

חומש עם רש"י • שופטים • ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

SHOFTIM • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Shoftim, Hashem commands us to set up a proper system of batei din, appointing shoftim and shotrim in all our gates to ensure true justice. The Torah warns the judges against bending the law, showing favoritism, or taking bribes, and commands every Yid to actively pursue justice. We are also warned against planting an asherah tree near the Mizbe'ach, erecting a monument for avodah zarah, and bringing a blemished animal as a korban.

The aliyah then transitions to the severe halachos of avodah zarah, outlining the process of investigating anyone suspected of serving the sun, moon, or stars. We learn the fundamental halachah that a person can only be punished based on the testimony of at least two witnesses, and that the witnesses themselves must be the first to carry out the capital punishment. Finally, the Torah addresses a situation where a local court is faced with a difficult case in civil law, capital law, or nega'im, instructing them to go up to the Beis HaMikdash to seek a ruling from the Sanhedrin.

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

פסוק א

Pasuk 1

שופטים ושטרם תתן לה בכל שעריך אשר יהיה אליה נתן

is giving your God Hashem which your gates in all for yourself you shall appoint and officers Judges

לה לשבטיה ושפטו את העם משפט צדק:

righteousness a judgment of the people — and they shall judge for your tribes to you

רש"י

שפטים ושטרם. שופטים - דנים הפוסקים את הדין, ושטרם - הרודין

are those who compel and officers the judgment — who decide are judges judges and officers Judges

את העם אחר מצותם שמכין וכופתין במקל וכרצועה עד שיקבל עליו

upon himself that he accepts until and with a strap with a staff and bind who strike their command after the people —

את דין השופט:

the judge the judgment of —

רש"י

בכל שעריך. בכל עיר ועיר:

and city city in every your gates In all

רש"י

לשבטיה. מוסב על תתן לך - שופטים ושטרם תתן לה

for yourself you shall make and officers judges for yourself you shall make to is connected for your tribes

לְשִׁבְטֶיהָ בְּכָל שְׁעָרֶיהָ אֲשֶׁר ה' אֱלֹהֶיהָ נָתַן לָהּ:

to you gives your God Hashem that your gates in all for your tribes

רש"י

לשבטִיהָ. מִלְמַד שְׁמוֹשֵׁיבִין דִּינִין לְכָל שִׁבְט וְשִׁבְט וּבְכָל עִיר וְעִיר סַפְרֵי;

Sifrei and city city and in every and tribe tribe for every judges that they appoint this teaches throughout your tribes

סנהדרין ט"ז :

16 Sanhedrin

רש"י

ושפטו את העם וגו'. מִנָּה דִּינִין מִמְּחִים וְצַדִּיקִים לְשִׁפּוּט צֶדֶק עֵי סַפְרֵי :

Sifrei see justly to judge and righteous expert judges appoint etc. the people — And they shall judge

פסוק ב

Pasuk 2

לֹא תִטֶּה מִשְׁפָּט לֹא תִכִּיר פָּנִים וְלֹא תִקַּח שֹׁחַד כִּי הַשֹּׁחַד

the bribe for a bribe take and you shall not faces respect you shall not judgment pervert You shall not

יַעֲוֹר עֵינֵי חֲכָמִים וְיִסְלַף דְּבָרֵי צַדִּיקִים:

righteous men the words of and perverts wise men the eyes of blinds

רש"י

לֹא תִטֶּה מִשְׁפָּט. כְּמִשְׁמָעוֹ:

according to its literal judgment you shall pervert not meaning

רש"י

לֹא תִכִּיר פָּנִים. אֵף בְּשַׁעַת הַטְּעָנוֹת; אֲזַהְרָה לְדִין שְׁלֹא יִהְיֶה רַךְ לָזֶה

to this one soft he should be that not to the judge an admonition the arguments at the time of even faces recognize Do not

וְקָשָׁה לָזֶה, אֶחָד עוֹמֵד וְאֶחָד יוֹשֵׁב, לְפִי שֶׁכְּשֶׁרוֹאָה זֶה שֶׁהַדִּין מְכַבֵּד אֶת חֲבֵרוֹ

his fellow — honors that the judge this one that when sees because sitting and one standing one to this one and harsh

מִסְתַּתְּמִין טְעָנוֹתָיו:

his arguments are stopped up

רש"י

וְלֹא תִקַּח שֹׁחַד. אֶפְלוּ לְשִׁפּוּט צֶדֶק סַפְרֵי :

Sifrei righteousness to judge even bribery shall you take And not

רש"י

כִּי הַשֹּׁחַד יַעֲוֹר. מִשְׁקַבֵּל שֹׁחַד מִמֶּנּוּ אִי אֶפְשָׁר שְׁלֹא יִטֶּה אֶת לְבוֹ

his heart — he will incline that not . it is impossible from him bribery once he accepted blinds bribery for

