

חומש עם רש"י • כי תצא • שביעי

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

KI TEITZEI • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem gives us a beautiful and wide-ranging series of mitzvos that touch upon how we treat our fellow Yid, especially the vulnerable, as well as the integrity of our business dealings and the foundational laws of yibum. We begin with the strict prohibition against withholding a worker's wages, reminding us to be sensitive to the poor and needy who rely on their daily pay. The Torah then transitions to laws of justice, warning against perverting the judgment of converts and orphans, and details the agricultural gifts of shich'chah (forgotten sheaves) and the leftovers of olives and grapes that must be left for the poor. We also learn the halachos of malkus (lashes) for those who violate certain prohibitions, and the famous issur of muzzling an ox while it is threshing.

Moving further, the Torah introduces the sensitive and holy process of yibum (levirate marriage) and chalitzah, which preserves the name of a brother who passed away without children. This is followed by the severe warning against using dishonest weights and measures in our business dealings, a sin that Hashem calls an abomination. Finally, the aliyah concludes with the crucial, eternal mitzvah to remember what the wicked nation of Amalek did to us on our way out of Mitzrayim, and the command to blot out their memory once Hashem grants us rest from our enemies.

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

פסוק א

Pasuk 1

לא תעשק שכיר עני ואביון מאחיה או מגרד אשר

who is from your stranger or from your brothers and destitute poor a hired worker oppress You shall not

בארצך בשעריך:

within your gates in your land

רש"י

לא תעשק שכיר. והלא כבר כתוב? אלא לעבר על האביון בשני

with two the needy one regarding to transgress rather written already but is it not a hired servant oppress Do not

לאויו, "לא תעשק שכיר" שהוא עני ואביון, ועל העשיר כבר

already the wealthy one and regarding and needy poor who is a hired servant the wages of withhold do not prohibitions

הזהר ויקרא י"ט "לא תעשק את רעה" ב"מ ס"א :

61a Bava Metzia your fellow — oppress do not 19 Vayikra he was warned

רש"י

אביון. התאב לכל דבר:

thing for every who longs An indigent

רש"י

מגדך. זה גר צדק:
of righteousness a convert this from your stranger

רש"י

בשעריך. זה גר תושב האוכל נבלות:
carriage who eats resident a convert this within your gates

רש"י

אשר בארצך. לרבות שכר בהמה וכלים בבא מציעא ק"א :
111b Metzia Bava and utensils an animal the hire of to include are in your land that

פסוק ב

Pasuk 2

בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאֵלָיו הוּא
he and to it he is poor for the sun upon it shall go down and not his wage you shall give On his day
נִשָּׂא אֶת נַפְשׁוֹ וְלֹא יִקְרָא עָלֶיךָ אֶל יְהוָה וְהָיָה בְּךָ חַטָּא:
sin in you and there will be Hashem to against you he will call lest his soul — lifts

רש"י

ואליו הוא נשא את נפשו. אל השכר הזה הוא נושא את נפשו למות, עלה בכפוש
on the ramp he climbed to die his life — lifts he this the wage to his soul — lifts he and to it
וְנִתְּלָה בְּאֵילָן סַפְרִי; ב"מ קי"ב :
112 Bava Metzia Sifrei on a tree and hung

רש"י

והיה כך חטא. מכל מקום, אלא שממהרין לפרע על ידי הקורא ספרי :
Sifrei the one who cries means of by to punish that they hasten but place from any a sin in you and it will be

פסוק ג

Pasuk 3

לֹא יוֹמְתוּ אָבוֹת עַל בָּנִים וּבָנִים לֹא יוֹמְתוּ עַל אָבוֹת אִישׁ
each man fathers for shall be put to death not and children children for fathers shall be put to death Not
בְּחַטָּאוֹ יוֹמְתוּ:
they shall be put to for his own sin death

רש"י

לא יומתו אבות על בנים. בפדות בנים, ואם תאמר בפון בנים, פכר
already children for the sin of you will say and if children by the testimony of children by fathers shall be put to death Not
נֶאֱמַר אִישׁ בַּחטָּאוֹ יוֹמְתוֹ סַפְרִי; סנהדרין כ"ז :
27 Sanhedrin Sifrei shall be put to death for his own sin every man it is said

רש"י

איש בחטאו יומתו. אבל מי שאינו איש מת בעון אביו, והקטנים מתים
die and the minors his father for the sin of dies a man who is not one but shall be put to death for his sin A man
בעון אבותם בידי שמים ספרי :
Sifrei Heaven by the hands of their fathers for the sin of

פסוק ד

Pasuk 4

לא תטה משפט גר יתום ולא תחבל בגד אלמנה:
a widow the garment of take in pawn and you shall not or an orphan a stranger the judgment of subvert You shall not

רש"י

לא תטה משפט גר יתום. ועל העשיר כבר הזהר דברים ט"ז
16 Devarim he was warned already the rich man and regarding or an orphan a stranger the judgment of pervert You shall not
"לא תטה משפט", ושנה בעני לעבר עליו בשני לאוין,
negative commandments with two over it to transgress regarding the poor and it repeated judgment" pervert "You shall not
לפי שנקל להטות משפט עני יותר משל עשיר, לכה הזהיר ושנה
and repeated He warned therefore a rich man than that of more a poor man the judgment of to pervert that it is easy because
עליו ספרי :
Sifrei concerning him

רש"י

ולא תחבל. שלא בשעת הלוואה:
the loan at the time of not take to pledge and not

פסוק ה

Pasuk 5

וזכרת כי עבד היית במצרים ויפדה יהוה אלהיך משם
from there your God Hashem and He redeemed you in Mitzrayim you were a slave that And you shall remember

על כן אנכי מצוה לעשות את הדבר הזה:
this the matter — to do command you I . therefore

רש"י

וזכרת. על מנת כן פדיתיה, לשמר חקותי אפלו יש חסרון פיס
pocket loss of there is even if My statutes to keep Iredeemed you this condition of on And you shall remember
בדבר:
in the matter

פסוק ו

Pasuk 6

כי תקצר קצירך בשדה ושכחת עמר בשדה לא תשוב לקחתו
to take it turn back do not in the field a sheaf and you forget in your field your harvest you reap When

לִגְר לִיתוֹם וְלֹאֲלֻמָּנָה יִהְיֶה לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכֹל

in all your God Hashem He will bless you so that it shall be and for the widow for the orphan for the stranger

מַעֲשֵׂה יָדֶיךָ:

your hands the work of

רש"י

ושכחת עמר. ולא גדיש, מכאן אמרו, עמר שיש בו סאתים ושכחו אינו שכחה

shichcha is not and he forgot it two Seahs in it that has a sheaf they said from here a stack and not a sheaf and you forgot

פאה ו' מ"ב :

Mishnah 6 chapter 6 Peah

רש"י

בשדה. לרבות שכחת קמה ששכח מקצתה מלקצר:

from harvesting a part of it that he forgot standing corn forgetfulness of to include in the field

