

חומש עם רש"י • נצבים-וילך • שליש

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NITZAVIM-VAYEILECH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues describing the process of teshuvah and the ultimate geulah. Moshe Rabbeinu promises the Bnei Yisrael that Hashem will turn the curses around and place them upon our enemies who persecuted us, while we will return to keeping the mitzvos with all our heart and soul. Hashem will once again rejoice over us for good, just as He rejoiced over our Avos.

Moshe Rabbeinu then addresses the accessibility of the Torah and teshuvah, assuring us that the mitzvah is not hidden or far away from us. It is not up in the heavens or across the sea where we cannot reach it; rather, it is exceedingly close to every single Yid, ready to be spoken with our mouths and felt in our hearts.

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פסוק א

Pasuk 1

וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת כָּל הָאָלוֹת הָאֵלֶּה עַל אֹיְבֶיךָ וְעַל
and upon your enemies upon these the curses all of — your God Hashem And He will place
שֹׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ:
persecuted you who those who hate you

פסוק ב

Pasuk 2

וְאַתָּה תָּשׁוּב וּשְׁמַעְתָּ בְּקוֹל יְהוָה וַעֲשִׂיתָ אֶת כָּל מִצְוֹתָיו אֲשֶׁר אֲנֹכִי
I which His commandments all of — and perform Hashem to the voice of and listen will return And you
מְצַוְּךָ הַיּוֹם:
today command you

פסוק ג

Pasuk 3

וְהוֹתִירָךְ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדְךָ בְּפֶרִי בִטְנְךָ וּבְפֶרִי
and in the fruit of your womb in the fruit of your hand the work of in all your God Hashem And He will make you
abundant
בְּהֶמְתְּךָ וּבְפֶרִי אֲדָמְתְּךָ לְטוֹבָה כִּי יָשׁוּב יְהוָה לְשׂוֹשׁ עֲלֶיךָ לְטוֹב
for good over you to rejoice Hashem He will return for for good your ground and in the fruit of your cattle
כְּאֲשֶׁר שָׂשׂ עַל אֲבוֹתֶיךָ:
your forefathers over He rejoiced just as

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה

that are written and His statutes His commandments to keep your God Hashem to the voice of you hearken when

בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל

and with all your heart with all your God Hashem to you return when this the Torah in the book of

נַפְשְׁךָ:

your soul

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מֵצִוְךָ הַיּוֹם לֹא נִפְלְאָתָהּ הוּא מִמֶּךָ וְלֹא

and not from you is it hidden not today command you I which this the mitzvah For

רְחֵקָה הוּא:

is it far

רש"י

לֹא נִפְלְאָתָהּ הוּא מִמֶּךָ. לֹא מְכֻסָּה הִיא מִמֶּךָ, כְּמוֹ שֶׁנֶּאֱמַר דְּבָרִים י"ז "כִּי יִפְלֵא" —

it be hidden" "if 17 Devarim that it is said just as from you is it concealed not from you it is hidden not

אֲרִי יִתְכַסֵּי, אֵיכָה א' "וַתֵּרֶד פְּלִאִים" — וַתֵּרֶד בְּמַטְמוֹנִיּוֹת, מְכֻסָּה,

covered into hidden places and she went down wondrously" "and she went down 1 Eichah it be concealed if

חֲבוּשָׁה בְּטָמוֹן:

in concealment and bound

לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה לָנוּ הַשָּׁמַיְמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ

and make us hear for us and take it to the heavens for us will go up who to say is it in the heavens Not

אֹתָהּ וְנַעֲשֶׂנָּה:

and we will do it it

רש"י

לֹא בַשָּׁמַיִם הוּא. שְׂאֵלוֹ הִיָּתָה בַּשָּׁמַיִם, הִיָּתָה צָרִיךְ לַעֲלוֹת אַחֲרֶיהָ לְלַמְּדָהּ:

to learn it after it to go up required you would be in heaven it were for if is it in heaven Not

וְלֹא מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר לָנוּ אֶל יָם וְיִקְחֶהָ לָנוּ

for us and take it the sea the side of to for us will cross who to say is it the sea from across and not

וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

and we will do it it and make us hear

כִּי קָרוֹב אֵלַיִךְ הַדָּבָר מְאֹד בְּפִיִּךְ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:
to do it and in your heart in your mouth very the matter to you near For

