

דף יומי • חלין • דף ס"ח

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THE SUGYA

In this daf, we begin a new and fascinating perek of Maseches Chullin, focusing on the halachos of a fetus found inside an animal after she is slaughtered. The Mishnah introduces a classic case of an animal having difficulty giving birth, where the fetus extends a foreleg outside the womb and then pulls it back in before the mother is slaughtered. We learn the crucial distinction between a limb that emerges, which does not constitute birth, and the head emerging, which the Torah considers a full birth, requiring the newborn animal to have its own shechitah.

The Mishnah also contrasts the status of the fetus with the mother's own organs. If one cuts off pieces of a fetus while it is still in the womb and then slaughters the mother, those severed pieces are permitted. However, if one cuts pieces from the mother's own spleen or kidneys and leaves them inside, they are strictly forbidden as limbs from a living animal (eiver min hachai). This leads into a deep Gemara discussion on the status of an emerged limb, exploring the opinion of Rav that once a limb goes outside its boundary, it becomes permanently forbidden like a tereifah.

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

עמוד א' DAF 68A

MISHNAH

MISHNAH

מִתְּנִי בְּהֶמָּה הַמִּקְשָׁה לִילֵד, וְהוֹצִיא הָעוֹבֵר אֶת יָדוֹ וְהִחְזִירוֹ – מוֹתֵר בְּאַכִּילָהּ.

MISHNAH: If there is **an animal that is having difficulty giving birth**, and the fetus **extended its foreleg** outside the womb **and then brought it back** inside, and then the mother was slaughtered, the fetus is **permitted for eating** through the slaughter of its mother.

MISHNAH

הוֹצִיא אֶת רִאשׁוֹ, אֶף עַל פִּי שֶׁחֲזָרוּ – הֲרִי זֶה כְּלִיד.

But if **it extended its head** outside, **even though it brought it back** inside, **behold this is like a newborn** animal, and the slaughter of the mother does not permit it; rather, it requires its own slaughter.

MISHNAH

חֹתֶת מֵעוֹבֵר שֶׁבִּמְעֵיהָ – מוֹתֵר בְּאַכִּילָהּ,

If one **cuts off pieces from a fetus that is in its womb** and leaves them inside, and then slaughters the mother, the severed flesh is **permitted for eating**.

MISHNAH

מן הטחול ומן הכליות – אסור באכילה.

But if one cuts pieces **from the spleen or from the kidneys** of the mother animal and leaves them inside, and then slaughters her, they are **forbidden for eating** as limbs from a living animal.

MISHNAH

זה הכלל: דבר שגופה – אסור, ושאינה גופה – מותר.

This is the general rule: Any thing that is part of its body which was severed before slaughter is **forbidden**, and any thing that is **not** part of its body, namely its fetus, is **permitted**.

גמרא GEMARA

STATEMENT

גמ' אמר רב יהודה אמר רב: ואבר עצמו אסור.

GEMARA: Rav Yehuda said that Rav said: And as for the extended limb itself, even though it was brought back inside, it is **forbidden** to be eaten.

EXPLANATION

מאי טעמא? דאמר קרא: "ובשר בשדה טרפה לא תאכלו", כיון שיצא בשר חוץ למחיצתו – נאסר.

What is the reason? Because the verse says: "And flesh in the field, a tereifah, you shall not eat." This teaches that once flesh has gone outside of its boundary, which the Torah calls "the field," it becomes **forbidden** like a tereifah.

OBJECTION

תנו: בהמה המקשה לילד, והוציא העובר את ידו והחזירו – מותר באכילה. מאי לאו אאבר?

The Gemara objects: We learned in our Mishnah: If there is an animal that is having difficulty giving birth, and the fetus extended its foreleg and brought it back, it is **permitted for eating**. What, is it not referring to the limb itself, which would contradict Rav?

ANSWER

לא, אעובר.

The Gemara answers: No, the Mishnah's ruling of permitted refers only to the rest of the fetus.

QUESTION

אי אעובר, מאי איריא החזירו? אפילו לא החזירו נמי!

The Gemara asks: If it refers only to the rest of the fetus, why specifically mention that it brought it back? Even if it did not bring it back, the rest of the fetus is also permitted!

ANSWER

הוא הדין אף על גב דלא החזירו.

The Gemara answers: Indeed, the same law applies even though it did not bring it back.

EXPLANATION

וְאִידֵי דְקָא בְּעֵי מִיתְנָא סִיפָא: הוּצִיא אֶת רֹאשׁוֹ אַף עַל פִּי שֶׁהֵחִזִּירוּ – הָרִי זֶה כְּלֹד, תִּנָּא נָמִי רִישָׁא הֵחִזִּירוּ.

And since the Tanna wanted to teach in the latter clause: If it extended its head, even though it brought it back, behold this is like a newborn, he also taught in the first clause the case where it brought it back, for stylistic symmetry.

QUESTION

וְסִיפָא, מֵאִי קָמְשָׁמַע לִי? דְּכִיּוֹן דִּינָצָא רֹאשׁוֹ הָוֵיָא לָהּ לִידָה? תִּנָּינָא:

The Gemara asks: And as for the latter clause, what does it come to teach us? That once its head emerged, it is considered a birth? But we have already learned this in a Mishnah in Bekhoros:

PROOF

אֵיזְהוּ בְּכוֹר לְנִחְלָה וְאֵינּוּ בְּכוֹר לְכֹהֲנִים – הֵבֵא אַחֵר נִפְלִים, אַף עַל פִּי שֶׁיִּצָּא רֹאשׁוֹ חַי, אוּ בֶן תִּשְׁעָה שָׁנִים יִצָּא רֹאשׁוֹ מֵת.

Who is a firstborn for inheritance but not a firstborn for the Kohanim? One who comes after miscarriages, even though the miscarriage's head emerged alive, or a nine-month-old fetus whose head emerged dead.

INFERENCE

טַעְמָא דְרֹאשׁוֹ מֵת, הָא רֹאשׁוֹ חַי – הֵבֵא אַחֲרָיו בְּכוֹר לְנִחְלָה נָמִי לָא הָוִי.

We infer: The reason the next child is a firstborn for inheritance is because the miscarriage's head emerged dead, but if its head emerged alive, the one who comes after it is also not a firstborn for inheritance, because the emergence of the head is considered a birth. Why repeat this rule in our Mishnah?

STATEMENT

וְכִי תֵימָא, אֲשָׁמְעִינוּ בְּאָדָם, וְקָא מְשָׁמַע לִי בְּבִהְמָה.

And if you say: The Mishnah there teaches us this rule regarding a human, and our Mishnah teaches us this rule regarding an animal, and both are necessary:

EXPLANATION

בְּאָדָם מִבְּהֵמָה לָא יָלִיף, דְּאִין פְּרוּזְדוֹר לְבִהְמָה,

For a human cannot be derived from an animal, because there is no birth canal that is concealed for an animal, whereas a woman's thighs conceal her womb, so we might think her birth is not defined by the head's emergence alone;

EXPLANATION

וּבְהֵמָה מֵאָדָם לָא יָלִיף, דִּחְשִׁיב פְּרָצוּף פָּנִים דִּידָהּ.

and an animal cannot be derived from a human, because a human's facial features are significant, so perhaps only for a human is the head's emergence considered a birth.

OBJECTION

הָא נָמִי תִנָּינָא: שְׁלֵיָא שְׁיִצְתָּהּ מִקְצָתָהּ – אֲסוּרָה בְּאֶכִילָהּ, כִּסְיָמָן וְלֹד בְּאִשָּׁה כִּי סִימָן וְלֹד בְּבִהְמָה!

But **this too** we have already learned in a Mishnah: **A placenta of which a part emerged is forbidden for eating**, and the Sages said: **Just as the sign of a child in a woman, so is the sign of a child in an animal!** Thus we already know that the rules of birth are equated.

