

דף יומי • חזקוני • דף ס"ו

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

THE SUGYA

In this daf, we continue our deep dive into the simanim of kosher grasshoppers, exploring how the Tanna of the school of Rav and the Tanna of the school of Rabbi Yishmael derive the halachos of kosher species. We will see how they apply different hermeneutical rules of klal u'prat (generalizations and details) to the pesukim, specifically debating whether a grasshopper with a long head is kosher.

We then move on to the next Mishnah, which introduces the simanim of kosher fish—fins (snappir) and scales (kaskeses). The Gemara discusses various species of fish that might grow scales later in life or shed them when taken out of the water, and clarifies the famous rule that any fish with scales is guaranteed to have fins.

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

עמוד א' DAF 66A

QUESTION

במאי קמיפלגי תנא דבי רב ותנא דבי רבי ישמעאל?

The Gemara asks: **In what** point of law **do** the **Tanna of the school of Rav**, who taught the first baraisa, **and** the **Tanna of the school of Rabbi Yishmael**, who taught the second baraisa, **disagree**?

ANSWER

בראשו ארוך קמיפלגי.

The Gemara answers: **They disagree regarding** a grasshopper whose **head is long**, whether it is kosher.

EXPLANATION

תנא דבי רב סבר: "אשר לו כרעים" – כלל, "ארבה" "סלעם" "חרגל" "חגב" "למיניהו" – פרט,

The Gemara explains: The **Tanna of the school of Rav** holds that the phrase "which has jointed legs" is a **generalization**; and the specific names "arbeh," "solam," "chargol," "chagav," and the phrase "after its kind" that follows each of them, are a **detail**.

EXPLANATION

כלל ופרט אין בכלל אלא מה שבפרט, דמיניה – אין, דלאו (דמיניה) [מיניה] – לא, ומרבי דדמי ליה משני צדדין.

And there is a rule: In a case of a **generalization and a detail**, there is **in the generalization only** that which is **in the detail**. Thus, those grasshoppers **that are of its exact species** are **yes**, kosher, but those **that are not of its species** are **no**, not kosher. **And** the phrase "after its kind" **amplifies** the law to include only a grasshopper **that is similar to it in two aspects**, meaning it

must resemble the detailed species very closely. Since all the detailed species have short heads, a long-headed grasshopper is excluded.

EXPLANATION

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל סָבַר: "אֲשֶׁר לוֹ כַּרְעִים" – כָּלֵל, "אַרְבֶּה" "סִלְעָם" "חֲרָגֵל" "חֲגָב" – פֶּרֶט, "לְמִינֵהוּ" – חִזּוּר וְכָלֵל,

Whereas the Tanna of the school of Rabbi Yishmael holds that the phrase "which has jointed legs" is a generalization; "arbeh," "solam," "chargol," "chagav" are a detail; and the phrase "after its kind" that follows then generalized again.

EXPLANATION

כָּלֵל וּפֶרֶט וְכָלֵל – אִי אֵתָּה דִּין אֶלָּא כְּעֵין הַפֶּרֶט, וּמֵרַבִּי כָּל דְּדָמִי לֵיהּ בְּחֵד צַד.

And we have a rule: In a case of a generalization, a detail, and a generalization, you may judge only in accordance with the nature of the detail. This amplifies the law to include anything that is similar to it in even one aspect, meaning it only needs to possess the four signs of the detailed species, even if its head is long.

QUESTION

וְהָא לֹא דָּמִי כָּלֵל אֶלָּא חֲמָא לְכָלֵל אֶתְרָא?

The Gemara asks: But does the first generalization not resemble the latter generalization? Usually, to apply this rule, the two generalizations must be similar in scope.

EXPLANATION

כָּלֵל אֶלָּא חֲמָא – "אֲשֶׁר לוֹ כַּרְעִים" אָמַר רַחֲמָנָא, דְּאִית לֵיהּ אֶכּוּל, דְּלִית לֵיהּ לֹא תִיכּוּל. כָּלֵל אֶתְרָא – עַד דְּשׁוּוּ בְּאַרְבַּעָה סִימָנִין.

For in the first generalization, the Merciful One states: "which has jointed legs," implying that if it has them, eat it, and if it does not have them, do not eat it, regardless of other signs. Whereas in the latter generalization of "after its kind," it implies that a grasshopper is not kosher until they are equal in all four signs!