רש"י

כִּי קָרוֹב אֵלַיִךְ. הַתּוֹרָה נִתְּנָה לָכֶם בְּכֶתֶב וּבְעַל פֶּה:
and orally in writing to you was given the Torah to you near For

CHAPTER SUMMARY

The aliyah begins with the promise that Hashem will transfer the curses to our enemies, while Yiddishe kinder will return to Hashem, keep His mitzvos, and be blessed with abundant prosperity in their children, livestock, and crops. Moshe Rabbeinu then emphasizes that the Torah and the path of teshuvah are not distant or impossible to reach. It is not in the heavens or beyond the sea, requiring impossible journeys; rather, the matter is very close to us, in our mouths and in our hearts, enabling us to easily fulfill it and return to Hashem.

לְמַעֲשָׂה WHAT TO TAKE HOME

The Torah is telling us a massive chiddush here about our avodas Hashem. When we look at the high levels of teshuvah, or when we think about truly keeping the mitzvos with all our heart and soul, the yetzer hara tries to make us feel like it is completely out of our league. We think to ourselves, "Who am I to reach such heights? It is in the heavens, it is across the sea, it is only for the biggest tzaddikim and gedolim."

But the Torah is mechadesh to us: "Lo bashamayim hi", it is not in heaven, and it is not across the ocean. Hashem is telling you that the ability to do teshuvah and to connect to Him is "karov eilecha me'od," it is exceedingly close to you. It is right there in your mouth and in your heart. You do not need to climb mountains or cross oceans to find your way back to Hashem; the spark is already inside you, waiting for you to just open your mouth and start.

This is the yesod of our entire avodah. Every single Yid, no matter where they are holding, has the Torah and teshuvah right within arm's reach. When you want to make a change, do not get overwhelmed by how far you think you have to go. Just focus on the very next step, the word of Torah in your mouth, the small kabbalah in your heart, because Hashem made it so that it is always close to you.

Today, when you daven or learn, do not just go through the motions. Take thirty seconds to stop and say one short tefillah from the bottom of your heart, or learn one halachah with real focus, reminding yourself: "This is not far away from me; Hashem put this right here in my hands."

דף יומי • חליון • דף קכ"ד

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THE SUGYA

We start off on our daf continuing the sugya of how to purify an oven that became tamei. The Gemara goes deep into the machlokes between Rabbi Meir and the Rabbis regarding whether we need to scrape off the plaster holding the oven together, and we analyze the shiurim of what makes an oven susceptible to tumah in the first place, comparing a large oven to a small one. We also look at the halachos of tearing garments and leather, and whether a minority connection is still considered connected to keep the piece tamei.

Then, we move on to a new Mishnah that brings us to the halachos of a hide that has pieces of neveilah meat on it. We learn about the concept of a "yad" (a handle) for tumah, such as a fiber or hair opposite the meat, and we open up a major machlokes between Rabbi Yishmael and Rabbi Akiva regarding whether two half-olive bulks of meat on a single hide can combine to defile someone through carrying, or if the hide nullifies them.

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עמוד אי DAF 124A

מִשְׁנָה MISHNAH

MISHNAH

עד שִׁיְהֶא בָּאָרֶץ.

until the oven is resting directly on the ground, without any plaster holding it.

MISHNAH

רבי מאיר אומר: אינו צריך לא לגרור את הטפילה ולא עד שִׁיְהֶא בָּאָרֶץ, אלא ממצטו מבפנים (מארבע) [מארבעה] טפחים.

Rabbi Meir says: One does not need to scrape off the plaster, and one does not need to go until the oven is on the ground; rather, one reduces its height from within the plaster casing by cutting it down until the unbroken part is less than four handbreadths.

גְּמָרָא GEMARA

QUESTION

כי ממצט ליה (מארבע) [מארבעה] מיהא טהור, אמאי? לימא: הא חלים וקאי!

The Gemara asks: **When he reduces it** to less than four handbreadths, **at any rate, it is pure**. But **why** should it be pure? **Let us say** that since the plaster holds it together, **it is strengthened and stands**, and according to Reish Lakish it should remain impure!

ANSWER

אמר ליה רבא: ואימא מדרבנן – גורר את הטפילה עד שיהא בארץ.

Rava said to Rabbi Yirmeya: Instead of asking from Rabbi Meir, say a proof for Reish Lakish from the view of the Rabbis, who say that one must **scrape off the plaster until** the oven **is on the ground**. This shows that as long as the plaster holds it, it is considered connected!