STATEMENT

אי אמרת בשלמא הוזירו דרישא דוקא, תנא סיפא אטו רישא.

Granted, if you say that "brought it back" in the first clause is precise and teaches that the limb itself is permitted, then the Tanna taught the latter clause for the sake of symmetry with the first clause.

QUESTION

אָלאַ אי אמרת: לא דרישא דוקא, וְלֹא דסיפא דוקא, לָמָּה לִּיה לַמִּתְנִייה כָּלֵל?

But if you say that neither the first clause is precise, nor the latter clause is precise, why did he have to teach it at all?

ANSWER

לא, לעולם אעופר, וכדאמר רב נחמן בר יצחק: לא נצרכה אלא למקום חתך.

The Gemara answers: **No**, actually the first clause refers to the fetus, and it is as Rav Nachman bar Yitzchak said in another context: **It is only necessary for the place of the cut.**

EXPLANATION

הָכָא נָמִי, לֹא נִצְרְכָה אֶלָּא לְמָקוֹם חֲתָךְ.

Here too, it is only necessary for the place of the cut, to teach that the point where the limb is severed is permitted.

PROOF

תָּא שְׁמַע: בְּהֵמָה הַמִּקְשָׁה לִילֵד, הוֹצִיא עוֹפֵר אֶת יָדוֹ וְהִזְיָרָהּ, וְאַחֲרַיָּהּ כָּף שָׁחַט אֶת אִמּוֹ – מוֹתֵר בְּאַכִּילָהּ.

Come and hear a proof from a Baraisa: If there is an animal that is having difficulty giving birth, and the fetus extended its foreleg and brought it back, and afterward he slaughtered its mother, it is permitted for eating.

PROOF

שָׁחַט אֶת אִמּוֹ וְאַחֲרַיָּהּ כָּף הִזְיָרָהּ – אָסוּר בְּאַכִּילָהּ.

But if he slaughtered its mother and afterward it brought it back, it is forbidden for eating.

PROOF

הוֹצִיא אֶת יָדוֹ וְחִתְכוּ, וְאַחֲרַיָּהּ כָּף שָׁחַט אֶת אִמּוֹ – שְׂפִחוּץ טָמֵא וְאָסוּר, וְשִׁפְפָנִים טָהוֹר וּמוֹתֵר.

If it extended its foreleg and he cut it off, and afterward he slaughtered its mother, that which is outside is tamei and forbidden, and that which is inside is tahor and permitted.

PROOF

שָׁחַט אֶת אִמּוֹ וְאַחֲרַיָּהּ כָּף חֲתָכוּ –

If he slaughtered its mother and afterward he cut it off, the Baraisa continues...

STATEMENT

הבשר מגע נבלה, דברי רבי מאיר.

the rest of **the flesh** of the fetus is rendered impure through **contact with a carcass**, i.e., the forbidden limb, which is treated as a carcass; these are **the words of Rabbi Meir**.

STATEMENT

וחכמים אומרים: מגע טרפה שחוטה.

And the Sages say: The rest of the flesh has only the status of **contact with a slaughtered tereifa**, which is rabbinically impure but does not carry the severe impurity of a carcass.

OBJECTION

קתני מיהא רישא: הוציא עובר את ידו והחזירה, ואחר כך שחט את אמו – מותר באכילה;

In any event, **the first clause teaches:** If a fetus extended its foreleg outside the womb and returned it inside, and afterward one slaughtered its mother, it is permitted for eating.

QUESTION

מאי לאו אאכר?

What, is it not referring to the limb itself, meaning that even the extended limb is permitted if returned, which contradicts Rav's ruling?

ANSWER

לא, אעובר.

The Gemara answers: **No**, it refers to **the rest of the fetus**, but the limb itself remains forbidden.

OBJECTION

אי אעובר, אימא סיפא: שחט את אמו ואחר כך החזירו – אסור באכילה;

The Gemara objects: **If it refers to the fetus**, then say the latter clause: **If one slaughtered its mother and afterward it returned the limb, it is forbidden for eating**.

QUESTION

ואי עובר, אמאי אסור?

And if this refers to the rest of the fetus, why is it forbidden? The slaughter of the mother should permit the entire fetus except for the extended limb!

ANSWER

כדאמר רב נחמן בר יצחק: לא נצרכה אלא למקום חתה, הקא נמי לא נצרכה אלא למקום חתה.

The Gemara answers: It is as **Rav Nachman bar Yitzchak said** in another context, that **it is not necessary** to state this **except with regard to the place of the cut** on the fetus's body where the limb is severed. **Here too, it is not necessary except with regard to the place of the cut**, which becomes forbidden if the limb was not returned before slaughter.

QUESTION

איני? והא כי אתא אבימי מבי חוזאי, אתא ואיתי מתניתא בידיה:

The Gemara asks: Is that so? But when Avimi came from Bei Chozai, he came and brought a baraisa in his hand which states:

PROOF

פרסה החזיר – אכול, פרסות החזיר – אכול.

If it extended a hoof and returned it, eat; if it extended hooves and returned them, eat.

QUESTION

מאי לאו החזיר פרסה – אכול פרסה?

What, is it not that if it returned a hoof, you may eat the hoof itself?

ANSWER

לא, החזיר פרסה – אכול עובר.

The Gemara answers: No, it means if it returned the hoof, you may eat the fetus.

OBJECTION

אי עובר, מאי איריא החזיר? אפילו לא החזיר נמי!

The Gemara objects: If it refers to the fetus, why specifically mention that it returned it? Even if it did not return it, the fetus should also be permitted!

ANSWER

אמר רב נחמן בר יצחק: לא נצרכה אלא למקום חתה.

Rav Nachman bar Yitzchak said: It is not necessary except with regard to the place of the cut, which is permitted only if the limb was returned.

QUESTION

והא תרי קראי קא נסיב לה!

The Gemara asks: But the baraisa adduces two verses, "hoof" and "hooves," for this ruling!

QUESTION

מאי לאו חד לאבר, וחד למקום חתה?

What, is it not that one is for the limb itself to be permitted, and one is for the place of the cut?

ANSWER

לא, חד למקום חתה, וחד לקלוט במעי פרה.

The Gemara answers: No, one is for the place of the cut, and one is for a fetus with uncloven hooves inside the womb of a cow.

EXPLANATION

וְאֵלֵיבָא דְרַבִּי שִׁמְעוֹן, דְּאָמַר רַבִּי שִׁמְעוֹן: קָלוּט בֶּן פָּרָה אָסוּר.

And this is according to Rabbi Shimon, as Rabbi Shimon says: An uncloven-hoofed offspring of a cow is forbidden if born alive.

EXPLANATION

הֲנִי מִיֵּלֵי הַיָּכָא דִּינְצָא לְאִוִיר הָעוֹלָם, אֲכָל בְּמַעֲי אִמּוֹ – שְׂרִי.

This applies only where it emerged into the airspace of the world as a birth, but if it is still inside its mother's womb when she is slaughtered, it is permitted.

STATEMENT

עוּלָא אָמַר רַבִּי יוֹחָנָן: וְאִכְרַ עֲצָמוֹ מוֹתֵר.

Ulla said that Rabbi Yochanan said: And the limb itself is permitted by the slaughter of the mother if it was returned inside.

OBJECTION

אָמַר לִיָּהּ רַב יְהוּדָה לְעוּלָא: וְהָאֵ רַב וּשְׁמוּאֵל דְּאָמְרֵי תְרוּיָהּוּ אִכְרַ עֲצָמוֹ אָסוּר!

Rav Yehuda said to Ulla: But Rav and Shmuel both say that the limb itself is forbidden!

