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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Roasting

The *Mishna* said that if a thigh was cooked with its *gid hanasheh* intact, if the *gid's* taste is present, it is prohibited. Shmuel says that this is only true if it was cooked, but if it was roasted, one may peel the thigh and eat it until he reaches the *gid*.

The *Gemora* challenges this from Rav Huna, who said that if one roasted a kid with its *cheilev* – prohibited fats intact, one may not eat from any part of it, even from the distant, lean, tips of the ears, indicating that roasting transfers taste throughout a whole mixture.

The *Gemora* answers that the fat is different than a *gid*, since it can seep through the mixture.

The *Gemora* challenges this statement from Rabbah bar bar Chanah, who related that they asked Rabbi Yochanan about a kid roasted in its *cheilev*, and he said that they may peel and eat it, until they reach the *cheilev*, indicating that even fats do not spread throughout a whole mixture by roasting.

The *Gemora* offers the following answers:

1. It was a case of a very lean kid, whose fats do not seep by roasting.
2. It was a case of a kidney roasted with its fats, and he permitted it, since the kidney is protected from the fats by its membrane. (Rav Huna bar Yehudah)
3. It was a case of a small non-kosher *kilchis* fish, cooked in a pot of meat. Rabbi Yochanan told them to have a non-Jewish chef taste it, to determine if the fish's taste is present. (Ravin bar rav Ada) (96b – 97a)

Tasting

Rava says that he originally did not understand the *braisa* about prohibited foods cooked in various pots. The *braisa* says that one should not cook milk in a pot used to cook meat, but if one did, it is prohibited only if one can taste the meat. Similarly, a non-Kohen should not cook *chullin* – regular food in a pot used to cook *terumah*, but if one did, it is prohibited only if one can taste the *terumah*. We understand that in the second case we can ask a *Kohen* to taste the food, as he may eat *terumah*, but who can taste the food in the first case, as if one tastes the meat, it is prohibited?

Rava says that now that he heard that Rabbi Yochanan ruled that one may rely on a non-Jewish chef's determination of taste, he understands that in the first case of the *braisa*, we check if there is a meat taste by having a non-Jewish chef taste it.

Rava says that the Sages have given the following methods to decide whether a mixture containing prohibited foods is permitted:

1. Taste it, to check for the prohibited food's taste.
2. Have a non-Jewish chef taste it, to check for the prohibited food's taste.
3. Check if the permitted food is 60 times the prohibited one, which would nullify it.

Rava explains the situations for which each method is appropriate:

1. When the prohibited food is a different type than the permitted food, and it is permitted to a Jew (e.g., *terumah in chullin*).
2. When the prohibited food is a different type than the permitted food, but it is prohibited to all Jews (e.g., *meat in milk*).
3. When the prohibited and permitted foods are the same type (so there is no taste to detect), or when they are different, and no Jews are allowed to eat it, but we have no non-Jewish chef available. (97a – 97b)

Salting

Thighs of animals, with their *gid hanasheh's* intact, were salted in the exilarch's house. Ravina prohibited them, while Rav Acha bar Rav permitted them. When they asked Mar the son of Rav Ashi, he said that his father permitted such thighs.

Rav Acha bar Rav asked Ravina why he prohibited them. If it was because Shmuel says that salted food is tantamount to hot food, while pickling is like cooking, they should be permitted, as Shmuel also says that if a thigh was roasted with the *gid* intact, one may peel and eat the thigh until he reaches the *gid*, proving that roasting does not spread the taste of the *gid*. As Shmuel stated only that pickling is like cooking (i.e., with liquid), this proves that when he said salted is like hot, this means *roasting*. (97b)

How Much to Nullify?

Rabbi Chanina says that when estimating a mixture to see if there are 60 parts permitted food compared to the prohibited food, we include in the estimation of permitted food the broth, sediment, pieces of meat, and the pot. Some say Rabbi Chanina meant the pot itself, while some say he meant what was absorbed in the pot.

Rabbi Avahu quotes Rabbi Yochanan saying that for all prohibited foods that are mixed with permitted ones, we estimate the taste impact as if the prohibited food were onion or leeks.

