

30.3.11

54a → 55a (משנה ב) (ניקב לחוד ונחתך לחוד)

- I טריפה deficiencies which do not render an animal as a משנה ב'
- a *windpipe*: if it was punctured or split (lengthwise)
 - i *measure*: רשב"ג – if it was punctured to the size of an איסר איטלקי (coin) – טריפה; any less – כשרה
 - b *skull*: if it was smashed, but the membrane was not ruptured
 - c *heart*: if it was punctured but not to the atrium
 - d *spine*: if it was broken but the cord wasn't severed
 - e *liver*: if it was removed but at least a כזית remained
 - f *stomachs #2-3, omasum and reticulum* (המסס ובית הכוסות): that were punctured into each other, (not to the outside)
 - g *spleen*: totally missing
 - h *kidneys*: totally missing
 - i *lower jaw*: totally missing
 - j *womb*: totally missing
 - k *lung*: that became petrified by non-traumatic means (sclerosis)
 - l *flayed*: ר"מ permits; חכמים invalidate (regard as טריפה)
- II Prefatory analysis of rhetoric: dispute ר"י/ר"ל as to which of משנה א/ב is read with strict construction
- a משנה א ד"י is read narrowly, משנה ב ד"י charitably
 - b משנה ב ד"ל is read narrowly; משנה א ד"י charitably
 - i *implication*: ר"י's rule that if the thigh was completely dislodged – טריפה
 - ii משנה א ד"י is narrowly read; the זה הכלל at the end would seem to include מתנא ר' as that is similar to טולה
 - 1 *therefore*: narrow read of טריפות אלו limits to those listed in משנה → reject מתנא ר' "addition"
 - iii משנה ב ד"ל read narrowly; משנה א ד"י ~imply מתנא ר', as it isn't like a ruptured, severed or removed organ
 - 1 *therefore*: משנה ב ד"ל is narrowly read and all other deficiencies are טריפה, including מתנא ר'
 - iv *note*: regarding מתנא ר'; ר"י disagrees and renders כשר, but agrees that if the tendon is torn, טריפה
 - v *הלכה*: even if tendon is torn, כשרה, unless the entire tendon is decayed, in which case it is a טריפה
- III Analysis of items in משנה ב
- a *g's measure*: in בבב, they weren't familiar with that coin; זעירי instructed them to use *dinarus Gordianus*
 - i *turnabout*: ר' יוחנן was looking for such a coin in טבריה to measure טריפות
 - ii *tangent*: he refused to allow moneychanger to stand up in his honor
 - 1 *rule*: artisans are only allowed to interrupt their work to greet בכורים (ג: מביאי בכורים)
 - 2 *observation*: greatness of performance of מצוה in its proper time
 - (a) *rejection*: perhaps that's just to keep them from being discouraged and not come back with בכורים
 - iii *tangential comment* (ר"י): whenever חכמים prescribe a שיעור of טלע, it means טלע+איסר (e.g. in our case) = איסר+
 - 1 *observation*: ר"י understands that "עד" is "until", but not "including" (עד ולא עד בכלל) → once it is the size of an איסר (e.g. in case of punctured windpipe) that is a טריפה and "עד איסר" being כשרה is "until", not "including"
 - (a) *challenges*: משניות in כלים defining שיעור of bed-ropes; or small shards of pottery, each of which uses "עד"
 - (i) *answers*: in each case, the full measure would belong to the longer/larger class
 - (ii) *challenge*: ברייתא which defines the measure given as belonging to lower class
 - 1. *answer*: in that case, it is a חומרא, per יוחנן – all שיעורי חכמים are read stringently (exception: כתמים)
 - a. *proof*: in re: ropes, ברייתא reads that חמשה belongs to (טמא) 5-10 class; as well as עשרה!
 - b *spleen* (item "g"): רבא (quoted by ר' עזריא) – only if it was removed; but if punctured, it is a טריפה
 - i *challenge* (ר' יוסי בר אבין/בר זבידא) (אבר מן החי): ruling that if one cuts out a foetus, it is not banned under אבר מן החי
 - 1 *however*: if he cuts out spleen or kidneys – banned under אבר מן החי
 - 2 *implication*: the rest of the animal is permitted
 - ii *defense*: entire animal, in that case, is also forbidden; reason for the focus on removed portions to present symmetrical construction with עובר היתר
 - 1 *alternate answer*: perhaps only a punctured spleen renders טריפה, not one that has been partially cut out