Chullin 111 – Good Morning Raboisai

1️⃣ Can Liver Prohibit Other Meat?

👉 The Gemara continues the question regarding כבד – liver.

The liver itself:

- Does not become forbidden from its own blood

The question is:

- What happens when blood leaves the liver and enters other meat cooking with it?

A Mishnah states:

- הכבד אוסרת ואינה נאסרת
- The liver prohibits other food, but does not itself become prohibited.

📌 Why?

👉 While cooking, the liver is busy:

- Expelling its blood

Therefore:

- It does not absorb the blood back into itself

But the blood it releases:

- Can be absorbed by other meat
- And prohibit it.

2️⃣ Maybe the Mishnah Means a Treif Liver?

👉 The Gemara rejects the proof.

Perhaps when the Mishnah says:

- The liver prohibits other food

It is discussing:

- A liver from a non-kosher animal

In that case, the prohibition could come from:

- The forbidden fats of the liver

Rather than:

- Its blood.

👉 Therefore, there is still no conclusive proof whether:

- Blood that leaves an otherwise kosher liver can prohibit other meat.

3️⃣ The Liver, Heart and Lungs Cooked Together

👉 Rav Safra met Rav Zerika, who related that he and another Amora had visited:

- Yehudah, son of Rav Shimon ben Pazi

They were served:

- The trachea together with the liver, heart and lungs

And:

- They ate it.

📌 Why Was This Permitted?

👉 The Gemara gives two possible explanations.

Either:

- The trachea extended outside the pot
- Allowing the blood to drain out

Or:

- The organs had first been seared
- Preventing the blood from coming out during the cooking.

4️⃣ Searing the Liver

👉 The Gemara gives examples of searing:

Rav Huna:

- Seared liver in vinegar

Rav Nachman:

- Seared it in hot water

The purpose:

- To prevent the blood from leaving the liver during the subsequent cooking.

5️⃣ What Happens to the Vinegar?

👉 Rabbah considered saying that the vinegar used for searing:

- Becomes forbidden

Perhaps:

- Some blood escaped into it.

The Gemara responds:

If the vinegar successfully seared the liver:

- The blood did not come out

If it did not successfully sear it and blood came out:

- The liver itself could then also absorb

👉 Therefore, the status of the vinegar and liver are connected.

6️⃣ Rav bar Shaba Refuses Cooked Liver

👉 Rav bar Shaba visited:

- Rav Nachman

They served him:

- Liver cooked by itself in a pot

Rav bar Shaba:

- Refused to eat it.

When Rav Nachman heard this, he strongly insisted:

- The liver was permitted
- They should make him eat it.

📌 Reason

👉 The issue with liver is primarily that:

- Its blood can prohibit other food

But when the liver is cooked alone:

- It expels its blood
- It does not normally absorb it back.

7️⃣ When Can the Liver Absorb?

👉 Rebbe Elazar says:

- Liver prohibits other food
- But does not itself become prohibited

Reason:

- It expels rather than absorbs.

👉 Rav Shmuel bar Rav Yitzchak adds qualifications.

If the liver is:

- Heavily spiced

Or:

- Cooked for an extended time

It can become more capable of absorbing.

📌 Therefore

👉 Under those circumstances:

- It can prohibit other food
- And can itself become prohibited.

8️⃣ Blood Remaining in the Liver

👉 Rabbah bar Rav Huna visited:

- Rabbah bar Rav Nachman

They prepared special food in honour of Shabbos.

He found:

- A large blood vessel in the liver
- Containing blood.

👉 He objected to cooking it this way.

📌 **What Must Be Done?**

👉 Cuts should be made in the liver and:

- The cut side placed downwards

This allows:

- The blood to drain out.

9️⃣ **The Spleen Is Different**

👉 The Gemara asks about the טחול – spleen.

It also has:

- A whitish-looking area

But this is not treated like the blood vessel in the liver.

📌 **Why?**

👉 In the spleen:

- It is merely fat

Therefore:

- It does not require the same treatment.

👉 Shmuel was even served:

- A cooked spleen after bloodletting.

Liver or Udder Above Meat

🔟 **Liver Above Meat**

👉 The Gemara discusses roasting:

- Liver together with meat

If the liver is:

- Above the meat

One opinion permits it because:

- The blood leaving the liver slips off the meat
- Rather than being absorbed.

1️⃣1️⃣ Udder Above Meat

👉 The Gemara compares this with:

- K'chal – the udder containing milk

One view is more concerned about the udder because:

- Milk is sticky
- And can remain on the meat and be absorbed.

👉 Rav Dimi gives the opposite approach:

He is more concerned about:

- Liver blood, which involves a Torah prohibition

Whereas milk from a slaughtered animal:

- Is only a Rabbinic concern.

1️⃣2️⃣ Final Ruling – Liver & K'chal

👉 Mereimar gives the practical conclusion regarding both:

- Liver
- K'chal

If they are:

- Below the meat → permitted

If they are:

- Above the meat → one should not do this

📌 If It Was Already Done

👉 If they were placed above the meat:

- The food is permitted בדיעבד.

1️⃣3️⃣ Rav Ashi & His Brother-in-Law

👉 Rav Ashi saw:

- His brother-in-law
- Roasting liver above meat.

Rav Ashi objected:

- The Chachamim only permitted this after the fact

They did not say:

- To arrange it this way לכתחילה.

The Drippings

1️⃣4️⃣ Blood in the Drip Tray

👉 The Gemara discusses a tray placed beneath roasting meat:

- To collect the juices and fat.

