

חומש עם רש"י • נצבים-וילך • רביעי

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

NITZAVIM-VAYEILECH • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu presents Klal Yisrael with the ultimate choice that lies at the very heart of our avodas Hashem. He sets before us life and the good, and death and the bad, urging us to choose life by loving Hashem, walking in His ways, and keeping His mitzvos. Moshe warns of the bitter consequences if our hearts turn away to avodah zarah, calling heaven and earth as witnesses to this eternal covenant.

The aliyah then transitions into Parshas Vayeilech, where Moshe Rabbeinu, now one hundred and twenty years old, prepares the nation for his departure. He reassures Yisrael that even though he cannot cross the Yarden with them, Hashem Himself will lead them, destroying the nations before them, with Yehoshua leading the way as promised.

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

פסוק א

Pasuk 1

ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע:

the evil and — the death and — the good and — the life — today before you I have set See

רש"י

את החיים ואת הטוב. זה תלוי בזה — אם תעשה טוב הרי לך חיים, ואם

and if life for you behold good you do if upon this is dependent this the good and — the life —

תעשה רע הרי לך המות, והפתוב מפרש והולך היא:

how and goes on explains and the Scripture death for you behold evil you do

פסוק ב

Pasuk 2

אשר אנכי מצוה היום לאהבה את יהוה אלהיך ללכת בדרךיו ולשמר

and to keep in His ways to walk your God Hashem — to love today command you I Which

מצותיו וחקתיו ומשפטיו וחיית ורבית וברכה

and He will bless you and you shall multiply and you shall live and His ordinances and His statutes His commandments

יהוה אלהיך בארץ אשר אתה בא שמה לרשתה:

to possess it there are coming you that in the land your God Hashem

רש"י

אשר אנכי מצוה היום לאהבה. הרי הטוב, ובו תלוי וחיית ורבית, הרי

behold and increase that you may live depends and on it the good behold to love today command you I which

וְאִם יִפְנֶה לִבְבְּךָ וְלֹא תִשְׁמָע וְנִדְחָתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים
 and you are led astray you will listen and not your heart turns away And if
 and you prostrate yourself to gods

אֲחֵרִים וְעַבַּדְתָּם:

and you serve them other

רש"י

וְאִם יִפְנֶה לִבְבְּךָ הִרֵּי הָרָע:
 the evil behold your heart turns away and if

הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא תִאָּרִיכוּ יָמִים עַל הָאָדָמָה אֲשֶׁר
 that the land upon days you shall prolong not you shall perish surely that today to you I declare
 אֶתְּהָ עֶבֶר אֶת הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
 to possess it there to enter the Jordan — are crossing you

רש"י

כִּי אֶבֶד תֵּאבְדוּן הִרֵּי הַמָּוֶת:
 the death here is you shall perish perish that

הַעִידֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי
 I have placed and death life the earth and — the heavens — today against you I call to witness
 לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבִחְרָתָּ בְּחַיִּים לְמַעַן תַּחְיֶה אֶתְּהָ וְזִרְעָהּ:
 and your offspring you you may live so that life and you shall choose and the curse the blessing before you

רש"י

הַעִידֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. שֶׁהֵם קְיָמִים לְעוֹלָם, וְכֹאֲשֶׁר
 and when forever exist which they the earth and — the heavens — today against you I called as witnesses
 תִּקְרָה אֶתְכֶם הָרָעָה יִהְיוּ עֲדִים שְׂאֵנִי הַתִּרִיתִי בְּכֶם בְּכָל זֹאת; דָּבָר אֲחֵר —
 explanation another this regarding all you warned that I witnesses they will be the evil you will befall
 הַעִידֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְגו', אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל,
 to Israel be He blessed the Holy One to them said etc. the heavens — today against you I called as witnesses
 הַסֵּתֶפְלוּ בַּשָּׁמַיִם שֶׁבָּרָאתִי לְשִׁמְשׁ אֶתְכֶם, שָׂמָּה שָׁנוּ אֶת מִדָּתָם? שָׂמָּה לֹא
 not perhaps their character — they changed perhaps you to serve which I created at the heavens look
 עָלָה גִלְגָּל חֲמָה מִן הַמִּזְרָח וְהָאִיר לְכָל הָעוֹלָם כְּעֵנֶן שֶׁנֶּאֱמַר קָהֵלֵת א'
 1 Koheles that is stated just as the matter the world to all of and gave light the East from the sun the orb of did rise

"וְזָרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ" הַסֶּתֶפְלוּ בָאָרֶץ שֶׁבָרָאתִי לְשִׁמֹּשׁ אֶתְכֶם, שָׁמָּה

perhaps you to serve which I created at the earth look the sun and goes down the sun and rises

שִׁנְתָהּ מִדָּתָהּ? שָׁמָּה זָרַעְתָם אוֹתָהּ וְלֹא צִמְחָה אוֹ שָׁמָּה זָרַעְתָם חֲטִיִּים וְהֶעֱלָתָהּ
and it brought up wheat you sowed perhaps or did it sprout and not it you sowed perhaps its character it changed

שְׁעוּרִים? וְמָה אֵלּוּ שֶׁנַּעֲשׂוּ לֹא לְשָׂכָר וְלֹא לְהַפְסֵד, אִם זֹכִיִּין אֵין
they do not they act meritoriously if for loss and not for reward not that were made these and if barley

מִקְבָּלִין שָׂכָר וְאִם חוֹטְאִין אֵין מִקְבָּלִין פְּרָעֻנוֹת, לֹא שֶׁנּוֹ אֶת מִדָּתָם, אֲתֵם
you their character — change they did not punishment receive they do not they fail and if reward receive

שָׂאֵם זְכִיתֶם תִּקְבְּלוּ שָׂכָר וְאִם חָטֵאתֶם תִּקְבְּלוּ פְּרָעֻנוֹת, עַל אַחַת כַּמָּה וְכַמָּה
more so the much how punishment will receive you sin and if reward will receive you act meritoriously who if

ספרי דברים ל"ב :

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רש"י

ובחרת בחיים. אֲנִי מוֹרָה לָכֶם שֶׁתִּבְחָרוּ בְּחֵלֶק הַחַיִּים, כְּאָדָם הָאוֹמֵר
who says like a man life the portion of that you should choose you instruct I life And you shall choose

לְבָנוּ, בָּחַר לָךְ חֵלֶק יָפֵה בְּנַחֲלָתִי, וּמַעֲמִידוֹ עַל חֵלֶק הַיֶּפֶה וְאוֹמֵר לוֹ
to him and says that is good the portion upon and places him in my inheritance good a portion for yourself choose to his son

אֶת זֶה בָּרַר לָךְ, וְעַל זֶה נֶאֱמַר תְּהִילִים ט"ז "ה' מִנַּת חֵלְקִי וְכוּסִּי
and my cup my share is the portion of Hashem 16 Tehillim it is said this and concerning for yourself choose this —

אָתָּה תוֹמִיךָ גּוֹרְלִי" — הַנִּחַתָּ יָדִי עַל גּוֹרְלִי הַטּוֹב לֹא אֶת זֶה קַח לָךְ:
for yourself take this — saying that is good the lot upon my hand You placed my lot support You

פסוק ו

Pasuk 6

לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקֻלּוֹ וּלְדַבְּקָהּ בּוֹ כִּי הוּא חַיִּיךָ

your life He is for to Him and to cleave to His voice to listen your God Hashem — to love

וְאָרְךָ יָמֶיךָ לְשִׁבְתָּ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם

to Avraham to your forefathers Hashem swore which the land upon to dwell your days and the length of

לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

to them to give and to Yaakov to Yitzchak

פסוק ז

Pasuk 7

וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:

Yisrael all of to these the words — and he spoke Moshe And went

רש"י

וילך משה. וגו':

etc. Moshe And went

פסוק ח

וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם לֹא אוֹכֵל עוֹד
 any more will I be able not today am I years and twenty one hundred A son of to them And he said
 לְצֵאת וּלְבוֹא וַיהוָה אָמַר אֵלַי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה:
 this the Jordan — cross You shall not to me said and Hashem and to come in to go out

רש"י

וַיֵּלֶךְ מֹשֶׁה וְגו', אֲנֹכִי הַיּוֹם. הַיּוֹם מָלְאוּ יָמַי וּשְׁנוֹתַי, בְּיוֹם זֶה נִוְלַדְתִּי
 I was born this on the day and my years my days are filled Today today I etc. Moses And Moses went
 וּבְיוֹם זֶה אָמוֹת סוֹטָה י"ג:
 13 Sotah I shall die this and on the day

