

דף יומי • חזקוני • דף קי"א

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start off on our daf continuing the sugya of liver, specifically looking at the kasha of whether the blood of a liver that is cooked together with other meat makes that meat assur. The Gemara brings a raaya from an incident where Rabbi Zerika and Yannai the son of Rabbi Ami ate a windpipe cooked together with its attachments, including the liver, which lichaira shows that the liver's blood does not forbid the other pieces. However, the Gemara pushes back on this proof, suggesting that maybe the windpipe's opening was outside the pot, or perhaps they did a chalita (scalding) with boiling water or vinegar beforehand to seal the blood inside.

We then move into a beautiful, warm story of Rabba bar Rav Huna visiting Rabba bar Rav Nachman on Shabbos, where they served him a grand seudah in honor of Shabbos, showing us the great chashivus of kavod Shabbos. During the meal, a liver was served with an artery full of blood, leading to a practical halachic discussion on how we must tear the liver lengthwise and widthwise and place it cut-side down on the fire to let the blood drain. The daf also discusses the halachos of roasting liver or an udder on a spit either above or below other meat, and concludes with Shmuel's halacha regarding a knife used for shechita and whether it can be used to cut hot food.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 111A

EXPLANATION

ומשום שמנוניתא.

And the other food is forbidden only **due to the fat** of the liver **which** it absorbed, but not because of the blood.

QUESTION

משום דמא, מאי?

But if the concern is only **due to the blood** of the liver, **what** is the halacha? Does the other meat absorb the blood, or do we say that blood is not absorbed as easily as fat?

STATEMENT

כי הדר סליק, אשכחיה לרבי זריקא, אמר ליה:

When Rav Safra **again ascended** to Eretz Yisrael, **he found** Rabbi Zerika and **said to him**, asking him this very question.

ANSWER

האי נמי לא תבעי לה, דאנא וינאי בריה דרבי אמי איקלען לבי יהודה בריה דרבי שמעון בן פזי,
וקריבו לו קנזא בקופיה, ואכלנא.

Rabbi Zerika said to him: You need not ask this question either, as I and Yannai, the son of Rabbi Ami, arrived at the house of Yehuda, the son of Rabbi Shimon ben Pazi, and they brought before us the windpipe with its attachments—meaning the lungs, heart, and liver all cooked together—and we ate it. This proves that the liver's blood does not forbid the other pieces cooked with it.

OBJECTION

מתקיף לה רב אשי, ואיתימא רבי שמואל מזרוקינא:

Rav Ashi objects to this proof, and some say it was Rabbi Shmuel from Zerokinya who objected:

OBJECTION

ודלמא פי קנה חוץ לקדרה הוה,

But perhaps the mouth of the windpipe was positioned outside of the pot, so that the blood from the liver flowed out through the tube and did not mix with the other pieces?

OBJECTION

אי נמי מיחלט הוה חליט ליה מעיקרא, פי הא דרב הונא חליט ליה פחלא, ורב נחמן חליט ליה ברותחין.

Alternatively, perhaps they poured boiling liquid on the liver at the outset to seal the blood inside, like that custom of Rav Huna, for whom they would pour boiling vinegar on liver, and Rav Nachman, for whom they would pour boiling water on liver. If so, no blood was released during the cooking, and there is no proof for Abaye's question.

STATEMENT

וסבר רב פפא קמיה דרבא למימר: חלא אסיר.

The Gemara notes: And Rav Pappa, before Rava, thought to say that the vinegar used for scalding the liver becomes prohibited for consumption because it absorbs the liver's blood.

ANSWER

אמר ליה: אי חלא אסיר – איהו נמי אסיר, פי היכי דפליט – הדר בלע.

Rava said to him: If the vinegar is prohibited because it absorbed blood, then the liver itself should also be prohibited, because just as it expels blood into the vinegar, it then absorbs it back from the forbidden vinegar. Rather, we must say that no blood is expelled by the scalding at all, and the vinegar remains permitted.

STATEMENT

רב בר שבא איקלע לבי רב נחמן, איתו ליה פבדא שליכא, ולא אכל.

The Gemara relates: Rav bar Shaba visited the house of Rav Nachman. They brought him cooked liver, and he did not eat it, because he held that cooked liver is forbidden.

STATEMENT

אמרו ליה: בר פי רב דלגיו לא אכיל, ומנו? רב בר שבא.

