חוּמָּשׁ עִם רַשִׁ"י · נצבים-וילך · רִאשׁוֹן

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

NITZAVIM-VAYEILECH · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu gathers the entire Jewish nation—from the heads of the tribes to the woodchoppers and waterdrawers—to stand together before Hashem. He is bringing them into a binding covenant and oath to establish them as Hashem's chosen nation, just as He promised to Avraham, Yitzchak, and Yaakov. This covenant is made not only with those standing there that day, but with all future generations of Klal Yisrael as well.

Moshe warns the people against the terrible danger of being influenced by the disgusting avodah zarah they saw in Mitzrayim and among the other nations. He cautions that no individual, family, or tribe should think they can secretly turn away from Hashem and remain safe from punishment, as Hashem will never forgive such rebellion and will bring all the curses of the covenant upon them.

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

פָּסוּק א

Pasuk 1

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם

You are standing today all of you before Hashem your God your heads your tribes your elders

וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

and your officers every man of Yisrael

רַשִׁ"י

אתם נצבים. מְלַמֵּד שֶׁכִּנְסָם מֹשֶׁה לִפְנֵי הַקָּבָ"ה בְּיוֹם מוֹתוֹ

You are standing. This teaches that Moshe gathered them before the Holy One, Blessed be He on the day of his death

לְהַכְנִיסָם בַּבְּרִית׃

to enter them into the covenant

רַשִׁ"י

ראשיכם שבטיכם. רָאשֵׁיכֶם לִשְׁבָטֵיכֶם׃

your heads your tribes the heads of your tribes

רַשִׁ"י

זקניכם ושטריכם. הֶחָשׁוּב חָשׁוּב קוֹדֵם, וְאַחַר כָּךְ כל איש ישראל :

your elders and your officers the prominent prominent comes first and after that all the men of Yisrael

פָּסוּק ב

Pasuk 2

טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד

your children your wives and your stranger who is in the midst of your camp from the chopper of your wood until

שֹׁאֵב מֵימֶיךָ׃

the drawer of your water

רַ"שִׁ"י

מחטב עציך. מְלַמֵּד שֶׁבָּאוּ כְנַעֲנִיִּים לְהִתְגַּיֵּר בִּימֵי מֹשֶׁה כְּדֶרֶךְ שֶׁבָּאוּ

From the woodcutter of your wood this teaches that there came Canaanites to convert in the days of Moshe just as there came

גִּבְעוֹנִים בִּימֵי יְהוֹשֻׁעַ, וְזֶהוּ הָאָמוּר בַּגִּבְעוֹנִים יהושע ט' "וַיַּעֲשׂוּ גַּם הֵמָּה

Gibeonites in the days of Yehoshua and this is what is stated regarding the Gibeonites nine Yehoshua and they acted also they

בְּעָרְמָה", וּנְתָנָם מֹשֶׁה חוֹטְבֵי עֵצִים וְשׁוֹאֲבֵי מַיִם עי' תנחומא׃

with cunning and he made them Moshe woodcutters of wood and drawers of water see Tanchuma

פָּסוּק ג

Pasuk 3

לְעָבְרְךָ בִּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאָלָתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כֹּרֵת

for you to pass into the covenant of Hashem your God and into His oath which Hashem your God is making

עִמְּךָ הַיּוֹם׃

with you today

רַ"שִׁ"י

לעברך. לִהְיוֹתְךָ עוֹבֵר בַּבְּרִית, וְלֹא יִתָּכֵן לְפָרְשׁוֹ כְּמוֹ לְהַעֲבִירְךָ, אֶלָּא כְּמוֹ

for your passing for your being passing into the covenant and not is it correct to explain it like to make you pass but like

לַעֲשׂוֹתְכֶם אֹתָם׃

that you do them

רַ"שִׁ"י

לעברך בברית. דֶּרֶךְ הַעֲבָרָה כָּךְ: הָיוּ כּוֹרְתֵי בְרִיתוֹת עוֹשִׂין מְחִצָּה מִכָּאן

for your passing into the covenant the way of passing so were those who make covenants making a partition from here

וּמְחִצָּה מִכָּאן וְעוֹבְרִים בֵּינְתַיִם, כְּמוֹ שֶׁנֶּאֱמַר "הָעֵגֶל אֲשֶׁר כָּרְתוּ לִשְׁנַיִם וַיַּעַבְרוּ

and a partition from here and passing between them just as that it is said the calf which they cut in two and they passed

בֵּין בְּתָרָיו" ירמיהו ל"ד׃

between its parts Yirmeyahu 34

פָּסוּק ד

Pasuk 4

לְמַעַן הָקִים אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה לְךָ לֵאלֹהִים כַּאֲשֶׁר

in order to establish you this day to Himself for a people and He will be to you for God as

דִּבֶּר לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

He spoke to you and as He swore to your fathers to Avraham to Yitzchak and to Yaakov

רַשִׁ"י

למען הקים אתך היום לו לעם. כָּל כָּךְ הוּא נִכְנָס לִטְרַחַ לְמַעַן קַיֵּם אוֹתְךָ
you to keep in order to trouble enters He this All for a people for Himself today you to establish In order

לְפָנָיו לְעָם:
for a people before Him

רַשִׁ"י

והוא יהיה לך לאלהים. לְפִי שֶׁדִּבֵּר לְךָ וְנִשְׁבַּע לַאֲבוֹתֶיךָ שֶׁלֹּא לְהַחֲלִיף אֶת
— to exchange not to your fathers and swore to you that He spoke because for a God to you will be And He

זַרְעָם בְּאָמָה אַחֶרֶת, לְכָךְ הוּא אוֹסֵר אֶתְכֶם בַּשְּׁבוּעוֹת הַלָּלוּ שֶׁלֹּא תַּקְנִיטוּהוּ,
you provoke Him so that not these with the oaths you binds He therefore another for a nation their children

אַחַר שֶׁהוּא אֵינוֹ יָכוֹל לְהִבָּדֵל מִכֶּם. עַד כָּאן פֵּרַשְׁתִּי פְּשׁוּטָהּ שֶׁל פָּרָשָׁה.
the section of the literal meaning I have explained here until from you to separate Himself able is not that He since

וּמִדְרַשׁ אַגָּדָה: לָמָּה נִסְמְכָה פָּרָשַׁת אַתֶּם נִצָּבִים לַקְּלָלוֹת? לְפִי שֶׁשָּׁמְעוּ
when they heard because to the curses are standing you the section of was juxtaposed why Aggadah and the Midrash

יִשְׂרָאֵל מֵאָה קְלָלוֹת חָסֵר שְׁתַּיִם חוּץ מִמ"ט שֶׁבְּתוֹרַת כֹּהֲנִים, הוֹרִיקוּ פְּנֵיהֶם
their faces turned pale Kohanim that are in Toras from the forty nine besides two minus curses one hundred Israel

וְאָמְרוּ מִי יוּכַל לַעֲמֹד בָּאֵלּוּ? הִתְחִיל מֹשֶׁה לְפַיְּסָם — אתם נצבים היום ,
today are standing you to appease them Moshe began against these to stand can who and they said

הָרְבֵּה הִכְעַסְתֶּם לַמָּקוֹם וְלֹא עָשָׂה אִתְּכֶם כְּלָיָה וַהֲרֵי אַתֶּם קַיָּמִים לְפָנָיו:
before Him are existing you and behold destruction with you did He make and not the Omnipresent you angered many times

רַשִׁ"י

היום. כַּיּוֹם הַזֶּה שֶׁהוּא קַיָּם וְהוּא מַאֲפִיל וּמֵאִיר, כָּךְ הֵאִיר לָכֶם וְכָךְ עָתִיד
He is destined and so for you He made shine so and shines grows dark and it enduring which is this like the day This day

