

דף יומי • חזקוני • דף קט"ו

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

THE SUGYA

We start off on our daf with a fascinating shakla v'tarya where the Gemara is bothered by a basic kasha: if the Torah says "I have made it abominable to you" regarding forbidden mixtures and actions, why aren't the products of these transgressions forbidden to be eaten? The Gemara goes through a list of cases—including cooking on Shabbos, plowing with an ox and donkey, sowing diverse seeds, slaughtering a mother and its offspring on the same day, and taking a mother bird from her nest—and finds the specific source or limud for why each of these remains muttar to eat.

From there, the Gemara transitions into a deep discussion regarding the source for the prohibition of eating and benefiting from meat cooked in milk (basar b'chalav). We find a major machlokes between Reish Lakish and Rabbi Yochanan. Reish Lakish brings a chiddush, deriving the eating prohibition from an extra word in the parsha of Pesach, while Rabbi Yochanan challenges him and points to a beautiful derivation taught by Rabbi Yehuda HaNasi based on a gezerah shavah and the context of the pesukim.

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

עמוד א' DAF 115A

QUESTION

מעשה שבת ליתסרו, דהא "תיעבתי לך" הוא.

If so, **the product of** a desecration of Shabbos **should be forbidden** to be eaten, as **indeed it is** a case of "I have made it **abominable to you**" since cooking on Shabbos is a severe Torah prohibition!

ANSWER

אמר קרא: "פי קדש היא לכם" – היא קדש, ואין מעשיה קדש.

The Gemara answers: **The verse states** regarding Shabbos, "**For it is holy to you**"; this teaches that **it**, the day of Shabbos itself, **is holy, but its products**—the results of actions done in desecration of it—are **not holy**, and are therefore not forbidden.

QUESTION

חורש בשור ובחמור, וחוסם פי פרה ודש בה, ליתסרו, דהא "תיעבתי לך" הוא!

The Gemara asks: If one **plows with an ox and a donkey** together, **or muzzles the mouth of a cow** and **threshes with it**, the resulting crops **should be forbidden** to be eaten, as **indeed it is** a case of "I have made it **abominable to you**"!

ANSWER

השתא, ומה שבת דחמירא, מעשיה מותרים; הני, לא כל שכן?

The Gemara answers: **Now** that we have established this, we can learn by a kal vachomer: if Shabbos, which is so stringent, its products are permitted; these prohibitions, which are far less stringent, is it not all the more so that their products are permitted?

QUESTION

כִּלְאֵי זֵרַעִים לִיתְסֵרוֹ, דְּהָא "תִּיעֲבַתִּי לָךְ" הוּא!

The Gemara asks: If so, diverse kinds of seeds sown together should be forbidden to be eaten, as indeed it is a case of "I have made it abominable to you"!

ANSWER

מִדְּגָלֵי רַחֲמָנָא גַּבֵּי כִלְאֵי הַפָּרָם "פֶּן תִּקְדָּשׁ" – "פֶּן תוֹקֵד אֵשׁ", מִכָּלֵל דְּכִלְאֵי זֵרַעִים שָׂרוּ.

The Gemara answers: Since the Merciful One revealed regarding diverse kinds of the vineyard, "lest it become forfeit [pen tikdash]"—which the Sages expounded to mean "lest it be burned in fire [pen tukad esh]"—it is by implication clear that diverse kinds of seeds are permitted, since the Torah singled out the vineyard for this prohibition.

OBJECTION

וְאִמָּא: כִּלְאֵי כָרֶם אֲסוּרִין בֵּין בְּאֲכִילָה בֵּין בְּהִנָּאָה, כִּלְאֵי זֵרַעִים בְּאֲכִילָה אֲסוּרִי, בְּהִנָּאָה שָׂרוּ.

The Gemara objects: But say instead that diverse kinds of the vineyard are forbidden both for eating and for benefit, whereas diverse kinds of seeds are forbidden for eating, but permitted for benefit!

ANSWER

אֵיתִיקוּשׁ לְכִלְאֵי בְּהֵמָה, דְּכֵתִיב: "בְּהֶמְתֶּךָ לֹא תִרְבִּיעַ כִּלְאִים שְׂדֶךְ לֹא תִזְרַע כִּלְאִים", מָה בְּהֶמְתֶּךָ – הַיּוֹצֵא מִמֶּנָּה מוֹתֶרֶת, אַף שְׂדֶךְ – הַיּוֹצֵא מִמֶּנּוּ מוֹתֵר.

