חוּמָּשׁ עִם רַשִׁ"י · חֻקַּת־בָּלָק · שְׁבִיעִי

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.

פָּסוּק א

Pasuk 1

וַיֹּאמֶר בָּלָק אֶל בִּלְעָם לְכָה נָּא אֶקָּחֲךָ אֶל מָקוֹם אַחֵר אוּלַי יִישַׁר

And said Balak to Bilaam go please I will take you to a place another perhaps it will be right

בְּעֵינֵי הָאֱלֹהִים וְקַבֹּתוֹ לִי מִשָּׁם׃

in the eyes of God and you will curse him for me from there

רַשִׁ"י

וקבתו לי. אֵין זֶה לְשׁוֹן צִוּוּי כְּמוֹ וְקָבְנוֹ, אֶלָּא לְשׁוֹן עָתִיד — and you shall curse him for me is not this an expression of command like and curse him but rather an expression of future

אוּלַי יִישַׁר בְּעֵינָיו וְתִקָּבֶנּוּ לִי מִשָּׁם, מלדי"רש בְּלַעַז׃ perhaps it will be right in His eyes and you will curse him for me from there maldire in foreign tongue

פָּסוּק ב

Pasuk 2

וַיִּקַּח בָּלָק אֶת בִּלְעָם רֹאשׁ הַפְּעוֹר הַנִּשְׁקָף עַל פְּנֵי הַיְשִׁימֹן׃

And took Balak — Bilaam the peak of Peor which overlooks upon the face of the wasteland

רַשִׁ"י

ראש הפעור. קוֹסֵם גָּדוֹל הָיָה בָּלָק וְרָאָה שֶׁהֵן עֲתִידִין לִלְקוֹת עַל יְדֵי The top of Peor a soothsayer was great Balak and he saw that they are destined to be punished by means of

פְּעוֹר, וְלֹא הָיָה יוֹדֵעַ בַּמֶּה, אָמַר שֶׁמָּא הַקְּלָלָה תָּחוּל עֲלֵיהֶם מִשָּׁם וְכֵן כָּל׃ Peor but not was he knowing by what he said perhaps the curse will rest upon them from there and so all

הַחוֹזִים בַּכּוֹכָבִים רוֹאִים וְאֵינָם יוֹדְעִים מָה רוֹאִים סוטה י"ב :

those who gaze at the stars they see but they are not knowing what they see Sotah 12b

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר בִּלְעָם אֶל בָּלָק בְּנֵה לִי בָזֶה שִׁבְעָה מִזְבְּחֹת וְהָכֵן לִי בָּזֶה שִׁבְעָה

And said Bilam to Balak build for me here seven altars and prepare for me here seven

פָּרִים וְשִׁבְעָה אֵילִים:

bulls and prepare and seven

פָּסוּק ד

Pasuk 4

וַיַּעַשׂ בָּלָק כַּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פָּר וָאַיִל בַּמִּזְבֵּחַ:

And did Balak as said Bilaam and he offered a bull and a ram on the altar

פָּסוּק ה

Pasuk 5

וַיַּרְא בִּלְעָם כִּי טוֹב בְּעֵינֵי יְהוָה לְבָרֵךְ אֶת יִשְׂרָאֵל וְלֹא הָלַךְ

And he saw Bilam that it was good in the eyes of Hashem to bless — Yisrael and he did not go

כְּפַעַם בְּפַעַם לִקְרַאת נְחָשִׁים וַיָּשֶׁת אֶל הַמִּדְבָּר פָּנָיו:

as time after time to meet divinations and he set toward the wilderness his face

רַשִׁ"י

וירא בלעם כי טוב וגו'. אָמַר אֵינִי צָרִיךְ לִבְדֹּק עוֹד בְּהַקָּבָ"ה, כִּי לֹא

And he saw Bilaam that it was good etc. He said I am not needing to test further the Holy One blessed be He for not

יַחְפֹּץ לְקַלְלָם:

He desires to curse them

רַשִׁ"י

לא הלך כפעם בפעם. כַּאֲשֶׁר עָשָׂה שְׁתֵּי פְעָמִים:

not he went as time after time as he did two times

רַשִׁ"י

לקראת נחשים. לְנַחֵשׁ אוּלַי יִקָּרֶה ה' לִקְרָאתוֹ כִּרְצוֹנוֹ, אָמַר

to meet enchantments to practice enchantment perhaps will happen Hashem towards him according to his wish he said

רוֹצֶה וְלֹא רוֹצֶה לְקַלְלָם, אַזְכִּיר עֲוֹנוֹתֵיהֶם, וְהַקְּלָלָה עַל הַזְּכָרַת עֲוֹנוֹתֵיהֶם

He wishes or not He wishes to curse them I will mention their sins and the curse upon the mention of their sins

תָּחוּל:

will descend

רַשִׁ"י

וישת אל המדבר פניו. כְּתַרְגּוּמוֹ:

And he set towards the wilderness his face according to its Targum

פָּסוּק ו

Pasuk 6

וַיִּשָּׂא בִלְעָם אֶת עֵינָיו וַיַּרְא אֶת יִשְׂרָאֵל שֹׁכֵן לִשְׁבָטָיו וַתְּהִי

And he lifted Bilam — his eyes and he saw Yisrael dwelling according to his tribes and there was

עָלָיו רוּחַ אֱלֹהִים:

upon him the spirit of God

רַשִׁ"י

וישא בלעם את עיניו. בִּקֵּשׁ לְהַכְנִיס בָּהֶם עַיִן רָעָה, וַהֲרֵי יֵשׁ לְךָ שָׁלֹשׁ

And he lifted Bilaam — his eyes he wished to cast an eye upon them evil and behold there are three of

מִדּוֹתָיו — עַיִן רָעָה וְרוּחַ גְּבוֹהָה וְנֶפֶשׁ רְחָבָה הָאֲמוּרִים לְמַעְלָה:

his characteristics an eye evil and a spirit haughty and a soul greedy which are mentioned above

רַשִׁ"י

שכן לשבטיו. רָאָה כָּל שֵׁבֶט וְשֵׁבֶט שׁוֹכֵן לְעַצְמוֹ וְאֵינָן מְעֹרָבִין, רָאָה שֶׁאֵין

dwelling according to his tribes he saw each tribe and tribe dwelling by itself and they were not intermingled that not

פִּתְחֵיהֶם מְכֻוָּנִין זֶה כְּנֶגֶד זֶה, שֶׁלֹּא יָצִיץ לְתוֹךְ אֹהֶל חֲבֵרוֹ:

their entrances aligned this facing this so that not into the tent of his fellow

רַשִׁ"י

ותהי עליו רוח אלהים. עָלָה בְלִבּוֹ שֶׁלֹּא יְקַלְלֵם:

And was upon him the spirit of God it arose in his heart that not he would curse them

פָּסוּק ז

Pasuk 7

וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר נְאֻם בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם

And he took up his parable and he said the word of Bilaam son of Beor and the word of the man whose open is

הָעָיִן:

the eye

רַשִׁ"י

בנו בער. כְּמוֹ "לְמַעְיְנוֹ מָיִם" תהלים קי"ד ; וּמִ"אַ שְׁנֵיהֶם הָיוּ גְּדוֹלִים

his son of Beor like to a spring of water Tehillim 114 ; and from Midrash both of them were greater

מֵאֲבוֹתֵיהֶם, בָּלָק בְּנוֹ צִפּוֹר — אָבִיו בְּנוֹ הוּא בְּמַלְכוּת, וּבִלְעָם גָּדוֹל מֵאָבִיו

than their fathers Balak his son Zippor — his father his son he was in royalty and Bilaam greater than his father

בִּנְבִיאוּת — מָנֶה בֶן פְּרָס הָיָה סנהדרין ק"ה; תנחומא :

in prophecy a Maneh son of a half-Maneh he was Sanhedrin 105 Tanchuma

רַשִׁ"י

שתם העין. עֵינוֹ נְקוּרָה וּמוּצֵאת לַחוּץ וְחֹר שֶׁלָּהּ נִרְאָה פָּתוּחַ,

with the open eye his eye was bored out and extracted to the outside and the hole of it was visible open

וּלְשׁוֹן מִשְׁנָה הוּא, כְּדֵי שֶׁיִּשְׁתֹּם וְיִסְתֹּם וְיִגֹּב עבודה זרה ס"ט ;

and the language of Mishnah it is sufficient time that he bores and stops up and it dries Avodah Zarah 69

וְרַבּוֹתֵינוּ אָמְרוּ, לְפִי שֶׁאָמַר וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל — שֶׁהַקָּבָ"ה יוֹשֵׁב

sits that the Holy One Yisrael the breeding of — and the number of that he said because said and our Rabbis

וּמוֹנֶה רְבִיעוֹתֵיהֶן שֶׁל יִשְׂרָאֵל, מָתַי תָּבֹא טִפָּה שֶׁנּוֹלַד 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 וּמְשָׁרְתָיו קְדוֹשִׁים יִסְתַּכֵּל בִּדְבָרִים 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

נִסְמֵת עֵינוֹ שֶׁל בִּלְעָם נדה ל"א ; וְיֵשׁ מְפָרְשִׁים שתם העין — פְּתוּחַ הָעַיִן, כְּמוֹ

just as the eye open of of eye open who explain and there are 31 Niddah Bilam of the eye was blinded

שֶׁתִּרְגֵּם אֻנְקְלוֹס, וְעַל שֶׁאָמַר שְׁתֻם הָעַיִן וְלֹא אָמַר שְׁתוּם הָעֵינַיִם, לָמַדְנוּ 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 מֵעֵינָיו הָיָה סנהדרין ק"ה :

105 Sanhedrin he was of his eyes in one

פָּסוּק ח

Pasuk 8

נְאֻם שֹׁמֵעַ אִמְרֵי אֵל אֲשֶׁר מַחֲזֵה שַׁדַּי יֶחֱזֶה נֹפֵל וּגְלוּי

and with open fallen he beholds the Almighty a vision of who God sayings of one who hears the speech of

עֵינָיִם:

eyes

רַ"שִׁ"י

נפל וגלוי עינים. פְּשׁוּטוֹ כְּתַרְגּוּמוֹ — שֶׁאֵין נִרְאֶה עָלָיו אֶלָּא בַּלַּיְלָה 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 כֹּחַ לַעֲמֹד 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, וּמָאוּס לִהְיוֹת נִגְלֶה עָלָיו בְּקוֹמָה 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