The members of the household said to Rav Nachman: There is a student of the Torah inside who is not eating. And who is he? Rav bar Shaba.

RULING

אמר להו רב נחמן: גאמו לשבא.

Rav Nachman said to them: Feed Shaba against his will, because cooked liver is perfectly permitted.

STATEMENT

כתנאי:

The Gemara notes: Abaye's question is like a dispute between Tanna'im in a braisa:

BRAISA

רבי אליעזר אומר: הפך אוסרת ואינה נאסרת, מפני שפולטת ואינה בולעת.

Rabbi Eliezer says: The liver cooked with other meat prohibits the other pieces, but it itself is not prohibited, because it expels blood and does not absorb it back.

BRAISA

רבי ישמעאל בנו של רבי יוחנן בן ברוקה אומר: מתובלת – אוסרת ונאסרת, שלוקה – אוסרת ונאסרת.

Rabbi Yishmael, the son of Rabbi Yochanan ben Beroka, says: If the liver was spiced when cooked, it prohibits the other meat and is itself prohibited. Likewise, if it was stewed—heavily cooked—it prohibits the other meat and is itself prohibited because spices and over-cooking cause it to reabsorb the blood.

STATEMENT

רבה בר רב הונא אקלע לבי רבה בר רב נחמן, אייתי לקמיה תלת סאי טחאי,

The Gemara relates: Rabba bar Rav Huna visited the house of Rabba bar Rav Nachman on Shabbos. They brought before him three se'ah of fine bread kneaded with oil and honey.

STATEMENT

אמר להו: מי הוה ידעיתו דאתינא?

He said to them: Did you know that I was coming that you prepared such a grand feast?

STATEMENT

אמרו ליה: מי עדיפת לן מינה, דכתיב: "וקראת לשבת ענג!"

They said to him: Are you more distinguished to us than Shabbos? We prepared this in honor of Shabbos, as it is written: "And you shall call the Shabbos a delight!"

STATEMENT

אדהכי, אשכח הווא כבדא דהוה בה סמפונא דבליעא דמא,

Meanwhile, he found a certain liver served to him that contained an artery full of blood.

QUESTION

אמר להו: אמאי עבדיתו הכי?

He said to them: Why do you do this? The blood in the arteries is forbidden!

QUESTION

אָמרוּ לֵיהּ: אָלֵא הֵיכִי נַעֲבִיד?

They said to him: Rather, what should we do to prepare it properly?

RULING

אָמר לָהֶם: קַרְעוּ שְׁתֵּי וָעֶרֶב, וְחִיתוּכָא לְתַחַת.

He said to them: Tear the liver lengthwise and widthwise, and place the cut downward on the fire so the blood can drain out.

STATEMENT

וְהֵנִי מִיָּלִי כְּבֵדָא, אֲבָל טָחֵלָא – שׁוּמְנָא בְּעָלְמָא הוּא,

And this applies only to liver, but the spleen is merely fat and does not contain blood vessels that require tearing,

PROOF

כִּי הָא דְשִׁמוּאֵל עֲבָדִי לִיהּ תַּבְשִׁילָא דְטָחֵלִי בִּיּוֹמָא דְעֲבִיד מְלִתָּא.

like that practice of Shmuel, for whom they would make a dish of spleens on the day he performed bloodletting to restore his strength.

STATEMENT

אָתַם: כְּבֵדָא עִלּוּי בְשָׂרָא – שְׂרִי, דְמָא מְשַׂרְק שְׂרִיק.

It was stated: If liver is roasted on a spit on top of meat, the meat is permitted, because the blood of the liver slides off and is not absorbed by the meat.

STATEMENT

כְּחֵלָא עִלּוּי בְשָׂרָא – אָסוּר. מָאי טַעְמָא? חֵלֵב סְרוּכִי מְסָרִיק.

But if an udder is roasted on top of meat, the meat is prohibited. What is the reason? Milk adheres and is absorbed by the meat.

STATEMENT

רב דימי מנהרדעא מתני אפכא:

Rav Dimi of Nehardea would teach the opposite:

STATEMENT

כְּחֵלָא עִלּוּי בְשָׂרָא – שְׂרִי, מָאי טַעְמָא? חֵלֵב שְׁחוּטָה דְרַבְנָן.

An udder on top of meat is permitted. What is the reason? The milk of a slaughtered animal is only a rabbinic prohibition, so we are lenient.

