

חומש עם ראשי • מטות-מסעי • ששי

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

MATOT-MASEI • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem instructs Moshe Rabbeinu regarding the division of Eretz Yisrael and the specific leaders who will oversee this holy task. We learn the names of the Nesi'im (chieftains) from each shevet who, along with Elazar HaKohen and Yehoshua bin Nun, are designated to apportion the land to the Bnei Yisrael.

Following the appointment of these leaders, the Torah transitions to the mitzvah of providing cities for the Levi'im. Since the Levi'im do not receive a standard inheritance in the land, the other shevatim are commanded to designate towns and surrounding pasture lands from their own portions for the Levi'im to dwell in.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יִנְחִלוּ לָכֶם אֶת הָאָרֶץ אֶלְעָזָר הַכֹּהֵן

the Kohen Elazar the land — for you shall inherit who the men the names of These are

וַיְהוֹשֻׁעַ בֶּן נֹון:

Nun son of and Yehoshua

ראשי

אשר ינחלו לכם. בשבילכם; כל נשיא ונשיא אפטרופוס לשבטו ומחלק

and divided for his tribe was an agent and prince prince each for sake for you shall take possession who

נחלת השבט למשפחות ולגברים, ובזרר לכל אחד ואחד חלק הגון, ומה

and what fitting a portion and one one for each and selecting and to the men to the families the tribe the inheritance of

שהם עושים יהיה עשוי פאלו עשאו שלוחים; ולא יתכן לפרש לכם זה

this this "for you" to explain it is correct and not representatives they made them as if done will be do that they

ככל לכם שבמקרא, שאם פן היה לו לכתב ינחילו לכם,

to you "they shall give possession" to write for it it was so for if that are in Scripture "to you" like all

ינחלו משמע שהם נוחלים לכם — בשבילכם ובמקומכם, כמו "ה'

"Hashem like and in your place for your sake for you take possession that they implies "they shall take possession"

ילחם לכם שמות י"ד :

14 Shemos for you will fight

וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמִּטָּה תִּקְחוּ לְנַחֵל אֶת הָאָרֶץ:
the land — to inherit you shall take from a tribe one a prince one and a prince

רש"י

לנחל את הארץ. שִׁיחָא נוחל וחולק אותה במקומכם:
in your place it and apportion take possession that he should of the land — to take possession

וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמִטָּה יְהוּדָה כָּלֵב בֶּן יִפְנֶה:
Yefunneh son of Kalev Yehudah for the tribe of the men the names of And these are

וּלְמִטָּה בְּנֵי שִׁמְעוֹן שְׁמוּאֵל בֶּן עַמִּיהוּד:
Ammihud son of Shemuel Shimon the children of and for the tribe of

לְמִטָּה בְּנֵימֹן אֶלִידָד בֶּן כְּסִלּוֹן:
Chislon son of Elidad Binyamin For the tribe of

וּלְמִטָּה בְּנֵי דָן נָשִׂיא בֻקִּי בֶּן יֹגְלִי:
Yogli son of Bukki a leader Dan the children of and for the tribe of

לְבִנֵי יוֹסֵף לְמִטָּה בְּנֵי מְנַשֶּׁה נָשִׂיא חַנִּיאל בֶּן אֶפְדִּי:
Ephod son of Channiel a prince Menashe the children of for the tribe of Yosef For the children of

וּלְמִטָּה בְּנֵי אֶפְרַיִם נָשִׂיא קִמּוּאֵל בֶּן שִׁפְטָן:
Shiphtan son of Kemuel a leader Ephraim the children of and for the tribe of

וּלְמִטָּה בְּנֵי זְבוּלֹן נָשִׂיא אֶלְיָצָפָן בֶּן פֶּרְנָח:

Parnach son of Elizaphan a leader Zevulun the children of and for the tribe of

פסוק יא

וּלְמִטָּה בְּנֵי יִשָּׁשְׁכָר נָשִׂיא פִּלְטִיָּאל בֶּן עֲזָן:

Azzan son of Paltiel a leader Yissachar the children of and for the tribe of

פסוק יב

וּלְמִטָּה בְּנֵי אָשֶׁר נָשִׂיא אַחִיהוּד בֶּן שְׁלֹמִי:

Shelomi son of Achihud a chieftain Asher the children of and for the tribe of

פסוק יג

וּלְמִטָּה בְּנֵי נַפְתָּלִי נָשִׂיא פְּדָהאֵל בֶּן עַמִּיהוּד:

Ammihud son of Pedahel a chieftain Naftali the children of and for the tribe of

פסוק יד

אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן:

Kenaan in the land of Yisrael the children of — to distribute Hashem commanded whom These inheritance

רש"י

לְנַחֵל אֶת בְּנֵי יִשְׂרָאֵל. שֶׁהֵם יִנְחִילוּ אוֹתָהּ לָכֶם לְמַחֲלֻקְתֶּיהָ:

according to its divisions to you it shall make inherit that they Yisrael the children of — to distribute

פסוק טו

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ לֵאמֹר:

saying Yericho the Jordan of by Moav in the plains of Moshe to Hashem And spoke

פסוק טז

צִו אֶת בְּנֵי יִשְׂרָאֵל וְנָתַנוּ לְלוֹיִם מִמִּנְחַלָּתָם

their possession from the inheritance of to the Levi'im and they shall give Yisrael the children of — Command

עָרִים לְשֹׁבֵת וּמִגְרָשׁ לְעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לְלוֹיִם:

to the Levi'im you shall give around them for the cities and open space to dwell in cities

רש"י

ומגרש. רוח מקום חלק חוץ לעיר סביב, להיות לנוי לעיר, ואין רשאים
permitted and they are not to the city for beauty to be around to the city outside clear a place a space And open land
לבנות שם בית ולא לנטע כרם ולא לזרע זריעה:
a crop to sow and not a vineyard to plant and not a house there to build

פסוק יז

Pasuk 17

והיו הערים להם לשבת ומגרשיהם יהיו לבהמתם ולרכשם
and for their property for their cattle shall be and their open spaces to dwell for them the cities And they shall be
ולכל חיתם:
their beasts and for all

רש"י

ולכל חיתם. לכל צרכיהם:
their needs for all their sustenance and for all

פסוק יח

Pasuk 18

ומגרשי הערים אשר תתנו ללוים מקיר העיר וחוץ
and outward the city from the wall of to the Levites you shall give that the cities And the open spaces of
אלה אמה סביב:
all around cubits one thousand

רש"י

אלף אמה סביב. ואחריו הוא אומר אלפים אמה, הא כיצד? אלפים הוא נותן
gives he two thousand how so behold cubits two thousand says it and after it round about cubits A thousand
להם סביב, ומהם אלף הפנימיים למגרש והחיצונים לשדות וכרמים:
and vineyards for fields and the outermost for open space the innermost a thousand and of them round about to them