ANSWER

אָמַר לִיָּהּ: מָאֵן יִהְיֶה לָן מַעֲפָרָא דְרַב וּשְׁמוּאֵל וּמְלִינֵן עֵינֵינוּ, אֲלָא הֵכִי אָמַר רַבִּי יוֹחָנָן:

Ulla said to him: Who would give us some of the dust of Rav and Shmuel, and we would fill our eyes with it out of respect; but this is what Rabbi Yochanan said to justify his view:

EXPLANATION

הַכֹּל הָיוּ בְּכֵלָל "בָּשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכְלוּ",

All consecrated or bounded meats that leave their boundary were included in the general rule of "And flesh in the field, a tereifa, you shall not eat", which teaches that leaving one's boundary forbids the meat.

EXPLANATION

בְּשִׁפְרֵט לָהּ הַפְּתוּב גַּבִּי חֲטָאת שִׁינְצָתָהּ חוּץ לְמַחֲצֶתָהּ וְחֹזְרָה – אָסוּר,

But when the Scripture specified for you regarding a sin-offering that went outside its boundary and returned that it is forbidden,

EXPLANATION

חֲטָאת הוּא דְפֻרְט רַחֲמָנָא בָּהּ, אֲכָל כָּל מִיֵּלֵי – כִּיּוֹן דִּהְדּוּר – שְׂרִי.

it implies that it is only a sin-offering that the Merciful One specified is forbidden, but all other things, once they returned, are permitted.

OBJECTION

מִיִּתְיָבִי: "בָּשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכְלוּ", מָה תִּלְמוּד לּוֹמַר?

The Gemara challenges this: "And flesh in the field, a tereifa, you shall not eat," what does the verse teach us?

EXPLANATION

לְפִי שֶׁמֵצִינוּ בְּמַעֲשֵׂר שְׁנֵי וּבְכוּרִים, שֶׁאֵף עַל פִּי שֶׁיֵּצְאוּ חוּץ לְמַחֲצֶתָן וְחָזְרוּ – מוֹתְרִין, יָכוֹל אֵף זֶה כֵּן?

Since we find regarding Second Tithe and first-fruits, that even though they went outside their boundary and returned, they are permitted, I might have thought that this meat of a fetus or offering is also so?

EXPLANATION

תְּלָמוּד לומר "טרפה".

Therefore, the verse teaches "tereifa" to show it is forbidden.

QUESTION

מאי תלמודא?

The Gemara asks: What is the biblical derivation from the word "tereifa"?

ANSWER

אמר רבא: כְּטֵרְפָה, מָה טֵרְפָה – כִּיּוֹן שֶׁנִּטְרְפָה שׁוֹב אֵין לָהּ הֵיתֵר, אֵף כֶּשֶׁר – כִּיּוֹן שֶׁיֵּצֵא חוּץ לְמַחֲצֶתָּה שׁוֹב אֵין לוֹ הֵיתֵר!

Rabbah said: It is like a tereifa; just as a tereifa, once it becomes torn, can never again have a permit, so too flesh, once it went outside its boundary, can never again have a permit even if it returns!

REFUTATION

תְּיֻבָּתָא דְּעוּלָא, תְּיֻבָּתָא.

This is a conclusive refutation of Ulla, a conclusive refutation.

QUESTION

אמר מר: לְפִי שֶׁמֵצִינוּ בְּמַעֲשֵׂר שְׁנֵי וּבְכוּרִים. הֵיכָן מֵצִינוּ?

The Master said above: Since we find regarding Second Tithe and first-fruits that they are permitted if they return. Where do we find this?

ANSWER

דְּכַתִּיב: "לֹא תֹכֵל לֶאֱכֹל בְּשַׁעְרֶיךָ מַעֲשֵׂר דְּגָנְךָ וְגו'"; בְּשַׁעְרֶיךָ הוּא דְּלֹא תִיכּוֹל, אֲכָל יֵצְאוּ חוּץ לְמַחֲצֶתָּה וְחָזְרוּ – מוֹתְרִין.

As it is written: "You may not eat within your gates the tithe of your grain, etc.", implying that within your gates you may not eat them if they never entered Jerusalem, but if they went outside their boundary and returned, they are permitted.

STATEMENT

בְּמַעֲרָבָא מִתְּנוּ הָבִי, רַב אָמַר: יֵשׁ לִידָה לְאַבְרָהָם, וְרַבִּי יוֹחָנָן אָמַר: אֵין לִידָה לְאַבְרָהָם.

In the West, they taught this dispute as follows: Rav said: There is birth for limbs, meaning a limb extending outside is considered born and permanently forbidden; and Rabbi Yochanan said: There is no birth for limbs.

QUESTION

מאי בינייהו?

What is the difference between them practically?

ANSWER

איכא בינייהו למיסר מיעוט אבר שבפנים.

There is a difference between them regarding forbidding the minority of the limb that remains inside the womb.

QUESTION

איבעיא להו: לדברי האומר אין לידה לאברים, הוציא העובר את ידו והחזירה, וחזר והוציא את ידו והחזירה, עד שהשלימו לרובו, מהו?

A dilemma was raised to them: According to the one who says there is no birth for limbs, if the fetus extended its foreleg and returned it, and then again extended its foreleg and returned it, until these parts completed the majority of its body, what is the law?

QUESTION

מי אמרינן הא נפק ליה רובא, או דלמא פיון דהדור הדר?

Do we say, behold, the majority of it has gone out and it is considered born? Or perhaps, since they returned, they returned and are considered inside?

QUESTION

אם תמצי לומר, פיון דהדור הדר, הוציא עובר את ידו וחזרה, וחזר והוציא את ידו וחזרה, עד שהשלימו לרובו, מהו?

If you say, since they returned, they returned; if the fetus extended its foreleg and one cut it off, and then again extended its foreleg and one cut it off, until the cut parts completed the majority of its body, what is the law?

QUESTION

מי אמרינן הא נפיק ליה רובא, או דלמא רובא בבת אחת בעינו?

Do we say, behold, the majority of it has gone out? Or perhaps we require the majority to emerge all at once?

PROOF

תא שמע:

Come and hear a proof:

SUMMARY

The Gemara analyzes the Mishnah's ruling regarding the extended foreleg, bringing the teaching of Rav Yehuda in the name of Rav that the emerged limb itself remains forbidden even if it was brought back inside before shechitah, based on the pasuk of "flesh in the field." The Gemara challenges this from our Mishnah and a Baraisa, questioning whether the term

"permitted" refers to the limb itself or only to the rest of the fetus. To resolve these difficulties, the Gemara suggests that the Mishnah's phrasing was structured for stylistic symmetry with the case of the head emerging, and explores the halachic definitions of birth for both humans and animals, ultimately utilizing the principle of Rav Nachman bar Yitzchak regarding the status of the "place of the cut" where the limb is severed.

למעשה WHAT TO TAKE HOME

In today's sugya, we learn about a fetus that extends its limb outside the womb and then pulls it back. According to Rav, even though the limb returned inside, it remains permanently forbidden. The Torah says, "And flesh in the field, a tereifah, you shall not eat." Once a holy thing or a kosher limb crosses its boundary and goes "outside into the field," it loses its status. Even if it returns to its original place, that brief moment of leaving its proper boundary leaves a permanent mark.

This teaches us a profound lesson about our own spiritual boundaries, our own "mechitza." Hashem places each of us in a specific environment of holiness, our homes, our yeshivos, our communities, and our daily times set aside for Torah and tefillah. The yetzer hara often whispers that we can step "outside" just for a moment, to indulge in something inappropriate or to let our minds wander into forbidden places, thinking, "I will just peek outside and then immediately pull myself back in. No harm done."

