

חומש עם רש"י • וזאת הברכה • ששי

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

V'ZOT HABERACHAH • 6TH ALIYAH

CHAPTER PREVIEW

In this beautiful and uplifting aliyah, Moshe Rabbeinu continues his final brachos to Klal Yisrael before his histalkus, focusing on the unique protection and security that Hashem provides for His nation. We learn of how Hashem, Who existed before all of creation, serves as a constant refuge and support for the Yidden, driving out their enemies from before them.

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

פסוק א

Pasuk 1

מֵעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרַעַת עוֹלָם וַיִּגְרֹשׁ מִפְּנֵי
from before you and He drove out eternity are the arms of and underneath ancient times is the God of A dwelling place
אֹיֵב וַיֹּאמֶר הַשֹּׁמֵד:
destroy and He said the enemy

רש"י

מֵעֵנָה אֱלֹהֵי קֶדֶם. לְמַעַן הֵם הַשָּׁמַיִם לְאֱלֹהֵי קֶדֶם, שֶׁקֶדֶם
Who preceded ancient times for the God of the skies they are As a dwelling place ancient times of the God of A dwelling place
לְכָל אֱלֹהִים וּבָרַר לוֹ שָׁמַיִם לְשִׁבְתּוֹ וּמַעֲוֹנָתוֹ, וּמִתַּחַת מְעוֹנָתוֹ כָּל
all His dwelling place and beneath and His dwelling for His sitting skies for Himself and He selected gods all
בְּעָלֵי זְרוּעַ שׁוֹכְנִים:
dwell arm possessors of

רש"י

זְרַעַת עוֹלָם. סִיחֹן וְעוֹג וּמִלְכֵי כְנַעַן שֶׁהָיוּ תְּקוּפוֹ וַיִּגְבֹּרְתוּ שֶׁל עוֹלָם,
the world of and the might of the strength of who were Canaan and the kings of and Og Sihon the world The arms of
לְפִיכָה עַל פָּרָחָם יִתְרָדוּ וַיִּזְעוּ וְכַחַם חָלַשׁ מִפְּנֵיו, לְעוֹלָם אֵימַת
the fear of always before Him is weakened and their power and they quake they tremble their will against therefore
הַגְּבוּרָה עַל הַנְּמוּוֹה, וְהוּא שֶׁחֲכַח וְהַגְּבוּרָה שֶׁלּוֹ בְּעֶזְרָה:
is in your help are His and the might whom the strength and He the lower one is upon the higher one

רש"י

וַיִּגְרֹשׁ מִפְּנֵי אֹיֵב, וַיֹּאמֶר. לְךָ הַשֹּׁמֵד אוֹתָם:
them destroy to you and He said the enemy from before you and He drove out

רש"י

מֵעֵנָה. כָּל תִּיבָה שֶׁצָּרִיכָה לְמַ"ד בְּתַחֲלָתָהּ הֵטִיל לָהּ ה' אֶבְסוּפָה יְבֻמוֹת י"ג:
13 Yevamos at its end a hei for it placed at its beginning a lamed that requires word every From-Anah

וַיִּשְׁכֹּן יִשְׂרָאֵל בְּטַח בְּדָד עַיִן יַעֲקֹב אֶל אֶרֶץ דָּגָן וְתִירוֹשׁ אֵף שָׁמַיִם
His heavens also and wine grain a land of to Yaakov the fountain of alone in safety Yisrael And dwelt
יַעֲרֻפוּ טֶל:
dew shall drip

רש"י

בטח בדה. כל יחיד ויחיד איש תחת גפנו ותחת תאנתו מפזרין ואין
and they are not separated his fig tree and under his vine under a man and individual individual every alone In safety
צריכין להתאסף ולישב יחד מפני האויב:
the enemy because of together and to dwell together needing

רש"י

עין יעקב. כמו "ועינו" פזין הפדלח" במדבר י"א פזין
like the appearance of 11 Bamidbar crystal was like the appearance of and its appearance is like Yaakov The appearance of
הברכה שברכם יעקב, לא כבדד שאמר ירמיה "כדד ישבתי" ירמיהו ט"ו,
15 Yirmeyahu Isat alone Yirmeyah that said like the alone not Yaakov that blessed them the blessing
אלא פזין הבטחה שהבטיחם יעקב בראשית מ"ח "והיה אלהים עמכם
with you God and will be 48 Bereishis Yaakov that promised them the promise like the appearance of but rather
והשיב אתכם אל ארץ אבותיכם" ע"י ספרי:
Sifrei see your fathers the land of to you and He will return

רש"י

יערפו. יטפו:
they will drip they will drip

רש"י

אף שמי יערפו טל. אף ברכתו של יצחק נוספת על ברכתו של יעקב
Yaakov the blessing of upon is added Yitzchak the blessing of also dew shall drip His heavens Also
"ויתן לה האלהים מטל השמים וגו'":
etc. the heavens from the dew of God to you And may He give

