

חומש עם רש"י • מטות-מסעי • שני

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

MATOT-MASEI • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the return of the army from the war against Midian. Moshe Rabbeinu, Elazar HaKohen, and the nesiyim go out to meet them, but Moshe becomes angry with the officers for sparing the Midianite women, who had previously caused Bnei Yisrael to stumble in the devastating sin of Baal Peor. Moshe commands them to eliminate the guilty women and young males, while keeping the pure young girls alive. The soldiers are then instructed to remain outside the camp for seven days to purify themselves and their garments from the defilement of death.

Following this, Elazar HaKohen teaches the soldiers the essential halachos of kashering vessels captured in war, explaining how utensils must be purified through fire or water depending on how they were used. Hashem then commands Moshe and Elazar to take a precise inventory of all the spoils—including the captive women, sheep, cattle, and donkeys—and to divide everything equally between the soldiers who fought in the battle and the rest of the community, with specific portions designated as a levy for Hashem and the Levi'im.

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

פסוק א

Pasuk 1

וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל נְשִׂיָּאֵי הָעֵדָה לִקְרֹאתָם אֶל מַחוּץ
outside to to meet them the assembly the leaders of and all of the Kohen and Elazar Moshe And they went out
לַמַּחֲנֶה:
to the camp

רש"י

וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן. לָפִי שָׂרָאוּ אֶת נְעָרֵי יִשְׂרָאֵל יוֹצְאִים לַחֲטָף
to snatch going out Yisrael the youths of — that they saw because the Kohen and Elazar Moshe And they went out
מִן הַבָּזָה סַפְרֵי:
Sifrei the spoil from

פסוק ב

Pasuk 2

וַיִּקְצַף מֹשֶׁה עַל פְּקוּדֵי הָחֵיָל שָׂרֵי הָאֲלָפִים וְשָׂרֵי
and the commanders of the thousands the commanders of the army the officers of with Moshe And was angry
הַמֵּאוֹת הַבָּאִים מִבְּצָא הַמִּלְחָמָה:
the war from the campaign of who came back the hundreds

רש"י

ויקצף משה על פקודי החיל. מִמְּנִים עַל הַחֵיל, לְלַמְּדָהּ שֶׁכָּל סִרְחוֹן
misdeed of that every to teach you the army over those appointed the army the officers of with Moshe And was angry
הַדּוֹר תְּלוּי בְּגִדּוּלִים שֵׁישׁ כַּח בְּיָדָם לְמַחֲוֹת שָׁם :
there to protest in their hand power since there is on the leaders is dependent the generation

פסוק ג

Pasuk 3

וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחַיִּיתָם כָּל נִקְבָּה:
female every did you spare Moshe to them And said

פסוק ד

Pasuk 4

הֵן הִנֵּה הָיוּ לְבָנֵי יִשְׂרָאֵל בְּדִבְרֵ בִלְעָם לְמַסֵּר מֵעַל בֵּיהֶן עַל
on against Hashem a betrayal to commit Bilam by the word of Yisrael for the children of were they Behold
דִּבְרֵ פְעוֹר וְתָהִי הַמַּגֵּפָה בְּעֵדֶת יְהוָה:
Hashem in the congregation of the plague and there was Peor the matter of

רש"י

הֵן הִנֵּה. מִגִּיד שֶׁהָיוּ מְכִירִים אוֹתָן — זֹה הִיא שְׁנִכְשָׁל פְּלוּנִי בָּהּ יִלְקוּט
Yalkut in her so-and-so through whom stumbled is she This them recognizing that they were it teaches these Behold
שִׁמְעוֹנִי תִשְׁפֹּה :
785 Shimoni

רש"י

בְּדִבְרֵ בַלְעָם. אָמַר לָהֶם אֲפֹלוּ אַתֶּם מְכַנְיִסִּין כָּל הַמּוֹנוֹת שֶׁפְּעוּלָם אֵין אַתֶּם
you not that are in the world the hosts all bring together you even if to them he said Balaam through the word of
יְכוּלִים לָהֶם, שָׁמָּה מְרַבִּים אַתֶּם מִן הַמִּצְרִיִּים שֶׁהָיוּ שֵׁשׁ מֵאוֹת רֶכֶב בַּחוּר?
chosen chariots hundred six who had the Egyptians than you more numerous are perhaps against them are able
בָּאוּ וְאֶשְׁרִיאֲכֶם עֲצָה, אֲלֹהֵיהֶם שֶׁל אֵלּוּ שׁוֹנֵא זְמָה הוּא וְכו' כְּדֹאִיתָא בְּחֵלֶק דָּף
page in Chelek as it is etc. He is immorality hates these · the God of counsel and I will advise you come
ק"ו וּבִסְפָּרִי:
and in Sifrei 106

פסוק ה

Pasuk 5

וְעַתָּה הִרְגוּ כָּל זָכָר בֶּטָר וְכָל אִשָּׁה יָדְעָתָא אִישׁ לְמִשְׁכַּב זָכָר
a male for lying with a man who has known woman and every among the children male every slay And now
הִרְגוּ:
slay

רש"י

וְכָל אִשָּׁה יָדְעָתָא אִישׁ. רְאוּיָהּ, לְבַעַל, אַע"פ שֶׁלֹּא נִבְעְלָהּ, וְלִפְנֵי
and before she was cohabited with that not even though to be cohabited with who is fit man who knows woman And every

הַצִּיץ הַעֲבִירוֹם, וְהָרְאוּהָ לִבְעַל פְּנֵיהָ מוֹרִיקוֹת יַבְמוֹת ס' :

page 60 Yevamos turned green her face to be cohabited with and she who was fit they passed them the Tzitz

רש"י

הֲרֹגוּ. לָמָּה חָזַר וְאָמַר? לְהַפְסִיק הָעֲנָנָן, דְּבָרֵי רַבִּי יִשְׁמָעֵאל, שְׂאֵם אֲנִי קוֹרֵא

read I for if Yishmael Rabbi the words of the matter to pause and say did he return why kill

הֲרֹגוּ כָּל זָכָר בֶּטֶף וְכָל אִשָּׁה יֹדַעַת אִישׁ וְכָל הַטֶּף בְּנָשִׁים וְגו',

etcetera among the women the children and all man knowing woman and every among the children male every kill

אֵינִי יוֹדֵעַ אִם לְהִרְגַּע עִם הַזָּכָרִים אוֹ לְהַחְיֹת עִם הַטֶּף, לָכֵן נֶאֱמַר הֲרֹגוּ:

kill it is said therefore the children with to keep alive or the males with to kill whether know I do not

פסוק 1

Pasuk 6

וְכָל הַטֶּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר הַחַיּוֹ לָכֵם:

for yourselves keep alive a male intimacy of have known not who among the women the young ones and all

פסוק 2

Pasuk 7

וְאַתֶּם חֲנוּ מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כָּל הָרֹג נֶפֶשׁ וְכָל

and anyone a person who has killed anyone days seven of the camp outside shall encamp And you

נֹגֵעַ בַּחֲלָל תִּתְחַטֵּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם

you seventh and on the day third on the day you shall purify the slain who has touched

וּשְׁבִיכֵם:

and your captives

רש"י

מִחוּץ לַמַּחֲנֶה. שְׁלֹא יִכְנסוּ לַעֲזָרָה:

the Courtyard they should enter that not the camp Outside

רש"י

כָּל הָרֹג נֶפֶשׁ. ר' מֵאִיר אָמַר בַּחוּרָג בְּדָבָר הַמְקַבֵּל טְמֵאָה הַכָּתוּב

the Scripture uncleanness that is receptive of with an object of one who kills says Meir Rabbi a person hath killed whosoever

מְדַבֵּר, וְלַמֶּדֶה הַכָּתוּב שֶׁהַכֵּלִי מְטַמֵּא אָדָם בַּחֲבוּרֵי הַמֵּת כְּאֵלוֹ

as if the corpse through connection with a man makes unclean that the vessel the Scripture and it teaches you speaks

נוֹגֵעַ בַּמֵּת עֲצָמוֹ, אוֹ יָכוֹל אֶפְלוֹ זָרַק בּוֹ חֵץ וְהֲרֹגוֹ? תִּלְמוֹד לֹמַר וְכָל

and whosoever says the teaching and killed him an arrow at him he shot even if perhaps or itself the corpse he touches

נֹגַע בַּחֲלָל, הַקֵּישׁ הוֹרָג לְנוֹגֵעַ, מֵהַ נוֹגֵעַ עַל יְדֵי חֲבוּרוֹ, אִף

so too his connection means of by one who touches just as to one who touches one who kills it compares the slain touches

הוֹרָג ע"י? חֲבוּרוֹ סִפְרֵי בַּמִּדְבָּר י"ט :

19 Bamidbar Sifrei his connection by means of one who kills

רש"י

תִּתְחַטֵּאוּ. בְּמֵי נִדָּה כְּדִין שְׂאֵר טְמֵאֵי מֵתִים, שְׂאֵר לְדָבָרֵי

according to the words of for even corpses those defiled by the rest of like the law of sprinkling with the waters of purify yourselves

הַאוֹמְרִים קִבְּרֵי גוֹיִם אֵינָם מְטַמְּאִין בָּאֵהָל, שֶׁנֶּאֱמַר יִחְזַקֵּאל ל"ד "וְאַתָּן צֹאנִי

My sheep and you 34 Yechezkel as it is said in a tent render unclean do not non-Jews graves of those who say

צֹאן מִרְעִיתִי אָדָם אַתֶּם" — אַתֶּם קְרוּיִם אָדָם — מוֹדָה הוּא שֶׁהַגּוֹיִם מְטַמְּאִים

render unclean that non-Jews he admits man are called you you are man My pasture the sheep of

בְּמַגֵּעַ וּבְמִשָּׂא, שֶׁלֹּא נֶאֱמַר אָדָם אֵלָּא אֶצֶל טְמֵאָת אֲהֵלוֹת, שֶׁנֶּאֱמַר

as it is said tents the uncleanness of regarding except man was it said for not and through carrying through contact

"אָדָם כִּי יָמוּת בָּאֵהָל" בַּמִּדְבָּר י"ט :

19 Bamidbar in a tent he dies when a man

רש"י

אַתֶּם וּשְׂבִיכֵכֶם. לֹא שֶׁהַגּוֹיִם מְקַבְּלִין טְמֵאָה וְצָרִיכִין הַזָּהָה, אֲלֹא מָה אַתֶּם

you just as but sprinkling and require impurity receive that the non-Jews not and your captives yourselves

בְּנֵי בְרִית, אֵף שְׂבִיכֵכֶם כְּשִׁיבָאוּ לְבְרִית וַיִּטְמְאוּ, צָרִיכִין הַזָּהָה סִפְרֵי

Sifrei sprinkling they require and become unclean into the covenant when they enter your captives so too the covenant members of

:

פסוק ח

Pasuk 8

וְכָל בֶּגֶד וְכָל כְּלִי עוֹר וְכָל מַעֲשֵׂה עֵזִים וְכָל כְּלִי יֵץ

wood vessel of and every goats' hair work of and every leather vessel of and every garment And every

תִּתְחַטְּאוּ:

you shall purify

רש"י

וְכָל מַעֲשֵׂה עֵזִים. לְהַבִּיא כְּלֵי הַקֶּרְנִים וְהַטְּלָפִים וְהַעֲצָמוֹת חוּלִין כ"ה :

25b Chullin and the bones and the hooves the horns vessels of to include goats made of And everything

פסוק ט

Pasuk 9

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אֲנָשֵׁי הַצָּבָא הַבָּאִים לְמַלְחָמָה זֹאת חֻקָּה

the decree of this is to the battle who came the army the men of to the Kohen Elazar And said

הַתּוֹרָה אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded which the Torah

רש"י

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן וְגו'. לְפִי שֶׁבָּא מֹשֶׁה לְכָלֵּל פֶּעַס בָּא לְכָלֵּל טְעוֹת,

error to the state of he came anger to the state of Moshe that came Because etc. the Kohen Elazar And he said

שֶׁנִּתְעַלְמוּ מִמֶּנּוּ הַלְכוֹת גְּעוּלֵי גוֹיִם, וְכֵן אַתָּה מוֹצֵא בְּשִׁמְיִנִי לְמִלּוּאִים,

of the inauguration on the eighth find you And so non-Jews purging vessels of the laws of from him for were hidden

