

חומש עם רש"י • נצבים-וילך • נשי

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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.

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הֵן קָרְבוּ יְמֶיךָ לָמוּת קְרָא אֶת יְהוֹשֻׁעַ

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

וְהִתְיַצְּבוּ בְּאֹהֶל מוֹעֵד וְאָצְנֶנּוּ מֹשֶׁה וַיְהוֹשֻׁעַ וַיֵּלְךָ

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

בְּאֹהֶל מוֹעֵד:

Meeting in the Tent of

רש"י

וְאָצְנֶנּוּ. וְאָצְנֶנּוּ:

and I will exhort him and I will command him

פסוק ב

Pasuk 2

וַיֵּרָא יְהוָה בְּאֹהֶל בְּעָמֹד עָנָן וַיַּעֲמֵד עָמֹד הָעָנָן עַל פֶּתַח

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

הָאֹהֶל:

the Tent

פסוק ג

Pasuk 3

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִנֵּה שֹׁכֵב עִם אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה

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

וְזָנָה אַחֲרֵי אֱלֹהֵי נֹכַר הָאָרֶץ אֲשֶׁר הוּא בָּא שָׁמָּה בְּקִרְבּוֹ

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

וְעִזְבֹנִי וְהִפַּר אֶת בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:

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

רש"י

נכר הארץ. גוֹיֵי הָאָרֶץ:

the land the nations of the land the foreignness of

פסוק ד

Pasuk 4

וְהָרָה אִפִּי בּוֹ בַּיּוֹם הַהוּא וְעִזְבֹתִים וְהִסְתַּרְתִּי פָנַי מֵהֶם

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

וְהָיָה לֶאֱכֹל וּמִצָּאָהוּ רַעוֹת 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 אֱלֹהֵי בְּקִרְבִּי מִצָּאוֹנִי הָרַעוֹת הָאֵלֶּה:

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

רש"י

והסתרת פני. כְּמוֹ שֶׁאֵין רוֹאֶה בְּצָרָתָם:

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

פסוק ה

Pasuk 5

וְאֵנֹכִי הִסְתַּר אֶסְתִּיר 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

פסוק ו

Pasuk 6

וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה

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

בְּפִיהֶם לְמַעַן תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנֵּי יִשְׂרָאֵל:

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

רש"י

את השירה הזאת. "הֲאֵינִנוּ הַשָּׁמַיִם" עַד "וְכִפֹּר אֶדְמָתוֹ עָמוֹ":

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.

לְמַעַן? 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."

דף יומי • חזקוני • דף 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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עמוד א' DAF 127A

STATEMENT

תלמוד לומר "השורץ" – כל מקום ששורץ.

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

OBJECTION

או אינו אלא "השורץ" – יכול כל המשריץ יטמא, שאין משריץ לא יטמא?

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

אוציא עכבר שחציו בשר וחציו אדמה, שאין פרה ורבה.

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

ודין הוא: טימא בחולדה וטימא בעכבר, מה חולדה – כל ששמה חולדה, אף עכבר – כל ששמו עכבר, אביא עכבר שחציו בשר וחציו אדמה.

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

או כִּלָּה לְדַרְךָ זֶה: מָה חוֹלְדָה פֶּרֶה וְרֵבָה, אֵף עֲכָבֵר פֶּרֶה וְרֵבָה?

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

תִּלְמוּד לומר "בְּשֹׂרֵץ".

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

QUESTION

אָמַר לִיָּה הֵהוּא מְדַרְבְּנֵן לָרְבָא: אִימָא "בְּשֹׂרֵץ", לְאַתּוּנִי עֲכָבֵר שְׁחָצִי בְּשָׂר וְחָצִי אֲדָמָה, "הַשּׂוֹרֵץ" – כָּל שֶׁהוּא שּׂוֹרֵץ, וְאִפִּילוּ עֲכָבֵר שְׂבִיִּים, וְאִי מְשׁוּם "עַל הָאָרֶץ" – עַל הָאָרֶץ יְטֵמָא, יָרֵד לֵים – לֹא יְטֵמָא.

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 לִיָּה: וּמֵאַחַר דְּשׁוּיִיתִיהּ לֵים מְקוֹם טוּמְאָה, מָה לִּי הֵכָא, מָה לִּי הֵכָא.

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

וְהָאִי "עַל הָאָרֶץ" מִיבְעִי לִיָּה לְהוֹצִיא סִפְק טוּמְאָה צָפָה, דְּאָמַר רַב יִצְחָק בַּר אֲבָדִימִי: "עַל הָאָרֶץ" – לְהוֹצִיא סִפְק 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

תִּרְתִּי "עַל הָאָרֶץ" כְּתִיבִי.

