

חומש עם רש"י • פנחס • שבועי

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

PINCHAS • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the special korbanos offered during the Yom Tov of Sukkos, starting on the fifteenth day of the seventh month. The Torah details the unique avodah of these seven days, where we bring a massive number of bulls, rams, and lambs as olos, alongside their proper minchos and nesachim, plus a goat for a chatas each day.

We then transition to the eighth day, Shemini Atzeres, which Hashem designates as a special, intimate gathering for Klal Yisrael. The Torah outlines the scaled-down korbanos for this day, showing how much Hashem cherishes His children by asking for just a single bull and a single ram before we return to our daily routines.

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

פסוק א

Pasuk 1

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל
any for you there shall be holiness a convocation of the seventh of the month day . And on the fifteenth
מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וַחֲגֹתֶם חַג לַיהוָה שִׁבְעַת יָמִים:
days seven to Hashem a festival and you shall celebrate you shall do not labor work of

פסוק ב

Pasuk 2

וַהֲקִרְבֹתֶם עֹלָה אִשָּׁה רֵיחַ נִיחַח לַיהוָה פָּרִים בָּנֵי בָקָר
the herd young of bulls to Hashem satisfaction an aroma of a fire offering a burnt offering And you shall offer
שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כִּבְשִׂים בָּנֵי שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ:
they shall be unblemished ten four their year within lambs two rams ten three

פסוק ג

Pasuk 3

וּמִנְחָתָם סֵלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עָשָׂרנִים לֶפָר הָאֶחָד לְשֹׁלֶשָׁה
for the three the one for the bull tenths three with oil mixed fine flour and their meal-offering
עָשָׂר פָּרִים שְׁנֵי עָשָׂרנִים לְאֵיל הָאֶחָד לְשְׁנֵי הָאֵילִם:
rams for the two the one for the ram tenths two bulls ten

פסוק ד

וְעֶשְׂרוֹן עֶשְׂרוֹן לֶכֶבֶשׁ הָאֶחָד לְאַרְבָּעָה עָשָׂר כִּבְשִׁים:

lambs · for fourteen the one for the lamb a tenth and a tenth

פסוק 4

וְשֹׁעִיר עִזִּים אֶחָד חֲטָאת מִלֵּבָד עֲלֵת הַתָּמִיד מִנְחָתָהּ

its meal offering the continual the burnt offering of besides sin offering one goats and a male goat of

וְנִסְכָּהּ:

and its libation

פסוק 5

וּבַיּוֹם הַשֵּׁנִי פָרִים בְּנֵי בָקָר שְׁנַיִם עָשָׂר אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי

of lambs two rams ten two the herd young of bulls the second And on the day

שָׁנָה אַרְבָּעָה עָשָׂר תָּמִימִם:

unblemished ten four a year

פסוק 6

וּמִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:

according to the law by their number and for the lambs for the rams for the bulls and their libations and their grain-offering

רש"י

וּמִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים. פָּרִי הַחֵג שִׁבְעִים הֵם כִּנְגַד

corresponding to they are seventy the Festival the bullocks of for the bullocks and their drink-offerings and their meal-offering

שִׁבְעִים אַמּוֹת, וּמִתְמַעֲטִים וְהוֹלְכִים, סִימָן כְּלִיָּהּ הִיא לָהֶם, וּבַיָּמִי הַמִּקְדָּשׁ

the Temple and in the days of for them it is destruction a sign of continually and they decrease nations seventy

הָיוּ מְגֻנָּים עָלֵיהֶם מִן הַיְסוּרִין סוּכָה נ"ה :

55 Sukkah the sufferings from upon them protecting they were

רש"י

וּלְכַבְשִׁים. כִּנְגַד יִשְׂרָאֵל שְׁנֵיקְרָאוּ "שֶׁה פְּזוּרָה" יִרְמִיָּהוּ נ', וְהֵם קְבוּעִים,

are fixed and they 50 Yirmeyahu scattered a sheep who are called Yisrael corresponding to and for the lambs

וּמִנְיָנָם תְּשָׁעִים וּשְׁמוֹנֶה, לְכָלֹת מֵהֶם תְּשָׁעִים וּשְׁמוֹנֶה קְלָלוֹת שֶׁבְּמִשְׁנֶה תוֹרָה;

Torah that are in Mishneh curses and eight ninety from them to annul and eight ninety and their number

בַּשָּׁנִי נֶאֱמַר וְנִסְכֵּיהֶם עַל שְׁנֵי תָמִידֵי הַיּוֹם, וְלֹא שָׁנָה הַלְשׁוֹן

the wording did it change and not the day continual-offerings of the two concerning and their drink-offerings it is said on the second

אֵלָּא לְדָרֵשׁ, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ ז"ל סְפָרִי; שַׁבַּת ק"נ בַּשָּׁנִי

on the second 150 Shabbos Sifrei of blessed memory our Rabbis that said just as to expound except

וְנִסְכֵּיהֶם, בַּשָּׁשִׁי וְנִסְכֵּיהֶם, בַּשָּׁבִיעִי כַּמִּשְׁפָּט, מ"ם יו"ד מ"ם הָרִי כָּאן

here behold Mem Yod Mem according to their rule on the seventh and its drink-offerings on the sixth and their drink-offerings

מִים, רִמּוֹ לְגִסּוֹף הַמִּים מִן הַתּוֹרָה בְּחָג:
on the Festival the Tōrah from the water for the pouring of a hint water

פסוק ח

Pasuk 8

וּשְׁעִיר עִזִּים אֶחָד חֲטָאת מִלֵּבָד עֲלֵת הַתָּמִיד וּמִנְחָתָהּ
and its meal offering the continual the burnt offering of besides sin offering one goats and a male goat of
וְנִסְכֵּיהֶם:
and their libations

פסוק ט

Pasuk 9

וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֲשָׂתִי עֶשֶׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי שָׁנָה
· yearlings lambs two rams · eleven bulls third And on the day
אַרְבָּעָה עֶשֶׂר תָּמִימִם:
unblemished · fourteen

פסוק י

Pasuk 10

וּמִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
according to the law by their number and for the lambs for the rams for the bulls and their libations and their grain-offering

פסוק יא

Pasuk 11

וּשְׁעִיר חֲטָאת אֶחָד מִלֵּבָד עֲלֵת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:
and its libation and its meal offering the continual the burnt offering of besides one sin offering and a male goat of

פסוק יב

Pasuk 12

וּבַיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר
teen four a year sons of lambs two rams ten bulls fourth And on the day
תָּמִימִם:
unblemished

פסוק יג

Pasuk 13

מִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
according to the law by their number and for the lambs for the rams for the bulls and their libations their grain offering

פסוק יד

וּשְׁעִיר עֲזִים אֶחָד חֹטֵאת מִלֵּבָד עַל־ת הַתָּמִיד מִנְחָתָהּ
its grain offering the continual the burnt offering of besides sin offering one goats and a male goat of

וְנִסְכָּהּ:

and its libation

פסוק טו

וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כִּבְשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר
teen four a year sons of lambs two rams nine bulls fifth And on the day

תְּמִימִם:

unblemished

פסוק טז

וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לְאֵילִם וְלִכְבָּשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
according to the law by their number and for the lambs for the rams for the bulls and their libations and their grain-offering

