

חומש עם רש"י • נח • ראשון

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

NOACH • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Noach, we meet Noach, a tzaddik who stood pure and blameless in a generation that had completely lost its way. While the rest of the world fell into deep corruption and lawlessness, Noach walked with Elokim, remaining steadfast in his avodas Hashem. Because of the widespread chamas—the robbery and moral decay that filled the land—Hashem tells Noach of His decree to bring a mabul to destroy all flesh from the earth.

To save Noach and preserve life for the future, Hashem commands him to build an ark, the teivah, out of gopher wood. Hashem gives Noach precise instructions for its dimensions, its compartments, and how to seal it with pitch. This set the stage for a massive undertaking that would serve as a warning to his generation.

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

פסוק א

Pasuk 1

אלה תולדות נח נח איש צדיק תמים היה בדרתיו את האלהים
God with in his generations he was wholehearted righteous a man Noach Noach the offspring of These are
התהלך נח:
Noach walked

רש"י

אלה תולדות נח נח איש צדיק. הואיל והזכירו ספר ברכו, שנאמר
as it is said his praise it tells it mentioned him Since righteous was a man Noach Noach the offspring of These are
זכר צדיק לברכה משלי י'. דבר אחר למדה שעקר תולדותיהם
offspring that the main it teaches you explanation Another ten Mishlei is for a blessing a righteous man the mention of
של צדיקים מעשים טובים:
good are deeds righteous people of

רש"י

בדרותיו. יש מרבותינו דורשים אותו לשבח, כל שכן אלו היה בדור
in a generation of he had been if the more so all for praise it who expound of our Rabbis there are In his generations
צדיקים היה צדיק יותר; ויש שדורשים אותו לגנאי, לפי דורו
his generation according to for disgrace it who expound and there are more righteous he would have been righteous people
היה צדיק ואלו היה בדורו של אברהם לא היה נחשב לכלום
as anything considered he would have been not Avraham of in the generation he had been but if righteous he was
סנה' ק"ח :

108 Sanhedrin

רש"י

את האלהים התהלך נח. ובאברהם הוא אומר אשר התהלכתי לפניו? ברא' כ"ד

— God walked Noach and regarding Avraham He says whom I walked before Him Bereishis 24

, נח היה צריך סעד לתמוכו, אבל אברהם היה מתחזק ומהלך בצדקו
in his righteousness and walking strengthening himself was Avraham but to uphold him support needing was Noach

מאליו:

by himself

רש"י

התהלך. לשון עבר, וזהו שמושו של לשון, בלשון כבד משמשת להבא

walked an expression of past tense and this is its usage of the language in a conjugation heavy it serves for the future

ולשעבר בלשון א', קום התהלך שם י"ג להבא, התהלך נח לשעבר; התפלל

and for the past with a form single arise walk there 13 is future Noach walked is past pray

בעד עבדיך שמואל א' י"ב להבא, ובא והתפלל אל הבית הזה מ"א

on behalf of your servants I Shmuel 12 is future and he shall come and he shall pray toward the house this Melachim I

ח' לשון עבר, אלא שהיו"ו שפראשו הפכו להבא:

8 is an expression of past except that the Vav which is at its head turned it to the future

פסוק ב

Pasuk 2

ויולד נח שלשה בנים את שם את חם ואת יפת:

And he begot Noach three sons — Shem — Cham — Yafes

פסוק ג

Pasuk 3

ותשחת הארץ לפני האלהים ותמלא הארץ חמס:

And became corrupt the earth before God and was filled with lawlessness the earth

רש"י

ותשחת. לשון ערוה וע"ז סנה' נ"ז כמו פן תשחתון דב' ד', פי

And was corrupt an expression of lewdness and idolatry Sanhedrin 57 as in lest you deal corruptly Devarim 4 for

השחית כל בשר וגו':

had corrupted all flesh etcetera

רש"י

ותמלא הארץ חמס. גזל:

and was filled the earth robbery violence

פסוק ד

Pasuk 4

וירא אלהים את הארץ והנה נשחתה פי השחית כל בשר את דרכו

And saw God — the earth and behold it was corrupted for flesh all had corrupted its way —

על הארץ:

upon the earth

רש"י

כי השחית כל בשר. אֶפְלוּ בְּהֵמָה חַיָּה וְעוֹף נְזָקִין לְשֹׂאֵינָן מִיָּנֹחַ:
their species with those not were consorting and fowl beast cattle even flesh all had corrupted for

פסוק ה

Pasuk 5

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לִפְנֵי מִלְאָה הָאָרֶץ חֲמָס
robbery the earth with filled is for before Me has come flesh all The end of to Noach God And said
מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת הָאָרֶץ:
with the earth — will destroy them and behold I because of them

