

חומש עם רש"י • כי תצא • ששי

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

KI TEITZEI • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues to lay down various mitzvos that govern our daily lives, focusing on the sensitivity we must show to our fellow Yidden. We begin with the special halacha of a newly married man, who is exempt from going out to the army for his first year of marriage so that he can bring simcha to his new wife. The Torah then transitions to several prohibitions that protect a person's livelihood and personal safety, including the prohibition against taking essential food-preparation utensils as a pledge, and the severe capital offense of kidnapping a fellow Yid.

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

פסוק א

Pasuk 1

כִּי יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְלֹא יַעֲבֹר עָלָיו לְכָל דָּבָר
matter for any upon him shall pass and not in the army shall he go out not new a wife a man takes When
נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשִׂמְחָה אֶת אִשְׁתּוֹ אֲשֶׁר לָקָח:
he has taken whom his wife — and he shall gladden one year for his home he shall be free

רש"י

אשה חדשה. שהיא חדשה לו ואפלו אלמנה, פרט למחזיר גרושתו ספרי; סוטה
Sotah Sifrei his divorcee one who returns excluding a widow and even to him new who she is new A wife

מ"ד :

44a

רש"י

ולא יעבור עליו. דבר הצבא:
the army any matter of upon him shall pass and not

רש"י

לכל דבר שהוא צרך הצבא, לא לספק מים ומזון ולא לתקן הדרך, אבל
but the roads to repair and not and food water to supply not the army a need of that is matter For every
החוזרים מעורכי המלחמה על פי כהן, כגון בנה בית ולא חנכו
dedicate it and did not a house one who built such as a Kohen the word of by the war from the ranks of those who return
או ארש אשה ולא לקחה, מספיקין מים ומזון ומתקנין את הרכים שם :
there the roads — and they repair and food water they supply take her and did not a woman betrothed or

רש"י

יהיה לביתו. אף בשביל ביתו, אם בנה בית וכן נטע פרום
a vineyard he planted and if and dedicated it a house he built if his house on account of even for his house he shall be

וְחָלְלוּ אִינוּ זֶה מִבֵּיתוֹ בְּשָׂבִיל צָרָתִי הַמְלָחָמָה:

the war the needs of for from his house move he does not and redeemed it

רש"י

יְהִיָּה. לְרִבּוֹת אֵת כַּרְמּוֹ:

his vineyard — to include He shall be

רש"י

לְבֵיתוֹ. זֶה בֵּיתוֹ:

his house this is To his house

רש"י

וְשִׂמְחָה. יִשְׂמַח אֶת אִשְׁתּוֹ, וְתִרְגְּמוּ "וְיִחְדִּי יָת אֶתְתָּה", וְהַמְתַּרְגֵּם

and the one who translates his wife — and he shall gladden and its Targum his wife — he shall gladden and he shall gladden

וְיִחְדִּי עִם אֶתְתָּה טוֹעָה הוּא, שְׂאִין זֶה תִּרְגּוֹם שֶׁל וְשִׂמְחָה אֵלָּא שֶׁל

of but rather and he shall gladden of the Targum this for this is not he errs his wife with and he shall rejoice

וְשִׂמְחָה:

and he shall rejoice

פסוק ב

Pasuk 2

לֹא יִחַבֵּל רַחִים וְרָכַב כִּי נָפֵשׁ הוּא חֵבֵל:

takes in pawn he a life for or an upper millstone a lower millstone shall one take in pawn Not

רש"י

לֹא יִחַבֵּל. אִם בָּא לְמַשְׁכָּנוֹ עַל חֻבּוֹ בְּבֵית דִּין, לֹא יִמְשְׁכָנוֹ

take as pledge from him he shall not law in a house of his debt for to take his pledge one comes if shall take as pledge not

בְּדָבָרִים שֶׁעוֹשִׂים בָּהֶן אָכַל נָפֵשׁ ב"מ קי"ג :

113 Bava Metzia sustenance food with them that they make with items

רש"י

רַחִים. הִיא הַתַּחְתּוֹנָה:

the lower is millstone

רש"י

וּרְכַב. הִיא הָעֲלִיוֹנָה:

the upper millstone it is And rechev

פסוק ג

Pasuk 3

כִּי יִמָּצָא אִישׁ גֹּנֵב נָפֶשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמָּר בּוֹ

him and he enslaves Yisrael from the children of from his brothers a person kidnapping a man there is found If

וּמָכְרוֹ וּמֵת הַגֹּנֵב הֵהוּא וּבַעֲרָתָהּ הָרַע מִקִּרְבָּהּ:

from your midst the evil and you shall sweep that the kidnapper then shall die and sells him out

