

OVERVIEW of the Daf

1) Taste transfers (cont.)

Chizkiyah in the name of Abaye concludes his presentation of different rulings that relate to double taste transfers.

R’ Dimi inquired about the permissibility of placing salt or vinegar next to a dairy dip and regarding salt R’ Nachman was stringent but regarding vinegar he was lenient.

The reason for the difference is explained.

A related incident is presented.

2) Blood in meat

R’ Nachman in the name of Shmuel rules that bread upon which partly-roasted meat was sliced is prohibited.

Qualifications to this ruling are added.

The Gemara relates what Shmuel and R’ Huna would do with such a loaf.

R’ Huna’s position is explained.

It is related that Rava ate this bread

3) Collecting oozing fats

R’ Nachman in the name of Shmuel teaches that one may not catch dripping fats until all the red-colored liquid has drained.

Mar Zutra in the name of R’ Pappa explains how one knows that the red liquids have all drained.

R’ Ashi rejects this approach and offers another method for gathering the dripping fats.

A contradiction between this ruling of Shmuel and another one of his rulings is noted and resolved.

R’ Nachman rules that if fish and fowl were salted together the fish may not be eaten.

The exact circumstances of this ruling are identified.

The Gemara begins to recount a related incident. ■

REVIEW and Remember

1. What was the basis of permitting the kutch into which a young slaughtered pigeon had fallen ?

2. What is “wine of the meat” ?

3. What is דוחקא דסכינא ?

4. What happens when kosher and non-kosher meat are slated together ?

Distinctive INSIGHT

Collecting fat from roasting meat

אמר רב נחמן אמר שמואל אין מניחין כלי תחת בשר עד שיכלה כל מראה אדמומית שבו

The Gemara on 111b discussed a pan (called a *bei dugei* in Aramaic) used to collect juices and fat which drip from meat when it is roasting. The Gemara on our daf continues to discuss some of the details regarding using this type of pan.

Earlier, the Gemara noted that when meat roasts by itself, the fat rises and the blood settles, thus allowing the fat to be skimmed off. While it is permitted to roast a piece of meat above a piece of liver, this is not permitted if a *bei dugei* pan is positioned to collect the drippings, because a person might eat from the fat which flows from the meat which mixes with the blood of the liver. The problem is that the blood of a liver floats to the top of the pan, as does the fat of the meat, and they cannot be separated.

The Gemara on our daf features a ruling of R’ Nachman in the name of Shmuel that the *bei dugei* pan may not be placed below roasting meat until after all red-colored drippings have drained from it. Toras Chaim explains that this refers to external flow of juices from the meat, which is the blood. Once this flow stops, there still may be some internal oozing, but this is blood of the organs which is permitted as long as it has not exited.

After discovering a technical problem while trying to analyze when the “red-colored” flow can be determined to have stopped, the Gemara concludes that the only way to properly use the *bei dugei* pan is to collect the fat and the blood, and then to toss two clumps of salt which will cause any blood to collect near the salt and sink to the bottom of the vessel. The fat will then be able to be removed by gently pouring it off.

The statement of R’ Nachman in the name of Shmuel indicates that once the red-colored flow has stopped, the remaining juices from the meat are permitted, as they are not considered to be blood. The Gemara contrasts this statement with another statement of Shmuel, that if one cuts a piece of roasted meat on top of a piece of bread, the bread becomes prohibited due to the blood that comes from the meat and becomes absorbed in the meat. This indicates that there is still prohibited blood in meat after it is roasted. The Gemara answers that at a certain point, no more prohibited blood oozes out from meat due to the roasting process, and all that will come out is permitted fat. However, when the meat is cut with a knife, the pressure of the knife squeezes out blood that would have remained inside and permitted, but now that it surfaces it is prohibited. ■

HALACHA Highlight

The absorption of sharp foods

דאגב חורפיה בלע

As a result of its sharpness it absorbs

Under normal conditions when two cold foods touch one another there is no taste transfer. There may be an exchange of superficial residue but a transfer of taste where the taste of one food becomes absorbed in another food does not occur. An exception to this rule is when a knife is used to cut a sharp food. Chizkiyah in the name of Abaye rules that a radish cut with a meat knife may not be eaten with dairy even if the radish and the knife were cold. The reason is due to the combination of the pressure that is exerted on the knife and the sharpness of the radish. Rishonim debate the extent of absorption that occurs when one uses a meat knife to cut a radish. According to Rosh¹ the meat taste is absorbed only in the outermost layer – “k’dei k’lipah.” Therefore, it is sufficient for one to cut off the outermost layer and the remainder of the radish may be eaten with dairy. Ra’avad² contends that the meat taste

penetrates to the depth of “k’dei netilah” lit. the amount that could be removed, which is defined as the width of the thumb. Rashba³ asserts that the entire radish is treated as meat and none of it may be cut away to allow the consumption of the remainder with dairy. He cites as proof to his position the fact that the Gemara states categorically that a radish cut with a meat knife may not be eaten with dairy.

Shulchan Aruch⁴ rules in accordance with Ra’avad’s position that a “k’dei netilah” must be removed from the radish and the remainder may be eaten with dairy. Rema⁵, on the other hand, rules like Rashba that one should treat the entire radish as though it contains meat taste and may not be eaten with dairy. **בדיעבד**, however, if the radish was already cooked with dairy one may rely upon Ra’avad’s position and it is not necessary to nullify more than the “k’dei netilah” of the radish. ■

¹ רא"ש פ"ח סי' ל"א.
² מובא דבריו ברשב"א לסוגיין.
³ רשב"א לסוגיין.
⁴ שו"ע נ"ד סי' צ"ו סעי' א'.
⁵ רמ"א שם. ■

STORIES off the Daf

A Measure of Salt

”לכי תיכול כורא דמלחא...”

Human beings tend to feel a pull to indulge their various material appetites. It seems strange that one never seems to remain satisfied for long after any sort of a binge, though. No matter how much a person indulges, he feels unfulfilled—as though by indulging he has increased his desire.

The Vilna Gaon, zt”l, described this phenomenon with a parable. “Trying to fully slake one’s thirst for material things is impossible. This can be compared to one who tries to quench a burning thirst with saltwater. Since saltwater makes one thirstier still, trying to satisfy one’s craving in this manner is just insane! The more

one drinks the thirstier he will get...”¹

The Divrei Yisrael, zt”l, offers the parallel of this in the realm of holiness. “Our sages tell us to drink their words in thirstily. On the surface, the parable is not similar to the lesson since one who is thirsty only drinks until he is satiated. At a certain point—usually fairly quickly—he is filled with liquid and stops drinking.

“Clearly the mishnah is not talking about one who merely drinks water. It means one who drinks saltwater. Since this makes him ever thirstier, he will keep drinking. This is the meaning of the words: ‘Drink with thirst...’—drink that which makes you thirsty so that you will continuously imbibe Torah with increasing desire.”

The Imrei Shaul, zt”l, applies this teaching to a statement on today’s daf. “In Chullin 112 we find an apparently strange statement: ‘I will answer your

question when you will measure out a kur of salt...’ This can be understood to mean, ‘When you are filled with burning thirst like one who has eaten a huge quantity of salt, I will tell you.’ In this manner he will fulfill the dictum of our sages to drink thirstily from their words...”² ■

¹ אבן שלמה
² דברי ישראל, ויקרא, דף י"ג ■

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 as a zechus

for a refuah sheleimah for

אברהם גרשון בן ציפי

שלמה ברוך בן שיינדל ברכה

מרים אורית בת דבורה

דינה חיה שרה בת שיינע מירה