

דף יומי • חלין • דף ס"ד

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

THE SUGYA

We begin this daf by looking into the *simanim* (kosher signs) of bird eggs. The Gemara brings a baraisa that teaches us how to identify a kosher egg by its shape—having one sloped, rounded end and one pointed end—and by the placement of its albumen (the white) on the outside and the yolk on the inside. We discuss whether these *simanim* are d'Oraisa (Torah law) or if we need to rely on a non-Jew's testimony, especially when the eggs are scrambled or cut up.

We also learn about the status of eggs from creeping animals (*sheratzim*) and the halachic implications of eating their embryos, as well as the status of kosher eggs boiled with non-kosher ones. The Gemara then transitions into the halachos of blood spots found in eggs, discussing where the blood is located—whether on the albumen or the yolk—and how that affects the kosher status of the rest of the egg.

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

עמוד א' DAF 64A

EXPLANATION

עובדי דגים.

The Gemara notes that the previous ruling refers to **fish embryos**, i.e., fish eggs found in the fish's innards.

BARAISA

ותניא גבי ביצים:

And it is taught in a baraisa regarding bird eggs:

BARAISA

אלו הן סימני ביצים –

These are the signs of kosher bird eggs:

BARAISA

כל שפּוּדְרַת וְעִגּוּלְגוּלָּתָהּ, רֹאשָׁהּ אֶחָד כּד וְרֹאשָׁהּ אֶחָד חֵד – טְהוֹרָה,

Any egg that is sloped and rounded, such that its one end is round and its other end is pointed, is from a kosher bird.

BARAISA

שְׁנֵי רֹאשֵׁיהָ כּדִין או שְׁנֵי רֹאשֵׁיהָ חֲדִין – טְמֵאִין.

But if both of its ends are round, or both of its ends are pointed, they are from a non-kosher bird.

BARAISA

חלבון מבחוץ וחלבון מבפנים – טהורה,

If the **albumen**, the white, is **on the outside** and the **yolk** is **on the inside**, it is from a **kosher** bird.

BRAISA

חלבון מבחוץ וחלבון מבפנים – טמאה,

If the **yolk** is **on the outside** and the **albumen** is **on the inside**, it is from a **non-kosher** bird.

QUESTION

חלבון וחלבון מעורבין זה בזה – בידוע שהיא ביצת השרץ.

If the **yolk and albumen** are **mixed with each other**, it is known that it is the egg of a **creeping animal**. The Gemara asks: If we can identify kosher eggs by these signs, why must we rely on a non-Jew's testimony?

ANSWER

לא צריכא, דחתוכות.

The Gemara answers: **No**, it is **necessary** in a case **where** the eggs are **cut** up, so that their outer shape cannot be recognized.

QUESTION

ולידוק בה חלבון וחלבון?

The Gemara asks: **But let him inspect the yolk and albumen** to see which is on the inside and which is on the outside!

ANSWER

בטרופות בקערה.

The Gemara answers: We are dealing with a case where they are **scrambled in a bowl**, making it impossible to tell.

QUESTION

וכהאי גוונא מי זבנינן מיניה?

The Gemara objects: **And in a case like this, do we buy eggs from them?**

OBJECTION

והא תנא: אין מוכרין ביצת טרפה לגוי, אלא אם כן טרופה בקערה; לפיכך אין לוקחין מהם ביצים טרופות בקערה.

But surely it is taught in a baraisa: **We may not sell the egg of a tereifah bird to a non-Jew unless it is scrambled in a bowl**, so that he does not resell it to a Jew as a whole kosher egg; **therefore, we do not buy scrambled eggs in a bowl from them**, because they are suspected of being from tereifos!

ANSWER

אלא אמר רבי זירא: סימנין לא דאורייתא,

Rather, Rabbi Zeira said: The **signs** of eggs are **not** valid by **Torah law** to permit them on their own.

PROOF

דאי לא תימא הכי, הא דאמר רב אסי: שמנא ספיקות הן – ליבדוק בביצים דידהו!

For if you do not say so, then as for that which Rav Assi said: There are eight birds whose kosher status is uncertain—let one inspect their eggs to see if they have the kosher signs!