לְהָאִיר לָכֶם, וְהַקְּלָלוֹת וְהַיִּסּוּרִין מְקַיְּמִין אֶתְכֶם וּמַצִּיבִין אֶתְכֶם לְפָנָיו; וְאַף
and even before Him you and make stand you make endure and the sufferings and the curses for you to make shine

הַפָּרָשָׁה שֶׁל מַעְלָה מִזּוֹ פִּיּוּסִין הֵם, אַתֶּם רְאִיתֶם אֵת כָּל אֲשֶׁר עָשָׂה; דָּבָר
Another He did that all — have seen You they are comforting words from this above of the section

אַחֵר — אתם נצבים , לְפִי שֶׁהָיוּ יִשְׂרָאֵל יוֹצְאִין מִפַּרְנָס לְפַרְנָס — מִמֹּשֶׁה
from Moshe to a leader from a leader departing Yisrael that were because are standing You explanation

לִיהוֹשֻׁעַ — לְפִיכָךְ עָשָׂה אוֹתָם מַצֶּבָה כְּדֵי לְזָרְזָם; וְכֵן עָשָׂה יְהוֹשֻׁעַ יהושע כ"ד
24 Yehoshua Yehoshua did and so to urge them in order a standing rank them he made therefore to Yehoshua

וְכֵן שְׁמוּאֵל שמואל א י"ב "הִתְיַצְּבוּ וְאִשָּׁפְטָה אִתְּכֶם", כְּשֶׁיָּצְאוּ מִיָּדוֹ וְנִכְנְסוּ
and entered from his hand when they left with you that I may reason stand still 12 I Shmuel Shmuel and so

לְיָדוֹ שֶׁל שָׁאוּל עי' תנחומא :
Tanchuma see Shaul of into the hand

פָּסוּק ה

Pasuk 5

וְלֹא אִתְּכֶם לְבַדְּכֶם אָנֹכִי כֹּרֵת אֶת הַבְּרִית הַזֹּאת וְאֶת הָאָלָה הַזֹּאת:
this the oath and — this the covenant — make do I alone with you And not

פָּסוּק ו

Pasuk 6

כִּי אֶת אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר

who and with our God Hashem before today standing with us here is who — but

אֵינֶנּוּ פֹּה עִמָּנוּ הַיּוֹם׃

today with us here is not

רַשִׁ"י

ואת אשר איננו פה. וְאַף עִם דּוֹרוֹת הָעֲתִידִים לִהְיוֹת׃

to be that are destined generations with and even here is not who and with —

פָּסוּק ז

Pasuk 7

כִּי אַתֶּם יְדַעְתֶּם אֵת אֲשֶׁר יָשַׁבְנוּ בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר עָבַרְנוּ

we passed that and — Mitzrayim in the land of we dwelt that — know you For

בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עֲבַרְתֶּם׃

you passed by whom the nations through the midst of

רַשִׁ"י

כי אתם ידעתם וגו'. לְפִי שֶׁרְאִיתֶם הָאֻמּוֹת, וְשֶׁמָּא הִשִּׂיא לֵב אֶחָד מִכֶּם אוֹתוֹ

him of you one the heart of beguiled and perhaps the nations that you saw Because etc. know you For

לָלֶכֶת אַחֲרֵיהֶם, פֶּן יֵשׁ בָּכֶם וגו' , לְפִיכָךְ אֲנִי צָרִיךְ לְהַשְׁבִּיעֲכֶם׃

to place you under oath need I therefore etc. among you there is Lest after them to go

פָּסוּק ח

Pasuk 8

וַתִּרְאוּ אֶת שִׁקּוּצֵיהֶם וְאֶת גִּלֻּלֵיהֶם עֵץ וָאֶבֶן כֶּסֶף וְזָהָב אֲשֶׁר

that and gold silver and stone wood their idols and — their detestable things — And you saw

עִמָּהֶם׃

were with them

רַשִׁ"י

ותראו את שקוציהם. עַל שֵׁם שֶׁהֵם מְאוּסִים כַּשְּׁקָצִים׃

like creeping things are loathsome that they account of on their abominations — And you saw

רַשִׁ"י

גלוליהם. שֶׁמְּסֹרָחִים וּמְאוּסִין כַּגָּלָל׃

like dung and loathsome that they are foul their idols

רַשִׁ"י

עץ ואבן. אוֹתָן שֶׁל עֵצִים וְשֶׁל אֲבָנִים רְאִיתֶם בַּגָּלוּי, לְפִי שֶׁאֵין הַגּוֹי יָרֵא שֶׁמָּא

lest fears the non-Jew that not because in the open you saw stones and of wood of those and stone Wood

יִגְנְבוּ, אֲבָל שֶׁל כֶּסֶף וְזָהָב עִמָּהֶם , בְּחַדְרֵי מַשְׁכִּיתָם הֵם, לְפִי שֶׁהֵם

that they because they are their imagery in chambers of are with them and gold silver those of but they will be stolen

יְרֵאִים שֶׁמָּא יִגָּנְבוּ תנחומא :

Tanchuma they will be stolen lest fear

פָּסוּק ט

Pasuk 9

פֶּן יֵשׁ בָּכֶם אִישׁ אוֹ אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ שֵׁבֶט אֲשֶׁר לְבָבוֹ פֹנֶה הַיּוֹם

today turns heart whose a tribe or a family or a woman or a man among you there is lest

מֵעִם יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת אֱלֹהֵי הַגּוֹיִם הָהֵם פֶּן יֵשׁ בָּכֶם

among you there is lest those the nations the gods of — to serve to go our God Hashem from with

שֹׁרֶשׁ פֹּרֶה רֹאשׁ וְלַעֲנָה:

and wormwood gall producing a root

רַשִּׁ"י

פן יש בכם. שֶׁמָּא יש בכם :

among you there is perhaps among you there is lest

רַשִּׁ"י

אשר לבבו פנה היום. מִלְּקַבֵּל עָלָיו הַבְּרִית:

the covenant upon himself from accepting today turns away his heart who

רַשִּׁ"י

שרש פרה ראש ולענה. שֹׁרֶשׁ מְגַדֵּל עֵשֶׂב מַר כַּגִּידִין שֶׁהֵם מָרִים,

bitter which are like wormwood-plants bitter herb that grows a root and wormwood poisonous herb fruitful in A root

כְּלוֹמַר — מַפְרֶה וּמַרְבֶּה רֶשַׁע בְּקִרְבְּכֶם:

in your midst wickedness and increases fruitfully produces meaning

פָּסוּק י

Pasuk 10

וְהָיָה בְּשָׁמְעוֹ אֶת דִּבְרֵי הָאָלָה הַזֹּאת וְהִתְבָּרֵךְ בִּלְבָבוֹ לֵאמֹר

saying in his heart and he blesses himself this curse the words of — when he hears And it will be

שָׁלוֹם יִהְיֶה לִי כִּי בִּשְׁרִרוּת לִבִּי אֵלֵךְ לְמַעַן סְפוֹת הָרָוָה אֶת

— the watered to add in order I will walk my heart in the stubbornness of for to me will be peace

הַצְּמֵאָה:

the thirsty

רַשִּׁ"י

והתברך בלבבו. לְשׁוֹן בְּרָכָה, יַחֲשֹׁב בִּלְבּוֹ בִּרְכַּת שָׁלוֹם לְעַצְמוֹ

for himself peace a blessing of in his heart he will think blessing an expression of in his heart And he will bless himself

