חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · נצבים-וילך · חֲמִישִׁי

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

NITZAVIM-VAYEILECH · 5TH ALIYAH

📖 **CHAPTER PREVIEW**

In this aliyah, Moshe Rabbeinu begins the final transition of leadership to his talmid, Yehoshua. In the sight of all of Klal Yisrael, Moshe gives Yehoshua chizuk, telling him to be strong and courageous as he prepares to lead the nation into the Promised Land and divide it among them. Moshe reassures him that Hashem Himself will go before him and will never forsake him, so there is absolutely nothing to fear.

Following this, Moshe writes down the Torah and entrusts it to the Kohanim, the Levi'im who carry the Aron, and the elders of Yisrael. He then commands them in the mitzvah of Hakhel, where the entire nation must gather at the end of the Shemittah cycle during the Chag of Succos.

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

פָּסוּק א

Pasuk 1

וַיִּקְרָא מֹשֶׁה לִיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל יִשְׂרָאֵל חֲזַק וֶאֱמָץ כִּי
And called Moshe to Yehoshua and said to him in the eyes of all of Yisrael be strong and be courageous for

אַתָּה תָּבוֹא אֶת הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתָם לָתֵת לָהֶם
you shall go with the people this to the land that swore Hashem to their fathers to give to them

וְאַתָּה תַּנְחִילֶנָּה אוֹתָם:
and you shall cause them to inherit —

רַשִׁ"י

כי אתה תבוא את העם הזה. "אֲרֵי אַתְּ תֵּעוּל עִם עַמָּא הָדֵין": מֹשֶׁה אָמַר לוֹ
For you shall go with the people this "For you shall enter with the people this" Moshe said to him

לִיהוֹשֻׁעַ זְקֵנִים שֶׁבַּדּוֹר יִהְיוּ עִמְּךָ, הַכֹּל לְפִי דַעְתָּן וַעֲצָתָן, אֲבָל
to Yehoshua the elders who are in the generation will be with you everything according to their opinion and their advice but

הַקָּבָּ"ה אָמַר לִיהוֹשֻׁעַ "כִּי אַתָּה תָּבִיא אֶת בְּנֵי יִשְׂרָאֵל אֶל הָאָרֶץ אֲשֶׁר
the Holy One blessed be He said to Yehoshua "For you shall bring — the children of Yisrael to the land which

נִשְׁבַּעְתִּי לָהֶם" — תָּבִיא עַל כָּרְחָם, הַכֹּל תָּלוּי בְּךָ, טֹל מַקֵּל וְהַךְ עַל
I swore to them" you shall bring against their will everything depends on you take a stick and strike upon

קָדְקֳדָן, דַּבָּר אֶחָד לְדוֹר וְלֹא שְׁנֵי דַבָּרִים לְדוֹר סנהדרין ח' :
their head leader one for a generation and not two leaders for a generation Sanhedrin 8a

פָּסוּק ב

Pasuk 2

וַיהוָה הוּא הַהֹלֵךְ לְפָנֶיךָ הוּא יִהְיֶה עִמָּךְ לֹא יַרְפְּךָ וְלֹא
And Hashem He is the One Who goes before you He will be with you He will not fail you and He will not

יַעַזְבֶךָּ לֹא תִירָא וְלֹא תֵחָת׃
forsake you do not fear and do not be dismayed

פָּסוּק ג

Pasuk 3

וַיִכְתֹּב מֹשֶׁה אֶת הַתּוֹרָה הַזֹּאת וַיִתְּנָהּ אֶל הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת
And he wrote Moshe — the Torah this and he gave it to the Kohanim sons of Levi who carry —

אֲרוֹן בְּרִית יְהוָה וְאֶל כָּל זִקְנֵי יִשְׂרָאֵל׃
the Ark of the covenant of Hashem and to all of the elders of Yisrael

רַ"שִׁ"י

ויכתב משה, ויתנה. כְּשֶׁנִּגְמְרָה כֻּלָּהּ נְתָנָהּ לִבְנֵי שִׁבְטוֹ עי' ספרי דברים
And Moses wrote Moses and he gave it when it was finished all of it he gave it to the sons of his tribe see Sifrei Devarim

ל"ד :
34

פָּסוּק ד

Pasuk 4

וַיְצַו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שֶׁבַע שָׁנִים בְּמֹעֵד שְׁנַת
And commanded Moshe them saying At the end of seven years at the appointed time of the year of

הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת׃
the Shemittah on the festival of Sukkos

רַ"שִׁ"י

מקץ שבע שנים. בְּשָׁנָה רִאשׁוֹנָה שֶׁל שְׁמִטָּה — בַּשְּׁמִינִית, וְלָמָּה קוֹרֵא
At the end of seven years in the first of the Shemittah cycle — in the eighth and why does it call

אוֹתָהּ שנת השמטה ? שֶׁעֲדַיִן שְׁבִיעִית נוֹהֶגֶת בָּהּ, בַּקָּצִיר שֶׁל שְׁבִיעִית
it the year of the Shemittah for still the seventh year applies to it in the harvest of the seventh year

הַיּוֹצֵא לְמוֹצָאֵי שְׁבִיעִית׃
which goes out to the departure of the seventh year

פָּסוּק ה

Pasuk 5

בְּבוֹא כָל יִשְׂרָאֵל לֵרָאוֹת אֶת פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר
When comes all of Yisrael to appear — before Hashem your God in the place that He will choose

תִּקְרָא אֶת הַתּוֹרָה הַזֹּאת נֶגֶד כָּל יִשְׂרָאֵל בְּאָזְנֵיהֶם׃
you shall read — the Torah this in front of all of Yisrael in their ears

רַשִׁ"י

תקרא את התורה הזאת. הַמֶּלֶךְ הָיָה קוֹרֵא מִתְּחִלַּת "אֵלֶּה הַדְּבָרִים", כְּדְאִיתָא

thou shalt read — the Torah this the king would read from the beginning of "These the words" as it is

בְּמַסֶּכֶת סוֹטָה דף מ"א עַל בִּימָה שֶׁל עֵץ שֶׁהָיוּ עוֹשִׁין בָּעֲזָרָה:

in the tractate of Sotah page 41a upon a platform of wood that they would make in the Temple courtyard

פָּסוּק ו

Pasuk 6

הַקְהֵל אֶת הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטַּף וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ

Gather — the people the men and the women and the children and your stranger who is within your gates

לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וְיָרְאוּ אֶת יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ

so that they will hear and so that they will learn and they will fear — Hashem your God and they will keep

לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת:

to perform — all the words of the Torah this

רַשִׁ"י

האנשים. לִלְמֹד:

the men to learn

רַשִׁ"י

והנשים. לִשְׁמֹעַ:

and the women to hear

רַשִׁ"י

והטף. לָמָּה בָּא? לָתֵת שָׂכָר לְמֵבִיאֵיהֶם חגיגה ג' :

And the little ones why did they come to give reward to those who bring them Chagigah 3a

פָּסוּק ז

Pasuk 7

וּבְנֵיהֶם אֲשֶׁר לֹא יָדְעוּ יִשְׁמְעוּ וְלָמְדוּ לְיִרְאָה אֶת יְהוָה אֱלֹהֵיכֶם

and their children who not have known shall hear and they shall learn to fear — Hashem your God

כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה

all the days that you are living upon the land which you are crossing — the Jordan there

לְרִשְׁתָּהּ:

to possess it

CHAPTER SUMMARY

The aliyah details Moshe Rabbeinu's public encouragement of Yehoshua, followed by Moshe writing the Torah and delivering it to the Kohanim and elders. He then commands the mitzvah of Hakhel, which requires men, women, children, and converts to gather at the Beis HaMikdash during Succos after the Shemittah year to hear the Torah read aloud, ensuring that every generation learns to have yiras Shamayim and keep the mitzvos.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us about the mitzvah of Hakhel, where every single Yid, men, women, and even the little children, the "taf", gathered in the Beis HaMikdash to hear the King read from the Torah. Lichoira, we have to understand: why bring the tiny babies who cannot comprehend a single word? What is the point of bringing them to such a massive, crowded gathering?

Rashi brings down the famous Chazal that the babies are brought "to give a reward to those who bring them." The Kadosh Baruch Hu is teaching us a tremendous yesod in chinuch and in our own avodas Hashem. The very effort of bringing a child into an environment of Torah, of wrapping them in the warmth of kedushah and yiras Shamayim, is itself a massive spiritual achievement. Even if they do not understand the words yet, their neshama absorbs the atmosphere of the Beis HaMikdash, the sight of the King, and the sound of the Torah being read.

