

דף יומי • חזקוני • דף צ"ז

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

THE SUGYA

We begin the daf by continuing our shakla v'tarya regarding the taste of the gid hanasheh and whether it spreads throughout a piece of meat. The Gemara brings a kasha from a ma'aseh where Rabbi Yochanan permitted a kid roasted with its chelev, which leads us into a deep discussion about how we determine if a forbidden flavor has been imparted. We will learn about the role of a non-Jewish cook, a kapila, in tasting mixtures to see if the taste of a non-kosher ingredient is present.

Next, the Gemara transitions into the halachos of bitul b'shishim (nullification in sixty). We will analyze a machlokes between Ravina and Rav Acha bar Rav Ashi regarding thighs that were salted with the gid hanasheh still inside them, and we will learn how we calculate the sixty-fold volume of permitted food to nullify a forbidden piece.

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

עמוד א' DAF 97A

ANSWER

שאיני חלב, דמפפפע.

The Gemara answers: **Forbidden fat is different, because it permeates** throughout the entire animal when roasted, unlike the sciatic nerve which does not spread its taste.

QUESTION

ובחלב אסור?

The Gemara asks: **And in** the case of a kid roasted **with** its forbidden **fat**, **is** the meat indeed **forbidden**?

OBJECTION

והאמר רבא בר בר חנה: עובדא הוה קמיה דרב יוחנן בכנישתא דמעון, בגדי שצלאו בך לבו, ואתו ושייליה לרב יוחנן, ואמר: קולך ואוכל עד שמגיע לחלב!

But didn't Rabba bar bar Chana say: There was an incident before Rabbi Yochanan in the synagogue of Maon, with a kid that they roasted with its fat, and they came and asked Rabbi Yochanan what the halacha is, and he said: One may peel away the meat and eat it until he reaches its fat! This proves that the taste of the fat does not permeate the entire animal.

ANSWER

ההוא כחוש הוה.

The Gemara answers: **That** young goat **was lean**, and it had so little fat that its taste did not spread.

EXPLANATION

רב הונא בר יהודה אמר: כוליא בך לבה הוה, ושריא.

Rav Huna bar Yehuda said: That was not the case; rather, it was a kidney roasted with its fat, and he permitted it because there is a membrane that separates the fat and prevents it from penetrating the kidney.

EXPLANATION

רבין בר רב אדא אמר: כילכית באילפס הנה, ואתו שיילוח לרבי יוחנן, ואמר להו: ליטעמיה קפילא ארמאה.

Ravin bar Rav Adda said: The incident was that a **kilchis**—a small non-kosher fish—was in a **stewpot** of kosher food, and they came and asked Rabbi Yochanan, and he said to them: Let a non-Jewish cook taste it to see if it imparted flavor.

STATEMENT

אמר רבא: מריש הנה קא קשיא לי הא דתנא:

Rava said: At first, this which is taught in a braisa was difficult for me:

BRAISA

קדרה שפשל בה פשר – לא יכשל בה חלב, ואם בשל – בנותן טעם;

A pot in which one cooked meat—he may not cook milk in it; and if he did cook milk in it, the milk is forbidden only if the absorbed meat **imparts flavor** to the milk.

BRAISA

תרומה – לא יכשל בה חולין, ואם בשל – בנותן טעם.

Similarly, if one cooked **terumah** in a pot, he may not cook **chullin**—non-sacred food—in it; and if he did cook chullin in it, the food is forbidden to non-kohanim only if the absorbed terumah **imparts flavor** to it.

EXPLANATION

בשלמא תרומה, טעים לה כהן, אלא פשר בחלב – מאן טעים ליה?

Rava explains his difficulty: **Granted**, regarding **terumah**, a **kohen** can **taste** it to see if there is a taste of terumah, since terumah is permitted to him. **But** regarding **meat in milk**, who can **taste** it? If it has a taste of meat, it is forbidden for any Jew to taste it!

RESOLUTION

השתא דאמר רבי יוחנן: סמכינן אקפילא ארמאה, הכא נמי סמכינן אקפילא ארמאה.

