

חומש עם רש"י • פנחס • ראשון

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

PINCHAS • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Pinchas, we learn of the great reward Hashem gives to Pinchas, the grandson of Aharon HaKohen, for his zealous act of taking action against Zimri. Hashem establishes a covenant of peace and eternal priesthood with him and his descendants because he stood up for the kavod of Heaven and brought an atonement for Bnei Yisrael, halting the devastating plague.

Following this, the Torah names the leaders who were slain in the incident—Zimri ben Salu of the tribe of Shimon, and Cozbi bas Zur, a Midianite princess. Hashem then commands Moshe Rabbeinu to show hostility toward the Midianites and smite them for their deceitful plot to cause Bnei Yisrael to sin at Baal Peor.

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

פסוק א

Pasuk 1

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

פִּינָחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הִפָּהֵן הָשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי

the children of from upon My wrath — turned back the Kohen Aharon son of Elazar son of Pinchas

יִשְׂרָאֵל בְּקִנְאוֹ אֶת קִנְאָתִי בְּתוֹכָם וְלֹא כָלִיתִי אֶת בְּנֵי

the children of — consume and I did not among them My vengeance — when he avenged Yisrael

יִשְׂרָאֵל בְּקִנְאָתִי:

in My vengeance Yisrael

רש"י

פִּינָחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הִכְהִין. לְפִי שֶׁהָיוּ הַשִּׁבְטִים מְבַזִּים אוֹתוֹ — הִרְאִיתָם

have you seen him disparaging the tribes that were Because the Kohen Aharon son of Elazar son of Pinchas

בֶּן פּוּטִי זֶה שֶׁפָּטַם אָבִי אִמּוֹ עֲגָלִים לַעֲזֹר וְהָרַג נָשִׂיא שִׁבְט

a tribe a prince of and he killed for idolatry calves his mother the father of who fattened this Puti the son of

מִיִּשְׂרָאֵל? לְפִיכָּהּ בָּא הַכָּתוּב וַיַּחֲסוּ אַחֲרָיו סֵנְהֶדְרִין פ"ב :

chapter two Sanhedrin Aharon after and traces his lineage the Scripture comes therefore from Yisrael

רש"י

בְּקִנְאוֹ אֶת קִנְאָתִי. בְּנִקְמָתִי אֶת נִקְמָתִי — בְּקִצְפוֹ אֶת הַקֶּצֶף שֶׁהָיָה לִּי

for me that was the anger — when he displayed my vengeance — when he executed my vengeance — when he avenged

לְקַצֵּר; כָּל לְשׁוֹן קִנְיָהּ הוּא הַמִּתְחַרֵּה לְנֶקֶם נִקְמָת דָּבָר, אֲנַפְרִט"מִנֵּט

emportment a matter the vengeance of to avenge one who glows it is zealotry expression of every to display anger

בְּלִע"ז:

in foreign tongue

פסוק ג

Pasuk 3

לִכֹּן אָמַר הִנְנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם:

peace My covenant of — to him give behold I say Therefore

רש"י

את בריתי שלום. שְׁתָּהָא לוֹ לְבְרִית שְׁלוֹם, כְּאָדָם הַמְחֲזִיק טוֹבָה וְחֲנוּת

and friendliness gratitude who holds like a man peace for a covenant of to him that it should be peace My covenant —

לְמִי שֶׁעוֹשֶׂה עִמּוֹ טוֹבָה, אֵף כֹּאֵן פִּרַּשׁ לוֹ הַקָּב"ה שְׁלוֹמוֹתָיו:

His peaceful feelings the Holy One blessed be to him expressed here so goodness with him who does to one He

פסוק ד

Pasuk 4

וְהָיְתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֻנָּת עוֹלָם תַּחַת אֲשֶׁר

that because eternity priesthood of a covenant of after him and for his descendants for him and it shall be

קָנָא לְאַלְהֵיו וַיִּכַּפֵּר עַל בְּנֵי יִשְׂרָאֵל:

Yisrael the children of for and he atoned for his God he was zealous

רש"י

והיתה לו. בְּרִיתִי זֹאת:

this my covenant unto him and it shall be

רש"י

ברית כהנת עולם. שְׁאֵף עַל פִּי שֶׁכָּבַר נִתְּנָה כְּהֻנָּה לְזֶרְעוֹ שֶׁל אַהֲרֹן,

Aharon of to the offspring of priesthood was given that already though for even eternity a priesthood of A covenant of

לֹא נִתְּנָה אֶלָּא לְאַהֲרֹן וּלְבָנָיו שֶׁנִּמְשְׁחוּ עִמּוֹ וּלְתוֹלְדוֹתֵיהֶן שְׁוִי לִידוֹ

whom they would father and to their offspring with him who were anointed and to his sons to Aharon except was it given not

אַחֲרֵי הַמְשָׁחָתוֹ, אֲבָל פִּינְחָס שֶׁנּוֹלַד קֹדֶם לִכֹּן וְלֹא נִמְשַׁח לֹא בָּא לְכַלֵּל

into the category of come did not was anointed and not this before who was born Pinchas but their anointing after

כְּהֻנָּה עַד כָּאֵן; וְכֵן שֶׁנִּגְנוּ בְּזִבְחִים דָּף ק"א לֹא נִתְּכֶהן פִּינְחָס עַד שֶׁהָרְגוּ

that he killed until Pinchas become a kohen did not 101 page in Zevachim we learned and so now until priesthood

לְזִמְרִי:

Zimri

רש"י

לֹא־לֵהִיו. בְּשִׁבִּיל אֲלֵהִיו, כְּמוֹ "הַמְקַנָּא אֶתָּה לִי" בַּמִּדְבָּר י"א, "וְקִנְיָתִי

And I am zealous eleven Bamidbar for my sake you Are you zealous just as his God for the sake of for his God

לְצִיּוֹן" זְכַרְיָה ח' — בְּשִׁבִּיל צִיּוֹן:

Zion for the sake of eight Zechariah for Zion

וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הָכָה אֶת הַמִּדְיָנִית זִמְרִי

Zimri the Midianite woman with was smitten who who was smitten Yisrael the man of And the name of

בֶּן סָלוּא נָשִׂיא בֵּית אָב לְשִׁמְעוֹנִי:

for the Shimonite a father a house of a prince of Salu son of

רש"י

וְשֵׁם אִישׁ יִשְׂרָאֵל וּגּו'. בְּמָקוֹם שִׁיחֵס אֶת הַצַּדִּיק לְשִׁבְחָה, יַחֵס אֶת

— it traces for praise the righteous man — that it traces In a place etc. Yisrael the man of And the name of

הָרָשָׁע לְגִנָּאִי תַנְחוּמָא :

Tanchuma for disparagement the wicked man

רש"י

נָשִׂיא בֵּית אָב לְשִׁמְעוֹנִי. לְאַחַד מִחֲמִשָּׁת בְּתֵי אֲבוֹת שְׁהָיוּ לְשִׁבְט שִׁמְעוֹן:

Shimon to the tribe of that were fathers houses of of the five of one for the Simeonite a father a house of a prince of

דָּ"א — לְהוֹדִיעַ שְׁבָחוֹ שֶׁל פִּינְחָס, שְׁאָף עַל פִּי שְׁזָה הָיָה נָשִׂיא,

a prince was that this one though · that even Pinchas · the praise of to make known another explanation

לֹא מָנַע אֶת עֲצָמוֹ מִלְקַנָּא לְחַלּוֹל הַשֵּׁם, לְכָה הוֹדִיעָה הַכְּתוּב מִי

who the Scripture informed you therefore the Name for the desecration of from being zealous himself — withhold he did not

הוּא הַמָּכָה:

the one smitten he was

וְשֵׁם הָאִשָּׁה הַמָּכָה הַמִּדְיָנִית כּוֹזְבִי בֵּת צוּר רֹאשׁ אַמּוֹת בֵּית

a house of peoples of head of Zur daughter of was Cozbi the Midianite who was smitten the woman And the name of