The Gemara answers: They are juxtaposed to diverse kinds of animals, as it is written: "You shall not let your cattle mate with a diverse kind; you shall not sow your field with two kinds of seed." This teaches: Just as with your cattle, that which comes from it—the offspring—is permitted, so too with your field, that which comes from it—the crops—is permitted for eating.

QUESTION

וְכִלְאֵי בְּהֵמָה גּוֹפְיָיהוּ מִנָּא לֵן?

The Gemara asks: And diverse kinds of animals themselves, from where do we know that their offspring is permitted?

ANSWER

מִדְּאִסֵּר רַחֲמָנָא כִּלְאִים לְגִבּוֹתָ, מִכָּלֵל דְּלֶהֱדִיּוּט שָׂרִי.

The Gemara answers: Since the Merciful One forbade diverse kinds of animals for the Most High as sacrifices, it is by implication clear that for an ordinary person to eat, they are permitted.

QUESTION

אוֹתוֹ וְאֶת בְּנוֹ לִיתְסֵר!

The Gemara asks: If one slaughtered a mother and its offspring on the same day, the meat should be forbidden to be eaten, as this is a practice made abominable!

ANSWER

מִדְאֶסֶר רַחֲמֵנָא מְחוּסֵר זְמַן לְגִבּוּתָא, מִכָּלֵל דְּלֶהֱדִיּוּט שְׂרִי.

The Gemara answers: **Since the Merciful One forbade an animal lacking time**—one less than eight days old—**for the Most High**, it is **by implication** clear **that for an ordinary person** to eat, it is **permitted**. And the offspring of a mother slaughtered that day is also considered an animal lacking time, since the prohibition against slaughtering it is limited to that day.

QUESTION

שִׁילוּחַ חֵקֶן לִיתֵּסֵר!

The Gemara asks: If one violated the mitzvah of **sending away the nest** and took the mother bird, and the court instructed him to set it free, that mother bird **should be forbidden** to all, as this practice is abominable!

ANSWER

לֹא אָמְרָה תּוֹרָה "שִׁלַּח" לְתַקְלָהּ.

The Gemara answers: **The Torah did not say "send away" to cause a stumbling block**. If the bird were forbidden, the Torah would not have commanded us to send it away, as others might unwittingly catch and eat it.

STATEMENT

אָמַר רִישׁ לָקִישׁ: מִנֵּיז לְבָשֶׁר בְּחֵלֶב שְׂאֵסוּר? תִּלְמוּד לּוֹמַר "אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשִׁיל מִבֶּשֶׁל",
שְׂאִין תִּלְמוּד לּוֹמַר "מִבֶּשֶׁל".

Reish Lakish says: **From where is it derived that meat cooked in milk is forbidden** for eating? **The verse states** regarding the Pesach offering: "**You shall not eat of it raw, or boiled in any way [bashed mevushal]**"; now, **there is no need for the verse to state "mevushal"** since "bashed" already means boiled.

EXPLANATION

מָה תִּלְמוּד לּוֹמַר "מִבֶּשֶׁל"? לּוֹמַר לָהּ יֵשׁ לָהּ בִּשּׁוּל אַחֵר שֶׁהוּא כֶּזֶה, וְאִי זֶה – זֶה בִּשּׁוּר בְּחֵלֶב.

What then **does the verse teach** by adding "**mevushal**"? It is to **tell you: You have another manner of cooking that is like this**—meaning, it is forbidden to be eaten—**and which is this? This is meat cooked in milk**.

OBJECTION

אָמַר לוֹ רַבִּי יוֹחָנָן:

Rabbi Yochanan said to him, to Reish Lakish, challenging this derivation:

עֲמוּד ב' DAF 115B

QUESTION

כְּעוֹרָה זֹו שֶׁשָּׂנֵה רַבִּי?

The Gemara asks: Is **this** derivation **that Rabbi Yehuda HaNasi taught** so **ugly**, i.e., flawed, **that** you, Reish Lakish, had to go and find a new source? Let us look at what Rabbi Yehuda HaNasi taught:

STATEMENT

"לא תאכלנו" – בכָּשֶׁר בְּחֶלֶב הַפֶּתוֹב מִדָּבָר.

The second, redundant verse of "You shall not eat it" (Devarim 12:25) — the verse is speaking of meat cooked in milk, teaching that it is prohibited to eat.

QUESTION

אתה אומר בכָּשֶׁר בְּחֶלֶב הַפֶּתוֹב מִדָּבָר, או אינו אֶלָּא בְּאֶחָד מִכָּל הָאִסוּרִין שֶׁבַתּוֹרָה?

The Braisa continues: **Do you say** that the verse is speaking of meat cooked in milk, or perhaps it is only speaking of one of all the other prohibitions in the Torah?