פסוק יט

Pasuk 19

ומדתם מחוץ לעיר את פאת קדמה אלפים באמה ואת פאת
the side of and — by the cubit two thousand east the side of — to the city from outside And you shall measure
נגב אלפים באמה ואת פאת ים אלפים באמה ואת פאת צפון
north the side of and — by the cubit two thousand west the side of and — by the cubit two thousand south
אלפים באמה והעיר בתוך זה יהיה להם מגרשי הערים:
the cities the open spaces of for them shall be this in the middle and the city by the cubit two thousand

פסוק כ

וְאֵת הָעָרִים אֲשֶׁר תִּתֶּנּוּ לְלוּיִם אֵת שֵׁשׁ עָרֵי הַמִּקְלָט אֲשֶׁר תִּתֶּנּוּ
 you shall designate which the refuge cities of six — to the Levites you shall give that the cities And —
 לָנֶס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם תִּתֶּנּוּ אַרְבָּעִים וּשְׁתֵּים עִיר:
 cities and two forty you shall give and besides them the murderer there to flee

פסוק כא

כָּל הָעָרִים אֲשֶׁר תִּתֶּנּוּ לְלוּיִם אַרְבָּעִים וּשְׁמֹנֶה עִיר אֶתְהֶן וְאֵת
 and — — them cities and eight forty to the Levites you shall give that the cities All
 מִגְרָשֵׁיהֶן:
 their open spaces

פסוק כב

וְהָעָרִים אֲשֶׁר תִּתֶּנּוּ מֵאֲחֻזַּת בְּנֵי יִשְׂרָאֵל מֵאֵת הָרֶב תִּרְבּוּ
 you shall increase the many from Yisrael the children of from the possession of you shall give which And the cities
 וּמֵאֵת הַמְעַט תִּמְעִיטוּ אִישׁ כְּפִי נַחֲלָתוֹ אֲשֶׁר יִנְחֻלוּ יִתֵּן
 he shall give they inherit which his inheritance according to each you shall decrease the few and from
 מֵעָרָיו לְלוּיִם:
 to the Levites from his cities

CHAPTER SUMMARY

The aliyah begins by listing the specific Nesi'im from each shevet chosen by Hashem to divide the land of Canaan. Hashem then commands Moshe to instruct the Bnei Yisrael to give the Levi'im forty-eight cities with surrounding pasture lands, measured precisely at one thousand cubits for open space and two thousand cubits for fields and vineyards. Among these forty-eight cities, six are designated as Arei Miklat (cities of refuge) for a manslayer to flee to, with each shevet contributing cities proportionally based on the size of their inheritance.

My dear talmid, look at how the Torah structures the cities of the Levi'im. The Levi'im did not receive a standard portion of the land; instead, they were given forty-eight specific cities scattered throughout the territories of all the other tribes. The Torah commands that those who received a larger portion of land must give more cities, and those who received less must give less. Everyone had to contribute their share to ensure the Levi'im, the spiritual teachers and guides of the nation, were settled comfortably among them.

There is a profound lesson in this for our own lives. The Levi'im represent the spiritual infrastructure of our community, the Torah institutions, the mechanchim, the kollelim, and the chessed organizations that keep our neshamas alive. Hashem did not place the burden of supporting this spiritual core on just a few wealthy individuals. Rather, He commanded that every single Yid must have a portion in supporting Torah and spirituality, each according to their own means. If Hashem blessed you with more, you are expected to give more; if your means are modest, you still give your portion. No one is exempt from bringing the light of Torah into their neighborhood.

This teaches us that we cannot live only for ourselves and our own material success. When we build our homes and establish our livelihoods, we must immediately ask: "How am I supporting the spiritual center of my community?" We must ensure that Torah has a physical place to dwell right in the midst of our daily lives.

Today, look at your own resources, whether it is your money, your time, or your talents. Identify one local Torah institution or a dedicated klei kodesh (Torah educator) and make a concrete contribution to support them, ensuring that the light of Torah remains firmly established in your own circle.

דף יומי • חלין • דף ע"א

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

THE SUGYA

In this daf, we dive into the deep and beautiful ways the Torah's language connects different categories of animals. We will learn how the Aibershter's Torah includes wild animals (chayos) under the category of domesticated animals (behemos), and vice versa, teaching us essential halachos regarding kosher signs, the prohibition of crossbreeding, the sliding-scale offering (korban oleh v'yored), and even the halachos of a woman who miscarries. It is a beautiful testament to the precision of the Torah's words and how our Sages, with their deep yiras Shamayim, unpack these derivations.

We then move into a new Mishnah that discusses a heartbreaking yet halachically profound scenario: a fetus that dies in its mother's womb. We will explore the tumah (impurity) of the midwife who touches the fetus versus the purity of the mother while the fetus is still inside her. This leads the Gemara into a classic, deep yeshivish discussion led by Rabbah regarding the principles of "swallowed impurity" (tumah beluah) and "swallowed purity" (taharah beluah), analyzing whether items inside a living body can contract or transmit tumah.

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עמוד א' DAF 71A

STATEMENT

בְּהֵמָה טְמֵאָה בְּכָלֵל חֵיה טְמֵאָה,

And likewise, a **non-kosher domesticated animal** is included **in the category of a non-kosher wild animal**,

STATEMENT

בְּהֵמָה טְהוֹרָה בְּכָלֵל חֵיה טְהוֹרָה,

and a **kosher domesticated animal** is included **in the category of a kosher wild animal**.

STATEMENT

וּבְלָשׁוֹן הָיָה אָמַר לִי: חָבֵל עַל בֶּן עֲזַאי שֶׁלֹּא שִׁימַשׁ אֶת רַבִּי יִשְׁמָעֵאל.

And in this very language he said to me: Woe [chaval] for ben Azzai, who did not serve Rabbi Yishmael to learn these rules from him.

QUESTION

חֵיה בְּכָלֵל בְּהֵמָה מִנֵּה?

The Gemara asks: That a **wild animal** is included **in the category of a domesticated animal**, from where do we derive this?

PROOF

דְּכַתִּיב: "זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֶׁהוּא כְּשֹׂכִים וְגוֹ' אֵיל וְצִבִּי וְיִחְמוֹר וְגוֹ'";

As it is written: "These are the domesticated animals which you may eat: an ox, a sheep of lambs, etc., a deer, and a gazelle, and a fallow deer, etc."

EXPLANATION

הא פיצד?

How is this so? The verse calls them all "domesticated animals" yet lists wild animals among them.

STATEMENT

חיה בכלל בהמה.

This proves that a **wild animal** is included **in the category of a domesticated animal**.

QUESTION

בהמה בכלל חיה מנלן?

And that a **domesticated animal** is included **in the category of a wild animal**, from where do we derive this?

PROOF

דכתיב: "זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ כל מפרסת פרסה",

As it is written: "These are the wild animals which you may eat from among all the domesticated animals that are on the earth: whatever parts the hoof..."

