

דף יומי • חלין • דף ע"ב

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

THE SUGYA

In this daf, we dive deeper into the sugya of swallowed impurity (tumah beluah), specifically focusing on the status of a dead fetus inside its mother's womb. The Gemara discusses whether a midwife who touches the fetus during childbirth becomes tamei, analyzing the machlokes between Rabbi Yishmael and Rabbi Akiva regarding whether a fetus in the womb is tamei by Torah law or only mid'Rabbanan. We learn how the Chachamim made a special decree to prevent a situation where the fetus's head might emerge without the midwife realizing, which would make it a full-fledged corpse under the open sky.

We then move into a new Mishnah that deals with a highly practical and intricate area of hilchos shechitah: an animal having difficulty giving birth where the fetus extends a foreleg outside the womb. The Mishnah explores the status of this protruding limb if it was severed before or after the mother's shechitah, bringing us into a beautiful debate between Rabbi Meir and the Sages about whether the shechitah of the mother can purify the limb from the severe impurity of a carcass (neveilah), drawing comparisons to the halachos of a tereifah.

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

דף 72א

OBJECTION

וְהָא עוֹבֵר וְחֵיָהּ, דְּכִשְׁתִּי טַפְעוֹת דָּמוֹ, וְקָא מְטִימָא לָהּ עוֹבֵר לְחֵיָהּ?

The Gemara objects: **But** what about the case of a dead **fetus** and the **midwife** who touches it inside the womb, **which are comparable to** the case of **two** swallowed **rings**, as the fetus is swallowed inside the mother's body, **and yet** the **fetus** renders the **midwife** impure?

ANSWER

אָמַר רַבָּה: שְׂאֵנִי עוֹבֵר, הוֹאִיל וְסוֹפוֹ לְצֵאתָ.

Rabba said: A fetus is different, since it is ultimately destined to emerge from the womb, and therefore it is not considered truly swallowed.

OBJECTION

אָמַר רַבָּא: עוֹבֵר סוֹפוֹ לְצֵאתָ, טַפְעַת אֵין סוֹפָה לְצֵאתָ?

Rava said in wonderment: Is a **fetus** ultimately destined to **emerge**, but a swallowed **ring** is not ultimately destined to **emerge**? It will surely pass through the body and emerge as well!

STATEMENT

אָלָא אָמַר רַבָּא: פּוֹמְבְּדִיתַי יִדְעֵי טַעְמָא דְהָא מִלְתָּא, וּמַנּוּ? רַב יוֹסֵף.

Rather, Rava said: The Pumbeditans know the true reason for this matter, and who is this Sage referred to as the Pumbeditans? It is Rav Yosef.

EXPLANATION

דָּאָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: טוּמְאָה זוֹ אֵינָהּ מִדְּבַרֵי תוֹרָה, אֶלָּא מִדְּבַרֵי סוּפְרִים.

As Rav Yosef says that Rav Yehuda says that Shmuel says: This impurity of the midwife is not by Torah law; rather, it is only by Rabbinic law.

QUESTION

מַאי אֵינָהּ מִדְּבַרֵי תוֹרָה אֶלָּא מִדְּבַרֵי סוּפְרִים?

The Gemara asks: **What** is Shmuel's intention in emphasizing: "It is not by Torah law, rather, by Rabbinic law"?

ANSWER

דָּלָא תִּימָא אֵלֵיבָא דְרַבִּי עֲקִיבָא דָּאָמַר: "עוֹפֵר בְּמַעֲי אִשָּׁה טְמֵא", אֶלָּא אֶפִּילוּ לְרַבִּי יִשְׁמַעְיֵאל דָּאָמַר: "עוֹפֵר בְּמַעֲי אִשָּׁה טָהוֹר", גְּזֵרוּ בֵּה טוּמְאָה מִדְּרַבְּנָן.

He said this so that you should not say that the Mishnah's ruling is only according to Rabbi Akiva, who says: "A fetus in a woman's womb is impure" by Torah law; rather, he teaches that even according to Rabbi Yishmael, who says: "A fetus in a woman's womb is pure" by Torah law, the Sages nevertheless decreed impurity upon her, the midwife, by Rabbinic law.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** for this Rabbinic decree?

