

חומש עם רש"י • נצבים-וילך • ראשון

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

NITZAVIM-VAYEILECH • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu gathers the entire Jewish nation—from the heads of the tribes to the woodchoppers and waterdrawers—to stand together before Hashem. He is bringing them into a binding covenant and oath to establish them as Hashem's chosen nation, just as He promised to Avraham, Yitzchak, and Yaakov. This covenant is made not only with those standing there that day, but with all future generations of Klal Yisrael as well.

Moshe warns the people against the terrible danger of being influenced by the disgusting avodah zarah they saw in Mitzrayim and among the other nations. He cautions that no individual, family, or tribe should think they can secretly turn away from Hashem and remain safe from punishment, as Hashem will never forgive such rebellion and will bring all the curses of the covenant upon them.

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

פסוק א

Pasuk 1

אַתֶּם נִצָּבִים הַיּוֹם כָּלְכֶם לְפָנַי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׁבֵטֵיכֶם זְקֵנֵיכֶם
your elders of your tribes your heads your God Hashem before all of you today are standing You
וְשָׂרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:
Yisrael man of every and your officers

רש"י

אַתֶּם נִצָּבִים. מִלְּמַד שְׁכָנָסָם מֹשֶׁה לְפָנַי הַקֹּדֶשׁ הַיּוֹם מוֹתוֹ
his death on the day of the Holy One, Blessed be before Moshe that gathered them This teaches are standing You
He

לְהִכְנִיסָם בְּבְרִית:
into the covenant to enter them

רש"י

רָאשֵׁיכֶם שְׁבֵטֵיכֶם. רָאשֵׁיכֶם לְשֵׁבֵטֵיכֶם:
your tribes the heads of your tribes your heads

רש"י

זְקֵנֵיכֶם וְשָׂרֵיכֶם. הַקְּשׁוּב הַקְּשׁוּב קוֹדֵם, וְאַחֵר כָּף כָּל אִישׁ יִשְׂרָאֵל:
Yisrael the men of all that and after comes first prominent the prominent and your officers your elders

פסוק ב

טַפְּכֶם נְשִׁיכֶם וּגְרֵךְ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצֶיךָ עַד
 until your wood from the chopper of your camp is in the midst of who and your stranger your wives your children
 שֵׁאֵב מִמֶּיךָ:
 your water the drawer of

רש"י

מחטב עציר. מלמד שפאו כנעניים להתגיר בימי משה כדרך שפאו
 there came just as Moshe in the days of to convert Canaanites that there came this teaches of your wood From the woodcutter
 גבעונים בימי יהושע, וזהו האמור בגבעונים יהושע ט' "ויעשו גם הם
 they also and they acted nine Yehoshua regarding the Gibeonites what is stated and this is Yehoshua in the days of Gibeonites
 בערמה", ונתנם משה חוטבי עצים ושואבי מים עי' תנחומא:
 Tanchuma see water and drawers of of wood woodcutters Moshe and he made them with cunning

פסוק ג

לְעַבְרָךְ בְּבְרִית יְהוָה אֲלֶיךָ וּבְאֵלָתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ פֹּרֵת
 is making your God Hashem which and into His oath your God Hashem into the covenant of for you to pass
 עִמָּךְ הַיּוֹם:
 today with you

רש"י

לעברך. להיותך עובר בברית, ולא יתכן לפרשו כמו להעבירה, אלא כמו
 like but to make you pass like to explain it is it correct and not into the covenant passing for your being for your passing
 לעשותכם אתם:
 them that you do

רש"י

לעברך בברית. דרך העברה כה: היו כורתי בריתות עושין מחצה מפאן
 from here a partition making covenants those who make were so passing the way of into the covenant for your passing
 ומחצה מפאן ועוברים ביניהם, כמו שנאמר "העגל אשר כרתו לשנים ויעברו
 and they passed in two they cut which the calf that it is said just as between them and passing from here and a partition
 בין בתרי"ו ירמיהו ל"ד:
 34 Yirmeyahu its parts between

פסוק ד

לְמַעַן הָקִים אֶתְּךָ הַיּוֹם לֹא לְעַם וְהוּא יִהְיֶה לְךָ לְאֱלֹהִים כְּאֲשֶׁר
 as for God to you will be and He for a people to Himself this day you to establish in order
 דָּבַר לְךָ וּכְאֲשֶׁר נִשְׁפַּע לְאַבְתְּיָךְ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:
 and to Yaakov to Yitzchak to Avraham to your fathers He swore and as to you He spoke

רש"י

למען הקים אתך היום לו לעם. כל כֹּהֵן הוּא נִכְנָס לְטָרַח לְמַעַן קִיָּם אוֹתָךְ
you to keep in order to trouble enters He this All for a people for Himself today you to establish In order
לְפָנָיו לְעַם:
for a people before Him

רש"י

והוא יהיה לך לאלהים. לפי שדבר לך ונשבע לאבותיך שלא להחליף את
— to exchange not to your fathers and swore to you that He spoke because for a God to you will be And He
זרעם באמה אחרת, לכה הוא אוסר אתכם בשבועות הללו שלא תקניטוהו,
you provoke Him so that not these with the oaths you binds He therefore another for a nation their children
אחר שהוא אינו יכול להבדל מכם. עד כאן פרשתי פשוטה של פרשה.
the section of the literal meaning I have explained here until from you to separate Himself able is not that He since
ומדרש אגדה: למה נסמכה פרשת אתם נצבים לקלות? לפי ששמעו
when they heard because to the curses are standing you the section of was juxtaposed why Aggadah and the Midrash
ישראל מאה קלות חסר שתים חוץ ממ"ט שבתורת כהנים, הוריקו פניהם
their faces turned pale Kohanim that are in Toras from the forty nine besides two minus curses one hundred Israel
ואמרו מי יוכל לעמד באלו? התחיל משה לפיכם — אתם נצבים היום,
today are standing you to appease them Moshe began against these to stand can who and they said
הרבה הכעסתם למקום ולא עשה אתכם כליה והרי אתם קיימים לפניו:
before Him are existing you and behold destruction with you did He make and not the Omnipresent you angered many times

