

חומש עם ראשי • נצבים-וילך • תמישי

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NITZAVIM-VAYEILECH • 5 TH 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.

פסוק א

Pasuk 1

וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל יִשְׂרָאֵל חֲזָק וַיֵּאמָץ כִּי
for and be courageous be strong Yisrael all of in the eyes of to him and said to Yehoshua Moshe And called
אֶתְּהָ תָּבוֹא אֶת הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתָם לָתֵת לָהֶם
to them to give to their fathers Hashem swore that the land to this the people with shall go you
וְאֵתְּהָ תִנְחִילָנָה אוֹתָם:
— shall cause them to and you inherit

ראשי

כִּי אַתָּה תָּבוֹא אֶת הָעָם הַזֶּה. "אֲרִי אֶת תַּעֲוִל עַם עֲמָא הָדִין": מֹשֶׁה אָמַר לוֹ
to him said Moshe this" the people with shall enter you "For this the people with shall go you For
לַיהוֹשֻׁעַ זְקֵנִים שְׂבִדּוֹר יִהְיוּ עִמָּהּ, הַכֹּל לְפִי דַעְתָּן וְעֲצָתָן, אֲבָל
but and their advice their opinion according to everything with you will be who are in the generation the elders to Yehoshua
הַקֹּדֶשׁ" אָמַר לַיהוֹשֻׁעַ "כִּי אַתָּה תָּבִיא אֶת בְּנֵי יִשְׂרָאֵל אֶל הָאָרֶץ אֲשֶׁר
which the land to Yisrael the children of — shall bring you "For to Yehoshua said the Holy One blessed be He
נִשְׁבַּעְתִּי לָהֶם" — תָּבִיא עַל כָּרְחֶם, הַכֹּל תִּלּוּי בָּהּ, טַל מִקָּל וְהָהָה עַל
upon and strike a stick take on you depends everything their will against you shall bring to them" I swore
קִדְקִדּוֹ, דָּפַר אֶחָד לְדוֹר וְלֹא שְׁנֵי דְפָרִים לְדוֹר סְנֵהֲדִין ח':
8a Sanhedrin for a generation leaders two and not for a generation one leader their head

פסוק ב

וַיְהִי הוּא הַהֵלֵךְ לִפְנֵיךָ הוּא יְהִי עִמָּךְ לֹא יִרְפֶּךָ וְלֹא
 and He will not fail you He will not with you will be He before you is the One Who goes He And Hashem
 יַעֲזֹבְךָ לֹא תִירָא וְלֹא תַחַת:
 be dismayed and do not fear do not forsake you

פסוק ג

וַיִּכְתֹּב מֹשֶׁה אֶת הַתּוֹרָה הַזֹּאת וַיִּתֶּנָּה אֶל הַכֹּהֲנִים בְּנֵי לֵוִי הַנִּשְׁאִים אֶת
 — who carry Levi sons of the Kohanim to and he gave it this the Torah — Moshe And he wrote
 אֶרְוֹן בְּרִית יְהוָה וְאֵל כָּל זִקְנֵי יִשְׂרָאֵל:
 Yisrael the elders of all of and to Hashem the covenant of the Ark of

רש"י

וַיִּכְתֹּב מֹשֶׁה, וַיִּתֶּנָּה. כְּשֶׁנִּגְמְרָה כָּלָה נִתְּנָה לְבָנֵי שִׁבְטוֹ עִי' סִפְרֵי דְבָרִים
 Devarim Sifrei see his tribe to the sons of he gave it all of it when it was finished and he gave it Moses And Moses wrote
 ל"ד:
 34

פסוק ד

וַיִּצַּו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שִׁבְעַת שָׁנִים בְּמֵעַד שָׁנָה שְׁנַת
 the year of at the appointed time of years seven At the end of saying them Moshe And commanded
 הַשְּׁמִטָּה בַּחַג הַסּוּכּוֹת:
 Sukkos on the festival of the Shemittah

