# חוּמָּשׁ עִם רַשִׁ"י · חֻקַּת־בָּלָק · חֲמִישִׁי

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

CHUKAS-BALAK · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the unfolding of Balak's desperate attempts to bring Bilaam to curse the Bnei Yisrael. After the first group of messengers is sent away, Balak sends a more distinguished delegation, promising great wealth and honor. Although Bilaam boasts that he cannot go against the word of Hashem, his deep-seated desire to go is clear. Hashem ultimately permits him to go, but with the strict condition that he may only speak the words that Hashem places in his mouth.

As Bilaam eagerly sets out on his donkey, Hashem's anger is kindled, leading to the famous and wondrous episode of the speaking donkey. Three times, an angel of Hashem blocks the path, visible only to the donkey, who tries to protect her master. This leads to a remarkable dialogue between Bilaam and his animal, opening Bilaam's eyes to his own spiritual blindness and his complete lack of independent power.

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

פָּסוּק א

*Pasuk 1*

וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיֹּאמֶר אֶל שָׂרֵי בָלָק לְכוּ אֶל אַרְצְכֶם כִּי
And Balaam arose in the morning Balaam and he said to the officers of Balak go to your land for

מֵאֵן יְהוָה לְתִתִּי לַהֲלֹךְ עִמָּכֶם׃
refused Hashem to allow me to go with you

רַשִׁ"י

להלך עמכם. אֶלָּא עִם שָׂרִים גְּדוֹלִים מִכֶּם, לָמַדְנוּ שֶׁרוּחוֹ גְּבוֹהָה, וְלֹא רָצָה לְגַלּוֹת שֶׁהוּא בִּרְשׁוּתוֹ שֶׁל מָקוֹם, אֶלָּא בִּלְשׁוֹן גַּסּוּת, לְפִיכָךְ וַיֹּסֶף עוֹד
to go with you but with princes greater than you we learned that his spirit is haughty and not did he want more and he sent again therefore arrogance in language of except the Omnipresent of under the authority that he is to reveal

בלק׃
Balak

פָּסוּק ב

*Pasuk 2*

וַיָּקוּמוּ שָׂרֵי מוֹאָב וַיָּבֹאוּ אֶל בָּלָק וַיֹּאמְרוּ מֵאֵן בִּלְעָם הָלֹךְ עִמָּנוּ׃
And they arose the officers of Moav and they came to Balak and they said refused Bilam to go with us

פָּסוּק ג

*Pasuk 3*

וַיֹּסֶף עוֹד בָּלָק שְׁלֹחַ שָׂרִים רַבִּים וְנִכְבָּדִים מֵאֵלֶּה׃

And he added again Balak to send officers more numerous and more distinguished than these

פָּסוּק ד

*Pasuk 4*

וַיָּבֹאוּ אֶל בִּלְעָם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלָק בֶּן צִפּוֹר אַל נָא

And they came to Bilam and they said to him Thus said Balak son of Tzippor Do not please

תִּמָּנַע מֵהֲלֹךְ אֵלָי׃

withhold yourself from going to me

פָּסוּק ה

*Pasuk 5*

כִּי כַבֵּד אֲכַבֶּדְךָ מְאֹד וְכֹל אֲשֶׁר תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכָה נָּא קָבָה

For honor I will honor you greatly and everything that you say to me I will do and go please curse

לִי אֶת הָעָם הַזֶּה׃

for me — the people this

רַשִׁ״י

כי כבד אכבדך מאד. שֶׁהָיִיתָ נוֹטֵל לְשֶׁעָבַר אֲנִי נוֹתֵן לְךָ שם׃

For honoring I will honor you exceedingly more than what that you were receiving in the past I am giving to you there

פָּסוּק ו

*Pasuk 6*

וַיַּעַן בִּלְעָם וַיֹּאמֶר אֶל עַבְדֵי בָלָק אִם יִתֶּן לִי בָלָק מְלֹא בֵיתוֹ

And answered Bilam and said to the servants of Balak If Balak gives to me the fullness of his house

כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת פִּי יְהוָה אֱלֹהָי לַעֲשׂוֹת קְטַנָּה אוֹ

silver and gold not will I be able to transgress — the word of Hashem my God to do a small thing or

גְדוֹלָה׃

a great thing

רַשִׁ״י

מלא ביתו כסף וזהב. לְמַדְנוּ שֶׁנַּפְשׁוֹ רְחָבָה וּמְחַמֶּדֶת מָמוֹן אֲחֵרִים, אָמַר רָאוּי

full of his house silver and gold we learn that his soul was broad and covetous of wealth of others he said it is fitting

לוֹ לִתֵּן לִי כָּל כֶּסֶף וְזָהָב שֶׁלּוֹ, שֶׁהֲרֵי צָרִיךְ לִשְׂכֹּר חַיָּלוֹת רַבּוֹת, סָפֵק

for him to give to me all of silver and gold of his for behold he would need to hire armies many doubtful

נוֹצֵחַ סָפֵק אֵינוֹ נוֹצֵחַ, וַאֲנִי וַדַּאי נוֹצֵחַ שם׃

he conquers doubtful he does not conquer but I certainly conquer there

רַשִׁ״י

לא אוכל לעבר. עַל כָּרְחוֹ גִּלָּה שֶׁהוּא בִּרְשׁוּת אֲחֵרִים, וְנִתְנַבֵּא כָּאן

I cannot be able to transgress Against his own will he revealed that he is in the control of others and he prophesied here

שֶׁאֵינוֹ יָכוֹל לְבַטֵּל הַבְּרָכוֹת שֶׁנִּתְבָּרְכוּ הָאָבוֹת מִפִּי הַשְּׁכִינָה שָׁם :

that he is not able to annul the blessings that were blessed the patriarchs from the mouth of the Shechinah there

פָּסוּק ז

*Pasuk 7*

וְעַתָּה שְׁבוּ נָא בָזֶה גַּם אַתֶּם הַלָּיְלָה וְאֵדְעָה מַה יֹּסֵף יְהוָה דַּבֵּר עִמִּי׃

And now please stay here also you tonight and I will know what will add Hashem to speak with me

רַשִׁ"י

**גם אתם.** פִּיו הִכְשִׁילוֹ — גַּם אַתֶּם סוֹפְכֶם לֵילֵךְ בְּפַחֵי נֶפֶשׁ כָּרִאשׁוֹנִים׃

you also his mouth tripped him up — you also your end is to go with disappointment of soul like the first ones

רַשִׁ"י

**מה יסף.** לֹא יְשַׁנֶּה דְּבָרָיו מִבְּרָכָה לִקְלָלָה, הַלְוַאי שֶׁלֹּא יוֹסִיף לְבָרֵךְ; כָּאן נִתְנַבֵּא שֶׁעָתִיד לְהוֹסִיף לָהֶם בְּרָכוֹת עַל יָדוֹ שָׁם :

not He will change His words from blessing to curse if only that not He will add to bless here he prophesied that He is destined to add for them blessings by his hand there

פָּסוּק ח

*Pasuk 8*

וַיָּבֹא אֱלֹהִים אֶל בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים

And came God to Bilam at night and He said to him If to call you have come the men

קוּם לֵךְ אִתָּם וְאַךְ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַּעֲשֶׂה׃

arise go with them and only — the word that I shall speak to you it you shall do

רַשִׁ"י

**אם לקרא לך.** אִם הַקְּרִיאָה שֶׁלְּךָ וְסָבוּר אַתָּה לִטֹּל עָלֶיהָ שָׂכָר, קוּם לֵךְ אִתָּם :

If thee to call if the calling is for you and think you for it to take payment arise go with them

רַשִׁ"י

**ואך.** עַל כָּרְחֲךָ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַּעֲשֶׂה; וְאַף עַל פִּי כֵן

but against your will — the word that I will speak to you it you shall do ; and even though so

וַיֵּלֶךְ בִּלְעָם, אָמַר שֶׁמָּא אֲפַתֶּנּוּ וְיִתְרַצֶּה׃

and he went Bilaam he said perhaps I will persuade Him and He will agree

פָּסוּק ט

*Pasuk 9*

וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת אֲתֹנוֹ וַיֵּלֶךְ עִם שָׂרֵי מוֹאָב׃

And he arose Bilaam in the morning and he saddled — his donkey and he went with the officers of Moav

רַשִׁ"י

**ויחבש את אתנו.** מִכָּאן שֶׁהַשִּׂנְאָה מְקַלְקֶלֶת אֶת הַשּׁוּרָה, שֶׁחָבַשׁ הוּא בְּעַצְמוֹ;

And he saddled — his she-ass from here that hatred disregards — the proper line for he saddled himself he

אָמַר הַקָּבָ"ה רָשָׁע כְּבָר קִדְּמָךְ אַבְרָהָם אֲבִיהֶם, שֶׁנֶּאֱמַר בראשית כ"ב "וַיַּשְׁכֵּם

said the Holy One wicked one already preceded you Avraham their father as it is said Bereishis 22 and he rose early

אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת חֲמֹרוֹ" תנחומא :

Tanchuma his donkey — and he saddled in the morning Avraham

רַ שִׁ "י

עִם שָׂרֵי מוֹאָב. לִבּוֹ כְּלִבָּם שָׁוֶה:

was equal like their heart his heart Moav the princes of with

פָּסוּק י

Pasuk 10

וַיִּחַר אַף אֱלֹהִים כִּי הוֹלֵךְ הוּא וַיִּתְיַצֵּב מַלְאַךְ יְהוָה בַּדֶּרֶךְ

in the road Hashem an angel of and stood he was going because God the anger of and flared

לְשָׂטָן לוֹ וְהוּא רֹכֵב עַל אָתֹנוֹ וּשְׁנֵי נְעָרָיו עִמּוֹ:

were with him his youths and two of his donkey upon riding and he was to him as an adversary

רַ שִׁ "י

כִּי הולך הוא. רָאָה שֶׁהַדָּבָר רַע בְּעֵינֵי הַמָּקוֹם וְנִתְאַוָּה לֵילֵךְ:

to go and he desired the Omnipresent in the eyes of was evil that the matter he saw he was going because

רַ שִׁ "י

לשטן לו. מַלְאָךְ שֶׁל רַחֲמִים הָיָה, וְהָיָה רוֹצֶה לְמָנְעוֹ מִלַּחֲטֹא, שֶׁלֹּא

so that not from sinning to prevent him wanting and he was it was mercy of an angel to him for an adversary

יֶחֱטָא וְיֹאבַד שם :

there and perish he would sin

רַ שִׁ "י

ושני נעריו עמו. מִכָּאן לְאָדָם חָשׁוּב הַיּוֹצֵא לַדֶּרֶךְ יוֹלִיךְ עִמּוֹ שְׁנֵי

two with him he should take on the way who goes out distinguished for a person from here with him his lads And two of

אֲנָשִׁים לְשַׁמְּשׁוֹ, וְחוֹזְרִים וּמְשַׁמְּשִׁים זֶה אֶת זֶה שם :

there this one — this one and they serve and they return to serve him men

פָּסוּק יא

Pasuk 11

וַתֵּרֶא הָאָתוֹן אֶת מַלְאַךְ יְהוָה נִצָּב בַּדֶּרֶךְ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ

in his hand drawn and his sword in the way standing Hashem the angel of — the she-donkey And she saw

וַתֵּט הָאָתוֹן מִן הַדֶּרֶךְ וַתֵּלֶךְ בַּשָּׂדֶה וַיַּךְ בִּלְעָם אֶת הָאָתוֹן

the she-donkey — Bilaam and he struck in the field and she went the way from the she-donkey and she turned

לְהַטֹּתָהּ הַדָּרֶךְ:

to the way to turn her

רַ שִׁ "י

ותרא האתון. וְהוּא לֹא רָאָה שֶׁנָּתַן הַקָּבָ"ה רְשׁוּת לַבְּהֵמָה לִרְאוֹת יוֹתֵר מִן

than more to see to the animal permission the Holy One for gave see did not but he the she-ass And she saw

