

חומש עם רש"י • מטות-מסעי • שלישי

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MATOT-MASEI • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the request of the Bnei Reuven and Bnei Gad, who possessed immense herds of cattle. Recognizing that the fertile lands of Yazer and Gilad on the eastern side of the Yarden were perfectly suited for livestock, they approached Moshe Rabbeinu, Elazar HaKohen, and the leaders of the community with a request to receive this territory as their permanent inheritance instead of crossing over the Yarden.

Moshe Rabbeinu immediately objects to their request with great warmth and concern for the rest of Klal Yisrael. He rebukes them, asking if their brothers should go to war while they remain behind in comfort, and warns them that their reluctance could demoralize the nation, comparing their actions to the tragic sin of the Meraglim at Kadesh-barnea.

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

פסוק א

Pasuk 1

וּמִקְנֵה רַב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי גָד עֲצוּם מְאֹד
very vast Gad and to the children of Reuven to the children of there was abundant And livestock

וַיֵּרְאוּ אֶת אֶרֶץ יַעֲזֵר וְאֶת אֶרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מְקוֹם מִקְנֵה:
livestock was a place of the place and behold Gilead the land of and — Yazer the land of — and they saw

פסוק ב

Pasuk 2

וַיָּבֹאוּ בְנֵי גָד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֶל מֹשֶׁה וְאֶל אֶלְעָזָר
Elazar and to Moshe to and they said Reuven and the children of Gad the children of And they came

הַכֹּהֵן וְאֶל נְשִׂאֵי הָעֵדָה לֵאמֹר:
saying the congregation the princes of and to the Kohen

פסוק ג

Pasuk 3

עֲטָרוֹת וְדִיבֹן וַיַּעֲזֵר וְנִמְרָה וְחֶשְׁבוֹן וְאֶלְעֵלָה וּשְׁבָם וְנָבו וּבְעֹז:
and Beon and Nevo and Sevam and Elaleh and Cheshbon and Nimrah and Yazer and Divon Ataros

רש"י

עטרות ודיבן וגו'. מֵאֶרֶץ סִיחֹן וְעוֹג הָיוּ:
they were and Og Sichon from the land of etc. and Dibon Ataroth

פסוק ד

הָאָרֶץ אֲשֶׁר הָכָה יְהוָה לִפְנֵי עֵדֹת יִשְׂרָאֵל אֶרֶץ מִקְנָה הִוא

it is livestock a land of Yisrael the congregation of before Hashem smote that the land

וְלַעֲבָדֶיךָ מִקְנָה:

there is livestock and to your servants

פסוק ה

וַיֹּאמְרוּ אִם מָצָאנוּ חֵן בְּעֵינֶיךָ יִתֵּן אֶת הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ

to your servants this the land — let be given in your eyes favor we have found if And they said

לְאַחֲזָהּ אֶל תַּעֲבִרְנוּ אֶת הַיַּרְדֵּן:

the Jordan — bring us across do not for a possession

פסוק ו

וַיֹּאמֶר מֹשֶׁה לְבָנֵי גָד וּלְבָנֵי רְאוּבֵן הָאֲחִיכֶם יָבֹאוּ לְמִלְחָמָה

to the war go shall your brothers Reuven and to the children of Gad to the children of Moshe And said

וְאַתֶּם תֵּשְׁבוּ פֹה:

here will dwell and you

רש"י

האחִיכֶם. לְשׁוֹן תְּמִימָה הִוא:

it is wonderment an expression of Shall your brethren

פסוק ז

וְלָמָּה תִּנּוּאוּן אֶת לֵב בְּנֵי יִשְׂרָאֵל מֵעַבֵּר אֶל הָאָרֶץ

the land to from crossing Yisrael the children of the heart of — will you turn will you turn and why

אֲשֶׁר נָתַן לָהֶם יְהוָה:

