חוּמָּשׁ עִם רַשִׁ"י · רְאֵה · שְׁבִיעִי

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RE'EH · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah brings us to the halachos of the bechor, the firstborn kosher animal, which is kadosh to Hashem. We learn that a firstborn ox or sheep cannot be worked or sheared, but must be eaten by the kohen in the Beis HaMikdash. If the animal has a mum, a blemish like blindness or lameness, it loses its kedushas mizbe'ach and may be eaten anywhere, even by someone who is tamei, as long as we are careful not to consume its blood.

Following this, the Torah transitions into the halachos of the Shalosh Regalim, the three pilgrimage festivals. We start with Pesach, where we are commanded to guard the month of Aviv and bring the Korban Pesach in the place Hashem chooses. The Torah details the issur of eating chametz, the mitzvah of eating matzah, and the prohibition of leaving over any of the korban's meat until morning.

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

פָּסוּק א

Pasuk 1

כָּל הַבְּכוֹר אֲשֶׁר יִוָּלֵד בִּבְקָרְךָ וּבְצֹאנְךָ הַזָּכָר תַּקְדִּישׁ לַיהוָה

Every firstborn that will be born in your herd and in your flock the male you shall consecrate to Hashem

אֱלֹהֶיךָ לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ:

your God you shall not work with the firstborn of your ox and you shall not shear the firstborn of your sheep

רַשִׁ"י

כל הבכור, תקדיש. וּבְמָקוֹם אַחֵר ויקרא כ"ז הוּא אוֹמֵר "לֹא יַקְדִּישׁ אִישׁ

All the firstborn you shall sanctify. And in a place another Vayikra 27 it says not shall he sanctify a man

אֹתוֹ", הָא כֵּיצַד? אֵינוֹ מַקְדִּישׁוֹ לְקָרְבָּן אַחֵר; וְכָאן לְמֵּד שֶׁמִּצְוָה לוֹמַר הֲרֵי

it this how is it he does not sanctify it for an offering another and here it taught that it is a mitzvah to say behold

אַתָּה קָדוֹשׁ לִבְכוֹרָה. דָּ"אַ — אִי אֶפְשָׁר לוֹמַר "תַּקְדִּישׁ", שֶׁכְּבָר נֶאֱמַר "לֹא

you are holy as a firstborn another explanation if it is possible to say you shall sanctify since already it was said not

יַקְדִּישׁ", וְאִי אֶפְשָׁר לוֹמַר "לֹא יַקְדִּישׁ", שֶׁהֲרֵי כְּבָר נֶאֱמַר "תַּקְדִּישׁ", הָא

shall he sanctify and if it is possible to say not shall he sanctify since behold already it was said you shall sanctify this

כֵּיצַד? מַקְדִּישׁוֹ אַתָּה הֶקְדֵּשׁ עֲלוּי וְנוֹתֵן לַהֶקְדֵּשׁ כְּפִי טוֹבַת הַנָּאָה

how is it you may sanctify it a dedication of value and give to the Temple treasury according to the benefit of pleasure

שֶׁבּוֹ ערכין כ"ט:

that is in it Arakhin 29

רַשִׁ"י

לא תעבד בבכור שורך ולא תגז וגו'. אַף הַחִלּוּף לָמְדוּ רַבּוֹתֵינוּ

You shall not work with the firstborn of your ox and you shall not shear etc. Even the converse derived our Rabbis

שֶׁאָסוּר, אֶלָּא שֶׁדִּבֵּר הַכָּתוּב בְּהַווֶה בכורות כ"ה :

that it is forbidden but that spoke the Scripture of what usually occurs Bechoros 25a

פָּסוּק ב

Pasuk 2

לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹּאכְלֶנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אַתָּה

before Hashem your God you shall eat it year by year in the place that will choose Hashem you

וּבֵיתֶךָ:

and your household

רַ"שִׁ"י

לפני ה' אלהיך תאכלנו. לַכֹּהֵן הוּא אוֹמֵר, שֶׁכְּבָר מָצִינוּ שֶׁהוּא מִמַּתְּנוֹת

Before Hashem your God you shall eat it to the Kohen it says for already we have found that it is from the gifts of

כְּהֻנָּה אֶחָד תָּם וְאֶחָד בַּעַל מוּם, שֶׁנֶּאֱמַר במדבר י"ח וּבְשָׂרָם יִהְיֶה לָךְ

priesthood whether unblemished or whether possessing a blemish as it is said Bamidbar 18 and their flesh shall be yours

וְגו' בכ' כ"ח :

etcetera Bechoros 28

רַ"שִׁ"י

שנה בשנה. מִכָּאן שֶׁאֵין מַשְׁהִין אוֹתוֹ יוֹתֵר עַל שְׁנָתוֹ; יָכוֹל יְהֵא פָּסוּל

Year by year from here that we do not delay it more than its year one might think it should be invalid

מִשֶּׁעָבְרָה שְׁנָתוֹ, כְּבָר הֻקַּשׁ לְמַעֲשֵׂר, שֶׁנֶּאֱמַר דברים י"ד וְאָכַלְתָּ לִפְנֵי ה'

once passed its year already it was compared to tithe as it is said Devarim 14 and you shall eat before Hashem

אֱלֹהֶיךָ מַעְשַׂר דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וּבְכֹרֹת בְּקָרְךָ וְצֹאנֶךָ, מַה מַּעֲשֵׂר שֵׁנִי

your God the tithe of your grain your wine your oil and the firstborns of your cattle and your sheep just as tithe second

אֵינוֹ נִפְסָל מִשָּׁנָה לַחֲבֶרְתָּהּ אַף בְּכוֹר אֵינוֹ נִפְסָל, אֶלָּא שֶׁמִּצְוָה תּוֹךְ

is not rendered invalid from year to its fellow so too a firstborn is not rendered invalid rather that it is a mitzvah within

שְׁנָתוֹ בכ' כ"ז :

its year Bekhorot 27

רַ"שִׁ"י

שנה בשנה. אִם שְׁחָטוֹ בְּסוֹף שְׁנָתוֹ אוֹכְלוֹ אוֹתוֹ הַיּוֹם וְיוֹם אֶחָד מִשָּׁנָה

A year with a year if he slaughtered it at the end of its year he eats it — on that day and a day one from a year

אַחֶרֶת, לְמֵד שֶׁנֶּאֱכָל לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד שם :

another it teaches that it is eaten for two days and a night one there

פָּסוּק ג

Pasuk 3

וְכִי יִהְיֶה בוֹ מוּם פִּסֵּחַ אוֹ עִוֵּר כֹּל מוּם רָע לֹא תִזְבָּחֶנּוּ לַיהוָה

