

דף יומי • חזקוני • דף ק"י

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin this daf by continuing our sugya regarding the halachos of cooking and eating an udder, focusing on the difference between the strict letter of the law and the protective fences established by the Chachamim. The Gemara discusses how Rav instituted a special chumra in certain places in Babylonia where the people were lax in their learning, prohibiting udders entirely to prevent them from coming to cook meat and milk together. We will see how different communities, specifically Sura and Pumbedita, held different minhagim regarding this halacha, leading to a fascinating encounter between the local authorities and a sharp talmid chacham.

Additionally, the Gemara transitions into a beautiful discussion of other halachic areas, including the exemptions of tzitzis on a borrowed garment, the exemption of tefillin for someone with an intestinal illness, and the limits of the Beis Din's authority to enforce positive mitzvos when the Torah explicitly states their reward. Finally, we begin a new inquiry regarding the halachos of cooking liver and whether it requires roasting beforehand.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 110A

EXPLANATION

שֶׁשֶׁשָּׁלָה בֶּחָלָבָהּ – אֶסְוֶרָהּ, דֹּאֲפִילוּ דִּיעֲבַד נָמִי לָא,

The reason the Tanna taught the case of the fetus in the second clause as **that one cooked it in its milk** is because there it is **prohibited, as even after the fact also it is not** permitted. Since the Tanna wanted to teach a case of cooking in the second clause, where it is prohibited even b'di'avad,

EXPLANATION

תָּנָא נָמִי רִישָׁא שֶׁשֶׁשָּׁלָה.

he taught also in the first clause regarding the udder, **that one cooked it**, to keep the style of the Mishnah consistent, even though an udder cooked in its milk is actually permitted b'di'avad.

QUESTION

כִּי סָלִיק רַבִּי אֶלְעָזָר, אֲשַׁכְחִיָּה לְזַעֲרִי, אָמַר לֵיהּ: אֵיכָא תָנָא דְּאֶתְנִייה לָרַב כְּהָל?

When Rabbi Elazar ascended from Babylonia to Eretz Yisrael, he found Ze'eiri and said to him: Is there a Tanna who taught Rav a Mishnah or Braisa that **an udder** roasted without being torn is prohibited?

ANSWER

אֲחֻיָּיה לָרַב יִצְחָק בַּר אַבּוּדִימִי.

Ze'eiri pointed out to him Rav Yitzchak bar Avudimi as the one who taught Rav.

STATEMENT

אמר ליה: אני לא שניתתי לו כחל כל עיקר, ורב – בקעה מצא וגדר בה גדר.

Rav Yitzchak bar Avudimi said to him: I did not teach him any ruling prohibiting an udder at all, and Rav simply found an open valley and fenced a fence in it. That is, Rav saw that the people in Babylonia were lax in their observance, so he established a protective fence by prohibiting the udder.

EXPLANATION

דבר איקלע לטטלפוש, שמעה לההיא איתתא דקאמרה לחברתה: ריבעא דבשרא כמה חלבא פעי לבשולי?

This is as Rav happened to come to a place called Tatlafush, and he heard a certain woman who was saying to her friend: How much milk does a quarter-litra of meat require to cook it?

EXPLANATION

אמר: לא גמירי דבשר בחלב אסור, איעפב (וקאסר) [ואסר] לחו כחלי.

Rav said to himself: Lichoira, they do not know that meat cooked in milk is prohibited altogether! So he tarried there and prohibited udders to them entirely, as a safeguard so they would not come to cook meat in milk.

STATEMENT

רב כהנא מתני הכי.

Rav Kahana repeats the story this way.

STATEMENT

רבי יוסי בר אבא מתני: אנא, כחל של מניקה שניתתי לו, ומפלפולו של רב חייא שנה ליה כחל סתם.

But Rabbi Yosei bar Abba repeats a different version of Rav Yitzchak bar Avudimi's response: I taught him that only the udder of a nursing animal is prohibited because it is full of milk, and from the sharp analysis of Rav Chiyya, who was Rav's teacher, Rav Chiyya taught him the halacha using the term an unspecified udder, assuming Rav would understand that it only meant a nursing animal.