Rabbi Abba asked Abaye why we do not estimate as if it were pepper or spices, which would contribute taste even against 1000 times itself, and Abaye answered that the Sages that no prohibited foods have a stronger taste than onion or leek.

Rav Nachman says that a *gid hanasheh* is nullified only in 60 parts, besides itself, an udder with its milk is nullified in 60 parts, including itself, and an egg is nullified in 60 parts, besides itself.

Rabbi Yitzchak the son of Rav Mesharshiya says that even if nullified, the udder is prohibited, and if it falls into another pot of permitted food, it can prohibit the mixture.

Rav Ashi says that when he learned from Rav Kahana, the students asked whether we estimate the amount of the udder by its whole volume, or by how much of its milk was extracted into the mixture. They concluded that we obviously estimate the whole volume, since we have no way of knowing how much was extracted.

The *Gemora* asks why we say that the prohibited food can make another pot prohibited? If we assume that it already emptied its milk in the first pot, why would it prohibit another pot?

The *Gemora* answers that since Rabbi Yitzchak the son of Rav Mesharshiya says that it remains prohibited, even if nullified, we conclude that the Sages gave the udder the status of an intrinsically prohibited food (*like neveilah*), and it therefore is always prohibited and prohibits other mixtures. (97b)

Eggs

Rav Idi bar Avin asked Abaye about Rav Nachman's statement about nullifying an egg, implying that an egg contributes taste. This contradicts the popular expression, "just like egg water," in reference to things that have no taste.



Abaye answered that Rav Nachman was referring to an egg with a chick in it, as the chick's meat contributes taste. (97b – 98a)

INSIGHTS ON THE DAF

Lean Kid

The *Gemora* says that one way of explaining why Rabbi Yochanan said that one who roasted a kid in its fat may eat the kid until he reaches the fat is that the kid was a lean kid.

Tosfos (97a Hahu) offers two explanations of the *Gemora's* statement:

1. The fat of a lean animal is not considered fatty enough to spread.
2. There was so little fat that there was 60 parts against it in the remainder of the kid.

Rava says that we can rely on a *kefeila* – non-Jewish chef to taste a food and tell us if he detects the prohibited food.

Tosfos (97a samchinan) says that since he is a chef, he is afraid to lie, lest he ruin his reputation for a discerning pallet.

The Rashba says that we can rely on any non-Jew's taste, if he does not know we are asking for religious reasons. If he is a chef, we can rely on him, even if he does know why we're asking, due to his fear for his reputation.

Food Tasting

The Rama (YD 98:1) says that we do not rely on a chef tasting the food, but we rather use the estimation of 60 parts.

The Shach (5) says that we only do not rely on a non-Jew's taste, but, in principle, we do rely on taste. Therefore, if one has taken an oath against eating a food, and some of it mixed with other food, another Jew, who may eat both foods, may taste the mixture to determine if the taste is present.

Rabbi Akiva Eiger suggests that the reason for this custom is due to our doubt about why the *Gemora* says we can rely on a non-Jew's tasting. Perhaps the *Gemora* mentions a non-Jewish *chef* due to his expert taste, but he still must not know why we are asking. But perhaps, it mentions a chef due to his reputation, and therefore he *must* know that we are relying on his answer, but just his ignorance of our reason for asking is not sufficient.

See Rabbi Akiva Eiger for an argument against the Shach's case of relying on a Jew's tasting. See Pischei Teshuva (5) for a position that the Rama means that our custom is not to rely on any tasting, even of Jews.

Walls of the Pot

The *Gemora* cites two versions of Rabbi Chanina's statement of what can be used to estimate the 60 parts of permitted food, with one version including the pot, and one version including what the pot absorbed. Rashi explains that including the pot means the full walls of the pot, making this option the more lenient one, while the Rashba says that it means including only the food in the pot, and nothing inside its walls, making it the stricter one.

The Rambam rules that one may estimate what was absorbed in the walls of the pot, but Rashi, the Rashba, and the Rosh say that we may not estimate anything but the food contained inside the space of the pot.