אֶצְלוֹ לְהַפֵּךְ בְּזָכוֹתָיו:

in his favor to turn towards him

רש"י

דְּבָרֵי צַדִּיקִים. דְּבָרִים הַמְּצַדִּיקִים – מִשְׁפָּטֵי אֱמֶת:

truth judgments of that are justified words the righteous The words of

צֶדֶק צֶדֶק תִּרְדּוּ לְמַעַן תִּחְיֶה וְיִרְשֶׁתָּ אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
your God Hashem that the land — and you will inherit you will live so that you shall pursue justice Justice

נָתַן לָךְ:
to you is giving

רש"י

צדק צדק תרדף. הלה אחר בית דין יפה ספרי; סנהדרין ל"ב :
32b Sanhedrin Sifrei good judgment a house of after go you shall pursue justice Justice

רש"י

למען תחיה וירשת. כדאי הוא מנוי הדינין הפשרים להחיות את
— to keep alive who are honest the judges the appointment of it is sufficient and you shall inherit you shall live In order that
ישׂראֵל וְלְהוֹשִׁיבָן עַל אֲדָמָתָן ספרי :
Sifrei their land upon and to settle them Yisrael

לֹא תִטַּע לָךְ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבַּח יְהוָה אֱלֹהֶיךָ אֲשֶׁר
which your God Hashem the altar of beside tree any an Asherah for yourself plant You shall not

תַּעֲשֶׂה לָךְ:
for yourself you shall make

רש"י

לֹא תִטַּע לָךְ אֲשֶׁרָה. לְחַיְבוֹ עָלֶיךָ מִשְׁעַת נְטִיעָתָהּ, וְאִפְלוּ לֹא
not and even if its planting from the time of for it to obligate him an Ashera for yourself plant You shall not
עֲבָדָה עוֹבֵר בְּלֹא תַעֲשֶׂה עַל נְטִיעָתָה שֵׁם :
there its planting for commandment a negative he transgresses he worshipped it

רש"י

לֹא תִטַּע לָךְ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבַּח ה' אֱלֹהֶיךָ. אֲזָהָרָה לְנוֹטֵעַ
to one who plants A prohibition your God Hashem the Altar of near tree any an Asherah for yourself plant You shall not
אֵילָן וּלְבֹנֶה בֵּית בְּהָר הַבַּיִת:
the House on the Mount of a house and to one who builds a tree

וְלֹא תִקִּים לָךְ מִצְבָּה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ:
your God Hashem hates which a pillar for yourself erect And you shall not

רש"י

וְלֹא תִקִּים לָךְ מִצְבָּה. מִצְבֵּת אֶבֶן אַחַת לְהִקְרִיב עָלֶיךָ אִפְלוּ לַשָּׁמַיִם:
to Heaven even upon it to sacrifice one stone a monument of a monument for yourself shall you erect And not

רש"י

אשר שנא. מזבח אבנים ומזבח אדמה צנה לעשות, ואת זו שנא, כי
because He hates this and — to make He commanded earth and an altar of stones an altar of He hates Which
חק היתה לפנינו, ואע"פ שהיתה אהובה לו בימי האבות, עכשיו
now the Patriarchs in the days of to Him beloved that it was and even though to the Canaanites it was an ordinance
שנאה מאחר שעשויה אלו חק לעבודה זרה עי' שם :
there see foreign for worship an ordinance these that they made it since He hates it

פסוק ו

Pasuk 6

לא תזבח ליהוה אלהיך שור ושה אשר יהיה בו מום כל דבר
thing any a blemish in it there will be which or a sheep an ox your God to Hashem slaughter You shall not
רע כי תועבת יהוה אלהיך הוא:
it is your God Hashem an abomination of for bad

רש"י

לא תזבח ... כל דבר רע. אזהרה למפגל בקדשים ע"י דבור
an utterance by means of among holy offerings to one who disqualifies an admonition evil thing any slaughter You shall not
רע. ועוד נדרשו בו שאר דרשות בשחיטת קדשים זבחים ל"ו :
thirty-six Zevachim holy offerings in the slaughter of expositions other from it were expounded and furthermore evil

פסוק ז

Pasuk 7

כי ימצא בקרבך באחד שעריך אשר יהוה אלהיך נתן לך איש או
or a man to you is giving your God Hashem that your gates in one of among you there is found If
אשה אשר יעשה את הרע בעיני יהוה אלהיך לעבר בריתו:
His covenant to transgress your God Hashem in the eyes of the evil — will do who a woman

רש"י

לעבר בריתו. אשר פרת אתכם שלא לעבד עבודה זרה:
worship foreign to worship not with you He made which His covenant to transgress

פסוק ח

Pasuk 8

ויילך ויעבד אלהים אחרים וישתחו להם ולשמש או לירח או
or to the moon or or to the sun to them and he prostrated other gods and he served and he went
לכל צבא השמים אשר לא צויתי:
I commanded not which the heavens the host of to all

