

חומש עם רש"י • חקת-בלק • שליש

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.

פסוק א

Pasuk 1

וַיֵּסְעוּ מִקֵּדֶשׁ וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה הַהִיא
the mountain Hor the congregation all of Yisrael the children of and they came from Kadesh And they journeyed

רש"י

כָּל הָעֵדָה. כָּל שְׁלֵמִים וְעוֹמְדִים לְכַנֵּס לָאָרֶץ, שֶׁלֹּא הָיָה בָּהֶן אֶחָד מֵאוֹתָם
of those one among them was for not the land to enter and standing perfect all of them congregation The entire

שֶׁנִּגְזְרָה גְזֵרָה עֲלֵיהֶם, שֶׁכָּבַד כָּלוּ מֵי מִדְבָּר וְאֵלֵינוּ מֵאוֹתָן
are of those and these the wilderness the dead of had ceased for already upon them the decree upon whom was decreed

שֶׁכָּתוּב בָּהֶן דְּבָרִים ד' "חַיִּים כָּלְכֶם הַיּוֹם" תַּנְחוּמָא :
Tanchuma today all of you are alive four Devarim about them that is written

רש"י

הַהָר הַהוּא. הַר עַל גְּבִי הַר, כְּתֻפּוֹת קָטָן עַל גְּבִי תֻפּוֹת גָּדוֹל, וְאַע"פּ שֶׁהָעֶנָּן
that the cloud and even though large an apple top of on small like an apple a mount top of on a mount Hor Mount

הוֹלָךְ לִפְנֵיהֶם וּמִשּׁוֹה אֶת הָהָרִים, שֶׁלֹּשָׁה נִשְׁאַרוּ בָּהֶן — הַר סִינִי לְתוֹרָה
for the Torah Sinai Mount among them remained three the mountains — and levelled before them went

וְהָר הָהָר לְקַבֻּרַת אַהֲרֹן וְהָר נָבֹו לְקַבֻּרַת מֹשֶׁה תַּנְחוּמָא :
Tanchuma Moshe for the burial of Nebo and Mount Aharon for the burial of the mount and Hor

פסוק ב

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

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

לֵאמֹר:

saying

רש"י

עַל גְּבוּל אֶרֶץ אֱדוֹם. מִגִּיד שְׁמִפְנֵי שְׁנִתְחַבְּרוּ כֹּאן לְהִתְקַרֵּב לַעֲשׂוֹ הָרָשָׁע,

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

נִפְרְצוּ מַעֲשֵׂיהֶם וַחֲסָרוּ הַצַּדִּיק הַזֶּה, וְכֵן הִנֵּבִיא אוֹמֵר לִיהוֹשָׁפָט דְּבַרִּי

Chronicles to Yehoshafat says the prophet and so this the righteous man and they lost their deeds were breached

הַיָּמִים ב' כ' "בְּהִתְחַבְּרָה עִם אַחֲזַיָּהוּ פֶּרֶץ ה' אֶת מַעֲשֵׂיָהּ" תַּנְחוּמָא :

Tanchuma your works" — Hashem has breached Achazyahu with "Because you joined 20 II .

פסוק ג

וַיֹּאסֶף אֶהֱרֹן אֶל עַמּוּיו כִּי לֹא יָבֹא אֶל הָאָרֶץ אֲשֶׁר נָתַתִּי

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

לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר מָרִיתֶם אֶת פִּי לִמִּי מְרִיבָה:

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

פסוק ד

קַח אֶת אֶהֱרֹן וְאֶת אֶלְעָזָר בְּנוֹ וְהָעֵל אֹתָם הָר הָהָר:

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

רש"י

קַח אֶת אֶהֱרֹן. בְּדִבְרֵים שֶׁל נְחוּמִים — אָמַר לוֹ, אֲשֶׁרֶיךָ שְׂתִרְאָה כְּתִירָה נָתַן

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

לְבִנְךָ, מַה שְּׂאִין אֲנִי זָכָאִי לְכָה שָׁם :

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

פסוק ה

וְהַפָּשַׁט אֶת אֶהֱרֹן אֶת בְּגָדָיו וְהִלְבַּשְׁתָּם אֶת אֶלְעָזָר בְּנוֹ וְאֶהֱרֹן יֹאסֶף

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

וּמֵת שָׁם:

there and die

רש"י

אֶת בְּגָדָיו. אֶת בְּגָדֵי כֹהֵנָה גְּדוּלָה הִלְבִּישָׁהוּ וְהַפָּשִׁיטָם מֵעָלָיו, לְתַתָּם

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

עַל בְּנוֹ בִּפְנֵי; אָמַר לוֹ הַפָּנִים לַמַּעֲרָה וַנִּכְנַס, רָאָה מֹשֶׁה מַצֵּת וְנֵר דָּלֹק,
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 לַמֶּטֶה וְעָלָה, פָּשַׁט יָדָיו וּפָשַׁט, קָמַץ פִּיָּה 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
עֲצָם עֵינָיו וְעֲצָם, מִיָּד חָמַד מֹשֶׁה לְאוֹתָהּ מִיָּתָהּ, וְזֶהוּ שֶׁנֶּאֱמַר לוֹ דְּבָרִים
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 אָחִיָּהּ" — מִיָּתָהּ שֶׁנִּתְאַוֵּיתָ לָּהּ סִפְרֵי שֵׁם :
there Sifrei for it that you longed the death your brother Aharon died as 32

פסוק ו

Pasuk 6

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה וַיַּעֲלוּ אֶל הָר הָהָר לְעֵינֵי כָל
all of in the eyes of the mountain Hor to and they ascended Hashem commanded as Moshe And did
הָעֵדָה:
the congregation

רש"י

וַיַּעַשׂ מֹשֶׁה. אַע"פ שֶׁהָדָבָר קָשָׁה לוֹ, לֹא עָכַב תַּנְחוּמָא :
Tanchuma delay he did not for him was difficult that the matter even though Moshe And Moshe did

פסוק ז

Pasuk 7

וַיִּפְשֹׁט מֹשֶׁה אֶת אֶהֱרֹן אֶת בְּגָדָיו וַיִּלְבָּשׂ אֹתָם אֶת אֶלְעָזָר בְּנוֹ וַיָּמָת
and died his son Elazar — them and he clothed his garments — Aharon — Moshe And stripped
אֶהֱרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֵד מֹשֶׁה וְאֶלְעָזָר מִן הָהָר:
the mountain from and Elazar Moshe and descended the mountain on the top of there Aharon

פסוק ח

Pasuk 8

וַיֵּרְאוּ כָל הָעֵדָה כִּי גֹועַ אֶהֱרֹן וַיִּבְכוּ אֶת אֶהֱרֹן שְׁלֹשִׁים יוֹם
days thirty Aharon — and they wept for Aharon had expired that the congregation all And they saw
כָּל בֵּית יִשְׂרָאֵל:
Yisrael the house of all

