חוּמָּשׁ עִם רַשִׁ"י · שופטים · רְבִיעִי

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SHOFTIM · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah continues with the halachos of the Levi'im, specifically addressing a Levi who comes from his city to serve in the Beis HaMikdash. The Torah establishes his right to serve and receive an equal share in the avodah and the menachos, even when it is not his designated mishmar (shift). This section ensures that every Levi has a portion in the holy service when he comes to the place that Hashem chooses.

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

פָּסוּק א

Pasuk 1

וְכִי יָבֹא הַלֵּוִי מֵאַחַד שְׁעָרֶיךָ מִכָּל יִשְׂרָאֵל אֲשֶׁר הוּא גָּר שָׁם

And when shall come the Levite from one of your gates from all of Yisrael where he sojourns there

וּבָא בְּכָל אַוַּת נַפְשׁוֹ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה׃

and he comes with all the desire of his soul to the place that Hashem will choose

רַשִׁ"י

וכי יבא הלוי. יָכוֹל בֶּבֶן לֵוִי וַדַּאי הַכָּתוּב מְדַבֵּר, תַּלְמוּד לוֹמַר

And if shall come the Levite. One might think of a son of Levi definitely the Scripture speaks the teaching says

ושרת , יָצְאוּ לְוִיִּם שֶׁאֵין רְאוּיִין לְשֵׁרוּת ספרי׃

and he shall minister excluded are Levites who are not fit for service Sifrei

רַשִׁ"י

ובא בכל אות נפשו, ושרת. לְמֵד עַל הַכֹּהֵן שֶׁבָּא וּמַקְרִיב

And he shall come with all the desire of his soul and he shall minister. This teaches concerning the Kohen who comes and offers

קָרְבְּנוֹת נִדְבָתוֹ אוֹ חוֹבָתוֹ וַאֲפִלּוּ בְּמִשְׁמָר שֶׁאֵינוֹ שֶׁלּוֹ בבא קמא ק"ט ;

the sacrifices of his free-will offering or his obligation and even during a watch that is not his Bava Kamma 109

דָּ"אַ — עוֹד לְמֵד עַל הַכֹּהֲנִים הַבָּאִים לָרֶגֶל שֶׁמַּקְרִיבִין בַּמִּשְׁמָר

Another explanation Further it teaches concerning the Kohanim who come for the festival that they may offer in the watch

וְעוֹבְדִין בַּקָּרְבָּנוֹת הַבָּאוֹת מֵחֲמַת הָרֶגֶל כְּגוֹן מוּסְפֵי הָרֶגֶל וְאַף

and perform service with the sacrifices that come on account of the festival such as the additional offerings of the festival and even

עַל פִּי שֶׁאֵין הַמִּשְׁמָר שֶׁלָּהֶם ספרי; סוכה נ"ה :

though that is not the watch theirs Sifrei Sukkah 55

פָּסוּק ב

Pasuk 2

וְשֵׁרֵת בְּשֵׁם יְהוָה אֱלֹהָיו כְּכָל אֶחָיו הַלְוִיִּם הָעֹמְדִים שָׁם לִפְנֵי
And he shall serve in the name of Hashem his God like all of his brothers the Levites who stand there before

יְהוָה׃
Hashem

פָּסוּק ג

Pasuk 3

חֵלֶק כְּחֵלֶק יֹאכֵלוּ לְבַד מִמְכָּרָיו עַל הָאָבוֹת׃
portion like portion they shall eat besides his sales of the fathers

רַשִׁ"י

חלק כחלק יאכלו. מְלַמֵּד שֶׁחוֹלְקִין בָּעוֹרוֹת וּבִבְשַׂר שְׂעִירֵי חַטָּאוֹת,
portion like portion they shall eat this teaches that they share in the hides and in the flesh of the he-goats of sin-offerings

יָכוֹל אַף בְּדָבָרִים הַבָּאִים שֶׁלֹּא מֵחֲמַת הָרֶגֶל, כְּגוֹן תְּמִידִין וּמוּסָפֵי
one might think also in things that come not on account of the festival such as continual-offerings and additional-offerings of

שַׁבָּת וּנְדָרִים וּנְדָבוֹת, תַּ"ל לבד ממכריו על האבות חוץ מִמַּה
Shabbos and vow-offerings and free-will offerings, Scripture teaches except his sales by the fathers except for what