אשריך ישראל מי כמוך עם נושע ביהוה מגן עזרה ואשר
and Who your help the Shield of by Hashem saved a nation is like you who Yisrael praiseworthy are you
חרב גאותך ויפחשו איביך לה ואתה על במותימו תדרוך:
shall tread their high places upon and you to you your enemies and shall lie your grandeur is the Sword of

רש"י

אשריך ישראל. לאחר שפרט להם הברכות, אמר להם מה לי לפרט לכם
to you to detail is it to me what to them he said the blessings to them that he detailed after Yisrael Happy are you

כָּל דְּבָר? הַכֹּל שְׁלָכֶם:

is yours everything thing every

רַשִׁי

אֲשֶׁרִיךְ, מִי כְמוֹךְ. תְּשׁוּעָתְךָ בְּה', אֲשֶׁר הוּא מִגֵּן עֶזְרְךָ וְחֶרֶב

and the sword of your help is the shield of He Who is in Hashem your salvation is like you who praiseworthy are you

גְּאוּתְךָ :

your grandeur

רַשִׁי

וַיִּכְחַשׁוּ אֵיבֵיךָ לָךְ. כְּגוֹן הַגִּבְעוֹנִים שֶׁאָמְרוּ "מֵאֶרֶץ רְחוֹקָה בָּאוּ עֲבָדֶיךָ וְגו'"

etc. your servants have come far From a land who said the Gibeonites for example to you your enemies And shall deny

יְהוֹשֻׁעַ ט' :

9 Yehoshua

רַשִׁי

וְאַתָּה עַל בְּמוֹתֵימָם תִּדְרֹךְ. כְּעֵנֶן שֶׁנֶּאֱמַר "שִׁימוּ אֶת רַגְלֵיכֶם עַל צְוֵאֵי הַמְּלָכִים

the kings the necks of upon your feet — place that is said like the matter shall tread their high places upon And you

הָאֵלֶּה" שֵׁם י' :

10 there these

CHAPTER SUMMARY

The pesukim describe how Klal Yisrael will dwell in safety and security, blessed with a bountiful land of grain and wine under heavens that drip with dew. Moshe Rabbeinu proclaims the ultimate happiness of the nation, declaring that no other people is like Yisrael—a nation saved by Hashem, Who acts as their protecting shield and triumphant sword, causing their enemies to surrender and allowing the Yidden to tread upon their high places.

The Torah is telling us in these pesukim a tremendous yesod about our bitachon and how we look at our place in this world. Moshe Rabbeinu is blessing Klal Yisrael before his histalkus, and he says, "Vayishkon Yisrael betach badad ein Yaakov", Yisrael shall dwell in safety, solitary, like the eye of Yaakov. Lichoira, we look at this word "badad," being alone or solitary, as a nebach, a weakness. We think that to be safe and successful, we need to blend in, to have the approval of the nations, or to rely on the same natural means that the rest of the world relies on.

But the Torah is teaching us the exact opposite chiddush. Our safety and our shemira come davka from being "badad," from being completely set apart and relying solely on Hashem. When we realize that "me'onah Elokei kedem," that Hashem is our only true dwelling place and refuge, then mimeila we don't need to look for security anywhere else. The moment a Yid stops trying to find safety by copying the ways of the world, and instead embraces being "badad", standing alone with his emunah and his Torah, that is when he merits the ultimate shemira of "ashreicha Yisrael mi chamocha."

This is a powerful avodah for us in our daily lives. In our parnassah, in our social lives, and in how we run our homes, the yetzer hara constantly tries to convince us that we have to act like everyone else to survive. We think we have to compromise a little here, or copy a lifestyle there, just to fit in and feel secure. But the truth is that our strength is davka in our distinctiveness. When you stand strong in your Yiddishkeit, without looking around to see what the world thinks, you are connecting yourself directly to the "zero'os olam," the everlasting arms of Hashem.

Today, when you face a situation where it feels uncomfortable to stand out as a frum Yid, or when you feel tempted to compromise on your standards to fit in, stop and remind yourself: "Vayishkon Yisrael betach badad." Make one small, proud choice to stand apart, knowing that your true safety and bracha come solely from your connection to Hashem.

דף יומי • פכורות • דף ז'

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

THE SUGYA

We are continuing our sugya on the daf regarding the shittah of Rabbi Shimon about a kosher animal that gives birth to a non-kosher looking offspring, like a camel born from a cow. The Gemara is trying to figure out the exact parameters of Rabbi Shimon's shittah: does he require the offspring's head and the majority of its body to actually resemble the kosher mother to be muttar for eating, or is a partial resemblance enough to permit it?

We will also delve into a fascinating discussion about whether different species can crossbreed and become pregnant from one another. The Gemara brings down a memra from Rabbi Yehoshua ben Levi about the biological impossibility of certain crossbreedings, which leads us to a deep analysis of the halachic concept of "zeh v'zeh gorem" — when both a permitted and a forbidden factor combine to produce a result.