רש"י

וַיֵּרְאוּ כָל הָעֵדָה. כַּאֲשֶׁר רָאוּ מֹשֶׁה וְאֶלְעָזָר יוֹרְדִים וְאֶהֱרֹן 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 אֶהֱרֹן? אָמַר לָהֶם מֵת, אָמְרוּ אֲפָשֶׁר מִי שֶׁעָמַד כִּנְגַד הַמַּלְאָךְ וְעָצָר אֹתוֹ
— and stopped the Angel against who stood one is it possible they said he died to them he said Aharon is
הַמַּגֵּפָה יִשְׁלֹט בּוֹ מַלְאָךְ הַמָּוֶת? מִיָּד בִּקֵּשׁ מֹשֶׁה רַחֲמִים וַהֲרֹאוּהוּ
and they showed him mercy Moshe requested immediately Death the Angel of over him should rule the plague
מַלְאָכֵי הַשָּׁרֵת לָהֶם מְטָל בְּמֶטֶה, רָאוּ וַהֲאֵמִינוּ שֵׁם :
there and they believed they saw on the bed lying to them service the angels of

רש"י

כל בית ישראל. האנשים והנשים, לפי שהיה אהרן רודף שלום ומטיל אהבה
love and placing peace pursuing Aharon that was because and the women the men Yisrael the house of all
בין בעלי מריבה ובין איש לאשתו אדר"נ י"ב :
12 Avos d'Rabbi Nasan to his wife a man and between quarrel parties of between

רש"י

כי גוע. אומר אני שהמתרגם דהא מית טועה הוא, אלא אם כן מתרגם
he translates unless he errs he died because that he who translates I say he had died that
ויראו ואתחזיאו, שלא אמרו רבותינו כי זה משמש בלשון דהא אלא על
according to except because in the sense of serves this because our Rabbis did say for not and they were seen and they saw
מדרש שנסתלקו ענני הכבוד, וכדאמר רבי אבהו ראש השנה ג', אל תקרי
read do not 3a Hashanah Rosh Abahu Rabbi and as said the glory the clouds of that departed the Midrash
ויראו, אלא ויראו, ועל לשון זה נופל לשון דהא, לפי שהיא
it is since because the expression of falls this expression and upon and they were seen but rather and they saw
נתינת טעם למה שלמעלה הימנו — למה ויראו? לפי שהרי מת אהרן; אבל
but Aaron died behold because were they seen why it that is above for what a reason the giving of
על תרגום "וחזו כל כנשתא" אין לשון דהא נופל אלא לשון
the expression of but only applicable because expression of there is no the congregation all and they saw the translation of upon
אשר, שהוא מגזרת שמוש אי, שמצינו אם משמש בלשון אשר, כמו "ואם
and if like that in the sense of serves if for we find if the usage of from the category of which is that
מדוע לא תקצר רוחי" איוב כ"א, והרבה מפרשים מזה הלשון — "אם
if expression from this are explained and many 21 Job my spirit should be impatient not why
חרוצים ימיו" שם י"ד :
14 there his days are determined

פסוק ט

Pasuk 9

וישמע הכנעני מלך ערד ישב הנגב כי בא ישראל דרך
by the way of Israel came that the South who dwelt in Arad king of the Canaanite And he heard
האתרים וילחם בישראל וישב ממנו שבי:
a captivity from them and he took captive against Israel and he fought the spies

רש"י

וישמע הכנעני. שמע שמת אהרן ונסתלקו ענני כבוד כו', כדאיתא בראש
in Rosh as it is etc. glory the clouds of and departed Aharon that died He heard the Canaanite And he heard
השנה דף ג', ועמלק מעולם רצועת מרדות לישראל, מזמן בכל עת לפרענות:
for punishment time at every prepared for Yisrael chastisement was a strap of from always and Amalek 3 page Hashanah

רש"י

ישב הנגב. זה עמלק, שנאמר "עמלק יושב בארץ הנגב" במדבר י"ג,
13 Bamidbar the south in the land of dwells Amalek as it is said Amalek this the south The inhabitant of
ושנה את לשונו לדבר בלשון כנעז, כדי שיהיו ישראל מתפללים
praying Yisrael that they would be in order Canaan in the language of to speak his language — and he changed

לְהַקְפֹּה לָתֵת כְּנָעִים בְּיָדָם, וְהֵם אֵינָן כְּנָעִים, רָאוּ יִשְׂרָאֵל לְבוּשֵׁיהֶם

their clothing Yisrael They saw Canaanites were not and they into their hand Canaanites to give to the Holy One

כְּלִבוּשֵׁי עַמֲּלִקִּים וּלְשׁוֹנָם לְשׁוֹן כְּנָעִז, אָמְרוּ נִתְפַּלֵּל סֶתֶם, 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

נָתַן תַּתֵּן אֶת הָעָם הַזֶּה בְּיָדִי" עַי' יִלְקוּט שִׁמְעוֹנִי תשס"ד :

764 Shimoni Yalkut see into my hand this the people — You will give surely

רש"י

דֶּרֶךְ הָאֲתָרִים. דֶּרֶךְ הַנֶּגֶב, שֶׁהָלְכוּ בּוֹ מְרַגְּלִים, שֶׁנֶּאֱמַר "וַיַּעֲלוּ בְּנֵגֶב"

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

בַּמִּדְבָּר י"ג ; דְּבָר אַחֵר: דֶּרֶךְ הָאֲתָרִים, דֶּרֶךְ הַתִּיר הַגָּדוֹל הַנוֹסֵעַ לִפְנֵיהֶם,

before them that journeyed the Great the Scout the way of the Atharim the way of explanation another thirteen in Bamidbar

שֶׁנֶּאֱמַר שָׁם י' "דֶּרֶךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מְנוּחָה" תַּנְחוּמָא :

Tanchuma a resting place for them to search out days three a journey of ten there as it is said

רש"י

וַיִּשָּׁב מִמֶּנּוּ שָׁבִי. אֵינָהּ אֶלָּא שִׁפְחָה אַחַת יִלְקוּט שִׁמְעוֹנִי שָׁם :

there Shimoni Yalkut one a maidservant but it was not a captive from them and he captured

פסוק י

Pasuk 10

וַיִּדָּר יִשְׂרָאֵל נָדָר לַיהוָה וַיֹּאמֶר אִם נָתַן תַּתֵּן אֶת הָעָם הַזֶּה

this the nation — You will deliver surely If and he said to Hashem a vow Yisrael And vowed

בְּיָדִי וְהִחָרַמְתִּי אֶת עָרֵיהֶם:

their cities — then I will destroy into my hand

רש"י

וְהִחָרַמְתִּי. אֶקְדִּישׁ שְׁלָלָם לַגְּבוּהָ:

to the Most High their spoil I will consecrate And I will dedicate

פסוק יא

Pasuk 11

וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת הַכְּנָעֲנִי וַיַּחֲרֵם אֹתָהֶם

them and he destroyed the Canaanite — and He delivered Yisrael to the voice of Hashem And hearkened

וְאֵת עָרֵיהֶם וַיִּקְרָא שֵׁם הַמָּקוֹם חֲרָמָה:

Chormah the place the name of and he called their cities and —

רש"י

וַיַּחֲרֵם אֹתָהֶם. בְּהֲרִיגָה:

with killing them and he destroyed

רש"י

וְאֵת עָרֵיהֶם. חֲרָמֵי גְבוּהָ:

the Most High as dedicated things of their cities and —

וַיִּסְעוּ מֵהָר הָהָר דֶּרֶךְ יָם סוּף לְסַבֵּב אֶת אֶרֶץ אֱדוֹם

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

וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ:

on the journey the people the soul of and became impatient

רש"י

דֶּרֶךְ יָם סוּף. כִּינּוֹן שְׁמֵת אַהֲרֹן וּבָאָת עֲלֵיהֶם מִלְחָמָה זֹאת, חָזְרוּ

