

חומש עם רש"י • חקת-בלק • ששי

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

CHUKAS-BALAK • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the wicked Balak bringing the rasha Balaam to Kiriath-huzoth, hoping to destroy Klal Yisrael through curses. Balak prepares lavish sacrifices, and Balaam instructs him to build seven altars, hoping to find a favorable moment to unleash his evil eye. However, Hashem intervenes, putting holy words of blessing directly into Balaam's mouth instead of the curses he so desperately wanted to utter.

We then hear Balaam's first two poetic prophecies, where he is forced to praise the unique holiness of the Jewish people. He describes how Klal Yisrael dwells apart from the nations, protected by Hashem's love, and how their strength is like that of a mighty lion. Despite Balak's growing frustration and his attempts to move Balaam to different vantage points, the rasha is completely powerless to change the ratzon of Hashem.

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

פסוק א

Pasuk 1

וַיֵּלֶךְ בִּלְעָם עִם בָּלָק וַיָּבֹאוּ קִרְיַת חֲצוֹת:

streets to the city of and they came Balak with Bilam And went

רש"י

קִרְיַת חֲצוֹת. עִיר מְלֵאָה שְׁוֹקִים, אֲנָשִׁים וְטַף בְּחוֹצוֹתֶיהָ, לוֹמַר רְאֵה וְרַחֵם שְׁלֹא

that not and have pity look as if to say in its streets and children people streets full of a city streets A city of

יַעֲקֲרוּ אֵלֵינוּ:

these should be uprooted

פסוק ב

Pasuk 2

וַיִּזְבַּח בָּלָק בָּקָר וְצֹאן וַיִּשְׁלַח לְבִלְעָם וּלְשָׂרִים אֲשֶׁר אִתּוֹ:

were with him who and to the officers to Bilam and he sent and sheep cattle Balak And slaughtered

רש"י

בָּקָר וְצֹאן. דְּבַר מוֹעֵט:

small a matter and sheep cattle

פסוק ג

Pasuk 3

וַיְהִי בַבֹּקֶר וַיִּקַּח בָּלָק אֶת בִּלְעָם וַיַּעֲלֵהוּ בְּמֹת בָּעַל וַיִּרְא

and he saw Baal to the heights of and brought him up Bilam — Balak and took in the morning And it was

מִשָּׁם קִצָּה הָעָם:

the people the edge of from there

רש"י

במות בעל. כְּתַרְגֻּמוֹ, "לְרֹמֶת דָּחִלְתָּהּ", שֵׁם עֲ"ז:

an idol the name of his fear" "to the heights of is like its Targum Baal Bamoth

פסוק ד

Pasuk 4

וַיֹּאמֶר בְּלָעַם אֶל בָּלָק בִּנֵּה לִי בָזָה שִׁבְעָה מִזְבְּחֹת וְהִכֵּן לִי בָזָה שִׁבְעָה

seven here for me and prepare altars seven here for me build Balak to Bilam And said

פָּרִים וְשִׁבְעָה אֵילִים:

rams and seven bulls

פסוק ה

Pasuk 5

וַיַּעַשׂ בָּלָק כְּאֲשֶׁר דִּבֶּר בְּלָעַם וַיַּעַל בָּלָק וּבְלָעַם פָּר וְאֵיל בַּמִּזְבֵּחַ:

on the altar and a ram a bull and Bilaam Balak and offered up Bilaam spoke as Balak And did

פסוק ו

Pasuk 6

וַיֹּאמֶר בְּלָעַם לְבָלָק הֲתִיַּצֵּב עַל עֹלְתֶךָ וְאֶלְכָּה אוֹלִי יִקְרָה יְהוָה

Hashem will happen to meet perhaps and I will go your burnt-offering by stand to Balak Bilaam And he said

לְקִרְאתִי וּדְבַר מֶה יֵרְאֵנִי וְהִגַּדְתִּי לָּךְ וַיֵּלֶךְ שָׁפִי:

alone and he went to you I will tell He shows me that and the word towards me

רש"י

אוֹלִי יִקְרָה ה' לְקִרְאתִי. אֵינּוּ רָגִיל לְדַבֵּר עִמִּי בַּיּוֹם:

by day with me to speak accustomed He is not to meet me Hashem will happen perhaps

רש"י

וַיֵּלֶךְ שָׁפִי. כְּתַרְגֻּמוֹ יְחִידִי, לְשׁוֹן שָׁפִי וְשָׁקֵט, שָׁאִין עִמּוֹ אֶלָּא שְׁתִּיקָה:

silence except with him that there is not and quiet ease an expression of alone like its Targum shefi and he went

פסוק ז

Pasuk 7

וַיִּקֶּר אֱלֹהִים אֶל בְּלָעַם וַיֹּאמֶר אֵלָיו אַתְּ שִׁבְעַת הַמִּזְבְּחֹת עָרַכְתִּי

I have set up the altars the seven of — to Him and he said Bilam . God And happened to meet

וָאֲעַל פָּר וְאֵיל בַּמִּזְבֵּחַ:

on each altar and a ram a bull and I offered up

רש"י

וַיִּקֶּר. לְשׁוֹן עֲרָאִי, לְשׁוֹן גְּנָאִי, לְשׁוֹן טְמֵאָת קָרִי,

a nocturnal emission the uncleanness of an expression of disgrace an expression of casualness an expression of And He happened

כְּלוּמַר בְּקִשִּׁי וּבְכַזְיוֹן, וְלֹא הָיָה נִגְלָה אֵלָיו בַּיּוֹם אֲלֵא בְּשִׁבִּיל לְהִרְאוֹת

to show for the sake of except by day to him revealed was He and not and with contempt with reluctance as if to say

חֲבֵתוֹ שֶׁל יִשְׂרָאֵל בְּרֵאשִׁית רַבָּה נ"ב :

52 Rabbah Bereishis Yisrael of the preciousness of

רש"י

את שבעת המזבחות. שבעה מזבחות ערכתי אין כתיב כאן, אלא את שבעת המזבחות.

altars the seven — but rather here written is not I have set altars seven altars the seven —

אמר לפניו אבותיהם של אלו בנו לפניך שבעה מזבחות ואני ערכתי כנגד

corresponding to have set in order and I altars seven before Thee built these of the ancestors before Him he said

כלן, אברהם בנה ארבעה — "ויבן שם מזבח לה' הנראה אליו" בראשית י"ב

12 Bereishis to him Who appeared to Hashem an altar there and he built four built Avraham all of them

, "ויעתק משם ההרה" וגו' שם, "ויאהל אברהם" וגו' שם י"ג, ואחד

and one 13 there etc. Avraham and he moved tent there etc. to the mountain from there and he removed

בחר המוריה; ויצחק בנה אחד — "ויבן שם מזבח" וגו' שם כ"ו, ויעקב בנה

built and Yaakov 26 there etc. an altar there and he built one built and Yitzchak Moriah on Mount

שתיים, אחד בשכם ואחד בבית אל:

El at Beth and one at Shechem one two

רש"י

ואעל פר ואיל במזבח. ואברהם לא העלה אלא איל אחד תנחומא צו :

Tzav Tanchuma one a ram except offer did not but Avraham on the altar and a ram a bull and I offered

פסוק ח

Pasuk 8

וישם יהוה דבר בפי בלעם ויאמר שוב אל בלק וכה תדבר:

you shall speak and thus Balak to return and He said Bilaam in the mouth of a word Hashem And He placed

פסוק ט

Pasuk 9

וישב אליו והנה נצב על עלתו הוא וכל שרי מואב:

Moav the officers of and all he his elevation-offering by standing and behold to him And he returned

פסוק י

Pasuk 10

וישא משלו ויאמר מן ארם ינחני בלק מלך מואב מהררי קדם

the East from the mountains of Moav king of Balak has led me Aram From and he said his theme And he took up

לכה ארה לי יעקב ולכה זעמה ישראל:

Yisrael bring anger upon and come Yaakov for me curse come

רש"י

ארה לי יעקב ולכה זעמה ישראל. בשני שמותיהם אמר לו לקללם שמא אחד

one perhaps to curse them to him he said their names by two of Yisrael execrate and come Yaakov for me curse

מַה אֶקֶב לֹא קִבַּה אֵל וּמַה אֲזַעֵם לֹא זָעַם יְהוָה:

Hashem angered has not can I anger and how God cursed him has not can I curse How

רש"י

מַה אֶקֶב לֹא קִבַּה אֵל. כְּשֶׁהָיוּ רְאוּיִים לְהִתְקַלֵּל לֹא נִתְקַלְלוּ — כְּשֶׁהֲזָכִיר
when mentioned were they cursed not to be cursed deserving when they were God has cursed not shall I curse How

אֲבִיהֶם אֶת עֲוֹנָם "כִּי בְּאַפָּם הָרְגוּ אִישׁ", לֹא קָלַל אֶלָּא אַפָּם, שֶׁנֶּאֱמַר "אֲרוּר
"cursed be as it is said their anger except did he curse not a man" they slew in their anger "for their sin — their father

אַפָּם" בְּרֵאשִׁית מ"ט; כְּשֶׁנִּכְנַס אֲבִיהֶם בְּמַרְמָה אֶצֶל אָבִיו הָיָה רְאוּי לְהִתְקַלֵּל,
to be cursed deserving he was his father to with deceit their father when entered 49 Bereishis their anger"

מַה נֶּאֱמַר שָׁם? "גַּם בְּרוּךְ יִהְיֶה" שֶׁם כ"ז, בְּמִכְרָכִים נֶאֱמַר "אֵלֶּה יַעֲמִדוּ לְבָרַךְ
to bless shall stand "these it is said regarding those blessing 27 there he shall be" blessed "also there is said what

אֶת הָעָם", בְּמִקְלָלִים לֹא נֶאֱמַר וְאֵלֶּה יַעֲמִדוּ לְקַלֵּל אֶת הָעָם אֶלָּא "וְאֵלֶּה
"and these but the people — to curse shall stand and these is it said not regarding those cursing the people" —

יַעֲמִדוּ עַל הַקְּלָלָה" דְּבָרִים כ"ז — לֹא רָצָה לְהַזְכִּיר עֲלֵיהֶם שֶׁם קְלָלָה תִּנְחֹמָא :
Tanchuma of curse the term upon them to mention did He want not 27 Devarim the curse" for shall stand

רש"י

לֹא זָעַם ה'. אֲנִי אֵין כְּחִי אֶלָּא שְׁאֲנִי יוֹדֵעַ לְכוּן הַשָּׁעָה שֶׁהַקֶּב"ה כּוֹעֵס
is angry that the Holy One the moment to determine know that I except my power have no I Hashem angry not

בָּהּ, וְהוּא לֹא כָעַס כָּל הַיָּמִים הַלְלוּ שְׁבָאֲתִי אֵלֶיךָ, וְזֶהוּ שֶׁנֶּאֱמַר מִיכָה ו' "עַמִּי
My people six Michah what is said and this is to you that I came these the days all was angry not and He in it

זָכַר נָא מַה יַּעֲזִי וְגו' "וּמַה עָנָה אֹתוֹ בְּלָעָם" וְגו' "לְמַעַן דַּעַת צְדָקוֹת
the righteous acts of to know in order etcetera Bilaam him answered and what etcetera devised what please remember

ה'" סֵנְהֶדְרִין ק"ה :

one hundred five Sanhedrin Hashem

כִּי מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְבְּעוֹת אֲשׁוּרָנוּ הֵן עָם לְבָדָד יִשְׁכֵּן

it dwells alone a people behold I gaze at him and from hills I see him rocks from the top of For

וּבְגוֹיִם לֹא יִתְחַשֵּׁב:

it reckons itself not and among the nations

רש"י

כִּי מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ. אֲנִי מִסְתַּכֵּל בְּרֵאשִׁיתָם וּבִתְחִלַּת שְׁרָשֵׁיהֶם וְאֲנִי רוֹאֶה
behold and I of their root and at the beginning at their origin look I I see him of rocks from the top For

