

חומש עם רש"י · כי תצא · שני

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

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.

פסוק א

Pasuk 1

וְכִי יִהְיֶה בְּאִישׁ חַטָּא מְשַׁפֵּט מָוֶת וְהוּמָת וְתִלִּית אֹתוֹ
him and you shall hang and he is put to death death deserving judgment of a sin in a man there will be And if
עַל עֵץ:
a gallows on

רש"י

וְכִי יִהְיֶה בְּאִישׁ חַטָּא מְשַׁפֵּט מָוֶת. סְמִיכוֹת הַפְּרָשִׁיּוֹת מִגִּיד שְׁאֵם חֲסִים
spare that if tells the sections The juxtaposition of death deserving judgment of a sin in a man there be And if
עָלָיו אָבִיו וְאִמּוֹ, סוֹף שְׂיֵצֵא לְתַרְבוֹת רָעָה וְיַעֲבֹר עֲבֵרוֹת
sins and he will transgress evil to a culture that he will go out the end is and his mother his father him
וְיִתְחַיֵּב מִיתָה בְּבֵית דִּין עֵי' תִנְחוּמָא:
Tanchuma see law in a house of death and he will become liable

רש"י

וְתִלִּית אֹתוֹ עַל עֵץ. רְבוּתֵינוּ אָמְרוּ, כָּל הַנִּסְקָלִין נִתְּלִין, שְׁנֵאֲמַר "כִּי קָלֵל
a curse of for as it is said are hanged those who are stoned all said our Rabbis a tree on — him and you shall hang
אֱלֹהִים תְּלוּי", וְתִמְכְּרָהּ ה' בְּסָקִילָה סְנֵה דְרִין מ"ה:
45 Sanhedrin is with stoning Hashem and one who blesses is hanged God

פסוק ב

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

קָלַלְתָּ אֱלֹהִים תְּלוּי וְלֹא תִטְמֵא אֶת אֲדָמָתְךָ אֲשֶׁר יְהוָה
Hashem which your land — defile and you shall not is an impaled one God a degradation of

אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה:
for an inheritance to you is giving your God

רש"י

כִּי קָלַלְתָּ אֱלֹהִים תְּלוּי. וְלֹזוּלוֹ שֶׁל מֶלֶךְ הוּא, שְׂאָדָם עָשׂוּי בְּדִמוֹת דִּיוֹקְנוֹ,
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 בְּנָיו; מִשָּׁל לְשֵׁנֵי אֲחִים תְּאוֹמִים שֶׁהָיוּ דּוּמִים זֶה לָזֶה, אֶחָד
one to that one this one resembling who were twins brothers to two A parable His children they are and Israel
נַעֲשֶׂה מֶלֶךְ וְאֶחָד נִתְפַּס לְלִסְטִיּוֹת וְנִתְלָה, כָּל הָרוֹאֶה אוֹתוֹ אֹמֵר הַמֶּלֶךְ תְּלוּי.
is hanged the king says him who sees everyone and was hanged for banditry was caught and one king became
כָּל קָלָה שְׂפִמָּקְרָא לְשׁוֹן הַקָּל וְלֹזוּל, כִּמוֹ מַלְכִּים א ב' "וְהוּא קָלָלְנִי
cursed me and he 2 I Kings like and degradation treating lightly is an expression of that is in Scripture curse Every
קָלָה נִמְרָצָת":
grievous a curse

פסוק ג

לֹא תִרְאֶה אֶת שׁוֹר אָחִיךָ אוֹ אֶת שֵׂיו נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם
from them and hide yourself straying his sheep — or your brother the ox of — see You shall not
הָשִׁב תְּשִׁיבָם לְאָחִיךָ:
to your brother you shall return them surely

רש"י

וְהִתְעַלְמָתָּ. כּוֹבֵשׁ עֵין כָּאֵלוֹ אֵינוֹ רוֹאֶהוּ:
see it he does not as if the eye one suppresses and you hide yourself

