

30.7.7

97a → (חצי שיעור אסור מן התורה) 98a → (אמר רבא מריש הוה קא קשיא לי)

- I Continued discussion about the role of the קפילא ארמאה (non-Jewish cook) re: tasting a mixture of איסור והיתר
- a **דבא** was originally bothered by ברייתא which stated that a meat pot may not be used for dairy, but if used – it is only prohibited if there is taste, and the parallel rule for תרומה and חולין
- i *Confusion*: תרומה/חולין is understood – a כהן may taste it; but who can determine if חלב flavored the pot?
- ii *Then*: once he heard יוחנן ר' ruling (p. 81) – he understood that here, too, a קפילא ארמאה would taste
- b **דבא** the rabbi spoke of 3 options for testing impact of איסור on היתר:
- i *Taste*: מין בשאינו מינו where both are מותר (to some Jew; e.g. כהן or non-נזיר-כהן)
- ii מין בשאינו מינו קפילא where the "איסור" is prohibited to all Jews
- iii *ששים*: when the mixture is two substances with the same taste (מין במינו) and taste cannot be distinguished
- 1 *Also*: if there is no קפילא available – for מין בשאינו מינו of איסור
- II Case: in ארש גלותא's house, thighs were salted with גה"נ in them
- a *Rulings*: רבינא – prohibited; אשי ר' son – permitted
- i *Question*: posed to אשי ר' מר בר ר' (a brother) – confirmed that אשי ר' had ruled in such a case that it was מותר
- ii *Challenge (to רבינא)*: why would he rule that way – due to dictum that מליח::ריתח and מבושל::כבוש
- 1 *However*: from use of מבושל in 2nd equation, ריתח must mean צלי
- 2 *And*: שמואל ruled (above) that if the גיד is roasted in the thigh, the thigh may be eaten ("til the גה"נ – קשיא)
- III Various תערוכות-ממרות rules of תערוכות:
- a **ד' חנינא** when they measure (for 1/60) they reckon the gravy, dregs, pieces and pot (towards היתר)
- i *Pot*: some read that the entire pot is reckoned; others – what the pot absorbed (of היתר)
- b **ד' יוחנן** for measuring 1/60, we reckon as if the איסור were onions or leeks
- i *Challenge*: why not use pepper or spices (never בטל)
- ii *Answer*: חכמים assessed that none of the מאכלות אסורות flavors more than onions or leeks
- c **ד' גיד** (udder) and eggs of איסור cooked among meat of היתר
- i **גיד וביצה** require 60, and the offending member does not count towards 60
- ii **כחל** requires 60 (against the milk inside) but the meat of the כחל is reckoned
- 1 *However (ר' יצחק בריה דרב משרשיא)*: the כחל itself is אסור and if it falls into another pot, it is אוסר that pot
- 2 *Note (ר' אשי)*: had queried whether איסורים are measured based on their full volume or what they exuded
- (a) *And*: they concluded that it must be the entire volume; it isn't possible to know how much was exuded
- (b) *However*: if so, the כחל should not prohibit when it falls into another pot (it was already בטל in first mix)
- (i) *Answer*: once the כחל itself is אסור regardless of the ratio, it becomes::נבלה → generates איסור
- 3 *Revisiting ר' ruling about the eggs*: this implies that eggs give off flavor – but the folk aphorism is "like egg-water" (i.e. amounts to nothing)
- (a) *Answer*: he was referring to a fertilized egg with a chick inside – but not a ביצת טמאה
- (b) *Challenge*: תוספתא תרומות ט: – if he boiled ביצים טמאות/ביצים טהורות, they are forbidden בנ"ט
- (i) *Defense*: טמאות there refers to eggs with a chick
- (ii) *Challenge*: 2nd clause (ibid) – if he boiled ביצים and found a chick in one – אוסר בנ"ט
1. *Implying*: the 1st clause is a טמאה (e.g. hawk egg) and not אפרוח
2. *Defense*: 2nd clause is clarifying meaning of 1st
3. *Proof*: else, 2nd clause is obvious, *a fortiori*
- a. *Block*: 2nd clause may have been taught to direct proper understanding of 1st –
- i. *Potential error*: 1st clause was if there was a chick, but w/o a chick – no טעם – קמ"ל
- iii 2 cases: involving ביטול
- 1 **ד' אשי** considered ruling, in case 1 כזית of fat fell into pot of meat, that the meat absorbed into walls of pot should also be taken into consideration
- (a) *Block (students)*: the pot also absorbed איסור
- 2 **מר בר רב אשי** considered ruling, in case ½ כזית of fat fell into a pot, that 30 ½ כזיתים (15 כזיתים) would be needed
- (a) **ד' אשי** chastised him for treating שעורים lightly
- (i) *Besides which*: ר' יוחנן ruled מן התורה אסור מן התורה → ½ כזית should be treated with full stringency