פָּסוּק ט

Pasuk 9

מַה טֹּבוּ אׇהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

Yisrael your dwellings Yaakov your tents goodly are How

רַ"שִׁ"י

מה טבו אהליך. עַל שֶׁרָאָה פִּתְחֵיהֶם שֶׁאֵינָן מְכֻוָּנִין זֶה מוּל זֶה:

this one opposite this one aligned that they were not their entrances that he saw because your tents goodly are How

רַ"שִׁ"י

משכנתיך. חֲנִיוֹתֶיךָ, כְּתַרְגּוּמוֹ; דָּבָר אַחֵר, מה טבו אהליך — מַה טֹּבוּ אׇהֳלֵי

the tent of goodly are how thy tents goodly are how explanation another as its Targum thy encampments thy encampments

שִׁילֹה וּבֵית עוֹלָמִים בְּיִשּׁוּבָן, שֶׁמַּקְרִיבִין בָּהֶן קָרְבָּנוֹת לְכַפֵּר עֲלֵיכֶם:

for you to atone sacrifices in them that they offer in their flourishing Eternity and the House of Shiloh

רַשִׁ"י

משכנתיך. אַף כְּשֶׁהֵן חֲרֵבִין, לְפִי שֶׁהֵן מַשְׁכּוֹן עֲלֵיכֶם, וְחָרְבָּנָן כַּפָּרָה
is an atonement and their destruction for you a pledge that they are because ruined when they are even your Tabernacles

עַל הַנְּפָשׁוֹת, שֶׁנֶּאֱמַר "כִּלָּה ה' אֶת חֲמָתוֹ" איכה ד' , וּבַמֶּה כִלָּה? שָׁם
there did He spend it and with what four Eichah His fury — Hashem He spent as it is said the souls for

"וַיַּצֶּת אֵשׁ בְּצִיּוֹן" תנחומא משפטים :
Mishpatim Tanchuma in Tzion a fire and He kindled

פָּסוּק י

Pasuk 10

כִּנְחָלִים נִטָּיוּ כְּגַנֹּת עֲלֵי נָהָר כַּאֲהָלִים נָטַע יְהוָה כַּאֲרָזִים עֲלֵי מָיִם:
water beside like cedars Hashem planted by like aloes a river beside like gardens that stretch out Like valleys

רַשִׁ"י

כנחלים נטיו. שֶׁנֶּאֱרְכוּ וְנִמְשְׁכוּ לִנְטוֹת לְמֶרָחוֹק; אָמְרוּ רַבּוֹתֵינוּ מִבִּרְכוֹתָיו 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 לְמֵדִים מֶה הָיָה בְלִבּוֹ לְקַלְלָם כְּשֶׁאָמַר לְהָשִׁית אֶל הַמִּדְבָּר
the wilderness towards to set when he thought to curse them in his heart was what learn we wicked man that

פָּנָיו, וּכְשֶׁהָפַךְ הַמָּקוֹם אֶת פִּיו, בֵּרְכָם מֵעֵין אוֹתָם קְלָלוֹת שֶׁבִּקֵּשׁ
that he wished curses those corresponding to he blessed them his mouth — the Omnipresent and when turned his face

לוֹמַר כו', כְּדְאִיתָא בְּחֵלֶק סנהדרין ק"ה ב :
b 105 Sanhedrin in Chelek as it is etc to say

רַשִׁ"י

כאהלים. כְּתַרְגּוּמוֹ, לְשׁוֹן "מֹר וַאֲהָלוֹת" תהלים מ"ה :
forty-five Tehillim and aloes myrrh an expression of like its Targum As aloes

רַשִׁ"י

נטע ה'. בְּגַן עֵדֶן; לָשׁוֹן אַחֵר כאהלים נטע ה' — כַּשָּׁמַיִם
like the heavens Hashem planted like tents another an explanation Eden in the Garden of Hashem planted

הַמְּתוּחִין כְּאֹהֶל:
like a tent which are stretched

רַשִׁ"י

נטע ה'. לְשׁוֹן נְטִיעָה מָצִינוּ בְּאֹהָלִים, שֶׁנֶּאֱמַר "וְיִטַּע אָהֳלֵי אַפַּדְנוֹ"
his palace the tents of and he shall plant as it is said regarding tents we find planting an expression of Hashem planted

דניאל י"א :
eleven Daniel

פָּסוּק יא

Pasuk 11

יִזַּל מַיִם מִדְלָיָו וְזַרְעוֹ בְּמַיִם רַבִּים וְיָרֹם מֵאֲגַג מַלְכּוֹ
his king than Agag and shall be higher abundant shall be in waters and his seed from his boughs water shall drip

וְתִנַּשֵּׂא מַלְכָּתוֹ׃

his kingdom and shall be exalted

רַשִׁ״י

מִדְלָיו. מִבְּאֵרוֹתָיו, וּפֵרוּשׁוֹ כְּתַרְגּוּמוֹ׃

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

רַשִׁ״י

וְזַרְעוֹ בְּמַיִם רַבִּים. לְשׁוֹן הַצְלָחָה הוּא זֶה — כְּזֶרַע הַזָּרוּעַ עַל פְּנֵי הַמָּיִם׃

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

רַשִׁ״י

וְיִרֹם מֵאגַג מַלְכּוֹ. מֶלֶךְ רִאשׁוֹן שֶׁלָּהֶם יִכָּבֵשׁ אֶת אֲגַג מֶלֶךְ עֲמָלֵק׃

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

רַשִׁ״י

וְתִנַּשֵּׂא מַלְכָּתוֹ. שֶׁל יַעֲקֹב יוֹתֵר וְיוֹתֵר, שֶׁיָּבֹא אַחֲרָיו דָּוִד וּשְׁלֹמֹה׃

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

פָּסוּק יב

Pasuk 12

אֵל מוֹצִיאוֹ מִמִּצְרַיִם כְּתוֹעֲפֹת רְאֵם לוֹ יֹאכַל גּוֹיִם

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

צָרָיו וְעַצְמֹתֵיהֶם יְגָרֵם וְחִצָּיו יְמָחֵץ׃

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

רַשִׁ״י

אֵל מוֹצִיאוֹ מִמִּצְרַיִם. מִי גּוֹרֵם לָהֶם הַגְּדֻלָּה הַזֹּאת? אֵל הַמּוֹצִיאָם

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

מִמִּצְרַיִם בְּתֹקֶף וְרוֹם שֶׁלּוֹ, יֹאכַל אֶת הַגּוֹיִם שֶׁהֵם צָרָיו׃

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

רַשִׁ״י

וְעַצְמֹתֵיהֶם. שֶׁל צָרִים׃

adversaries of And their bones

רַשִׁ״י

יִגְרָם. מְנַחֵם פָּתַר בּוֹ לְשׁוֹן שְׁבִירָה, וְכֵן "לֹא גָרְמוּ לַבֹּקֶר" צפניה ג' ,

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

וְכֵן "וְאֶת חֲרָשֶׁיהָ תְגָרֵמִי" יחזקאל כ"ג , וַאֲנִי אוֹמֵר לְשׁוֹן עֶצֶם הוּא, שֶׁמְּגָרֵר

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, וְהַמֹּחַ שֶׁבִּפְנִים, וּמַעֲמִיד הָעֶצֶם עַל עַרְמִימוּתוֹ׃

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

רַשִׁ"י

וחציו ימחץ. אֶנְקְלוֹס תִּרְגֵּם חֲצִיוֹ שֶׁל צָרִים — חֶלְקָה שֶׁלָּהֶם, כְּמוֹ בראשית
Bereishis like of theirs division adversaries of his portion translated Onkelos he will pierce and his arrows

מ"ט "בַּעֲלֵי חִצִּים" — מָרֵי פַּלְגוּתָא, וְכֵן יִמְחָץ לְשׁוֹן "וּמָחֲצָה וְחָלְפָה
and she pierced and she divided an expression of he will divide and so division masters of arrows masters of 49

רַקָּתוֹ" שופטים ה' — שֶׁיֵּחָצוּ אֶת אַרְצָם. וְיֵשׁ לְפָתֹר לְשׁוֹן חִצִּים
arrows an expression of to explain and there are those their land — that they will divide 5 Shoftim his temple

מַמָּשׁ — חִצָּיו שֶׁל הַקָּבָ"ה יִמְחַץ בְּדָמָם שֶׁל צָרִים, יִטְבֹּל וְיִצְטַבַּע
and it will be dyed He will dip adversaries of in their blood He will dip the Holy One Blessed Be He of His arrows literally

בְּדָמָם, כְּמוֹ "לְמַעַן תִּמְחַץ רַגְלְךָ בְּדָם" תהלים ס"ח , וְאֵינוֹ זָז מִלָּשׁוֹן
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

מַכָּה, כְּמוֹ "מָחֲצָתִי" דברים ל"ב , שֶׁהַצָּבוּעַ בְּדָם נִרְאֶה כְּאִלּוּ מָחוּץ וְנָגוּעַ:
and stricken wounded as if appears in blood for that which is dyed 32 Devarim I wounded like striking

פָּסוּק יג

Pasuk 13

כָּרַע שָׁכַב כַּאֲרִי וּכְלָבִיא מִי יְקִימֶנּוּ מְבָרֲכֶיךָ בָרוּךְ
are blessed those who bless you will rouse him who and like a lioness like a lion he lay down He crouched

וְאֹרְרֶיךָ אָרוּר:
are cursed and those who curse you

רַשִׁ"י

כרע שכב כארי. כְּתַרְגּוּמוֹ — יִתְיַשְּׁבוּ בְאַרְעָם בְּכֹחַ וּגְבוּרָה:
and might with strength in their land they will settle like its Targum as a lion he lay down He crouched

פָּסוּק יד

Pasuk 14

וַיִּחַר אַף בָּלָק אֶל בִּלְעָם וַיִּסְפֹּק אֶת כַּפָּיו וַיֹּאמֶר בָּלָק אֶל בִּלְעָם
Bilaam to Balak and said his hands — and he clapped Bilaam toward Balak the anger of And flared

לָקֹב אֹיְבַי קְרָאתִיךָ וְהִנֵּה בֵּרַכְתָּ בָרֵךְ זֶה שָׁלֹשׁ פְּעָמִים:
times three these blessing you blessed and behold I called you my enemies To curse