לֵאמֹר, לֹא יְבוֹאוּנִי קְלָלוֹת הַלָּלוּ, אַךְ שלום יהיה לי :

to me will be peace but these curses will come upon me not saying

רַשִּׁ"י

והתברך. בנדי"רא שו"יא בְּלַעַז, כְּמוֹ וְהִתְגַּלָּח, וְהִתְפַּלֵּל:

and he shall pray and he shall shave himself like in foreign tongue · benoir soi and he shall bless himself

רַשִׁ"י

בשררות לבי אלך. בְּמַרְאִית לִבִּי, כְּמוֹ בְּמִדְבַּר כ"ד "אֲשׁוּרֶנּוּ וְלֹא קָרוֹב",

near and not I shall see him 24 in Bamidbar like my heart in the sight of I will walk my heart In the view of

כְּלוֹמַר, מַה שֶּׁלִּבִּי רוֹאֶה לַעֲשׂוֹת:

to do sees that my heart what meaning to say

רַשִׁ"י

למען ספות הרוה. לְפִי שֶׁאוֹסִיף לוֹ פֻּרְעָנוּת עַל מַה שֶּׁעָשָׂה עַד הֵנָּה בְּשׁוֹגֵג,

inadvertently now until which he did that for punishment to him that I will add because the drunken to add In order

וְהָיִיתִי מַעֲבִיר עֲלֵיהֶם, וְגוֹרֵם עַתָּה שֶׁאֲצָרְפֵם עִם הַמֵּזִיד וְאֶפְרַע מִמֶּנּוּ

from him and I will exact the intentional with that I combine them now and he causes them overlooking and I was

הַכֹּל, וְכֵן תִּרְגֵּם אֻנְקְלוֹס "בְּדִיל לְאוֹסָפָא לֵהּ חֲטָאֵי שָׁלוּתָא עַל זְדָנוּתָא" —

premeditation upon inadvertence the sins of to him to add in order Onkelos translated and so for everything

שֶׁאוֹסִיף לוֹ אֲנִי הַשְׁגָּגוֹת עַל הַזְּדוֹנוֹת:

the intentional sins upon the inadvertent sins I to him that I will add

רַשִׁ"י

הרוה. שׁוֹגֵג, שֶׁהוּא עוֹשֶׂה כְּאָדָם שִׁכּוֹר שֶׁהוּא עוֹשֶׂה שֶׁלֹּא מִדַּעַת:

knowledge without acts who he drunk like a person acts who he an inadvertent sinner the drunken

רַשִׁ"י

הצמאה. שֶׁהוּא עוֹשֶׂה מִדַּעַת וּבְתַאֲוָה:

and with desire wittingly acts that he the thirsty

פָּסוּק יא

Pasuk 11

לֹא יֹאבֶה יְהוָה סְלֹחַ לוֹ כִּי אָז יֶעְשַׁן אַף יְהוָה וְקִנְאָתוֹ בָּאִישׁ

against the man and His jealousy Hashem the anger of will smoke then rather him to forgive Hashem will desire not

הַהוּא וְרָבְצָה בּוֹ כָּל הָאָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה וּמָחָה יְהוָה אֶת

— Hashem and will blot out this in the book that is written the curse all upon him and will rest that

שְׁמוֹ מִתַּחַת הַשָּׁמָיִם:

the heavens from under his name

רַשִׁ"י

יעשן אף ה'. עַל יְדֵי כַּעַס הַגּוּף מִתְחַמֵּם וְהֶעָשָׁן יוֹצֵא מִן הָאַף,

the nostril from goes out and the smoke becomes heated the body anger means of through Hashem the anger of shall smoke

וְכֵן שמואל ב כ"ב:ט' "עָלָה עָשָׁן בְּאַפּוֹ", וְאַף עַל פִּי שֶׁאֵין זוֹ לְפָנַי

this that there is not though · and even in His nostril smoke rose up 9 22 II Shmuel and so

הַמָּקוֹם, הַכָּתוּב מַשְׁמִיעַ אֶת הָאֹזֶן כְּדַרְכָּהּ שֶׁהִיא רְגִילָה וְיכוֹלָה לִשְׁמֹעַ

and is able is accustomed that it according to the way the ear — makes hear the Scripture the Omnipresent before

כְּפִי דֶּרֶךְ הָאָרֶץ:

the way of according to to hear

רַשִׁ"י

וקנאתו. לְשׁוֹן חֵמָה, אנפרטמי"נט, אֲחִיזַת לְבִישַׁת נְקָמָה וְאֵינוֹ מַעֲבִיר עַל
and His jealousy is an expression of wrath emportment holding onto the wearing of vengeance and not passing over on

הַמִּדָּה:
the measure

פָּסוּק יב

Pasuk 12

וְהִבְדִּילוֹ יְהוָה לְרָעָה מִכֹּל שִׁבְטֵי יִשְׂרָאֵל כְּכֹל אָלוֹת הַבְּרִית
And He will separate him Hashem for evil from all the tribes of Yisrael according to all the curses of the covenant

הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה:
that is written in the book of the Torah this

רַשִׁ"י

הכתובה בספר התורה הזה. וּלְמַעְלָה הוּא אוֹמֵר "גַּם כָּל חֳלִי וְכָל מַכָּה ...
Which is written in the book of the Torah this and above it says also every sickness and every plague

בְּסֵפֶר הַתּוֹרָה הַזֹּאת"? הַזֹּאת — לְשׁוֹן נְקֵבָה מוֹסָב אֶל הַתּוֹרָה, הַזֶּה — לְשׁוֹן
in the book of the Torah this This is a term of feminine referred to this the Torah this is a term of

זָכָר מוֹסָב אֶל הַסֵּפֶר, וְעַל יְדֵי פְּסוּק הַטְּעָמִים הֵן נֶחֱלָקִין לִשְׁתֵּי לְשׁוֹנוֹת,
masculine referred to the book and by means of the division of the cantillation notes they are divided into two phrases

בְּפָרָשַׁת הַקְּלָלוֹת הַטְּפְחָא נְתוּנָה תַּחַת בְּסֵפֶר, וְהַתּוֹרָה הַזֹּאת דְּבוּקִים זֶה לָזֶה,
in the section of the curses the Tipcha is placed under in the book of this and the Torah this are connected to this

לְכָךְ אָמַר הַזֹּאת, וְכָאן הַטְּפְחָא נְתוּנָה תַּחַת הַתּוֹרָה, נִמְצָא סֵפֶר הַתּוֹרָה דְּבוּקִים זֶה
therefore it says this and here the Tipcha is placed under the Torah it turns out book of the Torah are connected this

לָזֶה, לְפִיכָךְ לְשׁוֹן זָכָר נוֹפֵל אַחֲרָיו, שֶׁהַלָּשׁוֹן נוֹפֵל עַל הַסֵּפֶר:
to this therefore a term of masculine falls after it because the expression falls upon the book

פָּסוּק יג

Pasuk 13

וְאָמַר הַדּוֹר הָאַחֲרוֹן בְּנֵיכֶם אֲשֶׁר יָקוּמוּ מֵאַחֲרֵיכֶם וְהַנָּכְרִי אֲשֶׁר
And will say the generation the later your children who will arise after you and the foreigner who

יָבֹא מֵאֶרֶץ רְחוֹקָה וְרָאוּ אֶת מַכּוֹת הָאָרֶץ הַהִוא וְאֶת תַּחֲלֻאֶיהָ
will come from a land distant and they will see — the plagues of the land that and — its illnesses

אֲשֶׁר חִלָּה יְהוָה בָּהּ:
which has inflicted Hashem upon it

פָּסוּק יד

Pasuk 14

גָּפְרִית וָמֶלַח שְׂרֵפָה כָּל אַרְצָהּ לֹא תִזָּרַע וְלֹא תַצְמִחַ וְלֹא יַעֲלֶה בָּהּ
sulfur and salt burnt all its land not will it be sown and not will it sprout and not will go up in it