רש"י

לֹא תִרְאֶה ... וְהִתְעַלְמָתָּ. לֹא תִרְאֶה אוֹתוֹ שֶׁתִּתְעַלֵּם מִמֶּנּוּ, זֶהוּ פְּשׁוּטוֹ.
its plain meaning this is from it that you hide it see you shall not and hide yourself see You shall not
וְרַבּוֹתֵינוּ אָמְרוּ פְּעָמִים שֶׁאַתָּה מִתְעַלֵּם וְכו' סִפְרֵי; בְּבֹא מִצִּיעָא ל' :
page 30 Metzia Bava Sifrei etcetera may hide yourself that you there are times said and our Rabbis

פסוק ד

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

בֵּיתְךָ וְהָיָה עִמָּךָ עַד דְּרֹשׁ אָחִיךָ אֹתוֹ וְהִשְׁבַּתוֹ לוֹ:
to him and you shall return it it your brother the seeking of until with you and it shall be your house

רש"י

עַד דֹּרֵשׁ אַחִיךָ. וְכִי תִעָלֶה עַל דַּעְתְּךָ שִׁיתְנֶהוּ לוֹ קֹדֶם שִׁדְרֹשְׁהוּ?
that he seeks it before to him that he should give it your mind upon it arise and would your brother the seeking of Until
אֲלֹא דְרֹשְׁהוּ שְׁלֹא יִהְיֶה רַמְאִי בְּבֹא מְצִיעָא כ"ז; ע"י ספרי:
Sifrei see 27 Metzia Bava a deceiver he should be that not examine him rather

רש"י

וְהִשְׁבַּתוֹ לוֹ. שִׁתְנָהּ בּוֹ הַשְׁכָּה, שְׁלֹא יֹאכַל בְּבֵיתְךָ כְּדִי דָמִיו
its value the equivalent of in your house it shall eat that not a restoration in it that there shall be to him And you shall return it
וְתִתְּנֶנָּם מִמֶּנּוּ. מִכָּאן אָמְרוּ, כֹּל דְּכָר שֶׁעוֹשֶׂה וְאוֹכֵל יַעֲשֶׂה וְיֹאכַל וְשִׂאֵינוּ
and that which is not and eat it shall work and eats that works thing any they said from here from him and you claim them
עוֹשֶׂה וְאוֹכֵל יִמָּכַר בְּבֹא מְצִיעָא כ"ח:
28b Metzia Bava it shall be sold and eating working

פסוק ה

Pasuk 5

וְכֹן תַּעֲשֶׂה לְחֻמְרוֹ וְכֹן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֹן תַּעֲשֶׂה לְכָל אֲבֹדָת
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 תֹּאבֹד מִמֶּנּוּ וּמִצָּאָתָהּ לֹא תֹכַל לְהִתְעַלֵּם:
to hide yourself able you are not and you find it from him shall be lost which your brother

רש"י

לֹא תֹכַל לְהִתְעַלֵּם. לְכַבֵּשׁ עֵינֶיךָ כְּאִלּוּ אֵינֶךָ רֹאֶה אוֹתוֹ:
it see you do not as if your eye to shut to hide yourself be able You cannot

פסוק ו

Pasuk 6

לֹא תִרְאֶה אֶת חֻמְרוֹ אָחִיךָ אוֹ שֹׁרוֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלְמָתָ מֵהֶם
from them and hide yourself on the road fallen his ox or your brother the donkey of — shall you see not
הֵקֵם תִּקְיֵם עִמּוֹ:
with him you shall raise surely

רש"י

הֵקֵם תִּקְיֵם. זֶה טְעִינָה – לְהַטְעִין מִשְׁאוֹי שֶׁנִּפְל מֵעָלָיו:
from upon it that fell a burden to reload is loading this you shall surely raise Raise

רש"י

עִמּוֹ. עִם בְּעָלָיו, אֲבָל אִם הָלַךְ וַיֵּשֶׁב לוֹ וְאָמַר לוֹ הוֹאִיל וְעָלֶיךָ מִצְוָה אִם
if is the mitzvah and upon you since to him and said for himself and sat he went if but its owner with with him
רָצִיתָ לְטַעַן טַעֲנוֹ, פָּטוֹר שֵׁם ל"ב:
32 there he is exempt load to load you want

לֹא יִהְיֶה כָּלִי גִבֹּר עַל אִשָּׁה וְלֹא יִלְבַּשׁ גִּבֹּר שְׂמֹלֶת אִשָּׁה כִּי
for a woman the clothing of a man shall wear and not a woman upon a man a garment of there shall be not