STATEMENT

רבין ורב יצחק בר יוסה איקלעו לבי רב פפי, איתתו לקמיהו תבשילא דכחל. רב יצחק בר יוסה אכל, רבין לא אכל.

The Gemara relates: Ravin and Rav Yitzchak bar Yosef happened to visit the house of Rav Pappi. They brought before them a dish of udder. Rav Yitzchak bar Yosef ate of it, but Ravin did not eat.

QUESTION

אמר אביי: רבין תכלא, אמאי לא אכל?

Abaye said in wonderment: Ravin, the bereaved one, why did he not eat?

INFERENCE

מכדי, דביתחו דרב פפי ברתיה דרב יצחק נפחא הוואי, ורב יצחק נפחא מריה דעובדא הוה, אי לא דשמיצ לה מבי נשא לא הוה עבדא.

After all, the wife of Rav Pappi was the daughter of Rabbi Yitzchak Nappacha, and Rabbi Yitzchak Nappacha was a master of good deeds who was extremely meticulous in mitzvos; if she had not heard from her father's house that this dish is permitted, she would not have made it! So why was Ravin machmir?

STATEMENT

בסורא לא אכלי פחלי, בפומבדיתא אכלי פחלי.

The Gemara notes: In Sura they would not eat udders at all, even if they were torn and roasted. But in Pumbedita they would eat udders.

STATEMENT

רמי בר תמרי, דהוא רמי בר דיקולי, מפומבדיתא איקלע לסורא במעלי יומא דכפורי.

Rami bar Tamrei, who is also known as Rami bar Dikulei, from Pumbedita, happened to come to Sura on the eve of Yom Kippur.

STATEMENT

אפקינהו פולי עלמא לכח לינהו שדינהו, אזל איהו נקטינהו אכלינהו.

Since everyone was preparing meat for the pre-fast seudah, everyone brought out their udders and threw them away because of the local chumra. He went, gathered them, and ate them.

QUESTION

איתתוה לקמיה דרב חסדא, אמר ליה: אמאי תעביד הכי?

They brought him before Rav Chisda, who said to him: Why did you do this in our town?

ANSWER

אמר ליה: מאתרא דרב יהודה אנא, דאכיל.

Rami said to him: I am from the place of Rav Yehuda, who eats udders, and that is our minhag.

QUESTION

אמר ליה: ולית לה נותנין עליו חומרי המקום שיצא משם וחומרי המקום שהלה לשם?

Rav Chisda said to him: But do you not hold of the rule that we impose upon him the stringencies of the place from which he went out, and also the stringencies of the place to which he went?

ANSWER

אמר ליה: חוץ לתחום אכלתינהו.

Rami said to him: I ate them outside the techum, the boundary of Sura, where the local chumra does not apply.

QUESTION

ובמה טויתינהו? אמר ליה: בפורצני.

Rav Chisda asked: **And with what did you roast them? He said to him: With grape seeds** that I found.

QUESTION

וְדִלְמָא מִיַּין נֶסֶךְ (הַוִּינָא) [הוּוֹ]?

Rav Chisda challenged: **But perhaps they were from wine used for libations** to avodah zarah, which is prohibited to benefit from?

ANSWER

אָמַר לֵיהּ: לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ הָווּ.

Rami **said to him: They were after twelve months** had passed, and by then any remaining moisture of the wine has dried up and the prohibition is gone.

QUESTION

וְדִלְמָא דִּגְזֵל הָוָה?

Rav Chisda asked: **But perhaps it was stolen property**, as they belonged to the owner of the vineyard?

ANSWER

אָמַר לֵיהּ: יֵאוּשׁ בְּעָלִים הָוָה, דִּקְדַּחוּ בָּהּ חֵילָפִי.

Rami **said to him: There was surely despair of the owners**, as grass had sprouted through them, showing they had been abandoned there for a long time.

QUESTION

חֲזַיִיה דְּלֹא הָוָה מִנַּח תְּפִילִין, אָמַר לֵיהּ: מַאי טַעְמָא לָא מִנַּחַת תְּפִילִין?

Rav Chisda **saw that he was not wearing tefillin**. He said to him: What is the reason you are not wearing tefillin?