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

לְאַחֲרֵיהֶם דֶּרֶךְ יָם 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 גְּזַרְתָּ מִרְגָּלִים, שֶׁנֶּאֱמַר "וַיִּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יָם סוּף" דְּבָרִים 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

, וְכֵן חָזְרוּ לְאַחֲרֵיהֶם שִׁבְעַת מַסְעוֹת, שֶׁנֶּאֱמַר "וַיִּבְנֵי יִשְׂרָאֵל נָסְעוּ

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

מִבְּאֶרֶת בְּנֵי יַעֲקֹב מוֹסֶרָה שָׁם מֵת אַהֲרֹן", וְכִי בְּמוֹסֶרָה מֵת? וְהֲלֹא בְּהָר 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? אֲלֹא שָׁם חָזְרוּ וְהִתְאַבְּלוּ עָלָיו וְהִסְפִּידוּהוּ כֹּאֲלוֹ הוּא בְּפָנֵיהֶם; וַיֵּצֵא

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

וַיִּבְדֹּק בַּמַּסְעוֹת וַתִּמָּצְאם שִׁבְעַת מַסְעוֹת מִן מוֹסֶרָה עַד הָר הָהָר תַּנְחומָא:

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

רש"י

לְסַבֵּב אֶת אֶרֶץ אֱדוֹם. שְׁלֹא נָתַתָּם לְעָבֵר בְּאֶרְצוֹ:

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

רש"י

וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ. בְּטֶרֶחַ הַדֶּרֶךְ שֶׁהִקְשָׁה 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

עַכְשָׁנוּ הֵינּוּ קְרוּבִים לְפָנֵינוּ לְאֶרֶץ וְאֵנּוּ חוֹזְרִים לְאַחֲרֵינוּ, כֹּה חָזְרוּ אֲבוֹתֵינוּ

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

וְנִשְׁתַּחֲוִי שְׁלֹשִׁים וּשְׁמוֹנֶה שָׁנָה עַד הַיּוֹם, לְפִיכָה קִצְרָה נַפְשָׁם בְּעֲנוֹי הַדֶּרֶךְ,

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

וּבְלִע"ז אֲנָקְרוּט"ל; וְלֹא יִתְכַּן לוֹמַר וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ —

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

בְּהֵיּוֹתוֹ בַּדֶּרֶךְ, וְלֹא פִּרְשׁ בּוֹ בְּמָה קִצְרָה, שֶׁכָּל מָקוֹם שֶׁתִּמָּצָא קִצּוֹר נַפְשׁ

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 מִפֶּרֶשׁ שָׁם בְּמָה קִצְרָה, כְּגוֹן "וַתִּקְצַר נַפְשִׁי בָהֶם" זְכַרְיָה י"א,

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

וְכְגוֹן "וַתִּקְצַר נַפְשׁוֹ בְּעַמְל יִשְׂרָאֵל" שׁוּפְטִים י', וְכָל דָּבָר קָשָׁה 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 קִצּוֹר נַפְשׁ, כֹּאֲדָם שֶׁהִטְרַח 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

דַּעַתוֹ רַחֲבָה לְקַבֵּל אוֹתוֹ הַדָּבָר וְאֵין לוֹ מָקוֹם בְּתוֹךְ לְבוֹ לְגוֹר שֶׁם הַצָּעַר,
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 הַמְטָרִיחַ נוֹפֵל לְשׁוֹן גָּדֹל, 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 נִפְשָׁם בָּתְלָה בִּי" זְכַרְיָה י"א — גָּדְלָה עָלַי, "וַיִּגָּאָה כְּשֶׁחַל 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
אִיּוֹב י' ; כָּלְלוּ שָׁל פְּרוּשׁ, כָּל לְשׁוֹן קָצוֹר נֶפֶשׁ בְּדָבָר לְשׁוֹן
is an expression in a matter soul shortening of expression of every the explanation of of the general rule 10 Job
שֶׁאֵין יָכוֹל לְסַבֵּלוֹ הוּא — שֶׁאֵין הַדַּעַת סוֹבֵלָתוֹ:
bear it the mind that does not it is to bear it ability that there is no

פסוק יג

Pasuk 13

וַיְדַבֵּר הָעָם בְּאַלְהֵים וּבַמֹּשֶׁה לָמָּה הֵעֲלִיתָנוּ מִמִּצְרַיִם לָמוֹת
to die from Mitzrayim did you bring us up why and against Moshe against God the people And spoke
בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בִּלְחֶם הַקֶּלֶקֶל:
the miserable · the bread loathes and our soul water and there is no bread there is no for in the wilderness

רש"י

באלהים ובמשה. השוו עבד לקונו תנחומא:
Tanchuma to his Master a servant they equated and against Moshe against God

רש"י

למה העליתנו. שניהם שווים:
were equal both of them have you brought us up why

רש"י

ונפשנו קצה. אף זה לשון קצור נפש ומאוס:
and rejecting soul shortening of is an expression of this even loatheth and our soul

רש"י

בלחם הקלקל. לפי שהמן נבלע באברים קראוהו קלקל, אמרו, עתיד
is destined they said light they called it in the limbs was absorbed that the manna because the light with the bread
המן הזה שיתפח במעינו, כלום יש ילוד אשה שמכניס ואינו מוציא? 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

וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנֹּחָשִׁים הַשֹּׂרְפִים וַיִּנְשְׁכוּ אֶת הָעָם וַיָּמָת
and died the people — and they bit the fiery ones the snakes — among the people Hashem And He sent
עַם רַב מִיִּשְׂרָאֵל:
from Yisrael many people

רש"י

את הנחשים השרפים. ששורפים את האדם בארס שניהם:
their teeth with the venom of the person — that burn the burning ones the serpents —

רש"י

וינשכו את העם. יבא נחש שלקה על הוצאת דבה ויפרע
and exact punishment slander bringing out for which was punished the serpent Let come the people — And they bit
ממוציאי דבה, יבא נחש שכל המיניו נטעמין לו טעם אחד ויפרע
and exact punishment single as a taste to it are tasted the kinds that all the serpent Let come slander from those who bring out
מכפויי טובה שדבר אחד משתנה להם לכמה מטעמים תנחומא:
Tanchuma delicacies into several for them changed single that a thing goodness from the deniers of

פסוק טו

Pasuk 15

ויבא העם אל משה ויאמרו חטאנו כי דברנו ביהוה וכו'
and against you against Hashem we spoke for we have sinned and they said Moshe to the people And came
התפלל אל יהוה ויסר מעלינו את הנחש ויתפלל משה בעד
on behalf of Moshe and prayed the serpents — from upon us that He remove Hashem to pray

העם:
the people

רש"י

ויתפלל משה. מפאן למי שמבקשים ממנו, שלא יהא אכזרי מלמחל עי'
see from forgiving cruel he should be that not from him that they seek to one from here Moshe And prayed
תנחומא:
Tanchuma

פסוק טז

Pasuk 16

ויאמר יהוה אל משה עשה לך שרף ושים אתו על נס והיה
and it shall be a pole upon it and place a fiery serpent for yourself make Moshe to Hashem And said
כל הנשוק וראה אתו וחי:
and he shall live at it and he looks who is bitten anyone