תּוֹעֵבֶת יְהוָה אֱלֹהֶיךָ כָּל עֹשֶׂה אֵלֶּה:
these things who does is anyone your God Hashem an abomination of

רש"י

לֹא יִהְיֶה כָּלִי גִבֹּר עַל אִשָּׁה. שְׂתֵּהָ דוֹמָה לְאִישׁ, כִּדִּי שְׂתִלָּךְ בֵּין
among that she go in order a man resemble that she should a woman upon a man the apparel of be There shall not

הָאֲנָשִׁים, שְׂאִין זֹ אֵלָּא לְשֵׁם נְאוּף עֵי סַפְרֵי :
Sifrei see adultery for the purpose of except this for there is not the men

רש"י

וְלֹא יִלְבַּשׁ גִּבֹּר שְׂמֹלֶת אִשָּׁה. לִילָךְ לִישָׁב בֵּין הַנָּשִׁים. ד"א — שְׂלֹא
that not another explanation the women among to sit to go a woman the garment of a man shall put on And not

יִשְׂרֹר שְׁעַר הָעֶרְוָה וְשְׁעַר שֶׁל בֵּית הַשְּׂחִי נֹזֵר נ"ט :
59 Nazir the armpit the area of of and the hair the genitals the hair of he should remove

רש"י

כִּי תוֹעֵבֶת. לֹא אָסְרָה תּוֹרָה אֵלָּא לְבוּשׁ הַמְּכִיָּא לְיָדֶי תּוֹעֵבָה עֵי סַפְרֵי :
Sifrei see abomination to the hands of that brings garb except the Torah did forbid not an abomination of For

כִּי יִקְרָא קוֹן צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל עֵץ אוֹ עַל הָאָרֶץ אֲפֻרְחִים אוֹ
or fledglings the ground on or tree in any on the way before you a bird a nest of there happens If

בִּיצִים וְהָאֵם רֹבֶצֶת עַל הָאֲפֻרְחִים אוֹ עַל הַבִּיצִים לֹא תִקַּח הָאֵם עַל
with the mother take do not the eggs upon or the fledglings upon is sitting and the mother eggs

הַבָּנִים:
the young

רש"י

כִּי יִקְרָא. פָּרֵט לְמִזְמֹן חוּלִין קל"ט :
139 Chullin that which is prepared excluding it chance If

רש"י

לֹא תִקַּח הָאֵם. בְּעוֹדָה עַל בְּנֶיהָ:
her children upon while she is the mother you shall take not

שִׁלַּח תִּשְׁלַח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יִיטֵב

it will go well in order that for yourself you may take the young and — the mother — you shall send away sending

לָךְ וְהִאֲרַכְתָּ יָמִים:

days and you will prolong for you

רש"י

לְמַעַן יִיטֵב לָךְ וּגו'. אִם מִצְוָה קִלְהָ שְׂאִין בָּהּ חֲסֵרוֹן כִּיס אֲמָרָה תוֹרָה

the Torah said pocket a loss of in it that there is not easy a mitzvah If etc. with you it may be well In order

"לְמַעַן יִיטֵב לָךְ וְהִאֲרַכְתָּ יָמִים", קַל וְחִמָּר לְמַתָּן שְׂכָרָן שֶׁל מִצְוֹת

mitzvot of their reward for the giving of more so how much days" and you shall prolong with you it may be well "In order

הַמְּוֹרֹת שֶׁם קמ"ב :

142 there difficult

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.

לְמַעַן שֶׁ יִיטֵב 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.

דף יומי • תלפין • דף ק"ט

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

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

מכלל דרבי יהודה סבר: כי נייער מתחלה ועד סוף וכסה מתחלה ועד סוף – אסור,

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

אמאי? הא לא בלע כלל!

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

אימא: לא נייער יפה יפה, ולא כסה יפה יפה.

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

אמר מר, ודברי חכמים כשנייער וכסה.

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

מאי "נייער" ומאי "כסה"?