שֶׁנֶּאֱמַר "וַיִּקְצַף עַל אֶלְעָזָר וְעַל אִיתָמָר" וַיִּקְרָא י' — בָּא לְכָלֵּל פֶּעַס בָּא

he came anger to the state of he came 10 Vayikra Isamar and with Elazar with And he was angry as it is said

לְכָלֵּל טְעוֹת, וְכֵן בְּשִׁמְעוּ נָא הַמְרִים בַּמִּדְבָּר כ' "וַיִּהְיֶה אֶת הַסֵּלַע" — עַל יְדֵי

means of by the rock — and he smote 20 Bamidbar you rebels now in Hear And so error to the state of

הַפֶּעַס טָעָה סִפְרֵי; פִּסְחִים ס"ו :

66b Pesachim Sifrei he erred the anger

רש"י

אשר צוה ה' וגו'. תִּלְהַ הַהוֹרָאָה בְּרָבּוּ עַי' סִפְרֵי :

Sifrei see on his teacher the ruling He hung etc. Hashem commanded Which

פסוק י

Pasuk 10

אֲךָ אֶת הַזָּהָב וְאֶת הַכֶּסֶף אֶת הַנְּחֹשֶׁת אֶת הַבְּרָזָל אֶת הַבְּדִיל וְאֶת הָעֹפֶרֶת:

the lead and — the tin — the iron — the copper — the silver and — the gold — Only

רש"י

אך את הזהב וגו'. אַע"פ שֶׁלֹּא הִזְהִיר לָכֶם מֹשֶׁה אֲלָא עַל הַלְכוֹת טָמְאָה, עוֹד

further impurity the laws of concerning except Moshe you admonished that not even though etc. the gold — Only

יֵשׁ לְהִזְהִיר לָכֶם עַל הַלְכוֹת גְּעוּלָה, וְ"אֲךָ" לְשׁוֹן מַעוֹט, כְּלוּמַר מִמַּעֲטִין אַתֶּם

are you restricted meaning to say restriction is a term of and "only" purging the laws of concerning you to admonish there is

מְלַהֲשֵׁתָם בְּכֵלִים אֲפִלּוּ לְאַחַר טְהוּרָתָן מִטְּמֵאת הַמֵּת עַד שִׁטְהָרוּ

they are purified until the corpse from the impurity of their purification after even the vessels from using

מִבְּלִיעַת אִסּוּר נִבְלֹת; וְרַבּוֹתֵינוּ אָמְרוּ, אֲךָ אֶת הַזָּהָב לּוֹמַר, שְׁצָרִיךָ

that it is necessary to say the gold — only said and our Rabbis carcasses forbidden food of from the absorption of

לְהַעֲבִיר חֲלוּדָה שְׁלֹו קֹדֶם שִׁיגְעִילָנוּ, וְזֶהוּ לְשׁוֹן אֲךָ, שֶׁלֹּא יִהְיֶה שָׁם חֲלוּדָה

rust there there shall be that not only the meaning of and this is he purges it before its rust to remove

אֲךָ הַמִּתְקַת יִהְיֶה כְּמוֹ שֶׁהוּא:

it is as shall be the metal only

פסוק יא

Pasuk 11

כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָּאֵשׁ וְטָהַר אֲךָ בְּמֵי

with water of however and it shall be pure through the fire you shall pass into the fire comes that thing every

נֹדָה יִתְחַטֵּא וְכָל אֲשֶׁר לֹא יָבֹא בָאֵשׁ תַּעֲבִירוּ בַּמַּיִם:

through the water you shall pass into the fire come does not that and everything it must be purified sprinkling

רש"י

כל דבר אשר יבא באש. לְבַשֵּׁל בּוֹ כָּלֹוִם:

anything in it to cook in fire comes that thing Every

רש"י

תַּעֲבִירוּ בָאֵשׁ. כְּדָרְךָ תִּשְׁמִישׁוֹ הִנָּעֵלְתּוּ — מִי שֶׁתִּשְׁמִישׁוֹ עַל יְדֵי חֲמִין

hot water means of is by whose usage that is its purging its usage according to the way of through the fire you shall pass

יִגְעִילָנוּ בְּחֲמִין, וּמִי שֶׁתִּשְׁמִישׁוֹ ע"י צְלִי, כְּגוֹן הַשְּׂפּוּד וְהָאֶסְבָּלָה,

and the grill the spit such as roasting is by means of whose usage and that with hot water he shall purge it

יִלְבֵּנוּ בָּאוּר עֲבוּדָה זָרָה ע"ד :

75b Zarah Avodah in the fire he shall white-heat it

רש"י

אך במי נדה יתחטא. לפי פשוטו חטוי זה לטהרו

is to cleanse it this purification its plain sense According to it shall be purified sprinkling with waters of Nevertheless

מטמאת מת, אמר להם צריכין הכלים געול לטהרם מן האסור

the forbidden food from to cleanse them purging the vessels require to them He said a corpse from uncleanness of

וחטוי לטהרו מן הטמאה; ורבותינו דרשו מכאן שאף להכשירן מן

from to make them fit that even from here derived And our Rabbis the uncleanness from to cleanse them and purification

האסור הטעין טבילה לכלי מתכות, ומי נדה הפתובין כאן דרשו

they explained here that are written a niddah and waters of metals for vessels of immersion it required the forbidden food

מים הראוים לטבל בהם נדה, וכמה הם? ארבעים סאה שם ע"ה :

75b there Seahs forty are they and how much a niddah in them to immerse that are proper waters

רש"י

וכל אשר לא יבא באש. כל דבר שאין תשמישו על ידי האור, כגון כוסות

cups such as the fire means of by is its usage whose not vessel any in fire does come not that And all

וצלוחיות שתשמישן בצונן ולא בלעו אסור:

forbidden food did they absorb and not is with cold whose usage and flasks

רש"י

תעבירו במים. מטבילן ודיו, ודוקא כלי מתכות:

metals utensils of and specifically and that is sufficient he immerses them through water ye shall pass

פסוק יב

Pasuk 12

וכבסתם בגדיכם ביום השביעי וטהרתם ואחר תבאו אל

into you may enter and afterward and you shall be pure the seventh on the day your clothes And you shall wash

המחנה:

the camp

רש"י

אל המחנה. למחנה שכינה, שאין טמא מת טעון שלוח ממחנה לויה

the Leviyah from the camp of expulsion requires a corpse one defiled by for not the Shechina to the camp of the camp To

וממחנה ישראל:

Yisrael and from the camp of

פסוק יג

Pasuk 13

ויאמר יהוה אל משה לאמר:

saying Moshe to Hashem And He said

פסוק יד

Pasuk 14

שא את ראש מלקוח השבי באדם ובבהמה אתה ואלעזר הכהן

the Kohen and Elazar you and among beast among man the captivity the booty of the sum of — Take

וְרֹאשֵׁי אָבוֹת הָעֵדָה:

the congregation the fathers of and the heads of

רש"י

שָׂא אֶת רֹאשׁוֹ. קַח אֶת הַחֶשְׁבּוֹן:

the census — take the sum — Take

פסוק טו

Pasuk 15

וְחִצִּיתָ אֶת הַמִּלְקוֹחַ בֵּין תַּפְשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לְצָבָא

to the campaign who went out the war the holders of between the booty — and you shall divide

וּבֵין כָּל הָעֵדָה:

the congregation all of and between

רש"י

וְחִצִּיתָ אֶת הַמִּלְקוֹחַ בֵּין תַּפְשֵׁי הַמִּלְחָמָה וְגו'. חֶצְיוֹ לְאֵלוֹ וְחֶצְיוֹ לְאֵלוֹ:

for those and half of it for these half of it etc. the war those who seize between the prey — And you shall divide

פסוק טז

Pasuk 16

וְהִרְמִיתָ מִכֶּסֶּלִי הַיְהוָה מֵאֵת אֲנָשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לְצָבָא אֶחָד נָפֶשׁ

soul one to the army who go out the war the men of from for Hashem a levy and you shall separate

מִחֲמֵשׁ הַמֵּאוֹת מִן הָאָדָם וּמִן הַבָּקָר וּמִן הַחֲמֹרִים וּמִן הַצֹּאן:

the sheep and from the donkeys and from the cattle and from the humans from hundred out of five

פסוק יז

Pasuk 17

מִמִּחֲצִיתָם תִּקְחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה:

Hashem as a contribution of the Kohen to Elazar and you shall give you shall take from their half-share

פסוק יח

Pasuk 18

וּמִמִּחֲצֵת בְּנֵי יִשְׂרָאֵל תִּקַּח אֶחָד אֶחָז מִן הַחֲמִשִּׁים מִן הָאָדָם מִן

from the humans from the fifty from drawn one you shall take Yisrael of the children of and from the half

הַבָּקָר מִן הַחֲמֹרִים וּמִן הַצֹּאן מִכָּל הַבְּהֵמָה וְנָתַתָּה אֹתָם לְלוֹוִים

to the Levites them and you shall give the animals from all the sheep and from the donkeys from the cattle

שְׁמֵרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה:

Hashem the Tabernacle of the charge of who keep

פסוק יט

וַיַּעַשׂ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded as the Kohen and Elazar Moshe And did

פסוק כ

וַיְהִי הַמִּלְקוֹחַ יֵתֶר הַבּוֹ אֲשֶׁר בָּזְזוּ עַם הַצֹּבָא צֵאֵן שֵׁשׁ

six sheep the army the people of had plundered which the spoil the remainder of the booty And it was

מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמִשָּׁת אֲלָפִים:

thousand and five thousand and seventy thousand hundred

רש"י

וַיְהִי הַמִּלְקוֹחַ יֵתֶר הַבּוֹ. לְפִי שְׁלֹא נִצְטְווּ לְהַרִים מִכָּס מִן

from tribute to separate they were commanded that not Because the booty over and above the prey And it was

הַמִּטְלָטְלִין אֲלֵא מִן הַמִּלְקוֹחַ, כָּתַב אֶת הַלְשׁוֹן הַזֶּה וַיְהִי הַמִּלְקוֹחַ, שָׂבָא

which came the prey and it was this the expression — it wrote the prey from but the movables

לְכָלֹל חֲלָקָה וְלְכָלֹל מִכָּס, שֶׁהָיָה עוֹדָה עַל בּוֹ הַמִּטְלָטְלִין אֲשֶׁר

which the movables booty of the over and above which was tribute and under the category of division under the category of

בָּזְזוּ עִם הַצֹּבָא אִישׁ לּוֹ וְלֹא בָא לְכָלֹל חֲלָקָה — מִסְפַּר

the number of division under the category of come and did not for himself each man the host the men of plundered

הַצֹּאֵן וְגו':

etc. the sheep

פסוק כא

וּבִקְרָ שְׁנַיִם וְשִׁבְעִים אֶלֶף:

thousand and seventy two and cattle

פסוק כב

וַחֲמִרִים אֶחָד וְשָׁשִׁים אֶלֶף:

thousand and sixty one and donkeys

פסוק כג

וְנִפְשׁ אָדָם מִן הַנָּשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר כָּל נֶפֶשׁ שְׁנַיִם

two the souls all a male intimacy of had known not who the women from beings and human

וּשְׁלֹשִׁים אֶלֶף:

thousand and thirty

פסוק כד

וַתְּהִי הַמִּחְצָה חֶלֶק הַיֹּצְאִים בַּצָּבָא מִסְפַּר הַצֹּאֵן שְׁלֹשׁ מֵאוֹת
 hundred three the sheep the number of in the campaign those who went out the portion of the half-share And was
 אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת:
 hundred and five thousands and seven thousand and thirty thousand

פסוק כה

וַיְהִי הַמֶּכֶס לַיהוָה מִן הַצֹּאֵן שֵׁשׁ מֵאוֹת חֲמִשׁ וְשִׁבְעִים:
 and seventy five hundred six the sheep from to Hashem the levy and was

פסוק כו

וְהַבָּקָר שְׁשָׁה וּשְׁלֹשִׁים אֶלֶף וּמֶכֶסָּם לַיהוָה שְׁנַיִם וְשִׁבְעִים:
 and seventy two to Hashem and their levy thousand and thirty six And the cattle