אוֹתָם מִיָּסָדִים וְחֲזָקִים כְּצוּרִים וּגְבְּעוֹת הַלְלוּ עַל יְדֵי אָבוֹת וְאִמָּהוֹת תִּנְחֹמָא :

Tanchuma and mothers fathers means of by these and hills as rocks and strong founded them

רש"י

הן עם לבדד ישכון. הוא אשר זכו לו אבותיו — לשכון בַּדָּד, כְּתַרְגוּמוֹ:
like its Targum alone to dwell their ancestors for them have acquired what it is shall dwell alone a people Lo

רש"י

ובגוים לא יתחשב. כְּתַרְגוּמוֹ, לֹא יִהְיוּ נַעֲשִׂין כָּלָה עִם שְׂאֵר הָאֻמוֹת,
the nations the rest of with destruction made they will be not like its Targum it shall reckon itself not and among nations
שְׁנַאֲמַר ירמיהו ל' "כִּי אֶעֱשֶׂה כָלָה בְּכָל הַגּוֹיִם" וְגו', אֵינָן נִמְנִין עִם
with reckoned they are not etcetera the nations among all destruction I will make for chapter 30 Yirmeyahu as it is said
הַשָּׂאֵר. ד"א — פָּשְׁתוֹ שְׂמַחִין אֵין אִמָּה שְׂמַחָה עִמָּהֶם, שְׁנַאֲמַר "ה' בָּדָד
alone Hashem as it is said with them rejoicing nation there is no rejoice when they another explanation the rest
יִנְחֶנּוּ" דברים ל"ב, וּכְשֶׁהָאֻמוֹת בְּטוֹבָה הֵן אוֹכְלִין עִם כָּל אֶחָד וְאֶחָד
and one one every with eat they are in prosperity and when the nations chapter 32 Devarim will lead him
וְאֵין עוֹלָה לָהֶם מִן הַחֲשָׁבוֹן, וְזֶהוּ וּבָגוֹיִם לֹא יִתְחַשֵּׁב תַּנְחוּמָא :
Tanchuma it shall reckon itself not and among nations and this is the account from to them reckoned and it is not

פסוק יג

Pasuk 13

מִי מִנָּה עֹפֶר יַעֲקֹב וּמִסְפָּר אֶת רִבְעֵי יִשְׂרָאֵל תָּמַת נַפְשִׁי
ny soul May die Yisrael the fourth part of — or the number of Yaakov the dust of can count Who
מוֹת יִשְׂרָאֵל וְתֵהִי אַחֲרִיתִי כְּמָהוּ:
like his ny end and may be the upright the death of

רש"י

מִי מִנָּה עֹפֶר יַעֲקֹב וְגו'. כְּתַרְגוּמוֹ "דְּעֵדְקִיא דְּבֵית יַעֲקֹב", מֵאַרְבַּע
from the four Yaakov of the house of the infants according to its Targum etc. Yaakov the dust of has counted Who
מִשְׁרִיתָא — מֵאַרְבַּעַת דְּגָלִים; ד"א, עֹפֶר יַעֲקֹב, אֵין חֲשָׁבוֹן בְּמִצּוֹת שֶׁהֵם
that they of the mitzvos count there is no Yaakov the dust of Another explanation banners from the four camps
מְקַיְמִין בְּעֹפֶר, "לֹא תַחֲרֹשׁ בְּשׂוֹר וּבַחֲמֹר" דברים כ"ב, "לֹא תִזְרַע כְּלֵאִים" ויקרא
Vayikra mixed seeds sow do not 22 Devarim and with a donkey with an ox plow do not with dust fulfill
י"ט, אֶפֶר פָּרָה וְעֹפֶר סוֹטָה וְכִיּוֹצֵא בָהֶם תַּנְחוּמָא :
Tanchuma to them and similar a sotah and the dust of the Red Heifer the ashes of 19

רש"י

ומספר את רבע ישראל. רְבִיעוּתִיהֶן, זֶרַע הַיּוֹצֵא מִן הַתַּשְׁמִישׁ שְׁלָהֶם עִי'
see of theirs the relations from that issues offspring their matings of Yisrael the breeding — And the number
נדה ל"א :
31a Niddah

רש"י

תמת נפשי מות ישרים. שְׁבָהֶם:
who are among them the upright the death of my soul let die

פסוק יד

וַיֹּאמֶר בָּלָק אֶל בִּלְעָם מָה עָשִׂיתָ לִּי לְקַבֵּי אֹיְבֵי לְקַחְתִּיךָ וְהִנֵּה
 and behold I took you ny enemies to curse to me have you done what Bilaam to Balak And he said
 בִּרְכָתְךָ בָּרַךְ:
 blessing you have blessed

פסוק טו

וַיַּעַן וַיֹּאמֶר הֲלֹא אֵת אֲשֶׁר יָשִׁים יְהוָה בְּפִי אֲתוֹ אֲשַׁמֵּר לְדַבֵּר:
 to speak I must watch it in ny mouth Hashem He puts that which — is it not and he said And he answered

פסוק טז

וַיֹּאמֶר אֵלָיו בָּלָק לֵךְ לְכָה נָא אֲתִי אֶל מְקוֹם אֲחֵר אֲשֶׁר תִּרְאֶנּוּ
 you may see him that another a place to with me please come go Balak to him And he said
 מִשָּׁם אַפְסִי קִצְחוֹ תִּרְאֶה וְכָלּוֹ לֹא תִרְאֶה וְקִבְּנוֹ לִי מִשָּׁם:
 from there for me and curse him you will see not and all of him you will see his edge only from there

רש"י

וקבנו לי. לשון צווי, קללהו לי:
 for me curse him command an expression of for me and curse him

פסוק יז

וַיִּקַּחְהוּ שִׁדָּה צָפִים אֶל רֹאשׁ הַפִּסְגָּה וַיִּבֶן שִׁבְעָה מִזְבְּחֹת וַיַּעַל
 and he offered altars seven and he built Pisgah the top of to Zophim to the field of And he took him
 פָּר וְאַיִל בַּמִּזְבֵּחַ:
 on the altar and a ram a bull

רש"י

שדה צפים. מקום גבוה היתה ששם הצופה עומד לשמר אם יבא חיל על
 against an army will come if to watch stands the watchman that there it was high a place Zophim The field of
 העיר:
 the city

רש"י

ראש הפסגה. בלעם לא היה קוסם כבלק, ראה בלק שעתידה פרצה להפרץ
 will be breached a breach that in future Balak saw like Balak a diviner was not Bilaam the Pisgah The top of
 בישראל משם, ששם מת משה, בסבור ששם תחול עליהם הקללה וזו היא
 is and this the curse upon them will fall that there he thought Moshe died for there from there in Yisrael
 הפרצה שאני רואה תנחומא :
 Tanchuma see that I the breach

וַיֹּאמֶר אֶל בָּלָק הֲתִיצֵב כֹּה עַל עֲלֹתֶךָ וְאֲנֹכִי אֶקְרָה כֹּה:
yonder will be met and I your burnt-offering by here stand Balak to And he said

רש"י

אקרה כה. מאת הקב"ה, אקרה — לשון אתפעל:
passive is a form of the word אקרה the Holy One blessed be by yonder I will be met He

וַיִּקְרַח יְהוָה אֶל בָּלָעַם וַיִּשֶׂם דָּבָר בְּפִיו וַיֹּאמֶר שׁוּב אֶל בָּלָק
Balak to return and He said in his mouth a word and He placed Bilam Hashem And happened to meet
וְכֹה תִדְבֵּר:
you shall speak and thus

רש"י

וישם דבר בפיו. ומה היא השימה הזאת? ומה חסר המקרא באמרו "שוב אל
to Return by its saying the verse lacked and what this the putting is and what in his mouth a word And He put
בלק וכה תדבר"? אלא כשהיה שומע שאינו נרשה לקלל אמר מה אני חוזר
return should I why he said to curse permitted that he is not hearing when he was Rather you shall speak and thus Balak
אצל בלק לצערו? ונתן לו הקב"ה רסן וחכה בפיו, כאדם הפוקס
who pricks like a person in his mouth and a hook a bridle the Holy One for him and He placed to distress him Balak to
בהמה בחכה להוליכה אל אשר ירצה, אמר לו על פרחך תשוב אל בלק שם
there Balak to you shall return your will against to him He said he desires where to to lead it with a hook an animal
:

וַיָּבֵא אֵלָיו וְהִנּוּ נֹצֵב עַל עֲלֹתוֹ וְשָׂרֵי מוֹאָב אִתּוֹ
with him Moav and the officers of his elevation offering by was standing and behold he to him And he came
וַיֹּאמֶר לוֹ בָּלָק מַה דָּבָר יְהוָה:
Hashem did speak What Balak to him and he said

רש"י

ושרי מואב אתו. ולמעלה הוא אומר "וכל שרי מואב", כיון שראו
they saw as soon as Moab the princes of and all says it and above with him Moab And the princes of
שאין בו תקנה הלוך להם מקצתם ולא נשארו אלא מקצתם:
some of them except remained and not some of them for themselves went hope in him that there is not

רש"י

מה דבר ה'. לשון צחוק הוא זה, כלומר אינך ברשותך שם:
there in your own domain you are not meaning to say is it derision an expression of Hashem has spoken What

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר קוֹם בָּלָק וּשְׁמַע הָאֲזִינוֹהָ עָדִי בְּנוֹ צִפּוֹר:

Tzippor son of unto me give ear and hear Balak arise and he said his theme And he took up

רש"י

קוֹם בַּלָּק. כִּיּוֹן שָׂרְאָהּ מִצַּחֲקָהּ בּוֹ, נִתְכַּוֵּן לְצַעְרוֹ — "עֲמֵד עַל רַגְלֶיךָ, אִינְךָ

you are not your feet on Stand to distress him he intended at him mocking that he saw him Since Balak Rise up

רִשְׁאִי לֵישֵׁב, וְאֲנִי שְׁלוּחַ אֵלֶיךָ בְּשִׁלְחוֹתָי שָׁל מְקוֹם" שָׁם:

there the Omnipresent of on the mission to you am sent and I to sit permitted

רש"י

בְּנוֹ צִפּוֹר. לְשׁוֹן מִקְרָא הוּא זֶה, כְּמוֹ "חֵיתוֹ יָעַר" תְּהִלִּים נ' "וְחֵיתוֹ אֶרֶץ" בְּרֵאשִׁית א'

1 Bereishis earth and beast of 50 Tehillim forest beast of like is this it Scripture a style of Zippor son of

, "לְמַעַנּוֹ מַיִם" תְּהִלִּים קי"ד:

114 Tehillim water to a spring of

לֹא אִישׁ אֵל וַיִּכְזַּב וַיִּכְזַּב וַיִּתְּנָהּ אָדָם וּבֶן אָדָם הֵהוּא אָמַר וְלֹא יַעֲשֶׂה

do and not say would He that He should relent of man nor a son that He should lie is God a man Not

וְדַבֵּר וְלֹא יִקְיַמְנָה:

fulfill it and not or speak

רש"י

לֹא אִישׁ וּגּוֹ'. כְּבָר נִשְׁפַּע לָהֶם לְהַבְיֵאם וּלְהוֹרִישָׁם אֶרֶץ שִׁבְעָה אַמּוֹת וְאַתָּה סְבוֹר

think and you nations the seven the land of and to give them to bring them to them He swore Already etc. a man Not

לְהַמִּיתָם בְּמִדְבָּר:

in the wilderness to slay them

רש"י

הֵהוּא אָמַר וּגּוֹ'. בְּלִשׁוֹן תַּמָּה, וְתַגּוּמוֹ וְתִיבִין וּמִתְמַלְכִּין — חוֹזְרִים

they retract and they reconsider and they repent and its translation a question in the form of etc. He said Hath that

