

## חומש עם רש"י • חקת-בלק • רביעי

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

CHUKAS-BALAK • 4TH ALIYAH

## CHAPTER PREVIEW

In this aliyah, we learn of the incredible nissim Hashem performed for Klal Yisrael as they neared the Promised Land. After peacefully requesting passage through the land of Sihon, king of the Amorites, and promising to stick strictly to the highway, the Bnei Yisrael are met with outright war. With the help of Hashem, Klal Yisrael defeats Sihon, conquers his lands, and goes on to vanquish the mighty giant Og, king of Bashan, taking possession of his entire territory before encamping in the plains of Moab.

Seeing these miraculous victories, Balak, the king of Moab, is filled with dread and a deep fear of the Jewish people. Realizing he cannot defeat them through natural warfare, he partners with the elders of Midian and sends messengers to the notorious rasha Balaam, hoping to use the power of curses to destroy Klal Yisrael. However, Hashem intervenes immediately, warning Balaam in a dream not to go with them.

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

פסוק א

Pasuk 1

וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל סִיחֹן מֶלֶךְ הָעַמּוּרִי לֵאמֹר:

saying the Emori king of Sichon to messengers Yisrael And sent

רש"י

וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים. וּבְמָקוֹם אֲחֵר תּוֹלָה הַשְּׁלִיחוֹת בְּמֹשֶׁה, שֶׁנֶּאֱמַר "וַיִּשְׁלַח

"And Isent as it is said to Moshe the mission it attributes another and in a place messengers Yisrael And sent

מַלְאָכִים מִמִּדְבַּר קִדְמוֹת" דְּבָרִים ב', וְכֵן "וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקְדֵּשׁ

from Kadesh messengers Moshe "And sent and so too chapter 2 Devarim Kedemoth" from the wilderness of messengers

אֶל מֶלֶךְ אֱדוֹם" בַּמִּדְבָּר כ', וּבִיפְתָח הוּא אוֹמֵר שׁוּפְטִים י"א "וַיִּשְׁלַח

"And sent chapter 11 Shoftim says it and regarding Yiftach chapter 20 Bamidbar Edom" the king of to

יִשְׂרָאֵל מַלְאָכִים אֶל מֶלֶךְ אֱדוֹם" וְגו', הַפְּתוּכִים הֵלְלוּ צָרִיכִין זֶה לָזֶה, זֶה

this one that one this one need these the verses etcetera Edom" the king of to messengers Yisrael

נוֹעַל וְזֶה פוֹתַח, שֶׁמֹּשֶׁה הוּא יִשְׂרָאֵל וְיִשְׂרָאֵל הֵם מֹשֶׁה, לוֹמַר לָךְ שֶׁנֶּשִׂיא

that the prince of to you to say Moshe are and Yisrael Yisrael is that Moshe opens and that one locks

הַדּוֹר הוּא כָּכָל הַדּוֹר, כִּי הַנָּשִׂיא הוּא הַכֹּל תַּנְחוּמָא :

Tanchuma the whole is the prince because the generation like all of is the generation

פסוק ב

Pasuk 2

אֶעֱבְרָה בְּאַרְצְךָ לֹא נִטָּה בַּשָּׂדֶה וּבַכְרֶם לֹא נִשְׁתָּה מִי בְּאֵר

a well water of drink we will not or into vineyard into field turn aside we will not through your land Let me pass

בְּדֶרֶךְ הַמֶּלֶךְ נֵלֶךְ עַד אֲשֶׁר נַעֲבֹר גְּבֻלָּהּ:

your border we have passed that until we will go the king by the road of

רש"י

אֶעֱבְרָה בְּאַרְצֶךָ. אַע"פ שֶׁלֹּא נִצְטִיּוּ לִפְתֹּחַ לָהֶם בְּשָׁלוֹם בִּקְשׁוּ מֵהֶם

from them they sought with peace to them to open they were commanded that not Even though through your land Let me pass

שָׁלוֹם שָׁם:

there peace

פסוק ג

Pasuk 3

וְלֹא נָתַן סִיחֹן אֶת יִשְׂרָאֵל עֹבֵר בְּגִבּוֹלוֹ וַיֵּאסֹף סִיחֹן אֶת כָּל עַמּוֹ

his people all of — Sichon and gathered through his border to pass Yisrael — Sichon did allow and not

וַיֵּצֵא לְקִרְאֵת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא יַחֲזָה וַיִּלָּחֶם בְּיִשְׂרָאֵל:

against Yisrael and he fought to Yahatz and he came to the wilderness Yisrael towards and he went out

רש"י

וְלֹא נָתַן סִיחֹן וּגְו'. לְפִי שֶׁכָּל מַלְכֵי כְנָעַן הָיוּ מַעֲלִין לוֹ מִסָּ, שֶׁהָיָה

because he was tribute to him paying were Kenaan kings of that all Because etc. Sichon did suffer And not

שׁוֹמְרֵם שֶׁלֹּא יַעֲבְרוּ עֲלֵיהֶם גִּיסוֹת, כִּיּוֹן שֶׁאָמְרוּ לוֹ יִשְׂרָאֵל אֶעֱבְרָה

Let me pass Yisrael to him that said As soon as hostile forces against them should pass so that not protecting them

בְּאַרְצָהּ, א"ל, כָּל עַצְמִי אֵינִי יוֹשֵׁב כָּאֵן אֶלָּא לְשֹׁמְרֵם מִפְּנֵיכֶם,

from before you to protect them except here dwelling I am not purpose of myself the whole he said to them through your land

וְאַתֶּם אוֹמְרִים כֹּה תִנְחֹמָא:

Tanchuma thus say and you

רש"י

וַיֵּצֵא לְקִרְאֵת יִשְׂרָאֵל. אֵלֹהֵי הַיָּתֶה חֲשָׁבוֹן מְלֵאָה יְתוּשִׁין אֵין כָּל בְּרִיָּה יְכוּלָּה

able creature any there is no gnats full of Cheshbon had been if Yisrael against And he went out

לְכַבְּשָׁהּ, וְאִם הָיָה סִיחֹן בְּכַפֵּר חֲלָשׁ אֵין כָּל אָדָם יְכוּל לְכַבְּשׁוֹ, וְכָל שְׂפָן

the more so and all to conquer him able man any there is no weak in a village Sichon had been and if to conquer her

שֶׁהָיָה בְּחֲשָׁבוֹן; אָמַר הַקָּדוֹ"ה מָה אֲנִי מְטַרִיחַ עַל בְּנֵי כָּל זֹאת לְצוּר עַל כָּל

every · to besiege this all my children · trouble should I why the Holy One said in Cheshbon that he was

עִיר וָעִיר? נָתַן בְּלִב כָּל אֲנָשֵׁי הַמִּלְחָמָה לְצֵאת מִן הָעִירוֹת, וַנִּתְקַבְּצוּ כָּלָם

all of them and they assembled the cities from to go out the war the men of all in the heart of He put and city city

לְמָקוֹם אֶחָד וְשָׁם נָפְלוּ, וּמִשָּׁם הָלְכוּ יִשְׂרָאֵל אֶל הָעָרִים וְאֵין עוֹמֵד

standing and there was none the cities to Yisrael went and from there they fell and there one to a place

לְנִגְדָם, כִּי אֵין שָׁם אֶלָּא נָשִׁים וְטָף שָׁם:

there and children women but there there were none for against them

פסוק ד

Pasuk 4

וַיַּכְהוּ יִשְׂרָאֵל לְפִי חֶרֶב וַיִּירֶשׁ אֶת אֶרְצוֹ מֵאַרְנוֹן עַד יַבֵּק עַד

until Yabbok until from Arnon his land — and possessed the sword by the edge of Yisrael And smote him

בְּנֵי עַמּוֹן כִּי עַז גְּבוּל בְּנֵי עַמּוֹן:

Ammon the children of the boundary of strong was for Ammon the children of

רש"י

כִּי עַז. וַיִּמָּהוּ חֲזָקוֹ? הַתְּרָאָתוֹ שֶׁל הַקֹּדֶשׁ הַזֶּה שֶׁאָמַר לָהֶם אֵל תִּצְרֶם וְגו' etc. distress them do not to them Who said the Holy One blessed be He the warning of its strength and what is strong for

דברים ב' :

2 Devarim

פסוק ה

Pasuk 5

וַיִּקַּח יִשְׂרָאֵל אֶת כָּל הָעָרִים הָאֵלֶּה וַיָּשֶׁב יִשְׂרָאֵל בְּכָל עָרֵי הָאֱמֹרִי

the Emori the cities of in all Yisrael and settled these the cities all — Yisrael And took

בְּחֶשְׁבּוֹן וּבְכָל בְּנֵיחָהּ:

its suburbs and in all in Cheshbon

רש"י

בְּנֵיחָהּ. כְּפָרִים הַסְמוּכִים לָהּ:

to it that are adjacent villages its daughters

פסוק ו

Pasuk 6

כִּי חֶשְׁבּוֹן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא נִלְחָם בְּמֶלֶךְ מוֹאָב

Moav against the king of had fought and he it was the Emori king of Sichon the city of Cheshbon For

הָרִאשׁוֹן וַיִּקַּח אֶת כָּל אֶרְצוֹ מִיָּדוֹ עַד אֲרֹנִן:

Arnon until from his hand his land all of — and he took the first

רש"י

וְהוּא נִלְחָם. לָמָּה הִצְרָךְ לִכְתֹּב? לִפִּי שֶׁנֶּאֱמַר שֵׁם "אֵל תִּצְרֶם אֶת מוֹאָב", וְחֶשְׁבּוֹן and Heshbon Moab — harass do not there that it is said because to be written was it necessary why had fought And he

מִשָּׁל מוֹאָב הָיְתָה, כָּתַב לָנוּ שֶׁסִּיחֹן לָקְחָהּ מֵהֶם וְעַל יָדוֹ טְהֵרָה

it became permitted his hand and through from them took it that Sihon for us it wrote it was Moab from that of

לְיִשְׂרָאֵל חוֹלִין ס'; גִּיטִין ל"ח :

38 Gittin 60 Chullin to Israel

רש"י

מִיָּדוֹ. מִרְשׁוֹתוֹ בְּבֹא מְצִיעָא נ"ו :

56 Metzia Bava from his possession From his hand

פסוק ז

Pasuk 7

עַל כֵּן יֹאמְרוּ הַמְשִׁלִּים בָּאוּ חֶשְׁבּוֹן תִּבְנֶה וְתִכּוֹנֵן עִיר סִיחֹן:

Sichon the city of and established it shall be built Cheshbon Come to the bards say · Therefore

רש"י

על כן. על אותה מלחמה שנלחם סיחון במואב:

against Moav Sichon which fought war that about · Therefore

רש"י

יאמרו המשלים. בלעם, שנאמר בו "וישא משלו" במדבר כ"ג :

