



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

Chullin Daf Tzaddik Zayin

GEMARA

- **Shmuel** said, the ruling of the Mishna is only where the thigh was *cooked* with the gid hanasheh, but if it was *roasted* with the gid hanasheh, he simply peels off and eats all the meat until he reaches the gid hanasheh.
 - **Q: R' Huna** has said that if a baby goat was roasted with its cheilev it is assur to eat even from the tip of its ear (we see that roasting also permeates the flavor throughout)!? **A:** Fats are different, because their fatty nature causes it to permeate throughout the entire piece of meat.
 - **Q: Rabbah bar bar Chana** said, that in an actual case with a baby goat **R' Yochanan** allowed the person to peel off and eat all the meat until he reached the cheilev!? **A:** That baby goat was very lean and therefore there was little fatty substance to make it permeate throughout. **A2: R' Huna bar Yehuda** said, the case was regarding a kidney that was roasted along with its cheilev, and it was there that **R' Yochanan** allowed it (there is a membrane that separates the kidney from the cheilev and that is why he allowed it). **A3: Ravin bar R' Ada** said, the case brought to **R' Yochanan** was regarding small, non-kosher fish that was mixed in a pot of meat, and **R' Yochanan** said that they should give it to a non-Jewish chef to taste, to determine if the taste of the fish was present in the mixture (if there was no taste of the non-kosher fish it would be mutar).
 - **Rava** said, initially I didn't understand the following Braisa. The Braisa says, one should not cook milk in a pot in which meat was cooked, and if he did, it becomes assur if the meat imparts flavor into the milk. Also, one should not cook chullin in a pot in which terumah was cooked, and if he did, it becomes assur to a non-Kohen if the terumah imparts a flavor into the chullin. Now, with regard to the chullin and terumah we can have a Kohen taste it to determine if the flavor of the terumah is present. However, how can we determine if the flavor of the meat is present in the milk (a Yid can't taste it to make that determination)? Now that **R' Yochanan** said that we may trust a non-Jewish chef to determine taste, we can say that that is what is meant by the Braisa as well.
 - **Rava** said, the **Rabanan** have said that sometimes the status of a mixture is based on its taste, the **Rabanan** have said that sometimes the status of a mixture is based on the determination of taste of a non-Jewish chef, and the **Rabanan** have said that sometimes the status of a mixture is based on whether there is 60 times as much of one item compared to the other. The rule is as follows: when the mixture is of two mutar items that are not of like-kind (e.g. terumah mixed in chullin), we follow taste (e.g. we give it to a Kohen to taste); when the mixture is of two items that are not of like-kind and one of them is assur, we give it to a non-Jewish chef to determine taste; and when the mixture is of two items of like-kind so that we can't determine based on taste (both items have the same taste) or if the mixture is of two items that are not of like-kind and one of them is assur and there is no non-Jewish chef there to determine taste, we apply the 1:60 rule.
 - It once happened in the house of the Reish Galusa that the thighs were salted with the gid hanasheh in them. **Ravina** said the thighs became assur, but **R' Acha the son of Rav**

said they were mutar. They asked **Mar bar R' Ashi**, who said that his father said they were mutar in such a case. **R' Acha the son of Rav** asked **Ravina**, you are basing your ruling on the ruling of **Shmuel** that says that something that is salted is like something that is hot, and something that is pickled is like something that was cooked. Based on that, you are saying that it is as if the thigh and the gid were heated together. However, we have learned that **Shmuel** says that only *cooking* the thigh with the gid makes the thigh assur, but *roasting* would not, so salting shouldn't either!? The Gemara says this remains a KASHYEH.

- **R' Chanina** said, when we measure a mixture to see if there is 60 times of mutar items compared to the assur item, we take into account the gravy, the sediments (the small pieces and the spices that gather at the bottom of the pot), the mutar pieces, and the pot. Some say "the pot" refers to the actual walls of the pot, and others say this refers to whatever had been absorbed in the walls of the pot.
 - **R' Avahu in the name of Yochanan** said, with regard to all issurim in the Torah (other than gid hanasheh, for which the Mishna gave the method with which we measure) they are measured (when it can't actually be tasted – if they are like kind, or not like kind but there is no non-Jewish chef present) by viewing the assur items as if they were onions or leek (and if onions or leek in that amount would impart a flavor on the mutar items, they would be assur).
 - **R' Abba** asked **Abaye**, why don't we view the assur items as if they were pepper or spices, which don't become batel even in 1,000 times as much? **Abaye** said, the **Rabanan** assessed that there is no assur item that gives stronger taste than onions and leek.
- **R' Nachman** said, the gid hanasheh becomes batel in 60, but the gid hanasheh itself is not counted towards that 60 (there must be 60 times the gid, besides the gid itself). An udder becomes batul in 60, and the udder itself is part of the count of 60. An egg becomes batul in 60, but the assur egg itself is not counted in the count of 60.
 - **R' Yitzchak the son of R' Mesharshiya** said, the udder itself remains assur (even though all the other meat in the pot is mutar). If the udder which became batul then fell into another pot of meat, it would make that other pot assur as well.
 - **R' Ashi** said, we asked in the yeshiva of **R' Kahana**, do we need 60 times the whole udder or only 60 times the milk that is in the udder? The Gemara says, it is obvious that it is 60 times the entire udder, because we have no idea how much milk there was in the udder (since all the milk is released from the udder during the cooking process).
 - **Q:** If this is so, why is it that when the udder falls into another pot of meat it makes the other pot assur – there is no milk in the udder at that point!? **A:** Since **R' Yitzchak the son of R' Mesharshiya** said that the udder itself remains assur, the **Rabanan** gave it the status as a piece of neveila, which always remains assur.