Chullin 112 – Good Morning Raboisai

1️⃣ נותן טעם בר נותן טעם – Nat Bar Nat

👉 The Gemara continues the case of דגים שעלו בקערה:

- Hot meat was previously in a bowl and gave meat flavor to the bowl
- Hot fish was then placed in that bowl
- The question is whether the fish may now be eaten with kutach – a dairy food

This is called:

- נותן טעם בר נותן טעם – Nat Bar Nat

The meat gave flavor:

- To the bowl

The bowl then gave that flavor:

- To the fish

📌 Machlokes

Rav:

- The fish may not be eaten with kutach

Reason:

- The fish received meat flavor

Shmuel:

- The fish may be eaten with kutach

Reason:

- It is Nat Bar Nat – a secondary transfer of flavor, which is too weak to prohibit the fish with dairy.

2️⃣ Did Rav Explicitly Say Nat Bar Nat Is Asur?

👉 The Gemara says:

- Rav's position was not stated explicitly
- Rather, it was inferred from a story

Rav visited:

- His grandson, Rav Shimi bar Chiya

Rav had:

- A problem with his eye

They prepared:

- A strong eye ointment in a bowl

Later, food was placed:

- Into that same bowl

Rav could taste:

- The eye ointment in the food

👉 This appeared to prove:

- Flavor can remain strong even after passing through the vessel

📌 **Rejected**

👉 The Gemara answers:

- The eye ointment was exceptionally strong

Therefore:

- This case cannot prove the general rule of Nat Bar Nat.

3️⃣ Rebbe Elazar Refuses Shmuel's Fish

👉 Rebbe Elazar was sitting before:

- Shmuel

They brought:

- Fish that had been in a meat bowl

Shmuel:

- Ate the fish with kutach

Rebbe Elazar:

- Refused to eat it

👉 Shmuel challenged him:

- “Your Rebbe, Rav, ate this!”

Meaning:

- How can you be more stringent than your own Rebbe?

4️⃣ Rebbe Elazar Asks Rav

👉 Rebbe Elazar returned to Rav and asked:

- You taught that Nat Bar Nat is forbidden
- Yet Shmuel says you ate this very fish with kutach!

Rav responded:

- חס ליה לזרעיה דאבא בר אבא
- Chas v’shalom regarding Shmuel

Rav said that Shmuel:

- Would never knowingly give him something contrary to his opinion

👉 The Gemara therefore discusses how to understand:

- Shmuel's statement that Rav had eaten it

But Rav maintains:

- His own position is that Nat Bar Nat is forbidden.

5️⃣ Rav Huna & Rav Chiya – Two Disagreements

👉 Rav Huna and Rav Chiya were sitting:

- On opposite sides of a bridge

One of them was served:

- Fish from a meat bowl
- And ate it with kutach

The other was served during his meal:

- Figs and grapes
- And ate them without making a new bracha

👉 Each criticised the other:

- “Yasma” – orphan, i.e. lacking proper understanding

📌 **Their Defences**

Regarding the fish:

- He relied on the view permitting Nat Bar Nat

Regarding the fruit:

- He relied on Rebbe Chiya, who held that bread exempts foods eaten during the meal

The Gemara ultimately rules:

- דגים שעלו בקערה – fish placed in a meat bowl may be eaten with kutach

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Sharp Foods & Meat Knives

🔪 **A Radish Cut with a Meat Knife**

👉 The Gemara now distinguishes a sharp food.

A radish is cut with:

- A meat knife

Even though:

- The radish is cold

It may not be eaten:

- With kutach

📌 **Why?**

👉 A radish is sharp.

Its sharpness, together with:

- The pressure of the knife

Causes it to absorb:

- Meat flavor from the knife

Therefore:

- This is more severe than ordinary Nat Bar Nat.

7️⃣ Squash, Turnip & Beet Leaves

👉 Different foods are treated according to their sharpness.

Kishos – squash:

- Cut away the area that touched the knife
- The remainder may be eaten

Turnip leaves:

- Are permitted

Beet leaves:

- Are forbidden because of their sharpness

👉 However, if the knife was first used on:

- The milder turnip

And then on:

- The sharper food

The Gemara permits it because:

- The earlier cutting weakened/cleaned away the problematic flavor.

Kutach Near Other Foods

8️⃣ Kutach Next to Salt

👉 Rav Dimi told his household:

- Do not place a container of kutach next to a container of salt

📌 Why?

👉 Some kutach might fall into:

- The salt

Later:

- That salt may be used with meat

Creating:

- A Basar b’chalav problem.

9️⃣ Kutach Next to Vinegar

👉 However, Rav Dimi permitted placing kutach next to:

- Vinegar

The Gemara asks:

- Why is vinegar different from salt?