ANSWER

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בְּכָלֵלִי וּפֶרֶטִי כִּי הָאִי גִּוּוֹנָא דָּאִין,

The Gemara answers: The Tanna of the school of Rabbi Yishmael expounds generalizations and details in this manner as well, even if they are not completely similar.

STATEMENT

וּדְאָמְרִינוּ נָמִי בְּעֶלְמָא דְּדָאִין תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בְּכָלֵלִי וּפֶרֶטִי כִּי הָאִי גִּוּוֹנָא מִהֲכָא.

And that which we also say generally in the Talmud, that the Tanna of the school of Rabbi Yishmael expounds generalizations and details in this manner, is derived from here.

STATEMENT

אָמַר מָר: אִי שָׁמוּ "חֲגָב", יָכוּל אִין בּוּ כָּל הַסִּימָנִין הֵלֵלוּ? תִּלְמוּד לומר "לְמִינֵהוּ" – עַד שִׁיחּוּ בּוּ כָּל הַסִּימָנִין הֵלֵלוּ.

The Gemara analyzes the baraisa: The Master said above: If its name is "chagav," one might have thought it is kosher even if it does not have all these signs? Therefore, the verse states: "after its kind," to teach that it is not kosher until all these signs are present in it.

QUESTION

אין בו כל הסימנים הללו מהיכא תיתי? "ארבה" ו"חרגול" כתיב!

The Gemara asks: But that it is kosher when it does not have all these signs—from where would it come to your mind to suggest this? "Arbeh" and "chargol" are written in the verse, which teaches that all kosher grasshoppers must share the signs common to both of them!

ANSWER

אי לא כתיב "סלעם" – כדקאמרת, השתא דכתיב "סלעם" – לרבוויי ראשו ארוך, אימא לירבי נמי כל דהו – קא משמע לן.

The Gemara answers: If "solam" were not written, it would indeed be as you said. But now that "solam" is written, which comes to include a grasshopper whose head is long even though it differs from the others, I might say: Let us also include any grasshopper whatsoever that is called a chagav, even without the signs. Therefore, the verse teaches us that this is not so.

QUESTION

מאי שנא הָתָם דְּאִמְרַת: "סלעם" – זה "רשון", "חרגל" – זה "ניפול", ומאי שנא הָכָא דְּאִמְרַת: "סלעם" – זה "ניפול", "חרגל" – זה "רשון"?

The Gemara asks: What is different there in the baraisa of the school of Rav that you say: "solam" is the "rashon" and "chargol" is the "nippul"; and what is different here in the baraisa of the school of Rabbi Yishmael that you say: "solam" is the "nippul" and "chargol" is the "rashon"?

ANSWER

מר כי אתריה ומר כי אתריה.

The Gemara answers: One Master named them according to the custom of his place, and the other Master named them according to the custom of his place.

משנה MISHNAH

MISHNAH

ובדגים כל שיש לו סנפיר וקשקשת.

§ The Mishnah stated: And among fish, any fish that has a fin and a scale is kosher.

גמרא GEMARA

BRAISA

תנו רבנן: אין לו עכשיו ועתיד לגדל לאחר זמן, כגון הסולתנית והעפזאן – הרי זה מותר.

The Rabbis taught in a baraisa: If a fish **does not** have scales now, but is destined to grow them after a time, such as the sultanis and the afyan fish, **this is permitted**.

BRAISA

יש לו עכשיו ועתיד להשירן בשעה שעולה מן המים, כגון

Similarly, if it has scales now, but is destined to shed them at the time it rises from the water, such as

צמוד ב' DAF 66B

RULING

אֲקוּנָס וְאַפּוּנָס כְּסַפְתִּיאָס וְאַכְסַפְתִּיאָס וְאַטוּנָס – הֲרִי זֶה מוּתָר.

The fish known as the akunas, and the afunas, and the kesaftiyas, and the akhsaftiyas, and the atunas – behold, this is **permitted** to be eaten, as they do have scales even if they are not easily visible.

משנה MISHNAH

MISHNAH

תָּנוּ הֵתָם: כָּל שֵׁשׁ לוֹ קִשְׁקָשׁ יֵשׁ לוֹ סִנְפִיר, וְיֵשׁ שֵׁשׁ לוֹ סִנְפִיר וְאֵין לוֹ קִשְׁקָשׁ.

