חוּמָּשׁ עִם רַשִׁ"י · שופטים · שִׁשִּׁי

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

SHOFTIM · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah lays down several crucial halachos that govern both the social fabric of Eretz Yisrael and the conduct of the nation during times of war. We begin with the prohibition of hassagas gevul, moving a neighbor's boundary marker, and then transition into the fundamental halachos of testimony, establishing that a single witness cannot convict someone and introducing the severe din of eidim zomemin, conspiring witnesses who must receive the exact punishment they schemed to inflict on their fellow Yid.

From there, the Torah turns its attention to the battlefield, preparing the nation for war against their enemies. Hashem reassures us not to fear the enemy's superior numbers, and the Torah introduces the Kohen Mashuach Milchama, the priest anointed for war, who addresses the troops with words of chizuk and emunah before the battle begins.

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

פָּסוּק א

Pasuk 1

לֹא תַסִּיג גְּבוּל רֵעֲךָ אֲשֶׁר גָּבְלוּ רִאשֹׁנִים בְּנַחֲלָתְךָ

You shall not | move back | the boundary of | your neighbor | which | they bounded | the first generations | in your inheritance

אֲשֶׁר תִּנְחַל בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לְרִשְׁתָּהּ׃

which | you shall inherit | in the land | that | Hashem | your God | is giving | to you | to possess it

רַשִׁ"י

לא תסיג גבול. לְשׁוֹן "נָסֹגוּ אָחוֹר" ישעיהו מ"ב , שֶׁמַּחֲזִיר סִימָן

You shall not | move back | the boundary of | an expression of | they turned | backward | Yeshayahu | 42 | that he moves | the marker of

חֲלָקַת הַקַּרְקַע לְאָחוֹר לְתוֹךְ שְׂדֵה חֲבֵרוֹ לְמַעַן הַרְחִיב אֶת שֶׁלּוֹ; וַהֲלֹא כְּבָר

the division of | the land | backward | into | the field of | his fellow | in order to | enlarge | — | his own | but is it not | already

נֶאֱמַר "לֹא תִגְזֹל" ויקרא י"ט , מַה תַּלְמוּד לוֹמַר לֹא תַסִּיג? לִמֵּד עַל

stated | you shall not | rob | Vayikra | 19 | what | does the teaching | say | you shall not | move back | it teaches | concerning

הָעוֹקֵר תְּחוּם חֲבֵרוֹ שֶׁעוֹבֵר בִּשְׁנֵי לָאוִין. יָכוֹל אַף בְּחוּץ

one who uproots | the boundary of | his fellow | that he transgresses | two | negative commandments | one might think | even | outside

לָאָרֶץ? תַּ"ל בנחלתך אשר תנחל וגו' , בְּאֶרֶץ יִשְׂרָאֵל עוֹבֵר בִּשְׁנֵי

the Land | the Torah teaches | in your inheritance | which | you shall inherit | etc | in the Land of | Yisrael | he transgresses | two

לָאוִין, וּבְחוּצָה לָאָרֶץ אֵינוֹ עוֹבֵר אֶלָּא מִשּׁוּם לֹא תִגְזֹל ספרי :

negative commandments | and outside | the Land | he does not | transgress | except | because of | you shall not | rob | Sifrei

פָּסוּק ב

Pasuk 2

לֹא יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל עָוֹן וּלְכָל חַטָּאת בְּכָל חֵטְא אֲשֶׁר
that offense in any sin or for any iniquity for any against a man single witness shall arise not

יֶחֱטָא עַל פִּי שְׁנֵי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם
shall be established witnesses three the mouth of by or witnesses two the mouth of by he may commit

דָּבָר׃
a matter

רַשִׁ״י

עד אחד. זֶה בָּנָה אָב – כָּל עֵד שֶׁבַּתּוֹרָה שְׁנַיִם אֶלָּא אִם כֵּן פֵּרֵט לְךָ בּוֹ
in it to you specified · · unless is two that is in the Torah witness every a prototype built this one witness

אֶחָד סנהדרין ל׳ :
page 30 Sanhedrin one

רַשִׁ״י

לכל עון ולכל חטאת. לְהָיוֹת חֲבֵרוֹ נֶעֱנָשׁ עַל עֵדוּתוֹ, לֹא עִנֶּשׁ גּוּף וְלֹא
nor body punishment of neither his testimony upon punished his fellow to cause sin or for any iniquity For any

עִנֶּשׁ מָמוֹן, אֲבָל קָם הוּא לִשְׁבוּעָה; אָמַר לַחֲבֵרוֹ תֵּן לִי מָנֶה שֶׁהִלְוִיתִיךָ,
that I lent you a maneh to me give to his fellow If he said for an oath he he rises but money punishment of

אָמַר לוֹ אֵין לְךָ בְּיָדִי כְּלוּם וְעֵד אֶחָד מְעִידוֹ שֶׁיֵּשׁ לוֹ,
to him that there is testifies against him one and witness anything in my hand to you there is not to him and he said

חַיָּב לִשָּׁבַע לוֹ שבועות מ׳ :
40a Shevuot to him to swear he is obligated

רַשִׁ״י

על פי שני עדים. וְלֹא שֶׁיִּכְתְּבוּ עֵדוּתָם בְּאִגֶּרֶת וְיִשְׁלְחוּ לְבֵית דִּין,
judgment to the house of and send it in a letter their testimony that they write and not witnesses two the mouth of By

וְלֹא שֶׁיַּעֲמֹד תֻּרְגְּמָן בֵּין הָעֵדִים וּבֵין הַדַּיָּנִים ספרי :
Sifrei the judges and between the witnesses between an interpreter that there stand and not

פָּסוּק ג

Pasuk 3

כִּי יָקוּם עֵד חָמָס בְּאִישׁ לַעֲנוֹת בּוֹ סָרָה׃
a falsehood against him to testify against a man of violence a witness there arises When

רַשִׁ״י

לענות בו סרה. דָּבָר שֶׁאֵינוֹ, שֶׁהוּסַר הָעֵד הַזֶּה מִכָּל הָעֵדוּת הַזֹּאת.
this the testimony from all of this the witness that is removed that is not a thing perversion against him to testify

כֵּיצַד? שֶׁאָמְרוּ לָהֶם וַהֲלֹא עִמָּנוּ הֱיִיתֶם אוֹתוֹ הַיּוֹם בְּמָקוֹם פְּלוֹנִי מכות ה׳ :
5a Makkot so-and-so in a place day that you were with us but behold to them that they said how so

פָּסוּק ד

Pasuk 4

וְעָמְדוּ שְׁנֵי הָאֲנָשִׁים אֲשֶׁר לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים
and shall stand the two of the men who to them is the dispute before Hashem before the Kohanim

וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַּיָּמִים הָהֵם׃
and the judges who will be in the days those

