חוּמָּשׁ עִם רַשִׁ"י · חֻקַּת־בָּלָק · שְׁלִישִׁי

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

CHUKAS-BALAK · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we experience the deeply moving and solemn transition of leadership as the holy Kohen Gadol, Aaron HaKohen, is gathered to his people on Mount Hor. Because of the waters of Meribah, Hashem decrees that Aaron will not enter the Promised Land. In the sight of the entire congregation, Moshe Rabbeinu ascends the mountain with Aaron and his son Elazar, where Moshe gently transfers the sacred priestly vestments to Elazar before Aaron passes away in holiness. The entire House of Israel, feeling the immense loss of Aaron's peaceful soul, weeps for him for thirty days.

Following this mourning period, the Bnei Yisrael face immediate challenges and spiritual trials. They are attacked by the Canaanite king of Arad, prompting them to make a sacred vow to Hashem, Who delivers the enemy into their hands. However, as they journey around Edom, the people's spirits grow short, and they fall into the trap of speaking against Hashem and Moshe, complaining about the manna. This brings a painful punishment of fiery serpents, leading the people to do teshuvah and cry out to Moshe to intercede on their behalf.

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

פָּסוּק א

Pasuk 1

וַיִּסְעוּ מִקָּדֵשׁ וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה הֹר הָהָר׃

And they journeyed from Kadesh and they came the children of Yisrael all of the congregation Hor the mountain

רַשִׁ"י

כל העדה. כֻּלָּם שְׁלֵמִים וְעוֹמְדִים לִכָּנֵס לָאָרֶץ, שֶׁלֹּא הָיָה בָּהֶן אֶחָד מֵאוֹתָם

The entire congregation. All of them perfect and standing to enter the land, for not was among them one of those

שֶׁנִּגְזְרָה עֲלֵיהֶם, שֶׁכְּבָר כָּלוּ מֵתֵי מִדְבָּר וְאֵלּוּ מֵאוֹתָן

upon whom was decreed that the decree about them had ceased for already upon them the dead of the wilderness and these are of those

שֶׁכָּתוּב בָּהֶן דברים ד' "חַיִּים כֻּלְּכֶם הַיּוֹם" תנחומא׃

that is written about them Devarim four are alive all of you today Tanchuma

רַשִׁ"י

הר ההר. הַר עַל גַּבֵּי הַר, כְּתַפּוּחַ קָטָן עַל גַּבֵּי תַּפּוּחַ גָּדוֹל, וְאַע"פִּ שֶׁהֶעָנָן

Mount Hor. A mount on top of a mount, like an apple small on top of an apple large, and even though that the cloud

הוֹלֵךְ לִפְנֵיהֶם וּמַשָּׁוֶה אֶת הֶהָרִים, שְׁלֹשָׁה נִשְׁאֲרוּ בָּהֶן — הַר סִינַי לַתּוֹרָה

went before them and levelled the mountains, three remained among them — Mount Sinai for the Torah

וְהֹר הָהָר לִקְבוּרַת אַהֲרֹן וְהַר נְבוֹ לִקְבוּרַת מֹשֶׁה תנחומא׃

and Hor the mount for the burial of Aharon and Mount Nebo for the burial of Moshe Tanchuma

פָּסוּק ב

Pasuk 2

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן בְּהֹר הָהָר עַל גְּבוּל אֶרֶץ אֱדוֹם

And He said Hashem to Moshe and to Aharon at Hor the mountain by the border of the land of Edom

לֵאמֹר׃

saying

רַשִׁ״י

על גבול ארץ אדום. מַגִּיד שֶׁמִּפְּנֵי שֶׁנִּתְחַבְּרוּ כָּאן לְהִתְקָרֵב לְעֵשָׂו הָרָשָׁע,

By the boundary of the land of Edom this tells that because they joined here to draw close to Esav the wicked

נִפְרְצוּ מַעֲשֵׂיהֶם וְחָסְרוּ הַצַּדִּיק הַזֶּה, וְכֵן הַנָּבִיא אוֹמֵר לִיהוֹשָׁפָט דברי הימים ב' כ' "בְּהִתְחַבֶּרְךָ עִם אֲחַזְיָהוּ פָּרַץ ה' אֶת מַעֲשֶׂיךָ" תנחומא׃

were breached their deeds and they lost this the righteous man the prophet says to Yehoshafat Chronicles II 20 · "Because you joined with Achazyahu has breached Hashem — your works" Tanchuma

פָּסוּק ג

Pasuk 3

יֵאָסֵף אַהֲרֹן אֶל עַמָּיו כִּי לֹא יָבֹא אֶל הָאָרֶץ אֲשֶׁר נָתַתִּי

Let be gathered Aharon to his peoples because not he shall enter into the land which I have given

לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר מְרִיתֶם אֶת פִּי לְמֵי מְרִיבָה׃

to the children of Yisrael because that you rebelled against — My word at the waters of Meribah

פָּסוּק ד

Pasuk 4

קַח אֶת אַהֲרֹן וְאֶת אֶלְעָזָר בְּנוֹ וְהַעַל אֹתָם הֹר הָהָר׃

Take — Aharon and — his son Elazar and bring up them Hor the mountain

רַשִׁ״י

קח את אהרן. בִּדְבָרִים שֶׁל נְחוּמִים — אֱמֹר לוֹ, אַשְׁרֶיךָ שֶׁתִּרְאֶה כִּתְרְךָ נָתוּן

Take — Aharon with words of consolation say to him fortunate are you that you will see your crown given

לִבְנְךָ, מַה שֶּׁאֵין אֲנִי זַכַּאי לְכָךְ שם׃

to your son which that not I am privileged to this there

פָּסוּק ה

Pasuk 5

וְהַפְשֵׁט אֶת אַהֲרֹן אֶת בְּגָדָיו וְהִלְבַּשְׁתָּם אֶת אֶלְעָזָר בְּנוֹ וְאַהֲרֹן יֵאָסֵף

and strip — Aharon — his garments and clothe them — Elazar his son and Aharon shall be gathered

וּמֵת שָׁם׃

and die there

רַשִׁ״י

את בגדיו. אֶת בִּגְדֵי כְהֻנָּה גְּדוֹלָה הִלְבִּישָׁהוּ וְהִפְשִׁיטָם מֵעָלָיו, לְתִתָּם

— his garments — the garments of high priesthood he clothed him and he stripped them from upon him to place them

עַל בְּנוֹ בְּפָנָיו; אָמַר לוֹ הִכָּנֵס לַמְּעָרָה וְנִכְנַס, רָאָה מִטָּה מְצֻעַת וְנֵר דָּלוּק,
burning and a candle made a bed he saw and he entered into the cave enter to him he said in his presence his son upon

אָמַר לוֹ עֲלֵה לַמִּטָּה וְעָלָה, פְּשֹׁט יָדֶיךָ וּפָשַׁט, קְמֹץ פִּיךָ וְקָמַץ,
and he closed your mouth close and he stretched out your hands stretch out and he ascended to the bed ascend to him he said

עָצֹם עֵינֶיךָ וְעָצַם, מִיָּד חָמַד מֹשֶׁה לְאוֹתָהּ מִיתָה, וְזֶהוּ שֶׁנֶּאֱמַר לוֹ דברים
Devarim to him what was said and this is death for that Moshe coveted immediately and he closed your eyes close

ל"ב "כַּאֲשֶׁר מֵת אַהֲרֹן אָחִיךָ" — מִיתָה שֶׁנִּתְאַוִּיתָ לָהּ ספרי שם :
there Sifrei for it that you longed the death your brother Aharon died as 32

פָּסוּק ו

Pasuk 6

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה וַיַּעֲלוּ אֶל הֹר הָהָר לְעֵינֵי כָּל
all of in the eyes of the mountain Hor to and they ascended Hashem commanded as Moshe And did

הָעֵדָה:
the congregation

רַשִׁ"י

ויעש משה. אַע"פִּ שֶׁהַדָּבָר קָשֶׁה לוֹ, לֹא עִכֵּב תנחומא :
Tanchuma delay he did not for him was difficult that the matter even though Moshe And Moshe did

פָּסוּק ז

Pasuk 7

וַיַּפְשֵׁט מֹשֶׁה אֶת אַהֲרֹן אֶת בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת אֶלְעָזָר בְּנוֹ וַיָּמָת
and died his son Elazar — them and he clothed his garments — Aharon — Moshe And stripped

אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר מִן הָהָר:
the mountain from and Elazar Moshe and descended the mountain on the top of there Aharon

פָּסוּק ח

Pasuk 8

וַיִּרְאוּ כָּל הָעֵדָה כִּי גָוַע אַהֲרֹן וַיִּבְכּוּ אֶת אַהֲרֹן שְׁלֹשִׁים יוֹם
days thirty Aharon — and they wept for Aharon had expired that the congregation all And they saw

כֹּל בֵּית יִשְׂרָאֵל:
Yisrael the house of all

רַשִׁ"י

ויראו כל העדה. כְּשֶׁרָאוּ מֹשֶׁה וְאֶלְעָזָר יוֹרְדִים וְאַהֲרֹן לֹא יָרַד, אָמְרוּ הֵיכָן
where they said descended not and Aharon descending and Elazar Moshe when they saw the congregation all And they saw

הוּא אַהֲרֹן? אָמַר לָהֶם מֵת, אָמְרוּ אֶפְשָׁר מִי שֶׁעָמַד כְּנֶגֶד הַמַּלְאָךְ וְעָצַר אֶת
— and stopped the Angel against who stood one is it possible they said he died to them he said Aharon is

הַמַּגֵּפָה יִשְׁלֹט בּוֹ מַלְאַךְ הַמָּוֶת? מִיָּד בִּקֵּשׁ מֹשֶׁה רַחֲמִים וְהֶרְאוּהוּ
and they showed him mercy Moshe requested immediately Death the Angel of over him should rule the plague

מַלְאֲכֵי הַשָּׁרֵת לָהֶם מֻטָּל בַּמִּטָּה, רָאוּ וְהֶאֱמִינוּ שם :
there and they believed they saw on the bed lying to them service the angels of

רַשִׁ"י

כל בית ישראל. הָאֲנָשִׁים וְהַנָּשִׁים, לְפִי שֶׁהָיָה אַהֲרֹן רוֹדֵף שָׁלוֹם וּמַטִּיל אַהֲבָה

love and placing peace pursuing Aharon that was because and the women the men Yisrael the house of all

בֵּין בַּעֲלֵי מְרִיבָה וּבֵין אִישׁ לְאִשְׁתּוֹ אדר"נ י"ב :

12 Avos d'Rabbi Nasan to his wife a man and between quarrel parties of between

רַשִׁ"י

כי גוע. אוֹמֵר אֲנִי שֶׁהַמְתַּרְגֵּם דְּהָא מִית טוֹעֶה הוּא, אֶלָּא אִם כֵּן מְתַרְגֵּם

he translates · · unless he errs he died because that he who translates I say he had died that

וַיִּרְאוּ וְאִתְחֲזִיאוּ, שֶׁלֹּא אָמְרוּ רַבּוֹתֵינוּ כִּי זֶה מְשַׁמֵּשׁ בִּלְשׁוֹן דְּהָא אֶלָּא עַל

according to except because in the sense of serves this because our Rabbis did say for not and they were seen and they saw

מִדְרָשׁ שֶׁנִּסְתַּלְּקוּ עַנְנֵי הַכָּבוֹד, וְכִדְאָמַר רַבִּי אַבָּהוּ רֹאשׁ הַשָּׁנָה ג' , אַל תִּקְרֵי

read do not 3a Hashanah Rosh Abahu Rabbi and as said the glory the clouds of that departed the Midrash

וַיִּרְאוּ, אֶלָּא וַיֵּרָאוּ, וְעַל לָשׁוֹן זֶה נוֹפֵל לָשׁוֹן דְּהָא, לְפִי שֶׁהִיא

it is since because the expression of falls this expression and upon and they were seen but rather and they saw

נְתִינַת טַעַם לְמַה שֶּׁלְּמַעְלָה הֵימֶנּוּ — לָמָּה וַיֵּרָאוּ? לְפִי שֶׁהֲרֵי מֵת אַהֲרֹן; אֲבָל

but Aaron died behold because were they seen why it that is above for what a reason the giving of

עַל תַּרְגּוּם "וְחָזוּ כָּל כְּנִשְׁתָּא" אֵין לָשׁוֹן דְּהָא נוֹפֵל אֶלָּא לָשׁוֹן

the expression of but only applicable because expression of there is no the congregation all and they saw the translation of upon

אֲשֶׁר, שֶׁהוּא מִגְּזֶרֶת שְׁמוּשׁ אִי, שֶׁמָּצִינוּ אִם מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר, כְּמוֹ "וְאִם

and if like that in the sense of serves if for we find if the usage of from the category of which is that

מַדּוּעַ לֹא תִקְצַר רוּחִי" איוב כ"א , וְהַרְבֵּה מְפֹרָשִׁים מִזֶּה הַלָּשׁוֹן — "אִם

if expression from this are explained and many 21 Job my spirit should be impatient not why

חֲרוּצִים יָמָיו" שם י"ד :

14 there his days are determined

פָּסוּק ט

Pasuk 9

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָּא יִשְׂרָאֵל דֶּרֶךְ

by the way of Israel came that the South who dwelt in Arad king of the Canaanite And he heard