PROOF

אָלאַ שְׁמַע מִינֶה: סִימָנִין לֹא דֹארוּרִיתָא.

Rather, learn from this: The signs are not valid by Torah law.

QUESTION

אָלאַ לָמַאי הִלְכְּתָא קִתְּנֵי לָהּ?

The Gemara asks: But if so, for what halachic purpose does the baraisa teach them?

ANSWER

הָכִי קֹאֲמַר: שְׁנֵי רְאשֵׁיהָ כְּדִין, אוֹ שְׁנֵי רְאשֵׁיהָ חֲדִין, אוֹ חֶלְמוֹן מִבַּחוּץ וְחֶלְבוֹן מִבְּפָנִים – וְדַאי טְמֵאָה.

The Gemara answers: This is what the baraisa is saying: If both of its ends are round, or both of its ends are pointed, or the yolk is on the outside and the albumen is on the inside, it is certainly non-kosher.

ANSWER

רִישֵׁיהָ חֵד חֵד, רִישֵׁיהָ חֵד כַּד, וְחֶלְבוֹן מִבַּחוּץ וְחֶלְמוֹן מִבְּפָנִים, וְאָמַר לָהּ שֶׁל עוֹף פְּלוּנִי וְטָהוֹר הוּא – סָמוּךְ עָלֶיהָ.

But if its one end is pointed and its other end is round, and the albumen is on the outside and the yolk is on the inside, and a non-Jew says to you, "It is of such-and-such bird, and it is kosher," rely on him.

ANSWER

בְּסֵתֶמָא – לֹא תִסְמוּךְ עָלֶיהָ, דְּאִיכָא דְּעוֹרְבָא דְּדָמִי לְדִיוֹנָה.

But without specification, do not rely on the signs alone, as there are eggs of a crow that resemble those of a dove.

STATEMENT

אָמַר מָר: חֶלְבוֹן וְחֶלְמוֹן מְעוֹרְבִין זֶה בָּזָה – בְּדוּעָה שֶׁהִיא בִּיצַת הַשָּׂרִץ.

The Master said above: If the albumen and yolk are mixed with each other, it is known that it is the egg of a creeping animal.

QUESTION

לָמַאי הִלְכְּתָא?

The Gemara asks: For what halachic purpose is this stated? Either way, the egg is forbidden to be eaten.

ANSWER

אָמַר רַב עֲוִקְבָא בַר חֲמָא: לוֹמַר שְׂאֵם רִיקָמָה וְנִיקָבָה בְּכַעֲדָשָׁה – מְטֵמָא.

Rav Ukva bar Chama said: To say that if the embryo inside **formed tissue**, and the egg was **perforated** with a hole the size of a **lentil-bulk**, and one touched the embryo, it **transmits tumah** like the carcass of a creeping animal.

OBJECTION

מתקיר לה רבינא: ודלמא דנחש היא?

Ravina objects to this: But perhaps it is the egg of a snake, whose carcass does not transmit tumah, even though its yolk and albumen are mixed?

ANSWER

אלא אמר רבא: שאם ריקמה ואכלה – לוקה עליה משום "שרץ השרץ על הארץ".

Rather, Rava said: The halachic difference is that if the embryo formed tissue and one ate it, he is flogged on its account because of the prohibition of "the creeping thing that creeps upon the earth."

QUESTION

אי הכי, מאי איריא דטמאה? אפילו דטהורה נמי!

The Gemara asks: If so, why specifically mention the egg of a non-kosher creeping animal? Even if one eats the formed embryo of a kosher bird, he is also flogged!

PROOF

דתנא: "כל השרץ השרץ על הארץ" –

As it is taught in a baraisa: The verse states, "Every creeping thing that creeps upon the earth" to include embryos that have formed tissue.

צמוד ב' DAF 64B

OBJECTION

לרבות אפרוחים שלא נפתחו עיניהם!

The verse serves to include chicks of kosher birds whose eyes have not yet opened in the prohibition against eating swarming things.

ANSWER

מדרבנן, וקרא אסמכתא בעלמא.

The Gemara answers: That prohibition is only by Rabbinic law, and the verse cited is a mere support.

