

30.8.8

111b (לדידיה נמי אסור - תיקו) → 113a (איתמר דגים שעלו בקערה)

1. אלה הטמאים לכם בכל השרץ כל הנגע בהם במתם וטמא עד הערב: ויקרא יא, לא

- I טעם and נותן טעם) נ"ט בר נ"ט with 2 degrees of separation)
- a *dispute* דב/שמואל: fish that was placed in a meat bowl after roasting
- i דב: may not be eaten with כותח (dairy dish)
- ii נ"ט בר נ"ט: may be eaten with it – the meat taste is טעם
- 1 *determining רב's "real" position*: it wasn't stated explicitly but inferred from one of two stories
- (a) דב: was given a poultice, prepared in a bowl; later, food put in that bowl had the flavor of the poultice
- (i) טעם: נ"ט בר נ"ט: he: commented that it retained the test – they inferred that he held נ"ט בר נ"ט
- (ii) *rejection*: it was excessively bitter and therefore carried the test "further" than usual
- (b) ר"א (a student of רב before he made עלייה): was with שמואל, was served such fish and refused to eat w/כותח
- (i) שמואל: commented that he had served ר"א's teacher (רב) and he had eaten
- (ii) דב: when asked about this by ר"א, denied that שמואל would feed him something he forbade
- b *related story*: (תלמיד שמואל) ר' חייא בר אשי and (תלמיד רב) ר' הונא
- i כותח ד"ה ate such fish with
- ii דחב"א ate fruit during meal without a separate ברכה
- 1 *each*: defended his decision (which went against his teacher's practice)
- (a) ד"ה held like שמואל (נ"ט בר נ"ט is permitted)
- (b) דחב"א held like ר' חייא – the ברכה on bread "exempts" all other foods
- c *final rulings (חזקיה)*: such fish may be eaten with כותח (כשמואל); radish cut with a "meat knife" may not be eaten w/כותח
- i *caveat*: that only applies to a radish, which, as it is sharp, absorbs meat taste, but a cucumber is mild – just scrape off meat; turnip stalks are mild (→permitted) but beet stalks are sharp; but if he cuts these and turnip stalks – מותר –
- d *question (ר"ן of ר' דימי)*: may a jar of salt be placed next to a jar of כותח?
- i *answer*: forbidden (milk may fall in and he may then use that salt on meat)
- ii *followup question*: may he place vinegar next to the milk?
- 1 *answer*: permitted
- (a) *justifying the distinction*: the milk is discernible in salt and generates טעם; it is dissolved in חומץ and no טעם
- iii *story*; bird fell into a vat of כותח and ר' חנינא בריה דרבא permitted it to be eaten
- 1 דבא: praised ruling; שמואל's equation of מליח::ריתח is only if it isn't eaten due to the salt (heavily salted)
- (a) *caveat*: if the bird were roasted, it would need to have outer layer peeled off to be eaten
- (i) *and*: if it had cuts in it or were seasoned – entire bird would be forbidden
- II Various מימרות of שמואל and ר"ן:
- a *cutting roasted meat over bread*: bread is forbidden (due to blood from meat)
- i *caveat*: only iff the bread is reddish, from side to side and the liquid coming from the meat is viscous; (not clear)
- 1 *practices*: even so, שמואל would dispose of it; הונא ר' didn't eat as he was fastidious; רבא ate it, calling it יין בשר
- b *collecting fats underneath roast*: may not do so until all the red has gone out of meat
- i *test*: when the smoke rises in a column from the fire
- 1 *challenge*: perhaps the bottom side is drained, but not yet the top
- 2 ד' אשי indeed – the only solution is to place two big balls of salt and then pour it out carefully to another כלי
- ii *challenge*: how could שמואל have permitted the cup (after the redness is out) – after his ruling about the bread
- 1 *answer*: when cutting meat, the blood is pushed out and more likely to be אוסר
- c ר"ן: if he salted raw fish and fowl together, they are אסור
- i *clarification*: if the bowl had holes, should be מותר; if not, even fowl and fowl would be אסור
- 1 *answer*: bowl has holes; but since fish have soft skin, they absorb from fowl (before bowl drains דם) then fowl re-absorb דם

- ii *story*: חל בר רחל ר' מרי בר ר' had proper meat salted with טריפה and came to רב for direction
- 1 *לנא* v. 1 extends to juice etc. → even though meat cannot absorb (busy exuding), juices are פולט into meat
 - 2 *question*: why didn't רבא use שמואל's dictum – מליח:::רותח – to prohibit?
 - (a) *answer*: שמואל's statement alone may have meant the blood only – רבא's citation extends to juice/gravy etc.
 - 3 *challenge*: ברייתא - if he salted דג טמא with טהור דג, מותר
 - (a) *assumption*: both were salted
 - (b) *rejection*: in this case, only דג טהור was salted
 - (i) *challenge*: סיפא presents that case – if only דג טהור was salted (מותר)
 - (ii) *defense*: סיפא is merely explaining רישא – case of רישא is where only דג טהור was salted
 1. *proposed proof*: else, סיפא is too obvious (if מותר when both salted, certainly מותר when טהור only)
 2. *rejection*: סיפא could have been there to direct understanding of רישא
 - a. *explanation*: teaches that רישא is when they are both salted, nonetheless – מותר
 3. *challenge*: from סיפא of next passage – if טמא alone was salted – טהור is now אסור
 - a. *implication*: if both were salted, טהור would still be permitted
 4. *defense*: that last clause is written in parallel construction with first clause,
 - a. *but*: both salted may yet be אסור
- d *שמואל*: the only way to get blood out of meat is by very thorough salting and very thorough washing
- i *הונא ד' הונא*: salt and then wash
 - ii *ברייתא*: wash, salt and then wash
 - 1 *no disagreement*: if butcher already washed, no need for preparatory washing
 - iii *דימי מנהרדעא*: ד' דימי would salt with coarse salt and then shake it off
 - iv *משרשיא*: ד' משרשיא we don't assume that internal organs contain blood
 - 1 *referring to*: rectum, small intestines and colon
- e *שמואל*: salted must be left to sit over perforated כלי only
- i *ששת*: ד' ששת would never salt two pieces together
 - 1 *challenge*: if that's in order to avoid exuding דם from one to the other, same would exist with one piece
 - 2 *rather*: there is no difference (→ מותר)
- f *שמואל* (in the name of *חייא* (ר' חייא)): if he breaks the neck of an animal (after שחיטה) before it dies, he causes the meat to become heavy, thereby robbing people (who are paying for meat by weight) and putting blood into the organs
- i *question*: is this all one consideration, anchored in גזל, in which case he may do so for meat he's eating himself
 - 1 *or*: is it forbidden even for him (due to restriction of דם) - תיקו