רש"י

קֵץ כָּל בָּשָׂר. כָּל מְקוֹם שֶׁאֵתָּה מוֹצֵא זֵנוּת וְעִ"ז
to the world comes indiscriminate and idolatry lewdness find that you place every flesh all The end of
punishment
וְהוֹרֶגֶת טוֹבִים וְרָעִים.
and bad good and kills

רש"י

כי מלאה הארץ חמס. לא נחתם גזר דינם אלא על הגזל סנה' ק"ח :
108a Sanhedrin robbery for except their judgment the decree of was sealed not with violence the earth is filled for

רש"י

את הארץ. כמו מן הארץ, ודומה לו כצאתי את העיר שמ' ט', מן העיר; חלה
he suffered the city from 9 Shemos the city — when I go out to it and similar the earth from is like the earth —
את רגליו מ"א ט"ו, מן רגליו. ד"א את הארץ - עם הארץ, שאף ג'
three for even the earth with the earth — another explanation his feet from 15 Melachim his feet —
טפחים של עמק המחרשה נמחו ונטשטשו:
and were washed away were dissolved the plow depth of of handbreadths

פסוק ו

Pasuk 6

עשה לך תבת עצי גפר קנים תעשה את התבה וכפרת אתה
it and you shall cover the ark — you shall make compartments gopher wood of an ark of for yourself Make
מבית ומחוץ בפפר:
with pitch and from without from within

רש"י

עשה לך תבת. הרבה רוח והצלה לפניו, ולמה הטריחו בבנין
with the building did He burden him and why before Him and deliverance ways of relief many an ark for yourself Make
זה? כדי שיראהו אנשי דור המבול עוסק בה ק"כ שנה,
years one hundred and twenty with it occupied the Flood the generation of the people of they would see him so that of this
ושואלין אותו מה זאת לה, והוא אומר להם עתיד הקב"ה להביא
to bring the Holy One blessed be is destined to them would say and he to you is this what him and they would ask
He

מבול לעולם, אולי ישובו:

they will repent perhaps upon the world a flood

רש"י

עצי גופר. כך שמו. ולמה ממין זה? על שם גפרית שנגזר עליהם

upon them that was decreed sulphur account of on this from a species and why is its name so gopher Wood of

למחות בו:

with it to be blotted out

רש"י

קנים. מדורים מדורים לכל בהמה וחייה:

and wild animal domestic animal for each compartments compartments Rooms

רש"י

בכפר. זפת בלשון ארמי, ומצינו בתלמוד כופרא בתבתו של משה, על ידי

means of by Moshe in the ark of pitch in the Talmud and we find Aramaic in the language of pitch with pitch

שקיו המים תשים דיה בחמר מבפנים וזפת מבחוץ; ועוד, כדי שלא

that not in order and furthermore from outside and pitch from inside with clay it was sufficient calm the waters that were

גריח אותו צדיק ריח רע של זפת, אבל כאן מפני חזק המים

the waters the strength of because of here but pitch of bad the smell righteous person that should smell

זפתה מבית ומחוץ:

and from without from within he pitched it

פסוק ז

Pasuk 7

וזה אשר תעשה אתה שלש מאות אמה ארך התבה חמשים אמה

cubits fifty the ark the length of cubits hundred three it you shall make how And this

רחבה ושלשים אמה קומתה:

its height cubits and thirty its width

פסוק ח

Pasuk 8

צהר תעשה לתבה ואל אמה תכלנה מלמעלה ופתח התבה

the ark and the entrance of from above you shall finish it a cubit and to for the ark you shall make A window

בצדה תשים תחתים שנים ושלשים תעשה:

you shall make it and third decks second decks lower decks you shall place in its side

רש"י

צהר. י"א חלון וי"א אבן טובה המאירה להם ב"ר שם:

there Bereishis Rabbah for them that illuminated precious a stone and some say a window some say A light

רש"י

ואל אמה תכלנה מלמעלה. כסויה משפע ועולה עד שהוא קצר מלמעלה

from above was narrow that it until and went up slanted its covering from above you shall finish it a cubit and to

וְעוֹמֵד עַל אֲמָה כַּדִּי שְׂיֻזְבוּ הַמַּיִם לְמַטָּה מִכָּאן וּמִכָּאן:

and from here from here downward the water that should run off in order a cubit at and stood

רש"י

בַּצִּדָּה תָשִׁים. שְׁלֹא יִפְּלוּ הַגְּשָׁמִים בָּהּ:

into it the rains will fall so that not you shall place in its side

רש"י

תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים. ג' עֲלִיּוֹת זוֹ עַל גֵּב זוֹ, עֲלִיּוֹנִים לְאָדָם, אֲמֻצָּעִים

the middle ones for man the upper ones this the back of upon this stories three and third second lower

