

חומש עם רש"י • חקת-בלק • שבועי

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

CHUKAS-BALAK • 7TH ALIYAH

CHAPTER PREVIEW

In this Aliyah, we see the final, desperate attempts of Balak to have Bilaam curse the Bnei Yisrael. Balak takes Bilaam to the peak of Peor, hoping a change of place will bring a change of fortune. However, when Bilaam looks out and sees the beautiful, modest arrangement of the camps of Yisrael, the spirit of Hashem comes upon him. Instead of curses, his mouth is filled with the most beautiful, eternal brachos, praising the tents of Yaakov and prophesying the ultimate downfall of the nations that oppose them.

After Balak sends Bilaam away in a rage, Bilaam delivers one final prophecy regarding the end of days, foretelling the coming of Moshiach and the destruction of Amalek and Edom. Tragically, the Aliyah then shifts to a dark moment in Shittim, where the Bnei Yisrael are enticed by the daughters of Moab into the avodah zarah of Baal-peor, bringing a devastating plague upon the camp until a dramatic act of zealotry is performed.

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

פסוק א

Pasuk 1

וַיֹּאמֶר בָּלַק אֶל בִּלְעָם לֵךְ נָא אֶקְחָה אֶל מְקוֹם אֲחֵר אוֹלִי יִישָׁר
it will be right perhaps another a place to I will take you please go Bilaam to Balak And said
בְּעֵינֵי הָאֱלֹהִים וְקִבַּתוֹ לִי מִשָּׁם:
from there for me and you will curse him God in the eyes of

רש"י

וְקִבַּתוֹ לִי. אֵין זֶה לְשׁוֹן צוּי כְּמוֹ וְקִבְנוֹ, אֶלָּא לְשׁוֹן עֲתִיד —
future an expression of but rather and curse him like command an expression of this is not for me and you shall curse him
אוֹלִי יִישָׁר בְּעֵינָיו וְתִקְבְּנוֹ לִי מִשָּׁם, מַלְדִּי"רש בִּלְעָז:
in foreign tongue maldire from there for me and you will curse him in His eyes it will be right perhaps

פסוק ב

Pasuk 2

וַיִּקַּח בָּלַק אֶת בִּלְעָם רֹאשׁ הַפְּעוֹר הַנִּשְׁקָה עַל פְּנֵי הַיַּשִּׁימוֹן:
the wasteland the face of upon which overlooks Peor the peak of Bilaam — Balak And took

רש"י

רֹאשׁ הַפְּעוֹר. קוֹסֵם גָּדוֹל הָיָה בָּלַק וְרָאָה שֶׁהֵן עֲתִידִין לְלָקוֹת עַל יְדֵי
means of by to be punished are destined that they and he saw Balak was great a soothsayer Peor The top of
פְּעוֹר, וְלֹא הָיָה יוֹדֵעַ כִּמְהָ, אָמַר שְׂמָא הַקָּלֵל תַּחוּל עֲלֵיהֶם מִשָּׁם וְכֵן כָּל
all and so from there upon them will rest the curse perhaps he said by what knowing was he but not Peor

הַחֹזִים בַּכּוֹכָבִים רוֹאִים וְאֵינָם יוֹדְעִים מָה רוֹאִים סוֹטָה י"ב :
12b Sotah they see what knowing but they are not they see at the stars those who gaze

פסוק ג

Pasuk 3

וַיֹּאמֶר בִּלְעָם אֶל בָּלָק בֵּנִה לִי בֹזֶה שִׁבְעָה מִזְבְּחֹת וְהִכֹּן לִי בֹזֶה שִׁבְעָה
seven here for me and prepare altars seven here for me build Balak to Bilam And said
פָּרִים וְשִׁבְעָה אֵילִים:
and seven and prepare bulls

פסוק ד

Pasuk 4

וַיַּעַשׂ בָּלָק כְּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פָּר וְאֵיל בַּמִּזְבֵּחַ:
on the altar and a ram a bull and he offered Bilaam said as Balak And did

פסוק ה

Pasuk 5

וַיֵּרָא בִלְעָם כִּי טוֹב בְּעֵינָי יְהוָה לְבָרֶךְ אֶת יִשְׂרָאֵל וְלֹא הָלַךְ
go and he did not Yisrael — to bless Hashem in the eyes of it was good that Bilam And he saw
כַּפְעַם בַּפַּעַם לִקְרֹאת נְחָשִׁים וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו:
his face the wilderness toward and he set divinations to meet after time as time

רש"י

וַיֵּרָא בִלְעָם כִּי טוֹב וּגו'. אָמַר אֵינִי צָרִיךְ לְבָדֵק עוֹד בְּהַקְפָּה, כִּי לֹא
not for the Holy One blessed be further to test needing I am not He said etc. it was good that Bilaam And he saw
יְחַפֵּץ לְקַלְלָם:
to curse them He desires

רש"י

לֹא הָלַךְ כַּפְעַם בַּפַּעַם. כְּאֲשֶׁר עָשָׂה שְׁתֵּי פְעָמִים:
times two he did as after time as time he went not

רש"י

לִקְרֹאת נְחָשִׁים. לְנִחֹשׁ אוֹלִי יִקְרָה ה' לְקִרְתּוֹ, כְּרִצּוֹנוֹ, אָמַר
he said according to his wish towards him Hashem will happen to meet perhaps to practice enchantment enchantments to meet
רוֹצֵה וְלֹא רוֹצֵה לְקַלְלָם, אֲזַכִּיר עֲוֹנוֹתֵיהֶם, וְחִקְלָלָה עַל הַזְכָּרַת עֲוֹנוֹתֵיהֶם
their sins the mention of upon and the curse their sins I will mention to curse them He wishes or not He wishes
תַּחֲוֹל:
will descend

רש"י

וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו. כְּתַרְגוּמוֹ:
according to its Targum his face the wilderness towards And he set

וַיִּשָּׂא בִלְעָם אֶת עֵינָיו וַיֵּרָא אֶת יִשְׂרָאֵל שֹׁכֵן לְשִׁבְטָיו וַתְּהִי
and there was according to his tribes dwelling Yisrael — and he saw his eyes — Bilam And he lifted
עָלָיו רוּחַ אֱלֹהִים:
God the spirit of upon him

רש"י

וַיִּשָּׂא בִלְעָם אֶת עֵינָיו. בִּקְשׁ לְהַכְנִיס בָּהֶם עֵין רָעָה, וַתְּהִי יֵשׁ לָהּ שְׁלֹשׁ
three of to you there are and behold evil an eye upon them to cast he wished his eyes — Bilaam And he lifted
מִדּוֹתָיו — עֵין רָעָה וְרוּחַ גְּבוּהָה וְנַפְשׁ רַחֲבָה הָאֲמוּרִים לְמַעְלָה:
above which are mentioned greedy and a soul haughty and a spirit evil an eye his characteristics

רש"י

שֹׁכֵן לְשִׁבְטָיו. רָאָה כָּל שִׁבְט וְשִׁבְט שׁוֹכֵן לְעַצְמוֹ וְאֵינָן מְעֻרְבִין, רָאָה שְׁאִין
that not he saw intermingled and they were not by itself dwelling and tribe tribe each he saw according to his tribes dwelling
פְּתֻחֵיהֶם מְכוֹנִין זֶה כְּנֶגֶד זֶה, שְׁלֹא יֵצִיץ לְתוֹךְ אֹהֶל חֶבְרוֹ:
his fellow the tent of into one would peer so that not this facing this aligned their entrances

רש"י

וַתְּהִי עָלָיו רוּחַ אֱלֹהִים. עָלָה בְּלִבּוֹ שְׁלֹא יִקְלָלָם:
he would curse them that not in his heart it arose God the spirit of upon him And was

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נָאם בִּלְעָם בְּנוֹ בְּעוֹר וַנֹּאם הַגָּבֵר שְׁתֵּם
whose open is the man and the word of Beor son of Bilaam the word of and he said his parable And he took up
הָעַיִן:
the eye

רש"י

בְּנוֹ בְּעוֹר. כְּמוֹ "לְמַעַנְנוּ מַיִם" תַּחֲלִים קי"ד ; וּמֵ"א שְׁנֵיהֶם הָיוּ גְּדוֹלִים
greater were both of them and from Midrash 114 Tehillim water to a spring of like of Beor his son
מֵאֲבוֹתֵיהֶם, בָּלָק בְּנוֹ צִפּוֹר — אָבִיו בְּנוֹ הוּא בְּמַלְכוּת, וּבִלְעָם גְּדוֹל מֵאָבִיו
than his father greater and Bilaam in royalty he was his son his father Zippor his son Balak than their fathers
בְּנִבְיאוֹת — מִנֶּה בֶן פָּרָס הָיָה סִנְהֶדְרִין ק"ה; תַּנְחוּמָא :
Tanchuma 105 Sanhedrin he was a half-Maneh son of a Maneh in prophecy

רש"י

שְׁתֵּם הָעַיִן. עֵינָיו נִקְוְרָה וּמוֹצֵאת לַחוּץ וְחֹר שְׁלָה נִרְאָה פְּתוּחָה,
open was visible of it and the hole to the outside and extracted was bored out his eye eye with the open
וּלְשׁוֹן מִשְׁנָה הוּא, כְּדִי שְׁשִׁשְׁתָּם וְיִסְתָּם וַיִּגַּב עֲבוּדָה זֶרָה ס"ט ;
69 Zarah Avodah and it dries and stops up that he bores sufficient time it is Mishnah and the language of

וּרְבוּתֵינוּ אָמְרוּ, לְפִי שְׁאָמַר וּמִסְפָּר אֶת רִבְעַ יִשְׂרָאֵל — שֶׁהַקָּב"ה יוֹשֵׁב
sits that the Holy One Yisrael the breeding of — and the number of that he said because said and our Rabbis
וּמוֹנָה רְבִיעוּתֵיהֶן שֶׁל יִשְׂרָאֵל, מְתִי תָבֵא טֶפֶה שֶׁנּוֹלָד הַצַּדִּיק מִמֶּנּוּ, אָמַר
he said from it the righteous man from which is born the drop will come when Yisrael of their copulations and counts
בְּלִבּוֹ, מִי שֶׁהוּא קָדוֹשׁ וּמִשְׁרָתוֹ קְדוּשִׁים יִסְתַּכַּל בְּדַבָּרִים הַלָּלוּ? וְעַל דָּבָר זֶה
this account of and on these at matters would he look are holy and his ministers holy who is who in his heart
נִסְמַת עֵינָיו שֶׁל בִּלְעָם נִדְּחָ ל"א ; וַיֵּשׁ מְפָרְשִׁים שֶׁתָּם הָעֵין — פְּתוּחַ הָעֵין, כְּמוֹ
just as the eye open of of eye open who explain and there are 31 Niddah Bilam of the eye was blinded
שֶׁתִּרְגָּם אֲנָקְלוֹס, וְעַל שְׁאָמַר שֶׁתָּם הָעֵין וְלֹא אָמַר שֶׁתָּם הָעֵינַיִם, לְמַדְנוּ שֶׁסּוּמָא
that blind we learn the eyes open of it said and not the eye open of that it says and because Onkelos translated
בְּאַחַת מְעִינָיו הָיָה סֵנְהֶדְרִין ק"ה :
105 Sanhedrin he was of his eyes in one

פסוק ח

Pasuk 8

נָאֻם שִׁמְעַתְּ אֱמָרִי אֵל אֲשֶׁר מַחֲזֶה שְׂדֵי יַחֲזֶה נָפֵל וּגְלוֹי
and with open fallen he beholds the Almighty a vision of who God sayings of one who hears the speech of
עֵינַיִם:
eyes

רש"י

נָפֵל וּגְלוֹי עֵינַיִם. פְּשׁוּטוֹ כְּתַרְגוּמוֹ — שְׁאִין נִרְאָה עָלָיו אֲלֵא בְּלִילָה כְּשֶׁהוּא
when he at night except to him He appeared that not is like its Targum its plain sense of eyes and open falling
שׁוֹכֵב; וּמִדְרָשׁוֹ: כְּשֶׁהָיָה נִגְלָה עָלָיו לֹא הָיָה בּוֹ כֹחַ לְעֶמֶד עַל רַגְלָיו
his feet on to stand strength in him there was not to him revealed when He was and its Midrash was lying down
וְנוֹפֵל עַל פָּנָיו, לְפִי שֶׁהָיָה עָרֵל, וּמֵאִוֶּס לְהֵיוֹת נִגְלָה עָלָיו בְּקוּמָה זְקוּפָה
upright in a posture to him revealed to be and loathsome uncircumcised that he was because his face on and he fell
לְפָנָיו:
before Him

פסוק ט

Pasuk 9

מַה טָּבוֹ אֵהְלֶיהָ יַעֲקֹב מִשְׁכְּנֹתֶיהָ יִשְׂרָאֵל:
Yisrael your dwellings Yaakov your tents goodly are How

רש"י

מַה טָּבוֹ אֵהְלֶיהָ. עַל שֶׁרָאָה פִּתְחֵיהֶם שְׁאִינָן מְכוּנִינִין זֶה מוֹל זֶה:
this one opposite this one aligned that they were not their entrances that he saw because your tents goodly are How