Mimeila, we see that chinuch is not just about intellectual teaching; it is about creating a holy environment. When you make the effort to bring your family to a place of Torah, to a shiur, or to daven with a minyan, you are shaping their neshamas. The physical exertion and the care you take to expose them to kedushah is the greatest chinuch, and Hashem rewards that pure effort.

Today, make a conscious effort to bring a child, or even your own inner child, into an environment of Torah and kedushah. Take a moment to learn out loud where your family can hear you, or bring your child to shul with a special warmth, focusing entirely on the beautiful atmosphere of the mitzvah.

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ו

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

We start off the daf by continuing our deep dive into the sugya of tumah t'munah—hidden impurity—and whether we say it breaks through and ascends (tumnah boka'as v'olah). The Gemara brings a kasha on Rabbi Yosei from a Mishnah in Oholos regarding a dog that ate the flesh of a corpse and died on the threshold of a house. We look at how the Rishonim and Acharonim understand this shakla v'tarya, and how Rava and Rav Acha the son of Rava resolve the contradiction by clarifying Rabbi Yosei's true shitta regarding the empty space of the impurity.

Next, the Gemara transitions to a new Mishnah dealing with the thigh bones of a nevelah (an unslaughtered carcass) and a sheretz (a creeping animal). We learn the halachos of touching these bones when they are sealed versus when they are perforated, and how the Rabbis darshen the pesukim to determine when the marrow inside can transmit tumah to someone who touches the outside of the bone.

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

עַמּוּד א׳ DAF 126A

STATEMENT

וְתָנֵי עֲלַהּ: רַבִּי יוֹסֵי מְטַהֵר.

And it is taught on it in a baraita regarding that Mishnah: **Rabbi Yosei deems** it **pure**.

QUESTION

אַהֵיָיא?

The Gemara asks: **On which** clause of the Mishnah is Rabbi Yosei referring?

OBJECTION

אִילֵימָא אַסֵּיפָא – תַּנָּא קַמָּא נָמֵי טַהוֹרֵי קָא מְטַהַר!

If we say he is referring **to the latter clause**, which discusses a chest placed in the entrance of the house, why would he need to argue? **The first Tanna also deems** it **pure** in that case!

EXPLANATION

אֶלָּא, דְּקָאָמַר תַּנָּא קַמָּא: טוּמְאָה בְּתוֹכָהּ – הַבַּיִת טָמֵא, אִי מִשּׁוּם דִּדְרָךְ טוּמְאָה לָצֵאת, וְאִי מִשּׁוּם דְּטוּמְאָה טְמוּנָה בּוֹקַעַת.

Rather, it must be **that which the first Tanna says** in the first clause: If the **impurity is inside** the compartment of the chest, **the house is impure**, **either because it is the way of impurity to exit** through the house, **or because** he holds that **a hidden impurity breaks through** and ascends.

EXPLANATION

וְקָאָמַר לֵיהּ רַבִּי יוֹסֵי: וּדְקָאָמַרְתְּ דֶּרֶךְ טוּמְאָה לָצֵאת – יָכוֹל הוּא לְהוֹצִיאָהּ לַחֲצָאִין אוֹ לִשְׂרְפָהּ בִּמְקוֹמָהּ,

And Rabbi Yosei says to him in disagreement: **And as for that which you say** that it is **the way of impurity to exit**, that is not necessarily so, because **he is able to take it out in halves**, **or to burn it in its place** inside the compartment, so it might never exit as a whole shiur of tumah.

EXPLANATION

וּדְקָאָמַרְתְּ טוּמְאָה טְמוּנָה בּוֹקַעַת – טוּמְאָה טְמוּנָה אֵינָהּ בּוֹקַעַת.

And as for that which you say that **a hidden impurity breaks through** and ascends, we hold that **a hidden impurity does not break through**. Thus, we see that Rabbi Yosei holds that hidden tumah does not break through.

OBJECTION

וְרָמֵי דְּרַבִּי יוֹסֵי אַדְּרַבִּי יוֹסֵי.

And the Gemara **raises a contradiction of Rabbi Yosei against Rabbi Yosei** from another source.