רש"י

אשר לא צויתי. לעבדם מגילה ט' :
9b Megillah to worship them I commanded not which

פסוק ט

וְהִגֵּד לָךְ וְשָׁמַעְתָּ וְדַרְשָׁתָּ הֵיטֵב וְהָיָה אֱמֶת נִכּוֹן הַדָּבָר נֶעֱשְׂתָה
 was done the matter established truth and behold well and you inquire and you hear to you and it is told
 הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:
 in Yisrael this the abomination

רש"י

נכון. מכון העדות:
 the testimony aligned established

פסוק י

וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת הַדָּבָר
 the matter — they did who that the woman — or that the man — and you shall bring out
 הָרָע הַזֶּה אֶל שַׁעְרֶיךָ אֶת הָאִישׁ אוֹ אֶת הָאִשָּׁה וּסְקִלְתֶּם בְּאֲבָנִים
 with stones and you shall stone the woman — or the man — your gates to this evil
 them

וַיָּמָתוּ:

and they shall die

רש"י

וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אֶל שַׁעְרֶיךָ וּגו'. הַמְתַּרְגֵּם אֶל שַׁעְרֶיךָ "לְתַרְע
 to the gate of your gates to The one who translates etc your gates to that the man — And you shall bring
 בֵּית דִּינָה" טוֹעָה, שָׁפֵן שְׁנֵינוּ "אֶל שַׁעְרֶיךָ" — זֶה שַׁעַר שְׁעָבָד בּוֹ, אוֹ
 or in it where he worshipped the gate this is your gates to we learned for so is mistaken your judgment the house of
 אִינוּ אֶלָּא שַׁעַר שְׁנֵדוֹן בּוֹ? נֹאמַר "שַׁעְרֶיךָ" לְמַטָּה וְנֹאמַר "שַׁעְרֶיךָ" לְמַעְלָה,
 above your gates and it is said below your gates it is said in it where he is judged the gate rather is it not
 מַה שַׁעְרֶיךָ הָאֵמֹר לְמַעְלָה שַׁעַר שְׁעָבָד בּוֹ, אִף שַׁעְרֶיךָ הָאֵמֹר לְמַטָּה שַׁעַר
 is the gate below that is said your gates so too in it where he worshipped is the gate above that is said your gates just as
 שְׁעָבָד בּוֹ, וְתַרְגוּמוֹ "לְקִרְוִיהָ":
 to your cities and its translation is in it where he worshipped

פסוק יא

עַל פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוֹמָת הַמֵּת לֹא
 he shall not the one who is to die shall be put to death witnesses three or witnesses two the mouth of by
 יוֹמָת עַל פִּי עַד אֶחָד:
 one witness the mouth of by be put to death

רש"י

שנים עדים או שלשה. אם מתקיימת עדות בשנים למה פירט לך בשלושה?
 with three to you did it specify why by two testimony is established If three or witnesses Two

לְהַקִּישׁ שְׁלוֹשָׁה לְשָׁנִים, מֵה שָׁנִים עֲדוֹת אַחַת אֶף שְׁלוֹשָׁה עֲדוֹת אַחַת, וְאִין
and they are not one testimony three so too one testimony two just as to two three To compare
נַעֲשִׂין זֹמָמִין עַד שִׁזְמוּ כָּלֶם מִכּוֹת ה' :
5b Makkot all of them they are proven plotters until plotting witnesses made

פסוק יב

Pasuk 12

יָד הָעֲדִים תִּהְיֶה בּוֹ בְּרֵאשִׁיטָה לְהַמִּיתוֹ וְיָד כָּל הָעָם
the people all and the hand of to put him to death first against him shall be the witnesses The hand of
בְּאַחֲרָנָה וּבְעֶרְתָּ הָרָע מִקֶּרְבָּהּ:
from your midst the evil and you shall banish afterward

פסוק יג

Pasuk 13

כִּי יִפְלֵא מִמֶּה דָּבָר לְמִשְׁפָּט בֵּין דָּם לְדָם בֵּין דִּין לְדִין וּבֵין
and between and verdict verdict between and blood blood between for judgment a matter from you it is hidden If
נִגַע לְנִגַע דְּבָרֵי רִיבָת בְּשַׁעְרֶיהָ וְקָמָת וְעָלִיתָ אֶל הַמָּקוֹם אֲשֶׁר
which the place to and you shall go up then you shall arise in your gates disputes matters of and plague plague
יִבְחַר יְהוָה אֱלֹהֶיהָ בּוֹ:
it your God Hashem will choose

רש"י

כִּי יִפְלֵא. כָּל תַּפְלְאוֹת לְשׁוֹן הַבְּדִלָה וּפְרִישָׁה, שֶׁהַדָּבָר נִבְדָּל וּמִכְסָּה
and hidden is separated that the matter and aloofness separation is a term of expression of wonder every there be too hard If
מִמֶּה:
from you

רש"י

בֵּין דָּם לְדָם. בֵּין דָּם טָמֵא לְדָם טָהוֹר נִדָּה י"ט :
19a Niddah clean to blood unclean blood between to blood blood Between

רש"י

בֵּין דִּין לְדִין. בֵּין דִּין זָכָאי לְדִין חֵיב:
guilty to a judgment of innocent a judgment of between to judgment judgment Between

