חוּמָּשׁ עִם רַשִׁ"י · פִּנְחָס · שִׁשִּׁי

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PINCHAS · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we continue learning about the musaf (additional) offerings brought in the Beis HaMikdash on the holy days of our calendar. The Torah outlines the specific korbanos for Pesach, Shavuos (the Day of the First Fruits), Rosh Hashanah (the day of sounding the shofar), and Yom Kippur.

As we learn these pesukim, we see the beautiful order of the avodah, with each Yom Tov having its own designated number of bulls, rams, and lambs for the olah (burnt offering), along with their accompanying flour and oil minchah offerings, libations, and the goat for a chatas (sin offering) to bring expiation for Klal Yisrael.

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

פָּסוּק א

Pasuk 1

וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לַיהוָה׃

And in the month the first on the fourteenth · day of the month is a Pesach offering to Hashem

פָּסוּק ב

Pasuk 2

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל׃

and on the fifteenth · day of the month this a festival seven days matzos shall be eaten

פָּסוּק ג

Pasuk 3

בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the day the first a calling of holiness any work of labor not you shall do

רַשִׁ"י

כל מלאכת עבדה. אֲפִלּוּ מְלָאכָה הַצְּרִיכָה לָכֶם, כְּגוֹן דָּבָר הָאָבֵד, הַמֻּתָּר

Any work of labor even melacha that is needed for you such as a matter that may be lost which is permitted

בְּחֻלּוֹ שֶׁל מוֹעֵד, אֲסוּרָה בְּי"ט׃

on the weekday of the Festival is forbidden on Yom Tov

פָּסוּק ד

Pasuk 4

וְהִקְרַבְתֶּם אִשֶּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד

And you shall offer a fire-offering a burnt-offering to Hashem bulls young of the herd two and a ram one

וְשִׁבְעָה כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם׃
for you they shall be unblemished first year in their lambs and seven

רַשִׁ״י

פָּרִים. כְּנֶגֶד אַבְרָהָם שֶׁנֶּאֱמַר "וְאֶל הַבָּקָר רָץ אַבְרָהָם" בראשית י"ח׃
Bullocks corresponding to Avraham as it is said Avraham ran the herd and to 18 Bereishis

רַשִׁ״י

אֵילִים. כְּנֶגֶד אֵילוֹ שֶׁל יִצְחָק׃
Rams corresponding to the ram of Yitzchak of

רַשִׁ״י

כְּבָשִׂים. כְּנֶגֶד יַעֲקֹב שֶׁנֶּאֱמַר "וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב" שם ל׳ ; בִּיסוֹדוֹ שֶׁל
Lambs corresponding to Yaakov as it is said Yaakov separated and the lambs there thus ; in the foundation of

רַ׳ מֹשֶׁה הַדַּרְשָׁן רָאִיתִי זֹאת׃
Rabbi Moshe the Preacher Isaw this

פָּסוּק ה

Pasuk 5

וּמִנְחָתָם סֹלֶת בְּלוּלָה בַּשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנֵי עֶשְׂרֹנִים
and their meal-offering fine flour mixed with oil three tenths for the bull and two tenths

לָאָיִל תַּעֲשׂוּ׃
for the ram you shall make

פָּסוּק ו

Pasuk 6

עִשָּׂרוֹן עִשָּׂרוֹן תַּעֲשֶׂה לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים׃
one-tenth one-tenth you shall make for the lamb the one for the seven lambs

פָּסוּק ז

Pasuk 7

וּשְׂעִיר חַטָּאת אֶחָד לְכַפֵּר עֲלֵיכֶם׃
and a male goat of sin offering one to atone for you

פָּסוּק ח

Pasuk 8

מִלְּבַד עֹלַת הַבֹּקֶר אֲשֶׁר לְעֹלַת הַתָּמִיד תַּעֲשׂוּ אֶת אֵלֶּה׃
Aside from the burnt offering of the morning which is for the burnt offering of the continual you shall make — these

פָּסוּק ט

Pasuk 9

כָּאֵלֶּה תַּעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה
Like these you shall make for the day seven of days food of a fire-offering an aroma of satisfaction to Hashem

עַל עוֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ׃

and its libation it shall be made the continual the burnt-offering of besides

רַשִׁ״י

כאלה תעשו ליום. שֶׁלֹּא יִהְיוּ פּוֹחֲתִין וְהוֹלְכִין כְּפָרֵי הֶחָג ספרי׃

Sifrei the Festival like the bulls of and going decreasing they shall be that not for the day you shall make Like these