אָב בְּמִדְיָן הוּא:

he was in Midian a father

רש"י

וְשֵׁם הָאִשָּׁה הַמָּכָה וּגּו'. לְהוֹדִיעַ שֶׁנֶּאֱתַן שֶׁל מִדְיָנִים — שֶׁהִפְקִירוּ

that they abandoned Midianites of their hatred to let you know etc. who was smitten the woman And the name of

בֵּת מֶלֶךְ לְזָנוֹת כִּדִּי לְהַחֲטִיא אֶת יִשְׂרָאֵל שָׁם :

there Yisrael — to cause to sin in order to prostitution a king the daughter of

רש"י

רֹאשׁ אַמּוֹת. אֶחָד מִחֲמִשָּׁת מְלָכֵי מִדְיָן "אֶת אֵוִי וְאֶת רֶקֶם וְאֶת צוּר" וּגּו' בַּמִּדְבָּר

Bamidbar etc. Zur and — Rekem and — Evi — Midian kings of of the five one peoples Head of

לִ"א:ח', וְהוּא הָיָה חָשׁוּב מְכֻלָּם, שֶׁנֶּאֱמַר "רֹאשׁ אַמּוֹת", וּלְפִי שְׁנֵהֵג בְּזִיוֹן

that he behaved with and because peoples head of as it is said of all of them important was and he 8 31

בְּעֲצָמוֹ לְהַפְקִיר בֵּתוֹ, מִנָּאוֹ שְׁלִישִׁי שָׁם :

third it counted him his daughter to abandon to himself disgrace

רש"י

בית אב. חמשה בתי אבות היו למדין: עיפה ועפר וחנך ואבדע ואלדעה
and Eldaah and Abida and Hanoch and Ephah Ephah to Midian there were fathers houses of five a father House of
בראשית כ"ה, וזה היה מלך לאחד מהם:
of them of one king was and this 25 Bereishis

פסוק ז

Pasuk 7

וידבר יהוה אל משה לאמר:
saying Moshe to Hashem And spoke

פסוק ח

Pasuk 8

צור את המדינים והפיתם אותם:
them and you shall smite the Midianites — Distress

רש"י

צור. כמו זכור, שמור, לשון הוה — עליכם לאיב אותם:
them to show enmity upon you continuous action an expression of guard remember like Harass

פסוק ט

Pasuk 9

כי צורים הם לכם בנבליהם אשר נכלו לכם על דבר פעור
Peor the matter of on against you they conspired which with their conspiracies to you they are enemies for
ועל דבר כזבי בת נשיא מדין אחתם המכה ביום המגפה
the plague on the day of who was smitten their sister Midian the prince of daughter of Cozbi the matter of and on
על דבר פעור:
Peor the matter of on

רש"י

כי צורים הם לכם וגו' על דבר פעור. שהפקירו בנותיהם לזנות, כדי
in order to prostitution their daughters that they abandoned Peor the matter of on etc. to you they are enemies For
להטעותכם אחר פעור. ואת מואב לא צנה להשמיד, מפני רות שהיתה עתידה
destined who was Ruth because of to destroy He commanded not Moav and — Peor after to mislead you
לצאת מהם, כדאמרנו בכבא קמא לח ב:
b 38 Kamma in Bava as we say from them to emerge

פסוק י

Pasuk 10

ויהי אחרי המגפה ויאמר יהוה אל משה ואל אלעזר בן אהרן הכהן
the Kohen Aharon son of Elazar and to Moshe to Hashem and He said the plague after And it was
לאמר:
saying

רש"י

ויהי אחרי המגפה וגו'. מַשָּׁל לְרוּעָה שֶׁנִּכְנְסוּ זְאֵבִים לְתוֹךְ עֶדְרוֹ וְהָרְגוּ בָהֶן
among them and killed his flock into wolves that entered to a shepherd A parable etc. the plague after And it was
וְהוּא מוֹנֶה אוֹתָן לֵידַע מִנֵּן הַנוֹתְרוֹת; דָּבָר אַחֵר — פְּשִׁיטָאוֹ מִמִּצְרַיִם
from Mitzrayim When they went out explanation Another the remaining ones the number of to know them counts and he
וְנִמְסְרוּ לְמֹשֶׁה נִמְסְרוּ לוֹ בְּמִנְיָן, עַכְשָׁיו שֶׁקָּרַב לְמוֹת וּלְהַחְזִיר צֹאנוֹ
his sheep and to return to die that he approaches now by number to him they were handed to Moshe and they were handed
מִחְזִירוֹ בְּמִנְיָן תַּנְחוּמָא :
Tanchuma by number he returns them

פסוק יא

Pasuk 11

שָׂאוּ אֶת רֹאשׁ כָּל עֵדָת בְּנֵי יִשְׂרָאֵל מִכֵּן עֶשְׂרִים שָׁנָה
years twenty from the age of Yisrael the children of the congregation of all the sum of — Take
וּמַעְלָה לְבֵית אֲבֹתָם כָּל יֵצֵא צָבָא בְּיִשְׂרָאֵל:
in Yisrael the army who goes out to everyone their fathers by the house of and upward

רש"י

לְבֵית אֲבֹתָם. עַל שִׁבְט הָאָב יִתְיַחֲסוּ וְלֹא אַחֵר הָאֵם בָּבָא
Bava the mother after and not they shall trace descent the father the tribe of according to their fathers according to the house of
בְּתָרָא ק"ט :
109 Batra

פסוק יב

Pasuk 12

וַיְדַבֵּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אִתָּם בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרְחוּ לֵאמֹר:
saying Yerecho the Yarden of by Moav in the plains of with them the Kohen and Elazar Moshe And spoke

רש"י

וַיְדַבֵּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אִתָּם. דִּבְרוּ עִמָּם עַל זֹאת שֶׁצִּוָּה הַמְּקוֹם
the Omnipresent that commanded this concerning with them they spoke with them the Kohen and Elazar Moshe And spoke
לְמִנּוּתָם:
to count them

רש"י

לֵאמֹר. אָמְרוּ לָהֶם צְרִיכִים אַתֶּם לְמִנּוּת מִכֵּן עֶשְׂרִים שָׁנָה וּמַעְלָה :
and upward years twenty from a son of to be counted you are required to them they said saying

פסוק יג

Pasuk 13

מִכֵּן עֶשְׂרִים שָׁנָה וּמַעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה וּבְנֵי
and the children of Moshe — Hashem commanded as and upward years twenty from a son of

יִשְׂרָאֵל הַיִּצְאִים מֵאֶרֶץ מִצְרַיִם:

Mitzrayim from the land of who came out Yisrael

רש"י

כָּאִשֶּׁר צִוָּה וְגו'. שִׁיָּהָ מִנִּינָם מִכֵּן עֲשָׂרִים שָׁנָה וְיָמָּה, שֶׁנֶּאֱמַר "כָּל

everyone as it is said and upward years twenty from a son of their counting that should be etc. commanded as

הָעֶבֶר עַל הַפְּקָדִים" וְגו' שְׁמוֹת ל' :

30 Shemos etc. those who are numbered among who passes

CHAPTER SUMMARY

The aliyah concludes with Hashem commanding Moshe and Elazar HaKohen, immediately following the plague, to conduct a census of the entire congregation of Bnei Yisrael. They are instructed to count every male from twenty years of age and upward who is fit to go out to the army, organized according to their ancestral families, as they prepare on the plains of Moav by the Jordan near Yericho to enter the Promised Land.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at how the Torah introduces Pinchas. The Torah goes out of its way to trace his lineage back to Aaron HaKohen, the ultimate lover and pursuer of peace. Why? Because when Pinchas stood up and took action, the people around him sneered and accused him of acting out of cruelty. But Hashem testifies otherwise: Pinchas acted purely out of a deep, burning love for Hashem and a desire to save Klal Yisrael. His zealotry was not born of anger, but of a holy, peaceful heart. This is why Hashem rewards him specifically with the "covenant of peace."