פסוק יז

וּשְׁעִיר חֹטֵאת אֶחָד מִלֵּבָד עַל־ת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:
and its libation and its grain offering the continual the burnt offering of besides one sin offering and a male goat of

פסוק יח

וּבַיּוֹם הַשֵּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנָיִם כִּבְשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר
teen four a year of lambs two rams eight bulls the sixth And on the day

תְּמִימִם:

unblemished

פסוק יט

וּמִנְחָתָם וְנִסְכֵּיהֶם לַפָּרִים לְאֵילִם וְלִכְבָּשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
according to the law by their number and for the sheep for the rams for the bulls and their libations and their meal-offering

פסוק כ

וּשְׁעִיר חֹטֵאת אֶחָד מִלֵּבָד עַל־ת הַתָּמִיד מִנְחָתָהּ וְנִסְכֶּיהָ:
and its libations its meal-offering the continual the burnt-offering of besides one sin-offering and a male-goat of

פסוק כא

וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כִּבְשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר

ten four a year sons of lambs two rams seven bulls seventh And on the day

תְּמִימִם:
unblemished

פסוק כב

וּמִנְחָתָם וְנִסְכָּהֶם לַפָּרִים לְאֵילִם וּלְכִבְשִׁים כַּמִּסְפָּר כַּמִּשְׁפָּט:

according to their rule by their number and for the lambs for the rams for the bulls and their libations and their grain-offering

פסוק כג

וּשְׂעִיר חֲטָאת אֶחָד מִלֵּבַד עֹלֹת הַתְּמִיד מִנְחָתָהּ וְנִסְכָּהּ:

and its libation its meal offering the continual the burnt offering of besides one sin offering and a male goat of

פסוק כד

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָּכֶם כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

shall you do not labor work of any for you shall be a restriction the eighth On the day

רש"י

עֲצֶרֶת תִּהְיֶה לָּכֶם. עֲצוּרִים בַּעֲשִׂית מְלָאכָה; ד"א, עֲצֶרֶת — עֲצוּרֵי
restrict yourselves restriction another explanation melacha in the doing of restricted for you there shall be A restriction
מִלְּצֵאתָ, מִלְּמַד שְׁטַעוֹן לִינָה; וּמִדְּרָשׁוֹ בְּאַגְדָּה לְפִי שְׁכָל יְמוֹת הַרְגָּל
the Festival the days of that all because in the Agada and its homily remaining overnight that it requires this teaches from leaving
הַקְרִיבוּ כִּנְגֵד שִׁבְעִים אָמוֹת, וּבְאֵין לְלֶכֶת, אָמַר לָהֶם הַמְּקוֹם בְּבִקְשָׁה
please the Omnipresent to them said to go and they come nations seventy corresponding to they offered sacrifices
מִכֶּם עֲשׂוּ לִי סְעוּדָה קְטַנָּה כְּדֵי שְׂאֵהֲנָה מִכֶּם סוּכָה נ"ה :
55 Sukkah from you I may enjoy so that small a banquet for Me make from you

פסוק כה

וְהִקְרַבְתֶּם עֹלָה אִשָּׁה רִיחַ נִיחַח לַיהוָה פֶּר אֶחָד אֵיל אֶחָד
one ram one bull to Hashem of pleasing an aroma a fire offering a burnt offering and you shall offer
כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם:
unblemished seven a year sons of lambs

רש"י

פֶּר אֶחָד אֵיל אֶחָד. אֵלוֹ כִּנְגֵד יִשְׂרָאֵל, הִתְעַכְּבוּ לִי מֵעֵט עוֹד, וּלְשׁוֹן
and an expression of longer a little with me stay Yisrael correspond to these one a ram one A bullock
חֶפֶז הוּא זֶה, כִּבְנִים הַנִּפְטָרִים מֵאֲבִיהֶם וְהוּא אוֹמֵר לָהֶם קָשָׁה עָלַי פְּרִדְתֶּכֶם,
your parting upon me is hard to them says and he from their father who take leave like children is it affection

עָכְבוּ עוֹד יוֹם אֶחָד, מִשָּׁל לְמֶלֶךְ שֶׁעָשָׂה סְעוּדָה כּו', כְּדֹאִיתָא בְּמִסְכַּת סֻכָּה שָׁם ;

there Sukkah in Tractate as it is etc. a banquet who made to a king A parable one day more stay

וּבְמִדְרָשׁ רַבִּי תַנְחוּמָא: לְמַדָּה תוֹרָה דֶּרֶךְ אֶרֶץ שָׁמִי שִׁישׁ לוֹ אֲכָסְנָא יוֹם

day a guest with him has that one who conduct proper the Torah taught Tanchuma Rabbi and in the Midrash of

רִאשׁוֹן יֹאכִילָנוּ פְּטוּמוֹת, לְמָחָר יֹאכִילָנוּ דָּגִים, לְמָחָר בֶּשֶׂר בְּהֵמָה,

animal meat of on the morrow fish he should feed him on the morrow fattened poultry he should feed him the first

לְמָחָר מֹאכִילוֹ קִטְנִית, לְמָחָר מֹאכִילוֹ יֵרֶק, פּוֹחַת וְהוֹלֶה כְּפָרִי הַחֲגִ:

the Festival like the bullocks of gradually diminishing vegetables he feeds him on the morrow pulse he feeds him on the morrow

פסוק כו

Pasuk 26

מִנְחָתָם וְנִסְכֵּיהֶם לֶפָר לְאֵיל וּלְכֹבָשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:

according to the law by their number and for the lambs for the ram for the bull and their libations their grain offering

פסוק כז

Pasuk 27

וְשֹׁעִיר חֲטָאת אֶחָד מִלֶּבֶד עֲלֵת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:

and its libation and its grain-offering the continual the burnt-offering of besides one sin-offering and a male-goat of

פסוק כח

Pasuk 28

אֵלֶּה תַעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לֵבַד מִנְדְּרֵיכֶם וְנִדְבַתֵּיכֶם לְעֹלֹתֵיכֶם

for your burnt-offerings and your donations from your vows aside on your festivals for Hashem you shall make These

וּלְמִנְחֹתֵיכֶם וּלְנִסְכֵּיכֶם וּלְשִׁלְמֵיכֶם:

and for your peace-offerings and for your libations and for your meal-offerings

רש"י

אלה תעשו לה' במועדיכם. דבר הקצוב לחובה:

as an obligation that is fixed a matter on your festivals for Hashem you shall do These

רש"י

לבד מנדריכם. אם באתם לדור קרפנות ברגל, מצוה היא בידיכם, או נדרים או

or vows or in your hand it is a mitzvah on the Festival sacrifices to vow you came if your vows Besides

נדבות שנדרתם כל השנה, הקריבום ברגל, שפא יקשה לו לחזור ולעלות

and to go up to return for him it will be hard perhaps on the Festival bring them the year all that you vowed freewill offerings

לירושלים ולהקריב נדריו ונמצא עובר בבל תאחר:

delay the prohibition of do not transgressing and he will be found his vows and to offer to Yerushalayim

פסוק כט

Pasuk 29

וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל כָּל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded that according to all Yisrael the children of to Moshe And said

וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל. לְהַפְסִיק הָעֲנִיּוֹן, דְּבַר רַבִּי יִשְׁמָעֵאל, לְפִי

because Yishmael Rabbi the words of the subject to separate Yisrael the children of to Moshe And he said

שָׁעַד כָּאֵן דְּבָרָיו שֶׁל מְקוֹם וּפְרָשֶׁת נְדָרִים מִתְחַלֶּת בְּדַבּוּרוֹ שֶׁל מֹשֶׁה,

Moshe of with the speech begins vows and the section of the Omnipresent of the words of here that until

הַצָּרָה לְהַפְסִיק תְּחִלָּה וְלומר שֶׁחָזַר מֹשֶׁה וְאָמְרָה פְּרָשָׁה זוֹ לְיִשְׂרָאֵל, שֶׁאֵם לֹא

not for if to Yisrael this section and said it Moshe that returned and to say first to separate it was necessary

כֵּן, יֵשׁ בְּמִשְׁמַע שֶׁלֹּא אָמַר לָהֶם זֶה, אֲלֵא בְּפְרָשֶׁת נְדָרִים הִתְחִיל דְּבָרָיו:

his words he began vows with the section of but this to them say that he did not in the implication there is so

CHAPTER SUMMARY

The aliyah details the daily sacrificial order for the seven days of Sukkos, featuring a descending number of bulls starting with thirteen on the first day down to seven on the seventh day, alongside two rams, fourteen lambs, and a chatas goat daily with their respective grain and drink offerings. On the eighth day, Shemini Atzeres, a solemn gathering is held with a smaller offering of one bull, one ram, seven lambs, and a goat. The parshah concludes by noting that these communal offerings are brought at their appointed times in addition to any personal vows or freewill offerings, and Moshe Rabbeinu faithfully conveys all of these commands from Hashem to Klal Yisrael.

למעשה WHAT TO TAKE HOME

Look closely at the beautiful pattern of the Sukkot offerings in our parshah. On the first day, we bring thirteen bulls, on the second day twelve, and the number keeps decreasing by one each day until we reach seven bulls on the seventh day. But then, on the eighth day, Shemini Atzeret, everything changes. The Torah commands us to bring just one single bull and one single ram.

Rashi, quoting the Gemara in Sukkah, explains this with a beautiful mashal of a king who made a grand feast for all his subjects. When the party is over and everyone is leaving, the king turns to his beloved, closest friend and says, "Please, make me a small, simple meal, just so I can enjoy your company alone for one more day. It is hard for me to see you leave."

This is the deep avodah of Shemini Atzeret, and it is a lesson for our entire lives. Hashem does not want us to think that closeness to Him requires grand, overwhelming gestures or massive, complex undertakings. After all the noise and the grand scale of the holiday, Hashem asks for "par echad, ayil echad", just one bull, one ram. He wants simplicity. He wants a quiet, intimate connection with you, without any of the external fanfare.

Today, find one quiet moment to connect with Hashem without any distractions or grand expectations. Take just two minutes to speak to Him from your heart in your own words, cherishing the simple, quiet closeness of a child sitting alone with their Father.

דף יומי • חלין • דף ס"ה

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THE SUGYA

We begin this daf by wrapping up our discussion on the signs of kosher and non-kosher birds. The Gemara analyzes the unique way the Torah writes the name of the non-kosher bat ya'anah, showing how the scribal layout of the words teaches us that even its egg is prohibited. From there, we delve into a series of Braisos that offer practical ways to identify kosher birds, including the way they catch their food, how they split their feet on a cord, and whether they dwell with non-kosher species.

Next, the Gemara transitions to the halachos of kosher grasshoppers, as outlined in the Mishnah. We learn the physical requirements for a grasshopper to be kosher, such as having four legs, four wings, and two jumping legs, as well as wings that cover most of its body. The Gemara clarifies what constitutes "most of its body" and discusses species that are kosher even if they have not yet grown these features but are destined to do so later.

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

עמוד א' DAF 65A

STATEMENT

בְּתַרְתִּי תִּיבּוֹת, שְׁמַע מִינָּה תִּרִי שְׁמוֹת נִינְהוּ.

Since the Torah writes the name of the bat ya'anah **into two words**, **conclude from it** that **they are two** distinct **names**, which teaches that the egg is prohibited as well.

QUESTION

אֵלָּא מַעַתָּה "אֶת כְּדֹר לְעֹמֶר" דְּפָסֵק לְהוּ סְפָרָא בְּתַרְי, הֲכִי נָמִי דְּתַרִי שְׁמִי נִינְהוּ?

The Gemara asks: **If that is so**, what about the name "**Chedorlaomer**" which the scribe splits in **two** so that it appears as Chedor Laomer? Is it **also true there that they are two names**? But he is clearly only one person!

ANSWER

אָמְרִי: הֵתָם בְּשֵׁתִי תִיבּוֹת פָּסִיק לְהוּ, בְּשֵׁנִי שִׁיטִין לֹא פָסִיק לְהוּ, אֲבָל הָכָא אֲפִילוּ בְּשֵׁנִי שִׁיטִין נָמִי פָסִיק לְהוּ.

They say in response: **There**, with regard to Chedorlaomer, the scribe splits them into two words, but he may not split them **into two lines** if the first half falls at the end of a line. **But here**, with regard to bat ya'anah, he may split them even into two lines, which shows they are completely separate names.

BRAISA

אֲבָל אָמְרוּ חֲכָמִים: כָּל עוֹף. תִּנָּא, רַבִּן גַּמְלִיאֵל אוֹמֵר: דּוֹרֵס וְאוֹכֵל – בְּיָדוּעַ שְׁהוּא טָמֵא, יֵשׁ לוֹ אֲצַפַּע יִתִּירָה וְזָפַק וְקָרְקַנּוּ נִקְלָף – בְּיָדוּעַ שְׁהוּא טָהוֹר.

The Mishnah stated: **But the Sages stated that any bird** that claws its prey and eats it is non-kosher. **It is taught** in a Braisa: **Rabban Gamliel says:** A bird that **claws and eats is certainly non-kosher**. If it has an extra digit, and a crop, and its gizzard can be peeled, it is certainly kosher.

BRAISA

רבי אלעזר ברבי צדוק אומר: מותחין לו חוט של משיחה, אם חולק את רגליו, שתיים לכאן ושתיים לכאן – טמא, שלש לכאן ואחת לכאן – טהור.

Rabbi Elazar, son of Rabbi Tzadok, says: One stretches a line of cord for it; if it splits its feet on the line, with two digits **here** and **two** digits **there**, it is **non-kosher**. If it places **three** digits **here** and **one** digit **there**, it is **kosher**.

BRAISA

רבי שמעון בן אלעזר אומר: כל עוף הקולט מן האויר – טמא.

Rabbi Shimon ben Elazar says: Any bird that catches food out of the air is **non-kosher**.

OBJECTION

ציפרתא נמי מקלט קלטה!

The Gemara objects: But **the tziparta also catches** food out of the air, and yet it is kosher!

RESOLUTION

אמר אביי: "קולט ואוכל" קאמרי.

Abaye said: They are speaking only of a bird that **catches and eats** its food in the air. The tziparta, however, lands before eating what it has caught.