Hashem to them gave that

רש"י

וְלָמָּה תִּנּוּאוּן. תְּסִירוֹ וְתִמְנִיעוֹ לָבָם מֵעַבֵּר, שִׁיחִיו סְבוּרִים שְׂאֵתָם

that you thinking that they will be from passing over their heart and you will withhold you will remove will you turn aside and why

יִרְאִים לַעֲבֹר מִפְּנֵי הַמִּלְחָמָה וְחֹזֶק הָעָרִים וְהָעָם:

and the people the cities and the strength of the war because of to pass over are afraid

פסוק ח

כֹּה עָשׂוּ אֲבֹתֵיכֶם בְּשַׁלְּחִי אֹתָם מִקַּדֶּשׁ בְּרִנֵּעַ לִרְאוֹת אֶת הָאָרֶץ:

the land — to see Barnea from Kadesh them when I sent your fathers did Thus

רש"י

מקדש ברנע. כן שמה, ושתי קדש היו:
there were places named Kadesh and two was its name so Barnea From Kadesh

פסוק ט

Pasuk 9

ויעלו עד נחל אשכול ויראו את הארץ ויניאו את לב
the heart of — and they turned the land — and they saw Eshcol the valley of until And they went up
בני ישראל לבלתי בא אל הארץ אשר נתן להם יהוה:
Hashem to them gave which the land into to enter not Yisrael the children of

פסוק י

Pasuk 10

ויחר אף יהוה ביום ההוא וישבע לאמר:
saying and He swore that on the day Hashem the anger of And was incensed

פסוק יא

Pasuk 11

אם יראו האנשים העלים ממצרם מבין עשרים שנה ומעלה את
— and upward years twenty from a son of from Mitzrayim who came up the men they shall see If
האדמה אשר נשבעתי לאברהם ליצחק וליעקב כי לא מלאו
they followed fully not because and to Yaakov to Yitzchak to Avraham I swore that the land
אחרי:
after Me

פסוק יב

Pasuk 12

בלתי כלב בן יפנה הקנזי ויהושע בן נון כי מלאו אחרי יהוה:
Hashem after they fulfilled for Nun son of and Yehoshua the Kenizzite Yefuneh son of Calev except

רש"י

הקנזי. חורגו של קנז היתה וילדה לו אמו של כלב את עתניאל סוטה י"א:
11b Sotah Othniel — Caleb of the mother to him and she bore he was Kenaz of the stepson The Kenezite

פסוק יג

Pasuk 13

ויחר אף יהוה בישראל וינעם במדבר ארבעים שנה
years forty in the wilderness and He made them against Yisrael Hashem the anger of And was kindled
עד תם כל הדור העשה הרע בעיני יהוה:
Hashem in the eyes of the evil that did the generation all the end of until

רש"י

וינעם. ויטלטלם, מן "נע ונד" בראשית ד :
four Bereishis and a vagabond a wanderer from and He wandered them and He moved them

פסוק יד

Pasuk 14

והנה קמתם תחת אבותיכם תרבות אנשים חטאים לספות עוד על
upon still more to add sinful men a breed of your fathers in place of you have arisen and behold
חרון אף יהיה אל ישראל:
Yisrael toward Hashem the anger of the wrath of

רש"י

לספות. כמו "ספו שנה על שנה" ישעיהו כ"ט , "עלותיכם ספו" וגו' ירמיהו ז' ,
7 Yirmeyahu and soon add your burnt-offerings 29 Yeshayahu year upon year add like to add
לשון תוספת:
addition an expression of

פסוק טו

Pasuk 15

כי תשובן מאחרי ויסף עוד להניחו במדבר ושחתם
and you will destroy in the wilderness to leave them again and He will continue from after Him you turn back If
לכל העם הזה:
this the people · all

פסוק טז

Pasuk 16

ויגשו אליו ויאמרו גדרת צאן נבנה למקננו פה וערים
and cities here for our livestock we will build flocks pens of and they said him And they approached
לטפנו:
for our children