הָאָדָם, שֶׁמִּתּוֹךְ שֶׁיֵּשׁ בּוֹ דַּעַת, תִּטָּרֵף דַּעְתּוֹ כְּשֶׁיִּרְאֶה מַזִּיקִין:

damaging spirits when he sees his mind would be unsettled intellect in him that there is for because the man

רַשִׁ"י

וחרבו שלופה בידו. אָמַר, רָשָׁע זֶה הִנִּיחַ כְּלִי אָמָנוּתוֹ, שְׁכְּלִי זֵינָן
their weapon for the tool of his craft the tool of abandoned this wicked man He said in his hand drawn and his sword

שֶׁל אֻמּוֹת הָעוֹלָם בַּחֶרֶב, וְהוּא בָּא עֲלֵיהֶם בְּפִיו שֶׁהוּא אָמָנוּת שֶׁלָּהֶם, אַף
even of theirs the craft which is with his mouth against them comes and he is with the sword the world the nations of of

אֲנִי אֶתְפֹּשׂ אֶת שֶׁלּוֹ וְאָבֹא עָלָיו בְּאָמָנוּתוֹ, וְכֵן סוֹפוֹ — "וְאֵת בִּלְעָם בֶּן
the son of Bilaam "and — was his end and so with his craft against him and I will come his — will seize I

בְּעוֹר הָרְגוּ בֶּחָרֶב" במדבר ל"א :
31 Bamidbar with the sword" they killed Beor

פָּסוּק יב

## Pasuk 12

וַיַּעֲמֹד מַלְאַךְ יְהוָה בְּמִשְׁעוֹל הַכְּרָמִים גָּדֵר מִזֶּה וְגָדֵר מִזֶּה:
from this side and a fence from this side a fence the vineyards in a path of Hashem the angel of And he stood

רַשִׁ"י

במשעול. כְּתַרְגּוּמוֹ "בִּשְׁבִיל", וְכֵן "אִם יִשְׁפֹּק עֲפַר שֹׁמְרוֹן לִשְׁעָלִים" מלכים א
I Melachim for handfuls" Shomron the dust of will suffice "if and similarly "in a path" like its Targum In a path

כ' — עָפָר הַנִּדְבָּק בְּכַפּוֹת הָרַגְלַיִם בְּהִלּוּכָן, וְכֵן "מִי מָדַד בְּשָׁעָלוֹ מַיִם"
water" with his step measured "who and similarly in their walking the feet to the soles of that clings dust 20

ישעיהו מ' — בְּרַגְלָיו וּבְהִלּוּכוֹ:
and with his walking with his feet 40 Yeshayahu

רַשִׁ"י

גדר מזה וגדר מזה. סְתָם גָּדֵר שֶׁל אֲבָנִים הוּא:
it is stones of fence an undefined from this side and a fence from this side a fence

פָּסוּק יג

## Pasuk 13

וַתֵּרֶא הָאָתוֹן אֶת מַלְאַךְ יְהוָה וַתִּלָּחֵץ אֶל הַקִּיר וַתִּלְחַץ אֶת
— and she squeezed the wall against and she pressed Hashem the angel of — the she-donkey And she saw

רֶגֶל בִּלְעָם אֶל הַקִּיר וַיֹּסֶף לְהַכֹּתָהּ:
to beat her and he continued the wall against Bilam the foot of

רַשִׁ"י

ותלחץ. הִיא עַצְמָהּ:
herself and she pressed .

רַשִׁ"י

וַתִּלְחַץ: אֶת אֲחֵרִים — את רגל בלעם :
Bilaam the foot of — others — and she pressed

פָּסוּק יד

*Pasuk 14*

וַיּוֹסֶף מַלְאַךְ יְהוָה עֲבוֹר וַיַּעֲמֹד בִּמָקוֹם צָר אֲשֶׁר אֵין דֶּרֶךְ לִנְטוֹת
And added the angel of Hashem to pass and he stood in a place narrow where there was no way to turn

יָמִין וּשְׂמֹאול׃
right or left

רַשִׁ״י

ויוסף מלאך ה' עבור. לַעֲבֹר עוֹד לְפָנָיו — לַהֲלֹךְ לִהְיוֹת לְפָנָיו בְּמָקוֹם אַחֵר,
And added the angel of Hashem to pass to pass before him further to go to be before him in a place another

כְּמוֹ "וְהוּא עָבַר לִפְנֵיהֶם" בראשית ל"ג ; וּמִדְרַשׁ אַגָּדָה יֵשׁ בְּתַנְחוּמָא: מָה
like "and he passed before them" Bereishis 33 And the Midrash of Aggadah there is in Tanchuma what

רָאָה לַעֲמֹד בִּשְׁלֹשָׁה מְקוֹמוֹת? סִימָנֵי אָבוֹת הֶרְאָהוּ׃
did he see to stand in three places signs of the Patriarchs he showed him

פָּסוּק טו

*Pasuk 15*

וַתֵּרֶא הָאָתוֹן אֶת מַלְאַךְ יְהוָה וַתִּרְבַּץ תַּחַת בִּלְעָם וַיִּחַר אַף
And she saw the she-donkey — the angel of Hashem and she crouched under Bilaam and flared the anger of

בִּלְעָם וַיַּךְ אֶת הָאָתוֹן בַּמַּקֵּל׃
Bilaam and he struck — the she-donkey with the staff

פָּסוּק טז

*Pasuk 16*

וַיִּפְתַּח יְהוָה אֶת פִּי הָאָתוֹן וַתֹּאמֶר לְבִלְעָם מֶה עָשִׂיתִי לְךָ כִּי
And He opened Hashem the mouth of — the she-donkey and she said to Bilam What have I done to you that

הִכִּיתַנִי זֶה שָׁלֹשׁ רְגָלִים׃
you have beaten me these three times

רַשִׁ״י

זה שלש רגלים. רָמַז לוֹ: אַתָּה מְבַקֵּשׁ לַעֲקֹר אֻמָּה הַחוֹגֶגֶת שָׁלֹשׁ רְגָלִים בַּשָּׁנָה?
this three times he hinted to him you seek to uproot a nation that celebrates three festivals in the year

תנחומא :
Tanchuma

פָּסוּק יז

*Pasuk 17*

וַיֹּאמֶר בִּלְעָם לָאָתוֹן כִּי הִתְעַלַּלְתְּ בִּי לוּ יֶשׁ חֶרֶב בְּיָדִי כִּי עַתָּה
And said Bilam to the donkey because you mocked me if only there were a sword in my hand for now

הֲרַגְתִּיךְ׃
I would have killed you

רַשִׁ״י

**התעללת.** כְּתַרְגּוּמוֹ, לְשׁוֹן גְּנַאי וּבְזָיוֹן:

you have mocked — like its translation — an expression of — scorn — and disdain

רַשִׁ״י

**לו יש חרב בידי.** גְּנוּת גְּדוֹלָה הָיָה לוֹ דָּבָר זֶה בְּעֵינֵי הַשָּׂרִים — זֶה

if only — there were — a sword — in my hand — a disgrace — was — great — to him — this matter — in the eyes of — the princes — this one

הוֹלֵךְ לַהֲרֹג אֻמָּה שְׁלֵמָה בְּפִיו וּלְאָתוֹן זוֹ צְרִיכָה כְּלֵי זַיִן:

goes — to kill — a nation — entire — with his mouth — and for a donkey — this — he needs — weapons of — armour

פָּסוּק יח

*Pasuk 18*

וַתֹּאמֶר הָאָתוֹן אֶל בִּלְעָם הֲלוֹא אָנכִי אֲתֹנְךָ אֲשֶׁר רָכַבְתָּ עָלַי

And she said — the she-donkey — to — Bilam — Am I not — I — your she-donkey — whom — you have ridden — upon me

מֵעוֹדְךָ עַד הַיּוֹם הַזֶּה הַהַסְכֵּן הִסְכַּנְתִּי לַעֲשׂוֹת לְךָ כֹּה וַיֹּאמֶר

since you existed — until — the day — this — have I been accustomed — to be accustomed — to do — to you — so — and he said

**לֹא:**

No

רַשִׁ״י

**ההסכן הסכנתי.** כְּתַרְגּוּמוֹ, וְכֵן "הֲלְאֵל יִסְכָּן גָּבֶר" איוב כ"ב ; וְרַבּוֹתֵינוּ

Have I been accustomed — to do so — Can to God — and so — like its Targum — a man — be useful — Iyov — 22 — and our Rabbis

דָּרְשׁוּ מִקְרָא זֶה בַּתַּלְמוּד, אָמְרוּ לֵיהּ מַאי טַעְמָא לָא רְכַבְתְּ אַסּוּסְיָא? אֲמַר לְהוּ

expounded — this — verse — in the Talmud — they said — to him — what is — the reason — not — you ride — on a horse? — he said — to them

בִּרְטִיבָא שְׁדַאי לֵיהּ כו', כִּדְאִיתָא בְּמַסֶּכֶת עָ"זָ דף ד' :

in the pasture — I cast — it — etc — as it is — in Tractate — Avodah Zarah — page — 4

פָּסוּק יט

*Pasuk 19*

וַיְגַל יְהוָה אֶת עֵינֵי בִלְעָם וַיַּרְא אֶת מַלְאַךְ יְהוָה נִצָּב בַּדֶּרֶךְ

And He uncovered — Hashem — — the eyes of — Bilam — and he saw — — the angel of — Hashem — standing — in the way

וְחַרְבּוֹ שְׁלֻפָה בְּיָדוֹ וַיִּקֹּד וַיִּשְׁתַּחוּ לְאַפָּיו:

and his sword — drawn — in his hand — and he bowed — and he prostrated — to his face

פָּסוּק כ

*Pasuk 20*

וַיֹּאמֶר אֵלָיו מַלְאַךְ יְהוָה עַל מָה הִכִּיתָ אֶת אֲתֹנְךָ זֶה שָׁלוֹשׁ רְגָלִים

And said — to him — the angel of — Hashem — for — what — have you beaten — — your jenny — these — three — times

הִנֵּה אָנכִי יָצָאתִי לְשָׂטָן כִּי יָרַט הַדֶּרֶךְ לְנֶגְדִּי:

behold — I — came out — as an adversary — for — is obnoxious — the errand — to me

רַ שִׁ "י

כִּי ירט הדרך לנגדי. רַבּוֹתֵינוּ חַכְמֵי הַמִּשְׁנָה דְּרָשׁוּהוּ נוֹטָרִיקוֹן — יָרְאָה,
she feared as an acrostic expounded it the Mishnah the Sages of our Rabbis before me the way is perverse because

רָאֲתָה, נָטְתָה בִּשְׁבִיל שֶׁהַדֶּרֶךְ לְנֶגְדִּי שבת קכ"ה , כְּלוֹמַר לְקִנְאָתִי
to my anger meaning to say 105a Shabbos is against me that the journey because she turned aside she saw

וּלְהַקְנִיטַנִי; וּלְפִי מַשְׁמָעוֹ כִּי חָרַד הַדֶּרֶךְ לְנֶגְדִּי, לְשׁוֹן רֶטֶט — כִּי
for trembling an expression of against me the journey hastened that its literal meaning and according to and to provoke me

רָאִיתִי בַּעַל הַדֶּרֶךְ שֶׁחָרַד וּמֹהֵר הַדֶּרֶךְ שֶׁהוּא לְכַעְסִי וּלְהַמְרוֹתִי, וּמִקְרָא
and a verse and to defy me to my anger which is the journey and hurried who trembled the journey the master of I saw

קָצָר הוּא, כְּמוֹ "וַתִּכַל דָּוִד" שמואל ב י"ג ; לִישָׁנָא אַחֲרִינָא יָרַט לְשׁוֹן רָצוֹן,
pleasure is an expression of yarat another an expression 13 II Shmuel David and longed like it is elliptical