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

OBJECTION

אִילִימָא נִיעַר בְּסוּף וְלֹא נִיעַר בְּתַחֲלָה, וְכִסָּה בְּסוּף וְלֹא כִסָּה בְּתַחֲלָה – הָאֲמַרְתָּ נִרְאִין דְּבָרֵי 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 נִיעַר מִתַּחֲלָה וְעַד סוּף, וְכִסָּה מִתַּחֲלָה וְעַד סוּף.

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

INFERENCE

מִכָּלֵל דְּרַבְּנָן סָבְרִי: נִיעַר בְּסוּף וְלֹא נִיעַר בְּתַחֲלָה, כִּסָּה בְּסוּף וְלֹא כִסָּה בְּתַחֲלָה – מוּתָר.

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

אֵלֶּמָּא קְסָבְרִי אֶפְשָׁר לְסוּחָטוּ מוּתָר.

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

אָמַר לִיהֵא רַב אַחָא מְדִיפְתִּי לְרַבִּינָא: מִמָּאֵי דְבִאֲפָשָׁר לְסוּחָטוּ 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

דְּלִמָּא אֶפְשָׁר לְסוּחָטוּ דְּבָרֵי הַכֹּל אָסוּר, וְהֵכָא בְּמִין בְּמִינוּ קָא מִיפְלִגִּי, וְרַבִּי יְהוּדָה לְטַעְמִיָּה דְּאָמַר:
מִין בְּמִינוּ לֹא בְּטִיל, וְרַבְּנָן לְטַעְמִיָּהוּ דְּאָמְרִי: מִין בְּמִינוּ בְּטִיל!

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

הָאֵי מָאִי? אִי אָמַרְתָּ בְּשִׁלְמָא דְּרַבְּנָן בְּמִין בְּמִינוּ הֵכָא פְּרַבִּי יְהוּדָה סְבִירָא לָהּ, וּבִאֲפָשָׁר לְסוּחָטוּ
פְּלִיגִי – הֵיִינוּ דְּקָאֲמַר רַבִּי: נִרְאִין דְּבָרֵי רַבִּי יְהוּדָה בְּהָא, וְדְבָרֵי 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

אָלס אַי אָמַרְתּ: אָפֿשֶׁר לְסוֹחָטוֹ דְּבָרֵי הַכֹּל אָסוּר, וְהָכָא בְּמִין בְּמִינוֹ קָמִיפְלָגִי – הָאִי נִרְאִין דְּבָרֵי רַבִּי
הַחוּדָה וְאִין נִרְאִין מִבְּעֵי לֵיהּ, וְתוּ לֹא מִיָּדִי.

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

מִתְּנִי הֶפְחֵל – קוֹרְעוֹ וּמוֹצִיא אֶת הַלֵּב.

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

MISHNAH

לֹא קָרְעוֹ – 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

הֵלֵב – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קָרְעוֹ – 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.

עֲמוּד ב' DAF 109B

גְּמָרָא GEMARA

GEMARA

גְּמ'.

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 אֲנִי תָנִי אֵינוֹ עוֹבֵר עָלָיו –

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

INFERENCE

מֵעֵבֶר הוּא דִּלָּא עֹבֵר, הָא אִיסוּרָא אִיכָא!

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 דְאִיסוּרָא נָמִי לֵיכָא,

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

EXPLANATION

וְאִיִּדִּי דְבָעָא לְמִיתְנָא סִיפָא:

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

מִשְׁנָה MISHNAH

MISHNAH

הֶלֶב קוֹרְעוֹ וּמוֹצִיא אֶת דָּמּוֹ, לֹא קָרְעוֹ – 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

הֵתָם מֵעֵבֶר הוּא דִּלָּא עֹבֵר, הָא אִיסוּרָא אִיכָא,

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

תָּנָא נָמִי רִישָׁא 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 מְסִיעֵה לִיה:

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

BRAISA

הֶכְחָל – קוֹרְעוֹ וּמוֹצִיא אֶת הַלֵּב, לֹא קָרְעוֹ – 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

הֵלֵב – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קָרְעוֹ – קוֹרְעוֹ לְאַחַר בִּשְׁוֹלוֹ וּמוֹתָר.

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 כְּחַל לֹא 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

דְּלִמָּא לֵב הוּא דְּסָגִי לִיהּ בְּקְרִיעָה, אֲבָל כְּחַל – לֹא סָגִי לִיהּ בְּקְרִיעָה.