EXPLANATION

אלא אמר רבא: הכי קאמר, תנור שנטמא כיצד מטהרין אותו? דברי הכל חולקו לשלשה, וגורר את הטפילה עד שיהא בארץ.

Rather, Rava said: This is what the Mishnah is saying: An oven that became impure, how do we purify it? Everyone agrees that one divides it into three parts, and scrapes off the plaster until the oven is on the ground.

EXPLANATION

והרוצה שלא יבא תנורו לידי טומאה, כיצד הוא עושה? חולקו לשלשה, וגורר את הטפילה עד שיהא בארץ.

And one who wants that his oven should not come to a state of susceptibility to impurity from the outset, how does he do it? The Rabbis say: One divides it into three parts and scrapes off the plaster until the oven is on the ground.

EXPLANATION

רבי מאיר אומר: אינו צריך לא לגרור את הטפילה ולא עד שיהא בארץ, אלא ממעטו מבפנים מארבעה טפחים.

But Rabbi Meir says: For an oven that is not yet impure, one does not need to scrape off the plaster, and does not need to go until the oven is on the ground; rather, one reduces its height from within the plaster casing to less than four handbreadths.

STATEMENT

אמר מר: חולקו לשלשה.

The Master said above: One divides it into three parts to purify it, meaning that dividing it into two is not enough because one part would contain the majority of the oven.

QUESTION

ורמינהו: תנור, תחלתו ארבעה, ושיריו ארבעה, דברי רבי מאיר.

And the Gemara raises a contradiction from a Mishnah: An oven, its beginning size to be susceptible to impurity is four handbreadths, and its remnants must be four handbreadths to remain impure; these are the words of Rabbi Meir.

QUESTION

וְחֻכָּמִים אוֹמְרִים: בְּמָה דְּבָרִים אֲמוּרִים בְּגִדּוֹל, אֲבָל בְּקָטָן – תִּתְּלֶתוּ כָּל שְׁהוּא, מִשְׁתַּגְּמָר מְלֹאכְתּוֹ – שִׁירֵיו בְּרוּבוֹ.

And the Sages say: In what case are these words said? Regarding a large oven; but regarding a small oven, its beginning size is any size, once its work is finished, and its remnants remain impure if they contain the majority of it.

EXPLANATION

וְכַמָּה "כָּל שְׁהוּא"? אָמְרֵי דְבֵי רַבִּי יַנַּאי: טַפַּח, שֶׁכֵּן עוֹשִׂים (תְּנוּרִים) [תְּנוּרִי] בְּנוֹת טַפַּח.

And how much is "any size"? The school of Rabbi Yannai say: A handbreadth, because they make girls' toy ovens of a handbreadth.

INFERENCE

טַעֲמָא דְאִיכָא שִׁירֵיו אַרְבַּע, הָא לִיכָא שִׁירֵיו אַרְבַּע – טָהוֹר.

Now, the Gemara infers: **The reason** a large oven remains impure is **that there are remnants of four** handbreadths; **but if there are no remnants of four** handbreadths, it is **pure**, even if a piece contains the majority of the oven! This contradicts the Rabbis in our first Mishnah who require that no piece be a majority.

ANSWER

אָמְרֵי: הֵתֵם, דְּצִלְקִיה מְצִלְק; הֵכָא, דְּעִבְדִּיה גִּיסְטָרָא.

The Sages **say** in response: **There**, where the Rabbis hold that if there are no remnants of four handbreadths it is pure, it is a case **where he cut it horizontally**, so the pieces cannot stand stably; **here**, where they require that no piece be a majority, it is a case **where he made it a shard** by cutting it vertically, so a majority piece can stand on its own.

QUESTION

אָמַר מָר: שִׁירֵיו בְּרוּבוֹ, רוּבוֹ דְּטַפַּח לְמַאי הָיִי?

The Master said above: Regarding a small oven, **its remnants** remain impure if they contain **the majority of it**. The Gemara asks: **The majority of a handbreadth, what is it used for?** It is too small to be functional!

ANSWER

אָמַר אַבְי: שִׁירֵי גִדּוֹל בְּרוּבוֹ,

Abaye said: That clause is actually referring to **the remnants of a large** oven, which remain impure if they contain **the majority of it**.

QUESTION

וְהָאָמְרֵי רַבֵּנָן אַרְבָּעָה?

The Gemara asks: **But didn't the Rabbis say** that the remnants of a large oven must be **four** handbreadths?