וְכֵן "עַל יְדֵי רְשָׁעִים יִרְטֵנִי" איוב ט"ז — מְפַיֵּס וּמְנַחֵם אוֹתִי עַל יְדֵי
the hands of by me and comforts He appeases 16 Iyov He appeases me wicked men the hands of by and so

רְשָׁעִים שֶׁאֵינָן אֶלָּא מַקְנִיטִים:
provoking but who are not wicked men

פָּסוּק כא

*Pasuk 21*

וַתִּרְאַנִי הָאָתוֹן וַתֵּט לְפָנַי זֶה שָׁלֹשׁ רְגָלִים אוּלַי נָטְתָה
she turned aside perhaps times three these before me and she turned aside the she-donkey And she saw me

מִפָּנַי כִּי עַתָּה גַּם אֹתְכָה הָרַגְתִּי וְאוֹתָהּ הֶחֱיִיתִי:
I would have kept alive and her I would have killed you also now for from before me

רַ שִׁ "י

אולי נטתה. כְּמוֹ לוּלֵי, פְּעָמִים שֶׁאוּלַי מְשַׁמֵּשׁ בִּלְשׁוֹן לוּלֵי:
unless in the sense of is used that perhaps sometimes unless is like she turned aside Perhaps

רַ שִׁ "י

גם אתכה הרגתי. הֲרֵי זֶה מִקְרָא מְסֹרָס וְהוּא כְּמוֹ גַּם הָרַגְתִּי אוֹתְךָ, כְּלוֹמַר, לֹא
not meaning to say thee I would have slain also is like and it inverted a verse this behold I had slain thee Also

הָעַכָּבָה בִּלְבַד קָרָאתָךְ עַל יָדִי, כִּי גַּם הַהֲרִיגָה:
the slaying also but my hand by befell thee alone the delay

רַ שִׁ "י

ואותה החייתי. וְעַתָּה מִפָּנֵי שֶׁדִּבְּרָה וְהוֹכִיחַתְךָ, וְלֹא יָכֹלְתָּ לַעֲמֹד בְּתוֹכַחְתָּהּ
against its rebuke to stand you were able and not and rebuked you that it spoke because and now I would have kept alive and it

— כְּמוֹ שֶׁכָּתוּב ויאמר לא — הֲרַגְתִּיהָ, שֶׁלֹּא יֹאמְרוּ, זוֹ הִיא שֶׁסִּלְקָה בִּלְעָם
Bilaam that silenced is it this they should say so that not I killed it no and he said it is written just as

בְּתוֹכַחְתָּהּ וְלֹא יָכוֹל לְהָשִׁיב, שֶׁחָס הַמָּקוֹם עַל כְּבוֹד הַבְּרִיּוֹת, וְכֵן
and likewise the creations the honor of on the Omnipresent for has pity to reply he was able and not with its rebuke

ויקרא כ' "וְהָרַגְתָּ אֶת הָאִשָּׁה וְאֶת הַבְּהֵמָה", וְכֵן שם "אֶת הַבְּהֵמָה תַּהַרְגוּ"
you shall slay the animal — there and likewise the animal and — the woman — and you shall slay chapter 20 Vayikra

תנחומא :
Tanchuma

פָּסוּק כב

*Pasuk 22*

וַיִּֽאמֶר בִּלְעָם אֶל מַלְאַךְ יְהוָה חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נִצָּב
were standing you that did I know not for I have sinned Hashem the angel of to Bilam And he said

לְקָרָאתִי בַּדָּרֶךְ וְעַתָּה אִם רַע בְּעֵינֶיךָ אָשׁוּבָה לִי׃
for myself I will return in your eyes it is evil if and now in the way to meet me

רַשִׁ"י

כי לא ידעתי. גַּם זֶה גְּנוּתוֹ, וְעַל כָּרְחוֹ הוֹדָה, שֶׁהוּא הָיָה מִשְׁתַּבֵּחַ שֶׁיּוֹדֵעַ
that he knows boasting was for he he admitted his will and against is his disgrace this also Iknew not For

דַּעַת עֶלְיוֹן, וּפִיו הֵעִיד לֹא יָדַעְתִּי שם :
there Iknew not testified and his mouth the Most High the knowledge of

רַשִׁ"י

אם רע בעיניך אשובה לי. לְהַתְרִיס נֶגֶד הַמָּקוֹם הֵיא תְּשׁוּבָה זוֹ, אָמַר לוֹ הוּא
He to him He said this answer is the Omnipresent against To provoke · Iwill return in your eyes it is bad If

בְּעַצְמוֹ צִוַּנִי לָלֶכֶת וְאַתָּה מְבַטֵּל אֶת דְּבָרָיו, לָמוּד הוּא בְּכָךְ שֶׁאוֹמֵר דָּבָר
a thing that He says to this He is Accustomed His words — annul an angel and you to go commanded me Himself

וּמַלְאָךְ מַחֲזִירוֹ, אָמַר לְאַבְרָהָם "קַח נָא אֶת בִּנְךָ" וְגוֹ' בראשית כ"ב , וְעַל יְדֵי
means of and by 22 Bereishis etc. your son — please Take to Avraham He said retracts it and an angel

מַלְאָךְ בִּטֵּל אֶת דְּבָרוֹ, אַף אֲנִי אִם רַע בְּעֵינֶיךָ צָרִיךְ אֲנִי לָשׁוּב:
return I must in your eyes it is bad if I So too His word — He annulled an angel

פָּסוּק כג

*Pasuk 23*

וַיֹּאמֶר מַלְאַךְ יְהוָה אֶל בִּלְעָם לֵךְ עִם הָאֲנָשִׁים וְאֶפֶס אֶת הַדָּבָר אֲשֶׁר
that the word — but only the men with go Bilaam to Hashem the angel of And said

אֲדַבֵּר אֵלֶיךָ אֹתוֹ תְּדַבֵּר וַיֵּלֶךְ בִּלְעָם עִם שָׂרֵי בָלָק׃
Balak the officers of with Bilaam and went you shall speak it to you I will speak

רַשִׁ"י

לך עם האנשים. בַּדֶּרֶךְ שֶׁאָדָם רוֹצֶה לֵילֵךְ בָּהּ, מוֹלִיכִין אוֹתוֹ:
him they lead on it to go desires that a person on the road the men with go

רַשִׁ"י

לך עם האנשים. כִּי חֶלְקְךָ עִמָּהֶם וְסוֹפְךָ לֶאֱבַד מִן הָעוֹלָם מכות י' :
10 Makkos the world from is to perish and your end is with them your portion for the men with go

רַשִׁ"י

ואפס. עַל כָּרְחֲךָ את הדבר אשר אדבר וגו' :
etc. Ishall speak that the word — your will against but

רַשִׁ"י

עִם שָׂרֵי בָלָק. שָׂמַח לְקַלְלֵם כְּמוֹתָם:
with the princes of Balak he was glad to curse them like them

פָּסוּק כד

*Pasuk 24*

וַיִּשְׁמַע בָּלָק כִּי בָא בִלְעָם וַיֵּצֵא לִקְרָאתוֹ אֶל עִיר מוֹאָב אֲשֶׁר
And he heard Balak that Balak had come Bilaam and he went out to meet him to the city of Moav which

עַל גְּבוּל אַרְנֹן אֲשֶׁר בִּקְצֵה הַגְּבוּל:
is on the border of Arnon which is at the end of the border

רַשִׁ"י

וישמע בלק. שָׁלַח שְׁלוּחִים לְבַשְּׂרוֹ:
And Balak heard Balak he sent messengers to announce to him

רַשִׁ"י

אל עיר מואב. אֶל מֶטְרוֹפּוֹלִין שֶׁלּוֹ — עִיר הַחֲשׁוּבָה שֶׁלּוֹ, לוֹמַר רְאֵה מָה אֵלּוּ מְבַקְּשִׁים לַעֲקֹר תנחומא :
To the city of Moav to his metropolis the city to his important of his to say see what these seek to uproot Tanchuma

פָּסוּק כה

*Pasuk 25*

וַיֹּאמֶר בָּלָק אֶל בִּלְעָם הֲלֹא שָׁלֹחַ שָׁלַחְתִּי אֵלֶיךָ לִקְרֹא לָךְ לָמָּה לֹא
And he said Balak to Bilaam Did I not surely send to you to summon you why did you not

הָלַכְתָּ אֵלָי הַאָמְנָם לֹא אוּכַל כַּבֶּדְךָ:
come to me is it truly that I cannot be able to honor you

רַשִׁ"י

האמנם לא אוכל כבדך. נִתְנַבֵּא שֶׁסּוֹפוֹ לָצֵאת מֵעִמּוֹ בְּקָלוֹן שָׁם :
Is it indeed not I am able to honor you He prophesied that his end is to leave from him in disgrace there

פָּסוּק כו

*Pasuk 26*

וַיֹּאמֶר בִּלְעָם אֶל בָּלָק הִנֵּה בָאתִי אֵלֶיךָ עַתָּה הֲיָכוֹל אוּכַל דַּבֵּר מְאוּמָה
And said Bilam to Balak behold I have come to you now do I have ability to speak anything

הַדָּבָר אֲשֶׁר יָשִׂים אֱלֹהִים בְּפִי אֹתוֹ אֲדַבֵּר:
the word that will place God in my mouth it I will speak

**CHAPTER SUMMARY**

The aliyah begins with Bilaam sending Balak's first messengers back, followed by the arrival of a second, more prestigious delegation. Despite Bilaam's claim that he cannot violate Hashem's command for a house full of silver and gold, Hashem allows him to go with them, warning him to only speak what he is told. On the journey, an angel with a drawn sword blocks the path, causing Bilaam's donkey to swerve, press his leg against a wall, and finally lie down, prompting Bilaam to beat her

each time. Hashem miraculously opens the donkey's mouth to protest, and then uncovers Bilaam's eyes to see the angel, who reprimands him and reiterates that he must only speak the words of Hashem. The aliyah concludes with Balak greeting Bilaam at the border, where Bilaam immediately emphasizes that he has no power of his own and can only utter what Hashem puts in his mouth.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the incredible blindness of Bilaam. He was a prophet with a towering intellect, yet when his donkey repeatedly stopped and pressed his leg against the wall, he did not stop to think, "Why is this happening? Why is my reliable animal suddenly acting so strangely?" Instead, he became furious and beat her. He was so blinded by his desire for honor and wealth from Balak that he completely missed the obvious signs Hashem was placing right in front of his eyes.

How often do we act like Bilaam in our own lives? We make a plan, we decide exactly how things must go, and then we run into unexpected obstacles. The car won't start, a meeting gets canceled, or someone gets in our way and delays us. Our natural reaction is often anger and frustration. We want to "beat the donkey" and force our way through the barrier, without stopping to realize that the delay itself is a message from Hashem.

Every block in the road is a hand from Shamayim guiding us, protecting us, or telling us to slow down and reconsider our path. When we live with emunah, we understand that there are no random frustrations. Instead of pushing through with anger when things do not go your way, stop and ask yourself what Hashem is trying to show you in this very moment.

Today, when you encounter an annoying delay, a minor frustration, or an obstacle to your plans, do not react with anger. Take a deep breath, realize that Hashem is standing in the path, and ask Him to help you see the direction He wants you to take.

# דַּף יוֹמִי · חֻלִּין · דַּף נ״ו

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

📖 THE SUGYA

We begin this daf by concluding a brief discussion regarding the status of the hide of the vulva of a korban, and whether intending to burn it outside its proper time or place renders the offering piggul or unfit. From there, we move into a major new Mishnah that details the specific laws of tereifos in birds. The Mishnah lists several fatal defects, including a perforated gullet, a severed windpipe, a weasel bite to the head, and internal organs that have been singed and turned green after the bird fell into a fire.