EXPLANATION

הא פיצד?

How is this so? The verse begins with "wild animals" and then refers to "domesticated animals".

STATEMENT

בהמה בכלל חיה.

This proves that a **domesticated animal** is included **in the category of a wild animal**.

EXPLANATION

חיה טהורה בכלל בהמה טהורה – לסמיננים.

The Gemara clarifies: That a **kosher wild animal** is included **in the category of a kosher domesticated animal** is relevant for **the signs** of kosher animals, to teach that a wild animal also requires split hooves and chewing the cud.

EXPLANATION

חיה טמאה בכלל בהמה טמאה – להרבעה.

That a **non-kosher wild animal** is included **in the category of a non-kosher domesticated animal** is relevant for **crossbreeding**, to prohibit mating them together.

EXPLANATION

בהמה טמאה בכלל חיה טמאה – לכדריבי.

That a **non-kosher domesticated animal** is included in the category of a **non-kosher wild animal** is relevant for that which Rabbi Yehuda HaNasi taught.

BRAISA

דַּתְנִיָּא, רַבִּי אֱמִיר: אֶקְרָא אֲנִי "חַיָּה", בְּהֵמָה לָמָּה נֶאֱמָרָה?

As it is taught in a braisa, Rabbi Yehuda HaNasi says: I would read only "wild animal" in the verse regarding the sliding-scale offering; why was "domesticated animal" stated there as well?

BRAISA

נֶאֱמָרָה כָּאן "בְּהֵמָה טְמֵאָה", וְנֶאֱמַר לָהּ לֵן "בְּהֵמָה טְמֵאָה",

It is because "non-kosher domesticated animal" is stated here in the context of the sliding-scale offering, and "non-kosher domesticated animal" is stated further on regarding the prohibition of eating sacrificial meat while impure.

BRAISA

מָה לָּהּ לֵן טוּמְאָת קֹדֶשׁ – אֵף כָּאן טוּמְאָת קֹדֶשׁ.

Just as further on it refers to the impurity of consecrated items, so too here it refers to the impurity of consecrated items, to teach that the sliding-scale offering is brought for entering the Beis HaMikdash or eating holy food while impure.

EXPLANATION

בְּהֵמָה טְהוֹרָה בְּכָל־ל חַיָּה טְהוֹרָה, לִיצִיָּה,

That a **kosher domesticated animal** is included in the category of a **kosher wild animal** is relevant for the formation of a fetus,

מִשְׁנָה MISHNAH

MISHNAH

דַּתְנִנוּ: הַמֶּפֶלֶת מִיז בְּהֵמָה חַיָּה וְעוֹף, בֵּין טְמֵאִין בֵּין טְהוֹרִין,

as we learned in a Mishnah: A woman who miscarries a fetus in the form of a domesticated animal, a wild animal, or a bird, whether they are of non-kosher species or kosher species,

MISHNAH

אִם זָכָר – תֵּשֵׁב לְזָכָר. אִם נִקְבָּה – תֵּשֵׁב לְנִקְבָּה.

if it was a male, she must observe the periods of impurity and purity for a male; if it was a female, she must observe them for a female.

MISHNAH

אִינוּ יָדוּעַ – תֵּשֵׁב לְזָכָר וְלִנְקֵבָה, דְּבָרֵי רַבִּי מֵאִיר.

If its gender is not known, she must observe the stringencies of both a male and a female; these are the words of Rabbi Meir.

MISHNAH

וחכמים אומרים: כל שאינו מצורת אדם אינו ולד.

And the Sages say: Anything that is not of human form is not considered a child to make her impure with birth-impurity.

גמרא GEMARA

QUESTION

ולרבנן, האי קרא למה לי?

The Gemara asks: **And according to the Rabbis** who do not learn the gezerah shavah of Rabbi Yehuda HaNasi, **why do I need this verse** that mentions "domesticated animal"?

ANSWER

כוליה לקדרבי הוא דאמא.

The Gemara answers: **The entire** verse **comes for that which** Rabbi Yehuda HaNasi taught, and the Rabbis indeed agree with his gezerah shavah.

משנה MISHNAH

MISHNAH

מתני' האשה שמת ולדה בתוך מעיה, ופשטה חיה את ידה ונגעה בו – החיה טמאה טומאת שבעה, והאשה טהורה עד שיצא הולד.

MISHNAH: A woman whose fetus died inside her womb, and the midwife reached her hand inside and touched it—the midwife is impure with a seven-day impurity of corpse-contamination, but the mother remains pure until the fetus emerges from her body.

גמרא GEMARA

STATEMENT

גמ' אמר רבא: כשם שטומאה בלועה אינה מטמאה, כך טהרה בלועה אינה מיטמאה.

GEMARA: Rabbah said: Just as swallowed impurity does not contaminate others, so too, swallowed purity does not become contaminated by contact with impurity.

QUESTION

טומאה בלועה מנלן?

The Gemara asks: **Swallowed impurity, from where do we** derive that it does not contaminate?

PROOF

דכתיב: "והאכל מנבלתה יכבס בגדיו",

As it is written: "And he who eats of its carcass shall wash his clothes" and be impure.

EXPLANATION

מי לא עסקינו דאכל סמוך לשקיעת החמה, וקאמר רחמנא טהור.

Are we not dealing with a case where he ate the carcass close to sunset, and yet the Merciful One says that after sunset he is pure? If swallowed impurity could contaminate from within, he should remain impure as long as the food is in his stomach.

OBJECTION

ודלמא שאני התם, דלא חזיא לגר.

The Gemara objects: But perhaps it is different there, because once digested, the food is no longer fit for a resident alien [ger toshav] to eat, and therefore loses its status as a carcass.

EXPLANATION

הניחא לרבי יוחנן, דאמר: אחת זו ואחת זו, עד לקלב – שפיר.

This works out well according to Rabbi Yochanan, who said: Both this severe impurity and that light impurity remain until the food is unfit even for a dog; according to him, it is well because the food in his stomach is still fit for a dog, yet he is pure.

OBJECTION

אלא לבר פדא, דאמר: טומאה חמורה לגר, וטומאה קלה עד לקלב – משום דלא חזיא לגר הוא!

But according to Bar Pada, who said: Severe impurity requires the food to be fit for a resident alien, and light impurity requires it to be fit until it is unfit even for a dog—according to him, the reason he is pure is because the swallowed carcass is no longer fit for a resident alien! Thus, we cannot prove that swallowed impurity does not contaminate.

RESOLUTION

נהי דלא חזיא בפניו, שלא בפניו מיחזיא חזיא ליה.

The Gemara answers: Granted that it is not fit to be eaten when it is in his presence (i.e., after it is swallowed), but when not in his presence (before it was swallowed), it was indeed fit for him. Therefore, it retains its impurity, and the only reason he is pure is because swallowed impurity does not contaminate.