שֶׁמָּכְרוּ הָאָבוֹת בִּימֵי דָּוִד וּשְׁמוּאֵל שֶׁנִּקְבְּעוּ הַמִּשְׁמָרוֹת וּמָכְרוּ זֶה לָזֶה,
that they sold the fathers in the days of Dovid and Shmuel when were established the shifts and they sold this one to that one

טֹל אַתָּה שַׁבַּתְּךָ וַאֲנִי אֶטֹּל שַׁבַּתִּי שם׃
you take your Shabbos and I will take my Shabbos there

פָּסוּק ד

Pasuk 4

כִּי אַתָּה בָּא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תִלְמַד
When you enter into the land that Hashem your God is giving to you you shall not learn

לַעֲשׂוֹת כְּתוֹעֲבֹת הַגּוֹיִם הָהֵם׃
to do like the abominations of the nations those

רַשִׁ"י

לא תלמד לעשות. אֲבָל אַתָּה לָמַד לְהָבִין וּלְהוֹרוֹת, כְּלוֹמַר לְהָבִין מַעֲשֵׂיהֶם
not you shall learn to do but you may learn to understand and to teach meaning to understand their deeds

כַּמָּה הֵם מְקֻלְקָלִים, וּלְהוֹרוֹת לְבָנֶיךָ לֹא תַעֲשֶׂה כָּךְ וְכָךְ, שֶׁזֶּה הוּא חֹק
how they are corrupt and to teach to your children do not do thus and so for this is the practice of

הַגּוֹיִם ספרי; סנהדרין ס"ח׃
the non-Jews Sifrei Sanhedrin 68

פָּסוּק ה

Pasuk 5

לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ קֹסֵם קְסָמִים
not there shall be found among you one who passes his son or his daughter through the fire a diviner of divinations

מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף׃

or a sorcerer or one who divines an astrologer

רַשִׁ״י

מעביר בנו ובתו באש. הִיא עֲבוֹדַת הַמֹּלֶךְ, עוֹשֶׂה מְדוּרוֹת אֵשׁ מִכָּאן

from here fire pyres of he makes the Molech the worship of this is through the fire and his daughter his son one who passes

וּמִכָּאן וּמַעֲבִירוֹ בֵּין שְׁתֵּיהֶם עי' סנהדרין ס"ד׃

64b Sanhedrin see both of them between and passes it and from here

רַשִׁ״י

קסם קסמים. אֵי זֶהוּ קוֹסֵם? הָאוֹחֵז אֶת מַקְלוֹ וְאוֹמֵר אִם אֵלֵךְ אִם לֹא אֵלֵךְ,

shall I go not or I go shall and says his staff — one who holds a diviner is he which divinations one who divines

וְכֵן הוּא אוֹמֵר הושע ד' עַמִּי בְּעֵצוֹ יִשְׁאָל וּמַקְלוֹ יַגִּיד לוֹ ספרי׃

Sifrei to it declares and its staff inquires of its wood My people chapter 4 Hoshea says it and so

רַשִׁ״י

מעונן. רַבִּי עֲקִיבָא אוֹמֵר אֵלּוּ נוֹתְנֵי עוֹנוֹת – שֶׁאוֹמְרִים עוֹנָה פְּלוֹנִית יָפָה

is good such and such a time who say times those who assign these are says Akiva Rabbi Me'onen

לְהַתְחִיל, וַחֲכָמִים אוֹמְרִים אֵלּוּ אוֹחֲזֵי הָעֵינַיִם:

the eyes those who hold these are say and the Sages to begin

רַשִׁ״י

מנחש. פִּתּוֹ נָפְלָה מִפִּיו, צְבִי הִפְסִיקוֹ בַּדֶּרֶךְ, מַקְלוֹ נָפַל מִיָּדוֹ ספרי;

Sifrei from his hand fell his staff on the way interrupted him a deer from his mouth fell his bread A diviner

סנהדרין ס"ה׃

65 Sanhedrin

פָּסוּק ו

Pasuk 6

וְחֹבֵר חָבָר וְשֹׁאֵל אוֹב וְיִדְּעֹנִי וְדֹרֵשׁ אֶל הַמֵּתִים׃

the dead of or one who inquires or a familiar spirit a ghost or one who consults spells and one who casts

רַשִׁ״י

וחבר חבר. שֶׁמְּצָרֵף נְחָשִׁים אוֹ עַקְרַבִּים אוֹ שְׁאָר חַיּוֹת לְמָקוֹם אֶחָד:

one to a place creatures other or scorpions or snakes who gathers of a charm And a charmer

