

חומש עם רש"י • כי תצא • ראשון

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KI TEITZEI • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah addresses several difficult family and household situations that can arise, starting with the halachos of a yefas toar—a beautiful captive woman taken during wartime. The Torah understands the yetzer hara of a soldier in battle and permits her to him only under very specific, restrictive conditions, including bringing her into his home where she must shave her head, let her nails grow, and mourn her parents for a full month. If he still wishes to marry her after this, he may, but if he decides he does not want her, he must let her go free and is strictly forbidden from selling her or treating her as a maidservant.

The parsha then moves on to discuss the laws of inheritance when a man has two wives, one whom he loves and one whom he dislikes. If the firstborn son is born to the unloved wife, the Torah warns the father that he cannot show favoritism by giving the birthright portion to the son of the beloved wife. He must give the true firstborn his rightful double portion of the inheritance, as the birthright belongs to him by law. Finally, the aliyah introduces the tragic case of a ben sorer u'moreh, a wayward and rebellious son who steals and consumes meat and wine, refusing to listen to his parents even after they discipline him.

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

פסוק א

Pasuk 1

כִּי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ וַנִּתְּנֶנּוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ
into your hand your God Hashem and He delivers him your enemies against to the war you go out When
וְשָׁבִיתָ וְשָׁבִיו:
his captivity and you capture

רש"י

כִּי תֵצֵא לְמִלְחָמָה. בְּמִלְחָמַת הָרְשׁוּת הַפְּתוּב מִדְּבַר, שְׁבַמְלַחְמַת אֶרֶץ יִשְׂרָאֵל
Yisrael the Land of for in a war of speaks the verse of choice of a war to war you go out When
אֵין לוֹמַר וְשָׁבִיתָ וְשָׁבִיו, שֶׁהָרִי כָּכָר נֶאֱמַר דְּבָרִים כ' לֹא תַחֲיָה
keep alive you shall not chapter 20 Devarim it was said already since behold its captivity and you shall capture to say there is not
כָּל נֶשְׁמָה:
soul any

רש"י

וְשָׁבִיתָ וְשָׁבִיו. לְרַבּוֹת כְּנַעֲנִים שְׁבָתוֹכָהּ וְאַע"פ שֶׁהֵם מִשְׁבָּעָה אֲמוֹת סַפְרֵי;
Sifrei nations are of the seven that they and even though that are within it Canaanites to include its captives and you capture
סוּטָה ל"ה:
35b Sotah

וְרָאִיתָ בַּשְּׁבִיָּה אִשָּׁת יִפֶּת תֹּאֲר וְחָשַׁקְתָּ בָּהּ וְלָקַחְתָּ לָּךְ
for yourself and you take her and you desire form beautiful of a woman of among the captives and you see
לְאִשָּׁה:
for a wife

רש"י

אשת. אֶפְלוּ אִשָּׁת אִישׁ:

a man the wife of even A woman of

רש"י

וּלְקַחְתָּ לָּךְ לְאִשָּׁה. לֹא דִבְרָה תוֹרָה אֶלָּא כְּנֶגֶד יֵצֵר הָרַע, שָׂאֵם אֵין
not for if evil the inclination against except the Torah spoke not for a wife for yourself and you shall take
הַקָּב"ה מְתִירָה יִשְׁאַנָּה בְּאִסּוּר, אֲבָל אִם נִשְׁאַה סוּפוּ לְהִיּוֹת שׁוֹנְאָה, שְׁנֵאמַר
as it is said hating her to be his end he marries her if but in prohibition he will marry her permits her the Holy One
אַחֲרָיו "כִּי תִהְיֶינָה לְאִישׁ וְגו'", וְסוּפוּ לְהוֹלִיד מִמֶּנָּה בֶּן סוֹרֵר וּמוֹרֶה, לָכֵן
therefore and rebellious wayward a son from her to father and his end etc to a man there will be if after it
נִסְמְכוּ פְּרָשִׁיּוֹת הֵלְלוּ תַנְחוּמָא :
Tanchuma these sections were juxtaposed

וְהֵבֵאתָ אֶל תּוֹךְ בֵּיתְךָ וְגִלַּחְתָּ אֶת רֹאשָׁהּ וְעָשְׂתָה אֶת
— and she shall let grow her head — and she shall shave your house the midst of to and you shall bring her
צִפְרָנֶיהָ:
her nails