רש"י

לא תשוב לקחתו. מכאן אמרו, שלאחריו שכחה, שלפניו אינו

is not that which is before him is forgotten sheaf that which is behind him they said from here to take it go back you shall not

שכחה, שאינו בכל תשוב פאה מ"ד; כבא מציעא י"א :

page 11a Metzia Bava chapter 6 mishnah 4 Peah you shall not go back under the prohibition of since it is not forgotten sheaf

רש"י

למען יברכך. ואע"פ שבאת לידו שלא במתכוון, ק"ו לעושה

for one who does all the more so intention without into his hand that it came and even though He will bless you so that

במתכוון. אמר מעתה נפלה סלע מידו ומצאה עני ונתפרנס בה — הרי

behold with it and supported himself a poor man and found it from his hand a Sela there fell from now say with intention

הוא מתברך עליה ספרי :

Sifrei on account of it is blessed he

פסוק ז

Pasuk 7

כִּי תַחַבֵּט זֵיתְךָ לֹא תִפְאַר אַחֲרֶיךָ לִגְר לִיתוֹם וְלֹאֲלֻמָּנָה

and for the widow for the orphan for the stranger after you remove the beauty do not your olive tree you beat When

יִהְיֶה:

it shall be

רש"י

לא תפאר. לא תטל תפארתו ממנו חולין קל"א, מכאן שמניחין פאה לאילן:

for the tree peah that we leave from here 131b Chullin from it its glory take do not you shall glorify not

רש"י

אחריך. זו שכחה:

forgotten sheaves this is behind you

פסוק ח

כִּי תִבְצֹר כְּרֶמֶךָ לֹא תַעֲלִיל אַחֲרֶיךָ לְגֵר לִיתּוֹם וְלֹא לְמָנָה
and for the widow for the orphan for the stranger after you glean do not your vineyard you harvest When

יְהִיָּה:

it shall be

רש"י

לֹא תַעֲלִיל. אִם מְצַאתָ בוֹ עוֹלָלוֹת, לֹא תִקְחֶנָּהּ. וְאִי זֶה הִיא עוֹלָלוֹת? כָּל
any tender clusters is this and which take them do not tender clusters in it you found if shall you glean not
שְׂאִינֹן לָהּ לֹא כֶּתֶף וְלֹא נֶטֶף. יֵשׁ לָהּ אֶחָד מֵהֶם — הֲרִי הִיא לְבַעַל
belongs to the owner it behold of them one to it if there is a dripping nor a shoulder neither to it that has not
הַבַּיִת סֵפֶרָא ; וְרֵאִיתִי בְּתַלְמוּד יְרוּשָׁלַּמִּי אִי זֶה הִיא כֶּתֶף? פְּסִיגִין זֶה עַל
upon this branches lying a shoulder is this which Yerushalmi in the Talmud and Isaw Sifra of the house
גַּב זֶה, נֶטֶף — אֵלּוּ הַתְּלוּיֹת בְּשִׁדְרָה וְיֹרְדוֹת:
and descending from the main stem those hanging these are a dripping this the back of

פסוק ט

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם עַל כֵּן אֲנֹכִי מִצְוֶה
command you I therefore Mitzrayim in the land of you were a slave that And you shall remember

לַעֲשׂוֹת אֶת הַדָּבָר הַזֶּה:

this the matter — to do

פסוק י

כִּי יִהְיֶה רִיב בֵּין אֲנָשִׁים וְנִגְשׁוּ אֶל הַמִּשְׁפָּט וּשְׁפָטוּם
and they judge them the judgment to and they approach men between a dispute there will be When
וְהַצְדִּיקוּ אֶת הַצְדִּיק וְהִרְשִׁיעוּ אֶת הָרָשָׁע:
the wicked one — and they condemn the righteous one — and they justify

רש"י

כִּי יִהְיֶה רִיב. סוּפָם לְהִיטֵב נָגְשִׁים אֶל הַמִּשְׁפָּט. אָמַר מֵעַתָּה אֵין שָׁלוֹם יוֹצֵא
coming out peace there is no from now say the judgment to approaching is to be their end a quarrel there will be If
מִתּוֹךְ מְרִיבָה, מִי גָרַם לָלוֹט לְפָרֶשׁ מִן הַצְדִּיק? הֲוִי אוֹמֵר זֶה מְרִיבָה:
the quarrel this is saying be the righteous man from to separate for Lot caused who a quarrel from the midst of

רש"י

וְהִרְשִׁיעוּ אֶת הָרָשָׁע. יָכוֹל כָּל הַמִּתְחַיְבִּין בְּדִין לֹקִין, תַּלְמוּד לֹמַר
says the teaching receive lashes in judgment who are found guilty all one might think the wicked — and they shall condemn
— וְהִיא אִם בֶּן הַכּוֹת הָרָשָׁע. פְּעָמִים לֹקָה וּפְעָמִים אֵינוֹ לֹקָה.
receive lashes he does not and sometimes he receives lashes sometimes the wicked beating worthy of if and it shall be
וְמִי הוּא הַלֹּקָה? לָמַד מִן הָעֲנָן, "לֹא תַחֲסֹם שׁוֹר בְּדִישׁוֹ" — לֹא שְׂלֵא
that is not a prohibition in its threshing an ox muzzle do not the context from learn who receives lashes is he and who

נתק לעשה עי' ספרי; מכות י"ג :
13 Makkot Sifrei see to a positive command attached

פסוק יא

Pasuk 11

וְהָיָה אִם בֵּן הַכּוֹת הַרְשָׁע וְהַפִּילוֹ הַשֹּׁפֵט וְהַכָּהוּ לְפָנָיו
before him and strike him the judge and shall cast him down

כְּדִי רְשָׁעוֹ בְּמִסְפָּר:
by number his wickedness according to

רש"י

והפילו השפט. מלמד שאין מלקין אותו לא עומד ולא יושב אלא
And he shall cast him down the judge this teaches that we do not lash him not standing and not sitting but rather

מטה מכות כ"ב :
22b Makkot bent over

רש"י

לפניו כדי רשעתו. ולאחריו כדי שתיים, מכאן אמרו מלקין אותו
in front of him corresponding to his wickedness and behind him two corresponding to him they said from here parts two
שתי זדות מלאחריו ושליש מלפניו ספרי; מכות כ"ב :
22 Makkot Sifrei from in front of him and one-third from behind him parts two

רש"י

במספר. ואינו נקוד במספר, למד שהיא דבוקה, לומר במספר ארבעים ולא
and not forty by the number of to say connected that it is this teaches by the number voweled and it is not by a number
ארבעים שלמים, אלא מנין שהוא סוכם ומשלים לארבעים והם ארבעים חסר
minus forty and they are to forty and completes sums up that it a count but rather complete forty
אחת שם :
there one

פסוק יב

Pasuk 12

ארבעים יפנו לא יסיה פן יסיה להכתו על אלה מכה רבה
many a blow these upon to strike him he will exceed lest he shall exceed not he shall strike him Forty

