חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · נצבים-וילך · שֵׁנִי

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

NITZAVIM-VAYEILECH · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu is giving the Yidden a powerful and comforting nechamah, looking ahead to the end of days. After all the klalos and the tzaros of the tochachah have come upon us, and we find ourselves scattered among the goyim, the Torah promises that a deep awakening will happen from within the darkness of the galus.

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

פָּסוּק א

Pasuk 1

וְהָיָה כִּי יָבֹאוּ עָלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי
And it shall be when there come upon you all the things these the blessing and the curse which I have set

לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ יְהוָה אֱלֹהֶיךָ
before you and you take back to your heart among all the nations where has banished you Hashem your God

שָׁמָּה׃
there

פָּסוּק ב

Pasuk 2

וְשַׁבְתָּ עַד יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְקֹלוֹ כְּכֹל אֲשֶׁר אָנֹכִי
and you shall return unto Hashem your God and you shall obey His voice according to all that I

מְצַוְּךָ הַיּוֹם אַתָּה וּבָנֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ׃
command you today you and your children with all your heart and with all your soul

פָּסוּק ג

Pasuk 3

וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרִחֲמֶךָ וְשָׁב וְקִבֶּצְךָ
and He will return Hashem your God — your captivity and have mercy on you and He will return and gather you

מִכָּל הָעַמִּים אֲשֶׁר הֱפִיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה׃
from all the peoples where scattered you Hashem your God there

רַשִׁ"י

ושב ה' אלהיך את שבותך. הָיָה לוֹ לִכְתֹּב "וְהֵשִׁיב" אֶת שְׁבוּתְךָ, שֶׁהַשְּׁכִינָה שְׁרוּיָה עִם יִשְׂרָאֵל בְּצָרַת גָּלוּתָם, כְּבְיָכוֹל מִכָּאן לָמְדוּ רַבּוֹתֵינוּ
And He will return Hashem your God — your captivity it was for Him to write "and He will bring back" your captivity, that the Shechinah dwells with Israel in the distress of their exile as if it were possible from here learned our Rabbis

וּכְשֶׁנִּגְאָלִין הִכְתִּיב גְּאֻלָּה לְעַצְמוֹ — שֶׁהוּא יָשׁוּב עִמָּהֶם. וְעוֹד יֵ֫שׁ

and when they are redeemed He made written redemption for Himself that He will return with them. And furthermore there is

לוֹמַר שֶׁגָּדוֹל יוֹם קִבּוּץ גָּלְיוֹת וּבְקֹשִׁי, כְּאִלּוּ הוּא עַצְמוֹ צָרִיךְ לִהְיוֹת אוֹחֵז

to say that great is the day of the gathering of the exiles and with difficulty, as if He Himself needs to be holding

בְּיָדָיו מַמָּשׁ אִישׁ אִישׁ מִמְּקוֹמוֹ, כָּעִנְיָן שֶׁנֶּאֱמַר יְשַׁעְיָהוּ כ"ז "וְאַתֶּם תְּלֻקְּטוּ

by his hands literally each man each man from his place, like the matter that is said Yeshayahu 27 "And you shall be gathered

לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל", וְאַף בְּגָלְיוֹת שְׁאָר הָאֻמּוֹת מָצִינוּ כֵּן יִרְמְיָהוּ מ"ח

one by one O children of Israel," And even in the exiles of the rest of the nations we find so Yirmeyahu 48

"וְשַׁבְתִּי שְׁבוּת מוֹאָב":

And I will return the captivity of Moav":

פָּסוּק ד

Pasuk 4

אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם

If will be your banished one at the end of the heavens from there will gather you Hashem your God and from there

יִקָּחֶךָ׃

He will take you

פָּסוּק ה

Pasuk 5

וֶהֱבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יָרְשׁוּ אֲבֹתֶיךָ וְיָרַשְׁתָּהּ

And He will bring you Hashem your God to the land that possessed your ancestors and you shall possess it