BRAISA

תנו רבנן: גיעולי ביצים מותרות,

The Rabbis taught in a braisa: Kosher eggs that have been boiled with non-kosher eggs are permitted.

BRAISA

ביצים מוזרות – נפש יפה תאכלם,

Unfertilized eggs are permitted, and one of strong constitution may eat them, even if the hen sat on them for a long time.

BRAISA

נמצא עליה קורט דם – זורק את הדם ואוכל את השאר.

If a drop of blood is found on it, one discards the blood and eats the rest of the egg.

STATEMENT

אמר רבי ירמיה: והוא שנמצא על קשר שלה.

Rabbi Yirmeya said: And this permission applies only when the blood is found on its knot, which is the place where the embryo begins to form.

STATEMENT

תני דוסתאי אבוי דרבי אפטוריקי: לא שנו אלא שנמצא על חלבון שלה, אבל נמצא על חלמון שלה – אפילו ביצה אסורה.

Dostai, the father of Rabbi Aptoriki, taught: They only taught that the rest of the egg is permitted when the blood is found on its albumen, which is the knot; but if it is found on its yolk, even the rest of the egg is forbidden.

EXPLANATION

מאי טעמא? דשדא תכלא בכולה.

What is the reason? Because the decay has spread through all of it.

STATEMENT

אמר ליה רב גביהה מבי כתיל לרב אשי: איפכא תני תנא קמיה דאבאי, ואפיי הוא דתרצה ניה ליה הקי.

Rav Geviha from Bei Ketil said to Rav Ashi: A tanna taught the opposite before Abaye, and it was Abaye who corrected it for him in this manner.

STATEMENT

אמר חזקיה: מנין לביצת טמאה שהיא אסורה מן התורה?

Chizkiyah says: From where is it derived that the egg of a non-kosher bird is prohibited by Torah law?

PROOF

שנאמר: "ואת בת היענה", וכי בת יש לה ליענה? אלא איזו – זו ביצה טמאה.

As it is stated: "And the daughter of the ya'ana." But does the ya'ana have a daughter whose status is different from its mother? Rather, which is this? This is a non-kosher egg.

QUESTION

ודלמא היינו שמיהו?

The Gemara challenges: But perhaps this is their name, and the bird itself is called "bat ya'ana"?

ANSWER

לא סלקא דעתה, דכתיב: "בת עמי לאכזר פועלים במדבר".

The Gemara responds: **This should not enter your mind**, as it is written: "The daughter of my people has become cruel, like the ye'enim in the wilderness," showing that the bird itself is called "ya'ana" or "ye'enim"

QUESTION

ולא? והא כתיב: "אֶעֱשֶׂה מִסְפָּד כְּתָנִים וְאֶבֶל כְּבָנוֹת יַעֲנָה?"

The Gemara persists: **And is** "bat ya'ana" **not** its name? **But isn't it written:** "I will make a wailing like the jackals, and a mourning like the daughters of the ya'ana"?

ANSWER

כִּיעֲנָה זוֹ שְׂמֵת־אֶבֶל עַל בָּנֶיהָ.

The Gemara responds: The verse means: **Like this ya'ana that mourns for its children.**

QUESTION

והא כתיב: "וְשָׁכְנוּ שָׁם בָּנוֹת יַעֲנָה?"

The Gemara asks: **But isn't it written:** "And the daughters of the ya'ana shall dwell there"?

ANSWER

כִּיעֲנָה זוֹ שְׂשׂוֹכֶנֶת עִם בָּנֶיהָ.

The Gemara responds: Here too, the verse means: **Like this ya'ana that dwells with its children.**

QUESTION

והכתיב: "תִּכְבְּדֵנִי חַיַּת הַשָּׂדֶה תָנִים וּבָנוֹת יַעֲנָה", וְאִי סֵלָקָא דַּעְתָּךְ בִּיעֲצָה, בִּיעֲצָה בַת מִימַר שִׁירָה
היא?

But isn't it written: "The beasts of the field shall honor Me, the jackals and the daughters of the ya'ana"? **And if it enters your mind** that "bat ya'ana" refers to an egg, **is an egg capable of saying song** of praise to Hashem?