רַ"שִׁ"י

ועמדו שני האנשים. בְּעֵדִים הַכָּתוּב מְדַבֵּר וְלִמֵּד שֶׁאֵין עֵדוּת
And shall stand the two of the men concerning witnesses the Scripture speaks and it teaches that there is no testimony

בְּנָשִׁים, וְלִמֵּד שֶׁצְּרִיכִין לְהָעִיד עֵדוּתָן מֵעוֹמֵד שבועות ל' :
by women and it teaches that they must testify their testimony while standing Shevuos 30

רַ"שִׁ"י

אשר להם הריב. אֵלּוּ בַּעֲלֵי הַדִּין׃
whom to them the strife these the litigants of the judgment

רַ"שִׁ"י

לפני ה'. יִהְיֶה דּוֹמֶה לָהֶם כְּאִלּוּ עוֹמְדִין לִפְנֵי הַמָּקוֹם, שֶׁנֶּאֱמַר תהילים פ"ב
Before Hashem it shall be similar to them as if they are standing before the Omnipresent as it is said Tehillim 82

בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט סנהדרין ו' :
in the midst of judges He judges Sanhedrin 6

רַ"שִׁ"י

אשר יהיו בימים ההם. יִפְתָּח בְּדוֹרוֹ כִּשְׁמוּאֵל בְּדוֹרוֹ, צָרִיךְ אַתָּה לִנְהֹג בּוֹ כָּבוֹד׃
who shall be in the days those Yiftach in his generation is like Shmuel in his generation must you to treat him with respect

פָּסוּק ה

Pasuk 5

וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב וְהִנֵּה עֵד שֶׁקֶר הָעֵד שָׁקַר עָנָה
and shall inquire the judges thoroughly and behold a witness of falsehood the witness falsehood he testified

בְּאָחִיו׃
against his brother

רַ"שִׁ"י

ודרשו השפטים היטב. עַל פִּי הַמְזִמִּין אוֹתָם, שֶׁבּוֹדְקִים
And shall inquire the judges diligently according to the mouth of those who expose them that they examine

וְחוֹקְרִים אֶת הַבָּאִים לַהֲזִימָם בִּדְרִישָׁה וַחֲקִירָה׃
and they investigate — those who come to expose them with inquiry and investigation

רַ"שִׁ"י

והנה עד שקר העד. כָּל מָקוֹם שֶׁנֶּאֱמַר עֵד — בִּשְׁנַיִם הַכָּתוּב מְדַבֵּר׃
and behold a witness false is the witness every place that it is said witness of two the Scripture speaks

פָּסוּק ו

Pasuk 6

וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

and you shall do to him just as he schemed to do to his brother and you shall sweep out the evil from your midst

רַשְׁ"י

כאשר זמם. וְלֹא כַּאֲשֶׁר עָשָׂה, מִכָּאן אָמְרוּ הָרְגוּ אֵין נֶהֱרָגִין מכות ה' :

As he conspired and not he did from here they said if they killed they are not put to death Makkos 5b

רַשְׁ"י

לעשות לאחיו. מַה תַּלְמוּד לוֹמַר לאחיו ? לְמֵד עַל זוֹמְמֵי

to do to his brother say does the teaching what to his brother concerning it teaches the plotting witnesses of

בַּת כֹּהֵן נְשׂוּאָה שֶׁאֵינָן בְּשִׂרְפָה אֶלָּא כְּמִיתַת הַבּוֹעֵל שֶׁהִיא

a daughter of a priest who is married that they are not punished with burning but rather like the death of the paramour which is

בְּחֶנֶק, שֶׁנֶּאֱמַר ויקרא כ"א "הִיא בָאֵשׁ תִּשָּׂרֵף" – הִיא וְלֹא בוֹעֲלָהּ, לְכָךְ נֶאֱמַר

by strangulation as it is said Vayikra 21 she with fire shall be burnt her paramour but not she it is said therefore

כָּאן לאחיו , כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו, וְלֹא כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לַאֲחוֹתוֹ,

here to his brother as he schemed to do to his brother and not as he schemed to do to his sister

אֲבָל בְּכָל שְׁאָר מִיתוֹת הִשְׁוָה הַכָּתוּב אִשָּׁה לְאִישׁ וְזוֹמְמֵי אִשָּׁה נֶהֱרָגִין

but in all other death penalties equated the Scripture a woman to a man and the plotting witnesses of a woman are executed

כְּזוֹמְמֵי אִישׁ, כְּגוֹן שֶׁהֵעִידוּהָ שֶׁהָרְגָה אֶת הַנֶּפֶשׁ, שֶׁחִלְּלָה אֶת —

like the plotting witnesses of a man for example that they testified against her that she killed — a person or that she desecrated —

הַשַּׁבָּת, נֶהֱרָגִין בְּמִיתָתָהּ, שֶׁלֹּא מִעֵט כָּאן אֲחוֹתוֹ אֶלָּא בְּמָקוֹם שֶׁיֵּשׁ

the Shabbos they are executed with her death penalty for did not exclude here his sister only in a case where there is

לְקַיֵּם בָּהֶן חֲזָמָה כְּמִיתַת הַבּוֹעֵל ספרי; סנהדרין צ' :

to fulfill upon them the law of plotting like the death of the paramour Sifrei Sanhedrin 90

פָּסוּק ז

Pasuk 7

וְהַנִּשְׁאָרִים יִשְׁמְעוּ וְיִרְאוּ וְלֹא יֹסִפוּ לַעֲשׂוֹת עוֹד כַּדָּבָר הָרָע

and those who remain shall hear and they shall fear and not will they continue to do again like matter the evil

הַזֶּה בְּקִרְבֶּךָ׃

this in your midst

רַשְׁ"י

ישמעו ויראו. מִכָּאן שֶׁצְּרִיכִין הַכְרָזָה – אִישׁ פְּלוֹנִי וּפְלוֹנִי נֶהֱרָגִין עַל

shall hear and fear from here that they require announcement man so-and-so and so-and-so are executed because

שֶׁהוּזַמּוּ בְּבֵית דִּין סנהדרין פ"ט :

they were plotted in the house of law Sanhedrin page 89

פָּסוּק ח

Pasuk 8

וְלֹא תָחוֹס עֵינֶךָ נֶפֶשׁ בְּנֶפֶשׁ עַיִן בְּעַיִן שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרָגֶל׃

And not shall pity your eye life for life eye for eye tooth for tooth hand for hand foot for foot

רַ"שִׁ"י

עין בעין. מָמוֹן, וְכֵן שֵׁן בְּשֵׁן וְגוֹ' ספרי; בבא קמא פ"ד׃

An eye for an eye monetary compensation and so a tooth for a tooth etcetera Sifrei Bava Kamma page 84