BRAISA

דְּתָנַן: הַכֶּלֶב שֶׁאָכַל בָּשָׂר מֵת, וּמֵת הַכֶּלֶב, וּמוּטָּל עַל הָאִסְקוּפָּה –

As we learned in a Mishnah in Maseches Oholos: In the case of **a dog that ate the flesh of a corpse**, **and the dog died** before digesting it, **and** the carcass of the dog **is lying on the threshold** of a house,

BRAISA

רַבִּי מֵאִיר אוֹמֵר: אִם יֵשׁ בְּצַוָּארוֹ פּוֹתֵחַ טֶפַח – מֵבִיא אֶת הַטּוּמְאָה, וְאִם לָאו – אֵינוֹ מֵבִיא אֶת הַטּוּמְאָה.

Rabbi Meir says: If there is in its neck an opening of a handbreadth, then the neck itself acts as an ohel and **brings the impurity** into the house; **and if not**, if there is no such opening, **it does not bring the impurity** into the house.

BRAISA

רַבִּי יוֹסֵי אוֹמֵר: רוֹאִין מִכְּנֶגֶד הַשָּׁקוֹף וְלִפְנִים – הַבַּיִת טָמֵא, מִכְּנֶגֶד הַשָּׁקוֹף וְלַחוּץ – הַבַּיִת טָהוֹר.

Rabbi Yosei says: We look at the position of the tumah inside the dog; if it is **from opposite the lintel and inward**, toward the inside of the house, **the house is impure**; but if it is **from opposite the lintel and outward**, **the house is pure**.

BRAISA

רַבִּי אֶלְעָזָר אוֹמֵר: פִּיו לִפְנִים הַבַּיִת – טָהוֹר, פִּיו לַחוּץ הַבַּיִת – טָמֵא, מִפְּנֵי שֶׁטּוּמְאָה יוֹצְאָה דֶּרֶךְ שׁוּלָיו.

Rabbi Elazar says: If **its mouth** is facing **inward** toward **the house**, the house is **pure**; but if **its mouth** is facing **outward** and its rear is facing **the house**, the house is **impure**, **because the impurity exits through its rear**.

BRAISA

רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: בֵּין כָּךְ וּבֵין כָּךְ, הַבַּיִת טָמֵא.

Rabbi Yehuda ben Beteira says: Whether this way or that way, whichever way the dog is lying, **the house is impure**, because the tumah can exit from either end.

INFERENCE

מַאי לָאו, אַאֵין בְּצַוָּארוֹ פּוֹתֵחַ טֶפַח קָאֵי רַבִּי יוֹסֵי?

Now, the Gemara analyzes this: **What, is it not** that **Rabbi Yosei is standing** and commenting even **on** the case where **there is not in its neck an opening of a handbreadth**, where Rabbi Meir ruled it pure?

OBJECTION

וּשְׁמַע מִינַּהּ: טוּמְאָה טְמוּנָה בּוֹקַעַת!

And if so, **learn from this** that Rabbi Yosei holds that **a hidden impurity breaks through** and ascends, which is why the house is impure if the dog is under the lintel! This contradicts his previous ruling!

RESOLUTION

אָמַר רָבָא: רוֹאִין אֶת חֲלַל הַטּוּמְאָה קָתָנֵי,

Rava said: There is no contradiction, because Rabbi Yosei **is teaching: We look at the empty space of the impurity**, meaning the hollow space adjacent to the tumah inside the dog's neck.

RESOLUTION

וְרַבִּי יוֹסֵי בְּתַרְתֵּי פְּלִיג, וְקָאָמַר לֵיהּ לְרַבִּי מֵאִיר:

And Rabbi Yosei argues in two matters, **and says to Rabbi Meir** as follows:

RESOLUTION

דְּקָאָמְרַתְּ כִּי יֵשׁ בְּצַוָּארוֹ פּוֹתֵחַ טֶפַח מֵבִיא אֶת הַטּוּמְאָה – אֲנַן בָּתַר חֲלָלָהּ אָזְלִינַן.

As for that which you say that **when there is in its neck an opening of a handbreadth it brings the impurity**, that is not so, because **we go after its hollow space**, meaning the empty space must be a handbreadth excluding the thickness of the flesh.