23 Bamidbar his parable" "And he took up regarding him as it is said Bilaam who speak parables They say

רש"י

המשלים. בלעם ובעור, והם אמרו:

said and they and Beor Bilaam They who speak in parables

רש"י

באו חשבון. שלא הנה סיחון יכול לקבשה והלה ושכר את בלעם לקללו

to curse him Bilaam — and he hired and he went to conquer her able Sichon was for not Cheshbon Come to

תנחומא ; וזהו שאמר לו בלק "פי ידעתי את אשר תברך מברך" וגו' במדבר

Bamidbar etc. is blessed" you bless whom — I know "For Balak to him that which said and this is Tanchuma

כ"ב :

22

רש"י

תבנה ותכונן. חשבון בשם סיחון להיות עירו:

his city to be Sichon under the name of Cheshbon and established It will be built

פסוק ח

Pasuk 8

כי אש יצאה מחשבון להבה מקרית סיחון אכלה ער מואב בעלי

the masters of Moav Ar of it consumed Sichon from the city of a flame from Cheshbon went forth fire For

במות ארנן:

Arnon the high places of

רש"י

כי אש יצאה מחשבון. משכבשה סיחון:

Sichon after he conquered it from Cheshbon went forth a fire For

רש"י

אכלה ער מואב. שם אותה המדינה קרוי ער בלשון עברי ולחית

and Lechayath Hebrew in the language Ar was called province that The name of Moav Ar of It consumed

בלשון ארמי:

Aramaic in the language

רש"י

ער מואב. ער של מואב:

Moab of Ar Moab Ar of

אוי לך מואב אבדת עם כמוש נתן בניו פליטם ובנותיו  
and his daughters as fugitives his sons he has delivered Kemosh O people of you are lost Moav to you Woe

בשבית למלך אמרי סיחון:  
Sichon the Emori to the king of into captivity

רש"י

אוי לך מואב. שקללו את מואב שימסרו בידו תנחומא:  
Tanchuma into his hand that they be delivered Moab — for they cursed Moav to you Woe

רש"י

כמוש. שם אלהי מואב:  
Moav the god of the name of Chemosh

רש"י

נתן. הנותן את בניו של מואב:  
Moav of his sons — the One Who gives He gave

רש"י

פליטם — נסים ופליטים מחרב ואת בנותיו בשבית וגו':  
etcetera into captivity his daughters and — from the sword and escaping fleeing their fugitives

ונירם אבד חשבון עד דיבון ונשים עד נפח אשר עד  
is until which Nofach until and we laid waste Divon until Cheshbon perished and we cast them down

מידבא:

Meidva

רש"י

ונירם אבד. מלכות שלהם:  
of theirs the kingdom is lost And their sovereignty

רש"י

אבד חשבון עד דיבון — מלכות ועל שהיה למואב בחשבון אבד משם, וכן  
and so from there is destroyed in Cheshbon to Moav that was and yoke sovereignty Divon until Cheshbon Is destroyed

עד דיבון; תרגום של סר "עד", כלומר סר ניר מדיבן; ניר לשון  
is an expression of Nir from Divon dominion departed meaning to say is ad departed of the translation Divon until

מלכות ועל ממשלת איש, כמו "למען היות ניר לדוד עבדי" מ"א י"א:  
chapter 11 Melachim I My servant for Dovid dominion there being so that like a man of the rule of and yoke sovereignty

רש"י

ונשים. ש"ן דגושה, לשון שממה, כה יאמרו המשלים, "ונשים"  
and we laid waste those who speak parables say so desolation an expression of has a Dagesh the letter Shin And we laid waste  
אותם עד נפח — השמונום עד נפח:  
Nophah until we desolated them Nophah until them

פסוק יא

Pasuk 11

וישב ישראל בארץ האמרי:

the Emori in the land of Yisrael And settled

פסוק יב

Pasuk 12

וישלח משה לרגל את יעזר וילכדו בנתיה ויירש ויורש את

— and he dispossessed and he drove out its suburbs and they captured Yazer — to spy out Moshe And sent

האמרי אשר שם:

was there who the Amorite

רש"י

וישלח משה לרגל את יעזר. המרגלים לכדוה, אמרו לא נעשה כראשונים, בטוחים

confident like the first ones will we do not they said captured it the spies Yazer — to spy out Moshe And he sent

אנו בכח תפלתו של משה להלחם תנחומא :

Tanchuma to fight Moshe of his prayer in the power of are we

פסוק יג

Pasuk 13

ויפנו ויעלו דרך הבשן ויצא עוג מלך הבשן לקראתם הוא

he to meet them the Bashan king of Og and went out the Bashan the way of and they went up And they turned

וכל עמו למלחמה אדרעי:

at Edrei to the battle his people and all

פסוק יד

Pasuk 14

וילאמר יהוה אל משה אל תירא אתו כי בידיך נתתי אתו ואת כל

all of and — him I have given into your hand for him fear do not Moshe to Hashem And said

עמו ואת ארצו ועשית לו כבאשר עשית לסיחן מלך האמרי אשר

who the Emori king of to Sichon you did just as to him and you shall do his land and — his people

יושב כחשבון:

in Cheshbon dwelt

רש"י

אל תירא אתו. שהיה משה ירא להלחם, שמא תעמד לו זכותו של אברהם,

Avraham of the merit for him will stand lest to wage battle afraid Moshe for was him fear Do not

שָׁנְאָמֶר "וַיָּבֹא הַפְּלִיט" בְּרֹאשִׁית י"ד — הוּא עוֹג שֶׁפָּלַט מִן הָרֶפָּאִים שֶׁהָכּוּ  
whom smote the Rephaim from who escaped Og he 14 Bereishis the fugitive "And came as it is said  
כְּדָרְלָעֹמֶר וַחֲבֵרָיו בְּעֶשְׂתְּרוֹת קַרְנַיִם, שָׁנְאָמֶר דְּבָרִים ג' "רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר  
was left the Bashan king of Og "For only 3 Devarim as it is said Karnaim in Ashteroth and his allies Khedorlaomer  
מִיָּתֶר הָרֶפָּאִים" נִדָּה ט"א :  
61a Niddah the Rephaim" from the remnant of

פסוק טו

Pasuk 15

וַיַּכּוּ אֹתוֹ וְאֶת בָּנָיו וְאֶת כָּל עַמּוֹ עַד בְּלִתִּי הַשְּׂאִיר לוֹ שְׂרִיד  
a survivor to him left there was not until his people all and — his sons and — him And they smote  
וַיִּירְשׁוּ אֶת אֲרָצוֹ:  
his land — and they possessed

רש"י

וַיַּכּוּ אֹתוֹ. מֹשֶׁה הִרְגֹּה, כְּדֹאִיתָא בְּבִרְכּוֹת בְּהַרְוָא בִּרְכּוֹת דָּף נ"ד, עָקַר טוֹרָא  
a mountain he uprooted 54 page Berakhot in HaRoeh in Berakhot as it is slew him Moshe him And they smote  
בַּר תְּלָתָא פָּרְסֵי וְכו':  
etcetera parsangs three of

פסוק טז

Pasuk 16

וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעֶרְבּוֹת מוֹאָב מֵעֵבֶר לַיַּרְדֵּן  
the Yarden of from across Moav in the plains of and they encamped Yisrael the children of And they journeyed  
יֵרֵחוֹ:  
Yerecho

פסוק יז

Pasuk 17

וַיֵּרָא בָּלָק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאַמֹּרִי:  
to the Amorite Yisrael had done that all — Zippor son of Balak And he saw

רש"י

וַיֵּרָא בָּלָק בֶּן צִפּוֹר אֶת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאַמֹּרִי. אָמַר, אֵלֶּם שְׁנֵי מְלָכִים  
kings two these He said to the Emori Yisrael had done that all — Tzippor son of Balak And Balak saw  
שֶׁהָיִינוּ בְּטוּחִים עֲלֵיהֶם לֹא עָמְדוּ בִּפְנֵיהֶם, אָנוּ עַל אַחַת פְּמָה וְכַמָּה, לְפִיכָּה  
therefore and how much how much one by we before them stand did not upon them relying whom we were  
"וַיִּגֵּר מוֹאָב" תַּנְחוּמָא :  
Tanchuma Moav and was afraid

פסוק יח

וַיִּגֵר מוֹאֵב מִפְּנֵי הָעָם מְאֹד כִּי רַב הוּא וַיִּקֶּץ מוֹאֵב מִפְּנֵי  
 because of Moav and was disgusted it was numerous for very much the people because of Moav And was afraid  
 בְּנֵי יִשְׂרָאֵל:  
 Yisrael the children of

רש"י

ויגר. לשון מורא, כמו "גורו לכם" איוב י"ט :  
 19 Iyov for yourselves" "fear like fear is an expression of And he feared

רש"י

ויקץ מואב. קצו בחייהם:  
 their lives they loathed Moav And was disgusted

פסוק יט

וַיֹּאמֶר מוֹאֵב אֶל זִקְנֵי מִדְיָן עֲתָה יִלְחֲכוּ הַקְּהָל אֶת כָּל סְבִיבֹתֵינוּ  
 our surroundings all of — the congregation will lick up now Midian the elders of to Moav And said  
 כְּלַחֵךְ הַשּׁוֹר אֶת יֵרֶק הַשָּׂדֶה וּבָלַק בֶּן צִפּוֹר מֶלֶךְ לְמוֹאֵב בְּעֵת  
 at the time of Moav was king Tzippor son of and Balak the field the greenness of — the ox as the licking of  
 הַהוּא:  
 that

רש"י

אל זקני מדין. והלא מעולם היו שונאים זה את זה, שנאמר "המכה את  
 — who smote as it is said this one — this one hating they were always but did not Midian the elders of To  
 מדין בשדה מואב" בראשית ל"ו, שבאו מדין על מואב למלחמה? אלא  
 but for war Moab against Midian for they came 36 Bereishis Moab in the field of Midian  
 מיראתן של ישראל עשו שלום ביניהם; ומה ראה מואב לטל עצצה  
 counsel to take Moab saw And what between themselves peace they made Yisrael of out of their fear  
 ממדין? כיון שראו את ישראל נוצחים שלא כמנהג העולם, אמרו  
 they said the world according to the custom of not victorious Yisrael — that they saw Since from Midian  
 מנהיגם של אלו במדין נתגדל, נשאל מהם מה מדתו, אמרו להם אין  
 there is not to them they said is his characteristic what of them let us ask grew up in Midian these of their leader  
 כחו אלא בפיו, אמרו, אף אנו נבא עליהם באדם שכחו בפיו תנחומא  
 Tanchuma in his mouth whose power is with a man against them will come we Even they said in his mouth except his power  
 :

רש"י

כלחך השור. כל מה שהשור מלחך אין בו ברכה שם :  
 there blessing in it there is no licks which the ox that all the ox as the licking of