רַשִׁ"י

ויספק. הִכָּה זוֹ עַל זוֹ:
this upon this he struck And he clapped

פָּסוּק טו

Pasuk 15

וְעַתָּה בְּרַח לְךָ אֶל מְקוֹמֶךָ אָמַרְתִּי כַּבֵּד אֲכַבֶּדְךָ וְהִנֵּה מְנָעֲךָ
has withheld you and behold I would honor you to honor I said your place to for yourself flee And now

יְהוָה מִכָּבוֹד׃

from honor Hashem

פָּסוּק ט ז

Pasuk 16

וַיֹּאמֶר בִּלְעָם אֶל בָּלָק הֲלֹא גַּם אֶל מַלְאָכֶיךָ אֲשֶׁר שָׁלַחְתָּ אֵלַי דִּבַּרְתִּי

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

לֵאמֹר׃

saying

פָּסוּק י ז

Pasuk 17

אִם יִתֶּן לִי בָּלָק מְלֹא בֵיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר 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 יְדַבֵּר יְהוָה אֹתוֹ אֲדַבֵּר׃

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

רַשִׁ"י

לעבר את פי ה'. כָּאן לֹא נֶאֱמַר "אֱלֹהַי" כְּמוֹ שֶׁנֶּאֱמַר בָּרִאשׁוֹנָה 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

לְפִי שֶׁיָּדַע שֶׁנִּבְאַשׁ בְּהַקָּבָ"ה וְנִטְרַד׃

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

פָּסוּק י ח

Pasuk 18

וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לְכָה אִיעָצְךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ

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

בְּאַחֲרִית הַיָּמִים׃

the days in the end of

רַשִׁ"י

הולך לעמי. מֵעַתָּה הֲרֵינִי כִּשְׁאָר עַמִּי, שֶׁנִּסְתַּלֵּק הַקָּבָ"ה מֵעָלָיו׃

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

רַשִׁ"י

לכה איעצך. מַה לְּךָ לַעֲשׂוֹת, וּמַה הִיא הָעֵצָה? אֱלֹהֵיהֶם שֶׁל אֵלּוּ שׂוֹנֵא זִמָּה

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

הוּא כו', כִּדְאִיתָא בְּחֵלֶק סנהדרין ק"ו ; תֵּדַע שֶׁבִּלְעָם הִשִּׁיא עֵצָה זוֹ לְהַכְשִׁילָם

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

בְּזִמָּה, שֶׁהֲרֵי נֶאֱמַר "הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם" 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

רַשִׁ"י

אשר יעשה העם הזה לעמך. מִקְרָא קָצָר הוּא זֶה: אִיעָצְךָ לְהַכְשִׁילָם
to make them stumble I will advise you is this it short a verse to your people this the people shall do what

וְאֹמַר לְךָ מַה שֶּׁהֵן עֲתִידִין לְהָרַע לְמוֹאָב בְּאַחֲרִית הַיָּמִים — "וּמָחַץ פַּאֲתֵי
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

מוֹאָב"; תַּרְגּוּם מְפָרֵשׁ קִצָּר הָעִבְרִי:
Moav the Targum explains the brevity of the Hebrew

פָּסוּק יט

Pasuk 19

וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר נְאֻם בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן:
the eye whose open is the man and word of Beor son of Bilaam word of and said his theme And he took up

פָּסוּק כ

Pasuk 20

נְאֻם שֹׁמֵעַ אִמְרֵי אֵל וְיֹדֵעַ דַּעַת עֶלְיוֹן מַחֲזֵה שַׁדַּי
the Almighty a vision of the Most High knowledge of and who knows God sayings of one who hears the speech of

יֶחֱזֶה נֹפֵל וּגְלוּי עֵינָיִם:
eyes and with uncovered fallen he beholds

רַשִׁ"י

וידע דעת עליון. לְכַוֵּן הַשָּׁעָה שֶׁכּוֹעֵס בָּהּ סנהדרין ק"ה :
105b Sanhedrin in it that He is angry the moment to determine the Most High the mind of and who knoweth

פָּסוּק כא

Pasuk 21

אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם
and has risen from Yaakov a star has stepped forth near but not I behold him now but not I see him

שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאֲתֵי מוֹאָב וְקַרְקַר כָּל בְּנֵי שֵׁת:
Sheth the children of all and uproot Moav the corners of and he shall smash from Yisrael a scepter

רַשִׁ"י

אראנו. רוֹאֶה אֲנִי שִׁבְחוֹ שֶׁל יַעֲקֹב וּגְדֻלָּתוֹ, אַךְ לֹא עַתָּה הִיא, אֶלָּא לְאַחַר זְמַן:
time after rather it is now not but and his greatness Yaakov of the praise of I see I see him

רַשִׁ"י

דרך כוכב. כְּתַרְגּוּמוֹ, לְשׁוֹן "דָּרַךְ קַשְׁתּוֹ" איכה ב' , שֶׁהַכּוֹכָב עוֹבֵר כְּחֵץ,
like an arrow shoots across for the star two Eichah his bow he bent an expression of like its Targum a star treads

וּבְלַעַז דישט"נט, כְּלוֹמַר קָרוֹם מַזָּל:
good fortune will arise meaning to say destent and in Old French

רַשִׁ"י

וקם שבט. מֶלֶךְ רוֹדֶה וּמוֹשֵׁל:
and rules who chastises a king a staff And there shall rise

רַשִׁ"י

וּמחץ פאתי מואב. זֶה דָּוִד שֶׁנֶּאֱמַר בּוֹ "הַשְׁכֵּב אוֹתָם
And he shall pierce the corners of Moav this is Dovid of whom it is said concerning him making them lie down them

אַרְצָה וַיְמַדֵּד שְׁנֵי חֲבָלִים לְהָמִית" וְגו' שמואל ב ח' :
on the ground and he measured two lines to put to death etc. Shmuel II 8

רַשִׁ"י

וקרקר. לְשׁוֹן קוֹרֶה, כְּמוֹ "אֲנִי קָרִתִּי" מלכים ב י"ט , "מַקֵּבֶת בּוֹר נָקַרְתֶּם"
and undermineth an expression of digging as in I have dug Melachim II 19 the hole of the pit you were dug

ישעיהו נ"א , "יִקְרוּהָ עָרְבֵי נַחַל" משלי ל' , פורי"ר בְּלַעַ"ז:
Yeshayahu 51 shall dig it out the ravens of the valley Mishlei 30 forer in foreign tongue

רַשִׁ"י

כל בני שת. כָּל הָאֻמּוֹת, שֶׁכֻּלָּם יָצְאוּ מִן שֵׁת בְּנוֹ שֶׁל אָדָם הָרִאשׁוֹן:
All the children of Seth all the nations for all of them issued from Seth the son of Adam the first

פָּסוּק כב

Pasuk 22

וְהָיָה אֱדוֹם יְרֻשָּׁה וְהָיָה יְרֻשָּׁה שֵׂעִיר אֹיְבָיו וְיִשְׂרָאֵל עֹשֶׂה
And shall be Edom a possession and shall be a possession Seir of his enemies and Israel is triumphant

חָיִל:
with strength

רַשִׁ"י

והיה ירשה שעיר. לְאוֹיְבָיו יִשְׂרָאֵל:
And shall be a possession Seir for his enemies Israel

פָּסוּק כג

Pasuk 23

וְיֵרֶד מִיַּעֲקֹב וְהֶאֱבִיד שָׂרִיד מֵעִיר:
and a ruler shall descend from Yaakov and he shall destroy the remnant from the city

רַשִׁ"י

וירד מיעקב. וְעוֹד יִהְיֶה מוֹשֵׁל אַחֵר מִיַּעֲקֹב:
And shall rule from Yaakov and yet there will be a ruler another from Yaakov

רַשִׁ"י

והאביד שריד מעיר. הַחֲשׁוּבָה שֶׁל אֱדוֹם, הִיא רוֹמִי, וְעַל מֶלֶךְ הַמָּשִׁיחַ
And he will destroy a remnant from the city the important of Edom it is Rome and regarding King the Messiah

אוֹמֵר כֵּן, שֶׁנֶּאֱמַר בּוֹ "וְיֵרֶד מִיָּם עַד יָם" תהלים ע"ב "וְלֹא יִהְיֶה
he says so as it is said concerning him And he shall rule from sea to sea Tehillim 72 And there shall not be

שָׂרִיד לְבֵית עֵשָׂו" עובד' י"ח :
a remnant of the house of Esav Ovadiah 18

פָּסוּק כד

Pasuk 24

וַיַּרְא אֶת עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ
And he saw — Amalek and he took up his parable and he said The first of nations is Amalek but his end

עֲדֵי אֹבֵד׃
is until destruction

רַשִּׁ״י

וירא את עמלק. נִסְתַּכֵּל בְּפֻרְעָנוּתוֹ שֶׁל עֲמָלֵק׃
And he saw — Amalek he looked at the retribution of of Amalek

רַשִּׁ״י

ראשית גוים עמלק. הוּא קָדַם אֶת כֻּלָּם לְהִלָּחֵם בְּיִשְׂרָאֵל — וְכָךְ תִּרְגֵּם
The beginning of nations is Amalek he preceded all of them to wage war against Yisrael and so translated

אָנְקְלוֹס — ואחריתו לֶאֱבֹד בְּיָדָם, שֶׁנֶּאֱמַר "תִּמְחֶה אֶת זֵכֶר עֲמָלֵק" דברים
Onkelos and his end is to perish by their hand as it is said you shall wipe out — the memory of Amalek Devarim

כ״ה :
25

פָּסוּק כ״ה

Pasuk 25

וַיַּרְא אֶת הַקֵּינִי וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע
And he saw — the Kenite and he took up his theme and he said Strong is your dwelling place and set in the rock

קִנֶּךָ׃
your nest

רַשִּׁ״י

וירא את הקיני. לְפִי שֶׁהָיָה קֵינִי תָּקוּעַ אֵצֶל עֲמָלֵק, כָּעִנְיָן שֶׁנֶּאֱמַר "וַיֹּאמֶר
And he saw — the Kenite because the Kenite that was settled near Amalek like the matter that is said And said

שָׁאוּל אֶל הַקֵּינִי" וְגוֹ' שמואל א ט"ו , הִזְכִּירוֹ אַחַר עֲמָלֵק; נִסְתַּכֵּל בִּגְדֻלָּתָן שֶׁל
to Shaul the Kenite etc Shmuel I 15 he mentioned him after Amalek He looked at the greatness of