רש"י

בֵּין נִגַע לְנִגַע. בֵּין נִגַע טָמֵא לְנִגַע טָהוֹר:
clean to a plague unclean a plague between to plague plague Between

רש"י

דְּבָרֵי רִיבָת. שִׁיחֵיו חֲכָמֵי הָעִיר חוֹלְקִים בְּדָבָר, זֶה מְטַמֵּא וְזֶה
and this one declaring unclean this one in the matter disagreeing the city the Sages of that will be strife matters of
מְטַהֵר, זֶה מְחַיֵּב וְזֶה מְזַכֵּה:
acquitting and this one obligating this one declaring clean

וקמת ועלית. מלמד שבית המקדש גבוה מכל המקומות ספרי; סנהדרין
Sanhedrin Sifrei the places than all is higher the Sanctuary that the House of this teaches and go up Then you shall rise

פ"ז :
chapter seven

פסוק יד

Pasuk 14

ובאת אל הכהנים הלויים ואל השפט אשר יהיה בימים ההם
those in the days will be who the judge and to the Leviim the Kohanim to and you shall come
וְדַרְשֶׁתָּ וְהִגִּידוּ לָךְ אֵת דְּבַר הַמִּשְׁפָּט:
the judgment the matter of — to you and they shall tell and you shall inquire

הכהנים הלויים. שיצאו משבט לוי:
Levi from the tribe of who descended the priests the Levites the priests

ואל השפט אשר יהיה בימים ההם. ואפלו אינו כשאר שופטים שהיו לפניו,
before him that were the judges like the rest of he is not and even if those in the days will be who the judge And to
אִתָּה צָרִיךְ לְשָׁמַע לוֹ – אֵין לָךְ אֱלָא שׁוֹפֵט שְׁבִימֶיךָ רֹאשׁ הַשָּׁנָה כ"ה :
25b Hashanah Rosh who is in your days the judge but for you there is not him obey must you

פסוק טו

Pasuk 15

ועשית על פי הדבר אשר יגידו לך מן המקום ההוא אשר
which that the place from to you they will tell that the matter the word of according to and you shall do
יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יִוְרוּךְ:
they instruct you that according to all to do and you shall keep Hashem He will choose

פסוק טז

Pasuk 16

על פי התורה אשר יורוך ועל המשפט אשר יאמרו
they will say which the judgment and according to they will teach you which the Torah the mouth of According to
לָךְ תַּעֲשֶׂה לֹא תִסּוּר מִן הַדָּבָר אֲשֶׁר יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:
and left right you they will tell which the word from deviate you shall not you shall do to you

ימין ושמאל. אפלו אומר לך על ימין שהוא שמאל ועל שמאל שהוא ימין,
right that it is left and about left that it is right about to you he says even if and left Right
וְכָל שָׁכֵן שְׂאוֹמֵר לָךְ עַל יָמִין יָמִין וְעַל שְׂמָאל שְׂמָאל ספרי :
Sifrei left left and about right right about to you when he says much more so and how

פסוק יז

וְהָאִישׁ אֲשֶׁר יַעֲשֶׂה בְּזִדּוֹן לְבָלְתִּי שְׁמַע אֶל הַכֹּהֵן הַעֹמֵד לְשָׁרֵת שָׁם
there to minister who stands the Kohen to listen to not with presumption will act who And the man

אֶת יְהוָה אֱלֹהֶיךָ אוֹ אֶל הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבְעֶרְתָּ הָרָע
the evil and you shall banish that the man and shall die the judge to or your God Hashem —

מִיִּשְׂרָאֵל:

from Yisrael

פסוק יח

וְכָל הָעָם יִשְׁמְעוּ וְיִרְאוּ וְלֹא יִזְדּוּן עוֹד:
again will they act and not and will fear will hear the people And all
presumptuously

רש"י

וְכָל הָעָם יִשְׁמְעוּ. מִכָּאן שֶׁמִּמִּיתִינָן לוֹ עַד הָרִגְלָה וּמִמִּיתִין אוֹתוֹ בְּרִגְלָה
on the festival him and they execute the festival until for him that they wait From here shall hear the people And all

סנהדרין פ"ט :

page 89 Sanhedrin

CHAPTER SUMMARY

This aliyah establishes the foundation of the Torah's judicial system, beginning with the mitzvah to appoint righteous judges and officers, and the strict prohibitions against judicial corruption such as bribery and partiality. After warning against pagan practices like planting trees near the Mizbe'ach, erecting pillars, and offering blemished korbanos, the Torah details the strict legal requirements for prosecuting avodah zarah, establishing that capital punishment requires a thorough investigation and the testimony of at least two witnesses. The aliyah concludes with the halachos of the rebellious elder or a local court that cannot resolve a difficult halachic dispute, commanding them to travel to the place Hashem chooses to receive a binding ruling from the Kohanim and the supreme judge, which must be followed without deviating to the right or to the left.

