חוּמָּשׁ עִם רַשִׁ"י · כִּי תֵצֵא · רְבִיעִי

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

KI TEITZEI · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah continues with various mitzvos that govern both our relationships with other nations and the high level of kedushah required of Klal Yisrael, especially when going out to war. We begin with the allowance of marrying descendants of Edom and Mitzrayim after three generations, recognizing our historical ties to them. From there, the Torah transitions to the spiritual and physical cleanliness of the military camp, reminding us that Hashem's Shechinah dwells in our midst and demands absolute purity.

Lichoira, the aliyah also brings down several crucial mitzvos regarding interpersonal sensitivity and financial integrity. We learn the prohibitions against returning a runaway slave, engaging in immoral relationships, and bringing forbidden earnings into the Beis HaMikdash. Finally, the Torah warns us against charging interest to our Jewish brothers and emphasizes the serious obligation of keeping our word when making a vow to Hashem.

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

פָּסוּק א

Pasuk 1

לֹא תְתַעֵב אֲדֹמִי כִּי אָחִיךָ הוּא לֹא תְתַעֵב מִצְרִי כִּי גֵר
You shall not abhor an Edomite for your brother he is you shall not abhor an Egyptian for a stranger

הָיִיתָ בְאַרְצוֹ׃
you were in his land

רַשִׁ"י

לֹא תתעב אדמי. לְגַמְרֵי, וְאַע"פ שֶׁרָאוּי לְךָ לְתַעֲבוֹ שֶׁיָּצָא בַּחֶרֶב
Do not abhor an Edomite completely and even though that it is proper to abhor him since he went out with the sword

לִקְרָאתֶךָ׃
to meet you

רַשִׁ"י

לֹא תתעב מצרי. מִכֹּל וָכֹל, אַף עַל פִּי שֶׁזָּרְקוּ זְכוּרֵיכֶם לַיְאוֹר. מַה טַּעַם? שֶׁהָיוּ לָכֶם אַכְסַנְיָא בְּשָׁעַת הַדְּחָק. לְפִיכָךְ —
Do not abhor an Egyptian at all and all · even though that they threw your males into the river. what is the reason because they were to you hosts in a time of the need therefore —

פָּסוּק ב

Pasuk 2

בָּנִים אֲשֶׁר יִוָּלְדוּ לָהֶם דּוֹר שְׁלִישִׁי יָבֹא לָהֶם בִּקְהַל יְהוָה׃

Children who are born to them generation the third may enter for them into the congregation of Hashem

רַשִׁ״י

בנים אשר יולדו להם דור שלישי וגו'. וּשְׁאָר אֻמּוֹת מֻתָּרִים מִיָּד, הָא לָמַדְתָּ

you learn thus immediately are permitted nations and other etc. third generation to them are born who Children

שֶׁהַמַּחֲטִיא לָאָדָם קָשֶׁה לוֹ מִן הַהוֹרְגוֹ, שֶׁהַהוֹרְגוֹ הוֹרְגוֹ בָּעוֹלָם הַזֶּה

this in the world kills him for one who kills him one who kills him than for him is worse a person that he who causes to sin

וְהַמַּחֲטִיאוֹ מוֹצִיאוֹ מִן הָעוֹלָם הַזֶּה וּמִן הָעוֹלָם הַבָּא, לְפִיכָךְ אֱדוֹם שֶׁקִּדְּמָם

who met them Edom therefore to come the world and from this the world from removes him but he who causes him to sin

בַּחֶרֶב לֹא נִתְעַב, וְכֵן מִצְרַיִם שֶׁטִּבְּעוּם, וְאֵלּוּ שֶׁהֶחֱטִיאוּם

who caused them to sin but these who drowned them Mitzrayim and likewise utterly abhorred was not with the sword

נִתְעָבוּ ספרי :

Sifrei were utterly abhorred

פָּסוּק ג

Pasuk 3

כִּי תֵצֵא מַחֲנֶה עַל אֹיְבֶיךָ וְנִשְׁמַרְתָּ מִכֹּל דָּבָר רָע׃

When you go out as a camp against your enemies then you shall guard yourself from every thing evil

רַשִׁ״י

כי תצא וגו' ... ונשמרת. שֶׁהַשָּׂטָן מְקַטְרֵג בִּשְׁעַת הַסַּכָּנָה תלמוד ירושלמי

When you go forth etc. then keep you because the Satan prosecutes at the time of danger Talmud Yerushalmi

שבת ב' :

Shabbos 2

פָּסוּק ד

Pasuk 4

כִּי יִהְיֶה בְךָ אִישׁ אֲשֶׁר לֹא יִהְיֶה טָהוֹר מִקְרֵה לָיְלָה

If there will be among you a man who not will be pure from an occurrence of night

וְיָצָא אֶל מִחוּץ לַמַּחֲנֶה לֹא יָבֹא אֶל תּוֹךְ הַמַּחֲנֶה׃

then he shall go out to outside of the camp he shall not enter into the midst of the camp

רַשִׁ״י

מקרה לילה. דִּבֵּר הַכָּתוּב בַּהְוָיָה ספרי :

an occurrence of night spoke the verse of the usual Sifrei

רַשִׁ״י

ויצא אל מחוץ למחנה. זוֹ מִצְוַת עֲשֵׂה׃

And he shall go to outside of the camp this is a commandment of action

רַשִׁ"י

לֹא יבא אל תוך המחנה. זוֹ מִצְוַת לֹא תַעֲשֶׂה שם , וְאָסוּר לִכָּנֵס
to enter and he is forbidden there not do do is a commandment of this the camp the midst of into come He shall not

לְמַחֲנֵה לְוִיָּה, וְכָל שֶׁכֵּן לְמַחֲנֵה שְׁכִינָה עי' פסחים ס"ח :
68 Pesachim see the Shechinah the camp of the more so and all the Levites the camp of

פָּסוּק ה

Pasuk 5

וְהָיָה לִפְנוֹת עֶרֶב יִרְחַץ בַּמַּיִם וּכְבֹא הַשֶּׁמֶשׁ יָבֹא
he may enter the sun and as the coming of in the water he shall wash evening towards the turning of and it shall be

