

OVERVIEW of the Daf

1) Collecting oozing fats (cont.)

Rava's explanation is provided for his ruling related to kosher and non-kosher meat salted together.

Rava's ruling is unsuccessfully challenged.

2) Salting meat

Shmuel states that meat is not drained of blood until it is salted and rinsed well.

The procedure for rinsing and salting meat is explained.

R' Mesharshiya further elaborates on the salting requirement.

Shmuel rules that meat must be salted in a perforated utensil.

The Gemara discusses whether it is acceptable to salt more than one piece of meat at a time.

Shmuel in the name of R' Chiya warns against breaking the neck of an animal after it is slaughtered but before it dies.

The Gemara seeks further clarification of this ruling but the matter is left unresolved.

3) **MISHNAH:** The Mishnah teaches that one who places fowl on a table that has cheese did not violate a prohibition.

4) Fowl and dairy

The Gemara infers from the Mishnah that it is Biblically prohibited to eat fowl with dairy.

This inference is rejected.

5) **MISHNAH:** The Mishnah discusses the parameters of the prohibition against meat and milk.

6) Meat

The Gemara inquires how it is known that the prohibition against meat and dairy is not limited to a kid.

The Gemara presents numerous inferences that are derived from the word "kid" and from the phrase "its mother's milk."

The Gemara explains how Shmuel was able to derive so many different halachos from these phrases.

The implication that Shmuel maintains that one prohibition could take effect upon an existing prohibition is unsuccessfully challenged.

7) Meat and milk

R' Achdavi bar Ami asked whether the prohibition against cooking meat and milk applies if the milk is taken from a goat that has not yet produced offspring.

Rav demonstrates that the prohibition applies in that case as well.

R' Ami and R' Assi disagree whether one receives lashes for cooking cheilev with milk.

An explanation of the dispute is suggested.

This explanation is rejected in favor of another explanation. ■

Distinctive INSIGHT

The three verses which prohibit cooking meat with milk

גדי לרבות את החלב וכי'

The Torah teaches the law prohibiting meat and milk in three places (Shemos 23:19 and 34:26; Devarim 14:21). The Torah states one "may not cook a kid in the milk of its mother" rather than to simply say not to "cook meat with milk." Shmuel notes that the word "kid" teaches that the halacha of eating meat and milk applies even in a case where either cheilev, meat of a neveilah or even meat of a fetus found in its slaughtered mother is cooked with milk. As Rashi explains, although we might say that one prohibition cannot compound onto a pre-existing prohibition, here we add the law of meat and milk onto the prohibitions of cheilev and neveilah due to the peculiar wording of the verse.

Shmuel also learns that the halacha of meat and milk does not apply to a case of cooking blood with milk, or to a case of cooking a placenta with milk, and it also does not apply to a case of cooking meat with milk of a non-kosher animal. Although the Torah only lists the word "kid" three times, Shmuel listed a total of six lessons which are learned from this word. The Gemara explains that some of these lessons can be combined, while others are factual and are actually not learned from the verse.

Toras Chaim explains the basis for Shmuel's approach. The Torah did not write "do not cook meat with milk" in a generic manner, but it instead used the specific example to not cook "a kid in its mother's milk." The word "meat" would not have included cheilev or meat of a neveilah, as these are already prohibited, and we would have assumed that the verses are coming to teach about kosher meat itself. If the verse used the word "meat" we would also not have assumed that meat of a fetus is included in the halacha of meat and milk, as its flesh is not fully developed. When the Torah uses the word "kid," however, it expands the halacha of meat and milk to include cooking cheilev, meat of a neveilah, and meat of a fetus.

Furthermore, had the verse used the term "meat," we would have included meat of a non-kosher animal, so here the word "kid" reverses that approach and excludes meat or milk of a non-kosher animal from this additional prohibition. Cooking blood with milk is excluded whether the verse would have used the term "meat" or when it uses the term "kid," as neither has the implication that blood is included.