The Torah warns us about the power of a bribe: "for bribes blind the eyes of the discerning." We usually think of a bribe as a thick envelope of cash handed to a judge in a courtroom, but the real yeshivish understanding of this concept goes much deeper. A bribe is anything that gives us a personal stake in a certain outcome. The moment we have a personal interest, our vision becomes biased. We are no longer looking at the situation with pure, objective eyes; instead, we subconsciously bend the truth to fit what we want to see.

This is a major yesod in our daily avodas Hashem. Every single day, we are called upon to make judgments, how we treat our spouse, how we judge a neighbor, or how we handle a business dispute. The yetzer hara is a master at offering us subtle bribes. He bribes us with our own comfort, our pride, or our desire to be right. Lichoira, we think we are acting completely l'shem Shamayim, but the Torah is teaching us a deep psychological truth: once a personal bias enters the picture, even the greatest chacham is blinded. We cannot trust our own judgment when we have a personal interest in the outcome.

To combat this, the Torah gives us the ultimate eitzah in this week's parsha: "you must not deviate from the verdict that they announce to you either to the right or to the left." We need to have a rav, a mentor, or a wise friend who is standing outside of our personal situation. When we have a difficult decision or a conflict, we cannot rely solely on our own understanding. We must bring the sheilah to someone who is objective, someone who is not blinded by the subtle bribes of our personal desires.

Today, before making a decision where you have a personal stake or a strong emotional involvement, pause and ask yourself: "Am I being bribed by my own desires here?" Take five minutes to discuss the matter with an objective friend or a rav to get a clear, unbiased perspective.

דף יומי • חלין • דף ק"א

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THE SUGYA

In this daf, we are diving deep into the classic lomdishe sugya of "ein issur chal al issur"—the rule that a prohibition cannot take effect on top of an already existing prohibition. The Gemara starts by analyzing the shitta of Rabbi Shimon, who exempts someone who eats the gid hanasheh (sciatic nerve) of a non-kosher animal. We have to understand Rabbi Shimon's underlying sevara: does he hold of "ein issur chal al issur," or is he of the opinion that the gid hanasheh doesn't actually impart flavor, which would mean the general non-kosher meat prohibition never applied to the nerve in the first place? Rava steps in to clarify Rabbi Shimon's real position based on a gezeiras hakasuv.

From there, the Gemara moves into a major discussion regarding the dispute between Rabbi Meir and the Rabbis. If someone eats the gid hanasheh of a nevelah (an unslaughtered carcass), Rabbi Meir holds him liable for two sets of malkus, while the Rabbis say he only gets one because of "ein issur chal al issur." However, the Rabbis concede in cases of a more stringent or inclusive prohibition, like an olah (burnt offering) or an ox sentenced to stoning. The Gemara goes on a search to identify which Tanna holds this specific way, leading us into a fascinating shakla v'tarya involving Rabbi Yosei HaGelili and the concept of "issur kolel" (an inclusive prohibition) and "issur chamur" (a more stringent prohibition).

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

עמוד א' DAF 101A

משנה MISHNAH

MISHNAH

ורבי שמעון פוטר.

And Rabbi Shimon exempts him entirely from any liability for eating the sciatic nerve of a non-kosher animal.

גמרא GEMARA

QUESTION

ורבי שמעון, מה נפשך?

The Gemara objects: **But** according to Rabbi Shimon, whichever way you look at it, his ruling is difficult to understand.

QUESTION

אי איסור קל על איסור – ליחייב נמי משום גיד,

If he holds that **a prohibition takes effect where** another **prohibition** already exists, **let him be liable also due to** the prohibition of the sciatic **nerve**, in addition to the prohibition of eating non-kosher meat.

QUESTION

אי אין איסור קל על איסור – ליחייב משום טומאה דקדים,

And if he holds that **a prohibition does not take effect where** another **prohibition** already exists, **let him be liable due to** the prohibition of eating meat from a non-kosher species (referred to here as **impurity**) **which preceded** the prohibition of the sciatic nerve, since the animal was forbidden from its very conception, before the nerve was formed.

QUESTION

ואי אין בגידין בנותן טעם – ליחייב משום גיד.

And if Rabbi Shimon holds that **sciatic nerves do not impart flavor**, and therefore the meat-prohibition does not apply to the nerve at all, then there is no prior prohibition on the nerve, so **let him be liable due to** the prohibition of the sciatic **nerve** itself!

ANSWER

אמר רבא: לעולם קסבר אין בגידים בנותן טעם,

Rava said in response: **Actually**, Rabbi Shimon holds that **sciatic nerves do not impart flavor**, and therefore they are not subject to the prohibition of eating non-kosher meat.

ANSWER

ושאני התם דאמר קרא: "על כן לא יאכלו בני ישראל את גיד הנפש",

And it is different there regarding a non-kosher animal, as the verse states: "Therefore the children of Yisrael eat not the sciatic nerve,"

ANSWER

מי שגידו אסור ובשרו מותר, יצתה זו שגידו אסור ובשרו אסור.

which implies that the prohibition applies only to an animal **whose sciatic nerve is forbidden but whose meat is permitted**, which **excludes this** non-kosher animal, **whose sciatic nerve is forbidden and whose meat is also forbidden**.