רש"י

לֹא אוֹכֵל עוֹד לְצֵאת וּלְבוֹא. יָכוֹל שֶׁתִּשָּׁשׁ כָּחוֹ, תִּלְמֹד לֹמַר "לֹא
 "not says therefore teaching his strength that weakened One might think and to come in to go out more any longer I cannot
 כְּהִתָּה עֵינִי וְלֹא נָס לַחֶה", אֵלֶּא מָהוּ לֹא אוֹכֵל ? אֵינִי רִשְׁאִי, שְׁנִטְלָה מִמֶּנִּי
 from me because was taken permitted I am not any longer I cannot what is rather his moisture" fled and not his eye was dim
 הָרִשּׁוֹת וְנִתְּנָה לִיהוֹשֻׁעַ. ד"א — לְצֵאת וּלְבוֹא. בְּדִבְרֵי תוֹרָה, מְלַמֵּד
 this teaches Torah in matters of and to come in to go out Another explanation to Yehoshua and was given the authority
 שְׁנִסְתָּמוּ מִמֶּנּוּ מְסֻרוֹת וּמַעֲיָנוֹת הַחֲכָמָה סוֹטָה י"ג:
 13 Sotah wisdom and wellsprings of traditions from him that were stopped up

רש"י

וה' אָמַר אֵלַי. זֶהוּ פִּירוּשׁ לֹא אוֹכֵל עוֹד לְצֵאת וּלְבוֹא — לְפִי
 because and to come in to go out any more I am able not the explanation of this is to me said and Hashem
 שֶׁ' אָמַר אֵלַי:
 to me said that Hashem

פסוק ט

יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לְפָנֶיךָ הוּא יִשְׁמִיד אֶת הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ
 from before you these the nations — will destroy He before you is crossing He your God Hashem
 וִירְשָׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:
 Hashem spoke as before you is crossing he Yehoshua and you shall inherit them

פסוק י

וַעֲשֵׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחוֹן וּלְעוֹג מְלֹכֵי הָאֱמֹרִי וּלְאַרְצָם
 and to their land the Emori kings of and to Og to Sichon He did as to them Hashem And He will do
 אֲשֶׁר הִשְׁמִיד אֹתָם:
 them He destroyed whom

פסוק יא

וַיְנַתְּנֵם יְהוָה לְפָנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכֹל הַמִּצְוָה אֲשֶׁר
 which the commandment according to all to them and you shall do before you Hashem And He will deliver them

צוֹיִתִּי אֶתְכֶם:
 you I have commanded

פסוק יב

חֲזָקוּ וְאַמְצוּ אֵל תִּירְאוּ וְאַל תַּעֲרָצוּ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֵיךָ הוּא
 He your God Hashem for before them be broken and do not fear do not and be courageous be strong
 הַהֵלֵךְ עִמָּךְ לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבָּךְ:
 forsake you and He will not fail you He will not with you is the One walking

רש"י

לֹא יִרְפֶּךָ. לֹא יִתֵּן לְךָ רַפְיוֹן לְהִיטֵן נֶעֱזָב מִמֶּנּוּ:
 by Him abandoned to be looseness to you He will give not loosen you He will not

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu placing the choice of life and death, blessing and curse, before Klal Yisrael, commanding them to choose life by cleaving to Hashem so they may live long on the land promised to Avraham, Yitzchak, and Yaakov. Moshe then declares that he is no longer able to lead them as he has reached one hundred and twenty years, and that Hashem has decreed he will not cross the Yarden. He comforts the nation by assuring them that Hashem and Yehoshua will lead them to victory over the Canaanite nations, just as Hashem did to Sihon and Og, and he strengthens their hearts to be strong and courageous, trusting that Hashem will never forsake them.

In this week's parsha, Moshe Rabbeinu is standing before Klal Yisrael on the very last day of his life on this earth. He is telling them that he cannot cross the Jordan with them, but he leaves them with the ultimate yesod of our entire existence: "I have put before you life and death, blessing and curse. Choose life!" Lichoira, we must ask, is there a kasha here? Why does Torah need to command us to "choose life"? Who in their right mind would ever choose death and curses?