רש"י

היום. פיום הזה שהוא קים והוא מאפיל ומאיר, כה האיר לכם וכה עתיד
He is destined and so for you He made shine so and shines grows dark and it enduring which is this like the day This day
להאיר לכם, והקלות והיסורים מקימין אתכם ומציבין אתכם לפניו; ואף
and even before Him you and make stand you make endure and the sufferings and the curses for you to make shine
הפרשה של מעלה מזו פיוסין הם, אתם ראיתם את כל אשר עשה; דבר
Another He did that all — have seen You they are comforting words from this above of the section
אחר — אתם נצבים, לפי שהיו ישראל יוצאין מפרנס לפרנס — ממשה
from Moshe to a leader from a leader departing Yisrael that were because are standing You explanation
ליהושע — לפיכך עשה אותם מצבה פדי לזרזם; וכן עשה יהושע יהושע כ"ד
24 Yehoshua Yehoshua did and so to urge them in order a standing rank them he made therefore to Yehoshua
וכן שמואל שמואל א י"ב "התיצבו ואשפטה אתכם", כשיצאו מידו ונכנסו
and entered from his hand when they left with you that I may reason stand still 12 I Shmuel Shmuel and so
לידו של שאול עי' תנחומא:
Tanchuma see Shaul of into the hand

פסוק ה

Pasuk 5

ולא אתכם לבדכם אנכי כרת את הבְּרִית הזאת ואת האֵלָה הזאת:
this the oath and — this the covenant — make do I alone with you And not

פסוק ו

כִּי אֶת אֲשֶׁר יֵשְׁנוּ פֹה עִמָּנוּ עִמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר
 who and with our God Hashem before today standing with us here is who — but
 אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:
 today with us here is not

רש"י

וְאֵת אֲשֶׁר אֵינָנוּ פֹה. וְאֵף עִם דּוֹרוֹת הַעֲתִידִים לְהִיּוֹת:
 to be that are destined generations with and even here is not who and with —

פסוק ז

כִּי אַתֶּם יָדַעְתֶּם אֶת אֲשֶׁר יֵשְׁבֵנוּ בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר עָבְרָנוּ
 we passed that and — Mitzrayim in the land of we dwelt that — know you For
 בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עָבַרְתֶּם:
 you passed by whom the nations through the midst of

רש"י

כִּי אַתֶּם יָדַעְתֶּם וּגו'. לִפְנֵי שְׂרָאִיתֶם הָאֻמוֹת, וְשָׂמָא הַשִּׂיא לֵב אֶחָד מִכֶּם אוֹתוֹ
 him of you one the heart of beguiled and perhaps the nations that you saw Because etc. know you For
 לְלֶכֶת אַחֲרֵיהֶם, פֶּן יֵשׁ בָּכֶם וּגו', לְפִיכָּה אֲנִי צָרִיךְ לְהַשְׁפִּיעַכֶּם:
 to place you under oath need I therefore etc. among you there is Lest after them to go

פסוק ח

וַתִּרְאוּ אֶת שְׁקוּצֵיהֶם וְאֵת גִּלְלֵיהֶם עֵץ וָאֶבֶן כֶּסֶף וְזָהָב אֲשֶׁר
 that and gold silver and stone wood their idols and — their detestable things — And you saw
 עִמָּהֶם:
 were with them

רש"י

וַתִּרְאוּ אֶת שְׁקוּצֵיהֶם. עַל שֵׁם שֶׁהֵם מְאֻסִּים בַּשְּׁקָצִים:
 like creeping things are loathsome that they account of on their abominations — And you saw

רש"י

גִּלְלֵיהֶם. שְׁמֶסְרָחִים וּמְאֻסִּין כַּגָּלָל:
 like dung and loathsome that they are foul their idols

רש"י

עֵץ וָאֶבֶן. אוֹתָן שֶׁל עֲצִים וְשֶׁל אֲבָנִים רָאִיתֶם בְּגִלּוּי, לִפְנֵי שְׂאִין הַגּוֹי יֵרָא שְׂמָא
 lest fears the non-Jew that not because in the open you saw stones and of wood of those and stone Wood
 יִגָּנְבוּ, אֲבָל שֶׁל כֶּסֶף וְזָהָב עִמָּהֶם, בְּחֻדְרֵי מִשְׁפִּיתָם הֵם, לִפְנֵי שֶׁהֵם
 that they because they are their imagery in chambers of are with them and gold silver those of but they will be stolen

יִרְאִים שָׁמָּה יִגְנוּבוּ תַנְחוּמָא :

Tanchuma they will be stolen lest fear

פסוק ט

Pasuk 9

כֵּן יִשׁ בְּכֶם אִישׁ אוֹ אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ שֵׁבֶט אֲשֶׁר לְבָבוֹ פְּנֵה הַיּוֹם

today turns heart whose a tribe or a family or a woman or a man among you there is lest

מֵעַם יְהוָה אֱלֹהֵינוּ לְלֶכֶת לַעֲבֹד אֶת אֱלֹהֵי הַגּוֹיִם הֵם פֶּן יִשׁ בְּכֶם

among you there is lest those the nations the gods of — to serve to go our God Hashem from with

שָׂרֵשׁ פְּרָה רֹאשׁ וְלַעֲנָה:

and wormwood gall producing a root

רש"י

פֶּן יִשׁ בְּכֶם. שָׁמָּה יִשׁ בְּכֶם :

among you there is perhaps among you there is lest

רש"י

אֲשֶׁר לִבּוֹ פָּנָה הַיּוֹם. מִלְקַבֵּל עָלָיו הַבְּרִית:

the covenant upon himself from accepting today turns away his heart who

רש"י

שָׂרֵשׁ פְּרָה רֹאשׁ וְלַעֲנָה. שָׂרֵשׁ מִגִּדֵּל עֹשֶׂב מַר כַּגִּידִין שֶׁהֵם מְרִים,

bitter which are like wormwood-plants bitter herb that grows a root and wormwood poisonous herb fruitful in A root

כְּלוּמָר — מִפְּרָה וּמִרְבָּה רָשָׁע בְּקִרְבָּכֶם:

in your midst wickedness and increases fruitfully produces meaning

פסוק י

Pasuk 10

וְהָיָה בְּשִׁמְעוֹ אֶת דְּבָרֵי הָאֵלָּה הַזֹּאת וְהִתְבָּרַךְ בְּלִבּוֹ לֵאמֹר

saying in his heart and he blesses himself this curse the words of — when he hears And it will be

שְׁלוֹם יִהְיֶה לִּי כִּי בַּשִּׁרְיוֹת לִבִּי אֵלַי לְמַעַן סְפוֹת הָרְוָה אֶת

— the watered to add in order I will walk my heart in the stubbornness of for to me will be peace

הַצִּמְאָה:

the thirsty

רש"י

וְהִתְבָּרַךְ בְּלִבּוֹ. לְשׁוֹן בְּרָכָה, יִחְשַׁב בְּלִבּוֹ בְּרַכַּת שְׁלוֹם לְעַצְמוֹ

for himself peace a blessing of in his heart he will think blessing an expression of in his heart And he will bless himself