רש"י

מִשְׁכְּנֹתֶיהָ. חֲנִיּוֹתֶיהָ, כְּתַרְגוּמוֹ; דָּבָר אַחֵר, מַה טָּבוֹ אֵהְלֶיהָ — מַה טָּבוֹ אֵהְלֶיהָ
the tent of goodly are how thy tents goodly are how explanation another as its Targum thy encampments thy encampments
שִׁילָה וּבֵית עוֹלָמִים בְּיִשׁוּבָן, שֶׁמִּקְרִיבִין בָּהֶן קֶרְבָּנוֹת לְכַפֵּר עֲלֵיכֶם:
for you to atone sacrifices in them that they offer in their flourishing Eternity and the House of Shiloh

רש"י

משכנתִּיךְ. אֲף כִּשְׁהוּ חֲרָבִיו, לָפִי שָׁהוּ מִשְׁכּוֹן עֲלֵיכֶם, וְחָרְבָנוּ כִּפְרָה
is an atonement and their destruction for you a pledge that they are because ruined when they are even your Tabernacles
עַל הַנַּפְשׁוֹת, שֶׁנֶּאֱמַר "כָּלָה ה' אֶת חֲמָתוֹ" אֵיכָה ד', וּבִמָּה כָּלָה? שָׁם
there did He spend it and with what four Eichah His fury — Hashem He spent as it is said the souls for
"וַיִּצֵּת אֵשׁ בְּצִיּוֹן" תַּנְחוּמָא מִשְׁפָּטִים :
Mishpatim Tanchuma in Tzion a fire and He kindled

פסוק י

Pasuk 10

כַּנְחָלִים נָטִיו כְּגִנָּת עַלִי נָהָר כְּאֵהָלִים נָטַע יְהוָה כְּאַרְזִים עַלִי מַיִם:
water beside like cedars Hashem planted by like aloes a river beside like gardens that stretch out Like valleys

רש"י

כַּנְחָלִים נָטִיו. שֶׁנֶּאֱרָכוּ וְנִמְשְׁכוּ לְנִטּוֹת לְמַרְחֹק; אָמְרוּ רַבּוֹתֵינוּ מִפְּרֻכּוֹתָיו שֶׁל
of from his blessings our Rabbis said into the distance to extend and draw out which lengthen that wind as the brooks
אוֹתוֹ רָשָׁע אָנוּ לְיָמִידִים מָה הָיָה בְּלִבּוֹ לְקַלֵּל כְּשֶׁאָמַר לְהַשִּׁית אֶל הַמִּדְבָּר
the wilderness towards to set when he thought to curse them in his heart was what learn we wicked man that
פָּנָיו, וּכְשֶׁהִפָּךְ הַמָּקוֹם אֶת פָּנָיו, בֵּרַכְם מַעֲיָן אוֹתָם קָלָלָת שֶׁבִקֵּשׁ
that he wished curses those corresponding to he blessed them his mouth — the Omnipresent and when turned his face
לֹאמַר כו', כְּדֹאִיתָא בְּחֵלֶק סַנְהֶדְרִין ק"ה ב :
b 105 Sanhedrin in Chelek as it is etc to say

רש"י

כַּאֲהָלִים. כְּתַרְגוּמוֹ, לְשׁוֹן "מֵר וְאֵהָלוֹת" תַּהֲלִים מ"ה :
forty-five Tehillim and aloes myrrh an expression of like its Targum As aloes

רש"י

נָטַע ה'. בְּגֶן עֵדֶן; לְשׁוֹן אַחֵר כַּאֲהָלִים נָטַע ה' — כְּשָׁמַיִם
like the heavens Hashem planted like tents another an explanation Eden in the Garden of Hashem planted
הַמְתוּחִין כְּאֵהָלִ:
like a tent which are stretched

רש"י

נָטַע ה'. לְשׁוֹן נְטִיעָה מְצִינוּ בְּאֵהָלִים, שֶׁנֶּאֱמַר "וַיִּטַּע אֱהֵלִי אֶפְדִּנּוֹ"
his palace the tents of and he shall plant as it is said regarding tents we find planting an expression of Hashem planted
דַּנִּיאל י"א :
eleven Daniel

פסוק יא

Pasuk 11

יִזַּל מַיִם מִדִּלְיוֹ וְזָרְעוֹ בְּמַיִם רַבִּים וְיָרָם מֵאַגַּג מֶלֶכוֹ
his king than Agag and shall be higher abundant shall be in waters and his seed from his boughs water shall drip

וְתִנָּשָׂא מַלְכוּתוֹ:

his kingdom and shall be exalted

רש"י

מִדְּלִיו. מִבְּאֵרוֹתָיו, וּפְרוּשׁוֹ כְּתַרְגוּמוֹ:

is like its Targum and its explanation from his wells from his buckets

רש"י

וְזֶרְעוֹ בַּמַּיִם רַבִּים. לְשׁוֹן הַצִּלְחָה הוּא זֶה — כְּזֶרַע הַזְּרֹעַ עַל פְּנֵי הַמַּיִם:

the water the face of upon that is sown like seed is this it prosperity an expression of many in waters and his seed

רש"י

וְיִרְם מֵאַגַּג מַלְכוֹ. מֶלֶךְ רִאשׁוֹן שֶׁלָּהֶם יִכְבֹּשׁ אֶת אֲגַג מֶלֶךְ עַמְלֶק:

Amalek king of Agag — will conquer of theirs first the king their king than Agag And shall be higher

רש"י

וְתִנָּשָׂא מַלְכוּתוֹ. שֶׁל יַעֲקֹב יוֹתֵר וְיוֹתֵר, שְׂיָבֵא אַחֲרָיו דָּוִד וּשְׁלֹמֹה:

and Shlomo Dovid after him because shall come and more more Yaakov of his kingdom And shall be exalted

פסוק יב

Pasuk 12

אֵל מוֹצִיאוֹ מִמִּצְרַיִם כְּתוּעַפַּת רֶאֱם לוֹ יֹאכֵל גּוֹיִם

nations He shall consume is to Him a wild ox like the strength of from Mitzrayim Who brought them out God

צָרָיו וְעֲצַמְתֵּיהֶם יִגְרֵם וְחִצָּיו יִמְחֹץ:

He shall pierce and His arrows He shall crush and their bones His oppressors

רש"י

אֵל מוֹצִיאוֹ מִמִּצְרַיִם. מִי גוֹרֵם לָהֶם הַגְּדֻלָּה הַזֹּאת? אֵל הַמוֹצִיָּאִים

Who brought them out God this the greatness for them causes who from Mitzrayim Who brought him out God

מִמִּצְרַיִם בְּתִקְוָה וְרוֹם שְׁלוֹ, יֹאכֵל אֶת הַגּוֹיִם שֶׁהֵם צָרָיו:

His adversaries who are the nations — He will consume of His and height with the strength from Mitzrayim

רש"י

וְעֲצַמְתֵּיהֶם. שֶׁל צָרִים:

adversaries of And their bones

רש"י

יִגְרֵם. מִנְחֵם פֶּתַר בּוֹ לְשׁוֹן שְׁבִירָה, וְכֵן "לֹא גָרְמוּ לַפֶּקֶד" צַפְנִיָּה ג',

3 Zephaniah for the morning they gnawed not and so breaking an expression of in it explained Menachem yegarem

וְכֵן "וְאֵת חֲרָשֶׁיהָ תִּגְרֹמֶיךָ" יְחִזְקֵאל כ"ג, וְאֲנִי אוֹמֵר לְשׁוֹן עֲצָם הוּא, שֶׁמִּגְרָר

that he scrapes it is bone an expression of say and I 23 Ezekiel you shall crunch its sherds and — and so

הַבָּשָׂר בְּשִׁנָּיו מִסָּבִיב, וְהַמֶּחַ שֶׁבִּפְנִימֵם, וּמֵעֲמִיד הָעֲצָם עַל עֲרֵמֵימוֹתָיו:

its bareness upon the bone and leaves that is inside and the marrow from around with his teeth the flesh

רש"י

וּחֲצִיו יִמְחֶץ. אֲנָקְלוֹס תַּרְגָּם חֲצִיו שֶׁל צָרִים — חֲלָקָה שֶׁלָּהֶם, כְּמוֹ בְּרֵאשִׁית
Bereishis like of theirs division adversaries of his portion translated Onkelos he will pierce and his arrows
מִ"ט "פָּעַלִי חֲצִים" — מְרִי פִלְגוּתָא, וְכֵן יִמְחֶץ לְשׁוֹן "וַחֲלָפָה
and she pierced and she divided an expression of he will divide and so division masters of arrows masters of 49
רָקֵתוֹ" שׁוֹפְטִים ה' — שְׂיַחֲצוּ אֶת אֶרְצָם. וַיֵּשׁ לְפָתוֹר לְשׁוֹן חֲצִים
arrows an expression of to explain and there are those their land — that they will divide 5 Shoftim his temple
מִמֶּשׁ — חֲצִיו שֶׁל הַקֶּבֶ"ה יִמְחֶץ בְּדָמָם שֶׁל צָרִים, יִטְבֵּל וַיִּצְטַבֵּעַ
and it will be dyed He will dip adversaries of in their blood He will dip the Holy One Blessed Be of His arrows literally
He
בְּדָמָם, כְּמוֹ "לְמַעַן תִּמְחֶץ רַגְלֶךָ בְּדָם" תְּהִלִּים ס"ח, וַיֵּשׁ לְפָתוֹר לְשׁוֹן
from the expression of move and it does not 68 Tehillim in blood your foot you will dip in order that like in their blood
מִכָּה, כְּמוֹ "מִחֲצָתִי" דְּבָרִים ל"ב, שֶׁהַצְּבוּעַ בְּדָם נִרְאָה כְּאִלוֹ מַחֻץ וְנִגּוּעַ:
and stricken wounded as if appears in blood for that which is dyed 32 Devarim Iwounded like striking

פסוק יג

Pasuk 13

כָּרַע שָׁכַב כְּאֵרִי וּכְלָבִיא מִי יִקְיָמֵנוּ מְבָרְכֶיךָ בְּרוּךְ
are blessed those who bless you will rouse him who and like a lioness like a lion he lay down He crouched
וְאֲרָרֶיךָ אָרוּר:
are cursed and those who curse you

רש"י

כָּרַע שָׁכַב כְּאֵרִי. כְּתַרְגוּמוֹ — יִתְיַשְׁבוּ בְּאֶרְצָם בְּכַח וְגִבּוּרָה:
and might with strength in their land they will settle like its Targum as a lion he lay down He crouched

פסוק יד

Pasuk 14

וַיַּחַר אַף בָּלָק אֶל בָּלָעַם וַיִּסְפַּק אֶת כַּפָּיו וַיֹּאמֶר בָּלָק אֶל בָּלָעַם
Bilaam to Balak and said his hands — and he clapped Bilaam toward Balak the anger of And flared
לְקַב אֵיבֵי קִרְאָתִיךָ וְהִנֵּה בִּרְכָתְךָ בְּרַךְ זֶה שֶׁל פְּעָמִים:
times three these blessing you blessed and behold I called you my enemies To curse

רש"י

וַיִּסְפַּק. הִכָּה זֶה עַל זֶה:
this upon this he struck And he clapped

פסוק טו

Pasuk 15

וַעֲתָה בָּרַח לָךְ אֶל מְקוֹמְךָ אֲמַרְתִּי כִּבֵּד אֲכַבְּדֶךָ וְהִנֵּה מְנַעַךְ
has withheld you and behold I would honor you to honor I said your place to for yourself flee And now

וַיֹּאמֶר בְּלָעַם אֶל בָּלָק הֲלֹא גַם אֵל מִלְאָכָיִךְ אֲשֶׁר שְׁלַחְתָּ אֵלַי דִּבַּרְתִּי

say to me you sent whom your messengers to also Did I not Balak to Bilam And said

לֵאמֹר:

saying

אִם יִתֵּן לִי בָלָק מְלֶאכֶּה כֶּסֶף וְזָהָב לֹא אוּכַל לְעַבֵּר אֶת פִּי

the word of — to transgress will I be able not and gold silver his house the fullness of Balak to me gives If

יְהוָה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה מִלִּבִּי אֲשֶׁר יִדְבֹּר יְהוָה אִתּוֹ אֲדַבֵּר:

I will speak it Hashem will speak that which from my heart bad or good to do Hashem

רש"י

לעבר את פי ה'. כאן לא נאמר "אלהי" כמו שנאמר בראשונה כ"ב י"ח ,

18 22 at first that which is said as my God it is said not here Hashem the word of — to transgress

לפי שידע שנבאש בהקב"ה ונטרד:

and was banished to the Holy One that he became vile that he knew because

וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לָכֵה אִיעֲצֶךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמִּי

to your people this the people will do what I will advise you go to my people am going behold I And now

בְּאַחֲרֵית הַיָּמִים:

the days in the end of

רש"י

הולך לעמי. מעתה הריני כשאר עמי, שנסתלק הקב"ה מעליו:

from upon him the Holy One blessed be for departed my people like the rest of behold I am from now to my people go

רש"י

לכה איעצך. מה לך לעשות, ומה היא העצה? אלהיהם של אלו שונא זמה

unchastity hates these of the God of the counsel is and what to do for you what I will counsel you come

הוא כו', כדאיתא בחלק סנהדרין ק"ו; תדע שבלעם השיא עצה זו להכשילם

to cause them stumble this counsel gave that Bilam you can know 106 Sanhedrin in Chelek as it is etc He is

בזמה, שהרי נאמר "הן הנה היו לבני ישראל בדבר בלעם" במדבר ל"א :