ANSWER

אָמַר לֵיהּ: חוּלִי מַעֲיִין הוּא, וְאָמַר רַב יְהוּדָה: חוּלִי מַעֲיִין פָּטוּר מִן הַתְּפִילִין.

Rami **said to him: I am suffering from an intestinal illness**, and Rav Yehuda said: One who has an intestinal illness is **exempt from tefillin** because he cannot maintain the required bodily cleanliness.

QUESTION

חֲזַיִיה דְּלֹא הָוָה קָא רָמִי חוּטִי, אָמַר לֵיהּ: מַאי טַעְמָא לִית לָהּ חוּטִי?

Rav Chisda **saw that he had not cast threads** of tzitzis on his garment. He said to him: What is the reason you do not have threads?

ANSWER

אָמַר לֵיהּ... טְלִית שְׂאוּלָה הִיא, וְאָמַר רַב יְהוּדָה:

Rami **said to him: It is a borrowed cloak**, and Rav Yehuda said that a borrowed garment is exempt from tzitzis for the first thirty days.

STATEMENT

טלית שאולָה כָּל שְׁלָשִׁים יוֹם פְּטוּרָה מִן הַצִּיצִית.

The Gemara cites a related ruling: A **borrowed cloak**, during **all** of the first **thirty days** that one borrows it, is **exempt** from the mitzva of **tzitzis**, because it is not yet considered his own garment.

STATEMENT

אֲדָהֳכִי, אֵייתוּהָ לְהֵהוּא גִבְרָא דְלֹא הָוָה מוֹקֵר אָבוּהָ וְאִמִּיהָ, כִּפְתוּהָ.

Meanwhile, as Rav Chisda and Rami bar Tamrei were talking, the court officers **brought in a certain man who would not honor his father and mother**, and **they tied him** to a post to flog him for refusing to perform this mitzva.

OBJECTION

אָמַר לָהּ: שְׁבִקוּהָ, דִּתְנִיָּא: כָּל מִצְוֹת עֲשֵׂה שְׂמַתָּן שְׂכָרָהּ בְּצִדָּה – אֵין בֵּית דִּין שֶׁלְמִטָּה מוֹזְהָרִין עָלֶיהָ.

Rami bar Tamrei **said to them: Leave him alone** and do not lash him, **as it is taught** in a braisa: Regarding **any positive mitzva whose reward is written alongside it** in the Torah, **the earthly court below is not warned** to enforce it through physical punishment.

STATEMENT

אָמַר לֵיהּ חֲזִינָא לָךְ דְּחָרִיפְתָּ טוּבָא.

Rav Chisda **said to him: I see that you are very sharp** in your learning.

STATEMENT

אָמַר לֵיהּ: אִי הָוִית בְּאַתְרֵיהּ דְּרַב יְהוּדָה, אַחֲוִינָא לָךְ חוּרְפָּא.

Rami bar Tamrei **said to him: If you were in the place of Rav Yehuda** in Pumbedisa, where the talmidim are exceptionally sharp, **I would show you my sharpness** even more, as there I would have to exert myself to the utmost.

STATEMENT

אָמַר לֵיהּ אַבְיִי לְרַב סַפְרָא: כִּי סִלְקְתָּ לְהָתָם, בְּעֵי מִינִיָּיהוּ: כִּבְדָּא, מָה אַתּוֹן בִּיָּה?

Abaye **said to Rav Safra: When you ascend to there**, to Eretz Yisrael, **ask of them: With regard to liver** that was cooked in a pot without first being roasted, **what do you hold regarding it?** Is it permitted to be eaten?

ANSWER

כִּי סִלִּיק, אֲשַׁכְחִיָּה לְרַב זְרִיקָא. אָמַר לֵיהּ: אֲנָא שְׁלָקִי לֵיהּ לְרַבִּי אֲמִי, וְאָכַל.

When Rav Safra ascended, he found Rav Zerika. Rav Safra **said to him** and asked him this question, and Rav Zerika replied: **I boiled it**, the liver, **for Rabbi Ami**, and he ate it, which shows that it is permitted.