כָּל עֵשֶׂב כְּמַהְפֵּכַת סְדֹם וַעֲמֹרָה אַדְמָה וצביים וּצְבוֹיִם אֲשֶׁר הָפַךְ
any grass like the overturning of Sedom and Amorah Admah and Tzevoyim and Tzevoyim which overturned

יְהוָה בְּאַפּוֹ וּבַחֲמָתוֹ׃
Hashem in His anger and in His wrath

פָּסוּק טו

Pasuk 15

וְאָמְרוּ כָּל הַגּוֹיִם עַל מֶה עָשָׂה יְהוָה כָּכָה לָאָרֶץ הַזֹּאת מֶה חֳרִי
and they will say all the nations for what did Hashem thus to the land this what is the heat of

הָאַף הַגָּדוֹל הַזֶּה׃
the anger great this

פָּסוּק טז

Pasuk 16

וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁר
And they will say because that they abandoned — the covenant of Hashem God of their fathers which

כָּרַת עִמָּם בְּהוֹצִיאוֹ אֹתָם מֵאֶרֶץ מִצְרָיִם׃
He sealed with them when He took out them from the land of Mitzrayim

פָּסוּק יז

Pasuk 17

וַיֵּלְכוּ וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא
and they went and they served gods others and they prostrated to them gods whom not

יְדָעוּם וְלֹא חָלַק לָהֶם׃
they knew them and not He allotted to them

רַשִׁ"י

לא ידעם. לֹא יָדְעוּ בָהֶם גְּבוּרַת אֱלֹהוּת׃
They knew not them not did they recognize in them the power of divinity

רַשִׁ"י

ולא חלק להם. לֹא נְתָנָם לְחֶלְקָם; וְאֻנְקְלוֹס תִּרְגֵּם "וְלָא אוֹטִיבָא
And not He apportioned to them not did He give them for their portion and Onkelos translated "and not did they do good

לְהוֹן", לֹא הֵטִיבוּ לָהֶם שׁוּם טוֹבָה; וְלָשׁוֹן לֹא חָלַק — אוֹתוֹ אֱלוֹהַּ
to them" not did they do good to them any goodness and the expression not did he apportion that god

שֶׁבָּחֲרוּ לָהֶם לֹא חָלַק לָהֶם שׁוּם נַחֲלָה וְשׁוּם חֵלֶק׃
which they chose for themselves not did he apportion to them any inheritance and any portion

פָּסוּק יח

Pasuk 18

וַיִּחַר אַף יְהוָה בָּאָרֶץ הַהִוא לְהָבִיא עָלֶיהָ אֶת כָּל הַקְּלָלָה
And was kindled the anger of Hashem against the land that to bring upon it — all the curse

הַכְּתוּבָה בַּסֵּפֶר הַזֶּה׃

this in the book that is written

פָּסוּק יט

Pasuk 19

וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם בְּאַף וּבְחֵמָה וּבְקֶצֶף גָּדוֹל

great and with fury and with wrath with anger their land from upon Hashem And He uprooted them

וַיַּשְׁלִכֵם אֶל אֶרֶץ אַחֶרֶת כַּיּוֹם הַזֶּה׃

· as this day another a land to and He cast them

רַשִׁ"י

וישלכם אל ארץ אחרת כיום הזה. כְּתַרְגּוּמוֹ "וְטַלְטְלִינוּן", וְכֵן "הִנְנִי נֹתְשָׁם מֵעַל אַדְמָתָם"

their land from upon casting them out behold I am and similarly and He exiled them like its Targum Hashem And He cast them

ירמיהו י"ב :

twelve Yirmeyahu

פָּסוּק כ

Pasuk 20

הַנִּסְתָּרֹת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם

eternity until and for our children are for us and the revealed things our God are for Hashem The hidden things

לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

this the Torah the words of all — to perform

רַשִׁ"י

הנסתרת לה' אלהינו. וְאִם תֹּאמְרוּ מַה בְּיָדֵנוּ לַעֲשׂוֹת? אַתָּה מַעֲנִישׁ אֶת

— punish You to do is in our hand what you will say and if our God are to Hashem The hidden things

הָרַבִּים עַל הִרְהוּרֵי הַיָּחִיד, שֶׁנֶּאֱמַר "פֶּן יֵשׁ בָּכֶם אִישׁ וְגוֹ'", וְאַחַר כָּךְ

that and after and so on a man among you there is lest as it is said the individual the thoughts of for the many

"וְרָאוּ אֶת מַכּוֹת הָאָרֶץ הַהִוא", וַהֲלֹא אֵין אָדָם יוֹדֵעַ טְמוּנוֹתָיו שֶׁל

of the secrets of who knows man there is no but is it not that the land the plagues of — and they will see

חֲבֵרוֹ אֵין אֲנִי מַעֲנִישׁ אֶתְכֶם עַל הַנִּסְתָּרוֹת, שֶׁהֵן לַה' אֱלֹהֵינוּ, וְהוּא

and He our God to Hashem for they are the hidden things for you punish I not his fellow

יִפְרַע מֵאוֹתוֹ יָחִיד, אֲבָל "הַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ" לְבָעֵר הָרָע

the evil to eradicate and to our children are to us the revealed things but individual from that will exact punishment

מִקִּרְבֵּנוּ, וְאִם לֹא נַעֲשֶׂה דִּין בָּהֶם יֵעָנְשׁוּ הָרַבִּים. נְקוּד עַל לנו

to us over There are dots the many will be punished upon them judgment we execute not and if from our midst

ולבנינו לִדְרֹשׁ שֶׁאַף עַל הַנִּגְלוֹת לֹא עָנַשׁ אֶת הָרַבִּים עַד שֶׁעָבְרוּ אֶת

— they crossed until the many — punish He did not the revealed things · that even to expound and to our children

הַיַּרְדֵּן, מִשֶּׁקִּבְּלוּ עֲלֵיהֶם אֶת הַשְּׁבוּעָה בְּהַר גְּרִזִים וּבְהַר עֵיבָל וְנַעֲשׂוּ

and they became Ebal and at Mount Gerizim at Mount the oath — upon themselves from when they accepted the Jordan

עֲרֵבִים זֶה לָזֶה סוטה ל"ז; עי' סנהדרין מ"ג :

43 Sanhedrin see 37 Sotah for that one this one responsible

CHAPTER SUMMARY

The aliyah describes how the covenant binds the entire nation and warns of the devastating consequences if they turn to avodah zarah. If the people forsake the covenant, Hashem will bring utter destruction upon their land, leaving it a desolate waste of sulfur and salt like Sodom and Gomorrah, which will prompt future generations and foreign nations to ask why Hashem brought such fierce anger upon the land. The answer will be that they abandoned the covenant of Hashem and served other gods, leading to them being uprooted from their soil in great wrath, while the aliyah concludes by noting that hidden sins belong to Hashem but revealed sins are for us and our children to judge and correct.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us something very deep about how the yetzer hara works. When a person hears the serious warnings of the Torah, the natural reaction should be to tremble and do teshuvah. But the pasuk describes a person who hears all of this and says in his heart, "Shalom yihyeh li", I will be fine, I can follow my own desires and nothing bad will happen to me. Lichoira, how can a person be so blind? The answer is that the yetzer hara convinces us that we are the exception to the rule, that somehow the spiritual laws of cause and effect don't apply to us.

This is the dangerous attitude of "I will follow my own willful heart." We know what Hashem wants from us, we know what the halachah says, but we tell ourselves, "For me, it's different. I have a special situation, I have a weak nature, or I can handle this small aveirah without it affecting my neshama." This self-deception is the "poison weed" the Torah warns about. It starts small, but it slowly detaches a Yid from the covenant, making him feel immune to spiritual reality.

