חוּמָּשׁ עִם רַשִּׁ"י · מטות-מסעי · שִׁשִּׁי

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.

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

saying Moshe to Hashem And spoke

פָּסוּק ב

Pasuk 2

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יִנְחֲלוּ לָכֶם אֶת הָאָרֶץ אֶלְעָזָר הַכֹּהֵן

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

וְיהוֹשֻׁעַ בִּן נוּן׃

Nun son of and Yehoshua

רַשִּׁ"י

אשר ינחלו לכם. בִּשְׁבִילְכֶם; כָּל נָשִׂיא וְנָשִׂיא אַפּוֹטְרוֹפּוֹס לְשִׁבְטוֹ וּמְחַלֵּק

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

נַחֲלַת הַשֵּׁבֶט לַמִּשְׁפָּחוֹת וְלַגְּבָרִים, וּבוֹרֵר לְכָל אֶחָד וְאֶחָד חֵלֶק הָגוּן, וּמַה

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

שֶּׁהֵם עוֹשִׂים יִהְיֶה עָשׂוּי כְּאִלּוּ עֲשָׂאוּם שְׁלוּחִים; וְלֹא יִתָּכֵן לְפָרֵשׁ לכם זֶה

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

כְּכָל לָכֶם שֶׁבַּמִּקְרָא, שֶׁאִם כֵּן הָיָה לוֹ לִכְתֹּב יַנְחִילוּ לָכֶם,

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

יִנְחֲלוּ מַשְׁמַע שֶׁהֵם נוֹחֲלִים לָכֶם — בִּשְׁבִילְכֶם וּבִמְקוֹמְכֶם, כְּמוֹ "ה'

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

יִלָּחֵם לָכֶם" שמות י"ד :

14 Shemos for you" will fight

פָּסוּק ג

Pasuk 3

וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמַּטֵּה תִּקְחוּ לִנְחֹל אֶת הָאָרֶץ׃

the land — to inherit you shall take from a tribe one a prince one and a prince

רַ״שִׁ״י

לנחל את הארץ. שֶׁיִּהֵא נוֹחֵל וְחוֹלֵק אוֹתָהּ בִּמְקוֹמְכֶם׃

in your place it and apportion take possession that he should of the land — to take possession

פָּסוּק ד

Pasuk 4

וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמַטֵּה יְהוּדָה כָּלֵב בֶּן יְפֻנֶּה׃

Yefunneh son of Kalev Yehudah for the tribe of the men the names of And these are

פָּסוּק ה

Pasuk 5

וּלְמַטֵּה בְּנֵי שִׁמְעוֹן שְׁמוּאֵל בֶּן עַמִּיהוּד׃

Ammihud son of Shemuel Shimon the children of and for the tribe of

פָּסוּק ו

Pasuk 6

לְמַטֵּה בִנְיָמִן אֱלִידָד בֶּן כִּסְלוֹן׃

Chislon son of Elidad Binyamin For the tribe of

פָּסוּק ז

Pasuk 7

וּלְמַטֵּה בְּנֵי דָן נָשִׂיא בֻּקִּי בֶּן יָגְלִי׃

Yogli son of Bukki a leader Dan the children of and for the tribe of

פָּסוּק ח

Pasuk 8

לִבְנֵי יוֹסֵף לְמַטֵּה בְנֵי מְנַשֶּׁה נָשִׂיא חַנִּיאֵל בֶּן אֶפֹד׃

Ephod son of Channiel a prince Menashe the children of for the tribe of Yosef For the children of

פָּסוּק ט

Pasuk 9

וּלְמַטֵּה בְּנֵי אֶפְרַיִם נָשִׂיא קְמוּאֵל בֶּן שִׁפְטָן׃

Shiphtan son of Kemuel a leader Ephraim the children of and for the tribe of

פָּסוּק י

Pasuk 10

וּלְמַטֵּה בְּנֵי זְבוּלֻן נָשִׂיא אֱלִיצָפָן בֶּן פַּרְנָךְ׃

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

פָּסוּק יא

Pasuk 11

וּלְמַטֵּה בְּנֵי יִשָּׂשכָר נָשִׂיא פַּלְטִיאֵל בֶּן עַזָּן׃

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

פָּסוּק יב

Pasuk 12

וּלְמַטֵּה בְּנֵי אָשֵׁר נָשִׂיא אֲחִיהוּד בֶּן שְׁלֹמִי׃

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

פָּסוּק יג

Pasuk 13

וּלְמַטֵּה בְּנֵי נַפְתָּלִי נָשִׂיא פְּדַהְאֵל בֶּן עַמִּיהוּד׃

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

פָּסוּק יד

Pasuk 14

אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחֵל אֶת בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן׃