STATEMENT

אמר רב יהודה, אמר רב: האוכל גיד הנפש של נבלה – רבי מאיר מחייב שתיים,

Rav Yehuda said that Rav said: **One who eats the sciatic nerve of an unslaughtered carcass (nevelah) — Rabbi Meir deems him liable to receive two** sets of lashes, one for the nerve and one for the nevelah,

STATEMENT

וחכמים אומרים: אינו חייב אלא אחת.

and the Rabbis say: **He is liable to receive only one** set of lashes, because they hold that a prohibition does not take effect where another prohibition already exists.

STATEMENT

ומזדים חכמים לרבי מאיר באוכל גיד הנפש של עולה ושל שור הנסקל, שחייב שתיים.

And the Rabbis concede to Rabbi Meir in a case where one eats the sciatic nerve of a burnt offering (olah) or of an ox that is stoned, that he is liable to receive two sets of lashes, because these prohibitions are more stringent and take effect on top of the existing nerve prohibition.

QUESTION

ומאן האי תנא, דבאיסור כולל – איסור חל על איסור לית ליה,

The Gemara challenges: **And who is this Tanna who, in the case of a more inclusive prohibition** (issur kolel) — such as the prohibition of nevelah which applies to the whole animal — does **not** hold that **a prohibition takes effect where** another **prohibition** already exists,

QUESTION

איסור כולל בבאיסור חמור – אית ליה.

yet where the second prohibition is both **a more inclusive prohibition and a more stringent prohibition** (issur chamur) — such as hekadesh or an ox to be stoned, which are forbidden for benefit — he **does** hold that it takes effect?

ANSWER

אמר רבא: רבי יוסי הגלילי היא, דתנן:

Rava said: It is Rabbi Yosei HaGelili, as we learned in a Mishnah:

BRAISA

טמא שאכל קדש, בין קדש טמא בין קדש טהור – חייב.

An **impure** individual **who ate sacrificial food**, whether it was **impure sacrificial food or pure sacrificial food**, is liable to karet.

BRAISA

רבי יוסי הגלילי אומר: טמא שאכל את הטהור – חייב,

Rabbi Yosei HaGelili says: An **impure** individual **who ate pure** sacrificial food is liable,

BRAISA

טמא שאכל את הטמא – פטור, שלא אכל אלא דבר טמא.

but an **impure** individual **who ate impure** sacrificial food is **exempt**, as he merely ate an **impure item** which was already forbidden to be eaten, so the prohibition of eating sacrificial food while impure does not take effect on it.

BRAISA

אמרו לו: אף טמא שאכל את הטהור, כיון שנגע בו, טמאהו.

The Rabbis said to him: According to your logic, even in the case of an **impure** individual **who ate pure** sacrificial food, **once he touched it, he rendered it impure**, yet he is certainly liable! So too, he should be liable for eating impure sacrificial food.

QUESTION

שפיר קא אמרי ליה רבנן לרבי יוסי הגלילי,

The Gemara asks: **The Rabbis are saying well to Rabbi Yosei HaGelili**; why does he disagree?

EXPLANATION

ואמר רבא: בנטמא הגוף ואחר כך נטמא בשר – כולי עלמא לא פליגי דחייב, דאיסור כרת קדים.

And Rava said in explanation of the dispute: In a case where the body of the person became impure and afterward the meat became impure, everyone agrees that he is liable, as the prohibition carrying karet for eating sacrificial food while impure preceded the prohibition of eating impure meat.

EXPLANATION

כי פליגי בנטמא בשר, ואחר כך נטמא הגוף.

They disagree when the meat became impure and afterward the body became impure.

EXPLANATION

רבנן אית להו איסור כולל, דמגו דמיחייב אחתיכות טהורות דעלמא, מיחייב נמי אחתיכה טמאה.

The Rabbis accept the principle of a more inclusive prohibition, that since he becomes liable for eating other pure pieces of sacrificial meat which are permitted to the rest of the world, he also becomes liable for eating this impure piece.

EXPLANATION

ורבי יוסי הגלילי לית ליה איסור כולל, דמגו לא אמרינן.

And Rabbi Yosei HaGelili does not accept the principle of a more inclusive prohibition, as we do not say "since" (migo) to apply a prohibition to an already forbidden item.

QUESTION

ורבי יוסי הגלילי, נהי דאיסור כולל לית ליה, באיסור קל כבא איסור חמור יחול על איסור קל,

The Gemara objects: But according to Rabbi Yosei HaGelili, granted that he does not accept a more inclusive prohibition, yet in the case of a lenient prohibition, a more stringent prohibition should come and take effect on the lenient prohibition!

QUESTION

ומאי ניהו? טומאת הגוף, שְׁהָרִי טומאת הגוף בכרת.

