

1 Our Shiur began with a discussion of foods being mixed together - specifically when one falls into the other - and as Rashi explains - regarding two Halachos: בשר בחלב - meat and milk - OR איסור והיתר - one is forbidden and the other is permitted - איסור הכלל - one is forbidden and the other is permitted - איסור הכלל אסור - If both are hot, all agree that they are אסור, because they certainly absorb a taste from one another. צונן לתוך צונן - If both are cold, all agree that they are מותר, because they do NOT absorb from one another. חם לתוך חם - חם לתוך חם וצונן לתוך חם - When something hot falls into something cold, or something cold into something hot, there is a מחלוקת. The question is - does the hot warm the cold, and they absorb from one another - OR - does the cold cool the hot, and they do NOT absorb from one another.



2 רב אמר עילאה גבר - Rav holds the upper one dominates. Therefore, אסור is חם לתוך צונן - מותר is צונן לתוך חם - ושמואל אמר תתאה גבר - Shmuel holds the lower one dominates. Therefore, מותר is חם לתוך צונן - אסור is צונן לתוך חם



The Gemara first cites three rulings from our משנה on ע"ב ע"ה that seem to indicate עילאה גבר, which would support Rav, and contradict Shmuel:
 First - The Mishnah said; נטף מרוטבו על החרס וחזר אליו יטול את מקומו - If gravy dripped on the oven wall and then came back on the קרבן, he has to remove a piece of meat from the place where the gravy landed on the meat.
 Second - נטף מרוטבו על הסולת יקמוץ את מקומו - If some gravy dripped onto flour, he has to remove a handful of flour.



3 The Gemara presumes that the חרס and the סולת were cold. If so, the Mishnah can only be explained if we hold עילאה גבר, which in this case is the gravy, and this is the sequence of events. The hot gravy fell onto the cold oven or flour which now became hot. The now hot oven or flour in turn warmed the gravy and to some degree cooked it. This gravy is now no longer exclusively roasted by fire - but צלי אש - roasted by another source of heat, and therefore may not be eaten. This gravy then shpritzed back from the oven wall onto the meat, or stayed in the flour, rendering that area of meat or flour where it's absorbed אסור. Therefore, He must remove that area. This explanation only works if the Mishnah would hold עילאה גבר like רב. If the Mishnah would hold תתאה גבר like שמואל, there is no problem, because as soon as the hot רוטב fell onto the cold חרס or סולת it got cooled off, and remained צלי אש.

4 The Gemara answers;
 בחרס רותח ובסולת רותחת -
 According to שמואל we must say that the Mishnah is speaking of a hot oven, or hot flour, which makes this a case of
 חם לתוך חם - where all agree that one warms the other.

4

ושמואל אמר

תתאה גבר

רב אמר

עילאה גבר

בחרס רותח
ובסולת רותחת
חם לתוך חם

5 Third -
 Our משנה said;
 סכו בשמן תרומה - if the קרבן was smeared with oil, a group of כהנים can eat it, but a group of ישראלים has to rinse it if it was still raw, or peel off a piece if it was roasted.
 Now, if we hold עילאה גבר the cold oil does NOT get absorbed in the hot meat, and therefore, a כדי קליפה is sufficient -
 But if we hold תתאה גבר, the heat of the roasted קרבן should cause the cold תרומה oil to become warm and absorbed, and כדי קליפה should not suffice?!
 The גמרא answers;
 שאני סיכה דמשהו בעלמא הוא דעבידא -
 Since only a small amount of oil is smeared on the meat it does not penetrate too deeply into the meat.

5

3rd

ישראלים

Peel a piece

כהנים

Can eat it

עילאה גבר

תתאה גבר

שאני סיכה
דמשהו בעלמא
הוא דעבידא

6 רבי יהודה disagrees and says;
 כשם ששפוד של עץ אינו נשרף - כך שפוד של מתכת אינו מרתיה -
 Just like the part of the wooden spit inside the animal does not get burnt, because the meat protects it, so too, the part of the metal inside the animal does not get hot enough to help roast the meat.
 The Chachamim respond;
 זה חם מקצתו חם כולו - וזה חם מקצתו אינו חם כולו -
 In the case of metal, when the exposed part becomes hot, the covered part also gets hot, because metal is a conductor of heat.
 In the case of wood, although the exposed part becomes hot, the covered part will not get hot, because wood is not a conductor of heat.

6

The גמרא quotes 2 ברייתות that clearly indicate תתאה גבר

Both

חם לתוך צונן

תתאה גבר

קולף

צונן לתוך חם

תתאה גבר

אסור

אדיוק איך אי אסור לא לא סוגיא

שמואל

רש"י

ואע"ג דהילכתא כרב בליסורי
בהא הילכתא כשמואל
דהא תניא תרתי מתניתא כוותיה

7 אמר רב צונן לתוך צונן מדיח -
 The above Braisos also ruled that if both were cold one only rinses it off and it is מותר.
 מותר רב הונא adds;
 - ואם מלחו אסור
 If the אסור food was salted heavily to the point that it is not edible, that which fell in becomes אסור,
 based on Shmuel's ruling;
 - מליח הרי הוא כרותח
 Salted food is considered like hot food, in that it causes taste to be transferred.
 Similarly כבוש הרי הוא כמבושל -
 Soaking something for a long time is like cooking, in that it also transfers taste.

The Gemara mentions other variables, which are complex issues in Halachah.