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

רַשִׁ״י

לנחל את בני ישראל. שֶׁהֵם יַנְחִילוּ אוֹתָהּ לָכֶם לְמַחְלְקוֹתֵיהֶן׃

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

פָּסוּק טו

Pasuk 15

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ לֵאמֹר׃

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

פָּסוּק טז

Pasuk 16

צַו אֶת בְּנֵי יִשְׂרָאֵל וְנָתְנוּ לַלְוִיִּם מִנַּחֲלַת אֲחֻזָּתָם

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

עָרִים לָשֶׁבֶת וּמִגְרָשׁ לֶעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לַלְוִיִּם׃

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

רַשִׁ"י

ומגרש. רֶוַח מָקוֹם חָלָק חוּץ לָעִיר סָבִיב, לִהְיוֹת לְנוֹי לָעִיר, וְאֵין רַשָּׁאִין
And open land a space a place clear outside to the city around to be for beauty to the city and they are not permitted

לִבְנוֹת שָׁם בַּיִת וְלֹא לִנְטֹעַ כֶּרֶם וְלֹא לִזְרֹעַ זְרִיעָה:
to build there a house and not to plant a vineyard and not to sow a crop

פָּסוּק יז

Pasuk 17

וְהָיוּ הֶעָרִים לָהֶם לָשָׁבֶת וּמִגְרְשֵׁיהֶם יִהְיוּ לִבְהֶמְתָּם וְלִרְכֻשָׁם
And they shall be the cities for them to dwell and their open spaces shall be for their cattle for their property

וּלְכֹל חַיָּתָם:
and for all their beasts

רַשִׁ"י

ולכל חיתם. לְכָל צָרְכֵיהֶם:
and for all their sustenance for all their needs

פָּסוּק יח

Pasuk 18

וּמִגְרְשֵׁי הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם מִקִּיר הָעִיר וָחוּצָה
And the open spaces of the cities that you shall give to the Levites from the wall of the city and outward

אֶלֶף אַמָּה סָבִיב:
one thousand cubits all around

רַשִׁ"י

אלף אמה סביב. וְאַחֲרָיו הוּא אוֹמֵר אַלְפַּיִם אַמָּה, הָא כֵּיצַד? אַלְפַּיִם הוּא נוֹתֵן
A thousand cubits round about and after it it says two thousand cubits behold how so? two thousand he gives

לָהֶם סָבִיב, וּמֵהֶם אֶלֶף הַפְּנִימִיִּים לְמִגְרָשׁ וְהַחִיצוֹנִים לְשָׂדוֹת וּכְרָמִים:
to them round about and of them a thousand the innermost for open space and the outermost for fields and vineyards

פָּסוּק יט

Pasuk 19

וּמַדֹּתָם מִחוּץ לָעִיר אֶת פְּאַת קֵדְמָה אַלְפַּיִם בָּאַמָּה וְאֶת פְּאַת
And you shall measure from outside to the city — the side of east two thousand by the cubit and — the side of

נֶגֶב אַלְפַּיִם בָּאַמָּה וְאֶת פְּאַת יָם אַלְפַּיִם בָּאַמָּה וְאֶת פְּאַת צָפוֹן
south two thousand by the cubit and — the side of west two thousand by the cubit and — the side of north

אַלְפַּיִם בָּאַמָּה וְהָעִיר בַּתָּוֶךְ זֶה יִהְיֶה לָהֶם מִגְרְשֵׁי הֶעָרִים:
two thousand by the cubit and the city in the middle this shall be for them the open spaces of the cities

פָּסוּק כ

Pasuk 20

וְאֵת הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֵת שֵׁשׁ עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ
And — the cities that you shall give to the Levites — six cities of the refuge which you shall designate

לָנֻס שָׁמָּה הָרֹצֵחַ וַעֲלֵיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר׃
to flee there the murderer and besides them you shall give forty and two cities

פָּסוּק כא

Pasuk 21

כָּל הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אַרְבָּעִים וּשְׁמֹנֶה עִיר אֹתָן וְאֶת
All the cities that you shall give to the Levites forty and eight cities them — and —

מִגְרְשֵׁיהֶן׃
their open spaces

פָּסוּק כב

Pasuk 22

וְהֶעָרִים אֲשֶׁר תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי יִשְׂרָאֵל מֵאֵת הָרַב תַּרְבּוּ
And the cities which you shall give from the possession of the children of Yisrael from the many you shall increase