ANSWER

אֵלָּא, כְּתִיב "חֵיעֲנָה", וְכִתִּיב "בַּת הַיעֲנָה".

Rather, we must say that "the ya'ana" is written, and "the daughter of the ya'ana" is also written, and both are names for this bird.

EXPLANATION

וְשֵׂאנֵי הָכָא, דְּפָסֵק סָפְרָא לְשִׁתֵּי תִיבוֹת, וּמִדְּפָסִיק לָהּ סָפְרָא

And it is different here, as the scribe splits the name into two words: "Bat ya'ana." **And since the scribe splits them**, it teaches us that "bat" refers to the egg of the ya'ana.

SUMMARY

The Gemara clarifies that while egg simanim are helpful, they are not sufficient on their own by Torah law to permit an egg without some level of verification, since some non-kosher eggs (like those of a crow) can resemble kosher ones (like those of a dove). We learn that a blood spot found on the albumen (the knot) can be discarded, allowing the rest of the egg to be eaten, whereas a spot on the yolk renders the entire egg forbidden because the decay spreads. Finally, Chizkiyah derives the

Torah prohibition of eating non-kosher bird eggs from the words "bat ya'ana" in the Torah, analyzing whether the phrase refers to the bird itself or literally to the "daughter" of the bird, meaning its egg.

למעשה WHAT TO TAKE HOME

In today's daf, we learn about the intricate signs of kosher and non-kosher eggs, and how a tiny drop of blood can affect the status of the entire egg. The Gemara discusses how a speck of blood on the yolk can spread its decay throughout the whole egg, rendering it completely forbidden.

This teaches us a profound lesson in our own avodah. Just like a tiny drop of blood can compromise the purity of an entire vessel, a small, seemingly minor negative influence, a cold word, or a moment of anger can seep in and affect our entire day and our relationship with those around us. We must protect our spiritual purity and the warmth of our homes from even the smallest negative influences.

Today, when you check your eggs for blood spots, take a moment to reflect on your own heart. Make a conscious effort to keep even a small speck of negativity, resentment, or lashon hara from entering your thoughts and speech, ensuring your day remains entirely pure and holy.

הלכות דעות • פרק ראשון

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

CHAPTER PREVIEW

In this opening chapter of Hilchos De'os, the Rambam introduces us to the fundamental landscape of the human neshama and its character traits, the de'os. We learn how Hashem created people with a vast spectrum of different temperaments and tendencies. The Rambam contrasts the extreme ends of various traits—such as anger versus absolute passivity, pride versus extreme lowliness, and miserliness versus wasteful spending—showing how these midos manifest in our daily lives.

We are then introduced to the essential path of the "golden mean," the middle path in all traits, which is the way of the Chacham (the wise man). The Rambam guides us in how to navigate our natural inclinations, explaining that while some traits are inborn, a person has the power to shape and change his midos through constant practice and avodah, ultimately walking in the ways of Hashem.

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הלכה א

Halacha 1 • The Diverse Character Traits of Man and Their Extreme Opposites

דעות הרבה יש לכל אחד ואחד מבני אדם

Many different character traits exist for each and every one of the children of man,

וזו משנה מזו ורחוקה ממנה ביותר.

and this trait in one person is completely different from this same trait in another, and is exceedingly distant from it.

יש אדם שהוא בעל חמה כועס תמיד.

For example, there is a man who is a master of wrath, who is always angry,

ויש אדם שדעתו מושבת עליו ואינו כועס כלל

and there is a man whose mind is settled upon him and he is not angry at all,

ואם יכעס יכעס פעם מעט בכמה שנים.

and if he will be angry, he will only be angry with a slight anger once in several years.

ויש אדם שהוא גבה לב ביותר.

And there is a man who is exceedingly haughty of heart,

ויש שהוא שפל רוח ביותר.

and there is one who is exceedingly humble of spirit.

וַיֵּשׁ שֶׁהוּא בֹעַל תַּאֲוָה לֹא תִשְׂבַּע נַפְשׁוֹ מִהֵלֶךְ בְּתַאֲוָה.