31 Bamidbar Bilam by the word of Yisrael to the children of were these behold it is said for behold in unchastity

רש"י

אשר יעשה העם הזה לעמך. מקרא קצר הוא זה: איעצך להכשילם
to make them stumble I will advise you is this it short a verse to your people this the people shall do what
ואמר לה מה שהן עתידין להרע למואב באחרית הימים — "ומחץ פאתי
the corners of and he shall smash the days in the end of to Moav to do evil are destined that they what to you and I will say
מואב"; התרגום מפרש קצר העברי:
the Hebrew the brevity of explains the Targum Moav

פסוק יט

Pasuk 19

וישא משלו ויאמר נאם בלעם בנו בער ונאם הגבר שתם העין:
the eye whose open is the man and word of Beor son of Bilaam word of and said his theme And he took up

פסוק כ

Pasuk 20

נאם שמע אמרי אל וידע דעת עליון מחזה שדי
the Almighty a vision of the Most High knowledge of and who knows God sayings of one who hears the speech of
יחזה נפל וגלוי עינים:
eyes and with uncovered fallen he beholds

רש"י

וידע דעת עליון. לכון השעה שפועס בה סנהדרין ק"ה :
105b Sanhedrin in it that He is angry the moment to determine the Most High the mind of and who knoweth

פסוק כא

Pasuk 21

אראנו ולא עתה אשורנו ולא קרוב דרך פוכב מיעקב וקם
and has risen from Yaakov a star has stepped forth near but not I behold him now but not I see him
שפט מישראל ומחץ פאתי מואב וקרקר כל בני שת:
Sheth the children of all and uproot Moav the corners of and he shall smash from Yisrael a scepter

רש"י

אראנו. רואה אני שבחו של יעקב וגדלתו, אף לא עתה היא, אלא לאחר זמן:
time after rather it is now not but and his greatness Yaakov of the praise of I see I see him

רש"י

דרך כוכב. בתרגומו, לשון "דרך קשתו" איכה ב', שהפוכב עובר כחץ,
like an arrow shoots across for the star two Eichah his bow he bent an expression of like its Targum a star treads
ובלעז דישט"נט, פלומר יקום מזל:
good fortune will arise meaning to say destent and in Old French

רש"י

וקם שבט. מלך רודה ומושל:
and rules who chastises a king a staff And there shall rise

רש"י

ומהץ פאתי מואב. זה דוד שנאמר בו "השכם אותם
them making them lie down concerning him of whom it is said Dovid this is Moav the corners of And he shall pierce
ארצה וימדד שני חבלים להמית" וגו' שמואל ב ח' :
8 II Shmuel etc. to put to death lines two and he measured on the ground

רש"י

וקרקר. לשון קורה, כמו "אני קרתי" מלכים ב י"ט, "מקבת בור נקרתם"
you were dug the pit the hole of 19 II Melachim have dug I as in digging an expression of and undermineth
ישעיהו נ"א, "יקרוה ערבי נחל" משלי ל', פורי"ר בלע"ו:
in foreign tongue forer 30 Mishlei the valley the ravens of shall dig it out 51 Yeshayah

רש"י

כל בני שת. כל האמות, שכלם יצאו מן שת בנו של אדם הראשון:
the first Adam of the son Seth from issued for all of them the nations all Seth the children of All

פסוק כב

Pasuk 22

והיה אדום ירשה והיה ירשה שעיר איביו וישראל עשה
is triumphant and Israel of his enemies Seir a possession and shall be a possession Edom And shall be
חיל:
with strength

רש"י

והיה ירשה שעיר. לאויביו ישראל:
Israel for his enemies Seir a possession And shall be

פסוק כג

Pasuk 23

וירד מיעקב והאביד שריד מעיר:
from the city the remnant and he shall destroy from Yaakov and a ruler shall descend

רש"י

וירד מיעקב. ועוד יהיה מושל אחר מיעקב:
from Yaakov another a ruler there will be and yet from Yaakov And shall rule

רש"י

והאביד שריד מעיר. החשובה של אדום, היא רומי, ועל מלך המשיח
the Messiah King and regarding Rome it is Edom of the important from the city a remnant And he will destroy
אומר כן, שנאמר בו "וירד מים עד ים" תהלים ע"ב "ולא יהיה
be And there shall not 72 Tehillim sea to from sea And he shall rule concerning him as it is said so he says
שריד לבית עשו" עוב' י"ח :
18 Ovadiah Esav of the house of a remnant

פסוק כד

וַיֵּרָא אֶת עַמְלֵק וַיֹּשָׁא מִשְׁלוֹ וַיֹּאמֶר רֵאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ

but his end is Amalek nations The first of and he said his parable and he took up Amalek — And he saw

עַדִּי אֵבֶד:

destruction is until

רש"י

וירא את עמלק. נסתכל בפרענותו של עמלק:

Amalek of at the retribution of he looked Amalek — And he saw

רש"י

ראשית גוים עמלק. הוא קדם את כלם להלחם בישראל — וכה תרגם

translated and so against Yisrael to wage war all of them — preceded he is Amalek nations The beginning of

אנקלוס — ואחריתו לאבד בידם, שנאמר "תמחה את זכר עמלק" דברים

Devarim Amalek the memory of — you shall wipe out as it is said by their hand is to perish and his end Onkelos

כ"ה :

25

פסוק כה

וַיֵּרָא אֶת הַקִּינִי וַיֹּשָׁא מִשְׁלוֹ וַיֹּאמֶר אֵיתָן מוֹשְׁבָהּ וְשִׁים בְּסֶלַע

in the rock and set your dwelling place Strong is and he said his theme and he took up the Kenite — And he saw

קנה:

your nest

רש"י

וירא את הקיני. לפי שהיה קיני תקוע אצל עמלק, כענין שנאמר "ויאמר

And said that is said like the matter Amalek near settled the Kenite that was because the Kenite — And he saw

שאול אל הקיני" וגו' שמואל א ט"ו, הזכירו אחר עמלק; נסתכל בגדלתו של

of at the greatness He looked Amalek after he mentioned him 15 I Shmuel etc the Kenite to Shaul

בני יתרו שנאמר בהם דבה"א ב' "תרעתים שמעתים שוכתים" ספרי

Sifrei Suchathites Shimeathites Tirathites 2 Divrei HaYamim I concerning them that is said Yisro the children of

במדבר י'; סנהדרין ק"ד :

104 Sanhedrin 10 Bamidbar

רש"י

איתן מושבר. תמה אני מהיכן זכית לכה הלא אתה עמי היית בעצת

in the counsel of present with me you was not this you merited from where am I wondering your dwelling place Firm is

"הבה נתחכמה לו" שמות א', ועתה נתישבת באיתן ומעוז של ישראל

Yisrael of and stronghold in the strength you are settled and now 1 Shemos with them let us deal wisely come

סנהדרין ק"ו :

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פסוק כו

כִּי אִם יִהְיֶה לְבָעֵר קִינ עַד מָה אֲשׁוּר תִּשְׂבֶּה:

shall carry you captive Asshur when until Kain for consuming he will be if For

רש"י

כִּי אִם יִהְיֶה לְבָעֵר קִינ וגו'. אֲשֶׁר יִדְּ שְׁנַתְקַעַת לְתַקְּיָה, שְׁאִינָה נִטְרָד עוֹד
any more driven out that you are not this to strength that you fixed happy are you etc. Kain to consume will be if For

מִן הָעוֹלָם, כִּי אִם אֶתְּ עֲתִיד לְגָלוֹת עִם עֲשָׂרַת הַשְּׁבָטִים, וְתִהְיֶה לְבָעֵר
removed and you will be tribes the ten with to go into exile are destined you if even for the world from

מִמָּקוֹם שְׁנַתְיִשְׁבַּתָּ שָׁם, מָה בְּכָה?
of it what there that you settled from the place

רש"י

עַד מָה אֲשׁוּר תִּשְׁבֶּה. עַד הֵיכָן הוּא מַגְלָה אוֹתָהּ? שְׂמָא לְחָלַח וְחָבוּר? אֵין זֶה
this there is not and Chabor to Chalach perhaps you exile does he where until will captive you Assyria what Until

טֵרוּד מִן הָעוֹלָם, אֲלֹא טֵלְטוּל מִמָּקוֹם לְמָקוֹם, וְתָשׁוּב עִם שְׂאֵר הַגָּלִיּוֹת:
the exiles the rest of with and you will return to place from place wandering but rather the world from banishment

פסוק כז

וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר אוֹי מִי יִחְיֶה מִשְׁמוֹ אֵל:

God from the placing of can survive who Alas and he said his theme And he took up

רש"י

וַיִּשָּׂא מִשְׁלוֹ וגו'. כִּינֹן שֶׁהִזְכִּיר אֶת שְׁבִיַּת אֲשׁוּר, אָמַר אוֹי מִי יִחְיֶה
shall live who woe he said Assyria the captivity of — he mentioned Since etc. his parable And he took up

מִשְׁמוֹ אֵל, מִי יָכוֹל לְהַחְיֹת אֶת עַצְמוֹ מִשְׁמוֹ אֶת אֵלָה — שְׂלֹא יָשִׁים
will place so that not these — from His placing himself — to keep alive is able who these from His placing

עָלָיו הַגּוֹזֵר אֶת אֵלָה, שִׁיעָמַד סִנְחָרִיב וַיִּבְלָבֵל אֶת כָּל הָאֻמוֹת, וְעוֹד
and further the nations all — and he will confuse Sannacherib for there will arise these — the Decreeer upon him

יָבֹאוּ:

there will come

פסוק כח

וְצִיִּים מִיַּד כְּתִיִּים וְעֲנֹו אֲשׁוּר וְעֲנֹו עֶבֶר וְגַם הוּא עַדִּי

until he and also Eber and they shall afflict Asshur and they shall afflict Kittim from the side of And ships

אַבְדָּ:

destruction

רש"י

צִיִּים מִיַּד כְּתִיִּים. וַיַּעֲבְרוּ כְּתִיִּים, שֶׁהֵן רוֹמִיִּים, בְּבִירָנִיּוֹת גְּדוֹלוֹת עַל אֲשׁוּר:
Ashur against great in large ships Romans who are the Chittim and will pass Chittim from the hand of ships

רש"י

וענו עבר. וְעָנוּ אוֹתָם שֶׁבַעֲכָר הַנָּהָר:
the river who are on the side of them and they will afflict the other side and they will afflict

רש"י

וגם הוא עדי אבד. וְכֵן פִּרַּשׁ דָּנִיֵּאל "עַד דִּיקָטִילַת חַיּוֹתָא וְהוּבַד גִּשְׁמָה"
its body" and was destroyed the beast that was slain "until Daniel explained and so destruction until he and also
דניאל ז':
7 Daniel

רש"י

וצים. ספינות גדולות, כְּדִכְתִּיב ישעיהו ל"ג "וְצִי אֲדִיר", תַּרְגוּמוֹ "וּבִרְנִי"
and a ship its Targum translation gallant and a ship 33 Yeshayahu as it is written large ships and ships
רַבְתָּא "יומא ע"ז":
77b Yoma large

פסוק כט

Pasuk 29

וַיָּקָם בַּלְעָם וַיֵּלֶךְ וַיֵּשֶׁב לְמִקְוֵהוּ וְגַם בָּלַק הָלַךְ לְדַרְכּוֹ:
on his way went Balak and also to his place and returned and went Bilam And arose

פסוק ל

Pasuk 30

וַיֵּשֶׁב יִשְׂרָאֵל בַּשְּׁטִימִים וַיַּחֲלֵהָם לְזָנוֹת אֶל בָּנוֹת מוֹאָב:
Moav the daughters of with to stray after the people and began in Shittim Yisrael And settled

רש"י

בשטים. כֵּן שְׁמָה:
was its name thus In Shittim

רש"י

לזנות אל בנות מואב. על ידי עצת בלעם, כְּדִאִיתָא בְּחֶלֶק סנהדרין
Sanhedrin in Chelek as it is Bilaam the advice of means of by Moav the daughters of with to commit whoredom
ק"ו:
106

פסוק לא

Pasuk 31

וַתִּקְרָאן לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכֵל הָעָם וַיִּשְׁתַּחֲווּ לְאֱלֹהֵיהֶן:
to their gods and they bowed down the people and ate their gods to the sacrifices of the people And they invited

רש"י

וישתחוּ לאלהיהן. כְּשֶׁתַּקְרָה יָצְרוּ וְאוֹמַר לָהּ הַשָּׁמְעִי לִי, וְהִיא מוֹצִיָּאָה
took out and she to me submit to her and he said his passion when overpowered to their gods And they prostrated

לו דַּמוֹת פְּעוֹר מַחִיקָה וְאוֹמֶרֶת לוֹ הַשְׁתַּחֲוֶה לָזֶה:
to this prostrate yourself to him and saying from her bosom Peor an image of for him

פסוק לב

Pasuk 32

וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיַּחַר אֵף יְהוָה בְּיִשְׂרָאֵל:
against Yisrael Hashem the wrath of and flared Peor to Baal Yisrael And attached itself

רש"י

פְּעוֹר. עַל שֵׁם שְׂפּוֹעֲרִין לִפְנֵיו פִּי הַטֹּבַעַת וּמוֹצִיאִין רָעִי, וְזוֹ הִיא
is and this excrement and they bring out the anus the opening of before it that they bare the account on Peor

עֲבוֹדָתוֹ סַנְהֶדְרִין ס':

page 60 Sanhedrin its service

רש"י

וַיַּחַר אֵף ה' בְּיִשְׂרָאֵל. שָׁלַח בָּהֶם מַגֵּפָה:
a plague among them He sent against Israel Hashem the anger of And was kindled