פסוק כז

וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמִשׁ מֵאוֹת וּמֶכֶסָּם לַיהוָה אֶחָד וּשְׁשִׁים:
 and sixty one for Hashem and their levy hundred and five thousand thirty and donkeys

פסוק כח

וּנְפֹשׁ אָדָם שְׁשָׁה עָשָׂר אֶלֶף וּמֶכֶסָּם לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נֶפֶשׁ:
 souls and thirty two to Hashem and their levy thousand teen six beings and human

פסוק כט

וַיִּתֵּן מֹשֶׁה אֶת מֶכֶס תְּרוּמַת יְהוָה לְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צֻוָּה יְהוָה
 Hashem commanded as the Kohen to Elazar Hashem the gift of the levy of — Moshe And gave
 אֶת מֹשֶׁה:
 Moshe —

פסוק ל

וּמִמִּחְצִית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן הָאֲנָשִׁים הַצֹּבְאִים:
 who went to war the men from Moshe divided which Yisrael of the children of and from the half

רש"י

וממחצית בני ישראל אשר חצה משה. לַעֲדָה, וְהוֹצִיָּאָה לָהֶם מִן
 from for them and he took it for the congregation Moshe divided which Yisrael the children of and from the half of

האנשים הצבאים :

who warred the men

פסוק לא

Pasuk 31

וְתִהְיֶה מִחֶצֶת הָעֵדָה מִן הַצֹּאן שְׁלֹשׁ מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף
thousand and thirty thousand hundred three the sheep from the congregation the half-share of And was
שִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת:
hundred and five thousand seven

רש"י

וְתִהְיֶה מִחֶצֶת הָעֵדָה. כֹּה וְכֹה:
and such such the congregation the half of And was

פסוק לב

Pasuk 32

וּבָקָר שֵׁשָׁה וּשְׁלֹשִׁים אֶלֶף:
thousand and thirty six and cattle

פסוק לג

Pasuk 33

וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמִשׁ מֵאוֹת:
hundred and five thousand thirty and donkeys

פסוק לד

Pasuk 34

וּנְפֹשׁ אָדָם שֵׁשָׁה עָשָׂר אֶלֶף:
thousand teen six beings and human

פסוק לה

Pasuk 35

וַיִּקַּח מֹשֶׁה מִמֶּחֶצֶת בְּנֵי יִשְׂרָאֵל אֶת הָאֶחָז אֶחָד מִן הַחֲמִשִּׁים
the fifty from one the portion of — Yisrael the children of from the half-share of Moshe And took
מִן הָאָדָם וּמִן הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹוִים שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן
the Tabernacle of the charge of who guard to the Levites them and he gave the animals and from the humans from
יְהוָה כִּבְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:
Moshe — Hashem commanded as Hashem

רש"י

ויקח משה וגו'.
etc. Moshe And took

פסוק לו

וַיִּקְרְבוּ אֶל מֹשֶׁה הַפְּקָדִים אֲשֶׁר לְאַלְפֵי הַצָּבָא שְׂרֵי הָאֲלָפִים

the thousands officers of of the army were over thousands who the commanders Moshe to And they approached

וְשְׂרֵי הַמֵּאוֹת:

the hundreds and officers of

רש"י

הַפְּקָדִים. הַמֵּמְנִים:

those appointed the appointed ones

פסוק לז

וַיֹּאמְרוּ אֶל מֹשֶׁה עֲבָדֶיךָ נָשְׂאוּ אֶת רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר

who the war the men of the sum of — have taken your servants Moshe to And they said

בְּיָדֵנוּ וְלֹא נִפְקַד מִמֶּנּוּ אִישׁ:

a man from us is missing and not are in our charge

רש"י

וְלֹא נִפְקַד. לֹא נָחֵסֶר, וְתַרְגוּמוֹ "לֹא שָׁגָא", אִי הוּא בְּלִשׁוֹן אַרְמִי חֶסְרוֹן,

lacking Aramaic in the language of it even was lacking not and its translation was lacking not was missing And not

כְּמוֹ "אֲנֹכִי אַחֲטָנָה" בְּרֵאשִׁית ל"א תַּרְגוּמוֹ "דִּהּוֹת שָׁגָא מִמִּנְיָנָא", וְכֵן "כִּי

for and so from the count lacking which was its translation 31 Bereishis will make it good I like

יִפְקַד מוֹשְׁבֶךָ" שְׁמוּאֵל א כ' — יִחְסֹר מְקוֹם מוֹשְׁבֶךָ, אִישׁ הָרְגִיל לִישֹׁב

to sit who is accustomed the man your seat the place of will lack 20 Aleph Shmuel your seat will be empty

שָׁם, וְכֵן "וַיִּפְקַד מְקוֹם דָּוִד" שָׁם — נָחֵסֶר מְקוֹמוֹ וְאִין אִישׁ יוֹשֵׁב שָׁם:

there sitting man and there is no his place lacked there Dovid the place of and was empty and so there

פסוק לח

וַנִּקְרַב אֶת קֶרְבֶּן יְהוָה אִישׁ אֲשֶׁר מָצָא כָּלִי זָהָב אֲצַעְדָּה

an armlet gold an article of he found what each man Hashem the offering of — And we brought

וְצִמִּיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל נַפְשֵׁינוּ לִפְנֵי יְהוָה:

Hashem before our souls for to atone and a body-ornament an earring a ring and a bracelet

רש"י

אֲצַעְדָּה. אֵלּוּ צִמִּידִים שֶׁל רֶגֶל:

the foot of bands these are Anklet

רש"י

וְצִמִּיד. שֶׁל יָד:

the hand of and a bracelet

וכומז. דפוס של בית הרחם, לכפר הרהור הלב של בנות מדין שבת
Shabbos Midyan the daughters of of the heart the thought of to atone for the womb the place of of a mold And a kumaz

פסוק לט

Pasuk 39

ויקח משה ואֵלָעָזָר הַכֹּהֵן אֶת הַזָּהָב מֵאֵתָם כָּל כְּלֵי מַעֲשֵׂה:

wrought work vessels of all from them the gold — the Kohen and Elazar Moshe And took

פסוק מ

Pasuk 40

וַיְהִי כָּל זֶהב הַתְּרוּמָה אֲשֶׁר הִרְיִמוּ לִיהוָה שֵׁשֶׁה עָשָׂר אֶלֶף שֶׁבַע

seven thousand teen six to Hashem they separated which the offering the gold of all And it was

מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת:

the hundreds the officers of and from the thousands the officers of from shekels and fifty hundred

פסוק מא

Pasuk 41

אִנְשֵׁי הַצָּבָא כָּזֹז אִישׁ לוֹ:

for himself each man plundered the army The men of

פסוק מב

Pasuk 42

ויקח משה ואֵלָעָזָר הַכֹּהֵן אֶת הַזָּהָב מֵאֵת שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת

and the hundreds the thousands the officers of from the gold — the Kohen and Elazar Moshe And took

וַיָּבִיאוּ אֹתוֹ אֶל אֹהֶל מוֹעֵד זָכְרוֹן לְבְנֵי יִשְׂרָאֵל לִפְנֵי יְהוָה:

Hashem before Yisrael for the children of as a remembrance Meeting the Tent of to it and they brought

CHAPTER SUMMARY

The aliyah details the exact distribution of the massive spoils of war, with Moshe faithfully delivering the designated portions to Elazar HaKohen and the Levi'im as Hashem commanded. Following the accounting, the military commanders approach Moshe with a beautiful and miraculous report: not a single soldier was lost in the battle. Out of deep gratitude to Hashem and to make expiation for their souls, the officers bring a voluntary offering of all the gold jewelry they plundered, which Moshe and Elazar place in the Ohel Moed as a lasting remembrance for Bnei Yisrael before Hashem.

When the commanders of the army returned from the war with Midian, they realized a staggering miracle had occurred: "not one of us is missing." Out of thousands of soldiers, not a single life was lost. Their immediate response was not to boast or simply celebrate their survival, but to bring a voluntary offering of gold to Hashem to make expiation for their souls. They understood that when Hashem performs a miracle for you, it is not a moment for self-congratulation; it is a call to draw closer to Him and elevate the physical gifts He has spared.

In our own lives, we often experience moments of rescue, success, or unexpected relief. We might get through a difficult health scare, close a stressful business deal, or watch our children emerge safely from a dangerous situation. The yetzer hara wants us to breathe a sigh of relief, say "phew, I got lucky," and move on with our day. But the Torah is teaching us a different path of avodah. A moment of salvation is a holy invitation. It demands that we stop, recognize the hand of Hashem, and ask: "How do I use this spared life and these resources to serve Him better?"

When Hashem carries you through a challenge, do not let the moment pass as mere good fortune. Turn your relief into a tangible act of holiness. Take the energy of your gratitude and channel it directly into a mitzvah, showing Hashem that you recognize His kindness and want to bring His presence deeper into your life.

Today, think of one recent success, safety, or relief you experienced, and immediately do a concrete mitzvah, such as giving extra tzedakah or learning a few extra lines of Torah, specifically as an expression of gratitude to Hashem.

דף יומי • חזקוני • דף ס"ז

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THE SUGYA

In this daf, we dive deeper into the halachos of kosher fish and the specific sources for what is permitted and forbidden. The Gemara explores the limudim (derivations) of klal u'prat u'klal (generalization, detail, and generalization) and ribuy u'mi'ut (amplification and restriction) to determine which bodies of water require fish to have fins and scales. We learn how the Torah excludes still waters—like pits, ditches, and caves—as well as vessels, allowing one to drink from them without worrying about microscopic or small organisms that grow there.

We then move into a practical discussion of the prohibitions of sheratzim (creeping creatures) that grow in liquids and fruits. The Gemara discusses the halachos of filtering drinks like beer and eating fruits that may have become wormy while still attached to the ground, teaching us the delicate boundaries of when a creature is considered to have "crawled upon the earth" and become forbidden.

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

עמוד א' DAF 67A

EXPLANATION

הטל פֿרש ביניהם ודונים בכלל ופרט בכלל,

We must **place** the **detail between them**, between the two generalizations, and **expound them as a generalization**, and a **detail**, and a **generalization**.

EXPLANATION

"במים" – כלל, "במים ובנהלים" – פרט, "במים" – חזר וכלל.

The first instance of the phrase "**in the waters**" is a **generalization**; "**in the seas and in the rivers**" is a **detail**; and by the second instance of "**in the waters**", the verse **then generalized** again.

EXPLANATION

כלל ופרט וכלל – אי אמה דן אלא בעין הפרט,

And we have a rule: In any instance of a **generalization**, and a **detail**, and a **generalization**, you may **deduce** that the verse refers **only** to items **similar to the detail**.

EXPLANATION

מה הפרט מפורש מים נובעים, אף כל מים נובעים.

Just as the detail is explicitly referring to **flowing waters**, such as seas and rivers, **so too**, all other **flowing waters** are included in the prohibition of fish without fins and scales.

EXPLANATION

מאי רבי? חריצין ונעיצין לאיסורא, ומאי מיעט? בורות שיחין ומערות להתיירא.

What does this include? It includes trenches and water channels to prohibit fish without fins and scales found in them. And what does it exclude? It excludes pits, ditches, and caves to permit all fish found in them, since they are still waters.

QUESTION

ואימא: מה הפרט מפורש – מים גדלין על גבי קרקע, אף כל מים גדלין על גבי קרקע.

The Gemara asks: But why not say: Just as the detail is explicitly referring to water that grows, meaning is found, on the ground, so too, all water that grows on the ground is included in the prohibition?

QUESTION

ומאי רבי? אפילו בורות שיחין ומערות לאיסורא, ומאי מיעט? מיעט כלים!

And what would this include? It would include even pits, ditches, and caves to prohibit fish without fins and scales found in them. And what would it exclude? It would exclude only those found in vessels!

ANSWER

אם כן, "תאכלו" מאי אהני ליה?

The Gemara responds: If so, what use is the word "These may you eat"? Even without it, vessels would be excluded, since they are not at all similar to seas and rivers.