לְמַדּוֹר, תַּחְתָּיִם לְזָכֹל שָׁם:

there for refuse the bottom ones for dwelling

פסוק ט

Pasuk 9

וְאֲנִי הִנְנִי מְבִיא אֶת הַמַּבּוּל מֵיִם עַל הָאָרֶץ לְשַׁחֵת כָּל בָּשָׂר אֲשֶׁר בּוֹ

in it which flesh all to destroy the earth upon waters the flood — bringing behold Me And I

רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר בָּאָרֶץ יָגוּעַ:

shall perish is on earth that everything the heavens from under life is breath of

רש"י

וְאֲנִי הִנְנִי מְבִיא. הִנְנִי מוֹכֵן לְהִסָּפִים עִם אוֹתָם שְׂיֻזְבוּנִי וְאָמְרוּ לְפָנַי כָּבָר

already before me and said who cautioned me those with to agree am prepared behold I am bringing behold I And I

מָה אֲנֹשׁ כִּי תִזְכְּרֶנּוּ תה' ח' :

8 Tehillim You remember him that is man what

רש"י

מַבּוּל. שִׁפְּלָה אֶת הַכֹּל, שִׁפְּלָל אֶת הַכֹּל, שְׁחַוְכִיל אֶת הַכֹּל מִן

from everything — because it brought everything — because it confused everything — because it ruined A flood

הַגְּבוּהָ לַנְּמוּהָ; וְזֶהוּ לְשׁוֹן אֲנָקְלוֹס שֶׁתְּרַגֵּם טוֹפָנָא, שֶׁהֲצִיף אֶת הַכֹּל,

everything — because it floated Tofana who translated Onkelos the expression of and this is to the low the high

וְהִבִּיאָהּ לְכַבֵּל שֶׁהִיא עֲמֻקָּה, לָכֵן נִקְרְאתָ שִׁנְעָר, שֶׁנִּנְעָרוּ שָׁם כָּל מֵתֵי מַבּוּל:

the flood the dead of all there because were shaken Shinar it is called therefore deep which is to Bavel and brought it

פסוק י

Pasuk 10

וְהִקְמַתִּי אֶת בְּרִיתִי אִתָּךְ וּבָאתָ אֶל הַתֵּבָה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ

and your wife and your sons you the ark into and you shall enter with you My covenant — And I will establish

וּבְנֵי וְנָשֵׁי בְנֶיךָ אִתָּךְ:

with you your sons and the wives of

רש"י

וְהִקְמַתִּי אֶת בְּרִיתִי. בְּרִית הִיא צְרִיךְ עַל הַפְּרוֹת שְׁלֹא יִרְקְבוּ וַיַּעֲפֹשׂוּ

and decay they should rot that not the fruits for necessary was A covenant My covenant — And I will establish

וְשָׁלַח יְהִרגוּהוּ רָשָׁעִים שְׂפָדוֹר ב"ר :
Bereishis Rabbah who are in the generation wicked people they should kill him and that not

רש"י

אתה ובניך ואשתך. הָאֲנָשִׁים לְבַד וְהַנָּשִׁים לְבַד; מִכָּאן שְׁנֵי אֲסוּרוֹ
that they were forbidden from here separately and the women separately the men and your wife and your sons You
בְּתִשְׁמִישׁ הַמִּטָּה: שָׁם :
there of the bed in marital relations

פסוק יא

Pasuk 11

וּמִכָּל הַחַי מִכָּל בָּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֶל הַתֵּבָה לְהַחֲיִית אֹתָךְ זָכָר
male with you to keep alive the ark into you shall bring of each two flesh of all the living and from all
וּנְקֵבָה יִהְיוּ:
they shall be and female

רש"י

ומכל החי. אֲפֹלוֹ שָׂדִים ב"ר :
Bereishis Rabbah demons even the living and of all

רש"י

שנים מכל. מִן הַפָּחוֹת שָׂפָהֶם לֹא פָּחוֹת מִשְׁנַיִם, אֶחָד זָכָר וְאֶחָד נְקֵבָה:
female and one male one than two less not that is among them the least from of every two

פסוק יב

Pasuk 12

מִהָעוֹף לְמִינֵהוּ וּמִן הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה
the ground creeping thing of from every according to its kind the animal and from according to its kind From the bird
לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְהַחֲיִית:
to keep alive to you shall come of each two according to its kind

רש"י

מהעוף למינהו. אוֹתָן שֶׁדָּבְקוּ בְּמִינֵיהֶם וְלֹא הִשְׁחִיתוּ דְרָכָם, וּמֵאֲלֵיהֶם בָּאוּ,
they came and of themselves their way corrupt and did not to their kind that cleaved those after its kind Of the fowl
וְכֹל שֶׁהִתְבָּה קוֹלָטָתוֹ הַכְּנִיס ב"ר :
Bereshis Rabbah he brought in accepted him that the Ark and any