רש"י

בעת ההוא. לא היה ראוי למלכות, מנסיכי מדן היה, וכיון שמת סיחון  
Sichon that died and once he was Midian from the princes of for kingship fitting he was not that At the time  
מנוחו עליהם לצרף שעה שם :  
there the hour for the need of over them they appointed him

פסוק ב

Pasuk 20

וישלח מלאכים אל בלעם בן בעור פתורה אשר על הנהר ארץ  
the land of the river is by which to Pethor Beor son of Bilaam to messengers And he sent  
בני עמו לקרא לו לאמר הנה עם יצא ממצרים הנה כסה  
it has covered behold from Mitzrayim has come out a people behold saying him to call his people the children of  
את עין הארץ והוא ישב ממלי:  
opposite me dwells and it the earth the face of —

רש"י

פתורה. כשלהני זה שהכל מריצין לו מעות, כה כל המלכים מריצין לו  
to him send the kings all so coins to him run that everyone this like a money-changer Pethor  
אגרותיהם, ולפי פשוטו של מקרא כה שם המקום שם :  
there the place is the name of so the verse of the plain meaning and according to their letters

רש"י

ארץ בני עמו. של בלק, משם היה, וזה היה מתנבא ואומר לו,  
to him and saying prophesying was and this one he was from there Balak of his people the children of The land of  
עתיד אתה למלה; ואם תאמר מפני מה השרה הקב"ה שכינתו על גוי רשע?  
wicked a non-Jew upon His Shechina the Holy One rested what because of you will say And if to rule are you destined  
כדי שלא יהיה פתחון פה לאמות לומר, אלו היו לנו נביאים, חזרנו  
we would return prophets to us there were if to say to the nations mouth an opening of there will be that not in order  
למוטב, העמיד להם נביאים והם פרצו גדר העולם, שפתחלה היו גדורים  
fenced in they were for initially the world the fence of breached and they prophets for them He established to the better  
בעריות, וזה נתן להם עצה להפקיר עצמן לזנות:  
to prostitution themselves to make free counsel to them gave and this one from immorality

רש"י

לקרא לו. הקריאה היתה שלו ולהנאתו, שהיה פוסק לו ממון הרבה:  
much money for him fixing for he was and for his benefit his was the calling him To call

רש"י

עם יצא ממצרים. ואם תאמר מה מזיקך?  
does it harm you what you will say and if from Mitzrayim has come out A people

רש"י

הנה כסה את עין הארץ. סיחון ועוג שהיו שומרים אותנו עמדי עליהם  
against them they stood us protecting who were and Og Sichon the land the eye of — it covered Behold

רש"י

והוא יושב ממלי. קרובים הם להכרייתני כמו תהילים קי"ח פי  
 that 118 Tehillim like to cut me off they are near it is written deficiently opposite me dwells and he  
 אמילם תנחומא :

Tanchuma I will cut them off

פסוק כא

Pasuk 21

וְעַתָּה לָכֵּה נָא אֶרֶחָ לִי אֶת הָעָם הַזֶּה כִּי עֲצוּם הוּא מִמֶּנִּי אוֹלִי  
 perhaps more than me it is mighty for this the people — for me curse please go and now  
 אוֹכֵל נֶכֶה בּוֹ וְאֶגְרָשְׁנוּ מִן הָאָרֶץ כִּי יָדַעְתִּי אֶת אֲשֶׁר תְּבָרֵךְ  
 you bless whomever — I know for the land from and I will drive them at them we will strike I will be able  
 out  
 מְבָרֵךְ וְאֲשֶׁר תָּאֵר יוֹאֵר:  
 is cursed you curse and whomever is blessed

רש"י

נכה בו. אני ועמי נכה בהם. ד"א — לשון משנה הוא ב"מ  
 Bava Metzia it is Mishnah an expression of another explanation them may smite and my people I them we may smite  
 ק"ה, מנכה לו מן הדמים — לחסר מהם מעט תנחומא :  
 Tanchuma a little from them to reduce the price from for him he deducts 105b

רש"י

כי ידעתי וגו'. על ידי מלחמת סיחון שעזרתו להכות את מואב:  
 Moav — to smite that you helped him Sichon the war of means of by etc. I know For

פסוק כב

Pasuk 22

וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וְקֶסָמִים בְּיָדָם וַיָּבֹאוּ אֶל  
 to and they came in their hand with charms Midian and the elders of Moav the elders of And they went  
 בָּלָעָם וַיְדַבְּרוּ אֵלָיו דְּבָרֵי בָלָק:  
 Balak the words of to him and they spoke Bilam

רש"י

וקסמים בידם. כל מיני קסמים, שלא יאמר אין כלי תשמישי עמי;  
 with me my usage tools of there are no he should say so that not divinations kinds of all in their hand and divinations  
 ד"א — קסם זה נטלו בידם זקני מדין, אמרו אם יבא עמנו בפעם  
 at time with us he will come if they said Midyan the elders of in their hand they took this omen another explanation  
 הזאת יש בו ממש, ואם ידחנו אין בו תועלת, לפיכך פשאמר להם  
 to them when he said therefore usefulness in him there is no he puts us off and if substance in him there is this

"לִינוּ פֹה הַלַּיְלָה" אָמְרוּ אֵין בּוֹ תַקְנָה, הַנִּיחוּהוּ וְהָלְכוּ לָהֶם, שֶׁנֶּאֱמַר  
as it is said for themselves and they went they left him hope in him there is no they said tonight here stay overnight  
"וַיֵּשְׁבוּ שָׂרֵי מוֹאָב עִם בִּלְעָם", אָבָל זִקְנֵי מִדְיָן הָלְכוּ לָהֶם שָׁם :  
there for themselves went Midyan the elders of but Bilaam with Moav the princes of and stayed

פסוק כג

Pasuk 23

וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וְהִשְׁבַּתִּי אֶתְכֶם דָּבָר כַּאֲשֶׁר יִדְבֹּר יְהוָה  
Hashem will speak as word to you and I will return tonight here lodge to them And he said  
אֵלַי וַיֵּשְׁבוּ שָׂרֵי מוֹאָב עִם בִּלְעָם:  
Bilam with Moav the princes of and they stayed to me

רש"י

לִינוּ פֹה הַלַּיְלָה. אֵין רוּחַ הַקֹּדֶשׁ שׁוֹרָה עָלָיו אֶלָּא בַּלַּיְלָה, וְכֵן לְכָל נְבִיאִי  
prophets of to all and so at night except upon him rests holiness the spirit of not this night here Lodge  
אֲמוֹת הָעוֹלָם, וְכֵן לָבוֹן בַּחֲלוֹם הַלַּיְלָה, שֶׁנֶּאֱמַר בְּרֵאשִׁית ל"א "וַיְבֹא אֱלֹהִים אֶל  
to God and came 31 Bereishis as it is said the night in a dream of Lavan and so the world the nations of  
לָבוֹן הָאַרְמִי בַּחֲלוֹם הַלַּיְלָה" כַּאֲדָם הַהוּלָה אֶצֶל פִּילְגֶשׁוּ בְּהַחֲבֵא תַנְחוּמָא; וַיִּקְרָא  
Vayikra Tanchuma in secrecy his concubine to who goes like a man the night in a dream of the Aramean Lavan  
רַבָּה א' :  
1 Rabbah

רש"י

כַּאֲשֶׁר יִדְבֹּר ה' אֵלַי. אִם יִמְלִיכֵנִי לְלָכֶת עִם בְּנֵי אָדָם כְּמוֹתְכֶם, אֵלַי עִמָּכֶם,  
with you I will go like you man sons of with to go He advises me if to me Hashem shall speak as  
שָׁמָּה אֵין כְּבוֹדוֹ לְתַתִּי לְהֵלֵךְ אֶלָּא עִם שָׂרִים גְּדוֹלִים מִמֶּנּוּ:  
than you greater princes with except to go to permit me His dignity it is not perhaps

רש"י

וַיֵּשְׁבוּ. לְשׁוֹן עֲכָבָה:  
delaying is an expression of And they stayed

פסוק כד

Pasuk 24

וַיְבֹא אֱלֹהִים אֶל בִּלְעָם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ:  
with you these the men Who and He said Bilaam to God And came

רש"י

מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ. לְהַטְעוֹתוֹ בָּא, אָמַר פְּעָמִים שֶׁאֵין הַכֹּל גָּלוּי לְפָנָיו,  
before Him is revealed everything that not there are times he said He came to mislead him with you these are the men Who  
אֵין דַּעְתּוֹ שׁוֹה עָלָיו, אַף אֲנִי אֶרְאֶה עֵת שְׂאוּכַל לְקַלֵּל וְלֹא יָבִין  
He will understand and not to curse that I can a time will seek I even upon Him is equal His knowledge not  
תַנְחוּמָא :  
Tanchuma

וַיֹּאמֶר בְּלָעָם אֶל הָאֱלֹהִים בָּלָק בֶּן צֶפֶר מֶלֶךְ מוֹאָב שְׁלַח אֵלַי:  
to me sent Moav king of Tzippor son of Balak God to Bilam And said

רש"י

בלק בן צפור וגו'. אע"פ שאיני חשוב בעיניך, חשוב אני בעיני המלכים  
in the eyes of am I important in Your eyes important that I am not though Even etc. Zippor son of Balak

שם :

the kings

הִנֵּה הָעָם הַיֵּצֵא מִמִּצְרַיִם וַיִּכַּסּ אֶת עֵינֵי הָאָרֶץ עָתָה לְכָה קְבָה  
curse go now the earth the face of — and it covers from Mitzrayim that came out the nation Behold  
לִי אֶתֹּו אֹיְלֵי אוֹכֵל לְהִלָּחֵם בּוֹ וַיִּגְרֶשְׁתִּיו:  
and drive him out against him to battle I will be able perhaps him for me

רש"י

קבה לי. זו קשה מארה לי, שהוא נוקב ומפרש שם :  
the Name and specifies pronounces for he for me than curse is harsher this for me Curse

רש"י

וגרשתי. מן העולם, ובלק לא אמר אלא ואגרשנו מן הארץ — איני  
I do not the land from and I will drive them out except said not but Balak the world from and I will drive them out  
מבקש אלא להסיעם מעלי, ובלעם היה שונאם יותר מבלק שם :  
there than Balak more hating them was and Bilaam from upon me to move them except seek

וַיֹּאמֶר אֱלֹהִים אֶל בְּלָעָם לֹא תִלְךָ עִמָּהֶם לֹא תֹאֵר אֶת הָעָם כִּי  
for the people — curse you shall not with them go Do not Bilaam to God And said  
בָּרוּךְ הוּא:  
it is blessed

רש"י

לא תלך עמהם. אמר לו אם פן אקללם במקומי, אמר לו לא תאר  
curse you shall not to him He said in my place I will curse them so if to Him He said with them go You shall not  
את העם, אמר לו אם פן אברכם, אמר לו אינם צריכים לברכתך, כי  
for your blessing needing they are not to him He said I will bless them so if to Him He said the people —  
ברוך הוא, משל, אומרים לצרעה לא מדבשה ולא מעקצה שם :  
there of your sting nor of your honey neither to the hornet people say a parable they are blessed

The aliyah begins with Klal Yisrael sending peaceful messengers to Sihon, who refuses passage and attacks, leading to his total defeat and the capture of his cities, including Heshbon. Moshe Rabbeinu then sends spies to Jazer, and the nation successfully marches against Og, the king of Bashan, whom Hashem commands Moshe not to fear; Og and his forces are completely wiped out. Terrified by these events, Balak, the king of Moab, sends a delegation to Balaam to hire him to curse the Jewish people, but Hashem appears to Balaam at night, forbidding him from going or cursing the nation, declaring that Klal Yisrael is blessed.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

When Balak sends messengers to Balaam to curse Klal Yisrael, Hashem immediately blocks him, saying: "Do not go with them. You must not curse that people, for they are blessed." Think about this deep truth. The nations of the world were plotting, sending delegations, and preparing spiritual weapons to destroy the Jewish people. Yet, before the Jewish people even knew they were in danger, Hashem was already defending them behind the scenes, declaring their essential holiness and blessing.