וְנִמְלְכִין לְחֹזֵר בָּהֶם:

from them to withdraw and reconsider

הִנֵּה בָרַךְ לְקַחְתִּי וַיְבָרֶךְ וְלֹא אֲשִׁיבָנָה:

reverse it and I cannot and He blessed I have received to bless Behold

רש"י

הִנֵּה בָרַךְ לְקַחְתִּי. אַתָּה שׁוֹאֵלֵנִי "מָה דִּבֶּר ה'?", קִבַּלְתִּי מִמֶּנּוּ לְבָרַךְ אוֹתָם:

them to bless from Him I received Hashem spoke What ask me you I have received to bless Behold

רש"י

וברך ולא אשיבנה. הוא בִּרְךְ אוֹתָם וְאֲנִי לֹא אָשִׁיב אֶת בְּרַכְתּוֹ:
His blessing — reverse cannot and I them blessed He can I reverse it and not And He blessed

רש"י

וברך. כְּמוֹ וּבִרְךְ, וְכֵן הִיא גִזְרַת רִי"ש, כְּמוֹ תְהִלִּים ע"ד "אוֹיֵב חֲרָף"
blasphemed an enemy 74 Tehillim like the letter Reish the rule of it is and so and he blessed is like and he blessed
כְּמוֹ חֲרָף, וְכֵן שֵׁם מ' "וּבִצַּע בִּרְךְ" — הַמְהִלֵּל וּמְבָרֵךְ אֶת הַגּוֹזֵל וְאוֹמֵר אֵל
do not and says the robber — and blesses one who praises he blessed and the robber 10 there and so blasphemed like
תִּירָא כִּי לֹא תַעֲנֹשׁ, שְׁלוֹם יִהְיֶה לָּהּ, מְרַגֵּז הוּא לְהַקְפֹּה; וְאִין לֹמַר בֶּרֶךְ
berech to say and there is not the Holy One he angers to you will be peace will you be punished not for fear
שֵׁם דְּבָר, שֵׁאֵם כֵּן הָיָה נִקּוּד בְּפִתְחָה קֶטֶץ וְטַעֲמוֹ לְמַעַלָּה, אֲבָל לְפִי שֶׁהוּא
that it is because but above and its accent small with a patach voweled it would be so for if a noun
לְשׁוֹן פֶּעַל, הוּא נִקּוּד קֶמֶץ קֶטֶץ וְטַעֲמוֹ לְמַטָּה:
below and its accent small with a kamatz is voweled it Piel an expression of

פסוק כד

Pasuk 24

לֹא הִבִּיט אֹן בִּיעֶקֶב וְלֹא רָאָה עֲמָל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ
is with him his God Hashem in Yisrael perverseness He saw and not in Yaakov iniquity He beheld Not
וּתְרוּעַת מֶלֶךְ בּוֹ:
is in him a King and the friendship of

רש"י

לֹא הִבִּיט אֹן בִּיעֶקֶב וּגו'. כְּתַרְגוּמוֹ; דְּבָר אַחֵר אַחֲרֵי פְשׁוּטוֹ הוּא
it its plain sense according to explanation Another according to its Targum etc. in Yaakov iniquity beheld He has not
נִדְרָשׁ מִדְרָשׁ נָאָה —
beautiful an exposition is expounded

רש"י

לֹא הִבִּיט. הַקְפֹּה אֹן שְׂבִיעֶקֶב — כְּשֶׁהֵן עוֹבְרִין עַל דְּבָרָיו אִינוֹ מִדְקָדֵק
exacting He is not His words transgress when they which is in Yaakov iniquity the Holy One look at He does not
אַחֲרֵיהֶם לְהַתְּבוּנָה בְּאוֹנוֹת שְׁלָהֶם וְעַמְלָן שֶׁהֵן עוֹבְרִין עַל דָּתוֹ:
His law transgress that they and their sin of theirs to the iniquities to pay regard after them

רש"י

עַמְל. לְשׁוֹן עֲבָרָה, כְּמוֹ "וְהָרָה" עֲמָל תְּהִלִּים ז', "כִּי אַתָּה עֲמָל
transgression You "for 7 Tehillim transgression" "and he conceives as in transgression is an expression of Amal
וְכַעַס תְּבִיט" שֵׁם י', לְפִי שֶׁהָעֲבָרָה הִיא עֲמָל לְפָנָי הַמְּקוּם:
the Omnipresent before a vexation is that the transgression because 10 there behold" and vexation

רש"י

ה' אֱלֹהָיו עִמּוֹ. אֶפְלוּ מְכַעֲסִין וּמְמַרְסִים לְפָנָיו, אִינוֹ זָז מִתּוֹכָן:
from their midst move He does not before Him and rebel they anger even when is with him his God Hashem

רש"י

ותרועת מלך בו. לשון חבה ורעות, כמו שמואל ב ט"ו "רעה דוד"
Dovid the friend of fifteen two Shmuel like and fellowship love an expression of is in him of a king and the friendship
— אוהב דוד, שופטים ט"ו "ויתנה למרעהו", וכן תרגם אַנקלוס "ושכינת
and the Shechina of Onkelos translated and so to his companion and he gave her fifteen Shoftim Dovid the beloved of
מלכהו בניהו":
is among them their King

פסוק כה

Pasuk 25

אל מוציאם ממצרים כתועפת ראם לו:

is to Him a wild ox like the strength of from Mitzrayim Who brought them out God

רש"י

אל מוציאם ממצרים. אתה אמרת "הנה עם יצא ממצרים", לא יצא
did it go out not from Mitzrayim" went out a nation "behold said you from Mitzrayim brought them out God
מעצמו, אלא האלהים הוציאם:
brought them out God but of its own accord

רש"י

כתועפת ראם לו. כתקף רום וגבה ש'לו, וכן "וכסף תועפות"
strength and silver of and similarly of His and height the loftiness like the strength of to Him a wild ox Like the strength of
איוב כ"ב לשון מעוז המה, ואומר אני שהוא לשון "ועוף יעופף" בראשית א'
1 Bereishis shall fly and bird an expression of that it is I and say they are strength an expression of 22 Iyov
— המעופף ברום וגבה, תקף רב הוא זה, ותועפת ראם — עפופת גבה;
height the flight of a wild ox and the flight of this it is great strength and height in the loftiness which flies
ד"א, תועפות ראם — תקף ראמים, ואמרו רבותינו אלו השדים עי'
see the demons these are our Rabbis and said wild oxen the strength of wild oxen the strength of another explanation
גיטין ס"ח :

68 Gittin

פסוק כו

Pasuk 26

כי לא נחש ביעקב ולא קסם בישראל כעת יאמר ליעקב

to Yaakov it is said at this time in Yisrael soothsaying and no in Yaakov divination there is no For

ולישראל מה פעל אל:

G-d has wrought what and to Yisrael

רש"י

כי לא נחש ביעקב. כי ראויים הם לברכה, שאין בהם מנחשים
enchanters amongst them since there are not of blessing they are worthy for in Yaakov enchantment there is no For
וקוסמים:
and diviners

כעת יאמר ליעקב וגו'. עוד עתיד להיות עת כעת הזאת אשר תגלה
 will be revealed when this as this time a time to be there will be Again etc. to Yaakov it shall be said In due time

חבֹתָן לְעֵינָיו כָּל, שֶׁהֵן יוֹשְׁבֵינָן לְפָנָיו וּלְמַדִּים תּוֹרָה מִפִּיו וּמִחֻצָתָן
 and their place from His mouth Torah and learn before Him sit because they all to the eyes of His love for them

לְפָנֵים מִמִּלְאֲכֵי הַשָּׂרָת וְהֵם יִשְׁאֲלוּ לָהֶם מָה פָּעַל אֵל ? וְזֶהוּ שֶׁנֶּאֱמַר יִשְׁעִיהוּ
 Yeshayahu what is said and this is God wrought what of them will ask and they service of the angels of inward

ל' "וְהָיוּ עֵינֶיךָ רְאוּת אֶת מוֹרִיךְ". ד"א — יאמר ליעקב אינו
 is not to Yaakov it shall be said Another explanation your Teacher — seeing your eyes and shall be chapter 30

לְשׁוֹן עֲתִיד אֶלָּא לְשׁוֹן הָוָה, אֵינָן צָרִיכִין לְמַנְחֵשׁ וְקוֹסֵם, פִּי בְּכָל עֵת
 time at every for and a diviner an enchanter needing they are not present an expression of but future an expression of

שֶׁצָּרִיךְ לְהֵאמַר לְיַעֲקֹב וּלְיִשְׂרָאֵל מָה פָּעַל הַקָּב"ה וּמָה גִזְרוּתָיו בְּמָרוֹם, אֵינָן
 they do not on High are His decrees and what the Holy One wrought what and to Yisrael to Yaakov to be told that is needed

מְנַחֲשִׁים וְקוֹסְמִים אֶלָּא נֶאֱמַר לָהֶם עַל פִּי נְבִיאֵיהֶם מָה הִיא גִּזְרַת הַמָּקוֹם,
 the Omnipresent the decree of is what their prophets mouth of by to them it is told but and divine enchant

אוֹ אוּרִים וְתַמִּים מַגִּידִים לָהֶם תַּנְחוּמָא ; וְאַנְקְלוֹס לֹא תַרְגָּם כֵּן:
 so translate did not And Onkelos Tanchuma to them declare and Thummim Urim or

פסוק כז

Pasuk 27

הֵן עִם כָּל־בֵּיא יָקוֹם וְכֹאֲרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד יֹאכֵל טָרֶף
 prey it eats until it lies down not it lifts itself and like a lion it rises like a lioness a people Behold

וְדָם חֲלָלִים יִשְׁתֶּה:
 it drinks the slain and the blood of

הֵן עִם כָּל־בֵּיא יָקוֹם וגו'. כְּשֶׁהֵן עוֹמְדִין מִשְׁנֵתָם שַׁחֲרִית, הֵן מִתְגַּבְּרִין
 strengthen themselves they in the morning from their sleep stand up when they etc. rises as a lioness a people Behold

כָּל־בֵּיא וְכֹאֲרִי לַחֲטֹף אֶת הַמִּצּוֹת — לְלַבֵּשׁ טַלִּית, לְקַרֵּא אֶת שְׁמַע וּלְהַנִּיחַ תְּפִלִּין:
 tefillin and to lay Shema — to read tallith to clothe the mitzvos — to snatch and as a lion as a lioness

לֹא יִשְׁכַּב. בְּלִילָה עַל מִטָּתוֹ עַד שֶׁהוּא אוֹכֵל וּמַחֲבֵל כָּל מְזִיק הַבָּא לְטָרְפוֹ,
 to prey on him that comes damager every and destroys consumes that he until his bed upon at night lie down He does not

כִּיצַד? קוֹרֵא אֶת שְׁמַע עַל מִטָּתוֹ וּמַפְקִיד רוּחוֹ בְּיַד הַמָּקוֹם, בָּא מִחֻנָּה
 a camp comes the Omnipresent into the hand of his spirit and entrusts his bed upon Shema — he reads how so

וְגִיס לְהַזִּיקָם, הַקָּב"ה שׁוֹמְרָם וְנִלְחָם מִלַּחְמוֹתָם וּמִפִּילָם חֲלָלִים שָׁם ;
 there slain and fells them their battles and fights protects them the Holy One to harm them or a troop

ד"א — הֵן עִם כָּל־בֵּיא יָקוֹם וגו' , כְּתַרְגוּמוֹ:
 as its Targum etc shall rise as a lioness the people behold another explanation

וְדָם חֲלָלִים יִשְׁתֶּה. נִתְנַבֵּא שְׁאִין מֹשֶׁה מֵת עַד שֶׁיִּפֹּל מַלְכֵי מִדְיָן
 Midyand the kings of he would fell until would die Moshe that not He prophesied he shall drink the slain And the blood of

חָלָלִים וַיִּהְרֹג הוּא עִמָּהֶם, שֶׁנֶּאֱמַר יְהוֹשֻׁעַ י"ג "וְאֵת בְּלָעַם בֶּן בְּעוֹר הַקּוֹסֵם

the soothsayer Beor the son of Bilaam And — 13 Yehoshua as it is said with them he and would be killed slain