פָּסוּק י

Pasuk 10

וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

you shall do not labor melacha of any for you shall be holiness a calling of the seventh And on the day

פָּסוּק יא

Pasuk 11

וּבְיוֹם הַבִּכּוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשָׁבֻעֹתֵיכֶם

on your Shavuos to Hashem new a meal offering when you bring the first fruits And on the day of

מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

you shall do not labor work of any for you shall be holiness a convocation of

רַשִׁ״י

וביום הבכורים. חַג הַשָּׁבוּעוֹת קָרוּי בִּכּוּרֵי קְצִיר חִטִּים עַל שֵׁם

account of on wheat the harvest of the first-fruits of is called Weeks the Festival of the first-fruits And on the day of

שְׁתֵּי הַלֶּחֶם, שֶׁהֵם רִאשׁוֹנִים לְמִנְחַת חִטִּים הַבָּאִים מִן הֶחָדָשׁ מנחות פ״ד׃

the two loaves which they are the first for a meal-offering of wheat that come from the new crop Menachot page 84

פָּסוּק יב

Pasuk 12

וְהִקְרַבְתֶּם עוֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי בָקָר שְׁנַיִם אַיִל

a ram two the herd young of bulls to Hashem aroma for a pleasing a burnt offering and you shall present

אֶחָד שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה׃

first year in their lambs seven one

פָּסוּק יג

Pasuk 13

וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד שְׁנֵי

two the one for the bull tenths three with oil mixed fine flour and their grain offering

עֶשְׂרֹנִים לָאַיִל הָאֶחָד׃

the one for the ram tenths

פָּסוּק יד

Pasuk 14

עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים׃

one-tenth one-tenth for the lamb the one for the seven of the lambs

פָּסוּק טו

Pasuk 15

שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם׃

a male goat of goats one to atone for you

פָּסוּק טז

Pasuk 16

מִלְּבַד עֹלַת הַתָּמִיד וּמִנְחָתוֹ תַּעֲשׂוּ תְּמִימִם יִהְיוּ לָכֶם

Aside from the burnt offering of the continual and its grain offering you shall make unblemished they shall be for you

וְנִסְכֵּיהֶם׃

and their libations

רַ"שִׁ"יי

תמימם יהיו לכם ונסכיהם. אַף הַנְּסָכִים יִהְיוּ תְּמִימִים, לָמְדוּ רַבּוֹתֵינוּ

unblemished they shall be to you and their drink-offerings even the drink-offerings shall be unblemished learned our Rabbis

מִכָּאן שֶׁהַיַּיִן שֶׁהֶעֱלָה קְמָחִין פָּסוּל לְנְסָכִים שם פ"ז :

from here that wine that formed mold is unfit for drink-offerings there page 87

פָּסוּק יז

Pasuk 17

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֶאכֶת

And in the month the seventh on the first of the month a convocation of holiness shall be to you any melacha of

עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם׃

labor not shall you do a day of sounding it shall be to you

פָּסוּק יח

Pasuk 18

וַעֲשִׂיתֶם עֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה פַּר בֶּן בָּקָר אֶחָד אַיִל אֶחָד

And you shall present a burnt offering for a pleasing odor to Hashem a bull young of the herd one a ram one

כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם׃

lambs yearlings of a year seven unblemished

פָּסוּק יט

Pasuk 19

וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים

and their grain offering fine flour mixed with oil three tenths for the bull two tenths

לָאָיִל׃

for the ram

פָּסוּק כ

Pasuk 20

וְעִשָּׂרוֹן אֶחָד לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים׃

the lambs for the seven of the one for the lamb one and a tenth

פָּסוּק כא

Pasuk 21

וּשְׂעִיר עִזִּים אֶחָד חַטָּאת לְכַפֵּר עֲלֵיכֶם׃

for you to atone a sin offering one goats and a male goat of

פָּסוּק כב

Pasuk 22

מִלְּבַד עֹלַת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלַת הַתָּמִיד

the continual and the burnt offering of and its grain offering the New Moon the burnt offering of Aside from

וּמִנְחָתָהּ וְנִסְכֵּיהֶם כְּמִשְׁפָּטָם לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃

to Hashem a fire offering aroma for a pleasing according to their rule and their libations and its grain offering

רַ״שִׁ״יי

מלבד עלת החדש. מוֹסְפֵי ראש חֹדֶשׁ שֶׁהוּא בְיוֹם ראשׁ

Besides the burnt offering of the New Moon the additional offerings of the head of the month which is on the day of the head of