But now that Rabbi Yochanan said that we rely on a non-Jewish cook in the case of the kilchis, here too, we can rely on a non-Jewish cook to taste the milk and tell us if it has a meat flavor.

STATEMENT

דאמר רבא: אמור רבנן בטעמא, ואמור רבנן בקפילא,

For Rava said: The Sages said that there are some cases where we rely on **tasting** by a Jew, and the Sages said that there are some cases where we rely on a non-Jewish **cook**.

STATEMENT

וְאָמַר רַבֵּנּוּ בְּשֵׁשִׁים.

And the Sages said that in cases where we cannot determine if flavor was imparted, the forbidden food is nullified **in sixty** times its volume of permitted food.

EXPLANATION

הֵלֵכָה, מִין בְּשָׂאֵינוּ מִינוֹ דִּהְיִתְרָא – בְּטַעְמָא,

Therefore, if we have a mixture of **a type** of food **with** food **not of its own type**, and it is a case of **permitted** food where a Jew is allowed to taste it, we rely **on tasting** by a Jew to see if the forbidden flavor is present;

EXPLANATION

דְּאִיסוּרָא – בְּקַפִּילָא.

but if it is a case of **of forbidden** food, such as meat and milk, where a Jew may not taste it, we rely **on** a non-Jewish **cook** to taste it.

EXPLANATION

וּמִין בְּמִינוֹ, דְּלִיכָא לְמִיקָם אֶטְעָמָא, אִי נָמִי מִין בְּשָׂאֵינוּ מִינוֹ דְּאִיסוּרָא, דְּלִיכָא קַפִּילָא – בְּשֵׁשִׁים.

And if it is **a type** of food mixed **with its own type**, where there is **no** way to **stand on the taste** because the tastes are identical, **or also** if it is **a type** of food mixed **with** food **not of its own type** in a case of **of forbidden** food where there is **no** non-Jewish **cook** available to taste it, we require nullification **in sixty**.

STATEMENT

הֲנֵהוּ אֶטְמָהֶתָּא דְּאִימְלִיחוּ בִּי רִישׁ גָּלוּתָא בְּגִידָא נֶשֶׁא,

The Gemara relates: There were **certain thighs that were salted in the house of the Exilarch with the sciatic nerve** still inside them.

STATEMENT

רַבִּינָא אָסֵר, רַב אַחָא בַר רַב אָשִׁי שְׁרִי.

Ravina forbade eating them, holding that the salting caused the nerve's flavor to penetrate the meat, while **Rav Acha bar Rav Ashi permitted** them.

STATEMENT

אָתוּ שְׁיִילוּהּ לְמַר בַּר רַב אָשִׁי, אָמַר לְהוּ: אָבָא שְׁרִי.

They came and asked Mar bar Rav Ashi for a ruling, and he said to them: My father, Rav Ashi, permitted them in such a case.

QUESTION

אָמַר לִיה רַב אַחָא בַר רַב לְרַבִּינָא: מַאי דַּעְתִּיהּ – דְּאָמַר שְׁמוּאֵל: מְלִיחַ הָרִי הוּא כְּרוּתָתָּהּ, כְּבוֹשׁ הָרִי הוּא כְּמִבוּשָׁל.

Rav Acha bar Rav said to Ravina: What is your reasoning to forbid this? Is it because **Shmuel said: A salted food is like a boiling hot food, and a marinated food is like a cooked food**, and so you treat the salted thigh as if it were cooked with the nerve?

QUESTION

והאמר שמואל: לא שנו אלא שנתבשל בה, אבל נצל בה – קולך ואוכל עד שמגיע לגיד.

But didn't Shmuel say: They only taught that the whole thigh is forbidden when it was cooked with the nerve, but if it was roasted with the nerve, one merely peels away the outer layer of meat and eats the rest until he reaches the nerve, and then discards the nerve? Since salting is only like roasting, why forbid the whole thigh?