We often go through life worrying about the "Balaks" and "Balaams" in our lives, the hidden difficulties, the people who might not have our best interests at heart, or the silent challenges we cannot see. We stress over what might happen and how we will survive. But this parsha reveals the beautiful, comforting reality of Hashgacha Pratis: Hashem is protecting you from dangers you don't even know exist. He is fighting battles for you before they ever reach your doorstep.

Your job is not to live in fear of the hidden curses or the unknown trials of tomorrow. Your avodah is simply to live as a Yid who is "baruch", to align yourself with Torah and mitzvos, keeping yourself connected to the source of all blessing. When you walk with Hashem, His protection surrounds you, turning away every negative force before it can even whisper your name.

Today, when you feel a wave of worry about the future or about things beyond your control, take a deep breath and say: "Hashem, I trust that You are protecting me from what I cannot see. I am in Your hands."

## דף יומי • חלין • דף נ"ה

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## THE SUGYA

We begin this daf by wrapping up a fascinating discussion regarding the precise measurements of the Sages. The Gemara explores whether the term "up to" a certain measure includes that limit or not, bringing proofs from the laws of tumah and taharah in broken clay vessels and bed-ropes. We learn a beautiful, overarching yesod from Rabbi Yochanan that, as a rule, the Sages established their measures stringently to protect the halacha, ensuring we always err on the side of caution in our avodah.

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

## צמוד א' DAF 55A

## משנה MISHNAH

## MISHNAH

שיעורן בכדי סיכת קטן ועד לוג.

The Mishnah states regarding broken clay vessels: **their measure** to remain susceptible to impurity is if they can hold **enough** oil **for the anointing of a small child, and** this applies to a vessel that held **up to a log** when whole.

## גמרא GEMARA

## QUESTION

מאי לאו לוג כלמטה?

**What, is it not** teaching that a vessel of exactly a **log** is treated **as** though it were **below** that measure, meaning the term 'up to' includes the log itself?

## ANSWER

לא, לוג כלמעלה.

The Gemara answers: **No**, a vessel of exactly a **log** is treated **as** though it were **above** that measure, and 'up to' means up to but not including.

## QUESTION

תא שמע: מלוג עד סאה – ברביעית,

**Come and hear** a proof from the next clause: If the vessel originally held **from a log up to a se'ah**, its broken pieces must hold a **quarter-log** to be tamei.

QUESTION

מאי לאו סאָה פֿלמטה?

What, is it not teaching that a vessel of exactly a **se'ah** is treated **as** though it were **below** that measure?

ANSWER

לא, סאָה פֿלמעלה.

The Gemara answers: **No**, a vessel of exactly a **se'ah** is treated **as** though it were **above** that measure.

QUESTION

תא שמע: מסאָה ועד סאתים – פֿחצי לוג,

Come and hear another proof: If it held **from a se'ah up to two se'ah**, its pieces must hold **half a log** to be tamei.

QUESTION

מאי לאו סאתים פֿלמטה?

What, is it not teaching that a vessel of exactly **two se'ah** is treated **as** though it were **below** that measure?

ANSWER

לא, סאתים פֿלמעלה.

The Gemara answers: **No**, a vessel of exactly **two se'ah** is treated **as** though it were **above** that measure.

OBJECTION

והתנא: לוג – פֿלמטה, סאָה – פֿלמטה, סאתים – פֿלמטה.

The Gemara objects: **But isn't it taught** explicitly in a braisa: A vessel of exactly a **log** is treated **as below** that; a **se'ah** is treated **as below** that; **two se'ah** is treated **as below** that? This proves that 'up to' includes the limit!

RESOLUTION

התם לחומרא, דאמר רבי אבהו אמר רבי יוחנן: פֿל שיעורי חכמים להחמיר, חוץ מכגרים של  
בתמים להקל.

The Gemara resolves this: **There** it is interpreted **stringently**, as **Rabbi Abbahu said** in the name of **Rabbi Yochanan**: **All measures of the Sages** are interpreted **stringently**, except for the measure of like a **split-bean** regarding blood stains, which is interpreted **leniently**. Here, treating the exact limit as 'below' makes the vessel more easily susceptible to tumah, which is a stringency.

INFERENCE

דיקא נמי, דקתני עלה דההיא: חמשה – פֿלמעלה, עשרה – פֿלמטה.

The Gemara notes: The language **is also precise**, as it teaches on that same Mishnah regarding a bed-rope: exactly **five** handbreadths is treated **as above** that, and exactly **ten** handbreadths is treated **as below** that, showing we always rule stringently.

MISHNAH

ניטל הטחול,

We learned in the Mishnah: If **the spleen was removed**, the animal remains kosher.

גמרא GEMARA

STATEMENT

אמר רב עירא משמיה דרבא: לא שנו אלא ניטל, אבל ניקב – טרפה.

Rav Avira said in the name of Rava: They only taught that it is kosher when it was **removed**, but if it was merely **perforated**, it is a **tereifah**.

OBJECTION

מתיב רבי יוסי בר אבין, ואיתימא רבי יוסי בר זבידא: חותה מעובר שבמעיה – מותר באכילה, מן הטחול ומן הפליות – אסור באכילה.

Rabbi Yosei bar Avin, and some say Rabbi Yosei bar Zevida, challenged this from a Mishnah: If one **cuts from a fetus that is in its mother's womb**, the cut piece is **permitted for eating** when the mother is slaughtered; but if one **cuts from the spleen or from the kidneys** of the mother, the cut piece is **forbidden for eating**.

INFERENCE

הא בהמה גופה שריא!

We infer: **But the animal itself is permitted!** Even though its spleen was cut, it is not a tereifah, which contradicts Rava's ruling that a damaged spleen makes it a tereifah.

ANSWER

הוא הדין דאפילו בהמה גופה נמי אסירא, אידי דתנא רישא "מותר באכילה", תנא נמי סיפא "אסור באכילה".

The Gemara answers: The same law applies that even the animal itself is also **forbidden** as a tereifah; but since the first clause taught 'permitted for eating', the last clause also taught 'forbidden for eating' to maintain a parallel structure.

RESOLUTION

ואיפצית אימא: ניקב לחוד, ונחתה לחוד.

And if you wish, say instead: A **perforated** spleen is a **separate case** which makes it a tereifah, and a **cut** spleen is a **separate case** which does not make it a tereifah.

## משנה MISHNAH

### MISHNAH

נִיטְלוּ הַכְּלִיּוֹת.

We learned in the Mishnah: If **the kidneys were removed**, the animal remains kosher.

## גמרא GEMARA

### STATEMENT

אָמַר רַכִּישׁ בַּר פָּפָא מִשְׁמִיּה דְרַב: לְקַתָּה בְּכוֹלֵיאָ אַחַת – טְרֵפָה.

Rakhish bar Pappa said in the name of Rav: If it was diseased in even one kidney, the animal is a tereifah.

### EXPLANATION

אָמְרֵי בְּמַעְרְבָא: וְהוּא דְּמִטָּא לְקוּתָא

They say in the West, Eretz Yisrael: And this applies only when the disease reached the white area inside the kidney.

## עמוד ב' DAF 55B

### EXPLANATION

לְמָקוֹם חֲרִיץ.

The previous statement regarding a kidney defect refers to the location of the crevice.

### QUESTION

וְהִיכָא מָקוֹם חֲרִיץ?

The Gemara asks: And where is the location of the crevice on the kidney?

### ANSWER

לְחִיּוּרָא דְּתוּתֵי מְתָנִי.

The Gemara answers: This is a reference to the white matter of fat under the loins where the kidney is attached.

### STATEMENT

אָמַר רַב נְחוּנְיָא: שְׁאִילְתִּינְהוּ לְכוּלְהוּ טְרוּפְאֵי דְּמַעְרְבָא, וְאָמְרֵי לִי הֲלִכְתָּא כְּרַכִּישׁ בַּר פָּפָא, וְלִית  
הֲלִכְתָּא כְּרַב עֻיָּרָא.

Rav Nechunya said: I asked all the experts on tereifos of the West, Eretz Yisrael, and they said to me: The halacha is in accordance with the opinion of Rakhish bar Pappa in the name of Rav that a diseased kidney renders the animal a tereifah, but the halacha is not in accordance with the opinion of Rav Avira that a perforated spleen renders the animal a tereifah.

### EXPLANATION

דַּרְבַּ עוֹרָא נִמְי לָא אִמְרוּ, אֶלָּא בְּקוֹלָשִׁיָּהּ, אֲבָל בְּסוּמְכִיָּהּ – טְרֵפָה,

The Gemara notes: And **even** with regard to the opinion of Rav Avira, we said that the halacha is not in accordance with his opinion **only** if the spleen was perforated in its **thin**, narrow end; **but** if it was perforated in its **thick**, upper end, the animal is indeed a **tereifah**.

#### EXPLANATION

וְאִי אִישְׁתַּיִיר בֵּיהּ פְּעוּבֵי דִינָר זָהָב – כְּשֶׁרָה.

And even if it was perforated in its thick end, if there remained in it an intact layer of the spleen like the thickness of a gold dinar, the animal is kosher.

#### STATEMENT

אָמְרֵי בְּמַעְרְבָא: כָּל הַפּוֹסֵל בְּרִיָּאָה – כָּשֶׁר בְּכוֹלָיָא, שְׁהָרִי נִקְבַּ פְּסוּל בְּרִיָּאָה, וְכָשֶׁר בְּכוֹלָיָא, וְכָל שְׁכֵן הֵיכָא דְכָשֶׁר בְּרִיָּאָה – כָּשֶׁר בְּכוֹלָיָא.

