חוּמָּשׁ עִם רַשִׁ"י · נצבים-וילך · שִׁשִּׁי

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NITZAVIM-VAYEILECH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Hashem tells Moshe Rabbeinu that his days are drawing near to die, and commands him to call Yehoshua so they can present themselves together in the Ohel Moed. There, Hashem appears in a pillar of cloud to give Yehoshua his charge and to prepare Moshe for his departure from this world.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הֵן קָרְבוּ יָמֶיךָ לָמוּת קְרָא אֶת יְהוֹשֻׁעַ

And He said Hashem to Moshe Behold have drawn near your days to die call — Yehoshua

וְהִתְיַצְּבוּ בְּאֹהֶל מוֹעֵד וַאֲצַוֶּנּוּ וַיֵּלֶךְ מֹשֶׁה וִיהוֹשֻׁעַ וַיִּתְיַצְּבוּ

and stand in the Tent of Meeting and I will instruct him And he went Moshe and Yehoshua and they stood

בְּאֹהֶל מוֹעֵד׃

in the Tent of Meeting

רַשִׁ"י

ואצונו. וַאֲזָרֵזֵנּוּ׃

and I will command him and I will exhort him

פָּסוּק ב

Pasuk 2

וַיֵּרָא יְהוָה בָּאֹהֶל בְּעַמּוּד עָנָן וַיַּעֲמֹד עַמּוּד הֶעָנָן עַל פֶּתַח

And appeared Hashem in the Tent in a pillar of cloud and stood the pillar of the cloud at the entrance of

הָאֹהֶל׃

the Tent

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִנְּךָ שֹׁכֵב עִם אֲבֹתֶיךָ וְקָם הָעָם הַזֶּה

And He said Hashem to Moshe behold you are lying with your ancestors and will arise the nation this

וְזָנָה אַחֲרֵי אֱלֹהֵי נֵכַר הָאָרֶץ אֲשֶׁר הוּא בָא שָׁמָּה בְּקִרְבּוֹ

and go astray after the gods of the foreigners of the land that it is entering there in its midst

וַעֲזָבַנִי וְהֵפֵר אֶת בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ׃

with them I sealed which My covenant — and break and forsake Me

רַשִׁ"י

נכר הארץ. גּוֹיֵי הָאָרֶץ׃

the land the nations of the land the foreignness of

פָּסוּק ד

Pasuk 4

וְחָרָה אַפִּי בוֹ בַּיּוֹם הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם

from them My face and I will hide and I will abandon them that on day against them My anger and will flare up

וְהָיָה לֶאֱכֹל וּמְצָאֻהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא

that on day and they will say and troubles many evils and will find them for devouring and they shall be

הֲלֹא עַל כִּי אֵין אֱלֹהַי בְּקִרְבִּי מְצָאוּנִי הָרָעוֹת הָאֵלֶּה׃

these the evils have found me in my midst my God is not that because is it not

רַשִׁ"י

והסתרתי פני. כְּמוֹ שֶׁאֵינִי רוֹאֶה בְּצָרָתָם׃

their distress see that I do not as if My face And I will hide

פָּסוּק ה

Pasuk 5

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל הָרָעָה אֲשֶׁר עָשָׂה כִּי

for they have done which the evil all because of that on the day My face will hide surely and I

פָּנָה אֶל אֱלֹהִים אֲחֵרִים׃

other gods to they turned

פָּסוּק ו

Pasuk 6

וְעַתָּה כִּתְבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת וְלַמְּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׂימָה

place it Yisrael the children of — and teach it this the song — for yourselves write and now

בְּפִיהֶם לְמַעַן תִּהְיֶה לִי הַשִּׁירָה הַזֹּאת לְעֵד בִּבְנֵי יִשְׂרָאֵל׃

Yisrael against the children of for a witness this the song for Me it shall be so that in their mouth

רַשִׁ"י

את השירה הזאת. "הַאֲזִינוּ הַשָּׁמַיִם" עַד "וְכִפֶּר אַדְמָתוֹ עַמּוֹ"׃

his people for his land and he will atone until O heavens Give ear this the song —