רש"י

על נס. על כלונס, שקורין פירק"א בלעז, וכן "וכנס על הגבעה" ישעיהו
Yeshayahu the hill upon and like a banner and so in foreign tongue perche which they call a pole upon a pole Upon
ל', "ארים נסי" שם מ"ט, "שאו נס" שם י"ג; ולפי שהוא גבוה לאות
for a sign high that it is and because 13 there a banner lift up 49 there my banner I will lift up 30
ולראיה, קוראו נס:
a banner He calls it and for evidence

רש"י

כל הנשור. אִפְּלוּ כָּלֵב אוֹ חֲמֹר נוֹשְׁכוֹ הָיָה נֹזֵק וְהוֹלָה, אֲלֵא
but continually and wasting away injured he was bit him a donkey or a dog even that was bitten Anyone
שְׁנֵשִׁיכַת הַנָּחָשׁ מִמְּהֵרָת לְהָמִית, לָכֵךְ נֶאֱמַר פֶּאֶן וְרָאָה אִתּוֹ — רִאִיָּה בְּעֵלְמָא —
merely a seeing it and he saw here it is said therefore to kill hastens the serpent that the bite of
וּבְנֵשִׁיכַת הַנָּחָשׁ נֶאֱמַר "וְהִבִּיט" — וְהָיָה אִם נִשָּׁף 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
וְגו' — שְׁלֵא הָיָה מִמְּהֵרָ נִשּׁוּף הַנָּחָשׁ לְהִתְרַפְּאוֹת אֲלֵא אִם כֵּן מִבִּיט בּוֹ בְּכוֹנָה;
with intent at it he gazed · · unless to be healed the serpent one bitten by quick was for not etc.
וְאָמְרוּ רַבּוֹתֵינוּ וְכִי נָחָשׁ מִמִּית אוֹ מַחְיָה? אֲלֵא, בְּזִמָּן שֶׁהָיוּ יִשְׂרָאֵל מְסִתְּפָלִין
looking Israel that were at the time but give life or cause death a serpent and does our Rabbis and said
כָּלִפִּי מַעֲלָה וּמַשְׁעָבָדִין אֶת לִבָּם לְאַבְיָהֶם שְׂבַשְׂמִים הָיוּ מִתְרַפְּאִים, וְאִם לֹא
not and if healed they were Who is in Heaven to their Father their heart — and subjecting above toward
הָיוּ נְמוּקִים רֹאשׁ הַשָּׁנָה כ"ט :

29 Hashanah Rosh wasting away they were

פסוק יז

Pasuk 17

וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל הַנֵּס וְהָיָה אִם נִשָּׁף 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 נָחָשׁ הַנְּחֹשֶׁת וְחָיָה
and he lived the copper the serpent of toward and he looked a man

רש"י

נחש נחשת. לֹא נֶאֱמַר לוֹ לַעֲשׂוֹתוֹ שֶׁל נְחֹשֶׁת, אֲלֵא אָמַר מֹשֶׁה, הַקֹּב"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 וְאֲנִי אֶעֱשֶׂנּוּ שֶׁל נְחֹשֶׁת, לְשׁוֹן נוֹפֵל עַל לְשׁוֹן בְּרֹאשִׁית רַבָּה ל"א :
31 Rabbah Bereishis a term upon falling a term copper of will make it and I a serpent calls it

פסוק יח

Pasuk 18

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

פסוק יט

Pasuk 19

וַיִּסְעוּ מֵאֹבֹת וַיִּחַנוּ בְּעֵי הָעֲבָרִים בְּמִדְבָּר אֲשֶׁר עַל
upon which in the wilderness Abarim in the ruins of and they encamped from Oboth And they journeyed
פְּנֵי מוֹאָב מִמְּזֶרֶח הַשֶּׁמֶשׁ:
the sun from the rising of Moav the face of

רש"י

בעיי העברים. לא ידעתי למה נקרא שמם עיים, ועי לשון חרבה היא —
it destruction is a term of and a ruin Ilyim their name was called why I know not Abarim In the ruins of
דבר הטאט במטאטא, והע"ן בו יסוד לבדה, והוא מלשון "יעים" 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
"ויצה בך" ישעיהו כ"ח:
28 Yeshayahu hail and it shall sweep

רש"י

העברים. דרך מעבר העוברים שם את הר נבו אל ארץ כנען, שהוא מפסיק
separates which it Kenaan the land of to Nevo Mount — there those who pass the pass of the road of Ha'avarim
בין ארץ מואב לארץ אמורי:
the Emori to the land of Moav the land of between

רש"י

על פני מואב ממזרח השמש. במזרח של ארץ מואב:
Moav the land of of in the east of her the sun from the east of Moav the face of on

פסוק ב

Pasuk 20

משם נסעו ויחנו בנחל זרד:
Zered in the valley of and they encamped they journeyed From there

פסוק כא

Pasuk 21

משם נסעו ויחנו מעבר ארנון אשר במדבר היצא
that goes out in the wilderness which is Arnon from the side of and they encamped they journeyed From there
מגבול האמרי כי ארנון גבול מואב בין מואב ובין האמרי:
the Emori and between Moav between Moav is the border of Arnon for the Emori from the border of

רש"י

מגבל האמרי. תחום סוף מפר שלחם, וכן גבול מואב —
Moav the boundary of and likewise of theirs the border the end of the boundary-line of the Emori From the boundary of
לשון קצה וסוף:
and end extremity an expression of

רש"י

מעבר ארנון. הקיפו ארץ מואב כל דרומה ומזרחה עד שבאו מעבר
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
השני לארנון בתוך ארץ האמורי בצפונה של ארץ מואב:
Moav the land of of on its north the Emori the land of into the midst of of Arnon the second

רש"י

היצא מגבל האמרי. רצועה יוצאה מגבול האמורי והיא של
belonged to and it of the Amorites from the boundary jutted out a strip of the Amorites from the boundary that cometh out

אָמורִיִּים, וְנִכְנְסָתָ לְגִבּוֹל מוֹאָב עַד אֶרְנוֹן שֶׁהוּא גְבוּל 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 בָּאוּ לְגִבּוֹל מוֹאָב, כִּי אֶרְנוֹן 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 לְעֹבֵר בְּאַרְצָם, וְאַעֲ"פִי שֶׁלֹּא פָּרְשָׁה מֹשֶׁה, פָּרְשָׁה יִפְתָּח, כְּמוֹ
as Yiftach stated it plainly Moshe stated it plainly that not and even though through their land to pass permission them
שָׂאֵמַר יִפְתָּח שׁוֹפְטִים 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
רָמְזָה דְּבָרִים ב', "כַּאֲשֶׁר עָשׂוּ לִי בְּנֵי עֲשׂוּ הַיֹּשְׁבִים בְּשֵׁעִיר וְהַמּוֹאָבִים
and the Moabites in Seir whodwell Esav the children of unto me did as 2 Devarim alluded to it
הַיֹּשְׁבִים בְּעָרַי" — מָה אֵלּוּ לֹא נִתְּנוּם לְעֹבֵר בְּתוֹךְ אֶרְצָם אֲלֹא הַקִּיּוּם סְבִיב,
about made them travel round but their land through to pass permit them did not these what in Ar whodwell
אֲףִי מוֹאָב כֵּן:
did Moab so too

פסוק כב

Pasuk 22

עַל כֵּן יֵאמַר בְּסֵפֶר מִלְחֻמַּת יְהוָה אֶת וְהֵב בְּסוּפָהּ וְאֵת הַנְּחָלִים אֶרְנוֹן:
Arnon the valleys of and — in Suphah Vahev — Hashem the Wars of in the Book of it is said · Therefore

