

30.8.5

107b (ותו לא מידי) → 109a (משנה ב)

1. ראשית בכורי אדמתך תביא בית ה' אלהיך לא תבשל גדי בחלב אמו: שמות כג, יט

- I **ב משנה**: permissible to wrap meat and cheese in one cloth, provided they aren't touching (אביי - even though they are cold and wouldn't require peeling away the layer that touched, they'd still need to be washed off)
- a **דשב"ג**: 2 guests (at an inn) may eat at one table, this one eating meat and the other eating cheese without concern
- i **שמואל**: this is only true if they don't know each other;
- ii **Support**: **בריייתא**, citing **רשב"ג**, limits permission to "passing strangers", but not if they are joined (**כחפיסה אחת**)
- iii **Question**: what if there are 2 brothers who don't allow sharing (w/each other)?
- 1 **Answer**: we can't make exceptions for extraordinary circumstances (**בייתוס מותרין**)
- 2 **Challenge**: **ר' יוחנן** permitted someone with only one garment to wash it on **רוה"מ**
- (a) **Answer**: in that case, the belt (on the garment being washed) proves that he only has one
- II **ג משנה**: if a drop of milk fell onto a piece of (cooking) meat, if it flavors that piece – **אסור**
- a **If**: he stirred the pot - if it flavors the entire pot – **אסור**
- b **Observation** (**אבבי**): the status of **טעם** (without substance) as redefining the flavored food must be **מה"ת**
- i **Argument**: if it were **מד"ס**, why wouldn't we infer it being **מה"ת** from **בב"ח**
- 1 **And**: if you were to argue that **בב"ח** can't be a model as it is a **חידוש**
- 2 **Then**: why wouldn't we prohibit **בב"ח** even without flavoring?
- ii **Block** (**רבא**): the **תורה** only prohibited (by using **לא תבשל**) foods which are mixed via cooking (i.e. taste)
- c **דב**: when the first piece is flavored, **חני"ג** applies and then all the others are banned as they are **מינ במינו**
- i **challenge**: **ר' יהודה** is adopting **ר' יוחנן**'s position (**מב"מ לא בטיל**) – but why not apply **רבא**'s caveat of **מב"מ** and **אחר** and **מב"מ** (מינו=)
- ii **defense**: indeed, if the gravy were soft (liquid), we would employ it; **ר' יוחנן** is referring to a case where it is thick (אסור)
- 1 **however**: he must maintain that in such a case, when the **אסור** is exuded, it remains **אסור**
- (a) **per**: dispute **ר' יוחנן** vs. **ר' יוחנן** or **ר' יוחנן** vs. **ר' יוחנן** – whether **אפשר לסוחטו אסור** (1<sup>st</sup> group) or **מותר**
- (b) **challenge**: **ר' יוחנן** apparently holds **אפשר לסוחטו מותר**, per his ruling: if a piece of meat fell into a pot of meat, the meat is **אסור** and the milk – permitted; but if **אפלי"ס אסור**, the milk should be **חני"ג**
- 2 **answer**: v. 1 only indicates a prohibition on the meat, not the milk
- 3 **challenge**: **ר' יוחנן** rules that if ½ **כזית** milk is cooked with ½ meat, there are **מכות** for eating the mix (but not for **בישול**)
- (a) **rather**: **ר' יוחנן** certainly holds that both are **אסורים**, but in this case, it fell into a boiling pot – only **בולע**, not **פולט**
- (b) **Challenge**: when it stops boiling, it should be **פולט** (**טעם בשר**) and prohibit the milk
- (i) **Answer**: circumstance where he removed it before it stopped boiling
- iii **Revisiting** ½ **כזית** of each ruling: why no **מכות** for cooking (if the 2 half-**כזיתים** are **מצטרף**)?
- 1 **Answer**: they are not **מצטרף**, but the food came from a larger pot → **לוקה** for eating it
- 2 **Dissent** (**לוי**): there are also **מכות** for cooking together (full **צירוף**)
- (a) **Support**: **לוי** reads the **משנה** that way – there are **מכות** for cooking, as long as it is cooked as people eat it
- d **מחלוקת תנאים**: **אפשר לסוחטו** **redux**: is a
- i **If**: some milk fell onto one piece (of meat)
- 1 **ד' יהודה**: once it flavors that piece, it becomes **חני"ג** and the rest, as **מינה**, are all prohibited
- 2 **חכמים**: the milk must flavor all the pieces, the gravy and dregs to prohibit
- (a) **דב"ג**: rules per **יהודה** if he didn't cover or stir the pot; and per **חכמים** if he did either
- (i) **Clarification**: **לא נייער ולא כסה** doesn't mean that he didn't do it at all; taste wouldn't flavor rest
1. **Rather**: means that he didn't cover/stir at beginning, but after 1 piece was flavored
2. **Challenge**: in that case, the taste was absorbed but also exuded
- a. **Must be**: that he holds **אפשר לסוחטו אסור**
3. **Implication**: **ר' יהודה** holds that even if he covered/stirred the whole time, still **אסור**
- a. **However**: in that case, the one piece absorbed no more than the rest
- b. **Rather**: **לא נייער יפה יפה** means he didn't do it very effectively (**יפה יפה**)
- (ii) **Clarification**: **רבי** accepts **חכמים**'s position when he stirred/covered – must mean "the whole time"
1. **Argument**: if it only meant stirred/covered at end, **רבי** ruled like **יהודה** if **ר' יוחנן** in that case
2. **Therefore**: **מותר** **רבנן** must hold that if he only stirred/covered at end
- a. **Must be**: that they hold **אפשר לסוחטו מותר**
- ii **Counter** (**ר' אחא מדיפתי**): perhaps they agree that **אפשר לסוחטו אסור**, and their dispute is whether **מב"מ** is **בטל**
- 1 **Block** (**רבנא**): if so, **רבי** would have said **ר"י** when he didn't stir (well) and **ר"י** when he did