פָּסוּק ט

Pasuk 9

כִּי תֵצֵא לַמִּלְחָמָה עַל אֹיְבֶיךָ וְרָאִיתָ סוּס וָרֶכֶב עַם רַב מִמְּךָ

When you go out to the war against your enemies and you see horse and chariot a people more numerous than you

לֹא תִירָא מֵהֶם כִּי יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם׃

do not fear of them for Hashem your God is with you Who brought you up from the land of Mitzrayim

רַ"שִׁ"י

כי תצא למלחמה. סָמַךְ הַכָּתוּב יְצִיאַת מִלְחָמָה לְכָאן, לוֹמַר לְךָ שֶׁאֵין לְךָ מְחֻסַּר אֵבֶר יוֹצֵא לַמִּלְחָמָה עי' ספרי ; דָּבָר אַחֵר, לוֹמַר לְךָ אִם עָשִׂיתָ מִשְׁפַּט צֶדֶק, אַתָּה מֻבְטָח שֶׁאִם תֵּצֵא לַמִּלְחָמָה אַתָּה נוֹצֵחַ, וְכֵן דָּוִד הוּא אוֹמֵר תהילים קי"ט עָשִׂיתִי מִשְׁפָּט וָצֶדֶק בַּל תַּנִּיחֵנִי לְעוֹשְׁקָי תנחומא׃

When you go out to the war juxtaposed the Scripture the going out of war to here to say to you that there is no

one lacking a limb who goes out to the war Sifrei see another explanation if to you to say you have done

judgment of justice you are assured that if you go out to the war you will be victorious and so Dovid he says

Tehillim 119 I have done judgment and justice do not leave me to my oppressors Tanchuma

רַ"שִׁ"י

על איבך. יִהְיוּ בְּעֵינֶיךָ כְּאוֹיְבִים, אַל תְּרַחֵם עֲלֵיהֶם כִּי לֹא יְרַחֲמוּ עָלֶיךָ׃

Against your enemies they shall be in your eyes as enemies do not have pity upon them for not will they pity upon you

רַ"שִׁ"י

סוס ורכב. בְּעֵינַי כֻּלָּם כְּסוּס אֶחָד, וְכֵן הוּא אוֹמֵר שופטים ו' וְהִכִּיתָ אֶת — ׃

Horse and chariot and in My eyes all of them are like a horse one and so it says Shoftim 6 and you shall smite —

מִדְיָן כְּאִישׁ אֶחָד, וְכֵן הוּא אוֹמֵר שמות ט"ו כִּי בָא סוּס פַּרְעֹה עי' ספרי׃

Midian as a man one and so it says Shemos 15 for came the horse of Paroh see Sifrei

רַ"שִׁ"י

עם רב ממך. בְּעֵינֶיךָ הוּא רַב, אֲבָל בְּעֵינַי אֵינוֹ רַב שָׁם׃

A people numerous than you in your eyes it is numerous but in My eyes it is not numerous there

פָּסוּק י

Pasuk 10

וְהָיָה כְּקָרָבְכֶם אֶל הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן וְדִבֶּר אֶל הָעָם׃

And it shall be as you draw near to the battle and shall approach the Kohen and he shall speak to the people

רַשִׁ"י

כקרבכם אל המלחמה. סָמוּךְ לְצֵאתְכֶם מִן הַסְּפָר – מִגְּבוּל אַרְצְכֶם:
when you draw near to the battle close to your going out from the border from the boundary of your land

רַשִׁ"י

ונגש הכהן. הַמָּשׁוּחַ לְכָךְ, וְהוּא הַנִּקְרָא "מְשׁוּחַ מִלְחָמָה":
And shall approach the priest the one anointed for this and he is called the anointed of war

רַשִׁ"י

ודבר אל העם. בִּלְשׁוֹן הַקֹּדֶשׁ סוטה מ"ב :
And he shall speak to the people in the language of the holiness Sotah 42b

פָּסוּק יא

Pasuk 11

וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קְרֵבִים הַיּוֹם לַמִּלְחָמָה עַל אֹיְבֵיכֶם
and he shall say to them hear Yisrael you are drawing near today to the battle against your enemies

אַל יֵרַךְ לְבַבְכֶם אַל תִּירְאוּ וְאַל תַּחְפְּזוּ וְאַל תַּעַרְצוּ מִפְּנֵיהֶם:
do not let faint your heart do not fear and do not panic and do not be broken before them

רַשִׁ"י

שמע ישראל. אֲפִלּוּ אֵין בָּכֶם זְכוּת אֶלָּא קְרִיאַת שְׁמַע בִּלְבַד, כְּדַאי אַתֶּם
Hear O Israel even if there is not in you merit except the reading of Shema alone worthy are you

שֶׁיּוֹשִׁיעַ אֶתְכֶם:
that He should save you

רַשִׁ"י

על איביכם. אֵין אֵלּוּ אַחֵיכֶם, שֶׁאִם תִּפֹּלוּ בְּיָדָם אֵינָם מְרַחֲמִים עֲלֵיכֶם, אֵין
Against your enemies not these are your brothers for if you fall into their hand they are not merciful upon you not

זוֹ כְּמִלְחֶמֶת יְהוּדָה עִם יִשְׂרָאֵל שֶׁנֶּאֱמַר דִּבְרֵי הַיָּמִים ב' כ"ח ט"ו "וַיָּקֻמוּ הָאֲנָשִׁים
this is like the war of Yehudah with Yisrael as it is said Divrei HaYamim II 28 15 And arose the men

אֲשֶׁר נֻקְּבוּ בְּשֵׁמוֹת וַיַּחֲזִיקוּ בַּשִּׁבְיָה וְכָל מַעֲרֻמֵּיהֶם הִלְבִּישׁוּ מִן הַשָּׁלָל
who were designated by names and they supported the captives and all of their naked ones they clothed from the spoil

וַיַּלְבִּישׁוּם וַיַּנְעִילוּם וַיַּאֲכִילוּם וַיַּשְׁקוּם וַיְסָכוּם וַיְנַהֲלוּם בַּחֲמֹרִים לְכָל
and they clothed them and shod them and fed them and gave them drink and anointed them and led them on donkeys for every

פּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר הַתְּמָרִים אֵצֶל אַחֵיהֶם וַיָּשׁוּבוּ שֹׁמְרוֹן", אֶלָּא
feeble one and brought them to Yerecho the city of the palm trees near their brothers and they returned to Shomron rather

עַל אוֹיְבֵיכֶם אַתֶּם הוֹלְכִים, לְפִיכָךְ הִתְחַזְּקוּ לַמִּלְחָמָה ספרי; סוטה מ"ב :
against your enemies you are going therefore strengthen yourselves for the battle Sifrei Sotah 42a