And if there shall be in it a blemish lame or blind any blemish bad you shall not slaughter it to Hashem

אֱלֹהֶיךָ:

your God

רַשִׁ"י

מום. כְּלָל:

is a general statement blemish

רַשִׁ"י

פסח או עור. פְּרָט:

is a particularization blind or lame

רַשִׁ"י

כל מום רע. חָזַר וְכָלַל — מַה הַפְּרָט מְפֹרָשׁ מוּם הַגָּלוּי וְאֵינוֹ חוֹזֵר,

returning and is not that is visible a blemish is specified the particular just as and generalized it returned ill blemish Any

אַף כָּל מוּם שֶׁבַּגָּלוּי וְאֵינוֹ חוֹזֵר שם ל"ז :

37 there returning and is not that is visible blemish any so too

פָּסוּק ד

Pasuk 4

בִּשְׁעָרֶיךָ תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יַחְדָּו כַּצְּבִי וְכָאַיָּל:

and like the deer like the gazelle together and the pure the contaminated you shall eat it in your gates

פָּסוּק ה

Pasuk 5

רַק אֶת דָּמוֹ לֹא תֹאכֵל עַל הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם:

like water you shall pour it the earth upon you shall eat not its blood — Only

רַשִׁ"י

רק את דמו לא תאכל. שֶׁלֹּא תֹּאמַר הוֹאִיל וְכֻלּוֹ הֻתַּר הַבָּא

which comes is permitted and all of it since you should say so that not you shall eat not its blood — Only

מִכְּלַל אִסּוּר הוּא, שֶׁהֲרֵי קָדוֹשׁ וְנִשְׁחָט בַּחוּץ בְּלֹא פִדְיוֹן וְנֶאֱכָל,

and is eaten redemption without outside and is slaughtered it was holy for behold it is prohibition from the category of

יָכוֹל יְהֵא אַף הַדָּם מֻתָּר, תַּלְמוּד לוֹמַר רק את דמו לא תאכל :

you shall eat not its blood — only says the teaching permitted the blood even it should be one might think

פָּסוּק ו

Pasuk 6

שָׁמוֹר אֶת חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בְּחֹדֶשׁ

in the month of for your God to Hashem a Pesach offering and you shall make the spring the month of — Guard

הָאָבִיב הוֹצִיאֲךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לָיְלָה:

at night from Mitzrayim your God Hashem brought you out the spring

רַשִׁ"י

שמור את חדש האביב. מִקְדָּם בּוֹאוֹ שְׁמֹר שֶׁיִּהְיֶה רָאוּי לְאָבִיב – לְהַקְרִיב בּוֹ

in it to offer for ripe ears fit that it will be watch its coming before the spring the month of — Guard

אֶת מִנְחַת הָעֹמֶר, וְאִם לָאו עַבֵּר אֶת הַשָּׁנָה עי' סנהדרין י"א :

11b Sanhedrin see the year — intercalate not and if the Omer the meal-offering of —

רַשִׁ"י

ממצרים לילה. וַהֲלֹא בַּיּוֹם יָצְאוּ שֶׁנֶּאֱמַר במדבר ל"ג מִמָּחֳרַת הַפֶּסַח
the Pesach on the morrow of thirty-three in Bamidbar as it is said go forth by day but did they not by night from Mitzrayim

יָצְאוּ בְנֵי יִשְׂרָאֵל וְגוֹ'? אֶלָּא לְפִי שֶׁבַּלַּיְלָה נָתַן לָהֶם פַּרְעֹה רְשׁוּת לָצֵאת,
to go forth permission Pharaoh to them gave that by night because rather etc. Yisrael the children of went out

שֶׁנֶּאֱמַר שמות י"ב וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וְגוֹ' בראשית ט' :
nine Berachot etc. by night and for Aharon for Moshe and he called twelve in Shemos as it is said

פָּסוּק ז

Pasuk 7

וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר
will choose that in the place and herd flock your God to Hashem the Pesach offering And you shall slaughter

יְהוָה לְשַׁכֵּן שְׁמוֹ שָׁם:
there His name to establish Hashem

רַשִׁ"י

וזבחת פסח לה' אלהיך צאן. שֶׁנֶּאֱמַר שמות י"ב מִן הַכְּבָשִׂים וּמִן
and from the sheep from 12 Shemos as it is said flock your God to Hashem a Pesach offering And you shall slaughter

הָעִזִּים תִּקָּחוּ:
you shall take the goats

רַשִׁ"י

ובקר. תִּזְבַּח לַחֲגִיגָה, שֶׁאִם נִמְנוּ עַל הַפֶּסַח חֲבוּרָה מְרֻבָּה, מְבִיאִים
they bring large a company the Pesach offering for they registered for if for the Chagigah you shall slaughter and oxen

עִמּוֹ חֲגִיגָה כְּדֵי שֶׁיְּהֵא נֶאֱכָל עַל הַשֹּׂבַע פסחים ס"ט ; וְעוֹד לָמְדוּ
with it a Chagigah offering in order that it should be eaten upon satiety Pesachim 69 and furthermore derived

רַבּוֹתֵינוּ דְּבָרִים הַרְבֵּה מִפָּסוּק זֶה:
our Rabbis matters many from the verse this

פָּסוּק ח

Pasuk 8

לֹא תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל עָלָיו מַצּוֹת לֶחֶם עֹנִי
affliction bread of unleavened bread with it you shall eat days seven leaven with it eat You shall not

כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ
your going out the day of — you will remember so that Mitzrayim from the land of you went out in haste for

מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ:
your life the days of all Mitzrayim from the land of

רַשִׁ"י

לחם עני. לֶחֶם שֶׁמַּזְכִּיר אֶת הָעֹנִי שֶׁעִנּוּ אוֹתָנוּ בְּמִצְרַיִם ספרי :
Sifrei in Mitzrayim that they suffered the affliction — that reminds bread affliction Bread of

רַשִׁ"י

כי בחפזון יצאת. וְלֹא הִסְפִּיק בָּצֵק לְהַחֲמִיץ וְזֶה יִהְיֶה לְךָ לְזִכָּרוֹן;

for a remembrance to you shall be and this to leaven the dough did have time and not you went out in haste for