STATEMENT

כְּבֵדָא עִלּוּי בְשָׂרָא – אָסִיר, דָּם דְאוֹרִייתָא.

But **liver on top of meat** is **prohibited**, because the prohibition of **blood is from the Torah**, and we must be stringent.

RULING

דרש מרימר: הלכתא, בין כבדא בין כחלא, תותי בשרא – שרי,

Mareimar expounded: The halacha is: Whether it is liver or whether it is an udder, if they are placed **underneath the meat**, the meat is **permitted**.

RULING

עילוי בשרא – דיעבד אין, לכתחלה לא.

But if they are placed **on top of the meat**, **after the fact**, yes, it is permitted, but **ab initio**, no, we do not do this.

STATEMENT

רב אשי איקלע לבי רמי בר אבא חמוה, חזייה לבריה דרמי בר אבא דקא

Rav Ashi arrived at the house of Rami bar Abba, his father-in-law, and he saw the son of Rami bar Abba who was preparing meat in a certain way...

עמוד ב' DAF 111B

STATEMENT

שפיד כבדא עילוי בשרא,

The Gemara relates that a certain scholar was **skewering liver on top of meat** for roasting.

STATEMENT

אמר: כמה יהיר האי מרבנן!

When Rav Ashi saw this, **he said: How haughty is this particular Sage** to act this way!

QUESTION

אימר דאמור רבנן דיעבד, לכתחלה מי אמור?

Even if you say that the Sages stated that one may eat meat roasted under liver **after the fact**, **did they say** that one may do so **ab initio**?

STATEMENT

ואי איכא בי דוגי, בשרא עילוי כבדא נמי אסיר.

The Gemara adds: **And if there is a receptacle** under the spit for the drippings of fat, then even if the **meat is on top of the liver**, **it is also prohibited** to roast them together, because the blood from the liver will drip into the fat in the vessel.

QUESTION

ומאי שנא מדמא דבשרא?

The Gemara asks: **And in what way is** this case **different from** the **blood of meat** dripping into a vessel, which is permitted?

ANSWER

דָּמָא דְּבִשְׂרָא – שָׂכָן, דָּמָא דְּכַבְדָּא – קָפִי.

The Gemara answers: The **blood of meat sinks** to the bottom of the vessel, leaving the fat on top, whereas the **blood of liver floats** on top of the fat and cannot be separated from it.

STATEMENT

אָמַר רַב נַחֲמָן, אָמַר שְׁמוּאֵל: סָכִין שֶׁשָּׁחַט בָּהּ, אָסוּר לְחַתוֹךְ בָּהּ רוֹתֵחַ.

Rav Nachman says that Shmuel says: With regard to a knife with which one slaughtered an animal, it is prohibited to cut any boiling food with it, because the knife has absorbed blood during the slaughtering and will now impart it to the hot food.

STATEMENT

צוּנִין – אָמַרִי לָהּ פְּעִיָא הִדְחָה, וְאָמַרִי לָהּ לֹא פְּעִיָא הִדְחָה.

If one cut cold food with this knife, some say that the food requires rinsing before eating, and some say that it does not require rinsing.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: קִעְרָה שֶׁמָּלַח בָּהּ בֶּשָׂר, אָסוּר לֶאֱכֹל בָּהּ רוֹתֵחַ,

Rav Yehuda says that Shmuel says: With regard to a bowl in which one salted meat to draw out its blood, it is prohibited to eat boiling food served in it, as the bowl has absorbed blood.

EXPLANATION

וְשְׁמוּאֵל לְטַעְמִיָּהּ, דָּאָמַר שְׁמוּאֵל: מְלִיחַ הֵיכָּהּ הוּא כְּרוֹתֵחַ, וְכַבּוּשׁ הֵיכָּהּ הוּא כְּמַבּוּשָׁל.

And Shmuel here is consistent with his standard line of reasoning, as Shmuel said: A salted food is considered like a boiling food in its ability to impart and absorb flavor, and a marinated food is considered like a cooked food.

STATEMENT

כִּי אֶתָּא רַבִּין, אָמַר רַבִּי יוֹחָנָן: מְלִיחַ אֵינוֹ כְּרוֹתֵחַ, וְכַבּוּשׁ אֵינוֹ כְּמַבּוּשָׁל.

