

חומש עם רש"י • נצבים-וילך • שביעי

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

NITZAVIM-VAYEILECH • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we find Moshe Rabbeinu preparing the Bnei Yisrael for the future, warning them about what will happen after they enter the land of Eretz Yisrael. Hashem foretells that the people will eat, grow fat, and chas v'shalom turn to other gods, which will bring many tzaros upon them. To stand as a perpetual witness for future generations, Moshe writes down the Shira of Ha'azinu and teaches it to the Bnei Yisrael.

We also see the handoff of leadership as Yehoshua is given chizuk to be strong and courageous in leading the nation. Moshe then finishes writing the entire Sefer Torah and commands the Levi'im to place it next to the Aron HaKodesh, where it will remain as an eternal witness.

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

פסוק א

Pasuk 1

כִּי אֲבִיאֲנֹו אֶל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָיו זֶבֶת חֶלֶב וְדִבַּשׁ
and honey milk flowing with to their fathers I swore which the land to I shall bring them When
וְאָכַל וְשָׂבַע וְדָשַׁן וּפְנָה אֶל אֱלֹהִים אֲחֵרִים וַעֲבָדוּם
and serve them other gods to and they will turn and grow fat and be satisfied and they shall eat
וְנִאֲצוֹנִי וְהִפַּר אֶת בְּרִיתִי:
My covenant — and break and provoke Me

רש"י

וְנִאֲצוֹנִי. וְהִכְעִיסוּנִי, וְכֵן כָּל נֶאֱוֹץ לְשׁוֹן פֶּעַם:
anger is an expression of provocation every and so and they will anger Me and they will provoke Me

פסוק ב

Pasuk 2

וְהָיָה כִּי תִמָּצֵאן אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעֲנָתָה הַשִּׁירָה הַזֹּאת
this the song then shall testify and troubles many evils him befall when And it shall be
לְפָנָיו לְעֵד כִּי לֹא תִשְׁכַּח מִפִּי זֶרְעוֹ כִּי יֵדַעְתִּי אֶת יִצְרוֹ
his inclination — I know for his offspring from the mouth of will it be forgotten not for as a witness before him
אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטָרָם אֲבִיאֲנֹו אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:
I swore which the land to I bring him before today devises he which

רש"י

וענתה השירה הזאת לפניו לעד. שהתירתי בו בתוכה על כל המוצאות
the occurrences all concerning within it him that I warned as a witness before him this the song and shall testify

אותו:

befalling him

רש"י

כי לא תשכח מפי זרעו. הרי זו הבטחה לישראל שאין תורה
the Torah that not to Yisrael is an assurance this behold his seed from the mouth of it shall be forgotten not For

משפחת מזרעם לגמרי:

completely from their seed will be forgotten

פסוק ג

Pasuk 3

ויכתב משה את השירה הזאת ביום ההוא וילמדה את בני
the children of — and he taught it that on the day this the song — Moshe And wrote

ישראל:

Yisrael

פסוק ד

Pasuk 4

ויצו את יהושע בן נון ויאמר חזק ואמץ כי אתה תביא
shall bring you for and be courageous be strong and He said Nun son of Yehoshua — And He commanded

את בני ישראל אל הארץ אשר נשבעתי להם ואנכי אהיה עמך:
with you will be and I to them I swore that the land to Yisrael the children of —

רש"י

ויצו את יהושע בן נון. מוסב למעלה כלפי שכניה, כמו שמפרש "אל
"to is explained as the Shechinah towards above is directed Nun the son of Yehoshua — And He commanded

הארץ אשר נשבעתי להם":
to them" I swore which the land

פסוק ה

Pasuk 5

ויהי ככלות משה לכתב את דברי התורה הזאת על ספר עד
until a book upon the this Torah the words of — to write Moshe when finishing And it was

תמם:

their completion

פסוק ו

וַיֹּצֵא מֹשֶׁה אֶת הַלְוִיִּם נָשְׂאֵי אֲרוֹן בְּרִית יְהוָה לֵאמֹר:

saying Hashem the Covenant of the Ark of the bearers of the Levites — Moshe And commanded

פסוק ז

לָקַח אֶת סֵפֶר הַתּוֹרָה הַזֶּה וּשְׁמַתָּם אֹתוֹ מִצַּד אֲרוֹן בְּרִית

the covenant of the Ark of at the side of it and you shall place this the Torah the book of — Take