ANSWER

אָמַר רַב הוֹשַׁעְיָא: גְּזִירָה שְׁמָא יוֹצִיא וְלֹד רֹאשׁוֹ חוּץ לְפֶרוֹזְדוֹר.

Rav Hoshaya said: It is a decree lest the offspring extend its head outside the birth canal, which constitutes birth and renders it a corpse that imparts impurity by Torah law, and the midwife might touch it without realizing it had emerged.

QUESTION

אִי הָכִי, אִשָּׁה נְמִי?

The Gemara asks: **If so**, should the **woman** herself **also** be decreed impure, lest she touch it?

ANSWER

אִשָּׁה מִרְגִּישֶׁת בְּעַצְמָהּ.

The Gemara answers: A woman feels what happens within herself, and would know if the head emerged.

QUESTION

וְתִימָא לָהּ לְחִתָּיה!

The Gemara asks: **But** then let her tell the midwife that the head emerged, and if she did not say so, why should the midwife be impure?

ANSWER

טרידא.

The Gemara answers: The mother is **distracted** by the pain of childbirth and does not think to tell her.

QUESTION

מאי רבי ישמעאל, ומאי רבי עקיבא?

The Gemara asks: **What is** the source for the dispute of **Rabbi Yishmael** and **what is** the source for **Rabbi Akiva**?

PROOF

דתנא: "וכל אשר יגע על פני השדה" – להוציא עובר במעי אשה, דברי רבי ישמעאל.

As it is taught in a Braisa: The verse states, "And whoever touches in the open field"—this comes to exclude a fetus in a woman's womb from imparting impurity; these are the words of Rabbi Yishmael.

STATEMENT

רבי עקיבא אומר: לרבות גולל ודופק.

Rabbi Akiva says: The phrase "in the open field" comes to include the grave-cover and the grave-walls as sources of impurity.

QUESTION

ורבי ישמעאל, גולל ודופק – הלכתא גמירי לה.

The Gemara asks: **And Rabbi Yishmael**, from where does he derive the impurity of a grave-cover and grave-walls? He learned it as a **Halacha** transmitted to Moshe from Sinai.

QUESTION

ורבי עקיבא, עובר במעי אשה טמא מדאורייתא – מנא ליה?

And Rabbi Akiva, that a fetus in a woman's womb is impure by Torah law—from where does he derive it?

ANSWER

אמר רבי אושעיא, אמר קרא: "הנוגע במת בנפש", איזהו מת שבנפש של אדם? הוי אומר זה עובר שבמעי אשה.

Rabbi Oshaya said: The verse states, "Whoever touches a corpse, in the life of a person." What is a corpse that is inside the life of a person? You must say this is a fetus in a woman's womb.

EXPLANATION

ורבי ישמעאל, האי מיבעי ליה לרביעית דם הפאה מן המת, שמיטמאה, שנאמר: "הנוגע במת בנפש האדם", איזהו נפש של אדם שמיטמא? הוי אומר זו רביעית דם.

And Rabbi Yishmael requires this verse for a quarter-log of blood that comes from a corpse, that it imparts impurity, as it is stated: "Whoever touches a corpse, in the life of a person." What is the life of a person that when dead imparts impurity? You must say this is a quarter-log of blood, which is the minimum amount of blood upon which life depends.

EXPLANATION

ורבי עקיבא לטעמיה, דאמר: אף רביעית דם הבא מִשְׁנֵי מֵתִים מְטַמֵּא בִּאֵהָל, דְּתַנָּא: רַבִּי עֲקִיבָא
אומר: מִנֵּין לְרַבִּיעִית דָּם הַבָּא מִשְׁנֵי מֵתִים שְׁמִטְמָאָה בִּאֵהָל?

And Rabbi Akiva is consistent with his reasoning, as he says: Even a quarter-log of blood that comes from two corpses imparts impurity in a tent, as it is taught in a Braisa: Rabbi Akiva says: From where is it derived that a quarter-log of blood that comes from two corpses imparts impurity in a tent?

PROOF

שנאמר: "וְעַל כָּל נַפְשֹׁת מֵת לֹא יָבֹא", שְׁתֵּי נַפְשֹׁת וְשִׁיעוּר אֶחָד.