רש"י

עַל כֵּן יֵאמַר. עַל חֲנִיָּה זֹאת וְנִסִּים שֶׁנַּעֲשׂוּ בָּהּ יֵאמַר בְּסֵפֶר מִלְחֻמַּת
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' — כְּשֶׁמְסַפְּרִים נִסִּים שֶׁנַּעֲשׂוּ לְאֲבוֹתֵינוּ יִסְפְּרוּ אֶת וְהֵב וּגו':
etc Vahev — they will declare for our fathers that were wrought miracles when they narrate Hashem

רש"י

אֵת וְהֵב. כְּמוֹ אֶת יְהֵב, כְּמוֹ שֶׁיֵּאמַר מִן יַעַד וְעַד, כֵּן יֵאמַר מִן יְהֵב וְהֵב, וְהֵב"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, פְּלוּמֵר אֶת אֲשֶׁר יְהֵב לָהֶם וְהֵרְבָּה נִסִּים בָּיָם סוּף:
Reeds at the Sea of miracles and He multiplied to them He gave that which — meaning to say it is a root letter

רש"י

וְאֵת הַנְּחָלִים אֶרְנוֹן. כְּשֶׁמְסַפְּרִים בְּנִסִּי יָם סוּף, כֵּן יֵשׁ לְסֵפֶר בְּנִסִּי
the miracles of to relate there is so Reeds the Sea of the miracles of they relate Just as Arnon the valleys of And —
נְחָלֵי אֶרְנוֹן, שָׂאֵף כָּאֵן נַעֲשׂוּ נִסִּים גְּדוֹלִים, וּמָה הֵם הַנִּסִּים?
the miracles are And what great miracles were made here for even Arnon the valleys of

פסוק כג

Pasuk 23

וְאֲשֶׁר הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁכְתָּ עָר וְנִשְׁעַן לְגִבּוֹל מוֹאָב:
Moav to the border of and leaned Ar to settle stretched which of the streams and the pouring

ואשד הנחלים. תרגום של שפה "אשד" — שפה הנחלים שנשפך שם
 there where was poured of the valleys the pouring is shed pouring of the translation of the valleys And the pouring
 דם אמוריים, שהיו נחבאים שם, לפי שהיו ההרים גבוהים והנחל עמק
 deep and the valley high the mountains that were because there hiding who were the Amorites the blood of
 וקצר וההרים סמוכים זה לזה — אדם עומד על ההר מזה ומדבר עם
 with and speaks from this the mountain upon stands a man to this this close and the mountains and narrow
 חברו בזה — והדרך עובר בתוך הנחל, אמרו אמוריים, כשיכנסו ישראל
 Israel when enter the Amorites said the valley through passes and the road this on the mountain his fellow
 לארץ לתוך הנחל לעבר, נצא מן המערות שבהרים שלמעלה מהם,
 them above that are in mountains the caves from we will go out to pass the valley into the land
 ונהרגם בחרצים ואבני בליסטראות, והיו אותן הנקעים בזה של צד
 the side of of in the mountain clefts those And were catapults and stones of with arrows and we will kill them
 מואב, ובהר של צד אמוריים היו פגוד אותן נקעים כמין קרנות ושרים
 and breasts horns like clefts those opposite there were the Amorites the side of of and in the mountain Moab
 בולטין לחוץ, כיון שבאו ישראל לעבר, נודעזע ההר של ארץ ישראל
 Israel the land of of the mountain shook to pass Israel came When outward protruding
 כשפחה היוצאת להקביל פני גברתה, ונתקרב לצד ההר של מואב
 Moab of the mountain to the side of and approached her mistress the face of to greet who goes out like a maidservant
 ונכנסו אותן השרים לתוך אותן נקעים והרגום, וזהו אשר נטה לשבת ער —
 Ar to dwell inclined which and this is and killed them clefts those into breasts those and entered
 שההר נטה ממקומו ונתקרב לצד מואב ונדבק בו, וזהו ונשען
 and leaned and this is to it and cleaved Moab to the side of and approached from its place inclined that the mountain
 לגבול מואב תנחומא; ברכות נ"ד :
 54b Berachot Tanchuma Moab to the border of

פסוק בד

Pasuk 24

ומשם בארה הוא הבאר אשר אמר יהוה למשה אסף את העם
 the people — Assemble to Moshe Hashem said which the well it is to Beer And from there
 ואתנה להם מים:
 water to them and I will give

ומשם בארה. משם בא האשד אל הבאר; כיצד? אמר הקב"ה מי מודיע
 will inform who the Holy One said how the well to the flow came from there to the well And from there
 לבני הנסים הללו? המשל אומר "נתת פת לתינוק הודיע לאמו". לאחר
 after its mother let know to a child bread you have given says the proverb these the miracles my children
 שעברו חזרו ההרים למקומם, והבאר ירדה לתוך הנחל והעלתה משם
 from there and brought up the valley into went down and the well to their place the mountains returned they passed
 דם ההרגים וזרועות ואברים ומולקתן סביב המחנה, וישראל ראו ואמרו שירה:
 a song and sang saw and Israel the camp around and carried them and limbs and arms the slain the blood of

פסוק כה

אז ישיר ישראל את השירה הזאת עלי באר ענו לה:

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

רש"י

עלי באר. מתוך הנחל והעלי מה שאת מעלה; ומנין שהבאר הודיעה להם?

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

שנאמר "ומשם בארה", וכי משם היתה, והלא מתחלת ארבעים שנה היתה

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

עמקם? אלא שירדה לפרסם את הנסים תנחומא; וכן אז ישיר... השירה

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

הזאת נאמרה בסוף ארבעים והבאר נתנה להם מתחלת ארבעים, מה ראה

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

לכתב פאו? אלא הענין הזה נדרש למעלה הימנו:

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

פסוק כו

באר חפרוה שרים פרוה נדיבי העם במחקה במשענתם וממדבר

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

מתנה:

to Mattanah

רש"י

באר חפרוה. זאת היא הבאר אשר חפרוה שרים — משה ואהרן:

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

רש"י

במשענתם. במטה:

with the staff with their staff

רש"י

וממדבר. נתנה להם:

to them it was given and from the wilderness

פסוק כז

וממתנה נחליאל ומנחליאל במות:

to Bamoth and from Nachaliel to Nachaliel and from Mattanah

רש"י

וממתנה נחליאל. פתרגומו:

like its Targum Nachaliel And from the gift

פסוק כח

וּמִבְּמוֹת הַגִּיא אֲשֶׁר בְּשִׂדָּה 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

הַיְשִׁימוֹן:

the wasteland

רש"י

ומבמות הגיא אשר בשדה מואב. כי שם מת משה ושם בטלה הבאר;

the well ceased and there Moshe died there for Moav is in the field of which the valley And from the heights

ד"א, פרוה נדיכי העם — כל נשיא ונשיא כשהיו חונים נוטל

would take encamping when they were and prince prince every the people the nobles of They dug it Another explanation

מקלו ומושה אצל דגלו ומחנהו, ומי הבאר נמשכין דרך אותו סימן

mark that by way of were drawn the well and the waters of and his camp his banner toward and draw his staff

ובאין לפני חנית כל שבט ושבט תנחומא :

Tanchuma and tribe tribe every the camp of before and would come

רש"י

במחקק. על פי משה שנקרא מחוקק, שנאמר "כי שם חלקת מחלקק

the lawgiver the portion of there for as it is said lawgiver who is called Moshe the word of by Through the lawgiver