We also learn about the status of a bird that was trampled, slammed against a wall, or crushed by an animal. If the bird is twitching, it is considered a tereifa because its limbs were shattered; however, if it survives for twenty-four hours before being slaughtered, it is ruled kosher. The Gemara then launches into a deep analysis of how to inspect a bird that was bitten on the head by a weasel to see if the membrane of the brain was actually perforated.

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

## עַמּוּד א׳ DAF 56A

EXPLANATION

לְהָבִיא עוֹר בֵּית הַבּוֹשֶׁת

This is **to include the hide of the vulva**, which is treated like flesh.

RULING

חוּץ לִמְקוֹמוֹ פָּסוּל וְאֵין בּוֹ כָּרֵת,

If one slaughtered the offering with intent to burn this hide **outside its** designated **area**, the offering is **unfit, but there is no** liability of **karet for** eating **it**.

RULING

חוּץ לִזְמַנּוֹ פִּיגּוּל וְחַיָּיבִים עָלָיו כָּרֵת.

If he had intent to burn it **beyond its** designated **time**, this renders the offering **piggul, and** one is **liable to receive karet for** eating **it**.

## מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ וְאֵלּוּ טְרֵפוֹת בָּעוֹף:

**MISHNAH: And these are** the **tereifot in a bird**:

MISHNAH

נְקוּבַת הַוֵּושֵׁט, וּפְסוּקַת הַגַּרְגֶּרֶת,

One with **a perforated gullet, or with a cut windpipe** that was cut across its width;

MISHNAH

הִכְּתָה חוּלְדָּה עַל רֹאשָׁהּ מָקוֹם שֶׁעוֹשָׂה אוֹתָהּ טְרֵפָה,

or if **a weasel struck** the bird **on its head** in **a place that renders it a tereifa**, because we must be concerned that the membrane of the brain was perforated;

MISHNAH

נִיקַּב הַקּוּרְקְבָן, נִיקְּבוּ הַדַּקִּין,

or if **the gizzard was perforated**; or if **the small intestines were perforated**;

MISHNAH

נָפְלָה לָאוּר וְנֶחְמְרוּ בְּנֵי מֵעֶיהָ, אִם יְרוּקִּים – פְּסוּלִים, אִם אֲדוּמִּים – כְּשֵׁרִים.

or if the bird **fell into the fire and its innards were singed**; **if they** turned **green**, they are **unfit** and the bird is a tereifa, but **if they** remained **red**, they are **kosher**.

MISHNAH

דְּרָסָהּ וּטְרָפָהּ בַּכּוֹתֶל אוֹ שֶׁרִיצְּצַתָּהּ בְּהֵמָה וּמְפַרְכֶּסֶת,

If a person **trampled** the bird, **or slammed it against a wall, or if an animal crushed it and it is twitching**, it is a tereifa because its limbs were shattered;

MISHNAH

וְשָׁהֲתָה מֵעֵת לְעֵת וּשְׁחָטָהּ – כְּשֵׁרָה.

**but** if **it lasted for twenty-four hours and** then **one slaughtered it, it is kosher**.

## גְּמָרָא GEMARA

GEMARA

גְּמָ׳ רַב וּשְׁמוּאֵל וְלֵוִי דְּאָמְרִי:

**GEMARA: Rav and Shmuel and Levi say** regarding a bird struck on the head by a weasel:

STATEMENT

מַכְנִיס יָדוֹ לִפְנִים וּבוֹדֵק,

One **inserts his hand inside** the bird's mouth after slaughter **and inspects** by pushing the brain tissue with his finger.

STATEMENT

אִם מְבַצְּבֵץ וְעוֹלֶה – טְרֵפָה, וְאִם לָאו – כְּשֵׁרָה.

**If** the brain tissue **emerges and rises** out through the hole in the skull, the bird is a **tereifa**, because this proves that the membrane has been perforated; **and if not, it is kosher**.

QUESTION

## הָנִיחָא לְמַאן דְּאָמַר עַד דְּמִנְקִיב קְרֻמָּא תַּתָּאָה,

The Gemara asks: **This works out well according to the one who says** that a bird is not a tereifa **until the inner membrane is perforated** as well.

QUESTION

## אֶלָּא לְמַאן דְּאָמַר אִינְקִיב עִילָּאָה אַף עַל גַּב דְּלָא אִינְקִיב תַּתָּאָה,

**But according to the one who says** that if the **outer** membrane **was perforated, even though the inner** membrane **was not perforated**, it is a tereifa,

QUESTION

## נֵיחוּשׁ דִּלְמָא עִילָּאָה אִינְקִיב תַּתָּאָה לָא אִינְקִיב?

**let us be concerned** that **perhaps the outer** membrane **was perforated** but **the inner** membrane **was not perforated**, in which case the bird is a tereifa even though the brain tissue does not emerge?

ANSWER

## אִי אִיתָא דְּאִינְקִיב עִילָּאָה, תַּתָּאָה אַגַּב רוּכְכֵיהּ מִיפְקָע פָּקַע.

The Gemara answers: **If it is so that the outer** membrane **was perforated, the inner** membrane, **due to its fragility, will inevitably burst** from the pressure of the finger, allowing the brain tissue to emerge. If it does not emerge, it is certain that the outer membrane is intact as well.

STATEMENT

## אָמַר זְעֵירִי: אֵין בְּדִיקָה לְחוּלְדָּה, מִפְּנֵי שֶׁשִּׁינֶּיהָ דַּקּוֹת.

**Ze'eiri says: There is no** effective **inspection for** a bird bitten by **a weasel, because its teeth are thin**, and even if they perforate the membrane, the brain tissue will not emerge through such tiny holes.

QUESTION

## וְכִי שִׁינֶּיהָ דַּקּוֹת מַאי הָוֵי?

The Gemara asks: **And if its teeth are thin, what of it?** Surely a small amount of brain tissue will still emerge through the perforation.

ANSWER

## אָמַר רַב אוֹשַׁעְיָא: מִפְּנֵי שֶׁשִּׁינֶּיהָ דַּקּוֹת וַעֲקוּמּוֹת.

**Rav Oshaya said:** There is no inspection **because its teeth are thin and crooked**, so the hole in the skull does not align with the perforation in the membrane, and nothing will be able to escape.

STATEMENT

## כִּי סְלֵיק לְנְהַרְדְּעָא, שְׁלַח לְהוּ:

**When** Ze'eiri **went up to Neharde'a, he sent** a message **to them**:

STATEMENT

דְּבָרִים שֶׁאָמַרְתִּי לִפְנֵיכֶם טָעוּת הֵן בְּיָדִי,

The matters that I stated before you are an error on my part.

STATEMENT

בְּרַם כָּךְ אָמְרוּ מִשְּׁמֵיהּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ:

Rather, this is what they said in the name of Rabbi Shimon ben Lakish:

STATEMENT

בּוֹדְקִין לְחוּלְדָּה בַּיָּד, אֲבָל לֹא בְּמַסְמֵר,

One inspects a bird bitten by a weasel with the hand, but not with a nail, lest the nail itself perforate the membrane.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אַף בְּמַסְמֵר.

And Rabbi Yochanan says: One may even inspect it with a nail.

STATEMENT

וּבִפְלוּגְתָּא דְּרַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה,

The Gemara notes: And this dispute is parallel to the dispute of Rabbi Yehuda and Rabbi Nechemya,

STATEMENT

חַד בָּדֵיק בִּידָא, וְחַד בָּדֵיק בְּמַחְטָא.

where one inspected with the hand, and one inspected with a needle.

STATEMENT

מַאן דְּבָדֵיק בִּידָא אָמַר לֵיהּ לְמַאן דְּבָדֵיק בְּמַחְטָא:

The one who inspected with the hand said to the one who inspected with a needle:

STATEMENT

עַד מָתַי אַתָּה מְכַלֶּה מָמוֹנָן שֶׁל יִשְׂרָאֵל?

Until when will you waste the money of the Jewish people by causing them to discard kosher meat when your needle itself perforates the membrane?

STATEMENT

אָמַר לֵיהּ מַאן דְּבָדֵיק בְּמַחְטָא לְמַאן דְּבָדֵיק בִּידָא:

The one who inspected with a needle said to the one who inspected with the hand:

STATEMENT

עַד מָתַי אַתָּה מַאֲכִיל לְיִשְׂרָאֵל נְבֵלוֹת?

**Until when will you feed carcasses to the Jewish people** by permitting a bird whose membrane was already perforated but the brain tissue did not emerge?

QUESTION

## נְבֵלוֹת? וְהָא שְׁחוּטָה הִיא!

The Gemara asks: **Carcasses? But this is a slaughtered** bird; even if it is forbidden, it is a tereifa, not a carcass!

ANSWER

## אֶלָּא טְרֵפוֹת, שֶׁמָּא נִיקַּב קְרוּם שֶׁל מוֹחַ.

**Rather**, he must have said: Until when will you feed **tereifot** to the Jewish people, **perhaps the membrane of the brain was perforated** and your hand inspection did not reveal it.

STATEMENT

## תִּסְתַּיֵּים דְּרַבִּי יְהוּדָה הוּא דְּבָדֵיק בִּידָא, דְּתַנְיָא:

The Gemara notes: **It may be concluded that it is Rabbi Yehuda who inspected with the hand, as it is taught** in a baraita:

BRAISA

## רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה:

**Rabbi Shimon ben Elazar says in the name of Rabbi Yehuda**:

BRAISA

## בּוֹדְקִין לְחוּלְדָּה בַּיָּד, אֲבָל לֹא בְּמַסְמֵר.

**One inspects** a bird bitten **by a weasel with the hand, but not with a nail**.

STATEMENT

## נִשְׁבַּר הָעֶצֶם, אַף עַל פִּי שֶׁלֹּא נִיקַּב קְרוּם שֶׁל מוֹחַ – תִּסְתַּיֵּים.

And the baraita continues: If **the bone** of the skull **was broken, even though the membrane of the brain was not perforated**, it is a tereifa. The Gemara affirms: Indeed, **it may be concluded** that Rabbi Yehuda is the one who permits inspection only by hand.

QUESTION

## הָא גּוּפָא קַשְׁיָא, אָמְרַתְּ:

The Gemara objects: **This itself is difficult. You said** in the first clause:

QUESTION

## בּוֹדְקִין לְחוּלְדָּה בַּיָּד אֲבָל לֹא בְּמַסְמֵר.

**One inspects** a bird bitten **by a weasel with the hand, but not with a nail**;

QUESTION

## אַלְמָא אִית לֵיהּ בְּדִיקוּתָא,

apparently, it has an option of inspection.

QUESTION

וַהֲדַר תָּנֵי: נִשְׁבַּר הָעֶצֶם אַף עַל פִּי שֶׁלֹּא נִיקַּב קְרוּם שֶׁל מוֹחַ.

But then it teaches: If the bone was broken, even though the membrane of the brain was not perforated, it is a tereifa;

QUESTION

אַלְמָא לֵית לֵיהּ בְּדִיקוּתָא!

apparently, it has no option of inspection, because the broken bone itself renders it a tereifa!

ANSWER

סֵיפָא אָתָאן לְעוֹף שֶׁל מַיִם, הוֹאִיל וְאֵין לוֹ קְרוּם.

The Gemara answers: In the latter clause, we come to discuss a water bird, since it has no membrane.

QUESTION

אֵין לוֹ קְרוּם סָלְקָא דַּעְתָּךְ?

The Gemara asks: Can it enter your mind that it has no membrane? We can see that it does!

ANSWER

אֶלָּא, הוֹאִיל וּקְרוּמוֹ רַךְ.

Rather, the response is: Since its membrane is fragile, it must have ruptured when the skull was broken.

STATEMENT

אָמַר לֵיהּ רַב נַחְמָן לְרַב עָנָן:

Rav Nachman said to Rav Anan:

STATEMENT

מָר אָמַר שְׁמוּאֵל בָּדִיק בִּידָא וּמַכְשַׁר,

The Master says that Shmuel inspects with the hand and deems the bird kosher,

STATEMENT

וְהוּנָא חַבְרִין אָמַר רַב בָּדִיק בִּידָא וּמַכְשַׁר.

and our colleague Rav Huna says that Rav inspects with the hand and deems it kosher.