הָרָגוּ בְנֵי יִשְׂרָאֵל בַּחֶרֶב אֶל חָלָלֵיהֶם" עֵי' תַנְחוּמָא :

Tanchuma see their slain among with the sword Israel the children of slew

פסוק כח

Pasuk 28

וַיֹּאמֶר בָּלָק אֶל בְּלָעַם גַּם קֹב לֹא תִקְבְּנוּ גַם בִּרְדֹּף לֹא תִבְרַכְנוּ:

you shall bless him do not bless also you shall curse him do not curse Also Bilaam to Balak And said

רש"י

גַּם קֹב לֹא תִקְבְּנוּ. גַּם רִאשׁוֹן מוֹסִיף עַל גַּם הַשֵּׁנִי וְגַם הַשֵּׁנִי עַל גַּם

the also upon second and the also second the also upon adds first The also curse them do not curse Also

רִאשׁוֹן, וְכֵן "גַּם לִי גַם לָךְ לֹא יִהְיֶה" מַלְכִּים א ג' , וְכֵן "גַּם בַּחוּר גַּם

also youth also and so Gimel Aleph Melachim shall it be not for you nor for me neither and so first

בְּתוּלָה" דְּבָרִים ל"ב :

Lamed Beis Devarim maiden

פסוק כט

Pasuk 29

וַיַּעַן בְּלָעַם וַיֹּאמֶר אֶל בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל אֲשֶׁר יִדְבֹּר

will speak that all saying to you speak did I not Balak to and he said Bilam And answered

יְהוָה אֲתוֹ אֶעֱשֶׂה:

I must do it Hashem

CHAPTER SUMMARY

The aliyah details Balak and Balaam's desperate attempts to curse Klal Yisrael, which Hashem repeatedly turns into beautiful brachos. After building seven altars and offering sacrifices at Bamoth-baal, Balaam receives a message from Hashem and proclaims that the Jewish people are a nation dwelling apart, wishing that his own end could be like theirs. When a furious Balak moves him to the summit of Pisgah to try again, Balaam is once more forced by Hashem to declare that Hashem does not change His mind, that there is no magic or divination that can harm Yisrael, and that they rise up with the strength of a lion, leaving Balak begging him to neither curse nor bless them at all.

Look at how Balak and Bilaam operate in this parsha. They are desperately looking for a crack in the armor of Klal Yisrael. Balak takes Bilaam from place to place, hoping that from a different angle, or by looking at just a small fraction of the people, they will find some merit missing, some vulnerability to exploit. But the Torah reveals the ultimate truth of our existence: "No harm is in sight for Jacob, no woe in view for Israel. The Eternal their God is with them."

This is the secret of our eternity. The nations of the world look at us and try to find our faults, and even the yetzer hara inside us tries to point out our spiritual shortcomings to make us feel distant from Hashem. But Hashem does not look at us that way. When a Yid is connected to Hashem, there is an essential, unbreakable bond. Hashem chooses not to focus on our temporary struggles or flaws; He sees our inner beauty, our neshama, and our deep-seated desire to do His will.

When you go through your day, the yetzer hara will try to convince you that you are too far gone, or that your small mitzvos don't matter because of your faults. Do not listen to that voice. Remember that you belong to a nation that "dwells apart," protected by a love that transcends any accusation. You are a child of the King, and His presence is right there with you.

Today, when you pray or do a mitzvah, do it with the joy and confidence of knowing how precious you are to Hashem. Before you start, say to yourself: "Hashem is with me, He loves me, and He believes in my goodness."

דף יומי • הליון • דף נ"ז

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THE SUGYA

In this daf, we continue our learning of the halachos of tereifos, focusing on the kashrus of birds and animals that have suffered skeletal or limb injuries. We will look at the Gemara's discussion of broken legs in birds, the convergence of sinews in the thigh, and the halachic status of a dislocated femur or wing, which raises concerns about potential damage to the lungs.

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

EXPLANATION

באֲחוּזַת עֵינָיִם,

He did this only **by a sleight of hand**, pretending to slaughter the child.

EXPLANATION

אֵינְגִיד וְאֵיתָנָה,

The father, thinking his son was dead, **fainted and groaned**.

EXPLANATION

עוֹל (למעייניה) [מעֲיִינָהּ]

Through this sudden movement, **his intestines entered** back into his abdominal cavity,

EXPLANATION

וְחִיטָּהּ לְכַרְסִּיהָ.

and the Roman doctor **sewed up his stomach**, and he recovered.

מִשְׁנָה MISHNAH

MISHNAH

נִשְׁתַּבְּרוּ רַגְלֶיהָ.

The Mishnah stated: If **its legs were broken**, the bird remains kosher.

גְּמָרָא GEMARA

STATEMENT

ההוא צנא דאִינקוֹרִי דַּאֲתֵאִי לְקַמִּיה דְּרַבָּא,

The Gemara relates: A certain basket of birds with broken legs came before Rava.

STATEMENT

בְּדָקִיָּה רַבָּא בְּצוּמָת הַגִּידִין, וְאִכְשָׁרִיָּה.

Rava inspected each bird at the convergence of the sinews in the thigh, and when he found them intact, he declared it kosher.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: שְׁמוּטָה יָד בְּבִהְמָה – כְּשֵׁרָה,

Rav Yehuda said that Rav said: A dislocated foreleg in an animal is kosher;

STATEMENT

שְׁמוּטָה יָרֵךְ בְּבִהְמָה – טְרֵפָה,

a dislocated femur in an animal renders it a tereifa;

STATEMENT

שְׁמוּטָה יָרֵךְ בְּעוֹף – טְרֵפָה,

a dislocated femur in a bird renders it a tereifa;

STATEMENT

שְׁמוּטָה גֵּף בְּעוֹף – טְרֵפָה, חֲזִישִׁין שְׂמָא נִיקְבָּה הָרִיאָה.

a dislocated wing in a bird renders it a tereifa, because we are concerned lest the lung was perforated when the wing was torn from its place.

STATEMENT

וּשְׁמוּאֵל אָמַר: תִּיבְדֹק,

And Shmuel said: It should be inspected, and if the lung is undamaged, the bird is kosher.

STATEMENT

וְכֵן אָמַר רַבִּי יוֹחָנָן: תִּיבְדֹק.

And so said Rabbi Yochanan: It should be inspected.

STATEMENT

חֲזִיקְיָה אָמַר: אֵין רִיאָה לְעוֹף,

Chizkiyah said: A bird has no lung.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: יֵישׁ לוֹ וְיִשְׁנָה כְּעֵלָה שֶׁל וּוְרֵד בֵּין אֲגַפִּים.

And Rabbi Yochanan said: It does have a lung, and it is like a rose petal in appearance, thin and red, located between the wings.

QUESTION

מאי "אין ריאה לעוף"?

The Gemara asks: **What** does Chizkiyah mean when he says "A bird has no lung"?

OBJECTION

אילימא דלית ליה כלל – והא קא חזינן דאית ליה!

If we say that it has none at all, but don't we see that it does have lungs?

ANSWER

אלא דלא מיטריף ביה,

Rather, say he means **that it is not rendered a tereifa** by a puncture in it.

OBJECTION

והתני לוי: טרפות שמונו חכמים בפכה – כנגדן בעוף,

But didn't Levi teach in a braisa: The tereifos that the Sages enumerated in an animal, their corresponding cases apply in a bird,

OBJECTION

יתר עליהן עוף נשפר העצם אף על פי שלא ניקב קרום של מוח!

and **in addition to them**, a bird is a tereifa if the bone of the skull was broken, even though the membrane of the brain was **not perforated**! Thus, a punctured lung must also render a bird a tereifa.

ANSWER

אלא, אין לו לא לינפל ולא ליחמר.

Rather, Chizkiyah means: **It has no law of falling, and no law of singeing**; we do not fear its lungs were damaged if it fell or was in a fire.

EXPLANATION

מאי טעמא? אמר רב חנה: הואיל ורוב צלעותיה מגינות עליה.

What is the reason? Rav Chana said: Since the majority of its ribs protect it, the lung is safe from such impacts.

OBJECTION

והא מדאמר רבי יוחנן: ייש לו, וישנה פעלה של וורד בין אגפיים – מקלל דחזקה סבר דלית ליה!

The Gemara objects: But from the fact that Rabbi Yochanan says: It does have a lung, and it is like a rose petal between the wings, by inference, Chizkiyah holds that it has no lung at all!

RESOLUTION

אלא אמרי במערבא משמיה דרבי יוסי ברבי חנינא: מדכריו של פריכי ניכר שאינו פקי בתרגולין.

Rather, they say in the West, Eretz Yisrael, in the name of Rabbi Yosei b'rabbi Chanina: From the words of the Great Scholar, Chizkiyah, it is apparent that he is not familiar with chickens, as he indeed meant that they have no lungs.

STATEMENT

אמר רב הונא אמר רב: שמוטת ירך בעוף כשרה.

Rav Huna said that Rav said: A dislocated femur in a bird is kosher.

QUESTION

אמר ליה רבה בר רב הונא לרב הונא: והא רבנן דאתו מפומבדיתא אמרו רב יהודה משמיה דרב
אמר: שמוטת ירך בעוף טרפה!

Rabba bar Rav Huna said to Rav Huna: But the Rabbis who came from Pumbedita said that Rav Yehuda said in the name of Rav: A dislocated femur in a bird is a tereifa!

ANSWER

אמר ליה: ברי, נהרא נהרא ופשטיה.

He said to him: My son, every river has its course; different places follow different rulings of Rav according to their local custom.

STATEMENT

אזל רבי אבא, אשכחיה לרב ירמיה בר אבא דקא בדיק בצומת הגידין.

Rabbi Abba went and found Rav Yirmeya bar Abba who was inspecting birds at the convergence of the sinews.

QUESTION

אמר ליה: למה ליה למר כולי האי? והא רב הונא אמר רב: שמוטת ירך בעוף כשרה!

He said to him: Why does the Master need all this trouble? But didn't Rav Huna say that Rav said: A dislocated femur in a bird is kosher? If the whole thigh being dislocated is kosher, surely a defect in the sinews is kosher!

ANSWER

אמר ליה: אנא מתניתין ידענא: בהמה שנתקו רגליה מן הארפוכה ולמטה כשרה, מן הארפוכה
ולמעלה פסולה, וכן שניטל צומת הגידין, ואמר רב עליה: וכן בעוף.

He said to him: I know the Mishnah: An animal whose legs were severed from the knee-joint and below is kosher, from the knee-joint and above is unfit as a tereifa, and likewise one whose convergence of sinews was removed is a tereifa; and Rav said on this: And likewise in a bird.

OBJECTION

אי הכי, קשיא דרב אדרב!

Rabbi Abba said: If so, there is a difficulty of Rav's ruling against Rav's other ruling!

STATEMENT

אישתיק.

Rav Yirmeya bar Abba remained silent.

EXPLANATION

אמר ליה: דלמא שני ליה בין שמוטה לחתוכה?

Rabbi Abba said to him: Perhaps there is a difference for him, Rav, between a dislocated femur and a severed femur?

ANSWER

אמר ליה: ואת מפרשת שמעתתיה דרב? בפירוש אמר רב: שמוטה – פשרה, חתוכה – פסולה.

He said to him: And are you interpreting Rav's teachings on your own? Rav explicitly said: A dislocated femur is kosher, a severed femur is unfit.

EXPLANATION

ואל תתמה, שהרי חתוכה מפאן ומתה, חתוכה מפאן וחיתה.

And do not wonder at this distinction, for behold, if one cuts it here, in one place, it dies, but if one cuts it there, in another place, it lives.

STATEMENT

כי סליק רבי אבא, אשכחיה לרבי זירא דיתיב וקאמר: אמר רב הונא אמר רב: שמוטת ירה בעוף טרפה.