CHAPTER SUMMARY

Hashem forewarns Moshe that after he lies with his fathers, the Bnei Yisrael will go astray after foreign gods, forsake Hashem, and break the covenant. In response, Hashem's anger will flare up, and He will hide His countenance, leading to many evils

and troubles that will cause the people to realize that Hashem is no longer in their midst. To serve as a perpetual witness for these future times, Hashem commands Moshe to write down the shirah of Ha'azinu and teach it to the Bnei Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a very deep thing here. When Klal Yisrael is going through a hard time, they look around and say, "Surely it is because our God is not in our midst that these evils have befallen us." Lichoira, this sounds like a beautiful teshuvah. They realize they are missing Hashem's presence! But the very next pasuk says, "Yet I will keep My countenance hidden on that day." How can this be? If they realize Hashem is missing, why does the hester panim continue?

The Chassidishe sefarim explain a tremendous yesod here. The mistake of the people was that they said, "Hashem is not in our midst." They thought that because they fell spiritually and were experiencing tzaros, Hashem had completely left them, chas v'shalom. They believed that in their low state, they were entirely disconnected. But that itself is the ultimate hester panim! The moment a Yid thinks, "I am too far gone, Hashem is not with me in this dark place," he is missing the basic emunah that Hashem is always there, even in the hiddenness.

This is our avodah when things get tough, either spiritually or physically. The yetzer hara wants you to believe that because you stumbled, or because you are facing a heavy nisayon, Hashem has abandoned you. The teretz to this is to know with absolute pshat that even in the deepest darkness, "Anochi haster astir", it is still "Anochi," Hashem Himself, who is hiding there. He is right there with you, waiting for you to call out to Him.

Today, if you feel a sense of distance from Hashem, or if you are facing a struggle and feel spiritually cold, do not say "Hashem is not with me." Instead, stop and say out loud: "Hashem, I know You are right here in this room, in this struggle, hiding behind this cloud, and I am holding onto You."

דַּף יוֹמִי · חֻלִּין · דַּף קכ״ז

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📖 THE SUGYA

We start off the daf continuing our sugya regarding the halachos of sheratzim, specifically looking at the source in the pesukim for the tumah of a mouse that is half-flesh and half-earth, which spontaneously generates from the ground. The Gemara brings a beautiful braisa about Rabbi Akiva, who would marvel at the wonders of Hashem's creation, noting how different creatures are designed to live only in their specific environments—whether in the sea, on dry land, or even in the fire, like the salamander. We also learn about the unique nature of the chulda (weasel), which is the only land creature that has no counterpart in the sea.

Moving into the next Mishnah, the focus shifts to the halachos of a limb or flesh that is dangling from a live animal but still slightly attached. The Mishnah discusses whether these dangling parts can contract tumas ochlin (the impurity of foods) while still on the animal, and what is required to make them susceptible to tumah. This leads into a machlokes between Rabbi Meir and Rabbi Shimon regarding whether the blood from the animal's shechitah is considered a liquid that makes these dangling parts susceptible to tumah.

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עַמּוּד א׳ DAF 127A

STATEMENT

תַּלְמוּד לוֹמַר ״הַשּׁוֹרֵץ״ – כָּל מָקוֹם שֶׁשּׁוֹרֵץ.

Therefore, **the verse states: "that creep"** to teach that they impart impurity in **any place that they creep**, including the sea.

OBJECTION

אוֹ אֵינוֹ אֶלָּא ״הַשּׁוֹרֵץ״ – יָכוֹל כָּל הַמַּשְׁרִיץ יְטַמֵּא, שֶׁאֵין מַשְׁרִיץ לֹא יְטַמֵּא?

Or perhaps **it is not** so, **but rather "that creep"** is to be interpreted as follows: I **might** think that **any** creeping animal **that breeds** by laying eggs or giving birth **imparts impurity, but** one **that does not breed does not impart impurity?**

INFERENCE

אוֹצִיא עַכְבָּר שֶׁחֶצְיוֹ בָּשָׂר וְחֶצְיוֹ אֲדָמָה, שֶׁאֵין פֶּרֶה וְרָבֶה.

If so, **I shall exclude** from the laws of impurity **a mouse that is half-flesh and half-earth**, which generates spontaneously from the ground, **as it does not reproduce**.