פסוק יג

Pasuk 13

וְאַתָּה קַח לָךְ מִכָּל מִאֲכָל אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ
for you and it shall be to yourself and gather is eaten that food from all for yourself take And you
וְלָהֶם לֶאֱכֹל:
for food and for them

וַיַּעַשׂ נֹחַ כָּכָל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה:
he did so God him commanded that according to all Noach And did

רש"י

וַיַּעַשׂ נֹחַ. זֶה בְּנִינֵן הַתֵּיבָה:
the Ark is the building of this Noach And Noah did

CHAPTER SUMMARY

The aliyah traces the transition from the corruption of the world to the preparation for its destruction and rebirth. After introducing Noach and his three sons, Shem, Cham, and Yephes, the Torah describes how the earth became utterly ruined before Elokim. Hashem reveals His plan to bring the floodwaters and instructs Noach to build the teivah, specifying its length of three hundred cubits, width of fifty cubits, and height of thirty cubits, complete with a window, a side door, and three decks. Hashem promises to establish His covenant with Noach, commanding him to bring his family along with pairs of every living creature—birds, cattle, and creeping things—and to gather sufficient food for everyone, a command which Noach carries out exactly as he was bidden.

לְמַעַשָׂה WHAT TO TAKE HOME

The Torah begins the parsha by telling us that Noach was a tzaddik tamim in his generation, and Rashi immediately brings the famous machlokes: some of our Chachanim learn this to his praise, that even in a generation of such terrible corruption he remained a tzaddik, while others learn it to his discredit, that had he lived in the generation of Avraham Avinu, he would have been considered nothing. Lichoira, why would Chazal look for a way to minimize the righteousness of a tzaddik whom Hashem Himself saved from the mabul? What is the deep limud here for us?

The yesod here is that there are two ways a Yid can serve Hashem. You can be a tzaddik who is completely focused on your own daled amos, making sure that you yourself are clean of sin, that your own home is protected, and that you are walking with Hashem. That is a great madriga, and indeed, Noach was saved because of it. But the Torah is teaching us that this is not the ultimate tachlis. If you only worry about your own spiritual survival while the world around you is drowning in corruption, your tzidkus is limited. Avraham Avinu, on the other hand, did not just walk with Hashem; he ran to bring others under the kanfei haShechinah. He felt the pain of his generation and davened for them.

In our daily avodah, we often face the temptation to just pull our coats around us to stay warm. We worry about our own learning, our own davening, and our own family's ruchniyus. Of course, this is the first step, and we must build our own teivah to protect ourselves from the cold winds of the street. But a Yid cannot stop there. Mimeila, we must ask ourselves: are we looking out for the other Yid who is struggling? Are we trying to bring warmth to those around us, or are we satisfied just being a tzaddik in our own closed room?

Today, look beyond your own spiritual comfort zone. When you go to the bais medrash or shul, don't just focus on your own learning and davening; look around to see if there is a fellow Yid who needs a warm smile, a word of encouragement, or help understanding a difficult Tosafos.

דף יומי • בכורות • דף כ"ג

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

THE SUGYA

We begin the daf by wrapping up the previous discussion on how to eat terumah loaves that fell into water according to Rabbi Eliezer, exploring creative halachic solutions like baking them as dry nikudin wafers or kneading them with fruit juice to avoid susceptibility to tumah. From there, the Gemara launches into a deep yeshivish shakla v'tarya regarding the mechanics of bitul (nullification) and whether a nullified source of tumah can "reawaken" when it meets its own kind, or if it still retains enough presence to impart tumah through carrying (massa) even if contact (maga) is ruled out.

This leads the Gemara into a classic machlokes between Bar Padda and Rabbi Yochanan regarding the threshold of decay at which nevelah (a carcass) loses its severe tumah. We analyze their different interpretations of the pasuk "you may give it to the stranger," debating whether a carcass must be fit for a ger toshav to defile, or if it remains tamei as long as it is fit for a dog, which has major implications for a fetus nullified in a discharged mass of blood.

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עמוד א' DAF 23A

QUESTION

לרבי אליעזר מה תהא עליהון?

The Gemara asks: According to Rabbi Eliezer, what will be with them—how may one eat these loaves of terumah that fell into the water?

ANSWER

יאכלו נקודין, או קליות, או ילושו במי פירות, או תתחלק לעיסות, ובלבד שלא יהא כביצה במקום אחד.

The Gemara answers: **They may be eaten** as dry, punctured wafers called **nikudin**, or as **parched ears** of grain, or they may be **kneaded with fruit juice** which does not make them susceptible to tumah, or the dough **may be divided into** small batches, **provided that there is not an egg-bulk** of dough **in one place** so that it cannot contract tumah.

EXPLANATION

ואמר עולא: מה טעם?