QUESTION

אשכחן טומאה בלועה, טהרה בלועה מנלן?

The Gemara asks: We have found a source for swallowed impurity; but swallowed purity, from where do we derive that it does not become contaminated?

ANSWER

קל וחומר:

The Gemara answers: It is derived from an a fortiori [kal vachomer] argument:

STATEMENT

ומה כלי חרס המוקף צמיד פתיל, שאינו מציל על טומאה שבתוכו מלטמא,

If an earthenware vessel sealed with a tight cover, which does not protect impurity within it from contaminating outside of it,

STATEMENT

דאָמער מר: טומאָה רצוצה בוקעת ועולה עד לרקיע – מציל על טהרה שבתוכו מלטימא,

as the Master said: Compressed impurity breaks through and rises up to the sky, yet that same vessel protects pure items within it from becoming contaminated from an impurity that is outside of it,

עמוד ב' DAF 71B

STATEMENT

אדם שמציל על טומאָה שבתוכו מלטימא – אינו דין שמציל על טהרה שבתוכו מליטימא?

If a person, who shields and protects against impurity that is inside him from imparting impurity to other items in the same tent, as we derived above, is it not a logical a fortiori conclusion that he shields a pure item that is inside him from becoming impure from a source of impurity outside of him?

OBJECTION

מה לכלי חרס, שכן אין מטמא מגבו, תאמר באדם שמטמא מגבו?

The Gemara challenges: What is notable about an earthenware vessel that allows it to shield? It is notable in that it cannot become impure from its exterior, i.e., if impurity touches its outer surface. Can you say the same of a person, who can become impure from his exterior? Since a person is more susceptible to impurity, perhaps he cannot shield a pure item inside him.

ANSWER

אטו אנן מגבו קאמרינו? מתוכו קאמרינו!

The Gemara responds: Is that to say we are speaking of rendering an item impure through contact with its exterior? We are speaking of where the impurity comes in contact with its interior! For such cases, it is reasonable to compare a person with an earthenware vessel.

EXPLANATION

אדרבה, כלי חרס חמור, שכן מטמא מאוירו.

On the contrary, the laws of an earthenware vessel are more stringent than those of a person, as it becomes impure and renders other things impure through its airspace, even without direct contact. Thus, the a fortiori inference remains valid.

QUESTION

אשכחן בלוע דלמעלה, בלוע דלמטה מנלן?

The Gemara asks: We have found a source for an encapsulated, swallowed item from above, i.e., through the mouth, that it does not impart or contract impurity. But for an encapsulated, swallowed item from below, i.e., through the rectum, from where do we derive that it also does not impart impurity?

ANSWER

קל וחומר: ומה למעלה, שאינו עושה עיכול – מציל, למטה שעושה עיכול – אינו דין שמציל?

It is derived through an a fortiori inference: If when it enters from above, which is a place that does not perform digestion, the body nevertheless shields the encapsulated item, then when it enters from below, which is a place that does perform digestion, is it not logical that it should shield it?

OBJECTION

כלום עושה עיכול למטה אלא על ידי מעלה?

The Gemara challenges: **Does the body perform digestion below at all, if not by means of the chewing and digestive functions of the body above?** Thus, the upper digestive tract is more primary.

RESOLUTION

אפילו הכי, עיכול דלמטה רב.

The Gemara explains: **Even so, the digestion of below is greater** and more complete than that of above.

QUESTION

אשכחן בלוע דאדם, בלוע דבהמה מנלן?

The Gemara asks: **We have found a source for an encapsulated, swallowed item of a human.** But for an encapsulated, **swallowed item of an animal, from where do we** derive that it does not impart impurity?

ANSWER

קל וחומר: ומה אדם שמשמא מחיים מציל בבלוע, בהמה שאינה מטמאה מחיים – אינו דין שתציל בבלוע?

It is derived through an **a fortiori inference**: **If a person, who can become impure while alive** (e.g., as a zav or a leper), nevertheless **shields an encapsulated item** inside him, then **an animal, which cannot become impure while alive, is it not logical that it should shield an encapsulated item** inside it?

OBJECTION

מה לאדם, שפן צריך שהייה בבית המנוגע, תאמר בבהמה, שאינה צריכה שהייה בבית המנוגע?

The Gemara challenges: **What is notable about a person?** He is notable **in that he requires a delay**, i.e., remaining for a minimal period of time, **in a leprous house** for his garments to become impure. **Can you say the same of an animal, which does not require a delay in a leprous house** to render utensils on it impure? Since the animal's law is more stringent in this regard, perhaps it cannot shield.

EXPLANATION

בהמה דאינה צריכה שהייה בבית המנוגע, למאי הלכתא? לכלים שעל גבה.

The Gemara responds: **An animal that does not require a delay in a leprous house—regarding what halacha** was this said? It must refer **to utensils that are on its back**, which become impure immediately upon entry.

ANSWER

אדם נמי לא בעי!

But in this regard, **a person also does not require** a delay! Utensils on a person's back also become impure immediately.

PROOF

דתנן: הנכנס לבית המנוגע וכליו על כתפיו, וסנדליו וטבעותיו בידיו – הוא והן טמאין מיד.

As we learned in a Mishnah: **One who enters a leprous house with his clothes on his shoulders, and his sandals and his rings in his hands—both he and they become impure immediately.**

MISHNAH

הָיָה לְבוּשׁ פָּלְיוֹ וְסַנְדָּלָיו בְּרַגְלָיו וְטַבְּעוֹתָיו בְּאֶצְבָּעָיו – הוּא טָמֵא מִיָּד, וְהֵן טְהוֹרִין עַד שִׁישְׁתָּא בְּכַדֵּי
אֲכִילַת פָּרֶס,

If he was dressed in his clothes, and his sandals were on his feet, and his rings were on his fingers—he becomes impure immediately, but they remain pure until he remains in the house for the time it takes to eat a half-loaf of bread,

MISHNAH

פֶּת חֲטִימִים וְלֹא פֶת שְׁעוֹרִים, מֵיִסָּב וְאוֹכֵל בְּלִיפְתָּן.

which is calculated as wheat bread and not barley bread, and while reclining and eating with a relish.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבָּא: תְּרוּיָהוּ תַנְנָהּ, טוּמְאָה בְּלוּעָה תַנְיָנָא, טְהָרָה בְּלוּעָה תַנְיָנָא!

Rava said: Both of them we have already learned in a Mishnah; we have learned the law of encapsulated impurity, and we have learned the law of encapsulated purity!

PROOF

טוּמְאָה בְּלוּעָה – דְּתַנְן: בְּלַע טַבְּעַת טָמְאָה, טוֹבֵל וְאוֹכֵל בְּתֵרוּמָתוֹ; הִקְיָאָה – טָמְאָה, וְטָמְאָתוּ.