וְהֵיטִבְךָ וְהִרְבְּךָ מֵאֲבֹתֶיךָ׃

and He will do good to you and He will multiply you more than your ancestors

פָּסוּק ו

Pasuk 6

וּמָל יְהוָה אֱלֹהֶיךָ אֶת לְבָבְךָ וְאֶת לְבַב זַרְעֶךָ לְאַהֲבָה אֶת יְהוָה

And will circumcise Hashem your God — your heart and — the heart of your offspring to love Hashem —

אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

your God with all your heart and with all your soul so that your life

CHAPTER SUMMARY

The pesukim describe the beautiful process of teshuvah, where the Yidden will return to Hashem with all their heart and soul, and Hashem in His great rachmanus will gather every single outcast from the furthest corners of the earth. Hashem will bring us back to the Eretz Yisrael possessed by our avos, make us even more prosperous than them, and ultimately remove the barriers from our hearts so that we can love Hashem completely and live.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is revealing a tremendous yesod here about the power of teshuvah. The pesukim describe a Yid who is completely lost, scattered to the ends of the earth, and buried under the weight of the klalah. Lichoira, how can someone so far away ever find the strength to make it back? The chiddush of the Torah is that you do not need to have it all figured out to start. The pasuk says "v'hashevosa el levavecha" and "v'shavta ad Hashem Elokecha", you just have to turn your heart back to Hashem and take the first step from exactly where you are.

Once you make that small, sincere move, the whole picture changes. The Torah tells us "u'mal Hashem Elokecha es levavecha", Hashem Himself will then step in to open up your heart and help you love Him. We often wait to do teshuvah or improve our avodas Hashem because we feel too blocked, too cold, or too far gone. We think we need to feel a massive spiritual awakening first. But the Sifrei Kodesh teach us that the awakening from Above only comes after we make our own small effort below. Hashem is waiting for your first move, and then He promises to do the rest of the heavy lifting for you.

Today, do not wait for inspiration to strike or for your heart to suddenly feel completely open. Take one small, concrete step toward Hashem, whether it is learning one extra halachah, saying a single perek of Tehillim with real kavanah, or holding back from an angry reaction, and trust that Hashem will see that opening and help you with the rest.

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ג

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📖 THE SUGYA

We start off the daf by wrapping up the sugya of the four-mil shiur, clarifying who actually said this in the name of Reish Lakish and how it applies to different halachos. The Gemara brings down a fascinating ruling about a non-Jewish legion passing through a town, explaining why any house they enter becomes tamei under the halachos of ohel. From there, we move into a new Mishnah that deals with the halachos of connection (chibur) for tumah when someone is flaying an animal. The Mishnah teaches that the status of the hide depends on what the person is planning to make out of it, whether it is a carpet, a leather bottle, or a whole skin bag.

In the Gemara on the Mishnah, the Sages get into a beautiful shakla v'tarya about the exact shiur of "enough for a grasp" (k'dei achiza) and whether the flayed part of the hide is considered a handle (yad) to bring tumah to the rest of the meat. We see a major machlokes between Rav and Rabbi Assi on this point, with the Gemara bringing several chalenges from different Braisos and a Tosefta to try and resolve the kasha. We also touch upon a sugya from Maseches Keilim regarding a torn cloak and whether we make a Rabbinic decree in certain cases.

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עמוד א׳ DAF 123A

STATEMENT

אֵיבוּ אֲמְרָה, וְאַרְבְּעֵי אֲמַר בַּהּ, וַחֲדָא מִינַּייְהוּ עֲבוֹדָה.

The Gemara clarifies: It was **Aivu** who **said this** statement in the name of Reish Lakish, and not Rabbi Abbahu, **and he said four** halachic rulings **regarding it**, regarding this measure of four mil, **and one of them** is the halacha of **tanning**, which is the ruling of our Mishnah that skins trodden upon for the time it takes to walk four mil are no longer considered flesh.

STATEMENT

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: לֹא שָׁנוּ אֶלָּא לְפָנָיו, אֲבָל לְאַחֲרָיו – אֲפִילּוּ מִיל אֶחָד אֵינוֹ חוֹזֵר.

