בקיאות #3

גמרא חולין צח. אמר רב חייא בר אבא ... שם צט. דאמר מקום חתך בעלמא אסור והכא שרי

1. What are the two traditions regarding *bittul* cited in the name of R. Yehoshua b. Levi?
2. How does Rashi (s.v. *be-shishim*) understand the relationship between *shishim* and *ta`am*?
3. Read Rashi s.v. *u-sheneihem* very carefully – what is the difference between the requirement of *shishim/me’ah* vs. nullification of the flavor?
4. What are the two versions of the dispute between the *Tanna Kamma* and R. Shimon?
5. How does the gemara understand the source for the dispute between the two opinions of *shishim* and *me’ah*?
6. Why does the gemara initially think that the *zero`a besheilah* should not be able to serve as a source that all *issurim* are nullified with 60 or 100?
7. What is Abaye’s explanation of זהו היתר הבא מכלל איסור?
8. According to Rashi, in the absence of the 60/100 learned from *zero`a besheilah*, what would have been the requisite amount for nullification?
9. What is R. Yehudah’s position by nullification of *min be-mino*? What is his source?
10. What is the *hiddush* of *zero`a besheilah* that seemingly renders it unusable as a paradigm for other prohibitions? If so, why can it be used to teach 60/100 by all other prohibitions?
11. What is Rava’s explanation of זהו היתר הבא מכלל איסור?
12. What is the source for *ta`am ke-iqqar* by *qodshim*?
13. What is Ravina’s explanation of זהו היתר הבא מכלל איסור?
14. Why does the gemara not say that *mekom ha-hatakh* is prohibited by *qodshim* the way it does say in reference to *min be-mino* and *ta`am ke-iqqar*?

תוספות:

צח. כל

צח: ומאן, [לאו], רבא אמר

צט. לא נצרכה