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עמוד א' DAF 7A

QUESTION

אִישְׁתַּנִּי מִגִּמְלָה שְׁפִיר דְּמִי, אוּ דְלָמָּא לֹא שְׁנָא?

Since **it has changed from** looking like an ordinary **camel**, is it **fine** and permitted to eat, **or perhaps there is no difference**, and Rabbi Shimon still forbids it?

PROOF

תָּא שְׁמַע: בְּהֵמָה טְהוֹרָה שֶׁיָּלְדָה מִיֵּן בְּהֵמָה טְמֵאָה — אָסוּר בִּאֲכִילָהּ, וְאִם דּוּמָה רִאשׁוֹ וְרוּבּוֹ לֹאֻמוּ — חֵיִיב בְּכוֹרָה.

Come and hear a proof from a braisa: If a **kosher animal** gave birth to a type of **non-kosher animal**, the offspring is **forbidden for consumption** in accordance with Rabbi Shimon; **but if its head and the majority of its body resemble its mother, it is obligated in the laws of the firstborn**.

INFERENCE

שְׁמַע מִינֶה: לֹאֲכִילָהּ נָמִי בְּעֵי רַבִּי שְׁמַעוֹן רִאשׁוֹ וְרוּבּוֹ!

Learn from it that **for consumption** as well, Rabbi Shimon requires that **its head and the majority of its body resemble the mother**, and a partial resemblance is not enough!

REFUTATION

לֹא, לְכוֹרָה דִּוְקָא.

The Gemara rejects this proof: **No**, this requirement is **specifically for** the laws of the **firstborn**.

INFERENCE

דִּיקָא נְמִי, דְּקָא שְׂבָקָה לְאַכִּילָה וְקָם לִיה אֲבָכּוֹר.

The language of the braisa **is also precise**, as the tanna **leaves** the halacha of **consumption and stands on** the halacha of the **firstborn** when stating this condition.

INFERENCE

שָׁמַע מִינֶה: לְבָכּוֹרָה הוּא דְּבָעֵי רַבִּי שִׁמְעוֹן רֵאשׁוֹ וְרוּבּוֹ, אֲבָל לְאַכִּילָה — לֹא.

Indeed, **learn from it** that **it is for** the firstborn that Rabbi Shimon requires its head and the majority of its body to resemble the mother, **but for consumption, no**, he does not require this, and even a partial resemblance suffices.

REFUTATION

לְעוֹלָם אֵימָא לָהּ: לְאַכִּילָה נְמִי בְּעֵי, וּבְכּוֹרָה אֵי צִטְרִיהּ.

The Gemara rejects this: **Actually, I will say to you** that **for consumption as well he requires** its head and the majority of its body to resemble the mother, **and yet it was necessary** to state this condition specifically regarding the **firstborn**.

EXPLANATION

סָלְקָא דַּעְתָּךְ אֲמִינָא: הוּאִיל וּכְתִיב "אֶךָ בְּכוֹר שׁוֹר", עַד שְׁיָהָא הוּא שׁוֹר וּבְכוֹרוֹ שׁוֹר, וְלֹא תִסְגִּי לִיה בְּרֵאשׁוֹ וְרוּבּוֹ עַד דְּאֵיכָא כּוּלָּיהּ, קִמְשַׁמַּע לָן.

Because **it might enter your mind** to say: Since it is written, "But the firstborn of an ox," this implies that firstborn status does not apply **unless he is an ox and his firstborn is fully an ox**, and it would not suffice for him with its head and the majority of its body **until there is its whole** body resembling an ox. Therefore, the tanna **teaches us** that a resemblance of the head and majority of the body does suffice.

PROOF

תָּא שְׁמַע: "אֶךָ אֵת זֶה לֹא תֹאכְלוּ מִמֶּעַלֵי הַגֵּרָה וּמִמִּפְרִי־סִי הַפָּרָסָה", זֶה — אֵי אֶתָּה אוֹכֵל, אֲבָל אֶתָּה אוֹכֵל הַבָּא בְּסִימָן אֶחָד.

Come and hear another proof from a braisa: The Torah states, "Nevertheless these you shall not eat of them that chew the cud, or of them that divide the hoof." This indicates: **This** animal you may not eat, but you may eat that which comes with **one characteristic** of its mother.

EXPLANATION

וְאִי זֶה זֶה הַבָּא בְּסִימָן אֶחָד? זֶה טִמְאָה הַנוֹלָד מִן הַטֹּהוֹר, וְעֵבוֹרוֹ מִן הַטֹּהוֹר.

And which is this that comes with one characteristic? This is a non-kosher looking animal that is born from a kosher mother, and its **conception** was from a kosher father.