BRAISA

אחרים אומרים: שכן עם טמאים – טמא, עם טהורים – טהור.

The Braisa concludes: **Others say:** If a bird **dwells with non-kosher** birds, it is **non-kosher**; if it dwells **with kosher** birds, it is **kosher**.

QUESTION

כמאן? ברבי אליעזר, דתנא: רבי אליעזר אומר: לא לחנם הלה זרזיר אצל עורב, אלא מפני שהוא מינו.

The Gemara asks: **In accordance with whose** opinion is this? Is it **in accordance with Rabbi Eliezer**, as it is taught in a Braisa: **Rabbi Eliezer says:** It was not for naught that the zarzir went to dwell with the crow, but because it is of its same species?

ANSWER

אפילו תימא רבנו, שכן ונדמה קאמרינו.

The Gemara rejects this: **You may even say** that the opinion of "Others say" is like **the Rabbis**, who disagree with Rabbi Eliezer and deem the zarzir kosher. For **we say** a bird is non-kosher only when it both **dwells** with a non-kosher bird **and resembles** it, whereas the zarzir does not resemble the crow.

EXPLANATION

ובחגבים, כל שיש לו כו'. מאי רובו? אמר רב יהודה אמר רב: רוב ארכו, ואמרי לה: רוב הקיפו.

The Mishnah states: **And with regard to grasshoppers, any grasshopper that has four legs, and four wings, and two jumping legs, and whose wings cover most of its body, is kosher.** The Gemara asks: **What is considered "most of its body"?** Rav Yehuda said that Rav said: **Most of its length. And some say that he said: Most of its circumference.**

RULING

אמר רב פפא: הלכה בעיני רוב ארכו, ובעיני רוב הקיפו.

Rav Pappa said: Therefore, to satisfy both versions, we require most of its length, and we also require most of its circumference.

BRAISA

תנו רבנן: אין לו עכשיו ועתיד לגדל לאחר זמן, כגון הזחל – מותר.

The Rabbis taught in a Braisa: If a grasshopper has no wings or jumping legs now, but is destined to grow them after a time, such as the zahal, it is permitted.

BRAISA

רבי אלעזר ברבי יוסי אומר: "אשר לא כרעים" – אף על פי שאין לו עכשיו ועתיד לגדל לאחר זמן.

Rabbi Elazar, son of Rabbi Yosei, says: The verse states: "Which have [lo] no jointed legs," written with an alef meaning "not," to teach that even though it does not have them now, but is destined to grow them after a time, it is kosher.

EXPLANATION

מאי זחל? אמר אביי: אסקרא.

The Gemara asks: **What is the zahal?** Abaye said: It is called askara in Aramaic.

BRAISA

תנו רבנן: "את אלה מהם תאכלו את הארבה וגו'". ארבה – זה גובאי, סלעים – זה רשון, חרגול – זה נפול, חגב – זה נדיאן.

The Rabbis taught in a Braisa: The verse states: "These of them you may eat: The arbeh..." The arbeh is the govai; the solam is the rashon; the chargol is the nippul; and the chagav is the nadyan.

BRAISA

מה תלמוד לומר "למינו" "למינהו" "למינהו" "למינהו" ארבע פעמים? להביא ציפורת כרמים, ויוחנא ירושלמית, והערצוביא, והרזבנית.

Why must the verse state "after its kind," "after its kind," "after its kind," "after its kind," four times? To include the vineyard bird, and the Jerusalem yochana, and the artzuveya, and the razbanit, which are also kosher.

BRAISA

דבי רבי ישמעאל תנא: אלו כללי כללות, ואלו פרטי פרטות. "ארבה" – זה "גובאי", "למינו" להביא

The school of Rabbi Yishmael taught: These appearances of "after its kind" are generalizations, and these species mentioned explicitly are details. "Arbeh" is the govai, and "after its kind" comes to include other similar species.

עמוד ב' DAF 65B

EXPLANATION

ציפורת כרמים.

This refers to the **vineyard bird**, which is a kosher species of grasshopper.

BRAISA

אין לי אלא הבא ואין לו גפחת.

The Braisa continues: **I have only** derived that a grasshopper **which comes** before us **and does not** have a **smooth forehead**, like the arbeh, is kosher.

QUESTION

הבא ויש לו גפחת מניין?

But one **which comes and has a smooth forehead, from where** do we know that it is kosher?

ANSWER

תלמוד לומר "סלעם" – זה ניפול, "למיניהו" – להביא את האושפך.

The verse states: "**Solam**" to include a species; **this is the nippul** grasshopper, which has a smooth forehead. And the word "**after its kind**" written by solam serves **to include the ushkaf**, which also has a smooth forehead.

QUESTION

ואין לי אלא הבא ואין לו גפחת. הבא ויש לו גפחת, הבא ואין לו זנב, הבא ויש לו זנב מניין?

And **I have only** derived that a grasshopper **which comes and does not** have a **smooth forehead**, or **which comes and has a smooth forehead**, is kosher. Furthermore, we only know of those that come and have no tail, since neither the arbeh nor the solam has a tail. But one **which comes and has no tail**, or one **which comes and has a tail, from where** do we know that it is kosher?

ANSWER

תלמוד לומר "חרגל" – זה רשון, "למיניהו" – להביא את הפרספת ואת השחלנית.

The verse states: "**Chargol**" to include a species; **this is the rashon** grasshopper, which has a tail. And the word "**after its kind**" written by chargol serves **to include the karsefet and the shachlanis**, which also have tails.

QUESTION

ואין לי אלא הבא ואין לו גפחת. הבא ויש לו גפחת, הבא ואין לו זנב, הבא ויש לו זנב, הבא ואין ראשו ארוך, הבא וראשו ארוך מניין?

And **I have only** derived that a grasshopper **which comes and does not** have a **smooth forehead**, or **which comes and has a smooth forehead**, or **which comes and has no tail**, or **which comes and has a tail**, is kosher. Furthermore, we only know of

those whose heads are not long, since none of those mentioned so far have long heads. But one **which comes and its head is not long**, or one **which comes and its head is long, from where** do we know that it is kosher?

ANSWER

אמרת: הרי אתה דן בנין אב משלשתן, לא ראי ארבה כראי חרגול, ולא ראי חרגול כראי ארבה, ולא ראי שניהם כראי סלעם, ולא ראי סלעם כראי שניהם.

You shall say in response: Behold, you can derive a paradigm from the three of them through a common denominator. The aspect of the arbeh, which has no smooth forehead and no tail, is not like the aspect of the chargol, which has both. And the aspect of the chargol is not like the aspect of the arbeh. And the aspect of both of them is not like the aspect of the solam, which has a smooth forehead but no tail, and the aspect of the solam is not like the aspect of both of them.

PROOF

הצד השווה שבהן – שיש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו; אך כל שיש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו.

The common denominator among them is that they have four legs, and four wings, and jumping legs, and their wings cover most of their body. So too, any grasshopper that has four legs, and four wings, and jumping legs, and its wings cover most of its body is kosher, even if its head is long.

QUESTION

והלא הצרצור הזה יש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו, יכול יהא מותר?