וְחִפָּזוֹן לֹא שֶׁלְּךָ הָיָה אֶלָּא שֶׁל מִצְרַיִם, שֶׁכֵּן הוּא אוֹמֵר "וַתֶּחֱזַק מִצְרַיִם עַל

upon Mitzrayim and was urgent says it for so Mitzrayim of but rather was yours not and the haste

הָעָם וְגוֹ'" ספרי :

Sifrei etc the people

רַשִׁ"י

למען תזכר. עַל יְדֵי אֲכִילַת הַפֶּסַח וְהַמַּצָּה אֶת יוֹם צֵאתְךָ :

your going out the day of — and the matzah the Pesach offering the eating of means of by you will remember so that

פָּסוּק ט

Pasuk 9

וְלֹא יֵרָאֶה לְךָ שְׂאֹר בְּכָל גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא יָלִין מִן

of shall remain overnight and not days seven your territory in all leaven to you shall be seen And not

הַבָּשָׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לַבֹּקֶר:

until morning the first on the day in the evening you slaughter which the meat

רַשִׁ"י

ולא ילין מן הבשר אשר תזבח בערב ביום הראשון לבקר.

until morning the first on the day in the evening you shall slaughter which the flesh from shall remain overnight And not

אַזְהָרָה לַמּוֹתִיר בְּפֶסַח דּוֹרוֹת, לְפִי שֶׁלֹּא נֶאֱמַר אֶלָּא

except was it stated that not because of future generations of the Pesach offering to one who leaves over A warning

בְּפֶסַח מִצְרַיִם; וְיוֹם רִאשׁוֹן הָאָמוּר כָּאן הוּא י"ד בְּנִיסָן, כְּמָה

just as of Nisan the fourteenth it here that is mentioned first And the day Mitzrayim regarding the Pesach offering of

דְּאַתְּ אָמַר "אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאוֹר מִבָּתֵּיכֶם" שמות י"ב ; וּלְפִי

And because 12 Shemos from your houses leaven you shall remove the first on the day but say that you

שֶׁנִּסְתַּלֵּק הַכָּתוּב מֵעִנְיָנוֹ שֶׁל פֶּסַח וְהִתְחִיל לְדַבֵּר בְּחֻקּוֹת שִׁבְעַת יָמִים, כְּגוֹן

such as days the seven of the laws of to speak and began the Pesach offering of from the subject the verse that departed

שִׁבְעַת יָמִים תֹּאכַל עָלָיו מַצּוֹת, וְלֹא יֵרָאֶה לְךָ שְׂאֹר בְּכָל גְּבֻלְךָ, הֻצְרַךְ

it was necessary your boundary in all leaven to you shall be seen and not matzos upon it you shall eat days seven

לְפָרֵשׁ בְּאֵיזוֹ זְבִיחָה הוּא מַזְהִיר, שֶׁאִם כָּתַב וְלֹא יָלִין מִן הַבָּשָׂר

the flesh from shall remain overnight and not it had written for if warns it slaughtering regarding which to specify

אֲשֶׁר תִּזְבַּח בָּעֶרֶב לַבֹּקֶר הָיִיתִי אוֹמֵר שְׁלָמִים הַנִּשְׁחָטִים כָּל שִׁבְעָה

seven days all that are slaughtered peace offerings said I would have until morning in the evening you shall slaughter which

כֻּלָּן בְּבַל תּוֹתִירוּ וְאֵינָן נֶאֱכָלִין אֶלָּא לְיוֹם וָלַיְלָה, לְכָךְ כָּתַב בערב

in the evening it wrote therefore and a night for a day except eaten and they are not leave over are under 'do not' all of them

ביום הראשון. דָּבָר אַחֵר בַּחֲגִיגַת י"ד הַכָּתוּב מְדַבֵּר, וְלִמֵּד

and it teaches speaks the verse the fourteenth regarding the Chagigah explanation Another the first on the day offering of

עָלֶיהָ שֶׁנֶּאֱכֶלֶת לִשְׁנֵי יָמִים, וְהָרִאשׁוֹן הָאָמוּר כָּאן בְּיוֹם טוֹב הָרִאשׁוֹן הַכָּתוּב

the verse the first of Yom Tov regarding the day here mentioned and the 'first' days for two that it is eaten concerning it

מְדַבֵּר, וְכֵן מַשְׁמָעוּת הַמִּקְרָא – בְּשַׂר חֲגִיגָה אֲשֶׁר תִּזְבַּח בָּעֶרֶב לֹא
shall not in the evening you shall slaughter which the Chagigah the flesh of the verse the meaning of and so is speaks

יָלִין בְּי"ט הָרִאשׁוֹן עַד בָּקְרוֹ שֶׁל שֵׁנִי, אֲבָל נֶאֱכֶלֶת הִיא בְּאַרְבָּעָה
on the fourteenth it it is eaten but second day the the morning of until the first on Yom Tov remain overnight

עָשָׂר וּבַחֲמִשָּׁה עָשָׂר, וְכָךְ הִיא שְׁנוּיָה בְּמַסֶּכֶת פְּסָחִים דף ע"א :
71a page Pesachim in the tractate of taught is it and so · and on the fifteenth ·

פָּסוּק י

Pasuk 10

לֹא תוּכַל לִזְבֹּחַ אֶת הַפֶּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
is giving your God Hashem that your gates in one of the Pesach offering — to slaughter will you be able Not

לָךְ:
to you

פָּסוּק יא

Pasuk 11

כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם תִּזְבַּח
you shall slaughter there His name to establish your God Hashem will choose that the place to rather but

אֶת הַפֶּסַח בָּעֶרֶב כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם:
from Mitzrayim your departure the appointed time of the sun at the setting of in the evening the Pesach offering —

רַשִׁ"י

בערב כבוא השמש מועד צאתך ממצרים. הֲרֵי שְׁלֹשָׁה זְמַנִּים
times three behold from Mitzrayim of your going out the appointed time of the sun at the coming In the evening

חֲלוּקִים, בָּעֶרֶב מִשֵּׁשׁ שָׁעוֹת וּלְמַעְלָה זְבָחֵהוּ, וּכְבוֹא הַשֶּׁמֶשׁ תֹּאכְלֵהוּ,
you shall eat it of the sun and at the coming slaughter it and onwards hours from six in the evening divided

וּמוֹעֵד צֵאתְךָ אַתָּה שׂוֹרְפֵהוּ, כְּלוֹמַר נַעֲשֶׂה נוֹתָר וְיֵצֵא לְבֵית
to the place and it goes out leftover it becomes meaning to say shall burn it you of your going out and the appointed time

