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Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

When Rabbi Elozar went up [to Eretz Yisroel] he met Ze'iri to whom he said: Is there to be found here a Tanna who recited to Rav the law of the udder?<sup>1</sup> He immediately pointed out to him Rav Yitzchak bar Avudimi. The latter said to him: I did not recite to him [any prohibition] at all about the udder; Rav however found an open space and put a fence around it.<sup>2</sup> For Rav once happened to be at Tatlafush and overheard a woman asking her neighbor: How much milk is required for cooking a quart of meat? Said Rav: Do they not know that meat cooked with milk is forbidden? He therefore stayed there [some time] and declared the udder forbidden to them.

Rav Kahana reported the passage as above; but Rabbi Yosi bar Abba reported it as follows: [Rav Yitzchak bar Avudimi said:] I taught him [the prohibition only] with regard to the udder of a nursing animal. And relying upon the keen perception of Rabbi Chiya he had stated this law in general about the udder.<sup>3</sup>

Ravin and Rav Yitzchak bar Yosef once happened to be at Rav Pappi's, and they were served with a dish of

udder. Rav Yitzchak bar Yosef ate of it, but Ravin did not. Abaye said: Why didn't this childless Ravin<sup>4</sup> eat? Consider this, Rav Pappi's wife was the daughter of Rabbi Yitzchak Nafcha, and Rabbi Yitzchak Nafcha was most strict in his actions; now had she not seen this practice in her parents' home she certainly would not have served them with it.

In Sura people did not eat the udder at all, in Pumbedisa they used to eat it.

Rami bar Tamrei, also known as Rami bar Dikulei, of Pumbedisa once happened to be in Sura on the eve of Yom Kippur. When the townspeople took all the udders [of the animals] and threw them away, he immediately went and collected them and ate them. He was then brought before Rav Chisda who said to him: Why did you do it? He replied: I come from the place of Rav Yehudah who permits it to be eaten. Rav Chisda said to him: But do you not accept the rule: [When a person arrives in a town] he must adopt the restrictions of the town he has left and also the restrictions of the town he has entered? — He replied: I ate them outside the

<sup>1</sup> I.e., that it is forbidden if cooked without having been cut open.

<sup>2</sup> I.e., he came to a place where the people were negligent in their religious observances and he therefore placed upon them additional restrictions.

<sup>3</sup> Without explaining that it was only the udder of a nursing animal that was forbidden. Rav however had heard this statement without

making the necessary distinction. This is apparently the interpretation of this difficult passage.

<sup>4</sup> He was bereft of his children, and therefore was always referred to sympathetically as 'the childless Ravin.'

[city's] boundary. And with what did you roast them? He replied: With the pits [of grapes].<sup>5</sup> Perhaps they were [the kernels] of wine used for idolatrous purposes? He replied: They had been lying there more than twelve months. Perhaps they were stolen goods? He replied: The owners must have certainly abandoned all rights to them for nettles was sprouting in them. He [Rav Chisda] noticed that the other was not wearing tefillin and said to him: Why do you not wear tefillin? He replied: I suffer from a stomach ailment, and Rav Yehudah has said: One who suffers from a stomach ailment is exempt from wearing tefillin.<sup>6</sup> He further noticed that the other was not wearing tzitzis [on his garment] and said to him: Why are you not wearing tzitzis? He replied: The garment [I am wearing] is borrowed, and Rav Yehudah has said: A borrowed garment is, for the first thirty days, exempt from tzitzis.

While this was going on a man was brought in [to the court] for not honoring his father and mother. They bound him [to administer lashes], whereupon [Rami] said to them: Leave him alone, for it has been taught: Every commandment which carries its reward by its side does not fall within the jurisdiction of the Court below. [Rav Chisda] said to him: I see that you are very sharp. He replied: If only you would come to Rav Yehudah's school I would show you how sharp I am!

<sup>5</sup> That I found near the winepress.

<sup>6</sup> For otherwise he would be constantly having to remove them in order to relieve himself.

<sup>7</sup> It is certainly permitted because it is discharging blood all the time during the cooking and will not absorb at all.

<sup>8</sup> Such as a tereifah.

<sup>9</sup> So that the liver of a tereifah animal, when cooked with other pieces of meat, will render those pieces forbidden not because of

Abaye said to Rav Safra: When you go up there [to Eretz Yisroel] enquire of them: How do you deal with the liver? When he came up he met Rav Zerika who told him [in reply]: I once cooked [the liver] well for Rabbi Ammi and he ate it. When he [Rav Safra] returned, Abaye said to him: I had no question at all that it should prohibit itself,<sup>7</sup> I was only in doubt whether it could render forbidden other [pieces that were in the pot with it or not]. But why had you no question at all that it should prohibit itself? For we have learned: It is not itself rendered forbidden. Then you should have no question as to whether it renders others forbidden, for we have learned: The liver renders [other pieces in the pot] forbidden but is not itself rendered forbidden, for it exudes and does not absorb! — He replied: Perhaps there it refers to the liver of a forbidden [animal]<sup>8</sup> and the point is about the fat;<sup>9</sup> [what I wish to know is] the law about the blood?<sup>10</sup>

the blood, but because of the fat of the liver which has been absorbed by those pieces. On the other hand, if the liver of a permitted animal was cooked in the same pot with tereifah meat, it would not be rendered forbidden, because while it is discharging blood it would not be able to absorb anything.

<sup>10</sup> The question is: Will the blood discharged from a liver that is permitted render the other pieces in the pot forbidden or not?