חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · כי תצא · רִאשׁוֹן

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

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.

פָּסוּק א

Pasuk 1

כִּי תֵצֵא לַמִּלְחָמָה עַל אֹיְבֶיךָ וּנְתָנוֹ יְהוָה אֱלֹהֶיךָ בְּיָדֶךָ
When you go out to the war against your enemies and Hashem your God delivers him into your hand

וְשָׁבִיתָ שִׁבְיוֹ׃
and you capture his captivity

רַשִׁ"י

כי תצא למלחמה. בְּמִלְחֶמֶת הָרְשׁוּת הַכָּתוּב מְדַבֵּר, שֶׁבְּמִלְחֶמֶת אֶרֶץ יִשְׂרָאֵל
When you go out to war of choice the verse speaks, for in a war of the Land of Yisrael

אֵין לוֹמַר וְשָׁבִיתָ שִׁבְיוֹ, שֶׁהֲרֵי כְּבָר נֶאֱמַר דברים כ' לֹא תְחַיֶּה
there is not to say and you shall capture its captivity, since behold already it was said Devarim chapter 20 you shall not keep alive

כָּל נְשָׁמָה׃
any soul

רַשִׁ"י

ושבית שביו. לְרַבּוֹת כְּנַעֲנִים שֶׁבְּתוֹכָהּ וְאַע"פ שֶׁהֵם מִשִּׁבְעָה אֻמּוֹת ספרי׃
and you capture its captives to include Canaanites that are within it and even though that they are of the seven nations Sifrei

סוטה ל"ה :
Sotah 35b

פָּסוּק ב

Pasuk 2

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת תֹּאַר וְחָשַׁקְתָּ בָּהּ וְלָקַחְתָּ לְךָ
and you see among the captives a woman of beautiful of form and you desire her and you take for yourself

לְאִשָּׁה׃
for a wife

רַשִּׁ"י

אשת. אֲפִלּוּ אֵשֶׁת אִישׁ׃
A woman of even the wife of a man

רַשִּׁ"י

ולקחת לך לאשה. לֹא דִּבְּרָה תּוֹרָה אֶלָּא כְּנֶגֶד יֵצֶר הָרַע, שֶׁאִם אֵין
not for if evil the inclination against except the Torah spoke not for a wife for yourself and you shall take

הַקָּבָ"ה מַתִּירָהּ יִשָּׂאֶנָּה בְּאִסּוּר, אֲבָל אִם נְשָׂאָהּ סוֹפוֹ לִהְיוֹת שׂוֹנְאָהּ, שֶׁנֶּאֱמַר
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 תִהְיֶיןָ לְאִישׁ וְגוֹ'", וְסוֹפוֹ לְהוֹלִיד מִמֶּנָּה בֵּן סוֹרֵר וּמוֹרֶה, לְכָךְ
therefore and rebellious wayward a son from her to father and his end etc to a man there will be if after it

נִסְמְכוּ פָּרָשִׁיּוֹת הַלָּלוּ תנחומא׃
Tanchuma these sections were juxtaposed

פָּסוּק ג

Pasuk 3

וְהֵבֵאתָהּ אֶל תּוֹךְ בֵּיתֶךָ וְגִלְּחָה 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

צִפָּרְנֶיהָ׃
her nails

רַשִּׁ"י

ועשתה את צפרניה. תְּגַדֵּל כְּדֵי שֶׁתִּתְנַוֵּל ספרי; יבמות מ"ח׃
and she shall do her nails — she shall grow them in order that she becomes repulsive Sifrei Yevamos 48

פָּסוּק ד

Pasuk 4

וְהֵסִירָה אֶת שִׂמְלַת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתֶךָ וּבָכְתָה
and she shall remove — the garment of her captivity from upon her and she shall sit in your house and she shall weep for

אֶת אָבִיהָ וְאֶת אִמָּהּ יֶרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ
— her father and — her mother a month of days and after so you may come to her and cohabit with her

וְהָיְתָה לְךָ לְאִשָּׁה׃
and she shall be to you for a wife

רַשִׁ"י

והסירה את שמלת שביה. לְפִי שֶׁהֵם נָאִים, שֶׁהַגּוֹיִם בְּנוֹתֵיהֶם

And she shall remove — the garment of her captivity because that they are beautiful for the non-Jews their daughters