But the Torah is teaching us that boundaries matter. When we let ourselves drift outside our spiritual boundaries, even temporarily, it leaves an impression on our neshama. We cannot simply step into the "field" and expect to return completely unaffected. Our avodah is to guard our boundaries with vigilance, recognizing that the safety and purity of our spiritual lives depend on staying firmly within the realm of kedushah.

Today, make a conscious effort to protect your spiritual boundaries. When you feel tempted to look at something you shouldn't, or to engage in speech that is outside the boundary of a Torah Jew, pause and remind yourself: "I am keeping myself inside."

הלכות ידעות • פרק חמישי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us to the next level of our avodah, showing how a talmid chacham must carry himself in every single aspect of his daily life. While the previous chapters focused on refining our inner middos and maintaining our physical health, we now learn how a true Torah Sage must stand out through his refined actions. The way he eats, drinks, speaks, walks, dresses, and conducts his business must all reflect a beautiful kiddush Hashem.

We will see how the Rambam guides us to elevate the most mundane physical acts into holy service. By avoiding the self-indulgent ways of the world and adopting a path of modesty and self-control, a person's entire physical existence becomes a vessel for yiras Shamayim and the knowledge of Hashem.

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

הלכה א

Halacha 1 • The Conduct of a Torah Sage in Eating and Drinking Moderately

כָּשֶׁם שֶׁהָחָכֵם נִכָּר בְּחָכְמָתוֹ וּבִידְעוּתוֹ

Just as the wise man is recognized by his wisdom and by his temperaments,

וְהוּא מִבְּדֵל בָּהֶם מִשְׁאֵר הָעָם.

and he is distinguished by them from the rest of the people,

כֹּךְ צָרִיךְ שִׁיחִיָּה נִכָּר בְּמַעֲשָׁיו

so must he be recognized in his actions:

בְּמֵאכְלוֹ וּבְמִשְׁקָהוּ וּבִבְעִילָתוֹ וּבְעֲשִׂית צָרָכָיו

in his eating, and in his drinking, and in his intimate relations, and in the performing of his bodily needs,

וּבְדַבּוּרוֹ וּבְהִלְכוֹ וּבְמַלְבוּשׁוֹ

and in his speech, and in his walking, and in his dress,

וּבְכִלְכּוּל דְּבָרָיו וּבְמִשְׁאָאוֹ וּבְמִתְנֹנוֹ.

and in the management of his affairs, and in his buying and in his selling.

וַיְהִיו כָּל הַמַּעֲשִׂים הָאֵלֶּה נְאֻמִּים וּמִתְקַנִּים בְּיֹתֵר.

And should be all of these actions becoming and proper exceedingly.

כִּיצַד.

How so?

תלמיד חכם לא יהיה גרגרן

A Torah Sage should not be a glutton,

אֶלָּא אוֹכֵל מֵאֶכָּל הָרְאוּי לְהַכְרוֹת גּוּפוֹ.

rather he should eat food that is fitting to keep healthy his body,

וְלֹא יֹאכַל מִמְּנוֹ אֲכִילָה גְּסָה.

and he should not eat of it an excessive eating.

וְלֹא יִהְיֶה רוֹדֵף לְמַלֵּאת בִּטְנוֹ

And he should not be pursuing to fill his stomach,

כְּאֵלוּ שֶׁמִּתְמַלְאִין מִמֶּאֱכָל וּמִשְׁתָּה עַד שֶׁתִּפַּח כְּרֶסֶם.

like those who stuff themselves with food and drink until swells their belly.

וְעַלֵּיהֶם מִפָּרֶשׁ בַּקִּבֵּל

And about them it is explained in the Tradition of the Prophets:

"וְזִרְיָתִי פָּרֶשׁ עַל פְּנֵיכֶם".

"And I will spread dung upon your faces".

אָמְרוּ חֲכָמִים אֵלּוּ בְּנֵי אָדָם שָׂאוּכָלִין וְשׁוֹתִין וְעוֹשִׂין כָּל יְמֵיהֶם כְּחַגִּים.

Said the Sages: These are the people who eat and drink and make all of their days like festivals.

וְהֵם הָאוֹמְרִים "אֲכוּל וְשָׁתָה כִּי מָחָר נָמוּת".

And they are the ones who say, "Eat and drink, for tomorrow we die".

וְזֶהוּ מֵאֶכָּל הָרָשָׁעִים.

And this is the food of the wicked.

וְשִׁלְחָנוֹת אֵלּוּ הֵם שֶׁגִּנְזָה הַפְּתוּב וְאָמַר

And these tables are they that the verse censured and said:

"כִּי כָּל שִׁלְחָנוֹת מְלֹאוֹ קִיָּא צֹאָה בְּלִי מְקוֹם".

"For all tables are full of vomit excrement, without room".

אֲבָל הַחֲכָם אֵינוֹ אוֹכֵל אֶלָּא תַּבְּשִׁיל אֶחָד אוֹ שְׁנַיִם

But the wise man does not eat except one dish or two,

וְאוֹכֵל מִמֶּנּוּ כַּדֵּי חַיּוֹ וְדִיּוֹ.

and he eats from it enough for his sustenance, and that is sufficient for him.

הוּא שְׁאָמַר שְׁלֹמֹה "צַדִּיק אֹכֵל לְשַׂבַּע נַפְשׁוֹ":

He is the one of whom Shlomo said, "A righteous man eats to satisfy his soul".

הִלָּכָה ב

Halacha 2 · The Proper Conduct of a Wise Man Regarding Eating and Social Meals

כְּשֶׁהֵחָכֵם אוֹכֵל מֵעֵט זֶה הָרְאוּי לוֹ

When the wise man eats this little amount which is fitting for him,

לֹא יֵאכְלֵנוּ אֶלָּא בְּבֵיתוֹ עַל שְׁלֻחָנוֹ.

he should not eat it except in his own house, at his own table.

וְלֹא יֵאכֹל בְּחֲנוּת וְלֹא בַּשּׁוּק

And he should not eat in a store, and not in the marketplace,

אֶלָּא מִפְּנֵי צָרָה גְּדוֹלָה.

unless because of a great need,

כַּדֵּי שֶׁלֹא יִתְגַּנֶּה בְּפָנֵי הַבְּרִיּוֹת.

so that he will not be viewed with disrespect before people.

וְלֹא יֵאכֹל אֶצֶל עַמֵּי הָאָרֶץ

And he should not eat with the unlearned of the land,

וְלֹא עַל אוֹתָן הַשְּׁלֻחָנוֹת הַמְּלֵאִים קִיא וְצוֹאֵה.

and not at those tables that are filled with vomit and excrement.

וְלֹא יִרְבֶּה סְעֻדוֹתָיו בְּכָל מְקוֹם

And he should not multiply his meals in every place,

וְאַפְלוּ עִם הַחֲכָמִים.

and even with the wise men.

וְלֹא יֵאכֹל בְּסַעֲדוֹת שִׁישׁ בְּהֵן קְבוּץ הָרַבָּה.

And he should not eat at meals that have in them a large gathering.

וְאִין רְאוּי לוֹ לֵאכֹל אֶלָּא בְּסַעֲדָה שֶׁל מִצְוָה בְּלִבָּד

And it is not fitting for him to eat except at a meal of a mitzvah only,

כגון סעדת ארוסין ונשואין.

such as the meal of betrothal and marriage;

והוא שיהיה תלמיד חכם שנשא בת תלמיד חכם.

and that is when it is a Torah scholar who married the daughter of a Torah scholar.

והצדיקים והחסידים הראשונים לא אכלו מסעדה שאינה שלהן:

And the righteous and the pious of old did not eat from a meal that was not their own.

הלכה ג

Halacha 3 · The Proper Conduct of a Wise Man Regarding Wine and the Prohibition of Drunkenness

כשהחכם שותה יין

When the wise man drinks wine,

אינו שותה אלא כדי לשרות אכילה שבמעיו.

he does not drink except in order to soften and digest the food that is in his stomach.