לֵאמֹר, לֹא יְבוֹאוּנִי קְלָלוֹת הַלֵּלוּ, אֲךָ שְׁלוֹם יִהְיֶה לִּי :

to me will be peace but these curses will come upon me not saying

רש"י

וְהִתְבָּרַךְ. בְּנִדְי"רָא שׁו"יָא בְּלַעֲזוֹ, כְּמוֹ וְהִתְגַּלַּח, וְהִתְפַּלֵּל:

and he shall pray and he shall shave himself like in foreign tongue · benoir soi and he shall bless himself

רש"י

בשררות לבי אלך. במראית לבי, כמו במדבר כ"ד "אֲשׁוּרְנוּ וְלֹא קָרֹב",
near and not I shall see him 24 in Bamidbar like my heart in the sight of I will walk my heart In the view of
פְּלוֹמֵר, מֵה שֶׁלִּבִּי רוֹאֶה לַעֲשׂוֹת:
to do sees that my heart what meaning to say

רש"י

למען ספות הרוה. לפי שאוסיף לו פרענות על מה שעשה עד הנה בשוגג,
inadvertently now until which he did that for punishment to him that I will add because the drunken to add In order
וְהֵייתִי מַעְבִּיר עֲלֵיהֶם, וְגֹרֵם עִתָּה שְׂאֲצָרְפֶּם עִם הַמִּזִּיד וְאֶפְרַע מִמֶּנּוּ
from him and I will exact the intentional with that I combine them now and he causes them overlooking and I was
הַכֵּל, וְכֵן תִּרְגֵּם אֲנִי לְאוֹסְפָא לֵה חֲטָאֵי שְׁלוֹתָא עַל וְדִנּוּתָא" —
premeditation upon inadvertence the sins of to him to add in order Onkelos translated and so for everything
שְׂאֲוֹסִיף לוֹ אֲנִי הַשְּׂגָגוֹת עַל הַדִּנּוּתוֹת:
the intentional sins upon the inadvertent sins I to him that I will add

רש"י

הרוה. שוגג, שהוא עושה כְּאָדָם שְׂכּוֹר שהוא עושה שלא מדעת:
knowledge without acts who he drunk like a person acts who he an inadvertent sinner the drunken

רש"י

הצמאה. שהוא עושה מדעת ובתאוה:
and with desire wittingly acts that he the thirsty

בסוק יא

Pasuk 11

לֹא יֵאָכֵל יְהוָה סֶלֶחַ לוֹ כִּי אִזְּזוּ יַעֲשֶׂן אֵף יְהוָה וְקִנְאָתוֹ בְּאִישׁ
against the man and His jealousy Hashem the anger of will smoke then rather him to forgive Hashem will desire not
הַהוּא וְרָבְצָה בּוֹ כָּל הָאָלָה הַכְּתוּבָה בְּסֵפֶר הַזֶּה וּמָחָה יְהוָה אֶת
— Hashem and will blot out this in the book that is written the curse all upon him and will rest that
שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:
the heavens from under his name

רש"י

יעשן אף ה'. על ידי כעס הגוף מתחמם והעשן יוצא מן האף,
the nostril from goes out and the smoke becomes heated the body anger means of through Hashem the anger of shall smoke
וְכֵן שְׂמוּאֵל ב' כ"ב: ט' "עָלָה עֲשֵׁן בְּאָפוֹ", וְאֵף עַל פִּי שְׂאִין זו לְפָנַי
this that there is not though · and even in His nostril smoke rose up 9 22 II Shmuel and so
הַמְּקוֹם, הַכְּתוּב מְשִׁמֵּעַ אֶת הָאָזְן בְּדֶרֶךְ שֶׁהִיא רְגִילָה וַיְכַלֵּה לְשִׁמְעַ
and is able is accustomed that it according to the way the ear — makes hear the Scripture the Omnipresent before
כְּפִי דֶרֶךְ הָאָרֶץ:
the way of according to to hear

וקנאתו. לשון חמה, אנפרטמי"נט, אחיזת לבישת נקמה ואינו מעביר על
on passing over and not vengeance the wearing of holding onto emportment wrath is an expression of and His jealousy

המדה:
the measure

פסוק יב

Pasuk 12

והבדילו יהוה לרעה מכל שבטי ישראל ככל אלות הברית
the covenant the curses of according to all Yisrael the tribes of from all for evil Hashem And He will separate him

הכתובה בספר התורה הנה:
this the Torah in the book of that is written

הכתובה בספר התורה הזה. ולמעלה הוא אומר "גם כל חלי וכל מכה ...
plague and every sickness every also says it and above this the Torah in the book of Which is written
בספר התורה הזאת? הנה — לשון נקבה מוסב אל התורה, הנה — לשון
is a term of this the Torah to referred feminine is a term of This this the Torah in the book of
זכר מוסב אל הספר, ועל ידי פסוק הטעמים הן נחלקין לשתי לשונות,
phrases into two are divided they the cantillation notes the division of means of and by the book to referred masculine
בפרשת הקללות הטפחא נתונה תחת בספר, והתורה הזאת דבוקים זה לזה,
to this this are connected this and the Torah in the book of under is placed the Tipcha the curses in the section of
לכה אמר הזאת, וכאן הטפחא נתונה תחת התורה, נמצא ספר התורה דבוקים זה
this are connected the Torah book of it turns out the Torah under is placed the Tipcha and here this it says therefore
לזה, לפיכך לשון זכר נופל אחריו, ששם לשון נופל על הספר:
the book upon falls because the expression after it falls masculine a term of therefore to this

פסוק יג

Pasuk 13

ואמר הדור האחרון בניכם אשר יקומו מאחריכם והנכרי אשר
who and the foreigner after you will arise who your children the later the generation And will say
יבא מארץ רחוקה וראו את מכות הארץ ההוא ואת תחלתיה
its illnesses and — that the land the plagues of — and they will see distant from a land will come
אשר חלה יהוה בה:
upon it Hashem has inflicted which

פסוק יד

Pasuk 14

גפרית ומלח שרפה כל ארצה לא תזרע ולא תצמח ולא יעלה בה
in it will go up and not will it sprout and not will it be sown not its land all burnt and salt sulfur

כָּל יַעֲשֹׁב כַּמְהִיכֶת סֶדֶם וְעַמֶּרְהָ אֲדָמָה וְצִבְיִים וְצִבְוִיִּם אֲשֶׁר הִפְּרָה
overturned which and Tzevoyim and Tzevoyim Admah and Amorah Sedom like the overturning of grass any
יְהוָה בְּאַפּוֹ וּבְחֲמָתוֹ:
and in His wrath in His anger Hashem