STATEMENT

יְכוּל אֲפִילוֹ עֵבוֹרוֹ מִן הַטִּמְאָה? תִּלְמוּד לומר: "שֶׁה כְּשָׁבִים וְשֶׁה עֲזִים", עַד שְׁיָהָא אָבִיו כָּפֶשׁ וְאִמּוֹ כְּבִשָּׁה, דְּבָרֵי רַבִּי יְהוֹשֻׁעַ.

One might have thought that this is permitted even if its conception was from a non-kosher father. Therefore, the verse teaches: "A lamb of sheep, and a lamb of goats," which implies that it is not kosher unless its father is a sheep and its mother is a sheep. This is the statement of Rabbi Yehoshua.

STATEMENT

רבי אליעזר אומר: לא בא הכתוב להתיר את המותר, אלא להוסיף על המותר, ואיזה זה? טמא הנולד מן הטהור ועבורו מן הטמא.

Rabbi Eliezer says: The verse did not come to permit that which is already permitted, but rather to add to that which is permitted. And which is this? A non-kosher looking animal that is born from a kosher mother and its conception was from a non-kosher father.

EXPLANATION

או אינו אלא עבורו מן הטהור? תלמוד לומר: "שור שֶׁה כְּשִׁבִּים וְשֶׁה עֲזִים" מכל מקום.

Or perhaps it is only permitted where its conception was from a kosher father? The verse teaches: "An ox, a lamb of sheep, and a lamb of goats," which by repeating the word "seh" indicates that it is permitted in any case, even if only the mother was kosher.

INFERENCE

קרי ליה "טמא", כרבי שמעון, וקאמר: אבל אתה אוכל הפא בסימן אחד!

In any event, the tanna calls it "non-kosher" in accordance with Rabbi Shimon, who deems a camel born to a cow forbidden, and yet he says: But you may eat that which comes with one characteristic of its mother! This shows that Rabbi Shimon does not require the head and majority of the body to resemble the mother.

ANSWER

האי תנא סבר ליה כוותיה בחדא, ופליג עליה בחדא.

The Gemara answers: This tanna holds like him in one matter, that a camel born to a cow is forbidden, but disagrees with him in one other matter, as this tanna permits it if it has even one characteristic of the mother, whereas Rabbi Shimon requires the head and majority of the body.

OBJECTION

ואיכא דמקשי ומתיב: עבורו מן הטמא — מי מעבדא?

And there are those who ask and raise an objection on this braisa: Where its conception was from a non-kosher animal, can a kosher animal become pregnant from a non-kosher one?

OBJECTION

והאמר רבי יהושע בן לוי: לעולם אין מתעברת לא טמאה מן הטהור, ולא טהורה מן הטמא, ולא גסה מן הדקה, ולא דקה מן הגסה, ולא בהמה מן חיה, ולא חיה מן בהמה.

But didn't Rabbi Yehoshua ben Levi say: Actually, there is never a pregnancy, not of a non-kosher animal from a kosher one, nor of a kosher animal from a non-kosher one, nor of a large animal from a small one, nor of a small animal from a large one, nor of a domesticated animal from a wild animal, nor of a wild animal from a domesticated animal?

EXPLANATION

חז"ל מרבי אֵלִיעֶזֶר וּמַחְלוּקָתוֹ, שֶׁהֵיוּ אוֹמְרִים חִיָּה מִתַּעֲבָרָת מִבְּהֵמָה!

This is true **except for Rabbi Eliezer and his disputants**, who would say that a wild animal can become pregnant from a **domesticated animal**, but all agree that a kosher animal cannot become pregnant from a non-kosher one!

RESOLUTION

וְאָמַר רַבִּי יִרְמְיָה: דְּאֵיעֶבֶר מְקֻלוּט בֶּן פָּרָה, וְאֵלִיפָא דְרַבִּי שְׁמַעוֹן קֹאמֶר, וְקֹאמֶר: אֲכַל אֶתָּה אוֹכֵל הֶבֶא בְּסִימָן אֶחָד!

And Rabbi Yirmeya said in resolution: The braisa is a case where she became pregnant from a closed-hoofed animal that is the offspring of a cow, which is possible. And the tanna stated this in accordance with Rabbi Shimon, and he says: But you may eat that which comes with one characteristic of the mother!

ANSWER

הָאֵי תַנָּא סָבַר לֵה כְּוֹוֹתִיהּ בְּחֻדָּא, וּפְלִיג עָלֶיהָ בְּחֻדָּא.

The Gemara repeats: This tanna holds like him in one matter, but disagrees with him in one other matter.

QUESTION

לְמִימָרָא, דְּרַבִּי אֵלִיעֶזֶר סָבַר: זֶה וְזֶה גִּוְרָם — מוֹתֵר, וְרַבִּי יְהוֹשֻׁעַ סָבַר: זֶה וְזֶה גִּוְרָם — אָסוּר?