EXPLANATION

וְדִין הוּא: טִימֵּא בְּחוּלְדָּה וְטִימֵּא בְּעַכְבָּר, מָה חוּלְדָּה – כֹּל שֶׁשְּׁמָהּ חוּלְדָּה, אַף עַכְבָּר – כֹּל שֶׁשְּׁמוֹ עַכְבָּר, אָבִיא עַכְבָּר שֶׁחֶצְיוֹ בָּשָׂר וְחֶצְיוֹ אֲדָמָה.

But there is a logical **argument** to include it: The Torah **deemed a weasel impure and deemed a mouse impure; just as a weasel** refers to **any** creature **whose name is "weasel", so too a mouse** should refer to **any** creature **whose name is "mouse",** and **I shall** therefore **include a mouse that is half-flesh and half-earth**.

OBJECTION

אוֹ כְּלָךְ לְדֶרֶךְ זוֹ: מָה חוֹלְדָּה פְּרָה וְרָבָה, אַף עַכְבָּר פְּרֶה וְרָבֶה?

Or perhaps you should **go this way** and argue: **Just as a weasel reproduces, so too a mouse** must be one that **reproduces**, excluding the spontaneously generated mouse?

ANSWER

תַּלְמוּד לוֹמַר "בַּשֶּׁרֶץ".

Therefore, **the verse states: "among the creeping animals"** to include the half-earth mouse.

QUESTION

אָמַר לֵיהּ הָהוּא מִדְּרַבָּנַן לְרָבָא: אֵימָא "בַּשֶּׁרֶץ", לְאֹתוֹיֵי עַכְבָּר שֶׁחֶצְיוֹ בָּשָׂר וְחֶצְיוֹ אֲדָמָה, "הַשּׁוֹרֵץ" – כֹּל שֶׁהוּא שׁוֹרֵץ, וַאֲפִילּוּ עַכְבָּר שֶׁבַּיָּם, וְאִי מִשּׁוּם "עַל הָאָרֶץ" – עַל הָאָרֶץ יִטְמָא, יָרַד לַיָּם – לֹא יִטְמָא.

One of the Rabbis said to Rava: Say the interpretation differently: **"among the creeping animals"** comes **to include a mouse that is half-flesh and half-earth; "that creep"** teaches that **any** creature **that creeps** is impure, **and even a sea mouse; and if** you object **because of** the words **"upon the earth"**, which seem to exclude the sea mouse, we can say that when it is **upon the earth it shall impart impurity,** but if it **descended to the sea, it shall not impart impurity**.

REFUTATION

אָמַר לֵיהּ: וּמֵאַחַר דְּשַׁוִּיתֵיהּ לְיָם מְקוֹם טוּמְאָה, מָה לִי הָכָא, מָה לִי הָכָא.

Rava **said to him: And since you have made the sea a place of impurity** by ruling that a sea mouse is fundamentally tamei, **what difference is it to me** if it is **here** on land, and **what difference is it to me** if it is **here** in the sea? It makes no sense to say its impurity depends on its physical location.

QUESTION

וְהַאי "עַל הָאָרֶץ" מִיבְּעֵי לֵיהּ לְהוֹצִיא סְפֵק טוּמְאָה צָפָה, דְּאָמַר רַב יִצְחָק בַּר אַבְדִּימִי: "עַל הָאָרֶץ" – לְהוֹצִיא סְפֵק טוּמְאָה צָפָה!

The Gemara asks: **But is this** phrase **"upon the earth"** not **needed to exclude a doubt of floating impurity** from being tamei? **As Rav Yitzchak bar Avdimi said: "upon the earth"** is written **to exclude a doubt of floating impurity**, teaching that a doubt regarding floating tumah is tahor!

ANSWER

תַּרְתֵּי "עַל הָאָרֶץ" כְּתִיבִי.

The Gemara answers: **Two** instances of **"upon the earth" are written** in the parsha, so we can derive both halachos.

BRAISA

תָּנוּ רַבָּנַן: "הַצָּב לְמִינֵהוּ" – לְהָבִיא הָעָרוֹד, וְכֵן הַנְּפִילִים וְסָלָמַנְדְּרָא.

The Rabbis taught in a braisa: The verse says **"the great lizard after its kinds"**, which comes **to include the arvad, and likewise the nefilim and the salamander** under the category of sheratzim.