ANSWER

אמר: צא ולמד משלש עשרה מדות שהתורה נדרשת בהן, דבר הלמד מענינו.

You say in response: Go out and learn from the thirteen hermeneutical principles by which the Torah is expounded, one of which is: **A matter that is learned from its context.**

EXPLANATION

במה הפתוב מדבר? בשני מיניו, אף כאן בשני מיניו.

In what subject is the adjacent verse speaking? It is speaking of redeemed consecrated animals, which are a combination of **two types** — they are non-sacred for eating, yet prohibited for shearing and work like holy things. **So too here**, the verse is speaking of **two types** of food that are joined together, which is meat cooked in milk.

ANSWER

אי מההיא – הוה אמינא: הני מילי באכילה, אבל בהנאה – לא; קמשמע לן.

Reish Lakish replied to Rabbi Yochanan: My derivation is still needed, because **if** we only knew the prohibition **from that** derivation of Rabbi Yehuda HaNasi, **I would have said: These words** apply only **to eating**, but **as for benefit**, no, it is permitted. Therefore, my derivation from the Pesach offering **comes to teach us** that benefit is also prohibited.

QUESTION

ורבי, בהנאה מנא ליה?

The Gemara asks: **And Rabbi Yehuda HaNasi himself, from where does he** derive that meat cooked in milk is prohibited **for benefit**?

ANSWER

נפקא ליה מהכא: נאמר כאן "כי עם קדוש אתה לה'", ונאמר להלן "ולא יהיה קדש בכני ישראל", מה להלן בהנאה, אף כאן בהנאה.

The Gemara answers: **He derives it from here: It is stated here**, by meat and milk, "For you are a holy [kadosh] people to Hashem" (Devarim 14:21), **and it is stated there**, regarding sodomy, "**There shall not be a sodomite [kadesh] among the sons of Yisrael**" (Devarim 23:18). **Just as there**, the prohibition of a kadesh is **regarding benefit** and enjoyment, **so too here**, by meat and milk, it is prohibited **regarding benefit**.

BRAISA

דְּבִי רַבִּי אֶלְיעֶזֶר תֵּנָא: "לֹא תֹאכְלוּ כָּל נֶבֶלָה [וְגו']", אָמְרָה תּוֹרָה: כְּשֶׁתִּמְכְּרָנָה – לֹא תִבְשְׁלָנָה וְתִמְכְּרָנָה.

The Gemara cites other Tannaic sources: **The school of Rabbi Eliezer taught:** The verse says, "You shall not eat any carcass [neveilah]... you may sell it to a foreigner... you shall not cook a kid in its mother's milk" (Devarim 14:21). The Torah is saying: When you sell it — the carcass — to a non-Jew, you shall not cook it in milk and then sell it, which teaches that deriving benefit from meat cooked in milk is forbidden.

BRAISA

דְּבִי רַבִּי יִשְׁמָעֵאל תֵּנָא: "לֹא תִבְשֹׁל גִּדִּי בְחֵלֶב אִמּוֹ" שְׁלֹשׁ פְּעָמִים, אֶחָד לְאִיסוּר אֲכִילָה, וְאֶחָד לְאִיסוּר הִנָּאָה, וְאֶחָד לְאִיסוּר בְּשׁוּל.

The school of Rabbi Yishmael taught: The Torah writes "You shall not cook a kid in its mother's milk" three times in the Torah. One is for the prohibition of eating, and one is for the prohibition of benefit, and one is for the prohibition of cooking.

BRAISA

תֵּנָא, אִיסִי בֶן יְהוּדָה אוֹמֵר: מִנֵּין לְבָשֹׁר בְּחֵלֶב שְׂאֵסוּר? נֹאמַר כָּאן "כִּי עַם קָדוֹשׁ אַתָּה", וְנֹאמַר לְהֵלָן "וְאִנָּשֵׁי קִדְשׁ תִּהְיוּן לִי וּבָשָׁר בַּשָּׂדֶה טֵרֵפָה לֹא תֹאכְלוּ", מָה לְהֵלָן אֵסוּר, אַף כָּאן אֵסוּר.

It is taught in a Braisa: Isi ben Yehuda says: From where do we derive that meat cooked in milk is prohibited for eating? It is stated here, "For you are a holy [kadosh] people," and it is stated there, "And you shall be holy [kodesh] men to Me, and meat in the field that is torn [tereifah] you shall not eat" (Shemos 22:30). Just as there, by tereifah, it is prohibited to eat, so too here, by meat and milk, it is prohibited to eat.