We learned in a Mishnah there in Maseches Niddah: Any fish that has scales certainly has fins, but there are fish that have fins and do not have scales.

MISHNAH

יֵשׁ לוֹ קִשְׁקָשׁ וְיֵשׁ לוֹ סִנְפִיר – דֵּג טָהוֹר, יֵשׁ לוֹ סִנְפִיר וְאֵין לוֹ קִשְׁקָשׁ – דֵּג טָמֵא.

If it has scales and it has fins, it is a kosher fish; but if it has fins and does not have scales, it is a non-kosher fish.

גמרא GEMARA

QUESTION

מִכַּדִּי אֶקְשָׁקֶשֶׁת קָא סְמַכִּינוּ, לִיכְתּוּב רַחֲמָנָא קִשְׁקָשׁ וְלֹא לִיכְתּוּב סִנְפִיר!

The Gemara asks: Now, since we rely only on scales to determine if a fish is kosher, let the Merciful One write only 'scales' in the Torah and let Him not write 'fins' at all!

ANSWER

אִי כָּתַב רַחֲמָנָא קִשְׁקָשׁ וְלֹא כָּתַב סִנְפִיר, הָוָה אֲמִינָא: מַאי קִשְׁקָשׁ? סִנְפִיר, וְאַפִּילוּ דֵּג טָמֵא.

The Gemara answers: If the Merciful One had written 'scales' and had not written 'fins', I would have said: What is the meaning of 'scales'? It means fins, and I would have permitted even a non-kosher fish that has only fins.

ANSWER

כתב רחמנא סנפיר וקשקשת.

Therefore, the Merciful One wrote both 'fins' and 'scales' to prevent this error.

QUESTION

והשתא דכתב רחמנא סנפיר וקשקשת, ממאי דקשקשת לבושא הוא, דכתיב "ושריון קשקשים הוא לבוש", וליכתוב רחמנא קשקשת ולא ליכתוב סנפיר?

The Gemara objects: But now that the Merciful One has written 'fins' and 'scales', and we know from where we derive that 'scales' refers to a garment of armor, as it is written regarding Golyas, 'And he was clad with a coat of scale armor', then the meaning of the word is clear; so let the Merciful One write 'scales' and let Him not write 'fins'!

ANSWER

אמר רבי אבהו, וכן תנא דבי רבי ישמעאל: "יגדיל תורה ויאדיר".

Rabbi Abbahu said, and so it was taught in the school of Rabbi Yishmael: It is written, 'Hashem was pleased, for His righteousness' sake, to make Torah great and glorious.' Hashem wrote extra words to increase the reward of those who study it.

BRAISA

תנו רבנן: ממשמע שנאמר "אכול את שיש לו", שומע אני "אל תאכל את שאין לו",

The Rabbis taught in a Baraisa: From the implication of that which is stated, 'Eat that which has' these signs, I hear and derive the negative: 'Do not eat that which does not have' them.

BRAISA

וממשמע שנאמר "אל תאכל את שאין לו", שומע אני "אכול את שיש לו".

And from the implication of that which is stated, 'Do not eat that which does not have' them, I hear and derive the positive: 'Eat that which has' them.

BRAISA

ולמה שנאן? לעבור עליו בעשה ולא תעשה.

And why did the Torah repeat them both explicitly? It is to make one who transgresses and eats a non-kosher fish violate both a positive commandment and a negative commandment.

BRAISA

"תאכלו מכל אשר במים", מה תלמוד לומר?

The Baraisa continues: When the verse says, 'These may you eat of all that are in the waters,' what is the teaching of these words?

BRAISA

שיכול הואיל והתיר במפורש והתיר בסתם,

For one might have thought: Since the Torah permitted creeping water creatures explicitly, and permitted them implicitly,

BRAISA

מה פשהתיר במפורש לא התיר אלא בכלים, אף פשהתיר בסתם לא התיר אלא בכלים.

just as when it permitted them explicitly, it only permitted them when they are grown in vessels, so too, when it permitted them implicitly, it only permitted them when they are in vessels.

BRAISA

מַנִּין לְרַבּוֹת בּוֹרוֹת שִׁיחִין וּמַעְרוֹת, שְׁשׂוּחָה וְשׂוֹתָה מֵהֶן וְאֵינּוּ נִמְנָע? תִּלְמוּד לומר "תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם".