וּמֵאֵת הַמְעַט תַּמְעִיטוּ אִישׁ כְּפִי נַחֲלָתוֹ אֲשֶׁר יִנְחָלוּ יִתֵּן
and from the few you shall decrease each according to his inheritance which they inherit he shall give

מֵעָרָיו לַלְוִיִּם׃
from his cities to the Levites

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף 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 בִּכְלַל חַיָּה טְמֵאָה,

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

STATEMENT

בְּהֵמָה טְהוֹרָה בִּכְלַל חַיָּה טְהוֹרָה,

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

STATEMENT

וּבַלָּשׁוֹן הַזֶּה אָמַר לִי: חַבָּל עַל בֶּן עַזַּאי שֶׁלֹּא שִׁימֵּשׁ 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

חַיָּה בִּכְלַל בְּהֵמָה מְנָלַן?

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

PROOF

דִּכְתִיב: ״זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֵׂה כְשָׂבִים וְגוֹ׳ אַיָּל וּצְבִי וְיַחְמוּר 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

הָא כֵּיצַד?

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

STATEMENT

חַיָּה בִּכְלַל בְּהֵמָה.

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

QUESTION

בְּהֵמָה בִּכְלַל חַיָּה מְנָלַן?

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

PROOF

דִּכְתִיב: "זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ כֹּל מַפְרֶסֶת פַּרְסָה",

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

הָא כֵּיצַד?

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

STATEMENT

בְּהֵמָה בִּכְלַל חַיָּה.

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

EXPLANATION

חַיָּה טְהוֹרָה בִּכְלַל בְּהֵמָה טְהוֹרָה – לְסִימָנִים.

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

חַיָּה טְמֵאָה בִּכְלַל בְּהֵמָה טְמֵאָה – לְהַרְבָּעָה.

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

בְּהֵמָה טְמֵאָה בִּכְלַל חַיָּה טְמֵאָה – לְכִדְרַבִּי.

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

דְּתַנְיָא, רַבִּי אוֹמֵר: אֶקְרָא אֲנִי "חַיָּה", בְּהֵמָה לָמָּה נֶאֱמְרָה?

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

נֶאֱמְרָה כָּאן "בְּהֵמָה טְמֵאָה", וְנֶאֱמַר לְהַלָּן "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 לְהַלָּן טוּמְאַת קֹדֶשׁ – אַף כָּאן טוּמְאַת 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 בִּכְלַל חַיָּה טְהוֹרָה, לִיצִירָה,

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

דְּתָנַן: הַמַּפֶּלֶת מִין בְּהֵמָה חַיָּה וָעוֹף, 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 נְקֵבָה – תֵּשֵׁב לִנְקֵבָה.

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

אֵינוֹ יָדוּעַ – תֵּשֵׁב לְזָכָר וְלִנְקֵבָה, דִּבְרֵי 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

וַחֲכָמִים אוֹמְרִים: כֹּל שֶׁאֵינוֹ מְצוּרַת אָדָם אֵינוֹ וָלָד.

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

גְּמָרָא GEMARA

QUESTION

וּלְרַבָּנַן, הַאי קְרָא לְמָה לִי?

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

כּוּלֵּיהּ לְכִדְרַבִּי הוּא דַּאֲתָא.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָאִשָּׁה שֶׁמֵּת וָלָדָהּ בְּתוֹךְ מֵעֶיהָ, וּפָשְׁטָה חַיָּה אֶת יָדָהּ וְנָגְעָה בּוֹ – הַחַיָּה טְמֵאָה טוּמְאַת שִׁבְעָה, וְהָאִשָּׁה טְהוֹרָה עַד שֶׁיֵּצֵא הַוָּלָד.

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.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבָּה: כְּשֵׁם שֶׁטּוּמְאָה בְּלוּעָה אֵינָהּ מְטַמְּאָה, כָּךְ טָהֳרָה בְּלוּעָה אֵינָהּ מִיטַּמְּאָה.

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

QUESTION

טוּמְאָה בְּלוּעָה מְנָלַן?

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

PROOF

דִּכְתִיב: ״וְהָאֹכֵל מִנִּבְלָתָהּ יְכַבֵּס בְּגָדָיו״,

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

EXPLANATION

מִי לָא עָסְקִינַן דַּאֲכַל סָמוּךְ לִשְׁקִיעַת הַחַמָּה, וְקָאָמַר רַחֲמָנָא טָהוֹר.

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

וְדִלְמָא שָׁאנֵי הָתָם, דְּלָא חַזְיָא לְגֵר.