וכל המשתכר הרי זה חוטא ומגנה ומפסיד חכמתו.

And anyone who becomes drunk, behold this person is a sinner and disgraceful, and he loses his wisdom.

ואם נשתכר בפני עמי הארץ

And if he became drunk in front of the common people,

הרי זה חלל את השם.

behold this person has desecrated the Name of Hashem.

ואסור לשתות יין בצהרים ואפלו מעט

And it is forbidden to drink wine in the afternoon, and even a little bit,

אלא אם היה בכלל האכילה.

unless it was as part of the meal.

שהשתיה שהיא בכלל האכילה אינה משכרת.

For drinking that is as part of the meal does not intoxicate.

ואין נזהרין אלא מיין שלאחר המזון:

And we are not careful to avoid drinking except from wine that is drunk after the food.

אף על פי שאשתו של אדם מתרת לו תמיד.

Even though a man's wife is permitted to him always, and there is no prohibition of the Torah involved,

ראוי לו לתלמיד חכם שינהיג עצמו בקדושה

it is fitting for a disciple of a Sage that he conduct himself with holiness and self-restraint,

ולא יהא מצוי אצל אשתו כתרנגול

and he should not be frequent with his wife like a rooster, who mates constantly without thought,

אלא מלילי שבת ללילי שבת אם יש בו כח.

rather he should limit this from the nights of Shabbos to the nights of Shabbos, if there is in him strength to do so.

וכשהוא מספר עמה

And when he converseth with her, meaning when he cohabits with her,

לא יספר בתחלת הלילה כשהוא שבע ובטנו מלא.

he should not converse at the beginning of the night when he is sated and his belly is full from dinner,

ולא בסוף הלילה כשהוא רעב.

and not at the end of the night when he is hungry,

אלא באמצע הלילה כשיתעכל המזון שבמעיו.

rather in the middle of the night when the food that is in his innards is digested, which is healthier for the body.

ולא יקל בראשו ביותר

And he should not make light of his head excessively,

ולא ינביל את פיו בדברי חבאי ואפלו בינו לבינה.

and he should not make vulgar his mouth with words of nonsense, and even when it is only between him and her in private.

הרי הוא אומר בקבלה מגיד לאדם מה שחזו.

For behold, it says in Tradition, in the words of the Prophets, 'He declares to man what is his conversation.'

אמרו חכמים אפלו שיחה קלה שבין אדם לאשתו עתיד לתן עליה את הדין.

On this, the Sages said: Even light conversation that is between a man and his wife, which is unnecessary for the intimacy, he is destined to give upon it the judgment before Hashem.

ולא יהיו שניהם לא שכורים ולא עצלנים ולא עצבנים, ולא אחד מהן.

And they should not both of them be drunk, and not lazy, and not angry, and not even one of them should be in such a state.

וְלֹא תִהְיֶה יְשֻנָּה.

And she should not be sleeping during the act.

וְלֹא יֹאנֵס אוֹתָהּ וְהִיא אֵינָה רוֹצָה

And he should not force her when she is not willing,

אֶלָּא בְּרִצּוֹן שְׁנֵיהֶם וּבְשִׂמְחָתָם.

rather it must be with the consent of both of them and with their joy.

יִסְפֹּר וְיִשְׁחַק מְעַט עִמָּה כִּדִּי שֶׁתִּישָׁב נַפְשָׁהּ

He should converse and play a little with her in order that her soul should be at ease and she will be happy,

וְיִכְעַל בְּבוֹשָׁה וְלֹא בְּעִזּוֹת וְיִפְרֹשׁ מִיָּד:

and he should cohabit with modesty and not with boldness, and he should withdraw immediately after the act is completed.

הַלָּכָה ה'

Halacha 5 · The Influence of Holy Conduct During Marital Relations on One's Children

כָּל הַנוֹהֵג מְנֻהָג זֶה

Everyone who conducts himself in this conduct of holiness and modesty,

לֹא דִי לוֹ שֶׁקִּדְּשׁ נַפְשׁוֹ

it is not enough for him that he has sanctified his soul

וְטָהַר עֲצָמוֹ

and purified himself

וְתִקַּן דַּעוֹתָיו

and corrected his character traits,

אֶלָּא שְׂאֵם הָיוּ לוֹ בָּנִים

but rather, if he has children,

יִהְיוּ נְאִים וּבִישָׁנִים

they will be handsome and modest,

רְאוּיִין לְחֻמָּה וּלְחֻסִּידוֹת.

worthy of wisdom and of piety.

וְכָל הַנוֹהֵג בְּמִנהָגוֹת שְׂאֵר הָעָם

And everyone who conducts himself in the customs of the rest of the people

הֵיוּ לְכִים בַּחֲשֵׁךְ

who walk in the darkness of physical desires,

יִהְיוּ לוֹ בָּנִים כְּמוֹ אוֹתָם הָעָם:

he will have children like those people.

הַלָּכָה ו

Halacha 6 • The Practice of Modesty in the Latrine and Covering the Head

צְנִיעוּת גְּדוֹלָה נוֹהֲגִים תְּלִמִּידֵי חֲכָמִים בְּעַצְמָן.

Great modesty do disciples of Sages conduct in themselves.

לֹא יִתְבַּזּוּ

They should not demean themselves,

וְלֹא יִתְגַּלוּ רֹאשָׁן וְלֹא גּוּפָן.

and they should not bare their head and not their body.

וְאַפְּלוּ בְּשַׁעַת שִׁיכּוֹנס לְבֵית הַפֶּסֶס יִהְיֶה צָנוּעַ

And even at the time that he enters to the house of the seat, he should be modest,

וְלֹא יִגְלֶה בְּגָדָיו עַד שִׁישֵׁב.

and he should not uncover his garments until he sits.

וְלֹא יִקְנַח בְּיָמֶינוּ.

And he should not wipe with the right hand.

וְיִתְרַחַק מִכָּל אָדָם.

And he should distance himself from every man.

וְיִכְנס חֹדֶר לְפָנִים מִחֹדֶר מַעְרָה לְפָנִים מִן הַמַּעְרָה וְנִפְנָה.

And he should enter a chamber within a chamber, a cave within the cave, and relieve himself.

וְאִם נִפְנָה אַחֲרֵי הַגֶּדֶר

And if he relieves himself behind the fence,

יִתְרַחֵק כְּדֵי שֶׁלֹּא יִשְׁמַע חֲבֵירוֹ קוֹלוֹ אִם נִתְעַטֵּשׁ.

he should distance himself so that his fellow will not hear his sound if he sneezes or passes wind.

וְאִם נִפְנָה בְּבִקְעָה

And if he relieves himself in a valley,

יִרְחִיק כְּדֵי שֶׁלֹּא יֵרָאֶה חֲבֵירוֹ פְּרוּעוֹ.

he should distance himself so that his fellow will not see his baring.

וְלֹא יִדְבֹּר כְּשֶׁהוּא נִפְנָה אֶפְלוּ לְצִרְהָ גְדוֹל.

And he should not speak when he relieves himself, even for a great need.

וּכְדֻרָּהּ שֶׁנוֹהֵג צְנִיעוּת בַּיּוֹם בְּבֵית הַכֶּסֶּא כִּךָּ נוֹהֵג בַּלַּיְלָה.

And like the way that he conducts modesty by day in the house of the seat, so he conducts by night.

וְלְעוֹלָם יִלְמַד אָדָם עֲצֻמוֹ לְהַפְנוֹת שַׁחְרִית וְעֶרְבִית בְּלֵבָד

And always a man should train himself to relieve himself morning and evening only,

כְּדֵי שֶׁלֹּא יִתְרַחֵק:

so that he must not distance himself during the day.

