

And even with salt

ואפילו במלחא –

OVERVIEW

ruled that if one baked bread in an oven which was greased with meat fat (making the bread *fleishik*), it is forbidden to eat this bread at all (even with just salt¹), out of concern that he may eat this *fleishikeh* bread together with a *milchikeh* dip – כותח.² Our תוספות reconciles this ruling with a seemingly contradictory ruling

anticipates a difficulty:

והא דאמר בכיצד צולין (לקמן ע"ב) פת שאפאה עם הצלי בתנור -

And regarding this which cited a ברייתא in פרק כיצד רב כהנא בריה דרב חנינא סבא - צולין; 'bread which was baked in an oven together with a (meat) roast -

אסור לאוכלו בכותח אבל במלח שרי -

It is forbidden to eat this bread together with כותח'; indicating however that it is permitted to eat the bread with salt; why here is it forbidden to eat it even with just salt?

תוספות responds:

התם לא אסירא³ אלא מטעם ריח⁴ דליכא איסור כולי האי:

There the bread is forbidden (to be eaten with milk products) only because it absorbed the odor of meat; where there is not that much of an איסור; however here where the bread actually absorbed the meat fat, we need to be stricter.

SUMMARY

Absorbing a prohibitive odor is not as strict as absorbing the taste.

THINKING IT OVER

Did the bread come in contact with the fat, or was the fat absorbed in the oven and afterwards its taste was expelled into the bread?⁵

¹ See רש"י ד"ה אפילו.

² כותח is a dip made from milk and moldy bread.

³ The word אסור does not actually refer to the bread (for at most it is [only] בשרי), but rather to eating it with milk.

⁴ It is questionable whether absorbing an odor is the same as absorbing the actual taste (at most it is אסור only מדרבנן), therefore it is sufficient to prohibit the bread with milk (but permit to eat it with salt). However, where it absorbed טעם בשר we are stricter and are גוזר even במילחא out of concern that it will be eaten with milk.

⁵ See (following ראש יוסף and תוס' ד"ה דילמא וכו' למיכליה following).