ANSWER

לֹא קוּשְׂיָא: הָא בְּתִנּוּרָא בְּרִשְׁעָה, הָא בְּתִנּוּרָא בְּרִשְׁבָּעָה.

The Gemara answers: This is **not difficult**. **This** statement that it requires a majority refers **to an oven of nine** handbreadths, where the majority is five; and **that** statement that it requires four handbreadths refers **to an oven of seven** handbreadths, where four handbreadths is the majority.

STATEMENT

לִישָׁנָא אַחֲרִינָא אָמְרִי לֵה: אָמַר רַב הוּנָא מִשּׁוּם רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסִי: וְאִפִּילוּ שְׂיִיר בָּהּ כְּדִי מַעֲפֹרֶת.

Another version of this discussion they say: Rav Huna said in the name of Rabbi Yishmael son of Rabbi Yosei: And even if he left in it only enough of a connection for a scar-like strip, it is still considered connected.

STATEMENT

אָמַר רֵישׁ לָקִישׁ: לֹא שָׁנוּ אֶלָּא טְלִיתָ, אֲבָל עוֹר – חָשִׁיב,

Reish Lakish said: They only taught that tearing the majority purifies a garment, but leather is important and remains connected even with a minority connection.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אִפִּילוּ עוֹר נִמְי לֹא חָשִׁיב.

And Rabbi Yochanan said: Even leather is also not considered so important as to remain connected.

OBJECTION

אֵיתִיבֵיהּ רַבִּי יוֹחָנָן לְרֵישׁ לָקִישׁ: עוֹר טָמֵא מִדְּרָס, חֵישָׁב עָלָיו לְרִצּוּעָה וְסַנְדָּלִין – כִּיּוֹן שָׁנְתָן בּוֹ אִיזְמֵל טָהוֹר, דְּבָרֵי רַבִּי יְהוּדָה.

Rabbi Yochanan challenged Reish Lakish: A piece of leather that is tamei with midras impurity, and he planned to cut it for straps and sandals; once he placed the scalpel into it to cut it, it becomes pure; these are the words of Rabbi Yehuda.

OBJECTION

וְחֲכָמִים אוֹמְרִים: עַד שֶׁיַּמְעִיטְנוּ מִחֲמִשָּׁה טַפָּחִים.

And the Sages say: It does not become pure until he reduces it by cutting it to less than five handbreadths.

OBJECTION

כִּי מִמַּעַט מִיָּהָא טָהוֹר, אֲמַאי? לִימָא חָשִׁיב!

Now, when he reduces it, at any rate, it is pure. Why? Let us say that leather is important and the uncut part should keep it connected!

RESOLUTION

הָכָא בְּמַאי עֲסָקִין – דְּקָא בְּעֵי לִיָּה לְמוֹשֵׁב זָב.

Reish Lakish answers: With what are we dealing here? Where he wants it for a seat of a zav, which requires a minimum of five handbreadths, so once it is reduced below that, it is no longer fit for its purpose.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי עוֹר שֵׁשׁ עָלָיו כְּזִית בָּשָׂר, הַנוֹגֵעַ בְּצִיב חֵיוָא מְמַנּוּ, וּבִשְׁעָרָה שְׂכַנְגָּדוּ – טָמֵא.

MISHNAH: A hide that has upon it an olive's bulk of meat; one who touches a fiber protruding from it, or a hair that is opposite the meat on the other side, is **tamei** because they serve as a handle.

MISHNAH

הָיוּ עָלָיו כְּשֵׁנֵי חֲצָאֵי זֵיתִים, מְטַמָּא בְּמַשָּׁא וְלֹא בְּמַגָּע, דְּבַרֵּי רַבִּי יִשְׁמָעֵאל.

If there were upon it like two half-olive bulks of meat in different places, it defiles through carrying, but not through touching; these are the words of Rabbi Yishmael.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: לֹא בְּמַגָּע וְלֹא בְּמַשָּׁא.

Rabbi Akiva says: Neither through touching nor through carrying does it defile.

MISHNAH

וּמוֹדָה רַבִּי עֲקִיבָא בְּשֵׁנֵי חֲצָאֵי זֵיתִים שֶׁתְּחַבֵּן בְּקִיסָם וְהִסִּיטָן, שֶׁהוּא טָמֵא.

And Rabbi Akiva admits regarding two half-olive bulks that he stuck into a splinter and moved them, that he is tamei.