As it is stated: "And he shall not come upon any dead souls [nafshot met]." The plural "souls" and singular "dead" implies: two souls, and yet one measure of a quarter-log of blood combined.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי בְּהֶמָּה הַמְקֻשָּׁה לִילֵד, וְהוֹצִיא עוֹבֵר אֶת יָדוֹ, וְחִתְּקָהּ, וְאַחֲרַיָּהּ כָּף שָׁחַט אֶת אִמּוֹ – הַבֶּשָׂר טָהוֹר.

MISHNAH: If an animal was having difficulty giving birth, and the fetus extended its foreleg outside the womb, and a person severed it, and afterward slaughtered its mother—the flesh of the fetus is pure from the impurity of a carcass.

MISHNAH

שָׁחַט אֶת אִמּוֹ וְאַחֲרַיָּהּ כָּף חִתְּקָהּ – הַבֶּשָׂר מִנְּעָה נִבְלָה, דְּבַרֵּי רַבִּי מַעֲיָר.

If he slaughtered its mother and afterward severed the limb, the flesh of the fetus is forbidden and has the status of contact with a carcass; these are the words of Rabbi Meir.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: מִנְּעָה טְרֵפָה שְׁחוּטָה,

And the Sages say: The flesh has the status of contact with a slaughtered tereifah, which is Rabbinically impure but does not carry the severe impurity of a carcass.

עמוד ב' DAF 72B

גְּמָרָא GEMARA

EXPLANATION

מָה מְצִינוּ בְּטְרֵפָה שְׁשִׁחִיטָתָהּ מְטַהֲרָתָהּ,

Just as we have found regarding a tereifah that its slaughter purifies it from the impurity of a carcass,

EXPLANATION

אף שְׁחִיטַת בְּהֶמָּה תְּטַהֵר אֶת הָאֵבֶר.

so too, the slaughter of the mother animal should purify the protruding limb from the impurity of a carcass.

OBJECTION

אמר להם רבי מאיר: לא,

Rabbi Meir said to them: No,

OBJECTION

אם טיהרה שחיטת טרפה אותה, דבר שגופה,

if the slaughter of a tereifah purified it, which is something that is part of its own body (the throat),

OBJECTION

תטהר את האבר דבר שאינו גופה?

should it purify the limb, which is something that is not part of the mother's body?

QUESTION

מנין לטרפה ששחיטתה מטהרתה?

The Mishnah asks: **From where** is it derived regarding a tereifah that its slaughter purifies it?

STATEMENT

בהמה טמאה אסורה באכילה, אף טרפה אסורה באכילה,

One might argue: A non-kosher animal is forbidden for consumption, and a tereifah is also forbidden for consumption;

STATEMENT

מה בהמה טמאה – אין שחיטתה מטהרתה, אף טרפה – לא תטהרנה שחיטה!

just as with a non-kosher animal, its slaughter does not purify it, so too with a tereifah, slaughter should not purify it!

REFUTATION

לא, אם אמרת בבהמה טמאה שלא היתה לה שעת הכושר,

The Mishnah refutes this: **No**, if you say so regarding a non-kosher animal, which never had a period of fitness to be permitted through slaughter,

REFUTATION

תאמר בטרפה שהיתה לה שעת הכושר?

would you say the same regarding a tereifah, which had a period of fitness before it became a tereifah?

OBJECTION

טול לה מה שהבאת, הרי שנו לדה טרפה מן הכסון, מנין?

The Mishnah objects: **Take back what you brought** as a distinction, for **behold**, what of an animal that was born a tereifah **from the womb**, which never had a period of fitness? **From where** do we know that its slaughter purifies it?

REFUTATION

לא, אם אמרת בבמה טמאה שכן אין במינה שחיטה,

Rather, the distinction is: No, if you say so regarding a non-kosher animal, because there is no concept of slaughter in its species,

REFUTATION

תאמר בטריפה שיש במינה שחיטה?

would you say the same regarding a tereifah, where there is a concept of slaughter in its species?

RULING

כן שמנה חי, אין שחיטתו מטהרתו, לפי שאין במינו שחיטה.

Therefore, an eight-month fetus born alive, its slaughter does not purify it, because there is no concept of slaughter in its species (as slaughter only applies to viable, full-term births).