יְהוָה אֱלֹהֵיכֶם וְהָיָה שָׁם בָּךְ לְעֵד:

as a witness against you there and it shall be your God Hashem

רש"י

לקח. כמו זכור שמות כ' שְׁמֹר דברים ה' , הלוח ירמיהו ב' :

chapter 2 Yirmeyahu go chapter 5 Devarim safeguard chapter 20 Shemos remember is like Take

רש"י

מצד ארון ברית ה'. נחלקו בו חכמי ישראל בכבא בתרא דף י"ד ,

14 page Batra in Bava Yisrael the Sages of about it differed Hashem the Covenant of the Ark of At the side of

יש מהם אומרים דף ה'יה בולט מן הארון מבחוץ ושם ה'יה מנח, ויש

and there are placed it was and there on the outside the Ark from projecting was a board who say of them There are

אומרים מצד הלוחות ה'יה מנח בתוך הארון:

the Ark inside placed it was the Tablets at the side of who say

פסוק ח

כִּי אֲנֹכִי יָדַעְתִּי אֶת מְרִיבָה וְאֶת עֲרֻפַּהּ הַקָּשָׁה הֵן בְּעוֹדָנִי חַי עִמָּכֶם

with you alive while I am still behold stiff your neck and — your rebellion — know I for

הַיּוֹם מִמֶּרְיָם הֵייתֶם עִם יְהוָה וְאֵף כִּי אַחֲרֵי מוֹתִי:

my death after how much more and surely Hashem with you have been rebellious today

פסוק ט

הִקְהִילוּ אֵלַי אֶת כָּל זִקְנֵי שְׁבִטֵיכֶם וְשִׁטְרֵיכֶם וְאֶדְבַּרְהָ בְּאָזְנֵיהֶם אֶת

— in their ears and I will speak and your officers your tribes the elders of all of — to me Gather

הַדְּבָרִים הָאֵלֶּה וְאֶעִידָה בָּם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

the earth and — the heavens — against them and I will call to these the words witness

רש"י

הקהילו אלי. ולא תקעו אותו היום בַּחצוצרות להקהיל את הקהל, לפי

because the congregation — to assemble with the trumpets day that did they blow and not unto me Assemble

שנאמר במדבר י' "עשה לה", ולא השליט יהושע עליהם, ואף בחייו

in his lifetime and even over them Yehoshua did he empower and not for yourself Make 10 Bamidbar that it is said

נִגְזְרוּ — בַּיּוֹם מוֹתוֹ — לְקַיֵּם מָה שֶׁנֶּאֱמַר קִהַלְתָּ ח' "וְאֵין שְׁלֹטוֹן
authority and there is no 8 Koheles which is said that to fulfill his death on the day of they were hidden
בַּיּוֹם הַמָּוֶת" תַּנְחוּמָא וַיְחִי וּבִהַעֲלוֹתָּ :
and Beha'alotcha Vayechi Tanchuma death on the day of

רש"י
וַאֲעִידָה בָּם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְאִם תֹּאמַר הָרִי כְּכֹר הָעִיד לְמַעַלָּה
above he called as witness already behold you will say And if the earth and — the heavens — against them And I will call
— "הָעִידָתִי בָּכֶם הַיּוֹם וְגו'" הֲתֵם לְיִשְׂרָאֵל אָמַר, אֲבָל לְשָׁמַיִם וְלָאָרֶץ לֹא
not and to the earth to the heavens but he said to Israel there etc. today against you I called as witness
אָמַר, וְעַכְשָׁיו בָּא לֹאמַר "הֲאֲזִינוּ הַשָּׁמַיִם וְגו'" דְּבָרִים ל"ב :
32 Devarim etc. O heavens Give ear to say he comes and now he said

פסוק י

Pasuk 10

כִּי יַדְעֹתִי אַחֲרֵי מוֹתִי כִּי הִשָּׁחַת תִּשְׁחַתּוּן וְסִרְתָּם מִן הַדֶּרֶךְ אֲשֶׁר
which the path from and you will turn you will act corruptly corruptly that my death after I know For
צִוִּיתִי אֲתֶכֶם וְקִרְאָת אֲתֶכֶם הָרָעָה בְּאַחֲרִית הַיָּמִים כִּי תַעֲשׂוּ אֵת
— you will do because the days in the end of the evil you and will befall you I commanded
הָרָע בְּעֵינַי יִהְיֶה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם:
your hands with the work of to anger Him Hashem in the eyes of the evil