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

הָנִיחָא לְרַבִּי יוֹחָנָן, דְּאָמַר: אַחַת זוֹ וְאַחַת זוֹ, עַד לְכֶלֶב – שַׁפִּיר.

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

אֶלָּא לְבַר פְּדָא, דְּאָמַר: טוּמְאָה חֲמוּרָה לְגֵר, וְטוּמְאָה קַלָּה עַד לְכֶלֶב – מִשּׁוּם דְּלָא חַזְיָא לְגֵר הוּא!

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

נְהִי דְּלָא חַזְיָא בְּפָנָיו, שֶׁלֹּא בְּפָנָיו מִיחַזְיָא חַזְיָא לֵיהּ.

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

אַשְׁכְּחַן טוּמְאָה בְּלוּעָה, טָהֳרָה בְּלוּעָה מְנָלַן?

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

קַל וָחוֹמֶר:

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

STATEMENT

וּמָה כְּלִי חֶרֶס הַמּוּקָּף צָמִיד פָּתִיל, שֶׁאֵינוֹ מַצִּיל עַל טוּמְאָה שֶׁבְּתוֹכוֹ מִלְּטַמֵּא,

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

STATEMENT

דְּאָמַר מָר: טוּמְאָה רְצוּצָה בּוֹקַעַת וְעוֹלָה עַד לָרָקִיעַ – מַצִּיל עַל טָהֳרָה שֶׁבְּתוֹכוֹ מִלְּטַמֵּא,

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,

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עַמּוּד ב׳ DAF 71B

STATEMENT

אָדָם שֶׁמַּצִּיל עַל טוּמְאָה שֶׁבְּתוֹכוֹ מִלְּטַמֵּא – אֵינוֹ דִּין שֶׁמַּצִּיל עַל טָהֳרָה שֶׁבְּתוֹכוֹ מִלִּיטַּמֵּא?

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

מָה לִכְלִי חֶרֶס, שֶׁכֵּן אֵין מִטַּמֵּא מִגַּבּוֹ, תֹּאמַר בָּאָדָם שֶׁמִּטַּמֵּא מִגַּבּוֹ?

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

אַטּוּ אֲנַן מִגַּבּוֹ קָאָמְרִינַן? מִתּוֹכוֹ קָאָמְרִינַן!

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

אַדְּרַבָּה, כְּלִי חֶרֶס חָמוּר, שֶׁכֵּן מְטַמֵּא מֵאֲוִירוֹ.

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

אַשְׁכְּחַן בָּלוּעַ דְּלִמַּעְלָה, בָּלוּעַ דְּלִמַּטָּה מִנָּלַן?

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

קַל וָחוֹמֶר: וּמָה לְמַעְלָה, שֶׁאֵינוֹ עוֹשֶׂה עִיכּוּל – מַצִּיל, לְמַטָּה שֶׁעוֹשֶׂה עִיכּוּל – אֵינוֹ דִּין שֶׁמַּצִּיל?

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

כְּלוּם עוֹשֶׂה עִיכּוּל לְמַטָּה אֶלָּא עַל יְדֵי מַעְלָה?

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

אֲפִילּוּ הָכִי, עִיכּוּל דִּלְמַטָּה רַב.

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

QUESTION

אַשְׁכְּחַן בָּלוּעַ דְּאָדָם, בָּלוּעַ דִּבְהֵמָה מְנָלַן?

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

קַל וָחוֹמֶר: וּמָה אָדָם שֶׁמִּטַּמֵּא מֵחַיִּים מַצִּיל בְּבָלוּעַ, בְּהֵמָה שֶׁאֵינָהּ מִטַּמְּאָה מֵחַיִּים – אֵינוֹ דִּין שֶׁתַּצִּיל בְּבָלוּעַ?

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

מָה לְאָדָם, שֶׁכֵּן צָרִיךְ שְׁהִיָּיה בְּבֵית הַמְּנוּגָּע, תֹּאמַר בִּבְהֵמָה, שֶׁאֵינָהּ צְרִיכָה שְׁהִיָּיה בְּבֵית הַמְּנוּגָּע?

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

בְּהֵמָה דְּאֵינָהּ צְרִיכָה שְׁהִיָּיה בְּבֵית הַמְּנוּגָּע, לְמַאי הִלְכְתָא? לְכֵלִים שֶׁעַל גַּבָּהּ.

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

אָדָם נָמֵי לָא בָּעֵי!