מִתְקַשְּׁטוֹת בַּמִּלְחָמָה בִּשְׁבִיל לְהַזְנוֹת אֲחֵרִים עִמָּהֶם ספרי :

adorn in war in order to entice to unchastity others with them Sifrei

רַשִׁ"י

וישבה בביתך. בַּבַּיִת שֶׁמִּשְׁתַּמֵּשׁ בּוֹ, נִכְנָס וְנִתְקָל בָּהּ, יוֹצֵא וְנִתְקָל

And she shall dwell — in your house in the house that he uses · he enters upon her and stumbles he leaves and stumbles

בָּהּ, רוֹאֶה בִּבְכִיָּתָהּ, רוֹאֶה בִּנְוּוּלָהּ, כְּדֵי שֶׁתִּתְגַּנֶּה עָלָיו ספרי :

upon her he sees her crying he sees her neglected appearance in order that she becomes repulsive to him Sifrei

רַשִׁ"י

ובכתה את אביה. כָּל כָּךְ לָמָּה? כְּדֵי שֶׁתְּהֵא בַּת יִשְׂרָאֵל שְׂמֵחָה

And she shall weep for — her father all this why in order that she should be the daughter of Yisrael gladsome

וְזוֹ עֲצֵבָה, בַּת יִשְׂרָאֵל מִתְקַשֶּׁטֶת וְזוֹ מִתְנַוֶּלֶת שם :

and this one downhearted the daughter of Yisrael adorns herself and this one neglects her appearance there

פָּסוּק ה

Pasuk 5

וְהָיָה אִם לֹא חָפַצְתָּ בָּהּ וְשִׁלַּחְתָּהּ לְנַפְשָׁהּ וּמָכֹר לֹא תִמְכְּרֶנָּה

and it shall be if not you desire her then you shall send her to herself and selling not shall you sell her

בַּכֶּסֶף לֹא תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר עִנִּיתָהּ:

for money not shall you enslave her because that you afflicted her

רַשִׁ"י

והיה אם לא חפצת בה. הַכָּתוּב מְבַשֶּׂרְךָ שֶׁסּוֹפְךָ לִשְׂנֹאתָהּ שם :

And it shall be if not you are pleased with her the Scripture announces to you that your end is to hate her there

רַשִׁ"י

לא תתעמר בה. לֹא תִשְׁתַּמֵּשׁ בָּהּ, בִּלְשׁוֹן פָּרְסִי קוֹרִין לְעַבְדוּת

You shall not deal with her as a slave do not make use of her in the language of Persian they call to servitude

וְשִׁמּוּשׁ "עִימְרָאָה", מִיסּוֹדוֹ שֶׁל רַ' מֹשֶׁה הַדַּרְשָׁן לָמַדְתִּי כֵּן:

and usage imra'ah from the foundation of Rabbi Moshe the Preacher I learned so

פָּסוּק ו

Pasuk 6

כִּי תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ לוֹ

If there will be to a man two wives the one loved and the other unloved and they bear to him

בָּנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכוֹר לַשְּׂנִיאָה:

sons the loved and the unloved and it is the son the firstborn of the unloved

פָּסוּק ז

Pasuk 7

וְהָיָה בְּיוֹם הַנְחִילוֹ אֶת בָּנָיו אֵת 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

לְבַכֵּר אֶת בֶּן הָאֲהוּבָה עַל פְּנֵי בֶן הַשְּׂנוּאָה הַבְּכֹר׃
the firstborn the hated the son of the face of over the beloved the son of — to give birthright

פָּסוּק ח

Pasuk 8

כִּי אֶת הַבְּכֹר בֶּן הַשְּׂנוּאָה יַכִּיר לָתֶת לוֹ פִּי שְׁנַיִם בְּכֹל 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 רֵאשִׁית אֹנוֹ לוֹ מִשְׁפַּט הַבְּכֹרָה׃
the birthright is the right of to him his strength the first of he for with him is found

רַשִׁ״י

פי שנים. כְּנֶגֶד שְׁנֵי אַחִים׃
A mouth of two corresponding to two brothers

רַשִׁ״י

בכל אשר ימצא לו. מִכָּאן שֶׁאֵין הַבְּכוֹר נוֹטֵל פִּי שְׁנַיִם בָּרָאוּי לָבֹא
Of all that shall be found with him From here that not the firstborn takes a portion double of what is due to come

לְאַחַר מִיתַת הָאָב כְּבַמֻּחְזָק ספרי; בכורות נ"א :
after the death of the father as in possession Sifrei Bechoros 51b