When Rabbi Abba went up to Eretz Yisrael, he found Rabbi Zeira sitting and saying: Rav Huna said that Rav said: A dislocated femur in a bird is a tereifa.

OBJECTION

אמר ליה: חיי דמר, מיומא דסליק מר להכא הנה לן פתחון פה קמיה דרב הונא ושאי לניה, ואמר לן: שמוטת ירה בעוף פשרה.

He said to him: By the Master's life! Since the day the Master came up here, we had the opportunity to speak before Rav Huna and we asked him, and he said to us: A dislocated femur in a bird is kosher.

STATEMENT

ואשפחתיה נמי לרבי ירמיה בר אבא דיתיב וקא בדיק בצומת הגידין, ואקשי ליה: לא סבר לה מר הא דאמר רב הונא אמר רב: שמוטת ירה בעוף פשרה?

And I also found Rabbi Yirmeya bar Abba sitting and inspecting the convergence of the sinews, and I challenged him: Does the Master not hold of that which Rav Huna said in the name of Rav: A dislocated femur in a bird is kosher?

STATEMENT

אמר לי: אנא מתניתין ידענא: בהמה שנחתכו רגליה, מן הארכופה ולמטה – פשרה, מן הארכופה ולמעלה – פסולה, וכן שניטל צומת הגידין, ואמר רב עלה: וכן בעוף.

He said to me: I know the Mishnah: An animal whose legs were severed, from the knee-joint and below is kosher, from the knee-joint and above is unfit, and likewise one whose convergence of sinews was removed, and Rav said on this: And likewise in a bird.

STATEMENT

וַאֲמַרְי לֵיהּ: אִי הָכִי, קִשְׁיָא דְרַב אֲדָרְבּ! וְאִשְׁתִּיק, וְדִלְמָא שְׁנֵי לֵיהּ לָרַב בֵּין שְׁמוּטָה
לְחֲתוּכָה?

And I said to him: If so, there is a difficulty of Rav's ruling against Rav's other ruling! He was silent, and I challenged him: But perhaps there is a difference for Rav between a dislocated femur and a severed femur?

STATEMENT

וַאֲמַר לִי: וְאַתָּה מְפַרְשֵׁת שְׁמַעְתִּיהָ דְרַב? בְּפִירוּשׁ אָמַר רַב: שְׁמוּטָה – כְּשֶׁרָה, חֲתוּכָה – פְּסוּלָה.

And he said to me: And are you interpreting Rav's teaching on your own? Rav explicitly said: A dislocated femur is kosher, a severed femur is unfit.

QUESTION

וְאַתָּה, מָה בְּיָדְךָ?

Rabbi Abba then asked Rabbi Zeira: And you, what is in your hand? What did you hear?

ANSWER

הָכִי אָמַר רַב חִיַּיא בַר אֲשִׁי אָמַר רַב: שְׁמוּטָת יָרֵךְ בְּעוֹף טֵרֶפָה,

He replied: This is what Rav Chiyya bar Ashi said that Rav said: A dislocated femur in a bird is a tereifa,

STATEMENT

וְכֵן אָמַר רַבִּי יַעֲקֹב בַּר אִידִי אָמַר רַבִּי יוֹחָנָן: שְׁמוּטָת יָרֵךְ בְּעוֹף טֵרֶפָה.

and so said Rabbi Yaakov bar Idi that Rabbi Yochanan said: A dislocated femur in a bird is a tereifa.

STATEMENT

וַאֲמַר רַבִּי יַעֲקֹב בַּר אִידִי: אֵילּוּמִלִּי הָוָה רַבִּי יוֹחָנָן בְּאַתְרָא דְּאֹרֻוּ בַּהּ חֲבֵרוֹתָא לְהִתִּירָא, לָא פְּרִיכִיס.

And Rabbi Yaakov bar Idi said: If Rabbi Yochanan had been in the place where the colleagues ruled leniently, he would not have objected to their ruling.

PROOF

דָּאֲמַר רַבִּי חֲנִינָא אָמַר רַבִּי: שְׁמוּטָת יָרֵךְ בְּעוֹף כְּשֶׁרָה.

For Rabbi Chanina said that Rabbi said: A dislocated femur in a bird is kosher.

PROOF

וְתַרְגְּמוּלֵת הָיְתָה לוֹ לְרַבִּי חֲנִינָא שְׁנִשְׁמָטָה יָרֵךְ שְׁלָהּ, וְהִבִּיאָהּ לִפְנֵי רַבִּי וְהִתִּירָהּ לוֹ,

And Rabbi Chanina had a chicken whose femur was dislocated, and he brought it before Rabbi, and he permitted it to him,

PROOF

וּמִלְחָה רַבִּי חֲנִינָא, וְהָוָה מוֹרִי בַּהּ הִלְכָּה לְתַלְמִידִים: זֶה הִתִּיר לִי רַבִּי, זֶה הִתִּיר לִי רַבִּי.

and Rabbi Chanina salted it to preserve it, and he would teach the halachah to the students: This is what Rabbi permitted to me, this is what Rabbi permitted to me.

RULING

וְלִית הַלְכָתָא כְּכָל הַנִּי שְׁמַעְתָּתָא, אֶלָּא כִּי הָא דְשָׂאֵל רַבִּי יוֹסִי בֶּן נְהוֹרַאי אֶת רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

The Gemara notes: And the halachah is not like all these lenient teachings, but rather like this which Rabbi Yosei ben Nehorai asked Rabbi Yehoshua ben Levi:

QUESTION

קְדִירַת קֶנֶה בְּכַמָּה?

How much of a puncture in the windpipe renders an animal a tereifa?

ANSWER

אָמַר לוֹ: מִשְׁנָה שְׁלֵמָה שְׁנִינוּ, עַד כַּאֲיֶסֶר הָאִיטָלְקִי.

He said to him: We learned a complete Mishnah: Up to the size of an Italian issar.

OBJECTION

אָמַר לוֹ: וְהֵלֹא רָחַל אַחַת הָיְתָה בְּשִׁכּוֹנֵתֵנוּ שְׁנִקְדָּר קֶנֶה שָׁלָה, וַעֲשׂוּ לָהּ קְרוּמִין שֶׁל קֶנֶה וְחָיְתָה!

He said to him: But was there not a certain ewe in our neighborhood whose windpipe was punctured more than that, and they made for her a tube of reed and she lived?

ANSWER

אָמַר לוֹ: וְעַל דָּא אַתָּ סְמִיךְ? וְהוּא הִלְכָה רוּוחַת בְּיִשְׂרָאֵל: שְׁמוּטַת יָרֵךְ בְּעוֹף טֵרֶפָה,

He said to him: And on this you rely? But is there not a widespread halachah in Israel: A dislocated femur in a bird is a tereifa,

EXPLANATION

וְתִרְגְּמוּלֵת הָיְתָה לוֹ לְרַבִּי שְׁמַעוֹן בֶּן חֵלְפֵתָא שְׁנִשְׁמָטָה יָרֵךְ שָׁלָה, וַעֲשׂוּ לָהּ שְׁפוּפֶרֶת שֶׁל קֶנֶה וְחָיְתָה!

and Rabbi Shimon ben Chalafta had a chicken whose femur was dislocated, and they made for her a tube of reed and she lived! Yet we still rule it is a tereifa.

EXPLANATION

אֶלָּא מֵאִי אֵית לָהּ לְמִימַר: תּוֹךְ שְׁנַיִם עָשָׂר חֳדָשׁ הָיָה, הִכָּא נָמִי תּוֹךְ שְׁנַיִם עָשָׂר חֳדָשׁ הָיָה.

Rather, what have you to say? It was within twelve months of the injury that she lived, but she would not have survived a full year; here too, it was within twelve months.

STATEMENT

אָמְרוּ עָלָיו עַל רַבִּי שְׁמַעוֹן בֶּן חֵלְפֵתָא שְׁעָסְקוּ בְּדִבְרֵימָה הִיא,

They said about Rabbi Shimon ben Chalafta that he was an experimenter in matters of nature,

EXPLANATION

וְהָיָה עוֹשֶׂה דְּבָר לְהוֹצִיא מִלְּבוֹ שֶׁל רַבִּי יְהוּדָה, שֶׁהָיָה רַבִּי יְהוּדָה אֹמֵר: אִם נִיטְלָה הַנוּצָה פְּסוּלָה.

and he would do things to remove from the heart of Rabbi Yehuda his opinion, for Rabbi Yehuda would say: If the feathers were removed, the bird is unfit.

PROOF

וְתִרְנְגוּלַת הַיָּתֶה לוֹ לְרַבִּי שִׁמְעוֹן בֶּן חַלְפַּתָּא שְׁנִיטְלָה נוּצָה שָׁלָה, וְהִנִּיחָה בְּתֵנּוֹר, וְטָלָה עָלֶיהָ בְּמַטְלִית שֶׁל טָרְסִיִּים, וְגִידְלָה כְּנָפֶיִם הָאֲחֵרוֹנִים יוֹתֵר מִן הָרִאשׁוֹנִים.

And Rabbi Shimon ben Chalafta had a chicken whose feathers were removed, and he placed it in a warm oven, and wrapped it in a weaver's cloth, and it grew new feathers that were even larger than the first ones.

QUESTION

וְדִלְמָא קָסְבֵּר רַבִּי יְהוּדָה טְרֵפָה מְשַׁבַּחַת?

The Gemara asks: But perhaps Rabbi Yehuda holds that a tereifa can improve and heal?

ANSWER

אִם כֵּן, בְּמִיּוֹדֵי דְּמִיטְרָפָא בֵּה – הִגְדִּילָה כְּנָפֶיִם הָאֲחֵרוֹנִים יוֹתֵר מִן הָרִאשׁוֹנִים!?

If so, in the very thing that renders it a tereifa, would it grow new feathers larger than the first ones? This proves it fully recovered.

QUESTION

מֵאִי עֲסָקוֹן בְּדִבְרֵיִם?

The Gemara asks: What is meant by saying he was an experimenter in matters?

EXPLANATION

אָמַר רַב מֶשֶׁרֶשִׁיָּא, דְּכָתִיב: "לֵךְ אֶל נִמְלָה עֲצַל רֹאֵה דְרָכֶיהָ וַחֲכָם, אֲשֶׁר אֵין לָהּ קָצִין שִׁטֵּר וּמִשָּׁל, תִּכְיֶין בְּקִיץ לֶחֱמָה".

Rav Mesharshiya said: As it is written: "Go to the ant, sluggard; see her ways and grow wise, which has no chief, officer, or ruler, yet she prepares her bread in the summer."

EXPLANATION

אָמַר: אֵיזִיל אִיחֲזִי אִי וְדָאִי הוּא דִּלִּית לָהּ מֶלֶכָא!

Rabbi Shimon ben Chalafta said: I will go and see if it is true that they have no king.

EXPLANATION

אִזְל בְּתַקּוּפַת תַּמּוּז, פְּרָסִיָּה לְגַלְיָמִיָּה אַקִּינָא דְּשׁוּמְשָׁמְנִי.

He went during the Tammuz solstice and spread his cloak over an anthill.

EXPLANATION

נִפְק אֶתָּא חַד מִינֵיהּ, אֶתְנַח בֵּיה סִימָנָא.

One of them came out, and he placed a mark on it.

EXPLANATION

על, אמר להו: "נפל טולא".

The ant entered and said to them: "Shade has fallen."

EXPLANATION

נפקו ואתו, דלייה לגלימיה, נפל שמשא.

They all came out, and he lifted his cloak, and the sun beat down.

EXPLANATION

נפלו עליה וקטליה.

They fell upon that ant and killed it for lying.

EXPLANATION

אמר: שמע מינה לית להו מלכא, דאי אית להו הרמנא דמלכא לא ליבעו.

He said: Learn from this that they have no king, for if they had one, would they not require the king's permission to execute it?

QUESTION

אמר ליה רב אחא בריה דרבא לרב אשי: ודלמא מלכא הוה בהדיהו?