ספון" דברים ל"ג ; ולמה לא נזכר משה בשירה זו? לפי שלקה על

by that he was punished because this in the song Moshe was mentioned not and why 33 Devarim is hidden

ידי הבאר, וכיון שלא נזכר שמו של משה לא נזכר שמו של

of the name of was mentioned not Moshe of the name of was mentioned that not and since the well means of

הקב"ה, משל למלך שהיו מזמנין אותו לסעודה, אמר אם אוהבי שם אני

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

שם, ואם לאו איני הולך תנחומא :

Tanchuma going I am not not and if am there

רש"י

ראש הפסגה. כתרגומו "ריש רמתא":

the height the top of as its Targum the height The top of

רש"י

פסגה. לשון גבה, וכן "פסגו ארמנותיה" תהילים מ"ח — הגביהו ארמנותיה:

her palaces elevate forty-eight Tehillim her palaces make high and so height is an expression of Pisgah

רש"י

ונשקפה. אותה הפסגה על פני המקום ששמו ישימון, והוא לשון מדבר שהוא

which is wilderness a term of and it is Yeshimon whose name is the place the face of upon summit that And it looks

שמים; דבר אחר ונשקפה הבאר על פני הישימון, שנגנזה בימה של טבריא,

Tverya of in the sea for it was hidden the Yeshimon the face of upon the well and it looks explanation Another desolate

והעומד על הישימון מביט ורואה כמין כברה בים, והיא הבאר, כה דרש

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

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."

תלמוד בבלי • דף יומי

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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

וּשְׁט נִקְוָתוֹ בְּמִשְׁהוֹ, דְּרוּסָתוֹ בְּמִשְׁהוֹ.

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

כָּנָה נִקְוָתוֹ בְּכַאִיסָר, 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

בְּתַר דְּבִעָא הָדָר פְּשֻׁטָּה: אֶחָד זֶה וְאֶחָד זֶה בְּמִשְׁהוֹ.

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? זִיְהִירִיָּה מְקַלָּא קְלִי וְאַזִּיל.

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

STATEMENT

יְתִיב רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מַרְתָּא קָמִיה דְּרַב נַחֲמָן, וְיְתִיב וְקָאָמַר: דְּרוּסָה שְׁאָמְרוּ – צְרִיכָה בְּדִיקָה כְּנֶגֶד בְּנֵי מַעֲיִים.

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 נַחֲמָן אָמַר: הֲאֵלֶּהִים! מוֹרִי בַּה רַב מִכְּפָא וְעַד אֶטְמָא.

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 כְּפָא? אֵילִימָא כְּפָא דִּידָא – הֵיִינוּ כְּנֶגֶד בְּנֵי מַעֲיִים, אֶלָּא מִכְּפָא דְמוֹחָא עַד אֶטְמָא.

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 סָלִיק רַב חִיָּיא בַּר יוֹסֵף, אֲשֶׁכְּחִינְהוּ לְרַבֵּי יוֹחָנָן וְרִישׁ לָקִישׁ דִּיתְבִּי וְקָאָמְרִי: דְּרוּסָה שְׁאָמְרוּ – צְרִיכָה בְּדִיקָה כְּנֶגֶד בְּנֵי מַעֲיִים.

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

אָמַר לְהוּ: הֲאֵלֶּהִים! מוֹרִי בַּה רַב מִכְּפָא וְעַד אֶטְמָא.

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

OBJECTION

אָמַר לִיהִי רִישׁ לָקִישׁ: מִנּוּ רַב וּמִנּוּ רַב? וְלֹא יָדַעְנָא לִיהִי!

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

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: וְלֹא נִהֲיָא לִיהִי לְאוּתוֹ תְּלָמִיד שְׁשִׁימָשׁ אֶת רַבִּי רַבְּה, וְרַבִּי חִיָּיא? וְהֲאֵלֶּהִים! כָּל אוֹתָן שָׁנִים שְׁשִׁימָשׁ אוֹתוֹ תְּלָמִיד בִּישִׁיכָה, אֲנִי שְׁמַשְׁתִּי בְּעַמִּידָה, וּמֵאן גָּבַר? הוּא גָּבַר 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

מִיד פִּתַּח רִישׁ לָקִישׁ וְאָמַר: בְּרַם זְכוּר אוֹתוֹ הָאִישׁ לְטוֹב, שְׁאָמְרוּ שְׁמוּעָה מִפִּיו: שְׁמוּטָה וּשְׁחוּטָה – כְּשֶׁרָה, שְׂאִי אֶפְשָׁר לְשְׁמוּטָה שְׁתִּיעֲשֶׂה 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

ורבי יוחנן אומר: יביא ויִקְרֶה.

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

אמר רב נחמן: לא שנו אלא שלא תפס בסימנים, אבל תפס בסימנים ושחט – אפשר לשמוטה שתיעשה שחוטתה.

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

זה הכלל, לאתויי מאי? לאתויי שב שמעתתא.

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

STATEMENT

דבי יוסף רישבא מחו בגידא נשיא וקטלי, אתו לקמיה דרבי יהודה בן בתירא, אמר להו: וכי להוסיף על הטרפות יש? אין לה אלא מה שמונו חכמים!

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

רב פפא בר אבא רישבא, מחו בכוליא וקטלי. אתו לקמיה דרבי אבא, אמר להו: וכי להוסיף על הטרפות יש? אין לה אלא מה שמונו חכמים!

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

והא קא חזינן דקא מתה!

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

ANSWER

גמירי דאי בדרי לה סמא, חייא.

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.

MISHNAH

מתני' ואלו כשרות בבמה, ניקבה הגרגרת או שנסדקה.

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

MISHNAH

עד כמה תחסר? רבן שמעון בן גמליאל אומר: עד פאיסר האיטלקי.

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

נפחתה הגולגולת ולא ניקב קרום של מוח, ניקב הלב ולא לבית חללו, נשברה השדרה ולא נפסק החוט שלה, ניטלה הכבד ונשתיר הימנה פזית.

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

המסס ובית הפוסות, שניקבו זה לתוך זה.

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

MISHNAH

ניטל הטחול, ניטלו הכליות, ניטל לחי התחתון, ניטלה האם שלה, וחרוטה בידי שמים.

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

הגלודה – רבי מאיר מכשיר, וחכמים פוסלין.

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

גמרא GEMARA

GEMARA

גמ' אתמר: רבי יוחנן אומר: "אלו טרפות" דוקא, ורבי שמעון בן לקיש אומר: "אלו כשרות" דוקא.

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 מִיפְלִגִּי? בְּדֶרֶב מִתְנָא, דְּאָמַר רַב מִתְנָא: הָאִי בּוֹקָא דְּאֵטְמָא דְּשִׁפּי מְדּוּכָתִיָּה – טֵרֶפָּה.

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 טֵרֵפוֹת" דּוֹקָא, תֵּנָא טֵרֵפוֹת, וְתֵנָא "זֶה הַכֶּלֶל",

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

צמוד ב' DAF 54B

EXPLANATION

וְחִזְיָהּ לְדֶרֶב מִתְנָא דְּאֵתִיָּא בְּזָה הַכֶּלֶל,

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? דְּדִמְיָא לְנִטּוּלִי.

