backleg); only with talon (not fang); only intentional, only while alive
- i Challenge: once it needs to be deliberate, clearly the predator must be alive
- ii Defense: case where it clawed, and they cut off its foreleg – א"ס the poison goes in upon entry – קמ"ל – at exit
- g דב: if a lion is seen around oxen, and then we find a broken-off fingernail in the back of one – not considered דרוסה
- i Reason: רוב lions attack; but most that attack keep their nails; since this has nail in its back → must be from wall
- ii Challenge: most oxen rub against walls; and most that rub do not get nail stuck in back → must be from lion
- iii Answer: neither is more compelling → keep as חזקה and it is ספק דרוסה; per רב there is no חשש
- 1 חוששין – only applies to nail itself, but the mark of a nail – אבני
    - (a) And: even if a nail is found – only if it is moist; but if sere, those break off → חוששין
    - (b) And: even a moist one – only if a single one is found, but 2 or 3 – חוששין (if found in a row)
- h דב ושמואל בספר דרוסה – רב – we aren't חושש for דרוסה; ספק דרוסה – שמואל – we are חושש
- i All agree: if there is a ספק if the predator entered the pen (e.g.) – no חשש
- 1 And: if doubt if it was dog (no דרוסה) or cat (דרוסה) we assume dog
  - 2 And: if the predator got in but was quiet – assume no attack
  - 3 And: if the predator ripped off the head of one animal – assume it was mollified (no further attacks)
  - 4 And: if he is lowing and they are responding with cries – just "posturing" and no assumption of attack
- ii dispute: in case where the predator is silent but they are vocally reacting
- 1 שמואל: they are reacting to an attack
  - 2 דב: they are reacting to their own fear
- iii אממר: we rule like שמואל (he either disagreed with רב or held that רב had recanted his position, per story: )
- 1 Story: basket of birds was ספק attacked, brought to רב, he sent to שמואל, who declared them טריפה
    - (a) But if: רב held his position, why not permit them?
    - (b) However: if רב recanted his position, why not prohibit them?
    - (c) Question: why did שמואל choke them and throw them into river – why not just throw (w/o choking)

- (i) *Answer*: they might fly away (and others would eat them)
- (d) *Question*: why not hold them for 12 months (if they live – not טריפה)
- (i) *Answer*: someone might unknowingly take them during that time
- (e) *Question*: why not sell them to non-Jews?
- (i) *Answer*: he might sell them to Jews
- (f) *Question*: why not choke them and put in dung-heap - or to dogs (why the water)?
- (i) *Answer*: he did it to publicize the איסור
- 2 *Story*: a goose went among sticks, came out bleeding from neck
- (a) *Answer*: we hold that ספק קניס ספק חתול (כשרה) – ספק כלב – ספק ספק חתול; similarly, ספק קניס ספק חתול –hit by stick (כשרה)
- i (ושמואל) *בני ר' חייא* *דרוסה* needs to be checked at bowels (that's where poison will show)
- i *איילפא's question*: is there a need for בדיקה at סימנים?
- 1 *Answer*: *רב* already ruled – entire body cavity, including סימנים, must be checked in case of דרוסה
- ii *איילפא's question#2*: if סימנים are uprooted – טריפה?
- 1 *Answer* (*per שמואל*): if most of them (רוב) are uprooted → טריפה
- iii *אמי ר'אמי's question*: if, after דריסה, the flesh rots – does that make it a טריפה?
- 1 *Answer* (*רב יהודה*): *per שמואל* above, then if flesh rots – we imagine as if it were gone (if טריפה, טריפה)
- 2 *Question*: how do we define המסמסה?
- (a) *Answer*: if the doctor scrapes it off and raw flesh is left, which would then have reconstituted itself
- 3 *רב אשי* lung brought to רב כהנא which stood straight; when lifted, flesh fell out → טריפה, *per* above ruling
- iv *Formulae*: ר"ג – if punctured by a thorn – until it goes into cavity; if דרוסה – when flesh near bowels gets red
- 1 *רב זביד's version*: דרוסה – when flesh near bowels gets red; סימנים – the סימנים themselves have to get red
- v *רב ביבי's question*: re וושט: both דרוסה and puncture – any amount; קנה – puncture is כאיסור – how much דרוסה?
- 1 *He himself answered*: for both סימנים, amount for דרוסה is any amount – as poison spreads
- vi *רב ז"ג*: student said that דרוסה needs checking at bowels; he quoted רב that it needs from head to thigh
- 1 *Similarly*: ר' חייא בר יוסף heard ר"ל ר"י saying בני מעיים, corrected them *per* רב
- (a) *Tangent*: ר"י related (to ר"ל) status of רב while a student of רבי
- 2 *Then*: quoted רב – if trachea loosed, we assume it was post-שחיטה (→ כשרה), couldn't do שחיטה if before
- II End of משנה – "זה הכלל..." – alludes to other טריפות – the שמעתתא (7 שמעות of אמוראים)
- a *Stories*: of attempts to add to the list
- i *Household*: of יוסף the trapper would shoot an arrow at גיד הנשה – ריב"ב wouldn't add it to list (→ כשרה)
- ii *Household*: of ר"פ the trapper would hit the animal on the kidney and kill it – רבי אבא wouldn't add to list
- 1 *Challenge*: we see that it died as a result
- 2 *Answer*: if they would put a salve on the wound, it would live