STATEMENT

וּכְשֶׁהָיָה רַבִּי עֲקִיבָא מַגִּיעַ לְפָסוּק זֶה, אוֹמֵר: "מָה רַבּוּ מַעֲשֶׂיךָ ה'"!

And when Rabbi Akiva would reach this verse, he would say: "How manifold are Your works, Hashem!"

EXPLANATION

יֵשׁ לְךָ בְּרִיּוֹת גְּדֵלוֹת בַּיָּם, וְיֵשׁ לְךָ בְּרִיּוֹת גְּדֵלוֹת בַּיַּבָּשָׁה.

You have creatures that grow in the sea, and you have creatures that grow on the dry land.

EXPLANATION

שֶׁבַּיָּם – אִילְמָלֵי עוֹלוֹת (בַּיַּבָּשָׁה) [לַיַּבָּשָׁה] מִיָּד מֵתוֹת, שֶׁבַּיַּבָּשָׁה – אִילְמָלֵי יוֹרְדוֹת לַיָּם מִיָּד מֵתוֹת.

Those **that are in the sea, if they were to ascend to the dry land, they would immediately die;** and those **that are on the dry land, if they were to descend into the sea, they would immediately die.**

EXPLANATION

יֵשׁ לְךָ בְּרִיּוֹת גְּדֵלוֹת בָּאוּר, וְיֵשׁ לְךָ בְּרִיּוֹת גְּדֵלוֹת בָּאֲוִיר.

Similarly, **you have creatures that grow in the fire**, like the salamander, **and you have creatures that grow in the air.**

EXPLANATION

שֶׁבָּאוּר – אִילְמָלֵי עוֹלוֹת לָאֲוִיר מִיָּד מֵתוֹת, שֶׁבָּאֲוִיר – אִילְמָלֵי יוֹרְדוֹת לָאוּר מִיָּד מֵתוֹת.

Those **that are in the fire, if they were to ascend to the air, they would immediately die;** and those **that are in the air, if they were to descend into the fire, they would immediately die.**

STATEMENT

"מָה רַבּוּ מַעֲשֶׂיךָ ה'".

Therefore, we must exclaim: **"How manifold are Your works, Hashem!"**

BRAISA

תָּנוּ רַבָּנַן: כֹּל שֶׁיֵּשׁ בַּיַּבָּשָׁה יֵשׁ בַּיָּם, חוּץ מִן הַחוּלְדָּה.

The Rabbis taught in a braisa: **Everything that exists on the dry land exists in the sea, except for the weasel.**

PROOF

אָמַר רַבִּי זֵירָא: מַאי קְרָאָה? "הַאֲזִינוּ כָּל יֹשְׁבֵי חָלֶד".

Rabbi Zeira said: What is the verse that hints to this? **"Give ear, all you inhabitants of the world [cheled]"**, implying that the dry land is called cheled because the chulda lives only there.

RULING

אָמַר רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ: בִּיבְרֵי דְּנָרֵשׁ אֵינָן מִן הַיִּשּׁוּב.

Rav Huna the son of Rav Yehoshua said: The beavers of Neresh are not from the settled land, because they live only in the water, and therefore they are not subject to the prohibition of creeping things of the earth.

STATEMENT

אָמַר רַב פָּפָּא: בְּשַׁמְתָּא נֶרֶשׁ, תַּרְבֵּיהּ מַשְׁכֵּיהּ וְאַלְיְתֵיהּ.

Rav Pappa said: Under excommunication is Neresh, its fat, its hide, and its tail, meaning all its inhabitants are wicked.

STATEMENT

"אֶרֶץ אֶרֶץ אֶרֶץ שִׁמְעִי דְּבַר ה'" – אָמַר רַב פָּפָּא: לֹא אָבָה נֶרֶשׁ שְׁמוֹעַ דְּבַר ה'.

Regarding the verse, **"O land, land, land, hear the word of Hashem," Rav Pappa said: Neresh did not want to hear the word of Hashem**.

STATEMENT

אָמַר רַב גִּידֵּל, אָמַר רַב: נַרְשָׁאָה נַשְׁקֵיהּ – מָנֵי כַּפֵּיהּ; נְהַר פְּקוֹדָאָה לַוְיֵיהּ – מִגְּלִימָא שַׁפִּירָא דְּחָזֵי עֲלָךְ; פּוּמְבְּדִיתָאָה לַוְיֵיהּ – אַשְׁנִי אוּשְׁפִּיזָךְ.

