חוּמָּשׁ עִם רַשִּׁ"י · כִּי תֵצֵא · שֵׁנִי

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KI TEITZEI · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah continues with various mitzvos that teach us how a Yid must act with sensitivity, both toward other people and toward the creations of Hashem. We begin with the halachos of a person who was chayav misah and hung on a gallows, where the Torah warns us not to leave the body overnight because it is a disgrace to Hashem. From there, the Torah transitions into the beautiful mitzvos of bein adam l'chaveiro, specifically the chiyuv of hashavas aveidah.

We also learn the prohibition of standing by and ignoring a fellow Yid's loss or struggle, such as when his animal is collapsing under its load. The aliyah then moves on to the issur of lo yilbash, which keeps the proper boundaries between men and women, and concludes with the special mitzvah of shiluach haken, sending away the mother bird before taking her young.

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

פָּסוּק א

Pasuk 1

וְכִי יִהְיֶה בְאִישׁ חֵטְא מִשְׁפַּט מָוֶת וְהוּמָת וְתָלִיתָ אֹתוֹ

And if there will be in a man a sin deserving judgment of death and he is put to death and you shall hang him

עַל עֵץ׃

on a gallows

רַשִּׁ"י

וכי יהיה באיש חטא משפט מות. סְמִיכוּת הַפָּרָשִׁיּוֹת מַגִּיד שֶׁאִם חָסִים עָלָיו אָבִיו וְאִמּוֹ, סוֹף שֶׁיֵּצֵא לְתַרְבּוּת רָעָה וְיַעֲבֹר עֲבֵרוֹת : תנחומא עי' דין בְּבֵית מִיתָה וְיִתְחַיֵּב

And if there be a sin in a man deserving judgment of death. The juxtaposition of the sections tells that if spare his father and his mother, the end is that he will go out to a culture of evil and he will transgress sins and he will become liable in a house of death. Tanchuma see law

רַשִּׁ"י

ותלית אתו על עץ. רַבּוֹתֵינוּ אָמְרוּ, כָּל הַנִּסְקָלִין נִתְלִין, שֶׁנֶּאֱמַר "כִּי קִלְלַת אֱלֹהִים תָּלוּי", וְהַמְבָרֵךְ ה' בְּסְקִילָה סנהדרין מ"ה :

And you shall hang him on a tree. Our Rabbis said, all those who are stoned are hanged, as it is said "for a curse of God is hanged", and one who blesses Hashem is with stoning Sanhedrin 45

פָּסוּק ב

Pasuk 2

לֹא תָלִין נִבְלָתוֹ עַל הָעֵץ כִּי קָבוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי
not shall you let remain overnight his corpse upon the gallows but surely you shall bury him on the day that for

קִלְלַת אֱלֹהִים תָּלוּי וְלֹא תְטַמֵּא אֶת אַדְמָתְךָ אֲשֶׁר יְהוָה
a degradation of God is an impaled one and you shall not defile — your land which Hashem

אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃
your God is giving to you for an inheritance

רַשִׁ"י

כי קללת אלהים תלוי. זִלְזּוּלוֹ שֶׁל מֶלֶךְ הוּא, שֶׁאָדָם עָשׂוּי בִּדְמוּת דְּיוֹקָנוֹ,
For a curse of God is hanged His image in the likeness of is made for man it is the King · a degradation of is hanged God a curse of For

וְיִשְׂרָאֵל הֵם בָּנָיו; מָשָׁל לִשְׁנֵי אַחִים תְּאוֹמִים שֶׁהָיוּ דּוֹמִים זֶה לָזֶה, אֶחָד
and Israel they are His children A parable to two brothers twins who were resembling this one to that one one

נַעֲשָׂה מֶלֶךְ וְאֶחָד נִתְפַּס לִלְסְטִיוּת וְנִתְלָה, כָּל הָרוֹאֶה אוֹתוֹ אוֹמֵר הַמֶּלֶךְ תָּלוּי.
became king and one was caught for banditry and was hanged everyone who sees him says the king is hanged

כָּל קְלָלָה שֶׁבַּמִּקְרָא לְשׁוֹן הֶקֵּל וְזִלְזּוּל, כְּמוֹ מלכים א ב' "וְיהוּא קִלְלַנִי
Every curse is an expression of that is in Scripture treating lightly and degradation like Kings I 2 and he cursed me

קְלָלָה נִמְרֶצֶת":
a curse grievous

פָּסוּק ג

Pasuk 3

לֹא תִרְאֶה אֶת שׁוֹר אָחִיךָ אוֹ אֶת שֵׂיוֹ נִדָּחִים וְהִתְעַלַּמְתָּ מֵהֶם
You shall not see — the ox of your brother or his sheep straying and hide yourself from them

הָשֵׁב תְּשִׁיבֵם לְאָחִיךָ׃
surely you shall return them to your brother

רַשִׁ"י

והתעלמת. כּוֹבֵשׁ עַיִן כְּאִלּוּ אֵינוֹ רוֹאֵהוּ׃
and you hide yourself one suppresses the eye as if he does not see it

