



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

Chullin Daf Kuf Yud

- When **R' Elazar** went to EY he met **Ze'iri** and asked whether the person who taught **Rav** that an udder that was roasted without first being torn is assur, is here in EY. **Ze'iri** pointed to **R' Yitzchak bar Avudimi**, who then told **R' Elazar**, I actually did not teach this to **Rav**, rather **Rav** once visited a place where he found that the people were openly cooking meat with milk, and he therefore came out with a stringent gezeira that even an uncut, roasted udder is assur.
 - This is **R' Kahana's** version of the reply. **R' Yose bar Abba** said that **R' Yitzchak bar Avudimi** told **R' Elazar** that he had taught that the udder of a nursing animal (that is full of milk) is assur if it is roasted without being cut. When **R' Chiya** repeated this to **Rav** he did not mention "of a nursing animal", because he was very sharp and thought that this distinction was obvious. **Rav** did not realize the distinction and that is why he went and ruled that any udder that was roasted before being cut is assur.
 - **Ravin** and **R' Yitzchak bar Yosef** were by **R' Pappi** and they were given a dish of udder to eat. **R' Yitzchak bar Yosef** ate it, but **Ravin** did not. **Abaye** said to **Ravin**, **R' Pappi's** wife is the daughter of **R' Yitzchak Nafcha**, who was known to be very careful in his actions. Therefore, if she prepared this dish, it must be that her father said this was mutar!
 - In Sura they did not eat udders, but in Pumbedisa they did.
 - **Rami bar Tamri**, who is **Rami bar Dikuli** of Pumbedisa, went to Sura on Erev Yom Kippur. Everyone there threw the udders of their shechted animals into the street. He picked them up and ate them. **R' Chisda** asked why he did that. **Rami** told him, I am from the place of **R' Yehuda** and I therefore eat udders. **R' Chisda** said, when one travels he is supposed to follow the stringencies of the place he is in and the stringencies of the place that he is from! **Rami** said, I ate them outside the techum of the city. He then explained that he roasted them using grape pits that were more than a year old (so there is no issue of yayin nesech) and which had moss growing on them (so they were certainly hefker). **R' Chisda** asked why he wasn't wearing tefillin. **Rami** said that he had a stomach ailment and **R' Yehuda** says that a person with a stomach ailment should not wear tefillin. He then asked him why he wasn't wearing tzitzis. **Rami** explained that he was wearing a borrowed talis and **R' Yehuda** says that a borrowed talis is not chayuv in tzitzis for the first 30 days. At that time they brought to **R' Chisda** a person who had not been honoring his parents. They tied him up in preparation of giving him malkus. **Rami** said, let him go, for a Braisa says that any mitzvah regarding which the reward is written, Beis Din does not punish for it. **R' Chisda** commented on how sharp **Rami** was, and **Rami** said, if we were by **R' Yehuda** you would see how sharp I truly am.
- **Abaye** said to **R' Safra**, when you go to EY ask them whether they allow a liver to be cooked in a pot. **R' Safra** went and found **R' Zrika**, who told him that he himself cooked a liver for **R' Ami** who then ate it. When he later repeated this to **Abaye**, **Abaye** said, I never meant to ask about the liver itself, as that is surely mutar (because it does not reabsorb the blood that it discharges during the cooking process). I meant to ask about other meat that is cooked in the same pot with the liver, whether the other meat becomes assur from the liver's discharged blood or not. **R' Safra** said, you are certain about the liver itself, because a Mishna says that the liver does not become assur. If so, you should be certain about other meat in the pot as well, because a Mishna says that a liver cooked in a pot makes the other meat in the pot assur from its blood, but the liver itself does not become assur, because it discharges blood but does not reabsorb it!? **Abaye** said, it may be that that Mishna is discussing the liver of an assur animal (e.g. a treifa), and the other meat becomes assur because of the fats of the liver. It still doesn't answer

whether the blood of the liver makes the other meat assur. When **R' Safra** went back to EY he again met **R' Zrika** and asked **Abaye's** question. **R' Zrika** told him, I and **Yannai the son of R' Ami** went to visit **Yehuda the son of R' Shimon ben Pazi**, and they served us a kaneh with its attached organs (the lungs, the heart, and the liver, which were all cooked together) and we ate it.

- **R' Ashi** or **R' Shmuel of Zerukenya** said, this is not a valid proof. It may be that the opening of the kaneh was left out of the pot, which caused all blood to be discharged out of the pot!? It may also be that the liver was first seared (which prevents it from discharging blood), as we find that **R' Huna** would sear a liver in vinegar and **R' Nachman** would sear it in boiling water!?
 - **R' Pappa** thought to say that the vinegar in which the liver was seared becomes assur (because some blood from the liver goes into the vinegar before it can seal off the liver from discharging blood). **Rava** told him, if the vinegar is assur, the liver would become assur as well, because once the liver is sealed it is no longer discharging and can then absorb, at which point it will absorb some of the vinegar (which, if assur will then make the liver assur as well).