רש"י

נבנה למקננו פה. חסים היו על ממונם יותר מבניהם ובנותיהם,
and their daughters than their sons more their property upon they were sparing here for our cattle We will build
שהקדימו מקניהם לטפם. אמר להם משה "לא כן, עשו העקר עקר
primary the primary make so not Moshe to them said to their children their cattle since they preceded
והטפל טפל, בנו לכם תחלה ערים לטפכם ואחר כן גדרות לצאנכם"
for your sheep pens so and after for your children cities first for yourselves build secondary and the secondary
תנחומא:
Tanchuma

פסוק יז

וַאֲנַחֲנוּ נַחֲלִיץ חַשִּׁים לְפָנֵי בְנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם הִבִּיאֲנָם אֶל
 to we have brought them · that until Yisrael the children of before quickly will arm and we
 מְקוֹמָם וַיָּשֶׁב טַפּוֹנוּ בְּעָרֵי הַמִּבְצָר מִפְּנֵי יֹשְׁבֵי הָאָרֶץ:
 the land the inhabitants of because of the fortification in the cities of our children and shall dwell their place

רש"י

ואנחנו נחליץ חשים. נזדיין מהירים, כמו "מהר שָׁלַל חַשׁ בּוֹ" ישעיהו ח',
 eight Yeshayahu prey speedeth spoil hasteth like speeding we shall arm speedily shall arm and we
 "יַמְהַר יְחִישָׁהּ שֵׁם ה'":
 five there let Him speed let Him make haste

רש"י

לפני בני ישראל. בראשי גיסות, מתוך שגבורים היו, שכן נאמר בגד
 of Gad it is said for so they were that mighty men because the troops at the heads of Yisrael the children of Before
 דברים ל"ג "וְטָרַף זֶרֶע אֵף קִדְקֹד"; וְאֵף מֹשֶׁה חֹזֵר וּפִרַשׁ לָהֶם בְּאֵלָהּ
 in These to them and explained returned Moshe and also the crown of head also the arm and he tears 33 Devarim
 הַדְּבָרִים דְּבָרִים ג' "וְאֵצֻ" אֶתְכֶם בְּעֵת הַהוּא וְגו' תְּלוּצִים תַּעֲבֹרוּ לְפָנֵי
 before you shall pass armed etcetera that at the time you And I commanded 3 Devarim the Words
 אֲחֵיכֶם בְּנֵי יִשְׂרָאֵל כָּל בְּנֵי חֵיל, וּבִירִיחוֹ כְּתִיב יְהוֹשֻׁעַ ו' "וְהָחֲלוּץ
 and the armed force 6 Yehoshua it is written And in Yericho valour men of all Yisrael the children of your brothers
 עוֹבֵר הָלַךְ לִפְנֵיהֶם" — זֶה רְאוּבֵן וְגַד שֶׁקִּיְמוּ תִנָּאֵם:
 their condition who fulfilled and Gad Reuven this before them went passing

רש"י

וישב טפנו. בעודנו אצל אחינו:
 our brethren with while we are our little ones and shall stay

רש"י

בערי המבצר. שנבנה עכשו:
 now that we will build the fortification in the cities of

פסוק יח

לֹא נָשׁוּב אֶל בְּתִינוּנוּ עַד הַתְּנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ:
 his inheritance each man Yisrael the children of have inherited until our homes to we will return not

פסוק יט

כִּי לֹא נִנְחַל אִתָּם מֵעַכְרָ לִירְדֹן וְהָלָא כִּי בָּאָה נַחֲלָתֵנוּ אֵלֵינוּ
 to us our inheritance has come for and beyond of the Jordan from the side with them we will inherit not for
 מֵעַכְרָ הִירְדֵן מִזְרָחָה:
 eastward of the Jordan from the side

מעבר לירדן והלאה. בְּעֶבֶר הַמַּעֲרָבִי:

the western on the side and yonder of the Jordan From the side

כי באה נחלתנו. כָּבָר קִבְּלָנוּהָ בְּעֶבֶר הַמַּזְרָחִי:

eastern on the side we have received it already our inheritance has come for

CHAPTER SUMMARY

After Moshe Rabbeinu warns them that repeating the sins of their fathers would bring Hashem's wrath and cause the entire nation to perish in the wilderness, the Bnei Gad and Bnei Reuven draw near to offer a compromise. They propose to build sheepfolds for their livestock and fortified cities for their young children, while they themselves will arm quickly and serve as the vanguard, leading the rest of Klal Yisrael into battle. They pledge not to return to their homes on the east side of the Yarden until every single Yid has successfully received his inheritance on the west side.