בְּנֵי יִתְרוֹ שֶׁנֶּאֱמַר בָּהֶם דבהי"א ב' "תִּרְעָתִים שִׁמְעָתִים שׁוּכָתִים" ספרי
the children of Yisro that is said concerning them Divrei HaYamim I 2 Tirathites Shimeathites Suchathites Sifrei

במדבר י'; סנהדרין ק"ד :
Bamidbar 10 Sanhedrin 104

רַשִּׁ״י

איתן מושבך. תָּמַהּ אֲנִי מֵהֵיכָן זָכִיתָ לְכָךְ הֲלֹא אַתָּה עִמִּי הָיִיתָ בַּעֲצַת
Firm is your dwelling place wondering am I from where you merited this was not you with me present in the counsel of

"הָבָה נִתְחַכְּמָה לוֹ" שמות א' , וְעַתָּה נִתְיַשַּׁבְתָּ בְּאֵיתָן וּמָעוֹז שֶׁל יִשְׂרָאֵל
come let us deal wisely with them Shemos 1 and now you are settled in the strength and stronghold of Yisrael

סנהדרין ק"ו :
Sanhedrin 106a

פָּסוּק כ״ו

Pasuk 26

כִּי אִם יִהְיֶה לְבָעֵר קַיִן עַד מָה אַשּׁוּר תִּשְׁבֶּךָּ׃

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

רַשִׁ״י

כי אם יהיה לבער קין וגו'. אַשְׁרֶיךָ שֶׁנִּתְקַעְתָּ לְתֹקֶף זֶה, שֶׁאֵינְךָ נִטְרָד עוֹד

For if will be to consume Kain etc. happy are you that you fixed this to strength that you are not driven out anymore

מִן הָעוֹלָם, כִּי אַף אִם אַתָּה עָתִיד לִגְלוֹת עִם עֲשֶׂרֶת הַשְּׁבָטִים, וְתִהְיֶה לְבָעֵר

from the world for even if you are destined to go into exile with the ten tribes and you will be removed

מִמָּקוֹם שֶׁנִּתְיַשַּׁבְתָּ שָּׁם, מַה בְּכָךְ?

from the place that you settled there what of it

רַשִׁ״י

עד מה אשור תשבך. עַד הֵיכָן הוּא מַגְלֶה אוֹתְךָ? שֶׁמָּא לַחְלַח וְחָבוֹר? אֵין זֶה

Until what Assyria will captive you until where does he exile you perhaps to Chalach and Chabor? there is not this

טֵרוּד מִן הָעוֹלָם, אֶלָּא טִלְטוּל מִמָּקוֹם לְמָקוֹם, וְתָשׁוּב עִם שְׁאָר הַגָּלְיוֹת׃

banishment from the world but rather wandering from place to place and you will return with the rest of the exiles

פָּסוּק כ ז

Pasuk 27

וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר אוֹי מִי יִחְיֶה מִשָּׂמוֹ אֵל׃

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

רַשִׁ״י

וישא משלו וגו'. כֵּיוָן שֶׁהִזְכִּיר אֶת שִׁבְיַת אַשּׁוּר, אָמַר אוֹי מִי יִחְיֶה

And he took up his parable etc. Since he mentioned — the captivity of Assyria he said woe who shall live

מִשָּׂמוֹ אֵל, מִי יָכוֹל לְהַחֲיוֹת אֶת עַצְמוֹ מִשּׂוּמוֹ אֶת אֵלֶּה — שֶׁלֹּא יָשִׂים

from His placing these who is able to keep alive himself — from His placing these so that not will place

עָלָיו הַגּוֹזֵר אֶת אֵלֶּה, שֶׁיַּעֲמֹד סַנְחֵרִיב וְיבַלְבֵּל אֶת כָּל הָאֻמּוֹת, וְעוֹד

upon him the Decreer these — for there will arise Sannacherib and he will confuse all — the nations and further

יָבֹאוּ׃

there will come

פָּסוּק כ ח

Pasuk 28

וְצִים מִיַּד כִּתִּים וְעִנּוּ אַשּׁוּר וְעִנּוּ עֵבֶר וְגַם הוּא עֲדֵי

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

אֹבֵד׃

destruction

רַשִׁ״י

צים מיד כתים. וְיַעַבְרוּ כִּתִּיִּים, שֶׁהֵן רוֹמִיִּים, בִּבִירָנִיּוֹת גְּדוֹלוֹת עַל אַשּׁוּר׃

ships from the hand of Chittim and will pass the Chittim who are Romans in large ships great against Ashur

רַשִׁ"י

וענו עבר. וְעִנּוּ אוֹתָם שֶׁבְּעֵבֶר הַנָּהָר:

and they will afflict | the other side | and they will afflict | them | who are on the side of | the river

רַשִׁ"י

וגם הוא עדי אבד. וְכֵן פֵּרֵשׁ דָּנִיֵּאל "עַד דִּיקְטִילַת חֵיוְתָא וְהוּבַד גִּשְׁמַהּ"

and also | he | until | destruction | and so | explained | Daniel | "until | that was slain | the beast | and was destroyed | its body"

דניאל ז' :

Daniel | 7

רַשִׁ"י

וצים. סְפִינוֹת גְּדוֹלוֹת, כְּדִכְתִיב ישעיהו ל"ג "וְצִי אַדִּיר", תַּרְגּוּמוֹ "וּבוּרְנִי

and ships | ships | large | as it is written | Yeshayahu | 33 | and a ship | gallant | its Targum translation | and a ship

רַבְּתָא" יומא ע"ז :

large | Yoma | 77b

פָּסוּק כט

Pasuk 29

וַיָּקָם בִּלְעָם וַיֵּלֶךְ וַיָּשָׁב לִמְקֹמוֹ וְגַם בָּלָק הָלַךְ לְדַרְכּוֹ:

And arose | Bilam | and went | and returned | to his place | and also | Balak | went | on his way

פָּסוּק ל

Pasuk 30

וַיֵּשֶׁב יִשְׂרָאֵל בַּשִּׁטִּים וַיָּחֶל הָעָם לִזְנוֹת אֶל בְּנוֹת מוֹאָב:

And settled | Yisrael | in Shittim | and began | the people | to stray after | with | the daughters of | Moav

רַשִׁ"י

בשטים. כָּךְ שְׁמָהּ:

In Shittim | thus | was its name

רַשִׁ"י

לזנות אל בנות מואב. עַל יְדֵי עֲצַת בִּלְעָם, כִּדְאִיתָא בְחֵלֶק סנהדרין

to commit whoredom | with | the daughters of | Moav | by | means of | the advice of | Bilaam | as it is | in Chelek | Sanhedrin

ק"ו :

106

פָּסוּק לא

Pasuk 31

וַתִּקְרֶאן לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכַל הָעָם וַיִּשְׁתַּחֲווּ לֵאלֹהֵיהֶן:

And they invited | the people | to the sacrifices of | their gods | and ate | the people | and they bowed down | to their gods

רַשִׁ"י

וישתחוו לאלהיהן. כְּשֶׁתָּקַף יִצְרוֹ וְאוֹמֵר לָהּ הִשָּׁמְעִי לִי, וְהִיא מוֹצִיאָה

And they prostrated | to their gods | when overpowered | his passion | and he said | to her | submit | to me | and she | took out

לוֹ דְּמוּת פְּעוֹר מֵחֵיקָהּ וְאוֹמֶרֶת לוֹ הִשְׁתַּחֲוֵה לָזֶה:
for him an image of Peor from her bosom and saying to him prostrate yourself to this

פָּסוּק לב

Pasuk 32

וַיִּצָּמֶד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיִּחַר אַף יְהוָה בְּיִשְׂרָאֵל:
And attached itself Yisrael to Baal Peor and flared the wrath of Hashem against Yisrael

רַשִׁ"י

פעור. עַל שֵׁם שֶׁפּוֹעֲרִין לְפָנָיו פִּי הַטַּבַּעַת וּמוֹצִיאִין רְעִי, וְזוֹ הִיא
Peor on the account that they bare before it the opening of the anus and they bring out excrement and this is

עֲבוֹדָתוֹ סנהדרין ס' :
its service Sanhedrin page 60

רַשִׁ"י

ויחר אף ה' בישראל. שָׁלַח בָּהֶם מַגֵּפָה:
And was kindled the anger of Hashem against Israel He sent among them a plague

פָּסוּק לג

Pasuk 33

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

נֶגֶד הַשָּׁמֶשׁ וְיָשֹׁב חֲרוֹן אַף יְהוָה מִיִּשְׂרָאֵל:
facing the sun so that will turn the fierce anger of Hashem from Yisrael

רַשִׁ"י

קח את כל ראשי העם. לִשְׁפֹּט אֶת הָעוֹבְדִים לְפְעוֹר:
Take — all of the heads of the people to judge — those who worshipped Peor

רַשִׁ"י

והוקע אותם. אֶת הָעוֹבְדִים:
And hang them — those who worshipped

רַשִׁ"י

והוקע. הֵיא תְלִיָּה, כְּמוֹ שֶׁמָּצִינוּ בִּבְנֵי שָׁאוּל "וְהוֹקַעֲנוּם לַה'" שמואל ב
And hang them it is hanging just as we found with the sons of Shaul and we will hang them to Hashem II Shmuel

כ"א:ו' וְשָׁם תְּלִיָּה מְפֹרֶשֶׁת סנהדרין ל"ד ; עַ"ז בְּסְקִילָה וְכָל הַנִּסְקָלִין
21 6 and there hanging is explicit Sanhedrin 34b idolatry is by stoning and all

נִתְלִין סנהדרין מ"ה :
those who are stoned Sanhedrin are hanged

רַשִׁ"י

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

מִכְּנֶגְדּוֹ וְהַחַמָּה זוֹרַחַת עָלָיו׃

upon him shines and the sun from before him

פָּסוּק לד

Pasuk 34

וַיֹּאמֶר מֹשֶׁה אֶל שֹׁפְטֵי יִשְׂרָאֵל הִרְגוּ אִישׁ אַנָשָׁיו הַנִּצְמָדִים לְבַעַל

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

פְּעוֹר׃

Peor

רַשִׁ״י

הרגו איש אנשיו. כָּל אֶחָד וְאֶחָד מִדַּיְנֵי יִשְׂרָאֵל הָיָה הוֹרֵג שְׁנַיִם, וְדַיְנֵי