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

EXPLANATION

תֵּנָא "אֵלּוּ טֵרֵפוֹת" – הֵנִי הוּא דְּטֵרֶפָּה, הָא דֶּרֶב מִתְנָא 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 דּוֹקָא,

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

EXPLANATION

תֵּנָא טֵרֵפוֹת, וְתֵנָא "זֶה הַכֶּלֶל",

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

EXPLANATION

וְחִזְיָהּ לְדֶרֶב מִתְנָא דְּלֹא אֵתִיָּא בְּ"זֶה הַכֶּלֶל",

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

מאי טעמא? לאו לנקובי דמזא, ולא לפסוקי דמזא, ולנטולי נמי לא דמזא,

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

תנא "אלו כשרות" – הני הוא דכשרות, הא דרב מתנא טרפה.

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

גופא, אמר רב מתנא: האי בוקא דאטמא דשף מדוכתיה – טרפה,

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

ורבא אמר: כשרה, ואי איפסיק ניביה – טרפה.

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

RULING

והלכתא: איפסיק נמי כשרה, עד דמתעכלא אתעכולי.

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

מִשְׁנָה MISHNAH

MISHNAH

עד כמה תחסר?

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

אמר זעירי: אתון דלא מיתחמי לכוון שיעורא, שיעוריה בדינרא קורדינא,

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

וְהוּי כְּפִשְׁיטָא זוטרתִי, וּמִשְׁתַּכְחָא בֵּינִי פְּשִׁיטִי דְּפּוּמְבִּדִּיתָא.

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

STATEMENT

אָמַר רַבִּי חָנָא פְּתוּרָאָה: עֵילָא מִינָאי הָוָה קָאִי בַר נַפְחָא,

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

STATEMENT

וּבִעָא מִינִי דִּינָרָא קוּרְדִּינָאָה לְשַׁעוּרֵי בֵּיהּ טְרִיפְתָּא, וּבְעֵי לְמִיקָם מְקָמִיהּ וְלֹא שְׁבִקְנִי.

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 בְּעָלֵי אוּמָנִיּוֹת רְשָׁאִין לְעָמוּד מִפְּנֵי תַלְמִידֵי חֲכָמִים בְּשַׁעֲה שְׁעִסוּקִין בְּמַלְאכְתָּם.

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

וְלֹא? וְהִתְנֹן: כָּל בְּעָלֵי אוּמָנִיּוֹת עוֹמְדִים מִפְּנֵיהֶם, וְשׂוֹאֲלִין בְּשָׁלוֹמָן,

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: אַחֲינוּ 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 תַלְמִידֵי 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 בַר אֲבִין: בָּא וּרְאֵה כַּמָּה חֲבִיבָה מְצוּהָ בְּשַׁעֲתָהּ, שְׁהָרִי מִפְּנֵיהֶם עוֹמְדִין, מִפְּנֵי תַלְמִידֵי 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

מַמַּאי? דִּילְמָא כְּדִי שְׁלֹא תִּהְיֵה נִמְצָא מְכַשִּׁילָן לְעֵתִיד לְבָא.

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

אמר רב נחמן: כסלע – כיתר מכסלע, כאיסר – כיתר מכאיסר.

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

אלמא קסבר רב נחמן: "עד", ולא עד בכלל.

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

OBJECTION

איתיביה רבא לרב נחמן: חבל היוצא מן המטה עד חמשה טפחים – טהור.

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

QUESTION

מאי לאו חמשה כלמטה?

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

ANSWER

לא, חמשה כלמעלה.

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

PROOF

תא שמע: מחמשה ועד עשרה – טמא.

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

QUESTION

מאי לאו עשרה כלמטה?

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

ANSWER

לא, עשרה כלמעלה.

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

PROOF

תא שמע: הדקין שבבלי חרס. הן וקרורותיהן ודופןותיהם, יושבין שלא מסומכין –

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.

למעשה 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.

הלכות יסודי התורה • פרק ראשון

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.

הלכה א

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

יסוד היסודות ועמוד החכמות

The foundation of the foundations and the pillar of the wisdoms

לידע שיש שם מצוי ראשון.

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

והוא ממציא כל נמצא.

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

וכל הנמצאים משמים וארץ ומה שביניהם

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

לא נמצאו אלא מאמתת המצאו:

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

הלכה ב

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

ואם יעלה על הדעת

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

שהוא אינו מצוי

that He is not existing,

אין דבר אחר יכול להמציאות:

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

הלכה ג

Halacha 3 · The Absolute and Independent Existence of Hashem

ואם יעלה על הדעת שאין כל הנמצאים מלבדו מצויים

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

הוא לבדו יהיה מצוי.

He alone would still be existing.

ולא יבטל הוא לבטולם.

And He would not be nullified by their nullification,

שכל הנמצאים צריכין לו

because all the existing things need Him for their existence,

והוא ברוך הוא אינו צריך להם ולא לאחד מהם.

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

לפיכך אין אמתתו כאמתת אחד מהם:

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

הלכה ד

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

הוא שהנביא אומר ירמיה י' י"ו 'וה' אלהים אמת'.

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

הוא לבדו האמת

He alone is the truth

ואין לאחר אמת כאמתתו.

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

והוא שהתורה אומרת דברים ד לה "אין עוד מלבדו".

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

כְּלוֹמַר אֵין שָׁם מִצּוֹי אֱמֶת מִלְכָּדוֹ כְּמוֹתוֹ:

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

הַלָּכָה ה

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

הַמִּצּוֹי 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 הַמְנַהִיג הַגִּלְגָּל

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

בְּכַח שְׂאִין לוֹ קֵץ וְתַכְלִית.

with power that has no end or limit,

בְּכַח שְׂאִין לוֹ הַפְסָק.

with power that has no interruption.

שֶׁהַגִּלְגָּל סוֹבֵב תָּמִיד

For the sphere revolves constantly,

וְאִי אֶפְשָׁר שְׂיִסֵּב בְּלֹא מְסַבֵּב.

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

וְהוּא בְּרוּךְ 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.

וידיעת דבר זה מצות עשה

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

שנאמר "אנכי ה' אלהיך".

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

וכל המעלה על דעתו שיש שם אלוה אחר חוץ מזה

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

עובר בלא תעשה

transgresses a negative commandment,

שנאמר "לא יהיה לך אלהים אחרים על פני".

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

וכופר בעקר

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

שהוא העקר הגדול שהכל תלוי בו:

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

אלוה זה אחד הוא

This God is one,

ואינו שנים ולא יתר על שנים.

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

אלא אחד.

but He is absolutely one,

שאין כיוחודו אחד מן האחדים הנמצאים בעולם.

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

לא אחד כמין שהוא כולל אחדים הרבה.

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

וְלֹא אֶחָד כְּגוֹף שֶׁהוּא נִחְלָק לְמַחְלָקוֹת וְלִקְצוֹת.

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

אֲלֵא יְחִיד שֶׁאֵין יְחִיד אֲחֵר כְּמוֹתוֹ בָּעוֹלָם.

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

אִלּוּ הָיוּ אֱלֹהוֹת הֶרְבֵּה הָיוּ גּוֹפִין וְגוֹיּוֹת.

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

מִפְּנֵי שֶׁאֵין הַנִּמְנָחִים הַשְּׁוִין בְּמִצִּיאוֹתֵן נִפְרָדִין זֶה מִזֶּה

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

אֲלֵא בְּמֵאֲרָעִין שֶׁיֵּאָרְעוּ בְּגּוֹפּוֹת וְהִגִּיוֹת.

except by circumstances that occur to bodies and physical forms.