STATEMENT

דבי רבי ישמעאל תנא: "במים" "במים" שתי פעמים, אין זה כלל ופרט, אלא ריבה ומיעט.

The school of Rabbi Yishmael taught: The verse's use of the phrase "in the waters" and "in the waters" twice is not to be interpreted as a generalization and a detail, but rather as an instance of amplification and restriction.

EXPLANATION

"במים" – ריבה, "במים ובנהלים" – מיעט, "במים" – חזר וריבה.

By the first phrase "in the waters", the verse amplified; by the phrase "in the seas and in the rivers", it restricted; and by the second instance of "in the waters", it then amplified again.

EXPLANATION

ריבה ומיעט וריבה – ריבה הכל.

And we have a rule: When a verse amplified, and restricted, and amplified, it amplified everything to include all categories, except for the specific matter excluded by the restriction.

EXPLANATION

מאי רבי? חריצין ונעיצין לאיסורא, ומאי מיעט? בורות שיחין ומערות להתיירא.

What, then, does it include? It includes trenches and water channels to prohibit fish without fins and scales found in them. And what does it exclude? It excludes pits, ditches, and caves to permit them.

QUESTION

אימא: מאי רבי? בורות שיחין ומערות לאיסורא, ומאי מיעט? מיעט כלים.

The Gemara objects: Why not say: **What does it include?** It includes **pits, ditches, and caves to prohibit** fish found in them if they do not have fins and scales. **And what does it exclude?** It **excludes** only fish found in **vessels**.

ANSWER

אם כן, "תאכלו" מאי אהני ליה?

The Gemara responds: **If so, what use is** the word "**These may you eat**"? Even without it, vessels would be excluded. Rather, it indicates that pits, ditches, and caves are excluded by the restriction.

OBJECTION

ואיפוך אנא, כדתני מתניה, דתני מתניה בר יהודה:

The Gemara objects: **But perhaps I should reverse** the statement and claim that fish in pits, ditches, and caves are prohibited, and those in trenches and water channels are permitted? The Gemara responds: One must say as **Mattitya taught**, as **Mattitya bar Yehuda taught** in a baraita:

EXPLANATION

מאי ראית לרבות בורות שיחין ומערות להתיירא, ולהוציא חריצין ונעיצין לאיסורא?

What did you see that caused you to include pits, ditches, and caves to permit them, and to exclude trenches and water channels to prohibit them?

EXPLANATION

מרבה אני בורות שיחין ומערות שהן עצורים ככלים, ומוציא אני חריצין ונעיצין שאין עצורין ככלים.

I include pits, ditches, and caves, which contain still water like vessels, and are therefore permitted like vessels; and I exclude trenches and water channels, which are not still like vessels, as water flows through them.

QUESTION

הי סתום והי מפורש?

The Gemara asks regarding the baraita on the previous amud: **Which** verse is the **implicit** source permitting fish in vessels, **and which** is the **explicit** source?

STATEMENT

פליגי בה רב אחא ורביןא:

Rav Acha and Ravina disagree with regard to it:

STATEMENT

חד אמר: יש לו – מפורש, ואין לו – סתום, וחד אמר: אין לו – מפורש, ויש לו – סתום.

One says: The verse permitting "**whatever has**" fins and scales is the **explicit** source, **and** the verse prohibiting "**whatever has not**" fins and scales is the **implicit** source. **And one says:** The verse prohibiting "**whatever has not**" fins and scales is the **explicit** source, **and** the verse permitting "**whatever has**" fins and scales is the **implicit** source.

QUESTION

מאי טעמא דמאן דאמר יש לו מפורש?

What is the reasoning of the one who says that "whatever has" fins and scales is the explicit source?

ANSWER

אמר לך: מינייה הוא דקא משתרו פלים.

He could have said to you: It is from this verse that fish in vessels are permitted.

QUESTION

מאי טעמא דמאן דאמר אין לו מפורש?

What is the reasoning of the one who says that "whatever has not" fins and scales is the explicit source?

ANSWER

דהאי הוא דקמזכח אהאי, דאי מהאי הוה אמינא: בכללים, אף על גב דאית ליה – נמי לא תיכול.

His reasoning is that it is this verse that proves the meaning of the other verse. As, if we derived it only from the other verse, I would say: In vessels, even if it has fins and scales, you may still not eat it.

RULING

אמר רב הונא: לא לשפי אינש שיכרא בצבייתא באורתא, דילמא פריש לעיל מצבייתא וחדר נפיל לכסא, (והוי) [וקא] עובר משום "שרץ השרץ על הארץ".

Rav Huna says: A person should not pour beer through straw to filter it at night, lest a creeping animal emerge above the straw and then fall into the cup, and the drinker will violate the prohibition because of "every swarming thing that swarms upon the earth".

OBJECTION

אי הכי, במנא נמי, דלמא פריש לדפנא דמנא וחדר נפיל למנא?

The Gemara objects: If so, with regard to beer in a vessel also, we should be concerned that perhaps a creature emerged onto the side of the vessel and then fell back into the vessel, thereby becoming forbidden?

RESOLUTION

התם היינו רביתיה.

The Gemara responds: There, that is its normal manner of growth, to attach itself to the sides of the vessel, and it is not considered to have emerged.

PROOF

ומנא תימרא, דתנא: מנין לרבות בורות שיחין ומערות, ששוחה ושותה מהן ואינו נמנע? תלמוד לומר: "תאכלו מכל אשר במים".

And from where do you say this? As it is taught in a baraita: From where is it derived to include pits, ditches, and caves, that one may bend down and drink from them and need not refrain from drinking the creeping creatures inside them? The verse states: "These may you eat of all that are in the waters".

QUESTION

וליחוש דלמא פריש לדפנא וחדר נפיל?

And yet, should we not be concerned lest a creature emerged onto the side of the pit and then fell back in?

ANSWER

אַלּא הִינּוּ רְבִיתִיהּ. הֵכָא נָמִי הִינּוּ רְבִיתִיהּ.

Rather, we must say that is its normal manner of growth. Here too, in a vessel, that is its normal manner of growth.

PROOF

אָמַר לִיה רַב חֲסִדָּא לְרַב הוּנָא: תִּנָּא דְּמַסִּיעַ לָהּ, "כָּל הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ" – לְרִבּוֹת יִבְחוּשִׁין שְׂסִינָנִין; טַעְמָא דְּסִינָנִין, הָא לֹא סִינָנִין – שָׂרִי.

Rav Chisda said to Rav Huna: There is a baraita that supports you: "Every swarming thing that swarms upon the earth" serves to include gnats that one filtered, to prohibit them; the reason is that one filtered them, but if one did not filter them, they are permitted.

STATEMENT

אָמַר שְׁמוּאֵל: קִישוּת שְׁהֵת לִיעָה

Shmuel said: A cucumber that became wormy while attached to the ground...

עמוד ב' DAF 67B

STATEMENT

בְּאַפִּיָּה אֲסוּרָה מְשוּם "הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ".

A worm found in a cucumber while it is still attached to the ground is prohibited due to the prohibition of: "Every swarming thing that swarms upon the earth."

QUESTION

לִימָא מְסִיעַ לִיה, דְּתַנִּי חֲדָא: "עַל הָאָרֶץ" – לְהוֹצִיא אֶת הַזִּיזִין שֶׁפְּעָדָשִׁים, וְאֶת הַיִּתּוּשִׁים שֶׁכֵּפֶלִיסִים, וְתוֹלְעַת שְׁבֵתִמָּרִים וְשִׁבְגָּרוּגְרוֹת.

Let us say that a comparison of the following two baraitot supports him, Shmuel's opinion. As it is taught in one baraita: The words "upon the earth" serve to exclude the zizin insects that are in lentils, and the mosquitoes that are in kelisim beans, and the worms that are in dates and in dried figs, which are all permitted because they did not swarm on the ground.

QUESTION

וְתִנָּא אִידָּהּ: "כָּל הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ" – לְרִבּוֹת תּוֹלְעַת שֶׁפְּעָקָרִי זֵיתִים וְשֶׁפְּעָקָרִי גִפְנִים.

And it is taught in another baraita: When the verse states "Every swarming thing that swarms upon the earth," the word "every" serves to include as forbidden the worms that are in the roots of olive trees and that are in the roots of vines.

QUESTION

מֵאִי לָאוּ, אִידִי וְאִידִי בְּפִירָא, וְהָא בְּאַפִּיָּה, וְהָא שְׁלֹא בְּאַפִּיָּה?

What, is it not that both this and that baraita are referring to fruit, and this latter baraita, which forbids them, refers to fruit while attached to the ground, and that former baraita, which permits them, refers to fruit that is not attached to the ground? This would support Shmuel's ruling.

ANSWER

לא, אידי ואידי באפיה, ולא קשיא: הא בפירא, הא באילנא גופא.

The Gemara rejects this: No, both this and that baraita are referring to vegetation while attached to the ground, and yet it is not difficult: This former baraita, which permits, refers to worms in the fruit, whereas that latter baraita, which forbids, refers to worms in the tree itself.

PROOF

דיקא נמי, דקתני "תולעת שבעיקרי זיתים ושבעיקרי גפנים", שמע מינה.

The Gemara notes: The language of the baraita is also precise, as it teaches: "worms that are in the roots of olive trees and in the roots of vines," which are parts of the tree itself. The Gemara concludes: Learn from it that this is indeed the correct interpretation.

QUESTION

בעי רב יוסף: פרשה ומתה, מהו?

Rav Yosef raises a dilemma: If a worm emerged from the fruit and died before reaching the ground, what is the halakha? Is it considered to have swarmed on the earth?

QUESTION

מקצתה, מהו?

If only part of it emerged, what is the halakha?

QUESTION

לאויר העולם, מהו?

If it emerged into the air of the world and flew without landing, what is the halakha?

RESOLUTION

תיקו.

The Gemara responds: The dilemma shall stand unresolved.

QUESTION

בעי רב אשי: לגג תמרה מהו?

Rav Ashi raises a dilemma: If a worm crawled to the roof of a date, its outer skin, what is the halakha? Is this considered its normal place of growth, or is it like swarming on the earth?

QUESTION

לגג גרעינתה מהו?

If it crawled to the roof of its pit, what is the halakha?

QUESTION

מתמרה לתמרה מהו?

If it crawled **from date to date** that were touching, without emerging into the air, **what is** the halakha?

RESOLUTION

תיקו.

The Gemara responds: The dilemma **shall stand** unresolved.

STATEMENT

אמר רב ששת בריה דרב אידי: קוקיאני אסירי, מאי טעמא? מעלמא אתו.

Rav Sheshet, son of Rav Idi, says: **Kukeyanei**, worms found in the liver and lungs of animals, **are forbidden**. What is the reason? They came **from the** outside **world** by being swallowed, and thus already swarmed on the earth.

OBJECTION

מתקרי לה רב אשי: אי מעלמא אתו, לישתכחו דרך בית הריעי.

Rav Ashi objects to this: If they came **from the** outside **world**, they should be found also by way of the digestive tract. Since they are not, they must have generated inside the animal.

STATEMENT

איכא דאמרי, אמר רב שישא בריה דרב אידי: קוקיאני שרו. מאי טעמא? מיניה גבלי.

Some state the exchange differently: Rav Sheisha, son of Rav Idi, says: **Kukeyanei** are permitted. What is the reason? They **originate from** the animal **itself**.

STATEMENT

אמר רב אשי: פשיטא, דאי מעלמא קא אתו – לישתכחו דרך בית הריעי!

Rav Ashi said: This is obvious, for if they came **from the** outside **world**, they should be found by way of the digestive tract!

RULING

והלכתא: קוקיאני אסירי, מאי טעמא? מינם ניים ועיילי ליה באוסייה תולעים.

And the halakha is: **Kukeyanei** are forbidden. What is the reason? While the animal sleeps, worms enter it through its **snout** and travel to the lungs, bypassing the digestive tract.

RULING

דרני דבשרא – אסירי, דכוורי – שריין.

Worms **found in meat** between the skin and flesh **are forbidden**, but those found **in fish** are permitted.

STATEMENT

אמר לה רבינא לאימיה: אכלע לי ואנא איכול,

Ravina said to his mother: Conceal the fish's worms inside the fish **for me**, and I will eat them.