QUESTION

וְהָתָנֵי לֵוִי: טְרֵפוֹת שֶׁמָּנוּ חֲכָמִים בִּבְהֵמָה – כְּנֶגְדָּן בָּעוֹף,

But doesn't Levi teach in a baraita: Those tereifot that the Sages enumerated in an animal apply likewise in a bird,

QUESTION

יָתֵר עֲלֵיהֶן עוֹף – נִשְׁבַּר הָעֶצֶם אַף עַל פִּי שֶׁלֹּא נִיקַּב קְרוּם שֶׁל מוֹחַ?

**and in addition to those, a bird** is a tereifa if **the bone** of the skull **was broken, even though the membrane of the brain was not perforated**? If so, how can any bird be permitted through inspection?

ANSWER

**אֲמַר לֵיהּ: הָהוּא בְּעוֹף שֶׁל מַיִם, הוֹאִיל וְאֵין לוֹ קְרוּם.**

Rav Anan **said to him: That** baraita is referring **to a water bird, since it has no membrane**.

QUESTION

**אֵין לוֹ קְרוּם סָלְקָא דַּעְתָּךְ?**

The Gemara asks: **Can it enter your mind** that **it has no membrane**?

ANSWER

**אֶלָּא, הוֹאִיל וּקְרוּמוֹ רַךְ.**

**Rather**, say: **Since its membrane is fragile**.

STATEMENT

**הָהִיא תַּרְנְגוֹלְתָּא דַּהֲוַאי בֵּי רַב חָנָא, שַׁדְּרַהּ לְקַמֵּיהּ דְּרַב מַתְנָא.**

The Gemara relates: There was **a certain chicken that was in the house of Rav Chana, and he sent it before Rav Matna** for a ruling.

STATEMENT

**נִשְׁבַּר הָעֶצֶם וְלֹא נִיקַּב קְרוּם שֶׁל מוֹחַ הַוַאי, וַאֲכְשְׁרַהּ.**

**The bone** of its skull **was broken, but the membrane of the brain was not perforated, and he deemed it kosher**.

QUESTION

**אֲמַר לֵיהּ: וְהָתְנֵי לֵוִי: טְרֵפוֹת שָׁמְנוּ חֲכָמִים בִּבְהֵמָה כֵּן בָּעוֹף, יָתֵר עֲלֵיהֶן עוֹף – נִשְׁבַּר הָעֶצֶם אַף עַל פִּי שֶׁלֹּא נִיקַּב קְרוּם שֶׁל מוֹחַ!**

Rav Chana **said to him: But doesn't Levi teach: Those tereifot that the Sages enumerated in an animal apply likewise in a bird, and in addition to those, a bird** is a tereifa if **the bone was broken, even though the membrane of the brain was not perforated**!

ANSWER

**אֲמַר לֵיהּ: הָתָם בְּעוֹף שֶׁל מַיִם, הוֹאִיל וְאֵין לוֹ קְרוּם.**

Rav Matna **said to him: There**, the baraita is referring **to a water bird, since it has no membrane**.

QUESTION

**אֵין לוֹ קְרוּם סָלְקָא דַּעְתָּךְ?**

The Gemara asks: **Can it enter your mind** that **it has no membrane**?

ANSWER

**אֶלָּא אֵימָא: הוֹאִיל וּקְרוּמוֹ רַךְ.**

**Rather, say: Since its membrane is fragile**.

STATEMENT

## רַב שֵׁיזְבִי בָּדֵיק בְּשִׁימְשָׁא, רַב יֵימַר בָּדֵיק בְּמַיָּא, רַב אַחָא בַּר יַעֲקֹב בָּדֵיק

The Gemara notes: **Rav Sheizbi would inspect** the membrane for perforations by holding it up **to the sun; Rav Yeimar would inspect** it by placing it **in water** to see if bubbles emerged; **Rav Acha bar Yaakov would inspect** it with a straw.

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עמוד ב׳ DAF 56B

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EXPLANATION

## בְּגִילָא דְּחִיטְתָּא.

The test for a perforated membrane is done **with a wheat straw**, by dragging it over the membrane to see if it catches.

STATEMENT

## אָמַר רַב שֵׁיזְבִי: הָנֵי אֲוָוזֵי דִּידַן כְּעוֹף שֶׁל מַיִם דָּמְיָין.

**Rav Sheizvi said: These geese of ours are considered like water birds**, which have thin skulls; therefore, if the skull is broken, even if the membrane is not perforated, it is a tereifa.

STATEMENT

## נָפְלָה לָאוּר, אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי בֶּן יְהוֹשֻׁעַ: שִׁיעוּר יְרוּקָתָן כְּשִׁיעוּר נְקוּבָתָן, מָה נְקוּבָתָן בְּמַשֶּׁהוּ – אַף יְרוּקָתָן בְּמַשֶּׁהוּ.

Regarding a bird that **fell into the fire** and its innards were singed, **Rabbi Yochanan said in the name of Rabbi Yosei ben Yehoshua: The measure of their turning green is like the measure of their perforation; just as their perforation** renders them a tereifa **in any amount, so too their turning green** renders them a tereifa **in any amount.**

QUESTION

## בָּעָא מִינֵּיהּ רַב יוֹסֵף בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מֵרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הוֹרִיקָה כְּבֵד כְּנֶגֶד בְּנֵי מֵעַיִים מַהוּ? אֲמַר לֵיהּ: טְרֵפָה.

**Rav Yosef, son of Rabbi Yehoshua ben Levi, asked Rabbi Yehoshua ben Levi: If** the **liver turned green on the side facing the intestines, what is** the halacha? **He said to him:** The bird is a **tereifa.**

OBJECTION

## וְלֹא יְהֵא אֶלָּא נִיטְלָה!

Rav Yosef objected: **But should this** case **be** any **more** stringent **than** if the liver **was removed** entirely, in which case if an olive-bulk remains the bird is kosher? Why should turning green render it a tereifa if an olive-bulk remains red?

RESOLUTION

## אָמַר רָבָא: כֵּיוָן שֶׁהוֹרִיקָה כְּבֵד כְּנֶגֶד בְּנֵי מֵעַיִים – בְּיָדוּעַ שֶׁנָּפְלָה לָאוּר, וְנֶחְמְרוּ בְּנֵי מֵעַיִים, וּטְרֵפָה.

**Rava said: Since the liver turned green facing the intestines, it is known that** the bird **fell into the fire, and** the **intestines** themselves **were singed, and** therefore the bird is a **tereifa** because of the intestines, not because of the liver.

STATEMENT

**רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי הֲוָה לֵיהּ הָהִיא תַּרְנְגוֹלְתָּא, שַׁדְּרֵיהּ לְקַמֵּיהּ דְּרַבִּי אֶלְעָזָר הַקַּפָּר בְּרִיבִּי, אֲמַר לֵיהּ: יְרוֹקִין הֲווּ, וַאֲכְשְׁרַהּ.**

**Rabbi Yehoshua ben Levi had a certain hen** that fell into the fire. **He sent it before Rabbi Elazar HaKappar Beribi** and **said to him:** Its innards **were green, and** Rabbi Elazar HaKappar **deemed it kosher.**

QUESTION

**וְהָאֲנַן תְּנַן: "יְרוֹקִין פְּסוּלִין"!**

Rabbi Yehoshua ben Levi asked: **But didn't we learn in the Mishnah: If they turned green they are unfit?**

ANSWER

**לֹא אָמְרוּ "יְרוֹקִין פְּסוּלִין" אֶלָּא בַּקּוּרְקְבָן, בַּלֵּב וּבַכָּבֵד.**

Rabbi Elazar HaKappar said to him: **They only said** that **green** innards **are unfit with regard to the gizzard, the heart, and the liver**, which are naturally red, but other innards are naturally green.

PROOF

**תַּנְיָא נָמֵי הָכִי: בְּאֵלּוּ בְּנֵי מֵעַיִים אָמְרוּ – בַּקּוּרְקְבָן, בַּלֵּב וּבַכָּבֵד.**

**This is also taught in a baraita: Concerning which innards did they say** that turning green renders the bird a tereifa? **Only concerning the gizzard, the heart, and the liver.**

STATEMENT

**רַבִּי יִצְחָק בַּר יוֹסֵף הֲוָה לֵיהּ הָהוּא תַּרְנְגוֹלְתָּא, שַׁדְּרֵיהּ לְקַמֵּיהּ דְּרַבִּי אַבָּהוּ, וַאֲמַר לֵיהּ: אֲדוּמִּין הֲווּ וּטְרֵפָה.**

**Rabbi Yitzchak bar Yosef had a certain hen** that fell into the fire. **He sent it before Rabbi Abbahu, and** Rabbi Abbahu **said to him:** Its innards **were red, and** yet it is a **tereifa.**

QUESTION

**וְהָאֲנַן תְּנַן: "אֲדוּמִּין כְּשֵׁרִים"!**

Rabbi Yitzchak bar Yosef asked: **But didn't we learn in the Mishnah: If they are red, they are kosher?**

ANSWER

**אֲמַר לֵיהּ: אֲדוּמִּין שֶׁהוֹרִיקוּ וִירוֹקִין שֶׁהֶאֱדִימוּ – טְרֵפָה, לֹא אָמְרוּ "אֲדוּמִּין כְּשֵׁרִים" אֶלָּא בַּלֵּב בַּקּוּרְקְבָן וּבַכָּבֵד.**

Rabbi Abbahu **said to him: Red** organs **that turned green, and green** organs **that turned red,** render the bird a **tereifa. They only said** that **red** organs **are kosher with regard to the heart, the gizzard, and the liver**, which are naturally red; but organs that are naturally green render the bird a tereifa if they turn red.

STATEMENT

**אָמַר רַב שְׁמוּאֵל בַּר חִיָּיא אָמַר רַבִּי מָנִי: אֲדוּמִּין שֶׁהוֹרִיקוּ וּשְׁלָקָן וְחָזְרוּ וְהֶאֱדִימוּ – כְּשֵׁרִין, מַאי טַעְמָא? קוּטְרָא עָיֵיל בְּהוּ.**

**Rav Shmuel bar Chiyya said** that **Rabbi Mani said: Red** organs **that turned green, and one boiled them and they returned and turned red** again, the bird is **kosher. What is the reason?** This shows that **smoke entered them** and changed their color temporarily, but they were not actually burned.

STATEMENT

**אָמַר רַב נַחְמָן בַּר יִצְחָק: אַף אָנוּ נֹאמַר, אֲדוּמִּין שֶׁלֹּא הוֹרִיקוּ וּשְׁלָקָן וְהוֹרִיקוּ – טְרֵפָה, מַאי טַעְמָא? אִיגַּלַאי מִילְּתַיְיהוּ.**

**Rav Nachman bar Yitzchak said: We, too, will say** a corresponding rule: **Red** organs **that had not turned green, and one boiled them and they turned green,** the bird is a **tereifa. What is the reason? Their shame was revealed**; i.e., it is now evident that they were indeed burned by the fire.

STATEMENT

**אָמַר רַב אָשֵׁי: הִלְכָךְ לָא לֵיכוֹל אִינָשׁ אֶלָּא בְּשִׁלְקָא.**

**Rav Ashi said: Therefore, a person should not eat** a bird that fell into the fire **unless** its innards are first tested **by boiling** them, to ensure they do not turn green.

REFUTATION

**וְלָא הִיא, אַחְזוֹקֵי רֵיעוּתָא לָא מַחְזְקִינַן.**

The Gemara rejects this: **But that is not so,** for **we do not presume the existence of a flaw** without evidence; if the organs look kosher, we do not require boiling.