פסוק לג

Pasuk 33

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה קַח אֶת כָּל רָאשֵׁי הָעָם וְהוֹקַע אוֹתָם לִיהוָה
before Hashem them and hang the people the leaders of all — take Moshe to Hashem And He said

נֶגְדַּד הַשֶּׁמֶשׁ וַיָּשָׁב חֲרוֹן אַף יְהוָה מִיִּשְׂרָאֵל:
from Yisrael Hashem anger of the fierce so that will turn the sun facing

רש"י

קַח אֶת כָּל רָאשֵׁי הָעָם. לְשַׁפֵּט אֶת הָעוֹבְדִים לְפָעוֹר:
Peor those who worshipped — to judge the people the heads of all of — Take

רש"י

וְהוֹקַע אוֹתָם. אֶת הָעוֹבְדִים:
those who worshipped — them and hang

רש"י

וְהוֹקַע. הִיא תִּלְיָה, כְּמוֹ שֶׁמָּצִינוּ בְּכָנִי שְׂאוּל "וְהוֹקַעְנוּם לָהּ" שְׁמוּאֵל ב'
II Shmuel to Hashem and we will hang them Shaul with the sons of we found just as hanging it is And hang them

כ"א:ו' וְשָׁם תִּלְיָה מִפְּרִשַׁת סַנְהֶדְרִין ל"ד ; ע"ז בְּסִקְלָה וְכָל הַנִּסְקָלִין
and all is by stoning idolatry 34b Sanhedrin is explicit hanging and there 6 21

נִתְּלִין סַנְהֶדְרִין מ"ה :

Sanhedrin are hanged those who are stoned

רש"י

נֶגְדַּד הַשֶּׁמֶשׁ. לְעֵין כָּל. וּמ"א: הַשֶּׁמֶשׁ מוֹדִיעַ אֶת הַחוֹטְאִים, הָעָנָן נִקְפָּל
rolled up the cloud the sinners — makes known the sun and Midrashic exposition all to the eyes of the sun against

מִפְּנֵי זֶה וְהִתְחַמָּה זֶרַחַת עָלָיו:

upon him shines and the sun from before him

פסוק לד

Pasuk 34

וַיֹּאמֶר מֹשֶׁה אֶל שְׂפָטֵי יִשְׂרָאֵל הֲרֹגוּ אִישׁ אֶנְשָׁיו הַנִּצְמָדִים לְבַעַל

to Baal who attached his men each man slay Yisrael the judges of to Moshe And said themselves

פְּעוֹר:

Peor

רש"י

הֲרֹגוּ אִישׁ אֶנְשָׁיו. כָּל אֶחָד וְאֶחָד מִדִּינֵי יִשְׂרָאֵל הָיָה הוֹרֵג שְׁנַיִם, וְדִינֵי

and the judges of two killing was Yisrael of the judges of and one one every his men each man kill

יִשְׂרָאֵל שְׁמוֹנֶת רְבּוּאָה וּשְׁמוֹנֶת אֲלָפִים כִּדְאִיתָא בְּסִנְהֶ' דָּף י"ח:

18 daf in Sanhedrin as it is thousands and eight myriads eight Yisrael

פסוק לה

Pasuk 35

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל אָחִיו אֶת הַמִּדְיָנִית

the Midianite woman — his brothers to and brought near came Yisrael of the children of a man and behold

לְעֵינַי מֹשֶׁה וּלְעֵינַי כָּל עֵדָת בְּנֵי יִשְׂרָאֵל וְהִמָּה

and they Yisrael the children of the congregation of all of and before the eyes of Moshe before the eyes of

בָּכִים פֶּתַח אֹהֶל מוֹעֵד:

Meeting the Tent of at the entrance of were weeping

רש"י

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא. נִתְקַבְּצוּ שְׁכֻטוֹ שֶׁל שְׁמַעוֹן אֶצֶל זִמְרִי שֶׁהָיָה

who was Zimri to Shimon the tribe of gathered came Yisrael of the children of a man And behold

נָשִׂיא שֶׁלָּהֶם, אָמְרוּ לוֹ, אָנוּ נִדּוּנִין בְּמִיתָה וְאַתָּה יוֹשֵׁב וְכו' כִּדְאִיתָא בְּאֵלּוּ הֵן

are in these as it is etcetera sit and you to death are judged we to him they said of theirs a prince

הַנִּשְׂרָפִין סְנֵה דְרִין פ"ב:

chapter Sanhedrin those who are burned

רש"י

אֶת הַמִּדְיָנִית. כֹּזְבִי בֵּת צוּר:

Zur the daughter of Kozbi the Midianitish woman —

רש"י

לְעֵינַי מֹשֶׁה. אָמְרוּ לוֹ, מֹשֶׁה, זֶה אֲסוּרָה אוֹ מִתְּרָת? אִם תֹּאמַר אֲסוּרָה,

she is forbidden you say if permitted or is forbidden this one Moshe to him they said Moshe before the eyes of

בֵּת יִתְרוֹ מִי הִתִּירָה לָּהּ, וְכו', כִּדְאִיתָא הָתָם:

there as it is etcetera to you permitted her who Yisro the daughter of

רש"י

והמה בכים. נתעלמה ממנו הלכה, געו כלם בבכי; בעגל עמד משה
Moshe stood By the calf in weeping all of them they burst out the halacha from him escaped were weeping And they
פנגד ששים רבוא, שנאמר "ויטחן עד אשר דק" וגו' שמות ל"ב, וכאן רפו
were weak and here 32 Shemos etcetera it was fine that until and he ground as it is said myriads sixty against
ידיו? אלא כדי שיבא פינחס ויטל את הראוי לו תנחומא :
Tanchuma for him that which is fitting — and take Pinchas that should come in order rather his hands

פסוק לו

Pasuk 36

וירא פינחס בן אֶלְעָזָר בן אַהֲרֹן הכהן ויקם מתוך העדה
the congregation from the midst of and he arose the Kohen Aharon son of Elazar son of Pinchas And he saw
ויקח רמח בידו:
in his hand a spear and he took

רש"י

וירא פינחס. ראה מעשה ונזכר הלכה — אמר לו למשה מקבלני
I have received to Moshe to him he said the halacha and he remembered the deed he saw Pinchas And Pinchas saw
ממה הבוֹעַל אַרְמִית קנאין פוגעין בו. אמר לו "קרִינָא דאגרתא איהו
he of the letter the reader to him he said him strike zealots with an Aramean woman one who cohabits from you
לִיהוֹי פְּרוֹנָקָא", מיד ויקח רמח בידו וגו' סנהדרין פ"ב :
chapter two Sanhedrin etcetera in his hand a spear and he took immediately the messenger let him be

פסוק לז

Pasuk 37

ויבא אחר איש ישראל אל הקבה וידקר את שניהם את איש
the man of — both of them — and he stabbed the chamber into Yisrael the man of after and he followed
ישראל ואת האשה אל קבתה ותעצר המגפה מעל בני ישראל:
Yisrael the children of from upon the plague and was checked her belly through the woman and — Yisrael

רש"י

אל הקבה. אל האהל:
the tent to the tent to

רש"י

אל קבתה. כמו "והלחיים והקבה" דברים י"ח, פון בתוך זכרות של זמרי
Zimri of the male part into He aimed 18 Devarim and the maw and the cheeks like her stomach To
ונקבות שלה וראו כלם שלא לחנם הרגם, והרבה נסים נעשו לו
for him were done miracles and many did he kill them for nothing that not all of them and saw of her and the female part
כו', כדאיתא התם:
there as it is etcetera

פסוק לח

וַיָּהִיו הַמֵּתִים בַּמִּגַּפָּה אַרְבָּעָה וְעֶשְׂרִים אֲלָף:

thousand and twenty four in the plague those who died And they were

CHAPTER SUMMARY

The Aliyah begins with Balak bringing Bilaam to Peor, where they build seven altars and offer sacrifices. Realizing that Hashem desires to bless Yisrael, Bilaam abandons his sorcery and delivers his famous blessing, "How goodly are your tents, O Yaakov." Enraged, Balak dismisses him without pay, but Bilaam prophesies the future redemption and the destruction of Yisrael's enemies before they part ways. The narrative then turns to the tragic downfall at Shittim, where the people sin with Moabite women and worship Baal-peor, prompting Hashem to command Moshe Rabbeinu to execute the leaders. The plague is finally halted when Pinchas, the grandson of Aharon HaKohen, zealously executes a prominent sinner and a Midianite princess, though twenty-four thousand Yidden had already perished.

למעשה WHAT TO TAKE HOME

Look at the incredible contrast in this parsha, my friends. One moment, we are standing on the mountaintop, hearing the most beautiful, elevated blessings about the holiness of the Jewish home: "How fair are your tents, O Jacob, your dwellings, O Israel!" The next moment, the very same people are falling into the lowest depths of Baal-peor, bringing a plague that costs twenty-four thousand lives. How can such a holy nation fall so fast and so hard?

The answer lies in the power of the environment we choose to place ourselves in. When the Jewish people were encamped "tribe by tribe," aligned with their holy values and protected within their modest tents, even the wicked Balaam could not find a single opening to curse them. But the moment they let their guard down, wandered out of their tents, and began to mingle with the daughters of Moab, their spiritual defenses crumbled. The greatest heights of holiness cannot protect us if we willingly walk into a place of spiritual danger.

We often think we are strong enough to handle any environment, that we can look at anything or go anywhere without it affecting our neshama. But the Torah is teaching us a deep lesson in human nature. Our surroundings shape us. If we want to maintain the beauty of "Mah tovu ohalecha," we must protect the boundaries of our homes and our eyes.

Today, make a conscious boundary to protect the holiness of your home. Before you open an app, click a link, or enter an environment that doesn't fit who you truly are, pause and ask yourself: "Does this belong inside the tent of a holy Yid?"

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THE SUGYA

In this daf, we continue our deep dive into the halachos of a tereifa, focusing on the status of its offspring and eggs. The Gemara explores whether an egg laid by a tereifa bird is mutar, distinguishing between the first clutch of eggs that grew while the mother was already a tereifa and subsequent eggs fertilized by a kosher male. We also look into a major machlokes between Rabbi Eliezer and Rabbi Yehoshua regarding whether the offspring of a tereifa animal may be brought as a korban on the Mizbe'ach, which hinges on the fundamental question of whether a fetus is considered a part of its mother's body (ubar yerech imo).

Additionally, the Gemara transitions into the physical signs and lifespans of various creatures to determine their halachic status. We learn about the twelve-month rule for determining if a doubtful animal is a tereifa, and Rav Huna's famous principle regarding boneless creatures. This leads to practical halachic applications regarding the prohibition of eating worms found in fruits and vegetables, such as cucumbers and stored dates.

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

עמוד א' DAF 58A

STATEMENT

שיח לא קמא אסירא, מפאן ואילך – הוה ליה זה וזה גורם, ומותר.

The **first clutch** of eggs that were in its body when it became a tereifa **is prohibited**, but **from here and onward**, any egg fertilized **is** a case of **this and that causing** it, i.e., a tereifa mother and a kosher father, **and** the rule is that it is **permitted**.

OBJECTION

איתיביה רב אשי לאמימר: ושיון בביצת טריפה שאסורה, מפני שגדלה באיסור!

Rav Ashi raised an objection to Ameimar from a Mishnah: **And they agree with regard to the egg of a tereifa bird that it is prohibited**, because **it grew in a state of prohibition!** This implies that even eggs that grew after it became a tereifa are prohibited.

ANSWER

התם בדספנא מארעא.

Ameimar answered: **There**, the Mishnah is dealing **with** a bird **that is warmed by the ground**, meaning it was not fertilized by a male, so the tereifa mother is the sole cause.

QUESTION

ולישני ליה בשיח לא קמא?

The Gemara asks: **And let him answer him** that the Mishnah is dealing **with the first clutch** of eggs, which were already in its body when it became a tereifa?

ANSWER

אם כן, "גדלה"? "גמרה" מיבעי ליה.

The Gemara answers: **If so**, why does the Mishnah say **"it grew"**? **"It was finished"** in a state of prohibition **it should have** said.

QUESTION

אָלָא, הָא דְתַנּוּ: וְלִד טְרֵפָה, רַבִּי אֱלִיעֶזֶר אָמַר: לֹא יִקְרַב לְגַבִּי מִזֶּבֶחַ, וְרַבִּי יְהוֹשֻעַ אָמַר: יִקְרַב.
בְּמַאי קָא מִיפְלְגִי?

Rather, that which we learned in a Mishnah: The offspring of a tereifa animal, Rabbi Eliezer says: It shall not be sacrificed upon the Altar, and Rabbi Yehoshua says: It may be sacrificed. In what case do they disagree?

EXPLANATION

בְּשֵׁנִיטְרָפָה וּלְבִסּוּף עִיבָרָה, רַבִּי אֱלִיעֶזֶר סָבַר: זֶה וְזֶה גֹרֵם אָסוּר, וְרַבִּי יְהוֹשֻעַ סָבַר: זֶה וְזֶה גֹרֵם מוּתָר.

They must disagree in a case where it became a tereifa and afterwards became pregnant from a kosher male, where Rabbi Eliezer holds: An offspring brought about by this and that causing it is prohibited, and Rabbi Yehoshua holds: An offspring brought about by this and that causing it is permitted.