רש"י

מִקֵּץ שִׁבְעַת שָׁנִים. בְּשָׁנָה רִאשׁוֹנָה שֶׁל שְׁמִטָּה — בְּשָׁמִינִית, וְלָמָּה קוֹרָא
 does it call and why in the eighth the Shemittah cycle of the first in the year years seven At the end of
 אוֹתָהּ שְׁנַת הַשְּׁמִטָּה? שְׁעָדִין שְׁבִיעִית נוֹהֶגֶת בָּהּ, בְּקֶצֶר שֶׁל שְׁבִיעִית
 the seventh year of in the harvest to it applies the seventh year for still the Shemittah the year of it
 הַיּוֹצֵא לְמוֹצָאֵי שְׁבִיעִית:
 the seventh year to the departure of which goes out

פסוק ה

בָּבוֹא כָל יִשְׂרָאֵל לִירְאוֹת אֶת פָּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר
 He will choose that in the place your God Hashem before — to appear Yisrael all of when comes
 תִּקְרָא אֶת הַתּוֹרָה הַזֹּאת נֶגֶד כָּל יִשְׂרָאֵל בְּאָזְנֵיהֶם:
 in their ears Yisrael all of in front of this the Torah — you shall read

רש"י

תקרא את התורה הזאת. המלך הזה קורא מתחלת "אלה הדברים", כדאיתא
as it is the words" "These from the beginning of read would the king this the Torah — thou shalt read
במסכת סוטה דף מ"א על בימה של עץ שהיו עושין בעזרה:
in the Temple courtyard make that they would wood of a platform upon 41a page Sotah in the tractate of

פסוק 1

Pasuk 6

הקהל את העם האנשים והנשים והטף וגר אשר בשעריך
within your gates who is and your stranger and the children and the women the men the people — Gather
למען ישמעו ולמען ילמדו ויראו את יהוה אלהיכם ושמרו
and they will keep your God Hashem — and they will fear they will learn and so that they will hear so that
לעשות את כל דברי התורה הזאת:
this the Torah the words of all — to perform

רש"י

האנשים. ללמד:
to learn the men

רש"י

והנשים. לשמע:
to hear and the women

רש"י

והטף. למה בא? לתת שכר למביאיהם חגיגה ג'
3a Chagigah to those who bring them reward to give did they come why And the little ones

פסוק 2

Pasuk 7

ובניהם אשר לא ידעו ישמעו ולמדו ליראה את יהוה אלהיכם
your God Hashem — to fear and they shall learn shall hear have known not who and their children
כל הימים אשר אתם חיים על האדמה אשר אתם עברים את הירדן שמה
there the Jordan — are crossing you which the land upon are living you that the days all
לרשתה:
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.

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.

דף יומי • חזקוני • דף קכ"ו

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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.

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עמוד א' DAF 126A

STATEMENT

ותני עלה: רבי יוסי מטהר.

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

QUESTION

אחיא?

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

OBJECTION

אלימא אסיפא – תנא קמא נמי טהורי קא מטהר!

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

אָלֵא, דְּקָאָמַר תְּנָא קְמָא: טוּמְאָה בְּתוֹכָהּ – הֵבִית טֵמֵא, אִי מְשׁוּם דְּדֶרֶךְ טוּמְאָה לְצֵאתָּ, וְאִי מְשׁוּם דְּטוּמְאָה טְמוּנָה בּוֹקֶעֶת.

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 לִיהּ רַבִּי יוֹסֵי: וּדְקָאֻמְרַתְּ דְּרַךְ טוּמְאָה לְצֵאתָ – יָכוֹל הוּא לְהוֹצִיָּאָה לְחֻצָּאִין אוּ לְשׁוּרְפָּהּ בְּמִקּוּמָהּ,

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

וּדְקָאֻמְרַתְּ טוּמְאָה טְמוּנָה בּוֹקֶעֶת – טוּמְאָה טְמוּנָה אֵינָה בּוֹקֶעֶת.

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

וְרַמִּי דְרַבִּי יוֹסֵי אֲדַרְבֵּי יוֹסֵי.