They say in the West: Any injury that renders an animal unfit in the lung is kosher in the kidney; for behold, a perforation renders the animal unfit in the lung, but is kosher in the kidney. And all the more so, where an injury is kosher in the lung, it is kosher in the kidney.

#### QUESTION

מִתְקִיף לֵיהּ רַבִּי תַנְחוּמָא: וְכֵלְלָא הוּא?

Rabbi Tanchuma objects to this: And is this an established rule?

#### OBJECTION

הָרִי מוּגְלָא, דְּכָשֶׁר בְּרִיָּאָה וּפְסוּל בְּכוֹלָיָא!

But what about pus, which is kosher in the lung since the lung can discharge it, but renders the animal unfit in the kidney?

#### OBJECTION

וְהָרִי מֵיִם זָפִין, דְּכָשֶׁרִים הֵכָא וְהֵכָא,

And what about clear water, which is kosher here in the lung and there in the kidney, which does not fit the rule that what is kosher in the lung is all the more so kosher in the kidney, as it is equal in both?

#### ANSWER

אֶלָּא אָמַר רַב אֲשִׁי: טְרֵפוֹת קָא מַדְמִית לְהֶדְדִּי?

Rather, Rav Ashi said: Are you comparing the laws of tereifos to one another?

#### EXPLANATION

אֵין אוֹמְרִים בְּטְרֵפוֹת זוֹ דּוֹמָה לְזוֹ, שְׁהָרִי חוֹתְכָהּ מִכָּאן וּמִתָּהּ, חוֹתְכָהּ מִכָּאן וְחִיתָהּ.

We do not say with regard to tereifos: This is similar to that; for behold, one cuts an organ from here and the animal dies, and one cuts an organ from there and it lives. Therefore, we cannot derive the laws of one organ from another.

#### EXPLANATION

וּמֵיִם זָפִין כְּשֶׁרִים, לָא אִמְרוּ אֶלָּא דְּצִילִי, אֲבָל עֲכִירִי – טְרֵפָה.

The Gemara notes: **And** with regard to **clear water** found in the lung or kidney, which we said is **kosher**, we said so only where they are clear, but if they are cloudy, the animal is a **terefah**.

#### EXPLANATION

וכי צילי נמי לא אמרו אלא דלא סריח, אבל סריח – טרפה.

And even when they are clear, we said so only where they are not foul-smelling, but if they are foul-smelling, the animal is a **terefah**.

#### STATEMENT

הפוליא שהקטינה, בדקה – עד כפול, בגסה – עד כענבה בינונית.

With regard to a **kidney that shrank**: In a **small animal** like a sheep, it is a tereifah if it shrank **until the size of a bean**; in a **large animal** like a cow, it is a tereifah if it shrank **until the size of an average grape**.

#### משנה MISHNAH

#### MISHNAH

ניטל לחי התחתון,

The Mishnah stated: If the **lower jaw was removed**, the animal is kosher.

#### גמרא GEMARA

#### STATEMENT

אמר רבי זירא: לא שנו אלא שיכולה לחיות על ידי לעיטה והמראה, אבל אינה יכולה לחיות על ידי לעיטה והמראה – טרפה.

Rabbi Zeira said: They only taught this where the animal is able to live by means of stuffing food into its mouth and cramming it down its throat; but if it is not able to live by means of stuffing and cramming, it is a **terefah**.

#### משנה MISHNAH

#### MISHNAH

ניטלה האם שלה,

The Mishnah stated: If its **womb was removed**, the animal is kosher.

#### גמרא GEMARA

#### BRAISA

תנא: היא האם, היא טרפחת, והיא שלפוחית.

A Sage taught in a Braisa: **This is the womb, this is the tarpachat, and this is the shalpuachit**; they are all names for the same organ.

## משנה MISHNAH

### MISHNAH

וחרוטה בידי שמים – כשרה.

The Mishnah stated: **Or if the lung was shriveled by the hand of Heaven**, the animal is **kosher**.

## גמרא GEMARA

### BRAISA

תנו רבנן: איזוהי חרוטה? כל שצמקה ריאה שלה.

The Rabbis taught in a Braisa: **Which is a shriveled lung? Any animal whose lung has shriveled.**

### BRAISA

בידי שמים – כשרה, בידי אדם – טרפה.

If it shriveled **by the hand of Heaven**, such as from fright of thunder, the animal is **kosher**; but if it shriveled **by the hand of man**, such as if a person frightened it, it is a **tereifah**.

### BRAISA

רבי שמעון בן אלעזר אומר: אף בידי כל הבריות.

Rabbi Shimon ben Elazar says: **Even by the hand of any creature**, such as the roar of a lion.

### QUESTION

איבעיא להו: רבי שמעון בן אלעזר ארישא קאי ולקולא, או אסיפא קאי ולחומרא?

A dilemma was raised before them: Does Rabbi Shimon ben Elazar refer to the **first clause** of the Braisa, and his ruling is **for leniency**, meaning that even the roar of a lion is considered like the hand of Heaven and the animal is kosher? **Or does he refer to the latter clause**, and his ruling is **for stringency**, meaning that if it was shriveled by any creature, it is like the hand of man and the animal is a tereifah?

### PROOF

תא שמע, דתנא: חרוטה בידי אדם – טרפה, רבי שמעון בן אלעזר אומר: אף בידי כל הבריות.

Come and hear a proof, as it is taught in a Braisa: A lung shriveled **by the hand of man** renders the animal a **tereifah**; Rabbi Shimon ben Elazar says: **Even by the hand of any creature** it is a tereifah. This proves he refers to the latter clause for stringency.

### STATEMENT

רָבָה בַּר בַּר חָנָה הָיָה קָאָזִיל בְּמִדְבָּרָא, אֲשֶׁכַּח הִנָּהוּ דִּיכְרִי דְצִמְיָק רִיאַה דִּידְהוּ.

The Gemara relates: Rabba bar bar Chana was traveling in the desert, and he found certain rams whose lungs were shriveled.

STATEMENT

אַתָּא שְׂאִיל בִּי מִדְרָשָׁא, אָמְרוּ לִיה:

He came and asked in the study hall how to determine the cause of the shriveling. They said to him as follows:

ANSWER

בְּקִיטָא – אֵייתִי מְשִׁיכְלִי חִיּוּרִי, וּמְלִינָהוּ מִיָּא קָרִירִי, וְאַנְחִינָהוּ מֵעַת לָעַת.

In the summer, bring white basins, and fill them with cold water, and place the lungs in them for twenty-four hours.

ANSWER

אִי הִדְרוּ בְּרִיזִין – בִּידֵי שָׁמַיִם הִיא וּכְשָׁרָה, וְאִי לָא – טְרֵיפָה.

If they return to their healthy state and expand, it was by the hand of Heaven and the animal is kosher; but if not, it is a tereifah.

ANSWER

בְּסִיתוּא – אֵייתִי מְשִׁיכְלִי שִׁיחוּמִי, וּמְלִינָהוּ מִיָּא פְּשׁוּרִי, וְאַנְחִינָהוּ מֵעַת לָעַת.

In the winter, bring dark basins, and fill them with luke warm water, and place the lungs in them for twenty-four hours.

ANSWER

אִי הִדְרָא בְּרִיא – כְּשָׁרָה, וְאִי לָא – טְרֵיפָה.

If it returns to its healthy state, the animal is kosher; but if not, it is a tereifah.

## מִשְׁנָה MISHNAH

MISHNAH

הֶגְלוּדָה:

The Mishnah stated: **An animal whose hide was removed**, Rabbi Meir deems it kosher and the Sages deem it a tereifah.

## גְּמָרָא GEMARA

BRAISA

תַּנּוּ רַבָּנָן: הֶגְלוּדָה – רַבִּי מֵאִיר מְכַשִּׁיר וַחֲכָמִים פּוֹסְלִים,

The Rabbis taught in a Braisa: In the case of **an animal whose hide was removed**, Rabbi Meir deems it kosher and the Sages deem it unfit,

## BRAISA

וּכְבֵּר הָעִיד אֶלְעָזָר סֹפֵרָא וְיוֹחָנָן בֶּן גּוּדְגָדָא עַל הַגְּלוּדָה שְׁפִסּוּלָהּ.

and Elazar the scribe and Yochanan ben Gudgeda already testified concerning the flayed animal that it is unfit.

## BRAISA

אָמַר רַבִּי שִׁמּוֹן בֶּן עֲלֵעָזָר: חֲזַר בּוֹ רַבִּי מֵאִיר.

Rabbi Shimon ben Elazar said: Rabbi Meir retracted his view and agreed with the Sages.

## QUESTION

מִכָּלְל דְּלִרְבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר פְּלִיג רַבִּי מֵאִיר בְּגִלּוּדָה?

The Gemara asks: By inference, according to Rabbi Shimon ben Elazar, did Rabbi Meir initially disagree regarding a flayed animal?

## OBJECTION

וְהִתְנִיָּא: אָמַר רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר: לֹא נִחְלְקוּ רַבִּי מֵאִיר וְחֲכָמִים עַל הַגְּלוּדָה שְׁפִסּוּלָהּ,

But isn't it taught in a different Braisa: Rabbi Shimon ben Elazar said: Rabbi Meir and the Sages did not disagree concerning a flayed animal, for all agree that it is unfit,

## BRAISA

וּכְבֵּר הָעִיד רַבִּי אוֹשְׁעִיָּא בְּנוֹ שֶׁל רַבִּי יְהוּדָה הַבֶּשֶׁם לְפָנֵי רַבִּי עֲקִיבָא מְשׁוּם רַבִּי טַרְפוֹן עַל הַגְּלוּדָה שְׁפִסּוּלָהּ,

and Rabbi Oshaya the son of Rabbi Yehuda the spice merchant already testified before Rabbi Akiva in the name of Rabbi Tarfon concerning a flayed animal that it is unfit,

## BRAISA

וְאִם נִשְׁתַּיֵּיר בּוֹ כֶּסֶלַע – כְּשֶׁרָהּ.

and if there remained on it a piece of hide the size of a sela, the animal is kosher. This implies they never disagreed at all!

## RESOLUTION

אָמַר רַב נַחֲמָן בַּר יִצְחָק: מַאי "לֹא נִחְלְקוּ"? לֹא עָמַד רַבִּי מֵאִיר בְּמַחֲלוּקָתוֹ.

Rav Nachman bar Yitzchak said: What is the meaning of "they did not disagree"? It means Rabbi Meir did not persist in his disagreement, but rather retracted.

## STATEMENT

אָמַר מֶר: אִם נִשְׁתַּיֵּיר בּוֹ כֶּסֶלַע – כְּשֶׁרָהּ.

