

דף יומי • חלין • דף ס"ה

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

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 סִפְרָא בְּתַרִּי, הֲכִי נָמִי דְּתַרִּי 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 שִׁיטִּין לֹא פָּסִיק לְהוּ, אֲבָל הָכָא אֲפִילוּ בְּשֵׁנִי שִׁיטִּין נָמִי פָּסִיק 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 – בְּיָדוֹעַ שְׁהוּא טָמֵא, יֵשׁ לוֹ אֲצַפַּע יִתִּירָה וְזָפֵק וְקָרְקָנָו נִקְלָף – בְּיָדוֹעַ 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 zchal, 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 zchal?** 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, "למינהו" – 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, "למינהו" – 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 משלשתו, 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 פְּרָכִינן – אִי הָכִי, חֲרָגוֹל נָמִי דְּשׁוּוּ לָהּ, לֹא לִיכְתוּב וְתִיתִי מֵאַרְבָּה וְסָלָעַם!

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 לָהּ 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 אַרְוֹךְ?

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: סָלָעַם יִתִּירָא הוּא, לֹא לִיכְתוּב רַחֲמָנָא "סָלָעַם", 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 פְּרָכִיתָּ? מָה לְאַרְבָּה דְּאִין לֹא גַבְחָת, – הָרִי חֲרָגוֹל דִּישׁ לֹא גַבְחָת,

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 לֹא זָנָב – הָרִי אַרְבָּה דְּאִין לֹא 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

סָלָעַם דְּכָתֵב רַחֲמָנָא לָמָּה לִי? אִם אֵינִן עֲנִין לְגוֹפֵי – תִּנְהוּ עֲנִין לְרֹאשׁוֹ אַרְוֹךְ.

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 דעות • 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 הדעות הרעות ושונאים הדרך 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.

וּלְכַשִּׁיחֹזֶר 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 שִׁיחֹזֶר 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 שִׁיְהִיָּה אָדָם עֲנוּ בְּלִבָּד

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

אַלֵּא שִׁיחֵיה שְׁפַל רוּחַ וְתִהְיֶה רוּחוֹ נְמוּכָה לְמָאֵד.

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

וּלְפִיכָּה נֵאמַר בְּמֹשֶׁה רַבֵּנוּ בַּמִּדְבָּר יב ג "עָנָו מְאֹד"

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

וְלֹא נֵאמַר עָנָו בְּלֻבָּד.

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 הַמִּגְבִּיהַ לְבוֹ כֶּפֶר בְּעֶקֶר

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

שֶׁנֵּאמַר דְּבָרִים ח יד "וְרָם לְבָבְךָ וְשָׁכַחְתָּ אֶת ה' אֱלֹהֶיךָ".

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

וְעוֹד אָמְרוּ בְּשִׁמְתָּא מֵאֵן דְּאִית בִּיה 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 שִׁיתְרַחֵק 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 כְּדֵי שִׁיחְזְרוּ לַמוֹטָב

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

יִרְאֶה עֲצָמוֹ בְּפָנֵיהֶם שֶׁהוּא כּוֹעֵס כְּדִי 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 מְדַמָּה 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 מְסַתְּלָקֶת מִמֶּנּוּ

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

וְאִם נָבִיא הוּא נְבוּאָתוֹ מְסַתְּלָקֶת 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.

לְפִיכָה 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 ה' לֹא "וְאַהֲבָיו כְּצֵאת 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 שְׁיִחָה בְּטִלָּה כָּל יָמָיו.

that not he spoke conversation idle all his days.

וְזוֹ הִיא שְׁיִחַת 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 אִי "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,

יְהִיו 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 אֲצִלּוֹ 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 לְפַתּוֹתוֹ 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 מִלָּה 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 ואוֹגֵן

and not sad and mourning,

אֶלָּא שְׂמֵחַ.

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,

אֶלָּא מקבֵּל את כל האדם בסֶּכֶר פְּנִים 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,

אֶלָּא 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 אַחֲרֵי הַכְּבוֹד.

and not pursuing after honor.

כֹּה אָמְרוּ חֲכָמִים

So said the Sages:

הַקִּנְיָאָה וְהַתְּאֻהָ 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 רַגְלֶךָ וְכָל דְּרָכֶיךָ יִכָּנְנוּ:"

"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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין 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 עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינּוּ בְּמִתְּג וְרָסוּן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

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 אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר 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 אֲשָׁא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה 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 יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

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.'