MISHNAH

וּמַפְנֵי מָה רַבִּי עֲקִיבָא מְטַהֵר בְּעוֹר? מַפְנֵי שֶׁהָעוֹר מְבַטֵּלָן.

And for what reason does Rabbi Akiva rule it pure in the case of the hide? Because the hide nullifies them, preventing them from combining.

גְּמָרָא GEMARA

GEMARA

גְּמִ' אָמַר עוּלָא אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא פְּלִטְתוֹ חִיָּה, אֲכָל פְּלִטְתוֹ סַבִּין – כְּטִיל.

GEMARA: Ulla said that Rabbi Yochanan said: They only taught that the meat is not nullified where the beast's natural tearing left it on the hide, but where the knife left it during flaying, it is nullified.

QUESTION

אָמַר לִיהִי רַב נַחֲמָן לְעוּלָא: אָמַר רַבִּי יוֹחָנָן אִפִּילוּ כְּתַרְטָא?

Rav Nachman said to Ulla: Did Rabbi Yochanan say this even if the meat left by the knife was as large as a tarta weight?

ANSWER

אָמַר לִיהִי: אֵין.

Ulla said to him: Yes.

QUESTION

וְאִפִּילוּ כְּנַפְיָא?

Rav Nachman asked: And even if it was as large as a sieve?

ANSWER

אמר ליה: אין.

Ulla said to him: Yes.

OBJECTION

אמר ליה: האלהים! אם אמר לי רבי יוחנן מפומיה – לא צייתנא ליה.

Rav Nachman said to him: By Hashem! If Rabbi Yochanan himself had told me this from his own mouth, I would not listen to him, because it makes no sense that such a large piece of meat is nullified!

STATEMENT

כי סליק רב אושעיא, אשכחיה ליה לרבי אממי, אמרה לשמעתייה קמיה: הכי אמר עולא, והכי אהדר ליה רב נחמן.

When Rav Oshaya went up to Eretz Yisrael, he found Rabbi Ammi and stated this teaching before him: This is what Ulla said, and this is how Rav Nachman replied to him.

OBJECTION

אמר ליה: ומשום דרב נחמן חתניה דבי נשיאה הוא, מזלזל בשמעתייה דרבי יוחנן?!

Rabbi Ammi said to him: And because Rav Nachman is the son-in-law of the house of the Nasi, does he disparage the teaching of Rabbi Yochanan?!

STATEMENT

זמנין אשכחיה דיתבי וקאמר לה אסיפא:

Another time, he found him sitting and saying this teaching of Rabbi Yochanan on the latter clause of the Mishnah:

STATEMENT

היו עליו שני חצאי זיתים – מטמאים במשא ולא במגע, דברי רבי ישמעאל. רבי עקיבא אומר: לא במגע ולא במשא.

"If there were upon it two half-olive bulks, they defile through carrying but not through touching; these are the words of Rabbi Yishmael. Rabbi Akiva says: Neither through touching nor through carrying."

STATEMENT

אמר רבי יוחנן: לא שנו אלא פלטתו חיה, אבל פלטתו סבין – בטייל.

And on this, Rabbi Yochanan said: They only taught that they do not combine according to Rabbi Yishmael where the beast's tearing left it, but where the knife left it, it is nullified and does not even defile through carrying.

QUESTION

אמר ליה מר אסיפא מתני לה?

Rav Oshaya said to him: Does the Master teach it on the latter clause?

ANSWER

אמר ליה: אין.

He said to him: Yes.

QUESTION

ואלא עולא ארישא אמרה ניהליכו?

Rav Oshaya asked: **But did Ulla say it to you on the first clause**, where there is a whole olive's bulk?

ANSWER

אמר ליה: אין.

He said to him: Yes.

OBJECTION

אמר ליה: האלהים, אי אמר לי יהושע בן נון משוםיה – לא צייתנא ליה!

Rabbi Ammi said to him: **By Hashem**, if Yehoshua bin Nun had told me in his name that it applies to the first clause, **I would not listen to him!** It only makes sense on the latter clause.

STATEMENT

כי אתא רבין וכל נחותי, אמרוה ארישא.

When Ravin and all those who go down from Eretz Yisrael to Babylonia **came**, they said it on the first clause.

RESOLUTION

ואלא משא? כדאמר רב פפא:

But then it is difficult how a large piece can be nullified! The Gemara answers: It is as **Rav Papa said**:

עמוד ב' DAF 124B

EXPLANATION

במרודד, הקא נמי במרודד.