The Gemara analyzes the Braisa: The Master said above: If there remained on it a piece of hide the size of a sela, the animal is kosher.

## QUESTION

הֵיכָא?

The Gemara asks: **Where** must this piece of hide be located?

ANSWER

אמר רב יהודה אמר שמואל: על פני השדרה כולה.

Rav Yehuda said that Shmuel said: It must be along the entire spine.

QUESTION

איבעיא להו: דאריה וקטין, דכי מצרף לה הוי כסלע, או דלמא ברוחב סלע על פני השדרה כולה?

A dilemma was raised before them: Does this mean a strip of hide that is long and thin, which when you combine it together it has the total area of a sela? Or perhaps it must be the width of a sela along the entire spine?

PROOF

תא שמע, דפריש רבי נהוראי משמיה דשמואל: ברוחב כסלע על פני כל השדרה כולה.

Come and hear, as Rabbi Nehorai explained in the name of Shmuel: It must be the width of a sela along the entire spine.

STATEMENT

רבה בר בר חנה אמר: ראשי פרקים.

Rabba bar bar Chana said: The remaining hide must be on the tips of the joints of the limbs.

STATEMENT

רבי אלעזר בן אנטיגנוס משום רבי אלעזר ברבי ינאי אמר: מקום טיבורו.

Rabbi Elazar ben Antigonus said in the name of Rabbi Elazar the son of Rabbi Yannai: It must be on the place of its navel.

QUESTION

בעי רבי ינאי ברבי ישמעאל: ניטל מקום השדרה וכולו קיים, ניטל מקום טיבורו וכולו קיים, ניטלו ראשי פרקים וכולו קיים, מאי?

Rabbi Yannai the son of Rabbi Yishmael raised a dilemma: If the place of the spine was removed but all the rest of the hide remained, or if the place of its navel was removed but all the rest remained, or if the tips of the joints were removed but all the rest remained, what is the law?

RESOLUTION

תיקו.

The Gemara concludes: The dilemma shall stand unresolved.

STATEMENT

אמר רב: כל העור פולו מציל בגלוידה, חוץ מעור בית הפרסות.

Rav said: Any part of the hide saves the animal from being a flayed animal if it remains, except for the hide of the hooves.

STATEMENT

ורבי יוחנן אמר: אפילו עור בית הפרסות נמי מציל.

And Rabbi Yochanan said: Even the hide of the hooves also saves the animal.

QUESTION

בעא מיניה רבי אסי מרבי יוחנן: עור בית הפרסות מהו שיציל בגלודתו?

Rabbi Assi asked Rabbi Yochanan: What is the law regarding the hide of the hooves, whether it saves in the case of a flayed animal?

ANSWER

אמר ליה: מציל.

He said to him: It saves.

OBJECTION

אמר ליה, למדתנו רבינו: אלו שעורותיהן כבשרן – עור בית הפרסות!

Rabbi Assi said to him: But did you not teach us, our Rabbi, in a Mishnah regarding the laws of ritual impurity: These are the animals whose hides are like their flesh, and among them is listed the hide of the hooves? Since it is considered flesh, it should not count as hide to save the animal!

ANSWER

אמר ליה: אל תקניטני, שב לשון יחיד אני שונה אותה.

Rabbi Yochanan said to him: Do not provoke me, for I learn that Mishnah as the view of a single Tanna, which is not the accepted halacha.

PROOF

דתנא: השוחט את העולה להקטיר כזית מעור של תחת האליה חוץ למקומו – פסול, ואין בו פרת;

As it is taught in a Braisa: One who slaughters an olah-offering with the intention to burn an olive's bulk of the hide under the tail outside its proper place, the offering is unfit, but there is no punishment of kares for it;

PROOF

חוץ לזמנו – פגול, וחיובין עליו פרת.

if he intended to burn it outside its proper time, it is piggul, and one is liable to kares for it. This is because this hide is considered like flesh.

PROOF

אליעזר בן יהודה איש איבלים אמר משום רבי יעקב, וכן היה רבי שמעון בן יהודה איש [כפר] עיכוס ואמר משום רבי שמעון:

Eliezer ben Yehuda of Evelayim said in the name of Rabbi Yaakov, and so Rabbi Shimon ben Yehuda of Kefar Akos would say in the name of Rabbi Shimon:

PROOF

# אֶחָד עוֹר בֵּית הַפָּרְסוֹת, וְאֶחָד עוֹר הָרֹאשׁ שֶׁל עֵגֶל הָרֶה, וְאֶחָד עוֹר שֶׁל תַּחַת הָאֵלֶּיָּה, וְכָל שְׁמֵנוּ חֲכָמִים גָּבִי טוֹמְאָה אֵלּוּ שְׁעוֹרוֹתֵיהֶן כְּבָשָׂרוֹ.

Both the hide of the hooves, and the hide of the head of a tender calf, and the hide under the tail, and all those that the Sages enumerated regarding impurity as 'those whose hides are like their flesh' are indeed considered hide for all other matters, showing that the view equating them to flesh is only a minority opinion.

## SUMMARY

The Gemara then transitions into the practical halachos of tereifos, focusing on the internal organs of the animal. We learn that while the complete removal of the spleen or kidneys leaves the animal kosher, specific localized damage—such as a perforation in the thick, upper end of the spleen, or a disease that reaches the white area of the kidney—can render the animal a tereifah. Finally, Rav Ashi teaches us a fundamental principle in the laws of tereifos: we cannot compare the vulnerability of one organ to another, as the complex nature of the body means what is fatal in one area may be perfectly survivable in another.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's daf, we learn a profound principle about the nature of halacha and life: "Ein omrim b'treifos zo domeh l'zo"—we do not compare different laws of treifos to one another. The Gemara explains that you cannot make a logical comparison between the lung and the kidney, because "you can cut here and the animal dies, but cut there and it lives." What looks like the exact same wound can be fatal in one organ but completely harmless in another.

This is a powerful lesson for our own avodah. How often do we look at a friend or a neighbor and compare our spiritual struggles to theirs? We see someone else facing a challenge and think, "If they can handle that so easily, why am I struggling so much with this?" Or we look at our own lives and wonder why a small setback in one area completely knocks us off our feet, while a major challenge in another area barely affects us.

The Aibershter created each of us with a unique spiritual anatomy. Our neshama has its own sensitive areas, its own "lungs" and "kidneys." What is a minor scratch for one person can be a deep, painful wound for another. We cannot compare our spiritual health or our struggles to anyone else's, nor can we compare our reactions to different situations in our own lives. Hashem knows exactly where you are sensitive and where you are strong.

Today, when you feel yourself starting to compare your spiritual progress, your struggles, or your reactions to those of someone else, stop and remind yourself: "My neshama is unique. I will focus only on the specific avodah Hashem has given to me, without comparing myself to others."

## הלכות יסודי התורה • פרק שני

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

## CHAPTER PREVIEW

In this chapter, the Rambam takes us on a beautiful journey to fulfill the fundamental mitzvos of loving and fearing Hashem. The Rambam teaches us that the path to true yiras Shamayim and ahavas Hashem is through deep contemplation of the wondrous, vast creations that Hashem brought into being. By looking at the greatness of the cosmos, a person's neshama is filled with a powerful yearning to know Hashem, while simultaneously feeling humbled by our own smallness before His infinite wisdom.

To help us begin this contemplation, the Rambam introduces us to the spiritual hierarchy of the universe. He explains the three categories of creation, focusing deeply on the spiritual forms that have no physical bodies—the holy angels. We will learn about their ten distinct spiritual levels, how they receive their existence one from another, and how they all stand in awe, recognizing their Creator according to their spiritual capacity.

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

## הלכה א

*Halacha 1: The Mitzvah to Love and Fear the Glorious and Awesome God*

## האל הנכבד והנורא הזה

Regarding **this glorious and awesome God**,

## מצוה לאהבו וליראה אותו

it is a positive **mitzvah to love Him and to fear Him**,

**שנאמר דברים ו ה' ואהבת את ה' אלהיך.**

as it is said in Devarim 6:5, "**And you shall love Hashem your God.**"

**ונאמר דברים ו יג "את ה' אלהיך תירא":**

And it is said in Devarim 6:13, "**Hashem your God you shall fear.**"

## הלכה ב

*Halacha 2: The Path to Attaining Love and Fear of God Through Contemplating His Creation*

## והיאה היא הדרך לאהבתו ויראתו.

**And how is the path to His love and His fear?** How does a person reach these lofty levels of loving and fearing Hashem?

**בשעה שיתבונן האדם במעשיו וברואיו הנפלאים הגדולים**

At the time that the person contemplates His deeds and His creations, the wondrous and the great,

וַיֵּרָאָה מֵהֶן חֲכָמָתוֹ שֶׁאֵין לָהּ עֶרֶךְ וְלֹא קֵץ

and he sees from them His wisdom, which has no measure and no end,

מִידָּהּ הוּא אוֹהֵב וּמְשַׁבַּח וּמְפָאֵר וּמְתַאֲוֶה תַּאֲוָה גְּדוֹלָה לַיָּדַע הַשֵּׁם הַגָּדוֹל.

immediately he loves and praises and glorifies, and yearns with a great yearning to know the great Name of Hashem,

כְּמוֹ שֶׁאָמַר דָּוִד "צָמָאָה נַפְשִׁי לֵאלֹהִים לֵאלֹל חַי".

like that which Dovid said, in Tehillim, "My soul thirsts for God, for the living God."

וּכְשֶׁמִּחְשֵׁב בַּדְּבָרִים הָאֵלּוּ עֲצָמָן

And when he reflects on these very matters themselves,

מִידָּהּ הוּא נִרְתַּע לְאַחֲרָיו וַיִּפְחַד וַיֻּדַּע שֶׁהוּא בְּרִיָּה קְטַנָּה שְׂפֵלָה אֲפֵלָה

immediately he recoils backward and fears, and knows that he is a small, lowly, dark creature,

עוֹמֶדֶת בְּדַעַת קְלָה מְעוּטָה לִפְנֵי תַּמִּים יְדוּת.

standing with a flimsy, limited understanding before the Perfect of knowledge, the Almighty.

כְּמוֹ שֶׁאָמַר דָּוִד "כִּי אֶרְאֶה שָׁמַיָּה מַעֲשֵׂי אֶצְבְּעֹתֶיךָ" "מָה אֲנוֹשׁ כִּי תִזְכְּרֶנּוּ".

Like that which Dovid said, "When I see Your heavens, the work of Your fingers," and then says, "What is man that You should remember him?"

וּלְפִי הַדְּבָרִים הָאֵלּוּ אֲנִי מְבַאֵר כָּל־לִים גְּדוֹלִים מִמַּעֲשֵׂה רַבּוֹן הָעוֹלָמִים

And according to these matters, I explain great principles of the work of the Master of the worlds,

כְּדִי שֶׁיִּהְיוּ פֶתַח לְמַבִּין לְאוֹהֵב אֶת הַשֵּׁם.

in order that they will be an opening for the understanding one to love the Name of Hashem.