פָּסוּק ט

Pasuk 9

כִּי יִהְיֶה לְאִישׁ בֵּן סוֹרֵר וּמוֹרֶה אֵינֶנּוּ 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 וְיִסְּרוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם׃
to them he will listen and not him and they discipline his mother and to the voice of

רַשִׁ״י

סורר. סָר מִן הַדֶּרֶךְ׃
A wayward one deviates from the path

רַשִׁ״י

ומורה. מְסָרֵב בְּדִבְרֵי אָבִיו, לְשׁוֹן מַמְרִים דברים ט' :
and rebellious one who refuses his father an expression of rebellious ones Devarim nine

רַשִׁ״י

ויסרו אתו. מַתְרִין בּוֹ בִּפְנֵי שְׁלוֹשָׁה וּמַלְקִין אוֹתוֹ ספרי; סנהדרין ע"א ;
And they shall chastise him they warn him in the presence of three and they lash him Sifrei Sanhedrin 71

בֵּן סוֹרֵר וּמוֹרֶה אֵינוֹ חַיָּב עַד שֶׁיִּגְנֹב וְיֹאכַל תַּרְטִימַר בָּשָׂר וְיִשְׁתֶּה חֲצִי לֹג יַיִן,
A son wayward and rebellious is not liable until that he steals and eats a tartemar of meat and drinks half a log of wine

שֶׁנֶּאֱמַר "זוֹלֵל וְסֹבֵא", וְנֶאֱמַר משלי כ"ג "אַל תְּהִי בְּסֹבְאֵי יָיִן
wine among drunkards of be Do not 23 Mishlei and it is said and a drunkard a glutton as it is said

בְּזוֹלְלֵי בָשָׂר לָמוֹ"; וּבֵן סוֹרֵר וּמוֹרֶה נֶהֱרָג עַל שֵׁם סוֹפוֹ,
his end account of on is put to death and rebellious wayward And a son for themselves meat among gluttonous eaters of

הִגִּיעָה תוֹרָה לְסוֹף דַּעְתּוֹ, שֶׁמְּכַלֶּה סוֹף מָמוֹן אָבִיו וּמְבַקֵּשׁ לְמוּדוֹ
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

וְאֵינוֹ מוֹצֵא, וְעוֹמֵד בְּפָרְשַׁת 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

זַכַּאי וְאַל יָמוּת חַיָּב ספרי; סנהדרין ע"א :
72 Sanhedrin Sifrei guilty him die and let not innocent

פָּסוּק י

Pasuk 10

וְתָפְשׂוּ 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

פָּסוּק יא

Pasuk 11

וְאָמְרוּ אֶל זִקְנֵי עִירוֹ בְּנֵנוּ זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ
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 וְסֹבֵא:
and a drunkard he is a glutton

פָּסוּק יב

Pasuk 12

וּרְגָמֻהוּ כָּל אַנְשֵׁי עִירוֹ בָאֲבָנִים וָמֵת וּבִעַרְתָּ הָרָע
the evil and you shall banish and he shall die with stones his city the men of all and they shall stone him

מִקִּרְבֶּךָ וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ:
and they shall fear shall hear Yisrael and all from your midst

רַשִׁ"י

וכל ישראל ישמעו ויראו. מִכָּאן שֶׁצָּרִיךְ הַכְרָזָה בְּבֵית דִּין; "פְּלוֹנִי
so-and-so judgment in the house of announcement that there is needed from here and fear shall hear Israel And all

נִסְקָל עַל שֶׁהָיָה בֵּן סוֹרֵר וּמוֹרֶה":
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.

לְמַעֲשֶׂה 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.

דַּף יוֹמִי · חֻלִּין · דַּף ק״ח

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

📖 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.

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

עַמּוּד א׳ DAF 108A

QUESTION

כָּל הַסְּרִיקִין אֲסוּרִין וּסְרִיקֵי בַּיְיתוֹס מוּתָּרִין?

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

הָתָם, הָא אָמַר מָר בַּר רַב אָשֵׁי: אֵיזוֹרוֹ מוֹכִיחַ עָלָיו.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ טִיפַּת חָלָב שֶׁנָּפְלָה עַל הַחֲתִיכָה, אִם יֵשׁ בָּהּ בְּנוֹתֵן טַעַם בְּאוֹתָהּ חֲתִיכָה – אָסוּר.