הַשְּׂרֵפָה ספרי; ברכות ט' :
of burning Sifrei Berachos 9a

פָּסוּק יב

Pasuk 12

וּבִשַּׁלְתָּ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ
and you shall turn it your God Hashem will choose that in the place and you shall eat And you shall cook

בַבֹּקֶר וְהָלַכְתָּ לְאָהָלֶיךָ:
to your tents and you shall go in the morning

רַשִׁ"י

ובשלת. זֶהוּ צְלִי אֵשׁ, שֶׁאַף הוּא קָרוּי בִּשּׁוּל:
cooking is called it for even fire roast of this is And you shall cook

רַשִׁ"י

וּפְנִית בַּבֹּקֶר. לְבָקְרוֹ שֶׁל שֵׁנִי, מְלַמֵּד שֶׁטָּעוּן לִינָה לֵיל שֶׁל
And you shall turn in the morning to the morning of the second it teaches that he requires lodging the night of

מוֹצָאֵי י"ט סִפְרִי; פְּסָחִים צ"ה; חֲגִיגָה י"ז :
the departure of Yom Tov Sifrei Pesachim 95 Chagigah 17

פָּסוּק יג

Pasuk 13

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַיהוָה אֱלֹהֶיךָ לֹא
Six days you shall eat matzos and on the day the seventh a gathering to Hashem your God you shall not

תַעֲשֶׂה מְלָאכָה:
do melacha

רַשִׁ"י

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת. וּבְמָקוֹם אַחֵר שְׁמוֹת י"ב הוּא אוֹמֵר "שִׁבְעַת יָמִים"?
Six days you shall eat unleavened bread and in a place another Shemos 12 it says seven days

שִׁבְעָה מִן הַיָּשָׁן וְשִׁשָּׁה מִן הֶחָדָשׁ סִפְרִי; מְנָחוֹת ס"ו ; דָּ"אַ — לְמֵד עַל
seven from the old and six from the new Sifrei Menachos 66 another explanation about it taught

אֲכִילַת מַצָּה בַּשְּׁבִיעִי שֶׁאֵינָהּ חוֹבָה, וּמִכָּאן אַתָּה לָמֵד לְשִׁשֶּׁת יָמִים, שֶׁהֲרֵי
the eating of matzah on the seventh that it is not an obligation and from here you learn for the six days for behold

שְׁבִיעִי בִּכְלָל הָיָה וְיָצָא מִן הַכְּלָל לְלַמֵּד שֶׁאֵין אֲכִילַת מַצָּה בּוֹ
the seventh in the general rule was and went out from the general rule to teach that there is no eating of matzah on it

חוֹבָה אֶלָּא רְשׁוּת, וְלֹא לְלַמֵּד עַל עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד עַל הַכְּלָל כֻּלּוֹ
an obligation but optional and not to teach about itself did it go out but to teach about the general rule entirely

יָצָא, מַה שְּׁבִיעִי רְשׁוּת אַף כֻּלָּם רְשׁוּת, חוּץ מִלֵּילָה הָרִאשׁוֹן שֶׁהַכָּתוּב
did it go out just as the seventh is optional so too all of them except are optional for the night the first that the verse

קִבְּעוֹ חוֹבָה, שֶׁנֶּאֱמַר שְׁמוֹת י"ב "בָּעֶרֶב תֹּאכְלוּ מַצּוֹת" מְכִילְתָא; פְּסָחִים
established it as an obligation as it is said Shemos 12 in the evening you shall eat unleavened bread Mechilta Pesachim

ק"כ :
120

רַשִׁ"י

עֲצֶרֶת לַה' אֱלֹהֶיךָ. עֲצֹר עַצְמְךָ מִן הַמְּלָאכָה; דָּ"אַ — כְּנוּפְיָא שֶׁל מַאֲכָל
a restriction to Hashem your God restrict yourself from the melacha another explanation a gathering of eating

וּמִשְׁתֶּה, לְשׁוֹן "נַעְצְרָה נָּא אוֹתָךְ" שׁוֹפְטִים י"ג :
and drinking an expression of let us detain please you Shoftim 13

פָּסוּק יד

Pasuk 14

שִׁבְעָה שָׁבֻעֹת תִּסְפָּר לָךְ מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה תָּחֵל
Seven weeks you shall count for yourself from the beginning of the sickle in the standing grain you shall begin

לִסְפֹּר שִׁבְעָה שָׁבֻעוֹת:
to count seven weeks

רַשִׁ"י

מהחל חרמש בקמה. מִשֶּׁנִּקְצַר הָעֹמֶר שֶׁהוּא רֵאשִׁית הַקְּצִיר עי'

from the beginning of the sickle in the standing corn from when is harvested the Omer which is the beginning of the harvest see

ספרי; מנחות ע"א :

Sifrei Menachot page

פָּסוּק טו

Pasuk 15

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַיהוָה אֱלֹהֶיךָ מִסַּת נִדְבַת יָדְךָ

And you shall make the festival of Weeks to Hashem your God the sufficiency of the freewill offering of your hand

אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ:

which you shall give according as blesses you Hashem your God

רַשִׁ"י

מסת נדבת ידך. דֵּי נִדְבַת יָדְךָ, הַכֹּל לְפִי הַבְּרָכָה

the sufficiency of the free-will offering of your hand sufficient free-will offering of your hand everything according to the blessing

הָבֵא שַׁלְמֵי שִׂמְחָה וְקַדֵּשׁ קְרוּאִים לֶאֱכֹל:

bring peace-offerings of rejoicing and invite guests to eat

פָּסוּק טז

Pasuk 16

וְשָׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ

and you shall rejoice before Hashem your God you and your son and your daughter and your slave

וַאֲמָתֶךָ וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר

and your maidservant and the Levite who is in your gates and the stranger and the orphan and the widow who

בְּקִרְבֶּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם:

are in your midst in the place that will choose Hashem your God to establish His Name there

רַשִׁ"י

לוי גר יתום ואלמנה. אַרְבָּעָה שֶׁלִּי כְּנֶגֶד אַרְבָּעָה שֶׁלְּךָ – בנך

The Levite the stranger the orphan and the widow four of Mine corresponding to four of yours your son

ובתך ועבדך ואמתך , אִם אַתָּה מְשַׂמֵּחַ אֶת שֶׁלִּי אֲנִי מְשַׂמֵּחַ אֶת

and your daughter and your manservant and your maidservant if you gladden — Mine I will gladden —

שֶׁלְּךָ:

yours

פָּסוּק יז

Pasuk 17

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרָיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת הַחֻקִּים