QUESTION

גמ' אמאי? טומאת בית הסתרים היא, וטומאת בית הסתרים לא מטמא!

GEMARA: Why should the rest of the fetus become impure from the severed limb? It is impurity in a concealed place, and impurity in a concealed place does not transmit impurity!

QUESTION

לימא רבי מאיר לטעמיה?

Shall we say that Rabbi Meir is consistent with his standard line of reasoning?

PROOF

דתנן: שלשה על שלשה שנחלק – טהור מן המדרס, אבל טמא מגע מדרס, דברי רבי מאיר.

As we learned in a Mishnah: A garment of three by three handbreadths that was impure with midras-impurity which was divided is pure from midras-impurity, but each piece remains impure with the touch of midras-impurity; these are the words of Rabbi Meir.

PROOF

ותניא, אמר רבי יוסי: וכי באיזה מדרס נגע זה?

And it was taught in a beraisa, Rabbi Yosei said: But with what midras did this piece touch? Since they were connected, it is a concealed contact.

PROOF

אלא שאם נגע בו זב, שיהא טמא מגע זב.

Rather, they are pure, unless a zav touched it directly, so that it would be impure with the touch of a zav. Thus, Rabbi Meir holds that concealed contact transmits impurity.

OBJECTION

לאו איתמר עלה, אמר עולא: לא שנו אלא שלשה על שלשה שנחלק.

The Gemara objects: **Was it not stated concerning this explanation, Ulla said: They only taught this regarding a three-by-three garment that was divided,**

EXPLANATION

אַבָּל שְׁלֹשׁ עַל שְׁלֹשׁ הַפָּאוֹת מִפְּגַד גָּדוֹל – בְּשַׁעַת פְּרִישְׁתָּן מֵאֲבִיהֶן, מְקַבְּלוֹת טוּמְאָה מֵאֲבִיהֶן.

but pieces of **three by three** fingerbreadths that come from a large garment, at the moment of their separation from their father source, they receive impurity from their father source. This is because they are fit to be separate vessels.

RESOLUTION

הָא נָמִי בְּשַׁעַת פְּרִישְׁתָּן מֵאֲבָר, מְקַבֵּל טוּמְאָה מֵאֲבָר.

Here too, at the moment of their separation from the limb, the fetus receives impurity from the limb, and it is not a case of concealed contact.

RESOLUTION

רַבִּינָא אָמַר: בָּגַד – לֹא לִחְתִּיכָה קָאִי, עוֹבֵר – לִחְתִּיכָה קָאִי, וְכָל הָעוֹמֵד לִחְתוּךְ.

Ravina said: A garment is not standing to be cut, whereas a fetus is standing to be cut, and anything that is standing to be cut is considered as if it is already cut, so the contact is not considered concealed.

SUMMARY

The daf begins by resolving the difficulty of the midwife touching a dead fetus, explaining that according to Shmuel, her tumah is only a Rabbinic decree to prevent a mishap where the head might have emerged. The Gemara brings the source for Rabbi Yishmael, who learns from the pasuk "in the open field" that a fetus in the womb is tahor from the Torah, while Rabbi Akiva uses the pasuk to include the grave-cover and grave-walls. We then learn the Mishnah regarding a fetus that extended its leg during a difficult birth; Rabbi Meir rules that if the mother was slaughtered before the limb was severed, the limb is forbidden and carries the tumah of touching a neveilah, whereas the Sages argue that the mother's shechitah purifies the limb from neveilah tumah, just as shechitah purifies a tereifah. The Gemara concludes by analyzing the source for why shechitah purifies a tereifah, distinguishing it from a non-kosher species because a tereifah belongs to a species where shechitah is fundamentally effective.

In our sugya, the Gemara discusses the midwife who touches a dead fetus inside the womb. By Torah law, she is pure because the fetus is hidden away, but the Sages decreed her impure. Why? Because they worried that the fetus might have briefly extended its head outside the birth canal, rendering it a full corpse, and the midwife wouldn't realize. The Gemara asks: why doesn't the mother simply tell her? The answer is so deep: "Trida", she is distracted. She is in too much pain and distress to think clearly or communicate what is happening.