ונקלה אחיה לעיניך:
before your eyes your brother and be degraded

רש"י

לא יסיה. מכאן אזהרה למכה את חברו עי' כתובות ל"ג :
33 Kesubos see his fellow — for one who strikes is a prohibition from here exceed He shall not

ונקלה אחיר. כל היום קוראו רשע, ומשלקה קראו אחיר:

thy brother it calls him but once lashed wicked it calls him the day all thy brother And should seem vile

פסוק יג

Pasuk 13

לא תחסם שור בדישו:

during its threshing an ox muzzle You shall not

רש"י

לא תחסם שור. דבר הפתוב, בהנה, והוא הדין לכל בהמה

domesticated animals for all is the law and it of what usually occurs the Scripture spoke an ox muzzle You shall not

חיה ועוף העושים במלאכה שהיא בדבר מאכל; אם כן למה נאמר שור?

ox is it said why so if food with a matter of that is work that do and fowl wild beasts

להוציא את האדם ספרי; כבא מציעא פ"ח :

chapter eight Metzia Bava Sifrei man — to exclude

רש"י

בדישו. יכול יחסמו מבוץ? תלמוד לומר "לא תחסם שור" —

an ox shall you muzzle not says the teaching from the outside he may muzzle it one might think when he threshes

מכל מקום; ולמה נאמר דיש? לומר לה מה דיש מיוחד דבר שלא נגמרה

is completed that not a thing is characterized threshing just as to you to say threshing is it said and why place from any

מלאכתו וגדולו מן הארץ, אף כל פיוצא בו, יצא החולב והמגבן

and one who cheeses one who milks excluded is to it similar every so the earth is from and its growth its work

והמחבץ שאין גדולו מן הארץ, יצא הלש והמקטר שנגמרה

since is completed and one who shapes one who kneads excluded is the earth is from growth whose not and one who churns

מלאכתו לחלה, יצא הבודל בתמרים ובגרוגרות שנגמרה מלאכתו למעשר

for tithing their work since is completed and with dried figs with dates one who separates excluded is for Challah its work

ספרי; ב"מ פ"ט :

chapter nine Bava Metzia Sifrei

פסוק יד

Pasuk 14

כי ישובו אחים יחדו ומת אחד מהם ובן אין לו לא תהיה אשת

the wife of shall be not to him there is not and a son of them one and dies together brothers dwell When

המת החוצה לאיש זר יבמה יבא עליה ולקחה לו לאשה

for a wife to himself and take her upon her shall come her brother-in-law strange to a man outside the deceased

ויבמה:

and perform levirate marriage

רש"י

כי ישובו אחים יחדו. שהיתה להם ישיבה אחת בעולם, פרט לאשת אחיו

his brother the wife of excluding in the world one a dwelling to them that there was together brothers dwell When

שְׁלֹא הָיָה בְּעוֹלָמוֹ סַפְרִי; יִבְמוֹת י"ז :

17 Yevamos Sifrei in his world was who not

רש"י

יחדו. המִּיָּחָדִים בְּנֵחָלָה, פָּרַט לְאַחִיו מִן הָאֵם שֵׁם :

there the mother from his brother excluding in the inheritance those who are associated Together

רש"י

ובן אין לו. עֵינַי עָלָיו, בֶּן אוֹ בִּת אוֹ בֶּן הַבֵּן אוֹ בִּת הַבֵּן

the son a daughter of or the son a son of or a daughter or a son concerning him investigate to him there is not And a son

אוֹ בֶּן הַבִּת אוֹ בִּת הַבִּת עַי' יִבְמוֹת כ"ב :

22b Yevamos see the daughter a daughter of or the daughter a son of or

פסוק טו

Pasuk 15

וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יָקוּם עַל שֵׁם אָחִיו הַמֵּת וְלֹא

so that not the dead his brother the name of upon shall succeed she bears whom the firstborn and it shall be

יִמָּחַה שְׁמוֹ מִיִּשְׂרָאֵל:

from Yisrael his name shall be blotted out

רש"י

וְהָיָה הַבְּכוֹר. גְּדוֹל הָאֲחִים הוּא מַיְבָּם אוֹתָהּ סַפְרִי; יִבְמוֹת כ"ד :

24 Yevamos Sifrei with her performs levirate marriage he the brothers the eldest of the firstborn And it shall be

רש"י

אֲשֶׁר תֵּלֵד. פָּרַט לְאִלּוֹנִית שְׂאִינָה יוֹלְדָת:

capable of bearing who is not a sterile woman excluding she will bear whom

רש"י

יָקוּם עַל שֵׁם אָחִיו. זֶה שְׂיִבָּם אֶת אִשְׁתּוֹ יִטַּל נִחֲלַת הַמֵּת

the deceased the inheritance of shall take his wife — who performs yibbum this his brother the name of in he shall succeed

בְּנִכְסֵי אָבִיו:

his father in the property of

רש"י

וְלֹא יִמָּחַה שְׁמוֹ. פָּרַט לְאִשְׁתּוֹ סָרִיס שְׂשֻׁמוֹ מְחוּי יִבְמוֹת כ"ד :

24 Yevamos is wiped out whose name a castrate the wife of excluding his name shall be wiped out and not

פסוק טז

Pasuk 16

וְאִם לֹא יִחַפֵּץ הָאִישׁ לְקַחַת אֶת יְבִמָּתוֹ וְעָלָתָה יְבִמָּתוֹ הַשְּׂעֵרָה אֶל

to to the gate his sister-in-law then shall go up his sister-in-law — to take the man desires not And if

הַזְּקֵנִים וְאָמְרָה מֵאִין יְבָמִי לְהָקִים לְאַחִיו שֵׁם בְּיִשְׂרָאֵל לֹא אָבָה

he wished not in Yisrael a name for his brother to establish my brother-in-law refuses and she shall say the elders

יבמי:

to marry me

רש"י

השערה. כתרנומו — לתרע בית דינא:

judgment the house of to the gate of as its translation to the gate

פסוק יז

Pasuk 17

וקראו לו זקני עירו ודברו אליו ועמד ואמר לא

I do not and say and he shall stand to him and they shall speak his city the elders of to him And they shall call

חפצתי לקחתה:

to take her desire

רש"י

ועמד. בעמידה ספרי :

Sifrei in standing And he shall stand

רש"י

ואמר. בלשון הקדש, ואף היא דבריה בלשון הקדש יבמות ק"ו;

106b Yevamos the holiness in the language of her statements she and even the holiness in the language of And he shall say

ספרי :

Sifrei

פסוק יח

Pasuk 18

ונגשה ובמתו אליו לעיני הזקנים וחקלצה נעלו מעל

from upon his shoe and she shall remove the elders before the eyes of to him his sister-in-law and she shall approach

רגלו וירקה בפניו וענתה ואמרה ככה יעשה לאיש אשר

who to the man shall be done thus and she shall say and she shall call out in his presence and she shall spit his foot