The Braisa asks: But does not this tzartzur (cricket) have four legs, and four wings, and jumping legs, and its wings cover most of its body? Might one think it should be permitted as kosher?

ANSWER

תלמוד לומר "חגב", ששמו חגב.

The verse states: "Chagav" to teach that its name must be chagav, which excludes the tzartzur.

QUESTION

אי שמו חגב, יכול אין בו כל הסימנים הללו?

The Braisa asks: If its name must be chagav, might one think that any grasshopper called chagav is kosher even if it does not have all of these signs?

ANSWER

תלמוד לומר "למינהו" – עד שיהא בו כל הסימנים הללו.

The verse states: "After its kind" to teach that it is not kosher until it has all of these signs.

OBJECTION

כריה רב אחאי: מה להנה, שפן אין ראשן ארוך?

Rav Achai refutes this derivation: What is unique about these three grasshoppers, the arbeh, chargol, and solam, that allows them to be kosher? It is that their heads are not long! Perhaps a grasshopper with a long head is indeed invalid.

OBJECTION

וכי תימא: כיון דשׁוּוּ בְּאַרְבַּע סִימָנִין מִיִּיתֵינן וְלֹא פָּרְכִינן – אִי הָכִי, חֲרָגוֹל נָמִי דְשׁוּוּ לְהוּ, לֹא לִיכְתוּב וְתִיתִי מֵאַרְבָּה וְסָלָעִים!

And if you say: Since they are equal in the four signs of legs, wings, jumping legs, and body coverage, we bring and include all others with these signs and we do not refute the derivation based on other differences—if so, chargol also, which is equal to them in these four signs, let the Torah not write it, and let it be derived from arbeh and solam!

EXPLANATION

אָלֹא, אֵיכָא לְמִפְרָר: מָה לְהִנָּה שְׂכֹן אִין לְהוּ זָנָב.

Rather, you must agree that the Torah had to write chargol because without it, there is a refutation: What is unique about these, the arbeh and solam? It is that they have no tail, whereas the chargol has a tail.

OBJECTION

הָכִי נָמִי אֵיכָא לְמִפְרָר: מָה לְהִנָּה שְׂכֹן אִין רֹאשֵׁן אַרוּךְ?

If so, here too there is a refutation regarding the long-headed grasshopper: What is unique about these three? It is that their heads are not long!

RESOLUTION

אָלֹא אָמַר רַב אַחַאי: סָלָעִים יִתִּירָא הוּא, לֹא לִיכְתוּב רַחֲמָנָא "סָלָעִים", וְתִיתִי מֵאַרְבָּה וּמִחֲרָגוֹל,

Rather, Rav Achai said that the derivation is as follows: The word "solam" is redundant. Let the Merciful One not write "solam" and let it be derived from arbeh and chargol.

EXPLANATION

דְּמַאי פְּרַכְתָּ? מָה לְאַרְבָּה דְּאִין לוּ גַּבְחַת – הָרִי חֲרָגוֹל דִּישׁ לוּ גַּבְחַת,

For what can you refute? If you say: What is unique about the arbeh is that it does not have a smooth forehead—behold, there is the chargol which has a smooth forehead.

EXPLANATION

מָה לְחֲרָגוֹל דִּישׁ לוּ זָנָב – הָרִי אַרְבָּה דְּאִין לוּ זָנָב,

And if you say: What is unique about the chargol is that it has a tail—behold, there is the arbeh which has no tail.

RESOLUTION

סָלָעִים דְּכֻתְּב רַחֲמָנָא לְמָה לִּי? אִם אֵינּוּ עֲנִין לְגוּפֵי – תִּנְהוּ עֲנִין לְרֹאשׁוֹ אַרוּךְ.

If so, why do I need "solam" which the Merciful One wrote? If it is not needed for its own matter, since it could be derived from the others, apply its matter to a long-headed grasshopper to teach that it is kosher.

SUMMARY

The daf concludes the discussion on birds with various Braisos, clarifying that a bird is non-kosher if it catches and eats its food in mid-air, or if it dwells with and resembles non-kosher birds. We then learn the signs of kosher grasshoppers, with Rav Pappa concluding that their wings must cover most of both the length and circumference of their bodies. Finally, the Gemara expounds on the Torah's verses regarding grasshoppers, explaining that species like the zachal are kosher because they will

eventually grow wings and jumping legs, and utilizing a common denominator (binyan av) from the arbeh, solam, and chargol to include various other kosher species with different physical traits, such as a smooth forehead or a tail.

למעשה WHAT TO TAKE HOME

The Gemara brings down a powerful rule of nature from the Braisa: "It was not for naught that the zarzir went to dwell with the crow, but because it is of its same species." Even when we cannot clearly see a bird's inner characteristics, we can know exactly what it is by looking at who it chooses to associate with. A bird that chooses to dwell with the non-kosher reveals its own true nature.

This is a profound lesson in our own avodah. We often think we can remain completely unaffected by our surroundings, telling ourselves that we can hang out with the wrong crowd or put ourselves in spiritually damaging environments while keeping our neshama pure and untouched. But Chazal are teaching us a fundamental truth about the human nefesh: your environment is a mirror of your inner self, and it silently shapes who you are.

If you want to know where you truly stand, look at your "zarzir"—look at the friends you seek out, the places you go, and the environments you choose when nobody is forcing you. To grow in yiras Shamayim, we must actively place ourselves in environments of Torah and chesed, surrounding ourselves with people who inspire us to be better.

Today, make a conscious choice to elevate your surroundings. Spend five minutes speaking with someone who inspires you spiritually, or choose a clean, Torah-focused environment for your learning or davening.

הלכות ידעות • פרק שני

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us how to heal the neshama when a person's middos have become warped and spiritually sick. Just as a physically sick person craves things that are bad for his body, someone with poor middos desires bad traits and finds the good path burdensome. To cure this spiritual illness, one must go to the wise—the healers of souls—who will guide him on how to restore balance.

The Rambam explains the practical method of healing, which involves moving to the opposite extreme for a period of time until the bad trait is uprooted. However, we learn that there are certain exceptionally bad middos, such as pride and anger, where the middle path is forbidden; for these, a person must distance himself completely and adopt the furthest extreme of humility and calmness. The chapter also guides us in the proper path of silence, speaking briefly and with purpose, and the absolute prohibition of deceit and dishonesty.

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

הלכה א

Halacha 1 • Healing the Morally Ill Through the Guidance of the Wise

חולי הגוף טועמים המר מתוק ומתוק מר.

The sick of the body taste the bitter as sweet, and the sweet as bitter, because their physical senses are distorted.

ויש מן החולים מי שמתאוה וְתאב למאכלות שאינן ראויין לאכילה

And there are of the sick those who desire and crave for foods that are not fit for eating,

כגון העפר והפחם

such as the earth and the charcoal,

ושונא המאכלות הטובים כגון הפת והבשר

and who hate the foods that are good and nourishing, such as the bread and the meat.

הכל לפי רב החלי.

Everything is according to the severity of the sickness.

כך בני אדם שנפשתייהם חולות

So too, children of man whose souls are sick

מתאווים ואוהבים הידעות הרעות ושונאים הידרה הטובה

desire and love the traits that are bad, and hate the path that is good,

ומתעצלים ללכת בה והיא כבדה עליהם למאד לפי חללים.

and are lazy to walk in it, and it is heavy upon them exceedingly, according to their sickness.