רש"י

וְעָשְׂתָה אֶת צִפְרָנֶיהָ. תִּגְדְּלֵם כְּדִי שֶׁתִּתְנַוֵּל סַפְרֵי; יִבְמוֹת מ"ח :

48 Yevamos Sifrei that she becomes repulsive in order she shall grow them her nails — and she shall do

וְהִסִּירָה אֶת שְׂמֶלֶת שְׁבִיָּהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתְךָ וּבְכָתָהּ
and she shall weep for in your house and she shall sit from upon her her captivity the garment of — and she shall remove
אֶת אָבִיהָ וְאֶת אִמָּהּ יָרַח יָמִים וְאַחֲרַיִם כֵּן תָּבוֹא אֵלֶיהָ וּבָעִלְתָּהּ
and cohabit with her to her you may come so and after days a month of her mother and — her father —
וְהִיְתָה לָּךְ לְאִשָּׁה:
for a wife to you and she shall be

רש"י

והסירה את שמלת שביה. לפי שהם נאים, שהגוים בנותיהם
their daughters for the non-Jews beautiful that they are because her captivity the garment of — And she shall remove
מתקשטות במלחמה בשביל להזנות אחרים עמהם ספרי :
Sifrei with them others to entice to unchastity in order in war adorn

רש"י

וישבה בביתך. בבית ששתמש בו, נכנס ונתקל בה, יוצא ונתקל
and stumbles he leaves upon her and stumbles he enters that he uses in the house in your house And she shall dwell
בה, רואה בבכייתה, רואה בנווילה, כדי שתתגנה עליו ספרי :
Sifrei to him that she becomes repulsive in order her neglected appearance he sees her crying he sees upon her

רש"י

ובכתה את אביה. כל כך למה? כדי שתהא בת ישראל שמחה
gladsome Yisrael the daughter of that she should be in order why this all her father — And she shall weep for
וזו עצבה, בת ישראל מתקשטת וזו מתנולת שם :
there neglects her appearance and this one adorns herself Yisrael the daughter of downhearted and this one

פסוק ה

Pasuk 5

והיה אם לא חפצת בה ושלחתה לנפשה ומכר לא תמכרנה
shall you sell her not and selling to herself then you shall send her her you desire not if and it shall be
בכסף לא תתעמר בה תחת אשר עניתה:
you afflicted her that because her shall you enslave not for money

רש"י

והיה אם לא חפצת בה. הכתוב מבשרך שסופך לשנאתה שם :
there is to hate her that your end announces to you the Scripture with her you are pleased not if And it shall be

רש"י

לא תתעמר בה. לא תשתמש בה, בלשון פרסי קורין לעבדות
to servitude they call Persian in the language of of her make use do not with her deal with her as a slave You shall not
ושמוש "עימרא", מיסודו של ר' משה הדרשן למדתי כן:
so I learned the Preacher Moshe Rabbi of from the foundation imra'ah and usage

פסוק ו

Pasuk 6

כי תהיין לאיש שתי נשים האחת אהובה והאחת שנואה וילדו לו
to him and they bear unloved and the other loved the one wives two to a man there will be If
בנים האהובה והשנואה והיה הבן הבכור לשניאה:
of the unloved the firstborn the son and it is and the unloved the loved sons

פסוק ז

וְהָיָה בְּיוֹם הַנְּחִילוֹ אֶת בָּנָיו אֶת אֲשֶׁר יִהְיֶה לוֹ לֹא יוּכַל
 be able he cannot to him will be that which — his sons — his causing to inherit on the day of And it shall be
 לְבָכֵר אֶת בֶּן הָאֱהוּבָה עַל פְּנֵי בֶן הַשְּׂנוּאָה הַבְּכֹר:
 the firstborn the hated the son of the face of over the beloved the son of — to give birthright

פסוק ח

כִּי אֶת הַבְּכֹר בֶּן הַשְּׂנוּאָה יְכִיר לָתֶת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר
 that in all two a portion of to him to give he must recognize the unloved son of the firstborn — rather
 יִמָּצֵא לוֹ כִּי הוּא רִאשִׁית אָנוּ לוֹ מִשְׁפַּט הַבְּכֹרָה:
 the birthright is the right of to him his strength the first of he for with him is found