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

וְאִיכָא 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

לִימָא מְסִיעֵה לִיהּ: "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

מִיעֶבֶר הוּא דְּלֹא עֵבֶר, הָא אִיסוּרָא אִיכָא.

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 דְאִסּוּרָא נְמִי לֵיכָא,

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

EXPLANATION

וְאֵינִי דְבִקְעָא לְמִיתְנָא סִיפָא:

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

מִשְׁנָה MISHNAH

MISHNAH

הֶלֶב קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קָרְעוֹ – 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

דְּהֵתֵם מֵיעֶכֶר הוּא דְלֹא עֶכֶר, הָא אִסּוּרָא אִיכָא,

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

תָּנָא נְמִי רִישָׁא "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

הֶכֶּהָ ל – קוֹרְעוֹ וּמוֹצִיא אֶת הַלֵּב, לֹא קָרְעוֹ – 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

הֶלֶב – קוֹרְעוֹ וּמוֹצִיא אֶת דָּמוֹ, לֹא קָרְעוֹ – קוֹרְעוֹ לְאַחַר בְּשׂוּלוֹ, וּמוֹתֵר.

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

לב הוא דבְּעֵי קְרִיעָה, אֲבָל כָּחֵל – לֹא בְּעֵי 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

דְּלִמָּא לֵב הוּא דְּסִגִּי לִיָּהּ בְּקְרִיעָה, אֲבָל כָּחֵל לֹא סִגִּי לִיָּהּ בְּקְרִיעָה.

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

תְּנִינָא כְּלִישְׁנָא קִמָּא 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

כָּחֵל שֶׁבִּשְׁלֹו בַּחֲלָבוֹ – מוּתָר,

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

BRAISA

קִבָּה שֶׁבִּשְׁלָהּ בַּחֲלָבָה – אָסוּר.

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

BRAISA

וּמָה הַפֶּרֶשׁ בֵּין זֶה לָזֶה?

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

BRAISA

זֶה כָּנוּס בְּמַעֲיוֹ, וְזֶה אֵין כָּנוּס בְּמַעֲיוֹ.

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

כִּיצַד קוֹרְעוֹ?

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

ANSWER

אמר רב יהודה: קורעו שתי וערב, וטחו בכותל.

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

STATEMENT

אמר ליה רבי אֶלְעָזָר לְשִׁמְעִיה: קרע לי, ואֲנֵא אֵיכּוּל.

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

QUESTION

מאי קא משמע לן? מתניתין היא!

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

ANSWER

הא קא משמע לן: דלא בעינן שתי וערב וטחו בכותל.

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

אמרה ליה ילתא לרב נחמן: מפדי, כל דאסר לן רחמנא שרא לן כוותיה,

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

STATEMENT

אסר לן דמא – שרא לן כבדא,

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

STATEMENT

נדח – דם טוהר.

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

STATEMENT

חלב בהמה – חלב חיה,

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

STATEMENT

חזיר – מוחא דשיבּוּטא,

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

STATEMENT

גירותא – לישנא דכוּרָא.

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

STATEMENT

אִשָּׁת אִישׁ – גְּרוּשָׁה בְּחַיֵּי בַעְלָהּ,

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

STATEMENT

אִשָּׁת אָח – יְבָמָה,

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

STATEMENT

גוֹיָה – יְפֶת תַּאֲר,

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

QUESTION

בָּעֵינֵינוּ לְמִיכַל בְּשָׂרָא בְּחֵלְכָא.

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

STATEMENT

אָמַר לְהוּ רַב נַחֲמָן לְטַבְּחִי: זַיְקוּ לָהּ כַּחֲלִי.

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

QUESTION

וְהָאֵינָן תַּנּוּ: קוֹרְעוּ!

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

ANSWER

הָהוּא לְקַדְרָה.

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 קְתַנִּי: שְׂבֻשְׁלוֹ – דִּיעֲבַד אִין, לְכַתְּחָלָה 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 הִדִּין דְּאֶפִּילוּ לְכַתְּחָלָה, וְאִיִּדִּי דְקָא בְּעִי לְמִיתְנָא סִיפָא קְבָה

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.

למעשה

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.

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

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינְגָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה 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.'