פסוק טו

Pasuk 15

וַאֲמָרוּ כָּל הַגּוֹיִם עַל מָה עָשָׂה יְהוָה כֹּכָה לְאֶרֶץ הַזֹּאת מָה חֲרִי
is the heat of what this to the land thus Hashem did what for the nations all and they will say
הָאֵף הַגָּדוֹל הַזֶּה:
this great the anger

פסוק טז

Pasuk 16

וַאֲמָרוּ עַל אֲשֶׁר עָזְבוּ אֶת בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁר
which their fathers God of Hashem the covenant of — they abandoned that because And they will say
כָּרַת עִמָּם בְּהוֹצִיאָם אֹתָם מֵאֶרֶץ מִצְרַיִם:
Mitzrayim from the land of them when He took out with them He sealed

פסוק יז

Pasuk 17

וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא
not whom gods to them and they prostrated others gods and they served and they went
יָדְעוּם וְלֹא חָלַק לָהֶם:
to them He allotted and not they knew them

רש"י

לֹא יָדְעוּם. לֹא יָדְעוּ בָהֶם גְּבוּרַת אֱלֹהִיּוֹת:
divinity the power of in them did they recognize not them They knew not

רש"י

וְלֹא חֵלֶק לָהֶם. לֹא נָתַנָּם לְחֵלֶקם; וְאֵינְקְלוֹס תִּרְגָּם "וְלֹא אוֹטִיבָא
did they do good "and not translated and Onkelos for their portion did He give them not to them He apportioned And not
לְהוֹן", לֹא הִטִּיבוּ לָהֶם שׁוֹם טוֹבָה; וְלִשׁוֹן לֹא חֵלֶק — אוֹתוֹ אֱלֹהִים
god that did he apportion not and the expression goodness any to them did they do good not to them"
שֶׁבָּחָרוּ לָהֶם לֹא חֵלֶק לָהֶם שׁוֹם נַחֲלָה וְשׁוֹם חֵלֶק:
portion and any inheritance any to them did he apportion not for themselves which they chose

פסוק יח

Pasuk 18

וַיַּחַר אַף יְהוָה בְּאֶרֶץ הַהוּא לְהַבִּיאַ עָלֶיהָ אֶת כָּל הַקְּלָלָה
the curse all — upon it to bring that against the land Hashem the anger of And was kindled

הַכְּתוּבָה בַּסֵּפֶר הַזֶּה:

this in the book that is written

פסוק יט

Pasuk 19

וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בָּאָרֶץ וּבְקֶזֶף גָּדוֹל

great and with fury and with wrath with anger their land from upon Hashem And He uprooted them

וַיִּשְׁלַכֵּם אֶל אֶרֶץ אַחֶרֶת כִּיּוֹם הַזֶּה:

as this day another a land to and He cast them

רש"י

וַיִּתְּשֵׁם ה'. כְּתַרְגוּמוֹ "וַיִּשְׁלַחְנוֹ", וְכֵן "הִנְנִי נִתְּשָׁם מֵעַל אֲדָמָתָם"

their land from upon casting them out behold I am and similarly and He exiled them like its Targum Hashem And He cast them

ירמיהו י"ב:

twelve Yirmeyahu

פסוק כ

Pasuk 20

הַנִּסְתָּרוֹת לִיהוָה אֲלֵהֵינוּ וְהַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם

eternity until and for our children are for us and the revealed things our God are for Hashem The hidden things

לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

this the Torah the words of all — to perform

רש"י

הַנִּסְתָּרוֹת לֵה' אֲלֵהֵינוּ. וְאֵם תֹּאמְרוּ מַה בְּיָדֵנוּ לַעֲשׂוֹת? אֵתָּה מַעֲנִישׁ אֶת

— punish You to do is in our hand what you will say and if our God are to Hashem The hidden things

הָרַבִּים עַל הָרַחֲוִי הַיָּחִיד, שֶׁנֶּאֱמַר "כֵּן יֵשׁ בְּכֶם אִישׁ וְגו'", וְאַחֵר כֶּן

that and after and soon a man among you there is lest as it is said the individual the thoughts of for the many

"וְרָאוּ אֶת מַכּוֹת הָאָרֶץ הַזֹּאת", וְהֵלֵא אֵין אָדָם יוֹדֵעַ טְמוֹנוֹתָיו שֶׁל

of the secrets of who knows man there is no but it is not that the land the plagues of — and they will see

חֲבֵרוֹ אֵין אֲנִי מַעֲנִישׁ אֶתְכֶם עַל הַנִּסְתָּרוֹת, שֶׁהֵן לֵה' אֲלֵהֵינוּ, וְהוּא

and He our God to Hashem for they are the hidden things for you punish I not his fellow

יִפְרַע מֵאוֹתוֹ יָחִיד, אֲבָל "הַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ" לְכַעַר הָרָע

the evil to eradicate and to our children are to us the revealed things but individual from that will exact punishment

מִקִּרְבָּנוּ, וְאֵם לֹא נַעֲשֶׂה דִין בָּהֶם יַעֲנִשׁוּ הָרַבִּים. נִקּוּד עַל לָנוּ

to us over There are dots the many will be punished upon them judgment we execute not and if from our midst

וּלְבָנֵינוּ לְדַרְשׁ שְׂאֵף עַל הַנִּגְלוֹת לֹא עָנַשׁ אֶת הָרַבִּים עַד שֶׁעָבְרוּ אֶת

— they crossed until the many — punish He did not the revealed things that even to expound and to our children

הַיַּרְדֵּן, מִשְׁקַבְּלוֹ עֲלֵיהֶם אֶת הַשְּׂבוּעָה בְּהַר גֵּרִזִּים וּבְהַר עֵיבָל וַיִּנְעָשׂוּ

and they became Ebal and at Mount Gerizim at Mount the oath — upon themselves from when they accepted the Jordan

עֲרַבִּים זֶה לָזֶה סוּטָה ל"ז; ע"י סֵנְהֶדְרִין מ"ג:

43 Sanhedrin see 37 Sotah for that one this one responsible

The aliyah describes how the covenant binds the entire nation and warns of the devastating consequences if they turn to avodah zarah. If the people forsake the covenant, Hashem will bring utter destruction upon their land, leaving it a desolate waste of sulfur and salt like Sodom and Gomorrah, which will prompt future generations and foreign nations to ask why Hashem brought such fierce anger upon the land. The answer will be that they abandoned the covenant of Hashem and served other gods, leading to them being uprooted from their soil in great wrath, while the aliyah concludes by noting that hidden sins belong to Hashem but revealed sins are for us and our children to judge and correct.