רש"י

כי ימצא. בעדים והתראה, וכן כל "ימצא" שבתורה:
that is in the Torah be found every and so and warning by witnesses he be found If

רש"י

והתעמר בו. אינו חייב עד שישתמש בו:
him that he uses until liable he is not him And treats him as a slave

פסוק ד

Pasuk 4

השמר בנגע הצרעת לשמר מאד ולעשות ככל אשר יורו אתכם הכהנים הלויים כאשר צויתם תשמרו לעשות:
that according to all and to do very much to watch tzaraas in the plague of Guard yourself
to do you shall watch I commanded them just as the Leviim the Kohanim you they shall instruct

רש"י

השמר בנגע הצרעת. שלא תתלש סימני טמאה ולא תקץ את הבהרת
the bright spot — cut out and not tumah the symptoms of pluck out that you do not leprosy in the affliction of Take heed

מכות כ"ב :

22a Makkot

רש"י

ככל אשר יורו אתכם. אם להסגיר אם להחליט אם לטהר:
to declare clean whether to declare unclean whether to quarantine whether you they shall teach that According to all

פסוק ה

Pasuk 5

זכור את אשר עשה יהוה אליה לומר בדרך בצאתכם ממצרים:
from Mitzrayim when you left on the way to Miriam your God Hashem did what — Remember

רש"י

זכור את אשר עשה ה' אליה לומר. אם באת להזהר שלא תלקה
you be stricken that not to be careful you come if to Miriam your God Hashem did what — Remember
בצרעת אל תספר לשון הרע, זכר העשוי לומר שדברה באחיה
against her brother who spoke to Miriam that which was done remember hara lashon speak do not with tzaraas
ולקתה בנגעים עי' ספרי :
Sifrei see with plagues and was stricken

פסוק ו

Pasuk 6

כי תשה ברעך משאת מאומה לא תבא אל ביתו לעבט עבטו:
his pledge to take his house into enter you shall not anything a debt of to your fellow you lend When

רש"י

כי תשה ברעך. תחב פחבך:
against your fellow you claim a debt to your fellow you lend When

רש"י

משאת מאומה. חוב של כלום:
anything of a debt anything a debt of

פסוק ז

Pasuk 7

בחוצ תעמוד והאיש אשר אתה נשה בו יוציא אליך את
— to you shall bring out to him are creditor you whom and the man you shall stand on the outside
העבט החוצה:
outside the pledge

פסוק ח

Pasuk 8

ואם איש עני הוא לא תשכב בעבטו:
with his pledge go to sleep you shall not he is poor a man and if

רש"י

לא תשכב בעבטו. לא תשכב ועבטו אצלך ספרי; בבא מציעא קי"ד:
114 Metzia Bava Sifrei is with you and his pledge you shall sleep not in his pledge you shall sleep not

פסוק ט

Pasuk 9

השב תשיב לו את העבט כבא השמש ושכב בשלמתו
in his garment and he will sleep the sun as comes the pledge — to him you shall return return
ויברכה ולך תהיה צדקה לפני יהוה אלהיך:
your God Hashem before righteousness it will be and for you and he will bless you

רש"י

כבוא השמש. אם פסות לילה הוא, ואם פסות יום — החזירה
restore it day a garment of and if it is night a garment of if the sun When the going down of
בבקר, וכבר כתוב בוא לה המשפטים כ"ב "עד בא השמש
the sun the going down of until 22 the ordinances in And these are it is written and already in the morning
תשיבנו לו" — כל היום תשיבנו לו, וכבא השמש תקחנו:
you may take it the sun and when the going down of to him you shall restore it the day all to him you shall restore it

רש"י

וברכך. ואם אינו מברכה, מכל מקום ולך תהיה צדקה ספרי:
Sifrei righteousness it shall be and to thee case in any bless thee he does not and even if and He will bless thee

This aliyah covers a wide range of practical mitzvos and halachos. First, a newlywed husband is exempt from military service for one year to gladden his wife. Next, the Torah prohibits taking a hand mill or upper millstone as a pawn, as this deprives a person of their livelihood. We then learn the severe prohibition against kidnapping and selling a fellow Israelite. The Torah also warns us to be extremely careful regarding the laws of tzaraas, instructing us to follow the Kohanim and to remember what Hashem did to Miriam. Finally, the aliyah details the sensitive halachos of collecting a loan pledge, forbidding the lender from entering the debtor's home to seize it, and commanding the lender to return a needy person's pledge before sunset so they can sleep in comfort.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in how we must treat another Yid, especially when we hold power over them. The Torah is talking about a lender who is owed money. Lichoira, the money is his, the borrower is in debt to him, and the lender has every right to get his security. Yet, the Torah says, "Bachutz ta'amod", you must stand outside. You are not allowed to just barge into his house, his private domain, and take his pledge. Even when someone owes you, you must respect his dignity and his space.