And you shall remember that you were a slave in Mitzrayim and you shall keep and you shall do — the statutes

הָאֵלֶּה:

these

רַ שִׁ "יִ

וזכרת כי עבד היית וגו'. עַל מְנָת כֵּן פְּדִיתִיךָ, שֶׁתִּשְׁמֹר וְתַעֲשֶׂה אֶת

And you shall remember that you were a servant etc. on condition of this I redeemed you that you keep and perform —

הַחֻקִּים הָאֵלֶּה:

the statutes these

פָּסוּק יח

Pasuk 18

חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ

The festival of Succos you shall make for yourself seven days when you gather from your threshing-floor

וּמִיִּקְבֶךָ:

and from your wine-vat

רַ שִׁ "יִ

באספך. בִּזְמַן הָאָסִיף שֶׁאַתָּה מַכְנִיס לַבַּיִת פֵּרוֹת הַקַּיִץ; דָּ"אַ —

when you gather at the time of the gathering that you bring in to the house fruits of the summer another explanation

באספך מגרנך ומיקבך , לְמֵד שֶׁמְּסַכְּכִין אֶת הַסֻּכָּה בִּפְסֹלֶת

when you gather from your threshing-floor and from your wine-press it teaches that we cover — the Sukkah with the waste of

גֹּרֶן וְיֶקֶב ראש השנה י"ג; סוכה י"ב :

threshing-floor and wine-press Rosh Hashanah 13 Sukkah 12

פָּסוּק יט

Pasuk 19

וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ

And you shall rejoice in your festival you and your son and your daughter and your slave and your maidservant

וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ:

and the Levite and the stranger and the orphan and the widow who are in your gates

פָּסוּק כ

Pasuk 20

שִׁבְעַת יָמִים תָּחֹג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה כִּי

Seven days you shall celebrate to Hashem your God in the place that He will choose Hashem for

יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל תְּבוּאָתְךָ וּבְכֹל מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ אַךְ

will bless you Hashem your God in all your crop and in all the work of your hands only and you shall be

שָׂמֵחַ:

joyful

רַ שִׁ "יִ

והיית אך שמח. לְפִי פְּשׁוּטוֹ אֵין זֶה לָשׁוֹן צִוּוּי אֶלָּא לָשׁוֹן

And you shall be only rejoicing according to its plain sense is not this an expression of command but rather an expression of

הַבְטָחָה, וּלְפִי תַּלְמוּדוֹ לָמְדוּ מִכָּאן לְרַבּוֹת לֵילֵי יוֹם טוֹב

assurance and according to its Halachic interpretation they derived from here to include the nights of the day of Yom Tov

הָאַחֲרוֹן לְשִׂמְחָה שָׁם מ"ח :

the last for rejoicing there forty-eight

פָּסוּק כא

Pasuk 21

שָׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל זְכוּרְךָ אֶת פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם

Three times in the year shall appear all your males — the presence of Hashem your God in the place

אֲשֶׁר יִבְחָר בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת וּבְחַג הַסֻּכּוֹת

that He will choose on the festival of the Matzos and on the festival of the Weeks and on the festival of the Booths

וְלֹא יֵרָאֶה אֶת פְּנֵי יְהוָה רֵיקָם:

and not shall he appear the presence of — Hashem empty-handed

רַשִׁ"י

ולא יראה את פני ה' ריקם. אֶלָּא הָבֵא עוֹלוֹת וְרָאְיָה וְשַׁלְמֵי חֲגִיגָה:

And not shall he appear the face of — Hashem empty-handed but bring burnt offerings of appearance and peace offerings of the festival

פָּסוּק כב

Pasuk 22

אִישׁ כְּמַתְּנַת יָדוֹ כִּבְרִכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ:

each man according to the gift of his hand according to the blessing of Hashem your God which He gave to you

רַשִׁ"י

איש כמתנת ידו. מִי שֶׁיֵּשׁ לוֹ אוֹכְלִין הַרְבֵּה וּנְכָסִים מְרֻבִּין יָבִיא

Every man according to the gift of his hand who has one to him eaters many and possessions abundant shall bring

עוֹלוֹת מְרֻבּוֹת וּשְׁלָמִים מְרֻבִּים ספרי; חגיגה ח' :

burnt offerings many and peace offerings many Sifrei Chagigah 8

CHAPTER SUMMARY

The aliyah continues with the counting of the Omer and the celebration of Shavuos, where we bring our freewill offerings and rejoice before Hashem together with our families, the Levi, the convert, the orphan, and the widow. Next, the Torah commands us regarding the Chag of Succos, which is celebrated for seven days after the gathering of the harvest, emphasizing the special mitzvah of being completely בשמחה. Finally, the Torah seals the aliyah with the general mitzvah of Aliyah L'regel, requiring all males to appear before Hashem in the Beis HaMikdash three times a year, bringing their respective holiday offerings according to the bracha Hashem has bestowed upon them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In the parsha of the Shalosh Regalim, the Torah repeats a beautiful and striking pattern. When we rejoice before Hashem on Shavuos and Succos, we are commanded to include "your son, your daughter, your servant... and the convert, the orphan, and the widow." Rashi brings down a beautiful Chazal on this: Hashem says, "My four correspond to your four." If you bring joy to My four (the Levi, the convert, the orphan, and the widow), then I will bring joy to your four (your son, your daughter, your manservant, and your maidservant).

Lichoira, we might think that true simchas yom tov is about our own family, our own beautiful table, and our own spiritual elevation. The Torah is teaching us a major chiddush in the definition of simcha. True simcha is not an insular, self-centered experience. Mimeila, if a person sits at his own lavish table but forgets about those who have no one to turn to, that is not the simcha of a mitzvah. The real way to unlock Hashem's bracha and bring true, lasting joy into our own homes is by first opening our hearts and our tables to those who are lonely or struggling.

This is our avodah today. We don't have to wait for the Shalosh Regalim to live with this yesod. Look around your community, your shul, or even your own extended family. There is always someone who feels like an "orphan" or a "widow" in their own way, someone going through a hard time, a single person who is lonely, or a guest who feels out of place.

Today, make a concrete effort to bring joy to one of "Hashem's four." Reach out to someone who is lonely, invite a guest who has nowhere to go for the upcoming Shabbos, or send a warm, encouraging message to someone going through a difficult time, knowing that when you take care of Hashem's family, He takes care of yours.