And Ulla said: What is the reason that we are so strict with the mixture of fish brine and water?

EXPLANATION

גזירה שמה יביא קב חולין טמאים במקום אחר וקב ועוד ממין זה, סבר איבטלינהו ברובא, וכיון דאיכא האי משהו — מצא מין את מינו וניעור.

It is a Rabbinic decree, lest he bring a kav of impure chullin from another place, and also take a kav and a bit more from this mixture which contains a trace of impurity, and he will think, "I will nullify them—the impure chullin—with the majority of pure liquid in this mixture." But since there is this tiny bit of impurity already in the mixture, the newly added impurity finds its own kind and is reawakened, and the whole mixture becomes tamei.

OBJECTION

אמר ליה: אם טומאה עוררת טומאה, טהרה עוררת טומאה?

Abaye said to him, to Rav Dimi: If we say that impurity reawakens impurity, as in the case of the kav of impure chullin, does purity reawaken impurity? In the case of the fish brine, the water in the pot is pure, so how could it reawaken the impurity of the brine?

OBJECTION

איתיביה: אפר פשר שנתערב באפר מקלה, הולכין אחר הרוב לטמא, ואי רופא אפר מקלה הוא — לא מטמא.

Abaye challenged him from a Mishnah: If valid ash of the Parah Adumah became mixed with ordinary wood ash, we follow the majority to determine whether it can impart tumah, and if the majority is ordinary wood ash, it does not impart tumah.

OBJECTION

ואי אמרת: טומאה כמאן דאיתיה דמי, נהי דבמגע לא מטמא — לטמא במשא!

And if you say that the nullified impurity is considered as if it is still fully present, granted that through contact it does not impart tumah because one might only be touching the wood ash, but let it impart tumah through carrying, since he is carrying the entire mixture including the Parah Adumah ash!

ANSWER

הא איתמר עלה, אמר רבי יוסי ברבי חנינא: טהור מלטמא במגע, אבל מטמא במשא.

Rav Dimi replied: But it was stated regarding this Mishnah that Rabbi Yosei son of Rabbi Chanina said: It is pure from imparting tumah through contact, but it does impart tumah through carrying.

OBJECTION

והאמר רב חסדא: נבילה בטילה בשחוטה, שאי אפשר לנבילה שתיעשה שחוטה.

Abaye asked: But didn't Rav Chisda say: Nevelah is nullified in a majority of kosher slaughtered meat, because it is impossible for nevelah to become kosher slaughtered meat, and therefore they are considered different kinds?

OBJECTION

נהי דבמגע לא מטמא, לטמא במשא!

Now, granted that through contact it does not impart tumah, but let it impart tumah through carrying, if we say that nullified tumah is still considered present!

ANSWER

אמר ליה: אתון בדרב חסדא מתניתו לה, אנו בדרב חייה מתנינן לה.

Rav Dimi said to him: You learn it according to the statement of Rav Chisda, but we learn it according to the Braisa of Rabbi Chiyya.

ANSWER

תַּנִּי רַבִּי חִיָּיא: נִבְיֵלָה וְשִׁחוּטָה בְּטִילוֹת זֶה בְּזֶה, וְאֵיתָמַר עָלֶיהָ, אָמַר רַבִּי יוֹסִי בְּרַבִּי חֲנִינָא: טָהוֹר מִלְּטֻמָּא בְּמַגֵּעַ, אֲבָל מִטֻּמָּא בְּמַשָּׂא.

For Rabbi Chiyya taught: Nevelah and kosher slaughtered meat are nullified in one another because they are considered the same kind, and it was stated regarding this Braisa that Rabbi Yosei son of Rabbi Chanina said: It is pure from imparting tumah through contact, but it does impart tumah through carrying.

OBJECTION

וְהָא דְתַנּוּ: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: בְּהֵמָה גִּסָּה שֶׁשֶּׁפָּעָה חֲרַרְתָּ דָם — הֲרִי זֶה תִּקְבֵּר, וְנִפְטָרָה מִן הַכּוֹרָה.

Abaye raised another kasha: But that which we learned in a Mishnah: Rabbi Eliezer ben Yaakov says: A large animal that discharged a mass of blood—this mass must be buried, and the mother is exempt from the law of the firstborn because we assume it was a fetus.

OBJECTION

וְתַנִּי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגֵּעַ וְלֹא בְּמַשָּׂא.

And Rabbi Chiyya taught in a Braisa regarding this: This mass does not impart tumah, neither through contact nor through carrying.

OBJECTION

אֲמַאי? דְּנָהִי בְּמַגֵּעַ לֹא מְטַמְּא, תִּטְמָא בְּמַשָּׂא!

But why? Granted that through contact it does not impart tumah, let it at least impart tumah through carrying, since there is a fetus nullified inside the blood!

