



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

Chullin Daf Kuf Yud Aleph

- **Rav bar Sheva** went to visit **R' Nachman** and they served him a cooked liver. He did not eat it. They told **R' Nachman** that he did not eat it. **R' Nachman** told them, stuff it down his throat!
 - The machlokes between **Rav bar Sheva and R' Nachman** is actually a machlokes among Tanna'im. We find that **R' Eliezer** says that a liver makes other meat assur, but does not become assur itself, because it discharges blood but does not absorb. **R' Yishmael the son of R' Yochanan ben Broka** says a spiced liver makes other meat assur and it itself also becomes assur, and a cooked liver makes other meat assur and it itself also becomes assur.
- **Rabbah bar R' Huna** visited **Rabbah bar R' Nachman** and he saw that they had roasted a liver that had collected blood in the internal vessels. He told them that is not how we may roast a liver. Rather, it must be cut open lengthwise and widthwise and then roasted with the cut facing down.
 - The Gemara says, although this is necessary for a liver, it is not necessary for a spleen. For although the spleen is red, it is not due to blood, but rather the natural color of the spleen.
- We have learned, it is mutar to roast a liver above another piece of meat, because the blood from the liver slides off the other piece of meat and is not absorbed by it. However, it is assur to roast an udder above another piece of meat, because the milk from the udder sticks to the meat underneath and is absorbed by it.
 - **R' Dimi of Neharda'ah** taught the opposite, the reason being that milk of a shechted animal is only assur D'Rabanan, whereas blood is assur D'Oraisa.
 - **Mareimar** darshened that the halacha is, one may roast a liver or an udder underneath another piece of meat, but with regard to roasting them on top of another piece of meat, it is assur l'chatchila but mutar b'dieved.
 - **R' Ashi** went to visit his father in law, **Rami bar Abba**, and saw that **Rami's** son was roasting a liver on top of another piece of meat. He voiced his disapproval and said that is only mutar b'dieved, not l'chatchila.
 - If one put a pan under the roasting meats to catch the fats, then even roasting a liver under a piece of meat would be assur (because the blood would become mixed with the fats in the pan and someone who eats the fats would be eating blood).
 - **Q:** Why are we not concerned about the blood of any piece of meat that is roasted with a pan underneath? **A:** The blood of other meat sinks to the bottom while the fats float to the top. They are therefore easily separated. The blood of the liver floats and therefore becomes totally mixed with the fats.
- **R' Nachman in the name of Shmuel** said, a knife used for shechita (which absorbs some blood) may not be used to cut hot food. If it was used to cut cold food, some say the food must be rinsed and some say it need not be rinsed.
 - **R' Yehuda in the name of Shmuel** said, a plate on which meat was salted to remove its blood may not then be used to eat hot food on it.
 - **Shmuel** is following his view that salting is like something that is hot and pickling is like something that is cooked. **Ravin in the name of R' Yochanan** said that salting is not like something that is hot and pickling is not like something that is cooked.
 - **Abaye** said, in fact **R' Yochanan** never said that. We find that **R' Ami**, who was a talmid of **R' Yochanan**, broke an earthenware plate that he

used for salting meat. It must be that he heard from **R' Yochanan** that salting is like something that is hot.

- **R' Kahana**, the brother of **R' Yehuda**, was sitting by **R' Huna** and said, a plate on which meat was salted to remove its blood may not then be used to eat hot food on it, but a radish that was cut with a meat knife may be eaten with “kutach” (a dairy dip).
 - **Q:** Why is it that there is a difference between the case of the plate and the case of the radish? **A: Abaye** said, the radish absorbed a mutar flavor whereas the plate absorbed an assur flavor.
 - **Q: Rava** asked, why does that make a difference? At the end of the day the mutar meat flavor becomes mixed with dairy and becomes assur!?
 - A:** Rather, **Rava** said the difference is that the radish can be tasted to see if it is mutar to be eaten with dairy, whereas the hot food on the plate can never be tasted (because the blood is assur).
 - **Q: R' Pappa** asked, why can't we have a non-Jewish chef taste the hot food on the plate to see if there is blood in it!? **A: Rava** said, I am referring to a case where there is no non-Jewish chef around to taste for us.
- With regard to hot fish that was put on a meat plate, **Rav** says it may not be eaten with kutach and **Shmuel** says it may be eaten with kutach. **Rav** says it is assur, because the taste of the meat has been imparted into the fish, and **Shmuel** says it is mutar, because it is an imparted taste of an imparted taste (“nat bar nat”).
 - This ruling of **Rav** was not stated explicitly, but was rather inferred from an incident. **Rav** went to the house of his grandson, **R' Simi bar Chiya**. **Rav** had an issue with his eye and they prepared a medicine for him. They later used that plate for hot food and **Rav** commented that he was still able to taste the medicine in that food (which is a case of nat bar nat, and suggests that **Rav** held that even nat bar nat gives taste). However, it may be that **Rav** only held that way regarding the medicine, which gave off an especially strong taste.
 - **R' Elazar** was standing by **Mar Shmuel** and they brought hot fish on a meat plate and **Mar Shmuel** ate it with kutach. He gave some to **R' Elazar** but he wouldn't take it and eat it. He said to **R' Elazar** – I gave this to your rebbi (**Rav**, from whom you have learned that it is assur) and he ate it, and you won't eat it!? **R' Elazar** went to **Rav** and asked whether he had retracted his ruling. **Rav** responded that it never happened that he was given this to eat and ate from it.
 - **R' Huna and Chiya bar Ashi** were sitting on opposite sides of the Sura River. One of them was given hot fish on a meat plate and he ate it with kutach, and the other was given figs and grapes during his meal and he ate them without making a bracha. Each one felt that the other had acted improperly. The one who ate the fish with kutach explained that he held like **Shmuel** who permits it. The one who ate the figs and grapes without making a bracha said he held like **R' Chiya** who says that one doesn't make a bracha on these after having eaten bread.
 - **Chizkiya in the name of Abaye** said, the halacha is that hot fish that was put on a meat plate may be eaten with kutach, but a radish that was cut with a knife that was used to cut meat may not be eaten with kutach. However, this chumra applies only to radishes, which absorb due to their sharpness. If squash was cut with a meat knife he would only have to scrape off the area of the cut and could eat the rest with kutach. If one cut turnip stalks with a meat knife they could be eaten with kutach. If one cut beets with a meat knife they are assur to be eaten with kutach. However, if he cut a turnip then a beet, then a turnip and then a beet, etc., the beet could be eaten with kutach (the sweet flavor of the turnip prevents the beet from absorbing the flavor of the meat).