



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

Chullin Daf Kuf Tes Zayin

R' AKIVA OMER CHAYA V'OF...

- **Q:** How could **R' Akiva** say that the words "gedi" are extra and can therefore teach to exclude the meat of a chaya and the meat of a bird? These words are needed for the drashos of **Shmuel** as we have learned previously (one to include cheilev and the meat of a neveila in the issur, and one to include the meat of a fetus in the issur)!? **A:** **R' Akiva** holds that one issur takes effect on another, and therefore we don't need a special pasuk to teach that the issur of basar b'cholov takes effect on top of the issur of cheilev and neveila. He also holds that a fetus is a "gedi" and therefore doesn't need a special pasuk to be included. He therefore has all the words leftover as extra and says that one excludes the meat of a chaya, one excludes the meat of a bird, and one excludes the meat of a non-kosher animal.

R' YOSE HAGLILI OMER NEEMAR LO SOCHLU

- **Q:** What is the difference between **R' Akiva** and **R' Yose Haglili**? **A:** According to **R' Yose** the meat of a chaya is assur to be cooked in milk even D'Oraisa, whereas according to **R' Akiva** it is only assur D'Rabanan. **A2:** We can also say that with regard to bird meat with milk, **R' Akiva** says it is assur D'Rabanan and **R' Yose** says it is not even assur D'Rabanan.
 - A Braisa clearly says that **R' Yose** would actually allow the eating of bird meat with milk.
 - **Levi** went to Yosef the bird trapper and was given to eat the head of a bird in milk. He did not say anything to them. When he later went to **Rebbi**, **Rebbi** asked him why he didn't put them in cheirem. **Levi** said, they live in the place of **R' Yehuda ben Beseira** and I thought that it might be that he paskened like **R' Yose Haglili** who allows bird meat to be eaten with milk.

MISHNA

- The rennet (curdled milk from the keiva stomach of an animal, used to curdle milk into cheese) of an animal of a goy, and of neveila, are assur to be eaten.
- One who curdles milk with the skin of the keiva stomach (which is meat), if there is a taste of the meat in the cheese it is assur.
- If a kosher animal nursed from a treifa, its rennet is assur. If a treifa nursed from a kosher animal, its rennet is mutar, because the rennet is gathered in its stomach from the kosher animal's milk.

GEMARA

- **Q:** The rennet of the animal of a goy is just an example of the rennet of a neveila, so why does the Mishna list it as two separate examples? **A:** **R' Huna** said, the Mishna is referring to a case of a Yid who bought an animal from a goy and then shechted it, and the reason why the rennet is assur is because we are concerned that the animal may have nursed from a treifa.
 - **Q:** A Braisa says that we may buy eggs from goyim without being concerned that they are from neveilos or treifos. We see that we follow the majority and should do the same here!? Why are we concerned that it nursed from a treifa!? **A:** Rather, the reason it is assur is because we are concerned that it nursed from a non-kosher animal. We are concerned for this because it is a lot more common than a treifa.
 - **Q:** If it is common we should even be concerned for this with Jewish owned animals!? **A:** We separate the kosher and non-kosher animals, and when we see a kosher animal nursing from a non-kosher animal we separate it from the animal, and therefore the **Rabanan** were not goizer for our animals.

- **Shmuel** said, the first part of the Mishna is actually one case, not two separate cases – the rennet of an animal shechted by a goy is considered to be neveila and is therefore assur.
 - **Q: Shmuel** has said that the cheese of goyim is assur because they curdle it with the skin of the keiva of neveila. This suggests that the rennet itself of their animal would be mutar!? **A:** The Mishna's ruling follows **R' Yehoshua** before his retraction, and **Shmuel's** ruling follows **R' Yehoshua** after his retraction.

K'SHEIRA SHEYANKA MIN HATREIFA...

- **Q:** The beginning of the Mishna says that the rennet found in the stomach of a neveila is assur. Why is it that the Mishna now says that rennet found in the stomach of a treifa is mutar!? **A: R' Chisda** said, when one uses the rennet of a neveila it has the appearance that he is eating a neveila and the **Rabanan** therefore said it is assur. When one uses the rennet of a treifa, since the treifa was shechted the **Rabanan** were not goizer.
 - **Q: Rava** asked, if regarding a neveila, where allowing one to use the rennet will not lead one to eat the neveila, because people find a neveila to be disgusting, we are still goizer against using the rennet, then we should definitely be goizer against the rennet of a treifa, which people don't find disgusting and people may therefore come to eat from the animal as well!? **A:** Rather, **R' Yitzchak in the name of R' Yochanan** said, the Mishna's first ruling follows **R' Yehoshua** before his retraction, and the Mishna's second ruling follows **R' Yehoshua** after his retraction, and since the first ruling was taught it was never removed from its place.
- **R' Chiya bar Abba in the name of R' Yochanan** said, we may curdle cheese with the rennet of a neveila, but not with the rennet of an animal shechted by a goy. **R' Shimon bar Abba** said to him, does this follow the view of **R' Eliezer** who says that the unspecified intent of a goy is for avodah zara? **R' Chiya bar Abba** said that is correct.
 - **R' Shmuel bar R' Yitzchak in the name of R' Yochanan** said, we may curdle cheese with the rennet of a neveila as well as with the rennet of an animal shechted by a goy, and we need not be concerned for the view of **R' Eliezer**.
 - The Gemara paskens that we may not curdle cheese with the skin of the keiva stomach of a neveila, but we may do so with the rennet found in the neveila, and with the rennet found in an animal shechted by a goy.