This teaches us a profound lesson about our own avodah. Sometimes in life, we have to stand up for what is right, speak out against something improper, or set a firm boundary. The yetzer hara loves to slip in during these moments, tempting us to act out of personal anger, pride, or a desire to control others. If we act from a place of ego, we only cause destruction. But if our motivation is truly l'shem Shamayim, driven by a genuine love for Hashem and a desire to bring peace and goodness to the world, then our actions will bear holy fruit.

Before you speak up or take a stand on any matter today, pause for one quiet moment and ask yourself: "Am I doing this out of personal frustration, or am I doing this out of a genuine desire to bring Hashem's peace and truth into the world?" Make sure your heart is aligned with the peace of Aaron HaKohen before you act.

דף יומי • חלין • דף נ"ט

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

THE SUGYA

This daf opens with a fascinating discussion about various dangerous substances and food combinations, and the importance of yiras Shamayim and chochma in navigating such risks. We then transition into the main topic of the daf, which is the simanim, the identifying signs, of kosher animals, birds, grasshoppers, and fish. The Mishnah lays out these signs, and the Gemara immediately dives into a deep analysis of the simanim for kosher animals.

The Gemara engages in a classic lomdishe shakla v'tarya, questioning the Braisa's proposed rule about upper teeth as a sign for kosher animals. We explore the nuances of identifying kosher animals when their usual signs, like hooves or mouths, are mutilated, and the Gemara brings down the chiddush that Hashem Himself testified that only the camel has the unique combination of chewing the cud without being kosher.

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עמוד א' DAF 59A

STATEMENT

עיקרא דמרידתא.

The Gemara continues with the previous discussion about dangerous substances, stating that the root of the plant mentioned earlier is **the root of a bitter vegetable**.

STATEMENT

אמר רב יהודה: האי מאן דאכל תלתא תקלי חליתא אליבא ריקנא – מישתלח משכיה.

Rav Yehuda said: This one who eats three shekels of asafetida on an empty stomach, his skin sheds due to the intense heat it generates.

STATEMENT

אמר רבי אבהו: בדידי הוה עובדא, ואכלי חד תקלא חליתא, ואי לא דיתבי במיא – מישתלח משכאי, וקיימתי בעצמי "החכמה תחיה בעליה".

Rabbi Abbahu said: With me there was an incident, and I ate one shekel of asafetida, and if not that I sat in water, my skin would have shed. And I fulfilled in myself the verse: "Wisdom preserves the life of him that has it" (Koheles 7:12), because my wisdom saved me from harm.

STATEMENT

אמר רב יוסה: האי מאן דאכיל שיתסרי ביעי, וארבעי אמגוזי, ושב בוטיתא דפרחי, ושתי רביעתא דדובשא בתקופת תמוז, אליבא ריקנא – מתעקר תליא דליביה.

Rav Yosef said: This one who eats sixteen eggs, and forty nuts, and seven caper fruits, and drinks a revi'is of honey in the season of Tammuz, on an empty stomach, his heartstrings are uprooted. This combination of foods is extremely dangerous.

STATEMENT

הָהוּא פֶּר טִבָּיָא דְאַתָּא לְבִי רֵישׁ גָּלוּתָא, דְּהוּה (מפסק) [מפסקו] כִּרְעוּ בְּתַרְיִיתָא, בְּדָקִיָּה רַב בְּצוּמָת
הַגִּידִין וְאַכְשָׁרִיהּ.

The Gemara relates a story: A certain young deer that came to the house of the Reish Galusa, whose hind legs were cut. Rav inspected it at the convergence of the sinews in the thigh and declared it kosher.

QUESTION

סָבַר לְמִיכַל מִינֵיהּ בְּאוּמָצָא, אָמַר לֵיהּ שְׁמוּאֵל: לֹא חֵיִישׁ מָר לְנִיקּוּרֵי?

He thought to eat from it rare, meaning lightly roasted. Shmuel said to him: Is the Master not concerned for a snakebite? A snakebite can make an animal a tereifa, even if it was slaughtered properly.

QUESTION

אָמַר לֵיהּ: מַאי תַקְנִיתָא?

He said to him: What is the rectification? How can we check for a snakebite?

ANSWER

נוֹתְבִיהּ בְּתַנּוּרָא דְאִיהוּ בְּדִיק נִפְשִׁיהּ.

Shmuel replied: We shall set it in an oven, that it will inspect itself. The heat will reveal the snakebite.

STATEMENT

אוֹתְבִיהּ, נָפַל תִּילְחֵי תִילְחֵי.

He set it in the oven, and it fell off bit by bit. The meat separated from the bones, which is a sign of a snakebite.

STATEMENT

קָרִי שְׁמוּאֵל עָלֶיהָ דְּרַב: "לֹא יֵאָנֶה לְצַדִּיק כָּל אָוֶן".

Shmuel recited about Rav the verse: "No mischief shall befall the righteous" (Mishlei 12:21), because Rav was saved from eating forbidden food due to his righteousness.

STATEMENT

קָרִי רַב עָלֶיהָ דְּשְׁמוּאֵל: "כָּל רֹז לֹא אָנֵס לָהּ".

Rav recited about Shmuel the verse: "No secret causes you trouble" (Daniel 4:6), because Shmuel was so wise that he knew even this hidden matter of checking for a snakebite.

מִשְׁנָה MISHNAH

MISHNAH

מתני' סימני בהמה וחייה נאמרו מן התורה, וסימני העוף לא נאמרו, אבל אמרו חכמים: כל עוף הדורס – טמא, כל שיש לו אצבע יתירה וזפק וקורקנו נקלה – טהור.

The Mishnah begins by discussing the signs of kosher animals: The signs of a domesticated animal and a undomesticated animal were stated in the Torah, but the signs of a bird were not stated. But the Sages said: Any bird that claws its prey is non-kosher. Any bird that has an extra digit, and a crop, and its gizzard can be peeled, is kosher.

MISHNAH

רבי אלעזר ברבי צדוק אומר: כל עוף החילק את רגליו – טמא.

Rabbi Elazar son of Rabbi Tzadok says: Any bird that splits its feet when standing on a string, with two toes on each side, is non-kosher.

MISHNAH

ובחגבים, כל שיש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו.

And regarding grasshoppers, whose signs were also not explicitly stated in the Torah, any that has four legs, and four wings, and jumping legs, and its wings cover most of its body, is kosher.

MISHNAH

רבי יוסי אומר: ושמו חגב.

Rabbi Yosei says: And its name is a grasshopper. It must also be known by the name “grasshopper” to be kosher.

MISHNAH

ובדגים, כל שיש לו סנפיר וקשקשת.

And regarding fish, any that has a fin and a scale is kosher.

MISHNAH

רבי יהודה אומר: שני קשקשין וסנפיר אחד.

Rabbi Yehuda says: Two scales and one fin.

MISHNAH

ואלו הן קשקשין – הקבועין בו, וסנפירים – הפורח בהן.

And these are scales: Those that are fixed to it. And fins are those with which it swims.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: אלו הן סימני בהמה – “כל בהמה מפרסת פרסה וגו'”, כל בהמה שמעלת גרה – בידוע שאין לה שיניים למעלה, וטהורה.

The Gemara begins its discussion of the Mishnah. The Rabbis taught in a Braisa: These are the signs of a domesticated animal: “Any animal that parts the hoof, etc.” (Vayikra 11:3). The Braisa then offers a general rule: Any animal that chews the

cud, it is known that it has no upper teeth, and it is kosher.

QUESTION

וּכְלָלָא הוּא? וְהָרִי גָמַל, דִּמְעָלָה גֵּרָה הוּא, וְאֵין לוֹ שִׁינִים לְמַעַלָּה, וְטָמֵא!

The Gemara asks: **And is this a principle? But behold, a camel, that it chews the cud, and it has no upper teeth, and it is non-kosher!** So this rule is not always true.