וְאִלּוּ הָיָה הַיּוֹצֵר גּוֹף וְגוֹיָה הָיָה לוֹ קֵץ וְתִכְלִית

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

שֶׁאֵי אֶפְשָׁר לִהְיוֹת גּוֹף שֶׁאֵין לוֹ קֵץ.

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

וְכָל שֵׁשׁ לְגוּפוֹ קֵץ וְתִכְלִית יֵשׁ לְכַחוֹ קֵץ וְסוֹף.

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

וְאַלֵּהֵינוּ בָּרוּךְ שְׁמוֹ הוֹאִיל וְכַחוֹ אֵין לוֹ קֵץ וְאֵינוּ פּוֹסֵק

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

שֶׁהָרִי הַגָּלְגַּל סוֹבֵב תָּמִיד.

for behold, the sphere revolves always,

אֵין כַּחוֹ כַּחַ גּוֹף.

His power is not the power of a body.

וְהוֹאִיל וְאֵינוּ גּוֹף לֹא יֵאָרְעוּ לוֹ מֵאֲרָעוֹת הַגּוֹפּוֹת

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

כְּדִי שִׁיחַא נִחְלָק וְנִפְרָד מֵאַחֵר.

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

לפיכך אי אפשר שיהיה אלא אחד.

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

וידעת דבר זה מצות עשה

And knowledge of this matter is a positive commandment,

שנאמר דברים ו ד "ה' אלהינו ה' אחד":

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

הלכה ח

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

הרי מפרש בתורה ובנביאים

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

שאין הקדוש ברוך הוא גוף וגויה

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

שנאמר

as it is said in the book of Yehoshua:

כי ה' אלהיכם הוא אלהים בשמים ומעל ועל הארץ מתחת

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

והגוף לא יהיה בשני מקומות

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

ונאמר

And it is also said in Devarim:

כי לא ראיתם כל תמונה

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

ונאמר

And it is said in Yeshayah:

ואל מי תדמיוני ואשוה

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

ואלו היה גוף היה דומה לשאר גופים

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

הלכה ט

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

אם כן מהו זה שכתוב בתורה "ותחת רגליו".

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

שמות לא יח "כתובים באצבע אלהים".

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

"יד ה'". "עיני ה'". "אזני ה'".

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

וכיוצא בדברים האלו.

And similar to these things?

הכל לפי דעתן של בני אדם הוא שאינן מכירין אלא הנפשות הגופות

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

ודברה תורה כלשון בני אדם.

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

והכל כנויים הן.

And all of these are merely descriptive metaphors.

שנאמר דברים לב מא "אם שנותי ברק חרב".

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

וכי חרב יש לו ובחרב הוא הורג אלא משל והכל משל.

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.

ראיה לדבר שנביא אחד אומר שראה הקדוש ברוך הוא דניאל ז ט "לבושיה כתלג חור".

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",

ואחד ראהו ישעיה סג א "חמוץ בגדים מבצרה".

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

משה רבנו עצמו ראהו על הים כגבור עושה מלחמה.

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

וּבְסִינֵי כַּשְׁלִיחַ צָבוּר עָטוּף.

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

לומר שאין לו דמות וצורה אלא הכל במראה הנבואה ובמחזה.

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.

ואמתת הדבר אין דעתו של אדם מבין ולא יכולה להשיגו ולחקרו.

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

וזה שאמר הכתוב איוב יא ז "החקר אלוה תמצא אם עד תכלית שדי תמצא":

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

הלכה י

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

מהו זה שבקש משה רבנו להשיג

What is this that Moshe our teacher requested to comprehend

כשאמר "הראני נא את כבודך".

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

בקש לידע אמתת המצאו של הקדוש ברוך הוא

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

עד שיהיה ידוע בלבו

until it would be known in his heart

כמו ידיעת אחד מן האנשים שראה פניו

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

ונחקה צורתו בלבו

and his image is engraved in his heart,

שנמצא אותו האיש נפרד בדעתו משאר האנשים.

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

כה בקש משה רבנו

So requested Moshe our teacher

להיות מציאות הקדוש ברוך הוא נפרדת בלבו משאר הנמצאים

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

עד שיֵדע אמתת המצאו כאשר היא.

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

והשיבו ברוך הוא

And He answered him, blessed be He,

שאין כח בדעת האדם החי

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

שהוא מחבר מגוף ונפש

who is composed of body and soul,

להשיג אמתת דבר זה על בריו.

to comprehend the truth of this matter upon its clarity.

והודיעו ברוך הוא

And He made known to him, blessed be He,

מה שלא ידע אדם לפניו ולא ידע לאחריו.

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

עד שהשיג מאמתת המצאו

until he comprehended from the truth of His existence

דבר שנפרד הקדוש ברוך הוא בדעתו משאר הנמצאים

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

כמו שיפרד אחד מן האנשים שראה אחריו

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

והשיג כל גופו ומלבושו בדעתו משאר גופי האנשים.

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

ועל דבר זה רמז הכתוב ואמר

And upon this matter the verse alluded and said,

"וראית את אחרי ופני לא יראו":

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

הלכה יא

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

וכיון שנתברר שאינו גוף וגו'ה

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

יתברר שלא יארע לו אחד ממארכעות הגופות.

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

לא חבור ולא פירוד.

He has not connection and not separation.

לא מקום ולא מדה.

He has not place and not measure.

לא עליה ולא ירידה.

He has not ascent and not descent.

ולא ימין ולא שמאל.

And not right and not left.

ולא פנים ולא אחר.

And not front and not back.

ולא ישיבה ולא עמידה.

And not sitting and not standing.

ואינו מצוי בזמן

And He is not found in time,

עד שיהיה לו ראשית ואחרית ומנין שנים.

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

ואינו משתנה

And He is not subject to change,

שאינו לו דבר שיגרום לו שנוי.

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

ואין לו לא מות ולא חיים כחיי הגוף החי.

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

ולא סכלות ולא חכמה כחכמת האיש החכם.

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

לא שנה ולא הקיצה.

He has not sleep and not waking.

ולא כעס ולא שחוק ולא שמחה ולא עצבות.

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

ולא שתיקה ולא דבור כדבור בני אדם.

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

וכך אמרו חכמים

And thus said the Sages of blessed memory:

אין למעלה לא ישיבה ולא עמידה ולא ערף ולא עפוי:

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

הלכה יב

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

והואיל והדבר כן הוא.

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

כל הדברים הללו וכיוצא בהן שנאמרו בתורה ובדברי נביאים

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,

הכל משל ומליצה הן.

all of them are metaphor and imagery.

כמו שנאמר "יושב בשמים ישחק".

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

דברים לב כא "כעסוני בהבל ליהם".

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

דברים כח סג "כִּאֲשֶׁר שָׂשׂה" וְכִיּוֹצֵא בָהֶן.

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

על הכל אמרו חכמים דברה תורה כלשון בני אדם.

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.

וכן הוא אומר "האיתי להם מכעסים".

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

הרי הוא אומר "אני ה' לא שנית".

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

ואלו הנה פעמים כועס ופעמים שמח הנה משתנה.

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

וכל הדברים האלו אינן מצויין אלא לגופים האפלים השפלים

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

שוכני בתי חמר אשר בעפר יסודם

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

אבל הוא ברוך הוא יתברך ויתרומם על כל זה:

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.

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."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה וְנִחַתְנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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