לא יבנה את בית אחיו

his brother the house of — will build not

רש"י

וירקה בפניו. על גבי קרקע שם :

there the ground the top of upon before his face And she shall spit

רש"י

אשר לא יבנה. מכאן למי שחלץ שלא יחזר ויבם, דלא כתיב

is it written for not and perform yibum he shall return that not who performed chalitzah for one from here build will not that

"אשר לא בנה", אלא "אשר לא יבנה", כיון שלא בנה — שוב לא יבנה

build he shall not again build he did not since build" he shall not "that but rather build" did not "who

יבמות י'; עי' ספרי :

Sifrei see 10 Yevamos

וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חָלוּץ הַנָּעֹל:

shoe the removed the house of in Yisrael his name and shall be called

רש"י

ונקרא שמו וגו'. מצוה על כל העומדים שם לומר "חלוץ הנעל" ספרי;

Sifrei shoe "the removed to say there those standing all upon it is a mitzvah etc. his name And shall be called

יבמות ק"ו :

106 Yevamos

כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו אִישׁ וְאָחִיו וְקָרְבָּהּ אִשְׁתּוֹ הָאֶחָד לְהַצִּיל אֶת

— to rescue the one the wife of and approaches and his brother a man together men fight When

אִשָּׁה מִיָּד מַכְהוּ וְשָׁלְחָה יָדָהּ וְהִזְיקָהּ בְּמַבְשָׁיו:

by his genitals and seizes him her hand and she puts out his smiter from the hand of her husband

רש"י

כי ינצו אנשים. סופו לבא לידי מכות, כמו שנאמר מיד מכהו ,

him whosmiteth him from the hand of it is said just as blows to the hands of is to come its end men strive When

אין שלום יוצא מתוך ידי מצות ספרי :

Sifrei strife the hands of from the midst of coming out peace there is no

וְקָצַתָּ אֶת כַּפֶּה לֹא תַחוּס עֵינְךָ:

your eye shall pity not her hand — and you shall cut off

רש"י

וקצתה את כפה. ממון דמי בשתו, הכל לפי המביש והמתביש; או

or and the one shamed the one who shames according to all his shame the value of money her hand — And you shall cut off

אינו אלא ידה ממש? נאמר פאן "לא תחוס", ונאמר להלן בעדים זוממים

conspiring regarding witnesses further on and it is said pity do not here it is said literally her hand but is it not

דברים י"ט "לא תחוס", מה להלן ממון אף פאן ממון ספרי; עי' בבא קמא כ"ח

28a Kamma Bava see Sifrei it is money here so it is money further on just as pity do not 19 Devarim

:

לֹא יִהְיֶה לָּךְ בְּכִיסְךָ אָבֹן וְאָבֹן גְּדוֹלָה וְקֹטְנָה:

and a small a large and a weight a weight in your pouch to you there shall be Not

רש"י

אבן ואבן. משקלות:

weights and a stone A stone

רש"י

גדולה וקטנה. גדולה שמכחשת את הקטנה, שלא יחי נוטל בגדולה ומחזיר
and returning with the large taking he should be that not the small — that contradicts a great and a small A great

בקטנה ספרי:

Sifrei with the small

פסוק כג

Pasuk 23

לא יהיה לך בביתך איפה ואיפה גדולה וקטנה:

and a small a large and an eifah measure an eifah measure in your house to you there shall be Not

רש"י

לא יהיה לך. אם עשית כן, לא יהיה לך כלום עי' שם:

there see anything to you there will be not so you did if to you there shall be Not

פסוק כד

Pasuk 24

אבן שלמה וצדק יהיה לך איפה שלמה וצדק יהיה לך למען

so that to you shall be and honest perfect a measure to you shall be and honest perfect A weight

יאריכו ימיה על האדמה אשר יהוה אלהיה נתן לך:

to you gives your God Hashem which the land upon your days they will prolong

רש"י

אבן שלמה וצדק יהיה לך. אם עשית כן, יהיה לך הרבה:

much to you there will be so you did if to you shall be and just perfect A stone

פסוק כה

Pasuk 25

כי תועבת יהוה אלהיה כל עשה אלה כל עשה עול:

corruptly who acts everyone these things who does everyone your God is Hashem an abomination of For

פסוק כו

Pasuk 26

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים:

from Mitzrayim when you went out on the way Amalek to you did what — Remember

רש"י

זכור את אשר עשה לך. אם שקרת במדות ובמשקלות הוי דואג מגרוי
from provocation of anxious be and in weights in measures you lied If to you did what — Remember

האויב, שנאמר משלי י"א "מאזני מרמה תועבת ה'", וכתוב בתריה "בא
Comes after it and it is written Hashem are an abomination of deceit Scales of 11 Mishlei as it is said the enemy

אֲשֶׁר קָרָה בְּדַרְךְ וַיִּזְנַב בָּךְ כָּל הַנִּחֲשָׁלִים אַחֲרֶיךָ וְאַתָּה עֵיף
were tired and you behind you the stragglers all in you and cut off on the way happened upon you who
וַיִּגַע וְלֹא יִרָא אֱלֹהִים:
God fear and he did not and weary

רש"י

אשר קרר בדרך. לשון מקרה; דבר אחר — לשון קרי
nocturnal pollution an expression of explanation another happenstance an expression of on the way met you Who
וטמא שקה מטמאן במשכב זכור; ד"א — לשון קר וחם, צננה
he cooled you and heat cold an expression of another explanation a male with lying of polluting them for he was and impurity
והפשירה מרתיחתה, שהיו כל האמות יראים לה לחם בכם ובא זה
this one and came against you to wage war afraid the nations all for they were from your boiling heat and made you lukewarm
והתחיל והראה מקום לאחרים; משל לאמבטי רותחת שאין כל בריה יכולה לירד
to go down was able creature any that no boiling to a bath a parable to others a place and showed and began
בתוכה, בא בן בליעל אחד קפץ וירד לתוכה, אע"פ שנכזה הקרה
he cooled it that he was burned even though into it and went down jumped one worthlessness a son of came into it
אותה בפני אחרים תנחומא :
Tanchuma others before —

רש"י

ויזנב בך. מפת זנב, חותך מילות וזורק כלפי מעלה תנחומא :
Tanchuma Above towards and throwing circumcisions cutting off the tail a blow of of you And he smote the tail

רש"י

כל הנחשלים אחריך. חסרי כח מחמת חטאם, שהיה הענן פולטן תנחומא
Tanchuma expelling them the cloud whom was their sin because of strength those lacking behind you those who lagged all of
:

רש"י

ואתה עיף ויגע. עיף בצמא, דכתיב "ויצמא שם העם למים" שמות י"ז
17 Shemos for water the people there And thirsted as it is written from thirst faint and weary faint And you
וכתיב אחריו "ויבא עמלק":
Amalek And came after it and it is written

רש"י

ויגע. בדרך:
from the journey and weary

ולא ירא. עמלק אלהים מלהרע לך:
you from harming God Amalek feared and not

והיה בהנחת יהוה אלהיך לך מכל איביך מסביב בארץ אשר
that in the land from around your enemies from all to you your God Hashem when grants rest And it shall be