From where do we derive to include the water in pits, ditches, and caves, that one may bend down and drink from them and need not refrain from swallowing the tiny organisms in them? The Torah teaches: 'These may you eat of all that are in the waters.'

QUESTION

הֵיכָן הַתִּיר בְּכֵלִים?

The Gemara asks: **Where did** the Torah **permit** creeping creatures **in vessels**?

ANSWER

דְּכַתִּיב: "אֵת זֶה תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם וְגו'" , בַּיָּמִים וּבְנָחָלִים הוּא דְּכִי אֵת לִיה – אָכּוּל, דְּלִית לִיה – לֹא תִיכּוּל, הָא בְּכֵלִים – אַף עַל גַּב דְּלִית לִיה – אָכּוּל.

As it is written: 'These may you eat of all that are in the waters...' which implies: It is specifically in the seas and in the rivers that when it has fins and scales, eat it, and when it does not have them, do not eat it; but in vessels, even though it does not have fins and scales, eat it.

OBJECTION

אִימָא: בְּכֵלִים – אַף עַל גַּב דְּאֵית לִיה לֹא תִיכּוּל?

The Gemara objects: But why not say the opposite: **In vessels, even though it has** fins and scales, **do not** eat it?

RESOLUTION

לֹא סָלְקָא דַּעְתָּהּ, דְּכַתִּיב: "וְכָל אֲשֶׁר אֵין לוֹ סִנְפִיר וְקַשְׂקֶשֶׁת בַּיָּמִים וּבְנָחָלִים מִכָּל שָׂרֵץ הַמַּיִם" – בַּיָּמִים וּבְנָחָלִים דְּלִית לִיה לֹא תִיכּוּל, הָא בְּכֵלִים – אַף עַל גַּב דְּלִית לִיה אָכּוּל.

The Gemara responds: This should not enter your mind, as it is written: 'And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters...' which shows that only in the seas and in the rivers, when it does not have them, do not eat it; but in vessels, even though it does not have them, eat it.

OBJECTION

וְאִמָּא: "בַּיָּמִים" – כָּלָל, "בַּיָּמִים וּבְנָחָלִים" – פֶּרֶט, כָּלָל וּפֶרֶט – אֵין בְּכָלָל אֲלָא מַה שְּׁבִפְרֵט; יָמִים וּנְחָלִים – אֵין, נִעֲצִין וְחֲרִיצִין – לֹא.

The Gemara objects: **But** say instead: 'In the waters' is a generalization; 'in the seas and in the rivers' is a specification; and we have a rule that with a generalization and a specification, there is only that which is in the specification. Thus, in seas and rivers, yes, the restriction applies, but in water channels and trenches, no, it does not apply. If so, pits and caves are already excluded, and the extra verse is not needed!

RESOLUTION

”במים” – חֹר וְכָלֵל.

The Gemara answers: The word ‘**in the waters**’ appears again, so the Torah **then generalized again**. This makes it a generalization, a specification, and a generalization, which includes everything similar to the specification, including channels and pits.

QUESTION

הֲנִי תִירִי כָּלֵלִי דְסֻמִּיכִי לְהִדָּדִי נִינְהוּ,

The Gemara asks: But **these two generalizations are adjacent to each other** at the beginning of the verse, which makes it a generalization, a generalization, and a specification!

ANSWER

אָמַר רַבִּינָא: כְּדָאֳמַרִי בְּמַעְרְבָא, כָּל מְקוֹם שֶׁאֵתָּה מוֹצֵא שְׁנֵי כָּלִלוֹת הַסְּמוּכִין זֶה לָזֶה –

Ravina said: As they say in the West, Eretz Yisrael: Wherever you find two generalizations juxtaposed one with the other followed by a specification...

SUMMARY

The Gemara explains that the school of Rav and the school of Rabbi Yishmael disagree on whether a long-headed grasshopper is kosher, based on whether they expound the pesukim as a klal u’prat (generalization and detail) or a klal u’prat u’klal (generalization, detail, and generalization). Turning to the halachos of fish, the Gemara teaches that fish like the sultanis, which grow scales later, or the akunas, which shed them upon leaving the water, are kosher. Finally, the Gemara analyzes the rule that any fish with scales also has fins, explaining that the Torah wrote ‘fins’ alongside ‘scales’ to avoid linguistic confusion and to make the Torah great and glorious, increasing the reward for our learning.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara asks a powerful question about the signs of a kosher fish: since we have a rule that any fish with scales always has fins, why did the Torah need to write the word “fins” at all? We could have just looked for scales! Rabbi Abbahu answers with a beautiful principle: “Yagdil Torah V’ya’adir”, the Torah wrote it to magnify the Torah and make it glorious. Hashem wants to give us more words of Torah to study, more details to cherish, and more opportunities to connect with His wisdom, even when a detail seems technically redundant.