הָאֲתָרִים וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי:

a captivity from them and he took captive against Israel and he fought the spies

רַשִׁ"י

וישמע הכנעני. שָׁמַע שֶׁמֵּת אַהֲרֹן וְנִסְתַּלְּקוּ עַנְנֵי כָּבוֹד כו', כִּדְאִיתָא בְּרֹאשׁ

in Rosh as it is etc. glory the clouds of and departed Aharon that died He heard the Canaanite And he heard

הַשָּׁנָה דף ג' , וַעֲמָלֵק מֵעוֹלָם רְצוּעַת מַרְדּוּת לְיִשְׂרָאֵל, מְזֻמָּן בְּכָל עֵת לְפֻרְעָנוּת:

for punishment time at every prepared for Yisrael chastisement was a strap of from always and Amalek 3 page Hashanah

רַשִׁ"י

ישב הנגב. זֶה עֲמָלֵק, שֶׁנֶּאֱמַר "עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב" במדבר י"ג ,

13 Bamidbar the south in the land of dwells Amalek as it is said Amalek this the south The inhabitant of

וְשִׁנָּה אֶת לְשׁוֹנוֹ לְדַבֵּר בִּלְשׁוֹן כְּנַעַן, כְּדֵי שֶׁיִּהְיוּ יִשְׂרָאֵל מִתְפַּלְּלִים

praying Yisrael that they would be in order Canaan in the language of to speak his language — and he changed

לְהַקְבָּ"ה לָתֵת כְּנַעֲנִים בְּיָדָם, וְהֵם אֵינָן כְּנַעֲנִים, רָאוּ יִשְׂרָאֵל לְבוּשֵׁיהֶם
their clothing Yisrael They saw Canaanites were not and they into their hand Canaanites to give to the Holy One

כִּלְבוּשֵׁי עֲמָלֵקִים וּלְשׁוֹנָם לְשׁוֹן כְּנַעַן, אָמְרוּ נִתְפַּלֵּל סְתָם, שֶׁנֶּאֱמַר "אִם
if as it is said generally let us pray they said Canaan the language of and their language Amalekites like the clothing of

נָתֹן תִּתֵּן אֶת הָעָם הַזֶּה בְּיָדִי" עי' ילקוט שמעוני תשס"ד :
764 Shimoni Yalkut see into my hand this the people — You will give surely

רַשִׁ"י

דרך האתרים. דֶּרֶךְ הַנֶּגֶב, שֶׁהָלְכוּ בּוֹ מְרַגְּלִים, שֶׁנֶּאֱמַר "וַיַּעֲלוּ בַנֶּגֶב"
by the south and they went up as it is said the spies by it that went the south the way of the Atharim The way of

במדבר י"ג ; דָּבָר אַחֵר: דֶּרֶךְ הָאֲתָרִים, דֶּרֶךְ הַתַּיָּר הַגָּדוֹל הַנּוֹסֵעַ לִפְנֵיהֶם,
before them that journeyed the Great the Scout the way of the Atharim the way of explanation another thirteen in Bamidbar

שֶׁנֶּאֱמַר שם י' "דֶּרֶךְ שְׁלֹשֶׁת יָמִים לָתוּר לָהֶם מְנוּחָה" תנחומא :
Tanchuma a resting place for them to search out days three a journey of ten there as it is said

רַשִׁ"י

וישב ממנו שבי. אֵינָהּ אֶלָּא שִׁפְחָה אַחַת ילקוט שמעוני שם :
there Shimoni Yalkut one a maidservant but it was not a captive from them and he captured

פָּסוּק י

Pasuk 10

וַיִּדַּר יִשְׂרָאֵל נֶדֶר לַיהוָה וַיֹּאמַר אִם נָתֹן תִּתֵּן אֶת הָעָם הַזֶּה
this the nation — You will deliver surely If and he said to Hashem a vow Yisrael And vowed

בְּיָדִי וְהַחֲרַמְתִּי אֶת עָרֵיהֶם:
their cities — then I will destroy into my hand

רַשִׁ"י

והחרמתי. אַקְדִּישׁ שְׁלָלָם לְגָבוֹהַּ:
to the Most High their spoil I will consecrate And I will dedicate

פָּסוּק יא

Pasuk 11

וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת הַכְּנַעֲנִי וַיַּחֲרֵם אֶתְהֶם
them and he destroyed the Canaanite — and He delivered Yisrael to the voice of Hashem And hearkened

וְאֶת עָרֵיהֶם וַיִּקְרָא שֵׁם הַמָּקוֹם חָרְמָה:
Chormah the place the name of and he called their cities and —

רַשִׁ"י

ויחרם אתהם. בַּהֲרִיגָה:
with killing them and he destroyed

רַשִׁ"י

ואת עריהם. חֶרְמֵי גָבוֹהַּ:
the Most High as dedicated things of their cities and —

וַיִּסְעוּ מֵהֹר הָהָר דֶּרֶךְ יַם סוּף לִסְבֹּב אֶת אֶרֶץ אֱדוֹם

Edom the land of — to bypass Reeds the Sea of by way of the mountain from Hor And they journeyed

וַתִּקְצַר נֶפֶשׁ הָעָם בַּדָּרֶךְ׃

on the journey the people the soul of and became impatient

רַשִׁ"י

דרך ים סוף. כְּיָוָן שֶׁמֵּת אַהֲרֹן וּבָאת עֲלֵיהֶם מִלְחָמָה זוֹ, חָזְרוּ

they turned back this war upon them and came Aharon that died As soon as Reeds the Sea of The way of

לַאֲחוֹרֵיהֶם דֶּרֶךְ יַם סוּף, הוּא הַדֶּרֶךְ שֶׁחָזְרוּ לָהֶם כְּשֶׁנִּגְזַר

when it was decreed for themselves that they turned back the way it is Reeds the Sea of the way of on their backward path

עֲלֵיהֶם גְּזֵרַת מְרַגְּלִים, שֶׁנֶּאֱמַר "וּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם סוּף" דברים א'

chapter 1 Devarim Reeds the Sea of the way of into the wilderness and journey as it is said the spies the decree of upon them

, וְכָאן חָזְרוּ לַאֲחוֹרֵיהֶם שֶׁבַע מַסָּעוֹת, שֶׁנֶּאֱמַר "וּבְנֵי יִשְׂרָאֵל נָסְעוּ

journeyed Yisrael And the children of as it is said journeys seven on their backward path they turned back and here

מִבְּאֵרֹת בְּנֵי יַעֲקָן מוֹסֵרָה שָׁם מֵת אַהֲרֹן", וְכִי בְּמוֹסֵרָה מֵת? וַהֲלֹא בְּהֹר הָהָר

the Mountain at Hor and is it not he die at Moserah But did Aharon died there to Moserah Yaakan Bene from Beeroth

מֵת? אֶלָּא שָׁם חָזְרוּ וְהִתְאַבְּלוּ עָלָיו וְהִסְפִּידוּהוּ כְּאִלּוּ הוּא בְּפָנֵיהֶם; וְצֵא

and go out before them he was as if and they lamented him for him and they mourned they turned back there rather he died

וּבְדֹק בַּמַּסָּעוֹת וְתִמְצָאֵם שֶׁבַע מַסָּעוֹת מִן מוֹסֵרָה עַד הֹר הָהָר תנחומא :

Tanchuma the Mountain Hor until Moserah from journeys seven and you will find them in the journeys and examine

רַשִׁ"י

לסבב את ארץ אדום. שֶׁלֹּא נְתָנָם לַעֲבֹר בְּאַרְצוֹ׃

through his land to pass he permitted them because not Edom the land of — to go round

רַשִׁ"י

ותקצר נפש העם בדרך. בְּטִרְחַ הַדֶּרֶךְ שֶׁהָקְשָׁה לָהֶם, אָמְרוּ

they said for them which was hard the journey because of the trouble of because of the way the people the soul of And was shortened

עַכְשָׁו הָיֵינוּ קְרוֹבִים לִכָּנֵס לָאָרֶץ וְאָנוּ חוֹזְרִים לַאֲחוֹרֵינוּ, כָּךְ חָזְרוּ אֲבוֹתֵינוּ

our fathers turned back thus backward are turning back and we into the land to enter close we were now

וְנִשְׁתַּהוּ שְׁלֹשִׁים וּשְׁמוֹנֶה שָׁנָה עַד הַיּוֹם, לְפִיכָךְ קָצְרָה נַפְשָׁם בְּעִנּוּי הַדֶּרֶךְ,

the journey by the affliction of their soul was shortened therefore this day until years and eight thirty and delayed

וּבְלַעַ"ז אנקרוט"לור; וְלֹא יִתָּכֵן לוֹמַר וַתִּקְצַר נֶפֶשׁ הָעָם בַּדָּרֶךְ —

on the journey the people the soul of and was shortened to say is it correct and not en cure del tour and in foreign language

בִּהְיוֹתוֹ בַּדֶּרֶךְ, וְלֹא פֵּרֵשׁ בּוֹ בַּמֶּה קָצְרָה, שֶׁכָּל מָקוֹם שֶׁתִּמְצָא קִצּוּר נֶפֶשׁ

soul shortening of that you find place for every it was shortened by what in it explained and not on the journey while being

בַּמִּקְרָא מְפֹרָשׁ שָׁם בַּמֶּה קָצְרָה, כְּגוֹן "וַתִּקְצַר נַפְשִׁי בָּהֶם" זכריה י"א ,

11 Zechariah with them my soul and was shortened for example it was shortened by what there it is explained in Scripture

וּכְגוֹן "וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל" שופטים י' , וְכָל דָּבָר קָשֶׁה עַל

upon hard thing and every 10 Judges Yisrael by the misery of His soul and was shortened and for example

אָדָם נוֹפֵל בּוֹ לְשׁוֹן קִצּוּר נֶפֶשׁ, כְּאָדָם שֶׁהַטִּרַח בָּא עָלָיו וְאֵין

and there is no upon him comes that the trouble like a person soul shortening of the expression of on it falls a person

דַּעְתּוֹ רְחָבָה לְקַבֵּל אוֹתוֹ הַדָּבָר וְאֵין לוֹ מָקוֹם בְּתוֹךְ לִבּוֹ לָגוּר שָׁם הַצַּעַר,
the pain there to dwell his heart within place for it and there is no the matter it to receive broad enough his mind

וּבְדָבָר הַמַּטְרִיחַ נוֹפֵל לְשׁוֹן גֹּדֶל, שֶׁגָּדוֹל הוּא וְכָבֵד עַל הָאָדָם, כְּגוֹן
for example the person upon and heavy it is that great greatness the expression of falls that burdens and regarding a thing

"וְגַם נַפְשָׁם בָּחֲלָה בִּי" זכריה י"א — גָּדְלָה עָלַי, "וְיִגְאֶה כַּשַּׁחַל תְּצוּדֵנִי"
You hunt me like a lion and it becomes large upon me it grew great 11 Zechariah against Me grew great their soul and also

איוב י' ; כְּלָלוֹ שֶׁל פֵּרוּשׁ, כָּל לְשׁוֹן קִצּוּר נֶפֶשׁ בְּדָבָר לָשׁוֹן
is an expression in a matter soul shortening of expression of every the explanation of of the general rule 10 Job

שֶׁאֵין יָכוֹל לְסָבְלוֹ הוּא — שֶׁאֵין הַדַּעַת סוֹבַלְתּוֹ:
bear it the mind that does not it is to bear it ability that there is no

פסוק יג

Pasuk 13

וַיְדַבֵּר הָעָם בֵּאלֹהִים וּבְמֹשֶׁה לָמָּה הֶעֱלִיתָנוּ מִמִּצְרַיִם לָמוּת
to die from Mitzrayim did you bring us up why and against Moshe against God the people And spoke

בַּמִּדְבָּר כִּי אֵין לֶחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בַּלֶּחֶם הַקְּלֹקֵל:
the miserable · the bread loathes and our soul water and there is no bread there is no for in the wilderness

רַ"שִׁ"י

באלהים ובמשה. הִשְׁווּ עֶבֶד לְקוֹנוֹ תנחומא :
Tanchuma to his Master a servant they equated and against Moshe against God

רַ"שִׁ"י

למה העליתנו. שְׁנֵיהֶם שָׁוִים:
were equal both of them have you brought us up why

רַ"שִׁ"י

ונפשנו קצה. אַף זֶה לְשׁוֹן קִצּוּר נֶפֶשׁ וּמְאוֹס:
and rejecting soul shortening of is an expression of this even loatheth and our soul

רַ"שִׁ"י

בלחם הקלקל. לְפִי שֶׁהַמָּן נִבְלַע בָּאֲבָרִים קְרָאוּהוּ קַלְקֵל, אָמְרוּ, עָתִיד
is destined they said light they called it in the limbs was absorbed that the manna because the light with the bread

הַמָּן הַזֶּה שֶׁיִּתְפַּח בִּמְעֵינוּ, כְּלוּם יֵשׁ יָלוּד אִשָּׁה שֶׁמַּכְנִיס וְאֵינוֹ מוֹצִיא? יומא
Yoma bring out and does not who brings in woman one born of any is there in our stomachs to swell this the manna

ע"ה :
75b

פסוק יד

Pasuk 14

וַיְשַׁלַּח יְהוָה בָּעָם אֵת הַנְּחָשִׁים הַשְּׂרָפִים וַיְנַשְּׁכוּ אֶת הָעָם וַיָּמָת
and died the people — and they bit the fiery ones the snakes — among the people Hashem And He sent