Later on the daf, the Gemara cites a disagreement between R' Ami and R' Assi regarding whether lashes are to be administered to one who cooks cheilev with milk. Rashi explains that the one who holds that lashes are not given holds that the wording of the verse ("kid") does not include cheilev, as this view holds that the Torah had to write the word "kid" to include the meat of a fetus in this halacha. Once the Torah used the word "kid" in one verse, it used it in all three verses. ■

HALACHA Highlight

Inflicting pain on animals

הרי זה מכביד את הבשר וגוזל את הבריות

He causes meat to become heavier and steals from people

Toldos Yaakov¹ ruled that one who sees bulls goring one another or chickens fighting with one another is obligated to separate them so that they will not be able to hurt one another. He contends that the obligation is a derivative of the mitzvah of *perikah* – unloading an animal – which is itself a subcategory of the prohibition of *tza'ar ba'alei chaim* – inflicting pain on an animal. He then notes that earlier authorities have previously decried the practice of starving an animal for a day or two before slaughter. Their intent in starving the animal is to make the meat heavier and by doing so they violate two prohibitions. Firstly, they violate the prohibition of inflicting pain on an animal by starving it. Secondly, they violate the prohibition of theft by artificially causing the meat to become heavier. This prohibition is clearly addressed in our Gemara that teaches that after slaughtering an animal one should not break its neck. The reason is that the blood that would normally drain from the animal's neck remains inside the animal and becomes absorbed into the animal's meat and limbs. Consequently, when the meat is weighed the blood that is present causes the meat to be heavier thereby fooling the customer to think that he is obtaining more meat.

Teshuvos Shevet Halevi² cited the above discussion as a

REVIEW and Remember

1. How does one extract all the blood from a piece of meat ?

2. What meat is included in the prohibition of cooking meat and milk ?

3. What is the significance of the fact that the term גדי appears three times ?

4. What is the point of dispute between R' Ami and R' Assi ?

source to prohibit another practice. Some chicken farmers take older birds and for ten days the birds are only given water to drink without any food. This weakens the birds and many die as a result. Others, however, become more muscular by this living off of their fat. Eventually the birds shed their feathers and grow a new coat of feathers. An additional procedure stimulates the bird's ability to lay eggs. The benefit of this is that it takes less time for these birds to begin producing eggs than it would take to wait for chicks to mature sufficiently to produce eggs of their own. Shevet Halevi wrote that this practice is worse than the practice described by Toldos Yaakov. He wrote that this type of process inculcates cruelty in those who practice it and should be stopped.

¹ תולדות יעקב (כהנא) יו"ד סי' ל"ד ד"ה לכן נ"ל.
² שו"ת שבט הלוי ח"ב סי' ז'.

STORIES off the Daf

"Very Well"

"יפה יפה..."

Among certain chassidim in Israel, newly married couples are strongly dissuaded from living near their in-laws. Although all parents want their children happily married, they can sometimes unwittingly—or foolishly—get involved in the young couple's life to an exaggerated extent. Too many sh'lom bayis problems have been caused by mistaken meddling, and this ordinance was enacted to prevent them.

Although in Zhvil there was no such limitation, Rav Shlomke Zhviler, zt"l, strongly advised parents not to mix into

the affairs of any married couple—even if their son or daughter is the husband or wife. "The standard nusach of the betrothal agreement is certainly interesting. The chosson's side is referred to as, 'העומד מצד החתן' — those who stand at the side of the chosson.' The kallah's family is similarly dubbed, 'העומד מצד הכלה' — those who stand at the kallah's side.' This teaches a very essential lesson about the place of both in-laws in relation to their married children. Their task is to stand on the sidelines and wait for God's salvation regarding every detail of the marriage..."

The author of Biyeshurun Melech, shlit"a, offers an interesting insight related to this from a statement on today's daf. "It is surely noteworthy that regarding marriage the custom is to say, 'שהזיווג'

— יעלה יפה יפה — May the match ascend well indeed.' We may surely wonder why we say the word יפה twice. I believe the answer can be understood from a statement in Chulin 113. There we find a statement of Shmuel: 'The blood does not fully leave meat until it is salted יפה יפה, very well.' The Ran explains that the double term יפה יפה means that it must be very well salted, that is: salted on both sides. This is the halachah brought in the Beis Yosef in Yoreh Deyah, siman 69.

"Now we can understand that יפה יפה means, 'from both sides.' This then is the meaning of the brochah: that the match should work well both from the side of the chosson and the side of the kallah."² ■

¹ כן שמעתי ועיין מעיינות השמחה, ע' ח'
² בישרון מלך, ח"א, ע' ר"ה