This teaches us a profound lesson about our own avodah. Sometimes in life, we look for shortcuts. We ask ourselves, “What is the bare minimum I need to do to get by? If I already accomplished the main point, why do I need to worry about the extra details?” But the Aibershter does not look at our relationship that way. He gives us extra details, extra mitzvos, and extra opportunities for holiness not to burden us, but to beautify our lives and expand our connection to Him.

When you do a mitzvah, don’t just look for the bare minimum “scales” of the obligation. Look for the “fins” too, the extra care, the pleasantness, and the hiddur mitzvah that makes your service of Hashem beautiful and glorious.

Today, choose one small mitzvah or daily halachah and do it with extra care and attention to detail, going beyond the bare minimum to make your avodah beautiful.

הלכות דעות • פרק שלישי

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

CHAPTER PREVIEW

In this chapter, we learn how a Yid must approach the physical world. The Rambam warns us against the mistake of thinking that the way to overcome the yetzer hara and bad middos is to go to the opposite extreme of asceticism. A person might think he should completely deny himself meat, wine, a nice home, or fine clothing, and live like a hermit or a pagan priest. The Rambam teaches us that this is a bad path and is actually forbidden.

Instead, we are guided to see that Hashem wants us to live in the world and serve Him through the physical. We learn the proper Torah perspective on fasting, vows, and self-mortification, showing how our Sages discouraged us from forbidding things that the Torah has already permitted. The goal is to use everything in this world to strengthen our bodies and minds for the avodah of Hashem.

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

הלכה א

Halacha 1 • The Prohibition Against Asceticism and Excessive Self-Mortification

שָׁמָּה יֹאמֵר אָדָם

Perhaps a person will say to himself,

הוֹאִיל וְהַקְנָאָה וְהַתְאָוָה וְהַכְבוֹד וְכִיּוּצָא בָהֶם דֶּרֶךְ רָעָה הֵן

since envy, desire, honor, and the like of them are an evil path

וּמִזְצִיאוֹתָיִן אֶת הָאָדָם מִן הָעוֹלָם.

and remove a person from the world,

אֶפְרָשׁ מֵהֶן בְּיוֹתֵר וְאֶתְרַחֵק לְצַד הָאֲחֵרוֹן.

I will separate from them exceedingly and I will distance myself to the extreme side,

עַד שֶׁלֹּא יֹאכַל בָּשָׂר וְלֹא יִשְׁתֶּה יַיִן

until he will not eat meat and he will not drink wine,

וְלֹא יִשָּׂא אִשָּׁה וְלֹא יֵשֵׁב בְּדִירָה נְאוֹה

and he will not marry a wife and he will not dwell in a pleasant dwelling,

וְלֹא יִלְבַּשׁ מְלָבוֹשׁ נָאוֹה

and he will not wear fine clothing,

אֶלָּא הַשֵּׁק וְהַצֹּמֶר הַקָּשָׁה וְכִיּוֹצֵא בָהֶן

except sackcloth and coarse wool and the like of them,

כְּגוֹן כֹּהֲנֵי הָעוֹבְדֵי כּוֹכָבִים.

such as the priests of the worshippers of stars.

גַּם זֶה דֶּרֶךְ רָעָה הִיא וְאָסוּר לֵילְךָ בָּהּ.

This too is an evil path, and it is forbidden to walk in it.

הַמֵּהֲלֵךְ בְּדֶרֶךְ זוֹ נִקְרָא חוֹטֵא.

The one who walks in this path is called a sinner,

שֶׁהָרִי הוּא אוֹמֵר בְּנָזִיר "וְכָפַר עָלָיו מֵאֲשֶׁר חָטָא עַל הַנֶּפֶשׁ".

for behold, it says concerning a nazirite, "And he shall atone for him for that he sinned against the soul."