OBJECTION

אִישְׁתִּיק.

Rav Dimi was silent and had no answer.

QUESTION

דְּלָמָא, וְדַאי שְׂאֵנִי הָכָא, דְּהוּא לֵה טוּמְאָה סְרוּחָה.

The Gemara asks: Perhaps it is certainly different here, as it is a decayed impurity, and decayed nevelah does not impart tumah at all?

EXPLANATION

הַנִּיחָא לְבַר פָּדָא, דְּאָמַר: טוּמְאָה חֲמוּרָה עַד לִגְר, וְטוּמְאָה קֻלָּה עַד לְכֻלָּב, הָא לֹא חֲזִיָּא לִגְר.

The Gemara notes: This works out well according to Bar Padda, who said: Severe impurity, like nevelah, remains tamei until it is unfit for a ger toshav to eat, and light impurity remains tamei until it is unfit for a dog. And this mass of blood is not fit for a ger toshav, so it loses its tumah.

QUESTION

אָלֵא לְרַבִּי יוֹחָנָן דָּאָמַר:

But according to Rabbi Yochanan, who said that even severe impurity remains tamei until it is unfit for a dog, what can be said?

עמוד ב' DAF 23B

OBJECTION

אַחַת זֶה וְאַחַת זֶה עַד לְכָלֵּב,

The Baraisa states that **both this** form of impurity **and that** form of impurity continue to defile **until** they are no longer fit **for a dog** to eat.

OBJECTION

הָא חֲזִינָא לְכָלֵּב!

But **this** congealed mass of blood is still **fit for a dog**! Why then does Rabbi Yirmeya say it is tahor?

REFUTATION

קוּשִׁיא.

The Gemara admits: This is indeed **difficult** for Rabbi Yirmeya.

STATEMENT

גּוֹפֵא, בַּר פְּדָא אָמַר: טוּמְאָה חֲמוּרָה עַד לְגֵר, וְטוּמְאָה קְלָה עַד לְכָלֵּב.

Returning to **the matter itself** that was mentioned above, **Bar Padda says**: An item with **severe impurity**, such as a carcass, defiles **until** it is no longer fit **for a resident stranger**, a ger toshav, to eat; **but** an item with **light impurity**, such as food impurity, defiles **until** it is no longer fit **for a dog**.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אַחַת זֶה וְאַחַת זֶה עַד לְכָלֵּב.

And Rabbi Yochanan says: **Both this** severe impurity **and that** light impurity continue to defile **until** they are no longer fit **for a dog**.

QUESTION

מֵאִי טַעְמָא דְּבַר פְּדָא?

What is the reason of Bar Padda for his ruling?

ANSWER

דְּכָתִיב: "לֹא תֹאכְלוּ כָּל נֶבֶלָה לְגֵר וְגוֹ",

As it is written in the Torah: "You shall not eat of any carcass; you may give it to the stranger who is within your gates, that he may eat it." This teaches us that

ANSWER

הָרְאוּיָהּ לַגֵּר קְרוּיָה "נִבְיָלָה", וְשֶׁאֵינָהּ רְאוּיָה לַגֵּר אֵינָהּ קְרוּיָה "נִבְיָלָה".

that which is **fit for the stranger** is called "a carcass" and defiles, and that which is **not fit for the stranger** is **not** called "a carcass" and is tahor.

QUESTION

וְאֵי־דָּה?

And the **other** Sage, Rabbi Yochanan, how does he explain this verse?

ANSWER

לְמַעוּטֵי הַיָּכָא דְּהִסְרִיחָהּ מֵעֵיקְרָא.

He says it comes **to exclude** a carcass **where it was decayed from the outset**, while the animal was still alive. Such a carcass never had the status of a carcass to begin with.

QUESTION

וְאֵי־דָּה?

And the **other** Sage, Bar Padda, how does he respond to this?

ANSWER

הִסְרִיחָהּ מֵעֵיקְרָא לֹא צָרִיכָא קְרָא לְמַעוּטֵי, עֲפָרָא בָּעָלְמָא הוּא.

He argues that a carcass that was **decayed from the outset** **does not need a verse to exclude** it, because it is **merely dust** and obviously cannot defile.

מִשְׁנָה MISHNAH

MISHNAH

תָּנוּ: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: בְּהֵמָה גֹּסֶה שֶׁשִּׁפְּעָה חֲרֹרֶת דָּם, הָרִי זֶה תִּקְבֵּר, וְנִפְטָרֶת מִן הַבְּכוֹרָה.

We learned in our Mishnah: Rabbi Eliezer ben Yaakov says: A large animal that discharged a mass of blood, behold this mass **must be buried**, and the mother is **exempt from** the law of the **firstborn** in the future.