וכן ישעיהו אומר באנשים הללו

And so Yeshayahu says concerning men these:

ישעיה ה כ "הוי האמרים לרע טוב ולטוב רע

"Woe to those who say to the bad that it is good, and to the good that it is bad;

שמים חשך לאור ואור לחשך

who place darkness for light, and light for darkness;

שמים מר למתוק ומתוק למר."

who place bitter for sweet, and sweet for bitter."

ועליהם נאמר

And concerning them it is said in Mishlei:

משלי ב יג "העוזבים ארחות ישר ללכת בדרך חשך."

"Those who leave paths of uprightness to walk in ways of darkness."

ומה היא תקנת חולי הנפשות.

And what is the remedy of the sick of the souls?

לכו אצל החכמים שהם רופאי הנפשות

They should go to the wise, for they are the healers of the souls,

וירפאו חללים בידעות שמלמדין אותם עד שיחזירום לדרך הטובה.

and they will heal their sickness with the traits that they teach them, until they return them to the path that is good.

והמכירים בידעות הרעות שלהם

And those who recognize the sickness in the traits that are bad of theirs,

ואינם הולכים אצל החכמים לרפא אותם

and are not going to the wise to heal them,

עליהם אמר שלמה

concerning them said Shlomo HaMelech:

משלי א ז "חכמה ומוסר אוילים בזו":

"wisdom and correction fools scorned."

הלכה ב

Halacha 2 · Healing the Illness of the Soul by Moving to the Opposite Extreme

וכיצד היא רפואתם.

And how is their healing from these spiritual illnesses?

מי שהוא בעל חמה

One who is a master of wrath, a person who gets angry easily,

אומרים לו להנהיג עצמו

we say to him to accustom himself to behave in such a way

שאם הפך וקלל לא ירגיש כלל.

that if he is beaten and cursed, he should not feel any anger or resentment at all.

וילך בדרך זו זמן מרבה

And he should go in this way for a long time,

עד שיתעקר החמה מלבו.

until the wrath is uprooted from his heart entirely.

ואם היה גבה לב

And if he was haughty of heart, suffering from extreme pride,

ינהיג עצמו בכזיון הרבה

he should accustom himself with much disgrace,

וישב למטה מן הכל

and sit below everyone else in social settings,

וילבש בלויי סחכות המבזות את לובשיהם

and wear worn-out rags which disgrace their wearers,

וכיוצא בדברים אלו

and the like in these things that break his pride,

עד שיעקר גבה הלב ממנו

until he uproots the haughtiness of the heart from him,

וַיֵּחֹזֶר לַדֶּרֶךְ הָאֲמֻצָּעִית שֶׁהוּא דֶּרֶךְ הַטּוֹבָה.

and he returns to the middle path, which is the good path.

וּלְכַשְׁיֵיחֹזֶר לַדֶּרֶךְ הָאֲמֻצָּעִית

And when he returns to the middle path,

יֵלֶךְ בָּהּ כָּל יָמָיו.

he should walk in it all his days.

וְעַל קוֹ זֶה יַעֲשֶׂה בְּשָׂאֵר כָּל הַדְּעוֹת

And on this line he should do with the rest of all the character traits:

אִם הָיָה רָחוֹק לְקֶצֶה הָאֶחָד

if he was far to one extreme,

יִרְחִיק עַצְמוֹ לְקֶצֶה הַשֵּׁנִי

he should distance himself to the second extreme,

וַיִּנְהַג בּוֹ זְמַן רַב

and behave in it for a long time,

עַד שֶׁיֵּחֹזֶר בּוֹ לַדֶּרֶךְ הַטּוֹבָה

until he returns by it to the good path,

וְהִיא מִדָּה בֵּינִינִית שֶׁבְּכָל דְּעָה וְדָעָה:

and it is the middle trait that is in every single character trait.

הַלָּכָה ג

Halacha 3 · The Absolute Avoidance of Arrogance and Anger — Moving to the Opposite Extreme

וַיֵּשׁ דְּעוֹת שְׂאֵסוּר לוֹ לְאָדָם לְנַהֵג בָּהֶן בְּבִינִינִית

And there are temperaments that it is forbidden for a person to behave with them in the middle path,

אֶלָּא יִתְרַחֵק מִן הַקֶּצֶה הָאֶחָד עַד הַקֶּצֶה הָאֲחֵר.

rather he must distance himself from the one extreme until the other extreme.

וְהוּא גְבוּהַ לֵב.

And it is haughtiness of heart, meaning pride.

שֶׁאִין דֶּרֶךְ הַטּוֹבָה שִׁיחִיָּה אָדָם עָנּוּ בְּלִבָּד

For it is not the good path that a person should be humble only,

אַלֹּא שִׁיחִיָּה שְׁפַל רוּחַ וְתִהְיֶה רוּחוֹ נְמוּכָה לְמָאֵד.

rather that he should be lowly of spirit and his spirit should be exceedingly lowly.

וּלְפִיכָּה נֵאֱמַר בְּמֹשֶׁה רַבֵּנוּ בַּמִּדְבָּר יב ג "עָנָו מְאֹד"

And therefore it is said regarding Moshe our teacher in the Torah, "exceedingly humble,"

וְלֹא נֵאֱמַר עָנָו בְּלִבָּד.

and it is not said "humble" only.

וּלְפִיכָּה צִוּוּ חֲכָמִים מְאֹד מְאֹד הָיִי שְׁפַל רוּחַ.

And therefore the Sages commanded: "Exceedingly, exceedingly be lowly of spirit."

וְעוֹד אָמְרוּ שְׁפַל הַמִּגְבִּיָּה לִבּוֹ כְּפָר בְּעֶקֶר

And further they said that anyone who elevates his heart in pride denies the essential principle of our faith,

שֶׁנֵּאֱמַר דְּבָרִים ח יד "וְרָם לִבְכָּה וְשָׁכַחְתָּ אֶת ה' אֱלֹהֶיךָ".

as it is said, "And your heart will be haughty, and you will forget Hashem your God."

וְעוֹד אָמְרוּ בְּשִׁמְתָא מֵאֵן דְּאִית בִּיָּה גִּסּוּת הָרוּחַ וְאַפְלֵי מְקֻצָּתָהּ.

And further they said: Under a ban of ostracism is whoever has in him arrogance of the spirit, and even a part of it.

וְכֵן הַכַּעַס מִדָּה רָעָה הִיא עַד לְמָאֵד

And likewise, anger is an exceedingly bad trait,

וְרֹאוּי לְאָדָם שִׁיתַּרְחֵק מִמֶּנָּה עַד הַקְצָה הָאַחֵר.

and it is proper for a person that he distance himself from it until the other extreme.

וַיִּלְמַד עֲצָמוֹ שֶׁלֹּא יִכְעַס וְאַפְלוֹ עַל דְּבַר שֶׁרֹאוּי לְכַעַס עָלָיו.

And he should teach himself that he should not become angry, and even upon a matter that is proper to be angry upon it.