רש"י
אַחֲרֵי מוֹתִי כִּי הִשָּׁחַת תִּשְׁחַתּוּן. וְהָרִי כָּל יְמוֹת יְהוֹשֻׁעַ לֹא הִשְׁחִיתוּ, שֶׁנֶּאֱמַר
as it is said corrupt they did not Yehoshua the days of all and behold you will corrupt utterly that my death After
"וַיַּעֲבֹדוּ הָעָם אֶת ה' כָּל יְמֵי יְהוֹשֻׁעַ" שׁוֹפְטִים ב' ? מִכָּאן שֶׁתִּלְמִידוֹ שֶׁל
· that the pupil of from here two Shoftim Yehoshua the days of all Hashem — the people and they served
אָדָם חֲבִיב עָלָיו כְּגֹפּוֹ, כָּל זְמַן שֶׁיְהוֹשֻׁעַ חַי הָיָה נִרְאָה לְמֹשֶׁה בְּאֵלוֹ הוּא
he as if to Moshe appearing it was was alive that Yehoshua the time all like his own body to him is dear a person
חַי:
were alive

פסוק יא

Pasuk 11

וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל קָהָל יִשְׂרָאֵל אֵת דְּבָרֵי הַשִּׁירָה הַזֹּאת עַד
until this the song the words of — Yisrael the congregation of all of in the ears of Moshe And spoke
תָּמָם:
their completion

CHAPTER SUMMARY

The aliyah flows from Hashem's warning about the future spiritual decline of the nation to the practical steps Moshe takes to preserve the mesorah. Moshe writes down the Shira and teaches it to the Bnei Yisrael, while Yehoshua receives his charge to lead the nation into the land. Moshe then completes the writing of the Sefer Torah, instructs the Levi'im to place it beside the

Aron, and gathers the elders and officers to hear the words of the Shira, calling heaven and earth as witnesses before he departs from this world.

למעשה WHAT TO TAKE HOME

In this parsha, Moshe Rabbeinu is preparing Klal Yisrael for his departure, and he speaks with painful honesty. He warns them that when they enter the land and have everything they need, when they eat, are satisfied, and grow fat, they are going to turn away from Hashem. He even tells them that if they were rebellious while he was alive, they will surely struggle after his death. Lichoira, this is a very difficult and discouraging message to hear right before entering the land. Why would Moshe Rabbeinu leave them with such a heavy, painful prophecy?

The Tanna is teaching us a deep yesod in avodas Hashem. Moshe Rabbeinu is not trying to break their spirits; he is giving them the ultimate tool for survival. He is telling them: "I know your yetzer hara. I know the challenges you are going to face when life gets comfortable and the spiritual warmth of the midbar fades." By putting the Torah right next to the Aron and writing down the Shira as a witness, Moshe is showing them that even when they fall, the Torah is always there waiting for them. It is never lost from the mouth of their children. The first step to overcoming a nisayon is knowing that the nisayon exists, and knowing that Hashem already prepared the refuah before the makkah.

This is our daily avodah. We all have moments of spiritual high, and then we have moments where we feel cold, distant, or overwhelmed by our physical desires. The yetzer hara tries to convince us that once we have slipped, we are completely disconnected. But the Torah tells us: "lo tishachach mipi zaro", the connection is eternal. Hashem knows our struggles, He knows our weaknesses, and He still gave us the Torah as an everlasting witness of His love and our potential.

Today, when you feel a struggle in your avodas Hashem or feel distant from learning, do not let the yetzer hara discourage you. Remind yourself that Hashem knows your challenges and has already provided the Torah as your anchor; take just five minutes to open a sefer and reconnect, knowing that your neshama's bond with Hashem can never be broken.

דף יומי • חליון • דף קכ"ח

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THE SUGYA

We start off the daf by diving deeper into the machlokes between Rabbi Meir and Rabbi Shimon from our Mishnah regarding a dangling limb. The Gemara is bothered by a contradiction from a Mishnah in Tevul Yom, where the positions of Rabbi Meir and Rabbi Shimon seem to be reversed. To resolve this kasha, the Gemara brings down several different terutzim, with Rabbi Yochanan, Rava, Rav Pappa, Rav Acha the son of Rav Ika, and Rav Ashi each offering a different way to understand the underlying dispute of our Mishnah.

After settling the machlokes in our Mishnah, the Gemara moves into a beautiful series of she'eilos raised by the Amoraim regarding the halachos of "yad" (a handle) for tumah. We explore whether an animal during its lifetime can serve as a handle for its dangling limb, and whether a tahor part of a plant can serve as a handle for its tamei counterpart. The Gemara brings proofs and challenges from various mishnayos and braisos, including cases of a perforated pot, a gourd used for avodah zarah, and a split fig branch.