אֶל תּוֹךְ הַמַּחֲנֶה׃
the camp the midst of into

רַשִׁ"י

והיה לפנות ערב. סָמוּךְ לְהֶעֱרֵב שִׁמְשׁוֹ יִטְבֹּל, שֶׁאֵינוֹ טָהוֹר בְּלֹא
without clean for he is not he shall immerse his sun to the setting of close evening at the turning of And it shall be

הֶעֱרֵב הַשֶּׁמֶשׁ עי' ספרי :
the setting of the sun see Sifrei

פָּסוּק ו

Pasuk 6

וְיָד תִּהְיֶה לְךָ מִחוּץ לַמַּחֲנֶה וְיָצָאתָ שָׁמָּה חוּץ׃
outside there and you shall go out of the camp outside for you shall be And a place

רַשִׁ"י

ויד תהיה לך. כְּתַרְגּוּמוֹ, כְּמוֹ אִישׁ עַל יָדוֹ במדבר ב' :
chapter 2 Bamidbar his place at each man like like its translation to you there shall be And a place

רַשִׁ"י

מחוץ למחנה. חוּץ לֶעָנָן׃
the cloud outside of the camp Outside

פָּסוּק ז

Pasuk 7

וְיָתֵד תִּהְיֶה לְךָ עַל אֲזֵנֶךָ וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחָפַרְתָּה בָהּ
with it and you shall dig outside when you sit and it shall be your weapons upon to you shall be and a spade

וְשַׁבְתָּ וְכִסִּיתָ אֶת צֵאָתֶךָ׃
your excrement — and you shall cover and you shall turn back

רַשִׁ"י

על אזנך. לְבַד מִשְׁאָר כְּלֵי תַּשְׁמִישְׁךָ׃
your usage the vessels of from the rest of aside your weapon besides

רַשִׁ"י

אזנך. כְּמוֹ כְּלִי זַיִן:

weaponry a vessel of is like your weapon

פָּסוּק ח

Pasuk 8

כִּי יְהוָה אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְלָתֵת אֹיְבֶיךָ

your enemies and to deliver to rescue you your camp in the midst of walks your God Hashem Because

לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא יִרְאֶה בְךָ עֶרְוַת דָּבָר וְשָׁב

and turn away a matter unseemliness of in you He shall see and not holy your camp and shall be before you

מֵאַחֲרֶיךָ:

from behind you

רַשִׁ"י

ולא יראה בך. הַקָּבָּ"ה עֶרוות דבר:

anything a nakedness of the Holy One blessed be He in you He shall see and not

פָּסוּק ט

Pasuk 9

לֹא תַסְגִּיר עֶבֶד אֶל אֲדֹנָיו אֲשֶׁר יִנָּצֵל אֵלֶיךָ מֵעִם אֲדֹנָיו:

his master from with you seeks refuge who his master to a slave deliver up You shall not

רַשִׁ"י

לא תסגיר עבד. כְּתַרְגּוּמוֹ; דָּ"אַ — אֲפִלּוּ עֶבֶד כְּנַעֲנִי שֶׁל יִשְׂרָאֵל שֶׁבָּרַח

who fled an Israelite of Canaanite a servant even another explanation like its Targum a servant deliver You shall not

מִחוּצָה לָאָרֶץ לְאֶרֶץ יִשְׂרָאֵל גִּיטִּין מ"ה:

forty-five Gittin Israel to the Land of the Land from outside

פָּסוּק י

Pasuk 10

עִמְּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר בְּאַחַד שְׁעָרֶיךָ בַּטּוֹב לוֹ

for him in the best your cities in one of he will choose that in the place in your midst he shall dwell With you

לֹא תוֹנֶנּוּ:

wrong him you shall not

פָּסוּק יא

Pasuk 11

לֹא תִהְיֶה קְדֵשָׁה מִבְּנוֹת יִשְׂרָאֵל וְלֹא יִהְיֶה קָדֵשׁ

a male prostitute be and there shall not Yisrael from the daughters of a harlot be There shall not

מִבְּנֵי יִשְׂרָאֵל:

Yisrael from the sons of

רַשִׁ"י

לא תהיה קדשה. מְפֻקֶּרֶת מְקֻדֶּשֶׁת וּמְזֻמֶּנֶת לִזְנוּת:
for harlotry and prepared designated one abandoned a prostitute be There shall not

רַשִׁ"י

ולא יהיה קדש. מְזֻמָּן לְמִשְׁכַּב זָכוּר; וְאַנְקְלוֹס תִּרְגֵּם "לָא תֶהֱא
shall there be not translated And Onkelos with a male for lying one prepared a male prostitute be And there shall not

אִתְּתָא מִבְּנָת יִשְׂרָאֵל לִגְבַר עָבֵד", שֶׁאַף זוֹ מֻפְקֶרֶת לִבְעִילַת זְנוּת
prostitution to relations of is abandoned this one for even who is a slave to a man Yisrael from the daughters of a woman

הִיא, מֵאַחַר שֶׁאֵין קִדּוּשִׁין תּוֹפְסִין לוֹ בָּהּ, שֶׁהֲרֵי הֻקְּשׁוּ לַחֲמוֹר, שֶׁנֶּאֱמַר
as it is said to a donkey they are compared for behold with her for him taking effect betrothal that there is no since she

"שְׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר" – עַם הַדּוֹמֶה לַחֲמוֹר, וְלָא יִסַּב גַּבְרָא מִבְּנֵי
from the sons of a man shall marry and not to a donkey that is similar a nation the donkey with here for yourselves stay

יִשְׂרָאֵל אִתְּתָא אָמָה, שֶׁאַף הוּא נַעֲשֶׂה קָדֵשׁ עַל יָדָהּ, שֶׁכָּל בְּעִילוֹתָיו
his relations since all of her means by a male prostitute becomes he for even who is a maidservant a woman Yisrael

בְּעִילוֹת זְנוּת, שֶׁאֵין קִדּוּשִׁין תּוֹפְסִין לוֹ בָּהּ עי' קידושין ס"ח :
68 Kiddushin see with her for him taking effect betrothal since there is no prostitution are relations of