Ordinary meat blood:

- Settles at the bottom

Therefore:

- The permitted fat above it can be separated.

But blood from liver:

- Floats differently

Therefore:

- The collected liquid presents a greater problem.

Blood Absorbed into Utensils

1️⃣5️⃣ A Shechita Knife

👉 Rav Nachman says in the name of Shmuel:

A knife used for shechita:

- Absorbs blood from the hot neck of the animal

Therefore:

- It cannot simply be used afterwards for hot food.

📌 **Why?**

👉 Just as the blood was absorbed through heat:

- Heat can cause it to come back out

And:

- Enter the food being cut.

1️⃣6️⃣ A Bowl Used for Salting Meat

👉 The Gemara applies a similar concern to:

- A bowl used for salting raw meat

Salting draws:

- Blood from the meat

That blood can become:

- Absorbed into the bowl.

👉 Rav Kahana therefore teaches:

A bowl used to salt meat:

- Should not be used for dairy food.

מליח הרי הוא כרותח

1️⃣7️⃣ Is Salting Like Boiling?

👉 The Gemara discusses the principle:

- מליח הרי הוא כרותח
- Something heavily salted is considered like something hot

And:

- כבוש הרי הוא כמבושל
- Food soaked or pickled is treated like cooked food.

👉 A statement is attributed to Rebbe Yochanan that disputes these principles.

But the Gemara challenges this from:

- Rebbe Ami, a talmid of Rebbe Yochanan.

1️⃣8️⃣ Rebbe Ami Breaks the Bowl

👉 Rebbe Ami had an earthenware bowl:

- Used for salting meat

He:

- Broke it.

📌 Why Is This Significant?

👉 If salting were not considered like heat:

- The bowl should not have absorbed forbidden blood.

The fact that Rebbe Ami broke it indicates:

- Salting can cause the blood to become absorbed into the vessel.

This challenges the statement attributed to:

- Rebbe Yochanan.

A Radish Cut with a Meat Knife

1️⃣9️⃣ Can It Be Eaten with Kutach?

👉 Rav Kahana teaches:

A radish was cut with:

- A meat knife

He says:

- It may be eaten with kutach, a dairy food.

👉 Abaye initially distinguishes between this and the salting bowl:

The radish absorbed:

- Permitted meat

The bowl absorbed:

- Forbidden blood.

2️⃣0️⃣ Rava's Objection

👉 Rava rejects Abaye's explanation.

Even though the meat itself is permitted:

- It still cannot normally be eaten together with milk.

So why should:

- Meat flavor absorbed into the radish
- Be different?

📌 Answer

👉 The difference is:

The radish:

- Can be tasted
- To determine whether it actually has meat flavor.

The blood absorbed into the bowl:

- Cannot simply be tasted by a Jew.

2️⃣1️⃣ Having Someone Taste the Food

👉 The Gemara brings a Beraisa:

If terumah was cooked in a pot and chullin was then cooked in it:

- A Kohen can taste the food

Since:

- A Kohen is permitted to eat terumah.

If he detects the taste:

- The food is prohibited to a non-Kohen.

👉 With Basar b'chalav:

- A Jew cannot taste the mixture to determine whether the meat flavor is present.

The Gemara therefore says:

- A non-Jewish expert cook can taste it
- To determine whether the forbidden flavor is present.

נותן טעם בר נותן טעם

2️⃣ 2️⃣ Fish Cooked in a Meat Bowl

👉 The daf begins a new important sugya:

- נותן טעם בר נותן טעם – Nat bar Nat

Case:

- Meat gives flavor to a bowl
- Hot fish is then placed in that meat bowl

The fish has received:

- Meat flavor from the bowl
- Rather than directly from the meat.

📌 Machlokes

Rav:

- The fish may not be eaten with kutach – dairy

Shmuel:

- It may be eaten with kutach.

📌 Reason for Shmuel

👉 This is:

- נותן טעם בר נותן טעם

The meat first gave flavor:

- To the bowl

The bowl then gave that flavor:

- To the fish.

It is therefore:

- A secondary transfer of meat flavor.

The Gemara continues this sugya on the next Daf.

📌 **Key Chazarah**

- Liver can prohibit other meat through the blood it releases, while the liver itself normally does not become prohibited because it is busy expelling blood.
- The Gemara discusses cooking the liver, heart and lungs together and the possibility of draining or searing the blood first.
- Rav Huna seared liver with vinegar; Rav Nachman used hot water.
- Rav Nachman permitted liver cooked by itself, since it expels rather than reabsorbs its blood.
- If liver is heavily spiced or overcooked, it can become capable of absorbing and can itself become prohibited.
- A blood vessel in the liver must be cut and positioned downwards so its blood can drain; the similar-looking white part of the spleen is merely fat.
- Liver or k'chal should not be roasted above meat לכתחילה; if already done, the meat is permitted.
- A shechita knife can absorb blood, and a bowl used for salting meat can similarly absorb blood.
- The Gemara discusses מליח הרי הוא כרותח – salting is like boiling, and כבוש הרי הוא כמבושל – pickling is like cooking.
- A radish cut with a meat knife can be tasted to determine whether it absorbed meat flavor; forbidden taste can also be checked by someone permitted to taste it.
- The daf begins the sugya of נותן טעם בר נותן טעם: Rav prohibits fish cooked in a meat bowl from being eaten with dairy, while Shmuel permits it.

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