Our avodah is to break through this illusion of immunity. We must realize that every single action we do matters, and there are no free passes in ruchniyus. When we catch ourselves making excuses for why we can compromise on a halachah or a middah, we have to stop and recognize that this is the yetzer hara trying to lull us into a false sense of security.

Today, when you feel tempted to make an exception for yourself on a halachah or a spiritual standard, whether it is in lashon hara, honesty in business, or taking a shortcut in davening, stop and say to yourself: "There are no exceptions. I am part of Hashem's covenant, and my choices today matter completely."

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ב

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📖 THE SUGYA

In this daf, the Gemara continues its deep dive into the shakla v'tarya surrounding Rav Huna's ruling about whether hide nullifies the flesh attached to it. We analyze the machlokes between Rabbi Yishmael and Rabbi Akiva, clarifying whether the manner of flaying—whether the hide was severed by a knife or torn by an animal—makes a difference in the halachos of tumah. This discussion brings us to a clear understanding of how the Sages viewed the connection between the hide and the meat.

We then move into a new Mishnah that lists the specific creatures whose skins are considered soft enough to have the same halachic status as their flesh, meaning they can convey tumah. This includes human skin, the skin of a domesticated pig, and various other tender skins. The Gemara begins analyzing these cases, starting with Ulla's famous teaching regarding the Rabbinic decree on human skin, and a discussion on the exact definition of a "young camel" whose hump skin is still considered tender.

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

עַמּוּד א׳ DAF 122A

QUESTION

אַלִּיבָּא דְּמַאן?

The Gemara asks: **In accordance with whose** opinion is this ruling of Rav Huna?

OBJECTION

אִי אַלִּיבָּא דְּרַבִּי יִשְׁמָעֵאל – הָאָמַר לֹא מְבַטֵּל עוֹר.

If you say it is **in accordance with** the opinion of **Rabbi Yishmael, didn't he say** that **hide does not nullify** the flesh attached to it, and therefore the one who carries it becomes tamei?

OBJECTION

וְאִי אַלִּיבָּא דְּרַבִּי עֲקִיבָא – פְּשִׁיטָא, הָאָמַר מְבַטֵּל עוֹר.

And if you say it is **in accordance with** the opinion of **Rabbi Akiva,** then Rav Huna's ruling is **obvious,** for **didn't he say** that **hide does nullify** the flesh, and therefore one who carries it is tahor?

ANSWER

לְעוֹלָם אַלִּיבָּא דְּרַבִּי יִשְׁמָעֵאל, וְכִי אָמַר רַבִּי יִשְׁמָעֵאל לֹא מְבַטֵּל עוֹר – הָנֵי מִילֵּי שֶׁפְּלָטַתּוּ חָיָה, אֲבָל פְּלָטַתּוּ סַכִּין – בָּטֵיל.

The Gemara answers: **Actually,** Rav Huna's ruling is **in accordance with** the opinion of **Rabbi Yishmael, and when Rabbi Yishmael said** that **hide does not nullify** the flesh, **this applies only** to a case **where an animal severed** the hide, leaving the

flesh attached naturally; **but** where **a knife severed** and flayed the hide, the hide **nullifies** the attached flesh.

OBJECTION

תָּא שְׁמַע, רַבִּי יְהוּדָה אוֹמֵר: הָאָלָל הַמְכוּנָּס, אִם יֵשׁ כְּזַיִת בְּמָקוֹם אֶחָד – חַיָּיבִין עָלָיו, וְאָמַר רַב הוּנָא: וְהוּא שֶׁכִּנְּסוֹ.

The Gemara challenges: **Come and hear** a refutation from a Mishnah: **Rabbi Yehuda says:** With regard to **the meat residue** attached to the hide after flaying **that was collected, if there is an olive-bulk** of it **in one place,** one who enters the Beis HaMikdash after touching it is **liable** to kares **for it. And Rav Huna said** in explanation: **And this is** only **where** a halachically competent person **collected it.**

EXPLANATION

אִי אָמְרַתְּ בְּשֶׁלָּמָא פְּלָטָתוּ סַכִּין, לְרַבִּי יִשְׁמָעֵאל נָמֵי לָא בָּטֵיל, רַב הוּנָא דְּאָמַר כְּרַבִּי יִשְׁמָעֵאל.

Granted, if you say that even where **a knife severed** the hide, **according to Rabbi Yishmael also** the hide **does not nullify** the flesh, then we can say that **Rav Huna said** his ruling **in accordance with Rabbi Yishmael.**

OBJECTION

אֶלָּא אִי אָמְרַתְּ פְּלָטָתוּ סַכִּין, לְרַבִּי יִשְׁמָעֵאל בָּטֵיל, רַב הוּנָא דְּאָמַר כְּמַאן?

But if you say that where **a knife severed** the hide, **according to Rabbi Yishmael** the hide **nullifies** the flesh, then **in accordance with whose** opinion did **Rav Huna say** his ruling that the collected pieces of flesh still convey tumah?

RESOLUTION

אֶלָּא לְעוֹלָם פְּלָטָתוּ סַכִּין, לְרַבִּי יִשְׁמָעֵאל לָא בָּטֵיל, וְרַב הוּנָא דְּאָמַר כְּרַבִּי עֲקִיבָא!

Rather, we must say that **actually,** even where **a knife severed** the hide, **according to Rabbi Yishmael** the hide **does not nullify** the flesh; **and** as for the ruling of **Rav Huna,** he **said** it **in accordance with Rabbi Akiva!**

QUESTION

פְּשִׁיטָא!

The Gemara asks: But according to Rabbi Akiva, isn't it **obvious** that the hide nullifies the flesh? Why did Rav Huna need to state his ruling?

ANSWER

מַהוּ דְּתֵימָא, כִּי קָאָמַר רַבִּי עֲקִיבָא – הָנֵי מִילֵּי פְּלָטָתוּ סַכִּין, אֲבָל פְּלָטָתוּ חַיָּה – לָא בָּטֵיל.

The Gemara answers: Rav Huna's ruling is necessary, **lest you say** that **when Rabbi Akiva says** the hide nullifies the flesh, **this applies only** where **a knife severed** the hide, **but** where **an animal severed** the hide, the hide **does not nullify** the flesh.

EXPLANATION

קָ א מַשְׁמַע לַן טַעְמָא דְּרַבִּי עֲקִיבָא מִפְּנֵי שֶׁהָעוֹר מְבַטְּלָן, לָא שְׁנָא (פלט) [פְּלָטָתוּ] חַיָּה, וְלָא שְׁנָא (פלט) [פְּלָטָתוּ] סַכִּין,

Therefore, Rav Huna **comes to teach us** that **the reason of Rabbi Akiva** is **because the hide nullifies them,** and **it makes no difference** whether **an animal severed** the hide, **and it makes no difference** whether **a knife severed** the hide.

PROOF

כִּדְקָתָנֵי סֵיפָא: מִפְּנֵי מָה רַבִּי עֲקִיבָא מְטַהֵר בְּעוֹר? מִפְּנֵי שֶׁהָעוֹר מְבַטְּלָן.

This is **just as the latter clause** of that Mishnah **teaches: For what reason does Rabbi Akiva deem** one **pure** when carrying the flesh **with the hide? Because the hide nullifies them.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵלּוּ שֶׁעוֹרוֹתֵיהֶן כִּבְשָׂרָן:

MISHNAH: These are the creatures **whose skins have the same** halachic status **as their flesh** to convey tumah:

MISHNAH

עוֹר הָאָדָם, וְעוֹר חֲזִיר שֶׁל יִשּׁוּב.