Rabbi Yosei son of Rabbi Chanina said: With regard to traveling for tefillah in a shul or for washing one's hands, **they only taught** that one must travel up to four mil **ahead of him**, in his direction of travel; **but behind him, even** for **one mil he does not** have to **turn back**.

INFERENCE

רַב אַחָא בַּר יַעֲקֹב אָמַר, וּמִינַּהּ: מִיל הוּא דְּאֵינוֹ חוֹזֵר, הָא פָּחוֹת מִמִּיל – חוֹזֵר.

Rav Acha bar Yaakov said: And from it, from this statement, we can infer: It is specifically a full **mil that he does not turn back, but** for **less than a mil, he** must indeed **turn back**.

BRAISA

תָּנוּ רַבָּנַן: לִיגְיוֹן הָעוֹבֵר מִמָּקוֹם לְמָקוֹם, וְנִכְנַס לְבַיִת – הַבַּיִת טָמֵא, שֶׁאֵין לָךְ כָּל לִיגְיוֹן וְלִיגְיוֹן שֶׁאֵין לוֹ כַּמָּה קַרְקַפְּלִין.

The Rabbis taught in a Braisa: In the case of **a legion** of non-Jewish soldiers **that is passing from place to place, and** one of them **enters a house, the house is** ritually **tamei** under the law of ohel, **because you do not have any legion whatsoever that does not have several scalps** of dead people that they carry with them for witchcraft.

EXPLANATION

וְאַל תִּתְמַהּ, שֶׁהֲרֵי קַרְקַפְּלוֹ שֶׁל רַבִּי יִשְׁמָעֵאל מוּנָּח בְּרֹאשׁ מְלָכִים.

And do not be surprised that they would do such a thing, **for behold, the scalp of Rabbi Yishmael**, after he was martyred by the Romans, **was placed on the head of kings** as a crown.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַמַּפְשִׁיט בְּבְהֵמָה וּבְחַיָּה, בְּטָהוֹרָה וּבְטֻמְאָה, בְּדַקָּה וּבְגַסָּה – לְשָׁטִיחַ, כְּדֵי אֲחִיזָה.

MISHNAH: One who flays an animal or a wild beast, whether a kosher animal **or a non-kosher** animal, **whether a small** animal **or a large** animal, if he is flaying it **for** the purpose of making **a carpet**, the hide remains connected to the flesh and is considered like flesh until he flays **enough for a grasp**.

MISHNAH

וּלְחֵמֶת – עַד שֶׁיַּפְשִׁיט אֶת הֶחָזֶה.

And if he is flaying it **for a leather bottle,** the hide remains connected **until he flays the breast**.

MISHNAH

הַמַּרְגִּיל – כּוּלּוֹ חִבּוּר לַטּוּמְאָה, לְיטַמֵּא וּלְטַמֵּא.

One who flays from the feet upwards to make a whole skin bag, **the entire** hide is considered **a connection for tumah, to become tamei** from the flesh **and to make** other things **tamei**.

MISHNAH

עוֹר שֶׁעַל הַצַּוָּאר – רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אֵינוֹ חִבּוּר, וַחֲכָמִים אוֹמְרִים: חִבּוּר עַד שֶׁיַּפְשִׁיט אֶת כּוּלּוֹ.

Regarding the **hide that is on the neck** when he has flayed everything else, **Rabbi Yochanan ben Nuri says: It is not** considered **a connection** anymore, **and the Sages say: It is** still **a connection until he flays the entirety of it**.

גְּמָרָא GEMARA

QUESTION

גְּמָ' מִכָּאן וְאֵילָךְ מַאי?

GEMARA: We learned in the Mishnah that for a carpet, the hide is connected until he flays enough for a grasp. The Gemara asks: **From this point forward**, once he has flayed more than that measure, **what** is the status of the flayed hide?

ANSWER

אָמַר רַב: טָהוֹר הַמּוּפְשָׁט,

Rav said: The flayed part of the hide is completely **tahor**, because it no longer serves as a handle for the flesh.