This is a major chiddush in middos and avodas Hashem. It is so easy to feel that because someone is in our debt, or because we are in a position of authority over them, whether it is a child, an employee, or a spouse, that we own them and can walk right into their personal boundaries. The Torah is telling us: absolutely not. Even when you are 100 percent in the right, you must stand outside. You must leave them their self-respect.

Think about how this applies in our daily lives. When we need to ask for something, or when we are demanding what is rightfully ours, we must not do it in a way that tramples on the other person's feelings or invades their dignity. We have to learn to "stand outside" and wait, giving them the space to respond with honor.

Today, when you have to ask someone for something they owe you, or when you need to correct someone over whom you have authority, pause before you speak. Do not barge into their emotional space. Take a step back, "stand outside," and make sure you are preserving their dignity.

דף יומי • חזקוני • דף קיי"ג

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

THE SUGYA

We start off on our daf continuing the shakla v'tarya regarding Rava's shitta on salting kosher and non-kosher meat together. The Gemara brings a kasha from a braisa about salting kosher and non-kosher fish, analyzing the different cases of which fish is salted and which is unsalted, and whether we can draw a proof to challenge Rava's ruling.

From there, the Gemara moves into the practical halachos of kashering meat through salting. We learn the yesodos of how to salt meat properly to remove the blood, including the requirement of rinsing the meat before and after salting, using the right kind of salt, and the necessity of using a perforated vessel so the blood can drain out freely.

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

עמוד א' DAF 113A

OBJECTION

וְלִימָא לִיהּ מִדְּשִׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: מְלִיחַ הָרִי הוּא כְּרוֹתָהּ, וְכַבוּשׁ הָרִי הוּא כְּמַבוּשָׁל!

And let him say to him the same ruling from the statement of Shmuel, as Shmuel said: A salted food is like a boiling food, and a marinated food is like a cooked food! If so, the kosher meat should absorb the taste of the tereifa meat just as if they were cooked together.

ANSWER

אִי מִדְּשִׁמוּאֵל, הָיָה אָמִינָא: הֲגִי מִיָּלִי – דָּמֹן, אֲבָל צִירָן וְרוֹטְבָן – לֹא, קַמְשָׁמַע לֵן.

The Gemara answers: If Rava had derived his ruling only from the statement of Shmuel, I would have said: This applies only to **their blood**, which is absorbed, **but their juice and their gravy** are **not** absorbed to prohibit the other piece. Therefore, the derivation from the pasuk **comes to teach us** that even the juices and gravy of a tereifa prohibit.

QUESTION

מִיתִיבִי: דָּג טָהוֹר שֶׁמֶלְחוּ עִם דָּג טָמֵא – מוֹתֵר.

The Gemara **raises an objection** from a braisa: A kosher fish that one salted with a non-kosher fish is permitted.

INFERENCE

מֵאִי לֹא שֶׁהָיָה שְׁנֵיהֶן מְלוּחָיוֹן?

What, is it not referring to a case **where both of them were salted**, and they both emit juices? This would prove that the juices of a non-kosher fish do not prohibit the kosher one, which is a kasha on Rava!

ANSWER

לֹא, כְּגוֹן שֶׁהָיָה טָהוֹר מְלִיחַ וְטָמֵא תָּפֵל.

The Gemara answers: **No**, it is a case **where the kosher fish was salted and the non-kosher fish was unsalted**. Since the non-kosher fish is unsalted, it does not emit juices to prohibit the kosher one.

QUESTION

וְהָא מְדַקְתָּנִי סִיפָא: אֲבָל אִם הָיָה טָהוֹר מְלִיחַ וְטָמֵא תָּפֵל, מִכָּלֵל דְּרִישָׁא בְּשִׁנְיָהֶם מְלוּחִין
עֲסָקִינוּ!

The Gemara asks: **But from that which the latter clause teaches: But if the kosher fish was salted and the non-kosher fish was unsalted**, it is permitted, **by implication**, the first clause is dealing with a case **where both of them are salted**!

ANSWER

פְּרוּשִׁי קָא מְפָרֵשׁ: טָהוֹר שְׁמֵלְחוּ עִם דָּג טָמֵא – מוֹתֵר, כִּיצַד? שֶׁהָיָה טָהוֹר מְלִיחַ וְטָמֵא תָּפֵל.