כְּמוֹ שֶׁאָמְרוּ חֲכָמִים בְּעֶנְיֵן אֶהְבָּה שְׂמִתּוֹךְ כִּךְ אֶתָּה מְכִיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם:

Like that which the Sages said regarding the matter of love, "For from within this, you recognize Him who spoke and the world came into being."

הַלְכָּה ג

Halacha 3 · The Division of All Creations into Three Distinct Categories of Matter and Form

כָּל מַה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ

All that which the Holy One, blessed be He, created in His world

נִחְלַק לְשִׁלְשָׁה חִלְקִים.

is divided into three parts.

מֵהֶן בְּרוּאִים שֶׁהֵן מְחֻבְּרִים מִגֶּלֶם וְצוּרָה

Of them are creations that are joined from matter and form,

וְהֵם הֵימָּה וְנִפְסָדִים תָּמִיד

and they are coming into being and perishing constantly,

כְּמוֹ גּוּפוֹת הָאָדָם וְהַבְּהֵמָה וְהַצִּמְחִים וְהַמִּתְכּוֹת.

like the bodies of man, and the beast, and the plants, and the metals.

וּמֵהֶן בְּרוּאִים שֶׁהֵן מְחֻבְּרִים מִגֶּלֶם וְצוּרָה

And of them are creations that are joined from matter and form,

אָבֵל אֵינָן מִשְׁתַּנִּין מִגּוּף לְגּוּף וּמִצּוּרָה לְצוּרָה כְּמוֹ הָרִאשׁוֹנִים

but they do not change from body to body and from form to form like the first ones;

אֶלָּא צוּרְתָן קְבוּעָה לְעוֹלָם בְּגִלְמָם

rather, their form is fixed forever in their matter,

וְאֵינָן מִשְׁתַּנִּין כְּמוֹ אֵלֶּה.

and they do not change like those first ones.

וְהֵם הַגִּלְגָּלִים וְהַכּוֹכָבִים שֶׁבֵּהֶן.

And they are the spheres and the stars that are in them.

וְאֵין גִּלְמָם כְּשֵׁאֵר גִּלְמִים וְלֹא צוּרְתָם כְּשֵׁאֵר צוּרוֹת.

And their matter is not like other matters, and their form is not like other forms.

וּמֵהֶן בְּרוּאִים צוּרָה בְּלֹא גֶלֶם כָּלֵל

And of them are creations of form without matter at all,

וְהֵם הַמַּלְאָכִים.

and they are the angels.

שֶׁהֵם לְאֻכִּים אֵינָם גּוּף וְגוּיָה

For the angels are not body and physical form,

אֶלָּא צוּרוֹת נִפְרָדוֹת זוֹ מִזֹּ:

rather, they are forms separated one from another.

ומהו זה שהנביאים אומרים שראו המלאך אש ובעל כנפים.

And what is this that the prophets say, that they saw the angel as fire and as a possessor of wings?

הכל במראה הנבואה ודרך חידה.

All of this was only in a vision of the prophecy and by way of a riddle,

לומר שאינו גוף ואינו כבד כגופות הכבדים.

to say and to teach us that he is not a body, and he is not heavy like the heavy bodies of this physical world.

כמו שנאמר דברים ד כד "כי ה' אלהיך אש אכלה הוא" ואינו אש אלא משל.

This is just as it is said in the Torah, "For Hashem your God, fire consuming is He," and He is not fire, rather it is a parable to describe His power.

וכמו שנאמר תהילים קד ד "עשה מלאכיו רוחות":

And it is just as it is said in Tehillim, "He makes His angels winds," showing they are spiritual and swift.

ובמה יפרדו הצורות זו מזו

And by what means are these spiritual forms separated, and distinguished, this one from this other one,

והרי אינן גופין.

and behold, they are not bodies that could be separated by physical space?

לפי שאינן שוין במציאותן

It is because they are not equal in their level of existence,

אלא כל אחד מהן למטה ממעלתו של חברו.

rather, each one of them is below the level of his fellow angel.

והוא מצוי מכוח זה למעלה מזה

And each lower angel exists from the power of the one above him, this one above from this one,

והכל נמצאים מכוח של הקדוש ברוך הוא וטובו.

and everything exists from the power of the Holy One, blessed is He, and His goodness.

וזהו שרמז שלמה בכתבתו ואמר

And this is what Shlomo alluded to in his wisdom, and said in the Sefer of Koheles:

"כִּי גִבָּה מֵעַל גִּבָּה שְׁמִרָה":

"For high above high watches," meaning that each spiritual level is watched over and sustained by the one above it.

## הלכה ו

Halacha 6 · The Spiritual Hierarchy of Angels and Causes

זֶה שֶׁאָמְרָנוּ לְמִטָּה מִמַּעַלְתּוֹ שֶׁל חֲבֵירוֹ

This which we said regarding the angels, that one is below the level of his fellow,

אֵינָהּ מַעַלְתַּת מְקוֹם.

is not a level of physical place,

כְּמוֹ אָדָם שֶׁיּוֹשֵׁב לְמַעַלָּה מִחֲבֵירוֹ.

like a man who sits above his fellow in a physical space.

אֲלָא כְּמוֹ שֶׁאֹמְרִין בְּשְׁנֵי חֻכָּמִים

But rather, it is like that which they say regarding two sages,

שֶׁאֶחָד גָּדוֹל מִחֲבֵירוֹ בְּחֻכְמָה

that one is greater than his fellow in wisdom,

שֶׁהוּא לְמַעַלָּה מִמַּעַלְתּוֹ שֶׁל זֶה.

that he is above the level of this other one in spiritual stature.

וְכֵמוֹ שֶׁאֹמְרִין בְּעֵלָּה

And it is also like that which they say regarding a cause,

שֶׁהִיא לְמַעַלָּה מִן הָעֵלּוּל:

that it is above the effect which stems from it.

## הלכה ז

Halacha 7 · The Ten Spiritual Levels of Angels and Their Respective Names

שְׁנוֵי שְׁמוֹת הַמַּלְאָכִים עַל שֵׁם מַעַלְתָּם הוּא.

The difference of the names of the angels is according to the measure of their level of spiritual attainment.

וּלְפִיכָּה נִקְרְאוּ חַיּוֹת הַקֹּדֶשׁ וְהֵם לְמַעַלָּה מִן הַכָּל

And therefore, the highest level are called Chayyot HaKodesh, and they are above all the others;

ואופנים ואֶרְאֵלִים וְחַשְׁמָלִים וְשֵׁרָפִים וּמַלְאָכִים וְאֱלֹהִים וּבְנֵי אֱלֹהִים וְכִרּוּבִים וְאִישִׁים.

and below them are the Ofanim, and Er'elim, and Chashmalim, and Serafim, and Mal'achim, and Elohim, and sons of Elohim, and Keruvim, and Ishim.

כָּל אֵלֹהֵי עֲשָׂרָה הַשְּׁמוֹת שֶׁנִּקְרְאוּ בָּהֶן הַמַּלְאָכִים עַל שֵׁם עֲשָׂרַת מַעְלֹת שֶׁלָּהֶן הֵן.

All of these ten names by which the angels are called are according to the measure of their ten levels of spiritual standing.

וּמַעַלָּה שֶׁאֵין לְמַעַלָּה מִמֶּנָּה אֶלָּא מַעַלְתֵּי הָאֵל בָּרוּךְ הוּא הִיא מַעַלְתֵּי הַצּוּרָה שֶׁנִּקְרְאת חַיּוֹת.

And the level that there is not any level above it except the level of the God, blessed is He, is the level of the form that is called Chayyot.

לְפִיכָךְ נֶאֱמַר בְּנִבְיָאָה שֶׁהֵן תַּחַת כִּסֵּא הַכְּבוֹד.

Therefore, it is said in prophecy that they are under the Throne of the Glory, indicating their supreme closeness to Hashem.

וּמַעַלָּה עֲשִׁירִית הִיא מַעַלְתֵּי הַצּוּרָה שֶׁנִּקְרְאת אִישִׁים.

And the tenth level is the level of the form that is called Ishim,

וְהֵם הַמַּלְאָכִים הַמְדַּבְּרִים עִם הַנְּבִיאִים וְנִרְאִים לָהֶם בְּמַרְאֵה הַנְּבוּאָה.

and they are the angels who speak with the prophets and appear to them in a vision of prophecy.

לְפִיכָךְ נִקְרְאוּ אִישִׁים שֶׁמַּעַלְתָּם קְרוּבָה לְמַעַלְתֵּי דַעַת בְּנֵי אָדָם:

Therefore, they are called Ishim, because their level is close to the level of the knowledge of sons of man, allowing humans to perceive and comprehend their message.

הַלָּכָה ח

Halacha 8 · The Spiritual Forms' Comprehension and Knowledge of the Creator

וְכָל הַצּוּרוֹת הָאֵלֹהִים חַיִּים וּמַכִּירִין אֶת הַבּוֹרֵא.

And all of these forms, the holy angels, are alive and recognize the Creator,

וְיוֹדְעִים אוֹתוֹ דַּעַה גְּדוֹלָה עַד לְמָאד.

and they know Him with a knowledge that is exceedingly great.

כָּל צוּרָה וְצוּרָה לְפִי מַעַלְתָּהּ לֹא לְפִי גְדֻלָּתָהּ.

This is true of each and every form according to its spiritual level, but not according to His infinite greatness.

אֲפִלּוּ מַעַלָּה הָרִאשׁוֹנָה אֵינָה יְכוּלָה לְהַשִּׁיג אֶמְתַּת הַבּוֹרֵא כְּמוֹ שֶׁהוּא

Even the first and highest level is unable to grasp the true essence of the Creator as He truly is,

אֵלָא דַּעְתָּהּ קִצְרָה לְהַשִּׁיג וְלִידַע

rather, its mind is too limited to grasp and to know Him fully,

אָבֵל מַשְׁגָּת וְיִדְעַת יוֹתֵר מִמָּה שֶׁמַּשְׁגָּת וְיִדְעַת צוּרָה שֶׁלֹּמֶטָה מִמֶּנָּה.

but it grasps and knows more than what is grasped and known by the form that is below it.

וְכֵן כָּל מַעֲלָה וּמַעֲלָה עַד מַעֲלָה עֲשִׁירִית

And so it is with every single level down to the tenth level,

גַּם הִיא יוֹדַעַת הַבּוֹרָא דַּעַה

it too knows the Creator with a knowledge

שֶׁאִין כַּח בְּנֵי הָאָדָם הַמְחֻפָּרִים מִגֶּלֶם וְצוּרָה יָכוֹל לְהַשִּׁיג וְלִידַע כְּמוֹתָהּ.

that the power of human beings, who are composed of physical matter and form, is unable to grasp and to know like it.