ANSWER

רַבִּי אַסִּי אָמַר: טֶפַח הַסָּמוּךְ לַבָּשָׂר טָמֵא.

Rabbi Assi said: A tefach of the flayed hide **adjacent to the flesh is tamei**, because the flayer holds onto this part while flaying, so it serves as a handle.

OBJECTION

מֵיתִיבִי: הַמַּפְשִׁיט כְּשִׁיעוּר הַזֶּה, מִכָּאן וְאֵילָךְ, הַנּוֹגֵעַ בַּמּוּפְשָׁט טָהוֹר.

The Gemara **raises an objection** from a Braisa: **One who flays like this measure** of a grasp, **from this point forward, one who touches the flayed** part of the hide is **tahor**.

QUESTION

מַאי לָאו אֲפִילּוּ בְּטֶפַח הַסָּמוּךְ לַבָּשָׂר?

What, is it not referring **even to the tefach adjacent to the flesh**, which would refute Rabbi Assi?

RESOLUTION

לָא, לְבַר מִטֶּפַח הַסָּמוּךְ לַבָּשָׂר.

The Gemara answers: **No,** the Braisa means the flayed hide **excluding the tefach adjacent to the flesh**.

OBJECTION

תָּא שְׁמַע: בְּעוֹר שֶׁכְּנֶגֶד הַבָּשָׂר – טָמֵא.

Come and hear a challenge from another Braisa: If one touches **the hide that is opposite the flesh,** he is **tamei**.

INFERENCE

עוֹר שֶׁכְּנֶגֶד הַבָּשָׂר – טָמֵא, הָא בְּטֶפַח הַסָּמוּךְ לַבָּשָׂר – טָהוֹר.

We deduce: It is only the **hide that is opposite the flesh**, meaning the attached hide, that is **tamei, but the tefach adjacent to the flesh** which is already flayed is **tahor**, which contradicts Rabbi Assi!

RESOLUTION

תָּנָא: כָּל טֶפַח הַסָּמוּךְ לַבָּשָׂר, עוֹר שֶׁכְּנֶגֶד הַבָּשָׂר קָרֵי לֵיהּ.

The Gemara answers: The **Tanna** of that Braisa **calls the entire tefach adjacent to the flesh 'the hide opposite the flesh'**, and therefore it is indeed tamei.

OBJECTION

תָּא שְׁמַע: הַמַּפְשִׁיט בַּבְּהֵמָה וּבַחַיָּה, בַּטְּהוֹרָה וּבַטְּמֵאָה, בַּדַּקָּה וּבַגַּסָּה, לְשָׁטִיחַ – כְּדֵי אֲחִיזָה, וְטֶפַח הַסָּמוּךְ לַבָּשָׂר – טָהוֹר.

Come and hear another challenge from a Tosefta: **One who flays an animal or a wild beast, whether a kosher** animal **or a non-kosher** animal, **whether a small** animal **or a large** animal, **for a carpet**, the hide is connected **enough for a grasp, and the tefach adjacent to the flesh is tahor**. This is a direct refutation of Rabbi Assi!

RESOLUTION

הָכָא בְּמַאי עָסְקִינַן? בְּטֶפַח רִאשׁוֹן.

The Gemara answers: **With what are we dealing here? With the first tefach** that was flayed immediately after the measure of a grasp. In that case, it is tahor because he does not hold it.

BRAISA

תָּנָא: כַּמָּה כְּדֵי אֲחִיזָה? טֶפַח.

A **Tanna taught** in a Braisa: **How much is 'enough for a grasp'? A tefach**.

QUESTION

וְהָא תַּנְיָא: טְפָחַיִם!

The Gemara asks: **But behold, it was taught** in another Braisa that the measure is **two handbreadths**!

RESOLUTION

אָמַר אַבָּיֵי: טֶפַח כָּפוּל.

Abaye said: There is no kasha; the first Braisa means **a folded tefach**, which is indeed two handbreadths of unfolded hide.

