

## חומש עם רש"י • שופטים • חמישי

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

SHOFTIM • 5 TH ALIYAH

## CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu warns the Bnei Yisrael not to follow the ways of the goyim who turn to sorcerers and diviners to predict the future. Instead, Hashem promises to establish a true navi from among the Jewish people, just like Moshe, to guide them with the word of Hashem. This was exactly what the nation had requested at Har Sinai when they were afraid of dying from hearing Hashem's voice directly.

We also learn the halachos of the Arei Miklat, the cities of refuge. Moshe commands the Bnei Yisrael to set aside three cities in Eretz Yisrael for an accidental killer to flee to, ensuring that the roads are prepared and accessible. The Torah also looks ahead to the future, commanding that three additional cities be added when Hashem expands the borders of the land.

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

פסוק א

Pasuk 1

כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יֹרֵשׁ אוֹתָם אֶל מְעוֹנָנִים וְאֶל קֹסְמִים  
diviners and to astrologers to them are dispossessing you whom these the nations For  
יִשְׁמְעוּ וְאַתָּה לֹא כֵן נָתַן לָךְ יְהוָה אֱלֹהֶיךָ:  
your God Hashem to you has permitted so not but you they listen

רש"י

לֹא כֵן נָתַן לָךְ ה' אֱלֹהֶיךָ. לְשִׁמְעַתְּ אֶל מְעוֹנָנִים וְאֶל קֹסְמִים, שֶׁהָרִי הִשְׁרָה  
He caused to dwell for behold diviners and to soothsayers to to hearken your God Hashem to you has given so Not  
שְׁכִינָה עַל הַנְּבִיאִים וְאוּרִים וְתֻמִּיִּם:  
and Thummim and Urim the prophets upon the Shechinah

פסוק ב

Pasuk 2

נָבִיא מִקִּרְבְּךָ מֵאֶחָיְךָ כָּמֹנִי יָקִים לָךְ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן:  
you shall listen to him your God Hashem for you will raise up like me from your brothers from your midst A prophet

רש"י

מִקְרֹב מֵאֶחָיךָ כָּמֹנִי. כָּמוֹ שְׁאֲנִי מִקִּרְבְּךָ מֵאֶחָיךָ, יָקִים לָךְ תַּחְתִּי,  
in my stead for you He will raise up from your brethren from your midst that I am like like me from your brethren from your midst  
וְכֵן מִנְּבִיא לְנָבִיא:  
to prophet from prophet and so

פסוק ג

כָּל אֲשֶׁר שָׁאַלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקֹּהֵל לֵאמֹר

saying the assembly on the day of at Chorev your God Hashem from you asked that According to all

לֹא אֶסֶף לִשְׁמֹעַ אֶת קוֹל יְהוָה אֱלֹהֵי וְאֵת הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא

let me not this great the fire and — my God Hashem the voice of — to hear continue Let me not

אֶרְאֶה עוֹד וְלֹא אָמוּת:

I die so that not anymore see

פסוק ד

וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבְרוּ:

they spoke that which they have done well to me Hashem And said

פסוק ה

נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דִבְרֵי בִפִּי

in his mouth My words and I will put like you their brothers from among for them I will raise up A prophet

וְדִבֵּר אֲלֵיהֶם אֶת כָּל אֲשֶׁר אֶצְוֶנוּ:

I command him that all — to them and he shall speak

פסוק ו

וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶל דִּבְרֵי אֲשֶׁר יִדְבֹּר בְּשְׁמִי אֲנֹכִי

I in My name he shall speak which My words to will hearken not who the man and it shall be

אֶדְרֹשׁ מֵעֲמוֹ:

from him will require

פסוק ז

אֶךְ הַנָּבִיא אֲשֶׁר יִזִּיד לְדַבֵּר דִּבֶּר בְּשְׁמִי אֶת אֲשֶׁר לֹא צִוִּיתִיו

I commanded him not which — in My name a word to speak will willfully presume who the prophet But

לְדַבֵּר וְאֲשֶׁר יִדְבֹּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא:

that the prophet shall die other gods in the name of will speak or who to speak

רש"י

אשר לא צויתיו לדבר. אבל צויתיו לחברו:

to his fellow I commanded it but to speak I commanded him not which

רש"י

ואשר ידבר בשם אלהים אחרים. אפלו כון את ההלכה לאסור את האסור

the forbidden — to forbid the Halacha — he directed even if other gods in the name of shall speak And who

רש"י

ומת. בְּחִנּוּק. ג' מִיתָתוֹ בְּיַד אָדָם – הַמִּתְנַבֵּא מִה שֶׁלֹּא שָׁמַע,  
he heard which not that one who prophesies man by the hands of their death is three by strangulation and he shall die

וְיִמָּה שֶׁלֹּא נֶאֱמַר לוֹ וְנֶאֱמַר לְחֵבְרוֹ, וְהַמִּתְנַבֵּא בְּשֵׁם ע"ז. אֲבָל  
but idol worship in the name of and one who prophesies to his fellow but was said to him was said which not and that

הַפּוֹשֵׁשׁ אֶת נְבוּאָתוֹ וְהַעוֹבֵר עַל דְּבָרֵי נָבִיא וְהַעוֹבֵר עַל  
against and one who transgresses a prophet the words of against and one who transgresses his prophecy — one who suppresses

דְּבָרֵי עֲצָמוֹ – מִיתָתוֹ בְּיַד שָׁמַיִם, שֶׁנֶּאֱמַר פֶּסוּק י"ט אֲנֹכִי אֶדְרֹשׁ מֵעַמּוֹ  
from him will require it I nineteen verse as it is said Heaven by the hands of their death is himself the words of

סֵנְהֶדְרִין פ"ט :

page eighty-nine Sanhedrin

פסוק ח

Pasuk 8

וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה נֵדַע אֶת הַדָּבָר אֲשֶׁר לֹא דִבְרוּ יְהוָה:

Hashem spoke it not which the word — will we know how in your heart you will say And when

רש"י

וְכִי תֹאמַר בְּלִבְבְּךָ. עֲתִידִין אַתָּם לֵאמֹר כְּשִׁיבָא חֲנַנְיָה בֶּן עֲזוּר וּמִתְנַבֵּא "הִנֵּה  
"Behold and prophesies Azzur son of Chananyah when comes to say are you destined in your heart you will say And when