רַשִׁ"י

אל ירך לבבכם אל תיראו ואל תחפזו ואל תערצו. אַרְבַּע אַזְהָרוֹת
Do not let faint your heart do not fear and do not hurry precipitately be terrified and do not four admonitions

כְּנֶגֶד אַרְבָּעָה דְבָרִים שֶׁמַּלְכֵי הָאֻמּוֹת עוֹשִׂים, מְגִיפִין בִּתְרִיסֵיהֶם כְּדֵי
corresponding to four things that kings of the nations do they strike together their shields in order

לְהַקִּישָׁן זֶה לָזֶה כְּדֵי לְהַשְׁמִיעַ קוֹל שֶׁיַּחְפְּזוּ אֵלּוּ שֶׁכְּנֶגְדָּן וְיָנוּסוּ, וְרוֹמְסִים
and they trample and flee who are against them these so that will hurry a noise to make heard in order to this this to clash them

בְּסוּסֵיהֶם וּמַצְהִילִין אוֹתָם לְהַשְׁמִיעַ קוֹל שַׁעֲטַת פַּרְסוֹת סוּסֵיהֶם, וְצוֹוְחִין
and they shout their horses the hoofs of the stamping of the sound of to make heard them and make neigh with their horses

בְּקוֹלָם, וְתוֹקְעִין בַּשּׁוֹפָרוֹת וּמִינֵי מַשְׁמִיעֵי קוֹל:
noise instruments that make and kinds of trumpets and blow with their voice

רַשִׁ"י

אל ירך לבבכם. מִצַּהֲלַת סוּסִים:
horses from the neighing of your hearts faint let not

רַשִׁ"י

אל תיראו. מֵהֲגָפַת הַתְּרִיסִין:
the shields from the clashing of fear do not

רַשִׁ"י

ואל תחפזו. מִקּוֹל הַקְּרָנוֹת:
the horns from the sound of hurry precipitately and do not

רַשִׁ"י

ואל תערצו. מִקּוֹל הַצְוָחָה שם :
there the shouting from the sound of be terrified and do not

פָּסוּק יב

Pasuk 12

כִּי יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אֹיְבֵיכֶם לְהוֹשִׁיעַ
to save your enemies against for you to fight with you is the One Who goes your God Hashem For

אֶתְכֶם:
you

רַשִׁ"י

כי ה' אלהיכם וגו'. הֵם בָּאִים בְּנִצְחוֹנוֹ שֶׁל בָּשָׂר וָדָם וְאַתֶּם בָּאִים בְּנִצְחוֹנוֹ
with the victory come but you and blood flesh of with the victory come they etc. your God Hashem For

שֶׁל מָקוֹם. פְּלִשְׁתִּים בָּאוּ בְּנִצְחוֹנוֹ שֶׁל גָּלְיָת, מֶה הָיָה סוֹפוֹ? נָפַל וְנָפְלוּ עִמּוֹ:
with him and they fell he fell his end was what Golyas of with the victory came the Philistines the Omnipresent of

רַשִׁ"י

ההלך עמכם. זֶה מַחֲנֵה הָאָרוֹן סוטה מ"ב :
42 Sotah the Ark the camp of this with you Who goes

פָּסוּק יג

Pasuk 13

וְדִבְּרוּ הַשֹּׁטְרִים אֶל הָעָם לֵאמֹר מִי הָאִישׁ אֲשֶׁר בָּנָה בַיִת חָדָשׁ וְלֹא
and not new a house built who the man Who is saying the people to the officers And shall speak

חֲנָכוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנְכֶנּוּ׃
will dedicate it another and a man in the battle he die lest to his house and return let him go has dedicated it

רַשִׁ"י

ולא חנכו. וְלֹא דָּר בּוֹ, חֲנוּכָּה לְשׁוֹן הַתְחָלָה׃
beginning an expression of dedication is in it dwelt and not dedicated it And not

רַשִׁ"י

ואיש אחר יחנכנו. וְדָבָר שֶׁל עֶגְמַת נֶפֶשׁ הוּא זֶה׃
this is soul grief of of and a matter will dedicate it man and another

פָּסוּק יד

Pasuk 14

וּמִי הָאִישׁ אֲשֶׁר נָטַע כֶּרֶם וְלֹא חִלְּלוֹ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן
lest to his house and return let him go redeem it and did not a vineyard planted who the man And who is

יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יְחַלְּלֶנּוּ׃
will redeem it another and a man in the war he will die

רַשִׁ"י

ולא חללו. לֹא פְּדָאוֹ בַּשָּׁנָה הָרְבִיעִית, שֶׁהַפֵּרוֹת טְעוּנִין לְאָכְלָן בִּירוּשָׁלַיִם אוֹ לְחַלְּלָן בְּדָמִים וְלֶאֱכֹל הַדָּמִים בִּירוּשָׁלַיִם׃
or in Yerushalayim to eat them require for the fruits the fourth in the year redeemed it not redeemed it and not
in Yerushalayim the money and to eat with money to redeem them

פָּסוּק טו

Pasuk 15

וּמִי הָאִישׁ אֲשֶׁר אֵרַשׂ אִשָּׁה וְלֹא לְקָחָהּ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן
lest to his house and return let him go taken her and has not a woman betrothed who the man And who is

יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יִקָּחֶנָּה׃
will take her another and a man in the battle he die

רַשִׁ"י

פן ימות במלחמה. יָשׁוּב פֶּן יָמוּת, שֶׁאִם לֹא יִשְׁמַע לְדִבְרֵי הַכֹּהֵן כְּדַאי הוּא שֶׁיָּמוּת ספרי׃
Sifrei that he die he is
deserving the Kohen to the words of he will hearken not for if he will die lest let him return in the war he will die lest

פָּסוּק טז

Pasuk 16

וְיָסְפוּ הַשֹּׁטְרִים לְדַבֵּר אֶל הָעָם וְאָמְרוּ מִי הָאִישׁ הַיָּרֵא
who is fearful is the man who and they shall say the people to to speak the officers And they shall continue

וְרַךְ הַלֵּבָב יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת לְבַב אֶחָיו כִּלְבָבוֹ׃
like his heart his brothers the heart of — melt and not to his house and return let him go of heart and soft

רַשִׁ"י

ויספו השטרים. לָמָּה נֶאֱמַר כָּאן ויספו ? מוֹסִיפִין זֶה עַל דִּבְרֵי הַכֹּהֵן,
And they shall add the officers why is it said here and they shall add they added this upon the words of the Kohen,

שֶׁהַכֹּהֵן מְדַבֵּר וּמַשְׁמִיעַ מִן שמע ישראל עַד להושיע אתכם , וּמִי הָאִישׁ וְשֵׁנִי
for the Kohen speaks and proclaims from Hear Yisrael until to save you and who is the man and the second