עַם רָב מִיִּשְׂרָאֵל:
from Yisrael many people

רַשִׁ"י

את הנחשים השרפים. שֶׁשּׂוֹרְפִים אֶת הָאָדָם בְּאֶרֶס שְׁנֵיהֶם:

the serpents — the burning ones that burn — the person with the venom of their teeth

רַשִׁ"י

וינשכו את העם. יָבֹא נָחָשׁ שֶׁלָּקָה עַל הוֹצָאַת דִּבָּה וְיִפָּרַע

And they bit the people Let come the serpent which was punished for bringing out slander and exact punishment

מְמוֹצִיאֵי דִּבָּה, יָבֹא נָחָשׁ שֶׁכָּל הַמִּינִין נִטְעָמִין לוֹ טַעַם אֶחָד וְיִפָּרַע

from those who bring out slander Let come the serpent that all the kinds are tasted to it as a taste single and exact punishment

מִכְּפוּיֵי טוֹבָה שֶׁדָּבָר אֶחָד מְשִׁתַּנֶּה לָהֶם לְכַמָּה מַטְעַמִּים תנחומא :

from the deniers of goodness that a thing single for them changed into several delicacies Tanchuma

פָּסוּק טו

Pasuk 15

וַיָּבֹא הָעָם אֶל מֹשֶׁה וַיֹּאמְרוּ חָטָאנוּ כִּי דִבַּרְנוּ בַיהוָה וָבָךְ

And came the people to Moshe and they said for we have sinned we spoke against Hashem and against you

הִתְפַּלֵּל אֶל יְהוָה וְיָסֵר מֵעָלֵינוּ אֶת הַנָּחָשׁ וַיִּתְפַּלֵּל מֹשֶׁה בְּעַד

pray to Hashem that He remove from upon us the serpents — and prayed Moshe on behalf of

הָעָם:

the people

רַשִׁ"י

ויתפלל משה. מִכָּאן לְמִי שֶׁמְּבַקְּשִׁים מִמֶּנּוּ, שֶׁלֹּא יְהֵא אַכְזָרִי מִלְּמְחֹל עי'

And prayed Moshe from here to one that they seek from him that not he should be cruel from forgiving see

תנחומא :

Tanchuma

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל נֵס וְהָיָה

And said Hashem to Moshe make for yourself a fiery serpent and place it upon a pole and it shall be

כָּל הַנָּשׁוּךְ וְרָאָה אֹתוֹ וָחָי:

anyone who is bitten and he looks at it and he shall live

רַשִׁ"י

על נס. עַל כְּלוֹנָס, שֶׁקּוֹרִין פירק"א בְּלַעַז, וְכֵן "וְכַנֵּס עַל הַגִּבְעָה" ישעיהו

Upon a pole upon a pole which they call perche in foreign tongue and so and like a banner upon the hill Yeshayahu

ל' , "אָרִים נִסִּי" שם מ"ט , "שְׂאוּ נֵס" שם י"ג ; וּלְפִי שֶׁהוּא גָּבוֹהַּ לְאוֹת

30 I will lift up my banner" there 49 lift up a banner" there 13 and because that it is high for a sign

וְלִרְאָיָה, קוֹרְאוֹ נֵס:

and for evidence He calls it a banner

רַ"שִׁ"י

כל הנשוך. אֲפִלּוּ כֶּלֶב אוֹ חֲמוֹר נוֹשְׁכוֹ הָיָה נִזּוֹק וּמִתְנַוְּנָה וְהוֹלֵךְ, אֶלָּא
but continually and wasting away injured he was bit him a donkey or a dog even that was bitten Anyone

שֶׁנְּשִׁיכַת הַנָּחָשׁ מְמַהֶרֶת לְהָמִית, לְכָךְ נֶאֱמַר כָּאן וְרָאָה אֹתוֹ — רְאִיָּה בְּעָלְמָא —
merely a seeing it and he saw here it is said therefore to kill hastens the serpent that the bite of

וּבְנְשִׁיכַת הַנָּחָשׁ נֶאֱמַר "וְהִבִּיט" — וְהָיָה אִם נָשַׁךְ הַנָּחָשׁ אֶת אִישׁ וְהִבִּיט
and he gazed a man — the serpent bit if and it was and he gazed it is said the serpent but regarding the bite of

וְגוֹ' — שֶׁלֹּא הָיָה מְמַהֵר נְשׁוּךְ הַנַּחַשׁ לְהִתְרַפְּאוֹת אֶלָּא אִם כֵּן מַבִּיט בּוֹ בְּכַוָּנָה;
with intent at it he gazed · · unless to be healed the serpent one bitten by quick was for not etc.

וְאָמְרוּ רַבּוֹתֵינוּ וְכִי נָחָשׁ מֵמִית אוֹ מְחַיֶּה? אֶלָּא, בְּזְמַן שֶׁהָיוּ יִשְׂרָאֵל מִסְתַּכְּלִין
looking Israel that were at the time but give life or cause death a serpent and does our Rabbis and said

כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת לִבָּם לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם הָיוּ מִתְרַפְּאִים, וְאִם לָאו
not and if healed they were Who is in Heaven to their Father their heart — and subjecting above toward

הָיוּ נְמוֹקִים ראש השנה כ"ט :
29 Hashanah Rosh wasting away they were

פָּסוּק יז

Pasuk 17

וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל הַנֵּס וְהָיָה אִם נָשַׁךְ הַנָּחָשׁ אֶת
— the serpent bit if and it was the pole upon and he placed it copper a serpent of Moshe And he made

אִישׁ וְהִבִּיט אֶל נְחַשׁ הַנְּחֹשֶׁת וָחָי:
and he lived the copper the serpent of toward and he looked a man

רַ"שִׁ"י

נחש נחשת. לֹא נֶאֱמַר לוֹ לַעֲשׂוֹתוֹ שֶׁל נְחֹשֶׁת, אֶלָּא אָמַר מֹשֶׁה, הַקָּבָ"ה
the Holy One blessed be He Moshe said but copper of to make it to him was it said not of copper A serpent

קוֹרְאוֹ נָחָשׁ וַאֲנִי אֲעֲשֶׂנּוּ שֶׁל נְחֹשֶׁת, לָשׁוֹן נוֹפֵל עַל לָשׁוֹן בראשית רבה ל"א :
31 Rabbah Bereishis a term upon falling a term copper of will make it and I a serpent calls it

פָּסוּק יח

Pasuk 18

וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאֹבֹת:
in Oboth and they encamped Yisrael the children of And they journeyed

פָּסוּק יט

Pasuk 19

וַיִּסְעוּ מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל
upon which in the wilderness Abarim in the ruins of and they encamped from Oboth And they journeyed

פְּנֵי מוֹאָב מִמִּזְרַח הַשָּׁמֶשׁ:
the sun from the rising of Moav the face of

רַשִׁ"י

בעיי העברים. לֹא יָדַעְתִּי לָמָּה נִקְרָא שְׁמָם עִיִּים, וְעִי לְשׁוֹן חָרְבָּה הִיא —
it destruction is a term of and a ruin Iyim their name was called why I know not Abarim In the ruins of

דָּבָר הַטָּאוּט בְּמַטְאֲטֵא, וְהָעַי"ן בּוֹ יְסוֹד לְבַדָּהּ, וְהוּא מִלְּשׁוֹן "יָעִים" שמות כ"ז ,
27 Shemos shovels is from the term and it alone is root in it and the Ayin with a broom swept a thing

"וְיָעָה בָּרָד" ישעיהו כ"ח :
28 Yeshayahu hail and it shall sweep

רַשִׁ"י

העברים. דֶּרֶךְ מַעֲבַר הָעוֹבְרִים שָׁם אֶת הַר נְבוֹ אֶל אֶרֶץ כְּנַעַן, שֶׁהוּא מַפְסִיק
separates which it Kenaan the land of to Nevo Mount — there those who pass the pass of the road of Ha'avarim

בֵּין אֶרֶץ מוֹאָב לְאֶרֶץ אֱמוֹרִי:
the Emori to the land of Moav the land of between

רַשִׁ"י

על פני מואב ממזרח השמש. בְּמִזְרָחָהּ שֶׁל אֶרֶץ מוֹאָב:
Moav the land of of in the east of her the sun from the east of Moav the face of on

פָּסוּק כ

Pasuk 20

מִשָּׁם נָסָעוּ וַיַּחֲנוּ בְּנַחַל זָרֶד:
Zered in the valley of and they encamped they journeyed From there

פָּסוּק כא

Pasuk 21

מִשָּׁם נָסָעוּ וַיַּחֲנוּ מֵעֵבֶר אַרְנוֹן אֲשֶׁר בַּמִּדְבָּר הַיֹּצֵא
that goes out in the wilderness which is Arnon from the side of and they encamped they journeyed From there

מִגְּבוּל הָאֱמֹרִי כִּי אַרְנוֹן גְּבוּל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי:
the Emori and between Moav between Moav is the border of Arnon for the Emori from the border of

רַשִׁ"י

מגבל האמרי. תְּחוּם סוֹף מֶצֶר שֶׁלָּהֶם, וְכֵן גְּבוּל מוֹאָב —
Moav the boundary of and likewise of theirs the border the end of the boundary-line of the Emori From the boundary of

לְשׁוֹן קָצֶה וָסוֹף:
and end extremity an expression of

רַשִׁ"י

מעבר ארנון. הִקִּיפוּ אֶרֶץ מוֹאָב כָּל דְּרוֹמָהּ וּמִזְרָחָהּ עַד שֶׁבָּאוּ מֵעֵבֶר
from the side that they came until and its east its south all of Moav the land of they went around Arnon From the side of

הַשֵּׁנִי לְאַרְנוֹן בְּתוֹךְ אֶרֶץ הָאֱמוֹרִי בִּצְפוֹנָהּ שֶׁל אֶרֶץ מוֹאָב:
Moav the land of of on its north the Emori the land of into the midst of of Arnon the second

רַשִׁ"י

היצא מגבל האמרי. רְצוּעָה יוֹצְאָה מִגְּבוּל הָאֱמוֹרִי וְהִיא שֶׁל
belonged to and it of the Amorites from the boundary jutted out a strip of the Amorites from the boundary that cometh out

אֱמוֹרִיִּים, וְנִכְנָסָת לִגְבוּל מוֹאָב עַד אַרְנוֹן שֶׁהוּא גְּבוּל מוֹאָב, וְשָׁם חָנוּ
encamped and there of Moab the boundary which is Arnon unto of Moab into the boundary and entered the Amorites

יִשְׂרָאֵל וְלֹא בָאוּ לִגְבוּל מוֹאָב, כִּי אַרְנוֹן גְּבוּל מוֹאָב , וְהֵם לֹא נָתְנוּ
grant did not and they of Moab is the boundary Arnon for of Moab into the boundary enter and they did not Israel

לָהֶם רְשׁוּת לַעֲבֹר בְּאַרְצָם, וְאַע"פִּי שֶׁלֹּא פֵּרְשָׁה מֹשֶׁה, פֵּרְשָׁה מֹשֶׁה, יִפְתָּח, כְּמוֹ
as Yiftach stated it plainly Moshe stated it plainly that not and even though through their land to pass permission them

שֶׁאָמַר יִפְתָּח שופטים י"א "וְגַם אֶל מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה", וּמֹשֶׁה
and Moshe consent and he did not he sent Moab the king of unto and also 11 Shoftim Yiftach that said

רָמָזָה דברים ב' , "כַּאֲשֶׁר עָשׂוּ לִי בְּנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׂעִיר וְהַמּוֹאָבִים
and the Moabites in Seir who dwell Esav the children of unto me did as 2 Devarim alluded to it

הַיֹּשְׁבִים בְּעָר" — מָה אֵלּוּ לֹא נְתָנוּם לַעֲבֹר בְּתוֹךְ אַרְצָם אֶלָּא הִקִּיפוּם סָבִיב,
about made them travel round but their land through to pass permit them did not these what in Ar who dwell

אַף מוֹאָב כֵּן:
did Moab so too

פָּסוּק כב

Pasuk 22

עַל כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת יְהוָה אֶת וָהֵב בְּסוּפָה וְאֶת הַנְּחָלִים אַרְנוֹן:
Arnon the valleys of and — in Suphah Vahev — Hashem the Wars of in the Book of it is said · Therefore

רַ"שִׁ"י

על כן יאמר. עַל חֲנָיָה זוֹ וְנִסִּים שֶׁנַּעֲשׂוּ בָהּ יֵאָמֵר בספר מלחמת
the wars of in the book of it will be told at it that were wrought and miracles this encampment about it will be said · Therefore

ה' — כְּשֶׁמְּסַפְּרִים נִסִּים שֶׁנַּעֲשׂוּ לַאֲבוֹתֵינוּ יְסַפְּרוּ אֶת וָהֵב וגו':
etc Vahev — they will declare for our fathers that were wrought miracles when they narrate Hashem

רַ"שִׁ"י

את והב. כְּמוֹ אֶת יָהֵב, כְּמוֹ שֶׁיֵּאָמֵר מִן יעד וָעֵד, כֵּן יֵאָמֵר מִן יהב וָהֵב, וְהַוָּי"ו
and the vav Vahev Yahav from it is said so Va'ed Yad from it is said just as Yahev — is like Vahev Es