כָּלִי בֵּית ה' מוֹשָׁבִים מִבְּבֶלָה עֲתָה מְהֵרָה" יִרְמְיָהוּ כ"ז, וְיִרְמְיָהוּ עוֹמֵד  
stands and Yirmeyahu 27 Yirmeyahu speedily" now from Bavel are being returned Hashem the House of the vessels of

וְצוּחַ "אֵל הָעֲמֻדִים וְעַל הַיָּם וְעַל יְתֵר הַכֵּלִים" שֶׁלֹּא גָלוּ עִם  
with go into exile that did not the vessels" the rest of and concerning the sea and concerning the pillars "Concerning and cries out

יִכְנֶנָּה, "בְּבֶלָה יוֹבָאוּ" עִם גָּלוּת צִדְקִיָּהוּ שָׁם :

there Tzidkiyahu the exile of with they shall be brought" "To Bavel Yechonyah

פסוק ט

Pasuk 9

אֲשֶׁר יִדְבֹר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא יִהְיֶה הַדָּבָר וְלֹא יָבוֹא הוּא הַדָּבָר

is the word it will come and not the word will be and not Hashem in the name of the prophet will speak which

אֲשֶׁר לֹא דִבְרוּ יְהוָה בְּזָדוֹן דִּבְרוּ הַנָּבִיא לֹא תִגּוֹר מִפְּנֵיו:

of him fear do not the prophet spoke it with presumption Hashem spoke it not which

רש"י

אֲשֶׁר יִדְבֹר הַנָּבִיא. וַיֹּאמֶר דָּבָר זֶה עֲתִיד לָבֹא עֲלֵיכֶם וְתִרְאוּ שֶׁלֹּא יָבֹא, הוּא  
that is it comes that not and you see upon you to come is destined this a thing and says the prophet shall speak Which

הַדָּבָר אֲשֶׁר לֹא דִבְרוּ ה' וְהָרַג אוֹתוֹ. וְאִם תֹּאמַר זֶה בְּמִתְנַבֵּא עַל  
about is regarding one this you will say And if him and kill Hashem spoke it not which the thing  
prophesying

הַעֲתִידוֹת, הִרִי שָׁפָא וְאָמַר עָשׂוּ כֹה וְכֹה וּמִפִּי הַקֹּדֶשׁ הָאֵל  
I the Holy One blessed be and from the mouth of and so thus do and said one who came behold the future events  
He

אֹמֵר? כִּכֹּר נִצְטִווּ שָׂאם בָּא לְהַדְיָחָה מֵאַחַת מְכָל הַמִּצְוֹת לֹא תִשְׁמַע  
hearken do not the mitzvos of all from one to lead you astray he comes that if they were commanded already say

לֹא דְבָרִים יִ"ג אֲלֵא אִם כֵּן מִמָּחָה הוּא לָהּ שֶׁהוּא צַדִּיק גָּמוּר, כְּגוֹן אֵלֶיּהוּ בְּהַר  
on Mount Eliyahu such as complete a tzaddik that he is to you he is established . . . unless 13 Devarim to him

הַכַּרְמֶל שֶׁהִקְרִיב בְּכֶמֶה בְּשַׁעַת אֲסוּר הַבָּמוֹת, כִּדִּי לְגִדֹר אֶת  
— to fence in in order private altars the prohibition of at the time of on a private altar who offered sacrifices Carmel

יִשְׂרָאֵל, הַכֹּל לְפִי צָרָה שָׁעָה וּסְיָג הַפְּרָצָה, לְכֹה נֶאֱמַר פְּסוּק ט"ו אֵלָיו  
to him 15 verse it is said for this the breach and a fence against the hour the need of according to everything is Yisrael

תִּשְׁמָעוּן סְנַהֲדְרִין פ"ט :

89b Sanhedrin you shall hearken

רש"י

לֹא תִגֹּר מִמֶּנּוּ. לֹא תִמְנַע עֲצָמָה מִלְלָמַד עָלָיו חוֹבָה סְפֵרִי, וְלֹא תִירָא  
fear and do not Sifrei guilt upon him from teaching yourself withhold do not of him be afraid Do not

לְעֵנֶשׁ עָלָיו:

on his account to be punished

פסוק י

Pasuk 10

כִּי יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אֶת  
— to you is giving your God Hashem whom the nations — your God Hashem will cut down When

אֲרָצָם וִירֻשָּׁתָם וַיִּשְׁבְּתָּ בְּעָרֵיהֶם וּבְבֵתֵיהֶם:  
and in their houses in their cities and you settle and you dispossess their land  
them

פסוק יא

Pasuk 11

שְׁלוֹשׁ עָרִים תִּבְדִּיל לָךְ בְּתוֹךְ אֲרָצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ  
to you is giving your God Hashem which your land in the midst of for yourself you shall separate cities three

לְרִשְׁתָּהּ:

to possess it

פסוק יב

Pasuk 12

תַּכְיִן לָךְ הַדֶּרֶךְ וְשִׁלְשַׁת אֶת גְּבוּל אֲרָצְךָ אֲשֶׁר  
which your land the border of — and you shall divide the way for yourself You shall prepare  
into three

יִנְחִילָהּ יְהוָה אֱלֹהֶיךָ וְהָיָה לְנוֹס שָׁמָּה כָּל רֹצֵחַ:  
murderer every there to flee and it shall be your God Hashem will cause you to  
inherit

רש"י

תכין לך הדרך. "מקלט", "מקלט" הִיהָ כְּתוּב עַל פְּרֹשֶׁת דְּרָכִים מְכוּת י'  
10 Makkos ways the crossroads of upon written was Refuge Refuge the way for yourself You shall prepare  
:

רש"י

ושלשת את גבול ארצך. שִׁיחָא מִתְחִלָּת הַגְּבוּל עַד הָעִיר  
the city until the boundary from the beginning of that there should be your land the boundary of — And you shall divide  
הָרֵאשׁוֹנָה שֶׁל עָרֵי מְקָלֵט כְּשֶׁעוֹר מִהֶלֶךְ שֵׁישׁ מִמֶּנָּה עַד הַשְּׁנִיָּה וְכֵן  
and so the second until from it that there is a journey like the measure of refuge the cities of of the first  
מִשְׁנִיָּה לְשִׁלִּישִׁית וְכֵן מִן הַשְּׁלִישִׁית עַד הַגְּבוּל הַשְּׁנִי שֶׁל אֶרֶץ יִשְׂרָאֵל שָׁם  
there Yisrael the Land of of the second the boundary until the third from and so to the third from the second  
ט':  
9b