The Gemara asks: Is this to say that Rabbi Eliezer holds that where this and that cause the offspring, it is permitted, and Rabbi Yehoshua holds that where this and that cause it, it is forbidden?

OBJECTION

וְהָאֵי אֵיפְכָא שְׁמַעִינָן לָהּ: וְלִד טְרִיפָה, רַבִּי אֵלִיעֶזֶר אוֹמֵר: לֹא יִקְרַב לְגַבִּי מִזֵּבַח, וְרַבִּי יְהוֹשֻׁעַ אוֹמֵר: יִקְרַב לְגַבִּי מִזֵּבַח!

But didn't we hear them say the opposite regarding the offspring of a treifah animal that mated with a kosher animal? Rabbi Eliezer says: It may not be offered upon the Altar because the treifah mother is a causing factor, and Rabbi Yehoshua says: It may be offered upon the Altar because this and that caused it!

RESOLUTION

בְּעָלְמָא סָבַר רַבִּי אֵלִיעֶזֶר: זֶה וְזֶה גִּוְרָם — אָסוּר, וְשֹׁאנֵי הָכָא, דָּאֵם כֵּן נִכְתוּב קִרְא: "שֵׁה כְּשִׁבִים וְעִזִּים", "שֵׁה" "וְשֵׁה" לָמָּה לִּי? שְׁמַע מִינָּה: שֵׁה — מִכָּל מְקוֹם.

The Gemara resolves this: In general, Rabbi Eliezer holds that where this and that cause it, it is forbidden, but here it is different. For if so, that it is forbidden, let the verse write: "A lamb of sheep and goats." Why do I need the repetition of "lamb" and "lamb"? Learn from it that a lamb is permitted in any case.

RESOLUTION

וְרַבִּי יְהוֹשֻׁעַ אָמַר לָהּ: בְּעָלְמָא זֶה וְזֶה גִּוְרָם — מוֹתֵר, וְהָכָא אֵם כֵּן לִכְתוּב קִרְא: "שׁוֹר כְּשִׁבִים וְעִזִּים", "כְּשִׁבִים וְעִזִּים" לָמָּה לִּי? שְׁמַע מִינָּה עַד שֶׁיִּהְיֶה אָבִיו כְּבֶשֶׂת וְאִמּוֹ כְּבֶשֶׂת.

And Rabbi Yehoshua could say to you: In general, where this and that cause it, it is permitted, but here, if so, let the verse write: "An ox, a sheep, and a goat." Why do I need "sheep and goats" in the plural? Learn from it that it is not kosher unless its father is a sheep and its mother is a sheep.

PROOF

תָּא שְׁמַע: רַבִּי שִׁמְעוֹן אוֹמֵר, "גָּמֶל" "גָּמֶל" שְׁנֵי פְעָמִים — אֶחָד גָּמֶל הַנוֹלָד מִן הַגָּמֶל, וְאֶחָד גָּמֶל הַנוֹלָד מִן הַפָּרָה, וְאִם רֹאשׁוֹ וְרובוֹ דּוֹמֶה לְאִמּוֹ — מוֹתֵר בְּאֲכִילָהּ.

Come and hear a proof from a braisa: Rabbi Shimon says: "Camel," "camel," is written two times in the Torah, to forbid both a camel born from a camel, and a camel born from a cow; but if its head and the majority of its body resemble its mother, it is permitted for consumption.

INFERENCE

שְׁמַע מִינֶהּ, לְאֲכִילָהּ נָמִי בָּעֵי רַבִּי שִׁמְעוֹן רֹאשׁוֹ וְרובוֹ, שְׁמַע מִינֶהּ.

Learn from it that for consumption as well, Rabbi Shimon requires that its head and the majority of its body resemble the mother. The Gemara concludes: **Learn from it** that this is indeed so.

מִשְׁנָה MISHNAH

MISHNAH

שֶׁהֵיוּצָא מִן הַטָּמֵא וְכוּ'.

We learned in the Mishnah: **That which comes out from the non-kosher** is non-kosher, etc.

גְּמָרָא GEMARA

QUESTION

בָּעוּ מִינֶהּ מֵרַב שִׁשְׁתָּ: מִי רַגְלִים שֶׁל חֲמוֹר, מַהוּ?

They asked of Rav Sheshes: **The urine of a donkey**, what is its status? Is it permitted or forbidden to drink?

QUESTION

וְתִיבָעֵי לֵיהּ דְּסוּסִים וְגַמְלִים?

The Gemara asks: **And let him ask about** the urine of horses and camels as well?

ANSWER

דְּסוּסִים וְגַמְלִים לָא מִיבַעְיָא לְהוּ, דְּלֹא עֲכִירִי וְלֹא דָמוּ לְחֵלֵב, מִיָּא עוֹל מִיָּא נְפוּק.

The Gemara answers: Regarding the urine of horses and camels, they had no question, because they are not turbid and do not resemble milk; they are clearly just water that went in and water that came out.