וּשְׁלִישִׁי כֹּהֵן מְדַבֵּר וְשׁוֹטֵר מַשְׁמִיעַ, וְזֶה שׁוֹטֵר מְדַבֵּר וְשׁוֹטֵר מַשְׁמִיעַ סוטה מ"ג
and the third the Kohen speaks and an officer proclaims and this an officer speaks and an officer proclaims Sotah 43

:

רַשִׁ"י

הירא ורך הלבב. רַבִּי עֲקִיבָא אוֹמֵר כְּמַשְׁמָעוֹ, שֶׁאֵינוֹ יָכוֹל לַעֲמֹד
He who is fearful and faint of heart Rabbi Akiba says according to its literal meaning that he is not able to stand

בְּקִשְׁרֵי הַמִּלְחָמָה וְלִרְאוֹת חֶרֶב שְׁלוּפָה; רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר הַיָּרֵא
in the ranks of the battle and to look upon drawn a sword Rabbi Yose the Galilean says he who is afraid

מֵעֲבֵרוֹת שֶׁבְּיָדוֹ, וּלְכָךְ תָּלְתָה לוֹ תוֹרָה לַחֲזוֹר עַל בַּיִת וְכֶרֶם
of transgressions that are in his hand and therefore hung for him the Torah to return on account of a house and a vineyard

וְאִשָּׁה, לְכַסּוֹת עַל הַחוֹזְרִים בִּשְׁבִיל עֲבֵרוֹת שֶׁבְּיָדָם שֶׁלֹּא יָבִינוּ
and a wife to cover for those who return because of transgressions that are in their hand so that not they will understand

שֶׁהֵם בַּעֲלֵי עֲבֵרָה, וְהָרוֹאֵהוּ חוֹזֵר אוֹמֵר שֶׁמָּא בָּנָה בַּיִת אוֹ נָטַע
that they are possessors of transgression and he who sees him returning says perhaps he built a house or he planted

כֶּרֶם אוֹ אֵרַשׂ אִשָּׁה סוטה מ"ד : 44a Sotah a wife he betrothed or a vineyard

פָּסוּק יז

Pasuk 17

וְהָיָה כְּכַלּוֹת הַשֹּׁטְרִים לְדַבֵּר אֶל הָעָם וּפָקְדוּ שָׂרֵי צְבָאוֹת
And it shall be when finishing the officers to to speak the people and they shall appoint commanders of legions

בְּרֹאשׁ הָעָם:
at the head of the people

רַשִׁ"י

שרי צבאות. שֶׁמַּעֲמִידִין זַקָּפִין מִלְּפָנֵיהֶם וּמִלְּאַחֲרֵיהֶם וְכַשִּׁילִין שֶׁל בַּרְזֶל בִּידֵיהֶם
Officers of hosts that they appoint guards in front of them and behind them and axes of iron in their hands

וְכָל מִי שֶׁרוֹצֶה לַחֲזוֹר הָרְשׁוּת בְּיָדוֹ לְקַפֵּחַ אֶת שׁוֹקָיו; זַקָּפִין – בְּנֵי אָדָם
· men guards are his legs — to chop off is in his hand the permission to return wants who and anyone

עוֹמְדִין בְּקֹצֶה הַמַּעֲרָכָה לְזַקֵּף אֶת הַנּוֹפְלִים וּלְחַזְּקָם בִּדְבָרִים, שׁוּבוּ אֶל
to return with words and to strengthen them those who fall — to raise up the battle-line at the edge of standing

הַמִּלְחָמָה וְלֹא תָנוּסוּ, שֶׁתְּחִלַּת נִפֵּילָה נִיסָּה סִפְרֵי; סוטה מ"ד :
the battle and do not flee for the beginning of defeat is flight Sifrei Sotah 44

CHAPTER SUMMARY

The aliyah begins with the prohibition against encroaching on a neighbor's land boundary, followed by the rule that a minimum of two witnesses is required to establish guilt in court. If witnesses are exposed as eidim zomemin, having conspired

to falsely accuse someone, the Beis Din applies the rule of 'ka'asher zamam,' executing the exact punishment they plotted to inflict. Finally, the Torah details the preparations for war, where the Kohen Mashuach Milchama inspires the soldiers with emunah in Hashem's protection, and the officers announce exemptions from battle for anyone who has recently built a house, planted a vineyard, or betrothed a wife, as well as anyone who is simply afraid, allowing them to return home before the army commanders take charge.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this parsha, the Torah is mechadesh a beautiful yesod about how Hashem looks at our hearts when we face a difficult nisayon. When the Kohen addresses the soldiers before going out to war, he tells them not to fear the massive army standing before them, because Hashem is the One fighting for them. But then, the shotrim make an announcement: anyone who built a house, planted a vineyard, or betrothed a wife must go home. Finally, they announce that anyone who is "afraid and disheartened" should also return home, so he does not weaken the hearts of his brothers.

Lichoira, we have to ask: if Hashem is fighting the battle and victory is guaranteed, why does it matter if a soldier is afraid? Why should his personal fear send him home if the war is supernatural anyway? The teretz is that Hashem wants our avodah to be whole. He does not want us forcing ourselves into situations where our hearts are completely broken with anxiety and dread, because that inner panic actually drags down the spiritual strength of those around us. The Torah is telling us that our internal state, our emotional and spiritual readiness, is what determines whether we belong on the battlefield of life.

We often think that to be a good Yid, we have to push through every single pressure cooker, even when we are falling apart inside. We think we have to show up to every battle, even when our hearts are not in it. But the Torah teaches us the opposite. Hashem cares deeply about your inner peace and your emotional capacity. If you are feeling completely overwhelmed, anxious, or spiritually depleted by a certain situation, sometimes the ratzon Hashem is actually for you to step back, protect your neshama, and focus on building your own house and vineyard first.

Today, if you find yourself facing a major challenge or a stressful situation that is causing you deep anxiety, stop and check in with your heart. Instead of trying to force your way through with sheer willpower, take a step back and ask yourself what you need to do to find your inner calm and bitachon in Hashem first.

דַּף יוֹמִי · חֻלִּין · דַּף ק״ו

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📖 THE SUGYA

We begin this daf with a powerful and sobering look at the immense spiritual and physical dangers of neglecting netilas yadayim. The Gemara brings down the famous, frightening accounts of how being mezalzel in mayim rishonim or mayim acharonim can lead to terrible tragedies, including eating treif or worse, chas v'shalom. This teaches us just how careful a Yid must be with the takanos of Chazal, which protect us both physically and spiritually.

From there, the sugya moves into the practical halachos of what kind of water may be used for netilas yadayim. We find a major machlokes regarding using water heated by fire, as well as the status of the hot springs of Tiberias. The Gemara goes deep into the shakla v'tarya of whether we can use these waters for pouring from a vessel or for immersion, and whether Chazal made a gezeirah on water drawn through a ditch due to a concern that one might come to use unfit water in a vessel.