Rav Giddel said that **Rav said: If a resident of Neresh kisses you, count your teeth** to make sure he did not steal one; **if a resident of Nehar Pekod accompanies you,** it is **because of the beautiful cloak that he sees on you** and wants to steal; **if a resident of Pumbedita accompanies you, change your lodging place** so he does not rob you.

STATEMENT

אָמַר רַב הוּנָא בַּר תּוֹרְתָּא: פַּעַם אַחַת הָלַכְתִּי לַוּוּעַד, וְרָאִיתִי נָחָשׁ שֶׁהוּא כָּרוּךְ עַל הַצָּב, לְיָמִים יָצָא עַרְוָד מִבֵּינֵיהֶם.

Rav Huna bar Torta said: One time I went to the city of Va'ad, and I saw a snake that was wrapped around a lizard; after some days, an arvad emerged from between them.

STATEMENT

וּכְשֶׁבָּאתִי לִפְנֵי רַבִּי שִׁמְעוֹן הֶחָסִיד, אָמַר לִי: אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: הֵם הֵבִיאוּ בְּרִיָּה שֶׁלֹּא בָּרָאתִי בְּעוֹלָמִי, אַף אֲנִי אָבִיא עֲלֵיהֶם בְּרִיָּה שֶׁלֹּא בָּרָאתִי בְּעוֹלָמִי.

And when I came before Rabbi Shimon the Pious, he said to me: The Holy One, Blessed is He, said: They brought into existence **a creature that I did not create in My world, so I too will bring upon them a creature that I did not create in My world** to punish them.

QUESTION

וְהָאָמַר מָר: כֹּל שֶׁתַּשְׁמִישָׁן וְעִיבּוּרָן שָׁוֶה – יוֹלְדִין וּמְגַדְּלִין זֶה מִזֶּה, וְכֹל שֶׁאֵין תַּשְׁמִישָׁן וְעִיבּוּרָן שָׁוֶה – אֵין יוֹלְדִין וּמְגַדְּלִין זֶה מִזֶּה.

The Gemara asks: **But did the Master not say: Any** two species **whose mating and gestation periods are equal can give birth and raise offspring from one another, but any whose mating and gestation periods are not equal cannot give birth and raise offspring from one another?** A snake and a lizard have different gestation periods!

ANSWER

אָמַר רַב: נֵס בְּתוֹךְ נֵס!

Rav said: It was **a miracle within a miracle** that they were able to breed.

QUESTION

הַאי פּוּרְעָנוּתָא הוּא? מַאי נֵס בְּתוֹךְ נֵס – לְפוּרְעָנוּת.

The Gemara asks: But **is this** not **a punishment?** Why call it a miracle? The Gemara answers: **What is** meant by **"a miracle within a miracle"?** It means a supernatural event **for punishment**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָאֵבֶר וְהַבָּשָׂר הַמְּדוּלְדָּלִין בַּבְּהֵמָה, מְטַמְּאִין טוּמְאַת אֳכָלִין בִּמְקוֹמָן, וּצְרִיכִין הֶכְשֵׁר.

MISHNAH: An organ or flesh that are dangling from an animal but are still slightly attached, **impart the impurity of foods while in their place** on the animal, **and they require preparation** by being wet with water to become susceptible to tumah.

עַמּוּד ב׳ DAF 127B

MISHNAH

נִשְׁחֲטָה הַבְּהֵמָה – הוּכְשְׁרוּ בְּדָמֶיהָ, דִּבְרֵי רַבִּי מֵאִיר.

If **the animal was slaughtered**, even though this shechitah does not permit it for eating, the hanging limb and flesh **were rendered susceptible** to tumah **by its blood;** this is **the statement of Rabbi Meir.**

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: לֹא הוּכְשְׁרוּ.

Rabbi Shimon says: They were not rendered susceptible by the animal's own blood, but only if they were wet with another liquid.