OBJECTION

וכי תימא, מאי פרותה דקאמר? פרותה דמבושל!

And if you say: What is the meaning of "like a boiling hot" food that Shmuel said? It means like a boiling hot food that is cooked in a pot, which forbids the whole piece!

REFUTATION

והא מדקאמר כבוש הרי הוא כמבושל, מכיל דרותה דצלי קאמר.

That cannot be, for since he said in the second clause that a marinated food is like a cooked food, it proves by inference that when he said "boiling hot" in the first clause, he was speaking of a boiling hot food that is roasted. Thus, salting is only like roasting, and the thigh should be permitted after peeling.

RESOLUTION

קשיא.

The Gemara notes: This indeed remains a difficulty against the ruling of Ravina.

STATEMENT

אמר רבי חנינא: כשהן משערין, משערין פרוטב ובקיפה ובחתיכות ובקדרה.

Rabbi Chanina said: When they assess the sixty-fold volume to nullify a forbidden piece, they assess and include the broth, the sediment, the pieces of meat, and the pot.

EXPLANATION

איכא דאמרי: בקדרה עצמה, ואיכא דאמרי: במאי דכלעה קדרה.

There are those who say this means we include the volume of the earthenware of the pot itself, and there are those who say it means we include that which the pot absorbed of the permitted food during cooking.

STATEMENT

אמר רבי אבהו אמר רבי יוחנן: כל איסורין שבתורה (משערין) [משערין אותן] כאילו הן בצל ומקלוט.

Rabbi Abbahu said that Rabbi Yochanan said: Regarding all forbidden foods in the Torah, we assess them as if they were onion and leek. If that amount of onion or leek would impart flavor to this pot, the mixture is forbidden.

QUESTION

אמר ליה רבי אבא לאביי: ולשעריןהו בפלפלין ותבלין, דאפילו באף לא בטלין!

Rabbi Abba said to Abaye: But let us assess them as if they were pepper and spices, which are not nullified even in a thousand times their volume because of their sharp taste!

ANSWER

אמר ליה: שיערו חכמים דאין נותן טעם באיסורין יותר מבצל וקפלוט.

Abaye said to him: The Sages determined that there is no forbidden food that imparts more flavor than onion and leek. Spices are uniquely sharp, but they do not represent the standard strength of forbidden flavors.

STATEMENT

אמר רב נחמן: גיד בששים, ואין גיד מן המנין;

Rav Nachman said: A sciatic nerve cooked in a pot is nullified in sixty times its volume, and the nerve itself is not counted of the number of sixty permitted parts, because it cannot nullify itself;

STATEMENT

כחל בששים, וכחל מן המנין;

an udder cooked with meat is nullified in sixty times the volume of its milk, and the udder meat itself is counted of the number of sixty permitted parts to nullify the milk;

STATEMENT

ביצה בששים, ואין ביצה מן המנין.

an egg of a non-kosher bird cooked with kosher food is nullified in sixty, and the egg itself is not counted of the number of sixty.

STATEMENT

אמר רבי יצחק בריה דרב משושיא: וכחל עצמו אסור, ואי נפל לקדרה אחרת – אוסר.

Rabbi Yitzchak the son of Rav Mesharshiyya said: And the udder itself is forbidden because it absorbed the forbidden meat-and-milk mixture, and if it falls into another pot, it forbids that pot unless there is sixty times the volume of the udder.

QUESTION

אמר רב אשי: כי הוינן בי רב כהנא, איבעיא לן: כי משערין בדידיה משערין, או במאי דנפק מיניה משערין?

Rav Ashi said: When we were in the house of Rav Kahana, a dilemma was raised before us: When we assess the sixty needed to nullify the udder in the first pot, do we assess against its own entire volume, or do we assess against what came out of it?

ANSWER

בשיטא דבדידיה משערין, דאי במה דנפק מיניה – מנא ידעין?

The Gemara answers: It is obvious that we assess against its own entire volume, for if you say we assess against what came out of it, how would we know how much milk actually came out?