PROOF

תַּנְיָא נָמֵי הָכִי: כַּמָּה כְּדֵי אֲחִיזָה? טֶפַח כָּפוּל.

The Gemara notes: **This was also taught** explicitly in a Braisa: **How much is 'enough for a grasp'? A folded tefach**.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: טַלִּית שֶׁהִתְחִיל בָּהּ לְקוֹרְעָהּ, כֵּיוָן שֶׁנִּקְרַע רוּבָּהּ – שׁוּב אֵינוֹ חִבּוּר, וּטְהוֹרָה.

We learned in a Mishnah **there** in Maseches Keilim: In the case of **a cloak that one began to tear, once the majority of it is torn, it is no longer** considered **a connection, and** the pieces are **tahor** from their previous tumah.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: לֹא שָׁנוּ אֶלָּא בְּטַלִּית טְבוּלַת יוֹם.

Rav Nachman said that **Rabbah bar Avuha said: They only taught** this **with regard to a cloak that is a tevul yom**, which was immersed in a mikvah and is waiting for sunset to become completely tahor.

EXPLANATION

דְּמִיגּוֹ דְּלָא חַס עֲלַהּ וְאַטְבְּלַהּ, לָא חָיֵיס עֲלַהּ וְקָרַע לַהּ רוּבַּהּ.

Since, because he did not spare it and immersed it despite the effort, **he** also **does not spare it and** actually **tears the majority of it** to destroy its vessel status.

EXPLANATION

אֲבָל טַלִּית שֶׁאֵינָהּ טְבוּלַת יוֹם – לָא, גְּזֵרָה דִּלְמָא לָא אָתֵי לְמִיקְרְעַהּ רוּבַּהּ.

But regarding **a cloak that is not a tevul yom, no,** we do not say it is tahor immediately when he begins tearing, as a Rabbinic **decree lest he does not come to tear the majority of it** and leaves it as a functional vessel.

OBJECTION

אָמַר רַבָּה: שְׁתֵּי תְּשׁוּבוֹת בַּדָּבָר: חֲדָא – שֶׁמָּא יֹאמְרוּ טְבִילָה בַּת יוֹמָא עוֹלָה, וְעוֹד –

Rabbah said: There are two refutations to this explanation: One is that if we only allow this for a tevul yom, **perhaps people will say that immersion on that very day is effective** on its own to purify a broken vessel without waiting for sunset; **and furthermore** there is another objection.

עמוד ב׳ DAF 123B

OBJECTION

עוֹלַת הָעוֹף לְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן לִיגְזַר, דִּילְמָא לָא אָתֵי לְמֶעְבַּד רוֹב שְׁנַיִם.

And regarding **a bird burnt offering according to Rabbi Elazar son of Rabbi Shimon**, who says that pinching only a majority of the two simanim is required, **let us make a Rabbinic decree** against doing so, **lest he will not come to do** the pinching on **a majority of the two** simanim, but rather on only half of them!

ANSWER

אָמַר לֵיהּ רַב יוֹסֵף: דְּקָא אָמְרַתְּ גְּזֵירָה שֶׁמָּא יֹאמְרוּ טְבִילָה בַּת יוֹמָא עוֹלָה – קְרִיעָה מוֹכִיחַ עָלֶיהָ.

Rav Yosef said to him, to Rabba, in defense of Rabba bar Avuh: As for **that which you said**, that we should make **a decree lest they say** that **immersion on that same day is effective** to purify a garment, there is no concern, because **its tear proves about it** that it is pure because of the tear, and not because of the immersion.

ANSWER

וּדְקָא אָמְרַתְּ, עוֹלַת הָעוֹף לְרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן לִיגְזַר – כֹּהֲנִים זְרִיזִים הֵן.

And as for **that which you said**, that regarding **a bird burnt offering according to Rabbi Elazar son of Rabbi Shimon let us make a decree**, there is no concern, because **Kohanim are meticulous** and careful in their avodah, so they will not make a mistake.