יְסוֹד הוּא, כְּלוֹמַר אֶת אֲשֶׁר יָהַב לָהֶם וְהִרְבָּה נִסִּים בְּיַם סוּף:
Reeds at the Sea of miracles and He multiplied to them He gave that which — meaning to say it is a root letter

רַ"שִׁ"י

ואת הנחלים ארנון. כְּשֵׁם שֶׁמְּסַפְּרִים בְּנִסֵּי יַם סוּף, כָּךְ יֵשׁ לְסַפֵּר בְּנִסֵּי
the miracles of to relate there is so Reeds the Sea of the miracles of they relate Just as Arnon the valleys of And —

נַחֲלֵי אַרְנוֹן, שֶׁאַף כָּאן נַעֲשׂוּ נִסִּים גְּדוֹלִים, וּמָה הֵם הַנִּסִּים?
the miracles are And what great miracles were made here for even Arnon the valleys of

פָּסוּק כג

Pasuk 23

וְאֶשֶׁד הַנְּחָלִים אֲשֶׁר נָטָה לְשֶׁבֶת עָר וְנִשְׁעַן לִגְבוּל מוֹאָב:
Moav to the border of and leaned Ar to settle stretched which of the streams and the pouring

רַשִׁ"י

ואשד הנחלים. תַּרְגּוּם שֶׁל שֶׁפֶךְ "אֶשֶׁד" — שֶׁפֶךְ הַנְּחָלִים שֶׁנִּשְׁפַּךְ שָׁם

And the pouring of the valleys And the translation of the valleys the pouring is eshed where was poured there

דַּם אֱמוֹרִיִּים, שֶׁהָיוּ נֶחְבָּאִים שָׁם, לְפִי שֶׁהָיוּ הֶהָרִים גְּבוֹהִים וְהַנַּחַל עָמֹק

the blood of the Amorites who were hiding there because that were the mountains high and the valley deep

וְקָצָר וְהֶהָרִים סְמוּכִים זֶה לָזֶה — אָדָם עוֹמֵד עַל הָהָר מִזֶּה וּמְדַבֵּר עִם

and narrow and the mountains close this to this a man stands upon the mountain from this and speaks with

חֲבֵרוֹ בָּהָר הַזֶּה — וְהַדֶּרֶךְ עוֹבֶר בְּתוֹךְ הַנַּחַל, אָמְרוּ אֱמוֹרִיִּים, כְּשֶׁיִּכָּנְסוּ יִשְׂרָאֵל

his fellow on the mountain this the road passes through the valley said the Amorites when enter Israel

לָאָרֶץ לְתוֹךְ הַנַּחַל לַעֲבֹר, נֵצֵא מִן הַמְּעָרוֹת שֶׁבֶּהָרִים שֶׁלְּמַעְלָה מֵהֶם,

into the valley to pass we will go out from the caves that are in mountains them above

וְנַהֲרֹג בָּהֶם בְּחִצִּים וְאַבְנֵי בָּלִיסְטְרָאוֹת, וְהָיוּ אוֹתָן הַנְּקָעִים שֶׁל צַד

and we will kill them and with arrows and stones of catapults and were those clefts the side of

מוֹאָב, וּבָהָר שֶׁל צַד אֱמוֹרִיִּים הָיוּ כְּנֶגֶד אוֹתָן נְקָעִים כְּמִין קְרָנוֹת וְשָׁדַיִם

Moab and in the mountain of the side of the Amorites there were opposite those clefts like horns and breasts

בּוֹלְטִין לַחוּץ, כֵּיוָן שֶׁבָּאוּ יִשְׂרָאֵל לַעֲבֹר, נִזְדַּעְזַע הָהָר שֶׁל אֶרֶץ יִשְׂרָאֵל

protruding outward When came Israel to pass shook the mountain of the land of Israel

כְּשִׁפְחָה הַיּוֹצֵאת לְהַקְבִּיל פְּנֵי גְבִרְתָּהּ, וְנִתְקָרֵב לְצַד הָהָר שֶׁל מוֹאָב

like a maidservant who goes out to greet the face of her mistress and approached to the side of the mountain of Moab

וְנִכְנְסוּ אוֹתָן הַשָּׁדַיִם לְתוֹךְ אוֹתָן נְקָעִים הָרִאשׁוֹנִים, וְזֶהוּ אֲשֶׁר נָטָה לְשֶׁבֶת עָר —

and entered those breasts into those clefts those killed them and this is which inclined to dwell Ar

שֶׁהָהָר נָטָה מִמְּקוֹמוֹ וְנִתְקָרֵב לְצַד מוֹאָב וְנִדְבַּק בּוֹ, וְזֶהוּ וְנִשְׁעַן

that the mountain inclined from its place and approached to the side of Moab and cleaved to it and this is and leaned

לִגְבוּל מוֹאָב תנחומא; ברכות נ"ד :

to the border of Moab Tanchuma Berachot 54b

פָּסוּק כד

Pasuk 24

וּמִשָּׁם בְּאֵרָה הִוא הַבְּאֵר אֲשֶׁר אָמַר יְהוָה לְמֹשֶׁה אֱסֹף אֶת הָעָם

the people — Assemble to Moshe Hashem said which the well it is to Beer And from there

וְאֶתְּנָה לָהֶם מָיִם:

water to them and I will give

רַשִׁ"י

ומשם בארה. מִשָּׁם בָּא הָאֲשֵׁד אֶל הַבְּאֵר; כֵּיצַד? אָמַר הַקָּבָ"ה מִי מוֹדִיעַ

will inform who the Holy One said how the well to the flow came from there to the well And from there

לִבְנֵי הַנִּסִּים הַלָּלוּ? הַמָּשָׁל אוֹמֵר "נָתַתָּ פַּת לְתִינוֹק הוֹדִיעַ לְאִמּוֹ". לְאַחַר

after its mother let know to a child bread you have given says the proverb these the miracles my children

שֶׁעָבְרוּ חָזְרוּ הֶהָרִים לִמְקוֹמָם, וְהַבְּאֵר יָרְדָה לְתוֹךְ הַנַּחַל וְהֶעֱלָתָה מִשָּׁם

from there and brought up the valley into went down and the well to their place the mountains returned they passed

דַּם הַהֲרוּגִים וּזְרוֹעוֹת וְאֵבָרִים וּמוֹלַכְתָּן סָבִיב הַמַּחֲנֶה, וְיִשְׂרָאֵל רָאוּ וְאָמְרוּ שִׁירָה:

a song and sang saw and Israel the camp around and carried them and limbs and arms the slain the blood of

פָּסוּק כה

Pasuk 25

אָז יָשִׁיר יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ לָהּ׃

to it sing O well Rise up this the song — Yisrael sang Then

רַשִׁ״י

עלי באר. מִתּוֹךְ הַנַּחַל וְהַעֲלִי מַה שֶּׁאַתְּ מַעֲלָה; וּמִנַּיִן שֶׁהַבְּאֵר הוֹדִיעָה לָהֶם?

to them announced that the well and from where bring up that you what and bring up the valley from within O well rise up

שֶׁנֶּאֱמַר "וּמִשָּׁם בְּאֵרָה", וְכִי מִשָּׁם הָיְתָה, וַהֲלֹא מִתְּחִלַּת אַרְבָּעִים שָׁנָה הָיְתָה

it was years forty from the beginning of but behold it was from there and is it to the well and from there as it is said

עִמָּהֶם? אֶלָּא שֶׁיָּרְדָה לְפַרְסֵם אֶת הַנִּסִּים תנחומא ; וְכֵן אָז יָשִׁיר ... הַשִּׁירָה

the song he sang then and likewise Tanchuma the miracles — to publicize that it descended rather with them

הַזֹּאת נֶאֱמְרָה בְּסוֹף אַרְבָּעִים וְהַבְּאֵר נִתְּנָה לָהֶם מִתְּחִלַּת אַרְבָּעִים, מָה רָאָה

did it see what forty from the beginning of to them was given and the well forty at the end of was said this

לִכְתֹּב כָּאן? אֶלָּא הָעִנְיָן הַזֶּה נִדְרָשׁ לְמַעְלָה הֵימֶנּוּ׃

from it above is expounded this the matter rather here to be written

פָּסוּק כו

Pasuk 26

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר

and from Midbar with their staffs with the lawgiver the people the nobles of excavated it officers dug it A well

מַתָּנָה׃

to Mattanah

רַשִׁ״י

באר חפרוה. זֹאת הִיא הַבְּאֵר אֲשֶׁר חָפְרוּהָ שָׂרִים — מֹשֶׁה וְאַהֲרֹן׃

and Aaron Moshe princes dug it which the well is this they dug it The well

רַשִׁ״י

במשענתם. בְּמַטֶּה׃

with the staff with their staff

רַשִׁ״י

וממדבר. נִתְּנָה לָהֶם׃

to them it was given and from the wilderness

פָּסוּק כז

Pasuk 27

וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת׃

to Bamoth and from Nachaliel to Nachaliel and from Mattanah

רַשִׁ״י

וממתנה נחליאל. כְּתַרְגּוּמוֹ׃

like its Targum Nachaliel And from the gift

פָּסוּק כח

וּמִבָּמוֹת הַגַּיְא אֲשֶׁר בִּשְׂדֵה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה עַל פְּנֵי
the face of upon and overlooking the Pisgah the peak of Moav is in the field of that the valley and from Bamoth

הַיְשִׁימֹן׃
the wasteland

רַשִׁ"י

ומבמות הגיא אשר בשדה מואב. כִּי שָׁם מֵת מֹשֶׁה וְשָׁם בָּטְלָה הַבְּאֵר;
the well ceased and there Moshe died there for Moav is in the field of which the valley And from the heights

דָּ"אַ, כָּרוּהָ נְדִיבֵי הָעָם — כָּל נָשִׂיא וְנָשִׂיא כְּשֶׁהָיוּ חוֹנִים נוֹטֵל
would take encamping when they were and prince prince every the people the nobles of They dug it Another explanation

מַקְלוֹ וּמוֹשֵׁךְ אֵצֶל דְּגְלוֹ וּמַחֲנֵהוּ, וּמֵי הַבְּאֵר נִמְשָׁכִין דֶּרֶךְ אוֹתוֹ סִימָן
mark that by way of were drawn the well and the waters of and his camp his banner toward and draw his staff

וּבָאִין לִפְנֵי חֲנִית כָּל שֵׁבֶט וְשֵׁבֶט תנחומא׃
Tanchuma and tribe tribe every the camp of before and would come

רַשִׁ"י

במחקק. עַל פִּי מֹשֶׁה שֶׁנִּקְרָא מְחוֹקֵק, שֶׁנֶּאֱמַר "כִּי שָׁם חֶלְקַת מְחוֹקֵק
the lawgiver the portion of there for as it is said lawgiver who is called Moshe the word of by Through the lawgiver

סָפוּן" דברים ל"ג ; וְלָמָּה לֹא נִזְכַּר מֹשֶׁה בְּשִׁירָה זוֹ? לְפִי שֶׁלָּקָה עַל
by that he was punished because this in the song Moshe was mentioned not and why 33 Devarim is hidden

יְדֵי הַבְּאֵר, וְכֵיוָן שֶׁלֹּא נִזְכַּר שְׁמוֹ שֶׁל מֹשֶׁה לֹא נִזְכַּר שְׁמוֹ שֶׁל
of the name of was mentioned not Moshe of the name of was mentioned that not and since the well means of

הַקָּבָ"ה, מָשָׁל לְמֶלֶךְ שֶׁהָיוּ מְזַמְּנִין אוֹתוֹ לִסְעוּדָה, אָמַר אִם אוֹהֲבִי שָׁם אֲנִי
I is there my friend if he said to a feast him inviting who were to a king a parable the Holy One Blessed Be He

שָׁם, וְאִם לָאו אֵינִי הוֹלֵךְ תנחומא׃
Tanchuma going I am not not and if am there

רַשִׁ"י

ראש הפסגה. כְּתַרְגּוּמוֹ "רֵישׁ רָמָתָא":
the height the top of as its Targum the height The top of

רַשִׁ"י

פסגה. לְשׁוֹן גֹּבַהּ, וְכֵן "פַּסְגוּ אַרְמְנוֹתֶיהָ" תהילים מ"ח — הַגְבִּיהוּ אַרְמְנוֹתֶיהָ:
her palaces elevate forty-eight Tehillim her palaces make high and so height is an expression of Pisgah

רַשִׁ"י

ונשקפה. אוֹתָהּ הַפִּסְגָּה עַל פְּנֵי הַמָּקוֹם שֶׁשְּׁמוֹ יְשִׁימוֹן, וְהוּא לְשׁוֹן מִדְבָּר שֶׁהוּא
which is wilderness a term of and it is Yeshimon whose name is the place the face of upon summit that And it looks

שָׁמֵם; דָּבָר אַחֵר וְנִשְׁקָפָה הַבְּאֵר עַל פְּנֵי הַיְשִׁימוֹן, שֶׁנִּגְנְזָה בְּיַמָּה שֶׁל טְבֶרְיָא,
Tverya of in the sea for it was hidden the Yeshimon the face of upon the well and it looks explanation Another desolate

וְהָעוֹמֵד עַל הַיְשִׁימוֹן מַבִּיט וְרוֹאֶה כְּמִין כְּבָרָה בַּיָּם, וְהִיא הַבְּאֵר, כָּךְ דָּרַשׁ
expounded thus the well and it is in the sea sieve like a kind of and sees looks out the Yeshimon upon and one who stands

רַבִּי תַּנְחוּמָא:

Tanchuma Rabbi

CHAPTER SUMMARY

The aliyah begins with the petirah of Aaron HaKohen on Mount Hor and the subsequent thirty days of mourning by all of Klal Yisrael. After defeating the king of Arad through Hashem's salvation, the people complain about the wilderness conditions and the manna, prompting a plague of fiery serpents. Upon their teshuvah, Moshe Rabbeinu is commanded to fashion a copper serpent on a pole, bringing healing to all who look upward toward Heaven. The Bnei Yisrael then journey through various stations, arriving at the Arnon border, where they sing the beautiful 'Shirah'—the Song of the Well—praising the miraculous well of water that Hashem provided for them through the staffs of the chieftains.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When the Bnei Yisrael traveled around Edom, the Torah tells us that "the soul of the people became short on the way." The long, winding journey, the lack of immediate comfort, and the feeling of going in circles wore them down until they began to complain. It is so easy to lose our patience and our emunah when the road of life gets long and we cannot see the destination.

