

דף יומי • חזקוני • דף ס"ז

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

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 להתיקא.

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 להתיקא.

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 דקמוכח 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. הֲכָא נִמִּי 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 דְמַסִּיעַ לָהּ, "כָּל הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ" – לְרִבּוֹת יִבְחוּשִׁין שְׂסִינָנִין; טַעְמָא דְסִינָנִין, 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 מִשּׁוּם "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 שֶׁכָּפִּלִיסִים, וְתוֹלַעַת שְׁבֵתִמָּרִים וְשִׁבְגָרוֹגְרוֹת.

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 תּוֹלַעַת שֶׁפְּעָקְרִי זֵיתִים וְשֶׁפְּעָקְרִי 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, אִידֵי וְאִידֵי 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 אָתוּ.

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 אָתוּ, 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 אָתוּ – 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 שבבמה?

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 קַשְׁקָשִׁים שָׁבוּ, ”תַּחֲתֵי חֲדוּדֵי חֶרֶשׁ” – אֵלֹהֵי סַנְפִּירִין שְׁפוּרְחַ 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 אֵלֹהֵי 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,

אֵלָא כָּל זְמַן שֶׁצָּרִיהָ לְהַשְׁתִּין אוֹ לְהִסֵּה 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,

אֵלָא 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,

אֵלָא 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,

שׁוֹתָה 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 שֶׁיִּתְחַיֵּל גּוּפוֹ לְחֵם.

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 בַּבֹּקֶר

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 שִׁיגַע הָרִי זֶה טוֹב

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

וְאַחֵר כִּי שׁוּהָה 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 בְּמָקוֹמוֹ

he should sit in his place

או יִטָּה 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 שְׂמוֹנֶה 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 שְׂמוֹנֶה 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;

וְיֵין מִגָּתוֹ.

and wine fresh from its press;

וְתַבְשִׁיל שֶׁשָּׁהָא עַד שֶׁנֶּדְף רִיחוֹ.

and cooked food that remained until its odor spoiled;

וְכֵן כָּל מֵאֵכָל שֶׁרִיחוֹ רַע אוֹ מֶר בְּיוֹתֵר.

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 אֵינָן 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 הַרְבֵּה.

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.

כְּגֹוֶן דָּגִים גְּדוֹלִים וְגַבִּינָה

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

וְחֶלֶב שֶׁשָּׁהָא אַחֵר שֶׁנֶּחַלֵּב 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;

וְהַכְּרוֹב וְהַחֲצִיר וְהַבֶּצֶלִים וְהַשּׁוּמִים וְהַחֲרָדֵל וְהַצָּנוֹן.

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

כָּל אֵלּוּ מֵאֲכָלִים רָעִים הֵם

All of these are bad foods;

אִין רָאוּי לָאֲדָם לֶאֱכַל מֵאֵלּוּ 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 יֵאָכַל מֵהֶן כָּלֵל.

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

וְהַפּוֹל וְהַעֲדָשִׁים בְּלֹבֵד אִין רָאוּי לֶאֱכָלָן 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.

וְהַדְּלוּעִין 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 וְאִינָן כְּמוֹ אֵלּוּ.

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 צריכה 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 הַחֶמִּים.

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,

אֲף 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 לְקִטְנִים

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 מַעֲיוֹ 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 מַעֲיוֹ 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,

מִתְבָּלִין 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 וּבְמוֹרָאִים 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 אֲכֹמֹר אַרְבַּע שָׁעוֹת

and he should wait about four hours,

וְאַחֵר 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.

הִלְכָּה יד

Halacha 14 · Maintaining Physical Health through Exercise and Moderate Eating

וְעוֹד כָּלֹל אַחֵר אָמְרוּ 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 וְכַחוֹ 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.

הִלְכָּה 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 יִכְנֶס 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.

וְרוּחָץ 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 בְּלֵבַד בְּחֹמִין שְׂהַגּוֹף 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 שְׂיִרְחֹץ בְּצוֹנֵן.

until he washes in cold water.

וְלֹא יַעֲבֹר עַל רֹאשׁוֹ מִים לֹא פוֹשְׁרִין וְלֹא צוֹנֵן.

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

וְלֹא יִרְחֹץ בְּצוֹנֵן בִּימֹת הַגֶּשְׁמִים.

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

וְלֹא יִרְחֹץ עַד שְׂיִזְיַע 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 בְּמִרְחָץ

And he should not linger in the bathhouse unnecessarily;

אֲלָא כְּשִׂיזְיַע וּיִפְרֹךְ גּוּפוֹ יִשְׁתַּטֵּף וַיֵּצֵא.

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

וְבוֹדֵק עֲצָמוֹ קֶדֶם שְׂיִכַּנֵּס לְמִרְחָץ וְאַחֵר שְׂיֵצֵא

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 לְנִקְבִּיו.

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 עֲשָׂרָה:

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

כְּשִׁיצֵא אָדָם מִן הַמְּרִחֵץ

When a person leaves the bathhouse,

יִלְבָּשׁ בְּגָדָיו וְיִכְסֶה 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 הַחֹמָה צָרִיף לְהוֹזִיָּה.

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

וַיִּשְׁתּוּ אַחֵר שִׁיצָא

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 סך 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 מְעַט בַּיָּמִי נִיסָן וּמְעַט בַּיָּמִי תִּשְׁרֵי.

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 זִקְנָה קוֹפֶצֶת 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 וּשְׁחָיו וּשְׁעַר רַגְלָיו רֵבָה.

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

שָׁנָיו נוֹפְלוֹת. וְהִרְבָּה כְּאֲבִים חוּץ מֵאלוֹ בָּאִים עָלָיו.

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

אָמְרוּ חֲכָמֵי הָרופָאִים אֶחָד מֵאַלֶּף מֵת בְּשָׂאָר חֲלָאִים וְהָאֶלֶף 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 כְּשִׁימְצָא גּוּפוֹ בָּרִיא וְחִזָּק 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,

וְיִמְצָא כְּכֹד מִמֶּתְנֵיוֹ 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 שִׁיתְעַכֵּל הַמֶּזֶן שֶׁבִּמְעִיו.

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

וְיִבְדֹּק נִקְבֵּיו 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 שִׁיכְנָס לְמִרְחֵץ.

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 לְדֶרֶךְ אוֹ בִּיאָה מִן הַדֶּרֶךְ לֹא לְפָנֵיהֶם 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 אֵלּוּ שֶׁהוֹרִינוּ

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

אֲנִי עֲרֹב 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 שִׁיזְמִין הַרְבֵּה וְיָמוּת

until he ages much and dies of natural old age,

וְאֵינּוּ צָרִיךְ לְרוֹפֵא.

and he will not need a doctor.

וְיִהְיֶה גּוֹפּוֹ שָׁלֵם וְעוֹמֵד עַל בְּרִיו כָּל יָמָיו.

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

אֶלָּא אִם כֵּן הָיָה גּוֹפּוֹ רַע מִתְחִלָּת 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 יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז 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 זֶה תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְג וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ 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 עַמֶּךָ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרְתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אַשּׁוּר 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 וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

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

פָּרָק ק"ל CHAPTER 130

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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