When Ravin came from Eretz Yisrael, he said that Rabbi Yochanan said: A salted food is not considered like a boiling food, and a marinated food is not considered like a cooked food.

OBJECTION

אָמַר אַבְי: הָא דְּרַבִּין לִיתָהּ,

Abaye said: This ruling of Ravin is not correct,

PROOF

דִּהְיָא פִּינְקָא דִּהְוָה בִּי רַבִּי אֲמִי, דְּמָלַח בֵּיהּ בֶּשָׂרָא, וְתַבְרִיָּה.

as there was a certain bowl that was in the house of Rabbi Ami, in which they salted meat, and he broke it so that it would not be used again.

QUESTION

מַכְדִּי, רַבִּי אֲמִי תִלְמִיד דְּרַבִּי יוֹחָנָן הָוָה, מַאי טַעְמָא תַבְרִיָּה?

Now, Rabbi Ami was a student of Rabbi Yochanan; what is the reason he broke it?

ANSWER

לֹא מִשּׁוּם דְּשָׂמִיעָא לִיה מִינֵיה דְּרַבִּי יוֹחָנָן דְּאָמַר: מְלִיחַ הָיָה הוּא כְּרוֹתָהּ!

Is it not because he heard from Rabbi Yochanan himself, who said: A salted food is considered like a boiling food?
This proves Ravin's report was mistaken.

STATEMENT

יְתִיב רַב כְּהֲנָא אָחוּה דְּרַב יְהוּדָה קָמִיה דְּרַב הוּנָא, וְיְתִיב וְקָאָמַר: קְעָרָה שְׂמָלַח בָּהּ בֶּשָׂר – אָסוּר לֵאכּוֹל בָּהּ רוֹתָחַ,

Rav Kahana, the brother of Rav Yehuda, sat before Rav Huna, and he sat and said: A bowl in which one salted meat – it is prohibited to eat boiling food served in it.

STATEMENT

וְצִנּוֹן שִׁחְתְּכוּ בְּסַכִּין – מוֹתֵר לֵאכּלוּ בְּכוֹתָחַ.

But a radish that one cut with a meat knife – it is permitted to eat it with kutach, which contains milk.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** for this distinction?

ANSWER

אָמַר אַבְי: הָאִי – הֵיתֵרָא בְּלַע, וְהָאִי – אִיסוּרָא בְּלַע.

Abaye said: This radish absorbed a permitted substance, namely the meat fat on the knife, and that bowl absorbed a prohibited substance, namely the blood from the salting.

OBJECTION

אָמַר לִיה רַבָּא: כִּי בְּלַע הֵיתֵרָא, מַאי הָוִי?

Rava said to him: Even if it absorbed a permitted substance, what of it?

EXPLANATION

סוּף סוּף, הָאִי הֵיתֵרָא דְּאֵתִי לִידֵי אִיסוּרָא הוּא, דְּאִיסוּרָא קָאֲכִיל!

Ultimately, this is a permitted substance that comes to a state of prohibition, as he is eating a prohibited substance when he eats the meat-flavored radish with dairy kutach!

RESOLUTION

אָלָא אָמַר רַבָּא: הָאִי אֶפְשָׁר לְמַטְעֵמִיהּ, וְהָאִי לָא אֶפְשָׁר לְמַטְעֵמִיהּ.

Rather, Rava said: The difference is that **this** radish, it is possible to taste it to see if it has a meat flavor, but that bowl, it is not possible to taste it to see if blood was absorbed, as tasting blood is forbidden.

OBJECTION

אָמַר לִיה רַב פֶּפְא לְרַבָּא: וְלִיטְעֵמִיהּ קִפִּילָא אַרְמָאָה,

Rav Pappa said to Rava: But let a non-Jewish cook taste it to see if there is blood flavor!

PROOF

מי לא תנן: קדירה שבישלה בה בשר לא יבשלה בה חלב, ואם בישלה – בנותן טעם,

Did we not learn in a Mishnah: A pot in which one cooked meat, he may not cook milk in it, and if he did cook, it is forbidden only if it imparts flavor?

PROOF

בישלה בה תרומה לא יבשלה בה חולין, ואם בישלה – בנותן טעם.

And if one cooked terumah in it, he may not cook non-sacred food in it, and if he did cook, it is forbidden only if it imparts flavor.