רש"י

פי שנים. כנגד שני אחים:
 brothers two corresponding to two A mouth of

רש"י

בכל אשר ימצא לו. מִכָּאן שֶׁאֵין הַבְּכֹר נוֹטֵל פִּי שְׁנַיִם בְּרִאיוֹ לְבֹא
 to come of what is due double a portion takes the firstborn that not From here with him shall be found that Of all
 לְאַחֵר מִיָּתֶת הָאָב כְּבִמְחֻזָּק ספרי; בכורות נ"א :
 51b Bechoros Sifrei as in possession the father the death of after

פסוק ט

כִּי יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹרֶה אֵינָנו שֹׁמֵעַ בְּקוֹל אָבִיו
 his father to the voice of listening who is not and rebellious wayward a son to a man there will be If
 וּבְקוֹל אִמּוֹ וַיִּסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֶל־יָהּ:
 to them he will listen and not him and they discipline his mother and to the voice of

רש"י

סורר. סר מן הדרך:
 the path from deviates A wayward one

רש"י

ומורה. מִסְרָב בְּדִבְרֵי אָבִיו, לְשׁוֹן מְמָרִים דְּבָרִים ט':
 nine Devarim rebellious ones an expression of his father the words of one who refuses and rebellious

רש"י

ויסרו אותו. מִתְרִין בּוֹ בְּפָנָי שְׁלוֹשָׁה וּמִלְקִין אוֹתוֹ ספרי; סנהדרין ע"א ;
 71 Sanhedrin Sifrei him and they lash three in the presence of him they warn him And they shall chastise
 בֶּן סוֹרֵר וּמוֹרֶה אֵינּוּ חַיֵּב עַד שְׁיִגְנֹב וְיֹאכַל תַּרְטִימָר בָּשָׂר וַיִּשְׁתֶּה חֲצִי לֵג יַיִן,
 of wine a log half and drinks of meat a tarteemar and eats that he steals until liable is not and rebellious wayward A son

שְׁנֵאֵמֶר "זוֹלֵל וְסָבָא", וְנֶאֱמַר מִשְׁלֵי כ"ג "אַל תְּהִי בְּסָבָאִי יֵין

wine among drunkards of be Do not 23 Mishlei and it is said and a drunkard a glutton as it is said

בְּזֵלְלִי בָשָׂר לָמוֹ"; וּבֶן סוֹרֵר וּמוֹרָה נִהְרָג עַל שֵׁם סוּפוֹ,

his end account of on is put to death and rebellious wayward And a son for themselves meat among gluttonous eaters of

הַגִּיעָה תוֹרָה לְסוֹף דַּעְתּוֹ, סוֹף שְׂמִיכָלָה מָמוֹן אָבִיו וּמִבְּקֵשׁ לְמוֹדוֹ

his habit and seek his father the wealth of that he will squander in the end his mind to the end of the Torah fathomed

וְאֵינּוּ מוֹצֵא, וְעוֹמֵד בְּפֶרֶשֶׁת דְּרָכִים וּמְלַסְטֵם אֶת הַבְּרִיּוֹת, אָמְרָה תוֹרָה יָמוּת

let him die the Torah said people — and rob of roads at the crossroads and stand find it and he will not

זָכָאִי וְאַל יָמוּת חֵיב סַפְרִי; סְנֵה־דְרִין ע"א :

72 Sanhedrin Sifrei guilty him die and let not innocent

פסוק י

Pasuk 10

וְתִפְשׂוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל זִקְנֵי עִירוֹ וְאֶל

and to his city the elders of to him and they shall bring out and his mother his father him and they shall seize

שַׁעַר מְקוֹמוֹ:

his place the gate of

פסוק יא

Pasuk 11

וְאָמְרוּ אֶל זִקְנֵי עִירוֹ בִּנְנוּ זֶה סוֹרֵר וּמוֹרָה אֵינָנוּ שֹׁמְעֵם בְּקוֹלָנוּ

to our voice listening he is not and rebellious is wayward this our son his city the elders of to and they shall say

זוֹלֵל וְסָבָא:

and a drunkard he is a glutton

פסוק יב

Pasuk 12

וְרָגְמָהוּ כָּל אֲנָשִׁי עִירוֹ בְּאֲבָנִים וְמָת וּבְעֶרְתָּ הָרָע

the evil and you shall banish and he shall die with stones his city the men of all and they shall stone him