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

עַמּוּד א׳ DAF 106A

GEMARA

חֲזָנְהוּ דְּקָא שָׁדוּ מַיָּא מִפּוּמָּא דְּחַצְּבָא,

The demon **saw them**, the members of Rav Pappa's household, **pouring water from the mouth of the pitcher** before drinking, to wash away any harmful substance,

GEMARA

אָמַר: אִי הֲוָה יָדַעְנָא דִּרְגִילִיתוּ לְמִיעְבַּד הָכִי, לָא אִיעַכַּבִי.

and the demon **said** to them: **If I had known that you are accustomed to do this, I would not have delayed** trying to harm you; rather, I would have brought the water straight from the river, knowing you would pour out the dangerous water anyway.

STATEMENT

כִּי אֲתָא רַב דִּימִי אָמַר: מַיִם הָרִאשׁוֹנִים הֵאֱכִילוּ בְּשַׂר חֲזִיר, אַחֲרוֹנִים הוֹצִיאוּ אֶת הָאִשָּׁה מִבַּעְלָהּ.

When Rav Dimi came from Eretz Yisrael, **he said:** Neglecting **the first waters** of hand-washing before a meal **caused** a Jew **to be fed pig meat,** and neglecting the **final waters** after a meal **caused a woman to be divorced from her husband.**

STATEMENT

כִּי אֲתָא רָבִין אָמַר: רִאשׁוֹנִים הֵאֱכִילוּ בְּשַׂר נְבֵלָה, אַחֲרוֹנִים הָרְגוּ אֶת הַנֶּפֶשׁ.

When Ravin came from Eretz Yisrael, **he said** a slightly different version: Neglecting **first** waters **caused** a Jew **to be fed meat of a carcass,** and neglecting **final** waters **killed a person.**

EXPLANATION

אָמַר רַב נַחְמָן בַּר יִצְחָק: וְסִימָנֵיךְ – אֲתָא רַב דִּימִי אַפְקַהּ, אֲתָא רָבִין קַטְלַהּ.

Rav Nachman bar Yitzchak said: And your mnemonic to remember which Sage said which version is: **Rav Dimi came and divorced her**, meaning in his version she was sent out from her husband, and **Ravin came and killed her**, since in his version the husband killed his wife.

STATEMENT

רַבִּי אַבָּא מַתְנֵי חֲדָא מֵהָנֵי, וַחֲדָא מֵהָנֵי, לְחוּמְרָא.

Rabbi Abba would teach one of these versions regarding the first waters, **and one of these** versions regarding the final waters, choosing **the more stringent** and severe outcome in both cases: that the first waters led to eating pig meat, and the final waters led to the husband killing his wife.

STATEMENT

אִיתְּמַר, חַמֵּי הָאוּר: חִזְקִיָּה אָמַר אֵין נוֹטְלִים מֵהֶן לַיָּדַיִם, וְרַבִּי יוֹחָנָן אָמַר נוֹטְלִין מֵהֶם לַיָּדַיִם.

It was stated that there is a machlokes regarding **water heated by fire: Chizkiyah says we do not wash with them for the hands, and Rabbi Yochanan says we do wash with them for the hands.**

PROOF

אָמַר רַבִּי יוֹחָנָן: שָׁאַלְתִּי אֶת רַבָּן גַּמְלִיאֵל בְּנוֹ שֶׁל רַבִּי, וְאוֹכֵל טְהָרוֹת, וְאָמַר לִי כָּל גְּדוֹלֵי גָּלִיל עוֹשִׂין כֵּן.

Rabbi Yochanan said: I asked Rabban Gamliel, the son of Rabbi Yehuda HaNasi, **who would** always **eat** his chullin **in a state of ritual purity, and he said to me: All the great men of the Galil do so**, washing their hands in heated water.

STATEMENT

חַמֵּי טְבֶרְיָא, חִזְקִיָּה אָמַר: אֵין נוֹטְלִין מֵהֶם לַיָּדַיִם, אֲבָל מַטְבִּילִין בָּהֶם הַיָּדַיִם.

Regarding **the hot springs of Tiberias, Chizkiyah says: We do not wash with them for the hands** by pouring from a vessel, **but we may immerse the hands in them** directly.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: כָּל גּוּפוֹ טוֹבֵל בָּהֶן, אֲבָל לֹא פָּנָיו יָדָיו וְרַגְלָיו.

And Rabbi Yochanan says: An impure person may **immerse his entire body in them** to become pure, **but** one may **not** immerse only **his face, his hands, and his feet** to fulfill the obligation of washing.

QUESTION

הַשְׁתָּא כָּל גּוּפוֹ טוֹבֵל בָּהֶם, פָּנָיו יָדָיו וְרַגְלָיו לֹא כָּל שֶׁכֵּן?

The Gemara asks: **Now,** if **his entire body may be immersed in them, is it not all the more so** permitted to immerse just **his face, his hands, and his feet?**

ANSWER

אָמַר רַב פָּפָּא: בִּמְקוֹמָן – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דִּשְׁרֵי,

Rav Pappa said: When the waters are **in their natural place, everyone agrees that it is permitted** to immerse the hands in them.

ANSWER

מִשְׁקַל מִינַּיְיהוּ בְּמָנָא – דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דַּאֲסִיר.

And if one were to **take from them in a vessel** to pour on the hands, **everyone agrees that it is forbidden** because they are not fit for washing.

ANSWER

כִּי פְּלִיגִי – דְּפַסְקִינְהוּ בְּבַת בִּירְתָּא:

Where they disagree is in a case **where one drew them through a ditch** away from their source:

ANSWER

מָר סָבַר גָּזְרִינַן בַּת בִּירְתָּא אַטּוּ מָנָא, וּמָר סָבַר לָא גָּזְרִינַן.

One **Master**, Rabbi Yochanan, **holds we decree** against using water in **a ditch because of** the concern that one might come to use water in **a vessel, and** one **Master**, Chizkiyah, **holds we do not decree** this.

INFERENCE

כְּתַנָּאֵי: מַיִם שֶׁנִּפְסְלוּ מִשְּׁתִיַּית בְּהֵמָה, בִּכְלִים – פְּסוּלִים, בַּקַּרְקַע – כְּשֵׁרִין.

The Gemara comments: This **is like** a dispute between **Tanna'im, as it was taught** in a braisa: **Water that became unfit for drinking** even **by an animal,** if it is **in vessels, it is unfit** for washing hands, but if it is **in the ground, it is fit** for immersion like a mikveh.

INFERENCE

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: אַף בַּקַּרְקַע, טוֹבֵל בָּהֶן כָּל גּוּפוֹ, אֲבָל לֹא פָּנָיו יָדָיו וְרַגְלָיו.