The chiddush the Torah is teaching us here is that choosing life is not a one-time, dramatic decision. The Torah defines "choosing life" very clearly in the next pasuk: "by loving Hashem, by heeding His voice, and by holding fast to Him." True life is not just physical survival; it is the spiritual vitality we inject into our daily avodah. The yetzer hara does not usually come and ask a Yid to completely throw away his portion in the World to Come. Rather, the coldness of the world creeps in, and we start doing mitzvos out of habit, without warmth, without heart. That coldness is a subtle form of choosing the opposite of life.

Moshe Rabbeinu is telling us that every single day, in every single action, we are presented with a choice. When you stand up to daven, when you sit down to learn, or when you interact with your family, you can do it with a heavy, lifeless routine, or you can choose to put real life, chayos, and love of Hashem into it. When we make the conscious effort to bring energy and passion into our Yiddishkeit, we are fulfilling the mitzvah of "Choose life" in the most real way.

Today, when you perform a mitzvah or say a berachah, do not just do it by rote. Pause for three seconds beforehand, think about Hashem, and put real warmth and chayos into those words to actively choose life.

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THE SUGYA

We start this daf by diving into the complex halachos of tumah regarding the thigh bones of different sources, specifically focusing on the difference between sealed bones and perforated bones. The Mishnah sets up a distinction between the thigh bones of sacrificial animals that became piggul or notar, the thigh bones of a carcass (neveilah) or a sheretz, and the thigh bones of a corpse (meis). We will analyze how and when these bones transmit tumah, whether through direct contact (maga) or carrying (massa), and how the presence of marrow inside the bone affects its status.

Lichoira, the Gemara is bothered by a major kasha on the Mishnah's ruling regarding a corpse's thigh bone. If there is marrow inside, why doesn't it transmit tumah in a tent (ohel)? This leads the Gemara into a deep shakla v'tarya regarding whether the marrow inside a bone is considered to "heal" the flesh on the outside, which would make the entire bone a proper limb (eiver) that transmits tumah even without a minimum shiur of flesh. We will see different teratzim from Rav Yehuda the son of Rabbi Chiyya, Abaye, and Rabbi Yochanan to resolve this fundamental yesod.

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עמוד א' DAF 125A

מִשְׁנָה MISHNAH

MISHNAH

וְקוֹלִית הַמוֹקֵדִישִׁין, הַנּוֹגֵעַ בָּהֶן, בֵּין סְתוּמִים בֵּין נְקוּבִים – טָמֵא.

And regarding the thigh bone of sacrificial animals that became piggul or notar, one who touches them, whether they are sealed or whether they are perforated, is ritually impure mid'Rabbanan.

MISHNAH

קוֹלִית נִבְלָה וְקוֹלִית הַשֶּׁרֶץ, הַנּוֹגֵעַ בָּהֶם סְתוּמִים – טָהוֹרִים, נְקוּבִים כָּל שְׁהוּא – מְטֵמֵא בְּמַגֵּעַ.

Regarding the thigh bone of a carcass and the thigh bone of a creeping animal, one who touches them when they are sealed is pure; but if they were perforated any amount, they impart impurity through contact because one touches the marrow inside.

MISHNAH

מִנֵּין שְׁאֵף בְּמִשְׁאָה?

From where do we know that even regarding carrying there is a distinction between sealed and perforated bones?

MISHNAH

תלמוד לומר "הנוגע ... והנושא", את שפא לכלל מגע – פא לכלל משא, לא פא לכלל מגע – לא פא לכלל משא.

The verse teaches: "One who touches... and one who carries," which teaches us that that which enters the category of contact enters the category of carrying, and that which does not enter the category of contact does not enter the category of carrying.

גמרא GEMARA

INFERENCE

גמ' נוגע – אין, אבל מאהיל – לא.

The Gemara infers from the first clause of our Mishnah: One who **touches** the thigh bone of a corpse, **yes**, he is tamei, **but one who overlies** it in a tent, **no**, he is not tamei.

QUESTION

היכי דמי? אי דאיפא כזית בשר – באהל נמי ליטמא!

The Gemara asks: **What are the circumstances?** If there is an olive-bulk of flesh attached to the bone, it should transmit impurity in a tent as well!

