

חומש עם רש"י · ראה · רביעי

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

RE'EH · 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem addresses Klal Yisrael with the beautiful and comforting words, "You are children of Hashem your Elokim." Because of this special, elevated status, the Torah immediately commands us not to follow the mourning practices of the goyim, specifically forbidding us from scratching our flesh or making a bald spot on our heads for the dead. We are a holy nation, chosen by Hashem to be His treasured people, and our conduct must reflect this kedushah.

To keep us holy and pure, the Torah transitions into the halachos of kosher food, detailing what we are permitted to bring into our bodies. The Torah lists the signs of kosher animals, fish, and birds, giving us a clear guide to distinguish between the pure and the impure, so that we do not defile our souls with forbidden foods.

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

פסוק א

Pasuk 1

בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא תִשְׂמְרוּ קָרְחָה
a bald spot place and you shall not gash yourselves you shall not your God to Hashem you are Children
בֵּין עֵינֵיכֶם לְמֵת:
for the dead your eyes between

רש"י

לֹא תִתְגַּדְּדוּ. לֹא תִתְנֶנּוּ גְדִידָה וְשָׂרֹט בְּבִשְׂרְכֶם עַל מָת כְּדָרָה שֶׁהָאֱמֹרִיִּים
that the Amorites like the way the dead for in your flesh and an incision a cut place do not cut yourselves You shall not
עוֹשִׂין, לְפִי שֶׁאַתֶּם בְּנֵי שָׁל מְקוֹם וְאַתֶּם רְאוּיִין לְהִיּוֹת נָאִים וְלֹא גְדוּדִים
cut and not comely to be are fitting and you the Omnipresent of are the children that you because do
וּמִקְרָחִים:
and torn of hair

רש"י

בֵּין עֵינֵיכֶם. אֵצֶל הַפְּדֻחַת, וּבְמָקוֹם אֲחֵר הוּא אוֹמֵר וַיִּקְרָא כ"א לֹא
not twenty one Vayikra says it another and in a place the forehead adjoining your eyes between
יִקְרָחַה בְּרֹאשָׁם - לַעֲשׂוֹת כָּל הָרֹאשׁ כְּבֵין הָעֵינַיִם סִפְרֵי:
Sifrei the eyes like between the head all of to make on their head shall they make baldness

פסוק ב

Pasuk 2

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבָרַךְ בָּחַר יְהוָה לְהִיּוֹת לוֹ לְעַם
for a nation for Him to be Hashem chose and in you your God to Hashem you are holy a nation For

סִגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל פְּנֵי הָאֲדָמָה:

the earth the face of upon that the peoples from all treasured

רש"י

כי עם קדוש אתה. קדשתי עצמי מאבותי, ועוד ובר בחר ה' :

Hashem has chosen and in you and furthermore is from your fathers yourself the holiness of are you holy a people For

פסוק ג

Pasuk 3

לא תאכל כל תועבה:

abomination any eat You shall not

רש"י

כל תועבה. כל שתעבתי לה, כגון צרם אֶזַן בכור פְּדִי לְשַׁחֲטוֹ

to slaughter it in order a firstborn the ear of one slit such as to you that I declared abominable anything abomination Any

במדינה הרי דבר שתעבתי לה, כל מום לא יהיה בו, בא ולמד כאן

here and teaches it comes in it there shall be not blemish any to you that I declared abominable a thing behold in the province

שלא ישחט ויאכל על אותו המום. בשל בשר בחלב הרי דבר

a thing behold in milk meat one cooked blemish that on account of and eat shall he slaughter that not

שתעבתי לה, והזהיר כאן על אכילתו חולין קי"ד :

114 Chullin its eating against here and it warned to you that I declared abominable

פסוק ד

Pasuk 4

זאת הבהמה אשר תאכלו שור שיה כשבים ושה עזים:

goats and the kid of lambs the sheep of an ox you may eat which the animal This is

רש"י

זאת הבהמה, איל וצבי ויחמור. למדנו שהחיה בכלל בהמה,

of beast is in the category that the wild animal we have learned and fallow deer and gazelle hart is the beast This

ולמדנו שהבהמה וחיה טמאה מרבה מן הטוהרה, שבכל מקום

place for in every the clean than is more numerous which is unclean and wild animal that the beast and we have learned

פורט את המעט ספרי; חולין י"ג :

13 Chullin Sifrei the minority — it enumerates

פסוק ה

Pasuk 5

אֵיל וצָבִי ויֶחְמוֹר וְאִקּוֹ וְדִישָׁן וְתֹאוֹ וְזֶמֶר:

and the mountain sheep and the antelope and the ibex and the wild goat and the roebuck and the gazelle the deer

