



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

Chullin Daf Kuf Tes

- The Gemara has just proven from a Braisa that whether or not squeezing out the assur flavor makes the thing mutar is subject to a machlokes Tanna'im.
 - **Q: R' Acha MiDifti** said to **Ravina**, it may be that the Tanna'im in the Braisa don't argue regarding that. It may be that all agree that even if the assur flavor is squeezed out the thing remains assur, and the machlokes is whether a like-kind thing becomes batul in other like-kind things. **R' Yehuda** holds like he holds elsewhere, that it does not, and the **Rabanan** hold like they hold elsewhere that it does!? **A:** The Gemara says this can't be the machlokes. If they are simply arguing in whether like-kind substances become batul, then **Rebbi** should have said, "I hold like **R' Yehuda** when he did not stir or cover the pot from the beginning and I do not hold like **R' Yehuda** when he did". From the fact that he said "I hold like **R' Yehuda**...I hold like the **Rabanan**" it must be that the **Rabanan** of this Braisa hold like **R' Yehuda** that like-kind things do not become batul, and instead the machlokes is whether or not squeezing out of assur flavor makes the thing mutar. The Gemara says this is a complete answer, and our understanding of the machlokes is correct, which proves that whether or not squeezing out the assur flavor makes the thing mutar is subject to a machlokes Tanna'im.

MISHNA

- With regard to an udder, it must be torn open and have its milk removed (before its meat is prepared for eating). If it was not torn open and was prepared, he will not be oiver for cooking or eating meat with milk.
- With regard to a heart, it must be torn open and have its gathered blood removed (before its meat is prepared for eating). If it was not torn open and was prepared, he will not be oiver for eating blood (a Gemara says this refers to the heart of a bird, in which there does not exist a kezayis of blood, but one would be chayuv for eating the heart of an animal, in which there is a kezayis of gathered blood – Rashi).

GEMARA

- **R' Zeira in the name of Rav** said, the Mishna means that if the udder was not cut open he is not oiver and it is even mutar D'Rabanan.
 - **Q:** The Mishna says "he is not oiver", which suggests that he is not oiver but it is assur!? **A:** In truth it would be mutar. However, since the part of the Mishna regarding the heart has to say "he is not oiver", because in that case there is an issur D'Rabanan, the first part of the Mishna also says "he is not oiver" even though there is not even an issur.
 - **Q:** Maybe we can support this from a Braisa. The Braisa says, the udder must be torn open and its milk drained, but if that is not done the person is not oiver. The heart must be torn open and its blood drained, and if it was not done it must be torn open after it is cooked and it is then mutar. This suggests that it is only the heart that must still be torn open after it is prepared, but the udder would not require that and would still be mutar! **A:** It may be that the Braisa means that after preparation, only the heart would become mutar with having it torn open, but that would not be sufficient to make the udder mutar.
 - **Others** say that **R' Zeira in the name of Rav** said, the Mishna means that if the udder was not cut open he is not oiver but it is assur D'Rabanan to be eaten.
 - **Q:** Maybe we can say that the Mishna supports this view, because the Mishna says "he is not oiver", which suggests that he is not oiver but it is assur!? **A:** In truth it would be mutar. However, since the part of the Mishna regarding the

heart has to say “he is not oiver”, because in that case there *is* an issur D’Rabanan, the first part of the Mishna also says “he is not oiver” even though there is not even an issur.

- **Q:** A Braisa says, the udder must be torn open and its milk drained, but if that is not done the person is not oiver. The heart must be torn open and its blood drained, and if it was not done it must be torn open after it is cooked and it is then mutar. This suggests that it is only the heart that must still be torn open after it is prepared, but the udder would not require that and would still be mutar! **A:** It may be that the Braisa means that after preparation, only the heart would become mutar with having it torn open, but that would not be sufficient to make the udder mutar.
- There is a Braisa that says like the first version of **Rav**. The Braisa says, if an udder was cooked with its milk, it is mutar. If a “keiva” stomach was cooked with its milk, it is assur. The reason for the difference is that the milk in the udder doesn’t have the legal status of milk, whereas milk in the stomach left the mother’s udder, and therefore has the legal status of milk.
- **R’ Yehuda** says, the udder must be torn lengthwise and widthwise and then pressed against the wall to squeeze out its milk.
 - **R’ Elazar** told his attendant, tear an udder for me and I will eat it.
 - **Q:** What is he teaching? The Mishna says this already!? **A:** He is teaching that it does not have to be torn lengthwise and widthwise and then pressed against the wall to squeeze out its milk unless it will be prepared by cooking in a pot (as opposed to roasting).
- Yalta, the wife of **R’ Nachman**, asked him, we know that everything that the Torah made assur is also made mutar in some corresponding form. For example, it is assur to eat blood, but it is mutar to eat a liver (which tastes like blood). It is assur to have relations with a niddah, but it is mutar to have relations with a woman who has discharged “dam tohar” (blood from having been a besulah or having given birth). It is assur to eat cheilev of a beheima, but it is mutar to eat cheilev of a chaya. It is assur to eat pig, but it is mutar to eat the “shibuta” fish brains (which taste like pig). It is assur to eat “girusa” bird, but mutar to eat fish tongue (that tastes like that bird). It is assur to have relations with a married woman, but mutar with a divorced woman even when her ex-husband is still alive. It is assur to have relations with a brother’s wife, but it is mutar in the case of a yevama. It is assur to have relations with a Kuti, but it is mutar with a “yefas to’ar”. She then said, I would like to taste meat cooked with milk, what would be a mutar way to do that? **R’ Nachman** said to his cook, put an udder on a spit and roast it for her (with the milk still inside).
 - **Q:** Our Mishna said the udder must be torn open before preparation!? **A:** He holds that is only when it will be prepared by cooking.
 - **Q:** A Braisa suggests that even for roasting it must be torn open l’chatchila!? **A:** It need not be done l’chatchila. The reason the Braisa uses that verbiage is because it then speaks of the milk in the “keiva” stomach, which is assur even b’dieved if it was prepared with its milk. However, in truth an udder that is roasted does not need to be torn open even l’chatchila.