רַשִׁ״י

ושאל אוב. זֶה מְכַשֵּׁפוּת שֶׁשְּׁמוֹ פִּיתוֹם וּמְדַבֵּר מִשְּׁחִיוֹ וּמַעֲלֶה אֶת הַמֵּת

the dead — and it raises from his armpit and it speaks Pithom whose name is is sorcery this a spirit And a consulter of

בְּבֵית הַשֶּׁחִי שֶׁלּוֹ:

his the armpit in the area of

רַשִׁ״י

וידעני. מַכְנִיס עֶצֶם חַיָּה שֶׁשְּׁמָהּ יַדּוּעַ לְתוֹךְ פִּיו וּמְדַבֵּר הָעֶצֶם עַל יְדֵי

means of by the bone and speaks his mouth into Yadoa whose name is an animal a bone of inserts And a yidoni

מְכַשֵּׁפוֹת שָׁם׃
there sorcery

רַ״שִׁ״י

וְדָרַשׁ אֶל הַמֵּתִים. כְּגוֹן הַמַּעֲלֶה בְּזִכְרוֹתָיו וְהַנִּשְׁאָל בְּגֻלְגֹּלֶת שָׁם׃
there of a skull or who inquires on his genitals one who raises such as the dead of And who inquires

פָּסוּק ז

Pasuk 7

כִּי תוֹעֲבַת יְהוָה כָּל עֹשֵׂה אֵלֶּה וּבִגְלַל הַתּוֹעֵבֹת הָאֵלֶּה יְהוָה
Hashem these the abominations and because of these things does is everyone who Hashem an abomination of for

אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפָּנֶיךָ׃
from before you them drives out your God

רַ״שִׁ״י

כל עשה אלה. עֹשֶׂה כָּל אֵלֶּה לֹא נֶאֱמַר, אֶלָּא כָּל עֹשֵׂה אֵלֶּה, אֲפִלּוּ אַחַת מֵהֶן
of them one even these who do all but rather was it said not these all of he who does these does all

סִפְרֵי׃
Sifrei

פָּסוּק ח

Pasuk 8

תָּמִים תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ׃
your God Hashem with you shall be Wholehearted

רַ״שִׁ״י

תמים תהיה עם ה' אלהיך. הִתְהַלֵּךְ עִמּוֹ בְּתָמִימוּת, וּתְצַפֶּה לוֹ, וְלֹא
and do not for Him and hope in wholeheartedness with Him walk your God Hashem with you shall be Wholehearted

תְחַקֵּר אַחַר הָעֲתִידוֹת, אֶלָּא כָּל מַה שֶּׁיָּבֹא עָלֶיךָ קַבֵּל בְּתָמִימוּת וְאָז
and then with wholeheartedness accept upon you which will come that all but rather the future events after investigate

תִּהְיֶה עִמּוֹ וּבְחֶלְקוֹ׃
and of His portion with Him you will be

CHAPTER SUMMARY

The aliyah then transitions to a strict warning for Bnei Yisrael as they prepare to enter Eretz Yisrael, forbidding them from learning or imitating the abominable practices of the Chana'anim. The Torah explicitly prohibits passing one's children through fire for Molech, as well as various forms of sorcery, divination, consulting ghosts, and inquiring of the dead. We are commanded to distance ourselves entirely from these dark practices, which are the very reason Hashem is driving these nations out, and instead we are given the positive mitzvah to be tamim—wholehearted and simple in our emunah—with Hashem.

לְמַעֲשֶׂה — WHAT TO TAKE HOME

The Torah is telling us in this Aliyah that when a Levi wants to serve in the Beis HaMikdash, he can come and do so "b'chol avas nafsho", with all the desire of his soul. Right after this, the Torah warns us not to turn to sorcerers, diviners, or those who inquire of the dead, and concludes with the famous yesod: "Tamim tihyeh im Hashem Elokecha", you must be wholehearted and simple with Hashem.

Lichoira, what is the connection between the Levi's burning desire to serve and the prohibition against seeking out fortune-tellers and sorcerers? The Tanna is teaching us a deep sevara about how a Yid is meant to live. The goyim are always looking for shortcuts, predictions, and magical ways to control their future because they lack a real, living connection to the Borei Olam. But a Yid doesn't need to look into the future or try to force things through external means. When you have that inner "avas nafsho", that deep, simple desire to just be close to Hashem and do His ratzon, you don't worry about what tomorrow brings. You are completely tamim, whole and at peace, knowing you are in Hashem's hands.