ANSWER

גָּמַל נִיבִי אֵית לֵיהּ.

The Gemara answers: **A camel has tusks.** These are considered upper teeth, even though they are not incisors, and therefore the camel does not fit the description of “no upper teeth.”

QUESTION

וְהָרִי בֶן גָּמַל, דְּנִיבִי נָמִי לֵית לֵיהּ, וְתוֹ, הָרִי שָׁפָן וְאַרְנָבָת דִּמְעָלָת גֵּרָה הִוּוּ שִׁינִים לְמַעַלָּה, וְטָמֵאִין!

The Gemara asks further: **But behold, a young camel, that it also has no tusks, and furthermore, behold, a hyrax and a hare, that they chew the cud and they have upper teeth, and they are non-kosher!** So the rule is problematic from both sides.

QUESTION

וְעוֹד, שִׁינִים מִי כְּתִיבִי בְּאוֹרֵיתָא?

And furthermore, are teeth written in the Torah? The Torah only mentions chewing the cud and cloven hooves, not teeth.

RESOLUTION

אָלָא הָכִי קָאָמַר: כָּל בְּהֵמָה שְׂאִין לָהּ שִׁינִים לְמַעַלָּה – בִּידוּעַ שְׂהִיא מַעַלַת גֵּרָה וּמִפְרָסַת פְּרָסָה, וְטָהוֹרָה.

Rather, this is what it is saying: **Any animal that has no upper teeth, it is known that it chews the cud and parts the hoof, and it is kosher.** The Braisa is not giving a sign for chewing the cud, but rather a sign that implies both chewing the cud and cloven hooves.

QUESTION

וְלִיבְדוֹק בְּפִרְסוֹתֶיהָ!

The Gemara asks: **But let him inspect its hooves!** Why do we need to check its teeth if we can just check its hooves, which is a direct sign from the Torah?

ANSWER

כְּגוֹן שְׂהָיוּ פִּרְסוֹתֶיהָ חֲתוּכוֹת, וְכִדְרַב חֲסָדָא, דְּאָמַר רַב חֲסָדָא: הָיָה מָה לָּהּ בַּמִּדְבָּר וּמִצָּא בְּהֵמָה שְׂפִרְסוֹתֶיהָ חֲתוּכוֹת – בּוֹדֵק בְּפִיהָ, אִם אֵין לָהּ שִׁינִים לְמַעַלָּה – בִּידוּעַ שְׂהִיא טָהוֹרָה, אִם לֹא – בִּידוּעַ שְׂהִיא טָמְאָה, וּבְלִבְדוֹ שִׁפִּיר גָּמַל.

The Gemara answers: This is in a case **where its hooves were cut**, and it is like Rav Chisda, as Rav Chisda said: **If one was walking in the wilderness and found an animal whose hooves were cut, he inspects its mouth.** If it has no upper teeth,

it is known that it is kosher. If not, it is known that it is non-kosher. And provided that he recognizes a camel. This means he must be able to distinguish it from a camel, which is non-kosher even without upper incisors.

OBJECTION

גַּמְלַל נִיבִי אֵיט לִיָּה!

The Gemara objects: **A camel has tusks!** So it would not be mistaken for an animal with no upper teeth.

RESOLUTION

אֶלָּא, וּבְלִבְדָּ שִׁיכִיר בֶּן גַּמְלָל.

Rather, the condition is: **And provided that he recognizes a young camel.** A young camel does not have tusks yet, so it could be mistaken for a kosher animal based on its teeth.

QUESTION

לֹא אָמַרְתָּ אֵיכָא בֶּן גַּמְלָל? אֵיכָא נָמִי מֵינָא אַחֲרִינָא דְדָמִי לְבֶן גַּמְלָל!

The Gemara asks: **Did you not say there is a young camel?** There is also another species that resembles a young camel! If we have to worry about a young camel, why not worry about other similar non-kosher animals that might also lack upper incisors?

ANSWER

לֹא סָלְקָא דַּעְתָּהּ, דְּתַנִּי דְּבִי רַבִּי יִשְׁמַעֲלָל: "וְאֵת הַגָּמֶל כִּי מַעֲלָה גֵרָה הוּא", שְׁלִיט בְּעוֹלָמוֹ יוֹדֵעַ שְׂאִין לֵה דְּבָר מַעֲלָה גֵרָה וְטִמָּא אֶלָּא גַּמְלָל, לְפִיכָהּ פֻּרְט בּוֹ הַכְּתוּב "הוּא".

The Gemara answers: **It should not enter your mind**, as the school of Rabbi Yishmael taught: The verse states: "And the camel, because it chews the cud, it is unclean" (Vayikra 11:4). The Ruler of His world knows that there is nothing that chews the cud and is non-kosher except a camel. Therefore, the verse specified with it "it." The word "הוא" (הוא) emphasizes that only the camel has this unique combination of signs.

STATEMENT

וְאָמַר רַב חֲסִידָא: הָיָה מְהֵלָּה בְּדֶרֶךְ וּמָצָא בְּהֵמָה שְׁפִיָּה גְמוּם, בּוֹדֵק בְּפִרְסוֹתֶיהָ: אִם פִּרְסוֹתֶיהָ סְדוּקוֹת – בְּיָדוּעַ שֶׁהִיא טְהוֹרָה, אִם לֹא – בְּיָדוּעַ שֶׁהִיא טִמְאָה, וּבְלִבְדָּ שִׁיכִיר חֲזִיר.

And Rav Chisda said: If one was walking on the road and found an animal whose mouth was mutilated, he inspects its hooves. If its hooves are cloven, it is known that it is kosher. If not, it is known that it is non-kosher. And provided that he recognizes a pig. He must be able to distinguish it from a pig, which is non-kosher even with cloven hooves.

QUESTION

לֹא אָמַרְתָּ אֵיכָא חֲזִיר? אֵיכָא נָמִי מֵינָא אַחֲרִינָא דְדָמִיָּא לְחֲזִיר!

The Gemara asks: **Did you not say there is a pig?** There is also another species that resembles a pig! Why only worry about a pig, and not other similar non-kosher animals?

ANSWER

לֹא סָלְקָא דַּעְתָּהּ, דְּתַנָּא דְּבִי רַבִּי יִשְׁמַעֲלָל: "וְאֵת הַחֲזִיר כִּי מִפְּרִיס פִּרְסָה הוּא" – שְׁלִיט בְּעוֹלָמוֹ יוֹדֵעַ שְׂאִין לֵה דְּבָר שְׁמִפְּרִיס פִּרְסָה וְטִמָּא אֶלָּא חֲזִיר, לְפִיכָהּ פֻּרְט בּוֹ הַכְּתוּב "הוּא".

The Gemara answers: **It should not enter your mind, as the school of Rabbi Yishmael taught:** The verse states: “**And the pig, because it parts the hoof, it is unclean**” (Vayikra 11:7). **The Ruler of His world knows that there is nothing that parts the hoof and is non-kosher except a pig. Therefore, the verse specified with it “it.”** The word “it” (הוא) emphasizes that only the pig has this unique combination of signs.

STATEMENT

וְאָמַר רַב חֲסִידָא: הָיָה מִהֶלֶךְ בַּמִּדְבָּר, וּמָצָא בְּהֵמָה שֶׁפִּיהָ גָמוּם וּפְרָסוֹתֶיהָ חֲתוּכוֹת – בּוֹדֵק בִּבְשָׁרָהּ, אִם מִהֶלֶךְ שְׁתֵּי וָעֶרֶב – בְּיָדוּעַ שֶׁהִיא טְהוֹרָה, וְאִם לֹא – בְּיָדוּעַ שֶׁהִיא טְמֵאָה, וּבִלְבָּד שֶׁיִּכִּיר עֶרְוָד.

And Rav Chisda said: If one was walking in the wilderness and found an animal whose mouth was mutilated and its hooves were cut, he inspects its flesh. If it has interwoven fibers, it is known that it is kosher. And if not, it is known that it is non-kosher. And provided that he recognizes an arvad. He must be able to distinguish it from an arvad, which is a non-kosher animal with interwoven fibers.