מִקְרָבָהּ וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ:

and they shall fear shall hear Yisrael and all from your midst

רש"י

וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ. מִכָּאן שְׁצָרִיךָ הַכְרָזָה בְּבֵית דִּין; "פְּלוּגֵי

so-and-so judgment in the house of announcement that there is needed from here and fear shall hear Israel And all

נִסְקָל עַל שְׁהִיָּה בֶן סוֹרֵר וּמוֹרָה:

and rebellious wayward a son that he was because is stoned

CHAPTER SUMMARY

This aliyah outlines three distinct sets of halachos: first, the detailed process of the yefas toar, where a soldier must bring a captive woman into his home for a month of mourning and physical neglect before he can marry her, and the prohibition against selling her if he later rejects her; second, the absolute prohibition against a father transferring the double-portion

birthright from the older son of an unloved wife to a younger son of a beloved wife; and third, the severe case of the ben sorer u'moreh, whose parents must bring him before the elders of the city to be stoned by the townspeople, thereby removing this evil from Klal Yisrael so that everyone will hear and fear.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in how the human nefesh works, and Rashi brings it down to the practical reality. Why does the parsha of the yefas toar lead directly into the parsha of the hated wife, which then leads straight into the tragedy of the ben sorer u'moreh? Rashi tells us clearly: if a person marries this captive woman out of pure ta'avah, the Torah warns that in the end he will come to hate her, and eventually she will give birth to a rebellious, wayward son.

Lichoira, we see a frightening chiddush here. A person thinks he can make a small compromise in his ruchniyus, just this once, because the pressure of the moment is too strong. He tells himself, "It is permitted by the Torah, it is a special concession for the war!" But the Torah is revealing that you cannot escape the natural spiritual consequences of your choices. What starts as a small yielding to the yetzer hara does not stay quiet. It grows, it festers, and mimeila it ends up affecting your entire home, your shalom bayis, and even the neshamos of your children.

We must realize that every spiritual shortcut we take has a price tag. When we let down our guards in our avodah, thinking we can manage the fallout, we are fooling ourselves. The only way to build a true, holy bayis ne'eman b'Yisrael is by making decisions based on ratzon Hashem, not on the fleeting desires of the moment.

Today, when you feel tempted to make a small compromise in your ruchniyus or your middos, stop and look at the end of the road. Remind yourself that a holy life is built step by step, and choose the path that brings Hashem's shechinah into your home.

דף יומי • חלין • דף ק"ח

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THE SUGYA

We start off the daf finishing up the sugya from the previous daf regarding the Syrian cakes of Baitos on Pesach, and whether we are choshesh that people will try to copy his special molds. From there, we move into a major new Mishnah that deals with the classic halachos of basar b'chalav, specifically a drop of milk that falls onto a piece of meat in a pot. The Mishnah lays down the rules of when the piece itself becomes forbidden, and when the entire pot becomes forbidden based on whether the milk's flavor is narsan ta'am and whether the pot was stirred immediately.

In the Gemara, the Chachamim delve into a fundamental chakirah: is the concept of "ta'am k'ikar" (that the absorbed flavor of a forbidden food has the same status as the food itself) d'Oraisa or d'Rabbanan? We also learn the famous shittah of Rav that "chatichah na'aseth neveilah" (Chanan)—meaning that once the piece of meat absorbs the milk and becomes forbidden, the entire piece itself becomes a forbidden entity (like neveilah) and can go on to forbid the rest of the pot if there isn't enough to nullify the whole piece.

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עמוד א' DAF 108A

QUESTION

כל הסריקין אסורין וסריקין בייטוס מותרין?

The Gemara asks: Are **all Syrian cakes forbidden** to be baked on Pesach because they require too much time to shape, **and the Syrian cakes of Baitos**, who was wealthy and had special molds, **permitted**? How could we rely on his special molds when others might try to copy him without molds?

ANSWER

התם, הא אמר מר בר רב אשי: איזורו מוכיח עליו.

The Gemara answers: **There**, in that case, **did not Mar, the son of Rav Ashi, say: His belt is proof for him?** In those days, a person typically had only one belt. If he wore it on a wet shirt, it proved he had no other shirt to wear. Here too, the unique shape of Baitos's cakes made it obvious to everyone that they were made with a mold, so there was no concern that others would copy him by hand.