STATEMENT

כִּי אַתָּא לְגַבִּיָּה, אָמַר לֵיהּ: לְמִיסַר נִפְשָׁה – לֹא קָא מִיבַעְיָא לִי, כִּי קָמַבְעִיָּא לִי – לְמִיסַר חֲבִירָתָהּ.

When Rav Safra came back to Babylonia **before** Abaye and told him this, Abaye **said to him: As for the liver rendering itself forbidden** by absorbing its own blood when cooked alone, **I have no question**, as it is clear to me that it is permitted. **When I have a question, it is** whether the liver has the power **to render forbidden its companion**, meaning another piece of meat cooked together with it in the same pot.

QUESTION

מאי שנא למיסר נפש דלא מיבעיא לה – דתנן: אינה נאסרת, למיסר חברתה נמי לא תבעי לה!
דתנן: הכבד אוסרת ואינה נאסרת, מפני שהיא פולטת ואינה בולעת.

Rav Safra asked: **What is the difference** regarding the liver rendering itself forbidden that you have no question, because we learned in a Mishnah that it is not rendered forbidden? If so, regarding rendering its companion forbidden, you should also have no question, as we learned in that same Mishnah: **The liver renders** other foods cooked with it forbidden, but it is not rendered forbidden itself, because it expels blood and does not absorb it back! This explicitly answers both of your questions!

ANSWER

אמר ליה: דילמא התם בכבדא דאיסורא,

Abaye said to him: **Perhaps there**, the Mishnah is speaking of a **forbidden liver**, such as the liver of a non-kosher animal or of a neveilah, which renders other foods forbidden because of its own forbidden taste, not because of its blood. Thus, the question of whether a kosher liver's blood forbids other pieces of meat remains unresolved.

SUMMARY

The Gemara explains that while an udder cooked in its milk is b'di'avad permitted, Rav established a protective fence in Babylonia to prohibit it entirely because he saw the people were not well-versed in the prohibitions of meat and milk. This led to differing minhagim, where Sura was machmir and Pumbedita was mekil. Rami bar Tamrei, a sharp talmid chacham from Pumbedita, visited Sura and ate discarded udders, leading to a rigorous halachic dialogue with Rav Chisda where Rami defended his actions, demonstrating his expertise in the laws of avodah zarah, gezel, tefillin, and tzitzis. During this exchange, Rami also corrected the court's practice by teaching that Beis Din does not administer lashes to enforce positive mitzvos whose reward is specified in the Torah, such as kibbud av v'em. The daf concludes with Rav Safra inquiring in Eretz Yisrael about the halachic status of liver that was cooked in a pot without being roasted first.

The Gemara on our daf tells us a fascinating thing about the great Amora, Rav. When he arrived in the town of Tattlefush, he heard a woman asking her friend how much milk she needed to cook a piece of meat. Rav realized with a shock that the local people were completely ignorant of the basic Torah prohibition of basar b'chalav. What did he do? He didn't just give a speech; he went ahead and prohibited the eating of udders entirely in that region. As the Gemara says, "bik'ah matza v'gadar bah gader", he found an open, breached valley, and he built a protective fence around it.

This is a tremendous yesod for our own avodas Hashem. A person cannot look at their spiritual life as a flat plain where they just try to get by. We all have our own "Tattlefush", certain areas, whether in shemiras halashon, kedushah, or bittul torah, where we are weak, where the wall is broken down and the yetzer hara has free entry. If you see a breach in your spiritual defenses, you cannot just say, "Well, technically the basic halacha is fine." You have to be mechadesh a gader. You have to build a fence to protect yourself where you are vulnerable.

Look at how Rami bar Tamrei defended his actions to Rav Chisda. For every single question about his conduct, he had a solid, sharp halachic justification. He was a massive talmid chacham, yet he had to account for every single detail of his behavior. We must have that same clarity and accountability with ourselves. We cannot live on autopilot. If we see we are slipping in a certain area, we must act like Rav, recognize the breach, take responsibility, and put a practical safeguard in place to protect our neshama.

Today, identify one specific area in your daily routine where you find yourself consistently slipping or facing a nisayon, and make a small, concrete "gader" (a boundary or rule) to protect yourself from crossing that line.