

חומש עם רש"י · שופטים · רביעי

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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.

פסוק א

Pasuk 1

וְכִי יָבֹא הַלֵּוִי מֵאֶחָד שְׁעָרֶיךָ מִכָּל יִשְׂרָאֵל אֲשֶׁר הוּא גָר שָׁם
there sojourns he where Yisrael from all of your gates from one of the Levite shall come And when
וּבָא בְּכָל אֹת נַפְשׁוֹ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה:
Hashem will choose that the place to his soul the desire of with all and he comes

רש"י

וְכִי יָבֹא הַלֵּוִי. יָכוֹל בֶּן לֵוִי וְדָאֵי הַכְּתוּב מְדַבֵּר, תִּלְמוּד לומר
says the teaching speaks the Scripture definitely Levi of a son of one might think the Levite shall come And if
וְשֶׁרֶת, יִצְאוּ לְוִיִּם שְׂאִין רְאוּיִין לְשֶׁרֶת סִפְרֵי:
Sifrei for service fit who are not Levites excluded are and he shall minister

רש"י

וּבָא בְּכָל אֹת נַפְשׁוֹ, וְשֶׁרֶת. לָמַד עַל הַכֹּהֵן שֶׁבָּא וּמִקְרִיב
and offers who comes the Kohen concerning This teaches and he shall minister his soul the desire of with all And he shall come
קִרְבָּנוֹת נִדְבָתוֹ אוֹ חֻבָּתוֹ וְאֶפְלוֹ בְּמִשְׁמֶר שְׂאִינוֹ שְׁלוֹ בְּבֹא קָמָא ק"ט;
109 Kamma Bava his that is not during a watch and even his obligation or his free-will offering the sacrifices of
ד"א — עוֹד לָמַד עַל הַכֹּהֲנִים הַבָּאִים לְרִגְלָא שֶׁמִּקְרִיבִין בְּמִשְׁמֶר
in the watch that they may offer for the festival who come the Kohanim concerning it teaches further Another explanation
וְעוֹבְדִין בְּקִרְבָּנוֹת הַבָּאוֹת מִחֻמַּת הַרְגֵּל כְּגוֹן מוֹסָפֵי הַרְגֵּל וְאֶר
and even the festival the additional offerings of such as the festival on account of that come with the sacrifices and perform service
עַל פִּי שְׂאִין הַמִּשְׁמֶר שְׁלָהֶם סִפְרֵי; סוּכָה נ"ה:
55 Sukkah Sifrei theirs the watch that is not though

פסוק ב

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

יְהוָה:
Hashem

פסוק ג

חֶלֶק כְּחֶלֶק יֹאכְלוּ לִבְד מִמִּכְרֵיו עַל הָאֲבוֹת:
the fathers of his sales besides they shall eat like portion portion

רש"י

חלק כחלק יאכלו. מלמד שחולקין בעורות ובבשר שעירי חטאות,
sin-offerings the he-goats of and in the flesh of in the hides that they share this teaches they shall eat like portion portion
יכול אף בדברים הבאים שלא מחמת הרגל, כגון תמידין ומוספי
and additional-offerings of continual-offerings such as the festival on account of not that come in things also one might think
שבת ונדרים ונדבות, ת"ל לבד ממכרו על האבות חוץ ממה
for what except the fathers by his sales except Scripture teaches and free-will offerings and vow-offerings Shabbos
שמכרו האבות בימי דוד ושמואל שנקבעו המשמרות ומכרו זה לזה,
to that one this one and they sold the shifts when were established and Shmuel Dovid in the days of the fathers that they sold
טל אתה שבתך ואני אטל שבתך שם:
there my Shabbos will take and I your Shabbos you take

פסוק ד

כִּי אַתָּה בָּא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נִתֵּן לָךְ לֹא תִלְמַד
learn you shall not to you is giving your God Hashem that the land into enter you When
לַעֲשׂוֹת כְּתוּעֵבֹת הַגּוֹיִם הֵהֱם:
those the nations like the abominations of to do

