

Avodah Zarah – Simanim

פרק ה – השוכר את הפועל

דף סז – Daf 67

1. קדירה זו חסירה מלח, יתירה מלח

Reish Lakish qualifies the permit of "נותן טעם לפגם" [a prohibited food] which *gives flavor to* [a mixture's] *detriment*: מלח – לא שיאמרו קדירה זו חסירה מלח יתירה מלח – this *does not apply where* [people] *say*, "This pot of food is missing salt," or "it has too much salt," or חסירה תבלין יתירה תבלין – or it has too little or too much spice (meaning, if there are additional factors contributing to the detrimental flavor, it is not considered טעם לפגם, and remains forbidden). Rather, כל שאין חסירה כלום – any mixture which is not missing anything, ואינה נאכלת מפני זה – and it is not eaten (i.e., it is less desirable) only because of this [forbidden flavor], is permitted as טעם לפגם. In another version, Reish Lakish says the opposite, that in a case of טעם לפגם, we do not suggest that the food has too little or too much salt or spice, and that proper seasoning would have offset the forbidden flavor so it would not harm the mixture. Rather, we say: השתא מיהא הא פגמה – now, in any event, it harms the flavor, and it is permitted.

2. טעמו וממשו, טעמו ולא ממשו

Rebbe Yochanan said: כל שטעמו וממשו אסור ולוקין עליו – any mixture which includes both [the forbidden food's] *flavor and substance is forbidden*, and one incurs *malkus* for eating it. וזהו כזית בכדי אכילת פרס – And this is where the הלכה למשה מסיני applies, that one who eats *an olive's volume in the time required to eat a פרס* ("half" of a loaf large enough for two meals) receives *malkus* (Rebbe Yochanan is teaching that this also applies to a prohibited food mixed into permitted food). טעמו ולא ממשו – If the mixture only includes [the forbidden food's] *flavor, but not its substance* (e.g., melted *cheilev* fell into a pot of food), ואם ריבה טעם לפגם מותר – it is prohibited, but one does not incur *malkus* for eating it. But if it added flavor that was to the mixture's detriment, it is permitted to eat. The Gemara explains that Rebbe Yochanan used the expression "added" detrimental flavor, instead of "נתן" – gave detrimental flavor, to teach: דאע"ג דאיכא מילי אחרנייתא דפגמה בהדיא – that even though there are other things that harm the mixture's flavor with it, such as if the mixture has too little or too much salt, the mixture is still permitted. This teaches that the *halachah* follow the second version of Reish Lakish cited above.

3. נותן טעם לפגם Machlokes about

A Baraisa records a *machlokes* about נותן טעם לפגם. Rebbe Meir says: whether [a forbidden food] *gives flavor to* [the mixture's] *detriment* or whether it *gives flavor to its improvement*, it is forbidden. Rebbe Shimon says that נותן טעם לפגם is permitted. Rebbe Meir derives his opinion from גיעולי עובדי כוכבים – emissions of idolators' utensils: the Torah required removing all forbidden flavor absorbed in utensils taken from מדין, although such flavors were נותן טעם לפגם (since they were presumably more than a day old). Rebbe Shimon would respond: לא אסרה תורה אלא קדירה בת יומא – the Torah only prohibited a pot (etc.) used that same day, whose flavor is not detrimental. However, Rebbe Meir would counter: קדירה בת יומא נמי אי אפשר דלא פגמה פורתא – even a pot used that day, it is impossible that it is not somewhat detrimental to the food cooked afterwards in it. Rebbe Shimon *darshens* the word "נבילה" written near the word "גר" to teach: כל הראויה לגר קרויה נבילה – whatever is fit for a stranger to eat is called *neveilah*, but שאין ראויה לגר אינה קרויה נבילה – but whatever is not fit for a stranger to eat is not called *neveilah*. Rebbe Meir says this only refers to a נבילה which was רוחה מעיקרא – rancid from the outset.

Siman – Sizzling Barbeque

At the *bochurim's* barbeque where one goy from the nearby grill spilled *issur* into a pot that was not fully spiced and nonetheless *mutar*, and another goy spilled melted *cheilev* into a pot of beans making them *assur* with no *malkus*, the *bochurim* at the picnic table realized the steaks were placed on the *goyim's* plates and debated if there is a *heter* of טעם לפגם or not.

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Sizzling Barbeque



At the bochurim's barbeque where one goy from the nearby grill spilled **נותן טעם לפגם** into a pot that was not fully spiced and nonetheless mutar, and another goy spilled melted cheilev into a pot of beans making them assur with no malkus, the bochurim at the picnic table realized the steaks were placed on the goyim's plates and debated if there is a heter of **נותן טעם לפגם** or not.

3 things to remember

1. קדירה זו חסירה מלח, יתירה מלח
2. טעמו וממשו, טעמו ולא ממשו
3. Machlokes about נותן טעם
נותן טעם לשבח and לפגם