פסוק יג

Pasuk 13

וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר יָנוּס שָׁמָּה וְחִי אֲשֶׁר יִכֶּה אֶת רֵעֵהוּ בְּבִלְי  
without his fellow — shall strike who and live there shall flee who the murderer is the matter of And this  
דַּעַת וְהוּא לֹא שֵׁנָא לוֹ מִתְּמַל שְׁלֹשִׁים:  
or the day before from yesterday to him an enemy was not and he knowledge

פסוק יד

Pasuk 14

וְאֲשֶׁר יָבֹא אֶת רֵעֵהוּ בַּיָּעַר לְחַטֹּב עֵצִים וְנִדְּחָה יָדוֹ בַּגִּרְזֵן לְכַרֹּת  
to cut down with the ax his hand and swings wood to chop into the forest his fellow with shall enter And whoever  
הָעֵץ וְנָשַׁל הַבִּרְזֵל מִן הָעֵץ וּמָצָא אֶת רֵעֵהוּ וּמָת הוּא יָנוּס אֶל אַחַת  
one of to shall flee he and he dies his fellow — and strikes the wood from the iron and slips the tree  
הָעָרִים הָאֵלֶּה וְחִי:  
and live these the cities

רש"י

ונדחה ידו. כְּשֶׁבֹא לְהַפִּיל הַגִּרְזֵן עַל הָעֵץ, וְתַרְגּוּמוֹ "וְתִתְּמָרִיג יְדִיה",  
his hand and moved and its translation the tree upon the axe to let fall when he came his hand And slipped  
לְשׁוֹן וְנִשְׁמָטָה יָדוֹ לְהַפִּיל מִכַּת הַגִּרְזֵן עַל הָעֵץ, "כִּי שָׁמְטוּ הַבָּקָר" שְׁמוּאֵל ב'  
II Shmuel the oxen slipped for the tree upon the axe the blow of to let fall his hand and slipped an expression of  
ו' תַּרְגָּם יוֹנָתָן "אֲרִי מְרַגְּוֵהִי תוֹרִיא":  
the oxen moved it for Yonasan translated 6

רש"י

ונשל הברזל מן העץ. יֵשׁ מִרְבוֹתֵינוּ אוֹמְרִים נִשְׁמָט הַבִּרְזֵל מִקְּטוֹ, וְיֵשׁ  
and there are from its handle the iron slipped off who say of our Rabbis There are the wood from the iron And shall slip

מֵהֶם אוֹמְרִים שִׁישַׁל הַפְּרֹזֶל חֲתִיכָה מִן הָעֵץ הַמִּתְפַּקֵּעַ וְהִיא נִתְּזָה וְהִרְגָּה מְכוּת ז' :

7b Makkot and killed flew off and it being split the tree from a piece the iron that detached who say of them

פסוק טו

Pasuk 15

כֵּן יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרָצִחַ כִּי יֵחַם לִבּוֹ וְהִשִּׁיגוּ

and overtake him his heart will grow hot when the murderer after the blood the redeemer of will pursue lest

כִּי יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נֶפֶשׁ וְלוֹ אֵין מִשְׁפָּט מָוֶת כִּי לֹא שֹׁנֵא

an enemy not since death judgment of there is no and to him mortally and strike him the way is long because

הוּא לוֹ מִתְמוֹל שְׁלֹשֹׁם:

the day before from yesterday to him he

רש"י

כֵּן יִרְדֹּף גֹּאֵל הַדָּם. לָכֵן אֲנִי אוֹמֵר לְהַכִּין לָהּ דֶּרֶךְ וְעָרֵי מִקְלַט רַבִּים:

many refuge and cities of a way for you to prepare say I therefore the blood the redeemer of will pursue lest

פסוק טז

Pasuk 16

עַל כֵּן אֲנֹכִי מְצִוֶּה לֵאמֹר שְׁלֹשׁ עָרִים תִּבְדִּיל לָהּ:

for yourself you shall separate cities three saying command you I . Therefore

פסוק יז

Pasuk 17

וְאִם יִרְחִיב יְהוָה אֱלֹהֶיהָ אֵת גְּבֻלָּהּ כַּאֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיהָ וְנָתַן לָהּ

to you and He gives to your fathers He swore as your boundary — your God Hashem will enlarge And if

אֵת כָּל הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לְאֲבֹתֶיהָ:

to your fathers to give He spoke which the land all of —

רש"י

וְאִם יִרְחִיב ... כַּאֲשֶׁר נִשְׁבַּע. לָתֵת לָהּ אֶרֶץ קִנִּיזִּי וְקַדְמוֹנִי:

and the Kadmonite and the Kenizzite the Kenite the land of to you to give He swore as He will enlarge And if

פסוק יח

Pasuk 18

כִּי תִשְׁמַר אֵת כָּל הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אֲנֹכִי מְצִוֶּה הַיּוֹם

today command you I which to perform it this the commandment all of — you will keep if

לְאַהֲבָה אֵת יְהוָה אֱלֹהֶיהָ וּלְלַכֵּת בְּדַרְכָּיו כָּל הַיָּמִים וַיִּסַּפֶּת לָהּ עוֹד

more for yourself then you shall add the days all in His ways and to walk your God Hashem — to love

שְׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה:

these the three upon cities three

רש"י

ויספת לך עוד שלש. הרי תשע, שלוש שבוער הירדן ושלש  
and three the Jordan that are on the side of three nine behold there are three more for yourself And you shall add  
שבארץ כנען ושלש לעתיד לבא ספרי :  
Sifrei to come for the future and three Kenaan that are in the land of

פסוק יט

Pasuk 19

ולא ישפך דם נקי בקרב ארצה אשר יהוה אלהיך נתן לך  
to you is giving your God Hashem which your land in the midst of an innocent blood of will be shed and not  
נחלה והיה עליך דמים:  
bloodguilt upon you and there will be as an inheritance

פסוק כ

Pasuk 20

וכי יהיה איש שנא לרעהו וארב לו וקם עליו והכהו  
and strikes him against him and rises up for him and lies in wait his fellow who hates a man there will be And if  
נפש ומת ונס אל אחת הערים האל:  
these the cities one of to and he flees and he dies mortally