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עמוד א' DAF 128A

משנה MISHNAH

MISHNAH

רבי מאיר אומר: אם אוּחַז בְּקֶטֶן וְגָדוֹל עוֹלָה עִמּוֹ – הָרִי הוּא כְּמוֹהוּ, וְאִם לֹא – אֵינוֹ כְּמוֹהוּ.

The Mishnah in Tevul Yom says that **Rabbi Meir says: If a person grasps the small piece of food and the large piece ascends with it, then it is like it**, meaning they are considered one single piece of food; **but if not, it is not like it**. This contradicts Rabbi Meir's view in our Mishnah that a dangling limb is considered connected even if the body does not lift up with it.

גמרא GEMARA

RESOLUTION

ואמר רבי יוחנן: מוחלפת השיטה.

And Rabbi Yochanan said to resolve this kasha: **The system is reversed** in the Mishnah in Tevul Yom, and it is actually Rabbi Shimon who requires the larger piece to ascend with the smaller one, while Rabbi Meir holds they are connected even if it does not ascend.

QUESTION

ומאי קושיא? דילמא שני ליה לרבי מאיר בין טבול יום לשאר טומאות.

The Gemara asks: **And what is the difficulty** that forced Rabbi Yochanan to switch the names? **Perhaps Rabbi Meir distinguishes between** the light tumah of a **tevil yom**, where we are more lenient and require a stronger connection, **and other** more severe **tumos**, where we are more stringent and consider even a weak connection sufficient?

PROOF

תנא, רבי אומר: אחד טבול יום ואחד שאר טומאות.

The Gemara answers: **It was taught** in a braisa, **Rabbi says: Both** regarding a **tevil yom** and regarding **other tumos**, the laws of connection and contact are the same.

QUESTION

ודילמא, לרבי לא שני ליה, ולרבי מאיר שני ליה?

The Gemara asks: **But perhaps to Rabbi Yehuda HaNasi it is not different**, but to Rabbi Meir it is different, and Rabbi Meir indeed makes this distinction?

RESOLUTION

אמר רבי יאשיה, הכי אמר רבי יוחנן: לדברי רבי מוחלפת השיטה.

Rabbi Yoshiyah said, this is what Rabbi Yochanan meant to say: According to the words of Rabbi, who does not distinguish between them, **the system is reversed**, and Rabbi Yochanan was explaining the sugya according to Rabbi's view.

STATEMENT

רבא אמר: ביש יד לטומאה, ואין יד להכשר, קמיפלגי.

Rava said a different teretz for the dispute in our Mishnah: **They argue over** whether there is a "handle" for tumah, but there is no "handle" for hechsher.

EXPLANATION

מר סבר יש יד לטומאה ואין יד להכשר, ומר סבר יש יד לטומאה ולהכשר.

One **Master**, Rabbi Shimon, **holds there is a handle for tumah but there is no handle for hechsher**, so the body cannot act as a handle to bring the liquid's susceptibility to the limb; **and one Master**, Rabbi Meir, **holds there is a handle both for tumah and for hechsher**.

STATEMENT

רב פפא אמר: בהכשר קודם מחשבה קמיפלגי.

Rav Pappa said: **They argue over** a case of **hechsher** that occurred **before** there was **thought** or intention to use the item for food.

PROOF

דתנן, אמר רבי יהודה: כה הנה רבי עקיבא שונה – חלב שחוטא בפפריים צריה מחשבה, ואין צריה הכשר, שפכר הוכשר בשחיטה.

As we learned in a braisa, **Rabbi Yehuda said: This is how Rabbi Akiva used to teach: The fat of a slaughtered animal in the villages**, which is not usually eaten, **requires thought** to designate it for eating to become food, **but it does not require** a new **hechsher**, **because it was already made susceptible by the** blood of the **shechitah**, even though that happened before the thought.

STATEMENT

אמרתי לפניו: למדתנו רבינו, עולשין שלקטו והדיחו לבהמה, ונמלה עליהן לאדם – צריכות הכשר שני.

Rabbi Yehuda continued: I said before him: Our teacher, you taught us regarding endives that one gathered and rinsed for an animal, and then changed his mind about them for human consumption, that they require a second hechsher because the first rinsing was not done while they had the status of human food.

STATEMENT

וחזר רבי עקיבא להיות שונה כרבי יהודה.