רש"י

לא תלמד לעשות. אבל אתה למד להבין ולהורות, כלומר להבין מעשיהם
their deeds to understand meaning and to teach to understand may learn you but to do you shall learn not
כמה הם מקלקלים, ולהורות לבניהם לא תעשה כה וכה, שזה הוא חק
the practice of is for this and so thus do do not to your children and to teach corrupt they are how
הגוים ספרי; סנהדרין ס"ח:
68 Sanhedrin Sifrei the non-Jews

פסוק ה

לֹא יִמָּצֵא בְךָ מַעֲבִיר בֶּנוֹ וּבִתּוֹ בְּאֵשׁ קִסָּם קִסָּמִים
of divinations a diviner through the fire or his daughter his son one who passes among you there shall be found not

מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף:

or a sorcerer or one who divines an astrologer

רש"י

מַעֲבִיר בְּנוֹ וּבִתּוֹ. בָּאֵשׁ. הִיא עֲבוֹדַת הַמֹּלֵךְ, 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 עֵי' סְנֵה דְרִין ס"ד:

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

רש"י

קָסָם קְסָמִים. אִי זֶהוּ קוֹסָם? הָאוֹחֵז אֶת מַקְלוֹ וְאוֹמֵר אִם אֱלֹהִי אִם לֹא אֱלֹהִי,

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

וְכֵן הוּא אוֹמֵר הוֹשֵׁעַ ד' עָמִי בְּעֵצוֹ יִשְׁאַל וּמַקְלוֹ יַגִּיד לוֹ סִפְרֵי:

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

רש"י

מַעֲוֵנָה. רַבִּי עֲקִיבָא אוֹמֵר אֵלּוֹ נוֹתְנֵי עוֹנוֹת – שְׂאוּמְרִים עוֹנָה פְּלוּגִית יָפָה

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

לְהַתְחִיל, וְחֻכְמִים אוֹמְרִים אֵלּוֹ אוֹחֲזֵי הָעֵינַיִם:

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

רש"י

מְנַחֵשׁ. פָּתוּ נִפְלָה מִפִּיו, צָבִי הַפְּסִיקוּ בְּדַרְךְ, מַקְלוֹ נָפַל מִיָּדוֹ סִפְרֵי:

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

סְנֵה דְרִין ס"ה:

65 Sanhedrin

פסוק 1

Pasuk 6

וְחֵבֵר חֵבֵר וְשָׂאֵל אוֹב וַיִּדְעֵנִי וְדַרְשׁ אֶל הַמֵּתִים:

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

רש"י

וְחֵבֵר חֵבֵר. שְׂמַצְרָה נִחְשִׁים אוֹ עֲקָרָבִים אוֹ שְׂאֵר חַיּוֹת לְמָקוֹם אֶחָד:

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

רש"י

וְשָׂאֵל אוֹב. זֶה מְכַשְׁפוֹת שְׁשֻׁמוֹ פִּיתוֹם וּמְדַבֵּר מִשְׁחִיו 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 הַשְּׁחִי שְׁלוֹ:

his the armpit in the area of

רש"י

וַיִּדְעֵנִי. מְכַנִּים עֲצָם חֲיָה שְׂשֻׁמָּה יָדוּעַ לְתוֹךְ פִּיו וּמְדַבֵּר הָעֲצָם עַל יָדֵי

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

מְכַשְּׁפֹת שֵׁם :

there sorcery

רש"י

וְדַרְשׁ אֶל הַמֵּתִים. כְּגוֹן הַמַּעֲלָה בְּזָכְרוֹתָיו וְהַנִּשְׁאָל בְּגִלְגֻּלַת שֵׁם :

there of a skull or who inquires on his genitals one who raises such as the dead of And who inquires

פסוק ז

Pasuk 7

כִּי תִזְעַבְתָּ יְהוָה כָּל עֲשֵׂה אֱלֹה וּבְגִלְלַת הַתִּזְעַבְתָּ הָאֱלֹה יְהוָה