EXPLANATION

כִּי קָמִיבַעְיָא לְהוּ דְּחֲמוֹר, דְּעֲכִירִי וְדָמוּ לְחֵלֵב, מַאי?

When they had a question, it was regarding the urine of a donkey, which is turbid and resembles milk. What is the halacha?

QUESTION

מגופיה קא מימצצי ואסירי, או דלמא מיא עול מיא נפוק, והאי דעכירי — הבלא דבישרא הוא?

Is it secreted from its body and therefore forbidden, or perhaps water went in and water came out, and this that it is turbid is merely due to the heat of the flesh?

ANSWER

אמר להו רב ששת, תניתוה: שהיוצא מן הטמא — טמא, והיוצא מן הטהור — טהור.

Rav Sheshes said to them: You have learned it in our Mishnah: That which comes out from the non-kosher is non-kosher, and that which comes out from the kosher is kosher.

INFERENCE

”מטמא” לא קאמר, אלא ”מן

The Mishnah does not say “from a non-kosher animal,” but rather “from the...

עמוד ב' DAF 7B

EXPLANATION

הטמא”, והני נמי מינא דטמא הוא.

The verse says **the non-kosher** animal, which includes anything that comes from it, **and these** fluids of a donkey are also a type of **non-kosher** substance, and are therefore forbidden.

STATEMENT

ואיכא דאמרי, דסוסי וגמלים לא קא מיבעיא להו, דלא שתו אינשי.

And there are those who say a different version of this discussion: With regard to the urine of horses and camels, they did not raise the dilemma, because people do not drink it, so there is no reason to permit it.

QUESTION

כי קמיבעיא להו דחמור, דשתו אינשי ומעלו לירקונא, מאי?

When they raised the dilemma, it was with regard to the urine of a donkey, which people drink as a refuah, and since it is beneficial for curing jaundice, what is the halacha? Is it permitted because it is just a waste product, or is it forbidden?

ANSWER

אמר להו רב ששת, תניתוה: היוצא מן הטמא טמא, והיוצא מן הטהור טהור — והני נמי מטמא קאתי.

Rav Sheshet said to them: You learned the answer to your dilemma in our Mishnah: That which emerges from the non-kosher animal is non-kosher, and that which emerges from the kosher animal is kosher; and these fluids also come from a non-kosher animal, the donkey, so they are forbidden.

OBJECTION

מִיתִיבִי: מִפְּנֵי מָה אָמְרוּ דְּבַשׁ דְּבוּרִים מוֹתֵר? מִפְּנֵי שְׂמִכְנִיסוֹת אוֹתוֹ לְגוֹפֶן, וְאֵין מִמְצוֹת אוֹתוֹ מְגוֹפֶן.

The Gemara raises an objection from a Braisa: For what reason did the Sages say that the honey of bees is permitted? It is because they bring it into their body, but they do not excrete it from their body as a bodily secretion. So too, donkey urine is not a bodily secretion, so why is it forbidden?

RESOLUTION

הוא דאמר רבבי יעקב, דאמר: דובשא רחמנא שרייה.

The Gemara answers: Rav Sheshet stated his ruling in accordance with Rabbi Yaakov, who says that the Merciful One permitted honey as a special exception, but other secretions from non-kosher animals remain forbidden.

PROOF

דתנא, רבי יעקב אומר: "אף את זה תאכלו מכל שרץ העוף" — זה אתה אוכל, ואי אתה אוכל שרץ עוף טמא.

As it is taught in a Braisa, Rabbi Yaakov says: The pasuk states, "Yet these may you eat of all winged swarming things." We derive: This you may eat, but you may not eat a non-kosher winged swarming thing.

QUESTION

שרץ עוף טמא בהדיא כתיב!

The Gemara asks: But the prohibition against eating a non-kosher winged swarming thing is written explicitly in another pasuk! Why do we need this derivation?

ANSWER

אלא שרץ עוף טמא אי אתה אוכל, אכל אתה אוכל מה שעוף טמא משריץ, ואיזה זה? זה דבש דבורים.

Rather, the derivation must be: A non-kosher winged swarming thing you may not eat, but you may eat that which a non-kosher winged swarming thing discharges from its body. And what is this? This is the honey of bees.

STATEMENT

יכול אף דבש הגזין והצירעין? אמרת: לא.

The Braisa continues: One might have thought that even the honey of gizzin and wasps should be permitted. Therefore, you must say: No, they are forbidden.

QUESTION

ומה ראית לרבות דבורים, ולהוציא הגזין והצירעין?

And what did you see to include the honey of bees as permitted, and to exclude the honey of gizzin and wasps?

ANSWER

מרבה אני דבש דבורים שאין לו שם לווי, ומוציא אני דבש הגזין והצירעין שיש לו שם לווי.