QUESTION

אמר ליה רב משרשייא בריה דרב אחא לרבינא: מאי שנא מהא דתנא "ואת נבלתם תשקצו" לרבות את הדרנים שבבנהמה?

Rav Mesharshiyya, son of Rav Acha, said to Ravina: How is this different from that which is taught in a baraita: "And their carcasses you shall have in detestation" serves to include the worms that are in an animal as forbidden? Why are fish worms permitted?

ANSWER

אמר ליה: הכי השתא? בהמה בשחיטה הוא דמשתריא, והני מדלא קא מהניא להו שחיטה – באיסורייהו קיימו,

Ravina said to him: How can you compare them? An animal is permitted only through ritual slaughter, and since slaughter does not affect these worms inside the flesh, they remain in their forbidden state as part of a living animal.

ANSWER

אבל דגים באסיפה בעלמא מישתרו, והני כי קא גבול – בהיתרא קא גבול.

But fish are permitted by mere gathering, and are not subject to the prohibition of eating a limb from a living animal; therefore, when these worms originate, they originate in a permitted state.

BRAISA

תנו רבנן: "הולך על גחון" – זה נחש, "כל" – לרבות השילשול ואת הדומה לשילשול,

The Rabbis taught in a baraita: The phrase "goes upon the belly" refers to the snake. The word "every" preceding it serves to include the earthworm and that which is similar to the earthworm.

BRAISA

"על ארבע" – זה עקרב, "כל הולך" – לרבות את החיפושית ואת הדומה לחיפושית,

The phrase "upon all fours" refers to the scorpion. The phrase "whatever goes" serves to include the beetle and that which is similar to the beetle.

BRAISA

"מרבה רגלים" – זה נדל, "עד כל" – לרבות את הדומה ואת הדומה לדומה.

The phrase "has many feet" refers to the centipede. The phrase "even all" serves to include that which is similar to it, and that which is similar to that which is similar to it.

BRAISA

תנא, רבי יוסי בן דורמסקית אומר: לויתן דג טהור הוא, שנאמר: "גאווה אפיקי מגנים", "תחתיו חודי חרש";

It is taught in a baraita: Rabbi Yosei ben Durmaskit says: The Leviathan is a kosher fish, as it is stated: "His armor is his pride," and "Sharpest pots herds are under him."

EXPLANATION

”אִפְיָקִי מִגְנִים” – אֵלֹהֵי קִשְׁקָשִׁים שָׂבוּ, ”תַּחֲתֵי חֲדוּדֵי חֶרֶשׁ” – אֵלֹהֵי סַנְפִּירִין שְׂפוֹרַח בָּהֶן.

"His armor" refers to the scales that are on him, and "sharpest potsherds are under him" refers to the fins with which he swims.

STATEMENT

הָדָרְנוּ עֲלֶיךָ אֱלֹהֵי טְרֵפוֹת.

May we return to you, "Elu Treifot"!

SUMMARY

The daf begins by analyzing the opinions of the Chachamim and the school of Rabbi Yishmael regarding the double expression of "in the waters" to permit fish without fins and scales in still waters like pits, ditches, and caves, while prohibiting them in flowing trenches and water channels. We then examine a machlokes between Rav Acha and Ravina regarding which pasuk serves as the explicit source for permitting fish in vessels. Finally, the Gemara discusses the halachos of sheratzim, with Rav Huna warning against filtering beer through straw at night due to the risk of a creature crawling out and falling back in, which leads to a broader discussion of the status of worms in vessels and those found in fruits while still attached to the ground.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Our sugya teaches us a profound lesson about the power of environment and boundaries. The Gemara discusses the status of tiny organisms, explaining that as long as they remain inside their natural environment, whether inside a piece of fruit, a fish, or a water vessel, they are permitted. But the moment they crawl out, even for a split second, and then fall back in, they become forbidden as a 'swarming thing that swarms upon the earth.' The physical creature did not change, but its relationship to its boundary did.

This is a powerful mashal for our own spiritual lives. Hashem created us with a beautiful, holy framework of Torah and mitzvos that serves as our natural, healthy environment. Within these boundaries, we can live, grow, and elevate the physical world in a permitted and holy way. But the moment we step outside of those boundaries, even if we think we are just 'dipping our toes' into the outside world and will immediately jump back in, we change our spiritual status. What was once healthy and pure can quickly become spiritually damaging once we cross that line.

We must cherish the boundaries the Torah sets for us, recognizing that they are not there to restrict us, but to protect our neshama's purity. Just as Rav Huna warns us to be careful when filtering beer at night so we do not accidentally cause something to cross a boundary, we must be vigilant about the environments we place ourselves in, especially in moments of darkness or distraction.

Today, identify one spiritual boundary you have set for yourself, such as a guardrail around your speech, your screen time, or your davening, and reinforce it. Remind yourself that staying inside the Torah's boundaries is what keeps your neshama pure and connected to the Aibershter.

הלכות דעות • פרק רביעי

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us a fundamental principle of avodas Hashem: keeping the body healthy and strong is not a secular pursuit, but a holy path to knowing the Creator. Since a person cannot properly understand or serve Hashem when he is ill, maintaining one's physical well-being is a direct fulfillment of Hashem's will.

To guide us in this essential avodah, the Rambam lays out practical, daily guidelines for eating, drinking, sleeping, and physical exertion. He teaches us how to master our physical desires, showing that true strength lies in eating only when hungry, stopping before we are full, and engaging in healthy habits that keep the body pure and ready for Torah study.

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

הלכה א

Halacha 1 • Maintaining a Healthy Body as Part of Serving Hashem

הואיל והיות הגוף בריא ושלם מדרכי השם הוא.

Since maintaining the body in a healthy and whole state is a fundamental part of the ways of Hashem,

שהרי אי אפשר שיבין או ידע דבר מידיעת הבורא והוא חולה.

for behold, it is impossible for a person to understand or know any matter of the knowledge of the Creator when he is ill and weak,

לפיכך צריך להרחיק אדם עצמו מדברים המאבדין את הגוף.

therefore, a person must distance himself from things that destroy the body,

ולהנהיג עצמו בדברים המברין והמחלימים.

and instead accustom himself to things that make him healthy and strengthen the physical frame.

ואלו הן:

And these are they:

לעולם לא יאכל אדם אלא כשהוא רעב.

Forever, a person should not eat unless he is hungry,

ולא ישתה אלא כשהוא צמא.

and he should not drink unless he is thirsty,

ואל ישתה נקביו אפלו רגע אחד.

and do not let him delay his excretions even one moment,

אֶלָּא כָּל זְמַן שֶׁצָּרִיךְ לְהַשְׁתִּין אוֹ לְהִסֵּךְ אֶת רַגְלָיו יַעֲמֵד מִיָּד:

rather, any time that he needs to urinate or to cover his feet, meaning to relieve his bowels, he should stand up and go immediately.

הלכה ב

Halacha 2: Proper Eating Habits and Preparing the Body Through Physical Exertion

לֹא יֹאכַל אָדָם עַד שֶׁתִּתְמַלֵּא כְּרוֹס

A person should not eat until his stomach is filled completely,

אֶלָּא יִפְחַת כְּמוֹ רְבִיעַ מִשְׂבָּעָתוֹ.

rather, he should diminish his eating by about a quarter from his satiety, leaving himself slightly hungry.

וְלֹא יִשְׁתֶּה מִיָּם בְּתוֹךְ הַמְּזוֹן

And he should not drink water during the meal,

אֶלָּא מְעַט וּמְזוּג בַּיַּיִן.

except a little, and even then, mixed with wine so it does not chill the stomach.

וּכְשִׁיתְחִיל הַמְּזוֹן לְהִתְעַכֵּל בְּמַעֲיוֹ

And when the food begins to digest in his intestines,

שׁוֹתֶה מֶה שֶׁהוּא צָרִיךְ לְשָׁתוֹת.

he may drink what he needs to drink.

וְלֹא יִרְבֶּה לְשָׁתוֹת מִיָּם וְאָפְלוּ כִּשְׂיִתְעַכֵּל הַמְּזוֹן.

And he should not increase to drink water, even when the food is digested.

וְלֹא יֹאכַל עַד שֶׁיִּבְדֹּק עֲצָמוֹ יָפָה יָפָה

And he should not eat until he checks himself very well

שָׁמָּה יִהְיֶה צָרִיךְ לְנַקְבּוֹ.

lest he be in need of his excretory organs, as eating while needing to relieve oneself is harmful to the body.

לֹא יֹאכַל אָדָם עַד שֶׁיֵּלֶךְ קֹדֶם אֲכִילָה

A person should not eat until he walks before eating

עַד שֶׁיִּתְחִיל גּוּפוֹ לְחַם.

until his body begins to warm up from the physical exertion,

או יַעֲשֶׂה מְלַאכְתּוֹ או יִתְיַגַּע בְּיָגַע אֲחֵר.

or until he does his work, or exerts himself with other exertion.

כָּל־לֹו שֶׁל דָּבָר יַעֲנֶה גּוּפוֹ וְיִיגַע כָּל יוֹם בְּבִקְרָא

The general rule of the matter: he should afflict his body and exert himself every day in the morning

עַד שִׁיתְחִיל גּוּפוֹ לָחֵם

until his body begins to warm up,

וַיִּשְׁקַט מְעַט עַד שֶׁתִּתְיַשֵּׁב נַפְשׁוֹ וְאוֹכִיל.

and then he should rest a little until his mind settles, and only then he eats.

וְאִם רָחֵץ בְּחֹמִין אַחֵר שֶׁיִּגַּע הָרִי זֶה טוֹב

And if he bathed in hot water after he exerted himself, behold, this is good for his health,

וְאַחֵר כִּךְ שׁוֹהָה מְעַט וְאוֹכִיל:

and after that, he waits a little and then eats.

הִלְכָּה ג

Halacha 3 - Proper Physical Conduct During and Immediately After Eating

לְעוֹלָם כְּשִׂיאֵכֶל אָדָם

Always, when a person eats,

יָשֵׁב בְּמִקְוָמוֹ

he should sit in his place

או יִטֵּה עַל שְׂמָאלוֹ.

or recline on his left side to aid digestion.

וְלֹא יֵהָלֵךְ

And he should not walk,

וְלֹא יִרְכַּב

and he should not ride,

וְלֹא יִיגַע

and he should not exert himself,

וְלֹא יִזְעֹזַע גּוּפוֹ

and he should not shake his body,

וְלֹא יִטֵּיל

and he should not stroll,

עַד שִׁיתַּעֲכַל הַמֶּזֶן שֶׁבִּמְעֵיו.

until the food that is in his intestines digests.

וְכָל הַמֵּטִיל אַחֲרֵי אֲכִילָתוֹ

And anyone who strolls after his eating,

אוֹ שִׁיגַעַ

or who exerts himself,

הֲרִי זֶה מְבִיא עַל עַצְמוֹ

behold, this person brings upon himself

חֲלָאִים רָעִים וְקָשִׁים:

illnesses that are bad and harsh.

הַלָּכָה ד'

Halacha 4 · The Proper Conduct of Sleep and Its Required Hours

הַיּוֹם וְהַלַּיְלָה כ'

The day and the night together consist of twenty-four hours.

דִּי לוֹ לְאָדָם לִישׁוֹן שְׁלִישׁוֹן שֶׁהוּא שְׁמוֹנֶה שָׁעוֹת.

It is sufficient for a person to sleep a third of them, which is eight hours, to maintain his physical health.

וְיִהְיוּ בְּסוֹף הַלַּיְלָה

And these hours of sleep should be at the end of the night,

כְּדִי שֶׁתִּהְיֶה מִתְחִלַּת שְׁנָתוֹ עַד שֶׁתַּעֲלֶה הַשֶּׁמֶשׁ שְׁמוֹנֶה שָׁעוֹת.

so that there will be, from the beginning of his sleep until the sun rises, eight hours.

וְנִמָּצָא עוֹמֵד מִמִּטָּתוֹ קֹדֶם שֶׁתַּעֲלֶה הַשֶּׁמֶשׁ:

And it turns out that he rises from his bed just before the sun rises, ready to begin his avodas Hashem with the new day.