And there is one who is a master of desire, whose soul will not be satisfied from walking in desire,

וַיֵּשׁ שֶׁהוּא בֹעַל לֵב טָהוֹר מְאֹד

and there is one who is a master of a very pure heart,

וְלֹא יִתְאָוֶה אַפְלֹי לְדִבְרִים מְעַטִּים שֶׁהַגּוֹף צָרִיךְ לָהֶן.

and he will not desire even those few things that the body needs.

וַיֵּשׁ בֹּעַל נַפֶּשׁ רַחְבָּה שֶׁלֹּא תִשְׂבַּע נַפְשׁוֹ מִכָּל מָמוֹן הָעוֹלָם,

And there is a master of a broad soul, a greedy person, whose soul will not be satisfied by all the money in the world,

כַּעֲנִין שֶׁנֶּאֱמַר קֹהֶלֶת ה' ט "אוֹהֵב כֶּסֶף לֹא יִשְׂבַּע כֶּסֶף".

like the matter as it is said in Koheles 5:9, "A lover of money will not be satisfied with money."

וַיֵּשׁ מְקַצֵּר נַפְשׁוֹ שֶׁיְדִיו אַפְלֹי דְּבַר מְעַט שֶׁלֹּא יִסְפִּיק לוֹ

And there is one who restricts his soul, being content with so little that even a small thing, which will not really suffice for him, is enough for him,

וְלֹא יִרְדֹּף לְהַשִּׁיג כָּל צָרָכּוֹ.

and he will not pursue to attain all his needs.

וַיֵּשׁ שֶׁהוּא מְסַגֵּף עַצְמוֹ בְּרָעָב וְקוֹבֵץ עַל יָדוֹ

And there is one who afflicts himself with hunger and gathers money to his hand,

וְאֵינוֹ אוֹכֵל פְּרוּטָה מִשָּׁלוֹ אֶלָּא בְּצַעַר גָּדוֹל.

and he does not eat even a penny of his own money except with great pain.

וַיֵּשׁ שֶׁהוּא מַאֲבֵד כָּל מָמוֹנוֹ בְּיָדוֹ לְדַעְתּוֹ.

And there is one who destroys all his money with his own hand by his own will.

וְעַל דְּרָכִים אֵלֶּה שְׂאָר כָּל הַדַּעוֹת

And upon these ways are the rest of all the traits,

כְּגוֹן מְהוֹלֵל וְאוֹיֵן וְכִילִי וְשׁוֹעַ וְאֶכְזָרִי וְרַחֲמָן וְרָב לֵב וְכַיּוּצָא בְּהֵן:

such as the overly elated, and the depressed, and the stingy, and the generous, and the cruel, and the merciful, and the soft of heart, and the courageous of heart, and the like of them.

ויש בין כל דעה ודעה הרחוקה ממנה בקצה האחר דעות בינוניות זו רחוקה מזו.

And there are, between each and every trait and the other trait that is distant from it at the other extreme, intermediate traits, each this far distant from that one.

וכל הדעות יש מהן דעות שהן לאדם מתחלת ברייתו לפי טבע גופו.

And regarding all the traits, there are among them traits that belong to a person from the beginning of his creation, according to the nature of his body and physical makeup.

ויש מהן דעות שטבעו של אדם זה מכון ועתיד לקבל אותם במהרה יותר משאר הדעות.

And there are among them traits that the nature of this particular person is disposed and destined to receive quickly, more than the rest of the traits.

ויש מהן שאינן לאדם מתחלת ברייתו אלא למד אותם מאחרים

And there are among them traits that do not belong to a person from the beginning of his creation, but rather he learned them from others by observing their behavior,

או שנפנה להן מעצמו לפי מחשבה שעלתה בלבו.

or that he turned to them on his own, according to a thought that arose in his heart and mind,

או ששמע שזו הדעה טובה לו ובה ראוי לילך

or that he heard that this trait is good for him, and in it it is proper to walk,

והנהיג עצמו בה עד שנקבעה בלבו:

and he accustommed himself in it until it became fixed in his heart as a second nature.