Hashem these the abominations and because of these things does is everyone who Hashem an abomination of for

אֵלֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ:

from before you them drives out your God

רש"י

כָּל עֲשֵׂה אֱלֹה. עֲשֵׂה כָּל אֱלֹה לֹא נֶאֱמַר, אֲלָא כָּל עֲשֵׂה אֱלֹה, אֲפֹלוּ 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

ספרי :

Sifrei

פסוק ח

Pasuk 8

תָּמִים תִּהְיֶה עִם יְהוָה אֵלֶיךָ:

your God Hashem with you shall be Wholehearted

רש"י

תָּמִים תִּהְיֶה עִם ה' אֱלֹהֶיךָ. הִתְהַלֵּךְ עִמּוֹ בְּתָמִימוּת, וְתִצְפָּה לוֹ, וְלֹא

and do not for Him and hope in wholeheartedness with Him walk your God Hashem with you shall be Wholehearted

תִּתְקַר אַחֲרֵי הַעֲתִידוֹת, אֲלָא כָּל מָה שְׂיָבֵא עָלֶיךָ קִבֵּל בְּתָמִימוּת וְאִז

and then with wholeheartedness accept upon you which will come that all but rather the future events after investigate

תִּהְיֶה עִמּוֹ וְלִחְלָקוֹ:

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.

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 tiyeh 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 tiyeh." 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."

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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.

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

עמוד א' DAF 104A

משנה MISHNAH

MISHNAH

הנזיר מן הבשר מותר בבשר דגים וחגבים.

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.

גמרא GEMARA

QUESTION

גמ' הא עוף אסור מדאורייתא, במאן?

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

דלא כרבי עקיבא, דאי רבי עקיבא – האמר: חיה ועוף אינו מן התורה.

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

אימא סיפא: הנודר מן הבשר – מותר בבשר דגים וחרגבים, הא עוף אסור, אתאן לרבי עקיבא,

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

דאמר: כל מילי דמימליה עליה שליח – בר מיניה הוא.

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

דתנאי: הנודר מן הירק, מותר בדלועין, ורבי עקיבא אוסר.

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

אמרו לו לרבי עקיבא: והלא אומר אדם לשלוחו "קח לנו ירק", והוא אומר "לא מצאתי אלא דלועין!"

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

אמר להן: כן הדבר, כלום אומר "לא מצאתי אלא קטנית"? אלא שדלועין בכלל ירק, ואין קטנית בכלל ירק.

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

רישא רבנן, וסיפא רבי עקיבא!

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

אמר רב יוסה: רבי היא, ונסיב לה אליבא דתנאי, בנדרים סבר לה כרבי עקיבא, בבשר בחלב סבר לה כרבנן.

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

רב אשי אמר: כולל רבי עקיבא היא, והכי קאמר: כל הפשר אסור לבשל בחלב, מהן מדברי תורה ומהן מדברי סופרים, חוץ מפשר דגים וחגבים, שאינם לא מדברי תורה ולא מדברי סופרים.

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.

משנה MISHNAH

MISHNAH

ואסור להעלות [וכו].

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

גמרא GEMARA

STATEMENT

אמר רב יוסף: שמע מינה פשר עוף בחלב דאורייתא, דאי סלקא דעתך דרבנן – אכילה גופה גזירה, ואנן נגזר העלאה אטו אכילה?

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

ומנא תימרא דלא גזרינן גזירה לגזירה? דתנן: חלת חוצה לארץ

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,

עמוד ב' DAF 104B

STATEMENT

נאכלת עם הזר על השלחן, וניתנת לכל כהן שירצה.

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

אמר ליה אביי: בשלמא אי אשמועינן חלת חוצה לארץ בארץ, דאיכא למיגזר משום חלת הארץ דאורייתא, ולא גזרינן – איכא למשמע מינה.

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

אלא חוצה לארץ, משום דליכא למיגזר הוא.

