

30.8.7

110b (כי קאמרינ דליכא קפילא) → 111b (אמר ליה אביי לר' ספרא)

1. אם תשיב משבת רגלך עשות הפציד ביום קדשי וקראת לשבת ענג לקדוש ה' מכבד וכבדתו מעשות דרכיך ממצוא הפצד ודבר דבר: ישעיהו נח, יג

I Discussion regarding status of כבד (liver) and the blood-problem

- a **אביי לר' ספרא**: when you visit א"י, ask them about liver
- i *Response*: they cook it and serve it
 - ii **אביי**: didn't ask if cooking it alone generates איסור (from דם) – rather, if it generates איסור on other food in pot
 - 1 *Comeback* (ר"ס): תרומות י"א indicates both – כבד is אוסר others, but not itself; as it is פולט but not בולע
 - 2 *Defense* (אביי): perhaps that is only if the כבד comes from אסורה (e.g. נבלה), due to fats; asking about blood
 - iii *Response*: was told that in ר' רשב"פ's son's house, they served the windpipe with all the attached (incl. כבד)
 - 1 *Block*: perhaps the windpipe was left out (as release for דם) or they would sear in the blood beforehand
 - (a) *Per*: רב הונא, who would sear it with vinegar; ר"נ would sear it with boiling water
 - (i) **אסור**: ד"פ suggested that the vinegar should be אסור
 - (ii) **דבא**: if it is אסור, the meat itself is אסור, as it will absorb from the vinegar
- b *Story*: student came to ר"נ, but refused to eat boiled liver that they served him
- i *ר"נ's reaction*: force him to eat it
 - 1 *Per*: dispute among תנאים – ר"א rules per משנה above, ר' ריב"ב, ר' ישמעאל בנו של ריב"ב – if seasoned or boiled, also נאסרת
- c *Story*: ר' רבה בר ר"נ came to ר' הונא's house, they fed him nice bread, which he assumed was made in his honor
- i *They*: corrected him – it was made לכבוד שבת (v. 1)
 - ii *He*: then found a liver that had blood in the bronchi and asked them why they allowed this
 - 1 *They*: asked him how they should process it
 - 2 *He*: answered that they should cut it שתי וערב and then below
 - (a) *Note*: this is only true for liver; but spleen needs no cutting, as it only has שומן (which is מותר)
 - (i) *Per*: שמואל, who used to prepare spleen this way on a day when he let blood
- d **מימרא**: if liver is above meat when roasted, the meat is מותר (note: their skewers were placed in the oven vertically)
- i *Reason*: the blood slides over the meat below
 - ii *But*: if an udder is roasted above meat it is אסור – since milk sticks and is absorbed
 - iii *Dissent*: ר' דימי מנהרדעא had the opposite ruline – since חלב שחוטה is only מד"ס, whereas דם is אסור מה"ת
 - iv *Final ruling* (אמימר): liver and udder – if roasted below the meat, מותר; if above – אסור, but לכתחילה it is אסור, but מותר בדיעבד
- e *Story*: ר' אשי saw his brother-in-law roasting liver above meat and was perturbed – this is only מותר בדיעבד
- i *And*: if there is a cup to receive שומן underneath spit, even meat on top is אסור; the דם of the liver is collected there
 - 1 *Question*: why is this any different from the meat roasted alone, where the blood is collected there?
 - 2 *Answer*: meat-blood sinks to the bottom; liver-blood rises to the top and is taken with שומן

II שמואל's rulings re use of vessel after its use in processing meat from its blood

- a *Knife*: a knife used for שחיטה may not be used to cut boiling food (it is דם מבליע which it absorbed at שחיטה)
- i *But*: if the food is cold, some say it requires washing off; others don't require washing off
- b *Bowl*: used to salt meat may not be used to keep hot food (same problem)
- i *Note*: שמואל is following his own equation: מליח::ירוחח; מבושל::כבוש; מליח::ירוחח
 - ii **רבין**: brought report in ר' יוחנן's name that opposed both of שמואל's equations
 - 1 **אביי**: rejected רבין's report, based on ר' אמי's breaking bowl he used for salting meat
 - (a) *Inference*: he must have heard from ר' יוחנן that מליח::ירוחח
- c **מימרא**: student sat before ר"ה and taught that the salting bowl may not be used to hold hot food, but a radish cut with a meat knife may be eaten with כותח (dairy dish)
- i *Reason* (אביי): the bowl absorbed איסור (blood); the knife – היתר (meat)
 - 1 *Challenge* (רבא): eventually, the היתר is going to become אסור if it has contact with dairy
 - 2 *Rather*: since the radish may be tasted (meat if permitted) to see if it has meat taste – unlike the bowl
 - (a) *Challenge* (ר"פ): let a קפילא ארמאה taste it
 - (i) *Per*: our solution to the ברייתא (above) – equating impact of תרומה on חולין to meat on milk
 - (b) *therefore*: let a קפילא taste the bowl
 - (i) *answer*: indeed; this is in a case where no קפילא was available