The Tur suggests that even those who say we can estimate what was absorbed would only say so in a mixture of two foods of the same type, which the Torah says is nullified by a simple majority. Since nullifying by 60 is Rabbinic, we can be lenient. The Shulchan Aruch (99:1) rules strictly, like Rashi and the Rosh.

Is a Mixture of Meat and Fish Forbidden Forever?

Shulchan Aruch rules (Y.D. 116:2): “One must be careful not to eat meat and fish together because it can cause *tzara’as*.” Short and sharp. The *Taz* adds (ibid, S.K. 2) that as “a danger is stricter than a prohibition”, even if fish became mixed with meat and became insignificant in 60 parts or vice versa, it is forbidden to eat the mixture. *Chazal* similarly forbade drinking exposed water in any event, even regarding a huge amount of water where a snake’s venom is apparently insignificant in a thousand parts.

Snake venom is the most dangerous substance: However, the *Shach* disagrees (*Nekudos HaKesef*, ibid) and maintains that snake venom is extremely dangerous and strong and, as a result, does not become insignificant in 60 parts but other dangerous foods forbidden by *Chazal* become insignificant in 60 parts.

We must distinguish between a dangerous food and a dangerous mixture: The author of *Tzofnas Pa’neiach* (264) mentions another difference between snake venom and a mixture of meat and fish. In his opinion, we must differentiate between the various foods forbidden because of danger. Some are dangerous in themselves, such as snake venom and some are harmless alone, such as meat and fish, but when mixed they become dangerous. A food dangerous in itself does not become insignificant in a thousand parts as the danger still exists. But foods whose danger stems from their mixture, if the fish’s taste is not felt in the meat, there is no mixture and, as such, no danger.

Our *sugya* cites an incident involving Rabbi Yochanan, who witnessed a fish called a *kilkis* that fell into a pot of meat. He ruled that if the fish could be identified and removed from the meat and there was no trace of the fish’s taste in the meat, the meat could be eaten. We thus have a strong question on the opinion of the *Taz*, who holds that a mixture of meat and fish is like snake’s venom, which never becomes insignificant. If so, why did Rabbi Yochanan permit the mixture? (See *Tzofnas Pa’neiach*, ibid).

The Chasam Sofer zt”l, who was asked this question (see Responsa *Dovev Meisharim*, III, 39), explained our Gemara such that the question remains without a foundation.

Only kosher fish constitutes a danger in a mixture. Take note: the fish whose mixture with meat endangers the food is only kosher fish but non-kosher fish mixed with meat does not create a dangerous food (see ibid, that he proved so from the Ran in „Avodah Zarah 35a). Therefore, our question is valid as long as we assume that the *kilkis* was kosher and some Rishonim explain likewise (Rashi, Avodah Zarah, and Ran, 39b; Rambam, as explained in *Beis Yosef*, 83; and in the *Shach*, ibid, S.K. 18). However, Rashi explains (s.v. *Kilkis*) that it is a non-kosher fish. The question thus disappears. Rabbi Yochanan was occupied with forbidden foods, not with danger; forbidden foods become insignificant in 60 parts according to all opinions.

We emphasize that most of the *poskim* rule that in a mixture of meat and fish the meat or fish becomes insignificant in 60 parts (*Shemiras HaGuf Vehanefesh*, 1:4).

DAILY MASHAL

Is the danger of a mixture of meat and fish still in effect? In conclusion, the *poskim* relate to the fact that in our era we don’t see that eating meat and fish together causes *tzara’as*. Some *poskim* stated that it could be that natural orders have changed and the mixture is not so harmful today (see *Magen Avraham*, 173, S.K. 1, and *Mishnah Berurah*, ibid, S.K. 3). Also, according to certain opinions only one fish is dangerous if mixed with meat and that is the *binta* (see *Shemiras HaGuf Vehanefesh*, 1, S.K. 1; see further regarding meat and fish in *Meoros HaDaf HaYomi*, Kidushin 75a, in the article “Animals that ate poison”).