ANSWER

דליפא כזית בשר.

The Gemara answers: We are dealing with a case **where there is not an olive-bulk of flesh** attached to it.

OBJECTION

ואי דאיפא כזית מוח מבפנים – טומאה בוקעת ועולה, באהל נמי ליטמא!

The Gemara objects: **And if there is an olive-bulk of marrow inside**, the impurity breaks through and rises, so it should transmit impurity in a tent as well!

ANSWER

דליפא כזית מוח בפנים.

The Gemara answers: We are dealing with a case **where there is not an olive-bulk of marrow inside**.

OBJECTION

ואי מוח מבפנים מעלה ארוכה מבחוץ, אבר מעליא היא, באהל נמי ליטמא!

The Gemara objects: **But if the marrow inside heals the flesh outside**, then this bone is considered a proper limb, and even without an olive-bulk of flesh or marrow it should transmit impurity in a tent as well!

STATEMENT

אמר רב יהודה בריה דרפי חייא: זאת אומרת, מוח בפנים אינו מעלה ארוכה מבחוץ.

Rav Yehuda the son of Rabbi Chiyya said: That is to say from our Mishnah that marrow inside does not heal the flesh outside, and therefore it is not considered a proper limb.

QUESTION

במאי אוקימתה? דליכא כזית. אי הכי, במוקדשים אמאי מטמא?

The Gemara asks: How did you establish the Mishnah? That there is not an olive-bulk of flesh or marrow. If so, regarding sacrificial animals, why does it transmit impurity? There is no minimum shiur of piggul or notar here!

QUESTION

ותו, קולית נבלה וקולית השרץ כי ניקבו, אמאי מטמאו?

And furthermore, regarding the thigh bone of a carcass and the thigh bone of a creeping animal, when they are perforated, why do they transmit impurity if there is no olive-bulk of marrow inside?

ANSWER

הא לא קשיא, רישא דליכא כזית, סיפא דאיכא כזית.

The Gemara answers: This is not difficult; the first clause of the Mishnah is a case where there is not an olive-bulk of marrow, while the latter clause is a case where there is an olive-bulk of marrow.

EXPLANATION

ומאי קא משמע לן? מילי מילי קא משמע לן.

The Gemara asks: And what is the Tanna teaching us by combining such different cases? The Gemara answers: He is teaching us distinct matters in each clause.

EXPLANATION

רישא קא משמע לן דמוח מבפנים אינו מעלה ארוכה מבחוץ.

The first clause teaches us that marrow inside does not heal the flesh outside.

EXPLANATION

מוקדשין מאי קא משמע לן? שימוש נותר מילתא היא,

Regarding sacrificial animals, what is he teaching us? He is teaching us that serving as a handle for notar is a significant matter to transmit impurity,

PROOF

דאמר מרי בר אבוה אמר רבי יצחק: עצמות קדשים ששימשו נותר, מטמאין את הידים, הואיל ונעשה בסיס לדבר האסור.

as Mari bar Avuh said in the name of Rabbi Yitzchak: Bones of sacrificial animals that served as a handle for notar transmit impurity to the hands, since they became a base for a forbidden object.

EXPLANATION

נבלה, אף על גב דאיכא כזית, ניקבה – אין, לא ניקבה – לא.

And regarding a carcass, he teaches us that **even though there is an olive-bulk** of marrow inside, if it was **perforated**, yes, it transmits impurity, but if it was **not perforated**, no, it does not.

ANSWER

אָבַי אָמַר: לְעוֹלָם מוֹחַ מִבְּפָנִים מַעֲלָה אַרוּכָה מִבְּחוּץ, וְהָכָא בְּמַאי עֲסָקִינוּ – בְּשִׁשְׁפָּה.

Abaye said: Actually, marrow inside does heal the flesh outside, and here we are dealing with a case where one **scraped** the bone, so it can no longer heal.

PROOF

וּבְדַרְבֵּי אֶלְעָזָר, דָּאָמַר רַבִּי אֶלְעָזָר: קוּלִית שִׁשְׁפָּה לְאַרְכָּה – טְמֵאָה, לְרַחְבָּהּ – טָהוֹרָה, וְסִימְנֶיהָ – דִּיקָלָא.

