



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Kuf Daled

PEREK KOL HABASAR -- PEREK SHMINI

MISHNA

- It is assur to cook all kinds of meat with milk, except for the meat of fish or grasshoppers. It is assur to bring up all kinds of meat onto a table on which there is cheese, except for the meat of fish and grasshoppers. One who makes a neder not to eat meat may eat the meat of fish and grasshoppers.

GEMARA

- **Q:** The Mishna seems to say that even the meat of birds is assur D'Oraisa to be cooked with milk. This would not follow **R' Akiva**, who says in a Mishna that the meat of chayos and birds are not assur D'Oraisa to be cooked with milk. The Mishna also suggests that one who makes a neder not to eat meat would be assur to eat the meat of birds. This seems to follow **R' Akiva's** view in a Mishna regarding nedarim. The Mishna says, if one makes a neder prohibiting vegetables, he is mutar to have squash. **R' Akiva** says he would be assur. They said to **R' Akiva**, if a person sends a messenger to buy vegetables and he only finds squash in the market, he will go back to the person and say "there were no vegetables, only squash" (this shows that squash are not included in vegetables). **R' Akiva** said to them, this shows that squash *is* included in vegetables, because the messenger would never come back and say "there were no vegetables, only beans"! This shows that squash is included in the category of vegetables. It would be **R' Akiva** who would therefore include meat of birds in a neder "not to eat meat". Can it be that the first part of the Mishna follows the **Rabanan** and the second part follows **R' Akiva**? **A: R' Yosef** said, the Mishna is the view of **Rebbi**, who holds like **R' Akiva** regarding nedarim and like the **Rabanan** regarding basar b'cholov. **A2: R' Ashi** said the entire Mishna follows the view of **R' Akiva**. The Mishna should be understood as saying – it is assur to cook all kinds of meat with milk, some of which are assur D'Oraisa and some of which are assur D'Rabanan, except for the meat of fish and grasshoppers, which are not assur D'Orasia or D'Rabanan.

V'ASSUR L'HAALOS...

- **R' Yosef** said, we can learn from here that meat of birds may not be cooked with milk even D'Oraisa. For if it would only be assur D'Rabanan, that would mean that eating the mixture is only assur as a gezeira D'Rabanan, so we would not make another gezeira on top of that and not even allow it to be put on the same table as dairy.
 - **Q:** How do we know that we may not make a gezeira on top of another gezeira? **A:** A Mishna says, challah of chutz laaretz (which only has the status of challah D'Rabanan) may be eaten by a Kohen while sitting at the same table as a non-Kohen, and may even be given to a Kohen who is an ahm haaretz. We see that since it is only D'Rabanan we are not goizer against having it on the same table as a non-Kohen to prevent him from eating it. The same would therefore be true regarding basar b'cholov.
 - **Abaye** said, this is not a valid proof. If the Mishna would say that we are not goizer for challah of chutz laaretz that is present in EY, which would be a case of not being goizer even though it can lead to an issur D'Oraisa, that would be a valid proof. However, when the challah of chutz laaretz is not in EY, there is no chance of it leading to an issur D'Oraisa and maybe that is why we don't make a gezeira! However, maybe we would be goizer against putting bird meat and dairy on the same table even if bird meat with milk is only assur D'Rabanan, because that may lead to one putting animal meat and dairy on the same table and eating them together, which would be assur D'Oraisa.

- **Q: R' Sheishes** asked, presumably the Mishna is discussing where cold meat and cold dairy are placed on the same table. Eating cold meat and dairy is only assur D'Rabanan, so the gezeira is not preventing an issur D'Oraisa!? **A: Abaye** said, the gezeira is to prevent meat and dairy in a hot pan from being placed on the same table.
 - **Q:** This would still only be a "kli sheini", which doesn't have the ability to cook and eating the mixture would therefore only be assur D'Rabanan!? **A:** The gezeira is to prevent meat and dairy in a pan that is a "kli rishon" from being placed on the same table.

MISHNA

- **B"S** say that bird meat may be put on the same table with cheese, but it may not be eaten with the cheese. **B"H** say it may not be brought onto the same table and may not be eaten together. **R' Yose** said, this is something that is among the leniencies of **B"S** and the stringencies of **B"H**.
 - The gezeira against putting them on the same table refers to a table on which people eat. However, with regard to a table used to arrange the food, one may place one right next to the other without any concern.

GEMARA

- **Q: R' Yose** seems to be saying the exact same thing as the **T"K**? You can't say that **R' Yose** means to say that they even argue regarding the eating of bird meat with dairy and that **B"S** allow that, because a Mishna says that **R' Yose** explicitly says that **B"S** allow the bird meat and dairy to be brought up onto the same table, but do not allow them to be eaten together!? **A:** Rather, the Mishna is teaching us that the **T"K** is **R' Yose**, and by telling us this it teaches that when someone repeats something in the name of the one who said it, he brings redemption to the world. This is based on the pasuk that says, "vatomer Esther lamelech b'sheim Mordechai".
- **Agra**, the father in law of **R' Abba** taught a Braisa that said, bird meat and dairy may be eaten one after another without any concerns. He then explained, this means that the person need not wash his hands or wipe out his mouth in between eating one and the other.
 - **R' Yitzchak the son of R' Mesharshiya** was by the house of **R' Ashi** and they brought him cheese to eat, and he ate it. They then brought him meat to eat and he ate without washing his hands in between. They asked him, based on the ruling of **Agra**, it is only bird meat that can be eaten after dairy without the need to wash hands in between!? He told them, that is only true at night, when one can't see whether his hands are still dirty from the cheeses. However, during the day this is not necessary.
 - A Braisa says, **B"S** say that after eating cheese one must wipe out his mouth before eating meat, and **B"H** say he must rinse out his mouth.
 - **Q:** What is meant that **B"S** require "wiping" and that **B"H** require "rinsing"? It can't mean that **B"S** only require wiping and **B"H** only require rinsing, because **R' Zeira** says that wiping can only be done with bread, and according to this he would be explaining something of **B"S** which is not how we pasken!? It also can't mean that **B"S** say only wiping is needed and **B"H** say that rinsing is needed in addition to wiping, because then this would be an example of **B"S** being lenient and **B"H** being stringent and yet this is not listed among that group of rulings!? **A:** Rather, they both agree that wiping and rinsing must be done. It is just that each only mentioned one step in the process.
 - **R' Zeira** says, wiping can only be done with bread. The Gemara says this refers to wheat bread, but barley bread would not work. Also, the wheat bread must be cold, because warm bread tends to stick in the mouth. Also, the bread must be soft.
 - The Gemara paskens, wiping of the mouth can be done with any food except for flour, dates, and vegetables.