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

נִיעֵר אֶת הַקְּדֵרָה, אִם יֵשׁ בָּהּ בְּנוֹתֵן טַעַם בְּאוֹתָהּ קְדֵרָה – אָסוּר.

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.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר אַבָּיֵי: טַעְמוֹ וְלֹא מַמָּשׁוֹ בְּעָלְמָא – דְּאוֹרָיְיתָא.

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

דְּאִי סָלְקָא דַּעְתָּךְ דְּרַבָּנַן, מִבָּשָׂר בְּחָלָב מַאי טַעְמָא לָא גָּמְרִינַן?

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

דְּחִדּוּשׁ הוּא.

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

אִי חִדּוּשׁ הוּא, אַף עַל גַּב דְּלֵיכָּא נוֹתֵן טַעַם נָמֵי!

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

אֲמַר לֵיהּ רָבָא: דֶּרֶךְ ... אָסְרָה תּוֹרָה.

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

אָמַר רַב: כֵּיוָן שֶׁנָּתַן טַעַם בַּחֲתִיכָה, חֲתִיכָה עַצְמָהּ נַעֲשֵׂית נְבֵלָה, וְאוֹסֶרֶת כָּל הַחֲתִיכוֹת כּוּלָּן, מִפְּנֵי שֶׁהֵן מִינָהּ.

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

אֲמַר לֵיהּ מָר זוּטְרָא בְּרֵיהּ דְּרַב מָרִי לְרָבִינָא: מִכְּדֵי רַב כְּמַאן אָמַר לִשְׁמַעְתֵּיהּ? כְּרַבִּי יְהוּדָה, דְּאָמַר מִין בְּמִינוֹ לֹא בָּטֵיל,

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

לֵימָא פְּלִיגָא אַדְּרַבָּא? דְּאָמַר רָבָא: קָסָבַר רַבִּי יְהוּדָה, כָּל שֶׁהוּא מִין וּמִינוֹ וְדָבָר אַחֵר – סַלֵּק אֶת מִינוֹ כְּמִי שֶׁאֵינוֹ, וְשֶׁאֵינוֹ מִינוֹ רָבֶה עָלָיו וּמְבַטְּלוֹ.

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

אֲמַר לֵיהּ: אִי דִּנְפַל בְּרוֹטֶב רַכָּה – הָכִי נָמֵי, הָכָא בְּמַאי עָסְקִינַן – דִּנְפַל בְּרוֹטֶב עָבָה.

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

וּמַאי קָסָבַר? אִי קָסָבַר אֶפְשָׁר לְסוֹחֲטוֹ מוּתָּר, חֲתִיכָה אַמַּאי נַעֲשֵׂית נְבֵלָה?

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

אֶלָּא קָסָבַר אֶפְשָׁר לְסוֹחֲטוֹ אָסוּר.

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

STATEMENT

דְּאִיתְּמַר: רַב וְרַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן דְּאָמְרִי: אֶפְשָׁר לְסוֹחֲטוֹ – אָסוּר,

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

שְׁמוּאֵל וְרַבִּי שִׁמְעוֹן בַּר רַבִּי וְרֵישׁ לָקִישׁ דְּאָמְרִי: אֶפְשָׁר לְסוֹחֲטוֹ – מוּתָּר.

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

וְסָבַר רַב אֶפְשָׁר לְסוֹחֲטוֹ אָסוּר? וְהָאִיתְּמַר: כְּזַיִת בָּשָׂר שֶׁנָּפַל לְתוֹךְ יוֹרָה שֶׁל חָלָב, אָמַר רַב: בָּשָׂר אָסוּר וְחָלָב מוּתָּר,

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 סָלְקָא דַּעְתָּךְ אֶפְשָׁר לְסוֹחֲטוֹ 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

חָלָב אַמַּאי מוּתָּר? חָלָב נְבֵלָה 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 קָסָבַר רַב אֶפְשָׁר לְסוֹחֲטוֹ אָסוּר, וְשָׁאנֵי הָתָם דְּאָמַר קְרָא "לֹא תְבַשֵּׁל גְּדִי בַּחֲלֵב אִמּוֹ" – גְּדִי אָסְרָה תּוֹרָה, וְלֹא חָלָב.