📌 Answer

👉 If kutach falls into salt:

- The salt preserves it
- The dairy remains present

If kutach falls into vinegar:

- It dissolves and does not remain as a significant piece

Therefore:

- The concern is different.

מליח הרי הוא כרותח

🔟 A Bird Falls into Kutach

👉 A small bird fell into:

- A container of kutach

The question:

- Does the salt in the kutach cause the dairy to penetrate the meat?

After all:

- מליח הרי הוא כרותח
- Salting is considered like boiling

📌 Answer

👉 Shmuel's rule applies only when something is salted so heavily:

- That it is no longer normally edible because of the salt

Ordinary salt used in food:

- Does not create that level of halachic “heat”

Therefore:

- The bird is not automatically prohibited.

1️⃣1️⃣ Raw vs Roasted Meat

👉 The Gemara distinguishes:

If the bird/meat is raw:

- It does not readily absorb the kutach

If it was already roasted:

- The outside can absorb
- The outer layer must be removed

If the meat has:

- Cracks

Or is:

- Heavily spiced

Then:

- The kutach can penetrate more deeply
- The entire piece can become forbidden.

מוהל – Red Juices from Meat

1️⃣2️⃣ Red Liquid from Meat

👉 The Gemara discusses meat placed:

- On bread

Red liquid comes out of the meat:

- And enters the bread

The question:

- Is this liquid considered blood?

📌 **The Gemara Distinguishes**

The concern is particularly where:

- There was concentrated blood in the meat
- The liquid penetrated through the bread
- And it was thick

Otherwise:

- The red liquid is not necessarily treated as forbidden blood.

1️⃣3️⃣ **Shmuel, Rav Huna & Rav**

👉 Shmuel would:

- Give the bread containing the problematic red liquid to his dog

Rav Huna would:

- Give it to his shamash

The Gemara asks:

If it is permitted:

- Why does Rav Huna himself not eat it?

📌 **Answer**

👉 Rav Huna was:

- An istanis – particularly sensitive

His refusal to eat it therefore:

- Does not prove that it was forbidden.

👉 Rav himself ate this liquid and referred to it as:

- “The wine of meat”

Showing that:

- Red meat juice is not automatically considered blood.

Collecting Fat Under Roasting Meat

1️⃣4️⃣ A Vessel Under the Meat

👉 The Gemara discusses placing a vessel:

- Under roasting meat
- To collect the fat dripping from it

📌 Problem

👉 Together with the fat:

- Blood may also drip from the meat

Therefore:

- One cannot simply collect and eat the drippings.

1️⃣5️⃣ When Has the Blood Finished Coming Out?

👉 The Gemara discusses how to know when:

- The blood has finished leaving the meat

One sign mentioned:

- When the meat stops producing smoke

However, the Gemara questions whether:

- The lower part may merely be burning
- While the upper part has not yet finished.

1️⃣6️⃣ Separating the Fat from the Blood

👉 The Gemara gives a method:

- Add a small amount of salt to the collected liquid

This causes:

- The blood to settle below
- The fat to remain above

The upper fat can then:

- Be poured off carefully

📌 **Important**

👉 Only a small amount of salt is used.

Too much salt:

- Can thin out the blood
- Causing it to mix with the fat

And then:

- The separation will not work properly.

1️⃣7️⃣ **Blood Forced Out by Cutting**

👉 The daf concludes by distinguishing between:

- Liquid that naturally comes out of meat
- Blood forced out from deeper inside by the pressure of cutting

When a knife presses into the meat:

- It can force actual blood out from within

Therefore:

- That blood can create a problem if it enters bread or other food.

📌 **Key Chazarah**

- Nat Bar Nat is a secondary transfer of flavor: meat → bowl → fish. Rav prohibits eating the fish with dairy, while Shmuel permits it.
- Rav's eye-ointment story does not prove the general rule because the ointment had an unusually strong flavor.
- Rebbe Elazar refused Shmuel's fish because Rav held Nat Bar Nat was asur; the Gemara ultimately permits דגים שעלו בקערה with kutach.
- A sharp radish cut with a meat knife is different because its sharpness and the pressure of the knife draw meat flavor into it.
- The Gemara distinguishes between radish, squash, turnip and beet leaves according to their sharpness.

- Kutach should not be kept next to salt because dairy may fall into the salt and later be used with meat; vinegar is different because the kutach dissolves.
- מליח הרי הוא כרותח applies to very heavily salted food, not ordinary amounts of salt.
- If roasted meat falls into kutach, the outer layer may need removal; cracks or spices can cause the kutach to penetrate throughout.
- Red liquid coming from meat is not automatically blood; Rav called permitted meat juice “the wine of meat.”
- Fat collected beneath roasting meat can contain blood; the Gemara discusses separating the blood from the fat with a small amount of salt.
- The daf concludes by distinguishing ordinary meat juices from actual blood forced out from deeper inside the meat by cutting.

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