יהוה אלהיך נתן לך נחלה לרשתה תמחה את זכר עמלק
Amalek the memory of — you shall blot out to possess it as an inheritance to you is giving your God Hashem

מתחת השמים לא תשכח:
forget do not the heavens from under

תמחה את זכר עמלק. מאיש עד אשה מעולל ועד יונק משור ועד שן
sheep and to from ox suckling and to from infant woman to from man Amalek the remembrance of — You shall wipe out

שמואל א ט"ו, שלא יהא שם עמלק נזכר אפלו על הבהמה, לומר בהמה
beast to say the beast on even mentioned Amalek the name of there will be so that not 15 I Shmuel

זו משל עמלק היתה פסיק' זוטר':
Zutrata Pesikta was Amalek from that of this

CHAPTER SUMMARY

The aliyah flows from interpersonal sensitivity and financial integrity to the national obligation of destroying evil. We start with the prohibition of delaying a worker's wages and the requirement to pay them on time, followed by the warning not to punish parents for the sins of their children, nor children for their parents. We are commanded to protect the rights of converts, orphans, and widows, leaving them the forgotten sheaves, olives, and grapes in our fields. The Torah then outlines the administration of malkus in court, the prohibition of muzzling an animal during work, and the detailed procedure of yibum and chalitzah when a man dies childless. After addressing the case of a woman who intervenes in a fight immodestly and the absolute requirement to keep honest weights and measures, the aliyah wraps up with the powerful command to remember the cowardly attack of Amalek and to completely blot out their memory from under the heavens.

The Torah is telling us something very deep about how we treat people when we are in a position of strength. Look at the mitzvah of paying a worker on time: "for they are needy and urgently depend on it." The Gemara is bothered by how easily a person can rationalize holding onto someone else's money for just one night, thinking, "What's the big deal? I'll pay him tomorrow." But the Torah warns us that to the worker, this is his entire life. When you hold the upper hand, whether you are an employer, a customer, or even just a friend who owes a small favor, you have a responsibility to feel the vulnerability of the other person.

This is the very opposite of the middah of Amalek that we read about at the end of the aliyah. What was the great sin of Amalek? "He surprised you on the march, when you were famished and weary." Amalek saw someone weak, tired, and lagging behind, and instead of showing mercy, they took advantage of that weakness. When we delay a worker's pay, or when we use dishonest weights and measures to squeeze out a few extra cents from an unsuspecting customer, we are, chas v'shalom, acting on that same ugly impulse of exploiting someone else's vulnerability for our own convenience.

True yiras Shamayim means that when Hashem puts you in a position of power, you use that power to protect and lift up the other person, not to make things easier for yourself. If you hire someone to do a job in your house, or if you owe someone money, do not make them chase you. Do not make them feel small or helpless just because you have the checkbook and they are waiting for it.

Today, make it a point to pay any outstanding bill, tip, or wage immediately, without making the other person ask or wait even a single extra hour.

דף יומי • חזקוני • דף קי"ד

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THE SUGYA

We begin the daf by continuing our deep dive into the shakla v'tarya of cooking and eating chelev in milk. The Gemara is bothered by how the rules of "ein issur chal al issur"—that a new prohibition cannot take effect on an already existing one—apply to the acts of cooking and eating meat in milk, bringing a kasha from a braisa regarding piggul, notar, and tamei meats, and offering a teretz based on different Tannaitic views.

From there, the Gemara moves into a fascinating series of derashos based on the three times the Torah repeats the phrase "in its mother's milk." We learn how the Sages derive the prohibitions of cooking meat in the milk of other animals, such as a cow or a ewe, or even the milk of its older sister. The Gemara attempts to build these halachos through a kal vachomer, but Rav Ashi refutes each logical step, showing why we davka need the extra pesukim to teach us these halachos.

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

עמוד א' DAF 114A

EXPLANATION

כִּיּוֹן דְּעַל אֲכִילָה לֹא לָקִי, אֲבִישׁוּל נָמִי לֹא לָקִי.

Since **on eating** of chelev cooked in milk **he does not receive lashes**, because the prohibition of meat in milk cannot take effect on the already-forbidden chelev, **on cooking** it also **he does not receive lashes**, because the Torah links the two.

EXPLANATION

וְאִיכָּא דְּאָמְרִי: אֲבִישׁוּל – כִּיּוֹן דְּעַל אֲכִילָה לֹא לָקִי, כִּי פְּלִיגִי אֲכִילָה.

And there are those who say the opposite: Regarding cooking, everyone agrees that he receives lashes, because the rule of a prohibition not taking effect on another prohibition does not apply to the mere act of cooking; **when they disagree**, it is only regarding eating.

EXPLANATION

מֵאַן דְּאָמְרִי אֵינוֹ לֹקֵה – דִּקְדָּא אֵין אִיסוּר חָל עַל אִיסוּר,

The one who says he does not receive lashes for eating it holds that indeed, a prohibition does not take effect on another **prohibition**, and the chelev was already forbidden before the cooking.

EXPLANATION

וְאַמֵּן דְּאָמְרִי לֹקֵה – לְהַכִּי אִפְקֵיהִי רַחֲמֵנָא לְאֲכִילָה בְּלִשׁוֹן בִּישׁוּל, כִּיּוֹן דְּאֲבִישׁוּל לָקִי – אֲכִילָה נָמִי לָקִי.

And the one who says he receives lashes holds that for this reason the Merciful One expressed the prohibition of eating meat in milk in the language of cooking, to teach that since for cooking he receives lashes, for eating he also receives lashes.

RESOLUTION

ואיפצית אימא: קר אמר חדא, ומר אמר חדא, ולא פליגי.

And if you want, say instead: One Master said one thing, and the other Master said another one thing, and they do not disagree at all, because they are talking about different cases.

OBJECTION

מיתיבי: המבשל במי חלב – פטור, דם שבשלו בחלב – פטור, העצמות והגידים והקרניים והטלפים שבשלו בחלב – פטור.

The Gemara raises an objection from a braisa: One who cooks meat in whey is exempt from lashes; blood that he cooked in milk is exempt; the bones, and the tendons, and the horns, and the hooves that he cooked in milk is exempt.

OBJECTION

הפגול, והנוטר, והטמא, שבשלו בחלב – חייב!

But piggul meat, and notar meat, and tamei meat of a korban, which he cooked in milk, he is liable! This is a kasha, because we see that a new prohibition of meat in milk can indeed take effect on an existing prohibition.

ANSWER

האי תנא סבר איסור חל על איסור.

The Gemara answers: This Tanna of the braisa holds that a prohibition takes effect on another prohibition, whereas Rabbi Ami and Rabbi Asi hold like the other Tannaim who say it does not.

STATEMENT

המבשל במי חלב פטור, מסייע ליה לריש לקיש, דתנן: מי חלב הרי הן בחלב, והמוחל הרי הוא כשמן.