רש"י

וכי יהיה איש שנא לרעהו. על ידי שנאתו הוא בא לידי וארב לו  
for him and lies in wait to the point of comes he his hatred means of by his fellow who hates a man there will be But if  
, מכאן אמרו עבר אדם על מצוה קלה, סופו לעבר על מצוה חמורה, לפי  
because weighty a mitzvah to transgress his end is light a mitzvah a man if transgressed they said From here  
שעבר על לא תשנא ויקרא י"ט, סופו לבא לידי שפיכות דמים,  
blood shedding of to the point of to come his end is 19 Vayikra hate do not that he transgressed  
לכך נאמר "וכי יהיה איש שנא לרעהו וגו'", שהיה לו לכתב וכי יקום  
there arises but if to write for it for it was etc." his fellow who hates a man there will be "but if it is said for this reason  
איש וארב לרעהו והכהו נפש ספרי :  
Sifrei mortally and smites him for his fellow and lies in wait a man

פסוק כא

Pasuk 21

ושלחו זקני עירו ולקחו אתו משם ונתנו אתו  
him and they shall deliver from there him and they shall take his city the elders of and they shall send  
ביד גאל הדם ומת:  
and he shall die the blood the redeemer of into the hand of

פסוק כב

לֹא תַחֹס עֵינְךָ עָלָיו וּבְעֶרְפְּךָ דַּם הַנֶּקִי מִיִּשְׂרָאֵל וְטוֹב

and it will be well from Yisrael the innocent the blood of and you shall purge upon him your eye shall pity not

לָךְ:

with you

רש"י

לֹא תַחֹס עֵינְךָ. שְׁלֹא תֹאמַר הָרִאשׁוֹן כְּכֹר נִהְרַג, לָמָּה אֲנוּ הוֹרְגִים אֶת זֶה

this one — kill should we why was killed already the first you shall say that not your eye shall pity not

וְנִמְצְאוּ שְׁנֵי יִשְׂרָאֵלִים הָרוּגִים? שָׁם:

there killed Israelites two and they are found

#### CHAPTER SUMMARY

The aliyah begins by forbidding the Bnei Yisrael from consulting sorcerers, promising instead that Hashem will send true nevi'im whose words must be obeyed, while warning that a navi sheker who speaks falsely in Hashem's name or in the name of avodah zarah faces the death penalty. The Torah then transitions to the halachos of the Arei Miklat, detailing how a person who kills accidentally—such as an iron ax-head flying off the handle during woodcutting—can flee there to be safe from the go'el hadam. Finally, the Torah contrasts this with a deliberate murderer who tries to hide in a city of refuge, ruling that the elders must extradite him to face justice, thereby purging innocent blood from Yisrael.

#### לְמַעַשׂה WHAT TO TAKE HOME

The Torah is telling us that when a person kills b'shogeg, by accident, he must flee to an Ir Miklat. But look at the extreme care the Torah demands of us beforehand: "Tachin lecha haderech", you must prepare the way, clear the roads, and set up clear signposts so the fleeing person doesn't get lost or delayed. Lichoira, we are talking about someone who was careless, whose ax-head flew off and caused a tragedy. Yet, Hashem commands the entire community to pave a smooth, unobstructed path for him to find safety.

This is a massive chiddush in how we look at a fellow Yid who has stumbled. When someone around us makes a mistake, slips up in their ruchniyus, or experiences a spiritual breakdown, our natural reaction might be to judge them or distance ourselves. We might think, "They brought this on themselves through their own carelessness." But the Torah teaches us the exact opposite. Our avodah is to "prepare the road" for them, to make the path of teshuvah and recovery as clear, accessible, and welcoming as possible.

If we leave obstacles in their way, whether through cold shoulders, harsh judgment, or reminding them of their past, we are making their journey harder, and we share in the responsibility. A true Torah community is one that builds signposts of warmth and encouragement, showing every struggling neshama exactly which way to run to find safety and closeness to Hashem once again.

Today, if you see someone who has stumbled or is struggling socially or spiritually, do not look away or judge. Make an active effort to "pave the way" for them by offering a warm smile, a kind word, or a non-judgmental ear to make their path back a little easier.



## דף יומי • חלין • דף ק"ה

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## THE SUGYA

We start off on our daf by wrapping up the shakla v'tarya regarding the machlokes between Beis Shammai and Beis Hillel about cleaning the mouth between eating meat and dairy. The Gemara goes into the fine details of what kind of bread is good for wiping the mouth, and what other foods are not effective for this. From there, we get into the yesod of how long a person has to wait after eating meat before he can eat dairy, bringing down the famous hanhaga of Mar Ukva who called himself "vinegar the son of wine" compared to his father's extreme stringency, and setting the halacha for us that we must wait until a different meal.

After a brief and beautiful digression about Shmuel and other Amoraim inspecting their fields daily to prevent loss, the Gemara turns its focus to the halachos of washing hands for a meal. We learn about the status of "mayim rishonim" (the first waters before the meal) and "mayim acharonim" (the final waters after the meal). The Gemara discusses whether these washings are a mitzvah or an absolute obligation, and details the practical differences in how they must be performed, including the temperature of the water and where the water is allowed to drain.

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

## עמוד א' DAF 105A

## EXPLANATION

אילימא בית שמאי אומרים: מקנח ולא בעי מדיח, ובית הלל אומרים: מדיח ולא בעי מקנח.

If we say that Beis Shammai say: One wipes out his mouth with solid food and does not need to rinse with water, and Beis Hillel say: One rinses with water and does not need to wipe with food, this is difficult.

## OBJECTION

אלא הא דאמר רבי זירא: אין קינוח פה אלא בפת, כמאן? בבית שמאי!

But as for that which Rabbi Zeira said: Wiping of the mouth can be performed only with bread, in accordance with whose opinion is it? It must be in accordance with Beis Shammai, since Beis Hillel do not require wiping at all! And we have a rule that we do not establish an anonymous statement like Beis Shammai.

## EXPLANATION

אלא, בית שמאי אומרים: מקנח ולא בעי מדיח, ובית הלל אומרים: אף מדיח.

Rather, we must explain that Beis Shammai say: One wipes his mouth and does not need to rinse, and Beis Hillel say: One must wipe, and also rinse.

## OBJECTION

הוי ליה מקולי בית שמאי ומחומרי בית הלל, ולתנ"יה גבי קולי בית שמאי וחומרי בית הלל!

But if so, **this would be** one of the leniencies of Beis Shammai and the stringencies of Beis Hillel, and let the Tanna of Tractate Eduyos **teach it among** the leniencies of Beis Shammai and stringencies of Beis Hillel! Since it is not listed there, this cannot be the explanation.