OBJECTION

תָּא שְׁמַע: הַמַּפְשִׁיט בַּבְּהֵמָה וּבַחַיָּה, בַּטְּמֵאָה וּבְטְהוֹרָה, בַּדַּקָּה וּבַגַּסָּה, לְשָׁטְיחַ – כְּדֵי אֲחִיזָה.

The Gemara suggests: **Come and hear** a challenge from our Mishnah: **One who flays a domesticated animal or a wild animal, an impure** animal **or a pure** animal, **a small** animal **or a large** animal, if he is flaying it **for** the purpose of making **a carpet**, the hide remains connected to the flesh to convey impurity **up to the measure of grasping**.

INFERENCE

הָא יָתֵר מִכְּדֵי אֲחִיזָה – טָהוֹר, אַמַּאי? לִיגְזַר, דִּילְמָא לָא אָתֵי לְמֶעְבַּד אֶלָּא כְּדֵי אֲחִיזָה, וְקָא נָגַע בְּטוּמְאָה, וְקָא מְטַהֲרִינַן לֵיהּ!

We infer: **But** if he flayed **more than the measure of grasping, it is pure**. **Why** is this so? **Let us make a decree** that it remains impure, **lest he will not come to do** more, **but rather** only **the measure of grasping**, **and he will touch the impurity** of the carcass, **and we will mistakenly rule him pure**!

ANSWER

אִי בְּטוּמְאָה דְּאוֹרַיְיתָא – הָכִי נָמֵי, הָכָא בְּמַאי עָסְקִינַן? בְּטוּמְאָה דְּרַבָּנַן.

The Gemara answers: **If** we were dealing **with Torah impurity, indeed so**, we would make a decree. But **here, with what are we dealing? With Rabbinic impurity**, and the Rabbis did not make a decree upon a decree.

OBJECTION

תִּינַח טָמֵא בַּטָּהוֹרָה, טָהוֹר בְּטָמֵאָה – טוּמְאָה דְּאוֹרַיְיתָא הִיא!

The Gemara objects: This **works out well** if we are talking about an **impure** person flaying **a pure** animal, which is only Rabbinic. But if a **pure** person is flaying **an impure** animal, that **is Torah impurity**! Why is there no decree there?

ANSWER

בִּטְרֵפָה.

The Gemara answers: The Mishnah is dealing **with a treifah**, a pure animal that was slaughtered but found to be a treifah.

QUESTION

טְרֵפָה בַּת טַמּוּיֵי הִיא?

The Gemara asks: **Is a treifah capable of imparting impurity** after shechita?

ANSWER

אִין, כְּדַאֲבוּהּ דִּשְׁמוּאֵל, דְּאָמַר אֲבוּהּ דִּשְׁמוּאֵל: טְרֵפָה שֶׁשְּׁחָטָהּ מְטַמְּאָה בְּמוּקְדָּשִׁין.

The Gemara answers: **Yes, in accordance with** the view of **Shmuel's father, for Shmuel's father said: A treifah that one slaughtered imparts impurity** by Rabbinic law if it was **of consecrated animals**.

OBJECTION

תָּא שְׁמַע: רַבִּי דּוֹסְתַּאי בֶּן יְהוּדָה מִשּׁוּם רַבִּי שִׁמְעוֹן אוֹמֵר: הַמַּפְשִׁיט בְּשָׁרָצִים – חִבּוּר, עַד שֶׁיַּפְשִׁיט אֶת כּוּלּוֹ.

Come and hear another challenge: **Rabbi Dostai ben Yehuda says in the name of Rabbi Shimon: One who flays creeping animals,** the hide is considered **a connection** to the flesh **until he flays all of it**.

INFERENCE

הָא בִּגְמַל – אֵינוֹ חִבּוּר.

We infer: **But in** the case of **a camel** carcass, once he flays past the measure of grasping, **it is not a connection**, and we do not decree otherwise.