רַשִׁ"י

לא תראה ... והתעלמת. לֹא תִרְאֶה אוֹתוֹ שֶׁתִּתְעַלֵּם מִמֶּנּוּ, זֶהוּ פְּשׁוּטוֹ.
You shall not see and hide yourself you shall not see it that you hide from it this is its plain meaning

וְרַבּוֹתֵינוּ אָמְרוּ פְּעָמִים שֶׁאַתָּה מִתְעַלֵּם וְכוּ' ספרי; בבא מציעא ל' :
and our Rabbis said there are times that you may hide yourself etcetera Sifrei Bava Metzia page 30

פָּסוּק ד

Pasuk 4

וְאִם לֹא קָרוֹב אָחִיךָ אֵלֶיךָ וְלֹא יְדַעְתּוֹ וַאֲסַפְתּוֹ אֶל תּוֹךְ
and if not near your brother to you and not you know him then you shall gather him into the midst of

בֵּיתֶךָ וְהָיָה עִמְּךָ עַד דְּרֹשׁ אָחִיךָ אֹתוֹ וַהֲשֵׁבֹתוֹ לוֹ׃

to him and you shall return it it your brother the seeking of until with you and it shall be your house

רַשִׁ"י

עד דרש אחיך. וְכִי תַעֲלֶה עַל דַּעְתְּךָ שֶׁיִּתְנֵהוּ לוֹ קֹדֶם שֶׁיִּדְרְשֵׁהוּ?

Until the seeking of your brother. and would it arise upon your mind that he should give it to him before that he seeks it

אֶלָּא דָּרְשֵׁהוּ שֶׁלֹּא יְהֵא רַמַּאי בבא מציעא כ"ז; עי' ספרי :

rather examine him that not he should be a deceiver Bava Metzia 27 see Sifrei

רַשִׁ"י

והשבתו לו. שֶׁתְּהֵא בּוֹ הַשָּׁבָה, שֶׁלֹּא יֹאכַל בְּבֵיתְךָ כְּדֵי דָּמָיו

And you shall return it to him that there shall be in it a restoration that not it shall eat in your house the equivalent of its value

וְתִתְבָּעֵם מִמֶּנּוּ. מִכָּאן אָמְרוּ, כָּל דָּבָר שֶׁעוֹשֶׂה וְאוֹכֵל יַעֲשֶׂה וְיֹאכַל וְשֶׁאֵינוֹ

and you claim them from him from here they said any thing that works and eats it shall work and eat and that which is not

עוֹשֶׂה וְאוֹכֵל יִמָּכֵר בבא מציעא כ"ח :

working and eating it shall be sold Bava Metzia 28b

פָּסוּק ה

Pasuk 5

וְכֵן תַּעֲשֶׂה לַחֲמֹרוֹ וְכֵן תַּעֲשֶׂה לְשִׂמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל אֲבֵדַת

lost object of to every you shall do and so to his garment you shall do and so to his donkey you shall do And so

אָחִיךָ אֲשֶׁר תֹּאבַד מִמֶּנּוּ וּמְצָאתָהּ לֹא תוּכַל לְהִתְעַלֵּם:

to hide yourself able you are not and you find it from him shall be lost which your brother

רַשִׁ"י

לא תוכל להתעלם. לְכְבֹשׁ עֵינְךָ כְּאִלּוּ אֵינְךָ רוֹאֶה אוֹתוֹ:

You cannot be able to hide yourself to shut your eye as if you do not see it

פָּסוּק ו

Pasuk 6

לֹא תִרְאֶה אֶת חֲמוֹר אָחִיךָ אוֹ שׁוֹרוֹ נֹפְלִים בַּדָּרֶךְ וְהִתְעַלַּמְתָּ מֵהֶם

from them and hide yourself on the road fallen his ox or your brother the donkey of — shall you see not

הָקֵם תָּקִים עִמּוֹ:

with him you shall raise surely

רַשִׁ"י

הקם תקים. זוֹ טְעִינָה – לְהַטְעִין מַשָּׂאוֹי שֶׁנָּפַל מֵעָלָיו:

Raise you shall surely raise this is loading to reload a burden that fell from upon it

רַשִׁ"י

עמו. עִם בְּעָלָיו, אֲבָל אִם הָלַךְ וְיָשַׁב לוֹ וְאָמַר לוֹ הוֹאִיל וְעָלֶיךָ מִצְוָה אִם

with him with its owner but if he went and sat for himself and said to him since and upon you is the mitzvah if