גְּמָרָא GEMARA

BRAISA

וְתַנִּי רַבִּי חִיָּיא: אֵינָהּ מְטַמְּאָה לֹא בְּמַגֵּעַ וְלֹא בְּמִשָּׂא.

And Rabbi Chiyya taught in a Baraisa: This mass of blood **does not defile**, neither through contact nor through carrying.

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: מִשּׁוּם בִּיטוּל בְּרוּב נִגְעוּ בָּהּ.

And Rabbi Yochanan says: It is because of nullification in the majority that they touched upon it, meaning the Sages ruled it is tahor because the blood of the embryo is nullified by the majority of permitted blood in the mass.

QUESTION

מאי אירינא משום ביטול ברוב? תיפוק לי דלא איתתחזי כלל!

The Gemara asks: **Why specifically** explain that it is tahor **because of nullification in the majority**? Let it be derived that it is tahor **because it was never fit** for consumption at all!

ANSWER

הא נמי איתתחזי מעיקרא אגב אימיה.

The Gemara answers: **This too was fit at the outset by virtue of its mother**, for if the mother had been slaughtered before this mass was discharged, it would have been edible as part of the mother.

משנה MISHNAH

MISHNAH

תנן הֵתֵם: רַבִּי אֱלִיעֶזֶר בֶּן יִצְחָק אוֹמֵר: צִיר טָהוֹר שֶׁנָּפַל לְתוֹכוֹ מַיִם כֹּל שֶׁהוּא — טָמֵא.

We learned in a Mishnah elsewhere: Rabbi Eliezer ben Yaakov says: Pure fish brine into which any amount of water fell is rendered **impure**, because we assume the am ha'aretz who owned it had already diluted it with water.

גמרא GEMARA

STATEMENT

אמר רב נחמן אמר רבה בר אבוח: זאת אומרת נחשדו עמי הארץ לערב מִחֻצָה בְּצִיר.

Rav Nachman said that Rabba bar Avuh said: That is to say that the amei ha'aretz are suspected of mixing **half** a portion of **water in the brine**. Therefore, when any more water falls in, the water becomes the majority and revives the impurity.

QUESTION

ולמה לי מחצתה? אפילו בציר ממחצתה נמי!

The Gemara asks: **And why do I need** to say they are suspected of mixing in exactly **half**? Even if they mixed in **less than half**, it would **also** become tamei!

EXPLANATION

והני משהו — הוה ליה פלגא, ופלגא לא בטיל.

For with **this tiny bit** of water that fell in now, **it becomes half** of the mixture, and **half is not nullified** by the other half!

ANSWER

אימא: עד מחצתה.

The Gemara answers: **Say** instead that they are suspected of mixing in water **up to half**, meaning slightly less than half.

ANSWER

איבעצית אימא: טומאת עם הארץ דרבנן, טומאת משקין דרבנן.

If you want, say instead: The impurity of an am ha'aretz is Rabbinic, and the impurity of liquids is also Rabbinic.

EXPLANATION

ברובא גזרו רבנן, בפלגא ופלגא לא גזרו בה רבנן.

Therefore, where there is a majority of water, the Rabbis decreed impurity, but where it is half and half, the Rabbis did not decree impurity.

MISHNAH מִשְׁנָה

MISHNAH

מתני' רבן שמעון בן גמליאל אומר: הלוקח בהמה מניקה מן הגוי — אין חוששין שמא בנה של אחרת יהיה.

MISHNAH: Rabban Shimon ben Gamliel says: One who buys a nursing animal from a non-Jew, we do not fear that perhaps the offspring was the young of another animal, and we may assume she has already given birth.

MISHNAH

נכנס לתוך עדרו וראה את המבכירות מניקות, ושאינן מבכירות מניקות — אין חוששין שמא בנה של זה בא לו אצל זה, או שמא בנה של זה בא לו אצל זה.

If he enters into his flock and sees the first-time mothers nursing, and those that are not first-time mothers nursing, we do not fear that perhaps the offspring of this one came to that one, or perhaps the offspring of that one came to this one.

GEMARA גְּמָרָא

STATEMENT

גמ' אמר רב נחמן משמיה דרב: הלכתא בכוליה פירקין, פר מכלוגתא.

GEMARA: Rav Nachman said in the name of Rav: The halacha is in accordance with the anonymous Tanna throughout our entire chapter, except where there is a dispute recorded in the Mishnah.

OBJECTION

אמר רב ששת: אמינא כי ניים ושכב רב אמר להא שמעתא!

Rav Sheshet said: I say that when Rav was dozing and sleeping he said this halacha! For it makes no sense.

QUESTION

אהייא? אילימא ארישא — (מפליגי) [מיפלג פליגי] רבי ישמעאל ורבי עקיבא!

To which Mishnah is he referring? If we say he is referring to the first Mishnah of the chapter, behold Rabbi Yishmael and Rabbi Akiva disagree there, so there is no anonymous ruling!