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

יִשְׂרָאֵל שְׁמוֹנַת רִבּוֹא וּשְׁמוֹנַת אֲלָפִים כִּדְאִיתָא בְּסַנְהֶ' דף י"ח: :

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

פָּסוּק לה

Pasuk 35

וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיַּקְרֵב אֶל אֶחָיו אֶת הַמִּדְיָנִית

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

לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וְהֵמָּה

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

בֹכִים פֶּתַח אֹהֶל מוֹעֵד׃

Meeting the Tent of at the entrance of were weeping

רַשִׁ״י

והנה איש מבני ישראל בא. נִתְקַבְּצוּ שִׁבְטוֹ שֶׁל שִׁמְעוֹן אֵצֶל 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 נִדּוֹנִין בְּמִיתָה וְאַתָּה יוֹשֵׁב וְכוּ' 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 סנהדרין פ"ב :

chapter Sanhedrin those who are burned

רַשִׁ״י

את המדינית. כָּזְבִּי בַת צוּר׃

Zur the daughter of Kozbi the Midianitish woman —

רַשִׁ״י

לעיני משה. אָמְרוּ לוֹ, מֹשֶׁה, זוֹ אֲסוּרָה אוֹ מֻתֶּרֶת? 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

בַּת יִתְרוֹ מִי הִתִּירָהּ לְךָ, וְכוּ', כִּדְאִיתָא שָׁם׃

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

רַשִׁ"י

והמה בכים. נִתְעַלְּמָה מִמֶּנּוּ הֲלָכָה, גָּעוּ כֻּלָּם בִּבְכִיָּה; בָּעֵגֶל עָמַד מֹשֶׁה
Moshe stood By the calf in weeping all of them they burst out the halacha from him escaped were weeping And they

כְּנֶגֶד שִׁשִּׁים רִבּוֹא, שֶׁנֶּאֱמַר "וַיִּטְחַן עַד אֲשֶׁר דָּק" וְגוֹ' שמות ל"ב , וְכָאן רָפוּ
were weak and here 32 Shemos etcetera it was fine that until and he ground as it is said myriads sixty against

יָדָיו? אֶלָּא כְּדַי שֶׁיָּבֹא פִּינְחָס וְיִטֹּל אֶת הָרָאוּי לוֹ תנחומא :
Tanchuma for him that which is fitting — and take Pinchas that should come in order rather his hands

פָּסוּק לוֹ

Pasuk 36

וַיַּרְא פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וַיָּקָם מִתּוֹךְ הָעֵדָה
the congregation from the midst of and he arose the Kohen Aharon son of Elazar son of Pinchas And he saw

וַיִּקַּח רֹמַח בְּיָדוֹ׃
in his hand a spear and he took

רַשִׁ"י

וירא פינחס. רָאָה מַעֲשֶׂה וְנִזְכַּר הֲלָכָה — אָמַר לוֹ לְמֹשֶׁה מְקֻבָּלַנִי
Ihave received to Moshe to him he said the halacha and he remembered the deed he saw Pinchas And Pinchas saw

מִמְּךָ הַבּוֹעֵל אֲרַמִּית קַנָּאִין פּוֹגְעִין בּוֹ. אָמַר לוֹ "קַרְיָנָא דְּאִגַּרְתָּא אִיהוּ
he of the letter the reader to him he said him strike zealots with an Aramean woman one who cohabits from you

לְיֵהֲוֵי פַּרְוָנְקָא", מִיָּד 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

פָּסוּק לז

Pasuk 37

וַיָּבֹא אַחַר אִישׁ יִשְׂרָאֵל אֶל הַקֻּבָּה וַיִּדְקֹר אֶת שְׁנֵיהֶם אֵת אִישׁ
the man of — both of them — and he stabbed the chamber into Yisrael the man of after and he followed

יִשְׂרָאֵל וְאֶת הָאִשָּׁה אֶל קֳבָתָהּ וַתֵּעָצַר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל׃
Yisrael the children of from upon the plague and was checked her belly through the woman and — Yisrael

רַשִׁ"י

אל הקבה. אֶל הָאֹהֶל׃
the tent to the tent to

רַשִׁ"י

אל קבתה. כְּמוֹ "וְהַלְּחָיַיִם וְהַקֵּבָה" דברים י"ח , כְּוֵן בְּתוֹךְ זַכְרוּת שֶׁל זִמְרִי
Zimri of the male part into He aimed 18 Devarim and the maw and the cheeks like her stomach To

וְנַקְבוּת שֶׁלָּהּ וְרָאוּ כֻּלָּם שֶׁלֹּא לְחִנָּם הָרָגָם, וְהַרְבֵּה נִסִּים נַעֲשׂוּ לוֹ
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

כוּ', כְּדְאִיתָא הָתָם׃
there as it is etcetera

פָּסוּק לח

וַיִּהְיוּ הַמֵּתִים בַּמַּגֵּפָה אַרְבָּעָה וְעֶשְׂרִים אָלֶף׃

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

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.

לְמַעֲשֶׂה 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?"

דַּף יוֹמִי · חֻלִּין · דַּף נ״ח

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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.

עַמּוּד א׳ DAF 58A

STATEMENT

שִׁיחְלָא קַמָּא אֲסִירָא, מִכָּאן וְאֵילָךְ – הָוֶה לֵיהּ זֶה וָזֶה גּוֹרֵם, וּמוּתָּר.

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

אֵיתִיבֵיהּ רַב אָשֵׁי לְאַמֵּימָר: וְשָׁוִין בְּבֵיצַת טְרֵיפָה שֶׁאֲסוּרָה, מִפְּנֵי שֶׁגְּדֵלָה בְּאִיסּוּר!

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

הָתָם בִּדְסָפְנָא מֵאַרְעָא.

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

וְלִישַׁנֵּי לֵיהּ בְּשִׁיחְלָא קַמָּא?

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

אִם כֵּן, "גָּדְלָה"? "גָּמְרָה" מִיבְּעֵי לֵיהּ.

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

אֶלָּא, הָא דְּתָנַן: וְלַד טְרֵפָה, רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא יִקָּרֵב לְגַבֵּי מִזְבֵּחַ, וְרַבִּי יְהוֹשֻׁעַ אוֹמֵר: יִקָּרֵב. בְּמַאי קָא מִיפַּלְגִי?

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

בְּשֶׁנִּטְרְפָה וּלְבַסּוֹף עִיבְּרָה, רַבִּי אֱלִיעֶזֶר סָבַר: זֶה וָזֶה גּוֹרֵם אָסוּר, וְרַבִּי יְהוֹשֻׁעַ סָבַר: זֶה וָזֶה גּוֹרֵם מוּתָּר.

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, אַדְּמִיפַּלְגִי לְגָבוֹהַּ, לִיפַּלְגוּ לְהֶדְיוֹט?

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

לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי יְהוֹשֻׁעַ, דַּאֲפִילּוּ לְגָבוֹהַּ נָמֵי שָׁרֵי.

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

וְלִיפַּלְגוּ לְהֶדְיוֹט, לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי אֱלִיעֶזֶר, דַּאֲפִילּוּ לְהֶדְיוֹט נָמֵי 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

כֹּחַ דְּהֶיתֵּרָא עָדִיף לֵיהּ.

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

STATEMENT

וּמוֹדִים בְּבֵיצַת טְרֵפָה שֶׁאֲסוּרָה, בִּדְסָפְנָא מֵאַרְעָא, דְּחַד גּוֹרֵם 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

רַב אַחָא סָבַר לַהּ כְּרַב אַחָא בַּר יַעֲקֹב, וּמַתְנֵי לַהּ לְדְאַמֵּימָר כְּדַאֲמַרַן.

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

רָבִינָא לָא סָבַר לַהּ כְּדְרַב אַחָא בַּר יַעֲקֹב, וּמַתְנֵי לַהּ לְדְאַמֵּימָר בְּהַאי לִישָּׁנָא:

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

STATEMENT

אָמַר אַמֵּימָר: הָנֵי בֵּיעֵי דִּסְפֵּק טְרֵפָה, דְּשִׁיחְלָא קַמָּא מְשַׁהֵינַן לְהוּ, אִי הָדְרָה וְטָעֲנָה – שַׁרְיָין, וְאִי לָא – אֲסִירָן.

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

אֵיתִיבֵיהּ רַב אָשֵׁי לְאַמֵּימָר: וּמוֹדִים בְּבֵיצַת טְרֵפָה שֶׁאֲסוּרָה, מִפְּנֵי שֶׁגְּדָלָה בְּאִיסּוּר.

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

אֲמַר לֵיהּ: הָתָם בְּדְשִׁיחְלָא קַמָּא.

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

אִם כֵּן, "גְּדָלָה"? "גָּמְרָה" מִבָּעֵי לֵיהּ!

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

ANSWER

תְּנִי: גָּמְרָה.

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

QUESTION

אֶלָּא, הָא דִּתְנַן: וְלַד טְרֵפָה, רִ' אֱלִיעֶזֶר אוֹמֵר: לֹא יִקְרַב לְגַבֵּי מִזְבֵּחַ, רִ' יְהוֹשֻׁעַ אוֹמֵר: יִקְרַב, בְּמַאי קָא מִיפַּלְגִי?

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

כְּשֶׁעִיבְּרָה וּלְבַסּוֹף נִטְרְפָה, רַבִּי אֱלִיעֶזֶר סָבַר: עוּבָּר יֶרֶךְ אִמּוֹ הוּא, וְרַבִּי יְהוֹשֻׁעַ סָבַר: עוּבָּר לָאו יֶרֶךְ 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, אַדְמִיפַּלְגִי לְגָבוֹהַּ, לִיפַּלְגוּ לְהֶדְיוֹט!

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

לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי יְהוֹשֻׁעַ.

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

QUESTION

וְלִיפַּלְגוּ בְּהֶדְיוֹט לְהוֹדִיעֲךָ כֹּחוֹ 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

כֹּחַ דְּהֶיתֵּירָא עֲדִיף לֵיהּ.

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

STATEMENT

וּמוֹדִים ז�ֶה בְּבֵיצַת טְרֵיפָה שֶׁאֲסוּרָה, בִּדְשִׁיחֲלָא קָמָא, מַאי טַעְמָא? גּוּפַהּ 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

וְהִלְכְתָא בְּזָכָר – כָּל שְׁנֵים עָשָׂר חֹדֶשׁ, בִּנְקֵבָה – כֹּל שֶׁאֵינָהּ יוֹלֶדֶת.