But look at what happened next: when they looked up at the copper serpent on the pole, they were healed. As Chazal teach us in the Mishnah, it wasn't the serpent itself that healed them, but rather that when they looked upward, they subjected their hearts to their Father in Heaven. The cure for a "shortness of soul" on a long journey is to lift our eyes and remember Who is leading us.

When you feel overwhelmed by the daily grind or frustrated that your personal yeshua is taking longer than expected, do not let your spirit grow short. Lift your eyes to Hashem and realize that every twist and turn is part of His master plan for you.

Today, when you face a delay, a frustration, or a long task that tests your patience, pause for three seconds, look up toward Heaven, and say: "Hashem, I trust that You are leading me exactly where I need to go."

דַּף יוֹמִי · חֻלִּין · דַּף נ״ד

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

📖 THE SUGYA

In this daf, we continue our deep dive into the halachos of tereifos, focusing on the critical differences between the gullet (veshet) and the windpipe (kaneh). The Gemara explores the severe nature of clawing (derisah) by a predator, explaining how the venom burns and widens any wound, which requires a thorough inspection of the animal. We also learn about the immense stature of Rav, as Rabbi Yochanan rebukes Reish Lakish and describes Rav's unmatched greatness in Torah and piety.

Additionally, the sugya addresses whether we can add to the list of tereifos established by Chazal. We encounter hunters who killed animals by striking them in the sciatic nerve or the kidneys, yet the Sages ruled these are not tereifos because the wounds could theoretically heal with medicine. We then begin a new Mishnah listing the cases where an animal remains kosher, such as a split windpipe, a fractured skull where the brain membrane is intact, or removed kidneys.

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

עמוד א׳ DAF 54A

STATEMENT

וְוֶשֶׁט נִקּוּבָתוֹ בְּמַשֶּׁהוּ, דְּרוּסָתוֹ בְּמַשֶּׁהוּ.

Regarding the **gullet, its perforation** renders the animal a tereifa **in any amount**, and likewise **its clawing** renders it a tereifa **in any amount**.

QUESTION

קָנֶה נִקּוּבָתוֹ בִּכְאִיסָּר, דְּרוּסָתוֹ בְּכַמָּה?

But regarding the **windpipe, its perforation** renders it a tereifa only **as** the size of **an issar**; if so, **its clawing** requires how much reddening to render it a tereifa? **In how much** is it?

RESOLUTION

בָּתַר דְּבַעְיָא הַדַּר פַּשְׁטַהּ: אֶחָד זֶה וְאֶחָד זֶה בְּמַשֶּׁהוּ.

After he raised the dilemma, he then resolved it: Both this, the gullet, **and that**, the windpipe, render the animal a tereifa if they are clawed and redden **in any amount**.

EXPLANATION

מַאי טַעְמָא? זִיהֲרִיהּ מִקְלָא קָלֵי וְאָזֵיל.

What is the reason? The predator's **venom burns continuously and goes** on to widen the hole.

STATEMENT

יָתֵיב רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מָרְתָּא קַמֵּיהּ דְּרַב נַחְמָן, וְיָתֵיב וְקָאָמַר: דְּרוֹסָה שֶׁאָמְרוּ – צְרִיכָה בְּדִיקָה כְּנֶגֶד בְּנֵי מֵעַיִים.

Rav Yitzchak bar Shmuel bar Marta sat before Rav Nachman, and he sat and was saying: A clawed animal about which the Sages **said** one must be concerned, **requires inspection** only in the area **adjacent to the intestines**.

OBJECTION

רַב נַחְמָן אָמַר: הָאֱלֹהִים! מוֹרֵי בַּהּ רַב מִכַּפָּא וְעַד אַטְמָא.

Rav Nachman said to him: **By God! Rav would teach regarding it** that it must be inspected **from the hollow to the thigh**.

EXPLANATION

מַאי כַּפָּא? אִילֵימָא כַּפָּא דִּידָא – הַיְינוּ כְּנֶגֶד בְּנֵי מֵעַיִים, אֶלָּא מִכַּפָּא דְּמוֹחָא עַד אַטְמָא.

What is the hollow? If we say it is **the hollow of the foreleg, that is** the same area as **adjacent to the intestines**, and Rav Nachman would have said nothing new. **Rather**, it means **from the hollow of the brain**, the skull, **to the thigh**.

STATEMENT

כִּי סְלֵיק רַב חִיָּיא בַּר יוֹסֵף, אַשְׁכְּחִינְהוּ לְרַבִּי יוֹחָנָן וְרֵישׁ לָקִישׁ דְּיָתְבִי וְקָאָמְרִי: דְּרוֹסָה שֶׁאָמְרוּ – צְרִיכָה בְּדִיקָה כְּנֶגֶד בְּנֵי מֵעַיִים.

When Rav Chiyya bar Yosef went up to Eretz Yisrael, **he found Rabbi Yochanan and Reish Lakish sitting and saying: A clawed animal about which** the Sages **said** one must be concerned, **requires inspection adjacent to the intestines**.

OBJECTION

אֲמַר לְהוּ: הָאֱלֹהִים! מוֹרֵי בַּהּ רַב מִכַּפָּא וְעַד אַטְמָא.

He said to them: By God! Rav would teach regarding it that it must be inspected **from the hollow to the thigh**.

OBJECTION

אֲמַר לֵיהּ רֵישׁ לָקִישׁ: מַנּוּ רַב וּמַנּוּ רַב? וְלָא יָדַעְנָא לֵיהּ!

Reish Lakish said to him: Who is Rav, and who is Rav? I do not know him!

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: וְלָא נְהִירָא לֵיהּ לְאוּתוֹ תַּלְמִיד שֶׁשִּׁימֵּשׁ אֶת רַבִּי רַבָּה, וְרַבִּי חִיָּיא? וְהָאֱלֹהִים! כָּל אוֹתָן שָׁנִים שֶׁשִּׁימֵּשׁ אוֹתוֹ תַּלְמִיד בִּישִׁיבָה, אֲנִי שִׁמַּשְׁתִּי בַּעֲמִידָה, וּמַאן גְּבַר? הוּא גְּבַר בְּכוּלָּא.

Rabbi Yochanan said to Reish Lakish: **And do you not remember that student who served Rabbi** Yehuda HaNasi **the Great, and Rabbi Chiyya? By God! All those years that that student served in the yeshiva, I served standing, and who was the greater man? He was the greater man in everything**, in Torah and piety.

STATEMENT

מִיָּד פָּתַח רֵישׁ לָקִישׁ וַאֲמַר: בְּרַם זָכוּר אוֹתוֹ הָאִישׁ לַטּוֹב, שֶׁאָמְרוּ שְׁמוּעָה מִפִּיו: שְׁמוּטָה וּשְׁחוּטָה – כְּשֵׁרָה, שֶׁאִי אֶפְשָׁר לַשְּׁמוּטָה שֶׁתִּיעָשֶׂה שְׁחוּטָה.

Immediately Reish Lakish began to speak and said: Indeed, remembered is that man for good, as they said a halachic ruling from his mouth: If the windpipe was **dislocated and** then the animal was **slaughtered, it is kosher, because it is**

impossible for a dislocated windpipe **to be slaughtered**, as it would slip away from the knife.

STATEMENT

וְרַבִּי יוֹחָנָן אוֹמֵר: יָבִיא וְיַקִּיף.

And Rabbi Yochanan says: This is not certain; rather, **he should bring** the windpipe, make a new cut, **and compare** the two cuts to see if they are similar.

EXPLANATION

אָמַר רַב נַחְמָן: לֹא שָׁנוּ אֶלָּא שֶׁלֹּא תָּפַס בְּסִימָנִים, אֲבָל תָּפַס בְּסִימָנִים וְשָׁחַט – אֶפְשָׁר לַשְּׁמוּטָה שֶׁתִּיעָשֶׂה שְׁחוּטָה.

Rav Nachman said: They only taught that it is impossible to slaughter a dislocated windpipe **where he did not hold the simanim, but** if **he held the simanim and slaughtered, it is possible for a dislocated** windpipe **to be slaughtered**.

QUESTION

זֶה הַכְּלָל, לְאֵתוּיֵי מַאי? לְאֵתוּיֵי שַׁב שְׁמַעְתָּתָא.

The Mishnah stated: **This is the general rule. To include what? To include seven halachic rulings** of tereifot taught by the Amora'im.

STATEMENT

דְּבֵי יוֹסֵף רִישְׁבָּא מָחוּ בְּגִידָא נַשְׁיָא וְקָטְלִי, אֲתוֹ לְקַמֵּיהּ דְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא, אֲמַר לְהוּ: וְכִי לְהוֹסִיף עַל הַטְּרֵפוֹת יֵשׁ? אֵין לְךָ אֶלָּא מַה שֶּׁמָּנוּ חֲכָמִים!

The men **of the house of Yosef the hunter would strike** animals **in the sciatic nerve and kill** them. **They came before Rabbi Yehuda ben Beteira** to ask if it is a tereifa. **He said to them: Is there** any authority **to add to the tereifot? You have only what the Sages enumerated**!

STATEMENT

רַב פָּפָּא בַּר אַבָּא רִישְׁבָּא, מָחוּ בִּכְווֹלְיָא וְקָטְלִי. אֲתוֹ לְקַמֵּיהּ דְּרַבִּי אַבָּא, אֲמַר לְהוּ: וְכִי לְהוֹסִיף עַל הַטְּרֵפוֹת יֵשׁ? אֵין לְךָ אֶלָּא מַה שֶּׁמָּנוּ חֲכָמִים!

The men of **Rav Pappa bar Abba the hunter would strike** animals **in the kidney and kill** them. **They came before Rabbi Abba. He said to them: Is there** any authority **to add to the tereifot? You have only what the Sages enumerated**!

QUESTION

וְהָא קָא חָזֵינַן דְּקָא מֵתָה!

The Gemara asks: **But we see that they die** from these wounds! Why are they not tereifot?

ANSWER

גְּמִירִי דְּאִי בָּדְרִי לַהּ סַמָּא, חַיְיָא.

The Gemara answers: **It is learned as a tradition that if they apply medicine to it, it would live**, and a wound that can heal does not make a tereifa.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ וְאֵלּוּ כְּשֵׁרוֹת בַּבְּהֵמָה, נִיקְּבָה הַגַּרְגֶּרֶת אוֹ שֶׁנִּסְדְּקָה.

MISHNAH: And these are kosher in an animal: If the windpipe was perforated, or if it was split lengthwise.

MISHNAH

עַד כַּמָּה תֶּחְסַר? רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: עַד כְּאִיסָּר הָאִיטַלְקִי.

How much can be missing from the windpipe and still be kosher? **Rabban Shimon ben Gamliel says: Up to** the size of **an Italian issar**.

MISHNAH

נִפְחֲתָה הַגּוּלְגֹּלֶת וְלֹא נִיקַּב קְרוּם שֶׁל מוֹחַ, נִיקַּב הַלֵּב וְלֹא לְבֵית חֲלָלוֹ, נִשְׁבְּרָה הַשִּׁדְרָה וְלֹא נִפְסַק הַחוּט שֶׁלָּהּ, נִיטְּלָה הַכָּבֵד וְנִשְׁתַּיֵּיר הֵימֶנָּה כְּזַיִת.

If **the skull was fractured but the membrane of the brain was not perforated; if the heart was perforated but not to its chamber; if the spine was broken but its cord was not severed; if the liver was removed but an olive-bulk of it remained**, it is kosher.

MISHNAH

הֶמְסֵס וּבֵית הַכּוֹסוֹת, שֶׁנִּיקְּבוּ זֶה לְתוֹךְ זֶה.

If **the omasum and the reticulum were perforated one into the other**, it is kosher.

MISHNAH

נִיטַּל הַטְּחוֹל, נִיטְּלוּ הַכְּלָיוֹת, נִיטַּל לֶחִי הַתַּחְתּוֹן, נִיטְּלָה הָאֵם שֶׁלָּהּ, וַחֲרוּתָה בִּידֵי שָׁמַיִם.

If **the spleen was removed**, or **the kidneys were removed**, or **the lower jaw was removed**, or **its womb was removed, or** if the lung **shriveled by the hand of Heaven**, it is kosher.