QUESTION

אִי הָכִי, אֲדַמִּיפְלְגִי לְגִבּוֹתָ, לִיפְלְגוּ לְהִדְיוּט?

The Gemara asks: **If so**, rather than disagreeing regarding whether it may be offered to the Most High on the Altar, let them disagree regarding whether it is permitted for an ordinary person to eat!

ANSWER

לְהוֹדִיעָה כַּחו דְּרַבִּי יְהוֹשֻעַ, דְּאִפִּילוּ לְגִבּוֹתָ נָמִי שְׂרִי.

The Gemara answers: The Tanna chose this case to let you know the power of Rabbi Yehoshua, that even for the Most High it is also permitted.

QUESTION

וְלִיפְלְגוּ לְהִדְיוּט, לְהוֹדִיעָה כַּחו דְּרַבִּי אֱלִיעֶזֶר, דְּאִפִּילוּ לְהִדְיוּט נָמִי אָסוּר!

The Gemara objects: **But let them disagree** regarding an ordinary person, to let you know the power of Rabbi Eliezer, that even for an ordinary person it is also prohibited!

ANSWER

כַּח דְּהִיתָרָא עֲדִיף לִיה.

The Gemara answers: The power of leniency is preferable to the Tanna to emphasize.

STATEMENT

וּמוֹדִים בְּבִיצַת טְרֵפָה שְׂאִסוּרָהּ, בְּדִסְפָּנָא מֵאַרְעָא, דְּחֵד גֹּרֵם הוּא.

And they agree with regard to the egg of a tereifa that it is prohibited, in a case where it is warmed by the ground, because it is a case of only one cause.

STATEMENT

רב אחא סבר לה כרב אחא בר יעקב, ומתני לה לדאמימר כדאמרן.

Rav Acha holds in accordance with Rav Acha bar Yaakov that a tereifa can give birth, and he teaches this statement of Ameimar as we have said.

STATEMENT

רבנא לא סבר לה כדרב אחא בר יעקב, ומתני לה לדאמימר בהאי לישנא:

Ravina does not hold in accordance with Rav Acha bar Yaakov, and he teaches this statement of Ameimar in this version:

STATEMENT

אמר אמרימר: הני ביצי דספק טרפה, דשיח לא קמא משהינן להו, אי הדרה וטענה – שריין, ואי לא – אסירן.

Ameimar said: These eggs of a doubtful tereifa bird, of the first clutch, we set them aside; if it goes back and conceives again, they are permitted because she is clearly not a tereifa, and if not, they are prohibited.

OBJECTION

איתיביה רב אשי לאמימר: ומודים בכיצת טרפה שאסורה, מפני שגדלה באיסור.

Rav Ashi raised an objection to Ameimar: And they agree with regard to the egg of a tereifa that it is prohibited, because it grew in a state of prohibition. This implies a tereifa can lay eggs!

ANSWER

אמר ליה: התם בדשיח לא קמא.

Ameimar said to him: There, the Mishnah is dealing with the first clutch of eggs that were in its body before it became a tereifa.

QUESTION

אם כן, "גדלה"? "גמרה" מבעי ליה!

Rav Ashi asked: If so, why does it say "it grew"? "It was finished" in a state of prohibition it should have said!

ANSWER

תני: גמרה.

Ameimar replied: Teach the emended version: "It was finished."

QUESTION

אלא, הא דתנן: ולד טרפה, ר' אליעזר אומר: לא יקרב לגבי מזבח, ר' יהושע אומר: יקרב, במאי קא מיפלגי?

Rather, that which we learned in a Mishnah: The offspring of a tereifa animal, Rabbi Eliezer says: It shall not be sacrificed upon the Altar, Rabbi Yehoshua says: It may be sacrificed. In what case do they disagree?

EXPLANATION

כְּשֶׁעִיבְרָה וּלְבִסּוֹף נִטְרָפָה, רַבִּי אֱלִיעֶזֶר סָבַר: עוֹבֵר יָרֵךְ אִמּוֹ הוּא, וְרַבִּי יְהוֹשֻעַ סָבַר: עוֹבֵר לֹא יָרֵךְ אִמּוֹ הוּא.

They must disagree in a case where it became pregnant and afterwards became a tereifa, where Rabbi Eliezer holds: A fetus is considered the thigh of its mother and becomes a tereifa with it, and Rabbi Yehoshua holds: A fetus is not considered the thigh of its mother.

QUESTION

אִי הָכִי, אֲדַמִּיפִּלְגִי לְגִבּוֹתָ, לִיפִלְגוּ לְהָדִיּוֹט!

The Gemara asks: If so, rather than disagreeing regarding whether it may be offered to the Most High, let them disagree regarding whether it is permitted for an ordinary person!

ANSWER

לְהוֹדִיעָךְ כַּחוֹ דְּרַבִּי יְהוֹשֻעַ.

The Gemara answers: It is to let you know the power of Rabbi Yehoshua, that it is permitted even for the Altar.

QUESTION

וְלִיפִלְגוּ בְּהָדִיּוֹט לְהוֹדִיעָךְ כַּחוֹ דְּרַבִּי אֱלִיעֶזֶר?

The Gemara asks: And let them disagree regarding an ordinary person, to let you know the power of Rabbi Eliezer that it is forbidden even to eat?

ANSWER

כַּח דְּהִיתִירָא עָדִיף לִיה.

The Gemara answers: The power of leniency is preferable to the Tanna.

STATEMENT

וּמוֹדִים וְדַאי בְּכִיצַת טְרִיפָה שְׁאִסּוּרָה, בְּדָשִׁיחָלָא קָמָא, מַאי טַעְמָא? גּוֹפֶה הִיא.

And they certainly agree with regard to the egg of a tereifa that it is prohibited, in a case of the first clutch. What is the reason? It is considered part of its body.

RULING

וְהִלְכְתָּא בְּזָכָר – כָּל שְׁנַיִם עָשָׂר חֳדָשׁ, בְּנִקְבָּה – כָּל שְׁאִינָה יוֹלָדָת.

And the halakha is: Regarding a male animal suspected of being a tereifa, if it lives all of twelve months it is kosher; regarding a female, any animal that does not give birth within twelve months is a tereifa.

STATEMENT

אָמַר רַב הוּנָא: כֹּל (בְּרִיָּה) שְׁאִין בּוֹ עֶצֶם אֵינוֹ מִתְקַיֵּים שְׁנַיִם עָשָׂר חֳדָשׁ.

Rav Huna said: Any creature that has no bone does not survive twelve months.

INFERENCE

אמר רב פפא: שמע מינה מדרב הונא, הא דאמר שמואל: קישות (שהתליע) [שהתליעה] באיפיה
אסורה.

Rav Papa said: Learn from it, from this statement of Rav Huna, that which Shmuel said: A cucumber that became infested with worms while on its stalk is prohibited, because the worms must have developed while still attached to the ground.

צמוד ב' DAF 58B

STATEMENT

הני תמרי דכדא לבתר תריסר ירחי שתא שריין.

These dates of a jar, which are stored in a jar, after twelve months of the year have passed are permitted to be eaten, even if they are found to contain worms. Since worms have no bones, they cannot survive twelve months, so any worms found must have hatched inside the jar after the dates were picked, and are therefore permitted.

STATEMENT

אמר רב: לית בקא בר יומא, ולית דיכא בת שתא.

Rav said: There is no mosquito that is a day old, because all mosquitoes die before they have lived a full day; and there is no fly that is a year old.

QUESTION

אמר ליה רב פפא לאביי, והא אמרי אינשי: שב שני אימראי בקתא מבקא. דאמרה ליה: חזיתיה
לבר מחוזה דסחא במיא, וסליק ואיכרה בסדינין, ואיתיבת עליה ומצת מיניה, ולא הודעת לי.

Rav Pappa said to Abaye: But don't people say in a popular adage: For seven years the female mosquito rebelled against the male mosquito? As she said to him: I saw a resident of Mechoza who swam in the water, and he came up and wrapped himself in sheets, and you sat on him and sucked blood from him, and you did not inform me of this source of food! This indicates that some boneless creatures can live for seven years.

ANSWER

אמר ליה: וליתעמיה, הא דאמרי אינשי "שיתין מגי פרזלא תלו ליה לבקא בקורנסיה", מי איכא?
איהו גופיה כמה הוי?

Abaye said to him: And according to your reasoning, that which people say: "Sixty maneh of iron hang for the mosquito in its mallet (its stinger)," is there really such a thing? The mosquito itself, how much does it weigh altogether?

ANSWER

אלא במני דידהו, הכא נמי בשני דידהו.

Rather, that adage must refer to their own maneh, i.e., the tiny units of weight of the mosquitoes themselves; here too, the adage of seven years refers to their own years, which are much shorter than human years.

MISHNAH

תִּנּוּ הָתֵם: בְּהֶמָּה בַּעֲלַת חֲמִשׁ רַגְלִים, אוֹ שְׂאִין לָהּ אֶלָּא שְׁלֹשׁ – הֲרִי זֶה מוּם.

We learned in a Mishnah there in Maseches Bechoros: An animal that has five legs, or that has only three legs, behold, this is a blemish that disqualifies it from being offered as a korban.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב הוּנָא: לֹא שָׁנוּ אֶלָּא שְׁחָסֵר וְיֵתֵר בִּיד, אֲבָל חָסֵר וְיֵתֵר בְּרֶגֶל – טְרֵפָה נִמִּי הוּיָא.

Rav Huna said: They only taught this as a mere blemish where it was missing or had an extra foreleg; but if it was missing or had an extra hind leg, it is also a tereifa, which renders the animal forbidden to be eaten.

EXPLANATION

מַאי טַעְמָא? כָּל יֵתֵר כְּנֻטוּל דְּמִי.

What is the reason? Any extra limb is considered as if it were removed. Since an animal missing a hind leg is a tereifa, one with an extra hind leg is likewise a tereifa.

STATEMENT

הָהִיא חֵיוֹתָא דִּהְוָה לָהּ תְּרֵי מִסְנֵי דִּיבִי, אֵייתוּהָ לְרַבִּינָא, וְטְרֵפָה מִדְּרַב הוּנָא.

There was a certain animal that had two ceca (blind guts). They brought it before Ravina, and he declared it a tereifa based on the principle of Rav Huna that an extra organ is like a missing organ.

RULING

וְאִי שְׁפָכוּן לְהֶדְדֵּי – כְּשֶׁרָה.

But if they empty into each other, so that food can pass freely between them, the animal is kosher, because they are considered a single organ.

STATEMENT

הָהִיא גּוּבְתָא דִּהְוָה נִפְקָא מִבֵּי כְּסִי לְהוֹבֵלִילָא, סָבַר רַב אָשִׁי לְמִיטְרֵפָה.

There was a certain tube that exited from the reticulum (the second stomach) to the omasum (the third stomach). Rav Ashi thought to declare it a tereifa as an extra organ.

OBJECTION

אָמַר לִיה רַב הוּנָא מַר בַּר חִיּוּא לְרַב אָשִׁי: כָּל הָנִי חִיּוּי בְּרִייתָא הָכִי אֵית לָהּ.

Rav Huna Mar bar Chiyya said to Rav Ashi: All these animals that graze in the wild have this kind of tube, and it is completely normal, so it does not render the animal a tereifa.

STATEMENT

הָהוּא גּוֹבֵהֶתָּא דְּהוּה מְעַבְרָא מִבֵּי כֶסִּי לְכֶרְסָא, סִבֵּר מַר בַּר רַב אֲשִׁי לְאַכְשׁוּרָהּ.

There was a certain tube that passed from the reticulum to the rumen (the first stomach). Mar bar Rav Ashi thought to declare it kosher, comparing it to the previous case.

OBJECTION

אָמַר לִיה רַב אוֹשְׁעִיָּא: אִטּוּ כּוּלְהוּ בְּחֻדָּא מְחִיתָא מְחִתִּינָהוּ? הִיכָא דְאֶתְמַר – אֶתְמַר, הִיכָא דְלָא אֶתְמַר – לָא אֶתְמַר.

Rav Oshaya said to him: Is that to say that all of them are woven in one weave, that they are all the same? Where it was stated by the Sages that a tube is normal, it was stated; where it was not stated, it was not stated, and this animal is indeed a tereifa.

BRAISA

הָעִיד נָתַן בַּר שֵׁילָא רַב טַבְחִיָּא דְּצִיפּוֹרִי לְפָנֵי רַבִּי, עַל שְׁנֵי בְּנֵי מַעֲיִם הַיּוֹצְאִין מִן הַבֶּהֱמָה כְּאַחֶד, שֶׁהִיא טְרֵפָה, וְכִנְגֻדָּן בְּעוֹף – כְּשֶׁרָהּ.

Natan bar Sheila, the head of the butchers of Tzipori, testified before Rabbi Yehuda HaNasi regarding two intestines that exit from the abomasum of the animal as one, that it is a tereifa; but their counterpart in a bird is kosher, because this is common in birds.

BRAISA

בְּמָה דְּכָרִים אָמוּרִים? שְׁיוֹצְאִין בְּשְׁנֵי מְקוֹמוֹת, אֲבָל יוֹצְאִין בְּמֶקוֹם אֶחָד, וְכָלִין עַד כְּאַצְבָּע – כְּשֶׁרָהּ.

In what case are these words said, that two intestines render an animal a tereifa? When they exit from two different places; but if they exit from one place, and they end within a fingerbreadth, meaning they merge back into one, the animal is kosher.