למעשה WHAT TO TAKE HOME

The Torah is telling us something very deep about how the yetzer hara works. When a person hears the serious warnings of the Torah, the natural reaction should be to tremble and do teshuvah. But the pasuk describes a person who hears all of this and says in his heart, "Shalom yihyeh li", I will be fine, I can follow my own desires and nothing bad will happen to me. Lichoira, how can a person be so blind? The answer is that the yetzer hara convinces us that we are the exception to the rule, that somehow the spiritual laws of cause and effect don't apply to us.

This is the dangerous attitude of "I will follow my own willful heart." We know what Hashem wants from us, we know what the halachah says, but we tell ourselves, "For me, it's different. I have a special situation, I have a weak nature, or I can handle this small aveirah without it affecting my neshama." This self-deception is the "poison weed" the Torah warns about. It starts small, but it slowly detaches a Yid from the covenant, making him feel immune to spiritual reality.

Our avodah is to break through this illusion of immunity. We must realize that every single action we do matters, and there are no free passes in ruchniyus. When we catch ourselves making excuses for why we can compromise on a halachah or a middah, we have to stop and recognize that this is the yetzer hara trying to lull us into a false sense of security.

Today, when you feel tempted to make an exception for yourself on a halachah or a spiritual standard, whether it is lashon hara, honesty in business, or taking a shortcut in davening, stop and say to yourself: "There are no exceptions. I am part of Hashem's covenant, and my choices today matter completely."

דף יומי • חזקוני • דף קכ"ב

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

THE SUGYA

In this daf, the Gemara continues its deep dive into the shakla v'tarya surrounding Rav Huna's ruling about whether hide nullifies the flesh attached to it. We analyze the machlokes between Rabbi Yishmael and Rabbi Akiva, clarifying whether the manner of flaying—whether the hide was severed by a knife or torn by an animal—makes a difference in the halachos of tumah. This discussion brings us to a clear understanding of how the Sages viewed the connection between the hide and the meat.

We then move into a new Mishnah that lists the specific creatures whose skins are considered soft enough to have the same halachic status as their flesh, meaning they can convey tumah. This includes human skin, the skin of a domesticated pig, and various other tender skins. The Gemara begins analyzing these cases, starting with Ulla's famous teaching regarding the Rabbinic decree on human skin, and a discussion on the exact definition of a "young camel" whose hump skin is still considered tender.

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

עמוד א' DAF 122A

QUESTION

אליבא דמאן?

The Gemara asks: **In accordance with whose** opinion is this ruling of Rav Huna?

OBJECTION

אי אליבא דרבבי ישמעאל – האמר לא מבטל עור.

If you say it is **in accordance with** the opinion of **Rabbi Yishmael**, didn't he say that **hide does not nullify** the flesh attached to it, and therefore the one who carries it becomes tamei?

OBJECTION

ואי אליבא דרבבי עקיבא – פשיטא, האמר מבטל עור.

And if you say it is **in accordance with** the opinion of **Rabbi Akiva**, then Rav Huna's ruling is **obvious**, for didn't he say that **hide does nullify** the flesh, and therefore one who carries it is tahor?

ANSWER

לעולם אליבא דרבבי ישמעאל, וכי אמר רבי ישמעאל לא מבטל עור – הני מילי שפלטתו חיה, אבל פלטתו סבין – בטייל.

The Gemara answers: **Actually**, Rav Huna's ruling is **in accordance with** the opinion of **Rabbi Yishmael**, and when **Rabbi Yishmael** said that **hide does not nullify** the flesh, **this applies only** to a case **where an animal severed** the hide, leaving the

flesh attached naturally; **but** where **a knife severed** and flayed the hide, the hide **nullifies** the attached flesh.

OBJECTION

תא שמע, רבי יהודה אומר: האלל המכונס, אם יש כזית במקום אחד – חייבין עליו, ואמר רב הונא: והוא שפנסו.

The Gemara challenges: **Come and hear** a refutation from a Mishnah: **Rabbi Yehuda says**: With regard to **the meat residue** attached to the hide after flaying **that was collected**, if **there is an olive-bulk** of it **in one place**, one who enters the Beis HaMikdash after touching it is **liable** to kares for it. **And Rav Huna said** in explanation: **And this is only where** a halachically competent person **collected it**.

EXPLANATION

אי אמרת בשלמא פלטתו ספין, לרבי ישמעאל לא כטיל, רב הונא דאמר פרבי ישמעאל.

Granted, if you say that even where **a knife severed** the hide, according to **Rabbi Yishmael** also the hide **does not** nullify the flesh, then we can say that **Rav Huna said** his ruling in accordance with **Rabbi Yishmael**.

OBJECTION

אלא אי אמרת פלטתו ספין, לרבי ישמעאל כטיל, רב הונא דאמר כמאן?

But if you say that where **a knife severed** the hide, according to **Rabbi Yishmael** the hide **nullifies** the flesh, then in accordance with **whose** opinion did **Rav Huna say** his ruling that the collected pieces of flesh still convey tumah?

RESOLUTION

אלא לעולם פלטתו ספין, לרבי ישמעאל לא כטיל, ורב הונא דאמר פרבי עקיבא!

Rather, we must say that **actually**, even where **a knife severed** the hide, according to **Rabbi Yishmael** the hide **does not** nullify the flesh; **and** as for the ruling of **Rav Huna**, he **said** it in accordance with **Rabbi Akiva**!

QUESTION

פשיטא!

The Gemara asks: But according to **Rabbi Akiva**, isn't it **obvious** that the hide nullifies the flesh? Why did **Rav Huna** need to state his ruling?

ANSWER

מהו דתימא, כי קאמר רבי עקיבא – הני מילי פלטתו ספין, אבל פלטתו חיה – לא כטיל.

The Gemara answers: **Rav Huna's** ruling is necessary, **lest you say** that **when Rabbi Akiva says** the hide nullifies the flesh, **this applies only** where **a knife severed** the hide, **but** where **an animal severed** the hide, the hide **does not** nullify the flesh.

EXPLANATION

קא משמע לן טעמא דרבי עקיבא מפני שהעור מבטלן, לא שנא (פלט) [פלטתו] חיה, ולא שנא (פלט) [פלטתו] ספין,

Therefore, **Rav Huna comes to teach us** that **the reason** of **Rabbi Akiva** is because the hide nullifies them, and it makes **no difference** whether **an animal severed** the hide, and it makes **no difference** whether **a knife severed** the hide.

PROOF

בְּדִקְתָּנִי סִיפָא: מִפְּנֵי מָה רַבִּי עֲקִיבָא מְטַהֵר בְּעוֹר? מִפְּנֵי שֶׁהָעוֹר מְבַטֵּלָן.