RESOLUTION

וּדְקָא אָמְרַתְּ הַבַּיִת כּוּלּוֹ טָמֵא – מִכְּנֶגֶד הַשְּׁקוֹף וְלִפְנִים הַבַּיִת טָמֵא, מִכְּנֶגֶד הַשְּׁקוֹף וְלַחוּץ הַבַּיִת טָהוֹר.

And as for that which you say that **the entire house is impure**, that is also not so; rather, only if the dog is **from opposite the lintel and inward, the house is impure**, but if it is **from opposite the lintel and outward, the house is pure**.

STATEMENT

רַב אַחָא בְּרֵיהּ דְּרָבָא מַתְנֵי לַהּ בְּהֶדְיָא: רַבִּי יוֹסֵי אוֹמֵר: רוֹאִין אֶת חֲלַל הַטּוּמְאָה.

Rav Acha the son of Rava teaches it explicitly in the text of the Mishnah itself: **Rabbi Yosei says: We look at the empty space of the impurity**.

QUESTION

וּמַאן תַּנָּא דְּפְלִיג עֲלֵיהּ?

The Gemara asks: **And who is the Tanna who argues with him**, with Rabbi Yosei, and holds that touching and overlying are not considered the same category?

ANSWER

רַבִּי שִׁמְעוֹן הוּא, דְּתַנְיָא: רַבִּי שִׁמְעוֹן אוֹמֵר:

The Gemara answers: **It is Rabbi Shimon, as it is taught in a baraita: Rabbi Shimon says:**

עמוד ב׳ DAF 126B

BRAISA

שָׁלֹשׁ טוּמְאוֹת פּוֹרְשׁוֹת מִן הַמֵּת, שְׁתַּיִם בְּכָל אַחַת וְשִׁלִּישִׁית אֵין בָּהֶן, וְאֵלּוּ הֵן: מְלֹא תַרְוָד עָפָר, וְעֶצֶם כִּשְׁעוֹרָה, וְגוֹלֵל וְדוֹפֵק.

There are **three** sources of **impurity** that **derive from a corpse**, each of which has **two** modes of transmitting impurity **in each one** of them, **but** a **third** mode of transmission **is not in them**, **and these are they: a full ladle of** corpse **dust, and a bone the size of a barley grain, and a grave cover**, the golel, **and a grave wall**, the dofek, upon which the cover rests.

BRAISA

מְלֹא תַרְוָד עָפָר – מְטַמֵּא בְּמַשָּׂא וּבְאֹהֶל, וְאֵינוֹ מְטַמֵּא בְּמַגָּע, וְהֵיכָן מַגָּעוֹ? עִם אַחַת מֵהֶן.

A full ladle of corpse **dust imparts impurity via carrying and in a tent, but it does not impart impurity via contact**, because one cannot touch all the dust at once. **And where** among these sources of impurity **is its** imparting of impurity via **contact** applicable? It is applicable **with one of those** other **two** sources of impurity, i.e., a bone the size of a barley grain or a grave cover and wall.

BRAISA

עֶצֶם כִּשְׁעוֹרָה – מְטַמֵּא בְּמַשָּׂא וּבְמַגָּע, וְאֵינוֹ מְטַמֵּא בְּאֹהֶל, וְהֵיכָן אָהֳלוֹ? עִם אַחַת מֵהֶן.

A bone the size of a barley grain imparts impurity via carrying and via contact, but it does not impart impurity in a tent. And where among these sources of impurity **is its** imparting of impurity in a **tent** applicable? It is applicable **with one of those** other **two** sources of impurity.

BRAISA

הַגּוֹלֵל וְדוֹפֵק – מְטַמֵּא בְּמַגָּע וּבְאֹהֶל, וְאֵינוֹ מְטַמֵּא בְּמַשָּׂא, וְהֵיכָן מַשָּׂאוֹ? עִם אֶחָד מֵהֶן.

The grave cover and grave wall impart impurity via contact and in a tent, but they do not impart impurity via carrying. And where among these sources of impurity **is its** imparting of impurity via **carrying** applicable? It is applicable **with one of those** other **two** sources of impurity.

מִשְׁנָה MISHNAH

MISHNAH

קוֹלִית נִבְלָה וְקוֹלִית הַשֶּׁרֶץ וְכוּ׳.

The Mishnah taught: With regard to **the thigh bone of an unslaughtered carcass and the thigh bone of a creeping animal**, one who touches them when they are sealed remains pure, **etc.**

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: "בְּנִבְלָתָהּ" – וְלֹא בְּקוּלִית סְתוּמָה.

