Chullin 116 – Good Morning Raboisai

1️⃣ Finishing the Common-Denominator Derivation

👉 The Gemara finishes the discussion of deriving the prohibition of benefit from meat and milk through a common denominator involving:

- Orlah
- Chametz on Pesach
- Mixed planting in a vineyard

The Gemara explains an important general rule about how these derivations work.

2️⃣ Strong and Weak Challenges

👉 When deriving one law directly from one other case:

- A strong challenge is required to reject the comparison

For example:

- Orlah was never permitted from the time it came into existence

This is a meaningful stringency that could explain why:

- Orlah is forbidden for benefit
- While meat and milk might not be.

👉 A minor difference, such as:

- Orlah grows from the ground

Is not strong enough by itself to reject such a direct derivation.

3️⃣ Learning from Two Cases

👉 When the law is derived from:

- A combination of two cases

The derivation can be challenged more easily.

Even a smaller distinction:

- Can sometimes break the common denominator.

For example, if both source cases:

- Grow from the ground

While meat and milk:

- Do not

That can be used to challenge the derivation.

4️⃣ Why Introduce Mixed Planting in a Vineyard?

👉 The Gemara asks:

After using:

- Orlah
- Chametz

Why introduce a third source:

- Mixed planting in a vineyard?

Why not simply return to:

- Orlah?

📌 Answer

👉 Adding a third case:

- Strengthens the derivation

When deriving one law from three different sources:

- A minor distinction is no longer enough to reject it

A much stronger objection:

- Is required.

Therefore, simply saying all three:

- Grow from the ground

Is not enough.

5️⃣ An Outside Case Cannot Break the Derivation

👉 Another important rule:

When challenging a common-denominator derivation:

- The challenge must arise from the cases being used

One cannot simply introduce:

- An unrelated outside case

And use that to destroy the entire comparison.

The Gemara uses:

- Neveilah

As an example of such an outside case.

📌 **Key Point**

👉 These rules are important beyond this sugya because they explain:

- How common-denominator derivations throughout Shas are constructed and challenged.

Mixed Planting in a Vineyard

6️⃣ **Were the Seeds Ever Permitted?**

👉 The Gemara discusses why mixed planting in a vineyard is considered something that:

- Had a time when it was permitted

The seeds themselves:

- Were originally permitted

When they are planted together in the forbidden manner:

- They become forbidden.

📌 **Therefore**

👉 We look at:

- The original seeds themselves

They were:

- Permitted before planting
- And subsequently became forbidden

This resembles meat and milk:

- Meat is permitted
- Milk is permitted
- Their forbidden combination creates the prohibition.

7️⃣ A Perforated Flowerpot Moved into a Vineyard

👉 Rav Shmaya bar Zeira discusses:

- A perforated flowerpot containing growing plants
- Which is moved into a vineyard

Because the pot has a hole:

- The plants draw nourishment from the ground

They become forbidden only if:

- They increase by one two-hundredth while in the vineyard.

📌 The Question

👉 This seems to show:

- The original plant does not become forbidden

Only:

- The new growth becomes forbidden

How can we say that the original seeds themselves become forbidden?

8️⃣ Abaye – Two Different Cases

👉 Abaye explains that there are two pesukim indicating two different situations.

If the seeds are:

- Planted directly in the vineyard

Then:

- The seeds themselves become forbidden when they take root.

But if:

- An already-growing plant is brought into the vineyard

Then:

- Only the additional growth becomes forbidden

And only when:

- It increases by the required amount.

📌 **Conclusion**

👉 Therefore, mixed planting can indeed be described as:

- Something originally permitted
- Which later itself becomes forbidden.

This completes the long discussion of the common-denominator derivations.

Is Meat and Milk Forbidden for Benefit?

9️⃣ **Rebbe Shimon ben Yehudah – Benefit Is Permitted**

👉 The Mishnah teaches that meat and milk is forbidden:

- To eat
- And to benefit from

But Rebbe Shimon ben Yehudah says in the name of Rebbe Shimon:

- It is forbidden to eat
- But permitted for benefit.

🔟 **The Comparison to Treifah**

👉 His source is a comparison using the word:

- “Holy”

The Torah uses “holy” regarding:

- Meat and milk
- Treifah

Just as treifah:

- Is forbidden to eat
- But permitted for benefit

So too, according to this opinion:

- Meat and milk is forbidden to eat
- But permitted for benefit.