MISHNAH

הַגְּלוּדָה – רַבִּי מֵאִיר מַכְשִׁיר, וַחֲכָמִים פּוֹסְלִין.

An animal **whose hide was removed — Rabbi Meir deems it kosher, and the Sages deem it unfit** as a tereifa.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אִתְּמַר: רַבִּי יוֹחָנָן אָמַר: ״אֵלּוּ טְרֵפוֹת״ דַּוְקָא, וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: ״אֵלּוּ כְּשֵׁרוֹת״ דַּוְקָא.

GEMARA: It was stated: Rabbi Yochanan said: The phrase **"These are tereifot"** in the first Mishnah is **exclusive**, meaning only these are tereifot but other cases are kosher. **And Rabbi Shimon ben Lakish said:** The phrase **"These are kosher"** in our Mishnah is **exclusive**, meaning only these are kosher but other cases are tereifot.

EXPLANATION

בְּמַאי קָא מִיפַּלְגִי? בִּדְרַב מַתְנָא, דְּאָמַר רַב מַתְנָא: הַאי בּוּקָא דְּאַטְמָא דְּשָׁף מִדּוּכְתֵּיהּ – טְרֵפָה.

In what do they differ? They differ **regarding** the ruling **of Rav Mattana, as Rav Mattana said: This head of the femur that slipped from its place is a tereifa**.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: ״אֵלּוּ טְרֵפוֹת״ דַּוְקָא, תְּנָא טְרֵפוֹת, וּתְנָא ״זֶה הַכְּלָל״,

Rabbi Yochanan said: "These are tereifot" is exclusive. The Mishnah **taught tereifot, and taught "This is the general rule"** to include other cases.

עַמּוּד ב׳ DAF 54B

EXPLANATION

וְחַזְיֵיהּ לְדְרַב מַתְנָא דְּאָתְיָא בְּזֶה הַכְּלָל,

And the Tanna **saw that** the case **of Rav Mattana**, where the thigh bone is dislocated, **comes under** the category of **"This is the general rule"**, which includes cases of missing limbs, and one might think it is a tereifa.

EXPLANATION

מַאי טַעְמָא? דְּדָמְיָא לִנְטוּלֵי.

What is the reason for this? **Because it is similar to** cases of **removed** organs, which render the animal a tereifa.

EXPLANATION

תְּנָא ״אֵלּוּ טְרֵפוֹת״ – הָנֵי הוּא דִּטְרֵפָה, הָא דְּרַב מַתְנָא כְּשֵׁרָה.

Therefore, the Tanna **taught "These are the tereifos"** at the beginning of the Mishnah to emphasize: **These** listed cases **alone are tereifos, but this** case **of Rav Mattana is kosher**.

STATEMENT

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: אֵלּוּ כְּשֵׁרוֹת דַּוְקָא,

And Rabbi Shimon ben Lakish said: "These are kosher" at the end of the Mishnah is meant **specifically** to exclude other cases.

EXPLANATION

תְּנָא טְרֵפוֹת, וּתְנָא ״זֶה הַכְּלָל״,

The Tanna **taught** the list of **tereifos, and** then **taught "This is the general rule"** to include other cases of tereifos.

EXPLANATION

וְחַזְיֵיהּ לְדְרַב מַתְנָא דְּלָא אָתְיָא בְּ״זֶה הַכְּלָל״,

And the Tanna **saw that** the case **of Rav Mattana does not come under "This is the general rule"**, and one might think it is kosher.

EXPLANATION

מַאי טַעְמָא? לָאו לִנְקוּבֵי דָּמְיָא, וְלָא לִפְסוּקֵי דָּמְיָא, וְלִנְטוּלֵי נָמֵי לָא דָּמְיָא,

What is the reason for this? It is **not similar to perforated** organs, **and not similar to severed** organs, **and also not similar to removed** organs.

EXPLANATION

תְּנָא "אֵלּוּ כְּשֵׁרוֹת" – הָנֵי הוּא דִּכְשֵׁרוֹת, הָא דְּרַב מַתְנָא טְרֵפָה.

Therefore, the Tanna **taught "These are kosher"** to emphasize: **These** listed cases **alone are kosher, but this** case **of Rav Mattana is a tereifa**.

STATEMENT

גּוּפָא, אָמַר רַב מַתְנָא: הַאי בּוּקָא דְּאַטְמָא דְּשָׁף מִדּוּכְתֵּיהּ – טְרֵפָה,

Returning to **the text itself: Rav Mattana said: This head of the femur that slipped from its place**, meaning it was dislocated, renders the animal **a tereifa**.

STATEMENT

וְרָבָא אָמַר: כְּשֵׁרָה, וְאִי אִיפְּסִיק נִיבֵּיהּ – טְרֵפָה.

And Rava said: It is kosher, but if its sinew that binds the bone in place **is severed, it is a tereifa**.

RULING

וְהִלְכְתָא: אִיפְּסִיק נָמֵי כְּשֵׁרָה, עַד דְּמִתְעַכְּלָא אִתְעֲכוֹלֵי.

And the halacha is: Even if the sinew is **severed, it is also kosher, until it is completely decayed**.

מִשְׁנָה MISHNAH

MISHNAH

עַד כַּמָּה תֶּחְסַר?

The Mishnah states: **How much can** the windpipe **be missing** and still be kosher? Rabban Shimon ben Gamliel says: Until the size of an Italian issar.

גְּמָרָא GEMARA

STATEMENT

אָמַר זְעֵירִי: אַתּוּן דְּלָא מִיתְחֲמֵי לְכוֹן שִׁיעוּרָא, שִׁיעוּרֵיהּ בְּדִינָרָא קוּרְדִּינָאָה,

Ze'eiri said: You in Babylonia, **who do not see** and are not familiar with **this measure** of an Italian issar, **its measure is like a Kurdish dinar**,

STATEMENT

וְהָוֵי כִּפְשִׁיטָא זוּטַרְתִּי, וּמִשְׁתַּכְחָא בֵּינֵי פְּשִׁיטֵי דְּפוּמְבְּדִיתָא.

and it is like a small peruta coin, and it is found among the perutah coins of Pumbedita.

STATEMENT

אָמַר רַבִּי חָנָא פָּתוּרָאָה: עִילָּא מִינַּאי הֲוָה קָאֵי בַּר נַפָּחָא,

Rabbi Chana the moneychanger said: Bar Nappacha, meaning Rabbi Yochanan, was standing over me,

STATEMENT

וּבָעָא מִינַּי דִּינָּרָא קוּרְדִינָאָה לְשַׁעוֹרֵי בֵּיהּ טָרִיפְתָּא, וּבְעַי לְמֵיקָם מִקַּמֵּיהּ וְלָא שְׁבַקְנִי.

and he requested of me a Kurdish dinar to measure a tereifa with it, and I wanted to stand up before him out of respect, but he did not let me.

STATEMENT

אָמַר לִי: שֵׁב בְּנִי שֵׁב, אֵין בַּעֲלֵי אוּמָנִיּוֹת רַשָּׁאִין לַעֲמוֹד מִפְּנֵי תַּלְמִידֵי חֲכָמִים בְּשָׁעָה שֶׁעֲסוּקִין בְּמְלַאכְתָּם.

He said to me: Sit, my son, sit; craftsmen are not permitted to stand before Torah scholars at the time when they are occupied with their work.

QUESTION

וְלָא? וְהָתְנַן: כָּל בַּעֲלֵי אוּמָנִיּוֹת עוֹמְדִים מִפְּנֵיהֶם, וְשׁוֹאֲלִין בִּשְׁלוֹמָן,

And are they not permitted to stand? But didn't we learn in a Mishnah regarding those bringing Bikkurim: All the craftsmen stand before them and greet them,

QUESTION

וְאוֹמְרִין לָהֶם: אַחֵינוּ אַנְשֵׁי מְקוֹם פְּלוֹנִי בּוֹאֲכֶם בְּשָׁלוֹם!

and say to them: "Our brothers, people of such-and-such place, may your coming be in peace!"

ANSWER

אָמַר רַבִּי יוֹחָנָן: מִפְּנֵיהֶם עוֹמְדִין, מִפְּנֵי תַּלְמִידֵי חֲכָמִים אֵין עוֹמְדִין.

Rabbi Yochanan said: Before them, the bringers of Bikkurim, they stand, but before Torah scholars they do not stand while working.

STATEMENT

אָמַר רַבִּי יוֹסֵי בַּר אָבִין: בֹּא וּרְאֵה כַּמָּה חֲבִיבָה מִצְוָה בִּשְׁעָתָהּ, שֶׁהֲרֵי מִפְּנֵיהֶם עוֹמְדִין, מִפְּנֵי תַּלְמִידֵי חֲכָמִים אֵין עוֹמְדִין.

Rabbi Yosei bar Avin said: Come and see how beloved is a mitzvah in its proper time, for before them, the Bikkurim bringers, they stand, but before Torah scholars they do not stand.

REFUTATION

מַאי? דִּילְמָא כְּדֵי שֶׁלֹּא תְּהֵא נִמְצָא מַכְשִׁילָן לֶעָתִיד לָבֹא.

The Gemara objects: **From where** do you prove this? **Perhaps** they stand **so that you do not find yourself causing them to stumble in the future**, meaning they might stop bringing Bikkurim if they are not shown respect.

STATEMENT

אָמַר רַב נַחְמָן: כְּסֶלַע – כְּיָתֵר מִכְּסֶלַע, כְּאִיסָּר – כְּיָתֵר מִכְּאִיסָּר.

Rav Nachman said: A measure of **"like a sela" is like more than a sela, and "like an issar" is like more than an issar**.

INFERENCE

אַלְמָא קָסָבַר רַב נַחְמָן: "עַד", וְלֹא עַד בַּכְּלָל.

Consequently, Rav Nachman holds that the word **"until"** means **until but not including** the limit itself.

OBJECTION

אֵיתִיבֵיהּ רָבָא לְרַב נַחְמָן: חֶבֶל הַיּוֹצֵא מִן הַמִּטָּה עַד חֲמִשָּׁה טְפָחִים – טָהוֹר.

Rava challenged Rav Nachman from a Mishnah: **A rope that extends from a bed, until five handbreadths, is pure**.

QUESTION

מַאי לָאו חֲמִשָּׁה כִּלְמַטָּה?

What, is it not that exactly **five** handbreadths **is like below** five, meaning it is pure, which proves "until" includes the limit?

ANSWER

לֹא, חֲמִשָּׁה כִּלְמַעְלָה.

The Gemara answers: **No,** exactly **five is like above** five, meaning it is susceptible to impurity.

PROOF

תָּא שְׁמַע: מֵחֲמִשָּׁה וְעַד עֲשָׂרָה – טָמֵא.

Come and hear a proof from the next clause: **From five and until ten** handbreadths, the rope **is impure**.

QUESTION

מַאי לָאו עֲשָׂרָה כִּלְמַטָּה?

What, is it not that exactly **ten is like below** ten, meaning it is impure?

ANSWER

לָא, עֲשָׂרָה כִּלְמַעְלָה.

The Gemara answers: **No,** exactly **ten is like above** ten, meaning it is pure.

PROOF

תָּא שְׁמַע: הַדַּקִּין שֶׁבִּכְלֵי חֶרֶס, הֵן וְקַרְקְרוֹתֵיהֶן וְדוֹפְנוֹתֵיהֶם, יוֹשְׁבִין שֶׁלֹּא מְסוּמָּכִין –

Come and hear another proof: **The smallest of earthenware vessels, they and their bases and their walls, that can sit without being supported**, are susceptible to impurity.

SUMMARY

The daf establishes that while a puncture in the windpipe must be the size of an issar to render an animal a tereifa, clawing by a predator renders both the gullet and the windpipe a tereifa in any amount due to the burning venom. The Gemara discusses the scope of inspection required for a clawed animal, bringing Rav's view that it must be checked from the head to the thigh. We then transition to the new Mishnah listing kosher cases, which sparks a fundamental dispute between Rabbi Yochanan and Reish Lakish regarding whether the Mishnah's lists of 'these are tereifos' and 'these are kosher' are exclusive, specifically analyzing how this impacts Rav Mattana's ruling that a dislocated femur is a tereifa.

לְמַעֲשֶׂה WHAT TO TAKE HOME

We see in our Gemara a beautiful and moving moment of kavod HaTorah. When Rav Chiyya bar Yosef mentioned the ruling of Rav, Reish Lakish initially questioned Rav's authority. But Rabbi Yochanan immediately corrected him, describing how he himself stood in awe of Rav's greatness, testifying that Rav was "the greater man in everything, in Torah and piety." Upon hearing this, Reish Lakish did not let pride get in the way; he immediately changed his tone, praised Rav, and quoted a halachah in his name with the utmost respect.

This teaches us a profound lesson in how we must view and speak of our gedolim, our rabbeim, and indeed, any talmid chacham. It is very easy in the course of learning or discussing Torah to treat opinions as mere intellectual arguments, forgetting the holiness of the souls who carried this Torah down to us. When we speak of the sages of the Gemara, the Rishonim, the Acharonim, or the rabbeim of our own generation, we must do so with a sense of awe and deep reverence.

This respect is not just a nice middah; it is the very foundation of our mesorah. When we show genuine kavod to those who teach and embody the Torah, we are showing kavod to the Torah itself and to the Aibershter who gave it.