שתי קצוות הרחוקות זו מזו שבכל דעה ודעה

The two extremes that are distant, this from this, which are in every character trait and character trait,

אינן דרך טובה

are not a good path,

ואין ראוי לו לאדם ללכת בהן

and it is not fitting for a man to walk in them,

ולא ללמדן לעצמו.

and not to teach them to himself.

ואם מצא טבעו נוטה לאחת מהן

And if he found his nature leaning to one of them,

או מוכן לאחת מהן

or disposed to one of them,

או שכבר למד אחת מהן ונהג בה

or that he already learned one of them and behaved in it,

החזיר עצמו למוטב

he should return himself to the better

וילך בדרך הטובים

and walk in the path of the good ones,

והיא הדרך הישרה:

and it is the straight path.

הלכה ד

Halacha 4 · Guiding One's Character Traits and Actions Along the Balanced Middle Path

הדרך הישרה היא מדה בינונית שבכל דעה ודעה מכל הדעות שיש לו לאדם.

The straight path is the intermediate trait that is in each and every temperament of all the temperaments that a person has.

והיא הדעה שהיא רחוקה משתי הקצוות רחוק שווה ואינה קרובה לא לזו ולא לזו.

And it is the temperament that is distant from the two extremes an equal distance, and is not close, not to this one and not to that one.

לפיכך צווי חכמים הראשונים שיהא אדם שם דעותיו תמיד ומשער אותם ומכון אותם בדרך האמצעית כדי שיהא שלם בגופו.

Therefore, the early Sages commanded that a person should always evaluate his temperaments, and calculate them, and direct them in the middle path, so that he will be healthy in his body.

כיצד.

How so?

לא יהא פעל חמה נוח לכעס ולא כמת שאינו מרגיש אלא בינוני.

He should not be a master of wrath, easy to anger, and not like a dead person who does not feel, but rather intermediate.

לא יכעס אלא על דבר גדול שראוי לכעס עליו כדי שלא יעשה כיוצא בו פעם אחרת.

He should not anger except over a major matter that is fitting to anger over, so that a similar thing will not be done another time.

וכן לא יתאוה אלא לדברים שהגוף צריך להן ואי אפשר להיות בזה לית

And so, he should not desire except for things that the body needs and which it is impossible to exist without,

כענין שנאמר משלי יג כה "צדיק אכל לשבע נפשו".

as the matter is stated in Mishlei 13:25, "A righteous man eats to satisfy his soul."

וכן לא יתאמץ עמל בעסקו אלא להשיג דבר שצריך לו לחיי שעה

And so, he should not toil in his business except to obtain that which is necessary for him for the life of the hour, meaning his immediate needs,

כענין שנאמר תהילים לו טז "טוב מעט לצדיק".

as the matter is stated in Tehillim 37:16, "Better is a little for the righteous man."

ולא יקפץ ידו ביותר.

And he should not close his hand excessively like a miser,

ולא יפזר ממונו אלא נותן צדקה כפי מסת ידו ומלזה פראוי למי שצריך.

and he should not squander his money, but rather give charity according to the capacity of his hand, and lend properly to whoever is in need.

ולא יהא מהולל ושוחק ולא עצב ואונן אלא שמח כל ימיו בנחת בסבר פנים יפות.

And he should not be overly jovial and laughing, nor sad and mourning, but rather happy all his days, with calmness and with a pleasant countenance.

וכן שאר דעותיו.

And so too with the rest of his temperaments.

ודרך זו היא דרך החכמים.

And this path is the path of the wise.

כל אדם שדעותיו דעות בינוניות ממצעות נקרא חכם:

Any person whose temperaments are intermediate, balanced temperaments, is called wise.

And whoever is precise upon himself exceedingly, holding himself to a higher standard of self-discipline,

וְיִתְרַחֵק מִדַּעַה בִּינוּנִית מְעַט

and distances himself from the intermediate temperament slightly,

לְצַד זֶה אוֹ לְצַד זֶה

to this side or to that side,

נִקְרָא חָסִיד.

is called pious, a chasid.

כִּיצַד.

How so?

