

26.2.14

37b → (והשלקות) 38b (ולית דחייש להא דאבוה דשמואל ולוי)

1. אכל בכסף תשברני ואכלתי ומים בכסף תתן לי ושתיתי רק אעברה ברגלי: דברים ב:כח
 2. משקב וספות וקלי יוצר וחסים ושערים וקמח וקלי ופול ועדשים וקלי: שמואל ב' יז:כח

- I Discussion of item #4 in 'ו' משנה ו' (only איסור אכילה) – שלקות
- a Source: v. 1 – compares food (which could've been bought from אדום) to water
- i Just as: water is in its original state, so too – only food in its original state is permitted
- 1 Challenge: toasted kernels of wheat are permitted
- ii Rather: just as water hasn't changed in appearance, so too food must look the same
- 1 Challenge: flour is permitted
- iii Rather: just as water hasn't been changed by fire – foods must not be changed by fire
- 1 Challenge: there's nothing about fire mentioned in the verse
- iv Rather: it is an איסור דרבנן and the use of v. 1 is an אסמכתא
- II Exceptions to the ban on נכרים
- a רב (סורא version): anything that is eaten raw is excepted
- b רב (ממבדיתא version): anything that isn't served at a royal feast is excepted
- i Split the difference: little fish, mushrooms and cereal (not eaten raw, but not served to royalty)
- ii Small fish: if salted – no בישול נכרים; if a non-Jew fries them, can even be used as עירוב תבשילין
- 1 However: if used for הרסנא (fried fish with flour) – אסור (because wheat is main part of food)
- c רב: if a non-Jew burned a swamp, all locusts found there are inedible
- i Question: are they discernible or not?
- 1 If: discernible, why forbidden – not considered בישול, since that wasn't his intention
- 2 Proof: if he sings a sheep's head to get hair off, ישראל may eat from it (ר' יוחנן)
- 3 Rather: must be that they aren't discernible (טהור מטמא)
- (a) Challenge: even if ישראל does this, also אסור
- (b) Answer: indeed; but case involved a non-Jew setting the fire
- d Revisiting ר' יוחנן's ruling about the singed head:
- i Implication: if a non-Jew puts a peg into an oven where a ישראל has buried a gourd and lights it – מותר
- 1 Challenge: this is obvious
- 2 Answer: סד"א that he intended to "cook" the peg; קמ"ל that he just wanted to strengthen it
- e שמואל: if a ישראל placed meat over coals and a גוי turned it over – מותר
- i Case: must be that it would've cooked slower without his help
- 1 Else: if it would've cooked the same without – פשיטא; if it wouldn't have cooked at all – אסור
- 2 Challenge: כמאכל בן דרוסאי is no longer liable
- (a) Implication: if cooked less – is liable
- (b) Answer: that's a case where it's sitting in a basket – without the גוי moving it to fire, would never cook
- 3 Support: ברייתא allowing ישראל to leave meat on coals or ישראלית to leave pot on stove, and גוי turns over meat or stirs pot while ישראל is away
- (a) Question: what if גוי puts it there first, and then ישראל finishes cooking it
- (b) Answer (רנ"י): certainly ok – ק"ו; if starting it permits – then completing it all the more so
- (i) Support: ר' יוחנן – if ישראל either starts or finishes – ok; only inedible if גוי does whole process
1. דבינא even if ישראל simply stirs coals, it's ok

- f *prohibited salted fish and fried egg; בר קפרא and חזקיה were each מתיר one (ר' דימי: both were מתיר both)*
 i *Ruling: ר' חייא פרוואה stated at גלותא's that since it was 2 vs. 1 – מותר*
 1 *Protest: ר' זביד reported that ר' אביי ruled like ר' יוחנן (they killed him for his dissent!)*
- g *listed various items, including toasted kernels - מותר; fried egg – אסור; שמן – רבי was מתיר*
 i *Dispute: about meaning of שיעתא (mixed recipe or witchcraft-generated food)*
- h *date mash made in large pot אסור (concern with טעם from walls); small pot – מותר (nothing else cooked there)*
 i *Size: to fit bird, or just head of bird (difference – if we rule מותר or not)*
- i *cooked oil is אסור*
 i *Challenge: can't be mixed (smells bad); can't be בישול נכרים – it's eaten raw; can't be גיעולי נכרים – מותר*
- j *dates cooked by עכר"ם – sweet are מותר (eaten raw); אסור – bitter-sweet – לוי (his רב) – prohibited*
- k *שתיתאה: if made from wheat/barley – מותר; if from lentils and vinegar – אסור; dispute if made from lentils/water*
 i *Alternate: dispute only if wheat/barley; lentil/water אסור as precaution against lentils/vinegar*
 ii *Note: two different kinds of שתיתאה, as evidenced by ברזילי's gift (v. 2)*