Rabbi Shimon ben Elazar says: Even when the water is **in the ground,** one may **immerse his entire body in them, but not his face, his hands, and his feet.**

QUESTION

הַשְׁתָּא, כָּל גּוּפוֹ טוֹבֵל בָּהֶן, יָדָיו וְרַגְלָיו לֹא כָּל שֶׁכֵּן?

The Gemara asks: **Now,** if **his entire body may be immersed in them, is it not all the more so** permitted for **his hands and his feet?**

ANSWER

אֶלָּא לָאו דְּפַסְקִינְהוּ בְּבַת בִּירְתָּא, וּבְהָא פְּלִיגִי:

Rather, is it not referring to a case **where one drew them through a ditch, and they disagree about this:**

ANSWER

דְּמָר סָבַר גָּזְרִינַן בַּת בִּירְתָּא אַטּוּ מָנָא, וּמָר סָבַר לָא גָּזְרִינַן.

that one **Master**, Rabbi Shimon ben Elazar, **holds we decree** against using water in **a ditch because of** the concern that one might come to use water in **a vessel, and** one **Master**, the first Tanna, **holds we do not decree** this. This is indeed the same dispute.

STATEMENT

אָמַר רַב אִידִי בַּר אָבִין, אָמַר רַב יִצְחָק בַּר אַשְׁיָאן: נְטִילַת יָדַיִם לְחוּלִּין, מִפְּנֵי סֵרָךְ תְּרוּמָה.

Rav Idi bar Avin said that **Rav Yitzchak bar Ashiyan said: The washing of hands for chullin** is not a Torah law, but was instituted **because of the association with terumah,** so that people would be accustomed to washing before eating terumah.

STATEMENT

וְעוֹד מִשּׁוּם מִצְוָה.

And furthermore, washing hands is required **because of a mitzvah.**

QUESTION

מַאי מִצְוָה?

The Gemara asks: **What mitzvah** is there in this?

ANSWER

אֲמַר אַבָּיֵי: מִצְוָה לִשְׁמוֹעַ דִּבְרֵי חֲכָמִים.

Abaye said: It is a mitzvah to listen to the words of the Sages who enacted this decree.

ANSWER

רָבָא אָמַר: מִצְוָה לִשְׁמוֹעַ דִּבְרֵי רַבִּי אֶלְעָזָר בֶּן עֲרָךְ, דִּכְתִיב: "וְכֹל אֲשֶׁר יִגַּע בּוֹ הַזָּב וְיָדָיו לֹא שָׁטַף בַּמָּיִם".

Rava said: It is a mitzvah to listen to the words of Rabbi Elazar ben Arach, as it is written: "And whomever the zav touches, and his hands he did not rinse in water."

ANSWER

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲרָךְ: מִכָּאן סָמְכוּ חֲכָמִים לִנְטִילַת יָדַיִם מִן הַתּוֹרָה.

Rabbi Elazar ben Arach said: From here the Sages found an allusion for washing hands from the Torah.

QUESTION

אֲמַר לֵיהּ רָבָא לְרַב נַחְמָן: מַאי מַשְׁמַע?

Rava said to Rav Nachman: From where is this implied in the verse?

QUESTION

דִּכְתִיב "וְיָדָיו לֹא שָׁטַף בְּמַיִם", הָא שָׁטַף – טָהוֹר? הָא טְבִילָה בָּעֵי!

Is it because **it is written: "and his hands he did not rinse in water,"** implying that **if he did rinse** his hands, he becomes **pure? But** a zav **requires immersion** of his entire body in a mikveh, not just rinsing his hands!

ANSWER

אֶלָּא הָכִי קָאָמַר: וְאַחֵר שֶׁלֹּא שָׁטַף – טָמֵא.

Rather, this is what the verse is saying: And another person, who is not a zav, **who did not rinse** his hands, is considered **impure** and renders other things impure. This refers to hands that did not wash.

STATEMENT

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי אוֹשַׁעְיָא: לֹא אָמְרוּ נְטִילַת יָדַיִם לְפֵירוֹת אֶלָּא מִשּׁוּם נְקִיּוּת.

Rabbi Elazar said that **Rabbi Oshaya said: They only spoke of washing hands for fruit because of cleanliness,** not because of ritual impurity.

INFERENCE

סְבוּר מִינָּהּ: חוֹבָה הוּא דְּלֵיכָּא, הָא מִצְוָה אִיכָּא.

The disciples **understood from this** statement: It is only an absolute **obligation that there is not, but there is** still **a mitzvah** to do so.

REFUTATION

אֲמַר לְהוּ רָבָא: לֹא חוֹבָה וְלֹא מִצְוָה, אֶלָּא רְשׁוּת.

Rava said to them: It is neither an obligation nor a mitzvah, but rather it is optional.

STATEMENT

וּפְלִיגָא דְּרַב נַחְמָן, דְּאָמַר רַב נַחְמָן: הַנּוֹטֵל יָדָיו לְפֵירוֹת אֵינוֹ אֶלָּא מְגַסֵּי הָרוּחַ.

And this disputes the view **of Rav Nachman, as Rav Nachman said: One who washes his hands for fruit is nothing other than of the haughty-spirited,** as he shows off a level of piety that is not required.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה: הֲוָה קָאֵימְנָא קַמֵּיהּ דְּרַבִּי אַמֵּי וְרַבִּי אַסִּי, אַיְיתוֹ לְקַמַּיְיהוּ כַּלְכַּלָּה דְּפֵירֵי, וַאֲכַלוּ וְלָא מָשׁוּ יְדֵיְיהוּ, וְלָא יְהַבוּ לִי מִידֵּי, וּבָרִיךְ חַד חַד לְחוֹדֵיהּ.

Rabba bar bar Chana said: I was standing before Rabbi Ammi and Rabbi Assi, and they brought before them a basket of fruit, and they ate and did not wash their hands, and they did not give me anything to eat, **and each one blessed** the after-blessing **individually.**

INFERENCE

שְׁמַע מִינַּהּ תְּלָת: שְׁמַע מִינַּהּ אֵין נְטִילַת יָדַיִם לְפֵירוֹת, וּשְׁמַע מִינַּהּ אֵין מְזַמְּנִין עַל הַפֵּירוֹת, וּשְׁמַע מִינַּהּ שְׁנַיִם שֶׁאָכְלוּ – מִצְוָה לֵיחָלֵק.

He said: **Learn from this three** halachos: **Learn from this that there is no washing of hands for fruit; and learn from this that we do not make a zimun over fruit; and learn from this that when two people ate** together, **it is a mitzvah to separate** and bless individually rather than having one bless for both.

PROOF

תַּנְיָא נָמֵי הָכִי: שְׁנַיִם שֶׁאָכְלוּ – מִצְוָה לֵיחָלֵק.