And what is this more stringent prohibition? The prohibition due to impurity of the body, as impurity of the body carries the punishment of karet, whereas eating impure sacrificial meat is only a standard negative commandment.

RESOLUTION

אמר רב אשי: מאן לימא לן דטומאת הגוף חמורה, דלמא טומאת בשר חמורה, דלית ליה טהרה במקוה.

Rav Ashi said: Who can say to us that impurity of the body is more stringent? Perhaps impurity of the meat is more stringent, as it has no purification in a mikveh, whereas an impure person can become pure by immersing in a mikveh.

QUESTION

ורבי יוסי הגלילי לית ליה איסור כולל?

The Gemara asks: **And does Rabbi Yosei HaGelili not hold** of the concept of **a more inclusive prohibition** taking effect where there is an already existing prohibition?

OBJECTION

והתנא: שבת ויום הכפורים, שנג ועשה מלאכה, מנין שחייב על זה בעצמו ועל זה בעצמו?

But isn't it taught in a braisa: If Shabbos and Yom Kippur fell on the same day, and one acted unwittingly and performed melacha, from where is it derived that he is liable for this by itself and for that by itself, meaning he must bring two sin-offerings?

OBJECTION

תלמוד לומר: "שבת היא", "יום הכפורים הוא", דברי רבי יוסי הגלילי.

The verse states: "It is Shabbos", and another verse states: "It is Yom Kippur", to teach that each day retains its independent status; these are the words of Rabbi Yosei HaGelili.

OBJECTION

רבי עקיבא אומר: אינו חייב אלא אחת.

Rabbi Akiva says: He is liable to bring only one sin-offering, because a prohibition cannot take effect where another prohibition already exists.

RESOLUTION

שלח רבין משום דרבי יוסי ברבי חנינא: כך הצעה של משנה, ואיפוך.

To resolve this, Ravin sent a letter in the name of Rabbi Yosei son of Rabbi Chanina: This is the correct presentation of the Mishnah, meaning the braisa, but reverse the names. Rabbi Akiva holds he is liable for two, while Rabbi Yosei HaGelili holds he is liable for only one.

STATEMENT

שלח רב יצחק בר יעקב בר גיורי משום דרבי יוחנן: לדברי רבי יוסי הגלילי, למאי דאפכו, שנג בשבת והזיד ביום הכפורים – חייב, הזיד בשבת ושנג ביום הכפורים – פטור.

Rav Yitzchak bar Yaakov bar Giyorei sent a letter in the name of Rabbi Yochanan: According to the words of Rabbi Yosei HaGelili, according to what we reversed, if one acted unwittingly regarding Shabbos but intentionally regarding Yom Kippur, he is liable to bring a sin-offering. But if he acted intentionally regarding Shabbos and unwittingly regarding Yom Kippur, he is exempt from bringing any offering.

QUESTION

מאי טעמא?

The Gemara asks: What is the reason for this distinction?

ANSWER

אמר אביי: שבת קביעא וקיימא, יום הכפורים – בי דינא דקא קבעי ליה.

Abaye said: Shabbos is fixed and permanent from the creation of the world, whereas Yom Kippur is established by the Beis Din when they sanctify the New Moon. Therefore, the Shabbos prohibition came first, and the Yom Kippur prohibition

cannot take effect on top of it.

OBJECTION

אמר ליה רבא: סוף סוף, תרניהו בהדי הדדי קאתו.

Rava said to him: Ultimately, both of them come into effect together at the start of the day, so one does not precede the other!

RESOLUTION

אלא אמר רבא: שמדא הנה, ושלחו מתם דיומא דכפורי דהא שתא שבתא הוא.

Rather, Rava said: There was a decree of religious persecution where they could not sanctify the New Moon on time, and they sent from there, from Eretz Yisrael, a message that the Yom Kippur of this year is to be observed on Shabbos. Rabbi Yochanan was only speaking of that specific emergency case.

PROOF

וכן כי אתא רבין וכל נחותי אמריה פרבא.

And likewise, when Ravin and all those who go down from Eretz Yisrael to Babylonia came, they said it in accordance with Rava's explanation.

מִשְׁנָה MISHNAH

MISHNAH

אמר רבי יהודה: והלא מבני יעקב [וכו'].

The Mishnah taught that Rabbi Yehuda said: But was it not forbidden from the children of Yaakov, etc.?

גְּמָרָא GEMARA

BRAISA

תנא, אמרו לו לרבי יהודה: וכי נאמר "על פן לא יאכלו בני יעקב"? והלא לא נאמר אלא "בני ישראל", ולא נקראו "בני ישראל" עד סיני!

It is taught in a braisa, they said to Rabbi Yehuda: Is it written, "Therefore the children of Yaakov do not eat"? Surely it is only written, "the children of Israel," and they were not called "the children of Israel" until they stood at Mount Sinai!

BRAISA

אלא בסיני נאמר, אלא שנכתב במקומו לידע מאיזה טעם נאסר להם.

Rather, the prohibition was stated at Sinai, but it was written in its place in Bereishis to let them know for what reason it was forbidden to them.