Rav Acha the son of Rava said to Rav Ashi: But perhaps the king was with them and gave permission?

QUESTION

אי נמי, הרמנא דמלכא הוה נקיטי?

Or perhaps they held a standing royal decree to kill liars?

QUESTION

אי נמי בין מלכא למלכא הוה, דכתיב: "בנימים ההם אין מלך בישראל איש הישר בעיניו יעשה"?

Or perhaps it was during an interregnum between kings, as it is written: "In those days there was no king in Israel; every man did what was right in his own eyes"?

ANSWER

אלא, סמוך אהימנותא דשלמה.

Rather, rely on the trustworthiness of Shlomo HaMelech, who stated it as a fact.

STATEMENT

אמר רב הונא: סימן לטרפה – שנים עשר חדש.

Rav Huna said: The sign of a tereifa is that it cannot live more than twelve months.

OBJECTION

מיתיבי: סימן לטרפה – כל שאינה יולדת.

The Gemara raises an objection: The sign of a tereifa is that it does not give birth.

STATEMENT

רבן שמעון בן גמליאל אומר: משפחת והולכת – בידוע שהיא כשרה, מתנוונה והולכת – בידוע שהיא טרפה.

Rabban Shimon ben Gamliel says: If it continues to improve, it is known to be kosher; if it continues to waste away, it is known to be a tereifa.

STATEMENT

רבי אומר: סימן לטרפה – שלשים יום.

Rabbi says: The sign of a tereifa is thirty days of survival.

OBJECTION

אמרו לו: והלא הרבה מתקיימות שתים שלש שנים!

They said to him: But do not many tereifos survive two or three years? In any case, twelve months is not mentioned.

ANSWER

תנאי היא, דתנא: ובגלגלת, עד שיש בה נקב אחד ארוה, אפילו נקבים הרבה מצטרפים למלא מקדח.

The Gemara answers: It is a dispute of Tannaim, as it is taught in a braisa: And regarding the skull, it is a tereifa if there is a single long hole, or even many holes that combine to the size of a drill-hole.

PROOF

אמר רבי יוסי בן המשולם: מעשה בענבול, באחד שנפחתה גלגלתו, ועשו לו חידוק של קרויה וחייה.

Rabbi Yosei ben HaMeshullam said: There was an incident in Ein Bul of a person whose skull was fractured, and they made for him a plate of gourd and he lived.

ANSWER

אמר לו רבי שמעון בן אלעזר: משם ראיה? ימות החמה היה, וכיון שעברו עליו ימות הצנה מיד מת.

Rabbi Shimon ben Elazar said to him: Is there a proof from there? It was during the summer, and as soon as the cold season came upon him, he died immediately. Thus, we see a tereifa can live for a short time but not a full year.

RULING

אמר רב אחא בר יעקב, הלכה: טרפה יולדת ומשפחת.

Rav Acha bar Yaakov said: The halachah is that a tereifa can give birth and can improve.

STATEMENT

אמר אמימר: הני ביעי דטרפה

SUMMARY

The daf begins with Rava inspecting a basket of birds with broken legs, ruling them kosher after verifying that the convergence of sinews remained intact. We then learn of a dispute regarding a dislocated femur or wing in a bird; while some Sages rule it a tereifa due to the fear of a punctured lung, others require an inspection of the lung. This leads to a discussion about the nature of a bird's lungs, with Hizkiyya and Rabbi Yochanan debating their physical reality and halachic vulnerability to falls or fire. Finally, the Gemara explores the apparent contradictions in Rav's rulings regarding a dislocated versus a severed femur, clarifying that different injuries to the leg carry distinct halachic consequences.

למעשה WHAT TO TAKE HOME

In today's daf, we see the beautiful and meticulous care our Chachamim took to understand the physical reality of Hashem's creations. Rabbi Shimon ben Chalafta went so far as to conduct experiments with ants and chickens to verify the reality of the physical world and how it aligns with the words of the Torah and Mishlei. He did not rely on hearsay; he wanted to see the truth of the Aibershter's wisdom with his own eyes.

This teaches us a profound lesson in our own avodah. Torah is not a detached, abstract theory. It is the blueprint of reality. When we learn, we must look at the world around us through the lens of the Torah, seeking to find Hashem's wisdom in every detail of our daily lives, from the smallest insect to the food on our table.

Too often, we walk through life on autopilot, missing the wonders of the Creator that are right in front of us. If we look closer, with the curiosity of our Sages, we will find that everything in creation is screaming out the greatness of Hashem.

Today, take one minute to look closely at something in Hashem's creation—a leaf, a insect, or even the intricate design of your own hand—and consciously thank the Aibershter for the wisdom He put into the world.

הלכות יסודי התורה • פרק רביעי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us on a deep journey into the physical makeup of the world below the sky, showing us how Hashem created everything from four basic elements: fire, wind, water, and earth. We will learn how these elements combine to form every single physical thing in our world, from simple stones to the complex body of a human being, each with its own unique nature and balance of warmth, cold, dryness, and moisture.

We will also see how these elements are in a constant state of movement and change, always returning to their roots and shifting from one to another. Through understanding this beautiful, orderly cycle of creation, a Yid can come to a profound appreciation of Hashem's wisdom and the wondrous way He sustains the universe every single moment.

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

הלכה א

Halacha 1 • The Four Elements Composing All Creations Below the Sky

ארבעה גופים ה'לו ש'ם אש ורוח ומים וארץ

These four bodies, which are fire, and wind, and water, and earth,

הם יסודות כל הנבראים למטה מן הרקיע.

they are the foundations of all the creations below the sky.

וכל שיהיה מאדם ומבהמה ועוף ורמש ודג

And everything that exists, from man, and from beast, and fowl, and crawling creature, and fish,

וצמח ומתכת ואבנים טובות ומרגליות ושאר אבני בנין

and plant, and metal, and precious stones, and pearls, and other building stones,

והרים וגושי עפר

and mountains, and lumps of earth—

הכל גלמן מחבר מארבעה יסודות ה'לו.

everything, their matter is composed of these four foundations.

נמצאו כל הגופים שלמטה מן הרקיע חוץ מארבעה יסודות האלו

It turns out that all the bodies that are below the sky, except for these four foundations,

מחברים מגלמן וצורה.

are composed of matter and form,

וגלם שלקם מחבר מארבעה יסודות האלו.

and their matter is composed of these four foundations.

אבל כל אחד מארבעה היסודות אינו מחבר אלא מגלם וצורה בלבד:

But each one of the four foundations is not composed except of matter and form alone.

הלכה ב

Halacha 2. The Four Elements and the Composition of All Physical Bodies

דרך האש והרוח להיות מהלכם ממטה מטבור הארץ למעלה כלפי הרקיע.

The way of the fire and the wind is to be their movement from below, from the center of the earth, upward toward the sky.

ודרך המים והארץ להיות מהלכם מתחת הרקיע למטה עד לאמצע.

And the way of the water and the earth is to be their movement from under the sky downward until the middle,

שאמצע הרקיע הוא המטה שאין למטה ממנו.

for the middle of the sky, it is the bottom, that there is no lower than it.

ואין הליוכם לא בדעתם ולא בחפצם אלא מנהג שנקבע בהן וטבע שנטבע בהן.

And there is no their movement, not by their knowledge and not by their will, but a pattern that was established in them and a nature that was imprinted in them.

טבע האש חם ויבש והוא קל מכלם.

The nature of the fire is hot and dry, and it is light of all of them;

והרוח חם ולח.

and the wind is hot and moist;

והמים קרים ולחים.

and the water is cold and moist;

והארץ יבשה וקרה. והיא כבדה מכלם

and the earth is dry and cold, and it is heavy of all of them;

והמים קלים ממנה לפיכך נמצאים למעלה על הארץ.

and the water is lighter than it, therefore they are found above on the earth;

והרוח קל מן המים לפיכך הוא מרחף על פני המים.

and the wind is lighter than the water, therefore it hovers over the surface of the water;

וְהָאֵשׁ קָלָה מִן הָרוּחַ.

and the fire is lighter than the wind.

וּמִפְנֵי שֶׁהֵם יְסוּדוֹת לְכָל גּוּפִים שֶׁתַּחַת הָרָקִיעַ

And because that they are foundations for all bodies that are under the sky,

יִמָּצָא כָּל גּוּף וְגוּף מֵאָדָם וּבְהֵמָה וְחַיָּה וְעוֹף וְדָג וְצִמָּח וּמִתְּכַת וְאֶבֶן גְּלִמּוֹ מִחֶבֶר מֵאֵשׁ וְרוּחַ וּמַיִם וְעָפָר.

will be found every body and body, from man, and animal, and beast, and bird, and fish, and plant, and metal, and stone, its physical matter combined from fire, and wind, and water, and dust.

וְאַרְבַּעֲתָן יִתְעַרְבוּ בְּיַחַד וְיִשְׁתַּנּוּ כָּל אֶחָד מֵהֶם בְּעֵת הָעֲרוּב

And the four of them mix together and change, each one of them at the time of the mixing,

עַד שֶׁיִּמָּצָא הַמִּחְבָּר מֵאַרְבַּעֲתָן אֵינוֹ דוֹמֶה לְאֶחָד מֵהֶן כְּשֶׁהוּא לְבִדּוֹ.

until that is found the combined from the four of them is not similar to one of them when it is alone.

וְאֵין בְּמִעְרַב מֵהֶן אֶפְלוּ חֵלֶק אֶחָד שֶׁהוּא אֵשׁ בְּפָנָי עֲצָמוֹ אוֹ מַיִם בְּפָנָי עֲצָמוֹ אוֹ אֶרֶץ בְּפָנָי עֲצָמָה אוֹ רוּחַ בְּפָנָי עֲצָמָה

And there is not in the mixture of them even part one that is fire by itself, or water by themselves, or earth by itself, or wind by itself,

אֲלָא הַכֹּל נִשְׁתַּנּוּ וְנַעֲשׂוּ גּוּף אֶחָד.

but the whole changed and became body one.

וְכָל גּוּף וְגוּף הַמִּחְבָּר מֵאַרְבַּעֲתָן יִמָּצָא בּוֹ קָר וְחֹם לַח וְיָבֵשׁ כְּאֶחָד.

And every body and body the combined from the four of them will be found in it cold and heat, moisture and dryness as one.

אֲבָל יֵשׁ מֵהֶם גּוּפִים שֶׁיִּהְיֶה בָּהֶם חֲזָקָה מִיְסוּד הָאֵשׁ כְּמוֹ בְּעָלֵי נֶפֶשׁ חַיָּה. לְפִיכָךְ יֵרָאֶה בָּהֶם חֹם יָתֵר.

But there are of them bodies that there will be in them strength from the element of the fire, like possessors of soul living, therefore will appear in them the heat more.

וְיֵשׁ מֵהֶן גּוּפִין שֶׁיִּהְיֶה בָּהֶן חֲזָקָה מִיְסוּד הָאֶרֶץ כְּמוֹ הָאֲבָנִים. לְפִיכָךְ יֵרָאֶה בָּהֶם הֵיכָשׁ הַרְבֵּה.

And there are of them bodies that there will be in them strength from the element of the earth, like the stones, therefore will appear in them the dryness much.

וְיֵשׁ מֵהֶן גּוּפִין שֶׁיִּהְיֶה בָּהֶן חֲזָקָה מִיְסוּד הַמַּיִם. לְפִיכָךְ יֵרָאֶה בָּהֶם הֵלַח יָתֵר.

And there are of them bodies that there will be in them strength from the element of the water, therefore will appear in them the moisture more.

ועל הדרך הזה ימצא גוף חם יותר מגוף אחר חם. וגוף יבש יותר מגוף אחר יבש.

And on the way this will be found a body hot more than a body another hot, and a body dry more than a body another dry.

וכן ימצאו גופים שיראה בהן הקר בלבד. וגופים יראה בהן הלח בלבד.

And so will be found bodies that will appear in them the cold alone, and bodies will appear in them the moisture alone.