אָמְרוּ חֲכָמִים וּמָה אִם נָזִיר שֶׁלֹּא פָּרַשׁ אֶלָּא מִן הַיַּיִן

The Sages said: And what if a nazirite, who abstained only from wine,

צָרִיךְ כִּפּוּר

needs atonement,

הַמוֹנֵעַ עֲצָמוֹ מִכָּל דָּבָר וְדָבָר עַל אַחַת כַּמָּה וְכַמָּה.

the one who deprives himself from every single thing, how much more so!

לְפִיכָךְ צִוּוּ חֲכָמִים שֶׁלֹּא יִמְנַע אָדָם עֲצָמוֹ

Therefore, the Sages commanded that a person should not deprive himself

אֶלָּא מִדִּבְרֵי שֶׁמִּנְעָתוֹ הַתּוֹרָה בִּלְבַד.

except from things that the Torah prohibited him alone.

וְלֹא יִהְיֶה אוֹסֵר עֲצָמוֹ בְּנִדְרִים וּבְשִׁבוּעוֹת עַל דְּבָרִים הַמֵּתֻרִים.

And he should not be forbidding himself with vows and with oaths upon permitted things.

כֹּךְ אָמְרוּ חֲכָמִים לֹא דִיָּה מַה שֶׁאִסְּרָה תּוֹרָה

Thus the Sages said: Is it not enough for you what the Torah prohibited,

אֶלָּא שֶׁאַתָּה אוֹסֵר עָלֶיךָ דְּבָרִים אֲחֵרִים.

but that you must forbid upon yourself other things?

וּבְכָלֵל הַזֶּה אֵלּוּ שְׁמֵתָעֲנִין תָּמִיד אֵינֶן בְּדֶרֶךְ טוֹבָה.

And in this category, those who fast constantly are not on a good path.

וְאַסְרוּ חֲכָמִים שִׁיחָא אָדָם מִסִּגְיָ עֲצָמוֹ בְּתַעֲנִית.

And the Sages forbade that a person should be afflicting himself with fasting.

וְעַל כָּל הַדְּבָרִים הָאֵלֶּיךָ וְכִיּוֹצֵא בָהֶן צִוָּה שְׁלֹמֹה וְאָמַר

And upon all these things and the like of them, Shlomo commanded and said,

"אַל תְּהִי צַדִּיק הַרְבֵּה וְאַל תִּתְחַפֵּם יוֹתֵר לָמָּה תִּשְׁוִימִם:"

"Do not be righteous overly, and do not make yourself wise excessively; why should you make yourself desolate?"

הִלְכָּה ב

Halacha 2 · Directing All of One's Physical Activities and Desires Solely for the Service of Hashem

צָרִיךְ הָאָדָם שִׁיכוֹן לִבּוֹ וְכָל מַעֲשָׂיו כָּלָם

It is necessary for a person to direct his heart and all of his actions, all of them,

לֵידַע אֶת הַשֵּׁם בָּרוּךְ הוּא בְּלִבְדּוֹ,

to know Hashem, blessed is He, alone,

וְיִהְיֶה שִׁבְתּוֹ וְקוּמוֹ וְדַבּוּרוֹ הַכֹּל לְעֻמַּת זֶה הַדְּבָר.

and his sitting, his rising, and his speaking shall all be toward this matter.

כִּיצַד?

How so?

כַּשִּׁישָׂא וְיִתֵּן אוֹ יַעֲשֶׂה מְלָאכָה לְטַל שְׂכָר,

When he buys and sells or does work to receive payment,

לֹא יִהְיֶה בְּלִבּוֹ לְקַבֵּץ מָמוֹן בְּלִבְדּוֹ,

it should not be in his heart to gather money alone,

אֶלָּא יַעֲשֶׂה דְּבָרִים הָאֵלֶּיךָ כְּדִי שִׁימְצָא דְּבָרִים שֶׁהַגּוּף צָרִיךְ לָהֶם

rather he should do these things so that he may find the things that the body needs,

מֵאֲכִילָה וְשִׁתְיָה וְיִשְׁכֵּת בֵּית וּנְשִׂאת אִשָּׁה.

such as eating, drinking, dwelling in a house, and marrying a wife.