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) שֶׁאֵין בּוֹ עֶצֶם אֵינוֹ מִתְקַיֵּים שְׁנֵים עָשָׂר חֹדֶשׁ.

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

INFERENCE

אָמַר רַב פָּפָּא: שְׁמַע מִינַּהּ מִדְּרַב הוּנָא, דְּאָמַר שְׁמוּאֵל: קִישּׁוּת (שהתליע) [שֶׁהִתְלִיעָה] בְּאִיבָּהּ אֲסוּרָה.

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.

עַמּוּד ב׳ DAF 58B

STATEMENT

הָנֵי תַּמְרֵי דְּכַדָּא לְבָתַר תְּרֵיסַר יַרְחֵי שַׁתָּא שַׁרְיָין.

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

אָמַר רַב: לֵית בָּקָא בַּר יוֹמָא, וְלֵית דִּידְבָא בַּת שַׁתָּא.

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

אֲמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי, וְהָא אָמְרִי אִינָשֵׁי: שַׁב שְׁנֵי אִימְּרַאי בָּקָתָא מִבָּקָא. דְּאָמְרָה לֵיהּ: חֲזִיתֵיהּ לְבַר מָחוֹזָא דְּסָחֵא בְּמַיָּא, וּסְלֵיק וְאִיכְּרֵךְ בְּסָדִינִין, וְאִיתֵּיבְתְּ עֲלֵיהּ וּמְצֵית מִינֵּיהּ, וְלָא הוֹדַעְתְּ לִי.

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

אֲמַר לֵיהּ: וְלִיטַעְמָיךְ, הָא דְּאָמְרִי אִינָשֵׁי "שִׁיתִּין מָנֵי פַּרְזְלָא תְּלוּ לֵיהּ לְבָקָא בְּקוּרְנָסֵיהּ", מִי אִיכָּא? אִיהוּ גּוּפֵיהּ כַּמָּה הָוֵי?

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

אֶלָּא בְּמָנֵי דִּידְהוּ, הָכָא נָמֵי בִּשְׁנֵי דִּידְהוּ.

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.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: בְּהֵמָה בַּעֲלַת חָמֵשׁ רַגְלַיִם, אוֹ שֶׁאֵין לָהּ אֶלָּא שָׁלֹשׁ – הֲרֵי 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 שֶׁחָסֵר וְיָתֵר בַּיָּד, אֲבָל חָסֵר וְיָתֵר בָּרֶגֶל – טְרֵפָה נָמֵי הָוְיָא.

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 יָתֵר כְּנָטוּל דָּמֵי.

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 חֵיוְתָא דַּהֲוָה לַהּ תַּרְתֵּי סַנְיָא דֵּיבֵי, אַיְיתוּהָ לְרָבִינָא, וְטַרְפַהּ 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 שָׁפְכָן לַהֲדָדֵי – כְּשֵׁרָה.

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 גּוּבְתָּא דַּהֲוָה נָפְקָא מִבֵּי כָּסֵי לְהוּבְּלִילָא, סָבַר רַב אָשֵׁי לְמִיטְרְפַהּ.

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

אֲמַר לֵיהּ רַב הוּנָא מָר בַּר חִיָּיא לְרַב אָשֵׁי: כֹּל הָנֵי חֵיוֵי בָּרָיְיתָא הָכִי אִית לְהוּ.

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 גּוּבְתָּא דַּהֲוָה מְעַבְּרָא מִבֵּי כָּסֵי לִכְרֵסָא, סְבַר מָר בַּר רַב אָשֵׁי לְאַכְשׁוֹרֵהּ.

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

אֲמַר לֵיהּ רַב אוֹשַׁעְיָא: אַטוּ כּוּלְּהוּ בַּחֲדָא מְחִיתָא מַחֵתִינְהוּ? הֵיכָא דְּאִתְּמַר – אִתְּמַר, הֵיכָא דְּלָא אִתְּמַר – לָא אִתְּמַר.

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

הֵעִיד נָתָן בַּר שֵׁילָא רַב טַבָּחַיָּא דְּצִיפּוֹרִי לִפְנֵי רַבִּי, עַל שְׁנֵי בְּנֵי מֵעַיִם הַיּוֹצְאִין מִן הַבְּהֵמָה כְּאֶחָד, שֶׁהִיא טְרֵפָה, וּכְנֶגְדָּן בָּעוֹף – כְּשֵׁרָה.

Natan bar Sheila, the head of the butchers of Tzippori, 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

בַּמֶּה דְּבָרִים אֲמוּרִים? שֶׁיּוֹצְאִין בִּשְׁנֵי מְקוֹמוֹת, אֲבָל יוֹצְאִין בְּמָקוֹם אֶחָד, וְכָלִין עַד כְּאֶצְבַּע – כְּשֵׁרָה.

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 בַּהּ רַב אַמֵּי וְרַב אַסִּי, חַד אָמַר: הוּא דְּהָדְרִי וְעָרְבִי, וְחַד אָמַר: אַף עַל גַּב דְּלָא הָדְרִי 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

בִּשְׁלָמָא לְמַאן דְּאָמַר הוּא דְּהָדְרִי וְעָרְבִי, הַיְינוּ דְּקָתָנֵי "עַד כְּאֶצְבַּע", אֶלָּא לְמַאן דְּאָמַר אַף עַל גַּב דְּלָא הָדְרִי וְעָרְבִי, מַאי "עַד כְּאֶצְבַּע"?

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 כְּאֶצְבַּע מִלְּמַטָּה.

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

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אִם נִיטְּלָה הַנּוֹצָה – פְּסוּלָה.

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.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי יוֹחָנָן: רַבִּי יְהוּדָה וְרַבִּי יִשְׁמָעֵאל אָמְרוּ דָּבָר אֶחָד.

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

רַבִּי יְהוּדָה – הָא דַּאֲמַרַן, רַבִּי יִשְׁמָעֵאל – דְּתָנַן: רַבִּי יִשְׁמָעֵאל אוֹמֵר: הַנּוֹצָה מִצְטָרֶפֶת.

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

אָמַר רָבָא: דִּילְמָא לָא הִיא, עַד כָּאן לָא קָאָמַר רַבִּי יְהוּדָה הָכָא אֶלָּא לְעִנְיַן טֻרְפָּה, דְּלֵיכָּא מִידֵּי דְּמַגֵּין עֲלֵיהּ, אֲבָל לְעִנְיַן אִיפַּגּוּלֵי – כְּרַבָּנַן סְבִירָא לֵיהּ, וְעַד כָּאן לָא קָאָמַר רַבִּי יִשְׁמָעֵאל הָתָם אֶלָּא לְעִנְיַן אִיפַּגּוּלֵי, אֲבָל לְעִנְיַן טֻרְפָּה – אַגּוּנֵי לָא מַגֵּין.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֲחוּזַת הַדָּם, וְהַמְעוּשֶׁנֶת, וְהַמְצוּנֶּנֶת, וְשֶׁאָכְלָה הַרְדּוּפְנִי, וְשֶׁאָכְלָה צוֹאַת תַּרְנְגוֹלִים, אוֹ שֶׁשָּׁתָת מַיִם הָרָעִים – כְּשֵׁרָה.

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

אָכְלָה סַם הַמָּוֶת, אוֹ שֶׁהִכִּישָׁהּ נָחָשׁ – מוּתֶּרֶת מִשּׁוּם טְרֵפָה, וַאֲסוּרָה מִשּׁוּם סַכָּנַת נְפָשׁוֹת.

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

גְּמָ׳ אָמַר שְׁמוּאֵל: הִלְעִיטָהּ חִלְתִּית – טְרֵפָה, מַאי טַעְמָא? דִּמְינַקְּבָה לְהוּ לְמַעְיַינַהּ.

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 שֵׁיזְבִי: אֲחוּזַת הַדָּם, וְהַמְעוּשָּׁנֶת, וְשֶׁאָכְלָה הַרְדּוּפְנֵי, וְשֶׁאָכְלָה צוֹאַת תַּרְנְגוֹלִים, וְשָׁתָת מַיִם הָרָעִים, הִלְעִיטָהּ תִּיעָה, חִלְתִּית וּפִלְפְּלִין, אָכְלָה סַם הַמָּוֶת – כְּשֵׁרָה.

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

הִכִּישָׁהּ נָחָשׁ, אוֹ שֶׁנִּשְׁכָּהּ כֶּלֶב שׁוֹטֶה – מוּתֶּרֶת מִשּׁוּם טְרֵפָה, וַאֲסוּרָה מִשּׁוּם סַכָּנַת נְפָשׁוֹת.

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

קַשְׁיָא חִלְתִּית אַחִלְתִּית, קַשְׁיָא סַם הַמָּוֶת אַסַּם 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

חִלְתִּית אַחִלְתִּית לָא קַשְׁיָא: כָּאן בְּעָלִין, כָּאן בִּקְרָטִין.

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

סַם הַמָּוֶת אַסַּם הַמָּוֶת לָא קַשְׁיָא: הָא דִּידַהּ, הָא דְּאָדָם.

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

סַם הַמָּוֶת דִּבְהֵמָה הַיְינוּ הַרְדּוּפְנֵי?

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 גַּוְונֵי סַם הַמָּוֶת.

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

QUESTION

מַאי תִּיעָה? 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 gorem" (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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

הִלְכוֹת יְסוֹדֵי הַתּוֹרָה · פֶּרֶק חֲמִישִׁי

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'avor," 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.

הֲלָכָה א

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

כָּל בֵּית יִשְׂרָאֵל מְצֻוִּין עַל קִדּוּשׁ הַשֵּׁם הַגָּדוֹל הַזֶּה

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

שֶׁנֶּאֱמַר ויקרא כב לב "וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל".

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

וּמְזֻהָרִין שֶׁלֹּא לְחַלְּלוֹ

And they are warned not to desecrate it,

שֶׁנֶּאֱמַר ויקרא כב לב "וְלֹא תְחַלְּלוּ אֶת שֵׁם קָדְשִׁי".

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

כֵּיצַד.

How so? What are the guidelines for these mitzvos?