QUESTION

אלא מעתה, נפל לקדרה אחרת – לא יאסר?

The Gemara objects: But if that is so, and we assume all its milk came out in the first pot, then if the udder falls into another pot, it should not forbid it, as it is now empty of milk!

ANSWER

כִּיּוֹן דְּאָמַר רַב יִצְחָק בְּרִיה דְּרַב מֶשְׁרִישִׁיא: וְכַח ל' עֲצָמוֹ אָסוּר, שְׂוִיָּה רַבְּנָן כְּחֻתִּיכָה דְּנִבְלָה.

The Gemara explains: Since Rabbi Yitzchak the son of Rav Mesharshiyya said that the udder itself is forbidden, the Sages treated it like a piece of neveilah meat. Once it becomes forbidden, the piece itself is treated as forbidden food and can forbid another pot.

STATEMENT

בִּיצָה בְּשִׁשִּׁים, וְאִין בִּיצָה מִן הַמִּנְיָן.

The Gemara returns to the statement: An egg of a non-kosher bird is nullified in sixty, and the egg itself is not counted of the number.

QUESTION

אָמַר לִיה רַב אִידִי בַר אָבִין לְאַבֵּי: לְמִימָרָא דִּיהֶבָה טַעְמָא? וְהָא אָמְרִי אִינְשִׁי: כִּי מִיָּא דְּבִיעִי בְּעָלְמָא!

Rav Idi bar Avin said to Abaye: Is this to say that an egg imparts flavor? But don't people say in common parlance that a tasteless thing is "just like egg water"?

ANSWER

אָמַר לִיה: הָכָא בְּמָאי עֲסָקִינוּ?

Abaye said to him: With what are we dealing here?

SUMMARY

The daf establishes that while we generally rely on a non-Jewish cook to taste a mixture and determine if a forbidden flavor was imparted, we require bitul b'shishim when no such cook is available or when the mixture consists of identical types of food. In the case of thighs salted with the gid hanasheh, the Gemara challenges Ravina's strict ruling by showing that salting is halachically equivalent to roasting, which only requires peeling the outer layer rather than forbidding the entire piece. Finally, the Sages clarify the rules of bitul, explaining that we include the broth, sediment, and absorbed taste of the pot in the sixty-fold calculation, and we assess the strength of forbidden flavors based on the standard of onion and leek.

The Gemara on our daf is dealing with the deep mechanics of how taste travels and how we measure nullification. We see a beautiful discussion about how the Chachanim set up different ways to find out if a forbidden taste is present: sometimes we can actually taste the food ourselves, sometimes we have to rely on a "kapila arama'ah", a non-Jewish cook, to taste it for us, and when that is not possible, we rely on the measurement of "shishim" (sixty times the volume). The Raba tells us a major yeshivish principle: "Amur rabbanan b'ta'ama, v'amur rabbanan b'kapila, v'amur rabbanan b'shishim." The Torah wants us to look at the reality of the situation and use the tools we have to find the truth.

Lichoira, we can take a tremendous yesod from this for our own avodas Hashem. Sometimes in life, we are faced with a situation where we feel spiritually compromised, or we feel a "taste" of something improper has crept into our hearts or our homes. The yetzer hara wants us to think that once a bad influence has touched us, everything is ruined and we are completely assur. But the Torah teaches us the concept of bittul, that we have the power to overwhelm the bad with an abundance of good.

Just like the halacha of shishim, where sixty times the amount of kosher food completely nullifies the drop of issur, we too can drown out the negative influences in our lives by pouring in more Torah, more tefillah, and more simcha shel mitzvah. If you had a weak moment or a bad day, don't let it ruin the whole pot. Mimeila, you just need to increase the "kosher" ingredients in your life.

Today, when you feel a coldness or a negative thought trying to creep in and spoil your day, don't fight it directly; instead, overwhelm it. Add five extra minutes of learning with real cheshkes, or say a perek of Tehillim with extra kavanah. Drown out the small drop of issur with a massive flood of kedushah.