MISHNAH

מֵתָה הַבְּהֵמָה – הַבָּשָׂר צָרִיךְ הֶכְשֵׁר,

If **the animal died** without shechitah, **the** hanging **flesh needs** to be rendered susceptible to tumah by a liquid in order to become tamei, because its status is that of flesh severed from a living animal, which is not tamei on its own like a carcass;

MISHNAH

הָאֵבֶר מְטַמֵּא מִשּׁוּם אֵבֶר מִן הַחַי, וְאֵינוֹ מְטַמֵּא מִשּׁוּם אֵבֶר נְבֵלָה – דִּבְרֵי רַבִּי מֵאִיר,

and **the limb imparts tumah as a limb from a living animal, but it does not impart tumah as a limb of a carcass;** this is **the statement of Rabbi Meir,**

MISHNAH

וְרַבִּי שִׁמְעוֹן מְטַהֵר.

and Rabbi Shimon deems the limb completely **pure.**

גְּמָרָא GEMARA

INFERENCE

גְּמָ׳ טוּמְאַת אֳכָלִין – אִין, טוּמְאַת נְבֵלָה – לָא.

GEMARA: The Gemara infers from the first clause of our Mishnah: **Tumah of food, yes,** the hanging limb can contract; but **tumah of a carcass, no,** it does not transmit.

QUESTION

הֵיכִי דָּמֵי? אִי דְּמַעֲלִין אֲרוּכָה – אֲפִילּוּ טוּמְאַת אֳכָלִין נָמֵי לָא לִיטַּמּוּ,

The Gemara asks: **What are the circumstances? If** we are dealing with a case **where** the limb **can heal** and reattach, then **even tumah of food also it should not contract,** since it is still considered a fully attached part of the living animal!

QUESTION

וְאִי דְּאֵין מַעֲלִין אֲרוּכָה – טוּמְאַת נְבֵלָה נָמֵי לִיטַּמּוּ!

And if we are dealing with a case **where it cannot heal,** then **tumah of a carcass also it should transmit,** since it is considered completely severed!

ANSWER

לְעוֹלָם, דְּאֵין מַעֲלִין אֲרוּכָה, וְשָׁאנֵי טוּמְאַת נְבֵלָה, דְּרַחֲמָנָא אָמַר "כִּי יִפּוֹל", עַד שֶׁיִּפּוֹל.

The Gemara answers: **Actually,** we are dealing with a case **where it cannot heal, and** yet **tumah of a carcass is different, because the Merciful One says** in the Torah regarding carcass tumah, "**if** any of their carcass **falls,**" which teaches that it does not transmit carcass tumah **until it** completely **falls** off.

PROOF

תַּנְיָא נָמֵי הָכִי: הָאֵבֶר וְהַבָּשָׂר הַמְדוּלְדָּלִין בִּבְהֵמָה וּמְעוֹרִין בְּחוּט הַשַּׁעֲרָה, יָכוֹל יְטַמְּאוּ טוּמְאַת נְבֵלָה? תַּלְמוּד לוֹמַר "יִפּוֹל" – עַד שֶׁיִּפּוֹל, וַאֲפִילּוּ הָכִי טוּמְאַת אֳכָלִין מְטַמְּאוּ.

It is also taught this way in a Braisa: **A limb and flesh that are hanging from an animal and are connected** only **by a hair-thin strand, I might have thought they should transmit carcass tumah? Therefore, the verse states "falls"** to teach: **until it** completely **falls. And even so, they contract tumah of food.**

STATEMENT

מְסַיַּיע לֵיהּ לְרַב חִיָּיא בַּר אָשֵׁי, דְּאָמַר רַב חִיָּיא בַּר אָשֵׁי אָמַר שְׁמוּאֵל: תְּאֵנִים שֶׁצָּמְקוּ בְּאִיבֵּיהֶן – מְטַמְּאוֹת טוּמְאַת אֳכָלִין, וְהַתּוֹלֵשׁ מֵהֶן בְּשַׁבָּת חַיָּיב חַטָּאת.

The Gemara notes: This **supports Rav Chiyya bar Ashi, as Rav Chiyya bar Ashi said** that **Shmuel said: Figs that dried on their tree,** even though they are still attached, **contract tumah of food** as if they were detached; **but one who detaches them on Shabbos is liable for a sin-offering** because they are still considered attached.