EXPLANATION

ואמרין: בשלמא תרומה – טעים לה כהן, אלא בשר בחלב – מאן טעים לה?

And we said in discussing this: Granted, regarding terumah, a Kohen can taste it; but regarding meat in milk, who can taste it to see if there is flavor?

EXPLANATION

ואמר לו: ליטעמיה קפילא!

And you, Rava, said to us: Let a non-Jewish cook taste it!

OBJECTION

הכי נמי ליטעמיה קפילא!

So too here, let a non-Jewish cook taste it to see if the food in the bowl has absorbed blood!

RESOLUTION

הכי נמי, כי קאמינא – דליכא קפילא.

Rava replied: Indeed, that is so; when I said my statement, it was a case where there is no non-Jewish cook available.

STATEMENT

איתמר: דגים ששלו בקערה,

It was stated: If hot fish were served in a bowl that had been used for meat,

STATEMENT

רב אמר: אסור לאכלן בכותח, ושמואל אמר: מותר לאכלן בכותח.

Rav says: It is prohibited to eat them with kutach; and Shmuel says: It is permitted to eat them with kutach.

EXPLANATION

רב אמר: אסור, נותן טעם הוא; ושמואל אמר: מותר, נותן טעם פר נותן טעם הוא.

Rav says it is prohibited because it is a case of imparted flavor; and Shmuel says it is permitted because it is a case of imparted flavor from an imparted flavor (nat bar nat), which is permitted.

STATEMENT

וְהָא דְרַב, לָאוּ בְּפִירוּשׁ אִיתְמַר, אֶלָּא מִכָּלְלָא אִיתְמַר.

The Gemara notes: And this ruling of Rav was not stated explicitly; rather, it was stated by inference from an incident.

STATEMENT

דְּרַב אִיקְלַע לְבֵי רַב שִׁימִי בַר חִיָּיא בְּרִיָּה, חָשׁ (בְּעִינִי) [בְּעִינִיה], עָבְדוּ לֵיהּ שְׂיִיפָא בְּצֻעָא,

For Rav happened to visit the house of Rav Shimi bar Chiyya, his grandson. Rav suffered in his eye, and they prepared an ointment for him in a bowl as a remedy.

STATEMENT

בְּתַר הָכִי רָמוּ לֵיהּ בְּשׁוּלָא בְּגוּוּה, טַעֲמִים לִיהּ טַעְמָא דְשְׂיִיפָא, אָמַר: יְהִיב טַעְמָא כּוּלִי הָאִי.

Afterward, they placed a cooked dish for him in that same bowl. He tasted the flavor of the ointment in it, and said: It imparts so much flavor! From this, they inferred that Rav holds that secondary flavor is strong enough to forbid.

REFUTATION

וְלֹא הִיא, שְׂאֵנִי הָתָם דְּנִפִּישׁ מְרַרָה טַפִּי.

The Gemara rejects this: But that is not so; it is different there, because the bitterness of the ointment was very strong, so it cannot be compared to ordinary food.

STATEMENT

רַבִּי אֶלְעָזָר הָוָה קָאִים דְּמַר שְׁמוּאֵל, אֵייתוּ לְקַמִּיָּה דְּגִיִּם שְׁעָלוּ בְּקַעְרָה, וְקָא אָכִיל בְּכוּתָח.

The Gemara relates: Rabbi Elazar was standing before Mar Shmuel. They brought before Shmuel fish that had been served in a meat bowl, and he ate them with kutach.

STATEMENT

יְהִיב לִיהּ וְלֹא אָכַל, אָמַר לִיהּ: לְרַבָּהּ יְהִיב לִיהּ וְאָכַל, וְאַתָּה לֹא אָכַלְתָּ?

Shmuel gave some to him, but Rabbi Elazar did not eat. Shmuel said to him: To your teacher, Rav, I gave this and he ate, and yet you will not eat?

QUESTION

אַתָּה לְקַמִּיָּה דְרַב, אָמַר לִיהּ: הָדָר בִּיהּ מַר מְשַׁמְעֵתִיָּה?

Rabbi Elazar came before Rav and said to him: Did the Master retract his ruling on this matter?

ANSWER

אָמַר לִיהּ: חַס לִיהּ לְזִרְעִיָּה דְאַבָּא בְּרַ אַבָּא דְלִיסְפִּי לִי מִיַּדִּי וְלֹא סְבִירָא לִי.