The Rabbis taught in a Braisa: The verse states that one who touches a carcass becomes tamei, using the word **"in its carcass"**, which implies that one becomes tamei only by touching the carcass itself, **and not** by touching **a sealed thigh bone** where the marrow inside cannot be touched.

BRAISA

יָכוֹל אֲפִילּוּ נִיקְּבָה? תַּלְמוּד לוֹמַר "הַנּוֹגֵעַ ... יִטְמָא", אֶת שֶׁאֶפְשָׁר לִיגַּע – טָמֵא, וְאֶת שֶׁאִי אֶפְשָׁר לִיגַּע – טָהוֹר.

One **might** have thought that **even** if the bone **was perforated**, one who touches it remains pure. Therefore, **the verse states: "One who touches** the carcass thereof **shall be impure"**, which indicates that **that which is possible to touch** the flesh inside through the hole, one becomes **impure, and that which is impossible to touch**, such as a sealed bone, one remains **pure**.

QUESTION

אָמַר לֵיהּ רַבִּי זֵירָא לְאַבָּיֵי: אֶלָּא מֵעַתָּה, בְּהֵמָה בְּעוֹרָהּ לֹא תְּטַמֵּא?

Rabbi Zeira said to Abaye: If that is so, that touching a protective layer through which you cannot touch the flesh does not impart impurity, then **an animal** carcass still **in its hide should not impart impurity**, since the hide acts as a barrier!

ANSWER

פּוֹק חֲזִי כַּמָּה נְקָבִים יֵשׁ בָּהּ!

Abaye answered him: **Go out and see how many orifices there are in it**, such as the eyes, nostrils, and mouth, through which the flesh can be touched!

QUESTION

אָמַר לֵיהּ רַב פָּפָּא לְרָבָא: אֶלָּא מֵעַתָּה, כּוּלְיָא בְּחֶלְבָּהּ לֹא תְּטַמֵּא?

Similarly, **Rav Pappa said to Rava: If that is so**, then **a kidney** of a carcass that is completely covered **in its fat should not impart impurity** via contact, since the fat covers it!

ANSWER

תָּא חֲזִי כַּמָּה חוּטִין נִמְשָׁכִין הֵימֶנָּה.

Rava answered him: **Come and see how many sinews emerge from it**, through which the kidney itself can be touched.

QUESTION

בָּעֵי רַב אוֹשַׁעְיָא: חִישֵּׁב עָלֶיהָ לְנוֹקְבָהּ וְלֹא נִיקְּבָה, מַהוּ?

Rav Oshaya raised a dilemma: If **one intended to perforate** the thigh bone **but did not** yet **perforate it, what is** the halacha?

QUESTION

מְחוּסַּר נְקִיבָה כִּמְחוּסַּר מַעֲשֶׂה דָּמֵי, אוֹ לָא?

Is a bone that is **lacking perforation considered like** it is **lacking an action** to make it susceptible to impurity, and therefore it remains pure, **or not**?

RESOLUTION

הֲדַר פַּשְׁטַהּ: מְחוּסַּר נְקִיבָה לָאו כִּמְחוּסַּר מַעֲשֶׂה דָּמֵי.

He **then resolved it:** A bone **lacking perforation is not considered like** it is **lacking an action**, and if one intends to perforate it, it becomes susceptible to impurity immediately.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בֵּיצַת הַשֶּׁרֶץ הַמְּרוּקֶּמֶת טְהוֹרָה, נִיקְּבָה כָּל שֶׁהוּא – טְמֵאָה.

MISHNAH: The egg of a creeping animal in which tissue of an embryo developed is **pure** because it is sealed, but if **it was perforated any amount,** one who touches it is **impure.**

MISHNAH

עַכְבָּר שֶׁחֶצְיוֹ בָּשָׂר וְחֶצְיוֹ אֲדָמָה – הַנּוֹגֵעַ בַּבָּשָׂר טָמֵא, בָּאֲדָמָה טָהוֹר.

In the case of **a mouse that is half flesh and half earth, one who touches the** half that is **flesh is impure,** but one who touches the half that is **earth is pure.**

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אַף הַנּוֹגֵעַ בָּאֲדָמָה שֶׁכְּנֶגֶד הַבָּשָׂר טָמֵא.