This is our daily avodah. The yetzer hara constantly tries to make us anxious about the future, making us feel like we have to control every outcome or find some quick fix to our worries. The teretz to this anxiety is "Tamim tihyeh." When we focus our energy on simply wanting to do the ratzon Hashem right now, in this very moment, all that worry melts away. We don't need to know the future when we know Who is running the future.

Today, when you feel anxious about how a certain situation will turn out, catch yourself, let go of the need to control the outcome, and say to Hashem: "I don't need to know what tomorrow brings; I only want to do Your ratzon simply and wholeheartedly today."

דַּף יוֹמִי · חֻלִּין · דַּף ק״ד

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

📖 THE SUGYA

We start off on Daf 104 with a fascinating discussion on the nature of the prohibition of poultry in milk. The Gemara is bothered by a kasha on our Mishnah: the first part of the Mishnah implies that bird meat is forbidden with milk from the Torah, which goes against Rabbi Akiva who holds it is only mid'Rabbanan. Yet, the end of the Mishnah regarding vows seems to follow Rabbi Akiva's specific shitta that an agent's follow-up question defines a category. We look at how the Gemara resolves this contradiction, bringing down the teretz of Rav Yosef and the teretz of Rav Ashi.

Next, the sugya moves into the practical halachos of harchakos—the Rabbinic safeguards we make to keep a person far from sin. We delve into the halachah of placing poultry and cheese on the same table. The Gemara analyzes whether we can make a gezeirah le'gezeirah (a decree upon a decree) and brings a raaya from the halachos of challah in Chutz la'Aretz. We then learn the Mishnah of Beit Shammai and Beit Hillel regarding whether poultry can be brought up on the table with cheese, and Rabbi Yosei's clarification of their machlokes.

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עַמּוּד א׳ DAF 104A

מִשְׁנָה MISHNAH

MISHNAH

הַנּוֹדֵר מִן הַבָּשָׂר מוּתָּר בִּבְשַׂר דָּגִים וַחֲגָבִים.

The Mishnah concludes: **One who takes a vow** prohibiting himself **from meat is permitted to eat the meat of fish and grasshoppers** because they are not commonly referred to as meat.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הָא עוֹף אָסוּר מִדְּאוֹרָיְיתָא, כְּמַאן?

GEMARA: The Gemara analyzes the first part of our Mishnah, which states that all meat is forbidden to be cooked in milk. This implies that **consequently,** the meat of a **bird is forbidden** to be cooked in milk **by Torah law.** The Gemara asks: **In accordance with whose** opinion is this?

OBJECTION

דְּלָא כְּרַבִּי עֲקִיבָא, דְּאִי רַבִּי עֲקִיבָא – הָאָמַר: חַיָּה וָעוֹף אֵינוֹ מִן הַתּוֹרָה.

It must be **not in accordance with Rabbi Akiva, for if** you say it is like **Rabbi Akiva, didn't he say** that the prohibition of cooking the meat of a **wild animal and** a **bird** in milk **is not from the Torah** but is only Rabbinic?

OBJECTION

אֵימָא סֵיפָא: הַנּוֹדֵר מִן הַבָּשָׂר – מוּתָּר בִּבְשַׂר דָּגִים וַחֲגָבִים, הָא עוֹף אָסוּר, אַתָּאן לְרַבִּי עֲקִיבָא,

But **say the latter clause** of the Mishnah: **One who takes a vow** prohibiting himself **from meat is permitted to eat the meat of fish and grasshoppers.** This implies that **consequently,** the meat of a **bird is forbidden** to him under his vow. If so, **we have arrived at** the opinion of **Rabbi Akiva,**

EXPLANATION

דְּאָמַר: כֹּל מִילֵּי דְּמִימְלִיךְ עֲלֵיהּ שָׁלִיחַ – בַּר מִינֵיהּ הוּא.

who said: Any item about which an agent consults his sender when he cannot find the exact item requested **is** considered **a subtype of it** regarding vows, because it is associated with that category in people's minds.

BRAISA

דְּתַנְיָא: הַנּוֹדֵר מִן הַיָּרָק, מוּתָּר בַּדְּלוּעִין, וְרַבִּי עֲקִיבָא אוֹסֵר.

As it is taught in a braisa: One who takes a vow prohibiting himself **from vegetables is permitted to eat gourds, but Rabbi Akiva forbids** gourds to him.