וְאִם רָצָה לְחַטִּיל אִימָה עַל בָּנָיו וּבְנֵי בֵיתוֹ

And if he wished to cast fear upon his children and the members of his household,

אוֹ עַל הַצִּבּוֹר אִם הָיָה פְּרָנָס

or upon the community if he was a leader,

וְרָצָה לְכַעַס עֲלֵיהֶן כְּדִי שִׁיחְזְרוּ לַמוֹטָב

and he wished to show anger upon them in order that they should return to the good,

יִרְאֶה עֲצָמוֹ בְּפָנֵיהֶם שֶׁהוּא כּוֹעֵס כְּדֵי לְיַסְרֵם

he should show himself before them that he is angry in order to chastise them,

וְתִהְיֶה דַעְתּוֹ מְיֻשָּׁכֶת בֵּינוֹ לְבֵין עֲצָמוֹ

and his mind should be calm between himself to himself,

כָּאֶדָם שֶׁהוּא מַדְמָה כּוֹעֵס בְּשַׁעַת כָּעֲסוֹ וְהוּא אֵינוֹ כּוֹעֵס.

like a person who acts angry at the time of his anger, and he is not angry.

אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים כָּל הַכּוֹעֵס כְּאִלוֹ עוֹבֵד עֲבוֹדַת כּוֹכָבִים.

The early Sages said: Anyone who becomes angry is as if he worships idols.

וְאָמְרוּ שְׁכָל הַכּוֹעֵס אִם חָכָם הוּא חֲכָמְתּוֹ מִסֵּת לָקֶת מִמֶּנּוּ

And they said that anyone who becomes angry, if he is a wise man, his wisdom departs from him,

וְאִם נָבִיא הוּא נְבוֹאָתוֹ מִסֵּת לָקֶת מִמֶּנּוּ.

and if he is a prophet, his prophecy departs from him.

וּבַעֲלֵי כָעַס אֵין חַיֵּיהֶם חַיִּים.

And the masters of anger, their life is not a life.

לְפִיכָּה צִוּוּ לְהִתְרַחֵק מִן הַכָּעַס

Therefore they commanded to distance oneself from anger

עַד שֶׁיִּנְהַיֵּג עֲצָמוֹ שֶׁלֹּא יִרְגֵּשׁ אֶפְלוֹ לְדִבְרֵים הַמְכַעֲסִים

until he accustoms himself that he should not feel even things that provoke anger,

וְזוֹ הִיא הַדֶּרֶךְ הַטּוֹבָה.

and this is the good path.

וְדֶרֶךְ הַצְדִּיקִים הֵן עָלּוּבִין וְאֵינָן עוֹלָבִין

And the way of the righteous is: They are shamed and they do not shame,

שׁוֹמְעִים חֲרָפְתָּם וְאֵינָם מְשִׁיבִין

they hear their insult and they do not answer,

עוֹשִׂין מֵאַהֲבָה וּשְׂמֵחִים בְּיִסּוּרֵים.

they act from love and are joyous in sufferings.

וְעַלֵּיהֶם הַכָּתוּב אוֹמֵר שׁוֹפְטִים הֵם לֹא "וְאַהֲבָיו כְּצֹאת הַשֶּׁמֶשׁ בְּגִבְרָתוֹ":

And upon them the verse says: "And those who love Him are like the going out of the sun in its strength."

הלכה ד

Halacha 4 · The Virtue of Silence and Restricting One's Speech

לְעוֹלָם יִרְבֶּה אָדָם בְּשִׁתִּיקָה

Always should increase a person in silence,

וְלֹא יִדְבֹר אֶלָּא אוֹ בְּדִבְרֵי חֻכְמָה

and not speak except either with matters of wisdom

אוֹ בְּדִבְרֵי שְׂצָרֵיךְ לָהֶם לְחַיֵּי גּוּפּוֹ.

or with things that are necessary for them for the life of his body.

אָמְרוּ עַל רַב תַּלְמִיד רַבְּנוּ הַקָּדוֹשׁ

They said about Rav, the disciple of our teacher the holy Rebbi,

שֶׁלֹּא שָׁח שְׂיִחָה בְּטִלָּה כָּל יָמָיו.

that not he spoke conversation idle all his days.

וְזוֹ הִיא שְׂיִחַת רַב כָּל אָדָם.

And this idle chatter it is the conversation of most of all people.

וְאַפְּלוּ בְּצָרְכֵי הַגּוּף לֹא יִרְבֶּה אָדָם דְּבָרִים.

And even regarding the needs of the body, not should increase a person words.

וְעַל זֶה צִוּוּ חֻכְמִים וְאָמְרוּ

And on this commanded the Sages and said,

כָּל הַמְרַבֶּה דְּבָרִים מְבִיא חַטָּא.

whoever increases words brings sin.

וְאָמְרוּ מִשְׁנֵה אֲבוֹת אִיזוֹ "לֹא מָצָאתִי לְגוּף טוֹב אֶלָּא שְׁתִּיקָה".

And they said in the Mishnah Avos 1:17, "Not have I found for the body better than silence."

וְכֵן בְּדִבְרֵי תוֹרָה וּבְדִבְרֵי חֻכְמָה

And likewise in words of Torah and in words of wisdom,

יְהִיוּ דְּבָרֵי הָאָדָם מְעֻטִּים וְעֲנִינֵיהֶם מְרֻבִּים.

should be the words of the person few and their content abundant.

והוא שצווי חכמים ואמרו גמרא פסחים ג ב "לעולם ישנה אדם לתלמידיו דרך קצרה".

And that is what commanded the Sages and said in the Gemara Pesachim 3b, "Always should teach a person to his students a way concise."

אבל אם היו הדברים מרביז והענין מעט

But if were the words many and the content scant,

הרי זו סכלות

behold this is foolishness,

ועל זה נאמר קהלת ה ב "כי בא החלום ברב ענין וקול כסיל ברב דברים":

and on this it is said in Koheles 5:2, "For comes the dream with a multitude of matters, and the voice of a fool with a multitude of words."

הלכה ה

Halacha 5 · The Importance of Silence and Teaching Students with Tranquility

משנה אבות ג יג "סיג לחכמה שתיקה".

As the Mishnah in Avos 3:13 states, "A safeguard for wisdom is silence."

לפיכך לא ימהר להשיב

Therefore, a person should not hasten to answer impulsively,

ולא ירבה לדבר.

and he should not increase to speak excessively.

וילמד לתלמידים בשובה ונחת

And he should teach the students with calmness and tranquility,

בלא צעקה ובלא אריכות לשון.

without shouting and without lengthiness of tongue and unnecessary wordiness.

הוא שאמר שלמה קהלת ט יז "דברי חכמים בנחת נשמעים":

That is what Shlomo said in Koheles 9:17, "The words of the wise in tranquility are heard."

הלכה ו

Halacha 6 · The Prohibition of Deceiving People and the Obligation of Truthful Speech

אסור לאדם להנהיג עצמו בדברי חלקות ופתוי.

It is forbidden for a person to conduct himself with words of smoothness and enticement, speaking insincerely to win favor.

וְלֹא יִהְיֶה אֶחָד בִּפִּי וְאֶחָד בְּלֵב

And he shall not be one in the mouth and one in the heart, saying one thing while thinking another,

אֶלָּא תוֹכוֹ כְּבָרוֹ

rather his inside should be like his outside,

וְהָעִנְיָן שֶׁבְּלֵב הוּא הַדָּבָר שֶׁבִּפִּי.

and the matter that is in the heart, it is the thing that is in the mouth.