לא יישן אדם

A person should not sleep

לא על פניו

not on his face, meaning face down,

ולא על ערפו

and not on his back,

אלא על צדו.

but rather on his side.

בתחלת הלילה על צד שמאל.

At the beginning of the night he should sleep on the left side, which is beneficial for digestion,

ובסוף הלילה על צד ימין.

and at the end of the night he should roll over and sleep on the right side.

ולא יישן סמוך לאכילה

And a person should not sleep close to eating,

אלא ימתין אחר אכילה

but instead he should wait after eating

כמו שלש או ארבע שעות.

about three or four hours before going to sleep.

ולא יישן ביום:

And he should not sleep during the day.

דברים המְשַׁלְשִׁין את פני מעים

Things that loosen — the bowels,

כגון ענבים ותאנים ותותים ואגסים ואבטיחים ומיני הקשואים ומיני מלפפונות

such as grapes and figs and mulberries and pears and watermelons and types of cucumbers and types of melons,

אוכל אותם האדם בתחלה קדם אכילה.

eats them a person at the beginning before the meal.

ולא יערבם עם המזון.

And not should he mix them with the food,

אלא שוהה מעט עד שיצאו מבטן העליון ואוכל מזונו.

but waits a little until they exit from the stomach upper and eats his food.

ודברים שמאמצין את בני מעים

And things that constipate — the bowels,

כגון רמונים ופרישים ותפוחים וקרוסטומולין

such as pomegranates and quinces and apples and crustumenian pears,

אוכל אותן תכף למזונו.

he eats them immediately after his food.

ולא ירבה לאכל מהן:

And not should he increase to eat of them.

הלכה ז

Halacha 7 - The Proper Order of Eating Light and Heavy Foods for Health

כשירצה אדם לאכל בשר עוף ובשר בהמה באחד.

When a person desires to eat meat of poultry and meat of an animal as one, meaning at the same meal,

אוכל בתחלה בשר העוף.

he should eat at the beginning the meat of the poultry, which is lighter and easier to digest.

וכן ביצים ובשר עוף אוכל בתחלה ביצים.

And so too, if he is eating eggs and meat of poultry, he should eat at the beginning the eggs.

בשר בהמה דקה ובשר בהמה גסה אוכל בתחלה בשר דקה.

If he is eating meat of a small animal, like a sheep or goat, and meat of a large animal, like an ox, he should eat at the beginning the meat of the small animal.

לעולם יקדים אדם דבר הקל ומאחר הכבד:

Always should a person advance the thing that is light to digest, and delay eating the heavy food.

בימות החמה אוכל מאכלים הקרים

In the days of the sun, meaning during the hot summer season, a person **should eat foods** that are **cold** in temperature or cooling in nature,

ולא ירבה בתבליים

and he **should not increase** his use of **spices** which heat up the body,

ואוכל את החמץ.

and he **should eat** foods seasoned with **vinegar** because of its cooling properties.

ובימות הגשמים אוכל מאכלים החמים

And in the days of the rains, during the cold winter season, **one should eat foods** that are **warm** and heating,

ומרבה בתבליים

and **increase** the use of **spices**,

ואוכל מעט מן החרדל ומן החלתית.

and **eat a little of mustard and of chilitit**, which are sharp and warming herbs.

ועל דרך זו הולך ועושה במקומות הקרים ובמקומות החמים

And according to this way, a person **should go and act** in cold places and in hot places around the world,

בכל מקום ומקום הראוי לו:

adjusting his diet **in every place and place** to eat **what is appropriate for it** and its climate.

יש מאכלות שהם רעים ביותר עד מאד

There are foods that are exceedingly bad, to the utmost degree,

וראוי לאדם שלא לאכלן לעולם.

and it is proper for a person not to eat them ever.

כגון הדגים הגדולים המלוחים הישנים.

These are, for example, large, salted, aged fish;

והגבינה המלוחה הישנה.

and aged, salted cheese;

וְהַכֶּמְהִין וּפְטָרִיּוֹת

and truffles and mushrooms;

וְהַכָּשֵׁר הַמְּלִיחַ הַיָּשָׁן.

and aged, salted meat;

וַיִּזֶן מִגָּתוֹ.

and wine fresh from its press;

וְתַבְשִׁיל שֶׁשָּׁהָא עַד שֶׁנִּדְּף רִיחוֹ.

and cooked food that remained until its odor spoiled;

וְכֵן כָּל מֵאֵכָל שֶׁרִיחוֹ רַע אוֹ מֶר בִּיּוֹתֵר.

and likewise, any food whose odor is bad, or which is exceedingly bitter.

הֲרִי אֵלֹו לַגּוֹף כְּמוֹ סֵם הַמָּוֶת.

Behold, these are to the body like a deadly poison.

וַיֵּשׁ מֵאֵכָלוֹת שֶׁהֵן רָעִים אֲבָל אֵינֶן כְּמוֹ הָרָאשׁוֹנִים לְרָע.

And there are foods that are bad, but they are not like the first ones for badness.

לְפִיכָּה רָאוּי לֶאֱדָם שֶׁלֹא לֶאֱכֹל מֵהֶן אֶלָּא מְעַט וְאַחֵר יָמִים הֶרְבֵּה.

Therefore, it is proper for a person not to eat of them except a little, and only after many days have passed between eating them;

וְלֹא יִרְגִּיל עֲצָמוֹ לְהֵיּוֹת מְזוֹנוֹ מֵהֶם אוֹ לֶאֱכָלָן עִם מְזוֹנוֹ תָּמִיד.

and he should not accustom himself to make his food from them, or to eat them with his regular food constantly.

כְּגוֹן דָּגִים גְּדוֹלִים וְגַבִּינָה

These are, for example, large fish, and cheese,

וְחֶלֶב שֶׁשָּׁהָא אַחֵר שֶׁנִּחַלֵּב כ"ד שָׁעוֹת.

and milk that remained after it was milked for twenty-four hours;

וּבֶשֶׁר שְׁוֹרִים גְּדוֹלִים וְתִישִׁים גְּדוֹלִים

and the meat of large oxen, and large he-goats;

וְהַפּוֹל וְהָעֶדְשִׁים וְהַסְּפִיר

and the horse-bean, and lentils, and the chickpea;

וְלֶחֶם שְׁעוּרִים וְלֶחֶם מִצּוֹת

and barley bread, and unleavened bread;

וְהַכְרוֹב וְהַחֲצִיר וְהַבֶּצֶלִים וְהַשּׁוּמִים וְהַחֲרָדֵל וְהַצָּנוֹן.

and cabbage, and leeks, and onions, and garlic, and mustard, and radishes.

כָּל אֵלוֹ מֵאֲכָלִים רָעִים הֵם

All of these are bad foods;

אִין רָאוּי לָאֲדָם לֶאֱכֹל מֵאֵלּוֹ אֶלָּא מְעַט עַד מְאֹד וּבִימֹת הַגֶּשְׁמִים.

it is not proper for a person to eat of these except a very little, and only in the rainy season.

אֲבָל בִּימֹת הַחֶמָּה לֹא יֵאָכֵל מֵהֶן כָּלֵל.

But in the summer season, he should not eat of them at all.

וְהַפּוֹל וְהַעֲדָשִׁים בְּלֹבֵד אִין רָאוּי לֶאֱכֹלָן לֹא בִימֹת הַחֶמָּה וְלֹא בִימֹת הַגֶּשְׁמִים.

And the horse-bean and lentils alone, it is not proper to eat them, neither in the summer season nor in the rainy season.

וְהַדְלוּעִין אוֹכְלִין מֵהֶן בִּימֹת הַחֶמָּה:

And as for squashes, one may eat of them in the summer season.

הַלָּכָה י

Halacha 10 · Foods that are Slightly Harmful and the Wise Person's Conduct Regarding Them

וְיֵשׁ מֵאֲכָלוֹת שֶׁהֵם רָעִים וְאִינֶן כְּמוֹ אֵלּוֹ.

And there are foods that are bad, but they are not like these extremely harmful ones mentioned previously.

וְהֵם עוֹף הַמַּיִם וּבְנֵי יוֹנָה הַקְּטָנִים וְהַתְּמָרִים

And they are: waterfowl, and small young pigeons, and dates,

וְלֶחֶם קָלוּי בְּשֶׁמֶן אוֹ לֶחֶם שְׁנֵלוּשׁ בְּשֶׁמֶן

and bread roasted in oil, or bread that was kneaded with oil,

וְהַסֵּלֶת שֶׁנִּפְּסוּ אוֹתָהּ כָּל צֶרֶף עַד שֶׁלֹּא נִשְׁאַרָה בָּהּ רֵיחַ מוֹרֶסָן.

and fine flour that they sifted thoroughly, until not even a trace of bran remained in it,

וְהַחֲצִיר וְהַמוֹרִיִּס.

and fish brine, and pickled fish oil.

אין ראוי להרבות מאכלות אלו.

It is not proper to consume much of these foods.

ואדם שהוא חכם וכובש את יצרו

And a person who is wise and conquers his evil inclination,

ולא ימשך אחר תאוותו

and does not draw after his desire,

ולא יאכל מן הנזכרים כלום אלא אם נצרך להם לרפואה

and does not eat anything from these mentioned foods unless he needs them for healing,

הרי זה גבור:

behold, this one is a hero in his service of Hashem.

הלכה יא

Halacha 11 · The Proper Consumption of Tree Fruits and Those That Harm the Body

לעולם ימנע אדם עצמו מפרות האילנות.

Always should withhold a person himself from fruits of the trees, as they are generally not ideal for digestion.

ולא ירבה מהן

And not should he eat much of them,

ואפילו יבשין

and even when they are dried,

ואין צריק לומר רטבים.

and there is no need to say that he should not eat much of them when they are fresh.

אבל קדם שיתפשלו כל צרכן

But before they ripen all their need,

הרי הן כחרבות לגוף.

behold they are like swords to the body because they are so harmful.

וכן החרובים רעים לעולם.

And likewise, carobs are bad always for a person's health.

וכל הפרות הנמוצין רעים

And all fruits that are sour are bad,

וְאִין אוֹכְלִין מֵהֶן אֶלָּא מְעַט

and one does not eat of them except a little,

בְּיָמֹת הַחֶמָּה וּבְמָקוֹמוֹת הַחֹמִים.

and only in the days of the heat and in places that are hot.

וְהַתְּאֵנִים וְהָעֲנָבִים וְהַשְּׁקָדִים לָעוֹלָם טוֹבִים

And figs and grapes and almonds always are good,

בֵּין רְטֹבִין בֵּין יָבֵשִׁין

whether fresh whether dried,

וְאוֹכֵל אָדָם מֵהֶם כָּל צָרְכוֹ.

and may eat a person of them all his need.

וְלֹא יִתְמִיד אֲכִילָתָם

But not should he make constant their eating,

אֲףִי עַל פִּי שֶׁהֵן טוֹבִים מִכָּל פְּרֵי הָאֵילָנוֹת:

even though they are better than all fruit of the trees.

הַלָּכָה יב

Halacha 12 · The Effects of Honey and Wine and Seasonal Adjustments to Food Intake

הַדְּבַשׁ וְהַיַּיִן רַע לְקֹטָנִים

Honey and wine are bad for the young, as they generate too much heat in their already warm temperaments,

וְיָפֶה לְזָקֵנִים

and they are good for the old, whose bodies are naturally colder and need warming,

וְכָל שָׁכֵן בְּיָמֹת הַגֶּשְׁמִים.

and all the more so are they beneficial for them in the days of the rains, during the cold winter season.

וְצָרִיךְ אָדָם לֵאכֹל בְּיָמֹת הַחֶמָּה

And a person needs to eat in the days of the sun, during the hot summer months,

שְׁנֵי שְׁלִישִׁים מֶה שֶׁהוּא אוֹכֵל בְּיָמֹת הַגֶּשְׁמִים:

only two thirds of what he eats in the days of the rains, because the digestive system is weaker when the weather is hot.

לְעוֹלָם יִשְׁתַּדֵּל אָדָם שֶׁיְהִיוּ מַעֲיו רַפִּין כָּל יָמָיו

Always should strive a person that should be his bowels loose all his days,

וְיִהְיֶה קָרוֹב לְשִׁלְשוֹל מְעֻט.

and he should be close to diarrhea slightly.