The Gemara answers: The latter clause **is explaining** the first clause, and we read it as follows: **A kosher fish that one salted with a non-kosher fish is permitted**. How so? Where the kosher fish was salted and the non-kosher fish was unsalted.

PROOF

הָכִי נָמִי מְסַתְבָּרָא, דְּאִי סְלָקָא דְעֵתָהּ רִישָׁא שְׁנִיָּהֶם מְלוּחִים – הַשְׁתָּא שְׁנִיָּהֶם מְלוּחִים שְׂרִי, טָהוֹר
מְלִיחַ וְטָמֵא תָּפֵל מִיבְעָיָא?

The Gemara notes: **So too, it is reasonable** to explain it this way, **for if it should enter your mind** that the first clause refers to where **both of them are salted**, now if even when **both of them are salted it is permitted**, is it necessary to state that it is permitted when **the kosher fish is salted and the non-kosher fish is unsalted**? That is obvious!

REFUTATION

אִי מְשׁוּם הָא לָא אִירֵיא, תְּנָא סִיפָא לְגַלּוּיֵי רִישָׁא, דְּלֹא תִימָא רִישָׁא טָהוֹר מְלִיחַ וְטָמֵא תָּפֵל, אֲבָל
שְׁנִיָּהֶם מְלוּחִין אָסוּר, תְּנָא סִיפָא טָהוֹר מְלִיחַ וְטָמֵא תָּפֵל, מִכָּלֵל דְּרִישָׁא שְׁנִיָּהֶם מְלוּחִין, וְאִפִּילוּ
הָכִי שְׂרִי.

The Gemara rejects this: **If it is because of that, there is no proof**, for the Tanna taught the latter clause to clarify the first clause, so that you should not say that the first clause is only where **the kosher fish is salted and the non-kosher fish is unsalted**, but if **both of them are salted it is forbidden**. Therefore, he taught the latter clause explicitly referring to where **the kosher fish is salted and the non-kosher fish is unsalted**, so that **by implication**, the first clause must refer to where **both of them are salted**, and even so it is permitted.

QUESTION

תָּא שְׁמַע מִסִּיפָא דְּסִיפָא: אֲבָל אִם הָיָה טָמֵא מְלִיחַ וְטָהוֹר תָּפֵל – אָסוּר.

The Gemara suggests: **Come and hear a proof from the end of the latter clause: But if the non-kosher fish was salted and the kosher fish was unsalted, it is forbidden**.

INFERENCE

טָמֵא מְלִיחַ וְטָהוֹר תָּפֵל הוּא דְּאָסוּר, הָא שְׁנִיָּהֶם מְלוּחִין – שְׂרִי.

We can infer: It is specifically when **the non-kosher fish is salted and the kosher fish is unsalted** that it is forbidden, but if **both of them are salted, it is permitted**! This contradicts Rava's ruling.

ANSWER

אִיִּדִי דְתִנָּא רִישָׁא: טְהוֹר מְלִיחַ וְטָמֵא תַּפְּל, תִּנָּא נְמִי סִיפָא: טָמֵא מְלִיחַ וְטְהוֹר תַּפְּל.

The Gemara answers: No, since he taught the first clause: The kosher fish is salted and the non-kosher fish is unsalted, he also taught the latter clause using parallel language: The non-kosher fish is salted and the kosher fish is unsalted, but no inference can be drawn regarding when both are salted.

STATEMENT

(סִימָן: בִּישְׁרָא דְמִנַּח נִפְקוּתָא).

The Gemara provides a mnemonic: Meat that is placed, the departure.

STATEMENT

אָמַר שְׁמוּאֵל: אֵין הַבֶּשֶׂר יוֹצֵא מִיָּדֵי דָמוֹ, אֶלָּא אִם כ�ּן מוֹלְחוֹ יִפֶּה יִפֶּה, וּמְדִיחוֹ יִפֶּה יִפֶּה.

Shmuel said: Meat does not leave its blood to become permitted unless one salts it very well, and rinses it very well.

STATEMENT

אָתְמַר: רַב הוּנָא אָמַר: מוֹלֵחַ וּמְדִיחַ.

It was stated: Rav Huna said: One salts and then rinses.

BRAISA

בְּמִתְנִיתָא תִנָּא: מְדִיחַ וּמוֹלֵחַ וּמְדִיחַ.

In a braisa it was taught: One rinses first, and then salts, and then rinses again.

RESOLUTION

וְלֹא פְּלִיגִי, הָא דְחִלְלִיָּה בִּי טַבְּחָא, הָא דְלֹא חִלְלִיָּה בִּי טַבְּחָא.