Encapsulated impurity—as we learned in a Mishnah: If one swallowed an impure ring, he may immerse and eat his terumah, because the impurity is encapsulated. If he vomited it out, it is impure and renders him impure upon exit.

PROOF

טְהָרָה בְּלוּעָה תַנְיָנָא, דְּתַנְן: בְּלַע טַבְּעַת טְהוֹרָה, וְנִכְנַס לְאַהֲלֵי חַמַּת, וְהִזָּה וְשָׁנָה וְטָבַל וְהִקְיָאָה – הֲרִי
הִיא כְּמָה שְׁהִיתָה.

And encapsulated purity we have learned, as we learned in that same Mishnah: If one swallowed a pure ring, and entered a tent containing a corpse, and was sprinkled with purification water on the third and repeated on the seventh day, and immersed, and then vomited it out—behold, it remains as it was, completely pure, because it was shielded while inside him.

EXPLANATION

כִּי קָאָמַר רַבָּה, כְּגוֹן שֶׁבְּלַע שְׁתֵּי טַבְּעוֹת, אַחַת טָמְאָה וְאַחַת טְהוֹרָה, דִּלְגָּא מְטַמְּיָא לָהּ טָמְאָה לְטְהוֹרָה.

When Rabba spoke and needed to teach a new law, it was for a case such as where he swallowed two rings, one impure and one pure, to teach that the impure one does not render the pure one impure while they are both encapsulated inside him.

SUMMARY

The daf begins by establishing the textual sources for the halachic overlap between behemos and chayos, showing how these derivations affect practical halachos like split hooves, crossbreeding, and the tumah of entering the Beis HaMikdash while impure. The Gemara then transitions to the Mishnah regarding a dead fetus in the womb, explaining that the midwife becomes tamei upon touching it, while the mother remains tahor until it emerges. This prompts a deep conceptual analysis of "swallowed impurity" and "swallowed purity," where the Gemara seeks the biblical sources for these rules, utilizing a kal vachomer (a fortiori argument) comparing a person's body to a sealed earthenware vessel to prove that pure items inside a body are shielded from external tumah.

למעשה WHAT TO TAKE HOME

In today's daf, Rabbah teaches us a beautiful and profound rule of taharah: "Just as swallowed impurity does not contaminate others, so too, swallowed purity does not become contaminated." When something is swallowed deep inside a person, whether it is a source of tumah or a pure vessel, it is protected. It is "tuma beluah" or "taharah beluah." As long as it remains inside, the outside world cannot touch it, and it cannot affect the outside world. It is shielded by the very body of the person holding it.

Think about the deep avodah of this concept. Every single Yid has a neshama that is completely pure, a spark of the Aibershter that is "beluah", deeply swallowed and embedded within our physical bodies. The world outside can sometimes be noisy, confusing, and spiritually cold. We might worry that the spiritual dirt of our environment will compromise who we are. But the Torah is teaching us that what is truly inside you is protected. Your inner holiness, your ratzon to do good, your emunah, these are swallowed up in your very essence, and the outside tumah cannot touch them.

At the same time, this works both ways. If we let negative thoughts, anger, or resentment get "swallowed" inside us, we might think we can keep them hidden. But eventually, what is inside must be dealt with. Our job is to make sure that what we swallow and keep close to our hearts are words of Torah, holy thoughts, and love for a fellow Yid. When your insides are filled with "taharah beluah," you carry a portable sanctuary with you wherever you go.

Today, take three minutes to sit quietly and connect with your inner, untouched purity. Remind yourself: "No matter what challenges or negativity I face outside today, my neshama is pure, protected, and completely connected to Hashem."

הלכות תלמוד תורה • פרק ראשון

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, we begin our journey into Hilchos Talmud Torah, learning about the fundamental obligation of teaching and studying the Torah. We will explore who is obligated in this great mitzvah, focusing on the exemption of women, slaves, and minors, while highlighting a father's sacred duty to teach his young son the words of the living Torah.

We will also see how this beautiful chain of transmission extends beyond one's immediate children. The Rambam guides us through the obligation of teaching one's grandchildren and, indeed, teaching any student who wishes to learn, establishing the proper order of precedence and the father's responsibility to hire a teacher for his son.

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

הלכה א

Halacha 1 • Exemption of Women and Slaves and the Father's Obligation to Teach His Son

נשים ועבדים וקטנים

Women, and Canaanite slaves, and minors

פטורים מתלמוד תורה.

are exempt from the mitzvah of study of Torah.

אבל קטן

But regarding a minor boy,

אביו חייב ללמדו תורה

his father is obligated to teach him Torah,

שנאמר דברים יא יט "ולמדתם את בניכם לדבר בם".

as it is said in the Torah in Devarim 11:19, "And you shall teach them to your sons, to speak in them."

ואין האשה חייבת ללמד את בנה.

And the woman is not obligated to teach her son,

שכל החיב ללמד חייב ללמד:

for anyone who is obligated to learn himself is obligated to teach others, and since a woman is not commanded to study, she is not commanded to teach.

כַּשֵּׁם שֶׁחַיִּב אָדָם לְלַמֵּד אֶת בְּנוֹ

Just as a man is obligated to teach his son Torah,

כֵּן הוּא חַיִּב לְלַמֵּד אֶת בֶּן בְּנוֹ

so is he obligated to teach his son's son,

שֶׁנֶּאֱמַר דְּבָרִים ד ט "וְהוֹדַעְתֶּם לְבָנֵיכָה וּלְבְנֵי בָנֵיכָה".

as it is said in the pasuk, "And you shall make them known to your sons and to your sons' sons."

וְלֹא בְנוֹ וּבֶן בְּנוֹ בִּלְבַד

And this obligation does **not** apply to his son and his son's son alone;

אֲלָא מִצְוָה עַל כָּל חָכָם וְחָכָם מִיִּשְׂרָאֵל

rather, it is a mitzvah upon every wise man of Israel

לְלַמֵּד אֶת כָּל הַתְּלָמִידִים אֲף עַל פִּי שְׂאִינָן בָּנָיו.

to teach all students, even though they are **not** his biological sons,

שֶׁנֶּאֱמַר דְּבָרִים ו ז "וְשִׁנַּנְתָּם לְבָנֵיכָה"

as it is said, "And you shall teach them sharply to your sons."

מִפִּי הַשְּׁמוּעָה לְמַדּוֹ

From the mouth of the tradition the Sages learned that

"בָּנֵיכָה" אֵלּוּ תְּלָמִידֵיכָה

"your sons" in this context refers to your students,

שֶׁהַתְּלָמִידִים קְרוּיִין בָּנִים

for students are called "sons,"

שֶׁנֶּאֱמַר מַלְכִּים ב ב ג "וַיֵּצְאוּ בְנֵי הַנְּבִיאִים".

as it is said, "And the sons of the prophets went out"—meaning the disciples of the prophets.