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

אבל הכא, אי שרית ליה לאסוקי עוף וגבינה, אתי לאסוקי בשר וגבינה, ומיכל בשר בקלב דאורייתא.

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

מתקיף לה רב ששת: סוף סוף צוין בצוין הוא!

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

אמר אביי: גזירה שמה יעלה באילפס רותח.

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

QUESTION

סוף סוף, כלי שני הוא, וכלי שני אינו מבשל!

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

אלא גזירה שמה יעלה באילפס ראשון.

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.

משנה MISHNAH

MISHNAH

מתני' העוף עולה עם הגבינה על השולחן, ואינו נאכל, דברי בית שמאי.

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

ובית הלל אומרים: לא עולה ולא נאכל.

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

MISHNAH

אמר רבי יוסי: זו מקולי בית שמאי ומחומרי בית הלל.

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

MISHNAH

באיזה שולחן אמרו? בשולחן שאוכל עליו,

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

MISHNAH

אבל בשולחן שסודר עליו את התבשיל – נותן זה בצד זה, ואינו חושש.

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.

גמרא GEMARA

QUESTION

גמ' רבי יוסי היינו תנא קמא?

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

INFERENCE

וכי תימא: אכילה גופה איכא ביניהו, דקאמר תנא קמא: בהעלאה קא מיפלגי, באכילה לא פליגי,

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

ואמר ליה רבי יוסי: אכילה גופה מקולי בית שמאי ומחומרי בית הלל.

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

וְהַתְנִיחָא, רַבִּי יוֹסֵי אוֹמֵר: שֵׁשֶׁה דְּבָרִים מִקּוּלֵי בֵּית שַׁמַּאי וּמַחֲזִמֵּי בֵּית הֵלֵל, וְזוֹ אַחַת מֵהֶן – עוֹף
עוֹלָה עִם הַגְּבִינָה עַל הַשּׁוּלְחָן, וְאִינוּ נֹאכְל, דְּבָרֵי בֵּית שַׁמַּאי. וּבֵית הֵלֵל אוֹמְרִים: לֹא עוֹלָה וְלֹא
נֹאכְל!

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

אַלָּא, הָא קַמְשָׁמַע לֵן: מֶאֱן 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 דְּבָר בְּשֵׁם אוֹמְרוֹ מְבִיא גְּאוּלָּה לְעוֹלָם, שֶׁנֶּאֱמַר "וְתֹאמַר אֶסְתֵּר לְמֶלֶךְ בְּשֵׁם מֶרְדֵּכַי".

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

תַּנָּא אֲגָרָא חֲמוּה דְּרַבִּי אֶבְיָא: עוֹף וּגְבִינָה נֹאכְלִין בְּאַפְיקוֹרֵן.

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

EXPLANATION

הוּא תַּנִּי לֵה, וְהוּא אָמַר לֵה: בְּלֹא נְטִילַת יָדַיִם וּבְלֹא קִינוּיַת 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 בְּרִיה דְּרַב מֶשֶׁרְשִׁיָּא אִיקְלַע לְבֵי רַב אָשִׁי, אֵיתִי לֵיה גְּבִינָה – אַכְל, אֵיתִי לֵיה בְּשָׂרָא –
אַכְל, וְלֹא מָשָׂא יָדָיָה.

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 לֵיה: וְהָא תַּנָּא אֲגָרָא חֲמוּה דְּרַבִּי אֶבְיָא: עוֹף וּגְבִינָה נֹאכְלִין בְּאַפְיקוֹרֵן, עוֹף וּגְבִינָה – אֵין, בְּשָׂר
וּגְבִינָה – לֹא!

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

אמר להו: הני מילי בליליא, אבל ביממא הא קזינא.

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

תניא: בית שמאי אומרים: מקנה, ובית הלל אומרים: מדיח.

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

מאי "מקנה" ומאי "מדיח"?

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.

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.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר 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 לְאָסָף:

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 זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע 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 פְּנִיָּהֶם קָלוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה 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.'