

פרק שלישי – אלו טריפות

this chapter, the longest in חולין, is focused on two topics. Once we've clarified the parameters of proper שחיטה of animals that are fit to be slaughtered, we take two steps backwards – first, identifying those conditions that make an otherwise fit animal unfit for slaughter. This is referred to as a טריפה, i.e. an animal that has been wounded in such a manner that is mortal. There is a סימני טריפה of 18 הלכה למשה מסיני, the first five משניות and the attendant גמרא are devoted to listing and detailing them – and which apply to which species. The second concern of the chapter is one step yet further back – identifying the significant indicators that make an animal “fit” – the סימנים of mammals, birds, fish and other living things.

30.3.1

42a (משנה א) → 43a (דאמר משמיה דר"פ כוותיק) (משנה א)

note: since the גמרא included in this section does not address the specific טריפות listed in our משנה, we will delay presentation of the משנה until that point

1. ואנשי קדש תהיון לי ובשר בשדה טרפה לא תאכלו לכלב תשלקון אתו: שמות כב, ל
 2. דברו אל בני ישראל לאמר זאת החיה אשר תאכלו מכל בהמה אשר על הארץ: ויקרא יא, ב
 3. להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל: ויקרא יא, מז
 4. יסבו עלי רביו יפלה פליותי ולא יחמול ישפך לארץ מדרתי: איוב טז, יג
 5. ויאמר ה' אל השטן הנו בידך אך את נפשו שמר: איוב ב, 1

- I א משנה: list of טריפות (to be presented as the גמרא analyzes them –see note); concluding with rule:
- rule: anything which would not normally live (as a result of the טריפה) is a טריפה
 - איסור טריפה דשב"ל. where is there an allusion to טריפה?
 - challenge: no “allusion” needed; v. 1 is quite explicit
 - rather: where is there an allusion to the rule that a טריפה must be dying (as a result of the טריפה) - per סיפא of משנה
 - answer: v. 2 – חיה implies that only animals that would otherwise be living may be eaten
 - note: this is only valid for approach that טריפה is mortally wounded
 - but: for approach that a טריפה is not necessarily mortally wounded – what is his source?
 - Answer: also v. 2- זאת החיה → other “living animals” may not be eaten (טריפה)
 - Question: how would רשב"ל interpret חיה?
 - Answer: homiletically – ה' showed מרעה each species
 - Note: position that טריפה חיה must accept this homily as well – still needs source
 - Rather: v. 3 – distinguishes between חיה that is eaten and חיה that is not (טריפה) - i.e. the 18 טריפות (י"ח)
 - Challenge: besides the 18 in our משנה, there are 4 (בסג"ר) and the שמעתתא (7) proposed by אמוראים
 - Note: our תנא alludes to them in סיפא, but י"ח explicitly stated “18”...
- II Resolving the “extra 11” טריפות with תדברי
- ז': an animal (בהמה) that's legs were cut off above the knees
 - Answer: he holds like רשב"א who says that it could live
 - Challenge: תדברי holds חיה טריפה – so its viability will not keep it from being a טריפה
 - Rather: he holds like רשב"א who says that it is not a טריפה
 - ס': if spinal cord is missing (חסרה) 2 vertebrae (ב"ש) or even 1 (ב"ה) – not מטמא באהל; שמואל: parallel for טריפות
 - Answer: the omasum (המסס) and recitulum (בית הכוסות), listed as 2 in משנה, are 1 – leaving room for this one
 - ג': גלודה – flayed animal
 - Answer: he holds like ר"מ, who permits it
 - ד': חרותא – if the lungs petrify like wood
 - Answer: מרה (gall bladder), one of the 18 in our משנה, is per יהודה בר יוסי בר יהודה – he rejects it (and has room for 1 more)
 - שב שמעתתא: which are also טריפות
 - ד' מתנא: if a thigh has been completely dislocated – טריפה
 - דכיש בר פפא (in ר"ב's name): if one kidney became diseased – טריפה
 - דבא: commenting on משנה which permits a dislodged spleen – but ruptured is a טריפה
 - שמואל: if a majority of the סימנים are dangling away - טריפה
 - שמואל: if a rib is completely dislodged – טריפה
 - שמואל: if a majority of the skull was shattered
 - שמואל: if a majority of the membrane covering the skull was torn – טריפה

- f *Answer*: there are 8 "piercings" in משנה; consider them 1 and these 7 can be included
- i *Challenge1*: there are 2 "פסוקות" (the pharynx and spinal cord) – consider them only 1
- ii *Challenge2*: שמעתתא #3 is also נקובה (spleen) → only 16 on list
- 1 *Answer*: the first and third (ג, ב'), which we excluded, ought to be included
- III עולא's recategorization:
- a *עולא*: there are 8 categories of טריפה given to מרע"ה:
- i *נקובה*: Piercing:
- 1 *Includes*: 8 specific organs – if 9 are presented, it also includes gall-bladder, per יהודה בר יוסי בר יהודה
- (a) *Per*: ברייתא which lists pierced stomach or small intestine – ריב"י adds the gall-bladder
- (b) *Note*: ר' יוחנן (ר' יצחק בר יוסף) ruled in accordance with יהודה בר יוסי
- (i) *And*: ר' יוחנן reported their debate:
1. *חכמים*: cited end of v. 4 to prove that if מרה is punctured he may still live
2. *Response*: first half indicates that even his kidneys could be removed – yet that is surely a טריפה
- a. *Rather*: the case of איוב was miraculous (per v. 5) – no proof from there
- (ii) *Tangent*: ר' יוחנן ruled that there must be a כזית remaining of liver to keep from status of טריפה
1. *Challenge*: ר' יוחנן (per רבב"ח) always follows משנה סתם (as ours) – which implies that anything left of the כבד is sufficient
- a. *Answer*: there is a dispute between רבב"ח and ר' יצחק בר יוסף about ר' יוחנן's position
- b. *Proof*: ר' יוחנן quoted ר' יצחק בר יוסף as permitting a gall-bladder that was punctured if the liver sealed the hole (*contra* the simple read of our משנה)
- (iii) *Tangent*: ר' יוחנן – if the outer lining of the gizzard was punctured but not the inner sac - כשר
1. *Question*: what is the sac was punctured but not the outer lining?
- a. *Solution*: ר' נחמן ruled that if only one was punctured – still כשר
- (iv) *parallel*: רבא noted that the esophagus has in inner lining (white) and outer (red)
1. *ruling*: if either was punctured alone – still כשר
- a. *question*: why mention their colors?
- b. *Answer*: if the colors are inverted – טריפה
- (v) *question*: in these two cases, what if both inner and outer were punctured but not aligned?
1. *מר זוטרא בשם ר"פ*: in case of esophagus, valid; in case of קורקבן – forbidden
- a. *Challenge* (ר' אשי): opposite stands to reason:
- i. *Argument*: esophagus is flexible; they may have been aligned → טריפה
- ii. *But*: gizzard is set; if not aligned now, never were → כשרה
- b. *Note*: ר' אשי בר יוסף told ר' אשי that that was how he heard it in מר זוטרא's name, quoting ר"פ
- ii *Severed*: פסוקה
- iii *Gone*: נטולה
- iv *Deficient*: חסורה
- v *קרועה*: torn
- vi *דרוסה*: clawed
- vii *נפולה*: if the animal fell (from a high place)
- viii *שבורה*: a fractured limb