EXPLANATION

אָלֵא אַדְרָבִי אֶלְיָעֶזֶר בֶּן יִעֲקֹב — מִשְׁנַת רַבִּי אֶלְיָעֶזֶר בֶּן יִעֲקֹב "קֹב וְנָקִי".

Rather, you will say he is referring to the ruling of Rabbi Eliezer ben Yaakov. But we already know that the Mishnah of Rabbi Eliezer ben Yaakov is small in quantity but clean and accurate, and the halacha always follows him!

EXPLANATION

אָלֵא אַדְרָבִי שְׁמַעוֹן בֶּן גַּמְלִיאֵל מִפְּלֵג פְּלִיג בְּבִרְיֵיתָא!

Rather, you will say he is referring to Rabban Shimon ben Gamliel in our Mishnah. But there is a dispute in a Baraisa against his view!

EXPLANATION

אָלֵא אַדְרָבִי יוֹסִי בֶּן הַמְּשׁוּלָּם — הָא אָמַר רַב חֲדָא זִימְנָא, דָּאָמַר רַב: הֲלִכְתָּא פְּרַבִּי יוֹסִי בֶּן הַמְּשׁוּלָּם!

Rather, you will say he is referring to Rabbi Yosei ben HaMeshullam. But behold, Rav already said this once explicitly, as Rav said: The halacha is like Rabbi Yosei ben HaMeshullam!

EXPLANATION

אָלֵא אֲשָׁעֶר בַּעַל מוֹם מִיפְּלֵג פְּלִיגִי עֲקָבְיָא בֶּן מַהֲלָלֵאל וְרַבְּנֵנוּ!

Rather, you will say he is referring to the hair of a blemished firstborn. But there Akavya ben Mahalalel and the Rabbis disagree!

RESOLUTION

לְעוֹלָם אַדְרָבִי שְׁמַעוֹן בֶּן גַּמְלִיאֵל, וְהָא קָא מְשַׁמַּע לֵן: דְּבִרְיֵיתָא לָא פְּלוּגְתָּא הִיא.

The Gemara answers: Actually, Rav was referring to Rabban Shimon ben Gamliel, and this is what he comes to teach us: that a dispute in a Baraisa is not considered a dispute to prevent us from following the Mishnah's ruling.

STATEMENT

וְכִיּוֹן דָּאָמַר רַב: הֲלִכְתָּא בְּכוּלָּיָהּ פִּירְקִין בְּרַ מִפְּלוּגְתָּא,

And since Rav said: The halacha is in accordance with our entire chapter except where there is a dispute,

SUMMARY

The daf establishes that while nullified tumah might not defile through direct contact, the Sages debate whether it still defiles through carrying, analyzing cases of Parah Adumah ash mixed with wood ash, and nevelah mixed with kosher meat. We then focus on the fundamental machlokes between Bar Padda and Rabbi Yochanan: Bar Padda holds that severe tumah like nevelah is purified once it is unfit for a ger toshav, whereas Rabbi Yochanan rules that it remains tamei until it is completely unfit for a dog. The Gemara concludes by analyzing how each Tanna and Amora accounts for a fetus nullified within a discharged mass of blood, utilizing the principles of bitul and the physical state of the decayed tissue.

The Gemara is bothered by how we treat a mixture where a small amount of tumah has been nullified in a majority of tahor. We see a fascinating machlokes between Bar Padda and Rabbi Yochanan about when a carcass, a nevelah, loses its status of tumah. Bar Padda teaches that once it is no longer fit for a human being, a ger toshav, to eat, it is no longer called nevelah; it loses its power to defile. Rabbi Yochanan is more stringent, holding that as long as it is fit for a dog, it still retains its status of tumah. But even Rabbi Yochanan agrees that once it is completely decayed and unfit even for a dog, it is considered "afra b'alma", mere dust, and its spiritual impurity is totally gone.

Think about the deep yesod the Torah is teaching us here. Tumah, which represents spiritual deadness and negativity, only has power when it has some form of vitality, some "food" to sustain it. The moment it becomes completely ruined, when it is no longer fit even for a dog, it loses all its power and becomes completely tahor. The same is true in our own avodas Hashem. The yetzer hara and the negative influences around us only have power over us when we feed them, when we give them a little bit of attention or importance. If we treat those negative thoughts and temptations as "afra b'alma", if we completely ignore them and make them totally worthless in our eyes, they lose all their power to drag us down.

When a negative thought, a feeling of discouragement, or a temptation enters your mind today, do not argue with it or give it weight. Treat it like decayed dust that is unfit even for a dog; completely ignore it and redirect your mind immediately to a word of Torah or a holy 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 נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶּלֶט 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 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ 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 סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק 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:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ 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 עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ 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 הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְּדֶה 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.'