Which Meat Is Included?

1️⃣1️⃣ Rebbe Akiva – Three Exclusions

👉 Rebbe Akiva uses the three repetitions of the Torah's prohibition against cooking a kid in its mother's milk to exclude:

- A wild kosher animal, such as a deer
- A bird
- A non-kosher animal

These are not included in:

- The Torah prohibition of meat and milk.

1️⃣2️⃣ Why Doesn't Rebbe Akiva Need the Other Derivations?

👉 Earlier, Shmuel used the repeated pesukim for other teachings, including:

- Forbidden animal fat cooked with milk
- A non-kosher animal
- A fetus found inside its slaughtered mother

The Gemara asks:

- How can Rebbe Akiva use the same pesukim for his three exclusions?

📌 **Answer**

👉 Rebbe Akiva does not need some of Shmuel's derivations.

Regarding forbidden fat:

- Rebbe Akiva holds one prohibition can take effect upon another

Therefore:

- No special pasuk is needed to include it in meat and milk.

Regarding a fetus:

- Rebbe Akiva considers it ordinary meat for this purpose

Therefore:

- No special pasuk is required to include it.

This leaves the extra pesukim available for:

- Wild animals
- Birds
- Non-kosher animals.

Rebbe Yose HaGelili

1️⃣3️⃣ A Different Source

👉 Rebbe Yose HaGelili derives the law from the Torah's placement of:

- The prohibition of eating neveilah
- Next to the prohibition of cooking meat and milk

He understands:

Anything subject to:

- The prohibition of neveilah

Is included in:

- Meat and milk.

📌 Birds

👉 Birds are excluded because:

- They do not have “mother's milk”

Therefore:

- Bird with milk is not included in the Torah prohibition.

1️⃣4️⃣ Rebbe Akiva vs Rebbe Yose HaGelili

👉 The practical difference between them concerns:

- A wild kosher animal with milk

Rebbe Akiva:

- It is not a Torah prohibition

Rebbe Yose HaGelili:

- It is included in the Torah prohibition.

👉 Regarding birds, there is another important point:

According to Rebbe Akiva:

- Bird with milk is Rabbinically forbidden

According to Rebbe Yose HaGelili:

- It is completely permitted
- Even Rabbinically.

1️⃣5️⃣ Chicken with Milk in Rebbe Yose HaGelili's Town

👉 The Gemara tells that in the place of:

- Rebbe Yose HaGelili

People would eat:

- Bird together with milk.

A hunter was seen eating:

- The head of a bird cooked in milk.

📌 Why?

👉 This followed Rebbe Yose HaGelili's opinion:

- Birds have no mother's milk

Therefore:

- They are completely excluded from meat and milk.

Rennet

1️⃣6️⃣ Rennet from a Non-Kosher Source

👉 The Mishnah discusses rennet:

- Congealed milk found inside an animal's stomach

The Mishnah discusses rennet associated with:

- A non-Jew
- A neveilah

And the Gemara analyzes exactly:

- What these cases mean.

1️⃣7️⃣ Using the Stomach to Make Cheese

👉 The actual stomach lining can be used:

- To cause milk to become cheese

If the stomach itself remains in the milk:

- It can give meat flavor to the milk

If it gives sufficient flavor:

- The mixture becomes forbidden.

📌 Why Even Though It Is Cold?

👉 The stomach and milk may both be cold.

However:

- They remain together for a long period

This creates the principle of:

- Soaking is treated like cooking

Therefore:

- Flavor can transfer even without ordinary cooking.

1️⃣8️⃣ Rashi Retracts His Earlier View

👉 The transcript highlights an unusual Rashi.

Rashi explains that he had previously understood:

- The rennet in a particular way

But then explicitly writes that:

- He made a mistake
- He retracts that interpretation completely

📌 **Why Is This Significant?**

👉 It is a striking example of:

- A Rishon openly correcting his own earlier explanation

And making clear:

- That his previous view should not be relied upon.

What Did the Animal Nurse From?

1️⃣9️⃣ **Kosher Animal that Nursed from a Treifah**

👉 The Mishnah discusses a kosher animal whose stomach contains milk that came from:

- A treifah animal

Its rennet is:

- Forbidden.