This is just as the latter clause of that Mishnah teaches: For what reason does Rabbi Akiva deem one pure when carrying the flesh with the hide? Because the hide nullifies them.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנֵי אֵלֹו שְׁעוֹרוֹתֵיהֶן כְּבָשָׂרוֹן:

MISHNAH: These are the creatures whose skins have the same halachic status as their flesh to convey tumah:

MISHNAH

עוֹר הָאָדָם, וְעוֹר חֲזִיר שֶׁל יֵשׁוּב.

The skin of a human, and the skin of a domesticated pig.

MISHNAH

רַבִּי יְהוּדָה אֹמֵר: אֵף עוֹר חֲזִיר הַבֵּר.

Rabbi Yehuda says: Even the skin of a wild boar has the same status as its flesh.

MISHNAH

וְעוֹר חֲטָרֶת שֶׁל גִּמְל הַרְפָּה, וְעוֹר הָרֹאשׁ שֶׁל יֶעֱגֵל הָרֶה, וְעוֹר הַפָּרְסוֹת, וְעוֹר בֵּית הַבּוֹשֶׁת, וְעוֹר הַשְּׁלִיל, וְעוֹר שֶׁל תַּחַת הָאֵלֶּיהָ,

And the skin of the hump of a young camel that is still tender, and the skin of the head of a tender calf, and the skin of the hooves, and the skin of the womb, and the skin of the fetus found inside a slaughtered animal, and the skin of the area under the fat tail of a sheep,

MISHNAH

וְעוֹר הָאֲנָקָה וְהַכֶּחַ וְהַלְטָאָה וְהַחוּמָט.

and the skin of the gecko, and the desert monitor, and the lizard, and the skink, which are four of the eight creeping animals.

MISHNAH

רַבִּי יְהוּדָה אֹמֵר: הַלְטָאָה כְּחוּלְדָּה.

Rabbi Yehuda says: The lizard is like the weasel and its skin is not considered flesh.

MISHNAH

וְכוּלָן שְׁעָבְדוּן, אוֹ שֶׁהִילֵךְ בָּהֶן כְּדֵי עֲבוֹדָה – טְהוֹרִין, חוּץ מֵעוֹר הָאָדָם.

And regarding all of these skins, if one tanned them, or if he trod upon them for the equivalent time required for tanning, they are pure and no longer considered flesh, except for the skin of a human which remains tamei.

MISHNAH

רבי יוחנן בן נורי אומר: שמונה שרצים יש להן עורות.

Rabbi Yochanan ben Nuri says: All eight creeping animals have skins that are distinct from their flesh.

גמרא GEMARA

GEMARA

גמ' אמר עולא: דבר תורה עור אדם טהור, ומה טעם אמרו טמא? גזירה שמא יעשה אדם עורות אביו ואמו שטיחין.

GEMARA: Ulla said: By Torah law, the skin of a human is pure; and what is the reason the Sages said it is tamei? It is a Rabbinic decree, lest a person make the skins of his father and mother into mats.

GEMARA

ואיכא דמתני לה אסיפא, וכולן שעבדו או שהילך בהן כדי עבודה טהורין, חוץ מעור אדם.

And there are those who teach this statement of Ulla on the latter clause of our Mishnah: And all of them that he tanned or trod upon them for the equivalent of tanning are pure, except for the skin of a human.

GEMARA

אמר עולא: דבר תורה עור אדם שעבדו טהור, ומה טעם אמרו טמא? גזירה שמא יעשה אדם עורות אביו ואמו שטיחין.

On this clause, Ulla said: By Torah law, the skin of a human that one tanned is pure; and what is the reason the Sages said it remains tamei? It is a Rabbinic decree, lest a person make the skins of his father and mother into mats.

EXPLANATION

מאן דמתני לה ארישא, כל שפן אסיפא, ומאן דמתני אסיפא, אבל ארישא – טומאה דאורייתא.

The Gemara notes: The one who teaches it on the first clause, all the more so applies it to the latter clause; but the one who teaches it on the latter clause holds that only after tanning is it Rabbinic, but on the first clause, before tanning, its tumah is from the Torah.

QUESTION

ועור חזיר [וכו']. במאי קמיפלגי?

The Mishnah taught: And the skin of a pig, etc. The Gemara asks: In what principle do the Tanna Kamma and Rabbi Yehuda disagree regarding a wild boar?

ANSWER

מר סבר: האי אשון והאי רפיה, ומר סבר: האי נמי רפיה.

The Gemara answers: One Master holds: This wild boar skin is tough and this domesticated pig skin is tender; and the other Master holds: This wild boar skin is also tender.

QUESTION

עור חטרת של גמל הרכה, וכמה גמל הרכה?

The Mishnah taught: The skin of the hump of a young camel that is still **tender**. The Gemara asks: And how much is considered a **young camel**?

ANSWER

אמר עולא, אמר רבי יחושע בן לוי: כל זמן שלא טענה.

Ulla said that Rabbi Yehoshua ben Levi said: Any time that it has not yet carried a load.

QUESTION

בעי רבי ירמיה: הגיע זמנה לטעון ולא טענה, מהו?

Rabbi Yirmeyah raised a query: If its time to carry a load arrived, but it did not actually carry a load, what is the halacha?

QUESTION

בעי אביי: לא הגיע זמנה לטעון וטענה, מהו?

Abaye raised a query: If its time to carry a load did not arrive, but it prematurely carried a load, what is the halacha?

RESOLUTION

תיקו.

The Gemara concludes: The questions **stand** unresolved.

STATEMENT

יתיב ריש לקיש וקמיבעיא ליה: כמה גמל הרכה?

The Gemara relates: Resh Lakish sat and raised a query: How much is considered a young camel?

ANSWER

אמר ליה רבי ישמעאל בר אבא: הכי אמר רבי יחושע בן לוי: כל זמן שלא טענה.

Rabbi Yishmael bar Abba said to him: This is what Rabbi Yehoshua ben Levi said: Any time that it has not yet carried a load.

STATEMENT

אמר ליה: תיב לקבלי.

Resh Lakish said to him: Sit before me in honor of this teaching.

STATEMENT

יתיב רבי זירא וקמיבעיא ליה: כמה גמל הרכה?

Similarly, Rabbi Zeira sat and raised a query: How much is considered a young camel?

ANSWER

אמר ליה רבין בר חיננא: הכי אמר עולא, אמר רבי יחושע בן לוי: כל זמן שלא טענה.

Ravin bar Chinana said to him: This is what Ulla said that Rabbi Yehoshua ben Levi said: Any time that it has not yet carried a load.

STATEMENT

הָיָה קֹתְנִי לָהּ. אָמַר לִיה: חָדָא הָוִיא לָךְ אֲמַרְתָּ.