פָּסוּק יב

Pasuk 12

לֹא תָבִיא אֶתְנַן זוֹנָה וּמְחִיר כֶּלֶב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל נֶדֶר
vow for any your God Hashem into the house of a dog or the price of a harlot the hire of bring You shall not

כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ גַּם שְׁנֵיהֶם:
both of them even your God Hashem an abomination of for

רַשִׁ"י

אתנן זונה. נָתַן לָהּ טָלֶה בְּאֶתְנַנָּהּ פָּסוּל לְהַקְרָבָה:
for offering is invalid for her hire a lamb to her he gave a prostitute The hire of

רַשִׁ"י

ומחיר כלב. הֶחֱלִיף שֶׂה בְּכֶלֶב ספרי; תמורה כ"ט :
29 Temurah Sifrei for a dog a lamb he exchanged a dog and the price of

רַשִׁ"י

גם שניהם. לְרַבּוֹת שְׁנוּיֵיהֶם, כְּגוֹן חִטִּים וַעֲשָׂאָן סֹלֶת שם ל' :
in the Gemara there fine flour and he made them wheat such as their transformations to include both of them Even

פָּסוּק יג

Pasuk 13

לֹא תַשִׁיךְ לְאָחִיךָ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כָּל דָּבָר אֲשֶׁר
that thing any interest of food interest of money interest of to your brother deduct interest You shall not

יִשָּׁךְ:
is lent on interest

רַשִׁ"י

לא תשיך. אַזְהָרָה לַלָּוֶה שֶׁלֹּא יִתֵּן רִבִּית לַמַּלְוֶה עי' ספרי וְאַחַר כָּךְ אַזְהָרָה
Do not cause to bite a warning to the borrower that not he shall give interest to the lender see Sifrei and after so a warning

לַמַּלְוֶה אֶת כַּסְפְּךָ לֹא תִתֵּן לוֹ בְּנֶשֶׁךְ׃
to the lender — your money not shall you give to him with interest

פָּסוּק יד

Pasuk 14

לַנָּכְרִי תַּשִׁיךְ וּלְאָחִיךָ לֹא תַשִׁיךְ לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ
To the foreigner you may bite but to your brother you shall not bite so that will bless you Hashem your God

בְּכֹל מִשְׁלַח יָדֶךָ עַל הָאָרֶץ אֲשֶׁר אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ׃
in all the sending of your hand upon the land that you are coming there to possess it

רַשִׁ"י

לנכרי תשיך. וְלֹא לְאָחִיךָ, לָאו הַבָּא מִכְּלַל
To a non-Jew you may pay interest and not to your brother a negative commandment that comes from the implication of

עֲשֵׂה, עֲשֵׂה, לַעֲבֹר עָלָיו בִּשְׁנֵי לָאוִין וַעֲשֵׂה׃
a positive commandment is a positive commandment to transgress against it with two negative commandments and a positive commandment

פָּסוּק טו

Pasuk 15

כִּי תִדֹּר נֶדֶר לַיהוָה אֱלֹהֶיךָ לֹא תְאַחֵר לְשַׁלְּמוֹ כִּי דָרֹשׁ יִדְרְשֶׁנּוּ יְהוָה
When you make a vow to Hashem your God do not delay to pay it for surely will require it Hashem

אֱלֹהֶיךָ מֵעִמָּךְ וְהָיָה בְךָ חֵטְא׃
your God from you and there will be in you sin

רַשִׁ"י

לא תאחר לשלמו. שְׁלוֹשָׁה רְגָלִים, וּלְמָדוּהוּ רַבּוֹתֵינוּ מִן הַמִּקְרָא רֹאשׁ הַשָּׁנָה ד'
not shall you delay to pay it three festivals and they learned it from our Rabbis the verse Rosh Hashanah 4b

׃

פָּסוּק טז

Pasuk 16

וְכִי תֶחְדַּל לִנְדֹּר לֹא יִהְיֶה בְךָ חֵטְא׃
And if you refrain from vowing there will be not in you sin

פָּסוּק יז

Pasuk 17

מוֹצָא שְׂפָתֶיךָ תִּשְׁמֹר וְעָשִׂיתָ כַּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ
The utterance of your lips you shall keep and you shall do just as you vowed to Hashem your God

נְדָבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ׃
a voluntary offering which you spoke with your mouth

רַשִׁ״י

מוצא	שפתיך	תשמר.	לִתֵּן	עֲשֵׂה	עַל	לֹא	תַּעֲשֶׂה	שם
The utterance of	your lips	you shall keep	to give	a positive commandment	in addition to	the negative	commandment	there

וְ׳ :

and etcetera

CHAPTER SUMMARY

The aliyah begins by permitting Edomite and Egyptian converts to enter the congregation in the third generation, followed by the strict requirements for maintaining a holy and clean camp during wartime, including the halachos of one who becomes tamei and the obligation to cover waste. We are then commanded not to hand over a runaway slave to his master, and we are warned against immoral practices and bringing the hire of a harlot or the price of a dog as an offering. The Torah concludes with the prohibition of charging interest to a fellow Jew, the permission to charge interest to a foreigner, and the strict warning not to delay the fulfillment of vows made to Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in avodas Hashem from the parsha of the military camp. Lichoira, when a soldier is out on the battlefield, fighting for his life in the mud and the heat of war, we would think he is patur from the finer points of refinement. Yet, the Torah is davka mechadesh here that even in the middle of a war camp, a Yid must carry a shovel to cover his waste, because "Hashem your Elokim walks in the midst of your camp."

This is a powerful chiddush for our daily lives. We often find ourselves in our own personal "battlefields", whether we are overwhelmed with parnassah worries, dealing with a chaotic household, or running around in a hectic, noisy environment. The yetzer hara tries to convince us that in such stressful moments, we can let our guard down. We think, "Now is not the time for refinement, now I can be a bit sharp with my words, or lax with my speech and thoughts."

But the Torah tells us: "v'hayah machanecha kadosh", your camp must remain holy. Davka when you are in the thick of the battle, that is when you must ensure your surroundings and your mouth remain clean and pure. If we want Hashem's shechinah to stay with us and protect us in our times of struggle, we cannot abandon our refinement.

Today, when you find yourself in a stressful, chaotic, or rushed situation, pause for three seconds before you react. Keep your speech clean, gentle, and holy, remembering that Hashem is standing right there with you in the middle of the battle.