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

PROOF

דְּתָנַן: הַנִּכְנָס לְבֵית הַמְּנוּגָּע וְכֵלָיו עַל כְּתֵפָיו, וְסַנְדָּלָיו וְטַבָּעוֹתָיו בְּיָדָיו – הוּא וְהֵן טְמֵאִין מִיָּד.

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**.

מִשְׁנָה MISHNAH

MISHNAH

הָיָה לָבוּשׁ כֵּלָיו וְסַנְדָּלָיו בְּרַגְלָיו וְטַבָּעוֹתָיו בְּאֶצְבָּעוֹ – הוּא טָמֵא מִיָּד, וְהֵן טְהוֹרִין עַד שֶׁיִּשְׁהֶא בִּכְדֵי אֲכִילַת פְּרָס,

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

פַּת חִטִּים וְלֹא פַּת שְׂעוֹרִים, מְיֻסָּב וְאוֹכֵל בְּלִיפְתָּן.

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

גְּמָרָא GEMARA

STATEMENT

אָמַר רָבָא: תַּרְוַיְיהוּ תְּנַנְהִי, טוּמְאָה בְּלוּעָה תְּנִינָא, טָהֳרָה בְּלוּעָה תְּנִינָא!

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 – דְּתָנַן: בָּלַע טַבַּעַת טְמֵאָה, טוֹבֵל וְאוֹכֵל בִּתְרוּמָתוֹ; הֱקִיאָהּ – טְמֵאָה, וְטִמְּאַתּוּ.

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

טָהֳרָה בְּלוּעָה תְּנִינָא, דְּתָנַן: בָּלַע טַבַּעַת טְהוֹרָה, וְנִכְנַס לְאֹהֶל הַמֵּת, וְהִזָּה וְשָׁנָה וְטָבַל וֶהֱקִיאָהּ – הֲרֵי הִיא כְּמָה שֶׁהָיְתָה.

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 שֶׁבָּלַע שְׁתֵּי טַבָּעוֹת, אַחַת טְמֵאָה וְאַחַת טְהוֹרָה, דְּלָא מְטַמְּיָא לַהּ טְמֵאָה לְטָהוֹרָה.

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.

לְמַעֲשֶׂה 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."

הִלְכוֹת תַּלְמוּד תּוֹרָה · פֶּרֶק רִאשׁוֹן

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.

הֲלָכָה א

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

נָשִׁים וַעֲבָדִים וּקְטַנִּים

Women, and Canaanite **slaves, and minors**

פְּטוּרִים מִתַּלְמוּד תּוֹרָה.

are exempt from the mitzvah of **study of Torah**.

אֲבָל קָטָן

But regarding **a minor** boy,

אָבִיו חַיָּב לְלַמְּדוֹ תּוֹרָה

his father is obligated to teach him Torah,

שֶׁנֶּאֱמַר דברים יא יט "וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם".

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

וְאֵין הָאִשָּׁה חַיֶּבֶת לְלַמֵּד אֶת בְּנָהּ.

And the woman is not obligated to teach her son,

שֶׁכָּל הַחַיָּב לִלְמֹד חַיָּב לְלַמֵּד:

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.

כְּשֵׁם שֶׁחַיָּב אָדָם לְלַמֵּד אֶת בְּנוֹ

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

כָּךְ הוּא חַיָּב לְלַמֵּד אֶת בֶּן בְּנוֹ

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

שֶׁנֶּאֱמַר דברים ד ט "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ".

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

וְלֹא בְּנוֹ וּבֶן בְּנוֹ בִּלְבַד

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

אֶלָּא מִצְוָה עַל כָּל חָכָם וְחָכָם מִיִּשְׂרָאֵל

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

לְלַמֵּד אֶת כָּל הַתַּלְמִידִים אַף עַל פִּי שֶׁאֵינָן בָּנָיו.

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

שֶׁנֶּאֱמַר דברים ו ז "וְשִׁנַּנְתָּם לְבָנֶיךָ"

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

מִפִּי הַשְּׁמוּעָה לָמְדוּ

From the mouth of the tradition the Sages **learned** that

"בָּנֶיךָ" אֵלּוּ תַּלְמִידֶיךָ

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

שֶׁהַתַּלְמִידִים קְרוּיִין בָּנִים

for students are called "sons,"

שֶׁנֶּאֱמַר מלכים ב ב ג "וַיֵּצְאוּ בְּנֵי הַנְּבִיאִים".

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

אִם כֵּן לָמָּה נִצְטַוָּה 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,

וּבֶן בְּנוֹ לִבֶּן חֲבֵרוֹ:

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

הֲלָכָה ג

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

וְחַיָּב לִשְׂכֹּר מְלַמֵּד לִבְנוֹ לְלַמְּדוֹ.