And this is in accordance with Rabbi Elazar, as Rabbi Elazar said: A thigh bone that one scraped along its length is **tamei** because it can still heal, but if one scraped it **along its width**, it is **tahor** because it cannot heal; and your mnemonic is a **palm tree** which heals when cut lengthwise but dies when cut widthwise.

ANSWER

וְרַבִּי יוֹחָנָן אָמַר: לְעוֹלָם דְּאִיפָּא כְּזִית, וּמוֹחַ מִבְּפָנִים מַעֲלָה אַרוּכָה מִבְּחוּץ, וּמַאי נוֹגַע דְּקִתְנִי – מֵאֲהִיל.

And Rabbi Yochanan said: Actually, there is an olive-bulk of marrow, and marrow inside does heal the flesh outside, and what is the meaning of "touches" that the Mishnah teaches? It means **overlies** in a tent, which is a form of contact.

QUESTION

וְאִי מוֹחַ מִבְּפָנִים מַעֲלָה אַרוּכָה מִבְּחוּץ, קוּלִית נִבְלָה וְקוּלִית הַשָּׂרִץ כִּי לֹא נִקְבּוּ, אֲמַאי טְהוֹרִים?

The Gemara asks: But if marrow inside heals the flesh outside, then regarding the thigh bone of a carcass and the thigh bone of a creeping animal, when they are not perforated, why are they pure? It should be considered a proper limb!

ANSWER

אָמַר רַבִּי בִּנְיָמִין בַּר גִּידֵל, אָמַר רַבִּי יוֹחָנָן: הָכָא בְּמַאי עֲסָקִינוּ, כְּגוֹן דְּאִיפָּא כְּזִית מוֹחַ הַמֵּתִקְשֶׁשׁ,

Rabbi Binyamin bar Gidel said in the name of Rabbi Yochanan: Here we are dealing with a case where there is an olive-bulk of loose marrow that rattles inside, which cannot heal the bone.

EXPLANATION

גַּבִּי מֵת – טוּמְאָה בּוֹקֶעֶת וְעוֹלָה, נִבְלָה – פִּינוֹן דִּמְתִּקְשֶׁשׁ הוּא, נִיקְבָּהּ – אֵין, לֹא נִיקְבָּהּ – לֹא.

Therefore, by a corpse, the impurity breaks through and rises; but by a carcass, since it is loose, if the bone was **perforated**, yes, it transmits impurity, but if **not perforated**, no, it does not.

PROOF

אָמַר רַבִּי אָבִין, וְאִיתִימָא רַבִּי יוֹסִי בַר אָבִין: אַף אֲנִן נָמִי תִּגְיָנָא – הַנוֹגַע בְּכַחֲצֵי זִית, וּמֵאֲהִיל עַל חֲצֵי זִית, אוֹ חֲצֵי זִית מֵאֲהִיל עָלָיו – טְמֵא.

Rabbi Avin, and some say Rabbi Yose bar Avin, said: We also learned in a Mishnah that supports Rabbi Yochanan's use of the word "touching" to mean "overlying": One who touches half an olive-bulk and overlies half an olive-bulk, or half an

olive-bulk overlies him, is tamei.

INFERENCE

אי אמרת בשלמא חד שמה הוא – משום הכי מצטרף.

Granted, if you say that touching and overlying are under one category of impurity, it is because of this that they combine.

QUESTION

אלא אי אמרת תרי שמי ניהו – מי מצטרף?

But if you say they are two different categories, do they combine?

OBJECTION

והתנן: זה הכלל, כל שהוא משם אחד – מצטרף וטמא, משני שמות – טהור!

But didn't we learn in a Mishnah: This is the general rule: Anything that is from one category combines and is tamei, but from two categories, it is tahor!

QUESTION

אלא מאי חד שמה הוא? אימא סיפא: אבל

The Gemara asks: But what, is it indeed one category? Say the latter clause of that Mishnah: But if...

עמוד ב' DAF 125B

STATEMENT

הנוגע בכחצי זית, ודבר אחר מאהיל עליו ועל כחצי זית – טהור.

The seifa of that Mishnah teaches: If there is one who touches half an olive-bulk of flesh from a corpse, and another item overlies him and over half an olive-bulk of flesh from a corpse at the same time, he remains pure.

QUESTION

ואי חד שמה הוא, אמאי טהור?

