

OVERVIEW of the Daf

1) Meat and milk (cont.)

The Gemara continues its analysis and clarification of Isi ben Yehudah's derivation that one may not consume or benefit from meat and milk cooked together.

R' Ada bar Ahavah's contention that a plant that was already in existence could become prohibited as kil'ayim is unsuccessfully challenged.

2) Benefit from meat and milk

It is noted that our Mishnah that prohibits benefit from meat and milk is at odds with the opinion of R' Shimon ben Yehudah in the name of R' Shimon who maintains that meat and milk are permitted for benefit.

3) Clarifying the Mishnah

The basis is presented for R' Akiva's position that meat from undomesticated animals and fowl are not biblically prohibited with milk.

The Gemara points out two possible differences between R' Yosi HaGalili's position and R' Akiva's position.

A Beraisa is cited that confirms that according to R' Yosi HaGalili meat from fowl and milk are even Rabbinically permitted.

A related incident is presented.

4) MISHNAH: The Mishnah discusses the permissibility of rennet obtained from different sources.

5) Clarifying the Mishnah

The Gemara questions why the Mishnah lists separately rennet from an animal slaughtered by a non-Jew and rennet from a neveilah when seemingly they are the same case.

R' Huna suggests a resolution.

This resolution is successfully challenged and an alternative resolution is suggested.

This resolution is unsuccessfully challenged.

Shmuel suggests that the two clauses of the Mishnah represent a single case.

This explanation is unsuccessfully challenged.

The Gemara notes an inconsistency between the Mishnah's permissive ruling regarding rennet from a tereifah and the Mishnah's stringent ruling regarding rennet from a neveilah.

R' Chisda explains the rationale behind the Mishnah's rulings.

Rava successfully challenges this ruling.

R' Yitzchok in the name of R' Yochanan offers an alternative resolution to the contradiction.

After the Gemara cites the opinions of different Amoraim about the use of rennet from a neveilah or an animal slaughtered by a non-Jew the Gemara issues final rulings about these matters.

6) MISHNAH: The Mishnah begins to contrast the prohibitions of blood and cheilev. ■

Distinctive INSIGHT

Milk and rennin found in the stomach of an animal

אמר רב הונא הכא בלוקח גדי מן העובד כוכבים עסקינן וחיישינן שמא ינק מן הטורפה

The Mishnah discusses the laws of milk that is found in the stomach of an animal that is shechted. Rashi and Meiri understand that the question is regarding milk that has congealed and contains the enzyme rennin, and the issue is whether it is permissible to use this to culture cheese. The Mishnah rules that congealed milk found in the stomach of an animal of a non-Jew (even shechted) or in a neveilah is prohibited. This substance has the status of the animal in which it is found. The rennin found in the stomach of a kosher, shechted animal may be used to process cheese, but only as long as the meat of the stomach is outnumbered and does not contribute its taste into the milk or cheese.

The Mishnah then teaches that milk found in the stomach of a kosher animal is not kosher if that animal had nursed from a non-kosher animal. Milk in the stomach of a non-kosher animal may be kosher, if that animal had nursed from a kosher animal. In these cases, the milk is considered a self-contained substance inside the animal, and its status follows the nursing mother cow.

The Gemara begins with Rav Huna explaining that the first case of the Mishnah, that of an animal of a non-Jew, is actually the halacha of a Jew who bought a live kid from a non-Jew, and after shechting it properly, the Jew found congealed milk in its stomach. The reason this congealed milk is prohibited is that we suspect that while in the possession of the non-Jew, the kid nursed from a non-kosher animal. The Gemara explains the reason for this suspicion in this case, and why we do not generally have to be concerned about this. Jewish people are wary about non-kosher animals, and if we would notice our animal trying to nurse from a non-kosher animal, we would distance our animal from it. Non-Jews have no such aversions, so when we buy an animal from them we must be concerned about this possibility.

According to R' Huna, we learn two things from this statement of the Mishnah. If we find milk in a kosher animal which we know came from a non-kosher source, that milk is prohibited. It has the law of the source from which it came. Milk in the stomach of a neveilah is not kosher, just like the neveilah.