STATEMENT

וְאִין לִי אֵלָא בִּאֲכִילָה, בִּהְנָאָה מִנֵּין? אָמַרְתָּ קַל וְחוֹמֵר:

Isi ben Yehuda continues: And I only have a source for eating; from where do we derive that it is prohibited for benefit? You can say it is derived by a kal v'chomer:

INFERENCE

וּמָה עָרְלָה שֶׁלֹּא נִעְבְּדָה בָּהּ עֲבִירָה – אֵסוּרָה בִּהְנָאָה, בָּשָׁר בְּחֵלֶב שֶׁנִּעְבְּדָה בּוֹ עֲבִירָה – אֵינּוּ דִּין שְׂאֵסוּר בִּהְנָאָה!

If orlah, through which no transgression was committed in its planting, is prohibited for benefit; is it not logical that meat cooked in milk, through which a transgression was committed by cooking them together, should be prohibited for benefit!

REFUTATION

מָה לְעָרְלָה, שָׁפֵן לֹא הָיְתָה לָהּ שְׁעַת הַכּוֹשֵׁר.

The Gemara refutes this: What is unique about orlah? Indeed, it never had a time of fitness, as it was forbidden from the moment it grew. But meat and milk each had a time of fitness before they were cooked together.

OBJECTION

חֲמִיץ בַּפֶּסֶח יוֹכִיחַ, שֶׁהָיְתָה לוֹ שְׁעַת הַכּוֹשֵׁר, וְאֵסוּר בִּהְנָאָה.

The Gemara suggests: **Leavened bread [chametz] on Pesach shall prove the point, as it had a time of fitness before Pesach, and yet it is prohibited for benefit.**

REFUTATION

מָה לְחֵמֵץ בַּפֶּסַח, שֶׁכֵּן עֲנוּשׁ כֶּרֶת.

The Gemara refutes this: **What is unique about chametz on Pesach? Indeed, its eating is punished with karet, which is not the case with meat and milk.**

OBJECTION

כָּלֵאֵי הַכֶּרֶם יוֹכִיחוּ, שְׂאִיִן עֲנוּשׁ כֶּרֶת, וְאִסוּר בִּהְנֵאָה.

The Gemara suggests: **Diverse kinds in a vineyard [kil'ei hakerem] shall prove the point, as they are not punished with karet, and yet they are prohibited for benefit.**

QUESTION

לָמָּה לִי גְזֵירָה שְׁוֵהָ? לִיִּיתִי כּוֹלָה בְּקַל וְחוֹמֶר מֵעֶרְלָה:

The Gemara asks: **Why do I need** Isi ben Yehuda's **gezeirah shavah** to teach the eating prohibition? **Let us bring all of it, both eating and benefit, by a kal v'chomer from orlah:**

INFERENCE

וּמָה עֶרְלָה, שֶׁלֹּא נִעְבְּדָה בָּהּ עֲבִירָה, אִסוּרָה בֵּין בְּאֲכִילָהּ בֵּין בִּהְנֵאָה; בָּשָׂר בְּחֶלֶב, שֶׁנִּעְבְּדָה בּוֹ עֲבִירָה, אֵינּוּ דִין שְׂאִסוּר בֵּין בְּאֲכִילָהּ בֵּין בִּהְנֵאָה!

If orlah, through which no transgression was committed, is prohibited both for eating and for benefit; is it not logical that meat cooked in milk, through which a transgression was committed, should be prohibited both for eating and for benefit!

ANSWER

מְשׁוּם דְּאִיכָּא לְמִימַר: חוֹרֵשׁ בְּשׂוֹר וּבַחֲמוֹר, וְחוֹסֵם פִּי פָּרָה וְדָשׁ בָּהּ יוֹכִיחַ, שֶׁנִּעְבְּדָה בָּהֶם עֲבִירָה וְשָׂרוּ.

The Gemara answers: This is **because there is to say** a refutation: The cases of **one who plows with an ox and a donkey together, and one who muzzles the mouth of a cow and threshes with it shall prove** otherwise, as a transgression was **committed through them, and yet the products of these actions are permitted.** Therefore, we cannot rely on this logic alone, and we need the gezeirah shavah.

QUESTION

לָמָּה לִי לְמִימַר "כָּלֵאֵי הַכֶּרֶם יוֹכִיחוּ", לִימָא "עֶרְלָה תוֹכִיחַ", וְלִיהֲדַר דִּינָא וְלִיתִי בְּמָה הֲצַד.