OBJECTION

אָמְרוּ לוֹ לְרַבִּי עֲקִיבָא: וַהֲלֹא אוֹמֵר אָדָם לְשָׁלּוּחוֹ "קַח לָנוּ יָרָק", וְהוּא אוֹמֵר "לֹא מָצָאתִי אֶלָּא דְּלוּעִין"!

The Rabbis **said to Rabbi Akiva: But doesn't a person say to his agent, "Buy us vegetables," and** the agent returns and **says, "I found only gourds"?** This shows that gourds are not considered vegetables!

EXPLANATION

אָמַר לָהֶן: כֵּן הַדָּבָר, כְּלוּם אוֹמֵר "לֹא מָצָאתִי אֶלָּא קִטְנִית"?! אֶלָּא שֶׁדְּלוּעִין בִּכְלַל יָרָק, וְאֵין קִטְנִית בִּכְלַל יָרָק.

Rabbi Akiva **said to them: That is exactly the point! Does** the agent ever return and **say, "I found only legumes"? Rather,** it must be **that gourds are included in** the general category of **vegetables** so the agent asks about them, **but legumes are not included in** the category of **vegetables** at all. Since an agent would ask about birds when sent to buy meat, birds are included in a vow against meat according to Rabbi Akiva.

QUESTION

רֵישָׁא רַבָּנַן, וְסֵיפָא רַבִּי עֲקִיבָא!

The Gemara asks: Can we say that **the first clause** of our Mishnah is like **the Rabbis, and the latter clause** is like **Rabbi Akiva?** It is highly unlikely for a single anonymous Mishnah to follow two conflicting Tannaim!

ANSWER

אָמַר רַב יוֹסֵף: רַבִּי הִיא, וְנָסֵיב לַהּ אַלִּיבָּא דְּתַנָּאֵי, בִּנְדָרִים סָבַר לַהּ כְּרַבִּי עֲקִיבָא, בִּבְשָׂר בְּחָלָב סָבַר לַהּ כְּרַבָּנַן.

Rav Yosef said: The author of our Mishnah **is Rabbi** Yehuda HaNasi, **and he formulated it according to** the opinions of different **Tannaim; regarding vows, he holds like Rabbi Akiva,** and therefore forbids birds, **but regarding meat in milk, he holds like the Rabbis** that bird meat is forbidden by Torah law.

ANSWER

רַב אָשֵׁי אָמַר: כּוּלַּהּ רַבִּי עֲקִיבָא הִיא, וְהָכִי קָאָמַר: כָּל הַבָּשָׂר אָסוּר לְבַשֵּׁל בְּחָלָב, מֵהֶן מִדִּבְרֵי תוֹרָה וּמֵהֶן מִדִּבְרֵי סוֹפְרִים, חוּץ מִבְּשַׂר דָּגִים וַחֲגָבִים, שֶׁאֵינָם לֹא מִדִּבְרֵי תוֹרָה וְלֹא מִדִּבְרֵי סוֹפְרִים.

Rav Ashi said a different teretz: **The entire** Mishnah **is** in accordance with **Rabbi Akiva, and this is what it is saying: All meat is forbidden to cook in milk, some of them by Torah law** such as domestic animals, **and some of them by Rabbinic law** such as wild animals and birds, **except for the meat of fish and grasshoppers, which are neither by Torah law nor by Rabbinic law** forbidden to be cooked in milk.

מִשְׁנָה MISHNAH

MISHNAH

וְאָסוּר לְהַעֲלוֹת [וְכוּ'].

The Mishnah continues: **And it is forbidden to place** bird meat with cheese on one table.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב יוֹסֵף: שְׁמַע מִינַּהּ בְּשַׂר עוֹף בְּחָלָב דְּאוֹרָיְיתָא, דְּאִי סָלְקָא דַּעְתָּךְ דְּרַבָּנַן – אַכִּילָה גּוּפַהּ גְּזֵירָה, וַאֲנַן נִגְזַר הַעֲלָאָה אַטּוּ אַכִּילָה?

Rav Yosef said: Learn from this that the prohibition of eating **the meat of a bird in milk is by Torah law. For if it should enter your mind** to say that it is only **Rabbinic,** then the prohibition of **eating it is itself a Rabbinic decree** lest one eat animal meat in milk, **and would we** then go and **decree** against **placing** it on the table **on account of** the danger of **eating** it, which is itself a decree?