#### RESOLUTION

אַלָּא, בֵּית שַׁמַּאי אוֹמְרִים: מְקַנְחִים, וְהוּא הִדִּין לְמַדִּית, וּבֵית הֶלֶל אוֹמְרִים: מְדִית, וְהוּא הִדִּין לְמַקְנָחִים.  
מִר אָמַר חֲדָא, וּמִר אָמַר חֲדָא, וְלֹא פְּלִיגִי.

Rather, we must say that Beis Shammai say: One wipes, and the same applies to rinsing—both are required; and Beis Hillel say: One rinses, and the same applies to wiping. Thus, one Master said one part of the requirement, and one Master said the other one part of the requirement, and they do not disagree at all.

#### STATEMENT

גּוֹפֵא, אָמַר רַבִּי זֵירָא: אֵין קִינוּחַ הֶפֶה אֶלָּא בֶּפֶת.

The Gemara returns to the text itself: Rabbi Zeira said: Wiping of the mouth can be performed only with bread.

#### EXPLANATION

וְהִנֵּי מִיֵּלֵי בְּדַחֲיטִי, אֶבֶל בְּדַשְׁעָרִי – לֹא.

And this applies only to bread made of wheat, but to bread made of barley—no, it does not wipe well because it crumbles.

#### EXPLANATION

וְדַחֲיטִי נָמִי לֹא אָמַרְנָה, אֶלָּא בְּקִרְיָא, אֶבֶל בְּחַמִּימָא – מִשְׁטָר שְׁטָרִי.

And even with regard to bread of wheat, we also only said this with regard to cold bread, but with regard to warm bread, it is not effective because it sticks to the palate and does not clean.

#### EXPLANATION

וְהִנֵּי מִיֵּלֵי בְּרַפִּיכָא, אֶבֶל בְּאַקוּשָׁא – לֹא.

And this applies only to soft bread, but to hard bread—no, because it does not scrape the mouth properly.

#### RULING

וְהִלְכְתָּא בְּכָל מִיֵּלֵי הָוִי קִינוּחַ, לְבָר מִקְמָחָא, תַּמְרֵי וִירְקָא.

And the halacha is: With all things, it is considered a valid wiping, except for flour, dates, and vegetables, which do not clean the mouth well.

#### QUESTION

בְּעָא מִינֵיהּ רַב אַסִּי מִרַבִּי יוֹחָנָן: כַּמָּה יִשְׁתָּהּ בֵּין בֶּשֶׁר לְגַבִּינָה?

Rav Assi asked Rabbi Yochanan: How much time must one wait between meat and cheese?

#### ANSWER

אָמַר לוֹ: וְלֹא כָלוּם.

He said to him: Nothing at all.

#### QUESTION

איני? והא אמר רב חסדא: אכל בשר – אסור לאכול גבינה, גבינה – מותר לאכול בשר!

The Gemara asks: Is that so? But didn't Rav Chisda say: If one ate meat, it is forbidden to eat cheese immediately, but if he ate cheese, it is permitted to eat meat immediately? How could Rabbi Yochanan say no wait is required after meat?

#### RESOLUTION

אלא כמה? שעה בין גבינה לבשר? אמר ליה: ולא כלום.

Rather, Rav Assi's question was: How much time must one wait between cheese and meat? To this, Rabbi Yochanan said to him: Nothing at all.

#### STATEMENT

גופא, אמר רב חסדא: אכל בשר – אסור לאכול גבינה, גבינה – מותר לאכול בשר.

The Gemara returns to the text itself: Rav Chisda said: If one ate meat, it is forbidden to eat cheese immediately; but if he ate cheese, it is permitted to eat meat immediately.

#### QUESTION

אמר ליה רב אחא בר יוסף לרב חסדא: בשר שבין השיניים מהו?

Rav Acha bar Yosef said to Rav Chisda: What is the halacha regarding meat that is between the teeth? Is it considered meat to forbid eating cheese?

#### ANSWER

קרי עליה "הבשר עודנו בין שניהם".

Rav Chisda read about him the pasuk: "The meat was yet between their teeth," showing that even when it is between the teeth, it is still called "meat."

#### STATEMENT

אמר מר עוקבא: אנא, להא מלתא, חלא בר חמרא לגבי אבא, דאילו אבא כי הוה אכיל בשרא האידנא, לא הוה אכל גבינה עד למחר עד השתא, ואילו אנא – בהא סעודתא הוא דלא אכילנא, לסעודתא אחרייתא – אכילנא.

Mar Ukva said: I am, regarding this matter, like vinegar, the son of wine, compared to Father. For as for Father, if he were to eat meat now, he would not eat cheese until tomorrow at this time. Whereas I, only in this same meal is it that I do not eat cheese, but at another meal later in the day, I may eat cheese.

#### STATEMENT

אמר שמואל: אנא, להא מלתא, חלא בר חמרא לגבי אבא, דאילו אבא הוה סיר נכסיה תרי זמני ביומא, ואנא לא סירנא אלא חדא זימנא.

Shmuel said: I am, regarding this other matter, like vinegar, the son of wine, compared to Father. For as for Father, he would inspect his property twice a day, whereas I only inspect it once a day.

#### EXPLANATION

שמואל לטעמיה, דאמר שמואל: מאן דסייר נכסיה כל יומא משכח אסתירא.

And Shmuel is consistent with his reasoning, for Shmuel said: One who inspects his property every day finds an isteira coin by preventing loss.

#### BRAISA

אביי הוה סייר נכסיה כל יומא ויומא. יומא חד פגע באריסיה דדרי פתקא דאופי. אמר ליה: הני להיכא? אמר ליה: לבי מר. אמר ליה: כבר קדמוך רבנן.

Abaye would inspect his property every single day. One day he met his sharecropper carrying a bundle of wood that he had stolen from Abaye's field. Abaye said to him: Where are these logs going? The sharecropper said to him: To the Master's house. Abaye said to him: The Rabbis have already anticipated you by telling us to inspect our fields, which forced you to say you are bringing them to me.

#### BRAISA

רב אסי הוה סייר נכסיה כל יומא, אמר: היכא נינהו כל הני אסתירי דמר שמואל? יומא חד חזא צינורא דבדקא בארעיה, שקל ליה לגלימיה, פרכיה אותביה בגוה, רמא קלא, אתו אינשי סכרוה, [אמר]: אשכחתינהו לכוהו איסתרי דמר שמואל.

Rav Assi would inspect his property every day. He said: Where are all these isteira coins of Mar Shmuel? I see no profit from this. One day he saw a breach in the water channel in his field which would have flooded and ruined it. He took his cloak, rolled it up, and placed it inside it to block the water. He raised his voice, and people came and dammed it up. He said: I have found all the isteira coins of Mar Shmuel, for I saved a great loss.