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

BRAISA

דְּתַנּוּ: הַכֶּלֶב שֶׁאָכַל בֶּשָׂר מֵת, וּמֵת הַכֶּלֶב, וּמוּטָל עַל הָאֶסְקוּפָה –

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 אָמַר: אִם יֵשׁ בְּצוּאָרוֹ פּוֹתֵחַ טֶפַח – מְבִיא אֶת הַטּוּמְאָה, וְאִם לֹא – אֵינוֹ מְבִיא 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 אָמַר: רּוֹאִין מִכִּנְגַּד הַשְּׁקוּף וְלִפְנֵים – 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 אָמַר: פִּי לִפְנֵים הַבַּיִת – טָהוֹר, פִּי לְחוּץ הַבַּיִת – טָמֵא, מִפְּנֵי שֶׁטּוּמְאָה יּוֹצֵאתָ דְּרַךְ שׁוּלְיוֹ.

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 בֶּתִּירָא אָמַר: בֵּין כָּה וּבֵין כָּה, 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

מאי לאו, אי אין בצוארו פותח טפח קאי רבי יוסי?

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

ושמע מינה: טומאה טמונה בוקעת!

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

אמר רבא: רואין את חלל הטומאה קתני,

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

ורבי יוסי בתרתי פליג, וקאמר ליה לרבי מאיר:

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

RESOLUTION

דקאמרת כי יש בצוארו פותח טפח מביא את הטומאה – אנו פתר חלל אולינו.

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

ודקא אמרת הבית כולו טמא – מכנגד השקוף ולפנים הבית טמא, מכנגד השקוף ולחוץ הבית טהור.

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

רב אחא בריה דרבא מתני לה בהדא: רבי יוסי אומר: רואין את חלל הטומאה.

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

ומאן תנא דפליג עליה?

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

רבי שמעון הוא, דתנא: רבי שמעון אומר:

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

עמוד ב' DAF 126B

BRAISA

שֶׁלֹש טוּמְאוֹת פּוֹרְשׁוֹת מִן הַמֵּת, שְׁתֵּים בְּכָל אַחַת וּשְׁלִישִׁית אֵין בָּהֶן, וְאֵלּוּ הֵן: מְלֵא תַרְוּד רֶקֶב, וְעֶצֶם כְּשַׁעוֹרָה, וְגוֹלֵל וְדוֹפֶק.

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 golek, and a grave wall, the dofek, upon which the cover rests.

BRAISA

מְלֵא תַרְוּד רֶקֶב – מְטַמֵּא בְּמִשָּׁא וּבְאֶהָל, וְאֵינוֹ מְטַמֵּא בְּמַגֵּעַ, וְהֵיכָן מַגֵּעוֹ? 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 כְּשַׁעוֹרָה – מְטַמֵּא בְּמִשָּׁא וּבְמַגֵּעַ, וְאֵינוֹ מְטַמֵּא בְּאֶהָל, וְהֵיכָן אֶהָלוֹ? 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 וְדוֹפֶק – מְטַמֵּא בְּמַגֵּעַ וּבְאֶהָל, וְאֵינוֹ מְטַמֵּא בְּמִשָּׁא, וְהֵיכָן מִשָּׁאוֹ? 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 הַשָּׂרֵץ 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

תְּנוּ רַבָּנֵינוּ: "בְּנִבְלָתָהּ" – וְלֹא בְּקוֹלִית סְתוּמָּה.

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 אֶפְיָלוּ נִיקְבָּהּ? תִּלְמוּד לומר "הַנוֹגֵעַ ... יִטָּמָא", אֶת שְׁאֵפֶשֶׁר לִיגַע – טָמֵא, וְאֵת שְׂאֵי אֶפֶשֶׁר לִיגַע – 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 לִיה רַבִּי זִירָא לְאַבֵּי: אֵלָּא מַעֲתָה, בְּהִמָּה בְּעוֹרָה לֹא תִטָּמָא?

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 נִקְבִּים 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 לִיה רַב פַּפָּא לְרַבָּא: אֵלָּא מַעֲתָה, כּוֹלִיא בְּחֻלְבָּהּ לֹא תִטָּמָא?