The skin of a human, and the skin of a domesticated pig.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אַף עוֹר חֲזִיר הַבָּר.

Rabbi Yehuda says: Even the skin of a wild boar has the same status as its flesh.

MISHNAH

וְעוֹר חֲטֶרֶת שֶׁל גָּמָל הָרַכָּה, וְעוֹר רֹאשׁ שֶׁל עֵגֶל הָרַךְ, וְעוֹר הַפַּרְסוֹת, וְעוֹר בֵּית הַבּוֹשֶׁת, וְעוֹר הַשְּׁלִיל, וְעוֹר שֶׁל תַּחַת הָאַלְיָה,

And the skin of the hump of a young camel that is still **tender, and the skin of the head of a tender calf, and the skin of the hooves, and the skin of the womb, and the skin of the fetus** found inside a slaughtered animal, **and the skin of** the area **under the fat tail** of a sheep,

MISHNAH

וְעוֹר הָאֲנָקָה וְהַכֹּחַ וְהַלְּטָאָה וְהַחוֹמֶט.

and the skin of the gecko, and the desert monitor, and the lizard, and the skink, which are four of the eight creeping animals.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הַלְּטָאָה כְּחוּלְדָּה.

Rabbi Yehuda says: The lizard is like **the weasel** and its skin is not considered flesh.

MISHNAH

וְכוּלָּן שֶׁעִבְּדָן, אוֹ שֶׁהִילֵּךְ בָּהֶן כְּדֵי עֲבוֹדָה – טְהוֹרִין, חוּץ מֵעוֹר הָאָדָם.

And regarding **all of these** skins, **if one tanned them, or if he trod upon them** for the **equivalent** time required **for tanning, they are pure** and no longer considered flesh, **except for the skin of a human** which remains tamei.

MISHNAH

רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: שְׁמוֹנָה שְׁרָצִים יֵשׁ לָהֶן עוֹרוֹת.

Rabbi Yochanan ben Nuri says: All eight creeping animals have skins that are distinct from their flesh.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר עוּלָּא: דְּבַר תּוֹרָה עוֹר אָדָם טָהוֹר, וּמָה טַעַם אָמְרוּ טָמֵא? גְּזֵירָה שֶׁמָּא יַעֲשֶׂה אָדָם עוֹרוֹת אָבִיו וְאִמּוֹ שְׁטִיחִין.

GEMARA: Ulla said: By Torah law, the skin of a human is pure; and what is the reason the Sages **said** it is **tamei?** It is a Rabbinic **decree, lest a person make the skins of his father and mother into mats.**

GEMARA

וְאִיכָּא דְּמַתְנֵי לַהּ אַסֵּיפָא, וְכוּלָּן שֶׁעִיבְּדָן אוֹ שֶׁהִילֵּהּ בָּהֶן כְּדֵי עֲבוֹדָה טְהוֹרִין, חוּץ מֵעוֹר אָדָם.

And there are those who teach this statement of Ulla **on the latter clause** of our Mishnah: **And all of them that he tanned or trod upon them for the equivalent of tanning are pure, except for the skin of a human.**

GEMARA

אָמַר עוּלָּא: דְּבַר תּוֹרָה עוֹר אָדָם שֶׁעִיבְּדוֹ טָהוֹר, וּמָה טַעַם אָמְרוּ טָמֵא? גְּזֵירָה שֶׁמָּא יַעֲשֶׂה אָדָם עוֹרוֹת אָבִיו וְאִמּוֹ שְׁטִיחִין.

On this clause, **Ulla said: By Torah law, the skin of a human that one tanned is pure; and what is the reason** the Sages **said** it remains **tamei?** It is a Rabbinic **decree, lest a person make the skins of his father and mother into mats.**

EXPLANATION

מַאן דְּמַתְנֵי לַהּ אֵרִישָׁא, כָּל שֶׁכֵּן אַסֵּיפָא, וּמַאן דְּמַתְנֵי אַסֵּיפָא, אֲבָל אֵרִישָׁא – טוּמְאָה דְּאוֹרָיְיתָא.

The Gemara notes: **The one who teaches it on the first clause, all the more so** applies it **to the latter clause; but the one who teaches it on the latter clause** holds that only after tanning is it Rabbinic, **but on the first clause,** before tanning, its **tumah is from the Torah.**

QUESTION

וְעוֹר חֲזִיר [וְכוּ׳]. בְּמַאי קָמִיפַּלְגִי?

The Mishnah taught: **And the skin of a pig, etc.** The Gemara asks: **In what** principle **do** the Tanna Kamma and Rabbi Yehuda **disagree** regarding a wild boar?

ANSWER

מָר סָבַר: הַאי אַשּׁוּן וְהַאי רַכִּיךְ, וּמָר סָבַר: הַאי נָמֵי רַכִּיךְ.

The Gemara answers: One **Master holds: This** wild boar skin is **tough and this** domesticated pig skin is **tender; and** the other **Master holds: This** wild boar skin **is also tender.**

QUESTION

עוֹר חֲטֶרֶת שֶׁל גְּמַל הָרַכָּה, וְכַמָּה גְּמַל הָרַכָּה?

The Mishnah taught: **The skin of the hump of a young camel** that is still **tender.** The Gemara asks: **And how much** is considered **a young camel?**

ANSWER

אָמַר עוּלָּא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל זְמַן שֶׁלֹּא טָעֲנָה.

Ulla said that **Rabbi Yehoshua ben Levi said: Any time that it has not** yet **carried a load.**

QUESTION

בָּעֵי רַבִּי יִרְמְיָה: הִגִּיעַ זְמַנָּהּ לִטְעוֹן וְלֹא טָעֲנָה, מַהוּ?

Rabbi Yirmeyah raised a query: If **its time to carry a load arrived, but it did not** actually **carry** a load, **what is** the halacha?

QUESTION

בָּעֵי אַבָּיֵי: לֹא הִגִּיעַ זְמַנָּהּ לִטְעוֹן וְטָעֲנָה, מַהוּ?

Abaye raised a query: If **its time to carry a load did not arrive, but it** prematurely **carried** a load, **what is** the halacha?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The questions **stand** unresolved.

STATEMENT

יָתֵיב רֵישׁ לָקִישׁ וְקָמִיבַּעְיָא לֵיהּ: כַּמָּה גְּמַל הָרַכָּה?

The Gemara relates: **Resh Lakish sat and raised a query: How much** is considered **a young camel?**

ANSWER

אֲמַר לֵיהּ רַבִּי יִשְׁמָעֵאל בַּר אַבָּא: הָכִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל זְמַן שֶׁלֹּא טָעֲנָה.

Rabbi Yishmael bar Abba said to him: This is what Rabbi Yehoshua ben Levi said: Any time that it has not yet **carried a load.**

STATEMENT

אֲמַר לֵיהּ: תֵּיב לְקַבְלִי.

Resh Lakish **said to him: Sit before me** in honor of this teaching.

STATEMENT

יָתֵיב רַבִּי זֵירָא וְקָמִיבַּעְיָא לֵיהּ: כַּמָּה גְּמַל הָרַכָּה?

Similarly, **Rabbi Zeira sat and raised a query: How much** is considered **a young camel?**

ANSWER

אֲמַר לֵיהּ רָבִין בַּר חִינָּנָא: הָכִי אָמַר עוּלָּא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל זְמַן שֶׁלֹּא טָעֲנָה.

Ravin bar Chinana said to him: This is what Ulla said that **Rabbi Yehoshua ben Levi said: Any time that it has not** yet **carried a load.**

STATEMENT

הֲוָה קָתָנֵי לַהּ. אֲמַר לֵיהּ: חֲדָא הָוְיָא לָךְ אֲמַרְתְּ.