It is also taught in a braisa **like this: Two who ate, it is a mitzvah to separate** and bless individually.

EXPLANATION

בַּמֶּה דְּבָרִים אֲמוּרִים? שֶׁהָיוּ שְׁנֵיהֶם סוֹפְרִים, אֲבָל אֶחָד סוֹפֵר וְאֶחָד בּוֹר – סוֹפֵר מְבָרֵךְ וּבוֹר יוֹצֵא.

In what case are these words said? When both of them were scholars, but if **one is a scholar and one is an ignoramus, the scholar blesses and the ignoramus fulfills his obligation** by listening.

BRAISA

תָּנוּ רַבָּנַן: נְטִילַת יָדַיִם לְחוּלִּין – עַד הַפֶּרֶק, לִתְרוּמָה –

The Rabbis taught in a braisa: **Washing hands for chullin** must be **until the joint** of the fingers, but **for terumah** it must be until the wrist.

עמוד ב׳ DAF 106B

BRAISA

עַד הַפֶּרֶק.

The water must reach **until the joint** of the fingers.

BRAISA

קִידּוּשׁ יָדַיִם וְרַגְלַיִם בַּמִּקְדָּשׁ – עַד הַפֶּרֶק,

And regarding the **sanctification of the hands and feet in the Beis HaMikdash** before the Avodah, the water must reach **until the joint** where the hand meets the arm.

BRAISA

וְכָל דָּבָר שֶׁחוֹצֵץ בִּטְבִילָה בַּגּוּף – חוֹצֵץ בִּנְטִילַת יָדַיִם לְחוּלִּין, וּבְקִידּוּשׁ יָדַיִם וְרַגְלַיִם בַּמִּקְדָּשׁ.

And any item that interposes in a **tevilah of the body** in a mikveh, thereby invalidating it, likewise **interposes in the washing of the hands for chullin, and in the sanctification of the hands and feet in the Beis HaMikdash.**

STATEMENT

אָמַר רַב: עַד כָּאן לְחוּלִּין, עַד כָּאן לִתְרוּמָה.

Rav said, while pointing to his fingers: One must wash **until here for chullin**, meaning the second joint of the fingers, and **until here for terumah**, meaning the third joint where the fingers meet the palm.

STATEMENT

וּשְׁמוּאֵל אָמַר: עַד כָּאן בֵּין לְחוּלִּין בֵּין לִתְרוּמָה, לְחוּמְרָא.

And Shmuel said: Until here, whether for chullin or whether for terumah, pointing **to the stringent** location, which is the third joint.

STATEMENT

וְרַב שֵׁשֶׁת אָמַר: עַד כָּאן בֵּין לְחוּלִּין בֵּין לִתְרוּמָה, לְקוּלָּא.

And Rav Sheshet said: Until here, whether for chullin or whether for terumah, pointing **to the lenient** location, which is the second joint.

STATEMENT

אָמַר בַּר חֲדָיָא: חֲזָה קָאֵימְנָא קַמֵּיהּ דְּרַבִּי אַמִּי, וְאָמַר: עַד כָּאן בֵּין לְחוּלִּין בֵּין לִתְרוּמָה לְחוּמְרָא,

Bar Hedya said: I was standing before Rabbi Ami, and he said: Until here, whether for chullin or whether for terumah, pointing **to the stringent** location of the third joint.

EXPLANATION

וְלָא תֵּימָא רַבִּי אַמֵּי מִשּׁוּם דְּכֹהֵן הוּא,

And do not say that **Rabbi Ami** ruled this way only **because he is a Kohen**, and therefore he was extra stringent with chullin so that he would not come to make a mistake with terumah.

PROOF

דְּהָא רַבִּי מְיָישָׁא בַּר בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי הוּא לֵיוַאי, וְאָמַר: עַד כָּאן בֵּין לְחוּלִּין בֵּין לִתְרוּמָה לְחוּמְרָא.

For behold, Rabbi Meyasha, the grandson of Rabbi Yehoshua ben Levi, is a Levi, who does not eat terumah, **and** yet he also **said: Until here, whether for chullin or whether for terumah**, pointing **to the stringent** location.

STATEMENT

אָמַר רַב: נוֹטֵל אָדָם אֶת שְׁתֵּי יָדָיו שַׁחֲרִית, וּמַתְנֶה עֲלֵיהֶן כָּל הַיּוֹם כּוּלּוֹ.

Rav said: A person may wash both of his hands in the morning, and make a condition on them that this washing should work for him for **the entire day**, provided he keeps his hands clean and guarded from tumah.

STATEMENT

אָמַר לְהוּ רַבִּי אֲבִינָא לִבְנֵי

So too, **Rabbi Avina said to the people of** his town:

SUMMARY

On this daf, the Gemara establishes that while netilas yadayim for chullin is mid'Rabbanan—enacted so that people would remain accustomed to the purity required for eating terumah—it is nevertheless a complete mitzvah to listen to the Sages. We learn that this obligation of washing hands applies specifically to bread, whereas washing for fruit is not required at all. In fact, the Gemara points out that one who washes for fruit is considered haughty for putting on airs of extra piety. We conclude with a practical maaseh showing that the Sages did not wash for fruit, did not make a zimun over fruit, and made their berachos achronos individually.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara brings down the famous and terrifying words of Rav Dimi and Ravin regarding the severe consequences of neglecting netilas yadayim. We see that neglecting mayim rishonim led to a Yid eating treif, and neglecting mayim acharonim led to a tragic loss of life. Lichoira, we must ask: how does a simple, rabbinic act of washing hands before a piece of bread prevent such spiritual and physical catastrophes?

The yeshivish sevara here is deep. Netilas yadayim is not just a physical cleaning; the Gemara tells us it was instituted "mifnei serech terumah", to keep us connected to the high standards of kedushah and taharah of the Beis HaMikdash. When a person treats this small, rabbinic fence with respect, they are declaring that even their mundane, physical act of eating is holy. But when someone treats it lightly, saying "it's just a chumra" or "it's only a rabbinic decree," they break the protective boundary. Once that boundary is breached, the yetzer hara has an opening to drag a person down to the worst spiritual and physical dangers.

This is our avodah. We often think that only the big, explicit Torah prohibitions require our utmost vigilance. But Chazal are teaching us that the small, rabbinic fences we keep around our daily lives are what actually preserve our neshama's purity. When you wash your hands carefully up to the joint, with proper kavanah, you are building a wall of kedushah around yourself that keeps the forces of tumah far away.

Today, when you wash your hands for bread, do not do it as a mindless habit. Pause for three seconds before pouring the water, and think: "I am doing this mitzvah to guard my kedushah and to listen to the words of Chazal." Wash with care, up to the wrist, and feel how this simple act elevates your entire meal into an avodas Hashem.

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.'