And they do not disagree: This ruling of Rav Huna, who did not require a first rinsing, is where they rinsed it in the butcher shop; whereas that braisa, which requires a first rinsing, is where they did not rinse it in the butcher shop.

STATEMENT

רַב דִּימִי מִנְהַרְדֵּעָא מָלַח לֵיהּ בְּמִלְחָא גְּלָלְנִיתָא, וּמִנְפִּיץ לֵיהּ.

Rav Dimi of Neharde'a would salt meat with coarse salt, and then shake it off before rinsing.

STATEMENT

אָמַר רַב מֶשֶׁרְשִׁיָּא: אֵין מַחְזִיקִין דָּם בְּבִנְי מַעֲיִים.

Rav Mesharshiyya said: We do not presume there is blood in the intestines, and therefore they do not require salting.

EXPLANATION

תַּרְגָּמָא אַפְרַכְשָׁא וּמַעֲזִיא וְהִדְרָא דְכִנְתָּא.

The Sages interpreted this statement as referring specifically to the rectum, the intestines, and the spiral colon.

STATEMENT

אָמַר שְׁמוּאֵל: אֵין מְנִיחִין בֶּשֶׂר מְלִיחַ אֶלָּא עַל גְּבִי כְּלִי מְנוּקָב.

Shmuel said: One may place salted meat only on a perforated vessel, so that the blood can drain out.

STATEMENT

רב ששית מלח ליה גרמא גרמא.

Rav Sheshet would salt meat one piece at a time.

QUESTION

תרי מאי טעמא לא? משום דפריש מהאי ובלע האי?

The Gemara asks: **What is the reason** he would **not** salt **two** pieces together? Is it **because** blood **discharges from this** piece **and is absorbed** by **that** piece?

OBJECTION

חד נמי פריש מהאי גיסא ובלע האי גיסא!

But even with **one** piece, blood **discharges from this side** and is absorbed by **that side**!

RESOLUTION

אלא לא שנא.

Rather, there is **no difference**, and one may salt many pieces together.

STATEMENT

אמר שמואל, משום רבי חייא: השובר מפרקתה של בהמה קודם שתצא נפשה – הרי זה מכביד את הבשר, וגוזל את הבריות, ומבליע דם באברים.

Shmuel said in the name of Rabbi Chiyya: One who breaks the neck of an animal before its soul departs, behold, this makes the meat heavy, and thereby robs people, and causes blood to be absorbed in the limbs.

QUESTION

איבעיא להו: היכי קאמר? מכביד את הבשר, וגוזל את הבריות משום דמבליע דם באברים – הא לדידיה שפיר דמי, או דלמא לדידיה נמי אסיר?

A dilemma was raised before them: How is he saying? Does he mean that it makes the meat heavy and robs people because it causes blood to be absorbed in the limbs, but for himself to eat, it is fine? Or perhaps for himself to eat, it is also forbidden because of the blood?

RESOLUTION

תיקו.

The Gemara concludes: The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

מתני' המעלה את העוף עם הגבינה על השלחן – אינו עובר בלא תעשה.

MISHNAH: One who brings up poultry with cheese onto the table does not transgress a negative commandment.

גמרא GEMARA

QUESTION

גמ' הא אוכלו – עובר בלא תעשה, שמע מינה: בשר עוף בחלב דאורייתא!

GEMARA: The Gemara infers: But if he eats it, he transgresses a negative commandment! Shall we conclude from this that poultry in milk is forbidden Torah-law?

ANSWER

אימא: המעלה את העוף עם הגבינה על השלחן – אינו בא לידי לא תעשה.

The Gemara answers: No, say instead: One who brings up poultry with cheese onto the table does not come to the possibility of transgressing a negative commandment, because even if he eats them together, it is only a Rabbinic prohibition.

משנה MISHNAH

MISHNAH

מתני' בשר בהמה טהורה בחלב בהמה טהורה – אסור לבשל ואסור בהנאה.

MISHNAH: The meat of a kosher animal in the milk of a kosher animal is forbidden to cook and forbidden in benefit.

MISHNAH

בשר בהמה טהורה בחלב בהמה טמאה, בשר בהמה טמאה בחלב בהמה טהורה – מותר לבשל ומותר בהנאה.

But the meat of a kosher animal in the milk of a non-kosher animal, or the meat of a non-kosher animal in the milk of a kosher animal, is permitted to cook and permitted in benefit.

MISHNAH

רבי עקיבא אומר: חיה ועוף אינם מן התורה, שנאמר "לא תבשל גדי בחלב אמו" שלש פעמים – פרט לחיה, ולעוף, ובהמה טמאה.