Ravin bar Chinana **was repeating it** over and over. Rabbi Zeira **said to him: You have said one** teaching, and there is no need to keep repeating it.

STATEMENT

תָּא חֲזִי, מָה בֵּין תַּקִּיפֵי אַרְעָא דְיִשְׂרָאֵל, לַחֲסִידֵי דְבָבֶל.

The Gemara notes: **Come and see the difference between the strong** scholars **of the Land of Israel,** like Resh Lakish who honored his informant, **and the pious of Babylonia,** like Rabbi Zeira who was sharp with him.

QUESTION

וְעוֹר הָרֹאשׁ וְכוּ'. וְכַמָּה עֵגֶל הָרַךְ?

The Mishnah taught: **And the skin of the head** of a tender calf, **etc.** The Gemara asks: **And how much** is considered **a tender calf?**

ANSWER

עוּלָּא אָמַר: בֶּן שְׁנָתוֹ, רַבִּי יוֹחָנָן אָמַר: כָּל זְמַן שֶׁיּוֹנֵק.

Ulla said: Within its first **year. Rabbi Yochanan said: Any time that it** still **nurses.**

QUESTION

אִיבַּעְיָא לְהוּ: הֵיכִי קָאָמַר עוּלָּא? בֶּן שְׁנָתוֹ וְהוּא שֶׁיּוֹנֵק,

A query was raised by them: How did Ulla mean to rule? Did he mean **within its year, provided that it** still **nurses,**

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EXPLANATION

וַאֲמַר לֵיהּ רַבִּי יוֹחָנָן: כָּל זְמַן שֶׁיּוֹנֵק.

And Rabbi Yochanan said to him, to Ulla, that a calf is considered young **as long as it is** still **suckling,** even if it is already past its first year.

QUESTION

אוֹ דִלְמָא, עוּלָּא בֶּן שְׁנָתוֹ קָאָמַר, בֵּין יוֹנֵק וּבֵין שֶׁאֵינוֹ יוֹנֵק, וַאֲמַר לֵיהּ רַבִּי יוֹחָנָן: בֶּן שְׁנָתוֹ וְהוּא שֶׁיּוֹנֵק?

Or perhaps, we should explain the machlokes the other way around: **Ulla says** a calf is considered young if it is **within its first year, whether it is suckling or whether it is not suckling, and Rabbi Yochanan said to him** that it is only considered young if it is **within its first year and it is** also **suckling?**

PROOF

תָּא שְׁמַע, רַבִּי יוֹחָנָן אָמַר: כָּל זְמַן שֶׁיּוֹנֵק,

Come and hear a proof from what **Rabbi Yochanan said** in a statement: A calf is considered young **as long as it is suckling**.

PROOF

וְאִם אִיתָּה – "וְהוּא שֶׁיּוֹנֵק" מִיבָּעֵי לֵיהּ!

And if it were so that Rabbi Yochanan requires both conditions, **he should have said: "And provided that it is suckling,"** which would imply that suckling is an additional requirement on top of being in its first year.

RESOLUTION

שְׁמַע מִינַּהּ.

We must indeed **learn from this** that Rabbi Yochanan considers any suckling calf to be young, even after its first year.

QUESTION

בְּעָא מִינֵּיהּ רֵישׁ לָקִישׁ מֵרַבִּי יוֹחָנָן: עוֹר רֹאשׁ שֶׁל עֵגֶל הָרַךְ, מַהוּ שֶׁיִּטַּמֵּא?

Reish Lakish asked of Rabbi Yochanan: Regarding **the skin of the head of a tender calf** which is still soft enough to be eaten, **what is** the halacha as to **whether it imparts impurity** as flesh?

ANSWER

אֲמַר לֵיהּ: אֵינוֹ מְטַמֵּא.

Rabbi Yochanan **said to him: It does not impart impurity** as flesh, because its status is like ordinary hide.

OBJECTION

אֲמַר לֵיהּ, לִימַּדְתָּנוּ רַבֵּינוּ: אֵלּוּ שֶׁעוֹרוֹתֵיהֶן כִּבְשָׂרָן, וְעוֹר הָרֹאשׁ שֶׁל עֵגֶל הָרַךְ!

Reish Lakish **said to him: But didn't you teach us, our teacher,** in our Mishnah: **These are** the ones **whose skins are like their flesh** to impart impurity, **and** the list includes **the skin of the head of a tender calf**?

ANSWER

אֲמַר לֵיהּ: אַל תַּקְנִיטֵנִי, בִּלְשׁוֹן יָחִיד אֲנִי שׁוֹנֶה אוֹתָהּ.

Rabbi Yochanan **said to him: Do not provoke me** with this kasha, for **I teach that** Mishnah **as** representing **a singular opinion** of an individual Tanna, and the halacha does not follow him.

BRAISA

דְּתַנְיָא: הַשּׁוֹחֵט אֶת הָעוֹלָה לְהַקְטִיר כְּזַיִת מֵעוֹר שֶׁתַּחַת הָאַלְיָה, חוּץ לִמְקוֹמוֹ – פָּסוּל, וְאֵין בּוֹ כָּרֵת; חוּץ לִזְמַנּוֹ – פִּיגּוּל, וְחַיָּיבִין עָלָיו כָּרֵת.

As it is taught in a Braisa: **One who slaughters a burnt-offering** with the intention **to burn an olive-bulk of the skin that is under the tail** on the Mizbe'ach **outside its proper place,** the offering is **unfit, but there is no** liability of **kareth** for eating it; if he had this intention for **outside its proper time,** the offering is **piggul, and one is liable to kareth** for eating it, because this skin is soft and has the status of flesh. This is the view of the Rabbis.

BRAISA

אֶלְעָזָר בֶּן יְהוּדָה אִישׁ אֶבֶלַיִם אוֹמֵר מִשּׁוּם רַבִּי יַעֲקֹב, וְכֵן הָיָה רַבִּי שִׁמְעוֹן בֶּן יְהוּדָה אִישׁ כְּפַר עִיכּוּם אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן:

Elazar ben Yehuda of Aveilim says in the name of Rabbi Yaakov, and so Rabbi Shimon ben Yehuda of Kefar Ikum would say in the name of Rabbi Shimon:

BRAISA

אֶחָד עוֹר פְּרָסוֹת, וְאֶחָד עוֹר הָרֹאשׁ שֶׁל עֵגֶל הָרַךְ, וְאֶחָד עוֹר שֶׁל תַּחַת הָאַלְיָה, וְכָל שֶׁמָּנוּ חֲכָמִים גַּבֵּי טוּמְאָה שֶׁעוֹרוֹתֵיהֶן כִּבְשָׂרָן, לְהָבִיא עוֹר שֶׁל בֵּית הַבּוֹשֶׁת.

Whether it is the skin of the hooves, or whether it is the skin of the head of a tender calf, or whether it is the skin under the tail, and indeed **all those that the Sages enumerated regarding impurity whose skins are like their flesh,** which comes **to include the skin of the womb**—

BRAISA

חוּץ לִמְקוֹמוֹ – פָּסוּל, וְאֵין בּוֹ כָּרֵת. חוּץ לִזְמַנּוֹ – פִּיגּוּל, וְחַיָּיבִין עָלָיו כָּרֵת.

if one slaughtered the offering with intention to burn them **outside its proper place,** the offering is **unfit, but there is no kareth;** if **outside its proper time,** it is **piggul, and one is liable to kareth** for eating it. Thus, our Mishnah which equates these skins to flesh follows this individual opinion, whereas the Rabbis hold only the skin under the tail is like flesh.