And Rabbi Akiva retracted to teach like Rabbi Yehuda, that hechsher before thought is not effective.

EXPLANATION

מר סבר לה כמעיקרא, ומר סבר לה כחזרה.

So here, one Master, Rabbi Meir, holds like the original view of Rabbi Akiva, and one Master, Rabbi Shimon, holds like the retraction.

STATEMENT

רב אחא בריה דרב איקא אמר: בנתקנת הדם בין סימן לסימן קמיפלגי.

Rav Acha the son of Rav Ika said: They argue over a case where the blood was wiped away between the cutting of the first siman and the second siman.

EXPLANATION

מר סבר ישנה לשחיטה מתחלה ועד סוף, והאי דם שחיטה הוא, ומר סבר אינה לשחיטה אלא לסוף, והאי דם מכה הוא.

One Master, Rabbi Meir, holds that shechitah is a continuous process from beginning to end, and therefore this blood shed during the first cut is halachically considered blood of shechitah which is machshir; and one Master, Rabbi Shimon, holds that shechitah is only accomplished at the end, and therefore this early blood is merely blood of a wound, which does not make food susceptible to tumah.

STATEMENT

רב אשי אמר: בשחיטה מכשרת ולא דם קמיפלגי.

Rav Ashi said: They argue over whether the act of shechitah itself makes the meat susceptible to tumah, and not specifically the blood.

QUESTION

בעי רבא: בהמה בחייה, מהו שתעשה יד לאבר?

Rabbah asked: Regarding an animal during its lifetime, what is the law as to whether it can serve as a handle for its dangling limb to transmit tumah?

RESOLUTION

תיקו.

The Gemara leaves this unresolved: **Let it stand.**

STATEMENT

אמר אביי: הרי אמרו, קישות שנטעה בעציץ והגדי לה ויצאת חוץ לעציץ – טהורה.

Abaye said: Behold, they said in the Mishnah: If there is a cucumber that one planted in a perforated pot, and it grew and went outside the pot, it is **tahor** because it is considered attached to the ground.

STATEMENT

אמר רבי שמעון: וכי מה טיבה לטהר? אלא הטמא בטומאתו, וטהור בטהרתו.

Rabbi Shimon said: And what is its nature to make it **tahor**? Rather, that which is **tamei** remains in its **tumah**, and that which is **tahor** remains in its **taharah**, meaning the part inside the pot is **tamei** and the part outside is **tahor**.

QUESTION

בעי אביי: מהו שתעשה יד לחברתה?

Based on this, Abaye asked: What is the law as to whether the **tahor** part can serve as a handle for its counterpart, the **tamei** part, to transmit **tumah**?

RESOLUTION

תיקו.

The Gemara leaves this unresolved: **Let it stand.**

QUESTION

אמר רבי ירמיה: הרי אמרו המשתחוה לחצי דלעת אסרה, בעי רבי ירמיה:

Rabbi Yirmeyah said: Behold, they said in a braisa: If one bows down to half of a growing gourd as **avodah zarah**, he has forbidden it. Based on this, Rabbi Yirmeyah asked whether the permitted half is considered connected to the forbidden half.

עמוד ב' DAF 128B

QUESTION

מהו שתעשה יד לחברתה?

The Gemara asks: What is the halacha as to whether the forbidden part of the gourd shall be made a handle for its counterpart, the permitted part, to transmit **tumah** to it?

RESOLUTION

תיקו.

The Gemara concludes: The question shall stand unresolved.

STATEMENT

אמר רב פפא: הרי אמרו יחור של תאנה שנפיש ומעורה בקליפתה – רבי יהודה מטהר, וחכמים אומרים: אם יכול לחיות – טהור, ואם לאו – טמא.

Rav Pappa said: Behold, they said in a Mishnah: Regarding a branch of a fig tree that was split and mostly detached from the tree, **but is still attached by its bark, Rabbi Yehuda deems** the figs on it **pure**, because he considers them still attached to the tree. **And the Sages say: If** the branch **is able to live** and produce fruit if bound up, then it is considered attached and the fruit is **pure**, i.e., not susceptible to tumah. **But if not**, then it is considered detached and the fruit is susceptible to becoming **tamei**.

QUESTION

בְּעֵי רַב פָּפָא: מַהוּ שְׂיַעֲשֶׂה יָד לְחִבְרֹו?

Based on this, **Rav Pappa asks: What is** the halacha if a second branch, which cannot live on its own, grows out of this first branch which can live? **Shall** the first branch, which is not susceptible to tumah, **be made a handle for the other** branch to transmit tumah to it?