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 הֵימֶנָה.

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

QUESTION

בְּעֵי רַב אוֹשַׁעֲיָא: חֵישָׁב עָלֶיהָ לְנוֹקְבָהּ וְלֹא נִיקְבָּהּ, מֵהוּ?

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

QUESTION

מחוסר נקיבה במחוסר מעשה דמי, או לא?

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

הדר פשטה: מחוסר נקיבה לאו במחוסר מעשה דמי.

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.

משנה MISHNAH

MISHNAH

מתני' ביצת השרץ המרוקמת טהורה, ניקבה כל שהוא – טמא.

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

עכבר שחציו בשר וחציו אדמה – הנוגע בבשר טמא, באדמה טהור.

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

רבי יהודה אומר: אף הנוגע באדמה שפנגד הבשר טמא.

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

גמרא GEMARA

BRAISA

גמ' תנו רבנן: "הטמאים" – לרבות ביצת השרץ וקולית השרץ.

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

יכול אפילו לא ריקמה?

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

ANSWER

תלמוד לומר "השרץ" – מה שרץ שרקם, אף ביצת השרץ שרקמה.

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

יכול אפילו לא ניקבו?

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

ANSWER

תלמוד לומר "הנוגע ... יטמא", את שאפשר ליגע – טמא, ואת שאי אפשר ליגע – טהור.

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

וכמה נקיבתה? כחוט השערה, שאפשר ליגע כחוט השערה.

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.

MISHNAH מִשְׁנָה

MISHNAH

עכבר שחציו [וכו'].

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

GEMARA גְּמָרָא

STATEMENT

אמר רבי יהושע בן לוי: והוא שהשרץ על פני כולו.

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

איכא דמתני לה אסיפא – רבי יהודה אומר: אף הנוגע באדמה שכנגד בשר טמא, אמר רבי יהושע בן לוי: והוא שהשרץ על פני כולו.

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

מֵאֵן דְּמִתְנִי לֵה אַרְיָשָׁא, כָּל שְׂכֵן אִסְיָפָא, וּמֵאֵן דְּמִתְנִי לֵה אִסְיָפָא – אֶכְלִי רִישָׁא, אִף עַל גַּב דְּלָא הִשְׂרִיץ.

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

תְּנִי רַבִּנּוּ: מִתּוֹךְ שְׁנָאֵמַר "עֶכְבָּר", שׁוּמַע אֲנִי אֶפִּילָא עֶכְבָּר שְׂבִיִּים, שְׁשֻׁמוּ עֶכְבָּר.

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: טִימָא בְּחוּלְדָּה וְטִימָא בְּעֶכְבָּר, מָה חוּלְדָּה מִיֵּן הִגְדִּיל עַל הָאָרֶץ, אִף עַל עֶכְבָּר מִיֵּן הִגְדִּיל 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

אוּ כְּלָהּ לְדָרֶךְ זֶה: טִימָא בְּחוּלְדָּה וְטִימָא בְּעֶכְבָּר, מָה חוּלְדָּה כָּל שְׁשֻׁמָּה "חוּלְדָּה", אִף עֶכְבָּר כָּל שְׁשֻׁמוּ "עֶכְבָּר", אֶפִּילָא עֶכְבָּר שְׂבִיִּים שְׁשֻׁמוּ "עֶכְבָּר".

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

תְּלִמוּד לֹאמַר "עַל הָאָרֶץ".

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

BRAISA

אִי "עַל הָאָרֶץ", יָכוֹל עַל הָאָרֶץ – יִטְמָא, יֵרֵד לָיִם – לֹא יִטְמָא,

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.

למעשה 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'imefshar 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.

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 עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׂוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת 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 אֵין הִבִּינִי בְּמִתְג וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים 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 זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה 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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתְמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתְמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר 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 לְמַעֲלוֹת אֲשָׁא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָה:

קִוִּיתִי יְהוָה קִוְיָהּ נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'