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

וְאֵינוֹ חַיָּב לְלַמֵּד בֶּן חֲבֵרוֹ אֶלָּא 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 לִמְּדוֹ אָבִיו

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

חַיָּב לְלַמֵּד אֶת עַצְמוֹ כְּשֶׁיַּכִּיר

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

שֶׁנֶּאֱמַר דברים ה א "וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם".

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

וְכֵן אַתָּה מוֹצֵא בְּכָל מָקוֹם שֶׁהַתַּלְמוּד קוֹדֵם לַמַּעֲשֶׂה

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

מִפְּנֵי שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה

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

וְאֵין הַמַּעֲשֶׂה מֵבִיא לִידֵי תַּלְמוּד:

and action does not lead to study.

הֲלָכָה ד

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

הָיָה הוּא רוֹצֶה לִלְמֹד תּוֹרָה

If **he wants to study Torah** himself,

וְיֵשׁ לוֹ בֵּן לִלְמֹד תּוֹרָה

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

הוּא קוֹדֵם לִבְנוֹ.

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

וְאִם הָיָה בְּנוֹ נָבוֹן וּמַשְׂכִּיל

And if his son was understanding and wise,

לְהָבִין מַה שֶּׁיִּלְמֹד 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.

וְאַף עַל פִּי שֶׁבְּנוֹ קוֹדֵם

And even though his son takes priority,

לֹא יְבַטֵּל הוּא.

he should not neglect his own learning entirely.

שֶׁכְּשֵׁם שֶׁמִּצְוָה עָלָיו לְלַמֵּד אֶת בְּנוֹ

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

כָּךְ הוּא מְצֻוֶּה לְלַמֵּד עַצְמוֹ:

so he is commanded to teach himself.

הֲלָכָה ה

Halacha 5 · The Precedence of Torah Study Over Marriage

לְעוֹלָם יִלְמֹד אָדָם תּוֹרָה

Always should study a person Torah

וְאַחַר כָּךְ יִשָּׂא אִשָּׁה

and after that marry a wife,

שֶׁאִם נָשָׂא אִשָּׁה תְּחִלָּה

for if he marries a wife first,

אֵין דַּעְתּוֹ פְּנוּיָה לִלְמֹד.

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**

עַד שֶׁנִּמְצָא שֶׁאֵין לִבּוֹ פָּנוּי

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

יִשָּׂא וְאַחַר כָּךְ יִלְמֹד תּוֹרָה׃

he should marry and after that study Torah in purity.

הֲלָכָה ו

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

מֵאֵימָתַי אָבִיו חַיָּב לְלַמְּדוֹ תּוֹרָה.

From when is his father obligated to teach him Torah?

מִשֶּׁיַּתְחִיל לְדַבֵּר

From when he begins to speak,

מְלַמְּדוֹ "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה"

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

וּ "שְׁמַע יִשְׂרָאֵל",

and the verse, **"Shema Yisrael**,"

וְאַחַר כָּךְ מְלַמְּדוֹ מְעַט מְעַט פְּסוּקִים פְּסוּקִים

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

עַד שֶׁיִּהְיֶה בֶּן שֵׁשׁ אוֹ בֶּן שֶׁבַע

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

הַכֹּל לְפִי בָּרְיוֹ.

everything according to his health and physical strength.

וּמוֹלִיכוֹ אֵצֶל מְלַמֵּד הַתִּינוֹקוֹת׃

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

הֲלָכָה ז

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

הָיָה מִנְהַג הַמְּדִינָה לִקַּח מְלַמֵּד הַתִּינוֹקוֹת שָׂכָר

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

נוֹתֵן לוֹ שְׂכָרוֹ.

the father **gives to him his payment**,

וְחַיָּב לְלַמְּדוֹ בְּשָׂכָר עַד שֶׁיִּקְרָא תּוֹרָה שֶׁבִּכְתָב כְּלָהּ.

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

מָקוֹם שֶׁנָּהֲגוּ לְלַמֵּד תּוֹרָה שֶׁבִּכְתָב בְּשָׂכָר

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

מֻתָּר לְלַמֵּד בְּשָׂכָר.

it **is permitted to teach** it **with payment**.