משנה MISHNAH

MISHNAH

מתני' טיפת חלב שנפלה על החתיכה, אם יש בה פנוית טעם באותה חתיכה – אסור.

MISHNAH: In the case of a **drop of milk that fell on a piece** of meat, **if there is in it enough milk to impart flavor to that specific piece** of meat, then that piece of meat is **forbidden**.

MISHNAH

ביער את הקדרה, אם יש בה בנותן טעם באותה קדרה – אסור.

If **one stirred the pot** immediately, or if the piece fell and was submerged, **if there is in it** enough milk **to impart flavor to** the contents of **that** entire **pot**, then the contents of the entire pot are **forbidden**; otherwise, the milk is batel in sixty and everything is permitted.

גמרא GEMARA

STATEMENT

גמ' אמר אביי: טעמו ולא ממשו בעלמא – דאורייתא.

GEMARA: Abaye said: The principle that the **flavor** of a forbidden food **and not its substance** is sufficient to forbid a mixture **in general** is **by Torah law**, and not just a Rabbinic stringency.

EXPLANATION

דאי סלקא דעתך דרבנן, מבשר בלב מאי טעמא לא גמרינן?

As, if it enters your mind that in other prohibitions it is only **Rabbinic**, then **what is the reason we do not learn** that it is forbidden by Torah law **from** the case of **meat in milk**, where the Torah clearly forbids the absorbed flavor?

EXPLANATION

דחידוש הוא.

You might answer: We cannot learn from meat in milk **because it is a novelty**, since each ingredient is permitted on its own, and they only become forbidden when cooked together. And we cannot derive other halachos from a novelty.

EXPLANATION

אי חידוש הוא, אף על גב דליכא נותן טעם נמי!

But **if it is a novelty**, then **even though there is no imparting of flavor**, it should **also** be forbidden! Since the Torah made the prohibition depend on cooking, which is all about imparting flavor, it shows that the Torah is treating it under the standard rules of mixtures. Therefore, it is not a novelty, and we can derive from it that flavor is like substance by Torah law for all prohibitions.

OBJECTION

אמר ליה רבא: דרך ... אסרה תורה.

Rava said to him: This is no proof. It is indeed a novelty, but **the Torah forbade** it only in the **manner of cooking**, and cooking by definition requires the imparting of flavor.

STATEMENT

אמר רב: כיון שנותן טעם בחתיכה, חתיכה עצמה נעשית נבלה, ואוסרת כל החתיכות כולן, מפני שהן מינה.

Rav said: **Once** the milk **has imparted flavor to the piece** of meat, the **piece itself becomes** like **nevelah**—a forbidden entity in its own right—and if it is not stirred in, **it forbids all the** other **pieces** in the pot, **because they are of its own type**, and min b'mino is not nullified.

QUESTION

אמר ליה מר זוטרא בריה דרב מרי לרבינא: מכדי רב כמאן אמר לשמעתיה? כרבי יהודה, דאמר מין במינו לא בטיל,

Mar Zutra, the son of Rav Mari, said to Ravina: Now consider, in accordance with whom did Rav state his halakha? It must be in accordance with Rabbi Yehuda, who said that a type of food mixed with its own type is not nullified.

QUESTION

לימא פליגא אדרבא? דאמר רבא: קסבר רבי יהודה, כל שהוא מין ומינו ודבר אחר – סלק את מינו כמי שאינו, ושאינו מינו רבה עליו ומבטלו.

If so, shall we say that Rav disagrees with that which Rava said? As Rava said: Rabbi Yehuda holds that in any mixture that is composed of a forbidden type, its own type which is permitted, and another substance which is permitted, we say: Remove its own type and view it as if it is not there, and then the permitted substance that is not of its own type (the gravy) is greater than it and nullifies it. Why doesn't the gravy in the pot nullify the forbidden piece of meat according to Rav?

ANSWER

אמר ליה: אי דנפל פרוטב רבה – הכי נמי, הכא במאי עסקינן – דנפל פרוטב עבה.

Ravina said to him: If it fell into thin gravy, indeed so, the gravy would nullify it. But here we are dealing with a case where it fell into thick gravy, which is considered the same type as the meat, so there is no "other substance" to nullify it.