רש"י

ואקו. מתרגם געלא איוב ל"ט "געלי סלע", הוא אשטנב"וק:

Steinbock it is the rock wild goats of 39 Iyov ya'ala is translated And the ako

רש"י

ותאו. "תורבָּלָא", תור היער, "בָּלָא" — יער בלשון אַרמִי:

Aramaic in the language of forest bala the forest ox of torbala And te'o

פסוק ו

Pasuk 6

וְכָל בְּהֵמָה מִפָּרֶסֶת פָּרָסָה וְשִׁסְעַת שִׁסְעַת שְׁתֵּי פָרְסוֹת מַעֲלַת גֵּרָה

cud that brings up hoofs of two a cleft and cleaves a hoof that parts animal And every

בְּבִהְמָה אֹתָהּ תֹאכְלוּ:

you may eat it among the animals

רש"י

מפרסת. סְדוּקָה, כְּתַרְגוּמוֹ:

as its Targum cleft split

רש"י

פרסה. פלאנט"א:

plante hoof

רש"י

ושסעת. חֲלוּקָה בְּשְׁתֵּי צַפְרָנִים, שִׁישׁ סְדוּקָה וְאֵינָהּ חֲלוּקָה בְּצַפְרָנִים, וְהִיא טְמֵאָה:

is unclean and it in the nails divided and is not split for there is nails into two divided and hath cloven

רש"י

בבהמה. מִשְׁמַע מַה שֶּׁנִּמְצָא בְּבִהְמָה אָכַל, מִכָּאן אָמְרוּ שֶׁהַשְּׁלִיל נִתַּר

becomes permitted that the embryo they said from here eat within the beast is found that which implies among the beasts

בְּשַׁחֲטֵת אִמּוֹ חוּלִין ס"ט :

69 Chullin its mother through the slaughter of

פסוק ז

Pasuk 7

אך את זה לא תאכלו ממַעְלֵי הַגֵּרָה וּמִמִּפְרִי־הַפָּרָסָה הַשְּׁסוּעָה

the split the hoof and from those parting the cud from those bringing up you shall eat not this — But

את הגמל ואת הארנבת ואת השפן כי מעלה גרה הםה ופרסה לא הפריסו

they parted not and a hoof they are cud bringers of for the hyrax and — the hare and — the camel —

טמאים הם לָכֶם:

to you they are tamei

רש"י

השסועה. בְּרִיָּה הִיא שִׁישׁ לָהּ שְׁנֵי גִבִּין וְשְׁתֵּי שִׁדְרָאוֹת שֵׁם ס' ; אָמְרוּ רַבּוֹתֵינוּ לָמָּה

why our Rabbis said page there spinal columns and two backs two to it that has it is a creature The cleft-one

נִשְׁנוּ? בְּבִהְמוֹת מִפְּנֵי הַשְּׁסוּעָה וּבְעוֹפּוֹת מִפְּנֵי הָרָאָה, שְׁלֵא נִאֲמְרוּ

were they said which not the ra'ah because of and among birds the cleft-one because of among the animals were they repeated

פסוק ח

Pasuk 8

וְאֵת הַחֲזִיר כִּי מִפָּרִיס פֶּרֶסָה הוּא וְלֹא גֵרָה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא
 not from their flesh to you it is unclean cud but not it hoof it splits because the pig and —
 תֹּאכְלוּ וּבִנְבֻלָּתָם לֹא תִגְעוּ:
 shall you touch not and in their carcass shall you eat

רש"י

ובנבלתם לא תגעו. רבותינו פִּרְשׁוּ — בָּרָגֶל, שְׁאֵדָם חִיב לְטַהֵר אֵת
 — to purify is obligated that a person on the festival explained our Rabbis touch you shall not and in their carcass
 עֲצָמוֹ בָּרָגֶל, יָכוֹל יִהְיוּ מְזַהְרִים בְּכָל הַשָּׁנָה, ת"ל "אָמַר אֶל
 to say the Torah teaches the year during all of warned they should be one might think on the festival himself
 הַכֹּהֲנִים וְגו'", וְמֵה טֻמְאָת הַמֵּת חֲמוּרָה, הַכֹּהֲנִים מְזַהְרִים וְאִין יִשְׂרָאֵל
 ordinary Israelites and not are warned the Kohanim which is stringent the dead the defilement of and if etc. the Kohanim
 מְזַהְרִים, טֻמְאָת נִבְלָה קְלָה, לֹא כָּל שָׂפוֹ:
 the more so all is it not which is lenient a carcass the defilement of are warned