אִם כֵּן לָמָּה נִצְטָוָה עַל בְּנוֹ וְעַל בֶּן בְּנוֹ.

If so, why was he specifically commanded concerning his son and concerning his son's son?

לְהַקְדִּים בְּנוֹ לְבֶן בְּנוֹ

To give precedence to his son before his son's son,

וְכֵן בְּנוֹ לְבֵן חֲבֵירוֹ:

and to give precedence to his son's son before the son of his fellow student.

הלכה ג

Halacha 3 · The Obligation to Hire a Teacher for One's Son and the Precedence of Study over Action

וְחַיֵּב לְשׂוֹכֵר מַלְמֵד לְבְנוֹ לְלַמְדּוֹ.

And a father is obligated to hire a teacher for his son to teach him Torah.

וְאִינוֹ חַיֵּב לְלַמְדּוֹ בֶּן חֲבֵירוֹ אֲלָא בְּחִנָּם.

But he is not obligated to teach the son of his fellow except for free, as a mitzvah, but he does not have to pay for a teacher for another person's child.

מִי שֶׁלֹּא לָמַדּוֹ אָבִיו

One whose father did not teach him Torah when he was young,

חַיֵּב לְלַמְדּוֹ אֶת עַצְמוֹ כְּשֵׁיכִיר

is obligated to teach himself when he understands and gains intellectual maturity,

שֶׁנֶּאֱמַר דְּבָרִים הֵא "וְלִמַּדְתֶּם אֹתָם וְשָׁמַרְתֶּם לַעֲשׂוֹתָם".

as it is said in the Torah (Devarim 5:1): "And you shall study them, and you shall safeguard to perform them."

וְכֵן אֵתָּה מוֹצֵא בְּכָל מְקוֹם שֶׁהַתְּלָמוּד קוֹדֵם לַמַּעֲשֶׂה

And so you find in every place in the words of Chazal that study precedes action in importance and priority,

מִפְּנֵי שֶׁהַתְּלָמוּד מְבִיא לִידֵי מַעֲשֶׂה

because study leads to action, as one cannot perform the mitzvos properly without knowing how,

וְאִין הַמַּעֲשֶׂה מְבִיא לִידֵי תְלָמוּד:

and action does not lead to study.

הלכה ד

Halacha 4 · Priority in Torah Study Between a Father and His Son

הֲיָהּ הוּא רוֹצֵה לְלַמַּד תּוֹרָה

If he wants to study Torah himself,

וְיֵשׁ לוֹ בֶּן לְלַמַּד תּוֹרָה

and there is to him a son who also needs to study Torah,

הוּא קוֹדֵם לְבְנוֹ.

he takes priority over his son, and he should study first.

וְאִם הָיָה בְּנוֹ נָכוֹן וּמִשְׁכִּיל

And if his son was understanding and wise,

לְהָבִין מָה שֶׁיִּלְמַד יוֹתֵר מִמֶּנּוּ

with the capacity to comprehend what he will study more than him,

בְּנוֹ קוֹדֵם.

his son takes priority, and the father must support the son's learning first.

וְאֵף עַל פִּי שֶׁבְּנוֹ קוֹדֵם

And even though his son takes priority,

לֹא יִבְטֵל הוּא.

he should not neglect his own learning entirely.

שְׁפָשֵׁם שְׁמִצְוָה עָלָיו לְלַמֵּד אֶת בְּנוֹ

For just as a mitzvah is upon him to teach his son,

כִּי הוּא מִצְוָה לְלַמֵּד עַצְמוֹ:

so he is commanded to teach himself.

הִלְכָּה ה

Halacha 5 • The Precedence of Torah Study Over Marriage

לְעוֹלָם יִלְמַד אָדָם תּוֹרָה

Always should study a person Torah

וְאַחֵר כִּי יִשָּׂא אִשָּׁה

and after that marry a wife,

שָׂאָם נָשָׂא אִשָּׁה תַּחְלָה

for if he marries a wife first,

אֵין יָדְעָתוֹ פְּנוּיָה לְלַמֵּד.

not is his mind free to study because of the burden of earning a livelihood.

וְאִם הָיָה יִצְרוֹ מִתְגַּבֵּר עָלָיו

And if was his evil inclination overcoming him

עד שנמצא שאין לבו פנוי

until it is found that not is his heart free to concentrate on his learning due to his thoughts,

ישא ואחר כך ילמד תורה:

he should marry and after that study Torah in purity.

הלכה ו

Halacha 6 · The Age at Which a Father Must Begin Teaching His Son Torah

מאימתי אביו חייב ללמדו תורה.

From when is his father obligated to teach him Torah?

משיתחיל לדבר

From when he begins to speak,

מלמדו "תורה צוה לנו משה"

he teaches him the verse, "Torah commanded us Moshe,"

ו"שמע ישראל",

and the verse, "Shema Yisrael,"

ואחר כך מלמדו מעט מעט פסוקים פסוקים

and after that he teaches him little by little, verses by verses,

עד שיהיה בן שש או בן שבע

until he is a son of six or a son of seven years old,

הכל לפי בריו.

everything according to his health and physical strength.

ומוליכו אצל מלמד התינוקות:

And then he brings him to a teacher of the children for structured learning.

הלכה ז

Halacha 7 · Permissibility of Payment for Teaching Written Torah and Prohibition for Oral Torah

היה מנהג המדינה לקח מלמד התינוקות שכר

If the custom of the province was for a teacher of the children to take payment,

נותן לו שכרו.

the father gives to him his payment,

וְחַיֵּב לְלַמְדוֹ בְּשָׂכָר עַד שִׁיקְרָא תּוֹרָה שְׂפָכֶתָב כָּלָה.

and the father is obligated to teach him, even with payment, until he can read the Written Torah in its entirety.

מְקוֹם שֶׁנֶּהֱגוּ לְלַמֵּד תּוֹרָה שְׂפָכֶתָב בְּשָׂכָר

In a place where they accustomed to teach the Written Torah with payment,

מִתֵּר לְלַמֵּד בְּשָׂכָר.

it is permitted to teach it with payment.

אֲבָל תּוֹרָה שְׁבַעַל פֶּה אָסוּר לְלַמְדָּה בְּשָׂכָר

But as for the Oral Torah, it is forbidden to teach it with payment,

שֶׁנֶּאֱמַר "רְאֵה לַמִּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוֵּנִי ה'" וְגו'

as it is said in the pasuk, "Behold, I have taught you statutes and ordinances, as Hashem commanded me," etc.

מָה אֲנִי בְּחִנָּם לְמִדְתִּי אֶף אַתֶּם לְמִדְתֶּם בְּחִנָּם מִמֶּנִּי

This teaches us: Just as I learned for free from Hashem, so you learned for free from me.

וְכֵן כְּשֶׁתִּלְמְדוּ לְדוֹרוֹת לְמַדוּ בְּחִנָּם כְּמוֹ שֶׁלְמַדְתֶּם מִמֶּנִּי.