ANSWER

לָא תֵּימָא הָא בִּגְמַל אֵינוֹ חִבּוּר, אֶלָּא אֵימָא: בְּעוֹר שֶׁעַל הַצַּוָּאר אֵינוֹ חִבּוּר, וְרַבִּי יוֹחָנָן בֶּן נוּרִי הִיא.

The Gemara rejects this: **Do not say** that the inference is: **But in** the case of **a camel it is not a connection**. **Rather, say** that the inference is: **With the hide that is on the neck, it is not a connection**, **and this is** in accordance with the view of **Rabbi Yochanan ben Nuri**.

STATEMENT

אָמַר רַב הוּנָא מִשּׁוּם רַבִּי שִׁמְעוֹן בְּרַבִּי יוֹסֵי: לֹא שָׁנוּ אֶלָּא שֶׁלֹּא שִׁייֵּר בָּהּ כְּדֵי מַעְפּוֹרֶת, אֲבָל שִׁייֵּר בָּהּ כְּדֵי מַעְפּוֹרֶת – חִבּוּר.

Rav Huna said in the name of Rabbi Shimon son of Rabbi Yosei: They only taught that a torn garment is pure **when he did not leave over in it** an untorn part **the size of a scarf; but if he left over in it** an untorn part **the size of a scarf,** it is still considered **a connection** and remains impure.

STATEMENT

אָמַר רֵישׁ לָקִישׁ: לֹא שָׁנוּ אֶלָּא טַלִּית, אֲבָל עוֹר – חַלִּים.

Reish Lakish said: They only taught that tearing purifies it regarding **a garment, but a hide heals** and can be easily repaired, so it remains impure.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ עוֹר נָמֵי לָא חַלִּים.

And Rabbi Yochanan said: Even a hide also does not heal so easily, and therefore it becomes pure.

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: עוֹר טָמֵא מִדְּרָס, חִישֵּׁב עָלָיו לִרְצוּעוֹת וְסַנְדָּלִים – כֵּיוָן שֶׁנָּתַן בּוֹ אִיזְמֵל טָהוֹר, דִּבְרֵי רַבִּי יְהוּדָה.

Rabbi Yochanan challenged Reish Lakish from a Mishnah: In the case of **a hide that is impure with midras-impurity, and he planned to use it for straps and sandals, once he places a scalpel into it, it is pure; these are the words of Rabbi Yehuda**.

STATEMENT

וַחֲכָמִים אוֹמְרִים: עַד שֶׁיְּמַעְיטֶנּוּ מֵחֲמִשָּׁה טְפָחִים.

And the Sages say: It is not pure **until he reduces it to less than five handbreadths**.

INFERENCE

כִּי מְמַעֵיט לֵיהּ מִיהָא טָהוֹר, אַמַּאי? לֵימָא חַלִּים!

In any event, **when he reduces it, at least, it is pure. Why? Let us say it heals** and can be repaired!

ANSWER

כִּי קָאָמְרִי דַּחֲלִים, הֵיכָא דְּקָא צָרֵי לֵיהּ לְהֶדְיָא, הָכָא בְּמַאי עָסְקִינַן – בִּמְקַצֵּעַ וּבָא לוֹ דֶּרֶךְ סְבִיבוֹתָיו.

The Gemara answers: **When they say that it heals,** that is **where he cuts it straight,** but **here, with what are we dealing? With one who shaves and cuts it all around** in a circular fashion, which cannot be repaired.

OBJECTION

מֵתִיב רַבִּי יִרְמְיָה: הַמַּפְשִׁיט בַּבְּהֵמָה וּבַחַיָּה, בַּטָּהוֹרָה וּבַטְּמֵאָה, בַּדַּקָּה וּבַגַּסָּה, לְשָׁטִיחַ כְּדֵי אֲחִיזָה – הָא יָתֵר מִכְּדֵי אֲחִיזָה טָהוֹר, וְאַמַּאי? לֵימָא חָלִים!

Rabbi Yirmiyah challenged: One who flays a domesticated animal or a wild animal, a pure animal **or an impure** animal, **a small** animal **or a large** animal, **for a carpet,** up to **the measure of grasping** is a connection. **But** if he flayed **more than the measure of grasping, it is pure. Why? Let us say it heals** and reconnects!