Rav said to him: Far be it from the seed of Abba bar Abba (Shmuel) to feed me something that I do not hold is permitted! I never ate such a dish from him.

STATEMENT

רב הונא ורב חייא בר אשי הוו יתבי, חד בהאי גיסא דמפרא דסורא, וחד בהאי גיסא דמברא.

Rav Huna and Rav Chiyya bar Ashi were sitting, one on this side of the ferry of Sura, and one on that side of the ferry.

STATEMENT

למר אייתו ליה דגים שעלו בקערה ואכל בכותח,

To one Master, they brought fish served in a meat bowl, and he ate them with kutach.

STATEMENT

למר אייתו ליה תאנים וענבים בתוך הסעודה, ואכל ולא בריך.

To the other Master, they brought figs and grapes during the meal, and he ate them and did not recite a blessing beforehand, relying on the bread.

QUESTION

מר אמר ליה לחבריה: יתמא! עבד רבך הכי?

One Master called out to his colleague: Orphan! Did your teacher act this way? How can you do that?

QUESTION

ומר אמר ליה לחבריה: יתמא! עבד רבך הכי?

And the other Master called out to his colleague: Orphan! Did your teacher act this way?

ANSWER

מר אמר ליה לחבריה: אנא כשמואל סבירא לי,

The first Master said to his colleague: I hold like Shmuel, who permits fish served in a meat bowl with dairy.

ANSWER

ומר אמר ליה לחבריה: אנא כרבי חייא סבירא לי, דתני רבי חייא: פת פוטרת כל מיני מאכל, ויין פוטר כל מיני משקין.

And the other Master said to his colleague: I hold like Rabbi Chiyya, as Rabbi Chiyya taught: Bread exempts all types of food from a blessing, and wine exempts all types of drinks.

RULING

אמר חזקיה משום אביי: הלכתא דגים שעלו בקערה – מותר לאוכלן בכותח,

Chizkiyah said in the name of Abaye: The halachah is that fish served in a meat bowl – it is permitted to eat them with kutach.

RULING

צנון שחתכו בסכין שחתך בה פשר – אסור לאוכלו בכותח.

But a radish that one cut with a knife with which he had cut meat – it is prohibited to eat it with kutach.

EXPLANATION

And this applies only to a radish because of its sharpness,

SUMMARY

In this daf, the Gemara analyzes the halachic status of cooked liver and whether its blood prohibits accompanying meat, bringing a machlokes Tanna'im between Rabbi Eliezer and Rabbi Yishmael the son of Rabbi Yochanan ben Beroka regarding spiced or heavily cooked liver. We learn the practical halacha that liver must be torn lengthwise and widthwise and placed cut-side down on the fire to drain its blood, unlike spleen which is considered fat and does not require this. The Gemara then details the rules of roasting liver or an udder on a spit with other meat, concluding that while bedi'avad they are muttar if roasted on top of meat, lichatchilah we do not do this. Finally, we learn that if there is a receptacle under the spit, roasting them together is assur because the liver's blood floats on top of the drippings, and we introduce Shmuel's ruling that a shechita knife may not be used to cut hot food due to the blood it absorbed.

לְמַעֲשָׂה WHAT TO TAKE HOME

We see in our sugya how the great Amoraim, Rav Huna and Rav Nachman, had their own specific ways of preparing liver, one using boiling vinegar and the other using boiling water, to seal the blood inside before cooking. When Rav Pappa suggested that the vinegar itself should become forbidden, Rava corrected him with a deep principle of nature: if the vinegar became forbidden, the liver would absorb that very prohibition back.

This teaches us a profound lesson in our own avodas Hashem. Every person has their own unique spiritual makeup, their own "boiling vinegar" or "boiling water", the specific fences, hachlatos, and structures they need to keep themselves spiritually safe and pure. What works to protect one person's neshama might not be the exact path for another, but we must have our own clear boundaries.

At the same time, Rava is warning us about the danger of spiritual backsliding. If you create a fence but allow yourself to dally with the very things you are trying to avoid, you will end up absorbing the impurity back into yourself. When you make a kabbalah to stay away from a certain temptation, you must cut it off completely. Do not let the surrounding environment pull you back in.

Today, identify one personal boundary or fence you have set for yourself to protect your ruchniyus. Make a firm decision to keep that boundary absolute today, without compromising or letting the outside influences seep back in.