And if touching and overlying are considered one category of tumah, why is he pure? They should join together to make a full shiur!

OBJECTION

אלא, קשיא רישא.

Rather, we must say that the two categories do not join, and therefore the reisha is difficult for Rabbi Yochanan.

ANSWER

אמר רבי יירא: בטומאה רצוצה בין שני מגדלים עסקינן, ואין ביניהן פותח טפח, דכולה נגיעה היא.

Rabbi Zeira said: Lichoira, there is no kasha, because **we are dealing with pressed tumah** that is wedged **between two wooden chests, and there is not between them an opening of a handbreadth**. In such a case, the tumah breaks through and rises, so **that all of it is** considered as **touching**. Therefore, even the overlying part is halachically a form of contact, which is why they join.

QUESTION

ומאן תנא דקרי לאהל "נוגע"?

The Gemara asks: **And who is the Tanna who calls** a case of **ohel** by the name of "**touching**"?

ANSWER

רבי יוסי היא, דתנא: רבי יוסי אומר: מלא תרווד רקב מטמא במגע, ובמשא, ובאהל.

The Gemara answers: **It is Rabbi Yosei**, as it is **taught** in a braisa: **Rabbi Yosei says: A full ladle of dust** from a decomposed corpse **imparts tumah through contact, and through carrying, and through an ohel**.

EXPLANATION

בשלמא במשא ובאהל, הא קא טעין ליה לכוליה, והא קא מאהיל אכוליה.

The Gemara analyzes this: **Granted** that it can make one tamei through carrying and through ohel, because **this one carries all of it, and that one overlies all of it**.

QUESTION

א לא נוגע – הא לא נגע בכוליה!

But as for **touching**, how is that possible? **Behold, he does not touch all of it**, since dust is made of separate particles, and you cannot touch them all at once!

INFERENCE

א לא לאו שמע מינה: מאי "נוגע" – מאהיל.

Rather, is it not correct to **learn from this** that **what is** meant by the term "**touching**" here? It means **overlying** close by, which Rabbi Yosei calls "**touching**"!

OBJECTION

והא קתני "נוגע", והא קתני "מאהיל"!

The Gemara objects: **But behold, he teaches "touching"** in the braisa, **and behold, he also teaches "ohel"** separately! How can they be the same thing?

RESOLUTION

אמר אביי: למטה מטפח – אהל נגיעה, למעלה מטפח – אהל גרידא.

Abaye said: There are two types of ohel. An ohel that is **below a handbreadth** high is called an **ohel of touching**, whereas an ohel **above a handbreadth** high is called a **standard ohel**.

RESOLUTION

רבא אומר: אפילו למעלה מטפח נמי אהל נגיעה הוא, והיכי דמי אהל גרידא? בהמשכה.

Rava said: Even an ohel above a handbreadth is also called an ohel of touching if one overlies the tumah directly. And what are the circumstances of a standard ohel? That is by extension, where a roof spreads over both the person and the tumah.

STATEMENT

אמר רבא: מנא אמינא לה?

Rava said: From where do I say this shita of mine?

PROOF

דתנו, רבי יוסי אומר: חבילי מטה וסריגי חלונות חוצצין בין הבית לעלייה, שלא להכניס טומאה לצד שני.

As we learned in a Mishnah, Rabbi Yosei says: Bundles of a bed and grilles of windows that were built into the structure intervene between the house and the upper floor, so as not to let tumah pass to the other side.

PROOF

פרסן על פני המת באויר, הנוגע כנגד הנקב – טמא, שלא כנגד הנקב – טהור.

But if he spread them out over a corpse in the air as a temporary tent, then one who "touches"—meaning overlies—opposite a hole in the netting is tamei, but one who overlies not opposite a hole is tahor.

EXPLANATION

היכי דמי? אילימא למטה מטפח, שלא כנגד הנקב – אמאי טהור? מת בכסותו היא, ומת בכסותו מטמא!

Rava analyzes this: What are the circumstances? If we say it was spread below a handbreadth from the corpse, then not opposite a hole, why is he tahor? It is like a corpse in its clothing, and a corpse in its clothing transmits tumah to one who overlies it!

INFERENCE

אלא לאו למעלה מטפח, וקא קרי ליה "נוגע".

Rather, is it not that it was spread above a handbreadth, and yet the Tanna calls overlying it "touching"? This proves my point against Abaye!