דַּף יוֹמִי · חֻלִּין · דַּף ק׳

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📖 THE SUGYA

We start off on our daf continuing the sugya of bitul, looking at why certain things are never nullified in a mixture. The Gemara is mechadesh that a dabar chashuv—an important item—is not batel, and we learn that this applies to a piece of meat that is fit to serve to guests (ra'uy l'hitchabed bo). We also look at the famous yesod of cha'na'sh (chaticha na'aseth nevela), where a kosher piece of meat absorbs non-kosher flavor and itself becomes like a piece of nevela, and how this affects the rest of the pot.

In the second half of the daf, we learn a new Mishnah regarding the gid hanasheh (sciatic nerve). The Tanna Kamma holds that the prohibition of gid hanasheh only applies to a kosher animal, whereas Rabbi Yehuda holds it applies even to a non-kosher animal. This leads into a classic lomdishe shakla v'tarya in the Gemara about whether a prohibition can take effect on top of an already existing prohibition (issur chal al issur).

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

עַמּוּד א׳ DAF 100A

ANSWER

בְּרִיָּה שֶׁאנִי.

The Gemara answers: A **distinct entity**, such as the sciatic nerve, **is different**, and because of its importance, it is never nullified.

מִשְׁנָה MISHNAH

MISHNAH

וְכֵן חֲתִיכָה שֶׁל נְבֵלָה [וְכוּ׳].

We learned in the Mishnah: **And similarly,** in the case of **a piece of** an animal **carcass** or a piece of non-kosher fish that was cooked with kosher pieces, if it is not identified and removed, all the pieces are forbidden.

גְּמָרָא GEMARA

QUESTION

וְתִבְטֵיל בְּרוּבָּא!

The Gemara asks: But **let it be nullified by a majority** of kosher pieces, since the majority of the mixture is kosher!

EXPLANATION

הָנִיחָא לְמַאן דְּאָמַר, כֹּל שֶׁדַּרְכּוֹ לִימָּנוֹת שָׁנִינוּ,

The Gemara clarifies the kasha: **This works out well according to the one who said** that **we learned** in the Mishnah: **Any item whose manner is to be counted**—meaning even if it is only sometimes sold by unit—is considered significant and is not subject to nullification. Since a piece of meat is sometimes sold by unit, it would not be nullified.

QUESTION

אֶלָּא לְמַאן דְּאָמַר אֶת שֶׁדַּרְכּוֹ לִימָּנוֹת שָׁנִינוּ, מַאי אִיכָּא לְמֵימַר?

But according to the one who said that **we learned** in the Mishnah: Only **that whose manner is** exclusively **to be counted** is significant and not nullified, **what is there to say?** Since pieces of meat are not exclusively sold by unit, they should be nullified!

ANSWER

שָׁאנֵי חֲתִיכָה, הוֹאִיל וּרְאוּיָה לְהִתְכַּבֵּד בָּהּ לִפְנֵי הָאוֹרְחִים.

The Gemara answers: **A piece** of meat **is different, since it is suitable to honor** oneself **with it before guests**. Because of this importance, it is not nullified.

EXPLANATION

וּצְרִיכָא, דְּאִי אַשְׁמְעִינַן גִּיד – מִשּׁוּם דִּבְרִיָּה הִיא, אֲבָל חֲתִיכָה – אֵימָא לָא.

And both cases are **necessary; for if** the Mishnah **had taught us** only the case of the sciatic **nerve,** we would say it is not nullified **because it is a distinct entity, but** as for **a piece** of meat, **say** it is **not** important enough and should be nullified.

EXPLANATION

וְאִי אַשְׁמְעִינַן חֲתִיכָה, הוֹאִיל וּרְאוּיָה לְהִתְכַּבֵּד בָּהּ לִפְנֵי הָאוֹרְחִים, אֲבָל גִּיד – אֵימָא לָא. צְרִיכָא.

And if the Mishnah **had taught us** only the case of **a piece** of meat, we would say it is not nullified **since it is suitable to honor** oneself **with it before guests, but** as for the sciatic **nerve,** which is not fit for guests, **say** it is **not** important and should be nullified. Therefore, both are **necessary.**

STATEMENT

דָּרַשׁ רַבָּה בַּר בַּר חָנָה: חֲתִיכָה שֶׁל נְבֵלָה וְשֶׁל דָּג טָמֵא אֵינָהּ אוֹסֶרֶת, עַד שֶׁתִּתֵּן טַעַם בָּרוֹטֶב וּבַקְּיפָּה וּבַחֲתִיכוֹת.

Rabba bar bar Chana expounded: A piece of an animal **carcass or of a non-kosher fish does not forbid** the mixture **until it imparts flavor to the broth, and to the sediment, and to the** other **pieces** in the pot.

STATEMENT

אוֹקֵי רַב אָמוֹרָא עָלֵיהּ, וּדְרַשׁ: כֵּינָן שֶׁנָּתַן טַעַם בַּחֲתִיכָה – חֲתִיכָה עַצְמָהּ נַעֲשֵׂית נְבֵלָה, וְאוֹסֶרֶת כָּל הַחֲתִיכוֹת כּוּלָּן מִפְּנֵי שֶׁהֵן מִינָהּ.

Rav set up a spokesman over himself and expounded to the public: **Once** the non-kosher piece **imparts flavor to** one kosher **piece,** that kosher **piece itself becomes** like **a carcass** (the principle of cha'na'sh), **and it forbids all the** other **pieces entirely because they are of its own type,** and a min b'mino is not nullified.

QUESTION

אֲמַר לֵיהּ רַב סָפְרָא לְאַבָּיֵי: מִכְּדֵי רַב כְּמַאן אַמְרַהּ לִשְׁמַעְתֵּיהּ? כְּרַבִּי יְהוּדָה, דְּאָמַר מִין בְּמִינוֹ לֹא בָּטֵיל.

Rav Safra said to Abaye: Now, according to whom did Rav say his teaching? It must be **according to Rabbi Yehuda, who says** that **a type in its own type is not nullified.**

QUESTION

מַאי אִירְיָא כִּי נָתַן טַעַם? אֲפִילּוּ כִּי לֹא נָתַן טַעַם נָמֵי!

If so, **why specifically** does Rav say this applies only **when it imparted flavor** to that first piece? **Even when it did not impart flavor,** the non-kosher piece should **also** forbid all the other pieces, since they are all of the same type and cannot be nullified!

ANSWER

אֲמַר לֵיהּ: הָכָא בְּמַאי עָסְקִינַן – בְּשֶׁקָּדַם וְסִלְקוֹ.

Abaye **said to him: Here we are dealing with** a case **where he went ahead and removed** the non-kosher piece before the other kosher pieces were added. Therefore, the remaining pieces are only forbidden if the non-kosher piece had already imparted flavor to the first kosher piece.