Rabbi Akiva says: A wild beast and poultry are not forbidden from the Torah, as it is said: "You shall not cook a kid in its mother's milk" three times in the Torah — excluding a wild beast, and poultry, and a non-kosher animal.

MISHNAH

רבי יוסי הגלילי אומר: נאמר "לא תאכלו כל נבלה", ונאמר "לא תבשל גדי בחלב אמו", את שאסור משום נבלה אסור לבשל בחלב.

Rabbi Yose HaGelili says: It is said: "You shall not eat any carcass (neveilah)," and in the same pasuk it is said: "You shall not cook a kid in its mother's milk"; this teaches that that which is forbidden under the law of neveilah is forbidden to

cook in milk.

MISHNAH

עוף שאסור משום נבלה, יכול יהא אסור לבשל בקלב? תלמוד לומר "בחלב אמו" – נצא עוף שאין לו חלב אם.

If so, poultry, which is forbidden under the law of neveilah, I might think it should be forbidden to cook in milk. Therefore the Torah says: "in its mother's milk" — excluding poultry, which has no mother's milk.

גמרא GEMARA

GEMARA

גמ' מנא הני מילי? אמר רבי אלעזר: אמר קרא "וישלח יהודה את גדי העזים",

GEMARA: From where do we know these words that the word "kid" (gedi) on its own refers to a young goat? Rabbi Elazar said: The pasuk says: "And Yehudah sent the kid of the goats,"

עמוד ב' DAF 113B

INFERENCE

כאן גדי עזים, הא כל מקום שנאמר גדי סתם – אפילו פרה ורחל במשמע.

We can infer that only **here**, where the Torah specifies, does it mean a **kid of the goats**; consequently, anywhere that it is stated simply "kid" without specification, even a cow or a ewe is included in the meaning.

QUESTION

ולילף מיניה?

The Gemara asks: **But why not derive from it**, from this verse, that every unspecified "kid" in the Torah is indeed a goat?

ANSWER

כתיב קרא אחרינא: "ואת ערת גדיי העזים" – כאן "גדיי העזים", הא כל מקום שנאמר "גדי" סתם – אפילו פרה ורחל במשמע.

The Gemara answers: **Another verse is written** regarding Yaakov Avinu: "And the skins of the kids of the goats". This indicates that only **here** they are specifically "kids of the goats", consequently, anywhere that it is stated "kid" without specification, even a cow or a ewe is included in the meaning.

OBJECTION

ולילף מיניה?

The Gemara objects: **But let us derive from it**, from this second verse as well, that a "kid" is always a goat!

EXPLANATION

הווי להו שני כתובין הבאין כאחד, וכל שני כתובים הבאים כאחד – אין מלמדיו.

The Gemara explains: **They are two verses that come as one** to teach the same thing, **and** we have a rule that **any two verses that come as one do not teach** their common rule to other cases.

QUESTION

הַנִּיחָא לְמַאן דְּאָמַר אִין מְלַמְדִּין, אֶלָּא לְמַאן דְּאָמַר מְלַמְדִּין, מַאי אִיכָּא לְמִימַר?

The Gemara asks: **This works out well according to the one who says** that two verses that come as one **do not teach**, **but according to the one who says they do teach**, what is there to say? How does he know that an unspecified "kid" includes other animals?

ANSWER

תָּרִי מִיעוּטֵי כְּתִיבִי: "עֲזִים", "הָעֲזִים".

The Gemara answers: **Two exclusions are written** in these verses, as they use the words "goats" and "the goats" with the definite article, which limits the specific definition of a goat to those cases alone.

STATEMENT

אָמַר שְׁמוּאֵל: "גְּדִי" – לְרִבּוֹת אֶת הַחֵלֶב, "גְּדִי" – לְרִבּוֹת אֶת הַמֶּתָה, "גְּדִי" – לְרִבּוֹת אֶת הַשְּׁלִיל.

Shmuel says: The three mentions of the word "kid" in the context of meat and milk serve to include other cases: the first "kid" is **to include forbidden fat** in the prohibition; the second "kid" is **to include a dead carcass**; and the third "kid" is **to include a fetus**.

STATEMENT

"גְּדִי" – לְהוֹצִיא אֶת הַדָּם, "גְּדִי" – לְהוֹצִיא אֶת הַשְּׁלִיָּא, "גְּדִי" – לְהוֹצִיא אֶת הַטְּמֵאָה.