Ravin bar Chinana **was repeating it** over and over. Rabbi Zeira **said to him: You have said one** teaching, and there is no need to keep repeating it.

STATEMENT

תָּא חֲזִי, מָה בֵּין תַּקִּיפֵי אֶרֶץ דִּישְׁרָאֵל, לַחֲסִידֵי דְבָבֶל.

The Gemara notes: **Come and see the difference between the strong** scholars of the Land of Israel, like Resh Lakish who honored his informant, **and the pious of Babylonia**, like Rabbi Zeira who was sharp with him.

QUESTION

וְעוֹר הָרֹאשׁ וְכוּ'. וְכַמָּה עֲגָל הָרֶךְ?

The Mishnah taught: **And the skin of the head** of a tender calf, etc. The Gemara asks: **And how much** is considered a tender calf?

ANSWER

עוֹלָא אָמַר: בְּן שָׁנָתוֹ, רַבִּי יוֹחָנָן אָמַר: כָּל זְמַן שְׂיוֹנָק.

Ulla said: **Within its first year**. Rabbi Yochanan said: **Any time** that it still nurses.

QUESTION

אִיבָעִיָא לְהוֹ: הֵיכִי קָאָמַר עוֹלָא? בְּן שָׁנָתוֹ וְהוּא שְׂיוֹנָק,

A query was raised by them: How did Ulla mean to rule? Did he mean **within its year**, provided that it still nurses,

עמוד ב' DAF 122 B

EXPLANATION

וְאָמַר לִיה רַבִּי יוֹחָנָן: כָּל זְמַן שְׂיוֹנָק.

And Rabbi Yochanan said to him, to Ulla, that a calf is considered young **as long as it is** still suckling, even if it is already past its first year.

QUESTION

אוּ דְלָמָּא, עוֹלָא בְּן שָׁנָתוֹ קָאָמַר, בֵּין יוֹנָק וּבֵין שְׂאִינּוּ יוֹנָק, וְאָמַר לִיה רַבִּי יוֹחָנָן: בְּן שָׁנָתוֹ וְהוּא שְׂיוֹנָק?

Or perhaps, we should explain the machlokes the other way around: Ulla **says** a calf is considered young if it is **within its first year**, whether it is suckling or whether it is not suckling, and Rabbi Yochanan **said to him** that it is only considered young if it is **within its first year** and it is also suckling?

PROOF

תא שמע, רבי יוחנן אמר: כל זמן שיונק,

Come and hear a proof from what Rabbi Yochanan said in a statement: A calf is considered young as long as it is suckling.

PROOF

ואם איתה – "והוא שיונק" מיבעי ליה!

And if it were so that Rabbi Yochanan requires both conditions, he should have said: "And provided that it is suckling," which would imply that suckling is an additional requirement on top of being in its first year.

RESOLUTION

שמע מינה.

We must indeed learn from this that Rabbi Yochanan considers any suckling calf to be young, even after its first year.

QUESTION

בַּעַל מִינִיחַ רִישׁ לְקִישׁ מֵרַבִּי יוֹחָנָן: עוֹר הָרֹאשׁ שֶׁל עֵגֶל הָרֶה, מֵהוּ שְׂיֻטְמָא?

Reish Lakish asked of Rabbi Yochanan: Regarding the skin of the head of a tender calf which is still soft enough to be eaten, what is the halacha as to whether it imparts impurity as flesh?

ANSWER

אמר ליה: אינו מטמא.

Rabbi Yochanan said to him: It does not impart impurity as flesh, because its status is like ordinary hide.

OBJECTION

אמר ליה, לימדתנו רבינו: אלו שעורותיהן כבשרן, ועור הראש של עגל הרך!

Reish Lakish said to him: But didn't you teach us, our teacher, in our Mishnah: These are the ones whose skins are like their flesh to impart impurity, and the list includes the skin of the head of a tender calf?

ANSWER

אמר ליה: אל תקניטני, בלשון יחיד אני שונה אותה.

Rabbi Yochanan said to him: Do not provoke me with this kasha, for I teach that Mishnah as representing a singular opinion of an individual Tanna, and the halacha does not follow him.

BRAISA

דַּתְנָא: הַשּׁוֹחֵט אֶת הָעוֹלָה לְהַקְטִיר כְּזֵית מֵעוֹר שֶׁתַּחַת הָאֵלֶּיָּה, חוּץ לְמָקוֹמוֹ – פָּסוּל, וְאֵין בּוֹ פֶּרֶת; חוּץ לְזִמְנוֹ – פִּיגּוּל, וְחַיִּיבִין עָלָיו פֶּרֶת.

As it is taught in a Braisa: One who slaughters a burnt-offering with the intention to burn an olive-bulk of the skin that is under the tail on the Mizbe'ach outside its proper place, the offering is unfit, but there is no liability of kareth for eating it; if he had this intention for outside its proper time, the offering is piggul, and one is liable to kareth for eating it, because this skin is soft and has the status of flesh. This is the view of the Rabbis.

BRAISA

אֶלְעָזָר בֶּן יְהוּדָה אִישׁ אֶבְלִים אוֹמֵר מִשּׁוֹם רַבִּי יַעֲקֹב, וְכֵן הָיָה רַבִּי שְׁמַעוֹן בֶּן יְהוּדָה אִישׁ כְּפַר עֵיכוֹם
אוֹמֵר מִשּׁוֹם רַבִּי שְׁמַעוֹן:

Elazar ben Yehuda of Aveilim says in the name of Rabbi Yaakov, and so Rabbi Shimon ben Yehuda of Kefar Ikum
would say in the name of Rabbi Shimon:

BRAISA

אֶחָד עוֹר הַפָּרְסוֹת, וְאֶחָד עוֹר הָרֹאשׁ שֶׁל עֵגֶל הָרֶה, וְאֶחָד עוֹר שֶׁל תַּחַת הָאֵלֶיָּה, וְכָל שְׁמָנוּ חֲכָמִים גָּבִי
טוֹמְאָה שְׁעוּרוֹתֵיהֶן כְּבָשָׂרוֹ, לְהִבְיָא עוֹר שֶׁל בֵּית הַבּוֹשֶׁת.

Whether it is the skin of the hooves, or whether it is the skin of the head of a tender calf, or whether it is the skin
under the tail, and indeed all those that the Sages enumerated regarding impurity whose skins are like their flesh,
which comes to include the skin of the womb—

BRAISA

חוץ למקומו – פסול, ואין בו פרת. חוץ לזמנו – פיגול, וחיביבין עליו פרת.

if one slaughtered the offering with intention to burn them **outside its proper place**, the offering is **unfit, but there is no kareth**; if **outside its proper time**, it is **piggul, and one is liable to kareth** for eating it. Thus, our Mishnah which equates
these skins to flesh follows this individual opinion, whereas the Rabbis hold only the skin under the tail is like flesh.