Today, when you mention a Torah teaching, a vort, or a halachah, make sure to say the name of the rav or sage who said it with visible warmth and respect, consciously elevating their honor in your conversation.

הִלְכוֹת יְסוֹדֵי הַתּוֹרָה · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

In this opening perek of Hilchos Yesodei HaTorah, the Rambam sets down the very foundation of our entire emunah, guiding us to the ultimate knowledge of Hashem's existence. We begin by learning that Hashem is the Primary Being who brought everything into existence, and that He is completely independent of the world, while everything in creation is entirely dependent on Him.

The Rambam then brings us to understand the absolute unity of Hashem, explaining that He is not a body and has no physical form whatsoever. We will explore how the anthropomorphic expressions in the Torah are merely metaphors written in the language of man, and how even Moshe Rabbeinu, the greatest of all nevi'im, was limited by his physical nature from fully grasping the ultimate essence of the Creator.

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

הֲלָכָה א

Halacha 1 · The Existence of the Creator and the Derivation of All Existence from Him

יְסוֹד הַיְסוֹדוֹת וְעַמּוּד הַחָכְמוֹת

The foundation of the foundations and the pillar of the wisdoms

לֵידַע שֶׁיֵּשׁ שָׁם מָצוּי רִאשׁוֹן.

is **to know that there is there a Primary Being**, Hashem, Who exists eternally.

וְהוּא מַמְצִיא כָּל נִמְצָא.

And He brings into being every existing thing in the universe.

וְכָל הַנִּמְצָאִים מִשָּׁמַיִם וָאָרֶץ וּמַה שֶּׁבֵּינֵיהֶם

And all the existing things from heaven and earth and what is between them

לֹא נִמְצְאוּ אֶלָּא מֵאֲמִתַּת הִמָּצְאוֹ:

did not come into existence except from the truth of His existence.

הֲלָכָה ב

Halacha 2 · The Absolute Necessity of the Creator's Existence for the Existence of All Beings

וְאִם יַעֲלֶה עַל הַדַּעַת

And if it should arise upon the mind, as an impossible thought,

שֶׁהוּא אֵינוֹ מָצוּי

that He is not existing,

אֵין דָּבָר אַחֵר יָכוֹל לְהִמָּצְאוֹת:

there is no other thing able to exist at all, because everything depends entirely on Him.

הֲלָכָה ג

Halacha 3 · The Absolute and Independent Existence of Hashem

וְאִם יַעֲלֶה עַל הַדַּעַת שֶׁאֵין כָּל הַנִּמְצָאִים מִלְּבַדּוֹ מְצוּיִים

And if it should arise upon the mind that there are not all the existing things aside from Him existing,

הוּא לְבַדּוֹ יִהְיֶה מָצוּי.

He alone would still **be existing**.

וְלֹא יִבָּטֵל הוּא לְבִטּוּלָם.

And He would not be nullified by their nullification,

שֶׁכָּל הַנִּמְצָאִים צְרִיכִין לוֹ

because all the existing things need Him for their existence,

וְהוּא בָּרוּךְ הוּא אֵינוֹ צָרִיךְ לָהֶם וְלֹא לְאֶחָד מֵהֶם.

and He, blessed is He, is not needing them, and not even **one of them**.

לְפִיכָךְ אֵין אֲמִתָּתוֹ כַּאֲמִתַּת אֶחָד מֵהֶם:

Therefore, His truth of existence **is not like the truth** of existence of **one of them**.

הֲלָכָה ד

Halacha 4 · The Absolute Truth of the Existence of the Creator

הוּא שֶׁהַנָּבִיא אוֹמֵר ירמיה י י "וַה' אֱלֹהִים אֱמֶת".

This is what the prophet says in Yirmeyahu 10:10, **"And Hashem God is truth."**

הוּא לְבַדּוֹ הָאֱמֶת

He alone is the truth

וְאֵין לְאַחֵר אֱמֶת כַּאֲמִתָּתוֹ.

and there is not to another any **truth like His truth.**

וְהוּא שֶׁהַתּוֹרָה אוֹמֶרֶת דברים ד לה "אֵין עוֹד מִלְּבַדּוֹ".

And this is what the Torah says in Devarim 4:35, **"There is none aside from Him."**

כְּלוֹמַר אֵין שָׁם מָצוּי אֱמֶת מִלְּבַדּוֹ כְּמוֹתוֹ:

Meaning, there is not any other **existence of truth aside from Him like Him.**

הֲלָכָה ה

Halacha 5 · The Existence of the Creator and His Infinite Guidance of the Sphere

הַמָּצוּי הַזֶּה

This Being, Whose existence is necessary and primary,

הוּא אֱלֹהֵי הָעוֹלָם

He is the God of the world,

אֲדוֹן כָּל הָאָרֶץ.

and the **Master of all the earth**.

וְהוּא הַמַּנְהִיג הַגַּלְגַּל

And He is the One Who guides the sphere of the universe

בְּכֹחַ שֶׁאֵין לוֹ קֵץ וְתַכְלִית.

with power that has no end or limit,

בְּכֹחַ שֶׁאֵין לוֹ הֶפְסֵק.

with power that has no interruption.

שֶׁהַגַּלְגַּל סוֹבֵב תָּמִיד

For the sphere revolves constantly,

וְאִי אֶפְשָׁר שֶׁיִּסֹּב בְּלֹא מְסַבֵּב.

and it is impossible that it should revolve without one who causes it to revolve.

וְהוּא בָּרוּךְ הוּא

And He, blessed is He,

הַמְסַבֵּב אוֹתוֹ

is **the One Who causes it to revolve**,

בְּלֹא יָד וּבְלֹא גּוּף:

without a hand and without a body.

הֲלָכָה ו

Halacha 6 · The Mitzvah to Believe in Hashem and the Prohibition of Heresy

וִידִיעַת דָּבָר זֶה מִצְוַת עֲשֵׂה

And knowledge of this matter, to know that there is a First Being Who brought everything into existence, **is a positive commandment**,

שֶׁנֶּאֱמַר "אָנֹכִי ה' אֱלֹהֶיךָ".

as it is said in the Ten Commandments: **"I am Hashem your God."**

וְכָל הַמַּעֲלֶה עַל דַּעְתּוֹ שֶׁיֵּשׁ שָׁם אֱלוֹהַּ אַחֵר חוּץ מִזֶּה

And anyone who brings up upon his mind that there is there in existence **another god besides this** One, Hashem,

עוֹבֵר בְּלֹא תַּעֲשֶׂה

transgresses a negative commandment,

שֶׁנֶּאֱמַר "לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי".

as it is said: "There shall not be to you other gods before My face."

וְכוֹפֵר בָּעִקָּר

And such a person **denies the fundamental principle** of our entire faith,

שֶׁזֶּהוּ הָעִקָּר הַגָּדוֹל שֶׁהַכֹּל תָּלוּי בּוֹ:

for this is the great principle upon which everything in the Torah and the world **is dependent**.

הֲלָכָה ז

Halacha 7 · The Absolute Unity of the Creator and the Negation of His Corporeality

אֱלוֹהַּ זֶה אֶחָד הוּא

This God is one,

וְאֵינוֹ שְׁנַיִם וְלֹא יֶתֶר עַל שְׁנַיִם.

and He is not two, and not more than two,

אֶלָּא אֶחָד.

but He is absolutely **one**,

שֶׁאֵין כְּיִחוּדוֹ אֶחָד מִן הָאֲחָדִים הַנִּמְצָאִים בָּעוֹלָם.

that there is no other **one like His unity among the** other **unities that are found in the world**.

לֹא אֶחָד כְּמִין שֶׁהוּא כּוֹלֵל אֲחָדִים הַרְבֵּה.

He is not one like a category that includes many individual entities,

וְלֹא אֶחָד כְּגוּף שֶׁהוּא נֶחְלָק לְמַחְלָקוֹת וְלִקְצָווֹת.

and not one like a body that is divided into parts and into boundaries,

אֶלָּא יְחוּד שֶׁאֵין יְחוּד אַחֵר כְּמוֹתוֹ בָּעוֹלָם.

but rather He is a unity that there is no other unity like it in the world.

אִלּוּ הָיוּ אֱלֹהוּת הַרְבֵּה הָיוּ גוּפִין וּגְוִיּוֹת.

If there were many divinities, they would have to be bodies and physical forms,

מִפְּנֵי שֶׁאֵין הַנִּמְנִים הַשָּׁוִין בִּמְצִיאוּתָן נִפְרָדִין זֶה מִזֶּה

because those that are numbered, who are equal in their basic existence, do not separate this one from this one

אֶלָּא בִּמְאֹרָעִין שֶׁיֶּאֱרְעוּ בַּגּוּפוֹת וְהַגְּוִיּוֹת.

except by circumstances that occur to bodies and physical forms.

וְאִלּוּ הָיָה הַיּוֹצֵר גּוּף וּגְוִיָּה הָיָה לוֹ קֵץ וְתַכְלִית

And if the Creator were a body and physical form, He would have a limit and boundary,

שֶׁאִי אֶפְשָׁר לִהְיוֹת גּוּף שֶׁאֵין לוֹ קֵץ.

since it is impossible to be a body that does not have a limit.

וְכָל שֶׁיֵּשׁ לְגוּפוֹ קֵץ וְתַכְלִית יֵשׁ לְכֹחוֹ קֵץ וָסוֹף.

And anything that has a limit and boundary to its body, there is a limit and end to its power.

וֵאלֹהֵינוּ בָּרוּךְ שְׁמוֹ הוֹאִיל וְכֹחוֹ אֵין לוֹ קֵץ וְאֵינוֹ פּוֹסֵק

And our God, blessed is His name, since His power has no limit and it does not cease,

שֶׁהֲרֵי הַגַּלְגַּל סוֹבֵב תָּמִיד.

for behold, the sphere revolves always,

אֵין כֹּחוֹ כֹּחַ גּוּף.

His power is not the power of a body.

וְהוֹאִיל וְאֵינוֹ גּוּף לֹא יֶאֱרְעוּ לוֹ מְאֹרְעוֹת הַגּוּפוֹת

And since He is not a body, the circumstances of bodies do not occur to Him

כְּדֵי שֶׁיִּהֵא נֶחְלָק וְנִפְרָד מֵאַחֵר.

in order that He should be divided and separated from another.

לְפִיכָךְ אִי אֶפְשָׁר שֶׁיִּהְיֶה אֶלָּא אֶחָד.

Therefore, it is impossible that He should be anything but one.

וְיִדִּיעַת דָּבָר זֶה מִצְוַת עֲשֵׂה

And knowledge of this matter is a positive commandment,

שֶׁנֶּאֱמַר דברים ו ד "ה' אֱלֹהֵינוּ ה' אֶחָד":

as it is said in Devarim 6:4, **"Hashem is our God, Hashem is one."**

הֲלָכָה ח

Halacha 8 · The Holy One Blessed Be He Has No Body or Physical Form

הֲרֵי מְפֹרָשׁ בַּתּוֹרָה וּבַנְּבִיאִים

Behold, it is explicitly stated in the Torah and in the Prophets

שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא גּוּף וּגְוִיָּה

that the Holy One, blessed be He, is not a body or a physical form,

שֶׁנֶּאֱמַר

as it is said in the book of Yehoshua:

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת

"Because Hashem your God, He is God in the heavens above and on the earth below."

וְהַגּוּף לֹא יִהְיֶה בִּשְׁנֵי מְקוֹמוֹת

And a body cannot be in two places at the same time, proving that Hashem is not physical.

וְנֶאֱמַר

And it is also **said** in Devarim:

כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה

"For you did not see any image" on the day Hashem spoke to you at Sinai.

וְנֶאֱמַר

And it is said in Yeshayah:

וְאֶל מִי תְדַמְּיוּנִי וְאֶשְׁוֶה

"And to whom will you liken Me, that I should be equal?"

וְאִלּוּ הָיָה גּוּף הָיָה דּוֹמֶה לִשְׁאָר גּוּפִים

And if He were a body, He would be similar to other bodies which are created and limited.

הֲלָכָה ט

Halacha 9 · Corporeal Expressions in the Torah as Metaphors and Descriptive Imagery

אִם כֵּן מַהוּ זֶה שֶׁכָּתוּב בַּתּוֹרָה "וְתַחַת רַגְלָיו".

If so, what is this that is written in the Torah: "And under His feet"?

שמות לא יח "כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים".

Or that which is written, **"written with the finger of God"**?

"יַד ה'". "עֵינֵי ה'". "אָזְנֵי ה'".

Or expressions like **"the hand of Hashem"**, **"the eyes of Hashem"**, or **"the ears of Hashem"**?

וְכַיּוֹצֵא בִּדְבָרִים הָאֵלּוּ.

And similar to these things?

הַכֹּל לְפִי דַּעְתָּן שֶׁל בְּנֵי אָדָם הוּא שֶׁאֵינָן מַכִּירִין אֶלָּא הַגּוּפוֹת הַגּוּפוֹת

All of this **is according to the mind of human beings, who do not recognize anything except physical bodies,**

וְדִבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם.

and the Torah spoke in the language of human beings so they could understand.

וְהַכֹּל כִּנּוּיִים הֵן.

And all of these **are** merely descriptive **metaphors**.

שֶׁנֶּאֱמַר דברים לב מא "אִם שַׁנּוֹתִי בָּרָק חַרְבִּי".

As it is said: "If I whet the lightning of My sword".