וְהַכֹּל אֵינָן יוֹדְעִין הַבּוֹרָא כְּמוֹ שֶׁהוּא יוֹדֵעַ עַצְמוֹ:

Yet, all of them do not know the Creator as He knows Himself.

הִלְכָּה ט

Halacha 9 · All Existence Derives from the Creator and He Knows All Things

כָּל הַנִּמְצָאִים חוּץ מִן הַבּוֹרָא

All the existing things outside of the Creator,

מִצּוּרָה הָרְאשׁוֹנָה עַד יְתוֹשׁ קָטָן שֶׁיְהִיָּה בְּטַבּוֹר הָאָרֶץ

from the first spiritual form until the most small mosquito that is in the center of the earth,

הַכֹּל מִכַּח אֱמֶתתוֹ נִמְצָאוּ.

everything only exist from the power of His truth.

וְלִפִּי שֶׁהוּא יוֹדֵעַ עַצְמוֹ

And because that He knows Himself,

וּמִכִּיר גְּדֻלָּתוֹ וְתִפְאָרְתוֹ וְאֱמֶתתוֹ

and recognizes His greatness and His beauty and His truth,

הוּא יוֹדֵעַ הַכֹּל

He knows everything,

ואין דבר נעלם ממנו:

and there is no thing hidden from Him.

הלכה י

Halacha 10 · The Absolute Unity of the Creator, His Knowledge, and His Life

הקדוש ברוך הוא מכיר אמתו ויודע אותה כמו שהיא.

The Holy One, blessed be He, recognizes His own truth and knows it as it is.

ואינו יודע בדעה שהיא חוץ ממנו כמו שאנו יודעין.

And He does not know with a knowledge that is outside of Him, as we know things,

שאין אנו ודעתנו אחד

for we and our knowledge are not one, as our minds are separate from our essence,

אבל הבורא יתברך הוא ודעתו וחייו אחד מכל צד ומכל פנה ובכל דרך יחוד.

but the Creator, may He be blessed, He and His knowledge and His life are one from every side and from every corner, and in every way of unity.

שאלמלי היתה חי בחיים ויודע בדעה חוץ ממנו

For if He were living with a life, and knowing with a knowledge, that were outside of Him,

היו שם אלהות הרבה הוא וחייו ודעתו,

there would be many gods there: He, His life, and His knowledge;

ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד.

and the matter is not so, but rather He is one from every side and from every corner, and in every way of unity.

נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד.

Consequently, you must say: He is the Knower, and He is the Known, and He is the Knowledge itself—the whole is one.

ודבר זה אין כח בפה לאמרו ולא באזן לשמעו ולא בלב האדם להכירו על ברייו.

And this matter, there is no power in the mouth to say it, nor in the ear to hear it, nor in the heart of man to recognize it upon its truth and fully grasp it.

ולפיכך אומר חי פרעה וחי נפשו

And therefore, when swearing by a creation, the Torah says, "By the life of Pharaoh," and, "By the life of your soul," using the construct form 'chei' which implies a life possessed by the person,

ואין אומר חי ה' אלא חי ה'.

and it does not say, "By the life of Hashem" in the construct form, but rather, "As Hashem lives," using the absolute form 'chai'.

שְׁאִין הַבּוֹרֵא וְחַיּוֹ שְׁנַיִם כְּמוֹ חַיֵּי הַגּוֹפִים הַחַיִּים אוֹ כְּחַיֵּי הַמַּלְאָכִים.

For the Creator and His life are not two, like the life of living bodies, or like the life of the angels, whose life is distinct from their essence.

לְפִיכָּהּ אֵינוֹ מְכִיר הַבְּרוּאִים וְיוֹדֵעַם מִחֲמַת הַבְּרוּאִים כְּמוֹ שֶׁאֲנוּ יוֹדְעִין אוֹתָם

Therefore, He does not recognize the creations and know them because of the creations, as we know them, by looking outside of ourselves,

אֶלָּא מִחֲמַת עֲצָמוֹ יוֹדְעֵם.

but rather, because of Himself He knows them.

לְפִיכָּהּ מִפְּנֵי שֶׁהוּא יוֹדֵעַ עֲצָמוֹ יוֹדֵעַ הַכֹּל שֶׁהַכֹּל נִסְמָךְ לוֹ בְּהוֹיָתוֹ.

Therefore, because He knows Himself, He knows everything, for everything is dependent on Him for its existence.

## הַלָּכָה יא

Halacha 11 · The Depth of Ma'aseh Merkavah and the Limits of Explanation

דְּבָרִים אֵלּוּ שֶׁאֲמַרְנוּ בְּעֶנְיֵן זֶה

These matters that we have said regarding this subject

בְּשְׁנֵי פָּרָקִים אֵלּוּ

in these two chapters

כְּמוֹ טֶפֶה מִן הַיָּם הֵם

are like a drop from the sea

מִמָּה שֶׁצָּרִיךְ לְבַאֵר בְּעֶנְיֵן זֶה.

compared to what is needed to explain regarding this subject.

וּבִאֵוָר כָּל הָעֲקָרִים שֶׁבְּשְׁנֵי פָּרָקִים אֵלּוּ

And the explanation of all the principles that are in these two chapters

הוּא הַנִּקְרָא מַעֲשֵׂה מְרֻכָּבָה:

is that which is called the Work of the Chariot.

## הַלָּכָה יב

Halacha 12 · The Restriction and Concealment of the Secrets of the Torah

צִוּוֹת חֻמּוֹת הָרָאוּשׁוֹנִים

The early Sages commanded

שְׁלֹא לְדַרְשׁ בְּדִבְרֵי אֵלֹהִים

not to expound on these matters of Ma'aseh Merkavah

אֶלָּא לְאִישׁ אֶחָד בְּלֻבָּד

except to one man alone,

וְהוּא שֶׁיִּהְיֶה חָכָם וּמֵבִין מִדַּעְתּוֹ

and he must be such that he is wise and understanding from his own knowledge.

וְאַחֵר כִּי מוֹסְרִין לוֹ רְאֵשֵׁי הַפְּרָקִים

And after that, they transmit to him the outlines of the chapters,

וּמוֹדִיעִין אוֹתוֹ שְׁמֵץ מִן הַדָּבָר

and they make known to him only a trace of the matter,

וְהוּא מֵבִין מִדַּעְתּוֹ

and he understands from his own knowledge

וַיֵּדַע סוֹף הַדָּבָר וְעִמְקוֹ.

and knows the end of the matter and its depth.

וְדִבְרֵי אֵלֹהִים דְּבָרִים עֲמֻקִּים הֵם עַד לְמָאד

And these matters are exceedingly deep matters,

וְאִין כָּל דַּעַת וְדַעַת רְאוּיָה לְסַבֵּלָן.

and not every mind is fitting to bear them.

וְעַלֵּיהֶם אָמַר שְׁלֹמֹה בְּחֻמָּתוֹ דְּרָהּ מִשָּׁל

And concerning them, Shlomo said in his wisdom by way of metaphor:

כִּבְשִׁים לְלְבוּשָׁה

"Lambs for your clothing."

כִּי אָמְרוּ חֲכָמִים בְּפִרוּשׁ מִשָּׁל זֶה

So said the Sages in the explanation of this metaphor:

דְּבָרִים שֶׁהֵן כִּבְשׁוֹנוֹ שֶׁל עוֹלָם יִהְיוּ לְלְבוּשָׁה

Matters that are the secrets of the world shall be for your clothing,

כְּלוּמַר לָהּ לְבַדָּהּ וְאֵל תִּדְרֹשׁ אוֹתָם בְּרַבִּים.

meaning to say, for you alone, and do not expound them in public.

וְעַלֵּיהֶם אָמַר

And concerning them, the verse says:

יְהִיו לָהּ לְבַדָּהּ וְאֵין לְזָרִים אִתָּהּ.

"They shall be for you alone, and not for strangers with you."

וְעַלֵּיהֶם אָמַר

And concerning them, the verse says:

דְּבַשׁ וְחֶלֶב תַּחַת לְשׁוֹנֶךָ

"Honey and milk under your tongue."

כִּי פִרְשׁוּ חֲכָמִים הָרֵאשׁוֹנִים

So explained the early Sages:

דְּבָרִים שֶׁהֵן כְּדֶבֶשׁ וְחֶלֶב יְהִיו תַּחַת לְשׁוֹנֶךָ:

Matters that are like honey and milk shall be under your tongue and kept hidden.

#### CHAPTER SUMMARY

The chapter begins by establishing the mitzvos of loving and fearing Hashem, explaining that these middos are awakened when we contemplate the greatness of His creations. The Rambam then categorizes all creation into three groups: physical things that change, permanent physical bodies like the stars and spheres, and purely spiritual forms without any physical matter, which are the angels. He explains that the physical descriptions of angels in the Torah are merely prophetic metaphors, as they have no physical form or weight. Instead, they are structured in ten spiritual levels, from the holy chayyot down to the ishim, who communicate with the prophets. The Rambam concludes by explaining that while these lofty spiritual beings have immense knowledge of Hashem, even the highest angel cannot fully comprehend the Creator, whose knowledge, life, and Essence are completely one.

The Rambam is teaching us a fundamental secret about how a Yid builds a real, living relationship with Hashem. We often think that love and fear of Hashem are emotions that just have to strike us like lightning, or that they are reserved only for the greatest tzaddikim. But the Torah commands every single one of us, "And you shall love... and you shall fear." How is this possible? The Rambam reveals the path: it comes through active contemplation. When you stop to look at the world, from the vastness of the stars to the intricate design of a tiny leaf, you are looking at the wisdom of the Creator.

This contemplation is a two-step movement of the soul. First, when you see the infinite wisdom and beauty in creation, your heart is pulled close; you are filled with a deep yearning and love to know Hashem. But in the very next moment, as you realize how small and limited you are standing before the Master of the universe, you naturally recoil in healthy awe and yiras Shamayim. True avodah requires both. We cannot serve Hashem properly with love alone, which can lead to familiarity, nor with fear alone, which can lead to coldness. We need the heartbeat of both running and returning.

Today, take just two minutes to step away from your busy schedule, look at something in Hashem's creation, even just the breath in your lungs or the sky outside your window, and think: "The Creator of the entire universe made this with infinite wisdom, and He wants a relationship with me."

# תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

## CHAPTER PREVIEW

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

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

## פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:  
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:  
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:  
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:  
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:  
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 חֹסֵד יְסוּבְּבֵנוּ:  
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

## פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:  
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קֹדֶר 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 אֱלֹהִים:  
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מְזִמּוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וּנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיָבִין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת אֲשָׁא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינֶיךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ 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 קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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.'