## מִשְׁנָה MISHNAH

MISHNAH

**דְּרָסָהּ וּטְרָפָהּ בַּכּוֹתֶל.**

Regarding the Mishnah's ruling: If an animal **trampled** the bird, **or slammed it against a wall,** and it survived twenty-four hours, it is kosher.

## גְּמָרָא GEMARA

STATEMENT

**אָמַר רַבִּי אֶלְעָזָר בֶּן אַנְטִיגְנוֹס מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי יַנַּאי: אַחַת זוֹ וְאַחַת זוֹ צְרִיכָה בְּדִיקָה.**

**Rabbi Elazar ben Antigonus said in the name of Rabbi Elazar, son of Rabbi Yannai: Both this** case **and that** case **require inspection** after slaughter, to ensure no internal organ was ruptured.

## מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ וְאֵלּוּ כְּשֵׁרוֹת בָּעוֹף: נִיקְּבָה הַגַּרְגֶּרֶת, אוֹ שֶׁנִּסְדְּקָה, הִכְּתָה חוּלְדָּה עַל רֹאשָׁהּ מָקוֹם שֶׁאֵינוֹ עוֹשֶׂה אוֹתָהּ טְרֵפָה, נִיקַּב הַזָּפָק, רַבִּי אוֹמֵר: אֲפִילּוּ נִיטַּל, יָצְאוּ בְּנֵי מֵעֶיהָ וְלֹא נִיקְּבוּ, נִשְׁתַּבְּרוּ גַּפֶּיהָ, נִשְׁתַּבְּרוּ רַגְלֶיהָ, נִמְרְטוּ כְּנָפֶיהָ, רַבִּי יְהוּדָה אוֹמֵר: אִם נִטְּלָה הַנּוֹצָה פְּסוּלָה.

**MISHNAH: And these are kosher among birds: If the windpipe was perforated, or if it was cracked** lengthwise; **or if a weasel struck the bird on its head in a place that does not render it a tereifa**, i.e., without perforating the brain membrane; **or if the crop was perforated. Rabbi** Yehuda HaNasi **says: Even if** the crop **was removed** entirely, the bird is kosher. **If its intestines emerged** from the abdominal cavity **but were not perforated; or if its wings were broken; or if its legs were broken; or if the feathers of its wings were plucked**, the bird is kosher. **Rabbi Yehuda says: If the down** covering its body **was removed, it is unfit** as a tereifa.

## גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: מַעֲשֶׂה בְּרַבִּי סִימַאי וְרַבִּי צָדוֹק שֶׁהָלְכוּ לְעַבֵּר שָׁנָה בְּלוֹד, וְשָׁבְתוּ בְּאוֹנוֹ, וְהוֹרוּ בְּטַרְפַּחַת כְּרַבִּי בְּזָפָק.

**GEMARA: The Rabbis taught** in a baraita: **There was an incident involving Rabbi Simai and Rabbi Tzadok, who went to intercalate the year in Lod, and they spent Shabbos in** the town of **Ono, and they ruled regarding a womb** that was removed **in accordance with Rabbi** Yehuda HaNasi's ruling **regarding the crop.**

QUESTION

אִיבַּעְיָא לְהוּ: הוֹרוּ בְּטַרְפַּחַת לְאִיסּוּרָא, כְּרַבִּי בְּזָפָק לְהֶתֵּירָא?

**A dilemma was raised before them: Did they rule regarding the womb to prohibit** it, because they do not compare it to a crop, **and** did they rule **in accordance with Rabbi** Yehuda HaNasi **regarding the crop to permit** it?

QUESTION

אוֹ דִילְמָא: הוֹרוּ בְּטַרְפַּחַת לְהֶתֵּירָא כְּרַבִּי בְּזָפָק, אֲבָל כְּרַבִּי בְּזָפָק לָא סְבִירָא לְהוּ?

**Or perhaps: They ruled regarding the womb to permit** it, comparing it **to Rabbi** Yehuda HaNasi's ruling **regarding the crop, but they do not agree with Rabbi** Yehuda HaNasi **regarding the crop** itself to permit it if removed?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The dilemma **shall stand** unresolved.

STATEMENT

אָמַר רַבָּה, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: גַּגּוֹ שֶׁל זָפָק נִידּוֹן כְּוֶושֶׁט.

**Rabba says, and some say it was Rabbi Yehoshua ben Levi who says: The roof of the crop is treated like the gullet**, meaning that if it is perforated in any amount, the bird is a tereifa.

EXPLANATION

הֵיכָא? אָמַר רַב בִּיבִי בַּר אַבָּיֵי: כֹּל שֶׁנִּמְתָּח עִמּוֹ.

The Gemara asks: **Where** is the roof of the crop? **Rav Beivai bar Abaye said: Any part** of the crop **that stretches with** the gullet when the bird stretches its neck.

STATEMENT

**יָצְאוּ בְּנֵי מֵעֶיהָ, אָמַר רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק: לֹא שָׁנוּ אֶלָּא שֶׁלֹּא הִיפֵּךְ בָּהֶן, אֲבָל הִיפֵּךְ בָּהֶן – טְרֵפָה,**

Regarding the Mishnah's ruling: **If its intestines emerged** but were not perforated, the bird is kosher. **Rabbi Shmuel bar Rav Yitzchak said: They only taught** this **where one did not jumble them** when putting them back, **but if he jumbled them,** the bird is a **tereifa,**

PROOF

**דִּכְתִיב: ”הוּא עָשְׂךָ וַיְכֹנְנֶךָּ“, מְלַמֵּד שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא כּוֹנָנִיּוֹת בָּאָדָם, שֶׁאִם נָהַפָּךְ (אַחַת) [אֶחָד] מֵהֶן – אֵינוֹ יָכוֹל לִחְיוֹת.**

**as it is written: 'Has He not made you, and established you?'** (Deuteronomy 32:6). This **teaches that the Holy One, Blessed be He, created established locations** for each organ **in a person, so that if one of them is switched, he cannot live.** The same applies to other creatures.

BRAISA

**תַּנְיָא, הָיָה רַבִּי מֵאִיר אוֹמֵר: ”הוּא עָשְׂךָ וַיְכֹנְנֶךָּ“ – כַּיּוֹצֵא דְּכוּלָּהּ בֵּיהּ, מִמֶּנּוּ כֹּהֲנָיו, מִמֶּנּוּ נְבִיאָיו, מִמֶּנּוּ שָׂרָיו, מִמֶּנּוּ מְלָכָיו, שֶׁנֶּאֱמַר: ”מִמֶּנּוּ פִּנָּה מִמֶּנּוּ יָתֵד וְגוֹ‘“.**

**It is taught** in a baraita: **Rabbi Meir would say: 'Has He not made you, and established you?'** This teaches that the Jewish nation is like **a city that has everything in it: from it come its Kohanim, from it come its prophets, from it come its ministers, and from it come its kings, as it is said: 'From them shall come the cornerstone, from them the peg, etc.'**

STATEMENT

**הָהוּא רוֹמָאָה דְּחַזְיֵיהּ לְהָהוּא גַּבְרָא דִּנְפַל מֵאִיגָּרָא לְאַרְעָא, פְּקַעְיָה כְּרֵסֵיהּ וּנְפוֹק מַעְיָינֵיהּ, אַתְיֵיהּ לִבְרֵיהּ וְשַׁחְטֵיהּ קַמֵּיהּ**

The Gemara relates: There was **a certain Roman who saw a certain man who fell from a roof to the ground; his abdomen split open and his intestines came out. The Roman brought the man's son and slaughtered him before him** to shock him, so that the father would sigh and draw his breath in, which would pull his intestines back inside.


SUMMARY

The Gemara explores the practical methods for inspecting a bird's brain membrane after a weasel bite, presenting a dispute between Rav, Shmuel, and Levi—who hold that one can push the brain tissue with a finger to see if it emerges through the skull—and Ze'eiri, who initially argues that no inspection is reliable due to the thin, crooked teeth of the weasel. Ze'eiri later retracts this, citing a dispute between Rabbi Shimon ben Lakish and Rabbi Yochanan over whether one may inspect with a nail or only by hand, which mirrors an older Tannaic dispute between Rabbi Yehuda and Rabbi Nechemya. Finally, the Gemara addresses a seeming contradiction in a baraita regarding a broken skull bone rendering a bird a tereifa even without a perforated membrane, resolving that this strict ruling applies specifically to a water bird whose fragile membrane inevitably ruptures when the bone breaks.

## לְמַעֲשֶׂה · WHAT TO TAKE HOME

In today's daf, we witness a beautiful and deeply moving debate between two great sages. One argues for a gentler inspection of a wounded bird using only the hand, crying out, "Until when will you waste the money of the Jewish people?" The other insists on a sharper, more rigorous inspection with a needle, countering, "Until when will you feed tereifot to the Jewish people?"

Look at the immense love and responsibility packed into this argument. Neither sage is looking for an easy way out or trying to win a debate for the sake of victory. One is consumed with a burning love for his fellow Jews, desperate to protect their hard-earned livelihood and save them from financial ruin. The other is consumed with a burning fear of Heaven, desperate to protect those same Jews from the spiritual damage of eating non-kosher food. Both are motivated by pure, unadulterated care for the physical and spiritual well-being of Klal Yisrael.

This is the true path of Torah. When we look at our families, our neighbors, or those we daven with, we must carry this double-sided love in our hearts. We must be fiercely protective of their spiritual purity, helping them stay close to the Aibershter, while simultaneously being incredibly sensitive to their physical struggles, their dignity, and their hard-earned money.

Today, when you interact with another Yid, look for a way to protect both their physical comfort and their spiritual standing. Before you speak or act, ask yourself: "How can I show real care for both this person's pocket and their neshama?"

# הִלְכוֹת יְסוֹדֵי הַתּוֹרָה · פֶּרֶק שְׁלִישִׁי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam takes us on a breathtaking journey through the physical structure of the cosmos, showing us the wondrous design of Hashem's creation. We learn about the nine great spheres that surround the world, starting from the sphere of the moon closest to us, all the way up to the ninth sphere which encompasses everything and rotates daily from east to west. The Rambam explains how these spheres are pure and refined, layered like the peels of an onion, and completely free of physical properties like weight, color, taste, or smell.

We also delve into the calculations of astronomy, the sizes of the celestial bodies—including how the sun and moon compare to the size of the Earth—and the twelve mazalos (constellations) mapped out by the early Sages. Most beautifully, the Rambam reveals the inner life of these creations, explaining that the stars and spheres are not dead matter, but are actually endowed with a neshama, knowledge, and intellect, standing in constant recognition and praise of their 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 Order of the Nine Spheres and the Arrangement of the Stars*

**הַגַּלְגַּלִּים הֵם הַנִּקְרָאִים שָׁמַיִם וְרָקִיעַ וּזְבוּל וַעֲרָבוֹת.**

**The spheres, they are** those **called "heavens" and "firmament" and "habitation" and "skies."**

**וְהֵם תִּשְׁעָה גַּלְגַּלִּים.**

**And they are nine spheres** in total.

**גַּלְגַּל הַקָּרוֹב מִמֶּנּוּ הוּא גַּלְגַּל הַיָּרֵחַ.**

**The sphere** that is **the closest to us, it is the sphere of the moon.**

**וְהַשֵּׁנִי שֶׁלְּמַעְלָה מִמֶּנּוּ הוּא גַּלְגַּל שֶׁבּוֹ הַכּוֹכָב הַנִּקְרָא כּוֹכָב.**

**And the second** sphere **which is above it, it is the sphere in which is the star called Kochav**, which is Mercury.

**וְגַלְגַּל שְׁלִישִׁי שֶׁלְּמַעְלָה מִמֶּנּוּ שֶׁבּוֹ נֹגַהּ.**

**And the third sphere which is above it, in which is Nogah**, which is Venus.

**וְגַלְגַּל רְבִיעִי שֶׁבּוֹ חַמָּה.**

**And the fourth sphere in which is the sun.**

**וְגַלְגַּל חֲמִישִׁי שֶׁבּוֹ מַאְדִּים.**

**And the fifth sphere in which is Ma'dim**, which is Mars.

וְגַלְגַּל שִׁשִּׁי שֶׁבּוֹ כּוֹכַב צֶדֶק.