And each mention also excludes a case: the first "kid" is **to exclude blood**; the second "kid" is **to exclude the placenta**; and the third "kid" is **to exclude a non-kosher animal**.

STATEMENT

"בֶּחֱלֵב אִמּוֹ" – וְלֹא בֶּחֱלֵב זָכָר, "בֶּחֱלֵב אִמּוֹ" – וְלֹא בֶּחֱלֵב שְׁחוּטָה, "בֶּחֱלֵב אִמּוֹ" – וְלֹא בֶּחֱלֵב טְמֵאָה.

Furthermore, the first instance of "in its mother's milk" teaches: **and not in the milk of a male**; the second "in its mother's milk" teaches: **and not in the milk of a slaughtered animal**; and the third "in its mother's milk" teaches: **and not in the milk of a non-kosher animal**.

QUESTION

הָא תְּלָתָא "גְּדִי" כְּתִיבִי, וְאַנּוּן שִׁיתָא דְּרִשְׁיִנּוּ!

The Gemara challenges: **But only three** times is the word "kid" written, and yet we **expound six** different halachot from them!

ANSWER

קָסְבַּר שְׁמוּאֵל אִיסוּר חָל עַל אִיסוּר, וְאִיסוּר חֵלֶב וּמִתָּה מִחֵד קָרָא נִפְקִי.

The Gemara responds: Shmuel holds that a **prohibition can take effect upon an existing prohibition**, and therefore the added prohibition of cooking **forbidden fat and a dead carcass** in milk **are derived from one verse**, as they are both applications of a prohibition to an already prohibited item.

EXPLANATION

דם נמי לאו "גדי" הוא, ושלֵיֵא נמי פירשׁא בעלֵמא הוא.

Furthermore, **blood is also not** considered a "kid" at all, so it does not need a verse to exclude it, and a **placenta is also merely waste matter** and not meat, so it also does not need a verse.

EXPLANATION

פשו להו תרי: חד לרבות את השליל, וחד למעוטי בהמה טמאה.

Therefore, **two** mentions of "kid" **remain for us**: one to include a fetus, and one to exclude a non-kosher animal.

QUESTION

וסבר שמואל איסור חל על איסור?

The Gemara asks: **And does Shmuel really hold** that a prohibition can take effect upon an existing prohibition?

OBJECTION

והאמר שמואל משום רבי אלעזר: מנין לכהן טמא שאכל תרומה טמאה שאינו במיתה?

But didn't Shmuel say in the name of Rabbi Elazar: From where is it derived that an impure Kohen who ate impure terumah is **not** punished with death at the hand of Heaven?

PROOF

שנאמר "ומתו בו כי יחללהו" – פרט לזו שמחוללת ועומדת.

As it is stated: "**And they shall die therein if they desecrate it**", which serves to **exclude this** impure terumah, which is **already desecrated**. This implies that since it was already prohibited, the second prohibition of the impure Kohen does not take effect!

RESOLUTION

איבעית אימא: בעלמא איסור חל על איסור, ושאיני התם דמייעט רחמנא "ומתו בו".

The Gemara answers: **If you wish**, say that **in general**, a prohibition does take effect upon an existing prohibition, and it is **different there** regarding terumah, as the Merciful One excluded it by writing "**and they shall die therein**".

RESOLUTION

איבעית אימא: בעלמא קסבר שמואל אין איסור חל על איסור, ושאיני הקא דרבי רחמנא "גדי".

And if you wish, say instead that **in general**, Shmuel holds that a prohibition does not take effect upon an existing prohibition, and it is **different here** regarding meat and milk, as the Merciful One explicitly included them by repeating the word "kid".

RESOLUTION

ואיבעית אימא: הא דידיה, הא דרביה.

And if you wish, say that **this** statement regarding meat and milk is **his own** opinion, while **that** statement regarding terumah is **his teacher's**, Rabbi Elazar's, opinion.

QUESTION

בָּעָא מִיְנִיהָ רַב אַחַדְוֵי בַר אַמִּי מַרְבּ: הַמְכַשֵּׁל בְּחֶלֶב גְּדִי שֶׁלֹא הִנִּיקָהּ, מַהוּ?

Rav Achadvoi bar Ami asked of Rav: One who cooks meat in the milk of a young goat that has not yet nursed offspring, but has produced milk, what is the halacha?