PROOF

לֵימָא מְסַיַּיע לֵיהּ: יְרָקוֹת שֶׁצָּמְקוּ בְּאִיבֵּיהֶן, כְּגוֹן הַכְּרוּב וְהַדַּלַּעַת – אֵין מְטַמְּאִין טוּמְאַת אֳכָלִין; קְצָצָן וְיִבְּשָׁן – מְטַמְּאִין טוּמְאַת אֳכָלִין.

Let us say another Braisa **supports him: Vegetables that dried on their roots, such as cabbage and gourd, do not contract tumah of food;** but if **one cut them and dried them, they contract tumah of food.**

QUESTION

קְצָצָן וְיִבְּשָׁן, סָלְקָא דַּעְתָּךְ?! עֵץ בְּעָלְמָא הוּא!

The Gemara asks: **If one cut them and dried them, does it enter your mind** that they contract tumah? Once dried, **it is mere wood** and completely inedible!

ANSWER

וְאָמַר רַבִּי יִצְחָק: בְּעַל מְנָת לְיַבְּשָׁן.

And Rabbi Yitzchak said: The Braisa means that he cut them **with the intent to dry them,** but they are still moist and edible now.

INFERENCE

טַעְמָא דִּכְרוּב וְדַלַּעַת הוּא, כֵּיוָן דְּיִבְּשָׁן לָאו בְּנֵי אֲכִילָה נִינְהוּ, הָא שְׁאָר פֵּירוֹת מְטַמְּאִי.

The Gemara infers: **The reason** they do not contract tumah when dried on the tree **is** specifically because they are **cabbage and gourd, since once they dry they are not edible; but other fruits,** which are edible when dried, **do contract tumah** even when dried on the tree.

QUESTION

הֵיכִי דָּמֵי? אִי דְּיִבְּשָׁן הֵן וְעוּקְצֵיהֶן – פְּשִׁיטָא! אֶלָּא לָאו – בְּלֹא עוּקְצֵיהֶן.

What are the circumstances? If both they and their stems dried, it is obvious that they are considered detached! **Rather, is it not** a case where they dried **without their stems** drying? This would prove Shmuel's rule that they are considered detached for tumah but attached for Shabbos.

ANSWER

לְעוֹלָם הֵן וְעוּקְצֵיהֶן, וּקְצָצָן עַל מְנָת לְיַבְּשָׁן אִיצְטְרִיכָא לֵיהּ.

The Gemara rejects this: **Actually,** it refers to where **both they and their stems** dried, **and** the case of **cutting them with the intent to dry them was needed** to be taught, which is why the Braisa was formulated this way.

OBJECTION

תָּא שְׁמַע: אִילָן שֶׁנִּפְשַׁח וּבוֹ פֵּירוֹת – הֲרֵי הֵן כִּתְלוּשִׁין, יָבְשׁוּ – הֲרֵי הֵן כִּמְחוּבָּרִין.

Come and hear a challenge from a Braisa: **A tree that was broken, and there are fruits on it, they are considered detached;** but if the branch did not break and the fruits **dried** on the tree, **they are considered attached.**

QUESTION

מַאי לָאו: מָה תְּלוּשִׁין לְכָל דִּבְרֵיהֶן, אַף מְחוּבָּרִין לְכָל דִּבְרֵיהֶן?

Is it not to say: **Just as "detached"** in the first clause means **for all matters**—both Shabbos and tumah—**so too "attached"** in the second clause means **for all matters,** which would refute Shmuel?

ANSWER

מִידֵּי אִירְיָא? הָא כִּדְאִיתָא, וְהָא כִּדְאִיתָא.

The Gemara answers: **Are the cases comparable? This is as it is, and that is as it is;** the first clause is detached for all laws, but the second clause is attached only for Shabbos, not for tumah.

QUESTION

נִשְׁחֲטָה הַבְּהֵמָה [וְכוּ']. בְּמַאי קָא מִיפַּלְגִי?

The Gemara returns to the Mishnah: **"If the animal was slaughtered..." In what** principle **do they dispute?**

ANSWER

אָמַר רַבָּה: בִּבְהֵמָה נַעֲשֵׂית יָד לְאֵבֶר קָמִיפַּלְגִי: מָר סָבַר אֵין בְּהֵמָה נַעֲשֵׂית יָד לְאֵבֶר, וּמָר סָבַר בְּהֵמָה נַעֲשֵׂית יָד לְאֵבֶר.