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📖 THE SUGYA

We start off on our daf continuing the sugya of liver, specifically looking at the kasha of whether the blood of a liver that is cooked together with other meat makes that meat assur. The Gemara brings a raaya from an incident where Rabbi Zerika and Yannai the son of Rabbi Ami ate a windpipe cooked together with its attachments, including the liver, which lichoira shows that the liver's blood does not forbid the other pieces. However, the Gemara pushes back on this proof, suggesting that maybe the windpipe's opening was outside the pot, or perhaps they did a chalita (scalding) with boiling water or vinegar beforehand to seal the blood inside.

We then move into a beautiful, warm story of Rabba bar Rav Huna visiting Rabba bar Rav Nachman on Shabbos, where they served him a grand seudah in honor of Shabbos, showing us the great chashivus of kavod Shabbos. During the meal, a liver was served with an artery full of blood, leading to a practical halachic discussion on how we must tear the liver lengthwise and widthwise and place it cut-side down on the fire to let the blood drain. The daf also discusses the halachos of roasting liver or an udder on a spit either above or below other meat, and concludes with Shmuel's halacha regarding a knife used for shechita and whether it can be used to cut hot food.

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

עַמּוּד א׳ DAF 111A

EXPLANATION

וּמִשּׁוּם שַׁמְּנוּנִיתָא.

And the other food is forbidden only **due to the fat** of the liver **which** it absorbed, but not because of the blood.

QUESTION

מִשּׁוּם דְּמָא, מַאי?

But if the concern is only **due to the blood** of the liver, **what** is the halacha? Does the other meat absorb the blood, or do we say that blood is not absorbed as easily as fat?

STATEMENT

כִּי הֲדַר סְלֵיק, אַשְׁכְּחֵיהּ לְרַבִּי זְרִיקָא, אֲמַר לֵיהּ:

When Rav Safra **again ascended** to Eretz Yisrael, **he found Rabbi Zerika** and **said to him**, asking him this very question.

ANSWER

הַאי נָמֵי לָא תִּבְעֵי לָךְ, דַּאֲנָא וְיַנַּאי בְּרֵיהּ דְּרַבִּי אַמֵּי אִיקְּלַעַן לְבֵי יְהוּדָה בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן בֶּן פַּזִּי, וְקָרִיבוּ לַן קַנְיָא בְּקוּפֵּיהּ, וַאֲכַלְנָא.

Rabbi Zerika **said to him: You need not ask this** question **either, as I and Yannai, the son of Rabbi Ami, arrived at the house of Yehuda, the son of Rabbi Shimon ben Pazi, and they brought before us the windpipe with its attachments**—meaning the lungs, heart, and liver all cooked together—**and we ate** it. This proves that the liver's blood does not forbid the other pieces cooked with it.

OBJECTION

מַתְקִיף לַהּ רַב אָשֵׁי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל מִזְּרוֹקִינְיָא:

Rav Ashi objects to this proof, **and some say** it was **Rabbi Shmuel from Zerokinya** who objected:

OBJECTION

וְדִלְמָא פִּי קָנֶה חוּץ לִקְדֵרָה הֲוָה,

But perhaps the mouth of the windpipe was positioned **outside of the pot**, so that the blood from the liver flowed out through the tube and did not mix with the other pieces?

OBJECTION

אִי נָמֵי מִיחְלָט הֲוָה חָלֵיט לֵיהּ מֵעִיקָּרָא, כִּי הָא דְּרַב הוּנָא חָלְטִי לֵיהּ בְּחַלָּא, וְרַב נַחְמָן חָלְטִי לֵיהּ בְּרוֹתְחִין.

Alternatively, perhaps they poured boiling liquid on the liver **at the outset** to seal the blood inside, **like that** custom **of Rav Huna**, for whom **they would pour boiling vinegar on** liver, **and Rav Nachman**, for whom **they would pour boiling water on** liver. If so, no blood was released during the cooking, and there is no proof for Abaye's question.

STATEMENT

וְסָבַר רַב פָּפָּא קַמֵּיהּ דְּרָבָא לְמֵימַר: חַלָּא אָסִיר.

The Gemara notes: **And Rav Pappa, before Rava, thought to say** that the **vinegar** used for scalding the liver **becomes prohibited** for consumption because it absorbs the liver's blood.

ANSWER

אָמַר לֵיהּ: אִי חַלָּא אָסִיר – אִיהוּ נָמֵי אָסִיר, כִּי הֵיכִי דְּפָלֵיט – הֲדַר בָּלַע.

Rava **said to him: If the vinegar is prohibited** because it absorbed blood, then the liver **itself should also be prohibited,** because **just as it expels** blood into the vinegar, **it then absorbs** it back from the forbidden vinegar. Rather, we must say that no blood is expelled by the scalding at all, and the vinegar remains permitted.

STATEMENT

רַב בַּר שָׁבָא אִיקְּלַע לְבֵי רַב נַחְמָן, אַיְיתוּ לֵיהּ כַּבְדָּא שְׁלִיקָא, וְלָא אָכַל.

The Gemara relates: **Rav bar Shaba visited the house of Rav Nachman. They brought him cooked liver, and he did not eat** it, because he held that cooked liver is forbidden.

STATEMENT

אָמְרוּ לֵיהּ: בַּר בֵּי רַב דִּלְגָּיו לָא אָכֵיל, וּמַנּוּ? רַב בַּר שָׁבָא.

The members of the household **said to** Rav Nachman: **There is a student of the Torah inside who is not eating. And who is he? Rav bar Shaba.**

RULING

אֲמַר לְהוּ רַב נַחְמָן: גַּאמוּ לְשַׁבָּא.

Rav Nachman said to them: Feed Shaba against his will, because cooked liver is perfectly permitted.

STATEMENT

כְּתַנָּאֵי:

The Gemara notes: Abaye's question is **like** a dispute between **Tanna'im** in a braisa:

BRAISA

רַבִּי אֱלִיעֶזֶר אוֹמֵר: הַכָּבֵד אוֹסֶרֶת וְאֵינָהּ נֶאֱסֶרֶת, מִפְּנֵי שֶׁפּוֹלֶטֶת וְאֵינָהּ בּוֹלַעַת.