QUESTION

וְעוֹר בֵּית הַפְּרָסוֹת. מַאי בֵּית הַפְּרָסוֹת?

Our Mishnah taught: **And the skin of the hooves** is like flesh. The Gemara asks: **What is** meant by **the hooves** in this context?

ANSWER

רַב אָמַר: בֵּית הַפְּרָסוֹת מַמָּשׁ,

Rav said: It means **the actual hooves,** the skin covering the lowest part of the leg.

ANSWER

רַבִּי חֲנִינָא אָמַר: רְכוּבָה הַנִּמְכֶּרֶת עִם הָרֹאשׁ.

Rabbi Chanina said: It refers to the skin of the knee-joint **that is sold with the head,** which is higher up on the leg.

מִשְׁנָה MISHNAH

MISHNAH

וְעוֹר הָאַנָּקָה,

Our Mishnah taught: **And the skin of the gecko,** the desert monitor, the lizard, and the skink are like their flesh.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: ״הַטְּמֵאִים״ – לְרַבּוֹת עוֹרוֹתֵיהֶן כִּבְשָׂרָן.

The Rabbis taught in a Braisa: The verse says, **"the impure ones"** among the creeping animals, which comes **to include their skins as being like their flesh** to convey impurity.

BRAISA

יָכוֹל אֲפִילּוּ כּוּלָּן, תַּלְמוּד לוֹמַר ״אֵלֶּה״.

One **might have thought** this applies **even to all** eight sheratzim; therefore **the verse states: "These,"** to exclude some of them.

QUESTION

וְהָא ״אֵלֶּה״ אַכּוּלְּהוּ כְּתִיבִי!

The Gemara asks: **But isn't "these" written regarding all of them,** referring to all eight sheratzim?

ANSWER

אָמַר רַב: ״לְמִינֵהוּ״ הִפְסִיק הָעִנְיָן.

Rav said: The word **"according to its kind"** written after the first three sheratzim **interrupted the subject,** so the inclusion of the skin only applies to the last five mentioned after it.

QUESTION

וְלִיחְשׁוֹב נָמֵי תִּנְשֶׁמֶת?

The Gemara asks: **But** if so, **let us also count the chameleon,** which is the last of the five listed in the second group?

ANSWER

אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: רַב תְּנָא הוּא, וְתָנֵי תִּנְשֶׁמֶת.

Rav Shmuel bar Yitzchak said: Rav is a Tanna and has the right to dispute our Mishnah, **and** indeed **he teaches** that the skin of **the chameleon** is also included.

QUESTION

וְהָא תַּנָּא דִּידַן לָא תָּנֵי תִּנְשֶׁמֶת?

The Gemara asks: **But the Tanna of our** Mishnah **does not teach** the halacha regarding **the chameleon!** Why does he exclude it?

ANSWER

אָמַר רַב שֵׁשֶׁת בְּרֵיהּ דְּרַב אִידִי: תַּנָּא דִּידַן סָבַר לַהּ כְּרַבִּי יְהוּדָה, דְּאָזֵיל בָּתַר גִּישְׁתָּא.

Rav Sheshet the son of Rav Idi said: The Tanna of our Mishnah **holds like Rabbi Yehuda, who goes after the feel** of the skin to see if it is soft like flesh, rather than relying on the verse.

EXPLANATION

וּבְגִישְׁתָּא דְּהַלְטָאָה קָמִיפַּלְגִי.

And they argue about the feel of the lizard's skin, whether it is soft enough to be considered like flesh.

מִשְׁנָה MISHNAH

MISHNAH

וְכוּלָּן שֶׁעִיבְּדָן [וְכוּ'].

Our Mishnah taught: **And all of them that one tanned,** or walked on, are pure.

גְּמָרָא GEMARA

QUESTION

הִילֵּךְ אִין, לֹא הִילֵּךְ לָא?

The Gemara asks: If he **walked on** it, **yes,** it is pure, but if he **did not walk on** it, **no,** it is not pure?

OBJECTION

וְהָא תָּנֵי רַבִּי חִיָּיא: אוֹזֶן חֲמוֹר שֶׁטָּלָאָהּ לְקוּפָּתוֹ טְהוֹרָה, טָלָאָהּ – אַף עַל גַּב דְּלָא הִילֵּךְ!

But didn't Rabbi Chiyya teach in a Braisa: **The ear of a donkey that one patched onto his basket is pure** from impurity of nevelah, which shows that once he **patched it, even though he did not walk on** it, it is already considered processed hide!

ANSWER

לֹא: טָלָאָהּ, הִילֵּךְ – אִין, לֹא הִילֵּךְ – לָא.

The Gemara answers: **No,** even if he **patched it,** if he also **walked on** the basket, **yes,** it is pure, but if he **did not walk on** it, **no,** it is not pure.

QUESTION

כַּמָּה כְּדֵי עִבּוּד?

The Gemara asks: **How much** walking on it is required **to be equivalent to tanning?**

ANSWER

אָמַר רַב הוּנָא אָמַר רַבִּי יַנַּאי: אַרְבַּעַת מִילִין.

Rav Huna said in the name of Rabbi Yannai: Walking on it for the time it takes to walk **four mil**.

ANSWER

רַבִּי אַבָּהוּ מְשׁוּם דְּרֵישׁ לָקִישׁ אָמַר: לְגַבָּל.

Rabbi Abbahu said in the name of Reish Lakish: The time it takes **for a baker to knead** a dough.

STATEMENT

וְלִתְפִלָּה וְלִנְטִילַת יָדַיִם – אַרְבַּעַת מִילִין.

And regarding walking **for Tefillah** to a shul, **and for washing hands** before eating, one must travel up to **four mil**.

EXPLANATION

אָמַר רַב נַחְמָן בַּר יִצְחָק:

Rav Nachman bar Yitzchak said to clarify this rule:

SUMMARY

The Gemara resolves that Rav Huna's ruling aligns with Rabbi Akiva, who holds that the hide nullifies the attached flesh regardless of whether it was severed by a knife or an animal. The new Mishnah lists various skins that are halachically treated as flesh for tumah purposes, noting that tanning them makes them tahor, except for human skin. The Gemara explains that human skin is Rabbinically tamei even after tanning to prevent people from turning the skins of their parents into mats. Finally, the Gemara discusses the dispute over wild boar skin and explores the precise definition of a young camel whose hump skin is still tender, leaving several queries by Rabbi Yirmeyah and Abaye unresolved.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Mishnah teaches us a fascinating halachic reality: there are certain soft skins, like that of a tender calf or a young camel, that are so soft they are halachically treated as actual meat. But the moment a person tans them, or even just treads on them for the amount of time it takes to tan them, they lose their status as meat and become pure, tough leather.

Lichoira, we have to look at the one exception the Mishnah makes: "except for the skin of a human." Ulla explains in the Gemara that by Torah law, even human skin would become pure through tanning. Why did the Rabbis step in and decree that it remains tamei? "Lest a person make the skins of his father and mother into mats." The Sages understood that if we treat human skin like any other material, we will eventually lose our basic sense of human dignity and respect for our parents.

This is a tremendous yesod for our daily avodah. In the physical world, anything can be processed, flattened, and turned into a utilitarian object. We can get so used to "tanning" and hardening our lives that we begin to treat the most sacred things, our parents, our families, our own neshamos, as mere tools or mats to be stepped on. The Torah demands that we maintain a boundary of absolute respect and sensitivity. We cannot allow the cold, practical world to desensitize us to the holiness of a human being.

Today, make a conscious effort to show extra respect to a parent, a spouse, or a teacher. When speaking to them or doing something for them, pause for a second to realize their inherent holiness, ensuring you never treat them as just another practical part of your daily routine.

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.'