QUESTION

ומאי קסבר? אי קסבר אפשר לסוחטו מותר, חתיכה אמאי נעשית נבלה?

The Gemara asks: And what does Rav hold regarding the principle of whether a piece of meat that absorbed forbidden taste can be squeezed out? If he holds that an item that is possible to squeeze out and remove its forbidden taste becomes permitted, then the piece of meat itself why should it become nevelah? The milk inside it should just diffuse into the rest of the pot and be nullified!

ANSWER

אלא קסבר אפשר לסוחטו אסור.

Rather, he must hold that an item that is possible to squeeze out remains forbidden, because the piece itself became a forbidden entity.

STATEMENT

דאיתמר: רב ורבי חנינא ורבי יוחנן דאמרי: אפשר לסוחטו – אסור,

As it was stated in a dispute: Rav, and Rabbi Chanina, and Rabbi Yochanan say: An item that is possible to squeeze out remains forbidden,

STATEMENT

שמואל ורבי שמעון בר רבי וריש לקיש דאמרי: אפשר לסוחטו – מותר.

while Shmuel, and Rabbi Shimon the son of Rabbi Yehuda HaNasi, and Reish Lakish say: An item that is possible to squeeze out becomes permitted.

QUESTION

וסבר רב אפֿשר לְסוּחֶטוֹ אָסוּר? וְהָאִיתָמַר: כְּזֵית בָּשָׂר שֶׁנִּפְל לְתוֹךְ יוֹרָה שֶׁל חֶלֶב, אָמַר רַב: בָּשָׂר אָסוּר וְחֶלֶב מוּתָר,

The Gemara asks: **And does Rav really hold** that an item that is **possible to squeeze out** remains **forbidden**? But was it not **stated**: If an olive-bulk of meat fell into a large vat of milk, and there was enough milk to nullify the meat's flavor, Rav said: The meat is forbidden, but the milk is permitted?

QUESTION

וְאִי סָלָקָא דְעֵתָהּ אֶפְשָׁר לְסוּחֶטוֹ אָסוּר,

And if it enters your mind that Rav holds that an item that is **possible to squeeze out** remains **forbidden**, then why is the milk permitted? The meat should become a forbidden entity, and in turn forbid the milk!

עמוד ב' DAF 108B

QUESTION

חֶלֶב אֲמַאי מוּתָר? חֶלֶב נִבְלָה הוּא!

The Gemara asks: But why is the **milk permitted** in the case of the pot? Surely the **milk** that was absorbed in the meat and then expelled **is** like **neveilah**, a forbidden substance in its own right, and since it is mixed with its own kind, it should not be nullified!

ANSWER

לְעוֹלָם קָסְבַּר רַב אֶפְשָׁר לְסוּחֶטוֹ אָסוּר, וְשֵׁאֲנֵי הָתָם דְּאָמַר קָרָא "לֹא תִבְשֹׁל גִּידִי בַחֲלֵב אִמּוֹ" – גִּידִי אֶסְרָה תוֹרָה, וְלֹא חֶלֶב.

The Gemara answers: **Actually, Rav holds** that an item that can be wrung out is forbidden, meaning the absorbed taste does become neveilah. **But it is different there** in the case of the pot of milk, as the verse says, "You shall not cook a kid in its mother's milk" — which implies that only the **kid**, meaning the meat, the Torah forbade, but not the **milk**. The milk itself does not become a forbidden entity.

QUESTION

וסבר רב גְּדִי אֶסְרָה תוֹרָה וְלֹא חֶלֶב? וְהָאִיתָמַר:

The Gemara challenges: **And does Rav really hold** that only the **kid** the Torah forbade, but not the **milk**? But surely it was **stated** in a dispute:

STATEMENT

חֲצִי זֵית בָּשָׂר וְחֲצִי זֵית חֶלֶב שֶׁבִשְׁלָן זֶה עִם זֶה, אָמַר רַב: לֹקֵה עַל אֲכִילָתוֹ, וְאֵינּוּ לֹקֵה עַל בִּשּׁוּלוֹ.

If half an olive-bulk of meat and half an olive-bulk of milk were cooked together, Rav says: One is flogged for eating it, because they combine to form a full shiur of forbidden food, but he is not flogged for cooking it, because he did not cook a full shiur of meat and milk.