רָצִיתָ לִטְעֹן טְעֹן, פָּטוּר שם ל"ב :

you want to load load he is exempt there 32

פָּסוּק ז

Pasuk 7

לֹא יִהְיֶה כְלִי גֶבֶר עַל אִשָּׁה וְלֹא יִלְבַּשׁ גֶּבֶר שִׂמְלַת אִשָּׁה כִּי
not there shall be a garment of a man upon a woman and not shall wear a man the clothing of a woman for
תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל עֹשֵׂה אֵלֶּה׃
an abomination of Hashem your God is anyone who does these things

רַשִׁ"י

לא יהיה כלי גבר על אשה. שֶׁתְּהֵא דוֹמָה לְאִישׁ, כְּדֵי שֶׁתֵּלֵךְ בֵּין
There shall not be the apparel of a man upon a woman that she should resemble a man in order that she go among
הָאֲנָשִׁים, שֶׁאֵין זוֹ אֶלָּא לְשֵׁם נאוף עי' ספרי׃
the men for there is not this except for the purpose of adultery see Sifrei

רַשִׁ"י

ולא ילבש גבר שמלת אשה. לֵילֵךְ לֵישֵׁב בֵּין הַנָּשִׁים. דָּ"אַ — שֶׁלֹּא
And not shall put on a man the garment of a woman to go to sit among the women. another explanation that not
יַשִּׂיר שְׂעַר הָעֶרְוָה וְשֵׂעָר שֶׁל בֵּית הַשְּׁחִי נזיר נ"ט׃
he should remove the hair of the genitals and the hair of the area of the armpit Nazir 59

רַשִׁ"י

כי תועבת. לֹא אָסְרָה תּוֹרָה אֶלָּא לְבוּשׁ הַמֵּבִיא לִידֵי תּוֹעֵבָה עי' ספרי׃
For an abomination of not did forbid the Torah except garb that brings to the hands of abomination see Sifrei

פָּסוּק ח

Pasuk 8

כִּי יִקָּרֵא קַן צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל עֵץ אוֹ עַל הָאָרֶץ אֹפְרֹחִים אוֹ
If there happens a nest of a bird before you on the way in any tree or on the ground fledglings or
בֵּיצִים וְהָאֵם רֹבֶצֶת עַל הָאֹפְרֹחִים אוֹ עַל הַבֵּיצִים לֹא תִקַּח הָאֵם עַל
eggs and the mother is sitting upon the fledglings or upon the eggs do not take the mother with
הַבָּנִים׃
the young

רַשִׁ"י

כי יקרא. פְּרָט לִמְזֻמָּן חולין קל"ט׃
If it chance excluding that which is prepared Chullin 139

רַשִׁ"י

לא תקח האם. בְּעוֹדָהּ עַל בָּנֶיהָ׃
not you shall take the mother while she is upon her children

פָּסוּק ט

שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יִיטַב
sending you shall send away — the mother and — the young you may take for yourself in order that it will go well

לָךְ וְהַאֲרַכְתָּ יָמִים׃
for you and you will prolong days

רַשִׁ"י

למען ייטב לך וגו'. אִם מִצְוָה קַלָּה שֶׁאֵין בָּהּ חֶסְרוֹן כִּיס אָמְרָה תוֹרָה
In order it may be well with you etc. If a mitzvah easy that there is not in it a loss of pocket said the Torah

"לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים", קַל וָחֹמֶר לְמַתַּן שְׂכָרָן שֶׁל מִצְוֹות
"In order it may be well with you and you shall prolong days" how much more so for the giving of their reward of mitzvot

חֲמוּרוֹת שם קמ"ב :
difficult there 142

CHAPTER SUMMARY

The aliyah begins with the halacha that a hung corpse must be buried on the very same day and not left overnight, as it is an affront to Hashem. Next, the Torah commands us in the mitzvah of hashavas aveidah, warning us that we cannot ignore a lost ox, sheep, donkey, or garment belonging to another Yid, but must instead care for the lost item until the owner claims it. We are also commanded to help lift a neighbor's animal that has fallen on the road. Finally, the Torah forbids cross-dressing between men and women, and teaches the mitzvah of shiluach haken, where one must send away the mother bird before taking the eggs or fledglings, a mitzvah that carries the reward of long life.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a major chiddush in the parsha of Hashavas Aveidah. When you see your brother's ox or sheep wandering lost, the Torah warns us: "Lo suchal l'hisaleim", you are not allowed to hide your eyes and ignore it. Lichoira, the natural reaction when we see someone else in trouble or losing their property is to think, "I am so busy right now, I have my own sdarim, my own family, my own parnassah to worry about. Let someone else deal with it." But the Torah comes and makes a clear gzeirah: you simply do not have the option to look away.

This is not just a nice hanhagah or a middah of chesed; it is a binding chiyuv of the neshama. The Torah is teaching us that a Yid cannot train his eyes to become blind to another Yid's pain or loss. Mimeila, when you see a friend struggling with a heavy load, or you notice someone in the bais medrash who looks lost and needs a warm word, you cannot say, "It is none of my business." Hashem put you in that exact spot at that exact moment davka so you would be the one to help.