Rabbah said: They dispute whether the animal can serve as a handle for the limb to bring it tumah: **One Master**, Rabbi Shimon, **holds that the animal does not serve as a handle for the limb, and one Master**, Rabbi Meir, **holds that the animal does serve as a handle for the limb.**

ANSWER

אַבָּיֵי אָמַר: בְּאוֹחֵז בְּקָטָן וְאֵין גָּדוֹל עוֹלֶה עִמּוֹ קָמִיפַּלְגִי.

Abaye said: They dispute the rule of **one who holds the small part and the large part does not rise with it.**

EXPLANATION

מָר סָבַר: אוֹחֵז בְּקָטָן וְאֵין גָּדוֹל עוֹלֶה עִמּוֹ – הֲרֵי הוּא כָּמוֹהוּ, וּמָר סָבַר: אֵינוֹ כָּמוֹהוּ.

One Master, Rabbi Meir, **holds** that if **one holds the small part and the large part does not rise with it, it is** still considered connected **like it; and one Master**, Rabbi Shimon, **holds it is not** considered connected **like it.**

STATEMENT

וְאַף רַבִּי יוֹחָנָן סָבַר, בְּאוֹחֵז בְּקָטָן וְאֵין גָּדוֹל עוֹלֶה עִמּוֹ קָא מִיפַּלְגִי.

And even Rabbi Yochanan holds that they dispute the rule of **one who holds the small part and the large part does not rise with it.**

QUESTION

דְּרַבִּי יוֹחָנָן רָמֵי דְּרַבִּי מֵאִיר אַדְּרַבִּי מֵאִיר: מִי אָמַר רַבִּי מֵאִיר, אוֹחֵז בְּקָטָן וְאֵין גָּדוֹל עוֹלֶה עִמּוֹ הֲרֵי הוּא כָּמוֹהוּ?

For Rabbi Yochanan pointed out a contradiction between Rabbi Meir and Rabbi Meir: Did Rabbi Meir really **say that** if **one holds the small part and the large part does not rise with it, it is** considered connected **like it?**

OBJECTION

וּרְמִינְהוּ: אוֹכֶל שֶׁנִּפְרַס וּמְעוֹרֶה בְּמִקְצָת,

And he raised a contradiction from a Mishnah: **Food that was sliced and is partially connected...**

SUMMARY

The daf begins by using the pesukim of "upon the earth" and "that creep" to delineate the boundaries of tumah for sheratzim, including the half-earth mouse and the sea mouse, while also establishing that a doubt regarding floating tumah is tahor.

After a series of aggadic teachings about the unique creatures of the world and the untrustworthy residents of certain towns, the Gemara transitions to a new Mishnah. This Mishnah rules that dangling limbs or flesh still attached to a live animal can contract tumas ochlin, but they require hechsher (preparation by liquid) to become susceptible; Rabbi Meir and Rabbi Shimon then argue over whether the blood of shechitah itself can serve as this hechsher.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down that when Rabbi Akiva would reach the pesukim of the sheratzim and see the incredible variety of creation, from creatures that live only in the sea to the salamander that grows in the fire, he would cry out with deep emotion, "Mah rabu ma'asecha Hashem!" How manifold are Your works, Hashem! Rabbi Akiva didn't just look at the halachos of tumah and taharah as dry, technical details. He saw them as a window into the breathtaking wisdom of the Borei Olam, Who created every single creature with its own precise environment, its own purpose, and its own boundaries.

This is a massive yesod for our daily avodah. It is so easy to go through life on autopilot, looking at the world around us, and even our own daily learning, without really seeing it. We get used to the routine. But Rabbi Akiva is teaching us that a Yid has to live with open eyes. When you look at the world, whether it is the wonders of nature, the intricate design of the human body, or the beautiful precision of a sugya in the Gemara, you should be moved to recognize the Yad Hashem. Everything was designed b'davka with infinite wisdom.

Today, take thirty seconds to step out of your routine, look at something in Hashem's creation, even something as simple as a tree, the weather, or the complex way your own body functions, and say those words with real kavanah: "Mah rabu ma'asecha 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.'