OBJECTION

וְאִי סָלָקָא דְעֵתָהּ גִּידִי אֶסְרָה תוֹרָה וְלֹא חֶלֶב, אֲאָכִילָה אֲמַאי לֹקֵה? חֲצִי שִׁיעוּר הוּא!

And if it should enter your mind to say that only the **kid** the Torah forbade, but not the **milk**, then for eating it, why is he flogged? It is only **half a shiur** of forbidden meat that he ate, since the milk is not forbidden!

RESOLUTION

אָלא, לְעוֹלָם קָסֶבֶר רַב חֵלֶב נָמִי אָסוּר, וְהָכָא בְּמַאי עֲסָקִינָן? כְּגוֹן שֶׁנֶּפֶל לְתוֹךְ יוֹרֶה רוֹתַחַת, דְּמִבְּלֶע כֶּלֶע, מִפְּלֵט לֹא פְּלֵט.

Rather, actually Rav holds that the **milk is also forbidden**. And here, in the case where Rav permitted the pot of milk, with what are we dealing? For example, where the piece of meat fell into a **boiling pot** of milk, where the meat only absorbs the milk, but it **does not expel** any of its absorbed taste back into the pot while it is boiling.

QUESTION

סוף סוף כי נִיֵּיח, הֵדֵר פְּלִיט!

The Gemara asks: **Ultimately, when** the pot **cools down**, it will **expel** the forbidden taste back into the milk!

ANSWER

כְּשֶׁקָדָם וְסִיֵּקוּ.

The Gemara answers: We are dealing with a case **where he went ahead and removed** the meat before the pot cooled down.

STATEMENT

גּוּפָא: חֲצִי זֵית בָּשָׂר וְחֲצִי זֵית חֵלֶב שֶׁבִשְׁלָן זֶה עִם זֶה, אָמַר רַב: לֹקֵחַ עַל אֲכִילָתוֹ, וְאִינוּ לֹקֵחַ עַל בְּשׂוּלוֹ.

The Gemara returns to the text itself quoted above: If **half an olive-bulk of meat and half an olive-bulk of milk were cooked together**, Rav says: **One is flogged for eating it, but he is not flogged for cooking it**.

QUESTION

מָה נִפְשָׁה? אִי מִצְטָרְפִין – אֲבִשׁוּל נָמִי לִילְקִי, אִי לֹא מִצְטָרְפִין – אֲאָכִילָה נָמִי לֹא לִילְקִי.

The Gemara asks: **Whichever way you want to look at it**, this is difficult! If they **combine** to form a shiur, then for **cooking it** also let him be flogged! And if they do not combine, then for **eating it** also let him not be flogged!

ANSWER

לְעוֹלָם לֹא מִצְטָרְפִי, וּבָבָא מִיּוֹרָה גְּדוּלָה.

The Gemara answers: **Actually, they do not combine** on their own. **But** Rav is dealing with a case **where** this half-olive-bulk of meat and half-olive-bulk of milk **came from a large pot** where a full shiur of meat and milk had already been cooked together and became forbidden, so they are already a single forbidden entity.

STATEMENT

וְלֹאֵי אָמַר: אֵף לֹקֵחַ עַל בְּשׂוּלוֹ, וְכֵן תִּנִּי לוֹי בְּמִתְנִיתִין: כָּשֶׁם שֶׁלֹקֵחַ עַל אֲכִילָתוֹ כֵּן לֹקֵחַ עַל בְּשׂוּלוֹ,

And Levi said: He is even flogged for **cooking it**, because they do combine. And so Levi taught in his Braisa: Just as he is flogged for **eating it**, so he is flogged for **cooking it**.

EXPLANATION

ובאי זה בשול אמרו? בבשול שאחרים אוכלין אותו מחמת בשולו.

And for what degree of cooking did they say he is liable? For cooking that others, meaning non-Jews, would eat because of its cooking, which is the level of Ma'achal Ben Derusai.

STATEMENT

ואפשר לסוחרטו עצמו – תנאי היא, דתנאי:

The Gemara notes: And the question of an item that can be wrung out itself is a dispute between Tannaim, as it is taught in a Braisa:

BRAISA

טפת חלב שנפלה על החתיכה, כיון שנתנה טעם בחתיכה – החתיכה עצמה נעשת נבלה, ואוסרת כל החתיכות כולן מפני שהן מינה, דברי רבי יהודה.