The Gemara notes: The ruling that one who cooks in whey is exempt supports Reish Lakish, as we learned in a Mishnah: Whey is like milk, and the olive-secretion is like oil regarding the laws of rendering food susceptible to tumah.

STATEMENT

אמר ריש לקיש: לא שנו אלא להכשיר את הארעים, אבל לענין בישול פטר בחלב – מי חלב אינו בחלב.

And Reish Lakish said: They only taught this to render seeds and food susceptible to tumah, but regarding cooking meat in milk, whey is not like milk.

BRAISA

תנו רבנן: "בחלב אמו" – אין לי אלא בחלב אמו, בחלב פרה ורחל מניין?

The Rabbis taught in a braisa: From the words "in its mother's milk" I only have a prohibition in its mother's milk; in the milk of a cow or a ewe, from where do we derive it?

BRAISA

אמרתי, קל וחומר: ומה אמו, שלא נאסרה עמו בהרבעה – נאסרה עמו בבשולו,

You can say an a fortiori argument: If its mother, which is not forbidden with it in mating because they are of the same species, is forbidden with it in its cooking,

BRAISA

פרה ורחל, שנאסרו עמו בהרבעה – אינו דין שנאסרו עמו בבשולו!

a cow or a ewe, which are forbidden with it in mating because they are kilayim, is it not logical that they should be forbidden with it in its cooking!

BRAISA

תלמוד לומר "בחלב אמו".

Therefore, the verse teaches by repeating "in its mother's milk" a second time to include them.

QUESTION

והא למה לי קרא? הא אתיא ליה!

The Gemara asks: But why do I need a verse? This is already derived from the kal vachomer!

ANSWER

אמר רב אשי: משום דאיכא למימר מעיקרא דדינא פירכא, מהיכא קא מייתיית לה? מאמו,

Rav Ashi said: Because there is to say a refutation at the very start of the law: From where do you bring it? From its mother.

ANSWER

מה לאמו שפן נאסרה עמו בשחיטה, תאמר בפרה שלא נאסרה עמו בשחיטה?

What is unique about its mother is that she is forbidden with it in slaughtering on the same day; can you say the same of a cow, which is not forbidden with it in slaughtering? Therefore, the kal vachomer is refuted.

ANSWER

תלמוד לומר "בחלב אמו".

Therefore, the verse teaches "in its mother's milk" to include other species.

BRAISA

תניא אידך: "בחלב אמו" – אין לי אלא בחלב אמו, בחלב אחותו גדולה מנין?

It was taught in another braisa: From "in its mother's milk" I only have a prohibition in its mother's milk; in the milk of its older sister, from where do we derive it?

BRAISA

אמרתי קל וחומר, ומה אמו שנכנסה עמו לדיר להתעשר – נאסרה עמו בבשול,

You can say an a fortiori argument: If its mother, which enters with it into the pen to be tithed together, is forbidden with it in cooking,

BRAISA

אחותו שלא נכנסה עמו לדיר להתעשר – אינו דין שנאסרה עמו בבשול!

its sister, which does not enter with it into the pen to be tithed because they are of different years, is it not logical that she should be forbidden with it in cooking!

BRAISA

תלמוד לומר "בחלב אמו".

Therefore, the verse teaches "in its mother's milk" a third time to include her.

QUESTION

והא למה לי קרא, הא אתיא ליה?

The Gemara asks: But why do I need a verse? This is already derived from the kal vachomer!

ANSWER

אמר רב אשי: משום דאיכא למימר מעיקרא דדינא פירכא, מהיכא קא מייתיית לה? מאמו,

Rav Ashi said: Because there is to say a refutation at the very start of the law: From where do you bring it? From its mother.

ANSWER

מה לאמו, שכן נאסרה עמו בשחיטה, תאמר באחותו גדולה, שלא נאסרה עמו בשחיטה?

What is unique about its mother is that she is forbidden with it in slaughtering on the same day; can you say the same of its older sister, which is not forbidden with it in slaughtering?

ANSWER

תלמוד לומר "בחלב אמו".

Therefore, the verse teaches "in its mother's milk".

QUESTION

אשכחן אחותו גדולה, אחותו קטנה מניין?

The Gemara asks: We have found a source for its older sister; its younger sister, from where do we derive it?

ANSWER

אתיא מביניא.

The Gemara answers: It is derived from the common factors of the other cases.

QUESTION

מיהי תיתי? תיתי מאמו – מה לאמו שכן נאסרה עמו בשחיטה?

The Gemara asks: **From which one** should it be derived? If it is derived from its mother, what is unique about its mother is that she is forbidden with it in slaughtering.

ANSWER

אחותו גדולה תוכיח.

The Gemara answers: **Its older sister proves** it, as she is not forbidden in slaughtering, yet her milk is forbidden.

QUESTION

מה לאחותו גדולה שלא נכנסה עמו לדיר להתעשר? אמו תוכיח.

The Gemara asks: **What is unique about its older sister** is that she does not enter with it into the pen to be tithed? Its **mother proves** it, as she does enter the pen, yet her milk is forbidden.

ANSWER

וְחִזְרָה הַדִּין, לֹא רָאִי זֶה כְּרָאִי זֶה, וְלֹא רָאִי זֶה כְּרָאִי זֶה,

And the argument goes back and forth: The aspect of this one is not like the aspect of that one, and the aspect of that one is not like the aspect of this one.

ANSWER

הַצֵּד הַשְּׂוֹה שְׂבָהֶן: שֶׁהוּא בָשָׂר, וְאִסּוּר לְבַשֵּׁל בְּחֶלֶב, אִם אֲנִי אֲבִיא אֲחוֹתוֹ קִטְנָה, שֶׁהוּא בָשָׂר, וְאִסּוּר לְבַשֵּׁל בְּחֶלֶב.

The common factor between them is: that it is meat, and it is forbidden to cook in milk; so too I will bring its younger sister, which is meat, and it is forbidden to cook in milk.

QUESTION

אי הכי, אחותו גדולה נמי תיתי מביניא.

The Gemara asks: If so, its older sister should also be derived from the common factors of its mother and a cow, without needing a verse!

ANSWER

אין הכי נמי, אלא "בחלב אמו" למה לי?

The Gemara answers: Yes, it is indeed so; but then "in its mother's milk", the third verse, why do I need it?

ANSWER

מבעי ליה לקדנא: "בחלב אמו" – אין לי אלא בחלב אמו,

It is needed for that which was taught in a braisa: "In its mother's milk" – I only have a prohibition in its mother's milk.

עמוד ב' DAF 114B

QUESTION

היא עצמה בחלבה מניין?

But as for the meat of the mother animal **itself** cooked **in its** own **milk, from where** do we derive that it is forbidden?