הַשָּׁנָה׃

the year

פָּסוּק כג

Pasuk 23

וּבֶעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת

— and you shall afflict for you shall be holiness a calling of this the seventh of the month And on the tenth

נַפְשֹׁתֵיכֶם כָּל מְלָאכָה לֹא תַעֲשׂוּ׃

shall you do not melacha any your souls

פָּסוּק כד

Pasuk 24

וְהִקְרַבְתֶּם עֹלָה לַיהוָה רֵיחַ נִיחֹחַ פַּר בֶּן בָּקָר אֶחָד אַיִל אֶחָד

one a ram one the herd son of a bull aroma a pleasing to Hashem a burnt offering And you shall bring

כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם׃

for you they shall be unblemished seven a year sons of lambs

פָּסוּק כה

Pasuk 25

וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשָּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר שְׁנֵי עֶשְׂרֹנִים
and their grain offering fine flour mixed with oil three tenths for the bull two tenths

לָאַיִל הָאֶחָד׃
for the ram the one

פָּסוּק כו

Pasuk 26

עִשָּׂרוֹן עִשָּׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים׃
one-tenth one-tenth for the lamb the one for the seven of the lambs

פָּסוּק כז

Pasuk 27

שְׂעִיר עִזִּים אֶחָד חַטָּאת מִלְּבַד חַטַּאת הַכִּפֻּרִים וְעֹלַת
a male goat of goats one sin offering aside from sin offering of the atonements and the burnt offering of

הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם׃
the continual and its meal offering and their libations

רַשִׁ״י

מלבד חטאת הכפרים. שָׂעִיר הַנַּעֲשֶׂה בִּפְנִים שֶׁאָמוּר בְּאַחֲרֵי מוֹת, שֶׁגַּם הוּא חַטָּאת׃
Besides the sin offering of the atonement the goat that is prepared inside which is mentioned in Acharei Mos for also it is a sin offering

רַשִׁ״י

ועלת התמיד. וּמִלְּבַד עוֹלַת הַתָּמִיד תַּעֲשׂוּ עוֹלוֹת הַלָּלוּ׃
And the burnt offering of the continual and besides the burnt offering of the continual you shall make burnt offerings these

רַשִׁ״י

ונסכיהם. מוֹסָב עַל הַמּוֹסָפִין הַכְּתוּבִים וְעַל תַּעֲשׂוּ, וְהוּא לְשׁוֹן צִוּוּי — מִלְּבַד עוֹלַת הַתָּמִיד וּמִנְחָתָהּ תַּעֲשׂוּ אֶת אֵלֶּה וְנִסְכֵּיהֶם, וְכֵן כָּל נִסְכֵּיהֶם הָאֲמוּרִים בְּכָל הַמּוֹעֲדוֹת חוּץ מִשֶּׁל קָרְבְּנוֹת הֶחָג, שֶׁכָּל וְנִסְכָּהּ, וְנִסְכֵּיהֶם, וּנְסָכֶיהָ שֶׁבָּהֶם מוֹסְבִים עַל הַתָּמִיד, וְאֵינָן לְשׁוֹן צִוּוּי, שֶׁהֲרֵי נִסְכֵּיהֶם שֶׁל מוֹסָפִין כְּתוּבִין לְעַצְמָן בְּכָל יוֹם וְיוֹם׃
And their drink offerings refers to the additional offerings that are written and to you shall make, and it is an expression of command — besides the burnt offering of the continual and its meal offering you shall make these and their drink offerings, and so too every their drink offerings that are mentioned in all the Festivals except from those of the offerings of the Festival, for all and its drink offering and their drink offerings and its drink offerings that are in them refer to the continual offering, since indeed their drink offerings of additional offerings are written by themselves and they are not an expression of command on every day and day

CHAPTER SUMMARY

The aliyah begins with the details of the Pesach offerings, including the seven days of eating matzah and the prohibition of melacha on the first and seventh days, followed by the Shavuos offerings brought with the new grain. It then moves to the seventh month, detailing the korbanos for Rosh Hashanah—the day of shofar blowing—which are brought in addition to the Rosh Chodesh and daily tamid offerings, and concludes with the service for Yom Kippur, a day of self-denial and complete rest from melacha, where special expiation offerings are brought alongside the regular daily service.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you look at the list of the musaf offerings for Pesach, Shavuos, Rosh Hashanah, and Yom Kippur, you notice a phrase that repeats itself like a beautiful song: "milvad olas hatamid", all of these special, holy sacrifices are brought "in addition to the regular daily offering."