פסוק ט

Pasuk 9

אֵת זֶה תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר לוֹ סִנְפִיר וְקִשְׁקִשָּׁת תֹּאכְלוּ:
 you may eat and a scale a fin has that all is in the water that from all you may eat this —

פסוק י

Pasuk 10

וְכָל אֲשֶׁר אִין לוֹ סִנְפִיר וְקִשְׁקִשָּׁת לֹא תֹאכְלוּ טָמֵא הוּא לָכֶם:
 to you it is tamei you shall eat not and scale fin to it has not that and all

פסוק יא

Pasuk 11

כָּל צִפּוֹר טָהוֹרָה תֹּאכְלוּ:
 you may eat pure bird Every

רש"י

כל צפור טהורה תאכלו. לְהַתִּיר מִשְׁלַחַת שְׂכַמְצָרַע ספרי; קידושין נ"ז:
 57 Kiddushin Sifrei which is by the leper the sent-away bird to permit you may eat clean bird Every

פסוק יב

Pasuk 12

וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעֶזְנִיָּה:
 and the black vulture and the vulture the eagle from them you shall eat not which And this

רש"י

וזה אשר לא תאכלו מהם. לאסור את השחוטה שם :
there the slaughtered — to forbid from them you shall eat not which And this

פסוק יג

Pasuk 13

והראה ואת האיה והדיה למינה:

according to its kind and the buzzard the falcon and — and the kite

רש"י

הראה והאיה. היא ראה היא איה היא דיה, ולמה נקרא שמה ראה? שרואה ביותר,
keenly because it sees ra'ah its name is called and why dayah it is ayah it is ra'ah it is and the ayah The ra'ah
ולמה הזהיר בכל שמותיה? שלא לתן פתחון פה לבצל דין לחלק - שלא
so that not to argue of law to an opponent of mouth an opening to give so as not its names with all did He warn and why
יהא האוסרה קורא אותה ראה, והפא להתיר אומר זו דיה שמה או איה
ayah or is its name dayah this says to permit and the one coming ra'ah it calling the one forbidding it will be
שמה, וזו לא אסר הכתוב. ובעופות פרט לה הטמאים ללמד שהעופות
that the birds to teach the unclean ones to you it detailed and among birds the Scripture did forbid not and this is its name
הטהורים מרבים על הטמאים, לפיכך פרט את המצט חולין ס"ג :
63b Chullin the minority — it detailed therefore the unclean ones than are more numerous the clean ones

פסוק יד

Pasuk 14

ואת כל ערב למינו:

according to its kind raven every and —

פסוק טו

Pasuk 15

ואת בת היענה ואת התחמס ואת השחר ואת הנץ למינהו:

according to its kind the hawk and — the gull and — the nighthawk and — the ostrich the daughter of and —

פסוק טז

Pasuk 16

את הכוס ואת הינשור והתנשמת:

and the white owl the great owl and — the little owl —

רש"י

התנשמת. קלב"א שורי"ץ:

bat chauve-souris The tinschemes

פסוק יז

Pasuk 17

והקאת ואת הרחמה ואת השלף:

the cormorant and — the bustard and — and the pelican

רש"י

שֶׁלֹךְ. הַשּׁוֹלֶה דָּגִים מִן הַיָּם שָׁם :

there the sea from fish that draws out Shalach

פסוק יח

Pasuk 18

וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוֹכִיפֶת וְהָעֵטְלָף:

and the bat and the hoopoe according to its kind and the heron and the stork

רש"י

דּוֹכִיפֶת. הוּא תִרְנָגוֹל הַכֹּר, וּבְלִעַז הָרו"פּא, וְכִרְפָּלָתוֹ כְּפוּלָה גִיט' ס"ח :

page 68 Gittin doubled and its comb is herupe and in foreign tongue the wilderness the cock of it is The duchifas

פסוק יט

Pasuk 19

וְכָל שְׂרָץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֵאָכְלוּ:

they shall be eaten not to you it is impure the bird swarming thing of And every

רש"י

שְׂרָץ הָעוֹף. הֵם הַנְּמוּכִים, הָרוֹחֲשִׁים עַל הָאָרֶץ. זְבוּבִין וְצָרְעִים וְחֲגָבִים

and grasshoppers and hornets flies the earth upon that crawl the low ones they are the fowl Swarming things of