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

BRAISA

תְּנוּ רַבָּנֵינוּ: "הַעֵב לְמִינֵהוּ" – לְהַבִּיא הָעֶרּוּד, וְכֵן הַנִּפְלִיִּים וְסִלְמִנְדָּרָא.

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

וּבִשְׁהֵיָהּ רַבִּי עֲקִיבָא מַגִּיעַ לְפָסוּק זֶה, אָמַר: "מָה רַבּוּ מַעֲשֵׂיהָ הֵי"!

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

EXPLANATION

יֵשׁ לָהּ בְּרִיּוֹת גִּדְלוֹת בַּיָּם, וְיֵשׁ לָהּ בְּרִיּוֹת גִּדְלוֹת בַּיַּבֶּשֶׁה.

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

EXPLANATION

שָׂפָיִם – אֵילָמָלִי עוֹלוֹת (בַּיַּבֶּשֶׁה) [לַיַּבֶּשֶׁה] מִיָּד מֵתוֹת, שְׂבִיבָשָׁה – אֵילָמָלִי 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 לָהּ בְּרִיּוֹת גִּדְלוֹת בָּאוּר, וְיֵשׁ לָהּ בְּרִיּוֹת גִּדְלוֹת בְּאֵוִיר.

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

EXPLANATION

שְׂבָאוּר – אֵילָמָלִי עוֹלוֹת לְאֵוִיר מִיָּד מֵתוֹת, שְׂבָאֵוִיר – אֵילָמָלִי יוֹרְדוֹת לְאוּר 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 מַעֲשֵׂיהָ הֵי".

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

BRAISA

תָּנּוּ רַבָּנָן: כֹּל שֵׁיִשׁ בַּיַּבֶּשֶׁה 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 קָרָאָהּ? "הֶאֱזִינוּ כָּל יֹשְׁבֵי חֶלֶד".

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 הוֹנָא בְּרִיה דְּרַב יְהוֹשָׁע: בִּיבְרִי דְנֶרֶשׁ אֵינָן מִן הַיָּשׁוּב.

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

אמר רב פפא: בשמתא נרש, תרבייה משכיה ואליתיה.

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

STATEMENT

”ארץ ארץ ארץ שמעי דבר ה’” – אמר רב פפא: לא אבה נרש שמוע דבר 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

אמר רב גידל, אמר רב: נרשאה נשקיה – מני פכיה; נהר פקודאה לויה – מגלימא שפירא דחוי עליה; פומבדיתאה לויה – אשני אושפיוה.

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

אמר רב הונא בר תורתא: פעם אחת הלכתי לוועד, וראיתי נחש שהוא כרוך על הצב, לימים יצא ערוך מביניהם.

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

וכשבאתי לפני רבי שמעון הקסיד, אמר לי: אמר הקדוש ברוך הוא: הם הביאו בריה שלא בראתי בעולמי, אף אני אביא עליהם בריה שלא בראתי בעולמי.

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

והאמר מר: כל שתשמישו ועיבורו שוה – יולדין ומגדלין זה מזה, וכל שאין תשמישו ועיבורו שוה – אין יולדין ומגדלין זה מזה.

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

אמר רב: נס בתוך נס!

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

QUESTION

האי פורענותא הוא? מאי נס בתוך נס – לפורענות.

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**.

משנה MISHNAH

MISHNAH

מתני' האבר והבשר המדולדלין בבמה, מטמאין טומאת אכלין במקומן, וצריכין הקשר.

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.

עמוד ב' DAF 127B

MISHNAH

נשחטה הבמה – הוכשרו בדםיה, דברי רבי מאיר.

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

רבי שמעון אומר: לא הוכשרו.

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

MISHNAH

מתה הבמה – הבשר צריך הקשר,

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

האבר מטמא משום אבר מן החי, ואינו מטמא משום אבר נבלה – דברי רבי מאיר,

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

ורבי שמעון מטהר.

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

INFERENCE

גְּמִ' טוּמְאָת אֶכְלִין – אִין, טוּמְאָת נִבְלָה – לֹא.

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

הִיכִי דְמִי? אִי דְמַעְלִין אַרוּכָה – אֶפִּילוּ טוּמְאָת אֶכְלִין נָמִי לֹא לִיטְמוּ,

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 דְאִין מַעְלִין אַרוּכָה – טוּמְאָת נִבְלָה נָמִי לִיטְמוּ!

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, דְּאִין מַעְלִין אַרוּכָה, וְשֹׁאֲנֵי טוּמְאָת נִבְלָה, דְּרַחֲמָנָא אָמַר "כִּי יָפֹל", עַד שְׂיָפֹל.