למעשה WHAT TO TAKE HOME

Look at the order of priorities the Bnei Gad and Bnei Reuven present to Moshe Rabbeinu. They step forward and say, "We will build here sheepfolds for our flocks, and towns for our children." Rashi immediately points out their mistake: they put their money before their souls, caring more for their cattle than for their own sons and daughters. Moshe has to gently correct them, telling them to build "towns for your children" first, and only then "folds for your sheep."

It is so easy to fall into this exact same trap in our own lives. We get so caught up in the daily grind of making a living, securing our finances, and managing our physical assets that we accidentally put our "cattle" before our children. We spend our best energy on our businesses and careers, leaving only the leftovers for our families, our Torah learning, and our relationship with Hashem.

Today, take a honest look at your schedule and your focus. Make sure you are putting the main thing first. Before you invest your heart into your material assets, invest it into your home, your children's chinuch, and your own spiritual growth.

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.

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עמוד א' DAF 68A

MISHNAH

MISHNAH

מִתְּנִי בְּהֶמָה הַמִּקְשָׁה לֵילֵד, וְהוֹצִיא הָעוֹבֵר אֶת יָדוֹ וְהִחְזִירוֹ – מוֹתֵר בְּאֲכִילָהּ.

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

וְהוֹצִיא אֶת רִאשׁוֹ, אֲפֹל 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 בְּאֲכִילָהּ,

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 שֶׁהֵחִיזוּ – הָרִי זֶה כְּלֹד, תִּנָּא נָמִי רִישָׁא הֵחִיזוּ.

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 הָוִיא לָהּ לֵידָה? 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 שֶׁיֵּצֵא רֹאשׁוֹ חַי, אוּ בֶן תִּשְׁעָה שָׁנִים יֵצֵא 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

דְּאָדָם מִבְּהֵמָה לָא יָלִיף, דְּאֵין 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

וּבִהְמָה מֵאָדָם לָא יָלִיף, דְּחִשְׁבִּיב פְּרָצוֹף 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 כָּךְ 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 וְאַחֲרַיָּה כָּךְ 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, וְאַחֲרַיָּה כָּךְ 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 וְאַחֲרַיָּה כָּךְ חִתְכוּ –

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

וְאֵלֵּיבָא 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 לְאִוִּיר 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 וְשְׁמוּאֵל 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 וְשְׁמוּאֵל 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 בְּכֻלָּל "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 דִּהְדוּר – 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 שְׁנִי 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

מַאי תְּלָמוּדָא?

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

ANSWER

אָמַר רַבָּה: כְּטֵרְפָה, מָה טֵרְפָה – כִּיּוֹן שֶׁנִּטְרְפָה שׁוֹב אֵין לָהּ הֵיתֵר, אֵף בָּשָׂר – 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

אָמַר מָר: לְפִי שֶׁמֵצִינוּ בְּמַעֲשֵׂר שְׁנִי 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 דִּלֹּא תִיכּוּל, אֲכָל יֵצְאוּ חוּץ לְמַחֲצֶתָן 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 מִתְּנֵי קָבִי, 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,

כֹּךָ 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 וּבְהִלּוּכוֹ 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.

כִּי צָד.

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 מִמֶּנּוּ אֲכִילָה גְּסָה.

and he should not eat of it an excessive eating.