אֲבָל תּוֹרָה שֶׁבְּעַל פֶּה אָסוּר לְלַמְּדָהּ בְּשָׂכָר

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

שֶׁנֶּאֱמַר "רְאֵה לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוַּנִי ה'" וְגוֹ'

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

מָה אֲנִי בְּחִנָּם לָמַדְתִּי אַף אַתֶּם לִמַּדְתֶּם בְּחִנָּם מִמֶּנִּי

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

וְכֵן כְּשֶׁתְּלַמְּדוּ לְדוֹרוֹת לַמְּדוּ בְּחִנָּם כְּמוֹ שֶׁלְּמַדְתֶּם מִמֶּנִּי.

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

לֹא מָצָא מִי שֶׁיְּלַמְּדוֹ בְּחִנָּם יְלַמְּדוֹ 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."**

יָכוֹל יְלַמֵּד לַאֲחֵרִים בְּשָׂכָר.

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

תַּלְמוּד לוֹמַר "וְאַל תִּמְכֹּר".

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

הָא לָמַדְתָּ שֶׁאָסוּר לוֹ לְלַמֵּד בְּשָׂכָר

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

אַף עַל פִּי שֶׁלִּמְּדוֹ רַבּוֹ בְּשָׂכָר:

even though his teacher taught him with payment.

הֲלָכָה ח

Halacha 8 · The Universal Obligation of Every Jewish Man to Study Torah

כָּל אִישׁ מִיִּשְׂרָאֵל חַיָּב בְּתַלְמוּד 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 יִסּוּרִין

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

בֵּין בָּחוּר בֵּין שֶׁהָיָה זָקֵן גָּדוֹל שֶׁתָּשַׁשׁ כֹּחוֹ

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

אֲפִלּוּ הָיָה עָנִי הַמִּתְפַּרְנֵס מִן הַצְּדָקָה וּמְחַזֵּר עַל הַפְּתָחִים

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

וַאֲפִלּוּ בַּעַל אִשָּׁה וּבָנִים

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

חַיָּב לִקְבֹּעַ לוֹ זְמַן לְתַלְמוּד תּוֹרָה בַּיּוֹם וּבַלַּיְלָה

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

שֶׁנֶּאֱמַר "וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה":

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

הֲלָכָה ט

Halacha 9 · The Torah Study and Livelihood of the Great Sages

גְּדוֹלֵי חַכְמֵי יִשְׂרָאֵל

The great Sages of Yisrael

הָיוּ מֵהֶן חוֹטְבֵי עֵצִים

were, among them, choppers of wood

וּמֵהֶן שׁוֹאֲבֵי מַיִם

and, among them, drawers of water,

וּמֵהֶן סוּמִים

and, among them, blind men;

וְאַף עַל פִּי כֵן

and even though it was so,

הָיוּ עוֹסְקִין בְּתַלְמוּד תּוֹרָה

they were occupied with the study of Torah

בַּיּוֹם וּבַלַּיְלָה

by day and by night.

וְהֵם מִכְּלַל מַעְתִּיקֵי הַשְּׁמוּעָה

And they are among the transmitters of the tradition,

אִישׁ מִפִּי אִישׁ

man from the mouth of man,

מִפִּי מֹשֶׁה רַבֵּנוּ:

from the mouth of Moshe our teacher.

הֲלָכָה י

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

עַד אֵימָתַי חַיָּב לִלְמֹד תּוֹרָה

Until when is a person obligated to study Torah?

עַד יוֹם מוֹתוֹ

Until the day of his death,

שֶׁנֶּאֱמַר דברים ד ט "וּפֶן יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ".

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

וְכָל זְמַן שֶׁלֹּא יַעֲסֹק בְּלִמּוּד

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

הוּא שׁוֹכֵחַ:

he forgets what he has already learned.

הֲלָכָה יא

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

וְחַיָּב לְשַׁלֵּשׁ אֶת זְמַן לְמִידָתוֹ.

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

שְׁלִישׁ בַּתּוֹרָה שֶׁבִּכְתָב.

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

וּשְׁלִישׁ בַּתּוֹרָה שֶׁבְּעַל פֶּה.

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

וּשְׁלִישׁ יָבִין וְיַשְׂכִּיל אַחֲרִית דָּבָר מֵרֹאשִׁיתוֹ

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 דָּבָר מִדָּבָר

and derive a matter from another **matter**,

וְיַדְמֶה דָּבָר לְדָבָר

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

וְיָבִין בַּמִּדּוֹת שֶׁהַתּוֹרָה נִדְרֶשֶׁת בָּהֶן

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

עַד שֶׁיֵּדַע הֵיאַךְ הוּא עִקַּר הַמִּדּוֹת

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

וְהֵיאַךְ יוֹצִיא הָאָסוּר וְהַמֻּתָּר וְכַיּוֹצֵא בָּהֶן

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

מִדְּבָרִים שֶׁלָּמַד מִפִּי הַשְּׁמוּעָה.

