

Chullin – Simanim

פרק ג – אלו טרפות

דף נב – Daf 52

1. דבוק – *glue re*: a concern for ריסוק אברים when birds get caught on a glue board

In a case of דבוק – *glue*, where a bird was caught on a glue board, and was pulled to the ground when it tried to fly away, Rav Ashi permits the bird, but Ameimar forbids it, considering it נפולה – *fallen*. In the first version, all agree that בחד גפא – *where one wing* was stuck to the trap, it is permitted, because the flapping of its second wing softened its fall. They argue where both wings were stuck, where Ameimar reasons it could not slow its fall, and Rav Ashi holds אפשר דניקום אטיקבי דגפי – *it can possibly lift itself with the stumps of its wings*. In the second version, all agree that if both wings were stuck, it is forbidden, and they argue where one wing was stuck. Rav Ashi says it flaps its second wing, softening its fall, but Ameimar holds that since it cannot fly with its first wing, it cannot fly with the second wing either. The *halachah* is that it is forbidden when both wings are caught, and permitted if one wing is caught.

2. Ribs which are broken or uprooted

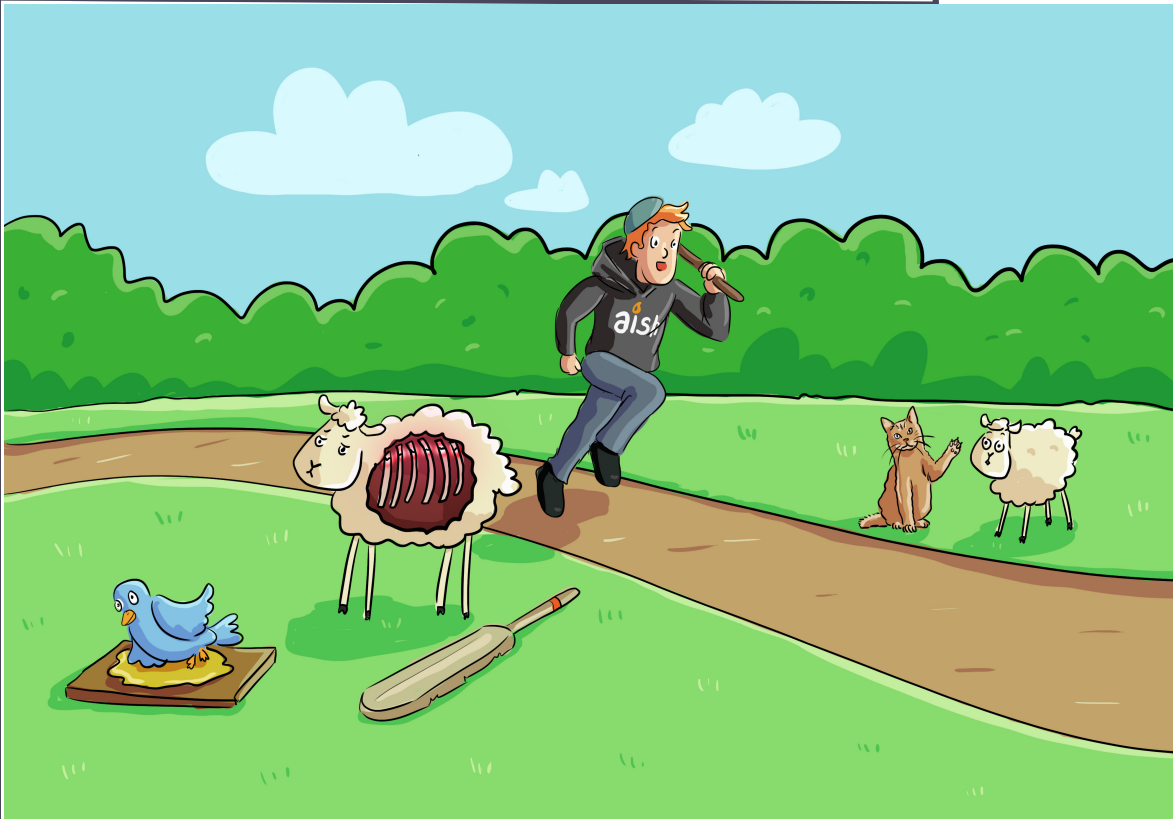
The Mishnah taught that נשתברו רוב צלעותיה – *if most of the ribs are broken*, it is a *tereifah*. A Baraisa defines “most” of the ribs as either six on each side, or eleven on one side and one on the other, amounting to twelve out of twenty-two ribs. Ze’iri said the break must be מחציין כלפי שדרה – *from their midpoints towards the spine*, i.e., the upper half of the ribs. Rebbe Yochanan said they must be in the large ribs which contain marrow. Ben Zakkai says: נעקרו ברוב צד אחד – *if [the ribs] were uprooted*, it is a *tereifah* where *most of one side* is uprooted (i.e., six ribs), as opposed to broken ribs, which require a majority of both sides (i.e., twelve ribs) to be a *tereifah*. Rebbe Yochana says that uprooted ribs are also only a *tereifah* if twelve ribs are uprooted. Rav says: נעקרה צלע וחוליא עמה – *if a single rib was uprooted together with a vertebra*, it is a *tereifah*. This is clarified to mean צלע וחצי חוליא עמה – *a rib and part of the vertebra*. If the entire vertebra is uprooted, it is “גסטר” – *split in two*, and is a *neveilah*. [Rebbe Yochanan’s case was the “pestle” was uprooted without the “mortar,” i.e., the rib was uprooted but the vertebra was intact.]

3. דרוסה of a wolf or cat

The Mishnah taught that דרוסת הזאב – [an animal] *clawed by a wolf* is a *tereifah*. Rebbe Yehudah says this is only true for a small animal, but only a lion makes a large animal a *tereifah*. The Gemara discusses if the Tanna Kamma argues and holds a wolf’s clawing even makes a large animal a *tereifah*. Rav Chisda says that a kid or lamb which is דרוסת חתול ונמייה – *clawed by a cat or marten* is a *tereifah*. The Gemara proves from a Baraisa that a cat and marten only make an animal *tereifah* if they puncture the חלל – *abdominal cavity*, but not from merely clawing, and answers that Rav Chisda follows the Tanna Beribi, who said a cat’s clawing is only not lethal מצילין שאין מצילין – *where there are no rescuers* (trying to save the victim), but if one is trying to save it, the cat is angered and injects lethal venom with its claws. The same applies where the victim saves itself, which is why a hen without rescuers once escaped from a cat into a room, and when the cat swiped the closed door, five red spots (indicating poison) were found there. In another version, the Rabbonon who disagree with Beribi hold that a cat always makes its victim a *tereifah*, even without rescuers, and Rav Chisda follows them.

Siman – Newbie to Yiddishkeit

The **newbie to Yiddishkeit** who regretted his past when he used to torture birds by setting out **glue traps and making them a טרפה when they fell while trying to fly away**, and when he would **make animals טריפות by breaking most of their ribs**, devoted his life to **saving lambs from being clawed by cats which would make them טריפות**.



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3 things to remember

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2. Ribs which are broken or uprooted
3. טרוסה of a wolf or cat