STATEMENT

פְּלִיגִי בֵּה רַב אָמִי וְרַב אָסִי, חֵד אָמַר: הוּא דְּהֶדְרִי וְעָרְבִי, וְחֵד אָמַר: אִף עַל גַּב דְּלָא הֶדְרִי וְעָרְבִי.

Rav Ami and Rav Asi disagree regarding this halacha. One says: It is kosher only where they return and merge into one; and one says: Even though they do not return and merge, it is kosher.

QUESTION

כְּשֶׁלְמָא לְמַאן דְּאָמַר הוּא דְּהֶדְרִי וְעָרְבִי, הִינֵנוּ דְּקֻתְנִי "עַד כְּאַצְבָּע", אֵלָּא לְמַאן דְּאָמַר אִף עַל גַּב דְּלָא הֶדְרִי וְעָרְבִי, מַאי "עַד כְּאַצְבָּע"?

Granted, according to the one who says: It is kosher only where they return and merge, that is consistent with that which the baraita teaches: "Within a fingerbreadth," meaning they must merge within that distance. But according to the one who says: Even though they do not return and merge they are kosher, what is the meaning of "within a fingerbreadth"?

ANSWER

עַד כְּאַצְבָּע מִלְּמַטָּה.

It means that they remain separate until within a fingerbreadth from below, near the anus, where they finally join.

משנה MISHNAH

MISHNAH

רבי יהודה אומר: אם ניטלה הנוצה – פסולה.

We learned in the Mishnah: **Rabbi Yehuda says: If the down (the feathers) was removed from the bird's body, it is unfit** as a tereifa, just like an animal whose hide was removed.

גמרא GEMARA

STATEMENT

אמר רבי יוחנן: רבי יהודה ורבי ישמעאל אמרו דבר אחד.

Rabbi Yochanan said: Rabbi Yehuda and Rabbi Yishmael said the same thing, as both hold that the down of a bird is treated like the hide of an animal.

EXPLANATION

רבי יהודה – הא דאמרן, רבי ישמעאל – דתנן: רבי ישמעאל אומר: הנוצה מצטרפת.

Rabbi Yehuda said so in that which we just said in our Mishnah. Rabbi Yishmael said so, as we learned in a Mishnah elsewhere: Rabbi Yishmael says: The down joins with the meat of a bird offering to constitute an olive-bulk for the purpose of rendering the offering piggul if the Kohen had improper intent.

OBJECTION

אמר רבא: דילמא לא היא, עד פאן לא קאמר רבי יהודה הכא אלא לענין טרפה, דליכא מידי דמגין עליה, אכל לענין איפגול לי – כרבנן סבירא ליה, ועד פאן לא קאמר רבי ישמעאל התם אלא לענין איפגול לי, אכל לענין טרפה – אגוני לא מגין.

Rava said: Perhaps it is not so, and they do not agree. Perhaps Rabbi Yehuda only says so here with regard to a tereifa, because there is nothing to protect the bird once the down is gone, so its life is in danger; but with regard to piggul, he holds in accordance with the Rabbis that down is not considered food. And perhaps Rabbi Yishmael only says so there with regard to piggul because he holds down is fit for consumption; but with regard to a tereifa, he holds that the down does not protect the bird, and its removal does not make it a tereifa.

משנה MISHNAH

MISHNAH

מתני' אחוזה הדם, והמעושנת, והמצוננת, ושאכלה הרדופני, ושאכלה צואת תרנגולים, או ששתת מים הרעים – פשרה.

MISHNAH: An animal that is congested with blood, or that was smoked (suffered smoke inhalation), or that was chilled, or that ate oleander (which is poisonous), or that ate chicken excrement, or that drank foul water—it is kosher, even though it is in danger of dying.

MISHNAH

אֲכָלָהּ סֵם הַמָּוֶת, אוֹ שֶׁהִפִּישָׁה נָחָשׁ – מוּתַרְתָּ מִשּׁוּם טְרֵפָה, וְאַסוּרָה מִשּׁוּם סַכְנַת נַפְשׁוֹת.

If it ate deadly poison, or if a snake bit it, it is permitted from the standpoint of the laws of tereifa, but it is forbidden because of danger to human life if one eats its meat.

גְּמָרָא GEMARA

STATEMENT

גְּמִי אָמַר שְׁמוּאֵל: הֲלַעֲיטָה חֲלִיתִית – טְרֵפָה, מֵאִי טַעֲמָא? דְּמִינְקָבָה לָהּ לְמַעְיָנָה.

GEMARA: Shmuel said: If one fed it asafoetida, it is a tereifa. What is the reason? Because it perforates its intestines due to its extreme sharpness.

QUESTION

מֵתִיב רַב שִׁיזְבִּי: אַחוּזֵת הַדָּם, וְהַמְעוּשָׁנָה, וְשָׂאֲכָלָה הֶרְדוּפָנִי, וְשָׂאֲכָלָה צִוְּאת תְּרִנְגוּלִים, וְשָׂתֵת מִיָּם הָרָעִים, הֲלַעֲיטָה תִיעָה, חֲלִיתִית וּפְלִילִין, אֲכָלָה סֵם הַמָּוֶת – כְּשֶׁרָה.

Rav Sheizvi raised an objection from a baraita: An animal that is congested with blood, or that was smoked, or that ate oleander, or that ate chicken excrement, or that drank foul water, or if one fed it ti'ah, asafoetida, or peppers, or if it ate deadly poison—it is kosher! This contradicts Shmuel's ruling regarding asafoetida.

BRAISA

הַפִּישָׁה נָחָשׁ, אוֹ שֶׁנִּשְׁכָּה כָּלָב שׁוּטָה – מוּתַרְתָּ מִשּׁוּם טְרֵפָה, וְאַסוּרָה מִשּׁוּם סַכְנַת נַפְשׁוֹת.

The baraita continues: If a snake bit it, or if a mad dog bit it, it is permitted from the standpoint of the laws of tereifa, but it is forbidden because of danger to human life.

QUESTION

קָשְׁיָא חֲלִיתִית אַחֲלִיתִית, קָשְׁיָא סֵם הַמָּוֶת אֶסֶם הַמָּוֶת!

The Gemara notes: There is a difficulty between one ruling on asafoetida and the other ruling on asafoetida (Shmuel vs. the baraita), and there is a difficulty between one ruling on deadly poison and the other ruling on deadly poison (our Mishnah, which says it is forbidden only due to danger, vs. the baraita, which says it is kosher)!

ANSWER

חֲלִיתִית אַחֲלִיתִית לֹא קָשְׁיָא: כָּאן בְּעָלִין, כָּאן בְּקֶרְטִין.

The Gemara answers: The contradiction between asafoetida and asafoetida is not a difficulty: Here, where the baraita rules it is kosher, it refers to the leaves of the plant; there, where Shmuel rules it is a tereifa, it refers to the resinous resin-drops, which are extremely sharp and perforate the organs.

ANSWER

סֵם הַמָּוֶת אֶסֶם הַמָּוֶת לֹא קָשְׁיָא: הָא דִּידָהּ, הָא דְאִדָּהּ.

The contradiction between deadly poison and deadly poison is also not a difficulty: This case, where the baraita rules it is kosher, refers to a poison that is deadly to her (the animal); that case, where our Mishnah rules it is forbidden only due to danger,

refers to a poison that is deadly **to man** but not to the animal.

QUESTION

סם המוות דבֿהמָה הָיִינוּ הָרְדוּפִינִי?

The Gemara asks: But is **a poison that is deadly to an animal not the same as oleander**, which was already mentioned separately in the baraita?

ANSWER

תְּרֵי גִּוּוֹנֵי סָם הַמָּוֶת.

The Gemara answers: There are **two types of deadly poison** that affect animals, and both had to be mentioned.

QUESTION

מֵאֵי תִיעָה? אָמַר רַב יְהוּדָה:

The Gemara asks: **What is "ti'ah"** mentioned in the baraita? **Rav Yehuda said:**

SUMMARY

The Gemara begins by analyzing the status of eggs from a tereifa bird, debating whether they are prohibited as having grown in a state of prohibition, or permitted if they were fertilized by a kosher male under the principle of "zeh v'zeh gore" (two factors causing the outcome). This discussion connects to the dispute between Rabbi Eliezer and Rabbi Yehoshua regarding the offspring of a tereifa animal on the Mizbe'ach, highlighting the rule that the power of leniency (kocha d'heteira) is preferred by the Tanna of the Mishnah. Finally, the Gemara establishes that a boneless creature cannot survive for twelve months, a rule that Shmuel and Rav Papa apply to permit worms found in stored dates after a year has passed, while also discussing the lifespans of mosquitoes and flies.

In today's daf, we encounter a beautiful and famous principle of our Sages: "Koach d'heteira adif" —the power of leniency is preferable. When the Gemara asks why the Mishnah frames a dispute around the high standard of the Altar rather than the everyday standard of common food, it answers that the Tanna preferred to teach us the view of Rabbi Yehoshua, who permits the offering. Our Sages went out of their way to find the path of permission and purity wherever the halakha truthfully allowed it, showing us that Torah is a pathway of life, not of unnecessary restriction.

This is a profound lesson for our own daily avodah, especially in how we view ourselves and other Yidden. The yetzer hara loves to make us adopt a posture of strictness and negativity, constantly looking for the "treif" in our neighbor or the flaws in our own neshama. We can easily become spiritual prosecutors, finding reasons why a situation is hopeless or why a person is beyond repair. But the Torah teaches us that the true strength of a Torah perspective is the "koach d'heteira" —the holy effort to find the merit, the permission, and the spark of goodness.

To live with the "koach d'heteira" means looking at a struggling child, a difficult neighbor, or even your own flawed self, and actively searching for the kosher element. It takes no wisdom to simply declare everything forbidden or ruined. The real greatness, the way of Rabbi Yehoshua, is to find the path of connection and elevation, even when things look compromised.

Today, when you feel tempted to judge someone harshly or write off a situation as hopeless, pause and look for the "koach d'heteira" —find one genuine merit or positive point in them, and focus your mind on that.

הלכות יסודי התורה • פרק חמישי

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

CHAPTER PREVIEW

In this chapter, the Rambam brings us to the very heart of our avodah in this world: the great mitzvos of Kiddush Hashem, sanctifying Hashem's name, and the severe prohibition of Chillul Hashem. We learn the fundamental guidelines of when a Yid must be ready to give up his very life, to be "yehreg v'al ya'avov," and when Hashem wants us to live by His mitzvos and yield to coercion rather than die.

The Rambam carefully maps out the boundaries of these halachos, distinguishing between the three cardinal sins—avodah zarah, giluy arayos, and shefichus damim—and other mitzvos. We will learn how these halachos change depending on whether the coercion is for the non-Jew's personal benefit or to force a rebellion against Hashem, whether it occurs in public before ten Jews, or during a time of shmad when decrees are issued against our emunah.

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

הלכה א

Halacha 1: The Mitzvah of Sanctifying God's Name and the Law Under Duress

כל בית ישראל מצוין על קדוש השם הגדול הזה

All the house of Yisrael are commanded regarding the sanctification of this great Name of Hashem,

שנאמר ויקרא כב לב "ונקדשתי בתוך בני ישראל".

as it is said in the pasuk in Vayikra 22:32, "And I shall be sanctified among the children of Yisrael."

ומזהרין שלא לחללו

And they are warned not to desecrate it,

שנאמר ויקרא כב לב "ולא תחללו את שם קדשי".

as it is said in the same pasuk, "And you shall not desecrate My holy name."

כיצד.

How so? What are the guidelines for these mitzvos?

כשיעמד עובד כוכבים ויאנס את ישראל לעבר על אחת מכל מצות האמורות בתורה או יהרגנו

When there stands a worshiper of stars and forces and forces a Jew to transgress against one of all the commandments that are stated in the Torah, or else he will kill him,

יעבר ואל יהרג

he should transgress and not be killed,

שְׁנַיִמָּר בְּמִצְוֹת וַיִּקְרָא יְהוָה "אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחַי בָּהֶם".

as it is said regarding the commandments in Vayikra 18:5, "which man shall perform them and live by them."

וְחַי בָּהֶם וְלֹא שְׂיָמוּת בָּהֶם.

This means and live by them, and not that he should die by them.

וְאִם מֵת וְלֹא עָבַר הָרִי זֶה מִתְחַיֵּב בְּנַפְשׁוֹ:

And if he died and did not transgress in a case where the halacha rules he must yield, behold this one is liable for his own life for throwing it away needlessly.

הִלְכָּה ב

Halacha 2 · Sacrificing One's Life for Sanctification of the Name in Private and Public

בְּמָה דְּבָרִים אֲמֹרִים

In what cases are these words said?

בְּשָׂאָר מִצְוֹת חוּץ מֵעֲבֹדַת כּוֹכָבִים וְגִלּוּי עֲרִיּוֹת וּשְׁפִיכַת דָּמִים.

Regarding other mitzvos, except for worship of stars (idolatry), and uncovering of nakedness (forbidden sexual relations), and spilling of blood (murder).

אָבָל שֶׁלֹּשׁ עֲבֻרוֹת אֵלּוּ

But regarding these three transgressions,

אִם יֹאמֶר לוֹ עֹבֵר עַל אַחַת מֵהֶן אוֹ תִּהְרָג.

if a non-Jew says to him, "Transgress one of them or be killed,"

יִהְרָג וְלֹא יַעֲבֹר.

he should be killed and not transgress.

בְּמָה דְּבָרִים אֲמֹרִים

In what cases are these words said that he may transgress other mitzvos to save his life?