QUESTION

לֹא אָמַרְתָּ אִיכָּא עֶרְוָד? אִיכָּא נָמִי מִינָּא אַחֲרִינָא דְדָמִיָּא לְעֶרְוָד!

The Gemara asks: **Did you not say there is an arvad? There is also another species that resembles an arvad!** Why only worry about an arvad, and not other similar non-kosher animals?

ANSWER

גְּמִירֵי דְלִיכָּא.

The Gemara answers: **It is a tradition that there is not** another species that resembles an arvad in this way.

QUESTION

וְהִיכָּא בּוֹדֵק?

The Gemara asks: **And where does he inspect** the flesh for interwoven fibers?

ANSWER

אָמַר אַבְיִי, וְאִיתִימָא רַב חֲסִידָא: בְּכַנְפֵּי הָעוֹקֵץ.

Abaye said, and some say Rav Chisda: **In the wings of the tail.** This is the area where the interwoven fibers are most apparent.

STATEMENT

סִימְנֵי חִיָּה.

The Gemara now turns to the next part of the Mishnah, which discusses **the signs of an undomesticated animal.**

BRAISA

תָּנוּ רַבָּנֵינוּ: אֵלּוּ הֵן סִימְנֵי חִיָּה.

The Rabbis taught in a Braisa: **These are the signs of an undomesticated animal.**

QUESTION

חִיָּה בְּכָלֵל בְּהֵמָה הִיא לְסִימְנֵינוּ!

The Gemara asks: **An undomesticated animal is included in a domesticated animal for signs!** The Torah gives the same signs for both, so why does the Mishnah list them separately?

ANSWER

אמר רבי זירא:

Rabbi Zeira said:

עמוד ב' DAF 59B

EXPLANATION

להתיר חלבה, והכי קאמר: אלו הן סימני חיה שחלבה מותר – כל שיש לה קרניים וטלפים.

The Mishnah is coming to teach us that the signs are given **to permit its fat**, meaning, to identify it as a wild animal whose fat is permitted. **And this is what it is saying: These are the signs of a wild animal whose fat is permitted — any animal that has horns and cloven hooves.**

STATEMENT

רבי דוסא אומר: יש לה קרניים – אי אתה צריך לחזור על טלפים, יש לה טלפים – צריך אתה לחזור על קרניים, וקראש, אף על פי שאין לו אלא קרן אחת – מותר.

However, **Rabbi Dosa says: If it has horns, you do not need to search for cloven hooves**, because horns alone are a sufficient sign that it is a wild animal. But **if it has cloven hooves, you still need to search for horns**. And regarding the animal called a **keresh**, **even though it has only one horn**, its fat is permitted.

QUESTION

כלל הוא? והרי עז, דיש לו קרניים וטלפים, וחלבו אסור!

The Gemara asks: **Is this a general rule? But behold, there is a goat, which has horns and cloven hooves, and its fat is forbidden!** A goat is a domesticated animal, and its fat is forbidden, even though it has both signs mentioned by the Mishnah.

ANSWER

כרוכות בעינן.

The Gemara answers: We require horns that are **layered**, meaning they have rings or layers, which a goat's horns do not have.

QUESTION

והרי שור, דכרוכות, וחלבו אסור!

The Gemara asks: **But behold, there is an ox, which has layered horns, and its fat is forbidden!** An ox is also a domesticated animal.

ANSWER

חרוקות בעינן.

The Gemara answers: We require horns that are **grooved**, which an ox's horns are not.

QUESTION

וְחֵרִי עֵז, דְּחֵרוּקוֹת, וְחֶלְבּוֹ אָסוּר?

The Gemara asks: **But behold, there is a goat, which has grooved horns, and its fat is forbidden?** Some goats have grooved horns.

ANSWER

מְפּוֹצְלוֹת בְּעֵינֵינוּ!

The Gemara answers: We require horns that are **branched!** A goat's horns are not branched.

QUESTION

וְחֵרִי צִבִּי, דֵּאִין מְפּוֹצְלוֹת, וְחֶלְבּוֹ מוּתָר?

The Gemara asks: **But behold, there is a gazelle, whose horns are not branched, and its fat is permitted?**

ANSWER

חֲדוּרוֹת בְּעֵינֵינוּ.

The Gemara answers: We require horns that are **rounded**, not broad like those of a sheep. A gazelle's horns are rounded.

RESOLUTION

הֶלְכָּהּ, הִיכָא דְּמִיפְצָלָא – לֹא דִינָא וְלֹא דִינָא; הִיכָא דְּלֹא מִיפְצָלָא – בְּעֵינֵינוּ כְּרוּכוֹת, חֲדוּרוֹת, וְחֵרוּקוֹת, וְהוּא דְּמִיבָלַע חִירְקֵיהּ.

Therefore, where it is branched — there is neither judgment nor judge, meaning, it is certainly a wild animal and its fat is permitted without further investigation. Where it is not branched — we require it to be layered, rounded, and grooved, and that its grooves are absorbed into one another. This means the grooves should not just be superficial, but deep and integrated into the horn's structure.

STATEMENT

וְחֵינּוּ סְפִיקָא דְּעֵיזָא כִּרְכוּז.

And this is the uncertainty regarding the karkoz goat. The Gemara now brings a story to illustrate this point.

STATEMENT

הָהִיא עֵיזָא כִּרְכוּז דְּהוּאִי בֵּי רִישׁ גְּלוּתָא, דְּעָקוּר מְלָא צָנָא דְּתִרְכָּא מִינָהּ.

There was a certain karkoz goat that was in the house of the Exilarch, from which they removed a full basket of fat after it was slaughtered.

STATEMENT

רַב אַחַאי אָסַר, רַב שְׁמוּאֵל בְּרִיהּ דְּרַבִּי אֲבָהוּ אָכַל מִינָהּ, קָרִי אֲנַפְשִׁיהּ: "מִפִּי אִישׁ תִּשְׂבַּע בִּטְנוֹ".

Rav Achai forbade the fat, considering the karkoz goat a domesticated animal. But Rav Shmuel, son of Rabbi Abbahu, ate from it. He read about himself the verse: "From the fruit of a man's mouth his belly shall be satisfied" (Mishlei 18:20), meaning, through his Torah learning, he knew the halacha that it was permitted.

RULING

שְׁלַחוּ מִתָּם: הֲלִכְתָּא כְּוֹתִיָּה דְשִׁמוּאֵל בְּרִיה דְרַבִּי אֲבָהוּ, וְהִזְהִירוּ בְרַבִּינוּ אַחַאי, שְׁמַאִיר עֵינֵי גוֹלָה הוּא.

They sent from there, from Eretz Yisrael: The halacha is in accordance with Rav Shmuel, son of Rabbi Abbahu, that the karkoz goat is a wild animal and its fat is permitted. But be mindful of our Rabbi Achai, for he enlightens the eyes of the exile. This means, even though the halacha is not like him, one should still show him respect and not eat the fat in his presence, because he is a great Torah scholar who illuminates the Diaspora with his Torah.

BRAISA

וְקֶרֶשׁ, אֵף עַל פִּי שְׂאִין לוֹ אֶלָּא קֶרֶן אַחַת, מוּתָר.

The Gemara returns to the statement in the Mishnah: And regarding a keresh, even though it has only one horn, its fat is permitted.

STATEMENT

אָמַר רַב יְהוּדָה: קֶרֶשׁ טַבָּי דְּבֵי עֵילָאִי, טִגְרִיס אֶרְיָא דְּבֵי עֵילָאִי.

Rav Yehuda said: The keresh is the gazelle of Bei Ila'ei, a specific region. The tigras mentioned by the Sages is the lion of Bei Ila'ei.

STATEMENT

אָמַר רַב כְּהֵנָּא: תִּשְׁעָ אַמָּהָתָא הוּי בֵּין אוּנָא לְאוּנָא דְּאֶרְיָא דְּבֵי עֵילָאִי.