And so, when you teach to the future generations, teach for free, just as you learned from me.

לֹא מֵצֵא מִי שֶׁיִּלְמְדוּ בְּחִנָּם יִלְמְדוּ בְּשָׂכָר

If a person did not find someone who will teach him for free, he must have others teach him even with payment,

שֶׁנֶּאֱמַר אֱמֶת קְנֵה.

as it is said in the pasuk, "Buy truth."

יְכוּל יִלְמַד לְאַחֵרִים בְּשָׂכָר.

One might think that because he had to pay, he may likewise teach to others with payment.

תִּלְמוּד לֹאמַר "וְאַל תִּמְכֹּר".

Therefore, the teaching says, "And do not sell."

הָא לְמִדְתִּי שְׂאָסוּר לוֹ לְלַמֵּד בְּשָׂכָר

Behold, you have learned that it is forbidden for him to teach with payment,

אֶף עַל פִּי שֶׁלְמְדוֹ רַבּוֹ בְּשָׂכָר:

even though his teacher taught him with payment.

כָּל אִישׁ מִיִּשְׂרָאֵל חַיֵּב בְּתִלְמוּד תּוֹרָה

Every man of Israel is obligated in the study of Torah,

בֵּין עָנִי בֵּין עָשִׁיר

whether he is poor or whether he is rich,

בֵּין שָׁלֵם בְּגוּפוֹ בֵּין בַּעַל יְסוּרִין

whether he is whole in his body or whether he is a possessor of suffering,

בֵּין בָּחוּר בֵּין שֶׁהָיָה זָקֵן גָּדוֹל שֶׁתִּשְׁשׁ כָּחוֹ

whether he is a youth or whether he was an elder of great age whose strength has weakened.

אֲפִלּוּ הָיָה עָנִי הַמְתַּפְּרִינֵם מִן הַצְדָּקָה וּמַחֲזִיר עַל הַפֶּתַח חַיִּים

Even if he was a poor man who is supported from charity and goes around upon the doorways begging for bread,

וְאֲפִלּוּ בַּעַל אִשָּׁה וּבָנִים

and even if he is a possessor of a wife and children who must support his family, he still

חַיֵּב לִקְבֹּעַ לוֹ זְמַן לְתִלְמוּד תּוֹרָה בַּיּוֹם וּבַלַּיְלָה

is obligated to establish for himself a time for the study of Torah by day and by night,

שֶׁנֶּאֱמַר "וְהָגִיתָ בוֹ יוֹמָם וָלַיְלָה":

as it is said in the passuk, "and you shall contemplate it day and night."

גְּדוּלֵי חֲכָמֵי יִשְׂרָאֵל

The great Sages of Yisrael

הָיוּ מֵהֶן חוֹטְבֵי עֲצִים

were, among them, choppers of wood

וּמֵהֶן שׁוֹאֲבֵי מַיִם

and, among them, drawers of water,

וּמֵהֶן סוּמִיִּם

and, among them, blind men;

ואף על פי כן

and even though it was so,

היו עוסקין בתלמוד תורה

they were occupied with the study of Torah

ביום ובליילה

by day and by night.

והם מקלל מעתיקי השמועה

And they are among the transmitters of the tradition,

איש מפיו איש

man from the mouth of man,

מפי משה רבנו:

from the mouth of Moshe our teacher.

הלכה י

Halacha 10 · The Obligation to Study Torah Until the Day of One's Death

עד אימתי חייב ללמוד תורה

Until when is a person obligated to study Torah?

עד יום מותו

Until the day of his death,

שנאמר דברים ד ט "ופן יסורו מלבבך כל ימי חייך".

as it is said in the pasuk in Devarim, "And lest they depart from your heart all the days of your life."

וכל זמן שלא יעסק בלמוד

And the reason for this is that all the time that a person does not occupy himself with study,

הוא שוכח:

he forgets what he has already learned.

הלכה יא

Halacha 11 · Dividing One's Study Time into Three Parts

וחייב לשלש את זמן למידתו.

And a person is obligated to divide into three parts the time of his study:

שְׁלִישׁ בַּתּוֹרָה שֶׁבִּכְתָּב.

one third of his time should be spent in the Torah that is in writing;

וְשְׁלִישׁ בַּתּוֹרָה שֶׁבְּעַל פֶּה.

and one third should be spent in the Torah that is by mouth, which refers to the Mishnah and its explanations;

וְשְׁלִישׁ יָבִין וְיִשְׁכֵּיל אַחֲרֵית דְּבָר מֵרֵאשִׁיתוֹ

and the remaining one third of his time he shall understand and conceptualize the end of a matter from its beginning, analyzing how a concept develops,

וְיוֹצִיא דְּבָר מִדְּבָר

and derive a matter from another matter,

וְיִדְמֶה דְּבָר לְדְּבָר

and compare a matter to another matter to find their common halachic principles,

וְיָבִין בַּמִּדּוֹת שֶׁהַתּוֹרָה נִדְרָשֶׁת בָּהֶן

and understand the principles of hermeneutics that the Torah is expounded by them,

עַד שֶׁיָּדַע הֵיכָּה הוּא עֹקֶר הַמִּדּוֹת

until he knows how is the essence of the principles and how they are applied in practice,

וְהֵיכָּה יוֹצִיא הָאָסוּר וְהַמֵּתֵר וְכִיּוֹצֵא בָּהֶן

and how he shall derive that which is the forbidden and the permitted, and similar to them,

מִדְּבָרִים שֶׁלָּמַד מִפִּי הַשְּׂמוּעָה.

from matters that he learned from the mouth of the tradition.

וְעִנְיָן זֶה הוּא הַנִּקְרָא גִמְרָא:

And the subject of this third area of study, it is called Gemara.

הִלְכָּה יב

Halacha 12 · Dividing One's Study Time Between Written Law, Oral Law, and Gemara

בִּיצַד.

How is this division of study applied in practice?

הָיָה בַּעַל אֲמָנוּת

If he was a master of a craft

וְהָיָה עוֹסֵק בְּמַלְאכָתוֹ שָׁלֹשׁ שָׁעוֹת בַּיּוֹם

and he was occupying himself with his work for three hours in the day,

וּבַתּוֹרָה תִּשְׁעַ.

and occupying himself with the Torah for nine hours,

אוֹתָן הַתִּשְׁעָ

those nine hours of study,

קוֹרֵא בְּשָׁלֹשׁ מֵהֶן בַּתּוֹרָה שֶׁבְּכָתָב

he reads in three of them in the Torah that is in writing,

וּבְשָׁלֹשׁ בַּתּוֹרָה שֶׁבְּעַל פֶּה

and in three hours he studies in the Torah that is on the mouth,

וּבְשָׁלֹשׁ אַחֲרוֹת מִתְבּוֹנֵן בְּדַעְתּוֹ לְהַבִּין דָּבָר מִדָּבָר.

and in three other hours he meditates with his intellect to understand a concept from a concept.