📌 **Why?**

👉 Although the animal containing it is kosher:

- The milk it drank came from a forbidden source.

2️⃣0️⃣ **Treifah that Nursed from a Kosher Animal**

👉 The reverse case:

A treifah animal drank milk from:

- A kosher animal

The rennet found inside it is:

- Permitted.

📌 **Why?**

👉 The milk gathered inside the stomach is treated as:

- A separate substance

It does not automatically become forbidden merely because:

- It is now inside a treifah animal.

2️⃣1️⃣ **Why Are We Concerned About a Non-Kosher Animal?**

👉 The Gemara asks:

Why should we suspect that a kosher animal:

- Nursed from a non-kosher animal?

Yet elsewhere:

- Eggs may be purchased from a non-Jew

Without assuming:

- They were removed from a neveilah.

📌 **Difference**

👉 Treifah was considered:

- Relatively uncommon

Therefore:

- We do not automatically suspect it.

But non-kosher animals:

- Are commonly present

And a non-Jew:

- Does not necessarily keep them separated.

Therefore:

- The concern is greater.

2️⃣2️⃣ **Jews Are Careful to Separate Them**

👉 The Gemara explains another distinction.

Jews:

- Keep kosher and non-kosher animals apart for these purposes

Therefore:

- There is less reason for concern.

A non-Jew:

- Has no reason to make such a separation

Therefore:

- The Rabbis had greater reason to be concerned.

Shmuel – One Combined Case

2️⃣ 3️⃣ "Non-Jew and Neveilah" Is One Case

👉 Shmuel gives another explanation of the Mishnah.

The words:

- "Of a non-Jew"
- "And of a neveilah"

Do not describe:

- Two separate cases

Rather:

- They describe one case

Meaning:

- Rennet from an animal belonging to a non-Jew which is a neveilah.

2️⃣ 4️⃣ What Is the Actual Concern with Non-Jewish Cheese?

👉 According to Shmuel:

The rennet itself:

- Is not considered neveilah

The concern is when:

- The actual stomach lining
- Is used to curdle the cheese.

📌 **Therefore**

👉 The distinction is between:

- The milk/rennet contained inside the stomach
- The actual stomach tissue itself

The actual stomach:

- Can give forbidden flavor to the cheese.

The rennet itself:

- Is not automatically forbidden as neveilah.

2️⃣5️⃣ **Rebbe Yehoshua Retracted**

👉 The Gemara notes that Rebbe Yehoshua:

- Originally treated the rennet itself as neveilah

But later:

- Retracted this view.

📌 **Conclusion**

👉 The rennet itself is therefore:

- Not treated as neveilah merely because it was inside a neveilah

The concern with non-Jewish cheese relates instead to:

- The actual forbidden stomach tissue used in producing it.

📌 **Key Chazarah**

- The Gemara finishes the rules governing common-denominator derivations: a direct derivation requires a strong challenge, while combinations of cases are treated differently.

- Adding mixed planting in a vineyard as a third source strengthens the derivation; merely saying all three sources grow from the ground is insufficient to reject it.
- Seeds planted directly in a vineyard can themselves become forbidden, while an already-growing plant brought into the vineyard becomes forbidden only through its additional growth.
- Rebbe Shimon ben Yehudah permits benefit from meat and milk, comparing it to treifah, which is forbidden to eat but permitted for benefit.
- Rebbe Akiva excludes wild animals, birds and non-kosher animals from the Torah prohibition of meat and milk.
- Rebbe Yose HaGelili includes wild animals but completely permits bird with milk; in his town people actually ate poultry with dairy.
- The Mishnah discusses rennet and the use of an animal's stomach lining to make cheese.
- If the actual stomach gives flavor to the milk, it can prohibit the cheese; prolonged soaking can transfer flavor even without ordinary cooking.
- The transcript highlights Rashi explicitly retracting an earlier interpretation.
- Rennet in a kosher animal can be forbidden if the milk came from a treifah, while rennet inside a treifah can be permitted if it came from a kosher animal.
- Shmuel explains that the rennet itself is not automatically neveilah; the concern with non-Jewish cheese is the actual forbidden stomach tissue used to curdle it.
- Rebbe Yehoshua originally treated the rennet itself as neveilah but later retracted.

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