ANSWER

אמרת קל וחומר:

You can say it is derived through a **kal vachomer**, an a fortiori argument:

EXPLANATION

ומה במקום שלא נאסר פרי עם פרי בשחיטה, נאסר פרי עם האם בשחיטה,

And if in a place where the fruit with the fruit was not forbidden in the case of slaughter—since it is permitted to slaughter two offspring of the same mother on the same day—yet the fruit with the mother is forbidden in the case of slaughter, as the Torah prohibits slaughtering an animal and its offspring on the same day,

EXPLANATION

מקום שנאסר פרי עם פרי בכשול – אינו דין שנאסר פרי עם האם בכשול?

then in a place where the fruit with the fruit is forbidden in the case of cooking—as it is forbidden to cook an offspring in its mother's milk—is it not logical that the fruit with the mother should be forbidden in the case of cooking, meaning that the mother's meat should not be cooked in her own milk?

STATEMENT

תלמוד לומר "בחלב אמו".

Therefore, the verse states: "in its mother's milk," to explicitly prohibit cooking the mother's meat in her own milk.

QUESTION

הא למה לי קרא, הא אתיא לה?

The Gemara asks: But why do I need this verse? Behold, it is already derived on its own from the kal vachomer!

ANSWER

אמר רב אחדבוי בר אמי: משום דאיכא למימר, סוס בן סוסיא אחי פרדה יוכיח, שאסור פרי עם פרי, ומותר פרי עם האם.

Rav Achadvoi bar Ami said: The verse is necessary because there is room to say that the case of a male horse, the son of a mare, who is the brother of a female mule—where the mare also gave birth to a mule from a donkey—proves that this logic can be refuted. For there, the fruit with the fruit is forbidden—one may not mate the horse with his sister the mule—and yet the fruit with the mother is permitted, as one may mate the horse with his mother the mare.

REFUTATION

התם, זרע האב הוא דקא גרים.

The Gemara rejects this: There, in the case of the mule, it is the seed of the father that causes the prohibition of crossbreeding, and not their relationship as offspring of the same mother.

PROOF

דקא פרד בן סוסיא אחי פרדה יוכיח, שמוותר פרי עם פרי, ואסור פרי עם האם.

For behold, the case of a male mule, the son of a mare, who is the brother of a female mule, proves this. For here, the fruit with the fruit is permitted—one may mate the male mule with his sister the female mule since they are the same species—and yet the fruit with the mother is forbidden, as one may not mate the mule with his mother the mare. This shows that the prohibition depends on the father's species, not on maternal relation.

ANSWER

אֵלָא אָמַר מַר בְּרִיָּה דְרַבִּינָא: מְשׁוּם דְּאִיכָא לְמִימַר, עֶבֶד בֶּן שִׁפְחָה אַחֵי מְשׁוּחָרְתָּת יוֹכִיחַ, שְׂאָסוּר פְּרִי עִם פְּרִי, וּמוֹתֵר פְּרִי עִם הָאִם!

Rather, Mar the son of Ravina said: The verse is necessary because there is room to say that the case of a Canaanite slave, the son of a maidservant, who is the brother of a freed maidservant, proves the kal vachomer is invalid. For here, the fruit with the fruit is forbidden—the slave may not marry his freed sister—and yet the fruit with the mother is permitted, as he may marry his slave mother!

REFUTATION

הָתָם גִּט שִׁיחָרוּר הוּא דְקָא גְרָיִם,

The Gemara rejects this: There, it is the bill of manumission that causes the prohibition, not their maternal relationship.

PROOF

דְּהָא עֶבֶד בֶּן מְשׁוּחָרְתָּת אַחֵי שִׁפְחָה יוֹכִיחַ, שְׂמוֹתֵר פְּרִי עִם פְּרִי, וְאָסוּר פְּרִי עִם הָאִם.

For behold, the case of a slave, the son of a freed maidservant, who is the brother of a maidservant, proves this. For here, the fruit with the fruit is permitted—he may marry his sister since both are slaves—and yet the fruit with the mother is forbidden, as he may not marry his freed mother.

ANSWER

אֵלָא אָמַר רַב אִידִי בַר אֲבִין: מְשׁוּם דְּאִיכָא לְמִימַר, כֹּלְאִי זְרָעִים יוֹכִיחוּ, שְׂאָסוּר פְּרִי עִם פְּרִי, וּמוֹתֵר פְּרִי עִם הָאִם.

Rather, Rav Idi bar Avin said: The verse is necessary because there is room to say that the laws of diverse seeds of the vineyard prove it. For there, the fruit with the fruit is forbidden—one may not sow two different species of seeds together—and yet the fruit with the mother is permitted, as one may sow any seed in the ground, which is the mother of all growth.

REFUTATION

כִּלּוּם נֶאֱסָר פְּרִי עִם פְּרִי אֵלָא עַל יְדֵי הָאִם? דְּהָא חִטִּי וּשְׂעִירִי בִּכְדָּא וְלֹא מִיתְסָרוּ.

The Gemara rejects this: Is the fruit with the fruit forbidden at all except by means of the mother, the ground? For behold, if one puts wheat and barley in a pitcher, they are not forbidden as kilayim. The prohibition only applies when they are sown in the ground.

ANSWER

אֵלָא אָמַר רַב אֲשִׁי: מְשׁוּם דְּאִיכָא לְמִימַר, מָה לְפָרִי עִם פְּרִי, שְׁכֵן שְׁנֵי גּוֹפִיִּים, תֵּאמַר בְּפָרִי עִם הָאִם, שְׁכֵן גּוּף אֶחָד, מְשׁוּם הֵכִי אֵי צִטְרִיךְ קָרָא.

Rather, Rav Ashi said: The verse is necessary because there is room to say: What is unique about fruit with fruit—such as the kid and its mother's milk—that makes them forbidden? For they are two separate bodies that were never one. Can you say

the same for the fruit with the mother—the mother's meat and her milk—which are essentially one body? Because of this, the verse was necessary to explicitly include them.

QUESTION

אמר רב אשי: מנין לִבֶּשֶׁר בֶּחֶלֶב שְׂאֵסוּר בִּאֲכִילָה?

Rav Ashi says: From where do we derive that meat cooked in milk is forbidden for eating, since the Torah only explicitly wrote a prohibition against cooking?

ANSWER

שֶׁנֶּאֱמַר "לֹא תֹאכַל כָּל תוֹעֵבָה" – כָּל שֶׁתַּעֲבֹתִי לָךְ הָרִי הוּא בָּבֵל תֹּאכַל.

As it is stated: "You shall not eat any abominable thing." This teaches: Anything that I have made abominable, meaning forbidden, to you by prohibiting its cooking, behold it is under the prohibition of "you shall not eat."

QUESTION

ואין לי אלא באכילה, בהנאה מנין?

And I only have a source for a prohibition against eating; from where do we derive a prohibition against deriving benefit from it?