8 אמר רב בשר שחוטטה שמן שצלאו עם בשר נבלה כחוש אסור
 Rav holds that if a kosher piece of meat is roasted in an oven together with a non-kosher piece of meat - and Rashi adds that they are obviously on separate spits, and far apart so that they do not shpritz on one another - as long as one of the pieces is fatty, the kosher meat becomes אסור because ריחא מילתא -
 The aroma emitted is significant to be considered a transfer of taste.
 לוי holds it is מותר - because ריחא לאו מילתא -
 Aroma is not significant enough to be considered a transfer of taste.
 - מיתבי אין צולין שני פסחים כאחד
 We may not roast two פסחים together.
 לוי would understand that the only concern is תערובת גופין -
 The two קרבנות will get mixed up, even when they are גדי וטלה - a kid goat and a lamb, and would be eaten למנויו - not by its registrants.
 רב would understand that we are also concerned about תערובת טעמים -
 The taste will transfer from one to the other, and each Korban may only be eaten by its מניין - its registrants.

9 אמר רב מרי כתנאי -
 The Gemara suggests that the מחלוקת תנאים regarding hot bread placed over an open barrel of wine - whether it becomes אסור for a non-Kohen - is about מילתא ריחא.
 ר' מאיר holds the bread is אסור because ריחא מילתא and ר' יהודה holds it is מותר because לאו מילתא ריחא.
 Now ר' מאיר clearly holds מילתא ריחא, and cannot be reconciled with Levi's opinion.
 However,
 - אמר לך רב דכולי עלמא ריחא מילתא היא
 Rav can say that all תנאים agree with his opinion that ריחא מילתא - and in a case of hot bread over an open barrel all תנאים would agree that it is אסור, as in a case of two things simultaneously roasting in an oven.
 The מחלוקת תנאים - and that which ר' יהודה permits is only in a case when either the bread is cold or the barrel is closed, where the aroma is not very strong.

7 אמר רב צונן לתוך צונן מדיח - ואם מלחו
 To the point that it is not edible
אסור
 שמואל
 מליח הרי הוא כרותח
 כבוש הרי הוא כמבושל

8 אמר רב בשר שחוטטה שמן שצלאו עם בשר נבלה כחוש אסור
 They are on separate spits
 If one of the pieces is fatty the kosher meat is...
 רב אסור
 לוי מותר
 ריחא לאו מילתא Because
 ריחא מילתא Because
 ?
 מיתבי
 אין צולין שני פסחים כאחד
 לוי The concern is תערובת גופין
 רב The concern is תערובת טעמים
 לא למנויו And would be eaten
 לא למנויו And would be eaten

9 אמר רב מרי כתנאי
 The מחלוקת תנאים regarding hot bread placed over an open barrel of wine
 Is about מילתא ריחא
 ר' יהודה מותר
 ר' מאיר אסור
 ריחא לאו מילתא
 ריחא מילתא
 אמר לך רב דכולי עלמא ריחא מילתא היא
 The מחלוקת תנאים is only in a case when either the bread is cold or the barrel is closed



10 The Gemara concludes by saying that bread or fish roasted with meat may not be eaten with dairy, presumably because of the bad breath.

מר בר רב אשי would not allow eating fish that was roasted with meat, even by itself, because it can cause bad breath and bad breath.

10

BREAD or FISH
 roasted with meat
may not be eaten with dairy

ריחא מילתא

מר בר רב אשי

FISH
 roasted with meat
may not be eaten even by itself

Bad breath & צרעת

11 We now proceed with the next Mishnah: As Rashi explains; All communal offerings override the Kohanim, which means they are brought even when the Kohanim are present. The Mishnah, however, refers only to those offerings which are usually eaten, to teach the following:

11

רש"י

קרבן ציבור דוחה את הטומאה
They are brought בטומאה even when the כהנים are טמא

12 Zugt the Mishnah: The following five offerings, although they may be brought, may not be eaten because of the bad breath. The Korbhan Minchah consisting of barley, brought on the second day of Pesach - the sixteenth of Nissan - to permit the grain of the new season. The two loaves made of wheat brought on the second day of Pesach, to permit the grain of the new season. The twelve loaves of bread with two spoons of oil, which were placed on the table every Sabbath. The two lambs brought on the second day of Pesach with the goat of the second day. However, the offering of the second day may also be eaten because it's brought solely for the purpose of it being eaten.

12

הפסח שבא בטומאה נאכל בטומאה	חמשה דברים באין בטומאה ואינן נאכלין בטומאה
שלא בא מתחלתו אלא לאכילה	העומר ושתי הלחם ולחם הפנים וזבחי שלמי ציבור ושעירי ראשי חדשים





13 The Gemara says that even though the חגיגת חמשה עשר is considered a קרבן ציבור with a set time - it is not brought בטומאה because
 - אית ליה תשלומין כל שבעה
 It can be brought at any time over פסח, and therefore, it is not דוחה שבת, nor is it טומאה.

The שעירי הרגלים mentioned in the משנה include זבחי שלמי ציבור - the goats brought as part of the קרבנות מוסף of every Yom Tov. However, ראשי חדשים are listed separately because it is not obvious that ראש חודש is also a מועד.

This discussion continues on the following Daf.

13

Even though the חגיגת חמשה עשר is considered a קרבן ציבור
It is not brought בטומאה
Because אית ליה תשלומין כל שבעה
 Therefore
 it is not דוחה שבת
 nor is it דוחה טומאה