Rabbi Eliezer says: The liver cooked with other meat **prohibits** the other pieces, **but it itself is not prohibited, because it expels** blood **and does not absorb** it back.

BRAISA

רַבִּי יִשְׁמָעֵאל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: מְתוּבֶּלֶת – אוֹסֶרֶת וְנֶאֱסֶרֶת, שְׁלוּקָה – אוֹסֶרֶת וְנֶאֱסֶרֶת.

Rabbi Yishmael, the son of Rabbi Yochanan ben Beroka, says: If the liver was **spiced** when cooked, **it prohibits** the other meat **and is itself prohibited.** Likewise, if it was **stewed**—heavily cooked—**it prohibits** the other meat **and is itself prohibited** because spices and over-cooking cause it to reabsorb the blood.

STATEMENT

רַבָּה בַּר רַב הוּנָא אִקְּלַע לְבֵי רַבָּה בַּר רַב נַחְמָן, אַיְיתִי לְקַמֵּיהּ תְּלָת סָאוֵי טַחְאֵי,

The Gemara relates: **Rabba bar Rav Huna visited the house of Rabba bar Rav Nachman** on Shabbos. **They brought before him three se'ah of fine bread** kneaded with oil and honey.

STATEMENT

אֲמַר לְהוּ: מִי הֲוָה יָדְעִיתוּ דְּאָתֵינָא?

He said to them: Did you know that I was coming that you prepared such a grand feast?

STATEMENT

אֲמַרוּ לֵיהּ: מִי עֲדִיפַתְּ לַן מִינַּהּ, דִּכְתִיב: ”וְקָרָאתָ לַשַּׁבָּת עֹנֶג“!

They said to him: Are you more distinguished to us than Shabbos? We prepared this in honor of Shabbos, **as it is written: "And you shall call the Shabbos a delight!"**

STATEMENT

אַדְּהָכִי, אַשְׁכַּח הָהוּא כַּבְדָּא דַּהֲוָה בַּהּ סִמְפּוֹנָא דִּבְלִיעָא דְּמָא,

Meanwhile, he found a certain liver served to him **that contained an artery full of blood.**

QUESTION

אֲמַר לְהוּ: אַמַּאי עֲבַדִיתוּ הָכִי?

He said to them: Why do you do this? The blood in the arteries is forbidden!

QUESTION

אֲמַרוּ לֵיהּ: אֶלָּא הֵיכִי נַעֲבֵיד?

They said to him: Rather, what should we do to prepare it properly?

RULING

אָמַר לְהוּ: קְרַעוּ שְׁתֵּי וָעֵרֶב, וְחֵיתּוּכָא לְתַחַת.

He said to them: Tear the liver **lengthwise and widthwise, and** place the **cut downward** on the fire so the blood can drain out.

STATEMENT

וְהָנֵי מִילֵּי כַּבְדָּא, אֲבָל טְחָלָא – שׁוּמְנָא בְּעָלְמָא הוּא,

And this applies only to liver, but the spleen is merely fat and does not contain blood vessels that require tearing,

PROOF

כִּי הָא דִּשְׁמוּאֵל עָבְדִי לֵיהּ תַּבְשִׁילָא דִּטְחָלֵי בְּיוֹמָא דְּעָבֵיד מִלְּתָא.

like that practice **of Shmuel**, for whom **they would make a dish of spleens on the day he performed bloodletting** to restore his strength.

STATEMENT

אִתְּמַר: כַּבְדָּא עִילָּוֵי בִּשְׂרָא – שְׁרֵי, דְּמָא מִשְׁרַק שָׁרֵיק.

It was stated: If **liver** is roasted on a spit **on top of meat,** the meat is **permitted,** because the **blood** of the liver **slides off** and is not absorbed by the meat.

STATEMENT

כַּחְלָא עִילָּוֵי בִּשְׂרָא – אָסוּר. מַאי טַעְמָא? חָלָב סָרוֹכֵי מְסָרֵיךְ.

But if an **udder** is roasted **on top of meat,** the meat is **prohibited. What is the reason? Milk adheres** and is absorbed by the meat.

STATEMENT

רַב דִּימִי מִנְּהַרְדְּעָא מַתְנֵי אִפְּכָא:

Rav Dimi of Nehardea would teach the opposite:

STATEMENT

כַּחְלָא עִילָּוֵי בִּשְׂרָא – שְׁרֵי, מַאי טַעְמָא? חֵלֶב שְׁחוּטָה דְּרַבָּנַן,

An **udder on top of meat** is **permitted. What is the reason?** The milk of a slaughtered animal is only a **rabbinic** prohibition, so we are lenient.

STATEMENT

כַּבְדָּא עִילָּוֵי בִּשְׂרָא – אָסִיר, דָּם דְּאוֹרָיְיתָא.

But **liver on top of meat** is **prohibited,** because the prohibition of **blood is from the Torah,** and we must be stringent.

RULING

דָּרֵשׁ מָרִימָר: הִלְכְתָא, בֵּין כַּבְדָּא בֵּין כַּחְלָא, תּוּתֵי בִּשְׂרָא – שְׁרֵי,

Mareimar expounded: The halacha is: Whether it is **liver or whether** it is **an udder,** if they are placed **underneath the meat,** the meat is **permitted.**

RULING

עִילָּוֵי בִּשְׂרָא – דִּיעֲבַד אִין, לְכַתְּחִלָּה לָא.

But if they are placed **on top of the meat, after the fact, yes,** it is permitted, but **ab initio, no,** we do not do this.

STATEMENT

רַב אָשֵׁי אִיקְלַע לְבֵי רָמֵי בַּר אַבָּא חֲמוּהּ, חַזְיֵיהּ לִבְרֵיהּ דְּרָמֵי בַּר אַבָּא דְּקָא

Rav Ashi arrived at the house of Rami bar Abba, his father-in-law, and he saw the son of Rami bar Abba who was preparing meat in a certain way...

עמוד ב׳ DAF 111B

STATEMENT

שָׁפֵיד כַּבְדָּא עִילָּוֵי בִּשְׂרָא,

The Gemara relates that a certain scholar was **skewering liver on top of meat** for roasting.