וְלֹא יִהְיֶה רוֹדֵף לְמִלְאֵת בִּטְנוֹ

And he should not be pursuing to fill his stomach,

כְּאֵלוּ שֶׁמִּתְמַלְאִין מִמֶּאֱכָל וּמִשְׁתָּה עַד שֶׁתַּפַּח כְּרֶסֶם.

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

וְעַלֵּיהֶם מִפָּרֶשׁ בַּקֶּבֶלָה

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 שֶׁגָּנְזָה הַכְּתוּב וְאָמַר

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

"כִּי כָּל שִׁלְחָנוֹת מְלֹאוֹ קִיא 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 מְעַט זֶה הָרְאוּי לוֹ

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

לֹא יֵאכְלֵנוּ אֶלָּא בְּבֵיתוֹ עַל שֻׁלְחָנוֹ.

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

וְלֹא יֵאכֹל בַּחֲנוּת 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 הַשֻּׁלְחָנוֹת הַמְּלֵאִים קִיא וְצֹאֵה.

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 בְּהֶן קְבוּץ הָרַבָּה.

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

וְאִין רְאוּי לוֹ לֵאכֹל אֶלָּא בְּסַעֲדָה שֶׁל מִצְוָה בְּלִבְד

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 יְשָׁנָה.

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 שֶׁתִּיָּשֵׁב נַפְשָׁהּ

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

וְיִכָּעַל 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.

וְאִפְּלוּ 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 יִקַּח 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 וְנִפְתָּה.

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

וְאִם נִפְתָּה אַחֲרֵי הַגֶּדֶר

And if he relieves himself behind the fence,

יִתְרַחֵק כְּדֵי שֶׁלֹּא יִשְׁמַע חֲבֵרוֹ 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 חֲבֵרוֹ 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.

וְלָעוֹלָם 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.

הִלְכָּה 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 שָׁלוֹם 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 אֹמֵר

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 בָּחוּל 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 בְּדַבּוּרוֹ.

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 וְכִיּוּצָא בְּהֵן.

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 חֲסִדִּים וְכִיּוּצָא בְּהֵן.

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.

הִלָּכָה ח

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

לֹא יֵלֵךְ 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 "וְתִלְכְּנָה 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 יִהְיֶה עֶקֶב בְּצַד 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.

אֲלֵא 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 בְּשׁוּק כְּאָדָם שֶׁהוּא טְרוֹד 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 וּבָעַל 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 בְּחֻמָּתוֹ קֹהֶלֶת 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 נָאֵה 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 מְלֻבוּשׁ 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 מְלֻבוּשׁ עֲנִיִּים שֶׁהוּא מְכַזֵּה אֶת לֹבֶשָׁיו אֲלֵא 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 אֵלּוֹ מִפְּנֵי הַחֶשֶׁד:

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 כַּפִּי מְמוֹנוֹ וְהִצְלָחָתוֹ.

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.

דִּיּוֹ 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 עֹשִׂיר 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 מְמוֹנוֹ

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 בַּיִת 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 בַּיִת 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 תִּמְצָא יָדוֹ יִקְנֶה בַּיִת

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

ואַחַר כֵּן בְּסוֹף יָמָיו יִחְזַר 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 תֵּאַרְשׁ" "בַּיִת תִּבְנֶה" "כַּרְם תִּטַּע".

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

כְּלוּמָר יִהְיוּ מַעֲשָׂיָהּ 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 לְכָל 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 לְאַחֵרִים 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 קִבְּלָן

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 מַחֲיִב עַצְמוֹ בְּדַבְרֵי מָקַח וּמִמְכָּר בְּמָקוֹם שֶׁלֹּא חִיְּבָה אוֹתוֹ תּוֹרָה.

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

כִּדִּי שִׁיעֲמַד בְּדַבּוּרוֹ וְלֹא יִשְׁנֶהוּ.

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

וְאִם נִתְחַיְּבוּ לוֹ אַחֵרִים 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 אֲמָנוּת 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 בְּךָ 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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים 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 יִהְיֶינָה 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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֵק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ 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 לְמַעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינְגָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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.'