**And the sixth sphere in which is the star of Tzedek**, which is Jupiter.

וְגַלְגַּל שְׁבִיעִי שֶׁבּוֹ שַׁבְּתַי.

**And the seventh sphere in which is Shabbtai**, which is Saturn.

וְגַלְגַּל שְׁמִינִי שֶׁבּוֹ שְׁאָר כָּל הַכּוֹכָבִים שֶׁנִּרְאִים בָּרָקִיעַ.

**And the eighth sphere in which is the rest of all the stars that are seen in the sky**, the constellations.

וְגַלְגַּל תְּשִׁיעִי הוּא גַּלְגַּל הַחוֹזֵר בְּכָל יוֹם מִן הַמִּזְרָח לַמַּעֲרָב וְהוּא הַמַּקִּיף וּמְסַבֵּב אֶת הַכֹּל.

**And the ninth sphere, it is the sphere that revolves in every day from the east to the west, and it encompasses and surrounds everything** else.

וְזֶה שֶׁתִּרְאֶה כָּל הַכּוֹכָבִים כְּאִלּוּ הֵם כֻּלָּם בְּגַלְגַּל אֶחָד וְאַף עַל פִּי שֶׁיֵּשׁ בָּהֶן זֶה לְמַעְלָה מִזֶּה.

**And this that you see all the stars as if they all are in a sphere, one** single layer, **and even though there is among them this one above this one**, at different depths,

מִפְּנֵי שֶׁהַגַּלְגַּלִּים טְהוֹרִים וְזַכִּים כִּזְכוּכִית וּכְסַפִּיר

is **because the spheres are pure and clear like glass and like sapphire;**

לְפִיכָךְ נִרְאִים הַכּוֹכָבִים שֶׁבַּגַּלְגַּל הַשְּׁמִינִי מִתַּחַת גַּלְגַּל הָרִאשׁוֹן:

**therefore are seen the stars that are in the eighth sphere** as if they are **below the first sphere**, closest to us.

## הֲלָכָה ב

*Halacha 2 · The Structure and Movement of the Celestial Spheres*

כָּל גַּלְגַּל וְגַלְגַּל מִשְּׁמוֹנָה הַגַּלְגַּלִּים שֶׁבָּהֶן הַכּוֹכָבִים

**Every single sphere of the eight spheres in which the stars** are set

נֶחְלָק לְגַלְגַּלִּים הַרְבֵּה

**is** actually **divided into many** sub-**spheres**,

זֶה לְמַעְלָה מִזֶּה כְּמוֹ גִּלְדֵי בְּצָלִים.

**one above the other, like the layers of onions** nested inside each other.

מֵהֶן גַּלְגַּלִּים סוֹבְבִים מִמַּעֲרָב לְמִזְרָח.

**Of them,** there are **spheres that revolve from west to east**,

וּמֵהֶן סוֹבְבִים מִמִּזְרָח לְמַעֲרָב

**and of them,** there are those that **revolve from east to west**,

כְּמוֹ הַגַּלְגַּל הַתְּשִׁיעִי הַחוֹזֵר מִמִּזְרָח לְמַעֲרָב.

**like the ninth sphere, which returns** and rotates daily **from east to west**.

וְכֻלָּן אֵין בֵּינֵיהֶם מָקוֹם פָּנוּי:

**And** as for **all of them, there is no empty space between them** at all.

## הֲלָכָה ג

*Halacha 3 · The Absence of Physical Properties and Colors in the Celestial Spheres*

כָּל הַגַּלְגַּלִּים אֵינָן לֹא קַלִּים וְלֹא כְּבֵדִים

**All the spheres are neither light nor heavy**, as they are not made of the physical elements that possess weight,

וְאֵין לָהֶם לֹא עַיִן אָדֹם וְלֹא עַיִן שָׁחֹר וְלֹא שְׁאָר עֵינוֹת.

**and they do not have a red color, nor a black color, nor any other colors** of their own.

וְזֶה שֶׁאָנוּ רוֹאִין אוֹתָם כְּעֵין הַתְּכֵלֶת

**And this that we see them as a blue color** when we look up at the sky,

לְמַרְאִית הָעַיִן בִּלְבַד הוּא לְפִי גֹּבַהּ הָאֲוִיר.

**is only to the sight of the eye, according to the height of the atmosphere** which creates this visual effect.

וְכֵן אֵין לָהֶם לֹא טַעַם וְלֹא רֵיחַ

**And likewise, they have neither taste nor smell**,

לְפִי שֶׁאֵין אֵלּוּ הַמְּאֹרָעִין מְצוּיִין אֶלָּא בַּגּוּפוֹת שֶׁלְּמַטָּה מֵהֶן:

**because these phenomena are not found except in the physical bodies that are below them** in the terrestrial world.

## הֲלָכָה ד

*Halacha 4 · The Spherical Shape of the Orbs and the Earth Suspended in Their Midst*

כָּל הַגַּלְגַּלִּים הָאֵלּוּ הַמַּקִּיפִין אֶת הָעוֹלָם

**All of these spheres that surround the world**

הֵן עֲגֻלִּין כְּכַדּוּר

**are spherical like a ball,**

וְהָאָרֶץ תְּלוּיָה בָּאֶמְצַע.

**and the Earth is suspended in the middle.**

וְיֵשׁ לְמִקְצָת מִן הַכּוֹכָבִים גַּלְגַּלִּים קְטַנִּים

And some of the stars have small spheres

שֶׁהֵן קְבוּעִים בָּהֶן

that they are fixed in,

וְאֵין אוֹתָם הַגַּלְגַּלִּים מַקִּיפִין אֶת הָאָרֶץ

and those small spheres do not surround the Earth;

אֶלָּא גַּלְגַּל קָטָן שֶׁאֵינוֹ מַקִּיף

rather, each small sphere that does not surround the Earth

קָבוּעַ בַּגַּלְגַּל הַגָּדוֹל הַמַּקִּיף׃

is fixed within the large sphere that does surround it.

## הֲלָכָה ה

*Halacha 5 · The Number of Spheres and the Science of Astronomy*

מִסְפַּר כָּל הַגַּלְגַּלִּים הַמַּקִּיפִין אֶת כָּל הָעוֹלָם שְׁמוֹנָה עָשָׂר.

The number of all the spheres that surround — all the world is eighteen.

וּמִסְפַּר הַגַּלְגַּלִּים הַקְּטַנִּים שֶׁאֵינָן מַקִּיפִין שְׁמוֹנָה.

And the number of the spheres that are the small ones that do not surround the entire globe is eight.

וּמִמַּהֲלַךְ הַכּוֹכָבִים וְיִדִיעַת שִׁעוּר סְבִיבָתָן בְּכָל יוֹם וּבְכָל שָׁעָה

And from the movement of the stars and the knowledge of the measure of their revolution in every day and in every hour,

וּמִנְּטִיָּתָן מֵרוּחַ דָּרוֹם לְרוּחַ צָפוֹן וּמֵרוּחַ צָפוֹן לְרוּחַ דָּרוֹם

and from their inclination from the direction of south to the direction of north and from the direction of north to the direction of south,

וּמִגָּבְהָן מֵעַל הָאָרֶץ וּקְרִיבָתָן

and from their height above the earth and their closeness,

יִוָּדַע מִסְפַּר כָּל אֵלּוּ הַגַּלְגַּלִּים וְצוּרַת הֲלִיכָתָן וְדֶרֶךְ הַקָּפָתָן.

will be known the number of all these spheres and the form of their path and the way of their orbit.

וְזוֹ הִיא חָכְמַת חֶשְׁבּוֹן תְּקוּפוֹת וּמַזָּלוֹת.

And this is the science of calculating seasons and constellations.

וּסְפָרִים רַבִּים חִבְּרוּ בָהֶן חַכְמֵי יָוָן׃

And books many composed about them the wise men of Greece.

## הֲלָכָה ו

*Halacha 6 · The Division of the Ninth Sphere into Twelve Constellations*

גַּלְגַּל הַתְּשִׁיעִי שֶׁהוּא מַקִּיף אֶת הַכֹּל

The ninth sphere, which encompasses everything,

חִלְקוּהוּ הַחֲכָמִים הַקַּדְמוֹנִים לִשְׁנֵים עָשָׂר חֲלָקִים.

the early Sages divided it into twelve parts.

כָּל חֵלֶק וְחֵלֶק הֶעֱלוּ לוֹ שֵׁם

To every single part, they assigned a name

עַל שֵׁם צוּרָה זוֹ שֶׁתֵּרָאֶה בּוֹ

based on the name of that form which appeared in it

מִן הַכּוֹכָבִים שֶׁלְּמַטָּה מִמֶּנּוּ שֶׁהֵם מְכֻוָּנִים תַּחְתָּיו.

from the stars that are below it, which are aligned directly underneath it.

וְהֵם הַמַּזָּלוֹת שֶׁשְּׁמוֹתָם

And these are the constellations whose names are:

טָלֶה. שׁוֹר. תְּאוֹמִים. סַרְטָן. אַרְיֵה. בְּתוּלָה.

**Aries** (the lamb), **Taurus** (the ox), **Gemini** (the twins), **Cancer** (the crab), **Leo** (the lion), **Virgo** (the virgin),

מֹאזְנַיִם. עַקְרָב. קֶשֶׁת. גְּדִי. דְּלִי. דָּגִים:

**Libra** (the scales), **Scorpio** (the scorpion), **Sagittarius** (the bow), **Capricorn** (the kid goat), **Aquarius** (the water bucket), and **Pisces** (the fish).

## הֲלָכָה ז

*Halacha 7 · The Ninth Sphere and the Movement of Stars in the Eighth Sphere*

גַּלְגַּל הַתְּשִׁיעִי עַצְמוֹ

The ninth sphere itself

אֵין בּוֹ לֹא חֲלוּקָה וְלֹא צוּרָה מִכָּל הַצּוּרוֹת הָאֵלּוּ וְלֹא כּוֹכָב.

has in it neither division nor shape of any of these shapes, and no star at all.

אֶלָּא בְּחִבּוּר הַכּוֹכָבִים שֶׁבַּגַּלְגַּל הַשְּׁמִינִי

הוּא שֶׁיֵּרָאֶה בְּכוֹכָבִים גְּדוֹלִים שֶׁבּוֹ תַּבְנִית הַצּוּרוֹת הָאֵלּוּ אוֹ קָרוֹב מֵהֶן.

**that there is seen, in** the **large stars that are in it, the form of these shapes or** something **close to them.**

וְאֵלּוּ הַשְּׁנֵים עָשָׂר צוּרוֹת

**And these twelve shapes** of the zodiac

לֹא הָיוּ מְכֻוָּנוֹת כְּנֶגֶד אוֹתָן הַחֲלָקִים אֶלָּא בִּזְמַן הַמַּבּוּל

**were not aligned opposite those parts** of the ninth sphere **except at the time of the Flood,**

שֶׁאָז הֶעֱלוּ לָהֶן שֵׁמוֹת אֵלּוּ.

**for then they gave them these names** because they aligned perfectly.

אֲבָל בַּזְּמַן הַזֶּה כְּבָר סָבְבוּ מְעַט.

**But at this time, they have already turned a little,** shifting out of that original alignment,

לְפִי שֶׁכָּל הַכּוֹכָבִים שֶׁבְּגַלְגַּל שְׁמִינִי

**because all of the stars that are in the eighth sphere,**

כֻּלָּם סוֹבְבִים כְּמוֹ הַשֶּׁמֶשׁ וְהַיָּרֵחַ

**all of them turn like the sun and the moon,**

אֶלָּא שֶׁהֵן סוֹבְבִין בִּכְבֵדוּת.