These laws might seem inconsistent with each other, and Ra"n explains the difference. Milk in the stomach of an animal, technically, has the status of its source. If it came from a kosher animal, the milk is kosher. However, in the stomach of a neveilah, the halacha treats the milk more stringently, for two reasons. A Jew does not always supervise an animal closely if it will be a neveilah, so there is a possibility it nursed from a non-kosher animal. The second reason is that an observer who sees that we allow this milk would mistakenly believe milk from a non-Jewish-owned neveilah is permitted as well. ■

HALACHA Highlight

Milk from an animal that ate chometz

When we see them we separate them

וכי חזינן להו מפרשינן להו

Nishmas Adam¹ discusses whether there are grounds to be stringent and avoid consuming milk on Pesach that was taken from an animal that ate chometz. He notes that he did not find earlier authorities address this matter but he heard that the reason that the milk should be prohibited is based on the assumption that halacha² is stringent with regards to matters that were generated from something prohibited and permitted (זה וזה גורם). Since milk is produced from the meat of the animal as well as the food that it consumes it should thus be prohibited if the animal ate chometz. He refutes this approach and writes that even according to those authorities who prohibit the consumption of an animal that was fed non-kosher that restriction applies only when the animal was fed non-kosher during its entire lifetime. Such a stringency does not apply to chometz since chometz during the year is permitted. Therefore, even if an animal ate chometz it is permitted to milk it and consume that milk on Pesach.

Nishmas Adam, however, agrees that it is prohibited to feed an animal chometz if one intends to consume its milk. Proof to this ruling is found in our Gemara. The Gemara teaches that one who purchases an abomasum from a non-Jew must be concerned for the possibility that it nursed from a non-kosher animal. One who purchases an abomasum from a Jew

REVIEW and Remember

1. At what point does כלאי הכרם become prohibited ?
2. What is the point of dispute between R' Yosi HaGalili and R' Akiva ?
3. Why is cheese of non-Jews prohibited ?
4. What is R' Eliezer's opinion about the intent of a non-Jew?

need not be concerned with the possibility that it nursed milk from a non-kosher animal since Jews prevent their animals from nursing from a non-kosher animal. Although the abomasum is permitted even if the animal nursed from a non-kosher animal, nevertheless, it is the practice of Jews to restrain their animals from consuming food that is prohibited. So too, on Pesach one is not permitted to feed his animal chometz. Mishnah Berurah³ comments that the question of consuming milk from an animal that consumed chometz is subject to debate. Some authorities require one to wait 24 hours between the animal's consumption of the chometz and the milking of the animal. Other authorities adopt a lenient position and contend that there is no prohibition to consume milk taken from an animal that consumed chometz. ■

¹ נשמת אדם כלל ק"ל שאלה טי.
² עי' מג"א סי' תמ"ה סק"ה.
³ מ"ב סי' תמ"ח ס"ק ל"ג. ■

STORIES off the Daf

Children in the Kitchen

"בשר בחלב..."

Today's daf discusses the prohibition against mixing milk and meat.

It is fairly well known that the halachos of mixing meat and milk are quite complex. Even one who knows them well often has a hard time determining the halachah in a particular case. They need to be viewed as one comprehensive whole and applied to all the details of any question one is confronted with.

Although people work hard to avoid mixing milk and meat, this can be very difficult in a smallish kitchen. One

wrong move and one has unknowingly generated a halachic problem. And children compound this effect many times over through ignorance, forgetfulness or carelessness.

In one kitchen a child was carrying a spoon and as he placed it in the sink he managed to generate a question. The pareve coffee urn was near the sink and as the child passed the urn holding the spoon some milk dripped into the urn. The father who witnessed this cringe-worthy moment immediately wondered what he should do. He had been about to take a nice cup of black coffee to enjoy with his meat meal. Could he take water from the urn? Even if he could take coffee, he wondered if he was required to kasher the urn?

When this question was raised to the author of Be'er Chanoch, shlit"a, he ruled leniently. "As long as there is sixty times the milk in the remaining water you can definitely use the water for coffee. In this case, the urn does not require kashering, although in most cases it is better to kasher. Firstly, it is normal to use an abundance of water in the urn and one can assume there will always be sixty times what fell on it. Secondly, it is not clear that this is forbidden since perhaps the milk never permeated the vessel. Finally, a coffee urn which boils up the water may well be considered as if it kashers itself during the process. For all of these reasons, this is permitted."¹ ■

¹ באר חנוך, בשר בחלב, עי' קליד-קליה ■