ANSWER

אמר אביי: לעולם למטה מטפח, ודקאמר: מת בכסותו הוא – מת בכסותו מבטל ליה, האי לא מבטל ליה.

Abaye said: Actually, it was spread below a handbreadth. And as for what you said, that it is like a corpse in its clothing—a corpse in its clothing, the owner nullifies the clothing to the corpse, but here, he does not nullify these bundles to the corpse, so they act as a barrier.

QUESTION

ותהוי כטומאה טמונה בוקעת ועולה?

The Gemara asks: But let it be like hidden tumah, which breaks through and rises up? Why is he tahor when not opposite a hole?

ANSWER

קסבר רבי יוסי: טומאה טמונה אינה בוקעת.

The Gemara answers: **Rabbi Yosei holds** that **hidden tumah does not break through** and rise.

PROOF

ומנא תימרא? דתנן: תיבת המגדל שיש בה פותח טפח ואין ביציאתה פותח טפח, טומאה בתוכה – הפית טמא; טומאה בפית – מה שבתוכה טהור.

And from where do you say that this is Rabbi Yosei's shita? As we learned in a Mishnah: Regarding a compartment of a chest that has a volume of a handbreadth, but its opening to the house does not have a handbreadth, if there is tumah inside it, the house is tamei; but if there is tumah in the house, what is inside the compartment remains tahor.

EXPLANATION

מפני שדרך טומאה לצאת, ואין דרך טומאה ליכנס.

This is because it is the way of tumah to exit, but it is not the way of tumah to enter.

PROOF

ורבי יוסי מטהר, מפני שיכול הוא להוציאה לחצאין, או לשורפה במקומה.

And Rabbi Yosei declares the house tahor even when the tumah is inside, because he can take it out in halves, or burn it in its place.

PROOF

וקתני סיפא: העמידה בפתח, ופתחה לחוץ – טומאה בתוכה, הפית טהור; טומאה בפית, מה שבתוכה טהור.

And the seifa teaches: If he placed the chest in the doorway, and its opening was to the outside, then if there is tumah inside it, the house is tahor; and if there is tumah in the house, what is inside the chest remains tahor.

SUMMARY

The Gemara explores the mechanism of tumah for bones and marrow, analyzing whether marrow inside a bone serves to heal the outer flesh and thereby define the bone as a complete limb. While Rav Yehuda the son of Rabbi Chiyah holds that marrow does not heal the flesh, Abaye suggests that it does heal unless the bone was scraped, and Rabbi Yochanan argues that the marrow indeed heals but we are dealing with loose, rattling marrow that cannot heal. Additionally, the Gemara discusses the concept of "handles" (yad) for tumah, explaining that the bones of sacrificial animals transmit tumah mid'Rabbanan because they served as a handle for the forbidden notar. Finally, the Gemara analyzes whether different modes of contracting tumah, such as touching (maga) and overlying (ohel), can combine to form the required shiur of an olive-bulk, bringing a proof from a Mishnah discussing pressed tumah wedged between two chests.

The Gemara on our daf brings down a beautiful yeshivish yesod from Rabbi Yitzchak: the bones of sacrificial animals that served as a handle for notar become tamei because they became a "basis l'davar ha'assur", a base for a forbidden thing. Even though the bone itself is just a bone, because it held and served the forbidden meat, it takes on that very status of impurity.

Think about what this means for our daily avodah. If a physical bone becomes tamei simply by being a base and a support for something forbidden, how much more so does the opposite hold true for kedushah! When you use your physical body, your home, or your money to support a mitzvah, you aren't just doing a good deed, you are transforming yourself into a "basis l'davar sheb'kedushah," a vessel and a base for the Shechinah itself.

Every time you use your mouth to speak a warm word to another Yid, or use your hands to write a check for tzedakah, those physical parts of you are elevated. You become a holy vessel. We must be so careful what we allow ourselves to serve as a base for.

Today, consciously dedicate one physical action to be a direct vessel for kedushah, whether it is using your feet to run to daven with a minyan, or using your table to host a guest with a shining face, and realize that you have just made yourself a base for Hashem's presence.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי 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 מִינָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיִּרְחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְרָא:

קוֹיֹתֵי יְהוָה קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה 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.'