הַלְכָה ז

Halacha 7 - The Proper Conduct of a Torah Sage in Speech and Social Relations

תִּלְמִיד חֶכֶם לֹא יִהְיֶה צוֹעֵק וְצוֹחֵ בַּשָּׁעַת דְּבוּרוֹ בְּבִהְמוֹת וְחִיּוֹת.

A disciple of a Sage should not be shouting and shrieking at the time of his speaking like animals and wild beasts.

וְלֹא יִגְבִּיהַ קוֹלוֹ בְּיוֹתֵר

And he should not raise his voice excessively,

אֶלָּא דְּבוּרוֹ בְּנִחָת עִם כָּל הַבָּרִיּוֹת.

rather his speaking should be gently with all people.

וּכְשִׁידְבֹּר בְּנִחָת יִזְהַר שֶׁלֹּא יִתְרַחֵק

And when he speaks gently, he should take care that he does not distance himself too much in his mannerisms,

עַד שֶׁיֵּרָאֶה כְּדִבְרֵי גִּסֵּי הָרוּחַ.

until it appears like the words of those who are haughty of spirit.

וּמִקָּדִים שְׁלוֹם לְכָל הָאָדָם

And he initiates greeting to every man,

כְּדִי שֶׁתֵּהֵא רוּחַן נִוְחָה הֵימָּנוּ.

so that their spirit will be pleased with him.

וְדֵן אֶת כָּל הָאָדָם לְכַף זְכוּת.

And he judges every man to the scale of merit.

מְסַפֵּר בְּשִׁבְחַ חֲבֵרוֹ וְלֹא בְּגִנּוּתוֹ כָּלֵל.

He speaks of the praise of his fellow, and not of his shame at all.

אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם.

He is one who is loving peace and pursuing peace.

אִם רֹאֶה שֶׁדְּבָרָיו מוֹעִילִים וְנִשְׁמָעִים אוֹמֵר

If he sees that his words are effective and heard, he speaks,

וְאִם לֹא שׁוֹתֵק.

and if not, he remains silent.

כִּיצַד.

How so?

לֹא יִרְצֶה חֲבֵרוֹ בְּשַׁעַת כַּעֲסוֹ.

He should not placate his fellow at the time of his anger,

וְלֹא יִשְׁאַל לוֹ עַל נִדְרוֹ בְּשַׁעַת שְׁנֵדָר

and he should not ask him about his vow at the hour that he vowed,

עַד שֶׁתִּתְקַרֵּר דַּעְתּוֹ וְיָנוּחַ.

until his mind cools down and he rests.

וְלֹא יִנְחֲמֵנוּ בְּשַׁעַת שְׁמִתּוֹ מִטָּל לְפָנָיו

And he should not comfort him at the hour that his dead is lying before him,

מִפְּנֵי שֶׁהוּא בְּחוּל עַד שֶׁיִּקְבְּרֵהוּ.

because he is distressed, until he buries him.

וְכֵן כָּל כַּיּוֹצֵא בָּאלוֹ.

And so all similar to these.

וְלֹא יִרְאֶה לְחֵבְרוֹ בְּשַׁעַת קִלְקָלָתוֹ

And he should not look at his fellow at the time of his disgrace,

אֶלָּא יַעֲלִים עֵינָיו מִמֶּנּוּ.

rather he should hide his eyes from him.

וְלֹא יִשְׁנֶה בְּדַבְּרוֹ.

And he should not alter in his speech,

וְלֹא יוֹסִיף וְלֹא יִגְרַע

and he should not add, and he should not diminish,

אֶלָּא בְּדִבְרֵי שָׁלוֹם וְכִיּוֹצֵא בָהֶן.

except in matters of peace and similar to them.

כָּלְלוֹ שֶׁל דָּבָר

The general rule of the matter is:

אֵינוֹ מְדַבֵּר אֶלָּא בְּדִבְרֵי חֶכְמָה אוֹ בְּגִמְלוֹת חֶסֶדִים וְכִיּוֹצֵא בָהֶן.

he does not speak except in words of wisdom or in acts of kindness and similar to them.

וְלֹא יִסְפָּר עִם אִשָּׁה בַּשּׁוּק

And he should not converse with a woman in the marketplace,

וְאִפְּלוּ הִיא אִשְׁתּוֹ אוֹ אַחֻתּוֹ אוֹ בִּתּוֹ:

and even if she is his wife, or his sister, or his daughter.

הַלָּכָה ח

Halacha 8 · The Proper Gait and Demeanor of a Torah Scholar in Public

לֹא יֵלֶךְ תִּלְמִיד חָכָם בְּקוֹמָה זְקוּפָה וְגֵרוֹן נָטוּי

A disciple of a Sage should not walk with an erect stature and an outstretched neck, which shows arrogance,

כַּעֲנָנִין שֶׁנֶּאֱמַר יִשְׁעִיהָ גִטָּו "וַתֵּלַכְנָה נְטוּיֹת גֵּרוֹן וּמִשְׁקָרוֹת עֵינֵיהֶם".

like the matter as it is said in the rebuke of the prophet Yeshayahu: "and they walk with outstretched necks and with ogling eyes."

וְלֹא יֵהָלֵךְ עֶקֶב בְּצֵד גּוֹדֵל בְּנִחַת כְּמוֹ הַנָּשִׁים וְגִסֵּי הָרוּחַ

And he should not walk heel beside toe gently, taking tiny, affected steps, like the women and the haughty of spirit do,

כַּעֲנֵן שֶׁנֶּאֱמַר יִשְׁעִיהָ ג' טז "הָלוֹךְ וְטֹפֵף תִּלְכְּנָה וּבִרְגְלֵיהֶם תַּעֲכֹסְנָה".

like the matter as it is said: "walking and mincing they walk, and with their feet they make a tinkling."

וְלֹא יָרוּץ בִּרְשׁוֹת הָרֶבִים כְּמִנְהַג מְשֻׁעָעִים.

And he should not run in the public domain like the custom of madmen, which is undignified.

וְלֹא יִכְפֹּף קוֹמָתוֹ כְּבַעַלֵּי חֲטוּטָרַת.

And he should not bend his stature excessively, walking with his head bowed down like those with a hunchback, which looks like false humility.

אֶלָּא מִסְתַּכֵּל לְמַטָּה כְּמוֹ שֶׁהוּא עוֹמֵד בְּתַפְלָה.

Rather, he should walk upright, looking downward toward the ground like that he stands in prayer, with awe of Heaven.

וּמִהֲלֹךְ בִּשְׁוִק כְּאָדָם שֶׁהוּא טְרוּד בְּעִסְקָיו.

And he should be walking in the marketplace like a person who is preoccupied with his business, not looking around idly.

גַּם מִמַּהֲלָכּוֹ שֶׁל אָדָם נֶכֶד אִם חָכָם וּבָעֵל דַּעְיָה הוּא אוֹ שׁוֹטֵה וְסָכָל.

Also from the gait of a person it is recognizable if he is a wise man and a master of understanding, or a fool and a simpleton.

וְכֵן אָמַר שְׁלֹמֹה בְּחֻמְתּוֹ קֹהֵלֶת י ג' "וְגַם בַּדֶּרֶךְ כְּשֶׁסָּכָל הֵלֵךְ לְבוֹ חֶסֶד וְאָמַר לְכָל סָכָל הוּא".

And so said Shlomo in his wisdom: "And also on the way, when a fool walks, his heart lacks, and he says to all, 'A fool he is.'"

הוּא מוֹדִיעַ לְכָל עַל עֲצָמוֹ שֶׁהוּא סָכָל:

By his very manner of walking, he informs to all about himself that he is a fool.