STATEMENT

אָמַר: כַּמָּה יְהִיר הַאי מֵרַבָּנַן!

When Rav Ashi saw this, **he said: How haughty is this** particular **Sage** to act this way!

QUESTION

אֵימַר דַּאֲמוּר רַבָּנַן דִּיעֲבַד, לְכַתְּחִלָּה מִי אֲמוּר?

Even if you say that the Sages stated that one may eat meat roasted under liver **after the fact, did they say** that one may do so **ab initio**?

STATEMENT

וְאִי אִיכָּא בֵּי דּוּגֵי, בִּשְׂרָא עִילָּוֵי כַּבְדָּא נָמֵי אֲסִיר.

The Gemara adds: **And if there is a receptacle** under the spit for the drippings of fat, then even if the **meat** is **on top of the liver, it is also prohibited** to roast them together, because the blood from the liver will drip into the fat in the vessel.

QUESTION

וּמַאי שְׁנָא מִדָּמָא דִּבְשָׂרָא?

The Gemara asks: **And in what way is** this case **different from** the **blood of meat** dripping into a vessel, which is permitted?

ANSWER

דְּמָא דִּבְשְׂרָא – שָׁכֵּן, דְּמָא דְּכַבְדָּא – קָפֵי.

The Gemara answers: The **blood of meat sinks** to the bottom of the vessel, leaving the fat on top, whereas the **blood of liver floats** on top of the fat and cannot be separated from it.

STATEMENT

אָמַר רַב נַחְמָן, אָמַר שְׁמוּאֵל: סַכִּין שֶׁשָּׁחַט בָּהּ, אָסוּר לַחְתּוֹךְ בָּהּ רוֹתֵחַ.

Rav Nachman says that **Shmuel says:** With regard to **a knife with which one slaughtered** an animal, it **is prohibited to cut any boiling** food **with it**, because the knife has absorbed blood during the slaughtering and will now impart it to the hot food.

STATEMENT

צוֹנֵן – אָמְרִי לַהּ בָּעְיָא הַדָּחָה, וְאָמְרִי לַהּ לָא בָּעְיָא הַדָּחָה.

If one cut **cold** food with this knife, **some say** that the food **requires rinsing** before eating, **and some say** that **it does not require rinsing**.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: קְעָרָה שֶׁמָּלַח בָּהּ בָּשָׂר, אָסוּר לֶאֱכוֹל בָּהּ רוֹתֵחַ,

Rav Yehuda says that **Shmuel says:** With regard to **a bowl in which one salted meat** to draw out its blood, it **is prohibited to eat boiling** food served **in it**, as the bowl has absorbed blood.

EXPLANATION

וּשְׁמוּאֵל לְטַעְמֵיהּ, דְּאָמַר שְׁמוּאֵל: מָלִיחַ חֲרֵי הוּא כִּרְותֵחַ, וְכָבוּשׁ חֲרֵי הוּא כִּמְבוּשָׁל.

And Shmuel here is consistent **with his** standard line of **reasoning, as Shmuel said: A salted** food **is considered like a boiling** food in its ability to impart and absorb flavor, **and a marinated** food **is considered like a cooked** food.

STATEMENT

כִּי אֲתָא רָבִין, אָמַר רַבִּי יוֹחָנָן: מָלִיחַ אֵינוֹ כִּרוֹתֵחַ, וְכָבוּשׁ אֵינוֹ כִּמְבוּשָׁל.

When Ravin came from Eretz Yisrael, **he said** that **Rabbi Yochanan said: A salted** food **is not** considered **like a boiling** food, **and a marinated** food **is not** considered **like a cooked** food.

OBJECTION

אָמַר אַבָּיֵי: הָא דְּרָבִין לֵיתַהּ,

Abaye said: This ruling **of Ravin is not** correct,

PROOF

דַּהֲהִיא פִּינְכָא דַּהֲוָה בֵּי רַבִּי אַמֵּי, דְּמָלַח בֵּיהּ בִּשְׂרָא, וְתַבְּרֵיהּ.

as there was a certain bowl that was in the house of Rabbi Ami, in which they salted meat, and he broke it so that it would not be used again.

QUESTION

מִכְּדֵי, רַבִּי אַמֵּי תַּלְמִיד דְּרַבִּי יוֹחָנָן הֲוָה, מַאי טַעְמָא תַּבְּרֵיהּ?

Now, Rabbi Ami was a student of Rabbi Yochanan; what is the reason he broke it?

ANSWER

לָאו מִשּׁוּם דִּשְׁמִיעָא לֵיהּ מִינֵּיהּ דְּרַבִּי יוֹחָנָן דְּאָמַר: מָלִיחַ חֲרֵי הוּא כְּרוֹתֵחַ!

Is it not because he heard from Rabbi Yochanan himself, who said: A salted food **is considered like a boiling** food? This proves Ravin's report was mistaken.

STATEMENT

יָתֵיב רַב כָּהֲנָא אֲחוּהּ דְּרַב יְהוּדָה קַמֵּיהּ דְּרַב הוּנָא, וְיָתֵיב וְקָאָמַר: קְעָרָה שֶׁמָּלַח בָּהּ בָּשָׂר – אָסוּר לֶאֱכוֹל בָּהּ רוֹתֵחַ,

Rav Kahana, the brother of Rav Yehuda, sat before Rav Huna, and he sat and said: A bowl in which one salted meat – it is prohibited to eat boiling food served **in it.**

STATEMENT

וְצָנוֹן שֶׁחָתַךְ בְּסַכִּין – מוּתָּר לְאָכְלוֹ בִּכּוּתָּח.

But a radish that one cut with a meat **knife – it is permitted to eat it with kutach**, which contains milk.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** for this distinction?

ANSWER

אָמַר אַבָּיֵי: הַאי – הֵיתֵּרָא בָּלַע, וְהַאי – אִיסּוּרָא בָּלַע.

Abaye said: This radish **absorbed a permitted substance**, namely the meat fat on the knife, **and that** bowl **absorbed a prohibited substance**, namely the blood from the salting.

OBJECTION

אֲמַר לֵיהּ רָבָא: כִּי בָּלַע הֵיתֵּרָא, מַאי הָוֵי?

Rava said to him: Even if it absorbed a permitted substance, what of it?