בְּזִמְנֵי שֶׁהָעוֹבֵד כּוֹכָבִים מִתְכַּוֵּן לְהִנָּאֵת עַצְמוֹ.

In a time that the worshiper of stars intends for the benefit of himself,

כְּגֹן שֶׁאֵנְסוֹ לְכַנּוֹת לוֹ בֵּיתוֹ בְּשַׁבָּת אוֹ לְבָשֵׁל לוֹ תַּבְשִׁילוֹ.

such as that he forced him to build for him his house on Shabbos, or to cook for him his food,

אוֹ אִם אֵנֶס אִשָּׁה לְבַעֲלָהּ וְכִיוֹצֵא בָּזָה.

or if he forced a woman to cohabit with her, and similar to this.

אָבֵל אִם נִתְּכֵן לְהַעֲבִיר עַל הַמִּצְוֹת בְּלִבְדּוֹ.

But if he intended to make him transgress the mitzvos alone, out of sheer malice against Hashem's Torah,

אִם הָיָה בֵּינּוּ לְבֵין עַצְמוֹ וְאִין שָׁם עֲשָׂרָה מִיִּשְׂרָאֵל יַעֲבֹר וְאֵל יִהְיֶה.

if it was between him to himself in private, and there is not there ten of Israel, he should transgress and not be killed.

וְאִם אֲנִסּוּ לְהַעֲבִירוֹ בְּעֲשָׂרָה מִיִּשְׂרָאֵל יִהְיֶה וְאֵל יַעֲבֹר.

And if he forced him to make him transgress among ten of Israel, which is a public desecration of Hashem's Name, he should be killed and not transgress.

וְאִפְּלוּ לֹא נִתְּכֵן לְהַעֲבִירוֹ אֶלָּא עַל מִצְוָה מִשְׁאָר מִצְוֹת בְּלִבְדּוֹ:

And this is even if he did not intend to make him transgress except a single mitzvah from other mitzvos alone.

הִלְכָּה ג

Halacha 3 · Giving One's Life During a Decree for Any Mitzvah

וְכָל הַדְּבָרִים הָאֵלֶּה

And all of these matters that we have discussed, where one is permitted to transgress a mitzvah to save his life,

שֶׁלֹּא בְּשַׁעַת הַגְּזֵרָה

apply specifically when it is not in a time of the government decree against Torah observance.

אָבֵל בְּשַׁעַת הַגְּזֵרָה

But in a time of the decree,

וְהוּא שִׁיעֶמֶד מֶלֶךְ רָשָׁע כְּנֻכַּדְנֶזְזַר וְחֻבְרִי

and that is when there arises a wicked king like Nevuchadnezzar and his colleagues,

וַיִּגְזֹר גְּזֵרָה עַל יִשְׂרָאֵל

and he decrees a decree against Yisrael

לְבַטֵּל דָּתָם אוֹ מִצְוָה מִן הַמִּצְוֹת.

to nullify their religion or even a single mitzvah from the mitzvos,

יִהְיֶה וְאֵל יַעֲבֹר

he should be killed and not transgress,

אִפְּלוּ עַל אַחַת מִשְׁאָר מִצְוֹת

even if they force him to violate one of the rest of the mitzvos which are not the three cardinal sins,

בין נאָנס בתוך עשרה

whether he is coerced among ten Jews,

בין נאָנס בינו לבין עובדי כוכבים:

whether he is coerced between him and between worshipers of stars in private.

הלכה ד

Halacha 4 · The Law of One Who Transgresses Under Duress or Sacrifices His Life Unnecessarily

כל מי שנאמר בו יעבר ואל יהרג

Anyone who, concerning him, it is said that he should transgress and not be killed,

ונהרג ולא עבר

and yet he was killed and did not transgress,

הרי זה מתחייב בנפשו.

behold, this person is liable for his own life because he threw it away needlessly.

וכל מי שנאמר בו יהרג ואל יעבר

And anyone who, concerning him, it is said that he must be killed and not transgress,

ונהרג ולא עבר

and indeed he was killed and did not transgress,

הרי זה קדש את השם.

behold, this person sanctified the Name of Hashem.

ואם היתה בעשרה מישראל

And if this was in the presence of ten of Israel,

הרי זה קדש את השם ברבים

behold, this person sanctified the Name in public,

כדניאל חנניה מישאל ועזריה ורפי עקיבא וחבריו.

like Daniel, Chananiah, Mishaël, and Azariah, and Rabbi Akiva and his colleagues.

ואלו הן חרוגי מלכות

And these are the ones known as those slain by the kingdom,

שאין מעלה על מעלתו.

that there is no level above their level in Gan Eden.

וְעַלֵּיהֶן נֶאֱמַר תִּהְיוּ מֵד כַּג "כִּי עָלֶיךָ הִרְגָנוּ כָּל הַיּוֹם נִחַשְׁכֵנוּ כְּצֹאן טִבְחָה".

And concerning them it is said in the verse, "For Your sake we are slain all the day, we are considered as sheep for slaughter."

וְעַלֵּיהֶם נֶאֱמַר תִּהְיוּ נֵה "אִסְפוּ לִי חֲסִידֵי כְרִיתִי בְרִיתִי עָלֵי זֶבַח".

And concerning them it is also said, "Gather to Me My pious ones, who make My covenant by sacrifice."

וְכָל מִי שֶׁנֶּאֱמַר בּוֹ יִהְרַג וְאֵל יַעֲבֹר

And anyone who, concerning him, it is said that he must be killed and not transgress,

וְעֹבֵר וְלֹא נִהְרַג

and instead he transgressed and was not killed,

הֲרִי זֶה מְחַלֵּל אֶת הַשֵּׁם.

behold, this person desecrates the Name.

וְאִם הָיָה בְּעֶשְׂרֵה מִיִּשְׂרָאֵל

And if this was in the presence of ten of Israel,

הֲרִי זֶה חֵלֵל אֶת הַשֵּׁם בְּרִבּוּיִם

behold, this person desecrated the Name in public,

וּבִטֵּל מִצְוַת עֲשֵׂה שֶׁהִיא קְדוּשַׁת הַשֵּׁם

and he has nullified the positive commandment which is sanctification of the Name,

וְעֹבֵר עַל מִצְוַת לֹא תַעֲשֶׂה שֶׁהִיא חֵלּוּל הַשֵּׁם.

and transgressed the negative commandment which is desecration of the Name.

וְאִף עַל פִּי כֹן מִפְּנֵי שֶׁעֲבָר בְּאַנָּס

And even so, because he transgressed under duress,

אֵין מִלְקִין אוֹתוֹ

there is no lashing him,

וְאֵין צָרִיךְ לוֹמַר שֶׁאֵין מְמִיתִין אוֹתוֹ בֵּית דִּין

and there is no need to say that the court of law does not execute him,

אֲפֹלוּ הָרַג בְּאַנָּס.

even if he killed another Jew under duress.

שְׂאִין מִלְקִין וּמִמִּיתִין אֶלָּא לְעוֹבֵר בְּרָצוֹנוֹ

For we do not lash or execute except one who transgresses by his own free will,

וּבְעֵדִים וְהִתְרָאָה

and with witnesses and warning,

שֶׁנֶּאֱמַר בְּנוֹתָן מִזְרְעוּ לַמֶּלֶךְ וִיקְרָא כֹה "וְנִתַּתִּי וְשִׁמַּתִּי אֲנִי אֶת פְּנֵי בְּאִישׁ הַהוּא".

as it is said regarding one who gives of his offspring to Molech, "And I will set, and I will place, I, My face against that man."

מִפִּי הַשְּׁמוּעָה לְמַדּוּ

From the mouth of the tradition, the Sages learned:

הַהוּא לֹא אָנוּס וְלֹא שׁוֹגֵג וְלֹא מְטָעָה.

"That" man—excluding one under duress, and excluding one who acts inadvertently, and excluding one who is misled.

וּמָה אִם עֲבוּדַת כּוֹכָבִים שֶׁהִיא חֲמוּרָה מִן הַכָּל

And what if regarding worship of stars, which is more severe than all other sins,

הָעוֹבֵד אוֹתָהּ בְּאָנוּס אֵינוֹ חַיֵּב כְּרֵת

one who worships it under duress is not liable for spiritual excision,

וְאֵין צָרִיף לוֹמַר מֵיִתֵּת בֵּית דִּין.

and there is no need to say he is not liable to death by a court of law;

קָל וָחֶמֶר לְשַׁאֵר מִצְוֹת הָאֲמוּרוֹת בְּתוֹרָה.

how much more so does this apply to the rest of the commandments mentioned in the Torah.

וּבְעֵרִיּוֹת הוּא אוֹמֵר דְּבָרִים כִּב כּו "וְלִנְעָרָה לֹא תַעֲשֶׂה דְּבָר".

And regarding forbidden relations, it says, "And to the maiden do not do anything" because she was forced.

אֲבָל אִם יָכוֹל לְמַלֵּט נַפְשׁוֹ וּלְבָרֹחַ

But if he is able to rescue his life and to flee

מִתַּחַת יַד הַמֶּלֶךְ הָרָשָׁע וְאֵינוֹ עוֹשֶׂה

from under the hand of the wicked king, and he does not do so,

הִנֵּה הוּא כְּכֶלֶב שָׁב עַל קִאוֹ.

behold, he is like a dog returning to his vomit.

וְהוּא נִקְרָא עוֹבֵד עֲבוֹדַת כּוֹכָבִים בְּמִזִּיד

And he is called a willful worshiper of stars,

וְהוּא נִטְרָד מִן הָעוֹלָם הַבָּא

and he is banished from the World to Come,

וְיֵוָרֵד לְמַדְרַגַּת הַתַּחְתּוֹנָה שֶׁל גֵּיהִנוֹם:

and descends to the lowest level of Gehinnom.

הַלָּכָה ה'

Halacha 5 - Handing Over a Jewish Soul to Non-Jews Under Threat of Death

נָשִׁים שֶׁאָמְרוּ לָהֶם עוֹבְדֵי כּוֹכָבִים

In the case of women whom idolaters told,

תְּנוּ לָנוּ אַחַת מִכֶּן וְנִטְמָא אוֹתָהּ

"Give to us one of you and we will defile her,

וְאִם לֹא נִטְמָא אֶת כָּלְכֶן

and if not, we will defile all of you,"

יִטְמְאוּ כָּלָן

they should allow themselves to be defiled, all of them,

וְאֵל יִמָּסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל.

and they should not hand over to them a single soul from Israel.

וְכֵן אִם אָמְרוּ לָהֶם עוֹבְדֵי כּוֹכָבִים

And so, if idolaters said to them, to a group of Jews,

תְּנוּ לָנוּ אֶחָד מִכֶּם וְנִהְרָגְנוּ

"Give to us one of you and we will kill him,

וְאִם לֹא נִהְרַג כָּלְכֶם.

and if not, we will kill all of you,"

יִהְרָגוּ כָּלָם

they should be killed, all of them,

וְאֵל יִמָּסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל.

and they should not hand over to them a single soul from Israel.

וְאִם יִחְדּוּהוּ לָהֶם

But if they singled him out to them,

וְאָמְרוּ תִּנּוּ לָנוּ פְּלוֹנִי אוֹ נְהַרְגֵה אֶת כָּלֶכֶם.

and said, "Give to us so-and-so, or we will kill all of you"—

אִם הָיָה מְחַיֵּב מִיתָה כְּשֶׁבַע בֶּן בִּכְרִי

if he was obligated to death by the Torah, like Sheva son of Bichri,

יִתְּנוּ אוֹתוֹ לָהֶם.

they may give him to them to save themselves.

וְאִין מוֹרִין לָהֶם כִּן לְכַתְּחָלָה.

But we do not instruct them so initially, as this is not the preferred path of piety.

וְאִם אֵינוֹ חַיֵּב מִיתָה

And if he is not obligated to death,

יִהְרָגוּ כָּלָן

they should be killed, all of them,

וְאֵל יִמָּסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל.

and they should not hand over to them a single soul from Israel.

הִלְכָּה ו

Halacha 6 · Medical Treatment with Forbidden Matters in a Situation of Danger

כְּעֵנֶיז שְׂאֲמְרוּ בְּאַנְסִין

Just as the matter that they said regarding coercion, where one must transgress a mitzvah to save his life,

כִּן אָמְרוּ בְּחִלָּאִים.

so they said regarding sicknesses, that the same rules of saving a life apply.

כִּי־צֵד.

How so?

מִי שֶׁחָלָה וְנָטָה לָמוּת

One who became sick and inclined to die,

וַאֲמָרוּ הָרוֹפְאִים שְׂרָפוּאָתוֹ בְּדָבָר פְּלוֹנִי מֵאֲסוּרֵינָּה שְׁבִתוֹרָה

and the physicians said that his cure is with a certain matter from the prohibitions that are in the Torah,

עוֹשִׂין.

they do so, and use that prohibited item to heal him.

וּמִתְרַפְּאִין בְּכָל אֲסוּרֵינָּה שְׁבִתוֹרָה בְּמָקוֹם סִכָּנָה

And they cure themselves with all prohibitions that are in the Torah in a place of danger,

חוּץ מִעֲבֹדֹת כּוֹכָבִים וְגִלּוֹי עֲרִיּוֹת וְשִׁפְכַת דָּמִים

except from worship of stars, and uncovering of forbidden relations, and shedding of blood,

שְׁאֵפְלוּ בְּמָקוֹם סִכָּנָה אִין מִתְרַפְּאִין בָּהֶן.

for even in a place of danger we do not cure ourselves with them.