QUESTION

ועור בית הפרסות. מאי בית הפרסות?

Our Mishnah taught: **And the skin of the hooves** is like flesh. The Gemara asks: **What is** meant by **the hooves** in this context?

ANSWER

רב אמר: בית הפרסות ממש,

Rav said: It means **the actual hooves**, the skin covering the lowest part of the leg.

ANSWER

רבי חנינא אמר: רכובה הנמכרת עם הראש.

Rabbi Chanina said: It refers to the skin of the knee-joint **that is sold with the head**, which is higher up on the leg.

מִשְׁנָה MISHNAH

MISHNAH

ועור האנקה,

Our Mishnah taught: **And the skin of the gecko**, the desert monitor, the lizard, and the skink are like their flesh.

BRAISA

תנו רבנן: "הטמאים" – לרבות עורותיהן כבשרן.

The Rabbis taught in a Braisa: The verse says, "the impure ones" among the creeping animals, which comes to include their skins as being like their flesh to convey impurity.

BRAISA

כול אפילו כולן, תלמוד לומר "אלה".

One might have thought this applies even to all eight sheratzim; therefore the verse states: "These," to exclude some of them.

QUESTION

והא "אלה" אפולחו כתיבי!

The Gemara asks: But isn't "these" written regarding all of them, referring to all eight sheratzim?

ANSWER

אמר רב: "למינהו" הפסיק הענין.

Rav said: The word "according to its kind" written after the first three sheratzim interrupted the subject, so the inclusion of the skin only applies to the last five mentioned after it.

QUESTION

וליהשוב נמי תנשמת?

The Gemara asks: But if so, let us also count the chameleon, which is the last of the five listed in the second group?

ANSWER

אמר רב שמואל בר יצחק: רב תנא הוא, ותני תנשמת.

Rav Shmuel bar Yitzchak said: Rav is a Tanna and has the right to dispute our Mishnah, and indeed he teaches that the skin of the chameleon is also included.

QUESTION

והא תנא דידן לא תני תנשמת?

The Gemara asks: But the Tanna of our Mishnah does not teach the halacha regarding the chameleon! Why does he exclude it?

ANSWER

אמר רב ששת בריה דרב אידי: תנא דידן סבר לה כרבא יהודה, דאזיל בתר גישתא.

Rav Sheshet the son of Rav Idi said: The Tanna of our Mishnah holds like Rabbi Yehuda, who goes after the feel of the skin to see if it is soft like flesh, rather than relying on the verse.

EXPLANATION

ובגישתא דה'קטא'ה קמיפלגי.

And they argue about the feel of the lizard's skin, whether it is soft enough to be considered like flesh.

משנה MISHNAH

MISHNAH

וכולן שעיקרן [וכו'].

Our Mishnah taught: And all of them that one tanned, or walked on, are pure.

גמרא GEMARA

QUESTION

הילך אין, לא הילך? לא?

The Gemara asks: If he walked on it, yes, it is pure, but if he did not walk on it, no, it is not pure?

OBJECTION

והא תני רבי חייא: אוזן חמור שטלאה לקופתו טהורה, טלאה – אף על גב דלא הילך!

But didn't Rabbi Chiyya teach in a Braisa: The ear of a donkey that one patched onto his basket is pure from impurity of nevelah, which shows that once he patched it, even though he did not walk on it, it is already considered processed hide!

ANSWER

לא: טלאה, הילך – אין, לא הילך – לא.

The Gemara answers: No, even if he patched it, if he also walked on the basket, yes, it is pure, but if he did not walk on it, no, it is not pure.

QUESTION

כמה כדי עבוד?

The Gemara asks: How much walking on it is required to be equivalent to tanning?

ANSWER

אמר רב הונא אמר רבי ינאי: ארבעת מילין.

Rav Huna said in the name of Rabbi Yannai: Walking on it for the time it takes to walk four mil.

ANSWER

רבי אבהו משום דריש לקיש אמר: לגבל.

Rabbi Abbahu said in the name of Reish Lakish: The time it takes for a baker to knead a dough.

STATEMENT

ולתפלה ולנטילת ידים – ארבעת מילין.

And regarding walking **for Tefillah** to a shul, **and for washing hands** before eating, one must travel up to **four mil**.

EXPLANATION

אמר רב נחמן בר יצחק:

Rav Nachman bar Yitzchak said to clarify this rule:

SUMMARY

The Gemara resolves that Rav Huna's ruling aligns with Rabbi Akiva, who holds that the hide nullifies the attached flesh regardless of whether it was severed by a knife or an animal. The new Mishnah lists various skins that are halachically treated as flesh for tumah purposes, noting that tanning them makes them tahor, except for human skin. The Gemara explains that human skin is Rabbinically tamei even after tanning to prevent people from turning the skins of their parents into mats. Finally, the Gemara discusses the dispute over wild boar skin and explores the precise definition of a young camel whose hump skin is still tender, leaving several queries by Rabbi Yirmeyah and Abaye unresolved.

למעשה WHAT TO TAKE HOME

The Mishnah teaches us a fascinating halachic reality: there are certain soft skins, like that of a tender calf or a young camel, that are so soft they are halachically treated as actual meat. But the moment a person tans them, or even just treads on them for the amount of time it takes to tan them, they lose their status as meat and become pure, tough leather.

Lichoira, we have to look at the one exception the Mishnah makes: "except for the skin of a human." Ulla explains in the Gemara that by Torah law, even human skin would become pure through tanning. Why did the Rabbis step in and decree that it remains tamei? "Lest a person make the skins of his father and mother into mats." The Sages understood that if we treat human skin like any other material, we will eventually lose our basic sense of human dignity and respect for our parents.

This is a tremendous yesod for our daily avodah. In the physical world, anything can be processed, flattened, and turned into a utilitarian object. We can get so used to "tanning" and hardening our lives that we begin to treat the most sacred things, our parents, our families, our own neshamos, as mere tools or mats to be stepped on. The Torah demands that we maintain a boundary of absolute respect and sensitivity. We cannot allow the cold, practical world to desensitize us to the holiness of a human being.

Today, make a conscious effort to show extra respect to a parent, a spouse, or a teacher. When speaking to them or doing something for them, pause for a second to realize their inherent holiness, ensuring you never treat them as just another practical part of your daily routine.

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 יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֻבִּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עֶזְרָא חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יִשְׁוַעַת פָּנַי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוְעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרְתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לְבָנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי 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 צִלָּה עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'