This is a profound lesson in how we look at other Yidden. Sometimes we see a friend, a spouse, or a child who is acting distant, unresponsive, or fails to communicate something important to us. Our natural reaction might be to feel hurt or to judge them. But the Torah teaches us to remember the concept of "trida." You do not know what hidden pain, anxiety, or overwhelming pressure another person is carrying in their heart. They aren't ignoring you; they are simply distracted by the heavy burden they are bearing.

True ahavas Yisrael and middos mean giving others the space to be overwhelmed without holding it against them. When someone close to you fails to communicate, instead of reacting with frustration, remind yourself that they may be going through a quiet struggle. Be the one who steps in with patience, understanding, and a soft heart.

Today, if someone in your life is unresponsive, irritable, or forgets to tell you something important, do not judge them or react with anger. Take a deep breath, judge them favorably, and assume they are simply "trida", carrying a hidden burden that needs your gentleness, not your criticism.

הלכות תלמוד תורה • פרק שני

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, we learn about the vital communal obligation to establish schools and hire teachers for young children in every single town and region. We will see how the Sages, led by the great Yehoshua ben Gamla, instituted this system to ensure that Torah would never be forgotten by the Jewish people, establishing that even the smallest village must support the education of its youth.

We will also learn the practical halachos of how a cheder must be run. This includes the proper age to start a child in school, the delicate balance a teacher must maintain when disciplining students, and the rigorous schedule of study that must be kept day and night, showing how we must never interrupt the holy breath of children learning Torah.

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

הלכה א

Halacha 1 • The Obligation to Appoint Teachers of Young Children in Every City

מושיבין מלמדי תינוקות

We appoint teachers of children

בכל מדינה ומדינה

in every province and province,

ובכל פלגה ופלגה

and in every district and district,

ובכל עיר ועיר.

and in every city and city.

וכל עיר שאין בה תינוקות של בית רבן

And any city that does not have in it children of the house of their teacher studying Torah,

מחרימין את אנשי העיר

we place under ban — the people of the city

עד שמושיבין מלמדי תינוקות.

until they appoint teachers of children.

ואם לא הושיבו

And if they did not appoint them even after being placed under ban,

מְחַרְמִין אֶת הָעִיר.

we destroy — the city, by placing the entire city under a severe ban and isolating it.

שְׂאִין הָעוֹלָם מִתְקִיִּים

For the world exists only

אֶלָּא בְּהֶבֶל פִּיהֶם שֶׁל תִּינוּקוֹת שֶׁל בֵּית רַבֵּן:

by the breath of their mouth of children of the house of their teacher, whose pure Torah study has no sin.

הִלְכָּה ב

Halacha 2: The Age of School Entry and the Schedule and Discipline of Young Students

מְכַנְיִסִין אֶת הַתִּינוּקוֹת לְהִתְלַמֵּד כִּבּוֹן שֵׁשׁ כִּבּוֹן שִׁבְעֵי

We bring in the children to study in cheder at about the age of six or at about the age of seven,

לְפִי כַחַּ הַכּוֹחַ וּבְנֵי גוּפוֹ.

according to the strength of the child and the build of his body.

וּפְחוֹת מִכּוֹחַ שֵׁשׁ אֵין מְכַנְיִסִים אוֹתוֹ.

And a child who is less than the age of six, we do not bring him in to study.

וּמַכֵּה אוֹתוֹ הַמְּלַמֵּד לְהַטִּיל עֲלֵיהֶם אֵימָה.

And the teacher strikes them occasionally to cast upon them fear so they will pay attention,

וְאֵינוֹ מַכֵּה אוֹתָם מַכַּת אוֹיֵב מַכַּת אַכְזָרִי.

but he does not strike them the blow of an enemy, the blow of a cruel person.

לְפִיכָּה לֹא יַכֵּה אוֹתָם בְּשׁוּטִים וְלֹא בְּמַקְלוֹת אֶלָּא בְּרִצּוּעָה קְטַנָּה.

Therefore, he shall not strike them with whips and not with sticks, but only with a small strap.

וְיֹשֵׁב וּמְלַמֵּדוֹ כָּל הַיּוֹם כָּלוּ וּמִקְצַת מֶן הַלַּיְלָה

And the teacher sits and teaches them all of the day entirely, and a portion of the night,

כְּדֵי לְחַנּוּכָן לְלַמֵּד בַּיּוֹם וּבַלַּיְלָה.

in order to train them to study by day and by night.