Rabbi Yehuda says: Even one who touches the earth that is adjacent to the flesh is impure.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״הַטְּמֵאִים״ – לְרַבּוֹת בֵּיצַת הַשֶּׁרֶץ וְקוֹלִית הַשֶּׁרֶץ.

GEMARA: The Rabbis taught in a Braisa: The verse states, **"The impure ones"**, which comes **to include the egg of a creeping animal and the thigh bone of a creeping animal** as sources of impurity.

QUESTION

יָכוֹל אֲפִילּוּ לֹא רִיקְּמָה?

One **might** have thought that this is so **even** if the egg **did not develop tissue** of an embryo.

ANSWER

תַּלְמוּד לוֹמַר "הַשֶּׁרֶץ" – מָה שֶׁרֶץ שֶׁרִקֵּם, אַף בֵּיצַת הַשֶּׁרֶץ שֶׁרִקְּמָה.

Therefore, **the verse states: "The creeping animal"**, indicating that **just as a creeping animal is** something **that has developed tissue, so too the egg of a creeping animal** must be one **that has developed tissue** to be tamei.

QUESTION

יָכוֹל אֲפִילּוּ לֹא נִיקְּבוּ?

One **might** have thought that they are tamei **even if they were not perforated**.

ANSWER

תַּלְמוּד לוֹמַר "הַנּוֹגֵעַ ... יִטְמָא", אֶת שֶׁאֶפְשָׁר לִיגַּע – טָמֵא, וְאֶת שֶׁאִי אֶפְשָׁר לִיגַּע – טָהוֹר.

Therefore, **the verse states: "One who touches** them... **shall be impure"**, indicating that **that which is possible to touch** the flesh inside, one becomes **impure, and that which is impossible to touch**, one remains **pure**.

EXPLANATION

וְכַמָּה נְקִיבָתָהּ? כְּחוּט הַשַּׂעֲרָה, שֶׁאֶפְשָׁר לִיגַּע כְּחוּט הַשַּׂעֲרָה.

And how much must its perforation be? Like a hair's breadth, as it is possible to touch the inside **with a hair's breadth** of one's own hair.

מִשְׁנָה MISHNAH

MISHNAH

עַכְבָּר שֶׁחֶצְיוֹ [וְכוּ'].

The Mishnah taught: In the case of **a mouse that is half** flesh and half earth, **etc.**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: וְהוּא שֶׁהִשְׁרִיץ עַל פְּנֵי כּוּלּוֹ.

Rabbi Yehoshua ben Levi said: And this is only **where it scurried on its entire** length, meaning the movement of life was visible throughout the whole creature.

STATEMENT

אִיכָּא דְּמַתְנֵי לַהּ אַסֵּיפָא – רַבִּי יְהוּדָה אוֹמֵר: אַף הַנּוֹגֵעַ בָּאֲדָמָה שֶׁכְּנֶגֶד בָּשָׂר טָמֵא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: וְהוּא שֶׁהִשְׁרִיץ עַל פְּנֵי כּוּלּוֹ.

There are those who teach this statement of Rabbi Yehoshua ben Levi **on the latter clause** of the Mishnah: **Rabbi Yehuda says: Even one who touches the earth that is adjacent to the flesh is impure.** On this, **Rabbi Yehoshua ben Levi said: And this is** only **where it scurried on its entire** length.

EXPLANATION

מַאן דְּמַתְנֵי לַהּ אַרִישָׁא, כָּל שֶׁכֵּן אַסֵּיפָא, וּמַאן דְּמַתְנֵי לַהּ אַסֵּיפָא – אֲבָל רֵישָׁא, אַף עַל גַּב דְּלָא הִשְׁרִיץ.

The one who teaches it on the first clause, all the more so holds that it applies **on the latter clause; but the one who teaches it on the latter clause** holds that it applies only there, **but** as for **the first clause,** the half-flesh part is tamei **even though it did not scurry** along its entire length.

BRAISA

תָּנוּ רַבָּנַן: מִתּוֹךְ שֶׁנֶּאֱמַר "עַכְבָּר", שׁוֹמֵעַ אֲנִי אֲפִילּוּ עַכְבָּר שֶׁבַּיָּם, שֶׁשְּׁמוֹ עַכְבָּר.