I include the honey of bees, which does not have a modifier because it is called simply "honey", and I exclude the honey of gizzin and wasps, which has a modifier because it is always specified by the name of the insect.

INFERENCE

כַּמַּאן אֲזֵילָא הָא דְתַנְיָא: דְּבַשׁ הַגִּזִּין וְהַצִּירְעִין טָהוֹר וּמוּתָר בְּאֲכִילָהּ? דִּלָּא כְּרַבִּי יַעֲקֹב.

The Gemara asks: In accordance with whom goes that which is taught in a Braisa: The honey of gizzin and wasps is tahor and permitted for eating? This is not in accordance with Rabbi Yaakov, who forbids it.

INFERENCE

טָהוֹר — אֲלֵמָא בְּעֵי מַחֲשָׁבָה.

The Gemara notes: Since the Braisa says it is **tahor**, meaning not susceptible to tumah, it is apparent that it requires intention to eat it to make it food, whereas bee honey is susceptible to tumah even without intention.

PROOF

תַּנְיָא נָמִי הָכִי: דְּבַשׁ בְּכוּוּרָתוֹ מְטֵמָא טוּמְאָת אֹכֵלֵין שְׁלֵא בְּמַחֲשָׁבָה.

This is also taught in a Braisa: The honey of bees in its hive becomes tamei with the tumah of foods, even without intention to eat it.

STATEMENT

חָלִי דִּיחֲמוּרְתָא, סְבוּר רַבָּנן לְמִימַר: בִּיעֵי נִינְהוּ וְאַסִּירָן.

With regard to the chunks discharged from the womb of a female fallow deer, the Rabbis thought to say: They are eggs, and are therefore forbidden as a limb from a living animal.

EXPLANATION

אָמַר רַב סַפְרָא: זֶרְעָא דְאִילָא הוּא, דְּאִזִּיל בְּתֵר אִילָתָא, וְאִידֵי דִּרְחֻמָּה צָר לָא מְזַדְקָא, וְאִזִּיל בְּתֵר יִחֲמוּרְתָא וְנִתְרִי.

Rav Safra said: It is the semen of a hart, which goes after the hind, and since her womb is narrow she does not mate with him, and so he goes after the female fallow deer, and these hardened chunks of semen fall out of her.

RULING

אָמַר רַב הוּנָא: עוֹר הַבָּא כְּנֶגֶד פָּנָיו שֶׁל חֲמוֹר — מוּתָר, מֵאִי טַעְמָא? פִּירְשָׁא בְּעָלְמָא הוּא.

Rav Huna says: The skin that comes opposite the face of a donkey at birth, meaning the fetal sac, is permitted to be eaten. What is the reason? It is merely a secretion, not a part of the animal.

PROOF

אָמַר לִיהִי רַב חֲסִידָא: תַּנְיָא דְּמִסִּיעַ לָהּ: עוֹר הַבָּא כְּנֶגֶד פָּנָיו שֶׁל אָדָם, בֵּין חַי בֵּין מֵת — טָהוֹר.

Rav Chisda said to him: There is a Braisa that supports you: The skin that comes opposite the face of a person, whether the newborn is alive or dead, is tahor and does not convey corpse tumah.

QUESTION

מֵאִי לָאוּ בֵּין הוּא חַי וְאִמּוֹ חַיָּה, בֵּין הוּא מֵת וְאִמּוֹ מֵתָה?

Is it **not** to be understood as: **Whether he is alive and his mother is alive, or whether he is dead and his mother is dead**, it is tahor because it is just a secretion?

ANSWER

לא, בין הוא חי ואמו מתה, בין הוא מת ואמו חיה.

Rav Huna answered: **No**, it means **either he is alive and his mother is dead, or he is dead and his mother is alive**, so only one of them is dead. But if both are dead, it might be tamei.

OBJECTION

והתנא: בין הוא חי ואמו חיה, בין הוא מת ואמו מתה!

Rav Chisda objected: **But isn't it taught** explicitly in another version of the Braisa: **Whether he is alive and his mother is alive, or whether he is dead and his mother is dead**, it is tahor!

RESOLUTION

אי תנא, תנא.

Rav Huna said: **If it is taught** in a Braisa, **it is taught**, and I cannot argue with it.

משנה MISHNAH

MISHNAH

מתני' דג טמא שבלע דג טהור, וטהור שבלע דג טמא, אסור באכילה, לפי שאינו גידולו.

MISHNAH: A non-kosher fish that swallowed a kosher fish, the kosher fish is permitted for eating. And a kosher fish that swallowed a non-kosher fish, the non-kosher fish is forbidden for eating, because it is not its offspring but rather a swallowed foreign body.

גמרא GEMARA

INFERENCE

גמ' טעמא דחזיניה דבלע, הא לא חזיניה דבלע — אמרי: אשרוצי אשריץ.

GEMARA: **The reason** it is permitted is **that we saw that it swallowed it**; but if we did not see that it swallowed it, we say: **It spawned** it, and it is forbidden as the offspring of a non-kosher fish.

