

30.4.9

76a (משנה ו) → 77a (אמר רב פפא והוא דקנה גרמא דידיה)

I משנה ו: if an animal's legs were cut off or broken

a Cut off:

i Below the joint: permitted

ii Above the joint: forbidden

1 Similarly: if the juncture of tendons was missing

(a) ד' חייא "joint" is the part sold with the head (right near the juncture of tendons – low on the leg)

(b) ד' אושעיא the part that, on a camel, is recognizable (much higher up on the leg)

(i) Argument (עולא): if per ר' חייא, isn't that the same as צומת הגידין –

(ii) Defense (רב יהודה): either cut off at joint or juncture of tendons missing

1. Retort: נחתכו משנה states (legs were cut off) – (no response)

(c) Alternate version (ר'פ): ר' חייא said "below" is below joint and צה"ג – "above" – above both or if צה"ג is gone

(i) And: location is per ר' אושעיא

(ii) Challenge: how can there be something higher up that, if cut off, still lives – but lower down – טריפה?

1. Answer: we cannot extrapolate טריפות from each other, each case is sui generis

(d) Definition of צומת הגידין (3 versions of ר' אסי's words) – from the bone and out/or in/or above ערקומא bone

(i) שמואל: where the טבחים cut open – right where tendons join until their split

1. אבוי: in bovines – 4 fingers; in ovines, if hard, thick, sticking out and white – צה"ג; if not – not

a. מר בר רב אשי: if they are translucent, also (like white)

(e) There are three: one is thick (רוב בנין), two are narrow (רוב מנין)

(i) אממר: if either thick or both narrow are broken – טריפה (severe)

(ii) מר בר רב אשי: if either thick or both narrow are intact – כשרה (lenient)

1. Note: avians have 16; if one is broken – טריפה

(iii) רב (version 1): if רוב of one is gone – טריפה

1. שמואל: there are still two intact (כשרה)

2. Alternate version (שמואל): even if only narrow is intact – כשרה

(iv) רב (version 2): if רוב of each one is gone – טריפה

1. שמואל: even if so, there's still at least one good one (combined)

2. Alternate version (שמואל above): supports this ruling

b Broken:

i If: most of the meat is present, the שחיטה makes it טהור (permissible to eat)

ii If: most of the meat is gone, the שחיטה cannot make it טהור (still prohibited to eat)

1 דב: if cut above the joint – if most of the meat is there, both animal and leg are מותר, if not, both אסור

(a) If: cut below the joint – if most of the meat is there, both מותרים, if not, animal still מותר (leg אסור)

2 שמואל: above or below, if most of the meat is there, both are מותר; if not, animal is מותר, leg אסור

(a) Challenge (ר'נ): how could the leg be אסור and the animal מותר? (same question would apply to רב)

(b) ד'נ: question was – if this vital limb (would make animal טריפה) is on dungheap – how is animal מותר?

3 Ruling (from ר'א): first like רב, then שמואל, then like רב – but the limb has טומאת משה (החי)

(a) Challenge (ר'ח): שחיטה does "purify" a hanging limb (unlike עובר)

(i) רבה (to ר'ח): ask from the משנה (ט:ז) – dispute ר'מ/ר'ש if the hanging limb is שחיטה

1. Implying: not a נבילה (משנה) rejected per above)

(b) Final analysis: שמואל conceded to רב and they accepted ruling from ר'א

c ברייתא: if a limb is broken and extended out, if a majority of its skin and flesh is on – מותר; if not – אסור

i Definition of דוב: might be majority of width; or majority of circumference (ר'פ → we require both)

ii ד' יוחנן: skin is akin to flesh (here)

1 ר'נ (to עולא, who reported in ר'נ's name): why not say that the skin is מצטרף to flesh?

2 Answer: our version is עור או בשר

iii Version: ר' יוחנן stated that skin is מצטרף to flesh

1 Per: story – goose with this circumstance brought before ר'נ and he was מכשיר

(a) ד'נ: can't extrapolate from there – goose skin is soft and is like flesh

2 Story: soft tendons (which were part of a רוב) brought to רבה – was מתיר

(a) per: ר'נ's ruling – גידין that will harden are still considered meat (vis-à-vis הפסח)

(i) and: תורה is concerned with financial well-being of ישראל

(ii) challenge (ר'פ): this is not meat per ר'ל and ר'נ conceded to him

- 3 *story*: had a case of a leg that broke, came out and a small bit of bone was taken out
- (a) *He*: delayed ruling for a long time, brought to רבא, who pointed out that the משנה states יצא לחוץ
- (i) *And*: doesn't distinguish between it being there or falling out – כשרה
- (b) *Similarly*: if the flesh there was scattered or thin or needed to be opened to heal – כשר (if adds up to רוב)
- (c) *Questions*: what if the meat was punctured, peeled off, scratched, had the lower third taken away –
- (i) *Answer (to last question)*: ר"י ruled that the skin is like the flesh (→ lower 1/3 gone still ok)
- (ii) *Challenge*: perhaps in that case, the skin was holding "its own" – but not the flesh
- (iii) *Answer (רב אשי)*: ruling that if the flesh had a round cut (like a ring), it can be scratched open with a bone and it will heal (but not with metal) – as long as the bone is holding its own flesh on it