Rav Kahana said: There are nine cubits between one ear and the other ear of the lion of Bei Ila'ei. This emphasizes its enormous size.

STATEMENT

אָמַר רַב יוֹסֵף: שִׁיתֶּסֶר אַמָּהָתָא הוּי מִשְׁכִּיָּה דְּטַבָּי דְּבֵי עֵילָאִי.

Rav Yosef said: The hide of the gazelle of Bei Ila'ei is sixteen cubits long. This also highlights its immense size.

QUESTION

אָמַר לִיה קַיֶּסֶר לְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה: אֵלֶּהֶיכֶם כְּאֶרְיָה מְתִיל, דְּכָתִיב "אֶרְיָה שָׂאֵג מִי לֹא יִירָא", מַאי רַבּוּתִיָּה? פֶּרֶשָׁא קְטִיל אֶרְיָא!

The emperor said to Rabbi Yehoshua ben Chananya: Your God is compared to a lion, as it is written: "A lion has roared, who will not fear?" (Amos 3:8). What is His greatness? A cavalryman can kill a lion! The emperor was mocking, implying that if Hashem is compared to a regular lion, His power is not so great.

ANSWER

אָמַר לִיה: לֹא כְּהַאי אֶרְיָא מְתִיל, כְּאֶרְיָא דְּבֵי עֵילָאִי מְתִיל.

He said to him: He is not compared to that lion that a cavalryman can kill. He is compared to the lion of Bei Ila'ei.

STATEMENT

אָמַר לִיה: בְּעִינָא דְּמִיחֻזִּית לִיה נִיחָלִי.

He said to him: I want you to show it to me.

STATEMENT

אמר ליה: לא מצית חזית ליה.

He said to him: You cannot see it.

STATEMENT

אמר ליה: איברא, חזינא ליה!

He said to him: Indeed, I will see it! The emperor insisted.

STATEMENT

בעא רחמי, אתעמר מדוכתיה, כי הוה מרחיק ארבע מאה פרסי, ניהם חד קלא, אפילו כל מעברתא, ושורא דרומי נפל.

Rabbi Yehoshua prayed for mercy, and the lion was uprooted from its place. When it was four hundred parasangs away from Rome, it roared one roar, and all the pregnant women miscarried, and the wall of Rome fell.

STATEMENT

אדמרחק תלת מאה פרסי, ניהם קלא אחרינא, נתור פכי ושיני דגברי, ואף הוא נפל מכורסיא לארעא.

When it was three hundred parasangs away, it roared another roar, and the molars and teeth of the men fell out, and even he, the emperor, fell from his throne to the ground.

STATEMENT

אמר ליה: במטותא מינה, בעי רחמי עליה דלהדר דדוכתיה.

He said to him: I beg of you, pray for mercy concerning it, that it should return to its place.

STATEMENT

בעא רחמי עליה, ואהדר ליה לאתריה.

Rabbi Yehoshua prayed for mercy concerning it, and he returned it to its place.

QUESTION

אמר ליה קיסר לרבי יהושע בן חנניה: בעינא דאיחזי לאלהיכו.

The emperor said to Rabbi Yehoshua ben Chananya: I want to see your God.

ANSWER

אמר ליה: לא מצית חזית ליה.

He said to him: You cannot see Him.

STATEMENT

אמר ליה: איברא

He said to him: Indeed, I will see Him!

SUMMARY

The daf begins with a discussion of dangerous foods and substances, including asafoetida and a specific combination of eggs, nuts, capers, and honey, highlighting the importance of caution and wisdom. We then learn a fascinating story about Rav and Shmuel regarding a deer with a snakebite, emphasizing Shmuel's sharp chochma. The Mishnah then introduces the simanim for kosher animals, birds, grasshoppers, and fish. The Gemara focuses on the simanim for animals, specifically the Braisa's statement about upper teeth. The Gemara challenges this rule with various examples like the camel, hyrax, and hare, and ultimately clarifies that the absence of upper teeth is a sign that implies both chewing the cud and cloven hooves, especially when the hooves are mutilated. The Gemara further refines this rule, stressing the need to distinguish from a young camel, and concludes with the chiddush from Rabbi Yishmael's school that Hashem Himself testified that only the camel chews the cud and is non-kosher. The daf concludes by discussing how to identify a kosher animal when its mouth is mutilated, by checking its hooves, provided one can distinguish it from a pig.

למעשה WHAT TO TAKE HOME

The Gemara today brings us a fascinating discussion about the signs of kosher animals, birds, fish, and even grasshoppers. The Torah gives us clear signs for animals, but for others, Chazal had to give us their own signs, based on the mesorah. And we see how much the Sages went into detail, even for a case where an animal's hooves were cut off, or its mouth was damaged, to make sure we can still identify if it's kosher or not. This is not just a dry halachic discussion; it's a profound lesson in how Hashem wants us to live.

Think about it: Hashem gave us a Torah that is so precise, so detailed, that it accounts for every possible scenario. Even in the wilderness, if you find an animal with its signs obscured, Chazal give you a way to figure it out. This teaches us that there is no situation in life where we are left without guidance. No matter how confusing or difficult a situation may seem, the Torah, through the wisdom of Chazal, provides a path, a way to navigate, a way to know what is right and what is wrong.

This should give us tremendous chizuk and bitachon. When we face a challenge, a nisayon, or a difficult decision, we might feel lost, like that animal with its signs cut off. But just as Chazal found a way to identify the kosher animal, so too can we find clarity in our lives. We just need to delve into the Torah, consult with our Rabbanim, and trust in the mesorah. Hashem has given us all the tools we need to live a life of kedusha and clarity.

So, the next time you feel unsure about a path in your avodas Hashem, remember this daf: there is always a sign, always a way to know. Seek out the Torah's guidance, and you will find your way.

הלכות יסודי התורה • פרק ששי

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us the profound respect and awe we must have for the holy names of Hashem, as well as the physical structure of the Beis HaMikdash and sacred Torah writings. We learn the strict Torah prohibition against erasing or destroying any of the seven holy names of Hashem, which is derived from the warning not to do to Hashem what we are commanded to do to the idols of the non-Jews. The halachos outline which letters connected to the names carry this holiness, which abbreviations are protected, and how we must treat a holy name written on a utensil or even on a person's flesh.

We also learn about the severe prohibition against destroying any part of the Beis HaMikdash, such as removing a stone from the Mizbe'ach or the Azarah with destructive intent, or burning consecrated wood. The Rambam then guides us in the proper care for holy seforim and their commentaries, explaining when they must be buried and the unique, painful case of a Torah scroll written by a heretic, which must be burned to erase their memory.

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

הלכה א

Halacha 1: The Torah Prohibition Against Erasing the Holy Names of Hashem

כל המאבד שם מן השמות הקדושים הטהורים

Anyone who destroys a name from the holy, pure names

שנקרא בהם הקדוש ברוך הוא

by which the Holy One, blessed is He, is called,

לוקה מן התורה.

receives lashes from the Torah for violating a negative commandment.

שהרי הוא אומר בעבודת כוכבים

For behold, It says regarding the destruction of idolatry,

גמרא שבת קכ ב

as discussed in the Gemara Shabbos 120b,

"ואבדתם את שמם מן המקום ההוא

"And you shall destroy their name from that place,"

לא תעשון כן לה' אלהיכם:

and immediately afterward the Torah warns, "You shall not do so to Hashem, your God."

הלכה ב

Halacha 2 · The Prohibition of Erasing Any of the Seven Sacred Names of Hashem

ושבעה שמות הם.

And seven names they are, which have this special sanctity.

השם הנכתב יו"ד ה"א ו"א"ו ה"א והוא השם המפורש.

These are: the Name that is written with the letters Yud, Heh, Vav, Heh, and it is the Explicit Name;

או הנכתב אדני.

or the Name that is written as Adonai;

ואל. אלוה. ואלהים. ואלהי.

and Kel; Eloah; and Elokim; and Elokei;

ושדי. וצבאות.

and Shaddai; and Tzvaos.