כְּשֶׁיַּעֲמֹד עוֹבֵד כּוֹכָבִים וְיֶאֱנֹס אֶת יִשְׂרָאֵל לַעֲבֹר עַל אַחַת מִכָּל מִצְוֹת הָאֲמוּרוֹת בַּתּוֹרָה אוֹ יַהַרְגֶנּוּ

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,**

יַעֲבֹר וְאַל יֵהָרֵג

he should transgress and not be killed,

שֶׁנֶּאֱמַר בַּמִּצְוֹת ויקרא יח ה "אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם".

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

וָחַי בָּהֶם וְלֹא שֶׁיָּמוּת בָּהֶם.

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

וְאִם מֵת וְלֹא עָבַר הֲרֵי 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.

הֲלָכָה ב

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

בַּמֶּה דְּבָרִים אֲמוּרִים

In what cases are these words said?

בְּשְׁאָר מִצְוֹת חוּץ מֵעֲבוֹדַת כּוֹכָבִים וְגִלּוּי עֲרָיוֹת וּשְׁפִיכַת דָּמִים.

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

אֲבָל שָׁלֹשׁ עֲבֵרוֹת אֵלּוּ

But regarding these three transgressions,

אִם יֹאמַר לוֹ עֲבֹר עַל אַחַת מֵהֶן אוֹ תֵּהָרֵג.

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

יֵהָרֵג וְאַל יַעֲבֹר.

he should be killed and not transgress.

בַּמֶּה דְּבָרִים אֲמוּרִים

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

בִּזְמַן שֶׁהָעוֹבֵד כּוֹכָבִים מִתְכַּוֵּן לַהֲנָאַת עַצְמוֹ.

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

כְּגוֹן שֶׁאֲנָסוֹ לִבְנוֹת לוֹ בֵּיתוֹ בְּשַׁבָּת אוֹ לְבַשֵּׁל לוֹ תַּבְשִׁילוֹ.

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

אוֹ אָנַס אִשָּׁה לְבָעֳלָהּ וְכַיּוֹצֵא בָּזֶה.

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

אֲבָל אִם נִתְכַּוֵּן לְהַעֲבִירוֹ עַל הַמִּצְוֹת בִּלְבַד.

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

אִם הָיָה בֵּינוֹ לְבֵין עַצְמוֹ וְאֵין שָׁם עֲשָׂרָה מִיִּשְׂרָאֵל יַעֲבֹר וְאַל יֵהָרֵג.

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 אֲנָסוֹ לְהַעֲבִירוֹ בַּעֲשָׂרָה מִיִּשְׂרָאֵל יֵהָרֵג וְאַל 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.**

וַאֲפִלּוּ לֹא נִתְכַּוֵּן לְהַעֲבִירוֹ אֶלָּא עַל מִצְוָה מִשְּׁאָר מִצְוֹת בִּלְבַד:

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

הֲלָכָה ג

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

וְכָל הַדְּבָרִים הָאֵלּוּ

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

שֶׁלֹּא בְּשְׁעַת הַגְּזֵרָה

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

אֲבָל בִּשְׁעַת הַגְּזֵרָה

But in a time of the decree,

וְהוּא שֶׁיַּעֲמֹד מֶלֶךְ רָשָׁע כִּנְבוּכַדְנֶצַּר וַחֲבֵרָיו

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

וְיִגְזֹר 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,**

יֵהָרֵג וְאַל יַעֲבֹר

he should be killed and not transgress,

אֲפִלּוּ עַל אַחַת מִשְּׁאָר מִצְוֹת

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

בֵּין נֶאֱנָס בְּתוֹךְ עֲשָׂרָה

whether he is coerced among ten Jews,

בֵּין נֶאֱנָס בֵּינוֹ לְבֵין עוֹבְדֵי כּוֹכָבִים:

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

הֲלָכָה ד

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

כָּל מִי שֶׁנֶּאֱמַר בּוֹ יַעֲבֹר וְאַל יֵהָרֵג

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

וְנֶהֱרַג וְלֹא עָבַר

and yet **he was killed and did not transgress**,

הֲרֵי זֶה מִתְחַיֵּב בְּנַפְשׁוֹ.

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

וְכָל מִי שֶׁנֶּאֱמַר בּוֹ יֵהָרֵג וְאַל יַעֲבֹר

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

וְנֶהֱרַג וְלֹא עָבַר

and indeed **he was killed and did not transgress**,

הֲרֵי זֶה קִדֵּשׁ אֶת הַשֵּׁם.

behold, this person **sanctified the Name** of Hashem.

וְאִם הָיָה בַּעֲשָׂרָה מִיִּשְׂרָאֵל

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

הֲרֵי זֶה קִדֵּשׁ אֶת הַשֵּׁם בָּרַבִּים

behold, this person **sanctified the Name in public**,

כְּדָנִיֵּאל חֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה וְרַבִּי עֲקִיבָא וַחֲבֵרָיו.

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

וְאֵלּוּ הֵן הֲרוּגֵי מַלְכוּת

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

שֶׁאֵין מַעֲלָה עַל מַעֲלָתָן.

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

וַעֲלֵיהֶן נֶאֱמַר תהילים מד כג "כִּי עָלֶיךָ הָרַגְנוּ כָל הַיּוֹם נֶחְשַׁבְנוּ 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."

וַעֲלֵיהֶם נֶאֱמַר תהילים נ ה "אִסְפוּ לִי חֲסִידַי כֹּרְתֵי בְרִיתִי עָלֵי זָבַח".

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

וְכָל מִי שֶׁנֶּאֱמַר בּוֹ יֵהָרֵג וְאַל יַעֲבֹר

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

וְעָבַר וְלֹא נֶהֱרַג

and instead he transgressed and was not killed,

הֲרֵי זֶה מְחַלֵּל אֶת הַשֵּׁם.

behold, this person desecrates the Name.

וְאִם הָיָה בַּעֲשָׂרָה מִיִּשְׂרָאֵל

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

הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם בָּרַבִּים

behold, this person desecrated the Name in public,

וּבִטֵּל מִצְוַת עֲשֵׂה שֶׁהִיא קִדּוּשׁ הַשֵּׁם

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

וְעָבַר עַל מִצְוַת לֹא תַעֲשֶׂה שֶׁהִיא חִלּוּל הַשֵּׁם.

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

וְאַף עַל פִּי כֵן מִפְּנֵי שֶׁעָבַר בְּאֹנֶס

And even so, because he transgressed under duress,

אֵין מַלְקִין 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,

אֲפִלּוּ הָרַג בְּאֹנֶס.

even if he killed another Jew under duress.

שֶׁאֵין מַלְקִין וּמְמִיתִין אֶלָּא לְעוֹבֵר בִּרְצוֹנוֹ

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

וּבְעֵדִים וְהַתְרָאָה

and with witnesses and warning,

שֶׁנֶּאֱמַר בְּנוֹתֵן מִזַּרְעוֹ לַמֹּלֶךְ וּיקרא כ ה "וְנָתַתִּי וְשַׂמְתִּי אֲנִי אֶת פָּנַי בָּאִישׁ 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 לָמְדוּ

From the mouth of the tradition, the Sages learned:

הַהוּא לֹא אָנוּס וְלֹא שׁוֹגֵג וְלֹא מֻטְעֶה.

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

וּמָה אִם עֲבוֹדַת כּוֹכָבִים שֶׁהִיא חֲמוּרָה מִן הַכֹּל

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

הָעוֹבֵד אוֹתָהּ בְּאֹנֶס אֵינוֹ חַיָּב כָּרֵת

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

וְאֵין צָרִיךְ לוֹמַר מִיתַת בֵּית דִּין.

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

קַל וָחֹמֶר לִשְׁאָר מִצְוֹת הָאֲמוּרוֹת בַּתּוֹרָה.

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

וּבַעֲרָיוֹת הוּא אוֹמֵר דברים כב כו "וְלַנַּעֲרָה לֹא תַעֲשֶׂה דָּבָר".

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

אֲבָל אִם יָכוֹל לְמַלֵּט נַפְשׁוֹ וְלִבְרֹחַ

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 קֵאוֹ.

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

וְהוּא נִקְרָא עוֹבֵד עֲבוֹדַת כּוֹכָבִים בְּמֵזִיד

And he is called a willful worshiper of stars,

וְהוּא נִטְרָד מִן הָעוֹלָם הַבָּא

and he is banished from the World to Come,

וְיוֹרֵד לַמַּדְרֵגָה הַתַּחְתּוֹנָה שֶׁל גֵּיהִנֹּם:

and descends to the lowest level of Gehinnom.

הֲלָכָה 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 וּנְטַמֵּא אוֹתָהּ

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

וְאִם לָאו נְטַמֵּא אֶת כֻּלְּכֶן

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

יִטָּמְאוּ כֻּלָּן

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

וְאַל יִמְסְרוּ 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 וְנַהַרְגֶנּוּ

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

וְאִם לָאו נַהֲרֹג כֻּלְּכֶם.

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

יֵהָרְגוּ כֻּלָּם

they should be killed, all of them,

וְאַל יִמְסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל.

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

וְאִם יְחַדּוּהוּ לָהֶם

But if they singled him out to them,

וְאָמְרוּ תְּנוּ לָנוּ פְּלוֹנִי אוֹ נַהֲרֹג אֶת כֻּלְּכֶם.

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

אִם הָיָה מְחֻיָּב 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.

וְאֵין מוֹרִין לָהֶם כֵּן לְכַתְּחִלָּה.

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

וְאִם אֵינוֹ חַיָּב מִיתָה

And if he is not obligated to death,

יֵהָרְגוּ כֻּלָּן

they should be killed, all of them,

וְאַל יְמְסְרוּ לָהֶם נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל.

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

הֲלָכָה ו

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

כָּעִנְיָן שֶׁאָמְרוּ בָּאָנָסִין

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

כָּךְ אָמְרוּ בַּחֲלָאִים.

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

כֵּיצַד.

How so?

מִי שֶׁחָלָה וְנָטָה לָמוּת

One who became sick and inclined to die,

וְאָמְרוּ הָרוֹפְאִים שֶׁרְפוּאָתוֹ בְּדָבָר פְּלוֹנִי מֵאִסּוּרִין שֶׁבַּתּוֹרָה

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 אִסּוּרִין שֶׁבַּתּוֹרָה בִּמְקוֹם סַכָּנָה

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

חוּץ מֵעֲבוֹדַת כּוֹכָבִים וְגִלּוּי עֲרָיוֹת וּשְׁפִיכַת דָּמִים

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

שֶׁאֲפִלּוּ בִּמְקוֹם סַכָּנָה אֵין מִתְרַפְּאִין בָּהֶן.