וגופים יראה בהן הקר והיבש כאחד בשוה. או הקר והלח כאחד בשוה. או החם והיבש כאחד בשוה. או החם והלח כאחד בשוה.

And bodies will appear in them the cold and the dryness as one equally, or the cold and the moisture as one equally, or the heat and the dryness as one equally, or the heat and the moisture as one equally.

לפי רב היסוד שהיה בעקר התערבת יראה מעשה אותו היסוד וטבעו בגוף המערב:

According to the majority of the element that was in the essence of the mixture, will appear the action of that element and its nature in the body the mixed.

הלכה ג

Halacha 3 · The Ultimate Decomposition of All Combined Entities into the Four Elements

וכל המקצר מארבעה יסודות אלו

And every entity combined from these four elements

הוא נפרד בסוף.

it separates in the end and decomposes.

יש שהוא נפרד לאחר ימים אחדים.

There is that it separates after a few days,

ויש שהוא נפרד לאחר שנים רבות.

and there is that it separates after many years.

וכל שנתחבר מהם

And everything that was combined from them,

אי אפשר שלא יפרד להן.

it is impossible that it will not separate into them.

אפלו תהב והאדם

Even the gold and the ruby,

אי אפשר שלא יפסד ויחזר ליסודותיו.

it is impossible that it will not decompose and return to its elements.

וישוב מקצתו לאש.

And a portion of it will return to the fire,

ומקצתו למים.

and a portion of it to the water,

ומקצתו לרוח.

and a portion of it to the wind,

ומקצתו לארץ:

and a portion of it to the earth.

הלכה ד

Halacha 4 · The Return of All Decomposing Entities to the Four Elements

הואיל וכל הנפסד יפרד ליסודות אלו

Since, indeed, every decomposing entity will separate eventually to these four basic elements,

למה נאמר לאדם "ואל עפר תשוב".

why was it said to Adam in the Torah, "and to dust you shall return"?

לפי שרב בנינו מן העפר.

This is because most of his structure is made from the dust.

ולא כל הנפסד כשיפסד מיד יחזר לארבעה היסודות.

And not every decomposing entity, when it decomposes, immediately will return to the four elements directly.

אלא יפסד ויחזר לדבר אחר

Rather, it decomposes and returns to another thing,

ודבר אחר לדבר אחר

and that another thing decomposes and turns to yet another thing,

וסוף הדברים יחזר ליסודות

and at the end of the things, it will return to the basic elements.

ונמצאו כל הדברים חוזרין חלילה:

And thus all things are found returning in a cycle.

הלכה ה

Halacha 5 · The Constant Transformation of the Four Elements into One Another

ארבעה יסודות האלו משתנים זה לזה תמיד בכל יום ובכל שעה

These four elements change into one another constantly, every day and every hour,

מקצתן לא כל גופן.

but only a portion of them, not their entire body.

כיצד.

How so?

מקצת הארץ הקרובה מן המים משתנית ומתפוררת ונעשית מים.

A portion of the earth which is close to the water changes and crumbles and becomes water.

וכן מקצת המים הסמוכים לרוח משתנים ומתמסמסין והוין רוח.

And so, a portion of the water which is close to the wind changes and dissolves and becomes wind.

וכן הרוח מקצתו הסמוך לאש משתנה ומתחולל ונעשה אש.

And so the wind, a portion of it which is close to the fire, changes and transforms and becomes fire.

וכן האש מקצתה הסמוך לרוח מתחולל משתנה ומתכנס ונעשה רוח.

And so the fire, a portion of it which is close to the wind, transforms, changes, and condenses and becomes wind.

וכן הרוח מקצתו הסמוך למים משתנה ומתכנס ונעשה מים.

And so the wind, a portion of it which is close to the water, changes and condenses and becomes water.

וכן המים מקצתו הסמוך לארץ משתנה ומתכנס ונעשה ארץ.

And so the water, a portion of it which is close to the earth, changes and condenses and becomes earth.

ושנוי זה מעט מעט ולפי ארך הימים.

And this change happens little by little, and over the course of time.

ואין כל היסוד משתנה עד שיעשה כל המים רוח או כל הרוח אש.

And not all of the element changes, so that all of the water becomes wind, or all of the wind becomes fire,

שאי אפשר שיבטל אחד מן היסודות הארבעה.

for it is impossible that one of the four elements should be completely nullified.

אֶלָּא מִקְצֵת יִשְׁתַּנֶּה מֵאֵשׁ לְרוּחַ וּמִקְצֵת יִשְׁתַּנֶּה מֵרוּחַ לְאֵשׁ.

Rather, a portion will change from fire to wind, and a portion will change from wind to fire.

וְכֵן בֵּין כָּל אֶחָד וְחֻבְרוֹ מֵצֵא הַשְּׁנוּי בֵּין אַרְבַּעַתָּן וְחֻזְרוֹת חֲלִילָה לְעוֹלָם:

And so between each one and its fellow, this change is found among the four of them, and they return in a cycle forever.

הִלְכָּה ו

Halacha 6 · The Combination of the Elements and the Bestowal of Form by the Tenth Angel

וְשְׁנוּי זֶה יִהְיֶה בְּסִבִּיבַת הַגִּלְגָּל

And this change in the elements will be brought about by the revolution of the sphere,

וּמִסִּבִּיבָתוֹ יִתְחַבְּרוּ אַרְבַּעַתָּן

and from its revolution, the four of them will combine together,

וְיִהְיֶה מֵהֶן שְׁאֵר גִּלְמֵי בְּנֵי אָדָם

and from them will be formed the rest of the physical matter of the bodies of sons of man,

וְנִפְשׁ חַיָּה צֶמַח וְאֶבֶן וּמִתְכֶּתֶת.

and the soul of the beast, as well as the physical matter of plant, and stone, and metal.

וְהָאֵל נוֹתֵן לְכָל גֶּלֶם וְגֶלֶם צוּרָה רְאוּיָהּ לוֹ

And God gives to every matter and matter a spiritual form appropriate to it,

עַל יְדֵי מַלְאָךְ הָעֲשִׂירִי

by the hands of the tenth angel,

שֶׁהִיא הַצּוּרָה הַנִּקְרָאת אִישִׁים:

which is the level of angelic form that is called Ishim.

הִלְכָּה ז

Halacha 7 · The Connection Between Matter and Form and the Perception of Formless Beings

לְעוֹלָם אֵין אֶתָּה רוֹאֶה גֶּלֶם בְּלֹא צוּרָה אוֹ צוּרָה בְּלֹא גֶּלֶם.

Forever, you do not see matter without form, or form without matter in the physical world, as they are always bound together.

אֶלָּא לֵב הָאָדָם הוּא שֶׁמַּחֲלֵק גּוּף הַנִּמָּצֵא בְּדַעְתּוֹ

Rather, the heart of man, meaning his intellect, is that which divides and separates a physical body that is found before him, doing so in his mind,

וְיָדַע שֶׁהוּא מְחַבֵּר מַגְלָם וְצוּרָה.

and knows that it is composed of matter and form, understanding that these are two distinct conceptual components.

וְיָדַע שֶׁיֵּשׁ שָׁם גּוּפִים שֶׁגִּלְמָם מְחַבֵּר מֵאַרְבַּעַת הַיְסוּדוֹת.

And the intellect knows that there are bodies in the lower world whose matter is composed of the four elements, fire, wind, water, and earth;

וּגּוּפִים שֶׁגִּלְמָם פָּשוּט וְאֵינוֹ מְחַבֵּר מַגְלָם אֲחֵר.

and there are celestial bodies whose matter is simple and is not composed of any other matter, meaning they do not consist of the four elements and cannot change form.

וְהַצּוּרוֹת שֶׁאֵין לָהֶם גִּלְמָם אֵינָן נִרְאִין לַעֵין

And the forms that do not have matter at all, such as the angels, are not seen by the physical eye,

אֲלָא בְּעֵין הַלֵּב הֵן יְדוּעִין.

but with the eye of the heart, through intellectual comprehension, they are known and understood;

כְּמוֹ שֶׁיָדַעְנוּ אֲדוֹן הַכֹּל בְּלֹא רְאִית עֵין:

just as we know the Master of everything, Hashem, without seeing of the eye, but rather through the clear recognition of our mind.

הַלָּכָה ח

Halacha 8 · The Form of Man and the Distinction Between Soul and Physical Appearance

נִפְשׁ כָּל בָּשָׂר הִיא צוּרָתוֹ שֶׁנָּתַן לוֹ הָאֵל

The soul of all flesh is its form which God gave to it,

וְהַדְּעַת הַיְתֵרָה הַמְּצוּיָה בְּנִפְשׁוֹ שֶׁל אָדָם

and the extra intellect that is found in the soul of man

הִיא צוּרַת הָאָדָם הַשָּׁלֵם בְּדַעְתּוֹ.

is the form of the man who is perfect in his knowledge.

וְעַל צוּרָה זֹאת נֶאֱמַר בַּתּוֹרָה נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ

And concerning this form it is said in the Torah, "Let us make man in our image, in our likeness,"

כְּלוּמַר שֶׁתִּהְיֶה לוֹ צוּרָה הַיּוֹדַעַת וּמַשְׁגֶּת הַדְּעוֹת שֶׁאֵין לָהֶם גִּלְמָם

meaning that there will be to him a form that knows and comprehends the ideas that do not have a physical body,

כְּמוֹ הַמַּלְאָכִים שֶׁהֵם צוּרָה בְּלֹא גֵלָם עַד שְׂיִדְמָה לָהֶן.

like the angels who are form without a physical body, until he resembles them.

וְאֵינוֹ אוֹמֵר עַל צוּרָה זֹאת הַנִּכְּפֶּרֶת לְעֵינַיִם

And it does not speak concerning this form which is recognized by the eyes,

שֶׁהִיא הַפֶּה וְהַחֹטֶם וְהַלְּסָתוֹת וְשָׁאֵר רֶשֶׁם הַגּוּף

which is the mouth and the nose and the cheeks and the rest of the outline of the body,

שִׁזוֹ תֵּאָר שְׁמָהּ.

for this physical appearance, "appearance" is its name.

וְאֵינָהּ הַנֶּפֶשׁ הַמְּצוּיָה לְכָל נֶפֶשׁ חַיָּה

And it is not the soul that is found in every living soul,

שֶׁבָּהּ אוֹכֵל וְשׂוֹתָה וּמוֹלִיד וּמְרַגֵּשׁ וּמַחֲרֵהָ.

with which it eats and drinks and reproduces and feels and thinks.

אֲלֹא הַדַּעַה שֶׁהִיא צוּרַת הַנֶּפֶשׁ

Rather, it is the intellect, which is the form of the soul,

וּבְצוּרַת הַנֶּפֶשׁ הַכְּתוּב מְדַבֵּר בְּצִלְמֵנוּ כְּדַמוּתֵנוּ.

and concerning the form of the soul the verse speaks when it says, "in our image, in our likeness."

וּפַעַמִּים רַבּוֹת תִּקְרָא זֹאת הַצּוּרָה נֶפֶשׁ וְרוּחַ.

And many times this form is called "nefesh" and "ruach."

וּלְפִיכָּהּ צָרִיךְ לְהִזָּהֵר בְּשִׁמּוֹתֶיהָ שֶׁלֹּא יִטְעֶה אָדָם בָּהֶן.

And therefore, one must be careful with their names so that a person will not err with them,

וְכָל שֵׁם וְשֵׁם יִלְמַד מֵעֲנִיָּנוּ:

and each and every name is learned from its context.

הַלְכָּה ט

Halacha 9 • The Eternity of the Form of the Soul and Its Separation from the Body

אֵין צוּרַת הַנֶּפֶשׁ הַזֹּאת מִחֻבֵּרָת מִן הַיְסוּדוֹת כְּדִי שֶׁתִּפְרֹד לָהֶם,

The form of this soul is not composed of the elements so that it would separate into them upon death, like physical matter does,

וְאֵינָהּ מִכֹּחַ הַנֶּשְׁמָה עַד שֶׁתִּהְיֶה צְרִיכָה לְנֶשְׁמָה כְּמוֹ שֶׁהַנֶּשְׁמָה צְרִיכָה לְגוּף.

and it is not from the power of the animal soul so that it would be needing the animal soul just as the animal soul needs the body for its existence.