#### STATEMENT

אמר רב אידי בר אבין, אמר רב יצחק בר אשין: מים ראשונים מצוה, ואחרונים חובה.

Rav Idi bar Avin said that Rav Yitzchak bar Ashyan said: The first waters before the meal are a mitzvah, and the final waters after the meal are an obligation.

#### OBJECTION

מיתיבי: מים ראשונים ואחרונים חובה, אמצעים רשות.

The Gemara raises an objection: A Baraisa states: The first waters and the final waters are an obligation, and the middle waters between courses are optional! This contradicts the statement that the first waters are only a mitzvah.

#### RESOLUTION

מצוה לגבי רשות – חובה קרי לה.

The Gemara answers: A mitzvah, when compared to an optional act, is called an "obligation" by the Tanna.

#### STATEMENT

גופא: מים ראשונים ואחרונים – חובה, אמצעים – רשות.

The Gemara analyzes the text itself: The first waters and the final waters are an obligation, and the middle waters are optional.

#### EXPLANATION

ראשונים – נוטלין בין בכלי בין על גבי קרקע, אחרונים – אין נוטלין אלא בכלי, ואמרי לה: אין נוטלין על גבי קרקע.

For the first waters, one may wash either into a vessel or onto the ground. For the final waters, one may wash only into a vessel; and some say it this way: One may not wash onto the ground directly.

#### QUESTION

מאי בינייהו? איפא בינייהו קינסא.

What is the difference between them? There is a difference between them regarding washing onto chips of wood or straw on the ground, which is permitted according to the second version but forbidden according to the first.

#### EXPLANATION

מים ראשונים נוטלין בין בחמין בין בצונן, אחרונים אין נוטלין אלא בצונן, מפני שחמין מפעפעיין את הידים ואין מעבירין את הזוהמא.

For the first waters, one may wash either with hot water or with cold water. For the final waters, one may wash only with cold water, because hot water softens the hands and does not remove the grease.

#### STATEMENT

מים ראשונים נוטלין בין בחמין בין בצונן, אמר רב יצחק בר יוסף אמר רבי ינאי: לא שנו אלא שאין היד

Regarding the rule that for the first waters, one may wash either with hot water or with cold water, Rav Yitzchak bar Yosef said that Rabbi Yannai said: They only taught this where the hand is not being scalded by the heat of the water.

עמוד ב' DAF 105B

#### STATEMENT

סולדת בהן, אבל היד סולדת בהן אין נוטלין בהן.

the hand recoils from them, but if the hand recoils from them, we do not wash with them for first waters.

#### STATEMENT

ואיפא דמתני לה אסיפא,

And there are those who teach it, this statement of Rav Yitzchak bar Yosef, on the latter clause of the braisa:

משנה MISHNAH

#### MISHNAH

אחרונים אין נוטלין אלא בצונן, אבל בחמין – לא.

For final waters, we wash only with cold water, but with hot water no, we do not wash.

STATEMENT

אמר רב יצחק בר יוסף אמר רבי ינאי: לא שנו אלא שהיד סולדת בהן, אבל אין היד סולדת בהן – נוטלין.

On this, Rav Yitzchak bar Yosef said that Rabbi Yannai said: They only taught this restriction where the hand recoils from them, but if the hand does not recoil from them, we may wash with them.

INFERENCE

מכלל דראשונים, אף על פי שהיד סולדת בהן – מותר.

The Gemara notes: By implication, for first waters, even though the hand recoils from them, it is permitted to wash with them.

משנה MISHNAH

MISHNAH

אמצעים רשות.

The braisa stated: Middle waters are optional.

STATEMENT

אמר רב נחמן: לא שנו אלא בין תבשיל לתבשיל, אבל בין תבשיל לגבינה – חובה.

Rav Nachman said: They only taught that it is optional between one cooked dish and another cooked dish, but between a cooked dish and cheese, washing is an obligation.

STATEMENT

אמר רב יהודה בריה דרבי חייא: מפני מה אמרו מים אחרונים חובה? שמלח סדומית יש, שמסמא את העינים.

Rav Yehuda the son of Rabbi Chiyya said: For what reason did they say that final waters are an obligation? Because there is Sodomite salt which is very sharp, which blinds the eyes if one touches his eyes with salty hands.

STATEMENT

אמר אביי: ומשתכח כי קורטא בכורא.

Abaye said: And this dangerous salt is found in the proportion of like a grain in a kor of regular salt.

QUESTION

אָמַר לִיה רַב אַחָא בְרִיה דְּרַבָּא לְרַב אָשִׁי: כָּל מִלְחָא מַאי? אָמַר לִיה: לֹא מִבְעָנָא.

Rav Acha the son of Rava said to Rav Ashi: What is the halacha if one measured any other salt? Must he wash? He said to him: It is not necessary to ask, for he certainly must wash.

STATEMENT

אָמַר אַבְי: מְרִישׁ הָהּ אָמִינָא, הָאִי דִּלָּא מְשׁוּ מִיָּא בְּתַרְאֵי עַל אֶרְעָא – מְשׁוּם זִוְהָמָא.

Abaye said: At first I would say, this practice that they do not wash final waters onto the ground is because of dirtiness, as it ruins the floor.

EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְּשָׂרְיָא רוּחַ רָעָה עָלֵיהּ.

But the Master, Rabba, said to me: It is because an evil spirit rests upon them, and it can harm passersby.

STATEMENT

וְאָמַר אַבְי: מְרִישׁ הָהּ אָמִינָא, הָאִי דִּלָּא שְׁקִיל מִיַּדִּי מִפְתּוּרָא כִּי נָקִיט אִינִישׁ כֶּסֶּא לְמִשְׁתֵּי, שְׁמָא יֵאָרַע דְּבַר קָלָקְלָה בְּסַעוּדָה.

And Abaye said: At first I would say, this rule that one does not take anything from the table when a person is holding a cup to drink, is lest a mishap occur at the meal, because he might choke in anger if he wanted that item.

EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְּקָשִׁי לְרוּחַ צָרָדָא.

But the Master said to me: It is because it is harmful for a spirit of migraine, causing a severe headache.

STATEMENT

וְלֹא אָמְרֵנוּ, אֶלָּא דְּשָׁקִיל וְלֹא מַהֲדֵר, אֲבָל מְשַׁקֵּל וְאֵהָדוּרִי – לִית לֵן בֵּהּ.