Today, make a conscious kabolah not to look away when you see a fellow Yid in need of help, whether it is physical assistance with a heavy load, helping them find a lost item, or just giving a warm smile to someone who looks lonely in shul.

דַּף יוֹמִי · חֻלִּין · דַּף ק״ט

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📖 THE SUGYA

We start off on our daf continuing the shakla v'tarya regarding the machlokes between Rabbi Yehuda and the Rabbis about a pot of meat where milk fell in. The Gemara is medayek the exact parameters of their dispute, looking at whether they are arguing about the concept of "efshar l'sochto"—whether a piece of meat that absorbed a forbidden taste can be squeezed out and made muttar—or if the machlokes is actually about "min b'mino," a mixture of like with like, and whether it can be batel.

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

עמוד א׳ DAF 109A

OBJECTION

מִכְּלָל דְּרַבִּי יְהוּדָה סָבַר: כִּי נִיעֵר מִתְּחִלָּה וְעַד סוֹף וְכִסָּה מִתְּחִלָּה וְעַד סוֹף – אָסוּר,

The Gemara objects: **From the implication** of Rabbi Yehuda HaNasi's words, we see **that Rabbi Yehuda holds: even when one stirred** the pot **from the beginning until the end, and covered** it **from the beginning until the end,** the contents of the pot are still **forbidden.**

QUESTION

אַמַּאי? הָא לָא בָּלַע כְּלָל!

But **why** should this be so? **Behold,** the first piece of meat **did not absorb** any concentrated milk **at all,** since the milk was immediately and evenly distributed throughout the entire pot!

ANSWER

אֵימָא: לֹא נִיעֵר יָפֶה יָפֶה, וְלֹא כִּסָּה יָפֶה יָפֶה.

The Gemara answers: **Say** that Rabbi Yehuda is stringent because we are concerned that perhaps **he did not stir** it **thoroughly, and** perhaps **he did not cover** it **thoroughly,** and therefore the milk was initially absorbed by only one piece, rendering it forbidden, and that piece then made the rest of the pot forbidden.

STATEMENT

אָמַר מָר, וְדִבְרֵי חֲכָמִים כְּשֶׁנִּיעֵר וְכִסָּה.

The Gemara returns to analyze the previous statement: **The Master said** above: **And the words of the Sages** appear correct **when one stirred and covered** the pot.

QUESTION

מַאי ״נִיעֵר״ וּמַאי ״כִּסָּה״?

The Gemara asks: **What is** the meaning of **"stirred" and what is** the meaning of **"covered"** in this context?

OBJECTION

אִילֵּימָא נִיעֵר בַּסּוֹף וְלֹא נִיעֵר בַּתְּחִלָּה, וְכִסָּה בַּסּוֹף וְלֹא כִּסָּה בַּתְּחִלָּה – הָאָמְרַתְּ נְרְאִין דִּבְרֵי רַבִּי יְהוּדָה בְּהָא!

If we say it means he **stirred at the end but did not stir at the beginning, and covered at the end but did not cover at the beginning,** but **didn't you** already **say** that **the words of Rabbi Yehuda appear correct in this** case, where the first piece absorbed the milk before it was stirred?

RESOLUTION

אֶלָּא נִיעֵר מִתְּחִלָּה וְעַד סוֹף, וְכִסָּה מִתְּחִלָּה וְעַד סוֹף.

Rather, it must mean that **he stirred from the beginning until the end, and covered from the beginning until the end.**

INFERENCE

מִכְּלָל דְּרַבָּנַן סָבְרִי: נִיעֵר בַּסּוֹף וְלֹא נִיעֵר בַּתְּחִלָּה, כִּסָּה בַּסּוֹף וְלֹא כִּסָּה בַּתְּחִלָּה – מוּתָּר.

But if so, **by implication, the Rabbis hold** that even if he only **stirred at the end and did not stir at the beginning,** or **covered at the end and did not cover at the beginning,** the entire pot is **permitted.**

INFERENCE

אַלְמָא קָסָבְרִי אֶפְשָׁר לְסוֹחֲטוֹ מוּתָּר.

Consequently, they hold that in the case of **an item that can be wrung out** to remove its forbidden taste, it is **permitted,** because the milk absorbed by the first piece is considered to have been completely extracted and nullified in the rest of the pot.

QUESTION

אֲמַר לֵיהּ רַב אַחָא מִדִּיפְתִּי לְרָבִינָא: מַמַּאי דִּבְאֶפְשָׁר לְסוֹחֲטוֹ פְּלִיגִי?

Rav Acha of Difti said to Ravina: From where do we know **that they disagree regarding** the principle of **an item that can be wrung out?**

OBJECTION

דִּלְמָא אֶפְשָׁר לְסוֹחֲטוֹ דְּכֻלֵּי עָלְמָא אָסוּר, וְהָכָא בְּמִין בְּמִינוֹ קָא מִיפַּלְגִי, וְרַבִּי יְהוּדָה לְטַעְמֵיהּ דְּאָמַר: מִין בְּמִינוֹ לֹא בָּטֵיל, וְרַבָּנַן לְטַעְמַיְיהוּ דְּאָמְרִי: מִין בְּמִינוֹ בָּטֵיל!