ANSWER

רָבָא אָמַר:

Rava said a different answer to Rav Safra's kasha:

עמוד ב׳ DAF 100B

EXPLANATION

אֲפִילּוּ תֵּימָא לֹא קָדַם וְסִלְקוֹ,

You may even say that Rav's ruling applies where **he did not first** remove the forbidden piece of meat or fish **and remove it** before the spices and broth were added.

EXPLANATION

הָוֵי מִין וּמִינוֹ וְדָבָר אַחֵר.

Nevertheless, this **is** a case of **a species** mixed **with its own species and** with **another thing**, meaning the forbidden piece of meat is mixed with the permitted piece of meat, which is its own species, and with the spices and broth, which are another thing.

EXPLANATION

וְכָל מִין וּמִינוֹ וְדָבָר אַחֵר – סַלֵּק אֶת מִינוֹ כְּמִי שֶׁאֵינוֹ, וְשֶׁאֵין מִינוֹ רָבֶה עָלָיו וּמְבַטְּלוֹ.

And the rule is that in **any** case of **a species** mixed **with its own species and** with **another thing, disregard** the food that is **its own species as though it is not** present in the mixture, **and** see if the permitted food **that is not its own species is greater than it and nullifies it** by having sixty times its volume.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ נוֹהֵג בִּטְהוֹרָה, וְאֵינוֹ נוֹהֵג בִּטְמֵאָה.

MISHNAH: The prohibition of the sciatic nerve **applies to a kosher** animal, **and does not apply to a non-kosher** animal.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אַף בִּטְמֵאָה.

Rabbi Yehuda says: It applies even to a non-kosher animal.

MISHNAH

אָמַר רַבִּי יְהוּדָה: וַהֲלֹא מִבְּנֵי יַעֲקֹב נֶאֱסַר גִּיד הַנָּשֶׁה, וַעֲדַיִין בְּהֵמָה טְמֵאָה מוּתֶּרֶת לָהֶן?

Rabbi Yehuda said to the Sages: **Was not the sciatic nerve forbidden from** the time of **the children of Yaakov, and yet a non-kosher animal was still permitted to them** until the Torah was given at Sinai? Since the nerve was already forbidden, the later prohibition of non-kosher animals cannot override it.

MISHNAH

אָמְרוּ לוֹ: בְּסִינַי נֶאֱמַר, אֶלָּא שֶׁנִּכְתַּב בִּמְקוֹמוֹ.

The Sages **said to him:** The prohibition **was stated at Sinai, but it was written in its** historical **place** in Bereishis to show the origin of the custom.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ וְסָבַר רַבִּי יְהוּדָה אִיסּוּר חָל עַל אִיסּוּר?

GEMARA: The Gemara asks: **And does Rabbi Yehuda hold** that **a prohibition takes effect upon** another existing **prohibition?**

OBJECTION

וְהָתַנְיָא: רַבִּי יְהוּדָה אוֹמֵר: יָכוֹל תְּהֵא נִבְלַת עוֹף טָמֵא מְטַמְּאָה בְּגָדִים בְּבֵית הַבְּלִיעָה?

But isn't it taught in a braisa: Rabbi Yehuda says: One might have thought that the carcass of a non-kosher bird should transmit impurity to garments in the throat of the one who swallows it, just like the carcass of a kosher bird?

PROOF

תַּלְמוּד לוֹמַר "נְבֵלָה וּטְרֵפָה לֹא יֹאכַל לְטָמְאָה בָהּ" – מִי שֶׁאִיסּוּרוֹ מִשּׁוּם "בַּל תֹּאכַל נְבֵלָה", יָצָא זֶה שֶׁאֵין אִיסּוּרוֹ מִשּׁוּם "בַּל תֹּאכַל נְבֵלָה" אֶלָּא מִשּׁוּם "בַּל תֹּאכַל טְמֵאָה".

Therefore **the verse states: "A carcass or a torn animal he shall not eat to become impure therewith"**—this teaches that only a bird **whose prohibition is because of "do not eat a carcass"** transmits impurity in the throat, which **excludes this** non-kosher bird **whose prohibition is not because of "do not eat a carcass" but rather because of "do not eat a non-kosher**

bird." This proves that the prohibition of carcass does not take effect on a non-kosher bird because of the existing prohibition of non-kosher species!

EXPLANATION

וְכִי תֵּימָא, קָסָבַר אֵין בְּגִידִין בְּנוֹתֵן טַעַם, וּבִטְמֵאָה נָמֵי אִיסּוּר גִּיד אִיכָּא, אִיסּוּר טוּמְאָה לֵיכָּא.

And if you should say that Rabbi Yehuda **holds** that **nerves do not impart flavor, and** therefore the nerve is not considered food, so **in a non-kosher** animal **also, the prohibition of the sciatic nerve exists, but the prohibition of non-kosher** food **does not exist** on the nerve because it is not food, and thus there is no overlapping of prohibitions,

QUESTION

וְסָבַר רַבִּי יְהוּדָה אֵין בְּגִידִין בְּנוֹתֵן טַעַם?

but does Rabbi Yehuda hold that **nerves do not impart flavor?**

OBJECTION

וְהָתַנְיָא: הָאוֹכֵל גִּיד הַנָּשֶׁה שֶׁל בְּהֵמָה טְמֵאָה – רַבִּי יְהוּדָה מְחַיֵּיב שְׁתַּיִם, וְרַבִּי שִׁמְעוֹן פּוֹטֵר!

But isn't it taught in a braisa: One who eats the sciatic nerve of a non-kosher animal—Rabbi Yehuda obligates him to two sets of lashes, one for the nerve and one for eating non-kosher meat, **and Rabbi Shimon exempts** him entirely from lashes because he holds nerves do not impart flavor! This proves Rabbi Yehuda holds they do impart flavor, so both prohibitions apply.

ANSWER

לְעוֹלָם, קָסָבַר יֵשׁ בְּגִידִין בְּנוֹתֵן טַעַם, וְקָסָבַר נוֹהֵג בַּשְּׁלִיל, דְּאִיסּוּר גִּיד וְאִיסּוּר טוּמְאָה בַּהֲדֵי הֲדָדֵי קָאָתֵי.

Actually, Rabbi Yehuda **holds** that **nerves do impart flavor, and he holds** that the prohibition of the sciatic nerve **applies to a fetus, so that the prohibition of the sciatic nerve and the prohibition of non-kosher** meat **come at the same time** when the fetus is formed in the womb.