מִי שִׁיתְרַחֵק מִגִּבּוֹת הַלֵּב עַד הַקְּצֵה הָאֲחֵרוֹן

One who distances himself from haughtiness of the heart until the ultimate extreme,

וְיִהְיֶה שָׁפֹל רוּחַ בְּיוֹתֵר

and is lowly of spirit exceedingly,

נִקְרָא חָסִיד

is called pious,

וְזוֹ הִיא מִדַּת חֲסִידוּת.

and this is the trait of piety.

וְאִם נִתְרַחֵק עַד הָאֶמְצָע בִּלְבָד

And if he distanced himself until the middle only,

וְיִהְיֶה עָנּוּ

and is humble,

נִקְרָא חָכָם

he is called wise,

וְזוֹ הִיא מִדַּת חָכְמָה.

and this is the trait of wisdom.

וְעַל דֶּרֶךְ זֶה שְׁאֵר כָּל הַדַּעוֹת.

And upon this path are the rest of all the temperaments.

וְחַסִּידִים הָרִאשׁוֹנִים הָיוּ מְטִין דַּעוֹת שְׁלֶחַן מִדְרָגָה הָאֶמְצָעִית

And the pious ones of the first generations were bending their temperaments from the intermediate path

בְּנֶגֶד שְׁתֵּי הַקְּצוֹת.

towards the two extremes.

יֵשׁ דַּעַה שֶׁמְטִין אוֹתָהּ בְּנֶגֶד הַקְּצָה הָאַחֲרוֹן

There is a temperament that they bend towards the ultimate extreme,

וְיֵשׁ דַּעַה שֶׁמְטִין אוֹתָהּ בְּנֶגֶד הַקְּצָה הָרִאשׁוֹן.

and there is a temperament that they bend towards the first extreme.

וְזֶהוּ לְפָנִים מְשׁוּרֶת הַדִּין.

And this is beyond the line of the law.

וּמֵצִוִּין אֲנוּ לִלְכֹּת בַּדְּרָכִים הָאֵלּוּ הַפִּינוּנִים

And we are commanded to walk in these intermediate paths,

וְהֵם הַדְּרָכִים הַטּוֹבִים וְהַיִּשְׁרִים

and they are the good and straight paths,

שֶׁנֶּאֱמַר "וְהָלַכְתָּ בְּדַרְכָּיו":

as it is said, "And you shall walk in His ways."

הִלְכָּה ו

Halacha 6 · The Mitzvah to Emulate the Good Ways of Hashem

כָּךְ לָמְדוּ בְּפֶרוּשׁ מִצְוַה זוֹ.

So they learned in the explanation of this mitzvah of walking in His ways:

מֶה הוּא נִקְרָא חֲנוּן אַף אַתָּה הָיָה חֲנוּן.

Just as He is called Gracious, even you be gracious.

מֶה הוּא נִקְרָא רַחוּם אַף אַתָּה הָיָה רַחוּם.

Just as He is called Merciful, even you be merciful.

מֶה הוּא נִקְרָא קָדוֹשׁ אַף אַתָּה הָיָה קָדוֹשׁ.

Just as He is called Holy, even you be holy.

וְעַל דֶּרֶךְ זוֹ קָרְאוּ הַנְּבִיאִים לֹאֵל בְּכָל אוֹתָן הַפְּנוּיִין

And on this path, the prophets called the Almighty by all those descriptions, such as:

אָרְךָ אַפִּים וְרַב חֶסֶד צְדִיק וְיֵשֶׁר תָּמִים גְּבוּר וְחֹזֶק וְכִיּוּצָא בָּהֶן.

Slow to anger and abundant in kindness, Righteous and Just, Perfect, Mighty and Strong, and similar to them,

לְהוֹדִיעַ שֶׁהֵן דְּרָכִים טוֹבִים וְיֵשֶׁרִים

to make known that they are paths that are good and upright,

וְחַיֵּב אָדָם לְהַנְהִיג עֲצֻמוֹ בָּהֶן

and a person is obligated to guide himself in them

וּלְהִדְמוּת אֱלֹהֵי כָפִי כָחוֹ:

and to resemble Him according to his ability.