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

וְאִם עָבַר וְנִתְרַפֵּא

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

עוֹנְשִׁין אוֹתוֹ בֵּית דִּין עֹנֶשׁ הָרָאוּי לוֹ:

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

הֲלָכָה ז

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

וּמִנַּיִן שֶׁאֲפִלּוּ בִּמְקוֹם סַכָּנַת נְפָשׁוֹת אֵין עוֹבְרִין עַל אַחַת מִשָּׁלֹשׁ 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 דברים ו ה "וְאָהַבְתָּ אֵת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ"

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,"**

אֲפִלּוּ 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.

וַהֲרִיגַת נֶפֶשׁ מִיִּשְׂרָאֵל לְרַפְּאוֹת נֶפֶשׁ אַחֶרֶת אוֹ לְהַצִּיל אָדָם מִיַּד אֲנָס

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 שֶׁהַדַּעַת נוֹטָה לוֹ הוּא שֶׁאֵין מְאַבְּדִין 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?

וַעֲרָיוֹת הֻקְּשׁוּ לִנְפָשׁוֹת

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

שֶׁנֶּאֱמַר דברים כב כו "כִּי כַאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ וּרְצָחוֹ נֶפֶשׁ כֵּן 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.

הֲלָכָה ח

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

בַּמֶּה דְּבָרִים אֲמוּרִים שֶׁאֵין מִתְרַפְּאִין בִּשְׁאָר אִסּוּרִים אֶלָּא בִּמְקוֹם סַכָּנָה.

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

בִּזְמַן שֶׁהֵן דֶּרֶךְ הֲנָאָתָן

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

כְּגוֹן שֶׁמַּאֲכִילִין אֶת הַחוֹלֶה שְׁקָצִים וּרְמָשִׂים

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

אוֹ חָמֵץ בְּפֶסַח

or chametz on Pesach,

אוֹ שֶׁמַּאֲכִילִין אוֹתוֹ בְּיוֹם הַכִּפּוּרִים.

or that they feed him on Yom Kippur.

אֲבָל שֶׁלֹּא דֶּרֶךְ הֲנָאָתָן

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

כְּגוֹן שֶׁעוֹשִׂין לוֹ רְטִיָּה אוֹ מְלוּגְמָא מֵחָמֵץ אוֹ מֵעָרְלָה.

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

אוֹ שֶׁמַּשְׁקִין אוֹתוֹ דְּבָרִים שֶׁיֵּשׁ בָּהֶן מַר מְעֹרָב עִם אִסּוּרֵי מַאֲכָל

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

שֶׁהֲרֵי אֵין בָּהֶן הֲנָאָה לַחֵךְ

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

הֲרֵי זֶה מֻתָּר וַאֲפִלּוּ שֶׁלֹּא בִּמְקוֹם סַכָּנָה.

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

חוּץ מִכִּלְאֵי הַכֶּרֶם וּבָשָׂר בְּחָלָב

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

שֶׁהֵן אֲסוּרִים אֲפִלּוּ שֶׁלֹּא דֶּרֶךְ הֲנָאָתָן.

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

לְפִיכָךְ אֵין מִתְרַפְּאִין מֵהֶן אֲפִלּוּ שֶׁלֹּא דֶּרֶךְ הֲנָאָתָן אֶלָּא בִּמְקוֹם סַכָּנָה:

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.

הֲלָכָה ט

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

מִי שֶׁנָּתַן עֵינָיו בְּאִשָּׁה

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

וְחָלָה וְנָטָה לָמוּת

and became sick and inclined to die from his lovesickness,

וְאָמְרוּ הָרוֹפְאִים אֵין לוֹ רְפוּאָה עַד שֶׁתִּבָּעֵל לוֹ.

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

יָמוּת וְאַל תִּבָּעֵל לוֹ

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

אֲפִלּוּ הָיְתָה פְּנוּיָה.

even if she was unmarried.

וַאֲפִלּוּ לְדַבֵּר עִמָּהּ מֵאֲחוֹרֵי הַגָּדֵר

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

אֵין מוֹרִין לוֹ בְּכָךְ

we do not instruct him in this,

וְיָמוּת וְלֹא יוֹרוּ לְדַבֵּר עִמָּהּ מֵאֲחוֹרֵי הַגָּדֵר

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

שֶׁלֹּא יִהוּ בְּנוֹת יִשְׂרָאֵל הֶפְקֵר

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

וְיָבוֹאוּ בִּדְבָרִים אֵלּוּ לִפְרֹץ בַּעֲרָיוֹת:

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

הֲלָכָה י

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

כָּל הָעוֹבֵר מִדַּעְתּוֹ בְּלֹא אֹנֶס

Any who transgresses of his own will, without compulsion,

עַל אַחַת מִכָּל מִצְוֹת הָאֲמוּרוֹת בַּתּוֹרָה

on one of all the mitzvos stated in the Torah,

בִּשְׁאָט בְּנֶפֶשׁ לְהַכְעִיס

with contempt of soul, to anger Hashem,

הֲרֵי זֶה מְחַלֵּל אֶת הַשֵּׁם.

behold, this one desecrates the Name of Hashem.

וְלִפְיכָךְ נֶאֱמַר בִּשְׁבוּעַת שֶׁקֶר

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

ויקרא יט יב "וְחִלַּלְתָּ אֶת שֵׁם אֱלֹהֶיךָ אֲנִי ה'".

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

וְאִם עָבַר בַּעֲשָׂרָה מִיִּשְׂרָאֵל

And if he transgressed among ten of Israel,

הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם בָּרַבִּים.

behold, this one desecrated the Name in public.

וְכֵן כָּל הַפּוֹרֵשׁ מֵעֲבֵרָה

And likewise, any who abstains from a sin,

אוֹ עָשָׂה מִצְוָה

or performed a mitzvah,

לֹא מִפְּנֵי דָּבָר בָּעוֹלָם

not because of anything in the world—

לֹא פַּחַד וְלֹא יִרְאָה

not fear of people and not dread of physical harm,

וְלֹא לְבַקֵּשׁ כָּבוֹד

and not to seek honor,

אֶלָּא מִפְּנֵי הַבּוֹרֵא בָּרוּךְ הוּא

but because of the Creator, blessed is He,

כְּמְנִיעַת יוֹסֵף הַצַּדִּיק עַצְמוֹ מֵאֵשֶׁת רַבּוֹ

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

הֲרֵי זֶה מְקַדֵּשׁ אֶת הַשֵּׁם:

behold, this one sanctifies the Name.

הֲלָכָה יא

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

וְיֵשׁ דְּבָרִים אֲחֵרִים שֶׁהֵן בִּכְלַל חִלּוּל הַשֵּׁם.

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

וְהוּא שֶׁיַּעֲשֶׂה אוֹתָם אָדָם גָּדוֹל בַּתּוֹרָה וּמְפֻרְסָם בַּחֲסִידוּת

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

דְּבָרִים שֶׁהַבְּרִיּוֹת מְרַנְּנִים אַחֲרָיו בִּשְׁבִילָם.

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

וְאַף עַל פִּי שֶׁאֵינָן עֲבֵרוֹת הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם

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

כְּגוֹן שֶׁלָּקַח וְאֵינוֹ נוֹתֵן דְּמֵי הַמֶּקַח לְאַלְתַּר.

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

וְהוּא שֶׁיֵּשׁ לוֹ וְנִמְצְאוּ הַמּוֹכְרִים תּוֹבְעִין וְהוּא מַקִּיפָן.

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 שֶׁיַּרְבֶּה בִּשְׂחוֹק אוֹ בַּאֲכִילָה וּשְׁתִיָּה אֵצֶל עַמֵּי הָאָרֶץ וּבֵינֵיהֶן.

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

אוֹ שֶׁדִּבּוּרוֹ עִם הַבְּרִיּוֹת אֵינוֹ בְּנַחַת

Or that his speech with people is not gentle,

וְאֵינוֹ מְקַבְּלָן בְּסֵבֶר פָּנִים יָפוֹת אֶלָּא בַּעַל קְטָטָה וְכַעַס.

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

וְכַיּוֹצֵא בַּדְּבָרִים הָאֵלּוּ הַכֹּל לְפִי גְּדְלוֹ שֶׁל חָכָם

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

צָרִיךְ שֶׁיְּדַקְדֵּק עַל עַצְמוֹ וְיַעֲשֶׂה לִפְנִים מִשּׁוּרַת הַדִּין.

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

וְכֵן אִם דִּקְדֵּק הֶחָכָם עַל עַצְמוֹ

And so, if the sage was precise upon himself,

וְהָיָה דִּבּוּרוֹ בְּנַחַת עִם הַבְּרִיּוֹת וְדַעְתּוֹ מְעֹרֶבֶת עִמָּהֶם

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

וּמְקַבְּלָם בְּסֵבֶר פָּנִים יָפוֹת וְנֶעְלָב מֵהֶם וְאֵינוֹ עוֹלְבָם.

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

מְכַבֵּד לָהֶן וַאֲפִלּוּ לַמְקַלִּין לוֹ.

honoring them, and even to those who disrespect him,

וְנוֹשֵׂא וְנוֹתֵן בֶּאֱמוּנָה.

and conducts business and gives faithfully,

וְלֹא יַרְבֶּה בַּאֲרִיחוּת עַמֵּי הָאָרֶץ וִישִׁיבָתָן.

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

וְלֹא יֵרָאֶה תָּמִיד אֶלָּא עוֹסֵק בַּתּוֹרָה עָטוּף בְּצִיצִית מְכֻתָּר בִּתְפִלִּין

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

וְעוֹשֶׂה בְּכָל מַעֲשָׂיו לִפְנִים מִשּׁוּרַת הַדִּין.

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

וְהוּא שֶׁלֹּא יִתְרַחֵק הַרְבֵּה וְלֹא יִשְׁתּוֹמֵם.

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

עַד שֶׁיִּמָּצְאוּ הַכֹּל מְקַלְסִין אוֹתוֹ וְאוֹהֲבִים אוֹתוֹ וּמִתְאַוִּים לְמַעֲשָׂיו.

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

הֲרֵי זֶה קִדֵּשׁ אֶת ה'

Behold, this person **has sanctified Hashem,**

וְעָלָיו הַכָּתוּב אוֹמֵר ישעיה מט ג "וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר":

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.

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.'