ANSWER

תַּרְגְּמַהּ רַבִּי אָבִין: רִאשׁוֹן רִאשׁוֹן עוֹשֶׂה נִיפּוּל.

Rabbi Avin explained it: As each part is flayed, **it falls away** and hangs down, so it cannot heal back.

OBJECTION

מֵתִיב רַב יוֹסֵף: עוֹר שֶׁעַל הַצַּוָּאר, רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר אֵינוֹ חִבּוּר. אַמַּאי? הָא חָלִים וְקָאֵי!

Rav Yosef challenged: Regarding **the hide on the neck, Rabbi Yochanan ben Nuri says it is not a connection. Why? But it heals and stands** in place!

ANSWER

אָמַר לֵיהּ אַבָּיֵי: אֵימָא סֵיפָא, וַחֲכָמִים אוֹמְרִים: חִבּוּר.

Abaye said to him: Say the latter clause: And the Sages say it is a connection because it heals!

ANSWER

אֶלָּא אָמַר אַבָּיֵי: בְּשׁוֹמֵר הֶעָשׂוּי לִנָּתֵק מֵאֵלָיו קָא מִיפַּלְגִי, מָר סָבַר: הָוֵי שׁוֹמֵר, וּמָר סָבַר: לָא הָוֵי שׁוֹמֵר.

Rather, Abaye said: It is not about healing; rather, **they argue about a protector that is destined to detach on its own. One Master holds: It is** considered **a protector, and one Master holds: It is not** considered **a protector**.

OBJECTION

מֵתִיב רַבִּי יִרְמְיָה: תַּנּוּר שֶׁנִּטְמָא כֵּיצַד מְטַהֲרִין אוֹתוֹ? חוֹלְקוֹ לִשְׁלֹשָׁה, וְגוֹרֵר אֶת הַטְּפֵילָה

Rabbi Yirmiyah challenged: An oven that became impure, how do we purify it? One divides it into three parts, **and scrapes off the plaster coating**.

SUMMARY

The daf begins by identifying Aivu as the one who transmitted the four-mil rulings of Reish Lakish, including the halacha of tanning, and notes the distance one must travel for tefillah or netilas yadayim. After discussing the tumah of a house entered by a military legion, the Mishnah outlines how much of a hide remains connected to the flesh for tumah purposes based on

the owner's intent: for a carpet, it is "enough for a grasp"; for a leather bottle, until the breast; and for a skin bag, the entire hide. The Gemara debates the status of the flayed hide, with Rav ruling it tahor and Rabbi Assi arguing that a tefach adjacent to the flesh remains tamei as a handle, a view the Gemara challenges using various Braisos. Finally, the Gemara transitions into a discussion of a torn cloak's tumah status, debating Rav Nachman's view that a distinction is made for a tevul yom, which Rabbah refutes with several strong objections.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings a beautiful yeshivish discussion about a cloak that was torn. Rav Nachman tells us that if a person went through the trouble to immerse a tamei cloak in the mikvah, we can trust that when he starts tearing it, he is really going to go all the way and tear the majority of it to make it tahor. Why? Because we see his ratzon. Since he didn't spare the effort to immerse it, we know he is serious about the taharah, so he won't hold back from tearing it completely.

This is a deep yesod in our own avodas Hashem. Sometimes we start a mitzvah, a kabbalah, or a new seder in learning, and the yetzer hara whispers, "What's the point? You're only doing a little bit, you'll never finish it anyway." But the Torah is mechadesh here that when a Yid shows a real, active desire, when you take that first step and make the effort to "immerse" yourself in a spiritual goal, it has the power to carry you through to the end. Your initial ratzon and effort are not just a temporary start; they create a momentum that defines where you are headed.

Today, don't worry about how you will finish the entire task. Just make that first real, energetic effort in your learning or your davening. Show Hashem that you are serious about your taharah, and that ratzon will give you the koach to complete it.

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.'