Perhaps regarding **an item that can be wrung out, everyone agrees** that it is **forbidden, and here they disagree regarding** a mixture of **like with like? And Rabbi Yehuda** is consistent **with his reasoning, as he said: like with like is not nullified, and the Rabbis** are consistent **with their reasoning, as they say: like with like is nullified!** Since the milk-flavored meat is mixed with other meat, the Rabbis permit it because it is nullified.

ANSWER

הַאי מַאי? אִי אָמְרַתְּ בִּשְׁלָמָא דְּרַבָּנַן בְּמִין בְּמִינוֹ הָכָא כְּרַבִּי יְהוּדָה סְבִירָא לְהוּ, וּבְאֶפְשָׁר לְסוֹחֲטוֹ פְּלִיגִי – הַיְינוּ דְּקָאָמַר רַבִּי: נְרְאִין דִּבְרֵי רַבִּי יְהוּדָה בְּהָא, וְדִבְרֵי חֲכָמִים בְּהָא.

Ravina responded: **What is this** reasoning? **Granted, if you say that the Rabbis here hold like Rabbi Yehuda regarding like with like, and they** only **disagree regarding an item that can be wrung out, that is why Rabbi** Yehuda HaNasi **says:**

The words of Rabbi Yehuda appear correct in this case, **and the words of the Sages** appear correct **in that** case, since the issue of whether one stirred or covered is directly relevant to the dispute.

REFUTATION

אֶלָּא אִי אָמְרַתְּ: אֶפְשָׁר לְסוֹחֲטוֹ דִּבְרֵי הַכֹּל אָסוּר, וְהָכָא בְּמִין בְּמִינוֹ קָמִיפַּלְגִי – הַאי נְרָאִין דִּבְרֵי רַבִּי יְהוּדָה וְאֵין נְרָאִין מִבְּעֵי לֵיהּ, וְתוּ לָא מִידִּי.

But if you say that regarding **an item that can be wrung out, everyone agrees** it is **forbidden, and here they disagree regarding like with like,** then Rabbi Yehuda HaNasi **should have said: "The words of Rabbi Yehuda appear correct, and they do not appear correct"** in the other case, **and nothing more.** He would not have split his ruling based on whether the pot was stirred or covered.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַכָּחָל – קוֹרְעוֹ וּמוֹצִיא אֶת חֶלְבּוֹ.

MISHNAH: One who wants to cook **the udder** of a slaughtered animal **must tear it and remove its milk** before cooking.

MISHNAH

לֹא קָרָעוֹ – אֵינוֹ עוֹבֵר עָלָיו.

If **he did not tear it** before cooking, **he does not transgress** a Torah prohibition **for it,** and is not liable to lashes, because the milk inside the udder is not considered halachically active milk.

MISHNAH

הַלֵּב – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קָרָעוֹ – אֵינוֹ עוֹבֵר עָלָיו.

One who wants to eat **the heart** of a slaughtered animal **must tear it and remove its blood** before cooking. If **he did not tear it, he does not transgress** a Torah prohibition **for it** that would make him liable to kares.

עַמּוּד ב' DAF 109B

גְּמָרָא GEMARA

GEMARA

גְּמָ'

GEMARA:

STATEMENT

אָמַר רַבִּי זֵירָא אָמַר רַב:

Rabbi Zeira said that **Rav said:** If one cooked an udder without tearing it first, **he does not violate** the Torah **prohibition** of cooking meat and milk, **and** the cooked udder is completely **permitted** to be eaten even ab initio.

QUESTION

וְהָא אֲנַן תְּנַן אֵינוֹ עוֹבֵר עָלָיו –

The Gemara asks: **But didn't we learn** in our Mishnah: **He does not violate** the prohibition? This implies:

INFERENCE

מִיעְבַּד הוּא דְּלָא עָבַר, הָא אִיסּוּרָא אִיכָּא!

It is only **violating** a Torah prohibition **that he does not** do, **but there is** still a Rabbinic **prohibition** to eat it ab initio!

ANSWER

בְּדִין הוּא דְּאִיסּוּרָא נָמֵי לֵיכָּא,

The Gemara answers: **By right,** the Mishnah should have taught that **there is also no** Rabbinic **prohibition** at all,

EXPLANATION

וַאֲיִידֵי דְּבָעָא לְמִיתְנֵא סֵיפָא:

but since the Tanna **wanted to teach** in **the latter clause** of the Mishnah:

מִשְׁנָה MISHNAH

MISHNAH

הַלֵּב קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קְרָעוֹ – אֵינוֹ עוֹבֵר עָלָיו.