טָמְאִים קְרוּיִים שְׂרָץ:

swarming things are called unclean

פסוק כ

Pasuk 20

כָּל עוֹף טָהוֹר תֹּאכְלוּ:

you may eat pure winged creature Every

רש"י

כָּל עוֹף טָהוֹר תֹּאכְלוּ. וְלֹא אֶת הַטָּמֵא, בָּא לְתַן עֲשֵׂה עַל לֹא

a negative upon a positive commandment to place it comes the unclean — and not you shall eat clean fowl Every

תַּעֲשֶׂה; וְכֵן בְּבִהְמָה "אֶתָּה תֹאכְלוּ", וְלֹא בְּהֵמָה טָמְאָה, וְלֹא הֵבִיא

that comes and a prohibition unclean an animal and not you shall eat it regarding the animal and likewise commandment

מִכָּל עֲשֵׂה עֲשֵׂה, לְעֵבֵר עֲלֵיהֶם בְּעֲשֵׂה וְלֹא תַעֲשֶׂה:

commandment and a negative with a positive concerning them to transgress is a positive of a positive from the implication

פסוק כא

Pasuk 21

לֹא תֹאכְלוּ כָּל נֶבֶלָה לֵיגֵר אֲשֶׁר בִּשְׁעָרֶיךָ תִתֶּנָּהּ וְאֹכְלָהּ אוֹ

or and he may eat it you shall give it in your gates who is to the stranger carcass any eat You shall not

מָכַר לְנִכְרִי כִּי עִם קְדוֹשׁ אַתָּה לִיהוָה אֱלֹהֶיךָ לֹא תִבְשֹׁל גִּדִּי

a kid cook you shall not your God to Hashem you are holy a nation for to a foreigner sell it

בְּחֵלֶב אִמּוֹ:

its mother in the milk of

רש"י

לגר אשר בשעריך. גר תושב שקבל עליו שלא לעבד ע"ז ואוכל

but eats idolatry to worship not upon himself who accepted resident a stranger is in your gates who to the stranger

נבלות ספרי:

Sifrei carrion

רש"י

כי עם קדוש אתה לה'. קדש את עצמך במתן לה - דברים המותרים

that are permitted things to you in that permitted yourself — sanctify to Hashem you are holy a people For

ואחרים נוהגים בהם אסור, אל תתירם בפניהם שם:

there in their presence permit them do not prohibition in them conduct and others

רש"י

לא תבשל גדי. שלוש פעמים, פרט לחיה ולעופות ולבהמה טמאה חולין

Chullin unclean and an animal and birds a wild beast to exclude times three a kid cook You shall not

ק"ג:

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CHAPTER SUMMARY

The aliyah begins with the prohibitions against gashing oneself or shaving the front of the head in mourning, emphasizing Klal Yisrael's status as a holy and chosen nation. It then details the kosher laws, listing the permitted land animals—such as the ox, sheep, and goat—and explaining the dual requirements of split hoofs and chewing the cud, while explicitly forbidding non-kosher animals like the camel, hare, daman, and pig. The Torah goes on to define kosher sea creatures as those having both fins and scales, lists the non-kosher birds that are forbidden to us, prohibits eating winged swarming things, and concludes with the prohibitions against eating nevelah (an animal that died without proper shechitah) and cooking a kid in its mother's milk.

The Torah begins this parsha's discussion of the kosher laws with a beautiful, foundational yesod: "Banim atem l'Hashem Elokeichem", you are children to Hashem. Immediately after, the Torah lists the detailed laws of what we can and cannot eat, concluding again with the words "ki am kadosh atah", for you are a holy nation. Lichoira, what is the connection between being Hashem's beloved children and the strict, technical details of what we are allowed to put in our mouths?

The Torah is teaching us a massive chiddush about our identity. Keeping kosher is not just a set of dietary rules or a health regimen; it is the direct result of our royal status. A prince does not eat off the floor, and the children of the King of kings do not consume things that dull the spiritual sensitivity of their neshamos. Every time you make a decision about what to eat, you are actively declaring, "I am a child of Hashem, and my body and soul are holy."

In our daily lives, we are constantly faced with choices, not just about kosher food, but about how we carry ourselves, what we look at, and how we speak. The yetzer hara wants us to forget who we are and to view these halachos as restrictive burdens. But when we realize that every restriction is actually a badge of honor, the entire avodah changes. We don't hold back because we are limited; we hold back because we are elevated.

Today, before you make a brachah or eat something, pause for three seconds and think about this pasuk: "Banim atem l'Hashem Elokeichem." Remind yourself that you are a child of the King, and let that royal dignity guide how you eat, speak, and act throughout the day.