אֲלֹא מֵאֵת ה' מִן הַשָּׁמַיִם הִיא.

Rather, from Hashem, from the heaven, it is—a direct spiritual creation.

לְפִיכָהּ כִּשְׂפִיפֶרֶד הַגִּלְם שֶׁהוּא מִחֶכֶר מִן הַיְסוּדוֹת

Therefore, when the physical matter, which is composed of the elements, separates and decomposes,

וְתֹאבֵד הַנֶּשְׁמָה מִפְּנֵי שֶׁאֵינָהּ מְצוּיָה אֲלֹא עִם הַגּוּף וְצְרִיכָה לְגוּף בְּכָל מַעֲשֶׂיהָ

and the animal soul perishes because it is not found except with the body and it needs the body for all its deeds and physical functions,

לֹא תִכָּרֵת הַצּוּרָה הַזֹּאת.

this form—the intellectual soul—will not be cut off and destroyed.

לְפִי שֶׁאֵינָהּ צְרִיכָה לְנֶשְׁמָה בְּמַעֲשֶׂיהָ.

Because it does not need the animal soul for its deeds and perceptions.

אֲלֹא יוֹדַעַת וּמַשְׁגֶּת הַדְּעוֹת הַפְּרוּדוֹת מִן הַגִּלְמִים

Rather, it knows and comprehends the intellects—the angels—which are separated from physical matters,

וְיוֹדַעַת בּוֹרֵא הַכֹּל וְעוֹמֶדֶת לְעוֹלָם וְלְעוֹלָמֵי עוֹלָמִים.

and it knows the Creator of everything, and endures forever and for eternity of eternities.

הוּא שֶׁאָמַר שְׁלֹמֹה בְּחֻמָּתוֹ קֵהֶלֶת יב ז

This is what Shlomo said in his wisdom in the Sefer of Koheles, chapter twelve, verse seven:

"וַיָּשָׁב הָעָפָר עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַןָּהּ:"

"And the dust shall return upon the earth as it was, and the spirit shall return to God Who gave it."

הַלָּכָה י

Halacha 10 · The Definition of Ma'aseh Bereshit and the Prohibition of Expounding It in Public

כָּל הַדְּבָרִים הָאֵלּוּ שֶׁדִּבַּרְנוּ בְּעֶנְיָן זֶה

All of these matters that we spoke about concerning this subject of the physical universe

כְּמַר מִדְּלֵי הֵם

are like a drop from a bucket compared to what there is to know,

וידברים עמקים הם.

and yet they are deep matters in their own right.

אבל אינם פענזין עמק פרק ראשון ושני.

But they are not like the matter of the depth of the first and second chapter, which deal with the spiritual realms and the Creator.

ובאור כל אלו הדברים שפפרק שלישי ורביעי

And the explanation of all these matters that are in the third and fourth chapter

הוא הנקרא מעשה בראשית.

is that which is called the esoteric study of Ma'aseh Bereishis, the Work of Creation.

וכך ציוו החכמים הראשונים

And thus commanded the early Sages of the Mishnah,

שאין דורשין בדברים האלו ברבים

that we do not expound on these matters in public,

אלא לאדם אחד מדיעין דברים אלו

rather, to a single person who is wise and understands on his own, we make these matters known

ומלמדין אותן:

and teach them in private.

הלכה יא

Halacha 11 · The Difference Between Ma'aseh Merkavah and Ma'aseh Bereshit

ומה בין ענזין מעשה מרכבה לענזין מעשה בראשית.

And what is the difference between the subject of Ma'aseh Merkavah, the deepest secrets of the Divine Chariot, to the subject of Ma'aseh Bereshit, the secrets of creation?

שענזין מעשה מרכבה אפלו לאחד אין דורשים בו

The difference is that the subject of Ma'aseh Merkavah, even to one individual we do not expound on it

אלא אם כן היה חכם ומבין מדעתו

unless he was wise and understanding from his own mind, possessing deep intuitive comprehension,

מוסרין לו ראשי הפרקים.

and even then, we do not teach him the whole thing, but rather we transmit to him only the outlines of the chapters, the briefest headings.

וענין מעשה בראשית מלמדין אותו ליחיד

And the subject of Ma'aseh Bereshit, we teach it to an individual

אף על פי שאינו מבין אותו מדעתו

even though that he does not understand it from his own mind and cannot figure it out on his own,

ומודיעים אותו כל מה שיכול לידע מדברים אלו.

and we inform him of all that he is able to know of these matters of creation.

ולמה אין מלמדין אותו לרבים.

And why do we not teach it, even Ma'aseh Bereshit, to the public in a large gathering?

לפי שאין כל אדם יש לו דעת רחבה

Because not every man has broad understanding

להשיג פרוש ובאור כל הדברים על פניו:

to grasp the interpretation and explanation of all the matters to their depth and absolute clarity, and they might come to misunderstand these deep concepts.

הלכה יב

Halacha 12 - Contemplating the Creations to Achieve Love and Fear of Hashem

בזמן שאדם מתבונן בדברים האלו

At the time that a person meditates on these matters of the cosmos and the spiritual realms,

ומכיר כל הברואים ממלאך וגלגל ואדם כיוצא בו

and recognizes all the creations, from angel and sphere and man and the like,

ויראה חכמתו של הקדוש ברוך הוא בכל היצורים וכל הברואים.

and he will see the wisdom of the Holy One, blessed is He, in all the creatures and all the creations,

מוסיף אהבה למקום

he increases his love for the Omnipresent,

ותצמא נפשו ויכמה בשרו לאהב המקום ברוך הוא.

and his soul will thirst and his flesh will yearn to love the Omnipresent, blessed is He.

וירא ויפחד משפלותו ודלותו וקלותו

And he will fear and he will dread from his lowliness and his poverty and his insignificance,

כְּשִׁיעָרֵיהָ עֲצָמוֹ לְאַחַד מֵהַגּוֹפּוֹת הַקְּדוּשִׁים הַגְּדוֹלִים.

when he compares himself to one of the holy, great bodies like the celestial spheres.

וְכָל שֶׁכֵּן לְאַחַת מֵהַצּוּרוֹת הַטְּהוֹרוֹת הַנִּפְרָדוֹת מִן הַגְּלִמִּים

And all the more so when he compares himself to one of the pure forms that are separate from physical matter, namely the angels,

שֶׁלֹּא נִתְחַבְּרוּ בְּגִלְמֵם כָּלֵל.

that were not joined with physical matter at all.

וְיִמָּצֵא עֲצָמוֹ שֶׁהוּא כְּכֵלִי מָלֵא בּוֹשָׁה וּכְלִמָּה רֵיק וְחָסֵר:

And he will find himself to be like a vessel full of shame and disgrace, empty and lacking.

הַלְכָה יג

Halacha 13 - Precedence of Halachic Study to the Esoteric Pardes

וְעַנֵּינִי אַרְבָּעָה פְּרָקִים אֵלּוֹ שֶׁבְּחֵמֶשׁ מִצְוֹת הָאֵלּוּ

And the matters of these four chapters, which deal with these five mitzvos of knowing and loving Hashem,

הֵם שְׁחֻכְמִים הָרֵאשׁוֹנִים קוֹרְאִין אוֹתוֹ פְּרִידֶס

they are what the early Sages call Pardes, the orchard of deep spiritual wisdom,

כִּמוֹ שֶׁאָמְרוּ אַרְבָּעָה נִכְנְסוּ לַפְּרִידֶס.

just as they said, "Four Sages entered the Pardes."

וְאֵף עַל פִּי שְׂגֵדוֹ לִי יִשְׂרָאֵל הָיוּ וַחֲכָמִים גְּדוֹלִים הָיוּ

And even though they were great men of Yisrael and they were great Sages,

לֹא כָּלָם הָיָה בָּהֶן כֹּחַ לֵידַע וּלְחַשֵּׁיג כָּל הַדְּבָרִים עַל בְּרִיָּן.

not all of them had the strength in them to know and to comprehend all the matters with absolute clarity.

וְאֲנִי אוֹמֵר שֶׁאֵין רֹאוי לְטַיֵּל בַּפְּרִידֶס

And I say that it is not proper to stroll in the Pardes

אֲלֵא מִי שֶׁנִּתְמַלֵּא כֶּרֶסוֹ לֶחֶם וּבָשָׂר.

unless one has filled his belly with bread and meat.

וּלֶחֶם וּבָשָׂר הוּא לֵידַע הָאֲסוּר וְהַמְּתָר

And "bread and meat" is to know the practical halachos of the forbidden and the permitted,

וכיוצא בהם משאר המצוות.

and the like of them from the rest of the mitzvos.

ואף על פי שדברים אלו דבר קטן קראו אותן חכמים

And even though the Sages called these matters of practical halacha a "small matter,"

שהרי אמרו חכמים דבר גדול מעשה מרכבה

for behold, the Sages said, "A 'great matter' is the workings of the Chariot,

ודבר קטן היות דאביי ורבא.

and a 'small matter' is the debates of Abbaye and Rava,"

אף על פי כן ראויין הן להקדימן.

even so, they are fitting to be given precedence in one's learning,

שהן מישבין דעתו של אדם תחלה.

because they settle the mind of a person first.

ועוד שהם הטובה הגדולה שהשפיע הקדוש ברוך הוא

And furthermore, they are the great goodness that the Holy One, blessed is He, bestowed

ל'שוב העולם הזה כדי לנחל חיי העולם הבא.

for the settling of this world, in order to inherit the life of the World to Come.

ואפשר שיידעם הכל קטן וגדול איש ואשה

And it is possible for everyone to know them, small and great, man and woman,

בעל לב רחב ובעל לב קצר:

one of a broad mind and one of a limited mind.

CHAPTER SUMMARY

The Rambam explains that all physical creations below the sky are made of a combination of fire, wind, water, and earth, which are themselves combinations of matter and form. Each element has its own natural weight and characteristics—fire being warm and dry, wind warm and moist, water cold and moist, and earth cold and dry—which determine how they combine and how the resulting bodies behave. Ultimately, every combined entity must decompose back into these four elements, though this often happens through a gradual cycle of changing into other entities first. Furthermore, these four elements themselves are in a constant state of flux, with portions of them continually transforming into one another in an unceasing cycle driven by the revolution of the sphere.

The Rambam teaches us a profound truth about our physical existence: everything in this world below the heavens, including our very bodies, is a mixture of the four basic elements of fire, wind, water, and earth. These elements are in a constant state of flux, shifting and changing from one to another, and ultimately, every physical structure is destined to decompose and return to its source. Even the most precious physical things, like gold and rubies, cannot escape this reality.

When you realize that your physical body is made of these shifting, temporary elements, it changes how you look at yourself. The Rambam explains that what truly makes you a human being, the "tzellel Elokim", is not your physical form, but your neshama, the spiritual form given to you by Hashem that is capable of knowing Him. Your body is just a temporary vessel, a combination of dust and wind that will eventually return to the earth, but your spiritual essence is eternal.

This understanding is a powerful tool for your daily avodah. It helps you put your physical desires and worries into perspective. When the yetzer hara tries to make you overly anxious about material comforts, physical beauty, or worldly possessions, remind yourself of this sugya. These things are just temporary combinations of the four elements, constantly changing and destined to dissolve. Your real focus must be on nurturing your neshama, which connects you directly to the Creator.

Today, when you find yourself getting upset or overly invested in a physical frustration or material desire, pause for a moment. Remind yourself: "This is just temporary matter, but my neshama is eternal." Redirect that energy into a spiritual act, like learning a line of Torah or saying a brachah with deep kavana.

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 יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ 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 וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ 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 שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה 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.'