וְלֹא יִבְטְלוּ הַתִּינוּקוֹת כָּלֵל

And the children shall not be idle from Torah study at all,

חוץ מערכי שבתות וימים טובים בסוף הימים ובנמים טובים.

except from the eves of Shabbos and Yom Tov at the end of the days, and on Yom Tov itself.

אבל בשבת אין קורין בתורה אבל שונים בראשון.

But on Shabbos, they do not read new material at the beginning, but they review what they learned first.

ואין מבטלין התינוקות ואפלו לבנין בית המקדש:

And we do not interrupt the children from their Torah study, and even for the building of the Beis HaMikdash.

הלכה ג

Halacha 3: The Proper Conduct of a Children's Teacher and the Prohibition of Negligence

מלמד התינוקות שהוא מניח התינוקות ויוצא

A teacher of the children who leaves the children and goes out during the hours of learning,

או שהוא עושה מלאכה אחרת עמה

or who does other work with them while he is supposed to be teaching,

או שהוא מתרשל בלמודן

or who is lazy in their instruction and does not teach them properly,

הרי זה בכלל "ארור עושה מלאכה ה' רמיה".

behold, this one is included in the curse of the verse, "Cursed is he who does the work of Hashem deceitfully."

לפיכך אין ראוי להושיב מלמד

Therefore, it is not proper to appoint a teacher for Jewish children

אלא בעל יראה מהיר לקרות ולדקדק:

unless he is a possessor of fear of Heaven, who is quick to read and to be precise in his teaching.

הלכה ד

Halacha 4: Prohibition of an Unmarried Man or a Woman Teaching Young Children

ומי שאין לו אשה

And one who does not have a wife

לא ילמד תינוקות

should not teach children,

מפני אמותיהם הבאות אצל בניהם.

because of their mothers who come to visit their sons, which could lead to inappropriate mingling.

וְכָל אִשָּׁה

And any woman

לֹא תִלְמַד תִּינוּקוֹת

should not teach children,

מִפְּנֵי אֲבוֹתֵיהֶם שֶׁהֵם בָּאִים אֶצֶל הַבָּנִים:

because of their fathers who come to visit the sons, which could likewise lead to inappropriate mingling.

הַלָּכָה ה

Halacha 5 - The Maximum Number of Students for Each Teacher

עֲשָׂרִים וְחֲמִשָּׁה תִּינוּקוֹת

Twenty and five children

לְמִדִּים אֶצֶל מְלַמֵּד אֶחָד.

may learn with one teacher.

הֵיוּ יוֹתֵר עַל עֲשָׂרִים וְחֲמִשָּׁה

If they were more than twenty and five,

עַד אַרְבָּעִים

up to forty,

מוֹשִׁיבִין עִמּוֹ אֲחֵר

we place with him another assistant

לְסִיעוּ בְּלִמּוּדָם.

to assist him in their teaching.

הֵיוּ יוֹתֵר עַל אַרְבָּעִים

If they were more than forty,

מַעֲמִידִין לָהֶם שְׁנֵי מְלַמְּדֵי תִּינוּקוֹת:

we appoint for them two teachers of children.

מוֹלִיכִין אֶת הַקָּטָן מִמֵּלֶמֶד לְמֵלֶמֶד אֲחֵר

We may lead the child from one teacher to another

שְׁהוּא מְהִיר מִמֶּנּוּ

who is faster and more diligent than him,

בֵּין בְּמִקְרָא בֵּין בְּדִקְדּוּק.

whether in Scripture or whether in grammar.

בְּמָה דְּבָרִים אֲמֹרִים

In what case are these words said?

כְּשֶׁהָיוּ שְׁנֵיהֶם בְּעִיר אַחַת

When both of them were in one city,

וְלֹא הָיָה הַנָּהָר מַפְסִיק בֵּינֵיהֶם.

and the river was not separating between them.