ANSWER

אָמַר לֵיהּ: מִדְּאִיצְטְרִיכָא לְשִׁמוּאֵל לְמִימַר "בְּחֶלֶב אִמּוֹ" – וְלֹא בְּחֶלֶב זָכָר,

Rav said to him: From the fact that it was necessary for Shmuel to say that the phrase "in its mother's milk" teaches: and not in the milk of a male,

EXPLANATION

זָכָר הוּא דְלֹא אִתִּי לְכָלֵל אִם, אֲבָל הָאִי, כִּיּוֹן דְּכָא לְכָלֵל אִם – אָסוּר.

we infer that it is a male that is excluded, because it can never come to the category of a mother, but this young goat, since it will eventually come to the category of a mother, is prohibited.

STATEMENT

אֲתַמַּר: הַמְכַשֵּׁל חֶלֶב בְּחֶלֶב, רַבִּי אַמִּי וְרַבִּי אָסִי – חֵד אָמַר: לֹקָהּ, וְחֵד אָמַר: אֵינוֹ לֹקָהּ.

It was stated: One who cooks forbidden fat in milk, Rabbi Ami and Rabbi Assi argue about this; one says he is flogged, and one says he is not flogged.

INFERENCE

לִימָא בְּהָא קָמִיפְלָגִי, דִּמָּאן דְּאָמַר לֹקָה קְסָבֵר: אִיסוּר חָל עַל אִיסוּר, וּמָאן דְּאָמַר אֵינוֹ לֹקָה קְסָבֵר: אֵין אִיסוּר חָל עַל אִיסוּר.

The Gemara suggests: Shall we say that they argue about this: that the one who says he is flogged holds that a prohibition can take effect upon an existing prohibition, and the one who says he is not flogged holds that a prohibition cannot take effect upon an existing prohibition?

REFUTATION

לָא, דְּכוּלִּי עֲלָמָא אֵין אִיסוּר חָל עַל אִיסוּר, אֲאָכִילָה דְּכוּלִּי עֲלָמָא לָא פְּלִיגִי דְלָא לָקִי, כִּי פְּלִיגִי אֲבָשׁוּל.

The Gemara rejects this: No, everyone agrees that a prohibition does not take effect upon an existing prohibition, and regarding eating, everyone agrees that he is not flogged; they only argue regarding cooking.

EXPLANATION

מָאן דְּאָמַר לֹקָה – חֵד אִיסוּרָא הוּא, וּמָאן דְּאָמַר אֵינוֹ לֹקָה – לְהַכִּי אֲפָקָה רַחֲמֵנָא לְאֲכִילָה בְּלִשׁוֹן בִּישׁוּל,

The one who says he is flogged holds that cooking is a single prohibition that was never prohibited beforehand, and the one who says he is not flogged holds that the Merciful One expressed the prohibition of eating in the terms of cooking to show they are linked.

SUMMARY

The Gemara resolves the kasha on Rava by clarifying the exact cases of salted and unsalted fish in the braisa. It then discusses the halachos of salting meat, establishing that meat must be rinsed before salting to soften it and after salting to wash away the blood, and that it must be placed on a perforated vessel. After discussing whether intestines require salting and the prohibition of breaking an animal's neck before it dies, the Gemara transitions to a new Mishnah. This Mishnah teaches that putting poultry and cheese on the same table does not violate a Torah prohibition, leading into a discussion on the Rabbinic nature of the prohibition of poultry in milk, and the Torah-level parameters of basar b'chalav which only apply to kosher meat cooked in kosher milk.

למעשה WHAT TO TAKE HOME

In our sugya, Shmuel teaches a powerful halachah in the name of Rabbi Chiyya: one who breaks the neck of an animal before its soul departs causes the blood to be absorbed in the limbs, which makes the meat heavier. The Gemara calls this 'gozel es habriyos', robbing the creations, because the butcher is selling blood under the guise of meat, charging people for weight that isn't actually food.

Look at the depth of this chiddush. The animal is already shechted, the meat is kosher, and the butcher is just trying to speed up the process. Yet, by rushing the natural process and forcing the blood back into the limbs, he is creating an illusion of substance. He is selling something that looks heavy and valuable on the scale, but is actually hollow and forbidden.

In our own avodas Hashem, we often face the temptation to 'make our meat heavy', to present ourselves to the world as spiritually weighty, full of substance, and deeply pious, when inside we might be rushing through our davening or neglecting our inner middos. We want the credit and the respect of being a 'heavyweight' without putting in the quiet, honest work of refining our neshama. This is a subtle form of 'gozel es habriyos', deceiving those around us and, ultimately, fooling ourselves.

Today, focus on absolute authenticity in one small area of your life. When you daven or learn, do it purely for Hashem, without looking around to see who is watching or trying to project an image of being more than you currently are. Let your weight be real.

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 הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם 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 זִנְחָתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר 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 וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה 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 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 עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

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 קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה 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.'