וְאִם עָבַר וְנִתְרַפָּא

And if he transgressed and cured himself through one of these three cardinal sins,

עוֹנֵשִׁין אוֹתוֹ בֵּית דִּין עֲנֵשׁ הָרְאוּי לוֹ:

the court of law punish him with the punishment that is fitting for him according to the Torah.

הִלְכָּה ז

Halacha 7 - The Source for the Prohibition to Transgress the Three Cardinal Sins Even in Danger of Life

וּמִנֵּין שְׁאֵפְלוּ בְּמָקוֹם סִכָּנָה נַפְשׁוֹת אִין עוֹבְרִין עַל אַחַת מִשְׁלֹשׁ עֲבֵרוֹת אֵלּוּ

And from where do we know that even in a place of danger of lives we do not transgress on one of these three sins?

שֶׁנֶּאֱמַר דְּבָרִים ו' ה' "וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ"

As it is said in the Torah in Sefer Devarim, "And you shall love — Hashem your God with all your heart and with all your soul and with all your might,"

אֲפֹלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ.

which means you must love Him **even** if **He takes — your soul**, teaching us that we must give up our lives for Kiddush Hashem rather than serve avodah zarah.

וְהָרִיגַת נֶפֶשׁ מִיִּשְׂרָאֵל לְרַפְּאוֹת נֶפֶשׁ אַחֶרֶת אוּ לְהַצִּיל אָדָם מִיַּד אָנָּס

And regarding murder, the killing of a soul from Israel to heal another soul, or to save a person from the hand of an oppressor who demands that you kill someone,

דָּבָר שֶׁהִדְעַת נֹטָה לוֹ הוּא שְׂאִין מֵאֲבָדִין נֶפֶשׁ מִפְּנֵי נֶפֶשׁ.

is a matter that the intellect inclines to and understands on its own, which is that we do not destroy a soul because of another soul, for who is to say that your blood is redder than his?

וּבְעִרְיֹת הַקָּשׁוּ לְנַפְשׁוֹת

And the laws of forbidden relations are compared by the Torah to the laws of saving lives,

שֶׁנֶּאֱמַר דְּבָרִים כַּב כּו "כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ וּרְצָחוֹ נָפֶשׁ בֶּן הַדָּבָר הַזֶּה":

as it is said regarding a betrothed maiden who was violated, "For just as a man arises against his fellow and murders him as a soul, so is this matter," teaching us that just as one must die rather than commit murder, so too must one die rather than commit a forbidden relation.

הִלְכָּה ח

Halacha 8 - Healing with Forbidden Substances in an Unusual Manner of Benefit

בְּמָה דְּבָרִים אֲמֻרִים שָׂאִין מִתְּרַפְּאִין בְּשֹׂאֵר אֲסוּרִים אֶלָּא בְּמָקוֹם סָכָנָה.

In what circumstances are these words said, that we do not heal a sick person with other prohibitions except in a place of danger?

בְּזִמְנֵי שֶׁהֵן דֶּרֶךְ הַנֶּאֱתָן

At a time that they are used in the way of their normal benefit,

כְּגוֹן שֶׁמֵּאֲכִילִין אֶת הַחֹלֶה שְׂקָצִים וְרֻמָּשִׁים

for example, that they feed the sick person creeping things and crawling things,

אוּ חֵמֶץ בְּפֶסַח

or chametz on Pesach,

אוּ שֶׁמֵּאֲכִילִין אוֹתוֹ בְּיוֹם הַכִּפּוּרִים.

or that they feed him on Yom Kippur.

אֲבָל שֶׁלֹּא דֶּרֶךְ הַנֶּאֱתָן

But if they are used not in the way of their normal benefit,

כְּגוֹן שֶׁעוֹשִׂין לוֹ רֻטִּיָּה אוּ מְלֻגְמָא מִחֵמֶץ אוּ מֵעֹרָלָה.

for example, that they make for him a bandage or a poultice from chametz or from orlah,

אוּ שֶׁמֵּשְׁקִין אוֹתוֹ דְּבָרִים שֶׁיֵּשׁ בָּהֶן מֵרַעַב עִם אֲסוּרֵי מֵאֲכָל

or that they give him to drink things that have in them a bitter substance mixed with forbidden foods,

שֶׁהָרִי אֵין בָּהֶן הַנֶּאֱתָה לַחֵךְ

for behold, there is no benefit in them to the palate,

הרי זה מתר ואפלו שלא במקום סכנה.

behold, this is permitted, and even not in a place of danger.

חוץ מכלאי הכרם ובשר בחלב

This is except for kilai hakerem (mixed seeds of a vineyard) and meat in milk,

שהן אסורים אפלו שלא דרך הנאתן.

for they are forbidden even not in the way of their normal benefit.

לפיכך אין מתרפאין מהן אפלו שלא דרך הנאתן אלא במקום סכנה:

Therefore, we do not heal a sick person from them, even not in the way of their normal benefit, except in a place of danger.

הלכה ט

Halacha 9 · The Prohibition of Healing Through Forbidden Relations and Safeguarding Modesty

מי שנתן עיניו באשה

One who set his eyes on a woman with forbidden desire,

וחלה ונטה למות

and became sick and inclined to die from his lovesickness,

ואמרו הרופאים אין לו רפואה עד שתבעל לו.

and the physicians said there is for him no cure until she is cohabited with by him,

ומות ואל תבעל לו

he should die and she should not be cohabited with by him,

אפלו הייתה פנויה.

even if she was unmarried.

ואפלו לדבר עמה מאחורי הגדר

And even to speak with her from behind the fence to ease his mind,

אין מורין לו בכה

we do not instruct him in this,

וימות ולא יורו לדבר עמה מאחורי הגדר

and he should die and they shall not instruct to speak with her from behind the fence,

שלא יהו בנות ישראל הפקר

so that the daughters of Yisrael should not be ownerless and treated lightly,

ויבואו בדברים אלו לפרץ בעריות:

and they will come through these matters to breach in forbidden relations.

הלכה י

Halacha 10 · Desecration and Sanctification of God's Name Through Transgression and Mitzvah Performance

כל העובר מדעתו בלא אנס

Any who transgresses of his own will, without compulsion,

על אחת מכל מצות האמורות בתורה

on one of all the mitzvos stated in the Torah,

בשאט בנפש להכעיס

with contempt of soul, to anger Hashem,

הרי זה מחלל את השם.

behold, this one desecrates the Name of Hashem.

ולפיכך נאמר בשבועת שקר

And therefore, it is said regarding an oath of falsehood in the Torah in Vayikra 19:12,

ויקרא יט יב "והללת את שם אלהיך אני ה'".

"And you shall desecrate the name of your God, I am Hashem."

ואם עבר בעשרה מישראל

And if he transgressed among ten of Israel,

הרי זה חלל את השם ברבים.

behold, this one desecrated the Name in public.

וכן כל הפורש מעברה

And likewise, any who abstains from a sin,

או עשה מצוה

or performed a mitzvah,

לא מפני דבר בעולם

not because of anything in the world—

לֹא פֶחַד וְלֹא יִרְאָה

not fear of people and not dread of physical harm,

וְלֹא לְבַקֵּשׁ כְּבוֹד

and not to seek honor,

אֲלָא מִפְּנֵי הַבּוֹרֵא בְרוּךְ הוּא

but because of the Creator, blessed is He,

כְּמִנִּיעַת יוֹסֵף הַצַּדִּיק עֲצָמוֹ מֵאִשְׁתּוֹ רַבּוֹ

like the withholding of Yosef the righteous himself from the wife of his master,

הֲרִי זֶה מְקַדֵּשׁ אֶת הַשֵּׁם:

behold, this one sanctifies the Name.

הִלְכָּה יֵא

Halacha 11 · Desecration and Sanctification of God's Name through the Conduct of a Torah Scholar

וְיֵשׁ דְּבָרִים אֲחֵרִים שֶׁהֵן בְּכֻלָּל חִלּוּל הַשֵּׁם.

And there are other things that are in the category of desecration of the Name of Hashem.

וְהוּא שִׁיעֲשֶׂה אוֹתָם אָדָם גָּדוֹל בְּתוֹרָה וּמְפָרָסָם בְּחִסְדּוֹת

And it is that when they are done by a person who is great in Torah and famous for piety,

דְּבָרִים שֶׁהַבְּרִיּוֹת מְרַנְנִים אַחֲרָיו בְּשִׁבְלֵם.

they are things that people speak disparagingly after him because of them.

וְאֵף עַל פִּי שְׂאִינֵן עֲבֵרוֹת הֲרִי זֶה חִלּוּל אֶת הַשֵּׁם

And even though they are not actual transgressions, behold, this person has desecrated the Name.

כְּגוֹן שֶׁלָּקַח וְאִינוֹ נוֹתֵן דְּמֵי הַמָּקָח לְאִלְתָּר.

For example, that he purchased an item and is not giving the money of the purchase immediately,

וְהוּא שִׁישׁ לוֹ וְנִמְצְאוּ הַמוֹכְרִים תּוֹבְעִין וְהוּא מְקִיפֵן.

and it is a case where he has the money to pay, and it turns out the sellers are demanding payment and he puts them off by delaying.

אוֹ שִׁירְכָּה בְּשִׁחּוֹק אוֹ בְּאִכְלָה וּשְׂתִיָּה אֶצֶל עַמֵּי הָאָרֶץ וּבִינֵיהֶן.

Or that he increases in jest, or in eating and drinking near common people of the land and among them.

או שדבורו עם הבריות אינו בנחת

Or that his speech with people is not gentle,

ואינו מקבלן בסבר פנים יפות אלא בעל קטטה וכעס.

and he does not receive them with a pleasant countenance of face, but rather acts as a master of quarrel and anger.

וכיוצא בדברים האלו הכל לפי גדלו של חכם

And similar in these things, everything is according to the greatness of the sage;

צריה שידקדק על עצמו ויעשה לפנים משורת הדין.

he needs to be precise upon himself and he should do inside from the line of the law.

וכן אם דקדק החכם על עצמו

And so, if the sage was precise upon himself,

והיה דבורו בנחת עם הבריות ודעתו מערבת עמם

and his speech was gentle with people, and his mind involved with them in a pleasant manner,

ומקבלם בסבר פנים יפות ונעלב מהם ואינו עולבם.

and he receives them with a pleasant countenance of face, and is insulted by them and is not insulting them,

מכבד להן ואפלו למקלין לו.

honoring them, and even to those who disrespect him,

ונושא ונותן באמונה.

and conducts business and gives faithfully,

ולא ירבה באריחות עמי הארץ וישיבתו.

and does not increase in socializing with common people of the land and sitting with them,

ולא יראה תמיד אלא עוסק בתורה עטוף בציצית מכתר בתפלין

and is not seen always unless engaging in Torah, wrapped in tzitzit, crowned with tefillin,

ועושה בכל מעשיו לפנים משורת הדין.

and doing in all his deeds inside from the line of the law.

והוא שלא יתרחק הרבה ולא ישתומם.

And it is also that he should not distance himself much from society, and not become desolate and completely detached,

עד שימצאו הכל מקלסין אותו ואוהבים אותו ומתאווים למעשיו.

until that they are found, all people, praising him and loving him and desiring his deeds.

הָרִי זֶה קֹדֶשׁ אֶת ה'

Behold, this person has sanctified Hashem,

וְעָלָיו הַכְּתוּב אֵימַר יִשְׁעִיָּה מֵט ג' וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בָּךְ אֶתְפָּאֵר:

and upon him the verse says in Yeshayahu 49:3, "And He said to me, My servant you are, Yisrael, whom in you I will be glorified."

CHAPTER SUMMARY

The chapter begins by establishing the mitzvos of Kiddush Hashem and Chillul Hashem, explaining that for most mitzvos, a person should transgress rather than be killed, except for the three cardinal sins. The Rambam details the differences between private coercion and public coercion, and how a time of decree changes the halacha to require giving up one's life for any mitzvah. He describes the supreme spiritual level of the holy martyrs who sanctified Hashem's name, while clarifying that one who transgresses under duress is exempt from court-imposed punishments. Finally, the Rambam addresses the agonizing cases of communal coercion where non-Jews demand the surrender of a Jewish soul, and concludes with the halachos of using prohibited items for medical emergencies when a person's life is in danger.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, when we learn about the ultimate sacrifice of Kiddush Hashem, giving up one's life rather than transgressing, it is easy to think of this as a rare, historical halachah meant only for the holy Tannaim or the dark times of our past. But the Torah tells us, "which a man will perform and live by them." Hashem wants our life, not our death. The true, daily avodah of Kiddush Hashem is not about dying for Him, but about how we choose to live for Him.

Every single day, you are faced with moments where your yetzer hara tries to force you to compromise on a mitzvah, whether through social pressure or personal desire. When you stand strong and choose to do what is right, even when it is difficult or uncomfortable, you are sanctifying Hashem's name in this world. You are showing that His will is more precious to you than your own comfort.

Let us take this lesson into our daily lives. You do not need a decree from a wicked king to be a kadosh. Every time you speak gently instead of losing your temper, every time you pause to make a bracha with kavanah, and every time you turn away from something improper, you are bringing the light of the Shechinah down into the physical world.

Today, choose one small mitzvah that you usually do quickly or without much thought, and perform it with extra care and joy, purely to bring nachas to Hashem.

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 לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף 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 עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה 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 זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

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.'