כל המוחק אפלו אות אחת משבעה אלו לוקה:

Any one who erases even a single letter, one from these seven holy Names, receives lashes mid'Oraisa.

הלכה ג

Halacha 3 · Erasing Letters Attached as Prefixes or Suffixes to the Divine Name

כל הנטפל לשם מלפניו מותר למחקו

Any prefix to the Name from before it, meaning any letter added to the beginning of a holy Name, is permitted to erase it,

כגון למ

such as the letter lamed from the Name L'Hashem, and the letter beis from B'Elokim,

וכיוצא בהן אינן כקדשת השם.

and similar to them; these prefix letters are not like the holiness of the Name itself.

וכל הנטפל לשם מאחריו

And any suffix to the Name from after it, meaning letters added to the end of a Name,

כגון ה' של אלהיה וך

such as the final chaf of Elohecha, and the letters chaf-mem of Eloheichem,

וְכִיּוּצָא בָהֶן אֵינָם נִמְחָקִים

and similar to them, are not erased,

וְהָרִי הֵם כְּשָׂאֵר אוֹתִיּוֹת שֶׁל שֵׁם מִפְּנֵי שֶׁהַשֵּׁם מְקַדְּשֵׁם.

and behold they are like the rest of the letters of the Name, because the Name sanctifies them since they serve the Name.

וְאֵף עַל פִּי שֶׁנִּתְקַדְּשׁוּ וְאָסוּר לְמַחְקֵם

And even though they became sanctified and it is forbidden to erase them,

הַמוֹחֵק אֵלּוּ הָאוֹתִיּוֹת הַנִּטְפָּלוֹת אֵינּוּ לוֹקָה.

one who erases these letters that are attached does not receive lashes from the Torah.

אָבָל מִכֵּין אוֹתוֹ מַכַּת מִרְדּוּת:

But they strike him stripes of rebelliousness as a Rabbinic punishment.

הַלָּכָה ד

Halacha 4 · The Prohibition of Erasing Letters Written from the Holy Names of Hashem

כְּתַב אֶל

If one wrote the letters alef and

לָמֶ

lamed as a partial writing from the Name Elohim,

יּוּ

or if he wrote the letters yud and

הֵ

hey as a partial writing from the Explicit Name of Hashem,

אֵינּוּ נִמְחָקִים.

it may not be erased because of the holiness of these letters.

וְאֵין צָרִיךְ לוֹמַר יָהּ

And there is no need to say that the Name Kah may not be erased,

שֶׁהוּא שֵׁם בְּפָנָי עֲצֻמוֹ.

since it is a complete holy Name on its own.

מִפְּנֵי שֶׁזֶה הַשֵּׁם

Rather, the reason the letters yud-heh from the four-letter Name may not be erased is **because this** partial Name

מִקְצַת שֵׁם הַמְּפָרֵשׁ הוּא.

is a part of the Explicit Name itself.

אֲבָל הַכּוֹתֵב שִׁי

But one who writes only the letters shin and

דָּל

dalet as a partial writing from the Name Shaddai,

צַדִּי

or the letters tzadi and

בֵּי

beis as a partial writing from the Name Tzvaos,

הֲרִי זֶה נִמְחָק:

behold, this may be erased, as these letters do not form a holy Name on their own.

הַלָּכָה הַ

Halacha 5 • Erasing Descriptive Titles of Hashem and Other Holy Writings

שְׁאֵר הַכְּנוּיִין שֶׁמְשַׁבְּחִין בָּהֶן אֶת הַקָּדוֹשׁ בְּרוּךְ הוּא

The rest of the descriptive titles with which we praise the Holy One, blessed is He,

כְּגוֹן חַנוּן וְרַחוּם הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא הַנָּאֶמֶן קַנָּא וְחֹזֵק וְכִיּוֹצֵא בָּהֶן

such as Gracious, and Merciful, the Great, the Mighty, and the Awesome, the Faithful, Jealous, and Strong, and similar to them,

הֲרִי הֵן כְּשְׁאֵר כְּתָבֵי הַקֹּדֶשׁ

behold, they are like the rest of the sacred writings in that they have holiness but not the unique status of Hashem's actual Names,

וּמִתֵּר לְמַחֲקוֹ:

and it is permitted to erase them if necessary, since the strict Torah prohibition against erasing only applies to the seven holy Names.

כְּלִי שֶׁהָיָה שֵׁם כָּתוּב עָלָיו

Regarding a utensil upon which a Name of Hashem was written,

קוֹצֵץ אֶת מְקוֹם הַשֵּׁם וְגוֹנֵזוֹ.

one must cut off the place of the Name and bury it in a genizah.

וְאִפְלוּ הָיָה הַשֵּׁם חָקוּק בְּכִלִּי מִתְּכֹת אוֹ בְּכִלִּי זָכוּכִית

And even if the Name was engraved on a metal utensil or on a glass utensil,

וְהִתִּיף הַכִּלִּי הָרִי זֶה לֹחֶק

and he melted the utensil, thereby erasing the Name, behold, this person is lashed for destroying a holy Name;

אֶלָּא חוֹתֵךְ אֶת מְקוֹמוֹ וְגוֹנֵזוֹ.

rather, he must cut out its place and bury it.

וְכֵן אִם הָיָה שֵׁם כָּתוּב עַל בָּשָׂרוֹ

And likewise, if a Name was written upon his flesh,

הָרִי זֶה לֹא יִרְחֹץ וְלֹא יְסוֹף

behold, this person shall not wash that place and shall not anoint it with oil, so as not to erase it,

וְלֹא יַעֲמִיד בְּמְקוֹם הַטְּנָפֶת.

and he shall not stand in a place of filth while the Name is exposed.

נִזְדַּמְנָה לוֹ טְבִילָה שֶׁל מִצְוָה

If an immersion of a mitzvah happened to present itself to him,

פוֹרֵף עָלָיו גָּמִי וְטוֹבֵל.

he winds reeds upon it and immerses.

וְאִם לֹא מָצָא גָּמִי מְסַבֵּב בְּבִגְדָיו

And if he did not find reeds, he wraps it with his garments,

וְלֹא יַחְדִּק כִּידֵי שְׁלֵא יַחֵץ.

but he must not tighten the wrapping, so that it will not intervene as a chatzitzah between his body and the water.

שְׁלֵא אָמְרוּ לְכַרֵּף עָלָיו

For they did not say to wind reeds upon it to cover it

אֵלָא מִפְּנֵי שְׁאֵסוּר לַעֲמֹד בְּפָנֵי הַשֵּׁם כְּשֶׁהוּא עָרֹם:

except because it is forbidden to stand before the Name when he is naked, but the water itself does not count as a forbidden exposure of the Name.

הלכה ז

Halacha 7: The Prohibition of Demolishing a Stone from the Temple or the Altar

הַסּוֹתֵר אֶפְלוּ אֶכּוּ אַחַת דֶּרֶךְ הַשְּׁחִתָּה

One who demolishes even a single stone in a way of destruction

מִן הַמִּזְבֵּחַ אוֹ מִן הַהֵיכָל אוֹ מִשְׁאֵר הָעֹזָרָה

from the Altar, or from the Sanctuary, or from the rest of the Courtyard of the Beis HaMikdash,

לוֹקָה

receives lashes,

שְׁנֵאֲמַר בְּעִבּוּדֵי כּוֹכָבִים

as it is said regarding the destruction of idol worship:

כִּי אַתָּה מִזְבַּחָתָם תִּתְּצוּן

"For you shall tear down their altars,"

וְכָתוּב

and it is written immediately afterward as a prohibition for us:

לֹא תַעֲשׂוּן כֵּן לַה' אֱלֹהֵיכֶם.

"You shall not do so to Hashem your God."