הִלְכָה ז

Halacha 7- Training Oneself in the Middle Path and the Way of Hashem

וְכִיצַד יִרְגִּיל אָדָם עֲצֻמוֹ בְּדַעוֹת אֱלֹהֵי עַד שֶׁיִּקָּבְעוּ בּוֹ.

And how shall a person accustom himself with these temperaments until they are established in him?

יַעֲשֶׂה וְיִשְׁנֶה וְיִשְׁלַשׁ בְּמַעֲשֵׂים שֶׁעוֹשֶׂה עַל פִּי הַדַּעוֹת הָאֵמֶצְעִיּוֹת

He should perform, and repeat, and perform a third time the actions that he does according to the middle temperaments,

וְיַחֲזֹר בָּהֶם תָּמִיד עַד שֶׁיִּהְיוּ מַעֲשֵׂיהֶם קְלִים עָלָיו

and repeat them constantly until their actions will be easy upon him,

וְלֹא יִהְיֶה בָּהֶם טָרַח עָלָיו וְיִקָּבְעוּ הַדַּעוֹת בְּנַפְשׁוֹ.

and there will not be in them any difficulty upon him, and the temperaments will be established in his soul.

וּלְפִי שֶׁהַשְּׁמוֹת הָאֵלֹהִים נִקְרְאוּ בָּהֶן הַיּוֹצֵר

And because the Creator is called by these names,

וְהֵם הַדֶּרֶךְ הַפְּינּוּנִית שֶׁאֲנוּ חַיְבִין לָלֶכֶת בָּהּ.

and they are the middle path that we are obligated to walk in,

נִקְרְאתָ דֶּרֶךְ זוֹ דֶּרֶךְ ה'.

this path is called the path of Hashem.

וְהִיא שֶׁלְמִד אֲבֹרָהֶם אָבִינוּ לְכַנְיֵנוּ

And it is what Avraham our father taught to his children,

שנאמר "כי ידעתיו למען אשר יצוה" וגו'.

as it is stated, "For I have known him in order that he will command," etc.

וההולך בדרכו זו מביא טובה וברכה לעצמו

And the one who walks in this path brings goodness and blessing to himself,

שנאמר "למען הביא ה' על אברהם את אשר דבר עלי":

as it is stated, "In order to bring Hashem upon Avraham that which He spoke concerning him."

CHAPTER SUMMARY

The chapter outlines the diverse nature of human character traits, explaining that while some tendencies are inborn, others are acquired through habit or environment. The Rambam establishes that the ideal path for a person is the intermediate path, which represents balance and emotional health. He contrasts the Chacham, who maintains this perfect middle ground, with the Chasid, who acts lifnim mishuras hadin (beyond the strict line of the law) by leaning slightly toward the extreme of modesty or generosity. Ultimately, we are commanded to emulate the middos of Hashem—to be merciful, gracious, and holy—which we accomplish by consciously refining our character and walking in His ways.

למעשה WHAT TO TAKE HOME

We often look at our middos, our character traits, as if they are permanent fixtures of who we are. We say, "I am just a naturally angry person," or "I am just a worrywart by nature." But the Rambam is teaching us a profound secret of our avodah: your personality is not a life sentence. Hashem created us with different tendencies, and we might have picked up bad habits from our surroundings, but we are never stuck. The middle path, the "derech Hashem," is always within our reach.

How do we actually change a deeply ingrained trait? The Rambam gives us a practical, psychological roadmap: "He shall do, repeat, and do a third time." You cannot simply think your way into becoming a calmer or more generous person. You have to act your way there. If you have a tendency to be tightfisted, you must force yourself to give tzedakah, over and over again, even in small amounts, until the act of giving becomes natural and light.

By consciously steering our actions toward the balanced middle, we are not just improving our behavior; we are fulfilling the mitzvah of "v'halachta b'drachav", walking in His ways. Just as Hashem is patient and kind, we train ourselves to act with patience and kindness until these middos are permanently engraved upon our very neshama.

Today, identify one area where you tend to go to an extreme, whether it is reacting too quickly in anger, or being overly stingy with your time or money. Force yourself to perform three small, concrete actions that pull you back toward the gentle middle path.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוּ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת נְאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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