PROOF

וּמְנָא תֵּימְרָא דְּלָא גָּזְרִינַן גְּזֵירָה לִגְזֵירָה? דְּתָנַן: חַלַּת חוּצָה לָאָרֶץ

And from where do you say that we do not make a decree upon a decree? As we learned in a Mishnah: Challah separated **outside of Eretz Yisrael,** which is only Rabbinic,

STATEMENT

נֶאֱכֶלֶת עִם הַזָּר עַל הַשֻּׁלְחָן, וְנִיתֶּנֶת לְכָל כֹּהֵן שֶׁיִּרְצֶה.

The Rabbinically decreed challah of Chutz la'Aretz **is eaten with the non-priest on the** same **table, and is given to any Kohen that he wants**, even an Am Ha'aretz who does not keep taharah. This shows we do not make a decree to protect another

decree.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי: בִּשְׁלָמָא אִי אַשְׁמוּעִינַן חַלַּת חוּצָה לָאָרֶץ בָּאָרֶץ, דְּאִיכָּא לְמִיגְזַר מִשּׁוּם חַלַּת הָאָרֶץ דְּאוֹרָיְיתָא, וְלָא גָּזְרִינַן – אִיכָּא לְמִשְׁמַע מִינַּהּ.

Abaye said to him, to Rav Yosef: **Granted, if it had taught us** this halachah regarding **challah of Chutz la'Aretz** that was brought **into Eretz** Yisrael, **where there is** a reason **to decree** against eating it on the same table with a non-priest **because of challah of Eretz** Yisrael which is **from the Torah, and** yet **we do not decree**—then **there would be** grounds **to learn from it** that we do not make a decree to protect another decree.

EXPLANATION

אֶלָּא חוּצָה לָאָרֶץ, מִשּׁוּם דְּלֵיכָּא לְמִיגְזַר הוּא.

But here, where the challah remains in **Chutz la'Aretz, it is because there is no** reason **to decree** at all, since there is no Torah challah there to confuse it with.

EXPLANATION

אֲבָל הָכָא, אִי שָׁרֵית לֵיהּ לְאַסּוֹקֵי עוֹף וּגְבִינָה, אָתֵי לְאַסּוֹקֵי בָּשָׂר וּגְבִינָה, וּמֵיכַל בָּשָׂר בְּחָלָב דְּאוֹרָיְיתָא.

But here, regarding poultry, **if you permit him to bring up poultry and cheese** on the same table, **he will come to bring up meat** of a domesticated animal **and cheese**, and end up **eating meat in milk** which is prohibited **from the Torah**.

OBJECTION

מַתְקֵיף לַהּ רַב שֵׁשֶׁת: סוֹף סוֹף צוֹנֵן בְּצוֹנֵן הוּא!

Rav Sheshet challenged this: Ultimately, it is cold food **with cold** food! Even if they touch, it does not cook, so eating them together is only a Rabbinic prohibition. Thus, it is still a decree to protect a decree!

ANSWER

אָמַר אַבָּיֵי: גְּזֵירָה שֶׁמָּא יַעֲלֶה בְּאִילְפָּס רוֹתֵחַ.

Abaye said: It is a **decree lest he bring** them **up** together **in a hot stewpot**, which would cause them to cook.

QUESTION

סוֹף סוֹף, כְּלִי שֵׁנִי הוּא, וּכְלִי שֵׁנִי אֵינוֹ מְבַשֵּׁל!

The Gemara asks: **Ultimately,** a stewpot taken off the fire **is a Kli Sheni, and a Kli Sheni does not cook** from the Torah!

RESOLUTION

אֶלָּא גְּזֵירָה שֶׁמָּא יַעֲלֶה בְּאִילְפָּס רִאשׁוֹן.

Rather, it is a **decree lest he bring** them **up in a stewpot** that is a **Kli Rishon**, which is still boiling on the fire, which would indeed be a Torah violation of cooking meat and milk.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָעוֹף עוֹלֶה עִם הַגְּבִינָה עַל הַשּׁוּלְחָן, וְאֵינוֹ נֶאֱכָל, דִּבְרֵי בֵּית שַׁמַּאי.

MISHNAH: **Poultry may be brought up with cheese on the table, but it may not be eaten** together with it; these are **the words of Beit Shammai.**

MISHNAH

וּבֵית הִלֵּל אוֹמְרִים: לֹא עוֹלֶה וְלֹא נֶאֱכָל.

And Beit Hillel say: It may neither be brought up on the table **nor eaten** with cheese.

MISHNAH

אָמַר רַבִּי יוֹסֵי: זוֹ מִקּוּלֵי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל.