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

תִּנָּיֵא נָמִי הָכִי: הָאֵכָר וְהַבָּשָׂר הַמְּדוּלָּדֵלִין בְּכַהֲמָה וּמַעוּרִין בְּחוּט הַשְּׁעָרָה, יָכוֹל יִטְמְאוּ טוּמְאָת נִבְלָה? תִּלְמוּד לּוֹמַר "יָפֹל" – עַד שְׂיָפֹל, וְאֶפִּילוּ הָכִי טוּמְאָת אֶכְלִין מִטְמוּ.

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

מְסִייע לִיה לָרַב חִייא בַר אָשִׁי, דְּאָמַר רַב חִייא בַר אָשִׁי אָמַר שְׂמוּאֵל: תֵּאֲנִים שְׂצֻמְקוּ בְּאִיבֵיהֶן – מִטְמְאוֹת טוּמְאָת אֶכְלִין, וְהַתּוֹלֵשׁ מֵהֶן בְּשִׁבְתָּ חַיִּיב חֲטָאת.

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

לִימָא מְסִייע לִיה: יִרְקוֹת שְׂצֻמְקוּ בְּאִיבֵיהֶן, כְּגוֹן הַכְּרוּב וְהַדְלָעַת – אִין מִטְמְאִין טוּמְאָת אֶכְלִין; קִצְצוֹ וְיִבְשׁוֹ – מִטְמְאִין טוּמְאָת אֶכְלִין.

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

קִצְצוּ וַיִּבְשּׁוּ, סָלָקָא דַּעְתָּךְ? ! עַץ בְּעֵלְמָא 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

וַאֲמַר רַבִּי יִצְחָק: בְּעַל מְנַת לִיבְשָׁן.

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

טַעֲמָא דְכָרוּב וְדִלְעָת הוּא, כִּיּוֹן דִּיבְשָׁן לֹא בְּנִי אֲכִילָה נִינְהוּ, הָא שְׂאָר פִּירוֹת 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

הִכִּי דְמִי? אִי דִיבְשָׁן הֵן וְעוֹקְצִיהֶן – פְּשִׁיטָא! אֵלָא לֹא – בְּלֹא עוֹקְצִיהֶן.

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 וְעוֹקְצִיהֶן, וְקִצְצוּן עַל מְנַת לִיבְשָׁן אֵיבְטָרִיקָא לִיה.

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: אֵילָן שֶׁנִּפְסָח וּבֹו פִירוֹת – הֲרִי הֵן פְּתִלוּשִׁין, יִבְשּׁוּ – הֲרִי הֵן פְּמַחוּבְרִין.

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

מֵאִי לָאוּ: מָה תְּלוּשִׁין לְכָל דְּבָרֵיהֶן, אַף מְחוּבְרִין לְכָל דְּבָרֵיהֶן?

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

מִיָּדִי אִירִיא? הָא כְּדֹאִיתָא, וְהָא כְּדֹאִיתָא.

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

נִשְׁחַטָּה הַבְּהֵמָה [וְכוּי']. בְּמַאי קָא מִיפְלָגִי?

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

ANSWER

אָמַר רַבָּה: בְּבִהְמָה נַעֲשִׂית יָד לְאַבְרָ קָמִיפְלָגִי: מֶר סָבַר אֵין בְּהֵמָה נַעֲשִׂית יָד לְאַבְר, וּמֶר סָבַר בְּהֵמָה נַעֲשִׂית יָד לְאַבְר.

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

אָבַי אָמַר: בְּאוֹחִז בְּקֶטֶן וְאֵין גָּדוֹל עוֹלָה עִמּוֹ קָמִיפְלָגִי.

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

EXPLANATION

מֶר סָבַר: אוֹחִז בְּקֶטֶן וְאֵין גָּדוֹל עוֹלָה עִמּוֹ – הֵרִי הוּא פְּמוּהוּ, וּמֶר סָבַר: אֵינוּ פְּמוּהוּ.

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, בְּאוֹחִז בְּקֶטֶן וְאֵין גָּדוֹל עוֹלָה עִמּוֹ קָא מִיפְלָגִי.

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 רַמִּי דְּרַבִּי מֵאִיר אֲדָרְבִּי מֵאִיר: מִי אָמַר רַבִּי מֵאִיר, אוֹחִז בְּקֶטֶן וְאֵין גָּדוֹל עוֹלָה עִמּוֹ הֵרִי הוּא פְּמוּהוּ?

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

וּרְמִינָהוּ: אוֹכֵל שְׁנַפְרָס וּמַעוֹרָה בְּמִקְצֵת,

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.

למעשה 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!"

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 נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׂוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי 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 הִבִּינּוּ בְּמִתְּג וְרָסוּן עָדִיו לְבָלוּם 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה 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 סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'