וְכֵן כַּשִּׁיאֵכֶל וְיִשְׁתֶּה וְיִבְעַל

And so, when he eats, drinks, and engages in relations,

לא ישים בלבו לעשות דברים האלו כדי להנות בלבד

he should not place in his heart to do these things in order to enjoy them alone,

עד שנמצא שאינו אוכל ושותה אלא המתוק לחה ויבעל כדי להנות,

to the point that it is found that he does not eat and drink except what is sweet to the palate, and he only engages in relations in order to enjoy;

אלא ישים על לבו שיאכל וישתה כדי להברות גופו ואיבריו בלבד.

rather, he should place upon his heart that he eats and drinks in order to make healthy his body and his limbs alone.

לפיכך לא יאכל כל שהחה מתאנה ככלב וחמור

Therefore, he should not eat everything that the palate desires like a dog and a donkey,

אלא יאכל דברים המועילים לגוף אם מרים אם מתוקים.

rather he should eat things that are beneficial to the body, whether they are bitter or sweet.

ולא יאכל דברים הרעים לגוף אף על פי שהן מתוקים לחה.

And he should not eat things that are bad for the body, even though they are sweet to the palate.

כיצד?

How so?

מי שהיה בשרו חם לא יאכל בשר ולא דבש ולא ישתה יין,

One whose constitution is hot should not eat meat or honey, and should not drink wine,

כענין שאמר שלמה דרך משל כה כו "אכל דבש וגו'.

in accordance with the matter that Shlomo said by way of parable, "To eat honey too much is not good."

ושותה מי העלשין אף על פי שהוא מר

And he should drink endive water, even though it is bitter,

שנמצא שותה ואוכל דרך רפואה בלבד

so that it is found that he drinks and eats by way of medicine alone,

כדי שיבריא ויעמד שלם

in order that he become healthy and stand whole,

הואיל ואי אפשר לאדם להיות אלא באכילה ושתיה.

since it is impossible for a person to live without eating and drinking.

וכן כְּשִׁיבְעַל לֹא יַבְעֵל אֶלָּא כִּדֵּי לְהַבְרוֹת גּוּפוֹ וּכְדֵּי לְקַיֵּם אֶת הַזֵּרַע.

And so, when he engages in relations, he should not engage in relations except to make healthy his body and to preserve the seed.

לְפִיכָּה אֵינוֹ בּוֹעֵל כָּל זְמַן שִׁיתְּאוּה

Therefore, he does not engage in relations every time that he desires,

אֶלָּא כָּל עֵת שִׁידַע שֶׁהוּא צָרִיךְ לְהוֹצִיא שְׂכַבֶּת זֶרַע כְּמוֹ דֶּרֶךְ הַרְפוּאָה אוֹ לְקַיֵּם אֶת הַזֵּרַע:

rather, at any time that he knows that he needs to emit semen, like the way of medicine, or to preserve the seed.

הִלְכָּה ג

Halacha 3 · Directing All Physical Actions and Bodily Health for the Sake of Heaven

הַמְנַהִיג עֲצָמוֹ עַל פִּי הַרְפוּאָה.

One who conducts himself according to the rules of medicine,

אִם שָׁם עַל לְבוֹ שִׁיחָהּ כָּל גּוּפוֹ וְאַיְכָּרָיו שְׁלֵמִים בְּלֻבָּד

if he places upon his heart that should be all of his body and his limbs healthy alone,

וְשִׁיחָיו לוֹ בָּנִים עוֹשִׂין מְלָאכָתוֹ וְעִמְלֵין לְצָרְכּוֹ

and that should be to him children doing his work and toiling for his need,

אֵין זֶה דֶּרֶךְ טוֹבָה.

is not this a path that is good.

אֶלָּא יָשִׁים עַל לְבוֹ שִׁיחָהּ גּוּפוֹ שָׁלֵם וְחָזֵק

Rather, he should place upon his heart that should be his body healthy and strong,

כִּדֵּי שִׁתְּהִיָּה נִפְשׁוֹ יִשְׂרָה לְדַעַת אֶת ה'.

in order that should be his soul upright to know Hashem.

שֶׁאִי אָפֶשֶׁר שִׁיבִין וְיִשְׁתַּכֵּל בַּחֲכָמוֹת

For it is impossible that he understand and contemplate in the wisdoms of Torah

וְהוּא רָעֵב וְחוֹלָה אוֹ אֶחָד מֵאַיְכָּרָיו כּוֹאֵב.

and he is hungry and sick, or if one of his limbs pains him.

וְיָשִׁים עַל לְבוֹ שִׁיחָהּ לוֹ בֵּן

And he should place upon his heart that should be to him a son,

אוֹלֵי יִהְיֶה חָכָם וְגָדוֹל בְּיִשְׂרָאֵל.

perhaps he will be wise and great in Israel.