EXPLANATION

סוֹף סוֹף, הַאי הֵיתֵּרָא דְּאָתֵי לִידֵי אִיסּוּרָא הוּא, דְּאִיסּוּרָא קָאָכֵיל!

Ultimately, this is a permitted substance that comes to a state of prohibition, as he is eating a prohibited substance when he eats the meat-flavored radish with dairy kutach!

RESOLUTION

אֶלָּא אָמַר רָבָא: הַאי אֶפְשָׁר לְמִטְעֲמֵיהּ, וְהַאי לָא אֶפְשָׁר לְמִטְעֲמֵיהּ.

Rather, Rava said: The difference is that **this** radish, **it is possible to taste it** to see if it has a meat flavor, **but that** bowl, **it is not possible to taste it** to see if blood was absorbed, as tasting blood is forbidden.

OBJECTION

אֲמַר לֵיהּ רַב פָּפָּא לְרָבָא: וְלִיטְעֲמֵיהּ קַפִּילָא אֲרַמָּאָה,

Rav Pappa said to Rava: But let a non-Jewish cook taste it to see if there is blood flavor!

PROOF

מִי לָא תְּנַן: קְדֵרָה שֶׁבִּישֵּׁל בָּהּ בָּשָׂר לֹא יְבַשֵּׁל בָּהּ חָלָב, וְאִם בִּשֵּׁל – בְּנוֹתֵן טַעַם,

Did we not learn in a Mishnah: A pot in which one cooked meat, he may not cook milk in it, and if he did cook, it is forbidden only **if it imparts flavor**?

PROOF

בִּשֵּׁל בָּהּ תְּרוּמָה לֹא יְבַשֵּׁל בָּהּ חוּלִּין, וְאִם בִּשֵּׁל – בְּנוֹתֵן טַעַם.

And if **one cooked terumah in it, he may not cook non-sacred food in it, and if he did cook,** it is forbidden only **if it imparts flavor**.

EXPLANATION

וְאָמְרִינַן: בִּשְׁלָמָא תְּרוּמָה – טָעֵים לַהּ כֹּהֵן, אֶלָּא בָּשָׂר בְּחָלָב – מַאן טָעֵים לַהּ?

And we said in discussing this: **Granted,** regarding **terumah, a Kohen can taste it; but** regarding **meat in milk, who can taste it** to see if there is flavor?

EXPLANATION

וַאֲמַר לַן: לִיטְעֲמֵיהּ קַפִּילָא!

And you, Rava, **said to us: Let a non-Jewish cook taste it!**

OBJECTION

הָכִי נָמֵי לִיטְעֲמֵיהּ קַפִּילָא!

So too here, let a non-Jewish cook taste it to see if the food in the bowl has absorbed blood!

RESOLUTION

הָכִי נָמֵי, כִּי קָאָמִינָא – דְּלֵיכָּא קַפִּילָא.

Rava replied: **Indeed,** that is so; **when I said** my statement, it was a case **where there is no non-Jewish cook** available.

STATEMENT

אִיתְּמַר: דָּגִים שֶׁעָלוּ בַּקְּעָרָה,

It was stated: If hot **fish were served in a bowl** that had been used for meat,

STATEMENT

רַב אָמַר: אָסוּר לְאָכְלָן בִּכּוּתָּח, וּשְׁמוּאֵל אָמַר: מוּתָּר לְאָכְלָן בִּכּוּתָּח.

Rav says: It is prohibited to eat them with kutach; and Shmuel says: It is permitted to eat them with kutach.

EXPLANATION

רַב אָמַר: אָסוּר, נוֹתֵן טַעַם הוּא; וּשְׁמוּאֵל אָמַר: מוּתָּר, נוֹתֵן טַעַם בַּר נוֹתֵן טַעַם הוּא.

Rav says it is prohibited because **it is** a case of **imparted flavor; and Shmuel says it is permitted** because **it is** a case of **imparted flavor from an imparted flavor** (nat bar nat), which is permitted.

STATEMENT

וְהָא דְּרַב, לָאו בְּפֵירוּשׁ אִיתְּמַר, אֶלָּא מִכְּלָלָא אִיתְּמַר.

The Gemara notes: **And this** ruling **of Rav was not stated explicitly; rather, it was stated by inference** from an incident.

STATEMENT

דְּרַב אִיקְּלַע לְבֵי רַב שִׁימִי בַּר חִיָּיא בַּר בְּרֵיהּ, חַשׁ (בְּעֵינָיו) [בְּעֵינֵיהּ], עֲבַדוּ לֵיהּ שְׁיָיפָא בְּצָעָא,

For Rav happened to visit the house of Rav Shimi bar Chiyya, his grandson. Rav suffered in his eye, and they prepared an ointment for him in a bowl as a remedy.

STATEMENT

בָּתַר הָכִי רָמוּ לֵיהּ בִּשּׁוּלָא בְּגַוַּוהּ, טָעֵים לֵיהּ טַעְמָא דִּשְׁיָיפָא, אֲמַר: יָהֵיב טַעְמָא כּוּלֵי הַאי.

Afterward, they placed a cooked dish for him in that same bowl. He tasted the flavor of the ointment in it, and said: It imparts so much flavor! From this, they inferred that Rav holds that secondary flavor is strong enough to forbid.

REFUTATION

וְלָא הִיא, שָׁאנֵי הָתָם דִּנְפִישׁ מָרָרָה טְפֵי.

The Gemara rejects this: **But that is not so; it is different there, because the bitterness of the ointment was very strong**, so it cannot be compared to ordinary food.

STATEMENT

רַבִּי אֶלְעָזָר הֲוָה קָאֵים קַמֵּיהּ דְּמָר שְׁמוּאֵל, אַיְיתוּ לְקַמֵּיהּ דָּגִים שֶׁעָלוּ בַּקְּעָרָה, וְקָא אָכֵיל בְּכוּתָּח.

The Gemara relates: **Rabbi Elazar was standing before Mar Shmuel. They brought before Shmuel fish that had been served in a** meat **bowl, and he ate them with kutach.**

STATEMENT

יָהֵיב לֵיהּ וְלָא אָכַל, אֲמַר לֵיהּ: לְרַבָּךְ יְהַבִי לֵיהּ וַאֲכַל, וְאַתְּ לָא אָכְלַתְּ?