PROOF

מנלן? דתנא: דג טמא משריץ, דג טהור מטיל ביצים.

From where do we know that we must have this concern? **As it is taught** in a Braisa: **A non-kosher fish spawns** live offspring, whereas **a kosher fish lays eggs**. Therefore, a kosher fish found inside a non-kosher fish might have been spawned by it.

QUESTION

אִי הָכִי, כִּי חֲזִינָא דְּבָלַע אֶמְרִינֵן: הָאִי אֵינֶפֶלָא, וְהָאִי אֲשֶׁרוּצִי אֲשֶׁרִיץ!

The Gemara challenges: If so, even when we saw that it swallowed a kosher fish, we should say: That swallowed fish was digested, and this fish that we found inside is what it spawned, and it should be forbidden!

ANSWER

אָמַר רַב שֵׁשֶׁת: כְּגוֹן שֶׁמָּצְאוּ דֶּרֶךְ הָרִיעִי.

Rav Sheshet says: It is a case where he found it in the digestive tract, which is not where a fish spawns its offspring.

ANSWER

רַב פָּפָא אָמַר: כְּגוֹן שֶׁמָּצְאוּ דֶּרֶךְ בֵּית הַבְּלִיעָה.

Rav Pappa said: It is a case where he found it in the throat, which is clearly swallowed.

ANSWER

רַב נַחֲמָן אָמַר: כְּגוֹן שֶׁמָּצְאוּ שְׁלֵם.

Rav Nachman said: It is a case where he found it whole, so we know it was swallowed and not spawned.

ANSWER

רַב אָשִׁי אָמַר: רֹב דְּגִים בְּמִינֵן מִשְׁרִיצִין, וּכְמִי שֶׁבָּלַע לְפָנֵינוּ דְּמִי.

Rav Ashi said: Most fish spawn their own kind, and since this is a different kind, it is considered as if it swallowed it in front of us.

BRAISA

תָּנוּ רַבָּנֵי: דָּג טָמֵא — מִשְׁרִיץ, דָּג טָהוֹר — מְטִיל בֵּיצִים, כָּל הַמוֹלִיד — מְנִיק, וְכָל הַמְטִיל בֵּיצִים — מְלַקֵּט, חוּץ מִעֲטֹלָה שְׂאֵף עַל פִּי שֶׁמְטִיל בֵּיצִים — מְנִיק.

The Rabbis taught: A non-kosher fish spawns live offspring, a kosher fish lays eggs; any creature that gives birth to live young nurses them, and any creature that lays eggs gathers food for its young, except for the bat, which, even though it lays eggs, nurses its young.

SUMMARY

The Gemara attempts to resolve Rabbi Shimon's view on whether a camel-like offspring born to a cow is muttar, bringing a braisa regarding the laws of firstborns and consumption, and analyzing whether the requirement of "head and majority of the body" applies to both. We then bring a braisa featuring a machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding an offspring born to a kosher mother but fathered by a non-kosher animal, which prompts the Gemara to address Rabbi Yehoshua ben Levi's rule that kosher and non-kosher species cannot crossbreed, resolving that the case must refer to a father that was a closed-hoofed offspring of a cow. Finally, the Gemara analyzes the underlying principles of Rabbi Eliezer and Rabbi Yehoshua regarding "zeh v'zeh gorem" (dual causation), contrasting their views here with their opinions on the offspring of a treifah animal.

The Gemara is deeply occupied with the concept of "yotzei", that which emerges from something else. We learn the fundamental rule: "hayotzei min hatamei tamei, v'hayotzei min hatahor tahor", that which comes from the impure is impure, and that which comes from the pure is pure. The identity of the offspring is determined by its source, its mother. Even when an animal looks completely different on the outside, like a non-kosher camel born from a kosher cow, we look at its origin to determine its true status.

In our own avodas Hashem, we must apply this same deep look. The yetzer hara loves to make us focus only on the outside, on the immediate appearance of a situation or a person. Sometimes a person looks far away, or a situation looks completely dark and "tamei," like something that cannot possibly be elevated. But the Torah is teaching us to look at the source, the neshama, the "mother" from which it was born. Every single Yid has a holy source, a neshama that is a chelek Eloka mima'al. No matter how much they might look like a "camel" on the outside, their essence is tahor because of where they come from.

This is also true for our daily actions. Before you do something, ask yourself: what is the "mother" of this action? What is its source? Am I doing this mitzvah out of genuine love for Hashem, or is it coming from a place of pride? When we ensure that the source of our actions is pure, then even if the execution is not yet perfect, the outcome remains holy.

Today, look past the external appearance of a difficult situation or a fellow Yid who seems distant. Remind yourself of their holy source, and treat them with the respect and love that their pure neshama deserves.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצֵא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינְגָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיָה קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'