The reference is **to a thin layer of flesh** that is spread out and attached to the hide. **Here, too**, we must say that Rabbi Yochanan's statement is referring **to a thin layer of flesh** attached to the hide, which is nullified by the hide.

משנה MISHNAH

MISHNAH

היו עלי.

We learned in the Mishnah: If there **were upon** the hide two half olive-bulks of carcass flesh, the hide imparts the impurity of a carcass through carrying but not through contact; this is the statement of Rabbi Yishmael.

STATEMENT

אמר בר פדא: לא שנו אלא מאחוריו, אבל מלפניו – יש נוגע וחוזר ונוגע.

Bar Padda said: They only taught that Rabbi Yishmael holds that the hide does not impart impurity through contact **from its back**, meaning when one touches the hide on the outside. **But from its front**, where the pieces of flesh are, if one directly touches the pieces of flesh inside, he is impure, because **there is** a principle of **touching and touching again**, meaning that the two separate touchings of the half olive-bulks join together to make a full shiur.

STATEMENT

ורבי יוחנן אמר: אין נוגע וחוזר ונוגע.

And Rabbi Yochanan said: There is no principle of touching and touching again to join two separate touchings of less than the shiur.

STATEMENT

ואזדא רבי יוחנן לטעמיה, דאמר רבי יוחנן: רבי ישמעאל ורבי דוסא בן הרפנס אמרו דבר אחד.

And Rabbi Yochanan goes according to his own reasoning, as Rabbi Yochanan said: Rabbi Yishmael and Rabbi Dosa ben Harkinas said the same thing, meaning they both hold that separate contacts or roof-overs do not join together.

EXPLANATION

רבי ישמעאל – הא דאמרן;

The statement of **Rabbi Yishmael is this which we said**, that two touchings do not join together.

EXPLANATION

רבי דוסא בן הרפנס – דתנו: כל המטמאין באהל, שנחלקו והכניסן לתוך הבית – רבי דוסא בן הרפנס מטהר, וחכמים מטמאים.

The statement of **Rabbi Dosa ben Harkinas is as we learned in a Mishnah: Any parts of a corpse that impart impurity in a tent, which were divided** into two pieces of less than an olive-bulk, **and one brought them into the house**, Rabbi Dosa ben Harkinas rules that the house is **pure**, and the Sages rule that it is **impure**.

INFERENCE

לאו אמר רבי דוסא בן הרפנס התיב, אין מאהיל וחוזר ומאהיל, הקא נמי אין נוגע וחוזר ונוגע.

Did not Rabbi Dosa ben Harkinas say there that **there is no principle of overlying and overlying again** to join the two pieces? **Here, too**, Rabbi Yishmael holds **there is no principle of touching and touching again**.

QUESTION

ומדרבי דוסא בן הרפנס ברבי ישמעאל, רבנן ברבי עקיבא? והא רבי עקיבא טהורי קא מטהר!

The Gemara asks: **And since Rabbi Dosa ben Harkinas is like Rabbi Yishmael**, must we say that **the Rabbis** who argue with him hold **like Rabbi Akiva** who argues with Rabbi Yishmael? **But doesn't Rabbi Akiva rule** them completely **pure** from both contact and carrying, whereas the Rabbis rule them impure?

ANSWER

עד כאן לא קא מטהר רבי עקיבא אלא בעור, אבל בעלמא מטמא, כדקתני סיפא:

The Gemara answers: **Rabbi Akiva only rules** them **pure in the case of the hide** because the hide nullifies the pieces of flesh, **but in general** where there is no hide, Rabbi Akiva **rules** them **impure** because they do join together, as **the latter clause** of the Mishnah **teaches**:

PROOF

ומודה רבי עקיבא בשני חצאי זיתים שתחבן בקיסם והסיטן שהוא טמא.

And Rabbi Akiva concedes in the case of two half olive-bulks where one skewered them with a wood chip and moved them, that he is **impure** because they join together.

EXPLANATION

ומפני מה רבי עקיבא מטהר בעור? מפני שהעור מבטלן.

And for what reason does Rabbi Akiva rule them **pure in the case of the hide**? Because the hide nullifies them.

OBJECTION

מתיב רב עוקבא בר חמא: "בגבלתם" – ולא בעור שיש עליו שני חצאי זיתים.

Rav Ukva bar Chama raised an objection from a Braisa: The Torah says, "**in their carcass**" to teach: **and not** to include a hide that has upon it two half olive-bulks of flesh, which does not make one impure through contact.