אֲבָל מֵעִיר לְעִיר

But from city to city,

אוּ מִצַּד הַנָּהָר לְצִדּוֹ אֲפִלּוּ בְּאוֹתָהּ הָעִיר

or from one side of the river to its other side, even in that same city,

אֵין מוֹלִיכִין אֶת הַקָּטָן

we do not lead the child there to learn,

אֲלָא אִם כֵּן הָיָה בְּנִין בָּרִיא עַל גְּבִי הַנָּהָר

unless there was a strong structure serving as a bridge upon the back of the river,

בְּנִין שְׂאִינוּ רְאוּי לִפֹּל בְּמַהֲרָה:

a structure that is not likely to fall quickly, so that there is no danger to the child.

אֶחָד מִבְּנֵי מְבוֹי שֶׁבִקֵּשׁ לְהַעֲשׂוֹת מֵלֶמֶד,

If one of the residents of an alleyway wished to become a teacher of children,

אִפְּלוּ אֶחָד מִבְּנֵי הַחֲצֵר,

and even if he is one of the residents of the shared courtyard itself,

אִין יְכוּלִין שְׂכָנָיו לְמַחֲוֹת בִּידּוֹ.

his neighbors are not able to protest against him and prevent him from teaching, because the noise of children learning Torah is never considered a nuisance.

וְכֵן מִלְּמַד תִּינוּקוֹת שֶׁבָּא חֲבֵירוֹ וּפָתַח בֵּית לְלִמּוֹד תִּינוּקוֹת בְּצִדּוֹ

And likewise, in the case of a teacher of children whose colleague came and opened a house to teach children at his side, right next door to him,

כְּדֵי שְׂיָבֹאוּ תִינוּקוֹת אֲחֵרִים לוֹ

in order that other children will come to him,

אוֹ כְּדֵי שְׂיָבֹאוּ מִתִּינוּקוֹת שֶׁל זֶה אֶצְלוֹ,

or in order that some of the children of this first teacher will come to this new teacher,

אִינוּ יְכוּל לְמַחֲוֹת בִּידּוֹ,

the first teacher is not able to protest against him on the grounds of competition,

שֶׁנֶּאֱמַר "ה' חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיִּאֲדִיר":

as it is said in the Navi, "Hashem desired, for the sake of His righteousness, to make Torah great and make it glorious" through healthy competition that increases the quality of learning.

CHAPTER SUMMARY

This chapter outlines the essential laws of communal education, beginning with the historical enactment of Yehoshua ben Gamla to place teachers in every region and village, and the severe communal ban or destruction decreed upon any town that neglects this duty. The Rambam rules that children should begin formal study at age six or seven, depending on their health, and details the guidelines for teachers, who may use only a gentle strap for discipline rather than cruel beatings. Finally, the halachos establish a continuous schedule of learning throughout the day and into the night, which is never interrupted—even for the building of the Beis HaMikdash—allowing only for review on Shabbos and brief breaks on Erev Shabbos and Yom Tov.

The foundation of our entire existence does not rest on the grand, sophisticated achievements of adults, but on the pure, uninterrupted breath of children learning Torah. Chazal teach us that the world itself is sustained by this pure breath, which is why we never disrupt their learning, not even to rebuild the Beis HaMikdash. This teaches us a profound lesson about our own priorities: the spiritual growth and Torah education of the next generation must come before any other project, no matter how holy or important it seems.

Because this work is so sacred, the Torah demands absolute integrity from anyone who teaches or guides children. A melammed who is lazy or distracted is described with the chilling words, 'Cursed is he who does the work of Hashem deceitfully.' When we teach our children, we cannot do it halfway or with a divided mind. It requires our full presence, patience, and a gentle hand, using only a small strap to guide, never a harsh rod, to ensure that the sweetness of Torah is never associated with cruelty.

Furthermore, the halachah rules that we do not prevent a new teacher from opening a school next to an existing one, because 'the jealousy of scribes increases wisdom.' We do not look at Torah education through the lens of business competition or personal honor. Our only goal is that Torah should be magnified and made glorious.

Today, show a child in your life, whether your own child, a grandchild, or a student, that their Torah learning is the most important thing in your world. Ask them what they learned today, listen with your full attention without looking at your phone, and let them see the joy and pride in your eyes as they speak.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוּן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעַרְב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שׁוֹמְרִים לְבָקֶר:

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.'