The Gemara asks: **Why do I need to say "kil'ei hakerem shall prove" it? Let us say "orlah shall prove" it, and let the argument go back and forth, and let us bring the proof by a mah hatzad, a common characteristic of orlah and chametz!**

ANSWER

אָמַר רַב אֲשִׁי: מְשׁוּם דְּאִיכָּא לְמִימַר, נִבְלָה תוֹכִיחַ, שֶׁאִסוּרָה בְּאֲכִילָהּ וּמוֹתֶרֶת בִּהְנֵאָה.

Rav Ashi said: We cannot do that, because there is to say: A carcass [neveilah] shall prove it wrong, as it is prohibited for eating and yet permitted for benefit.

OBJECTION

אמר ליה רב מרדכי לרב אשי: הכי אמרינן משמיה דריש לקיש: כל "מה הצד" – מגופו פרכינן, מעלמא לא פרכינן.

Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish: Any mah hatzad argument — we can refute it from its own elements, but from the outside, from a completely different subject like neveilah, we do not refute it.

QUESTION

אי הכי, תיתי במה הצד?

The Gemara asks: If so, let us bring the proof by a mah hatzad of orlah and chametz, and we would not need kil'ei hakerem!

ANSWER

משום דאיכא למיפרך: מה להצד השוה שבהן – שפן גדולי קרקע.

The Gemara answers: That is because there is to refute from within the elements themselves: What is unique about the common characteristic of them? Indeed, they are products of the soil [gidulei karka], which is not true of meat and milk.

QUESTION

אי הכי, השתא נמי איכא למיפרך: מה לכלאי הפך, שפן גדולי קרקע?

The Gemara asks: If so, now too, when we use kil'ei hakerem as a proof, there is to refute: What is unique about kil'ei hakerem? Indeed, they are products of the soil!

ANSWER

אמר ליה רב מרדכי לרב אשי: הכי אמרינן משמיה דריש לקיש: כל מה הצד פרכינן כל דהו, לא אם אמרת תדא מחדא – קל וחומר פרכינן, כל דהו – לא פרכינן.

Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish: Any mah hatzad argument, we refute with any slight distinction, such as being products of the soil. But if we derive it one from one, meaning a direct kal v'chomer from kil'ei hakerem, we can refute it only with a major distinction, but with any slight distinction like being products of the soil, we do not refute it.

QUESTION

ולפרוץ לכולהו, מה לכולהו שפן גדולי קרקע!

The Gemara asks: But let us refute all of them together, even in a mah hatzad: What is unique about all of them? Indeed, they are products of the soil!

STATEMENT

אלא, אמר ליה רב מרדכי לרב אשי, הכי אמרינן משמיה דריש לקיש:

Rather, Rav Mordechai said to Rav Ashi: This is what we say in the name of Reish Lakish:

SUMMARY

The Gemara first establishes that the products of various prohibitions—such as food cooked on Shabbos, crops grown from kilayim, the offspring of diverse animal matings, and the meat of a mother and its young slaughtered on the same day—are all

permitted for consumption, deriving each allowance from specific pesukim or a kal vachomer. The Gemara then analyzes the source for the prohibition of basar b'chalav. Reish Lakish derives the eating prohibition from the redundant phrasing of "basha'el mevushal" by the Pesach offering, arguing this also teaches the prohibition of benefit, while Rabbi Yochanan defends the traditional derivation of Rabbi Yehuda HaNasi, who learns the eating prohibition from a redundant verse adjacent to the laws of redeemed consecrated animals, and derives the benefit prohibition from a gezerah shavah on the word "kadosh."

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a deep question: when a person does an aveirah, why doesn't the product of that sin become completely forbidden? If someone cooks on Shabbos, or plows with an ox and a donkey, we might have thought the food or the crop becomes 'abominable' and assur to the world. Yet, the Torah goes out of its way to teach us that the product remains muttar. The action was wrong, but the physical object itself is not ruined.

This contains a beautiful yesod for our own avodas Hashem. Sometimes, a Yid looks back at his past and sees actions that were done b'issur, or years that were spent in a way that was far from holy. The yetzer hara comes and whispers: 'Look at what you created. Your life, your career, your very self is the product of mistakes. It is all ruined and useless.'

But the Torah is telling us otherwise. The action may have been a failure, but the reality you created, the life you have right now, is not 'holy' in its origin, but it is absolutely muttar for you to use for the service of Hashem. You can take the very circumstances born from your past mistakes and elevate them today.

Today, when you look at any part of your life that you feel was built on past mistakes or poor choices, do not write it off. Take one resource, skill, or situation that came from those years and use it davka to do a mitzvah or help another Yid, showing that the product of the past can still be made holy.