RESOLUTION

תִּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

STATEMENT

אָמַר רַבִּי זִירָא, הָרִי אָמְרוּ: אָכֵן שְׂבֻגִית, כְּשֶׁהוּא חוֹלֵץ – חוֹלֵץ אֶת כּוּלָּהּ, וּכְשֶׁהוּא נוֹתֵץ – נוֹתֵץ אֶת שְׁלֹו וּמִנִּיחַ אֶת שְׁל חִבְרֹו.

Rabbi Zeira said: Behold, they said in a Mishnah: Regarding a stone that is in the corner of a wall shared by two houses, one of which is afflicted with tzaraas, **when he extracts** the stone during the quarantine period, **he must extract all of it**, even the part in his neighbor's house. **But when he demolishes** the house after the tzaraas returns, **he demolishes his own** part of the stone **and leaves his neighbor's** part of the stone.

QUESTION

בְּעֵי רַבִּי זִירָא: מַהוּ שְׂתַעֲשֶׂה יָד לְחִבְרָתָהּ?

Based on this, **Rabbi Zeira asks: What is** the halacha regarding the transmission of tumah from the leprous house to the neighbor's house? **Shall** the neighbor's half of the stone **be made a handle for its counterpart**, the afflicted half, to bring tumah into the neighbor's house?

RESOLUTION

תִּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

מֵתָה הַבְּהֵמָה.

The Mishnah taught: If **the animal died**, the hanging flesh needs to be rendered susceptible to tumah, but the hanging limb is tamei as a limb severed from a living animal.

QUESTION

מאי איכא בין אבר מן החי לאבר (של) [מן] הנבלה?

The Gemara asks: **What** difference **is there between** the tumah of a limb from the living and the tumah of a limb from a carcass?

ANSWER

איכא ביניהם בשר הפורש ממנו (מאבר בהמה), דאילו בשר הפורש מאבר מן החי – לא מטמא, מאבר מן הנבלה – מטמא.

The Gemara answers: **There is** a difference **between them** regarding **flesh that separates from it**. For whereas flesh that separates from a limb from the living does not transmit tumah, flesh that separates from a limb from a carcass does transmit tumah.

QUESTION

אבר מן החי דמטמא, מאי קרא?

The Gemara asks: Regarding a limb from the living that transmits tumah, what is the source in the verse?

ANSWER

אמר רב יהודה אמר רב: "וכי ימות מן הבהמה".

Rav Yehuda said that Rav said: The verse states, "And if there die from the animal." The word "from" implies that even a part severed from the living animal is tamei.

OBJECTION

והאי מיבעי ליה לכאידך דרב יהודה אמר רב, דאמר רב יהודה אמר רב, ואמרי לה פמתניתא תנא: "וכי ימות מן הבהמה" – מקצת בהמה מטמאה, ומקצת בהמה אינה מטמאה, ואיזו זו? זו טרפה ששחטה!

The Gemara asks: **But this** verse is needed for that other teaching of Rav Yehuda who said that Rav said? For Rav Yehuda said that Rav said, and some say it was taught in a Braisa: "And if there die from the animal"—this teaches that a part of the category of dead animals transmits tumah, and a part of the category of dead animals does not transmit tumah. And which is this? This is a tereifah that one slaughtered, which does not transmit tumah of a carcass!

RESOLUTION

אם כן, לכתוב רחמנא "מבהמה", מאי "מן הבהמה"? שמע מינה תרתי.

The Gemara answers: **If so, let the Merciful One write "mibehema"**. What is taught by the longer form "min habe hema"? **Learn from it two** laws—both the law of a slaughtered tereifah and the law of a limb from the living.

OBJECTION

אי הכי, אפילו בשר נמי?

The Gemara challenges: **If so**, that we derive the tumah of a part of a living animal from this verse, then **even** simple **flesh** that separates from a living animal should **also** be tamei!

EXPLANATION

לֹא סָלָקָא דַּעְתָּהּ, דִּתְנִינָא: יָכוֹל יִהְיֶה בָּשָׂר הַפּוֹרֵשׁ מִן הַחַי טָמֵא? תִּלְמוּד לֹאמַר "וְכִי יָמוּת מִן הַבְּהֵמָה" – מָה מִיתָה שְׂאִינָה עוֹשָׂה חֲלִיפִין, אֲפָּ כָּל שְׂאִינֹו עוֹשָׂה חֲלִיפִין, דְּבָרֵי רַבִּי יוֹסִי.