וְדִבְרֵי קְבָלָה בְּכָלֵל תּוֹרָה שֶׁבְּכָתָב הֵן

And the words of prophetic tradition—meaning Nevi'im and Kesuvim—in the category of Torah that is in writing they are,

וּפְרוּשָׁן בְּכָלֵל תּוֹרָה שֶׁבְּעַל פֶּה.

and their explanation is in the category of Torah that is on the mouth.

וְהַעֲנִינִים הַנִּקְרָאִים פָּרְדֵּס בְּכָלֵל הַגְּמָרָא הֵן.

And the matters that are called Pardes—the deepest secrets of the Torah—in the category of the Gemara they are.

בְּמָה דְּבָרִים אֲמוּרִים

In what situation words are said?

בְּתַחֲלֵת תְּלִמּוּדוֹ שֶׁל אָדָם

In the beginning of the study of a person.

אֲבָל כְּשִׁיגְדִיל בְּחָכְמָה

But when he grows in wisdom

וְלֹא יִהְיֶה צָרִיךְ לֹא לְלַמַּד תּוֹרָה שֶׁבְּכָתָב

and not he will need not to learn Torah that is in writing because he already knows it thoroughly,

וְלֹא לְעֹסֵק תָּמִיד בַּתּוֹרָה שֶׁבַּעַל פֶּה

and not to occupy himself constantly with the Torah that is on the mouth,

יִקְרָא בְּעֵתִים מְזֻמָּנִים תּוֹרָה שֶׁבְּכָתֵב וְדִבְרֵי הַשְּׁמוּעָה

he should read at times designated Torah that is in writing and the words of the oral tradition

כְּדֵי שֶׁלֹּא יִשְׁכַּח דְּבַר מִדִּבְרֵי דִּינֵי תּוֹרָה

in order that not he will forget a matter from the words of the laws of Torah,

וַיִּפְנֶה כָּל יָמָיו לַגְּמָרָא בַּלְבָּד

and he should turn all his days to the Gemara alone,

לְפִי רֹחַב שֵׁישׁ בְּלִבּוֹ וַיִּשׁוּב דַּעְתּוֹ:

according to the breadth that there is in his heart and the settling of his mind.

הַלְכָּה יג

Halacha 13 · Torah Study for Women and the Distinction Between the Written and Oral Law

אִשָּׁה שֶׁלְמַדָּה תּוֹרָה יֵשׁ לָהּ שָׂכָר

A woman who studied Torah has a reward for her learning,

אָבָל אֵינוֹ כְּשָׂכָר הָאִישׁ.

but it is not like the reward of the man.

מִפְּנֵי שֶׁלֹּא נִצְטִוָּתָהּ.

This is because she was not commanded in this mitzvah,

וְכָל הָעוֹשֶׂה דְּבַר שֶׁאֵינוֹ מֻצְוָה עָלָיו לַעֲשׂוֹתוֹ

and anyone who performs a matter that he is not commanded upon it to do it,

אֵין שָׂכָרוֹ כְּשָׂכָר הַמְּצֻוָּה שֶׁעָשָׂה אֶלָּא פָּחוֹת מִמֶּנּוּ.

his reward is not like the reward of the commanded one who performed it, but rather it is less than him.

וְאַף עַל פִּי שֵׁישׁ לָהּ שָׂכָר

And even though that there is for her a reward for studying on her own,

צִוּוּ חֲכָמִים שֶׁלֹּא יִלְמַד אָדָם אֶת בִּתּוֹ תּוֹרָה.

the Sages commanded that a person should not teach his daughter Torah.

מִפְּנֵי שֶׁרַב הַנָּשִׁים אֵין דַּעְתָּם מְכוֹנֶנֶת לְהִתְלַמֵּד

This is **because most women, their mind is not focused to learn** with the proper depth and seriousness,

אָלאַ הֵן מוֹצִיאוֹת דְּבָרֵי תוֹרָה לְדְבָרֵי הֶבְאִי לְפִי עֲנִיּוֹת דַּעְתָּן.

but rather **they turn words of Torah to words of nonsense according to the poverty of their mind** and lack of preparation for this type of study.

אָמְרוּ חֲכָמִים כָּל הַמְלִמֵּד אֶת בְּתוּ תוֹרָה בְּאֵלּוֹ לְמַדָּה תִּפְלוּת.

Therefore, **the Sages said, "Whoever teaches his daughter Torah is as if he taught her foolishness."**

בְּמָה דְּבָרִים אָמְרוּם בְּתוֹרָה שְׂפָעַל פֶּה

In what words are these **said? Regarding Torah that is by mouth**, which requires deep analysis;

אָבַל תוֹרָה שְׂפָכָתָב לֹא יִלְמַד אוֹתָהּ לְכַתְּחָלָהּ

but as for **Torah that is in writing**, he should not teach her it at the outset,

וְאִם לְמַדָּה אֵינוֹ כְּמַלְמָדָה תִּפְלוּת:

and if he taught her, it is not like teaching her foolishness.

CHAPTER SUMMARY

The chapter begins by clarifying that while women, slaves, and minors are exempt from the formal obligation of Torah study, a father is strictly commanded to teach his young son. This duty of transmission is so great that it extends to one's grandchildren and even to other students, who are cherished like sons. Finally, the halachah establishes that a father must go so far as to hire a teacher for his son to ensure he receives a proper Torah education, prioritizing his own descendants over others in this holy task.

לְמַעֲשֶׂה WHAT TO TAKE HOME

No matter how busy or overwhelmed you are with the demands of life, Hashem wants your connection to His Torah to be a permanent, daily reality. The Rambam makes it clear that every single Yid, whether rich or poor, healthy or suffering, a young bachur or an elderly man whose strength has faded, is absolutely obligated to establish a set time for Torah study by day and by night. There are no excuses. Even the greatest of our sages, the holy giants who transmitted the Torah down through the generations, were sometimes simple woodcutters and water-drawers who worked hard for their parnassah, yet they never let a day pass without their learning.

This is not just a duty; it is your life force. The Torah warns us that the moment a person stops engaging in study, he begins to forget. Torah is not a subject you finish and put away on a shelf; it is an ongoing, lifelong avodah that must continue until your very last day on this earth. When you set a fixed time for learning, you are anchoring your neshama to its source, ensuring that your daily actions are guided by the light of ratzon Hashem.

Today, make an unshakeable commitment to your daily learning. No matter what comes up, set aside at least fifteen minutes tonight and fifteen minutes tomorrow morning to learn Torah, treating this appointment as completely non-negotiable.

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 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 סֵתֵר 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 מִכְּאוֹבִים 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 מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ 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 וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְּיָן 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 שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתֶךָ 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 הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיִּרְחַ בַּלַּיְלָה:

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 שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'