וְאִסּוּר לְגַנֹּב דַּעַת הַבְּרִיּוֹת וְאֶפְלוּ דַּעַת הַנִּכְרִי.

And it is forbidden to steal the mind of the people through deception, and even the mind of the non-Jew.

כִּיצַד.

How so?

לֹא יִמְכֹּר לְנִכְרִי בֶּשֶׂר נִבְלָה בְּמָקוֹם בֶּשֶׂר שְׁחוּטָה.

He shall not sell to a non-Jew meat of a carcass that died on its own, presenting it in place of meat of a slaughtered animal, even if they taste the same, because he misleads him into thinking he is receiving higher-quality meat.

וְלֹא מִנְעֵל שֶׁל מֵתָה בְּמָקוֹם מִנְעֵל שֶׁל שְׁחוּטָה.

And he shall not sell a shoe of a dead animal, whose leather is weak, in place of a shoe of a slaughtered animal.

וְלֹא יִסְרְהֵב בְּחֵבְרוֹ שִׂיאֵכָל אֶצְלוֹ וְהוּא יוֹדֵעַ שֶׁאֵינוֹ אוֹכֵל.

And he shall not press his fellow that he should eat with him, urging him repeatedly, and he knows that he will not eat, just to appear generous.

וְלֹא יִרְפֶּה לוֹ בְּתַקְרֻכַּת וְהוּא יוֹדֵעַ שֶׁאֵינוֹ מִקְבֵּל.

And he shall not offer abundantly to him with gifts, and he knows that he will not accept them.

וְלֹא יִפְתַּח לוֹ חֲבִיּוֹת שֶׁהוּא צָרִיךְ לְפָתַחן לְמַכְרֵן כְּדֵי לְפָתוֹתוֹ שֶׁבִּשְׂבִּיל כְּבוֹדוֹ פָּתַח

And he shall not open for him barrels of wine that he needs to open them to sell them anyway, doing so in front of his guest in order to entice him into thinking that for the sake of his honor he opened them.

וְכֵן כָּל כִּיּוּצָא בּוֹ.

And so too with all that is similar to it.

וְאֶפְלוּ מְלָה אַחַת שֶׁל פְּתוּי וְשֶׁל גִּנְבַת דַּעַת אִסּוּר,

And even word one of enticement and of stealing of the mind is forbidden,

אֶלָּא שְׁפַת אֱמֶת וְרוּחַ נָכוֹן וְלֵב טָהוֹר מִכָּל עֲמָל וְהוֹוֹת:

rather a person must have a lip of truth and a spirit proper and a heart pure from all deceit and mischief.

הלכה ז

Halacha 7 • Following the Middle Path in Temperament and Avoiding Extreme Character Traits

לא יהא אדם בעל שחוק ומחתלות

A person should not be given to laughter and jesting,

ולא עצב ואונן

and not sad and mourning,

אלא שמח.

but always happy and content.

כך אמרו חכמים

So said the Sages in the Mishnah:

שחוק וקלות ראש מרגילין את האדם לערוה.

Laughter and lightness of head accustom a person to lewdness.

וצוו שלא יהא אדם פרוץ בצחוק

And they commanded that a person should not be unrestrained in laughter,

ולא עצב ומתאבל

and not sad and mourning,

אלא מקבל את כל האדם בסבר פנים יפות.

but receiving every person with a pleasant expression of face.

וכן לא יהיה בעל נפש רחבה גבהל להון

And likewise, he should not be a possessor of a wide soul, meaning a greedy person, rushing for wealth,

ולא עצב ובטל ממלאכה.

and not lazy and idle from work,

אלא בעל עין טובה

but rather a possessor of a good eye, being satisfied with what he has,

ממעט בעסק ועוסק בתורה.

limiting his involvement in business and occupying himself with Torah.

ואותו המעט שהוא חלקו ישמח בו.

And with that little which is his portion, he should rejoice in it.

ולא בעל קטטה

And he should **not** be a possessor of quarrel,

ולא בעל קנאה

and not a possessor of envy,

ולא בעל תאוה

and not a possessor of desire,

ולא רוֹדֵף אַחֵר הַכְּבוֹד.

and not pursuing after honor.

כֹּה אָמְרוּ חֲכָמִים

So said the Sages:

הַקִּנְיָה וְהַתְּאוּה וְהַכְּבוֹד מוֹצִיִּים אֶת הָאָדָם מִן הָעוֹלָם.

Envy and desire and honor remove a person from the world.

כָּל־לוֹ שֶׁל דָּבָר

The general principle of the matter is:

יֵלֶךְ בַּמִּדָּה הַבִּיְנוּנִית שֶׁבְּכָל דָּעָה וְדָעָה

he should walk in the middle path that is in every trait and trait,

עַד שֶׁיִּהְיוּ כָּל דְּעוּתָיו מְכוּוֹנוֹת בְּאַמְצָעוֹת.

until all his traits will be aligned in the middle.

וְהוּא שֶׁשְׁלֹמֹה אָמַר מִשְׁלֵי ד כו

And this is what Shlomo said in Mishlei, chapter four, verse twenty-six:

"פִּלַּס מַעְגַּל רַגְלִי וְכָל דְּרָכַי יִכְנוּ:"

"Balance the path of your foot, and all your ways will be established."

CHAPTER SUMMARY

The chapter begins by comparing moral illness to physical sickness, explaining that those with bad middos must seek out the wise to heal their souls. The Rambam outlines the method of spiritual healing: a person who has strayed to one extreme must accustom himself to the opposite extreme for a long time until he can return to the proper middle path. However, for pride

and anger, one must completely distance himself to the furthest extreme, as the Sages warned that anger is akin to idol worship and pride is like denying Hashem's presence. Finally, the Rambam instructs us on the great value of silence, teaching that one should speak briefly and only when necessary, and strictly forbids any form of deceit, smooth-tongued behavior, or dishonesty, even toward a non-Jew.

למעשה WHAT TO TAKE HOME

When a person is physically sick, their taste buds get warped; they crave dirt and charcoal while despising wholesome bread and meat. The Rambam is teaching us a profound truth about our spiritual lives: when our middos are damaged, our spiritual taste buds are broken too. We actually begin to crave the very things that poison our souls, like anger, pride, and empty chatter, while finding the sweet, healthy path of Torah and refined character to be heavy and bitter.

To heal, we cannot rely on our own warped taste buds. We must go to the 'healers of the soul', our chachamin, and follow their prescription, which often requires us to bend all the way to the opposite extreme to break the habit. If we suffer from anger, we must practice absolute silence and restraint, even when we feel entirely justified in exploding. We must train ourselves to act calm on the outside, even if we have to pretend, until the quiet penetrates our hearts and restores our spiritual health.

Today, identify one area where your 'spiritual taste buds' might be slightly warped, perhaps a tendency to snap in anger or engage in idle gossip. For just this one day, practice the opposite extreme: if you feel the urge to speak sharply or gossip, choose absolute silence instead.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרִבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים 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 זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֲדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים 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 נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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