וְזֶה כָּלֵל גָּדוֹל בְּרִפּוּאָה

And this is a principle great in medicine:

כָּל זְמַן שֶׁהָרָעִי נִמָּנֵעַ אוֹ יוֹצֵא בְקוֹשִׁי

any time that the stool is withheld or comes out with difficulty,

חֲלָאִים רָעִים בָּאִים.

illnesses bad come.

וּבִמָּה יִרְפָּה אָדָם מַעֲיו אִם יִתְאַמְצוּ מְעֻט.

And with what shall loosen a person his bowels if they become constipated slightly?

אִם הָיָה בַּחוּר

If he is a young man,

יֵאָכֵל בְּבֹקֶר בְּבֹקֶר מְלֻחִים שְׁלֻקִּים

he should eat in the morning in the morning salted herbs boiled,

מְתֻבָּלִין בְּשֶׁמֶן זַיִת וּבְמוֹרָאִים וּבְמֶלַח בְּלֹא פֶת.

seasoned with oil of olives and with fish brine and with salt without bread.

אוֹ יִשְׁתֶּה מִי שֶׁלֵק שֶׁל תְּרֵדִין אוֹ כְרוֹב

Or he should drink water of boiled vegetables of spinach or cabbage,

בְּשֶׁמֶן זַיִת וּמוֹרָאִים וּמֶלַח.

with oil of olives and fish brine and salt.

וְאִם הָיָה זָקֵן

And if he is an old man,

יִשְׁתֶּה דְּבַשׁ מְזוּג בְּמֵי חַמִּים בְּבֹקֶר

he should drink honey diluted with water hot in the morning,

וְיָשָׁה אֲכֹל אַרְבַּע שָׁעוֹת

and he should wait about four hours,

ואַחֲרַי כִּי יֵאָכֵל סְעֻדָּתוֹ.

and after so he should eat his meal.

וְיַעֲשֶׂה כֵן יוֹם אֶחָד אוֹ שְׁלֹשָׁה אוֹ אַרְבָּעָה יָמִים אִם צָרִיךְ לָכֶּה

And he should do so day one or three or four days if he needs to do so,

עַד שֶׁיִּרְפוּ מַעֲיוֹ:

until that loosen his bowels.

הַלְכָּה יד

Halacha 14 · Maintaining Physical Health through Exercise and Moderate Eating

וְעוֹד כָּלל אַחֲרֵי אֲמָרוֹ בְּבִרְיאוֹת הַגּוֹף.

And another general principle the Sages said concerning the health of the body:

כָּל זְמַן שֶׁאָדָם מְתַעֲמֵל וְיָגַע הִרְבֵּה

All the time that a person exercises and exerts himself much,

וְאֵינוֹ שָׂבֵעַ וּמַעֲיוֹ רַפִּינָא

and is not completely satiated, and his bowels are loose and functioning properly,

אֵין חֲלִי בָּא עָלָיו וְכֹחוֹ מִתְחַזֵּק.

no sickness comes upon him, and his strength grows stronger.

וְאִפְּלוּ אוֹכֵל מֵאֲכָלוֹת הָרָעִים:

And this is true even if he eats foods that are bad for him.

הַלְכָּה טו

Halacha 15 · The Danger of Overeating and the Importance of Physical Exercise

וְכָל מִי שֶׁהוּא יוֹשֵׁב לְבִטָּח וְאֵינוֹ מְתַעֲמֵל.

And anyone who sits idle and does not exercise,

אוֹ מִי שֶׁמְשָׁהָ נִקְבָּיו.

or one who delays his excretions,

אוֹ מִי שֶׁמַּעֲיוֹ קָשִׁין.

or one whose bowels are hard and constipated,

אִפְלוּ אָכַל מֵאֲכָלוֹת טוֹבִים וְשָׁמַר עֲצָמוֹ עַל פִּי הָרְפוּאָה.

even if he ate good foods and guarded himself according to the rules of medicine,

כָּל יָמָיו יִהְיוּ מְכָאוֹבִים וְכחוֹ תֵּשֵׁשׁ.

all his days will be filled with pains and his strength will weaken.

וְאֲכִילָה גֹסֶה לְגוֹרֵף כָּל אָדָם כְּמוֹ סֵם הַמָּוֶת.

And overeating is to the body of every man like a deadly poison,

וְהוּא עֶקֶר לְכָל הַחֲלָאִים.

and it is the root of all illnesses.

וְרֹב הַחֲלָאִים שֶׁבָּאִים עַל הָאָדָם אֵינָם אֶלָּא אוֹ מִפְּנֵי מֵאֲכָלִים רָעִים.

And most of the illnesses that come upon a person are only either because of bad foods,

אוֹ מִפְּנֵי שֶׁהוּא מְמַלֵּא בִטְנוֹ וְאוֹכֵל אֲכִילָה גֹסֶה אִפְלוּ מִמֵּאֲכָלִים טוֹבִים.

or because he fills his belly and overeats, even of good foods.

הוּא שֶׁשְׁלֹמֹה אָמַר בְּחֻמְתּוֹ מִשְׁלֵי כֹּא כֹּג "שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ".

This is what Shlomo said in his wisdom in Mishlei 21:23, "He who guards his mouth and his tongue guards his soul from troubles."

כְּלוּמַר שׁוֹמֵר פִּיו מִלֵּאכֹל מֵאֲכָל רָע אוֹ מִלְּשָׁבַע

Meaning to say, he guards his mouth from eating bad food or from overeating,

וּלְשׁוֹנוֹ מִלְּדַבֵּר אֶלָּא בְּצָרְכּוֹ:

and his tongue from speaking except for his necessary needs.

הִלְכָּה טז

Halacha 16 · The Proper Manner of Bathing and Examining One's Bodily Needs

דְּרָהּ הִרְחִיצָהּ.

The way of bathing that is healthy for the body is as follows:

שִׁיבְנִים אָדָם לְמַרְחֵץ מִשְׁבָּעָה יָמִים לְשָׁבָעָה יָמִים.

that a person should enter the bathhouse once from seven days to seven days, meaning once a week.

וְלֹא יִכְנֵס סְמוּךְ לְאֲכִילָה.

And he should not enter the bathhouse close to eating a meal,

וְלֹא כִּשְׁהוּא רָעֵב.

and not when he is hungry,

אֲלָא כְּשִׁיתְחִיל הַמְּזוֹן לְהִתְעַפֵּל.

but rather when the food begins to digest in his stomach.

וְרוֹחֵץ כָּל גּוּפוֹ בְּחֹמִין שְׂאִין הַגּוֹף נִכְוָה בָּהֶן.

And he washes all of his body in hot water by which the body is not scalded.

וְרֹאשׁוֹ בְּלֵבֶד בְּחֹמִין שֶׁהַגּוֹף נִכְוָה בָּהֶן.

And he may wash his head only in hot water by which the body is scalded, as the head can tolerate hotter water.

וְאַחֵר כֶּה יִרְחֹץ גּוּפוֹ בְּפוֹשְׁרִין

And after that, he should wash his body in luke warm water,

וְאַחֵר כֶּה בְּפוֹשְׁרִין מִן הַפוֹשְׁרִין

and after that in luke warm water that is cooler than the first luke warm water,

עַד שֶׁיִּרְחֹץ בְּצוֹנִין.

until he washes in cold water.

וְלֹא יַעֲבֹר עַל רֹאשׁוֹ מִים לֹא פוֹשְׁרִין וְלֹא צוֹנִין.

And he should not pour over his head water that is neither luke warm nor cold, but only hot water.

וְלֹא יִרְחֹץ בְּצוֹנִין בַּיָּמוֹת הַגְּשָׁמִים.

And he should not wash in cold water in the days of the rains, during the cold winter season.

וְלֹא יִרְחֹץ עַד שֶׁיִּזְיַע וּיִפְרֹךְ כָּל גּוּפוֹ.

And he should not wash with water until he sweats and massages all of his body to loosen the pores.

וְלֹא יֵאָרִיד בְּמִרְחֹץ

And he should not linger in the bathhouse unnecessarily;

אֲלָא כְּשִׁיזְיַע וּיִפְרֹךְ גּוּפוֹ יִשְׁתַּטֵּף וַיֵּצֵא.

but when he sweats and massages his body, he should rinse off and leave.

וְבוֹדֵק עֲצָמוֹ קֹדֶם שֶׁיִּכְנֶס לְמִרְחֹץ וְאַחֵר שֶׁיֵּצֵא

And he must examine himself to see if he needs to relieve himself before he enters the bathhouse and after he leaves,

שָׁמָּה יְהֵא צָרִיד לְנִקְבֵּיו.

lest he will be needing his orifices, as holding it in is harmful.

וְכֵן בּוֹדֵק אָדָם עֲצָמוֹ תָּמִיד

And so a person should always examine himself for this need:

קֹדֶם אֲכִילָה וְאַחֵר אֲכִילָה.

before eating and after eating,

וְקֹדֶם בְּעִילָה וְאַחֵר בְּעִילָה.

and before intercourse and after intercourse,

וְקֹדֶם שְׂיִיגָע וְיִתְעַמֵּל וְאַחֵר שְׂיִיגָע וְיִתְעַמֵּל.

and before he exerts and exercises, and after he exerts and exercises,

וְקֹדֶם שְׁיִישׁוֹן וְאַחֵר שְׁיִישׁוֹן.

and before he sleeps and after he sleeps.

וּבְשְׁעוֹר הַכֹּל עֶשְׂרֶה:

And in the total of everything, these times of self-examination are ten.

הִלְכָּה יז

Halacha 17 • Proper Conduct Upon Leaving the Bathhouse and the Prohibition of Drinking Cold Water

כְּשֵׁיֵצֵא אָדָם מִן הַמְּרִחֵץ

When a person leaves the bathhouse,

יִלְבָּשׁ בְּגָדָיו וְיִכְסֶּה רֹאשׁוֹ בְּבֵית הַחִיצוֹן

he should dress in his clothes and cover his head in the outer room,

כְּדִי שֶׁלֹא תִשְׁלֹט בּוֹ רוּחַ קָרָה.

so that a cold wind will not rule over him and make him ill.

וְאַפְּלוּ בַּיָּמֹת הַחֶמָּה צָרִיף לְהוֹזִיָּהוּ.

And even in the days of the sun, during the hot summer, he needs to be careful about this.

וַיִּשְׁתָּא אַחֵר שֵׁיֵצֵא

And he should wait after he leaves the bathhouse

עַד שֶׁתִּתְיַשֵּׁב נַפְשׁוֹ וְיָנוּחַ גּוּפוֹ וְתִסּוּר הַחֲמִימוֹת

until his soul settles, and his body rests, and the warmth of the bathhouse departs from him,

ואחר כך יאכל.

and after that he should eat.

ואם ישן מעט כשיצא מן המרחץ קדם אכילה

And if he sleeps a little when he leaves from the bathhouse, before eating,

הרי זה יפה מאד.

behold, this is very good for his health.

ולא ישקה מים קרים בצאתו מן המרחץ

And he should not drink cold water upon his leaving from the bathhouse,

ואין צריך לומר שלא ישקה במרחץ.

and there is no need to say that he should not drink cold water while still in the bathhouse itself.

ואם צמא כשיצא מן המרחץ

And if he is thirsty when he left from the bathhouse

ואינו יכול למנע עצמו

and he is not able to restrain himself from drinking,

יערב המים ביין או בדבש וישקה.

he should mix the water with wine or with honey and then drink.

ואם סה בשמן במרחץ בימות הגשמים אחר שישתטף

And if he anoints with oil in the bathhouse in the days of the rains, after he rinses off with water,

הרי זה טוב:

behold, this is good.

הלכה יח

Halacha 18· The Proper Conduct of Bloodletting and Guarding One's Health

לא ירגיל אדם להקז דם תמיד.

A person should not accustom himself to let blood constantly, as a regular health practice.

ולא יקז אלא אם יהיה צריך לו ביותר.

And he should not let blood unless there will be an urgent need for him to do so exceedingly.