נִמְצָא הַמַּהֲלֵךְ בְּדַרְךָ זוֹ כָּל יָמָיו

It turns out that the one who walks in a path like this all of his days,

עוֹבֵד אֶת ה' תָּמִיד.

serves Hashem constantly.

אֲפֹלוּ בַּשָּׂעָה שֶׁנּוֹשֵׂא וְנוֹתֵן וְאֲפֹלוּ בַּשָּׂעָה שֶׁבּוֹעֵל.

Even at the time that he conducts business, and even at the time that he has marital relations,

מִפְּנֵי שֶׁמִּחְשַׁבְתּוֹ בְּכָל

because that his thought in everything he does

כְּדֵי שֶׁיִּמְצָא צֻרְכָּיו עַד שֶׁיִּהְיֶה גּוֹפּוֹ שָׁלֵם לַעֲבֹד אֶת ה'.

is in order that he find his needs, until that will be his body healthy to serve Hashem.

וְאֲפֹלוּ בַּשָּׂעָה שֶׁהוּא יָשָׁן

And even at the time that he sleeps,

אִם יָשָׁן לְדַעַת

if he sleeps with intent,

כְּדֵי שֶׁתִּנּוּחַ דַּעְתּוֹ עָלָיו וְיִנּוּחַ גּוֹפּוֹ

in order that should rest his mind upon him and should rest his body,

כְּדֵי שֶׁלֹּא יִחָלָה וְלֹא יוּכַל לַעֲבֹד אֶת ה' וְהוּא חוֹלָה,

in order that not he fall ill, and not he will be able to serve Hashem and he is sick,

נִמְצָאת שְׁנָה שְׁלֹו עֹבֵדָה לְמָקוֹם בְּרוּךְ הוּא.

it turns out sleep of his is service to the Omnipresent, blessed is He.

וְעַל עֲנָנָן זֶה צִוּוּ חֲכָמִים וְאָמְרוּ מִשְׁנֵה אֲבוֹת בִּיב "וְכָל מַעֲשֵׂיךָ יִהְיוּ לְשֵׁם שָׁמַיִם".

And on matter this commanded the Sages and said in Mishnah Avos 2:12, "And all of your deeds should be for the sake of Heaven."

וְהוּא שֶׁאָמַר שְׁלֹמֹה בְּחֻמְתּוֹ מִשְׁלֵי גו "בְּכָל דְּרָכֶיךָ דַּעְהוּ וְהוּא יַיִשֵּׁר אַרְחֹתֶיךָ":

And that is what said Shlomo in his wisdom in Proverbs 3:6, "In all of your ways know Him, and He will make straight your paths."

CHAPTER SUMMARY

The chapter begins by condemning asceticism and self-mortification, explaining that one who abstains from permitted physical pleasures, like wine or meat, is called a sinner, just as the Torah requires a nazir to bring a sin offering. The Rambam quotes our Sages who ask if what the Torah prohibited is not already enough for us, and he warns against making vows to forbid permitted things or fasting constantly. He concludes by citing Shlomo HaMelech's warning in Koheles not to be overly righteous, showing that the true path of a chacham is to serve Hashem with a healthy, balanced body and mind without resorting to extreme self-denial.

למעשה WHAT TO TAKE HOME

It is easy to think that to be a good Jew, we must run away from the physical world, fast, and deny ourselves any pleasure. But the Rambam teaches us a beautiful, life-changing truth: Hashem created this world for us to live in it, not to escape it. When you deny yourself the permitted pleasures of this world, the Torah calls you a sinner! Hashem does not want you to be a hermit; He wants you to bring holiness into your everyday physical life.

The secret of this avodah is in your intention. When you eat a good meal, sleep, or go to work, do not do it just for the raw physical pleasure or to amass wealth. Do it with the conscious thought: "I am taking care of my body so that I have the strength, health, and peace of mind to learn Torah, do mitzvos, and serve Hashem." When you live this way, your physical acts are elevated. Your eating becomes a holy service, and even your sleep is considered an avodah to the Creator.

Today, before you eat a meal or go to sleep, stop for three seconds and say to yourself: "I am doing this to give my body the strength to serve Hashem."

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט 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 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 הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ 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 בְּנַחַל 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 תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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