**except that they turn with** great **heaviness** and slowness.

וְחֵלֶק שֶׁיִּתְהַלֵּךְ הַשֶּׁמֶשׁ וְהַיָּרֵחַ כְּנֶגְדּוֹ בְּיוֹם אֶחָד

**And a portion** of the sphere **that the sun and the moon travel opposite in one day,**

יֵלֵךְ כְּנֶגְדּוֹ כָּל כּוֹכָב מֵהֶן בְּקֵרוּב מִשִּׁבְעִים שָׁנָה:

**every star of them will travel opposite it in approximately seventy years.**

## הֲלָכָה ח

*Halacha 8 · The Relative Sizes of the Stars, the Earth, the Moon, and the Sun*

כָּל הַכּוֹכָבִים הַנִּרְאִים

Regarding **all the stars that are seen** in the night sky,

יֵשׁ מֵהֶן כּוֹכָבִים קְטַנִּים שֶׁהָאָרֶץ גְּדוֹלָה מֵאֶחָד מֵהֶן.

**there are of them small stars that the Earth is larger than one of them.**

וְיֵשׁ מֵהֶן כּוֹכָבִים גְּדוֹלִים שֶׁכָּל אֶחָד מֵהֶן גָּדוֹל מִן הָאָרֶץ כַּמָּה פְּעָמִים.

And there are of them large stars that each one of them is larger than the Earth several times.

וְהָאָרֶץ גְּדוֹלָה מִן הַיָּרֵחַ כְּמוֹ אַרְבָּעִים פְּעָמִים.

And the Earth is larger than the moon approximately forty times.

וְהַשֶּׁמֶשׁ גְּדוֹלָה מִן הָאָרֶץ כְּמוֹ מֵאָה וְשִׁבְעִים פְּעָמִים.

And the sun is larger than the Earth approximately one hundred and seventy times.

נִמְצָא הַיָּרֵחַ אֶחָד מִשִּׁשֶּׁת אֲלָפִים וּשְׁמוֹנָה מֵאוֹת מִן הַשֶּׁמֶשׁ בְּקֵרוּב.

Thus, it turns out that the moon is equivalent to one of six thousand and eight hundred parts of the sun, approximately.

וְאֵין בְּכָל הַכּוֹכָבִים כּוֹכָב גָּדוֹל מִן הַשֶּׁמֶשׁ

And there is not among all the stars a star larger than the sun,

וְלֹא קָטָן מִכּוֹכָב שֶׁבַּגַּלְגַּל הַשֵּׁנִי:

and not a star smaller than Kochav, which is Mercury, that is in the second sphere.

## הֲלָכָה ט

*Halacha 9 · The Intellect and Recognition of the Stars and Spheres*

כָּל הַכּוֹכָבִים וְהַגַּלְגַּלִּים כֻּלָּן בַּעֲלֵי נֶפֶשׁ וְדֵעָה וְהַשְׂכֵּל הֵם.

All the stars and the spheres, all of them, possess a soul and knowledge and intellect.

וְהֵם חַיִּים וְעוֹמְדִים וּמַכִּירִין אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם.

And they are alive and standing, and they recognize Hashem, the One who spoke and the world came into being.

כָּל אֶחָד וְאֶחָד לְפִי גָּדְלוֹ וּלְפִי מַעֲלָתוֹ

Each and every one, according to its size and according to its level,

מְשַׁבְּחִים וּמְפָאֲרִים לְיוֹצְרָם כְּמוֹ הַמַּלְאָכִים.

praises and glorifies their Creator, just like the angels.

וּכְשֵׁם שֶׁמַּכִּירִין הַקָּדוֹשׁ בָּרוּךְ הוּא

And just as they recognize the Holy One, blessed is He,

כָּךְ מַכִּירִין אֶת עַצְמָן

so they recognize themselves,

וּמַכִּירִין אֶת הַמַּלְאָכִים שֶׁלְּמַעְלָה מֵהֶן.

and they recognize the angels that are above them.

וְדַעַת הַכּוֹכָבִים וְהַגַּלְגַּלִּים מְעוּטָה מִדַּעַת הַמַּלְאָכִים

And the knowledge of the stars and the spheres is less than the knowledge of the angels,

וּגְדוֹלָה מִדַּעַת בְּנֵי אָדָם׃

and greater than the knowledge of human beings.

## הֲלָכָה י

*Halacha 10 · The Four Elements and Bodies Below the Sphere of the Moon*

בָּרָא הָאֵל לְמַטָּה מִגַּלְגַּל הַיָּרֵחַ גֶּלֶם אֶחָד שֶׁאֵינוֹ כְּגֶלֶם הַגַּלְגַּלִּים.

God created below the sphere of the moon one prime matter which is not like the matter of the spheres above.

וּבָרָא אַרְבַּע צוּרוֹת לְגֶלֶם זֶה וְאֵינָן כְּצוּרַת הַגַּלְגַּלִּים

And He created four forms for this matter, and they are not like the form of the spheres;

וְנִקְבַּע כָּל צוּרָה וְצוּרָה בְּמִקְצָת גֶּלֶם זֶה.

and each and every form was fixed in a portion of this matter.

צוּרָה רִאשׁוֹנָה צוּרַת הָאֵשׁ נִתְחַבְּרָה בְּמִקְצָת גֶּלֶם זֶה וְנִהְיָה מִשְּׁנֵיהֶן גּוּף הָאֵשׁ.

The first form, which is the form of fire, connected with a portion of this matter, and from both of them became the body of fire.

וְצוּרָה שְׁנִיָּה צוּרַת הָרוּחַ נִתְחַבְּרָה בְּמִקְצָתוֹ וְנִהְיָה מִשְּׁנֵיהֶן גּוּף הָרוּחַ.

And the second form, which is the form of wind—meaning air—connected with a portion of it, and from both of them became the body of wind.

וְצוּרָה שְׁלִישִׁית צוּרַת הַמַּיִם נִתְחַבְּרָה בְּמִקְצָתוֹ וְנִהְיָה מִשְּׁנֵיהֶם גּוּף הַמַּיִם.

And the third form, which is the form of water, connected with a portion of it, and from both of them became the body of water.

וְצוּרָה רְבִיעִית צוּרַת הָאָרֶץ נִתְחַבְּרָה בְּמִקְצָתוֹ וְנִהְיָה מִשְּׁנֵיהֶם גּוּף הָאָרֶץ.

And the fourth form, which is the form of earth, connected with a portion of it, and from both of them became the body of earth.

נִמְצָא לְמַטָּה מִן הָרָקִיעַ אַרְבָּעָה גּוּפִין מֻחְלָקִין זֶה לְמַעְלָה מִזֶּה

It is found that below the sky there are four distinct bodies, one above the other;

וְכָל אֶחָד וְאֶחָד מַקִּיף אֶת שֶׁלְּמַטָּה מִמֶּנּוּ מִכָּל רוּחוֹתָיו כְּמוֹ גַּלְגַּל.

and each and every one encompasses that which is below it from all its directions like a sphere.

הַגּוּף הָרִאשׁוֹן הַסָּמוּךְ לְגַלְגַּל הַיָּרֵחַ הוּא גּוּף הָאֵשׁ.

The first body, which is close to the sphere of the moon, is the body of fire.

לְמַטָּה מִמֶּנּוּ גּוּף הָרוּחַ.

Below it is the body of wind.

לְמַטָּה מִמֶּנּוּ גּוּף הַמַּיִם.

Below it is the body of water.

לְמַטָּה מִמֶּנּוּ גּוּף הָאָרֶץ.

Below it is the body of earth.

וְאֵין בֵּינֵיהֶם מָקוֹם פָּנוּי בְּלֹא גּוּף כְּלָל:

And there is not between them any empty space without a body at all.

## הֲלָכָה יא

*Halacha 11 · The Lack of Consciousness in the Four Elements*

אַרְבָּעָה גּוּפוֹת הָאֵלּוּ

**These four bodies**, the basic elements of physical matter,

אֵינָם בַּעֲלֵי נֶפֶשׁ

**are not possessors of a soul**

וְאֵינָם יוֹדְעִים וְלֹא מַכִּירִים

**and they do not know and do not recognize** anything,

אֶלָּא כְּגוּפִים מֵתִים.

**but** are **like dead bodies** that have no consciousness.

וְיֵשׁ לְכָל אֶחָד וְאֶחָד מֵהֶם מִנְהָג

**And there is to every single one of them a nature** and set of physical laws

שֶׁאֵינוֹ יוֹדְעוֹ וְלֹא מַשִּׂיגוֹ

**that it does not know and does not comprehend**,

וְאֵינוֹ יָכוֹל לְשַׁנּוֹתוֹ.

**and it is not able to change it** on its own.

וְזֶה שֶׁאָמַר דָּוִד

**And this** is the meaning of **that which Dovid** HaMelech **said** in Tehillim:

תהילים קמח ז "הַלְלוּ אֶת ה' מִן הָאָרֶץ תַּנִּינִים וְכָל תְּהֹמוֹת"

"Praise Hashem from the earth, sea monsters and all depths,"

תהילים קמח ח "אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר".

and "fire and hail, snow and vapor."

וּבֵאוּר עִנְיַן הַדְּבָרִים

And the explanation of the matter of these words is:

הַלְלוּהוּ בְּנֵי אָדָם מִגְּבוּרוֹתָיו

praise Him, children of man, from His mighty deeds

שֶׁתִּרְאוּ בָּאֵשׁ וּבַבָּרָד

that you see in the fire and in the hail

וּבִשְׁאָר בְּרוּאִים שֶׁתִּרְאוּ לְמַטָּה מִן הָרָקִיעַ

and in the rest of the creations that you see below the heaven,

שֶׁגְּבוּרָתָם תָּמִיד נִכֶּרֶת לַקָּטָן וְלַגָּדוֹל:

whose power and the wisdom of Hashem in them is always recognizable to the small and to the great alike.

CHAPTER SUMMARY

The chapter begins by detailing the order and movement of the nine celestial spheres and the planets within them, explaining their physical properties and how their transparent nature allows us to see through them. The Rambam outlines the total number of major and minor spheres, noting that the science of these orbits was studied by the Sages of Israel and the wise men of Greece alike, with our acceptance of these truths relying on solid proof rather than the identity of the author. After describing the twelve mazalos of the ninth sphere and the slow movement of the stars in the eighth sphere, the Rambam compares the physical sizes of the Earth, moon, and sun. He concludes with the powerful yesod that all stars and spheres possess a soul and intellect, and they actively praise and glorify Hashem according to their high spiritual level.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

When we look up at the night sky, we might see beautiful, silent, and cold spheres of light. But the Rambam reveals a breathtaking truth: these stars and spheres are not dead matter. They are alive, possessing a deep intellect and a profound awareness of Hashem. Each one, in its own unique orbit and according to its own stature, is constantly singing praises and glorifying its Creator, just like the holy angels.

Think about this for a moment. The sun, the moon, and the vast constellations are in a state of constant, conscious avodah. They know their Maker, and their very movement is a song of praise to Him. Yet, the Rambam notes that while their intellect is greater than ours, they have a fixed nature they cannot change. You, on the other hand, have something they will never possess: choice. When you choose to serve Hashem, your small whisper of praise carries a power that eclipses the grand song of the entire cosmos.

This changes how we look at the world around us. We are not living in a cold, mechanical universe. We are surrounded by a creation that is alive with the praise of Hashem. When you align your daily actions with the will of the Creator, you are not acting alone; you are joining the grand, cosmic choir of creation, bringing the ultimate purpose of the universe to its fulfillment.

Today, when you step outside and look at the sky, or even when you just feel the warmth of the sun, pause for ten seconds. Remind yourself that the creation around you is alive, knowing and praising Hashem, and make a conscious choice to join their song by doing your next mitzvah with joy and intention.

# 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.'