



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Tzaddik Tes

- The Gemara said that source for assur items becoming batul in mixtures where the ratio is 1:60 or 1:100 (depending on the shitah) is derived from the case of the nazir's ram. The Gemara asked that a Braisa says that the case of the nazir's ram is unique and therefore cannot serve as a basis to be learned from. The Gemara has given one answer, and now gives some more.
 - **Rava** said, the Braisa means that the nazir's ram is unique in that taste is not considered to be like the assur item itself. Generally, with regard to kodashim it is, but in the case of the nazir's ram it is not.
 - **Q:** Why don't we learn from the case of the nazir's ram that a taste of kodashim is not considered to be like the substance of the issur itself? **A:** The pasuk regarding a korbon chatas teaches that taste alone is considered to be like the assur item.
 - **Q:** Why do we choose to learn from the pasuk regarding the chatas instead of learning from the case of the nazir's ram? **A:** The case of the nazir's ram is a chiddush, because it is a case in which we l'chatchila mix things and make it batul, which is something we are typically not allowed to do. Therefore, we cannot learn from it.
 - **Q:** If so, we should not even learn out the 1:60 or the 1:100 ratio from it!? **A:** Learning this ratio is a chumra, because D'Oraisa things become batul in simple majority. To learn a chumra we can even do from a chiddush.
 - **Ravina** said, the Braisa means that the nazir's ram is unique in that the place where the leg is cut off from the animal is mutar for non-Kohanim. Typically, this point of the cut is assur, but in this case it is mutar.
 - **Q: R' Dimi** repeated the ruling of **R' Assi** that assur flavor becomes batul in a ratio of 1:100. **Abaye** asked, is it true that all assur flavor becomes batul in 100? A Mishna regarding terumah that mixed with chullin says, if the terumah was not of the same kind as the chullin (and the terumah is no longer recognizable), if the terumah gives a flavor to the mixture then it is assur for a non-Kohen even if there is 101 times the terumah in the mixture. If the terumah does not give flavor into the mixture, then even if there is not 101 times the terumah in the mixture, it is mutar. Presumably this means that even if there is not 101 times, but there is 60 times, it is mutar. We see that an assur item becomes batel in 60!? **A: R' Dimi** said, the Mishna means that it will become batel in 100, not 60.
 - **Q:** The earlier part of that Mishna discusses the case of terumah mixing into like-kind chullin and says that if se'or of terumah fell into a dough of chullin and there is enough se'or to make the dough rise, then whether or not there is 101 times the terumah, the mixture is assur. If there is not 101 times the se'or, then whether or not there is enough to make it rise the mixture is assur. Now, if this first part of the Mishna is discussing bitul in 100 times, it must be that the later part is discussing becoming batel in 60 times!? **A:** It may be that the first case is discussing it becoming batul in 101 times, whereas the second case is discussing becoming batul in only 100 times.
 - **Q:** If there is chullin that is 101 times the amount of the terumah, even if there is enough to make it rise, why would it not become batul? There is certainly no taste of the terumah in the mixture!? **A: R' Dimi** remained quiet. **Abaye** said, maybe se'or is different, because there are some with very strong flavors that can impart flavor even when outnumbered by 101 times. **R' Dimi** said, you have reminded me that I had actually heard this concept in the name of **R' Yose the son of R' Chanina**, that different things impart flavors in different strengths.

KEITZAD MISHA'ARINAN

- **R' Huna** said, the Mishna means we view the gid as meat and the thigh as the tops of turnips. If there would be enough meat to impart a flavor into the turnip tops, the thigh is assur.
- The Mishna does not follow **R' Yishmael the son of R' Yochanan ben Broka** of a Braisa, who says that giddin do not have a flavor, and therefore, as long as the gid is removed from the mixture the mixture would not be assur.
- A person went to **R' Chanina** to ask regarding food that had been cooked with the gid hanasheh. **R' Yehuda bar Zevina** was sitting by the entrance and asked the person how **R' Chanina** had paskened. The person said that the psak was that it was mutar. **R' Yehuda bar Zevina** told him to go back in and ask again. **R' Chanina** told the person, "Go out and tell the person who is sitting at the entrance that giddin have no flavor".
 - When people would come to ask such a question to **R' Ami** he would send them to **R' Yitzchak ben Chaluv** who would pasken in the name of **R' Yehoshua ben Levi** that the mixture was mutar, but **R' Ami** himself did not hold that way.
- The Gemara paskens that giddin do not have a flavor.

GID HANASHEH SHENISBASHEL

- **Q:** Why don't we say that the gid hanasheh becomes batel in the majority of the mutar giddin in the pot? **A:** It is a complete berya, and is therefore significant and does not become batul.