If a drop of milk fell on a piece of meat, once it gives taste to the piece, the piece itself becomes neveilah, a forbidden entity, and it forbids all the other pieces in the pot because they are its own kind and min b'min is not nullified. This is the words of Rabbi Yehuda.

BRAISA

וחכמים אומרים: עד שתתן טעם ברוטב ובקיפה ובחתיכות.

And the Sages say: The drop of milk does not forbid the pot until it gives taste to the gravy, and to the sediment, and to the pieces altogether, because we look at the whole pot as one mixture.

STATEMENT

אמר רבי: נראין דברי רבי יהודה בשלא נייער ושלא כסה, ודברי חכמים בשנייער וכסה.

Rabbi Yehuda HaNasi said: The words of Rabbi Yehuda seem correct in a case where he did not stir and did not cover the pot, and the words of the Sages seem correct in a case where he stirred and covered it.

QUESTION

מאי "לא נייער ולא כסה"? אי לימא לא נייער כלל, ולא כסה כלל – מבליע בלע, מבליט לא פליט.

The Gemara asks: What is the meaning of "he did not stir and did not cover"? If we say he did not stir at all and did not cover at all, then the piece only absorbs the milk, but it does not expel it! If so, why should the other pieces be forbidden even according to Rabbi Yehuda?

QUESTION

ואלא, לא נייער בתחלה אלא בסוף, ולא כסה בתחלה אלא בסוף, אמאי? הא בלע והא פליט!

Rather, must we say that he did not stir at the beginning but only at the end, and did not cover at the beginning but only at the end? If so, why are the other pieces forbidden? Behold, it absorbed and behold, it expelled the milk, so the milk should be nullified in sixty times its amount throughout the pot!

ANSWER

קסבר אפשר לסוחרטו אסור.

The Gemara answers: Rabbi Yehuda HaNasi **holds that an item that can be wrung out is forbidden**. Once the first piece absorbed the milk, it became neveilah, and even though the milk was later expelled and nullified, the piece itself remains forbidden and forbids the rest of the pieces.

SUMMARY

The Gemara analyzes the source for ta'am k'ikar, debating whether we can derive it from basar b'chalav, which is a chiddush since both ingredients start out permitted. We then have a deep shakla v'tarya on Rav's shittah of chatichah na'aseth neveilah, exploring how this fits with Rabbi Yehuda's view on min b'mino and whether we can apply the rule of "efshar l'sochto asur" (that a piece which absorbed forbidden taste remains forbidden even if the taste is squeezed out). The daf concludes with a challenge to Rav's view from a case of meat falling into a vat of milk, leading to a discussion on whether the Torah's prohibition of basar b'chalav applies equally to the milk as it does to the meat.

למעשה WHAT TO TAKE HOME

The yeshivish kop is always drawn to the famous machlokes in our sugya: is "efshar l'sochto asur" or "mutar"? If you have a piece of meat that absorbed a drop of milk, and you can theoretically squeeze that milk right back out, does the meat become a forbidden entity in its own right, what Rav calls "chatichah naasis neveilah", or does it go back to its permitted state? Rav holds that once the forbidden taste enters, the piece itself is transformed. It becomes a d'var issur, and even if you squeeze it out, that status remains.

Think about what this means in our own avodas Hashem. A person sometimes thinks, "I can indulge in this questionable behavior, or let a coldness enter my heart just for a moment, and then I'll just 'squeeze it out' and go right back to how I was before." We think we can touch the issur and remain completely unaffected once we walk away. But the Torah is teaching us a deep yesod: when you let something improper enter your system, it doesn't just sit there passively. It changes you. It reshapes your spiritual reality, making you a different person who now has to deal with that spiritual residue.

But the true chiddush of this yesod is that it works even stronger in the direction of kedushah. When you sit down to learn a blatt Gemara, or when you do a chesed with another Yid, that holy influence doesn't just pass through you and leave you the same. It transforms you. You become a "chatichah of kedushah", a vessel that has absorbed the sweetness of Torah and mitzvos, and that elevated status stays with you throughout the entire day.

Today, before you do a mitzvah or learn Torah, take ten seconds to realize that this act is going to permanently elevate who you are. Let that kedushah sink in and transform you.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד 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 עֲלִיָּה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

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.'