As for **the heart, one must tear it and remove its blood;** if **he did not tear it** before cooking, **he does not violate** the Torah **prohibition** by eating it.

גְּמָרָא GEMARA

EXPLANATION

הָתָם מִיעְבַּד הוּא דְּלָא עָבַר, הָא אִיסּוּרָא אִיכָּא,

And **there,** regarding the heart, **it is** indeed only **violating** a Torah prohibition **that he does not** do, **but there is** still a Rabbinic **prohibition** to eat it without tearing,

EXPLANATION

תְּנָא נָמֵי רֵישָׁא אֵינוֹ עוֹבֵר עָלָיו.

therefore, the Tanna **also taught** in **the first clause** regarding the udder using the same phrasing: **He does not violate** the prohibition.

PROOF

לֵימָא מְסַיַּיע לֵיהּ:

The Gemara suggests: **Let us say** that the following Braisa **supports him,** Rav's ruling that the cooked udder is permitted ab initio:

BRAISA

הַכָּחָל – קוֹרְעוֹ וּמוֹצִיא אֶת חֶלְבּוֹ, לֹא קְרָעוֹ – אֵינוֹ עוֹבֵר עָלָיו.

For it was taught in a Braisa: As for **the udder, one must tear it and remove its milk;** if **he did not tear it** before cooking, **he does not violate** the Torah **prohibition.**

BRAISA

הַלֵּב – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קְרָעוֹ – קוֹרְעוֹ לְאַחַר בְּשׁוּלוֹ וּמוּתָּר.

As for **the heart, one must tear it and remove its blood;** if **he did not tear it** before cooking, **he may tear it after its cooking and** it is **permitted.**

INFERENCE

לֵב הוּא דְּבָעֵי קְרִיעָה, אֲבָל כָּחָל לָא בָּעֵי קְרִיעָה.

We can infer: It is only the cooked **heart that requires tearing** after cooking to make it permitted, **but** the cooked **udder does not require tearing** at all after cooking, and is permitted as is. This supports Rav's view.

REFUTATION

דִּלְמָא לֵב הוּא דְּסַגֵּי לֵיהּ בִּקְרִיעָה, אֲבָל כָּחָל – לָא סַגֵּי לֵיהּ בִּקְרִיעָה.

The Gemara rejects this: **Perhaps** we should infer the opposite: It is only the cooked **heart for which it is sufficient to tear it** after cooking to make it permitted, because the heart does not absorb its own blood; **but** as for the cooked **udder, it is not sufficient to tear it** after cooking, because the meat of the udder has already absorbed the milk, and tearing it now will not help to permit it.

STATEMENT

וְאִיכָּא דְּאָמְרִי, אָמַר רַבִּי זֵירָא אָמַר רַב:

And some say a different version of this discussion: **Rabbi Zeira said** that **Rav said:**

STATEMENT

אֵינוֹ עוֹבֵר עָלָיו, וְאָסוּר.

If one cooked an udder without tearing it, **he does not violate** the Torah **prohibition, but it is** nevertheless **prohibited** to eat it by Rabbinic law.

PROOF

לֵימָא מְסַיַּיע לֵיהּ: "אֵינוֹ עוֹבֵר עָלָיו" –

The Gemara suggests: **Let us say** that our Mishnah **supports him,** since it states: "**He does not violate** the prohibition." This implies:

INFERENCE

מִיעְבַּר הוּא דְּלָא עָבַר, הָא אִיסּוּרָא אִיכָּא.

It is only **violating** a Torah prohibition **that he does not** do, **but there is** still a Rabbinic **prohibition** to eat it.

ANSWER

בְּדִין הוּא דְּאִיסּוּרָא נָמֵי לֵיכָּא,

The Gemara answers: No, **by right, there is also no** Rabbinic **prohibition** here,

EXPLANATION

וְאַיְידֵי דְּבָעָא לְמִיתְנֵא סֵיפָא:

but since the Tanna **wanted to teach** in **the latter clause:**

מִשְׁנָה MISHNAH

MISHNAH

הַלֵּב קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קְרָעוֹ – אֵינוֹ עוֹבֵר עָלָיו,

As for **the heart, one must tear it and remove its blood;** if **he did not tear it** before cooking, **he does not violate** the Torah **prohibition** by eating it,

גְּמָרָא GEMARA

EXPLANATION

דְּהָתָם מֵיעְבַּד הוּא דְּלָא עָבַר, הָא אִיסּוּרָא אִיכָּא,

where there, regarding the heart, **it is** indeed only **violating** a Torah prohibition **that he does not** do, **but there is** still a Rabbinic **prohibition** to eat it,

EXPLANATION

תְּנָא נָמֵי רֵישָׁא "אֵינוֹ עוֹבֵר עָלָיו".

therefore, the Tanna **also taught** in **the first clause: "He does not violate** the prohibition."