BRAISA

יכול אף במשא? תלמוד לומר "והנושא יטמא" – דברי רבי ישמעאל.

One **might** have thought that this is the halacha **even** regarding carrying? Therefore, the verse says: "And he who carries their carcass **shall be impure**" to teach that carrying does make him impure; **this is the statement of Rabbi Yishmael**.

BRAISA

רבי עקיבא אומר: "הנוגע" "והנושא" – את שפא לכלל מגע, פא לכלל משא; לא פא לכלל מגע, לא פא לכלל משא.

Rabbi Akiva says: The Torah juxtaposes "**he who touches**" and "**he who carries**" to teach: that which comes into the category of contact, comes into the category of carrying; that which does not come into the category of contact, does not come into the category of carrying.

QUESTION

ואם איתא, הרי פא לכלל מגע מלפניו?

Rav Ukva bar Chama asks: **And if it is so** like Bar Padda said, that Rabbi Yishmael holds there is contact from the front, **behold, it does come into the category of contact from the front!** Why then does Rabbi Akiva say it has no contact at all?

ANSWER

אמר רבא: הכי קאמר, את שפא לכלל מגע בכל צד – פא לכלל משא, לא פא לכלל מגע בכל צד – לא פא לכלל משא.

Rava said: This is what Rabbi Akiva is saying: That which comes into the category of contact from every side, comes into the category of carrying; that which does not come into the category of contact from every side, but only from the front, does not come into the category of carrying.

QUESTION

בָּעָא מִיְנֵיהּ רַב אַוְיָא סָבָא מִרְבָּה בַּר רַב הוּנָא: קוֹלִית סְתוּמָּה, לְרַבִּי יִשְׁמַעֵאל, מַהוּ שְׁתַּטְמָא?

Rav Avya the Elder asked of Rabba bar Rav Huna: A sealed thigh bone containing marrow of a carcass, according to Rabbi Yishmael, what is the halacha as to whether it imparts impurity through carrying?

EXPLANATION

אֵית לִיהּ לְרַבִּי יִשְׁמַעֵאל: אֵת שְׂבָא לְכָלֵּל מִגֵּעַ – בָּא לְכָלֵּל מִשָּׂא, לֹא בָא לְכָלֵּל מִגֵּעַ – לֹא בָא לְכָלֵּל מִשָּׂא, וְהָכָא הֵינּוּ טַעְמָא מְשׁוּם דְּבָא לְכָלֵּל מִגֵּעַ מְלַפְנֵיו.

Does Rabbi Yishmael accept the principle of Rabbi Akiva that that which comes into the category of contact comes into the category of carrying, and that which does not come into the category of contact does not come into the category of carrying, and here in the case of the hide this is the reason he rules it impure through carrying, because it comes into the category of contact from the front? If so, a sealed thigh bone, which cannot be touched at all, would be pure.

EXPLANATION

או דלמא לית ליה?

Or perhaps he does not accept this principle at all, and therefore the sealed thigh bone would be impure through carrying?

ANSWER

אמר ליה: עורבא פרח.

Rabba bar Rav Huna said to him to deflect the difficult question: Look, a raven is flying!

QUESTION

אמר ליה: רבא בריה: ולאו היינו רב אויָא סבא מפומבדיתא, דמשבח לן מר בגויה דגברא רבה הוא?

Rava, his son, said to him: Is this not Rav Avya the Elder from Pumbedita, whom Master praised to us that he is a great man? Why did you push him off with such an answer?

ANSWER

אמר ליה: אני היום "סמכוני באִשִּׁשׁוֹת", ובָּעָא מִינָאי מִלְתָּא דְּבָעֵי טַעְמָא.

Rabba bar Rav Huna said to him: Today I am weak and need to say, "Sustain me with flasks of wine," and he asked of me a matter that requires deep reasoning which I did not have the strength to analyze.

STATEMENT

אמר עולא: שני חצאי זיתים שתחבן בקיסם, אפילו מוליך ומביא כל היום כולו – טהור.

Ulla said: Two half olive-bulks that one skewered with a wood chip, even if he carries them back and forth all day long, he is pure from the impurity of carrying.

EXPLANATION

מאי טעמא? כתיב "וְנִשָּׂא" וְקָרִינוּ "נושא", בְּעִינָן "נושא" והוא דְּנִישָׂא בְּכַת אַחַת.

