

26.5.5

(עפרא בעלמא הוא) 68a → (זה הכלל כל שבהנאתו בנותן טעם כו') 67a

1. לא תאכלו כל נבלה לגר אשר בשעריך תתננה ואכלה או מכר לנכרי כי עם קדוש אתה לה' אלהיך לא תבשל גדי בחלב אמו: דברים יז:כא

- I Analysis of "rule" in משנה מותר: נטל"פ – example: vinegar falling on beans
- a הלכה: רב יהודה: this is the הלכה
  - b פגם: only applies if the beans were hot at the time – immediate
    - i However: if the beans were cold when it fell (שבח) and then he heated them up – then אסור ולסוף פגם – the shewbread and then he heated them up – then אסור
    - ii Note: two reports in יוחנן ר"י's name substantiate, plus ע"ש custom in ציפורי (to prepare food that way)
  - c Limitation to נטל"פ:
    - i ד"ל: only if food is otherwise fine (salt, spices etc.) and people don't eat it solely due to the פגם
    - ii Alternate ד"ל: as long as food is currently inedible – even if the missing salt etc. would make it edible
    - iii ד' יוחנן
      - 1 If: there is substance of איסור and its taste (כזית) within a פרס of bread) – אסור and מכות
      - 2 But if: there is only taste but no substance of the איסור – then it's אסור but מכות do not attach
        - (a) And if: he increased the טעם so that it fouls the taste – מותר
        - (b) Note: choice of ריבה (not נתן) : even if other things contribute to the fouling of the taste
        - (c) Ruling: follows second version of ר"ל (נטל"פ) – as long as it is currently inedible
          - (i) ד' כהנא: all three reports (2 of ר"ל, one of יוחנן) teach that מותר נטל"פ
          - (ii) Challenge (אב"י): ר"ל only explained the position, didn't necessarily adopt it
          - (iii) Question: is there a תנא who maintains אסור נטל"פ?
          - (iv) Answer: ר"מ :
- II Dispute נטל"פ about ר"מ/ר"ש
- a נטל"פ אסור: ר"מ – from גיעולי נכרים, which, immediately after finishing cooking, the taste that is in the walls of the pot (slightly) foul the taste, nonetheless, the תורה forbade use without הגעלה
    - i Response: תורה only forbade כלים that had been used that day (קדירה בת יומא)
    - ii Defense (ר"מ): even then, some foul taste comes in
  - b נטל"פ מותר: ד"ש – from v. 1, where the תורה forbade eating a נבילה and it must be edible (to גר)
    - i ד"מ: that is just to exclude an animal that was inedible even before it died
    - ii ד"ש: such food doesn't require a פסוק for exclusion – it isn't food at all