The Gemara responds: **Do not let this enter your mind**, as it was taught in a Braisa: **I might have thought** that flesh that separates from the living should be tamei? Therefore, the verse states: "And if there die from the animal"—just as death is something that does not regenerate, so too, any part of the animal that does not regenerate when severed is tamei, which excludes flesh, which does regenerate; **these are the words of Rabbi Yosei**.

EXPLANATION

רַבִּי עֲקִיבָא אוֹמֵר: "בְּהֵמָה", מָה בְּהֵמָה – גִּידִים וְעֲצָמוֹת, אֲפָּ כָּל – גִּידִים וְעֲצָמוֹת.

Rabbi Akiva says: The verse mentions "animal"—just as an animal is characterized by having sinews and bones, so too, any severed part must have sinews and bones to be tamei, which excludes flesh.

EXPLANATION

רַבִּי אוֹמֵר: "בְּהֵמָה" מָה בְּהֵמָה – בָּשָׂר גִּידִים וְעֲצָמוֹת, אֲפָּ כָּל – בָּשָׂר גִּידִים וְעֲצָמוֹת.

Rabbi Yehuda HaNasi says: "Animal"—just as an animal consists of flesh, sinews, and bones, so too, any severed part must consist of flesh, sinews, and bones to be tamei.

QUESTION

מַאי אִיכָּא בֵּין רַבִּי לְרַבִּי עֲקִיבָא? אִיכָּא פִּינְיָהּוּ אַרְכּוּבָה.

The Gemara asks: **What is** the difference between Rabbi and Rabbi Akiva? There is a difference between them regarding the lower joint of the leg, the **arkuba**, which has sinews and bones but no flesh.

QUESTION

בֵּין רַבִּי עֲקִיבָא לְרַבִּי יוֹסִי הַגִּלְלִי, מַאי אִיכָּא פִּינְיָהּוּ?

The Gemara asks: **Between Rabbi Akiva and Rabbi Yosei HaGelili**, what is the difference between them?

ANSWER

אָמַר רַב פָּפָא: כּוֹלֵא וְנִיב שְׁפָתִים אִיכָּא פִּינְיָהּוּ.

Rav Pappa said: A severed kidney or the tip of the lips, which do not regenerate but do not contain bones, is the difference between them.

STATEMENT

תְּנִינָא נָמִי גַבִּי שְׂרָצִים כְּהֵאֵי גִּוּוֹנָא: יָכוֹל בָּשָׂר הַפּוֹרֵשׁ מִן הַשְּׂרָצִים יִהְיֶה טָמֵא? תִּלְמוּד לֹאמַר "בְּמוֹתָם" – מָה מִיתָה שְׂאִינָה עוֹשָׂה חֲלִיפִין, אֲפָּ כָּל שְׂאִינָה עוֹשָׂה חֲלִיפִין. דְּבָרֵי רַבִּי יוֹסִי הַגִּלְלִי.

It was also taught in a Braisa regarding she ratzim in this manner: **I might have thought** that flesh that separates from she ratzim should be tamei? Therefore, the verse states: "In their death"—just as death is something that does not regenerate, so too, any part that does not regenerate is tamei; **these are the words of Rabbi Yosei HaGelili**.

STATEMENT

רבי עקיבא אומר: "שֶׁרֶץ", מָה שֶׁרֶץ – גִּידִים וְעֲצָמוֹת, אֵף כֹּל – גִּידִים וְעֲצָמוֹת.

Rabbi Akiva says: "Sheretz"—just as a sheretz has sinews and bones, so too, any severed part must have sinews and bones.

STATEMENT

רבי אומר: "שֶׁרֶץ", מָה שֶׁרֶץ – בָּשָׂר גִּידִים וְעֲצָמוֹת, אֵף כֹּל – בָּשָׂר גִּידִים וְעֲצָמוֹת.

Rabbi says: "Sheretz"—just as a sheretz consists of flesh, sinews, and bones, so too, any severed part must consist of flesh, sinews, and bones.

STATEMENT

בין רבי לרבי עקיבא איכא ארכובא.

Between Rabbi and Rabbi Akiva, there is a difference between them regarding the arkuba.

QUESTION

בין רבי עקיבא לרבי יוסי הגלילי מאי איכא ביניהו?

Between Rabbi Akiva and Rabbi Yosei HaGelili, what is the difference between them?