What is the reason? It is written "and it shall be carried" and we read it "he who carries"; this teaches that we require "he who carries" in a way that it is carried at one time, meaning the two pieces must be carried together as one unit, which is not the case when they are merely on a stick.

OBJECTION

תנו: היו עליו שני חצאי זיתים – מטמאין במשא ולא במגע, דברי רבי ישמעאל.

The Gemara objects: **We learned** in our Mishnah: If there were upon the hide two half olive-bulks, they impart impurity through carrying but not through contact; this is the statement of Rabbi Yishmael.

QUESTION

אמאי? והא לא נישא הוא!

Why? But they are not carried as one unit, since they are separated by the hide!

ANSWER

אמר רב פפא: בִּמְרוּדָּד.

Rav Papa said: This is where they are spread out and touch each other, so they are carried as one.

OBJECTION

תא שמע: מודה רבי עקיבא בשני חצאי זיתים שתחבון בקיסם והסיטן שהוא טמא.

Come and hear another objection: Rabbi Akiva concedes in the case of two half olive-bulks where one skewered them with a wood chip and moved them, that he is impure.

QUESTION

אמאי? והא לא נישא הוא!

Why? But they are not carried as one unit!

ANSWER

הכי נמי בִּמְרוּדָּד.

The Gemara answers: **Here, too**, it is a case where they are spread out and touch each other.

STATEMENT

בתנאי: אחד הנוגע ואחד המסיט, רבי אליעזר אומר: אף הנושא.

The Gemara notes: This dispute is like a dispute among Tannaim, as it is taught in a Braisa: Whether one touches or whether one moves them, he is impure; Rabbi Eliezer says: Even one who carries them.

QUESTION

אטו נושא לאו מסיט הוא?

The Gemara asks: Is carrying not a form of moving? Why does Rabbi Eliezer use the word "even"?

ANSWER

אָלס לָאוּ הָכִי קָאָמַר: אֶחָד הַנוֹגֵעַ וְאֶחָד הַמְסִיט בְּלֹא נִשָּׂא, וְאַתָּא רַבִּי אֶלְעִזֶּר לְמִימַר: וְהוּא דְנִשָּׂא, וּמַאי "אֶחָד"? אֵימָא: וְהוּא דְנִשָּׂא.

Rather, is it not that this is what he is saying: Whether one touches or whether one moves them, even without them being carried as one unit, he is impure; and Rabbi Eliezer comes to say: Only if they are carried as one unit. And what is the meaning of "even"? Say instead: "Only if they are carried." Thus, Ulla's ruling is a dispute between these Tannaim.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנֵי קוּלִית הַמֵּת

MISHNAH: The thigh bone of a corpse

SUMMARY

The Gemara first clarifies the process of purifying an oven, explaining that cutting it vertically into shards requires that no single piece contains the majority of the oven, whereas a horizontal cut renders it tahor because the pieces cannot stand stably. We then transition to the laws of leather, where Rabbi Yochanan and Reish Lakish argue whether a minority connection keeps leather pieces halachically joined. Finally, the new Mishnah introduces the halachos of a hide with neveilah meat; Rabbi Yishmael holds that two half-olive bulks of meat on a hide can combine to cause tumah through carrying, while Rabbi Akiva rules that the hide nullifies the meat. In the Gemara, Ulla quotes Rabbi Yochanan to qualify this, explaining that the meat is only considered significant and not nullified if it was left on the hide through natural tearing, but if it was left behind by the butcher's knife during flaying, it is completely nullified to the hide.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by how we break the susceptibility of an impure oven. The Rabbis tell us that to truly purify it, we cannot just make a small crack; we must divide it into three parts and scrape off the plaster until it rests directly on the ground. We see from here a powerful sevara in avodas Hashem: if you want to break a bad habit or a negative influence in your life, you cannot leave the 'plaster' holding it together. You cannot just make a small, superficial change while keeping the old structure intact.

Lichoira, we often try to make compromises with our yetzer hara. We say, 'I will change, but I will keep the same environment, the same old connections.' The Tanna is telling us that as long as the plaster is holding the pieces, the oven is still considered whole and susceptible to tumah. True taharah requires us to scrape away the external support systems that keep our bad habits standing. We have to go all the way down to the ground.

Today, identify one negative habit or distraction you are trying to break. Do not just make a small resolution; scrape away the 'plaster', the trigger, the app, or the environment that keeps that habit standing, so it has no structure left to hold it up.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוְעָצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרְתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהֶבֶה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהַלּוּ עָדִי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינְגָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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