וְכִי חֶרֶב יֵשׁ לוֹ וּבְחֶרֶב הוּא הוֹרֵג אֶלָּא מָשָׁל וְהַכֹּל מָשָׁל.

And does He have a sword, and with a sword does He kill? Rather, it is **a metaphor, and all** such descriptions are **a metaphor**.

רְאָיָה לַדָּבָר שֶׁנָּבִיא אֶחָד אוֹמֵר שֶׁרָאָה הַקָּדוֹשׁ בָּרוּךְ הוּא דניאל ז ט "לְבוּשֵׁיהּ כִּתְלַג חִוַּר".

A proof to the matter is **that one prophet says that he saw the Holy One, blessed is He,** with **"His garment like white snow"**,

וְאֶחָד רָאָהוּ ישעיה סג א "חֲמוּץ בְּגָדִים מִבָּצְרָה".

and another saw Him with **"crimsoned garments from Batzrah"**.

מֹשֶׁה רַבֵּנוּ עַצְמוֹ רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מִלְחָמָה.

Moshe our teacher himself saw Him at the Sea like a mighty man making war,

וּבְסִינַי כְּשָׁלִיחַ צִבּוּר עָטוּף.

and at Sinai like a messenger of the congregation wrapped in a tallis.

לוֹמַר שֶׁאֵין לוֹ דְּמוּת וְצוּרָה אֶלָּא הַכֹּל בְּמַרְאֵה הַנְּבוּאָה וּבְמַחֲזֶה.

This is to say that He has no image or form, but all of these appearances were only in a vision of prophecy and in a vision.

וַאֲמִתַּת הַדָּבָר אֵין דַּעְתּוֹ שֶׁל אָדָם מֵבִין וְלֹא יְכוֹלָה לְהַשִּׂיגוֹ וּלְחָקְרוֹ.

And the truth of the matter, the mind of man cannot understand, nor is it able to grasp Him or to search Him out.

וְזֶה שֶׁאָמַר הַכָּתוּב איוב יא ז "הַחֵקֶר אֱלוֹהַּ תִּמְצָא אִם עַד תַּכְלִית שַׁדַּי תִּמְצָא":

And this is what the verse says: "Can you find the search of God? Can you find unto the limit of the Almighty?"

הֲלָכָה י

Halacha 10 · The Request of Moshe Our Teacher to Comprehend the Truth of the Creator's Existence

מַהוּ זֶה שֶׁבִּקֵּשׁ מֹשֶׁה רַבֵּנוּ לְהַשִּׂיג

What is this that Moshe our teacher requested to comprehend

כְּשֶׁאָמַר "הַרְאֵנִי נָא אֶת כְּבֹדֶךָ".

when he said, "Show me please Your glory"?

בִּקֵּשׁ לֵידַע אֲמִתַּת הִמָּצְאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא

He requested to know the truth of the existence of the Holy One, blessed be He,

עַד שֶׁיִּהְיֶה יָדוּעַ בְּלִבּוֹ

until it would be known in his heart

כְּמוֹ יְדִיעַת אֶחָד מִן הָאֲנָשִׁים שֶׁרָאָה פָּנָיו

like the knowledge of one of the men whose face he saw,

וְנֶחְקְקָה צוּרָתוֹ בְּלִבּוֹ

and his image is engraved in his heart,

שֶׁנִּמְצָא אוֹתוֹ הָאִישׁ נִפְרָד בְּדַעְתּוֹ מִשְּׁאָר הָאֲנָשִׁים.

so that that man is found separated in his mind from the rest of the men.

כָּךְ בִּקֵּשׁ מֹשֶׁה רַבֵּנוּ

So requested Moshe our teacher

לִהְיוֹת מְצִיאוּת הַקָּדוֹשׁ בָּרוּךְ הוּא נִפְרֶדֶת בְּלִבּוֹ מִשְּׁאָר הַנִּמְצָאִים

to have the existence of the Holy One, blessed be He, separated in his heart from the rest of the existing entities,

עַד שֶׁיֵּדַע אֲמִתַּת הִמָּצְאוֹ כַּאֲשֶׁר הִיא.

until he would know the truth of His existence as it is.

וֶהֱשִׁיבוֹ בָּרוּךְ הוּא

And He answered him, blessed be He,

שֶׁאֵין כֹּחַ בְּדַעַת הָאָדָם הַחַי

that there is no strength in the mind of a living man,

שֶׁהוּא מְחֻבָּר מִגּוּף וְנֶפֶשׁ

who is composed of body and soul,

לְהַשִּׂיג אֲמִתַּת דָּבָר זֶה עַל בֵּרְיוֹ.

to comprehend the truth of this matter upon its clarity.

וְהוֹדִיעוֹ בָּרוּךְ הוּא

And He made known to him, blessed be He,

מַה שֶּׁלֹּא יָדַע אָדָם לְפָנָיו וְלֹא יֵדַע לְאַחֲרָיו.

what no man knew before him and no one will know after him,

עַד שֶׁהִשִּׂיג מֵאֲמִתַּת הִמָּצְאוֹ

until he comprehended from the truth of His existence

דָּבָר שֶׁנִּפְרָד הַקָּדוֹשׁ בָּרוּךְ הוּא בְּדַעְתּוֹ מִשְּׁאָר הַנִּמְצָאִים

a matter by which the Holy One, blessed be He, is separated in his mind from the rest of the existing entities,

כְּמוֹ שֶׁיִּפָּרֵד אֶחָד מִן הָאֲנָשִׁים שֶׁרָאָה אֲחוֹרָיו

just as one of the men is separated whose back he saw,

וְהִשִּׂיג כָּל גּוּפוֹ וּמַלְבּוּשׁוֹ בְּדַעְתּוֹ מִשְּׁאָר גּוּפֵי הָאֲנָשִׁים.

and he comprehended his entire body and his clothing in his mind from the rest of the bodies of the men.

וְעַל דָּבָר זֶה רָמַז הַכָּתוּב וְאָמַר

And upon this matter the verse alluded and said,

"וְרָאִיתָ אֶת אֲחֹרָי וּפָנַי לֹא יֵרָאוּ":

"And you shall see My back, and My face shall not be seen".

הֲלָכָה יא

Halacha 11 · The Absolute Negation of Physical Properties and Change from the Creator

וְכֵיוָן שֶׁנִּתְבָּרֵר שֶׁאֵינוֹ גּוּף וּגְוִיָּה

And since it has been clarified that He is not a body or a physical form,

יִתְבָּרֵר שֶׁלֹּא יֵאָרַע לוֹ אֶחָד מִמְּאֹרְעוֹת הַגּוּפוֹת.

it is also clarified that there will not happen to Him any of the occurrences of the bodies.

לֹא חִבּוּר וְלֹא פֵּרוּד.

He has not connection and not separation.

לֹא מָקוֹם וְלֹא מִדָּה.

He has not place and not measure.

לֹא עֲלִיָּה וְלֹא יְרִידָה.

He has not ascent and not descent.

וְלֹא יָמִין וְלֹא שְׂמֹאל.

And not right and not left.

וְלֹא פָּנִים וְלֹא אָחוֹר.

And not front and not back.

וְלֹא יְשִׁיבָה וְלֹא עֲמִידָה.

And not sitting and not standing.

וְאֵינוֹ מָצוּי בִּזְמַן

And He is not found in time,

עַד שֶׁיִּהְיֶה לוֹ רֵאשִׁית וְאַחֲרִית וּמִנְיַן שָׁנִים.

so that there would be to Him a beginning and an end and a number of years.

וְאֵינוֹ מִשְׁתַּנֶּה

And He is not subject to change,

שֶׁאֵין לוֹ דָּבָר שֶׁיְּגָרֵם לוֹ שִׁנּוּי.

for there is not to Him anything that would cause to Him change.

וְאֵין לוֹ לֹא מָוֶת וְלֹא חַיִּים כְּחַיֵּי הַגּוּף הַחַי.

And there is not to Him neither death and nor life like the life of the body that is living.

וְלֹא סִכְלוּת וְלֹא חָכְמָה כְּחָכְמַת הָאִישׁ הֶחָכָם.

And nor foolishness and nor wisdom like the wisdom of the man who is wise.

לֹא שֵׁנָה וְלֹא הֲקִיצָה.

He has **not sleep and not waking.**

וְלֹא כַּעַס וְלֹא שְׂחוֹק וְלֹא שִׂמְחָה וְלֹא עֲצָבוּת.

And not anger and not laughter and not joy and not sadness.

וְלֹא שְׁתִיקָה וְלֹא דִּבּוּר כְּדִבּוּר בְּנֵי אָדָם.

And not silence and not speech like the speech of the children of man.

וְכָךְ אָמְרוּ חֲכָמִים

And thus said the Sages of blessed memory:

אֵין לְמַעְלָה לֹא יְשִׁיבָה וְלֹא עֲמִידָה וְלֹא עֵרֶךְ וְלֹא עִפּוּי:

there is not Above neither sitting and nor standing and nor separation and nor connection.

הֲלָכָה יב

Halacha 12 · Physical Descriptions of the Creator as Metaphor and Imagery in the Torah

וְהוֹאִיל וְהַדָּבָר כֵּן הוּא.

And since the matter is so, that Hashem has no physical form or body,

כָּל הַדְּבָרִים הַלָּלוּ וְכַיּוֹצֵא בָּהֶן שֶׁנֶּאֶמְרוּ בַּתּוֹרָה וּבְדִבְרֵי נְבִיאִים

all these things and the like of them that were said in the Torah and in the words of the Prophets describing Hashem with physical actions or emotions,

הַכֹּל מָשָׁל וּמְלִיצָה הֵן.

all of them **are metaphor and imagery.**

כְּמוֹ שֶׁנֶּאֱמַר "יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק".

This is **like that which is said** in Tehillim, **"He who sits in the heavens shall laugh."**

דברים לב כא "כִּעֲסוּנִי בְּהַבְלֵיהֶם".

And as it says in Devarim, **"They angered Me with their vanities."**

דברים כח סג "כַּאֲשֶׁר שָׂשׂ ה'" וְכַיּוֹצֵא בָּהֶן.

And as it says, **"As Hashem rejoiced," and the like of them**.

עַל הַכֹּל אָמְרוּ חֲכָמִים דִּבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם.

Regarding all such expressions, **the Sages said, "The Torah spoke in the language of human beings,"** so that the human ear can grasp the concepts.

וְכֵן הוּא אוֹמֵר "הַאֹתִי הֵם מַכְעִסִים".

And so He says in Yirmeyahu, **"Is it Me they anger?"** showing that Hashem is not affected by human actions.

הֲרֵי הוּא אוֹמֵר "אֲנִי ה' לֹא שָׁנִיתִי".

Behold, He says in Malachi, **"I, Hashem, have not changed."**

וְאִלּוּ הָיָה פְּעָמִים כּוֹעֵס וּפְעָמִים שָׂמֵחַ הָיָה מִשְׁתַּנֶּה.

And if He were at times angry and at times happy, He would change from state to state, which is impossible for Hashem.

וְכָל הַדְּבָרִים הָאֵלּוּ אֵינָן מְצוּיִין אֶלָּא לַגּוּפִים הָאֲפֵלִים הַשְּׁפָלִים

And all these things, like emotions and changes, **are not found except in the dark, lowly bodies** of this physical world,

שׁוֹכְנֵי בָּתֵּי חֹמֶר אֲשֶׁר בֶּעָפָר יְסוֹדָם

the dwellers of houses of clay, whose foundation is in the dust, namely, human beings.

אֲבָל הוּא בָּרוּךְ הוּא יִתְבָּרַךְ וְיִתְרוֹמַם עַל כָּל זֶה:

But He, blessed is He, shall be exalted and shall be elevated above all this, completely free from any physical attributes or changes.

CHAPTER SUMMARY

The chapter begins by establishing the positive mitzvah to know that there is a Creator who sustains all of existence with infinite power, and the negative commandment against believing in any other deity. The Rambam then demonstrates that Hashem is absolutely one, possessing a unique unity that is completely non-physical, as any physical body is inherently limited. He explains that all physical descriptions of Hashem in the Torah are purely metaphoric, meant to help human minds relate to the Divine, and concludes by explaining that while Moshe Rabbeinu sought to comprehend Hashem's true essence, such complete understanding is impossible for any living human being.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam begins our entire avodah with a staggering realization: Hashem is not just the most powerful force in the universe, but He is the only true, independent reality. Everything else in creation, from the vast heavens to the chair you are sitting on, only exists because His constant, infinite power wills it to be. If He were to stop willing it for a single second, everything would vanish. This is the meaning of "Ein od milvado", there is no true existence besides Him.

When we go about our day, we easily fall into the trap of thinking that the world has its own independent power. We worry about our parnassah, we stress over what people think of us, and we treat our daily challenges as if they are independent forces we must battle. But the Rambam is teaching us that there is no other power. The person standing in front of you, the obstacle in your way, and the very breath in your lungs are all being actively sustained by the Creator this very moment.

To live with this emunah means to look past the physical surface of our lives and see the hand of the Creator in everything. When you realize that Hashem is the only true reality, your worries begin to shrink. You realize you don't need to manipulate the world or fear anyone; you only need to connect to the One who is constantly bringing the entire world into being.

Today, take one minute during a busy moment to stop and look around you. Remind yourself: "Nothing in this room, and no one in my life, has any power of their own. Hashem is creating all of this right now, and He is the only truth."

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'