הִלְכָּה ט

Halacha 9 • The Proper Clothing and Public Demeanor of a Torah Sage

מִלְבוּשׁ תַּלְמִיד חָכָם מְלֻבוּשׁ נָאֶה וְנָקִי.

The clothing of a disciple of a Sage should be clothing that is attractive and clean.

וְאִסּוּר לוֹ שִׁימָצָא בְּבִגְדוֹ כֶּתֶם אוֹ שְׁמֹנוּנִית וְכִיּוֹצֵא בָהֶן.

And it is forbidden for him that there be found on his garment a stain or grease and the like of them.

וְלֹא יִלְבַּשׁ לֹא מִלְבוּשׁ מְלָכִים כְּגוֹן בִּגְדֵי זָהָב וְאַרְגָּמָן שֶׁהַכָּל מִסְתַּכְּלִין בָּהֶן.

And not shall he wear not clothing of kings, such as garments of gold and purple, which everyone gaze at them.

וְלֹא מִלְבוּשׁ עֲנִיִּים שֶׁהוּא מְכַזֶּה אֶת לֹבֶשָׁיו אֶלָּא בִּגְדִים פִּינוּנִים נְאִים.

And not clothing of poor people which shames its wearers, but rather garments that are average and attractive.

וְלֹא יִהְיֶה בְּשָׂרוֹ נִרְאָה מִתַּחַת מְדִיו כְּמוֹ בְּגָדֵי הַפְּשָׁתָן הַקֵּלִים בְּיוֹתֵר שְׁעוֹשִׂים בְּמִצְרַיִם.

And not shall be his flesh visible from under his garments, like those garments of linen that are light exceedingly that they make in Mitzrayim.

וְלֹא יִהְיוּ בְּגָדָיו סְחוּבִין עַל הָאָרֶץ כְּמוֹ בְּגָדֵי גִסֵּי הָרוּחַ אֲלֵא עַד עֲקָבוֹ וּבֵית יָד שְׁלוֹ עַד רַאשֵׁי אֶצְבָּעוֹתָיו.

And not shall be his garments dragging on the ground like the garments of haughty of spirit, but they should reach until his heel, and the house of hand of his should reach until the tips of his fingers.

וְלֹא יִשְׁלָשֵׁל טְלִיתוֹ מִפְּנֵי שְׁנִירָאָה כְּגִסּוֹת הָרוּחַ אֲלֵא בְּשִׁכְת בְּלֶבֶד אִם אֵין לוֹ לְהַחֲלִיף.

And not shall he let hang down his cloak, because that it appears like haughtiness of spirit, except on Shabbos alone if there is not to him another garment to change into.

וְלֹא יִנָּעַל מִנְעָלִים מְטֻלָּאִים טְלָאִי עַל גִּבִּי טְלָאִי בְּיָמֹת הַחֲמָה.

And not shall he wear shoes patched with a patch upon the back of a patch in the days of the sun.

אָבֵל בְּיָמֹת הַגֶּשְׁמִים מִתֵּר אִם הָיָה עָנִי.

But in the days of the rains it is permitted if he was poor.

לֹא יֵצֵא מְבֻשָּׁם לְשׁוּק וְלֹא בְּבִגְדִים מְבֻשָּׁמִים וְלֹא יִשִּׁים בְּשֵׁם בְּשָׂעָרוֹ.

Not shall he go out perfumed to the marketplace, and not with garments perfumed, and not shall he put perfume in his hair.

אָבֵל אִם מָשַׁח בְּשָׂרוֹ בְּבֻשָּׁם כִּדִּי לְהַעֲבִיר אֶת הַזֵּהָמָא מִתֵּר.

But if he smeared his flesh with perfume in order to remove the filth, it is permitted.

וְכֵן לֹא יֵצֵא יְחִידִי בַּלַּיְלָה.

And likewise, not shall he go out alone at night.

אֲלֵא אִם כֵּן הָיָה לוֹ זְמַן קְבוּעַ לְצֵאת בּוֹ לְתַלְמוּדוֹ.

Unless there was to him a time fixed to go out in it for his study.

כָּל אֵלֵּוּ מִפְּנֵי הַחֲשָׁד:

All of these restrictions are because of suspicion.

A disciple of a Sage manages his affairs with judgment and proper balance.

אוֹכֵל וְשׂוֹתֶה וְזֶן אֶת אֲנָשֵׁי בֵּיתוֹ כְּכֹפִי מְמוֹנֹו וְהִצְלִיחֵהוּ.

He eats and drinks and sustains the people of his household according to his wealth and his success, living within his means.

וְלֹא יִטְרִיחַ עַל עֲצָמוֹ יוֹתֵר מִדָּאִי.

And he should not burden himself to spend more than enough, so as not to fall into debt.

צִוּוּ חֲכָמִים בְּדֶרֶךְ אֶרֶץ שֶׁלֹּא יֹאכַל אָדָם בֶּשֶׂר אֶלָּא לְתַאֲבוֹן.

The Sages commanded regarding the way of the land, as a matter of proper conduct, that a person should not eat meat except with a specific appetite and craving for it, rather than as a daily habit.

שֶׁנֶּאֱמַר דְּבָרִים יב כ "כִּי תִאְוָה נַפְשְׁךָ לֵאכֹל בֶּשֶׂר".

As it is said in the Torah in Devarim 12:20, "When your soul desires to eat meat," showing that meat should be eaten when one truly desires it.

דִּיּוּ לְבָרִיא לֵאכֹל בֶּשֶׂר מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת.

It is sufficient for a healthy person to eat meat from the eve of Shabbos to the eve of Shabbos, in honor of the holy day.

וְאִם הָיָה עֹשֶׂיר כִּדִּי לֵאכֹל בֶּשֶׂר בְּכָל יוֹם אוֹכֵל.

And if he was wealthy enough to eat meat on every day, he may eat it daily.

צִוּוּ חֲכָמִים וְאָמְרוּ לְעוֹלָם יֹאכַל אָדָם פָּחוֹת מִן הֶרְאוּי לוֹ לְפִי מְמוֹנֹו

The Sages commanded and they said: Always should a person eat less than what is fitting for him according to his wealth, so he does not squander his resources on food;

וַיִּלְבַּשׁ כְּרָאוּי לוֹ

and he should dress as is fitting for him, to maintain a respectable appearance according to his status;

וַיַּכְבֵּד אִשְׁתּוֹ וּבָנָיו יוֹתֵר מִן הֶרְאוּי לוֹ:

and he should honor his wife and his children by providing for them more than what is fitting for him, even beyond his standard means, to keep them happy and secure.

הַלְכָּה יא

Halacha 11 · The Proper Order of Establishing a Livelihood, Acquiring a Home, and Marriage

דֶּרֶךְ בְּעָלֵי יָדְעָה

The way of possessors of wisdom

שִׁיקְבַּע לוֹ אָדָם מְלָאכָה הַמְּפִרְנֶסֶת אוֹתוֹ תַּחֲלָה.

is that a person should establish for himself an occupation that supports him first.

ואַחַר כֵּן יִקְנֶה בֵּית דִּירָה.

And after that, he should purchase a house of dwelling.

ואַחַר כֵּן יִשָּׂא אִשָּׁה.

And after that, he should marry a wife.

שֶׁנֶּאֱמַר "מִי הָאִישׁ אֲשֶׁר נָטַע כַּרְם וְלֹא חָלְלוֹ".

As it is said in the Torah regarding those who return from the battlefield: "Who is the man who has planted a vineyard and not redeemed it?" which refers to a person's livelihood,

"מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית חָדָשׁ וְלֹא חֲנָכוֹ".

and then, "Who is the man who has built a new house and not dedicated it?"

"מִי הָאִישׁ אֲשֶׁר אָרַשׁ אִשָּׁה וְלֹא לָקַחָהּ".

and only after that, "Who is the man who has betrothed a woman and not taken her?"