ANSWER

אמר רב פפא: כוליא וניב שפתים איכא ביניהו.

Rav Pappa said: A severed kidney or the tip of the lips is the difference between them.

EXPLANATION

וצריכא, דאי אשמועינן בהמה – היינו טעמא דלא מטמא מחיים, משום דלא מטמא בכעדשה, אבל שרץ דמטמא בכעדשה – אימא לטמא מחיים.

The Gemara notes: **And** both derivations are **necessary**, for if the Torah had only let us hear this regarding an animal, we would say **this is the reason** that its flesh **does not** transmit tumah from the living, because its carcass **does not** transmit tumah in a small size like a lentil-bulk. But a sheretz, which transmits tumah in a size of a lentil-bulk, I might say its flesh should transmit tumah from the living.

EXPLANATION

ואי אשמועינן שרץ, משום דלא מטמא במשא – לא מטמא מחיים, אבל בהמה, דמטמא במשא – אימא תטמא מחיים, צריכא.

And if the Torah had only let us hear this regarding a sheretz, we would say because it does not transmit tumah through carrying, its flesh **does not** transmit tumah from the living. But an animal, which transmits tumah through carrying, I might say its flesh should transmit tumah from the living. Therefore, both are **necessary**.

BRAISA

תני רבנו: החותך פזית בשר מאכר מן החי, חתכו ואחר כך הישב עליו – טהור. הישב עליו, ואחר כך חתכו – טמא.

The Rabbis taught in a Braisa: Regarding one who cuts an olive-bulk of flesh from a limb from the living to use as food, if he cut it and afterwards had intent for it to be food, it remains pure, because it was not susceptible to tumah when severed. But if he had intent for it and afterwards cut it, it is tamei.

STATEMENT

רבי אסי לא על לבי מדרשא, אשפחיה לרבי זירא, אמר ליה: מאי אמור בבי מדרשא?

Rabbi Assi did not enter the Beis Medrash one day. Later, he found Rabbi Zeira and said to him: What did they say in the Beis Medrash today?

QUESTION

אמר ליה: מאי קשיא לך?

Rabbi Zeira said to him: What is difficult to you in the Mishnayos or Braisos that you want to clarify?

ANSWER

אמר ליה, דקתני: חישב ואחר כך התכו טמא.

Rabbi Assi said to him: That which is taught in the Braisa: If he had intent and afterwards cut it, it is tamei. This is difficult to me!

SUMMARY

The daf begins by resolving the apparent contradiction between Rabbi Meir's view in our Mishnah and his view in Tevul Yom. After Rabbi Yochanan suggests reversing the names, the Gemara explores other approaches, with Rava explaining that they argue over whether there is a handle for hechsher, and Rav Pappa suggesting they argue over whether hechsher is effective before there is thought to use the item for food. Rav Acha the son of Rav Ika and Rav Ashi offer further explanations of the machlokes. The second half of the daf is dedicated to a series of deep conceptual questions raised by Rabbah, Abaye, Rabbi Yirmeyah, and Rav Pappa regarding different scenarios of connection and handles for tumah, all of which the Gemara ultimately leaves unresolved with a "teiku" (let it stand).

In the sugya, the Gemara brings down a beautiful yesod from the words of Rabbi Yehuda to Rabbi Akiva regarding endives. If a person gathered and rinsed these greens for an animal, and only later changed his mind to use them for human food, the first rinsing is not effective to make them susceptible to tumah. Why? Because at the moment the water hit them, they didn't have the status of human food. The hechsher, the preparation, must happen while the object is actually in a state of readiness and purpose.

Lichoira, this is a powerful lesson for our own avodas Hashem. We often go through the motions of life, doing actions that look like preparation for something holy, but our minds and hearts are completely somewhere else. We think, "Later, when I am ready, I will turn this into something spiritual." But the Torah is teaching us that the preparation itself must be infused with ratzon and machshavah. To make something truly receptive to kedushah, you have to be present and intentional right now, in the very moment of preparation.

Whether you are setting up your bais medrash seat, preparing a meal for Shabbos, or even just working to earn a parnassah to support your family, do not treat the preparation as a mindless chore. If you wait until the very end to "think holy thoughts," you miss the point. The preparation itself is where the vessel is made.

Today, before you begin preparing for any mitzvah or daily task, stop for five seconds and think: "I am doing this right now to serve Hashem." Infuse the preparation itself with conscious thought.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׂוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
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 יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרְתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתְמוּ נְדִיבְמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתְמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ 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 וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים 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.'