Rabbi Yosei said: This is one **of the leniencies of Beit Shammai and the stringencies of Beit Hillel.**

MISHNAH

בְּאֵיזֶה שׁוּלְחָן אָמְרוּ? בְּשׁוּלְחָן שֶׁאוֹכֵל עָלָיו,

Regarding which table did they say this prohibition? **Regarding a table that he eats upon.**

MISHNAH

אֲבָל בְּשׁוּלְחָן שֶׁסּוֹדֵר עָלָיו אֶת הַתַּבְשִׁיל – נוֹתֵן זֶה בְּצַד זֶה, וְאֵינוֹ חוֹשֵׁשׁ.

But on a table upon which he arranges the cooked dishes in the kitchen, **he may place this next to that, and he need not be concerned.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ רַבִּי יוֹסֵי הַיְינוּ תַּנָּא קַמָּא?

GEMARA: The Gemara asks: The opinion of **Rabbi Yosei is** identical to that of **the Tanna Kamma!** Why repeat it?

INFERENCE

וְכִי תֵּימָא: אֲכִילָה גּוּפַהּ אֵיכָּא בֵּינַיְיהוּ, דְּקָאָמַר תַּנָּא קַמָּא: בְּהַעֲלָאָה קָא מִיפַּלְגִי, בַּאֲכִילָה לָא פְּלִיגִי,

And if you say that the permissibility of **eating itself is** the difference **between them, as the Tanna Kamma says** that **they only argue regarding bringing up** to the table, but **regarding eating they do not argue** because both agree it is forbidden,

INFERENCE

וַאֲמַר לֵיהּ רַבִּי יוֹסֵי: אֲכִילָה גּוּפַהּ מִקּוּלֵי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל.

and Rabbi Yosei said to him that the permissibility of **eating itself is** also subject to dispute, being one **of the leniencies of Beit Shammai** who permit eating poultry with cheese **and the stringencies of Beit Hillel** who forbid it—

REFUTATION

וְהָתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: שִׁשָּׁה דְּבָרִים מִקּוּלֵּי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל, וְזוֹ אַחַת מֵהֶן – עוֹף עוֹלֶה עִם הַגְּבִינָה עַל הַשּׁוּלְחָן, וְאֵינוֹ נֶאֱכָל, דִּבְרֵי בֵּית שַׁמַּאי. וּבֵית הִלֵּל אוֹמְרִים: לֹא עוֹלֶה וְלֹא נֶאֱכָל!

But **isn't it taught in a Braisa: Rabbi Yosei says: There are six matters that are of the leniencies of Beit Shammai and the stringencies of Beit Hillel, and this is one of them: Poultry may be brought up with cheese on the table, but it may not be eaten, these are the words of Beit Shammai. And Beit Hillel say: It may neither be brought up nor eaten!** This proves that even according to Rabbi Yosei, Beit Shammai forbid eating it!

EXPLANATION

אֶלָּא, הָא קָמַשְׁמַע לַן: מַאן תַּנָּא קַמָּא? רַבִּי יוֹסֵי –

Rather, this is what the Mishnah **comes to teach us: Who is the Tanna Kamma?** It is **Rabbi Yosei**, and the Mishnah is just identifying the author of the anonymous statement.

STATEMENT

כָּל הָאוֹמֵר דָּבָר בְּשֵׁם אוֹמְרוֹ מֵבִיא גְּאוּלָּה לָעוֹלָם, שֶׁנֶּאֱמַר "וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מָרְדֳּכָי".

This is important, because **whoever says a matter in the name of its author brings redemption to the world, as it is stated: "And Esther said to the king in the name of Mordechai."**

BRAISA

תְּנָא אַגְרָא חֲמוּהּ דְּרַבִּי אַבָּא: עוֹף וּגְבִינָה נֶאֱכָלִין בְּאַפִּיקוֹרְסִין.

Agra, the father-in-law of Rabbi Abba, taught: Poultry and cheese may be eaten freely without any restrictions.

EXPLANATION

הוּא תָּנֵי לַהּ, וְהוּא אָמַר לַהּ: בְּלֹא נְטִילַת יָדַיִם וּבְלֹא קִינּוּחַ הַפֶּה.

He taught it, and he explained it: Meaning, they may be eaten **without washing of the hands and without wiping of the mouth** in between.