וְכֵן הַשּׁוֹרֵף עֵצֵי הַקֹּדֶשׁ דֶּרֶךְ הַשְּׁחִתָּה

And likewise, one who burns consecrated wood of the Beis HaMikdash in a way of destruction

לוֹקָה

receives lashes,

שְׁנֵאֲמַר

as it is said regarding the destruction of idols:

וְאֲשֵׁרֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ

"and their Asherah trees you shall burn with fire,"

and it is written in juxtaposition to this:

לא תעשון כן לה' אלהיכם:

"You shall not do so to Hashem your God."

הלכה

Halacha 8 · The Prohibition of Destroying Sacred Texts and the Law of a Torah Scroll Written by a Heretic

כתבי הקדש כלן ופרושיהן ובאוריהן

Regarding writings of holiness, all of them, and their commentaries, and their explanations,

אסור לשרפם או לאבדם ביד

it is forbidden to burn them or to destroy them by hand,

והמאבדן ביד מפין אותו מכת מרדות.

and the one who destroys them by hand, we strike him with lashes of rebelliousness as a Rabbinic punishment.

במה דברים אמורים

In what circumstances are these words said?

בכתבי הקדש שכתבם ישראל בקדשה

Specifically regarding writings of holiness that a Jew wrote with holiness and proper intent.

אבל אפיקורוס ישראל שכתב ספר תורה

But a heretic Jew who wrote a Sefer Torah,

שורפין אותו עם האזכרות שבו.

we burn it with the Divine Names that are in it.

מפני שאינו מאמין בקדשת השם

This is because he does not believe in the holiness of the Name,

ולא כתבו לשמו

and he did not write it for Its sake,

אלא שהוא מעלה בדעתו שזה כשאר הדברים

rather, he raises in his mind that this is like the rest of ordinary things;

והואיל ודעתו כן לא נתקדש השם.

and since his mind is so, the Name was not sanctified at all.

וּמִצְוָה לְשַׂרְפוֹ

And it is a mitzvah to burn it,

כְּדִי שֶׁלֹא לְהַנִּיחַ שֵׁם לְאַפִּיקוֹרוֹסִים וְלֹא לְמַעֲשֵׂיהֶם.

in order not to leave a name to the heretics, nor to their deeds.

אָבֵל עוֹבֵד כּוֹכָבִים שָׁכַתְבָּ אֶת הַשֵּׁם

But a worshiper of stars who wrote the Name,

גִּנְזֵין אוֹתוֹ.

we bury it and do not burn it.

וְכֵן כְּתָבֵי הַקֹּדֶשׁ שֶׁבָּלוּ

And likewise, writings of holiness that became worn out,

אוֹ שֶׁכְּתָבוֹ עוֹבֵד כּוֹכָבִים

or that a worshiper of stars wrote them,

יִגְנְזוּ:

shall be buried.

הִלְכָּה ט

Halacha 9 - The Sanctity of Divine Names Written in Specific Biblical Passages

כָּל הַשְּׁמוֹת הָאֲמוּרִים בְּאַבְרָהָם קֹדֶשׁ

All the names of Hashem said in the Torah concerning Avraham are sacred,

אֲףֹּהָ שֶׁנֶּאֱמַר בְּרֵאשִׁית יח ג "אֲדֹנָי אֵם נָא מְצָאתִי חַן" הֲרִי הוּא קֹדֶשׁ.

even this one which is said in Bereishis 18:3, "My Lord, if please I have found favor," behold it is sacred, as he was addressing Hashem.

כָּל הַשְּׁמוֹת הָאֲמוּרִים בְּלוֹט חֵל

All the names of Adonai said concerning Lot are non-sacred, as he was addressing angels,

חוּץ מִזֶּה גִּמְרָא שְׁבוּעוֹת לה ב "אַל נָא אֲדֹנָי הִנֵּה נָא מְצָא עֲבָדְךָ חַן".

except from this one mentioned in Gemara Shevuos 35b, "Do not please, my Lord, behold please has found your servant favor," which was addressed to Hashem.

כָּל הַשְּׁמוֹת הָאֲמוּרִים בְּגִבְעַת בְּנִימִין קֹדֶשׁ.

All the names of Hashem said concerning the hill of Binyamin in the episode of the concubine of Givah are sacred.

כָּל הַשְּׁמוֹת הָאֲמוּרִים בְּמִיכָה חֵל.

All the names said concerning Michah and his idol are non-sacred.

כָּל הַשְּׁמוֹת הָאֲמוּרִים בְּנִבְיֹת קִדְשׁ.

All the names of Hashem said concerning Navot and his trial are sacred.

כָּל שְׁלֹמֹה הָאֲמוּר בְּשִׁיר הַשִּׁירִים קִדְשׁ.

Every mention of Shelomoh said in the Song of Songs is sacred, referring to the King to Whom peace belongs, which is Hashem,

וַהֲרִי הוּא כְּשֵׁאֶר הַכְּנוּיִין

and behold it is like other descriptive terms of Hashem which may not be erased,

חוּץ מִזֶּה שִׁיר הַשִּׁירִים ח יב "הָאֶלֶף לָךְ שְׁלֹמֹה".

except from this verse in Song of Songs 8:12, "The thousand for you, Shelomoh," which refers to King Shlomo himself.

כָּל מַלְכֵיָּא הָאֲמוּר בְּדַנְיָאֵל חֵל

Every mention of king said in Daniel is non-sacred, referring to mortal kings,

חוּץ מִזֶּה דַּנְיָאֵל ב לז "אַתָּה מַלְכָּא מְלָךְ מַלְכֵיָּא"

except from this verse in Daniel 2:37, "You, O king, King of kings," which refers to Hashem,

וַהֲרִי הוּא כְּשֵׁאֶר הַכְּנוּיִין:

and behold it is like other descriptive terms of Hashem.

CHAPTER SUMMARY

The chapter begins by identifying the seven holy names of Hashem that may never be erased, detailing the status of prefixes, suffixes, and partial names, while distinguishing them from other descriptive praises of Hashem which may be erased. The Rambam rules on how to handle a holy name written on a utensil or on one's skin, and details the Torah prohibition against destroying any part of the Beis HaMikdash or burning consecrated wood. Finally, the halachos address the prohibition of destroying sacred texts, the requirement to bury worn-out seforim or those written by non-Jews, the mitzvah to burn a Torah scroll written by a Jewish heretic, and a detailed guide clarifying which ambiguous names in Tanach are kadosh and which are chol.

When we learn about the severe prohibition of erasing or destroying Hashem's holy names, it is easy to think of this as a technical law reserved only for Sofrim (scribes) or those handling worn-out sefarim. But the Rambam reveals a profound principle of kedushah here: the letters that are attached to the end of Hashem's name, like the "chaf" in "Elohecha" (your G-d), become holy themselves simply because they are connected to the Name. The Rambam writes, "the name conveys holiness upon them."

Think about what this means for you. If ink on parchment becomes so holy that it is forbidden to erase it just because it is attached to Hashem's name, how much more does this apply to a Jewish neshama? You are connected to Hashem. Your very existence is bound up with His name. Because of that connection, you possess an inherent, untouchable holiness. Every mitzvah you do, every word of Torah you speak, and every moment you spend striving to do His will attaches you even closer to Him, elevating your entire physical being.

This awareness must also transform how we look at our fellow Yidden. Every single Jew is connected to the Creator. When you see another person, you are looking at someone who carries a spark of the Divine, someone whose very essence is "attached to the Name." Just as we would never treat a holy name of Hashem with disrespect or carelessness, we must treat every single Yid with the utmost reverence, love, and sensitivity, recognizing the kedushah that rests upon them.

Today, when you speak to or about another person, pause for a moment before you react or speak, and remind yourself: "This person is connected to Hashem; I must treat them with the same respect and care that I would show to a holy sefer Torah."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה 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 זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל 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 בְּסַעֲרָךָ וּבְסוּפֹתֶיךָ 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 רִגְלָךָ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךָ עַל יַד מִיִּנְךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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