And we only said this where he takes it and does not return it, but taking and returning, we have no problem with it.

STATEMENT

וְלֹא אָמְרֵנוּ אֶלָּא חוּץ לְאַרְבַּע אַמּוֹת, אֲבָל תּוֹךְ אַרְבַּע אַמּוֹת – לִית לֵן בֵּהּ.

And we only said this if he takes it outside of four cubits from the table, but within four cubits, we have no problem with it.

STATEMENT

וְלֹא אָמְרֵנוּ אֶלָּא מִיַּדִּי דְּצָרִיךָ לְסַעוּדָתָא, אֲבָל מִיַּדִּי דִּלָּא צָרִיךָ לְסַעוּדָתָא – לִית לֵן בֵּהּ.

And we only said this regarding something that is needed for the meal, but something that is not needed for the meal, we have no problem with it.

STATEMENT

מַר בַּר רַב אָשִׁי קָפִיד אֶפִּילוּ אֲאָסִיתָא וּבּוֹכָנָא דְּתַבְלִי, מִיַּדִּי דְּצָרִיכִי לְסַעוּדָתָא.

Mar bar Rav Ashi was particular even about a mortar and pestle for spices, treating them as things that are needed for the meal.

STATEMENT

וַאֲמַר אַבְיִי: מַרִּישׁ הָהָא אֲמִינָא, הָאִי דְכִנְשֵׁי נִשְׁוֹרָאָה – מְשֻׁם מְנַקְיֵירוּתָא.

And Abaye said: At first I would say, this practice that they gather crumbs is because of cleanliness.

EXPLANATION

אָמַר לִי מַר: מְשֻׁם דְקָשִׁי לְעֻנְיִוְתָא.

But the Master said to me: It is because leaving them is a cause of poverty.

STATEMENT

הָהוּא גִבְרָא דְהָוָה מְהִיר עָלֵיהּ שָׂרָא דְעֻנְיִוְתָא, וְלֹא הָוָה יָכִיל לֵיחַ, דְקָא זְהִיר אֲנִשְׁוֹרָא טוּבָא.

There was a certain man whom the angel of poverty was pursuing, and he was not able to overcome him, because he was very careful with crumbs.

STATEMENT

יוֹמָא חַד כְּרַךְ לִיפְתָּא אֵיבָלִי, אָמַר: הַשְׁתָּא וְדַאי נָפַל בִּידָאִי.

One day, he ate bread on grass. The angel said: Now he will surely fall into my hands, as he cannot sweep the crumbs from the grass.

STATEMENT

בְּתַר דְאָכִיל, אֵייתִי מָרָא עֲקָרִינְהוּ לִיבָלִי, שְׁדִינְהוּ לְנַהֲרָא.

After he ate, he brought a hoe, uprooted the grass, and threw them into the river.

STATEMENT

שְׁמַעֲיָה דְקָאָמַר: וַוִי דְאֶפְקִיָּה הָהוּא גִבְרָא מְבִיתִיָּה.

He heard the angel saying: Woe that this man has removed me from my home!

STATEMENT

וַאֲמַר אַבְיִי: מַרִּישׁ הָהָא אֲמִינָא, הָאִי דְלֹא שְׁתֵּי אוֹפִיָּא – מְשֻׁם מְאִיסוּתָא.

And Abaye said: At first I would say, this practice that they do not drink foam is because of repulsiveness.

EXPLANATION

אָמַר לִי מַר: מְשֻׁם דְקָשִׁי לְכֶרְסָם.

But the Master said to me: It is because it is bad for catarrh.

STATEMENT

מִישְׁתִּיָּה – קֹשֶׁה לְכֶרְסָם, מִינְפַח בֵּיהּ – קֹשֶׁה לְרִישָׁא, מְדַחֲיָה – קֹשֶׁה לְעֻנְיִוְתָא.

Drinking it is bad for catarrh; blowing on it is bad for headaches; removing it with one's hand is bad for poverty.

ANSWER

מאי תקנתיה? לשקעיה שקועי.

What is its remedy? Let him sink it into the drink and then drink.

STATEMENT

לכרסם דחמרא – שיכרא, דשיכרא – מיא, דמיא – לית ליה תקנתא,

The remedy for catarrh of wine is beer; for beer, water; for water, there is no remedy.

STATEMENT

והיינו דאמרי אינשי: בתר ענא אזלא עניותא.

And this is what people say: Poverty follows the poor man, for even his drink has no cure.

STATEMENT

ואמר אביי: מריש הוה אמינא, האי דלא אכלי ירקא מבישא דאסר גינאה, משום דמיחזי כרעבתנותא.

And Abaye said: At first I would say, this practice that they do not eat vegetables from a bundle tied by the gardener is because it looks like gluttony.

EXPLANATION

אמר לי מר: משום דקשי לכשפים.

But the Master said to me: It is because it makes one vulnerable to witchcraft.

STATEMENT

רב חסדא ורבה בר רב הונא הוו קאזלי בארפא, אמרה להו ההיא מטרוניתא: אותבן בהדיכו. לא אותבוה.

Rav Chisda and Rabba bar Rav Huna were traveling in a boat. A certain matron said to them: Seat me with you. They did not seat her.

STATEMENT

אמרה מלתא, אסרתה לארפא. אמרו אינהו מילתא, שריוה.

She said a word of witchcraft and tied the boat in place. They said a word and released it.

STATEMENT

אמרה להו: מאי איעביד לכו, דלא מקנח לכו בחספא, ולא קטיל לכו כינח אמניכו, ולא אכיל לכו ירקא מבישא דאסר גינאה.

She said to them: What can I do to you, since you do not wipe yourselves with a shard, and you do not kill a louse on your garments, and you do not eat vegetables from a bundle tied by the gardener, so ny witchcraft has no power over you.

STATEMENT

וַאֲמַר אָבִי: מִרִּישׁ הָהָא אָמִינָא, הָאִי דִּלָּא אָכְלִי יִרְקָא דְנָפַל (אֲתַכָּא) [מִתַּכָּא], מְשׁוּם מְאִיסוּתָא.

And Abaye said: At first I would say, this practice that they do not eat vegetables that fell from the table is because of repulsiveness.

#### EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְקָשָׁה לְרִיחַ הַפֶּה.

But the Master said to me: It is because it is bad for bad breath.

#### STATEMENT

וַאֲמַר אָבִי: מִרִּישׁ הָהָא אָמִינָא, הָאִי דִּלָּא יִתְבִּי תוּתִי מְרִזִּיכָא, מְשׁוּם שׁוּפְכִים.