It is easy to get swept up in the excitement of the big days, the Yomim Tovim. We love the inspiration of the Pesach Seder, the sweetness of Shavuos, and the awe of Rosh Hashanah and Yom Kippur. But the Torah is teaching us a profound secret of growth: the heights of the special days are only built upon the foundation of the daily, quiet routine. The special musaf never replaces the daily tamid; it only builds on top of it.

In our own avodah, we sometimes wait for inspiration to strike, or we only put real energy into our Yiddishkeit when a major life event or a holy holiday arrives. But real, lasting connection to Hashem is forged in the daily, consistent habits, the morning davening when we are tired, the fixed shiur we keep even when we are busy, the quiet moments of chessed that nobody else sees.

Today, choose one small, holy routine in your life, such as a fixed five-minute Torah study session or saying Modeh Ani with deep focus, and commit to doing it consistently, remembering that our greatest spiritual heights are built on the foundation of our daily devotion.

דַּף יוֹמִי · חֻלִּין · דַּף ס״ד

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📖 THE SUGYA

We begin this daf by looking into the simanim (kosher signs) of bird eggs. The Gemara brings a baraisa that teaches us how to identify a kosher egg by its shape—having one sloped, rounded end and one pointed end—and by the placement of its albumen (the white) on the outside and the yolk on the inside. We discuss whether these simanim are d'Oraisa (Torah law) or if we need to rely on a non-Jew's testimony, especially when the eggs are scrambled or cut up.

We also learn about the status of eggs from creeping animals (sheratzim) and the halachic implications of eating their embryos, as well as the status of kosher eggs boiled with non-kosher ones. The Gemara then transitions into the halachos of blood spots found in eggs, discussing where the blood is located—whether on the albumen or the yolk—and how that affects the kosher status of the rest of the egg.

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

עמוד א׳ DAF 64A

EXPLANATION

עוּבְּרֵי דָּגִים.

The Gemara notes that the previous ruling refers to **fish embryos**, i.e., fish eggs found in the fish's innards.

BRAISA

וְתַנְיָא גַּבֵּי בֵּיצִים:

And it is taught in a baraisa **regarding** bird **eggs**:

BRAISA

אֵלּוּ הֵן סִימָנֵי בֵּיצִים –

These are the signs of kosher bird **eggs:**

BRAISA

כָּל שֶׁכּוֹדֶרֶת וַעֲגוֹלְגוֹלֶת, רֹאשָׁהּ אֶחָד כַּד וְרֹאשָׁהּ אֶחָד חַד – טְהוֹרָה,

Any egg **that is sloped and rounded,** such that **its one end is round and its other end is pointed, is** from a **kosher** bird.

BRAISA

שְׁנֵי רָאשֶׁיהָ כַּדִּין אוֹ שְׁנֵי רָאשֶׁיהָ חַדִּין – טְמֵאִין.

But if **both of its ends are round, or both of its ends are pointed, they are** from a **non-kosher** bird.

BRAISA

חֶלְבּוֹן מִבַּחוּץ וְחֶלְמוֹן מִבִּפְנִים – טְהוֹרָה,

If the **albumen**, the white, is **on the outside and** the **yolk** is **on the inside, it is** from a **kosher** bird.

BRAISA

חֶלְמוֹן מִבַּחוּץ וְחֶלְבּוֹן מִבִּפְנִים – טְמֵאָה,

If the **yolk** is **on the outside and** the **albumen** is **on the inside, it is** from a **non-kosher** bird.

QUESTION

חֶלְמוֹן וְחֶלְבּוֹן מְעוֹרָבִין זֶה בָּזֶה – בְּיָדוּעַ שֶׁהִיא בֵּיצַת הַשֶּׁרֶץ.

If the **yolk and albumen are mixed with each other, it is known that it is the egg of a creeping animal.** The Gemara asks: If we can identify kosher eggs by these signs, why must we rely on a non-Jew's testimony?

ANSWER

לָא צְרִיכָא, דַּחֲתוּכוֹת.

The Gemara answers: **No,** it is **necessary** in a case **where** the eggs are **cut** up, so that their outer shape cannot be recognized.

QUESTION

וְלִיבְדּוֹק בְּחֶלְמוֹן וְחֶלְבּוֹן?

The Gemara asks: **But let him inspect the yolk and albumen** to see which is on the inside and which is on the outside!

ANSWER

בְּטִרּוּפוֹת בְּקְעָרָה.

The Gemara answers: We are dealing with a case where they are **scrambled in a bowl,** making it impossible to tell.