PROOF

תָּא שְׁמַע:

The Gemara says: **Come and hear** a proof from the Braisa:

BRAISA

הַכָּחָל – קוֹרְעוֹ וּמוֹצִיא אֶת חֶלְבּוֹ, לֹא קְרָעוֹ – אֵינוֹ עוֹבֵר עָלָיו.

As for **the udder, one must tear it and remove its milk;** if **he did not tear it** before cooking, **he does not violate** the Torah **prohibition.**

BRAISA

הַלֵּב – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קְרָעוֹ – קוֹרְעוֹ לְאַחַר בִּשּׁוּלוֹ, וּמוּתָּר.

As for **the heart, one must tear it and remove its blood;** if **he did not tear it** before cooking, **he may tear it after its cooking and** it is **permitted.**

INFERENCE

לֵב הוּא דְּבָעֵי קְרִיעָה, אֲבָל כְּחָל – לָא בָּעֵי קְרִיעָה!

We can infer: It is only the cooked **heart that requires tearing** after cooking, **but** the cooked **udder does not require tearing** at all after cooking, and is permitted as is! This contradicts Rav's second version that the udder is Rabbinically prohibited.

REFUTATION

דִּלְמָא לֵב הוּא דְּסַגֵּי לֵיהּ בִּקְרִיעָה, אֲבָל כְּחָל לָא סַגֵּי לֵיהּ בִּקְרִיעָה.

The Gemara rejects this: **Perhaps** we should infer the opposite: It is only the cooked **heart for which it is sufficient to tear it** after cooking to make it permitted; **but** as for the cooked **udder, it is not sufficient to tear it** after cooking, and it remains prohibited. Thus, the Braisa can support Rav's second version.

STATEMENT

תַּנְיָא כְּלִישָׁנָא קַמָּא דְּרַב:

The Gemara comments: **It is taught** in a Braisa **in accordance with the first version of Rav's** statement, that the cooked udder is permitted:

BRAISA

כְּחָל שֶׁשְּׁשָׁלוֹ בַּחֲלָבוֹ – מוּתָּר,

An udder that one cooked, meaning roasted, **with its milk is permitted;**

BRAISA

קֵבָה שֶׁשְּׁשָׁלָהּ בַּחֲלָבָהּ – אָסוּר.

but **a stomach** of a suckling calf **that one cooked with its milk is prohibited.**

BRAISA

וּמָה הֶפְרֵשׁ בֵּין זֶה לָזֶה?

And what is the difference between this stomach **and that** udder?

BRAISA

זֶה כָּנוּס בְּמֵעָיו, וְזֶה אֵין כָּנוּס בְּמֵעָיו.

The milk in **this** stomach is **collected in its innards** from the outside, so it is considered actual milk; **but** the milk in **that** udder **is not collected in its innards,** but is rather absorbed in the flesh, so it is not considered actual milk.

QUESTION

כֵּיצַד קוֹרְעוֹ?

The Gemara asks: **How must one tear** the udder before cooking it?

ANSWER

אָמַר רַב יְהוּדָה: קוֹרְעוֹ שִׁתִּי וָעֶרֶב, וְטָחוֹ בַּכּוֹתֶל.

Rav Yehuda said: One must tear it lengthwise and widthwise, and smear it against a wall to squeeze out all the milk.

STATEMENT

אֲמַר לֵיהּ רַבִּי אֶלְעָזָר לְשַׁמָּעֵיהּ: קְרַע לִי, וַאֲנָא אֵיכוֹל.

The Gemara relates: **Rabbi Elazar said to his attendant: Tear** the udder **for me, and I will eat** it.

QUESTION

מַאי קָא מַשְׁמַע לַן? מַתְנִיתִין הִיא!

The Gemara asks: **What is this coming to teach us? It is** already taught in **our Mishnah** that one must tear it!

ANSWER

הָא קָא מַשְׁמַע לַן: דְּלָא בָּעֵינַן שִׁתִּי וָעֶרֶב וְטָחוֹ בַּכּוֹתֶל.

The Gemara answers: **This is what it comes to teach us: That we do not require** tearing it **lengthwise and widthwise and smearing it against a wall;** rather, a simple tear is enough.

STATEMENT

אֲמַרָה לֵיהּ יַלְתָּא לְרַב נַחְמָן: מִכְּדֵי, כֹּל דַּאֲסַר לַן רַחֲמָנָא שְׁרָא לַן כְּוָותֵיהּ,

Yalta said to Rav Nachman: Now, for everything that the Merciful One prohibited to us, He permitted to us something similar to it:

STATEMENT

אֲסַר לַן דְּמָא – שְׁרָא לַן כַּבְדָּא,

He **prohibited to us blood,** but **He permitted to us liver,** which is full of blood;

STATEMENT

נִדָּה – דַּם טוֹהַר.