OBJECTION

וּמִי מָצֵית אָמְרַתְּ נוֹהֵג בַּשְּׁלִיל? וְהָתְנַן: נוֹהֵג בַּשְּׁלִיל, רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ נוֹהֵג בַּשְּׁלִיל, וְחֶלְבּוֹ מוּתָּר!

But how can you say that Rabbi Yehuda holds that the prohibition **applies to a fetus? But didn't we learn in a Mishnah:** The prohibition of the sciatic nerve **applies to a fetus; Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted!**

ANSWER

הָנֵי מִילֵּי גַּבֵּי טְהוֹרָה, דְּרַחֲמָנָא אָמַר: "כֹּל בַּבְּהֵמָה תֹּאכְלוּ", אֲבָל בִּטְמֵאָה נוֹהֵג.

The Gemara answers: **These words** of Rabbi Yehuda apply only **regarding a kosher** animal, **as the Merciful One said** in the Torah: **"Anything inside the animal you may eat,"** which permits everything inside a slaughtered kosher animal, **but regarding a non-kosher** animal, the prohibition of the nerve **applies** even to a fetus.

QUESTION

וּמִי מָצֵית אָמְרַתְּ דְּתַרְוַיְיהוּ בַּהֲדֵי הֲדָדֵי קָאָתוּ?

The Gemara asks: **But how can you say that both of them come at the same time?**

OBJECTION

וְהָתְנַן: עַל אֵלּוּ טוּמְאוֹת הַנָּזִיר מְגַלֵּחַ, עַל הַמֵּת וְעַל כְּזַיִת מִן הַמֵּת.

But didn't we learn in a Mishnah: For these impurities a Nazir must shave: For a corpse, and for an olive-bulk of a corpse?

OBJECTION

וְקַשְׁיָא לַן: עַל כְּזַיִת מִן הַמֵּת מְגַלֵּחַ, עַל הַמֵּת כּוּלּוֹ לֹא כָּל שֶׁכֵּן?

And we had a difficulty with this: If for an olive-bulk of a corpse he must shave, is it not all the more so for an entire corpse?

PROOF

וְאָמַר רַבִּי יוֹחָנָן: לֹא נִצְרְכָא אֶלָּא לְנֶפֶל שֶׁלֹּא נִתְקַשְּׁרוּ אֵבָרָיו בְּגִידִין.

And Rabbi Yochanan said: It is only necessary for a miscarriage whose limbs have not yet been bound with nerves. This shows that the flesh of the limbs is formed before the nerves are formed.

INFERENCE

אַלְמָא אִיסּוּר טוּמְאָה קָדִים!

Consequently, the prohibition of non-kosher meat, which depends on the flesh, **comes first** before the nerves are formed!

ANSWER

אַף עַל גַּב דְּאִיסּוּר טוּמְאָה קָדִים, אָתֵי אִיסּוּר גִּיד חָיֵיל עֲלֵיהּ, שֶׁכֵּן אִיסּוּרוֹ נוֹהֵג בִּבְנֵי נֹחַ.

The Gemara answers: **Even though the prohibition of non-kosher** meat **comes first, the prohibition of the sciatic nerve comes and takes effect upon it, because its prohibition applies to the descendants of Noach** as well, making it a more inclusive and severe prohibition.

PROOF

דַּיְקָא נָמִי, דְּקָתָנֵי: אָמַר רַבִּי יְהוּדָה: וַהֲלֹא מִבְּנֵי יַעֲקֹב נֶאֱסַר גִּיד הַנָּשֶׁה, וַעֲדַיִין בְּהֵמָה טְמֵאָה מוּתֶּרֶת לָהֶם.

The Gemara notes: The wording of the Mishnah **is also precise, as it teaches: Rabbi Yehuda said: Was not the sciatic nerve forbidden from the children of Yaakov, and yet a non-kosher animal was still permitted to them?** This shows that the historical priority of the nerve prohibition is the basis for it taking effect.

STATEMENT

גּוּפָא: הָאוֹכֵל גִּיד הַנָּשֶׁה שֶׁל בְּהֵמָה טְמֵאָה – רַבִּי יְהוּדָה מְחַיֵּיב שְׁתַּיִם,

The Gemara returns to **the text itself: One who eats the sciatic nerve of a non-kosher animal—Rabbi Yehuda obligates him to two** sets of lashes.

SUMMARY

The Gemara explains that both the sciatic nerve and a piece of meat fit for guests are too important to be nullified, and both cases are necessary to teach this rule. We then analyze a ruling of Rav regarding a non-kosher piece that imparts flavor to a kosher piece, making that kosher piece itself forbidden as nevela (cha'na'sh), which can then forbid the whole mixture. The

Gemara resolves how this fits with the rules of min b'mino (like species) and min b'she'eino mino (unlike species) when broth and spices are in the pot. Finally, the Mishnah introduces a machlokes between the Sages and Rabbi Yehuda about whether gid hanasheh applies to non-kosher animals, prompting the Gemara to question Rabbi Yehuda's shita regarding issur chal al issur and whether nerves are considered to have flavor.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf is bothered by a basic question of bittul: why isn't a piece of nevelah nullified by the majority of kosher meat in the pot? The teretz is a beautiful yesod: "shanei chatichah, ho'il u're'uyah l'hitkabed bah lifnei ha'orchim", a piece of meat is different because it is important enough to serve to an honored guest. Because it has this inherent status of "chashivus," it can never be nullified. It retains its identity no matter how much it is surrounded by other things.

Think about this, my friend. If the Torah gives such weight to a physical piece of meat just because it has the potential to honor a guest, how much more so does this apply to a Yiddishe neshama? Sometimes, you might feel overwhelmed by the world around you. You might feel like you are completely mixed in and lost in the daily grind, surrounded by distractions, coldness, or spiritual challenges. You might think, "Who am I? I am just one person, completely nullified by the majority."

But the Torah is telling us: a "chatichah hare'uyah l'hitkabed", something that has intrinsic value and importance, can never be lost or nullified. Your avodah, your mitzvos, your learning, and your very essence as a Yid make you incredibly chashuv. You are a ben melech, always fit to stand before the King of kings. You are never "batel" to the world around you unless you choose to view yourself that way.

Today, carry yourself with the dignity of a "chatichah d'chashiva." When you go about your day, remember that your neshama is too important to be swallowed up by the mundane. Take three minutes before you daven or learn to stop and say to yourself: "I am a chashuve Yid, precious to Hashem, and nothing in the world can wash away my identity."

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'