ANSWER

בְּדִרְבֵּי אַבְהוּ, דְּאָמַר רַבִּי אַבְהוּ אָמַר רַבִּי אֶלְעָזָר: כָּל מְקוֹם שֶׁנֶּאֱמַר "לֹא יֹאכַל", "לֹא תֹאכַל", "לֹא תֹאכְלוּ" – אֶחָד אִיסוּר אֲכִילָה וְאֶחָד אִיסוּר הִנָּאָה בַּמִּשְׁמָע,

It is in accordance with the teaching of Rabbi Abbahu, as Rabbi Abbahu said that Rabbi Elazar said: Wherever it is stated "it shall not be eaten," "you shall not eat," or "you shall not eat" in the plural, both a prohibition of eating and a prohibition of benefit are implied,

EXPLANATION

עַד שִׁיפְרוֹט לָךְ הַכֶּתִיב, בְּדִרְבֵּי שְׁפִירָט לָךְ בִּנְבִלָה לִגְר בְּנִתְּנָה וְלִגְוֵי בְּמִכְרָה.

unless the verse specifies for you that benefit is permitted, just as it specified for you regarding a carcass, where the Torah permitted deriving benefit by giving it to the resident alien as a gift and to the non-Jew by sale.

PROOF

דִּתְּנָא: "לֹא תֹאכְלוּ כָּל נֶבֶלָה לִגְר אֲשֶׁר בְּשַׁעְרֶיהָ תִּתְּנֶנָּה וְאֹכְלָהּ אוּ מְכֹר לְנֹכְרִי" – אֵין לִי אֱלָא לִגְר בְּנִתְּנָה, וְלִגְוֵי בְּמִכְרָה;

As it is taught in a baraisa: "You shall not eat any carcass; you may give it to the stranger who is within your gates that he may eat it, or you may sell it to a foreigner." From this I only know that it may be given to a resident alien as a gift, and to a non-Jew by sale;

EXPLANATION

לִגְר בְּמִכְרָה מִנֵּיין? תִּלְמוּד לומר: "לִגְר תִּתְּנֶנָּה אוּ מְכֹר."

from where do we know that it may be transferred to a resident alien by sale as well? The verse states: "you may give it to the stranger... or sell it," showing you have both options.

EXPLANATION

לגוי בנתינה מנין? תלמוד לומר: "תתננה... או מכור לנכרי".

From where do we know that it may be transferred to a non-Jew as a gift? The verse states: "you may give it... or sell it to a foreigner."

STATEMENT

נמצא אחד גר ואחד גוי, בין במכירה בין בנתינה, דברי רבי מאיר.

Consequently, we find that for both a resident alien and a non-Jew, both by sale and by gift are permitted. This is the statement of Rabbi Meir.

STATEMENT

רבי יהודה אומר: דברים ככתבן, לגר בנתינה ולגוי במכירה.

Rabbi Yehuda says: The matters are to be understood literally as they are written: it may only be given to a resident alien as a gift, and to a non-Jew by sale.

QUESTION

מאי טעמא דרבי יהודה?

The Gemara asks: What is the reason of Rabbi Yehuda?

EXPLANATION

אי סלקא דעתך כדקאמר רבי מאיר, לכתוב רחמנא "לא תאכלו כל נבלה לגר אשר בשעריך תתננה ואכלה ומכור" – "או" למה לי?

If it could enter your mind to say as Rabbi Meir says, let the Merciful One write: "You shall not eat any carcass; you may give it to the stranger who is within your gates that he may eat it, and sell it." Why do I need the word "or"?

INFERENCE

שמע מינה לדברים ככתבן הוא דאמא: לגר בנתינה, ולגוי במכירה.

Learn from this that it comes to teach that the matters are literally as they are written: a gift is only to a resident alien as a gift, and a sale is only to a non-Jew by sale.

ANSWER

ורבי מאיר אמר לה: האי "או" להקדים נתינה דגר למכירה דגוי.

And Rabbi Meir would say to you: This word "or" is needed to give precedence to giving to a resident alien over selling to a non-Jew.

EXPLANATION

ורבי יהודה, להקדים נתינה דגר למכירה דגוי לא צריך קרא, סברא הוא: זה אתה מצווה להחיותו, וזה אי אתה מצווה להחיותו.

And Rabbi Yehuda argues: To give precedence to giving to a resident alien over selling to a non-Jew does not require a verse, for it is a logical deduction: This one, the resident alien, you are commanded to sustain, and that one, the non-Jew, you are not commanded to sustain.

STATEMENT

(סִימָן: שֶׁבֶת, חוֹרֶשׁ, וְכֵלָאֵי זְרָעִים, אוֹתוֹ וְאֶת בְּנוֹ, וְשִׁלּוּחַ הַקָּן).

The Gemara provides a mnemonic: Shabbos, plowing, diverse seeds, "it and its offspring," and sending away the nest.

QUESTION

אֵלָא מֵעֵתָּה,

The Gemara asks: **But if so,**

SUMMARY

In this daf, the Gemara clarifies the machlokes regarding whether one receives lashes for cooking or eating already-forbidden meats like chelev, piggul, or notar in milk, resolving the kasha by showing that some Tannaim hold that an issur can indeed take effect on another issur. We then analyze the status of cooking meat in whey, which supports Reish Lakish's view that whey is not treated like milk for this prohibition. Finally, the Gemara goes through a detailed analysis of the three pesukim of "in its mother's milk," showing how we derive the prohibitions of cooking meat in the milk of other species, in the milk of an older sister, and ultimately, the meat of the mother animal itself in its own milk, demonstrating that these cannot be derived through a simple kal vachomer or a binyan av due to various refutations.

Look at the beautiful shakla v'tarya we have on today's daf. The Gemara is trying to build a kal vachomer, a logical deduction, to extend the prohibition of basar b'chalav to other animals, like a cow or a sheep. Lichoira, the logic is absolutely ironclad! But then Rav Ashi comes and shows us that at the very foundation of the logic, there is a 'pircha', a subtle, overlooked difference that refutes the entire structure. What worked for the mother animal doesn't apply to the cow, because of a completely different halachah regarding slaughtering on the same day. Without a specific, extra word from the Torah, our most brilliant human logic would have fallen apart.

This is a massive yesod for our daily avodas Hashem. How often do we build elaborate structures of logic in our own minds to justify our actions? We tell ourselves, 'If this is muttar, then surely that must be muttar,' or 'If Hashem wants me to do this, then lichoira He must want me to do that.' We use our own intellect to decide what is right, what is wrong, and how we should run our lives. But the Gemara is teaching us that human logic, as sharp as it may be, has its limits. There is always a 'pircha', a blind spot we didn't see, a bias we didn't account for.

True emunah and yiras Shamayim mean realizing that we cannot rely solely on our own understanding to navigate the world. We need the Torah's guidance, the words of Chazal, and the mesorah of our Rabbeim to anchor us. When we submit our intellect to the ratzon of Hashem, we save ourselves from the mistakes that even the most logical minds can make.

Today, before you make a decision based on your own logical justification, especially one where you are tempted to bend a halachah or a hanhagah, stop and ask yourself: 'Am I relying on my own intellect here, or am I following the clear guidance of the Torah and Shulchan Aruch?'

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

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 וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהֶבֶה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע 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 עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפֵּה עֲמוֹ כְּדוֹת:

וְהוּא יִפְדֶּה 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.'