ולא יקז לא בימות החמה ולא בימות הגשמים

And he should not let blood, neither in the days of the sun, which is the hot summer, nor in the days of the rains, which is the cold winter,

אֶלָּא מֵעַט בַּיָּמִי נִיסָן וּמֵעַט בַּיָּמִי תִּשְׁרִי.

but rather only a little in the days of Nisan, during the spring, and a little in the days of Tishrei, during the autumn, when the weather is moderate.

וּמֵאַחֵר חֲמִשִּׁים שָׁנָה לֹא יִקְיֹז כָּלֵל.

And after fifty years of age, he should not let blood at all, because his body is weaker.

וְלֹא יִקְיֹז אָדָם דָּם וְיִכְנֹס לְמִרְחֵץ בּוֹ בַּיּוֹם.

And a person should not let blood and enter the bathhouse on that very day, as the heat is dangerous right after bloodletting.

וְלֹא יִקְיֹז וְיֵצֵא לְדֶרֶךְ.

And he should not let blood and immediately go out on a journey.

וְלֹא בַּיּוֹם שֶׁיָּבוֹא מִן הַדֶּרֶךְ.

And likewise, he should not let blood on the day that he comes back from the journey.

וַיֹּאכַל וַיִּשְׁתֶּה בַּיּוֹם הַהֶקְזָה פָּחוֹת מִמָּה שֶׁהוּא רָגִיל.

And he should eat and drink on the day of the bloodletting less than what he is normally accustomed to consume.

וַיִּנּוּחַ בַּיּוֹם הַהֶקְזָה

And he should rest on the day of the bloodletting,

וְלֹא יִיגַע וְלֹא יִתְעַמֵּל וְלֹא יִטְוֶה:

and he should not exert himself, and he should not exercise, and he should not even stroll.

הַלְכָּה יט

Halacha 19 · Proper Conduct Regarding Marital Relations for Maintaining Physical Health

שְׂכֵבֶת זֶרַע הִיא כַּחַ הַגּוֹף וְחַיּוֹ וּמֵאוֹר הָעֵינַיִם

Semen emission is the strength of the body and its life and the light of the eyes,

וְכָל שֶׁתִּצָּא בְּיוֹתֵר הַגּוֹף כָּלָה וְכַחוֹ כָּלָה וְחַיּוֹ אֹבְדִים.

and whenever it goes out excessively, the body is depleted and its strength is depleted and its life is lost.

הוּא שֶׁאָמַר שְׁלֹמֹה בְּחֻמְתּוֹ מִשְׁלִי לֹא ג' "אַל תִּתֵּן לְנָשִׁים חֵילְךָ".

It is as said Shlomo in his wisdom in Mishlei, "Do not give to women your strength."

כָּל הַשְּׁטוּף בְּבַעֲלִיָּה זְקֵנָה קוֹפְצֶת עָלָיו.

Anyone who is steeped in intercourse, old age springs upon him prematurely,

וכחו תִּשָּׁשׁ. וְעֵינָיו כְּהוּת.

and his strength is weakened, and his eyes become dim,

וְרִיחַ רַע נוֹדֵף מִפִּיו וּמִשְׁחָיו.

and an odor bad emanates from his mouth and from his armpit,

וּשְׁעַר רֹאשׁוֹ וְגִבּוֹת עֵינָיו וְרִיסֵי עֵינָיו נוֹשְׁרוֹת.

and the hair of his head and the brows of his eyes and the lashes of his eyes fall out,

וּשְׁעַר זָקְנוֹ וְשָׁחִיו וּשְׁעַר רַגְלָיו רִבָּה.

and the hair of his beard and his armpit and the hair of his legs increases,

שָׁנָיו נוֹפְלוֹת. וְהִרְבָּה כְּאַבִּים חוּץ מֵאלוֹ בָּאִים עָלָיו.

his teeth fall out, and many pains besides these come upon him.

אָמְרוּ חֲכָמֵי הָרופָאִים אֶחָד מֵאַלֶּף מֵת בְּשָׂאָר חֲלָאִים וְהָאַלֶּף מֵרַב הַתִּשְׁמִישׁ.

Said the wise of the doctors: one from a thousand dies from other illnesses, and the thousand remaining die from the excess of intercourse.

לְפִיכָה צָרִיךְ אָדָם לְהִזָּהֵר בְּדַבָּר זֶה אִם רָצָה לְחַיּוֹת בְּטוֹבָה.

Therefore must a person be careful in this matter if he wishes to live in wellness.

וְלֹא יִבְעַל אֶלָּא כְּשִׁימָצָא גּוֹפּוֹ בָּרִיא וְחֲזָק בְּיֹתֵר

And not should he engage in intercourse except when is found his body healthy and strong exceedingly,

וְהוּא מְתַקְּשָׁה הִרְבָּה שֶׁלֹּא לְדַעְתּוֹ.

and he has an erection much, not by his intent,

וּמִסִּית׃ עֲצָמוֹ לְדַבָּר אַחֵר וְהַקְּשׁוּי בּוֹ כְּשֶׁהָיָה.

and he diverts himself to a matter other and the erection remains in him as it was,

וְיִמָּצָא כְּכֹד מִמֶּתְנָיו וּלְמַטָּה וּכְאִלוֹ חוּטֵי הַבִּיצִים נִמְשָׁכִים וּבָשָׂרוֹ חָם.

and there is found a heaviness from his loins and below, and as if the cords of the testicles are stretched, and his flesh is warm.

זֶה צָרִיךְ לִבְעַל וּרְפוּאָה לוֹ שִׁיבְעַל.

This one needs to engage in intercourse, and it is a cure for him that he engage in intercourse.

לֹא יִבְעַל אָדָם וְהוּא שָׁבַע וְלֹא רָעַב

Not should engage in intercourse a person while he is full, and not when he is hungry,

אֶלָּא אַחֲרֵי שִׁיתְעַכְל הַמְּזוֹן שְׁבִמְעִיו.

except after that is digested the food that is in his bowels.

וְיִבְדֹּק נִקְבָּיו קֹדֶם בְּעִילָה וְאַחֲרֵי בְּעִילָה.

And he should check his orifices before intercourse and after intercourse.

וְלֹא יִבְעַל מֵעֵמֶד וְלֹא מִיָּשֵׁב.

And not should he engage in intercourse standing, and not sitting,

וְלֹא בְּבֵית הַמְּרִחֵץ וְלֹא בְּיוֹם שְׂיִכְנָס לַמְּרִחֵץ.

and not in the house of the bath, and not on the day that he enters the bathhouse,

וְלֹא בְּיוֹם הַקָּזָה.

and not on the day of bloodletting,

וְלֹא בְּיוֹם יְצִיאָה לַדֶּרֶךְ אוֹ בִּיאָה מִן הַדֶּרֶךְ לֹא לִפְנֵיהֶם וְלֹא לְאַחֲרֵיהֶם:

and not on the day of departure on a journey or arrival from the journey, not before them and not after them.

הַלָּכָה כ

Halacha 20 · Healthy Conduct and the Guarantee of Freedom from Illness

כָּל הַמְּנַהִיג עֲצָמוֹ בְּדַרְכִּים אֵלֹו שֶׁהוֹרִינוּ

Anyone who conducts himself in these ways that we have instructed in this chapter,

אֲנִי עֹרֵב לוֹ שֶׁאֵינּוּ בָּא לְיָדַי חֲלִי כָּל יָמָיו

I guarantee to him that he will not come to the hands of illness all his days,

עַד שְׂיִזְמִין הַרְּבֵה וְיָמוּת

until he ages much and dies of natural old age,

וְאֵינּוּ צָרִיךְ לְרֹפֵא.

and he will not need a doctor.

וְיִהְיֶה גּוּפוֹ שָׁלֵם וְעוֹמֵד עַל בְּרִיו כָּל יָמָיו.

And his body will be whole and standing upon its health all his days.

אֶלָּא אִם כֵּן הָיָה גּוּפוֹ רַע מִתְחִלַּת בְּרִיתוֹ.

This is guaranteed unless his body was bad from the beginning of his creation, having been born with a weak constitution,

או אם היה רגיל במנהג מן המנהגות הרעים מתחלת מולדתו.

or if he was accustomed to a habit from the bad habits from the beginning of his birth, which damaged his health early on,

או אם תבוא מפת דבר או מפת בצורת לעולם:

or if a plague of pestilence or a plague of drought comes to the world, which affects everyone regardless of their personal health practices.

הלכה כא

Halacha 21 · Healthy Habits Apply Only to the Healthy and the Danger of Sudden Change

וכל המנהגות הטובים האלו שאמרנו

And all of these good habits that we have said and detailed until now,

אין ראוי לנהג בהן אלא הבריא.

it is not proper to behave with them except for the healthy person.

אבל החולה או מי שאחד מאיבריו חולה

But the sick person, or one whose one of his limbs is sick,

או מי שנהג מנהג רע שנים רבות.

or one who behaved in a bad habit for many years,

יש לכל אחד מהם דרכים אחרים והנהגות כפי חליו

there is for each one of them other ways and conducts according to his illness and specific situation,

כמו שיתבאר בספר הרפואות.

just as will be explained in the book of the medicines.

ושנוי וסת תחלת חלי:

And a change of habit is the beginning of illness, so one must always be careful when altering his bodily routines.

הלכה כב

Halacha 22 · The Conduct of the Healthy and Sick Where No Doctor is Available

כל מקום שאין בו רופא.

In any place that there is not in it a doctor to guide people on their specific physical needs,

אחד הבריא ואחד החולה

both the healthy person and both the sick person,

אין ראוי לו לזוז מכל הדרכים האלו שנאמרו בפרק זה.

it is not proper for him to budge from all these ways that were said in this chapter,

שכל אחד מהן לאחרית טובה מביא:

for each one of them brings to a good end and leads to lasting health.

הלכה כג

Halacha 23: Ten Essential Communal Institutions Required for a Torah Sage to Dwell in a City

כל עיר שאין בה עשרה דברים האלו

Any city that does not have in it these ten things,

אין תלמיד חכם ראוי לדור בתוכה.

a disciple of a Sage is not permitted to dwell within it.

ואלו הן:

And these are they:

רופא.

a doctor,

ואמון.

and a bloodletter,

ובית המרחץ.

and a bathhouse,

ובית הכסא.

and a privy,

ומים מצויין כגון נהר ומעין.

and available water, such as a river or a spring,

ובית הכנסת.

and a synagogue,

ומלמד תינוקות.

and a teacher of children,

ולבקר.

and a scribe,

וגבאי צדקה.

and a charity collector,

ובית דין מכים וחובשים:

and a court of law that has the authority to administer lashes and imprison wrongdoers.

CHAPTER SUMMARY

The Rambam begins by outlining the proper times and measures for eating and drinking, emphasizing that one should never overeat and must always attend to his bodily needs immediately. He details the importance of physical exertion and sweat-producing tasks before meals, followed by proper rest, and explains the correct posture for eating and sleeping, including the ideal eight hours of sleep. Finally, he categorizes various foods—ranging from highly beneficial fruits like figs and grapes, to extremely harmful foods that act like poison, to seasonal adjustments for summer and winter—urging the wise person to overcome his desires and eat solely for the sake of maintaining a healthy body to serve Hashem.

למעשה WHAT TO TAKE HOME

The Rambam is teaching us a profound, life-altering chiddush here: taking care of your physical health is not a distraction from your avodah, nor is it merely a worldly necessity. It is 'mi-darchei Hashem', an actual path of serving the Creator. When you eat mindfully, sleep properly, and care for your body, you are not just engaging in physical maintenance; you are building the very vessel required to hold yiras Shamayim and Torah knowledge. A sick or exhausted body simply cannot sustain the deep mental clarity needed to know and serve Hashem.

This means we must stop viewing our physical habits as separate from our spiritual lives. The table where you eat is an altar, and the way you treat your sleep and digestion is a direct reflection of your ratzon to serve Hashem with a clear mind. When you restrain yourself from overeating, or when you make sure to get enough sleep so you can rise before the sun, you are acting as a true gibor who conquers his yetzer hara for the sake of Heaven.

Today, treat one physical act of self-care as a holy avodah. Before you eat your next meal, pause, check that you are actually hungry, and resolve to stop eating when you are three-quarters full, consciously dedicating the physical strength you gain to the service of 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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי 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 אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים 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 עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי 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 כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע 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 לִבְדָּדָה 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'