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

וְסָבַר רַב גְּדִי אָסְרָה תּוֹרָה וְלֹא חָלָב? וְהָא אִיתְּמַר:

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 זַיִת בָּשָׂר וַחֲצִי זַיִת חָלָב שֶׁבִּשְּׁלָן זֶה עִם זֶה, אָמַר רַב: לוֹקֶה עַל אֲכִילָתוֹ, וְאֵינוֹ לוֹקֶה 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 סָלְקָא דַּעְתָּךְ גְּדִי אָסְרָה תּוֹרָה וְלֹא חָלָב, אַאֲכִילָה אַמַּאי לוֹקֶה? 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

אֶלָּא, לְעוֹלָם קָסָבַר רַב חֶלֶב נָמֵי אָסוּר, וְהָכָא בְּמַאי עָסְקִינַן? כְּגוֹן שֶׁנָּפַל לְתוֹךְ יוֹרָה רוֹתַחַת, דִּמְבָלַע בָּלַע, מִפְלָט לָא פָּלֵט.

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

סוֹף סוֹף כִּי נָיַיח, חֲדַר פָּלֵיט!

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

ANSWER

כְּשֶׁקִּדֵּם וְסִילְקוֹ.

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 זַיִת בָּשָׂר וַחֲצִי זַיִת חֶלֶב שֶׁבִּשְּׁלָן זֶה עִם זֶה, אָמַר רַב: לוֹקֶה עַל אֲכִילָתוֹ, וְאֵינוֹ לוֹקֶה עַל בִּשּׁוּלוֹ.

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 נַפְשָׁךְ? אִי מִצְטָרְפִין – אַבִּשּׁוּל נָמֵי לִילְקֵי, אִי לֹא מִצְטָרְפִין – אַאֲכִילָה נָמֵי לָא לִילְקֵי.

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 לָא מִצְטָרְפִי, וּבְבָא מִיּוֹרָה גְּדוֹלָה.

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

וְלֵוִי אָמַר: אַף לוֹקֶה עַל בִּשּׁוּלוֹ, וְכֵן תָּנֵי לֵוִי בְּמַתְנִיתִין: כְּשֵׁם שֶׁלּוֹקֶה עַל אֲכִילָתוֹ כָּךְ לוֹקֶה עַל בִּשּׁוּלוֹ,

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

וּבְאֵי זֶה בִּשּׁוּל אָמְרוּ? בְּבִשּׁוּל שֶׁאַחֵרִים אוֹכְלִין אוֹתוֹ מֵחֲמַת בִּשּׁוּלוֹ.

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

וְאֶפְשָׁר לְסוֹחֲטוֹ עַצְמוֹ – תַּנָּאֵי הִיא, דְּתַנְיָא:

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

טִפַּת חָלָב שֶׁנָּפְלָה עַל הַחֲתִיכָה, כֵּיוָן שֶׁנָּתְנָה טַעַם בַּחֲתִיכָה – הַחֲתִיכָה עַצְמָהּ נַעֲשֵׂית נְבֵלָה, וְאוֹסֶרֶת כָּל הַחֲתִיכוֹת כּוּלָּן מִפְּנֵי שֶׁהֵן מִינָהּ, דִּבְרֵי רַבִּי יְהוּדָה.

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

וַחֲכָמִים אוֹמְרִים: עַד שֶׁתִּתֵּן טַעַם בָּרוֹטֶב וּבַקִּיפָּה וּבַחֲתִיכוֹת.

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

אָמַר רַבִּי: נִרְאִין דִּבְרֵי רַבִּי יְהוּדָה בְּשֶׁלֹּא נִיעֵר וְשֶׁלֹּא כִּסָּה, וְדִבְרֵי חֲכָמִים בְּשֶׁנִּיעֵר וְכִסָּה.

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

מַאי "לֹא נִיעֵר וְלֹא כִּסָּה"? אִילֵּימָא לֹא נִיעֵר כְּלָל, וְלֹא כִּסָּה כְּלָל – מִבְלָע בָּלַע, מִפְלָט לָא פָּלֵט.

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

וְאֶלָּא, לֹא נִיעֵר בַּתְּחִלָּה אֶלָּא בַּסּוֹף, וְלֹא כִּסָּה בַּתְּחִלָּה אֶלָּא בַּסּוֹף, אַמַּאי? הָא בָּלַע וְהָא פָּלֵט!

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

קָסָבַר אֶפְשָׁר לְסוֹחֲטוֹ אָסוּר.

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The yeshivish kop is always drawn to the famous machlokes in our sugya: is "efshar l'sochto assur" 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.

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.'