אַבָּל הַטּוֹפְשִׁין מֵתַחֲלִין לִשָּׂא אִשָּׁה

But the fools begin by rushing to marry a wife,

ואַחַר כֵּן אִם תִּמָּצָא יָדוֹ יִקְנֶה בֵּית

and after that, if his hand can find the means, he purchases a house,

ואַחַר כֵּן בְּסוֹף יָמָיו יִחְזֹר לְבַקֵּשׁ אֱמָנוּת אוֹ יִתְפָּרֵס מִן הַצְדָּקָה.

and after that, at the end of his days, he goes around to seek a trade, or is forced to be supported from charity.

וְכֵן הוּא אוֹמֵר בְּקִלְלוֹת

And so it says in the curses in the Torah, showing this backward order:

"אִשָּׁה תֹאָרֶשׁ" "בֵּית תִּבְנֶה" "כַּרְם תִּטַּע".

"A wife you shall betroth," "a house you shall build," "a vineyard you shall plant."

כְּלוּמָר יִהְיוּ מַעֲשֵׂיָהּ הַפּוֹכִיין כְּדִי שֶׁלֹּא תִצְלִיחַ אֶת דְּרָכֶיהָ.

Meaning to say, your deeds will be upside down in order that you will not succeed in your ways.

וּבִבְרָכָה הוּא אוֹמֵר

And in the blessing of a righteous person, it says:

"וַיְהִי דָוִד לְכֹל דְּרָכָו מְשֻׁכָּל וַה' עִמּוֹ":

"And Dovid was successful in all his ways, and Hashem was with him."

ואסור לו לאדם להפקיר או להקדיש כל נכסיו

And it is forbidden for a person to make ownerless or to consecrate all of his possessions

ויטריח על הבריות.

and thereby burden himself upon the creations by relying on charity.

ולא ימכר שדה ויקנה בית

And he should not sell a field and buy a house, which is a less stable investment,

ולא בית ויקנה מטלטלין

and not sell a house and buy movable property, which can easily be lost or damaged,

או יעשה סחורה בדמי ביתו.

or make merchandise with the money of his house, risking his primary dwelling in business.

אבל מוכר הוא מטלטלין וקונה שדה.

But he may sell movable property and buy a field, upgrading to a more permanent asset.

כללו של דבר ישים מגמתו להצליח נכסיו

The general rule of the matter is that he should place his purpose to make successful his possessions through responsible management,

ולהחליף הפלף בקיים.

and to exchange the fleeting for the enduring.

ולא תהיה פונתו להנות מעט לפי שעה

And his intention should not be to benefit a little for the moment,

או להנות מעט ויפסיד הרבה:

or to benefit a little and end up losing much in the long run.

משאו ומתנו של תלמיד חכם באמת ובאמונה.

The business and dealings of a disciple of a Sage must be conducted with truth and with faithfulness.

אומר על לאו לאו ועל הן הן.

He says on a no, "no," and on a yes, "yes."

מִדְקָדֵק עַל עַצְמוֹ בְּחִשְׁבוֹן

He is exacting on himself in his accounting,

וְנוֹתֵן וּמוֹתֵר לְאַחֲרִים כְּשִׁיקַח מֵהֶן

and he gives and waives money to others when he buys from them,

וְלֹא יִדְקָדֵק עֲלֵיהֶן.

and he will not be exacting upon them.

וְנוֹתֵן דָּמֵי הַמָּקַח לֹא לְתֵר

And he pays the money of the purchase immediately,

וְאִינוֹ נֹעֶשֶׂה לֹא עֶרֶב וְלֹא קֶבֶלָן

and he does not become neither a guarantor nor a co-signer for others' loans,

וְלֹא יָבוֹא בְּהַרְשָׁאָה.

and he will not enter litigation with a power of attorney to sue on behalf of others.

אִינוֹ מַחֲיֵב עַצְמוֹ בְּדַבְרֵי מָקַח וּמִמְכָּר בְּמָקוֹם שֶׁלֹּא חִיְבָה אוֹתוֹ תּוֹרָה.

He does not obligate himself in matters of buying and selling in a place where the Torah did not obligate him,

כִּדִּי שִׁיעָמַד בְּדַבְּרוֹ וְלֹא יִשְׁנֶהוּ.

in order that he will stand by his word and not change it.

וְאִם נִתְחַיְבוּ לוֹ אַחֲרִים בְּדִין

And if others became obligated to him by the law,

מֵאַרְיֵה וּמִזֵּחַל לָהֶן וּמִלֹּה וְחוּנָן.

he extends time for payment, and forgives them, and lends them money, and shows favor.

וְלֹא יֵרֵד לְתוֹךְ אֲמָנוֹת חֲבֵרוֹ.

And he will not descend into the trade of his fellow to compete unfairly.

וְלֹא יַצַּר לְאָדָם לְעוֹלָם בְּחַיָּיו.

And he will not cause distress to a person ever in his life.

כָּלְלוֹ שֶׁל דָּבָר יִהְיֶה מִן הַנִּרְדָּפִים וְלֹא מִן הַרוֹדָפִים

The general rule of the matter: he should be from the pursued and not from the pursuers,

מִן הַנִּעְלָכִים וְלֹא מִן הַעוֹלָכִים.

from the insulted and not from the insulting.

וְאָדָם שֶׁעוֹשֶׂה כָּל הַמַּעֲשִׂים הָאֵלֶּה וְכִיּוֹצֵא בָהֶן

And a person who does all these deeds and similar to them,

עָלָיו הַפֶּתוּחַ אוֹמֵר וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בָּךְ אֶתְפָּאֵר:

upon him the verse says, "And He said to me, 'My servant you are, Yisrael, whom in you I will be glorified.'"

CHAPTER SUMMARY

The chapter begins by outlining how a talmid chacham must be recognized through his refined conduct in all areas of life, starting with his eating habits. The Rambam warns strongly against gluttony and overindulgence, which the Sages compare to the ways of the wicked, and instead directs the wise man to eat simple, healthy meals solely to sustain his body. By eating with holiness and restraint, the righteous person fulfills the words of Shlomo Hamelech, eating only to satisfy his soul and keep his body fit for the service of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, when we think of a Torah scholar, we often picture someone sitting in the beis medrash with an open Gemara. But the Rambam is teaching us a profound chiddush here: the true test of a ben Torah is not just how he learns, but how he eats, how he speaks, how he conducts himself in his most private moments, and even how he walks down the street. A Yid's entire physical existence must be refined, elevated, and distinct from the coarse, self-indulgent ways of the world.

Look at how the Rambam describes the way we eat and drink. The world says, "Eat and drink, for tomorrow we die", a life focused on filling the stomach and chasing physical pleasure. But a wise person eats simply, solely to keep his body healthy to serve Hashem. Even in the most intimate and hidden parts of life, a Yid acts with deep tznius, holiness, and gentle respect. Our speech should be soft and pleasant, never shouting like animals, and we must always judge others favorably and seek peace.

This is our avodah. We do not separate the spiritual from the physical; we bring the spiritual down into the physical. When you carry yourself with dignity, refinement, and self-control in your daily, mundane activities, you are making a kiddush Hashem with your very body and showing what it truly means to be a servant of Hashem.

Today, before you sit down to eat a meal or a snack, pause for three seconds. Remind yourself that you are eating to have strength to serve Hashem, and leave over just one small bite on your plate to show that you control your desires, rather than letting them control you.

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.

פרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע 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 לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רַגְלִי 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 חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פרק 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:
וְאֶבֹאָה 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 צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמַלְק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שִׁמְרָךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךָ יְהוָה צִלָּךָ עַל יַד מִיִּנָּה:

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

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר:
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.'