He prohibited to us a **niddah,** but He permitted to us a woman during her days of **pure blood;**

STATEMENT

חֵלֶב בְּהֵמָה – חֵלֶב חַיָּה,

He prohibited to us **the forbidden fat of a domesticated animal,** but He permitted to us **the fat of a wild beast;**

STATEMENT

חֲזִיר – מוֹחָא דְּשִׁיבּוּטָא,

He prohibited to us **pig,** but He permitted to us **the brain of the shibuta fish,** which has the taste of pork;

STATEMENT

גִּירוּתָא – לִישָׁנָא דִּכְוָורָא.

He prohibited to us the fat-tailed **giruta** bird, but He permitted to us **the tongue of a** certain **fish;**

STATEMENT

אֵשֶׁת אִישׁ – גְּרוּשָׁה בְּחַיֵּי בַּעְלָהּ,

He prohibited to us **a married woman,** but He permitted to us **a divorced woman during the lifetime of her husband;**

STATEMENT

אֵשֶׁת אָח – יְבָמָה,

He prohibited to us **a brother's wife,** but He permitted to us **a yevamah** in a levirate marriage;

STATEMENT

גּוֹיָה – יְפַת תֹּאַר,

He prohibited to us **a non-Jewish woman,** but He permitted to us **a beautiful captive woman** in war.

QUESTION

בָּעֵינַן לְמֵיכַל בִּשְׂרָא בַּחֲלָבָא.

Now, **I want to eat meat cooked in milk;** what is the permitted equivalent?

STATEMENT

אֲמַר לְהוּ רַב נַחְמָן לְטַבָּחֵי: זַוִּיקוּ לַהּ כַּחְלֵי.

Rav Nachman said to the butchers: Roast udders for her, which taste like meat cooked in milk.

QUESTION

וְהָאֲנַן תְּנַן: קוֹרְעוֹ!

The Gemara asks: **But didn't we learn** in our Mishnah: **One must tear it** before cooking?

ANSWER

הָהוּא לִקְדָרָה.

The Gemara answers: **That** requirement to tear it is specifically for cooking it in **a pot,** but for roasting it on coals, tearing is not required.

QUESTION

וְהָא קָתָנֵי: שֶׁבִּשְּׁלוֹ – דִּיעֲבַד אִין, לְכַתְּחִלָּה לָא?

The Gemara asks: **But doesn't** the Braisa **teach: "That one cooked it"**—implying that **after the fact, yes,** it is permitted, but **ab initio, no,** one may not cook it?

ANSWER

הוּא הַדִּין דַּאֲפִילּוּ לְכַתְּחִלָּה, וְאַיְידֵי דְּקָא בָּעֵי לְמִיתְנֵא סֵיפָא קָבָה

The Gemara answers: **The same law applies that even ab initio** it is permitted to roast it, **but since** the Tanna **wanted to teach** in **the latter clause** regarding **a stomach,** which is prohibited even after the fact, he used the same phrasing in the first clause.

SUMMARY

After resolving the details of the machlokes regarding the pot of meat, we learn a new Mishnah that introduces the halachos of cooking an udder (kachal) and a heart. The Mishnah teaches that one must tear the udder to remove its milk, and the heart to remove its blood, before cooking. In the Gemara, Rabbi Zeira quotes Rav who brings down a major chiddush: if one cooked an udder without tearing it first, it is completely muttar to eat even l'chatchilah. The Gemara challenges this from the wording of our Mishnah and analyzes a Braisa to see if it supports Rav's shita or if we must say the udder is actually forbidden because it absorbed its own milk during the cooking process.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara brings down the famous words of Yalta, the wife of Rav Nachman, who pointed out a beautiful, deep truth about how Hashem created the world: for almost every forbidden thing, Hashem created a permitted equivalent. If blood is forbidden, we have liver; if non-kosher fat is forbidden, we have the fat of a wild animal; if pig is forbidden, we have the shibuta fish which tastes just like it; and if meat cooked in milk is forbidden, we have the udder of a cow, which gives us that very same taste in a permitted way.

This is not just a list of culinary substitutes; it is a fundamental approach to our entire avodas Hashem. The Torah does not want to starve us or make us miserable. Hashem did not create the physical world to torture us with desires we can never satisfy. Rather, the purpose of the prohibitions is to refine us, to teach us kedushah and self-discipline. When we hold back from the forbidden, it is not because the pleasure itself is evil, but because Hashem commanded us to channel our desires in a holy way.

This teaches us a massive lesson for our daily lives. When you feel a strong desire for something that is not aligned with Torah or yiras Shamayim, do not despair and think that you are being forced into a life of total deprivation. Instead, look for the kosher, holy outlet for that same energy. If you have a drive for honor, channel it into honoring the Torah; if you have a desire for excitement, find it in the sweetness of a good kasha in the bais medrash. Hashem always provides a holy path to satisfy the natural desires of our neshama.

Today, when you feel a pull toward something questionable or forbidden, stop and ask yourself: "How can I find the kosher version of this desire?" Channel that energy into a permitted, holy action instead of trying to fight it with raw force.

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.'