OBJECTION

מתיב רבא: "וישאו בני ישראל את יעקב אביהם",

Rava challenged this from a verse: "And the children of Israel carried Yaakov their father", which is written long before Sinai!

ANSWER

לְאַחַר מַעֲשֵׂה.

The Gemara answers: That was **after the incident** of the wrestling with the angel, when his name was changed to Israel, but it still does not prove the prohibition applied before Sinai.

QUESTION

אָמַר לִיָּה רַב אַחָא בְּרִיָּה דְּרַבָּא לְרַב אָשִׁי: מִהֵיאָ שְׁעָתָא לִיתְסֵר.

Rav Acha the son of Rava said to Rav Ashi: If so, **from that time** when they were first called the children of Israel, **let it be forbidden**, which would support Rabbi Yehuda!

ANSWER

אָמַר לִיָּה: וְכִי תוֹרָה פְּעָמִים פְּעָמִים נִיתְּנָה?

He said to him: **Was the Torah given in multiple portions** at different times? It was given all at once at Sinai.

ANSWER

הָהוּא שְׁעָתָא לָאוּ שְׁעַת מַעֲשֵׂה הָוָא, וְלֹא שְׁעַת מִתֵּן תּוֹרָה הָוָא.

That time when they went down to Mitzrayim was **not the time of the incident** itself, and it was **not the time of the giving of the Torah**, so there is no reason for a prohibition to start then.

BRAISA

תַּנּוּ רַבָּנֵי: אֲכָר מִן הַחַי נוֹהֵג בְּבִהְמָה, חַיָּה וְעוֹף, בֵּין טְמְאִין וּבֵין טְהוֹרִין, דְּבָרֵי רַבִּי יְהוּדָה וְרַבִּי אֶלְעָזָר.

The Rabbis taught in a braisa: The prohibition of a limb from a living animal applies to domesticated animals, wild beasts, and birds, whether non-kosher or kosher; these are the words of Rabbi Yehuda and Rabbi Elazar.

BRAISA

וְחֻכָּמִים אוֹמְרִים: אֵינוּ נוֹהֵג אֶלָּא בְּטְהוֹרִין.

But the Sages say: It only applies to kosher species.

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶן מְקַרְא אֶחָד דְּרָשׁוּ, "רַק חֲזַק לְבִלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ"

Rabbi Yochanan said: And both of them expounded the same verse: "Only be strong not to eat the blood, for the blood is the life..."

SUMMARY

To resolve which Tanna holds that a more stringent prohibition can take effect over a lenient one while rejecting a basic inclusive prohibition, Rava points to Rabbi Yosei HaGelili's ruling regarding an impure person who eats sacrificial meat. The Gemara analyzes the mechanics of Rabbi Yosei HaGelili's dispute with the Rabbis, questioning whether the impurity of the

body (which carries karet) is indeed more stringent than the impurity of the meat itself. Rav Ashi suggests a chiddush—that we cannot easily assume which is more stringent, as impure meat has no way to become pure, whereas an impure person can go to the mikveh. Finally, the Gemara challenges this characterization of Rabbi Yosei HaGelili by bringing a braisa regarding one who performs melacha when Shabbos and Yom Kippur fall on the same day, where Rabbi Yosei HaGelili seemingly does apply multiple prohibitions, leading Ravin to send a letter from Eretz Yisrael to clarify the correct version of the Mishnah.

למעשה WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, fundamental discussion about how we received the Torah. Rabbi Yehuda holds that the prohibition of gid hanasheh was actually given to the Bnei Yaakov right after the struggle with the angel, while the Chachamim argue that even though the event happened then, the mitzvah itself was only commanded at Har Sinai. The Chachamim ask: "Was it said, 'Therefore the sons of Yaakov shall not eat'? It says 'the children of Yisrael,' and they were not called 'Yisrael' until Sinai!" The Torah was not given in pieces, "pe'amim pe'amim." It was given as one complete, unified guide for life.

Think about what this means for our daily avodah. Sometimes, we are tempted to live our Yiddishkeit "pe'amim pe'amim", in pieces and segments. We have our "bais medrash self" where we learn with geshmak, and then we have our "business self" or our "home self" where we might let things slide. We compartmentalize. But the Chachamim are teaching us a deep yesod: Yiddishkeit is a single, organic whole. The same Hashem who commanded us how to learn and daven is the One who commanded us how to speak to our spouse, how to conduct our business honestly, and how to behave when nobody is looking.

When we realize that the Torah is not a collection of isolated, disconnected rules but a single, unified blueprint for the neshama, our entire day changes. Every single action, from the way we tie our shoes in the morning to the way we close our eyes at night, becomes part of one continuous, beautiful service of Hashem.

Today, pick one area of your day that you usually keep "separate" from your spiritual life, whether it is your commute, your lunchtime, or your business dealings, and consciously bring Hashem into it, remembering that the Torah is one complete guide for every single moment.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֻבִּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְּג וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִינְגָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל 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.'