And Abaye said: At first I would say, this practice that they do not sit under a gutter is because of waste water.

#### EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְשִׁכְיָחִי מְזִיקִין.

But the Master said to me: It is because demons are common there.

#### STATEMENT

הָנְהוּ שְׁקוּלָאֵי דִּהְוּ דְרוּ חֲבִיתָא דְחֻמְרָא, בְּעוּ לְאִיתְפּוּחִי, אוּתְבוּהָ תוּתִי מְרִזִּיכָא, פְּקָעָה.

There were certain porters who were carrying a barrel of wine. They wanted to rest, so they placed it under a gutter, and it burst.

#### STATEMENT

אָתוּ לְקַמִּיָּה דְמַר בַּר רַב אָשִׁי, אִפִּיק שִׁיפוּרֵי שְׁמַתִּיהָ.

They came before Mar bar Rav Ashi. He brought out shofars and excommunicated the demon.

#### QUESTION

אָתָא לְקַמִּיָּה, אָמַר לֵיהּ: אַמַּאי תַעֲבִיד הָכִי?

The demon came before him. He said to him: Why did you do this?

#### ANSWER

אָמַר לֵיהּ: הִיכִי אָעֲבִיד, כִּי אוּתְבִיָּה בְאוּנָאֵי?

He said to him: What should I have done when they placed it on my ear?

#### RULING

אָמַר לֵיהּ: אַתְּ בְּדוּכְתָא דְשִׁכְיָחִי רַבִּים מַאי בְּעִיתָ? אַתְּ הוּא דְשַׁנִּיתָ, זִיל שְׁלִים!

He said to him: What are you doing in a place where many people are common? You are the one who deviated, go pay!

#### STATEMENT

אָמַר לֵיהּ: הֲשֵׁתָא נָמִי לִיקָבַע לִי מַר זִמְנָא וְאַפְרַע. קָבַע לֵיהּ זִמְנָא.

He said to him: Now also, let the Master set a time for me and I will pay. He set a time for him.

#### QUESTION

כִּי מָטָא זִימְנָא, אֵיעָכַב. כִּי אָתָא, אָמַר לֵיהּ: אַמַּאי לָא אָתִית בְּזִמְנָךְ?

When the time arrived, he was delayed. When he came, he said to him: Why did you not come at your set time?

#### ANSWER

אָמַר לֵיהּ: כָּל מִילֵי דְצִייר וְחֲתִים וְכִייל וּמְנִי, לִית לֹן רְשׁוּתָא לְמִשְׁקַל מִינֵיהּ, עַד דְּמִשְׁפְּחִינֵן מִיַּדֵּי דְהַפְקָרָא.

He said to him: Anything that is tied, sealed, measured, or counted, we have no permission to take from it, until we find something ownerless, so it took time to gather the funds.

#### STATEMENT

וְאָמַר אַבְיֵי: מַרִּישׁ הָוָה אָמִינָא, הָאִי דְשָׂדֵי מִיָּא מְפּוּמָּא דְחֻצָּכָא – מְשׁוּם צִיבְתָּא.

And Abaye said: At first I would say, this practice that they pour out water from the mouth of a jug before drinking is because of wood chips.

#### EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְאִיכָּא מִיָּם הָרְעִים.

But the Master said to me: It is because there are bad waters, i.e., a demon may have drunk from it.

#### STATEMENT

הָוָא פֶּר שִׂידָא דְהָוָה בִּי רַב פָּפָא, אָזַל לְאַתּוּיֵי מִיָּא מִנְהָרָא, אֵיעָכַב.

There was a certain demon who was in the house of Rav Papa. He went to bring water from the river and was delayed.

#### STATEMENT

כִּי אָתָא, אָמְרוּ לֵיהּ: אַמַּאי אֵיעָכַבְתָּ? אָמַר לָהּ: עַד דְּחֻלְפִי מִיָּם הָרְעִים. אֲדַהֲכִי

When he came, they said to him: Why were you delayed? He said to them: Until the bad waters passed. Meanwhile

#### SUMMARY

The daf establishes that both wiping and rinsing the mouth are required between meat and dairy, and clarifies that while wheat bread is excellent for wiping, soft, warm, or crumbling barley bread is not. We then learn the halacha of waiting between meat and dairy: while one may eat meat immediately after cheese (with proper cleaning), one must wait after eating meat before eating dairy, with Mar Ukva establishing the practice of waiting from one meal to the next. The Gemara also notes that meat stuck between the teeth still has the halachic status of meat. Finally, the Gemara transitions to the halachos of washing hands, clarifying that mayim rishonim is a mitzvah (or a relative obligation) which can be done with hot or cold water and poured on the ground, whereas mayim acharonim is a strict obligation due to danger, requiring cold water poured specifically into a vessel to avoid damaging the ground.

Look at the beautiful, honest words of Mar Ukva on our daf. He looks at his father's high level of piety, waiting a full twenty-four hours between eating meat and dairy, and compares it to his own practice of waiting only until the next meal. He doesn't make excuses or pretend. He simply says, "I am like vinegar, the son of wine, compared to my father." He acknowledges his father's greatness, recognizes his own level, and holds onto his own avodah with complete integrity.

Lichoira, we might think that if we cannot reach the level of the previous generations, or even the level of our own parents and rabbeim, then our avodah is lacking. The yetzer hara loves to use this kasha to make a Yid feel downcast. "If you can't learn like them, or daven with that same bren, what is your learning worth?" But the teretz is right here in Mar Ukva's words. Hashem does not ask you to be someone else. He wants you to be real with where you are standing right now, and to serve Him from that very place with joy and truth.

There is no shame in recognizing that we are "vinegar compared to wine," as long as we are the best "vinegar" we can be. Your three hours or six hours of waiting, your twenty minutes of learning b'iyun, your heartfelt Minchah in the middle of a busy workday, this is your avodah, and it is precious to Hashem. When you serve Hashem with honesty, without pretending to be on a madreiga that is not yours, you build a solid, lasting foundation in your yiras Shamayim.

Today, identify one area in your avodas Hashem where you feel you are falling short of an ideal. Instead of feeling discouraged, accept your current level with honesty, and commit to doing that one small step with absolute consistency and sincerity.

# תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

## CHAPTER PREVIEW

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

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

## פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:  
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:  
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:  
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוְרֵסֵן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:  
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:  
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

## פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:  
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה וְנִחַתְנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:  
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:  
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:  
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

## פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'