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

וְעִנְיָן זֶה הוּא הַנִּקְרָא גְּמָרָא:

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

הֲלָכָה יב

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

כֵּיצַד.

How is this division of study applied in practice?

הָיָה בַּעַל אֻמָּנוּת

If **he was a master of a craft**

וְהָיָה עוֹסֵק בִּמְלַאכְתּוֹ שָׁלֹשׁ שָׁעוֹת בַּיּוֹם

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

וּבַתּוֹרָה תֵּשַׁע.

and occupying himself **with the Torah** for **nine** hours,

אוֹתָן הַתֵּשַׁע

those nine hours of study,

קוֹרֵא בְּשָׁלֹשׁ מֵהֶן בַּתּוֹרָה שֶׁבִּכְתָב

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 אֲחֵרוֹת מִתְבּוֹנֵן בְּדַעְתּוֹ לְהָבִין דָּבָר מִדָּבָר.

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

וְדִבְרֵי קַבָּלָה בִּכְלַל תּוֹרָה שֶׁבִּכְתָב הֵן

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

וּפֵרוּשָׁן בִּכְלַל תּוֹרָה שֶׁבְּעַל פֶּה.

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

וְהָעִנְיָנִים הַנִּקְרָאִים פַּרְדֵּס בִּכְלַל הַגְּמָרָא הֵן.

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

בַּמֶּה דְּבָרִים אֲמוּרִים

In what situation **words are said?**

בְּתְחִלַּת תַּלְמוּדוֹ שֶׁל אָדָם

In the beginning of the study of a person.

אֲבָל כְּשֶׁיַּגְדִּיל בְּחָכְמָה

But when he grows in wisdom

וְלֹא יְהֵא צָרִיךְ לֹא לִלְמֹד תּוֹרָה שֶׁבִּכְתָב

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

וְלֹא לַעֲסֹק תָּמִיד בַּתּוֹרָה שֶׁבְּעַל פֶּה

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

יִקְרָא בְּעִתִּים מְזֻמָּנִים תּוֹרָה שֶׁבִּכְתָב וְדִבְרֵי הַשְּׁמוּעָה

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

כְּדֵי שֶׁלֹּא יִשְׁכַּח דָּבָר מִדִּבְרֵי דִינֵי תּוֹרָה

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

וְיִפְנֶה כָּל יָמָיו לַגְּמָרָא בִּלְבַד

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

לְפִי רֹחַב שֶׁיֵּשׁ בְּלִבּוֹ וְיִשּׁוּב דַּעְתּוֹ:

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

הֲלָכָה יג

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

אִשָּׁה שֶׁלָּמְדָה תּוֹרָה יֵשׁ לָהּ שָׂכָר

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

אֲבָל אֵינוֹ כִּשְׂכַר הָאִישׁ.

but it is not like the reward of the man.

מִפְּנֵי שֶׁלֹּא נִצְטַוֵּית.

This is because she was not commanded in this mitzvah,

וְכָל הָעוֹשֶׂה דָּבָר שֶׁאֵינוֹ מְצֻוֶּה עָלָיו לַעֲשׂוֹתוֹ

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

אֵין שְׂכָרוֹ כִּשְׂכַר הַמְּצֻוֶּה 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 שֶׁיֵּשׁ לָהּ שָׂכָר

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

צִוּוּ חֲכָמִים שֶׁלֹּא יְלַמֵּד אָדָם אֶת בִּתּוֹ תּוֹרָה.

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

מִפְּנֵי שֶׁרֹב הַנָּשִׁים אֵין דַּעְתָּם מְכֻוֶּנֶת לְהִתְלַמֵּד

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

אֶלָּא הֵן מוֹצִיאוֹת דִּבְרֵי תוֹרָה לְדִבְרֵי הַבַאי לְפִי עֲנִיוּת 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 הַמְלַמֵּד אֶת בִּתּוֹ תוֹרָה כְּאִלּוּ לִמְּדָהּ תִּפְלוּת.

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

בַּמֶּה דְּבָרִים אֲמוּרִים בְּתוֹרָה שֶׁבְּעַל פֶּה

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

אֲבָל תּוֹרָה שֶׁבִּכְתָב לֹא יְלַמֵּד אוֹתָהּ לְכַתְּחִלָּה

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

וְאִם לִמְּדָהּ אֵינוֹ כְּמְלַמְּדָהּ 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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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