The Rabbis taught in a Braisa: **Since it is stated "mouse"** in the Torah, **I might hear** that this includes **even a sea mouse, whose name is "mouse".**

BRAISA

וְדִין הוּא: טִימֵּא בְּחוּלְדָּה וְטִימֵּא בְּעַכְבָּר, מָה חוּלְדָּה מִין הַגָּדֵל עַל הָאָרֶץ, אַף עַל עַכְבָּר מִין הַגָּדֵל עַל הָאָרֶץ.

And this is a logical deduction: The Torah **declared impure a weasel and declared impure a mouse; just as a weasel is a species that grows on the land, so too a mouse** must be **a species that grows on the land**, excluding the sea mouse.

BRAISA

אוֹ כְּלָךְ לְדֶרֶךְ זוֹ: טִימֵּא בְּחוּלְדָּה וְטִימֵּא בְּעַכְבָּר, מָה חוּלְדָּה כֹּל שֶׁשְּׁמָהּ "חוּלְדָּה", אַף עַכְבָּר כֹּל שֶׁשְּׁמוֹ "עַכְבָּר", אֲפִילּוּ עַכְבָּר שֶׁבַּיָּם שֶׁשְּׁמוֹ "עַכְבָּר".

Or, turn to this path of reasoning: The Torah **declared impure a weasel and declared impure a mouse; just as a weasel** includes **anything whose name is "weasel", so too a mouse** includes **anything whose name is "mouse", even a sea mouse whose name is "mouse"!**

BRAISA

תַּלְמוּד לוֹמַר "עַל הָאָרֶץ".

Therefore, **the verse states: "upon the earth"**, to exclude sea creatures.

BRAISA

אִי "עַל הָאָרֶץ", יָכוֹל עַל הָאָרֶץ – יְטַמֵּא, יָרַד לְיָם – לֹא יְטַמֵּא,

If it is derived from **"upon the earth"**, one **might** think that only when it is **upon the earth** does it **impart impurity,** but if it **went down to the sea** it should **not impart impurity!**

SUMMARY

The daf begins by resolving the contradiction in Rabbi Yosei's view on hidden tumah, explaining that he actually holds tumah t'munah does not break through, and his ruling in the case of the dog on the threshold depends on the empty space within the dog's neck. The Gemara then identifies Rabbi Shimon as the Tanna who holds that touching and overlying are not always in the same category, citing his baraita about the three sources of corpse impurity (corpse dust, a barley-sized bone, and the golel and dofek). Finally, we learn a baraita that expounds the words "in its carcass" to teach that touching a sealed thigh

bone containing nevelah marrow keeps a person tahor, whereas a perforated bone allows the tumah to be transmitted since it is possible to touch the marrow inside.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's sugya, the Gemara discusses the concept of "touching" tumah, specifically regarding a bone of a nevelah or a sheretz that is sealed inside a bone. The Torah says "b'nevelatah", and the Gemara darshens that this excludes a sealed bone. Why? Because the pasuk says "hanogeah... yitma," which teaches us a fundamental rule: "et she'efshar liga'at, tamei; v'et she'im efshar liga'at, tahor", that which is possible to touch can become tamei, but that which is impossible to touch remains tahor. If you cannot physically reach it, the tumah inside cannot affect you.

Think about the deep yesod the Torah is revealing to us here for our own avodah. Sometimes, a Yid carries around "tumah" on the inside, old mistakes, bad habits, or negative thoughts that he feels define him. The yetzer hara tries to convince him that because these things exist deep inside his heart, he is completely tamei, ruined, and distant from Hashem. But the Torah tells us: as long as it is sealed away, as long as you do not let it break out into actual contact with the world through your actions, it does not define your status. You remain tahor.

Lichoira, we must apply this to how we view others as well. We often judge people based on what we assume is hidden in their hearts, or we worry about the hidden flaws of our children or friends. But the Torah's rule is "et she'efshar liga'at." We only deal with what is revealed, with the actual contact. If a person is acting properly, we do not go digging inside the bone to find tumah. We treat them with love and respect, leaving the hidden things to Hashem.

Today, when a negative thought or an old, ugly feeling starts to bubble up inside you, do not let it drag you down into despair. Remember this sugya: keep it sealed. Do not give it expression in your speech or actions. If you do not touch it, it cannot make you tamei. Keep your actions clean, and you remain completely tahor in the eyes of Hashem.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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