STATEMENT

רַב יִצְחָק בְּרֵיהּ דְּרַב מְשַׁרְשִׁיָא אִיקְּלַע לְבֵי רַב אָשֵׁי, אַיְיתוּ לֵיהּ גְּבִינָה – אֲכַל, אַיְיתוּ לֵיהּ בְּשָׂרָא – אֲכַל, וְלָא מְשָׁא יְדֵיהּ.

Rav Yitzchak the son of Rav Mesharshiyya happened to visit the house of Rav Ashi. They brought him cheese, and he ate it. Then **they brought him meat, and he ate** it, **and he did not wash his hands** in between.

OBJECTION

אָמְרִי לֵיהּ: וְהָא תָּאנֵי אַגְרָא חֲמוּהּ דְּרַבִּי אַבָּא: עוֹף וּגְבִינָה נֶאֱכָלִין בְּאַפִּיקוֹרְסִין, עוֹף וּגְבִינָה – אִין, בָּשָׂר וּגְבִינָה – לָא!

They said to him: But didn't Agra, the father-in-law of Rabbi Abba, teach: Poultry and cheese may be eaten freely? We can infer: **Poultry and cheese, yes,** they may be eaten without washing, but **meat** of a domesticated animal **and cheese, no!**

ANSWER

אֲמַר לְהוּ: הָנֵי מִילֵּי בְּלֵילְיָא, אֲבָל בִּימָמָא הָא חָזֵינָא.

He said to them: These words of Agra, that one must wash for meat, **apply only at night** when one cannot see if his hands are clean, **but during the day, behold, I can see** that my hands are clean, so no washing is needed.

BRAISA

תַּנְיָא: בֵּית שַׁמַּאי אוֹמְרִים: מְקַנֵּחַ, וּבֵית הִלֵּל אוֹמְרִים: מֵדִיחַ.

It is taught in a Braisa: Beit Shammai say: One must wipe his mouth between eating meat and milk, **and Beit Hillel say: One must rinse** his mouth.

QUESTION

מַאי "מְקַנֵּחַ" וּמַאי "מֵדִיחַ"?

The Gemara asks: **What is** the meaning of **"wipe" and what is** the meaning of **"rinse"?** Do they disagree, or does one require both?

SUMMARY

The daf begins by resolving a contradiction in our Mishnah between the laws of basar b'chalav and the laws of vows, presenting Rav Yosef's view that Rabbi Yehuda HaNasi compiled the Mishnah from different Tannaim, and Rav Ashi's teretz that the entire Mishnah follows Rabbi Akiva. The Gemara then debates whether the prohibition of poultry in milk is d'Oraisa or d'Rabbanan, analyzing if the prohibition of placing poultry and cheese on the same table constitutes a gezeirah le'gezeirah. Abaye and Rav Sheshet discuss the exact nature of the concern, concluding that we decree lest one bring them up together in a hot Kli Rishon. Finally, we learn the machlokes between Beit Shammai and Beit Hillel regarding bringing poultry to the table with cheese, with Beit Hillel taking the strict view that it is forbidden, and Rabbi Yosei clarifying that this restriction applies specifically to the table upon which one eats.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by how we can have a Rabbinic fence on top of another Rabbinic fence. In our shakla v'tarya, Abaye explains that we must forbid putting poultry and cheese on the same table, even though poultry is only Rabbinically forbidden with milk, because otherwise a person will easily stumble into a d'oraysa prohibition of eating actual meat and milk. We see from here the incredible depth of Chazal's understanding of the human nefesh. A person doesn't just jump from being completely careful to violating a Torah law; it happens slowly, when we allow the distance between us and the prohibition to shrink.

Lichoira, we might think that we can trust ourselves to keep the proper distance. We tell ourselves, "I know the halachah, I know where the line is, and I would never actually cross it." But the Torah's wisdom is telling us otherwise. If you bring the poultry and the cheese to the very same table, the physical proximity creates a natural slip. The yetzer hara doesn't fight you on the big things first; he just gets you to set them down next to each other on the table. Once they are sitting there together, the boundary is already blurred in your mind.

This is a major yesod in our daily avodas Hashem. We have to look at our own lives and see where we are bringing "poultry and cheese" to the same table. It could be in how we manage our speech, our business dealings, or what we allow into our homes. If you know something is a spiritual danger, don't rely on your willpower to stop at the very last second. Build a real fence. Keep the danger off your table entirely so you never even come close to a nisayon.

Today, identify one spiritual boundary or "fence" in your daily routine that you have been treating lightly, and make a firm kabalah to keep that distance clear and absolute.

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.'