Shmuel **gave some to him, but Rabbi Elazar did not eat. Shmuel said to him: To your teacher,** Rav, **I gave this and he ate, and yet you will not eat?**

QUESTION

אֲתָא לְקַמֵּיהּ דְּרַב, אֲמַר לֵיהּ: הֲדַר בֵּיהּ מָר מִשְּׁמַעְתֵּיהּ?

Rabbi Elazar **came before Rav and said to him: Did the Master retract his ruling** on this matter?

ANSWER

אֲמַר לֵיהּ: חַס לֵיהּ לְזַרְעֵיהּ דְּאַבָּא בַּר אַבָּא דְּלִיסְפֵּי לִי מִידֵי וְלָא סְבִירָא לִי.

Rav **said to him: Far be it from the seed of Abba bar Abba** (Shmuel) **to feed me something that I do not hold is permitted!** I never ate such a dish from him.

STATEMENT

רַב הוּנָא וְרַב חִיָּיא בַּר אָשֵׁי הֲווֹ יָתְבִי, חַד בְּהַאי גִּיסָא דְּמַבָּרָא דְּסוּרָא, וְחַד בְּהַאי גִּיסָא דְּמַבָּרָא.

Rav Huna and Rav Chiyya bar Ashi were sitting, one on this side of the ferry of Sura, and one on that side of the ferry.

STATEMENT

לְמָר אַייְתוּ לֵיהּ דָּגִים שֶׁעָלוּ בַּקְּעָרָה וַאֲכַל בְּכוּתָּח,

To one Master, they brought fish served in a meat bowl, and he ate them with kutach.

STATEMENT

לְמָר אַייְתוּ לֵיהּ תְּאֵנִים וַעֲנָבִים בְּתוֹךְ הַסְּעוּדָה, וַאֲכַל וְלָא בָּרִיךְ.

To the other Master, they brought figs and grapes during the meal, and he ate them and did not recite a blessing beforehand, relying on the bread.

QUESTION

מָר אָמַר לֵיהּ לְחַבְרֵיהּ: יַתְמָא! עֲבַד רַבָּךְ הָכִי?

One Master called out to his colleague: Orphan! Did your teacher act this way? How can you do that?

QUESTION

וּמָר אָמַר לֵיהּ לְחַבְרֵיהּ: יַתְמָא! עֲבַד רַבָּךְ הָכִי?

And the other Master called out to his colleague: Orphan! Did your teacher act this way?

ANSWER

מָר אָמַר לֵיהּ לְחַבְרֵיהּ: אֲנָא כִּשְׁמוּאֵל סְבִירָא לִי,

The first Master said to his colleague: I hold like Shmuel, who permits fish served in a meat bowl with dairy.

ANSWER

וּמָר אָמַר לֵיהּ לְחַבְרֵיהּ: אֲנָא כְּרַבִּי חִיָּיא סְבִירָא לִי, דְּתָנֵי רַבִּי חִיָּיא: פַּת פּוֹטֶרֶת כָּל מִינֵי מַאֲכָל, וְיַיִן פּוֹטֵר כָּל מִינֵי מַשְׁקִין.

And the other Master said to his colleague: I hold like Rabbi Chiyya, as Rabbi Chiyya taught: Bread exempts all types of food from a blessing, and wine exempts all types of drinks.

RULING

אָמַר חִזְקִיָּה מִשּׁוּם אַבָּיֵי: הִלְכְתָא דָּגִים שֶׁעָלוּ בַּקְּעָרָה – מוּתָּר לְאוֹכְלָן בְּכוּתָּח,

Chizkiyah said in the name of Abaye: The halachah is that fish served in a meat bowl – it is permitted to eat them with kutach.

RULING

צְנוֹן שֶׁחָתַךְ בְּסַכִּין שֶׁחָתַךְ בָּהּ בָּשָׂר – אָסוּר לְאוֹכְלוֹ בְּכוּתָּח.

But a radish that one cut with a knife with which he had cut meat – it is prohibited to eat it with kutach.

EXPLANATION

וְהָנֵי מִילֵּי צְנוֹן,

And this applies only to a radish because of its sharpness,

SUMMARY

In this daf, the Gemara analyzes the halachic status of cooked liver and whether its blood prohibits accompanying meat, bringing a machlokes Tanna'im between Rabbi Eliezer and Rabbi Yishmael the son of Rabbi Yochanan ben Beroka regarding spiced or heavily cooked liver. We learn the practical halacha that liver must be torn lengthwise and widthwise and placed cut-side down on the fire to drain its blood, unlike spleen which is considered fat and does not require this. The Gemara then details the rules of roasting liver or an udder on a spit with other meat, concluding that while bedi'avad they are muttar if roasted on top of meat, lichatchilah we do not do this. Finally, we learn that if there is a receptacle under the spit, roasting them together is assur because the liver's blood floats on top of the drippings, and we introduce Shmuel's ruling that a shechita knife may not be used to cut hot food due to the blood it absorbed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

We see in our sugya how the great Amoraim, Rav Huna and Rav Nachman, had their own specific ways of preparing liver, one using boiling vinegar and the other using boiling water, to seal the blood inside before cooking. When Rav Pappa suggested that the vinegar itself should become forbidden, Rava corrected him with a deep principle of nature: if the vinegar became forbidden, the liver would absorb that very prohibition back.

This teaches us a profound lesson in our own avodas Hashem. Every person has their own unique spiritual makeup, their own "boiling vinegar" or "boiling water", the specific fences, hachlatos, and structures they need to keep themselves spiritually safe and pure. What works to protect one person's neshama might not be the exact path for another, but we must have our own clear boundaries.

At the same time, Rava is warning us about the danger of spiritual backsliding. If you create a fence but allow yourself to dally with the very things you are trying to avoid, you will end up absorbing the impurity back into yourself. When you make a kabbalah to stay away from a certain temptation, you must cut it off completely. Do not let the surrounding environment pull you back in.

Today, identify one personal boundary or fence you have set for yourself to protect your ruchniyus. Make a firm decision to keep that boundary absolute today, without compromising or letting the outside influences seep back in.

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.'