QUESTION

וּכְהַאי גַּוְונָא מִי זָבְנִינַן מִינַּיְיהוּ?

The Gemara objects: **And in a case like this, do we buy** eggs **from them?**

OBJECTION

וְהָא תַּנְיָא: אֵין מוֹכְרִין בֵּיצַת טַרְפָּה לְגוֹי, אֶלָּא אִם כֵּן טְרוּפָּה בִּקְעָרָה; לְפִיכָךְ אֵין לוֹקְחִין מֵהֶם בֵּיצִים טְרוּפוֹת בִּקְעָרָה.

But surely it is taught in a baraisa: **We may not sell the egg of a tereifah** bird **to a non-Jew unless it is scrambled in a bowl,** so that he does not resell it to a Jew as a whole kosher egg; **therefore, we do not buy scrambled eggs in a bowl from them,** because they are suspected of being from tereifos!

ANSWER

אֶלָּא אָמַר רַבִּי זֵירָא: סִימָנִין לָאו דְּאוֹרַיְיתָא.

Rather, Rabbi Zeira said: The **signs** of eggs **are not** valid **by Torah law** to permit them on their own.

PROOF

דְּאִי לָא תֵּימָא הָכִי, הָא דְּאָמַר רַב אַסִּי: שְׁמֹנָה סְפֵיקוֹת הֵן – לִיבְדּוֹק בְּבֵיצִים דִּידְהוּ!

For if you do not say so, then as for **that which Rav Assi said: There are eight** birds whose kosher status is **uncertain—let one inspect their eggs** to see if they have the kosher signs!

PROOF

אֶלָּא שְׁמַע מִינַּהּ: סִימָנִין לָאו דְּאוֹרַיְיתָא.

Rather, learn from this: The **signs are not** valid **by Torah law.**

QUESTION

אֶלָּא לְמַאי הִלְכְתָא קָתָנֵי לַהּ?

The Gemara asks: **But** if so, **for what halachic purpose does** the baraisa **teach them?**

ANSWER

הָכִי קָאָמַר: שְׁנֵי רָאשֶׁיהָ כַּדִּין, אוֹ שְׁנֵי רָאשֶׁיהָ חַדִּין, אוֹ חֶלְמוֹן מִבַּחוּץ וְחֶלְבּוֹן מִבִּפְנִים – וַדַּאי טְמֵאָה.

The Gemara answers: **This is what** the baraisa **is saying:** If **both of its ends are round, or both of its ends are pointed, or** the **yolk is on the outside and** the **albumen is on the inside, it is certainly non-kosher.**

ANSWER

רֵישֵׁיהּ חַד חַד, רֵישֵׁיהּ חַד כַּד, וְחֶלְבּוֹן מִבַּחוּץ וְחֶלְמוֹן מִבִּפְנִים, וְאָמַר לָךְ שֶׁל עוֹף פְּלוֹנִי וְטָהוֹר הוּא – סְמוֹךְ עָלֶיהָ.

But if **its one end is pointed and its other end is round, and** the **albumen is on the outside and** the **yolk is on the inside, and** a non-Jew **says to you, "It is of such-and-such bird, and it is kosher," rely on him.**

ANSWER

בִּסְתָמָא – לָא תִּסְמוֹךְ עָלֶיהָ, דְּאִיכָּא דְּעוֹרְבָא דְּדָמֵי לִדְיוֹנָה.

But **without specification, do not rely on** the signs alone, **as there are** eggs **of a crow that resemble** those **of a dove.**

STATEMENT

אָמַר מָר: חֶלְבּוֹן וְחֶלְמוֹן מְעוֹרָבִין זֶה בָּזֶה – בְּיָדוּעַ שֶׁהִיא בֵּיצַת הַשֶּׁרֶץ.

The Master said above: If the **albumen and yolk are mixed with each other, it is known that it is the egg of a creeping animal.**

QUESTION

לְמַאי הִלְכְתָא?

The Gemara asks: **For what halachic purpose** is this stated? Either way, the egg is forbidden to be eaten.

ANSWER

אָמַר רַב עוּקְבָא בַּר חָמָא: לוֹמַר שֶׁאִם רִיקְּמָה וְנִיקְּבָה בְּכַעֲדָשָׁה – מְטַמֵּא.

Rav Ukva bar Chama said: To say that if the embryo inside **formed tissue, and** the egg **was perforated** with a hole the size of **a lentil-bulk,** and one touched the embryo, it **transmits tumah** like the carcass of a creeping animal.

OBJECTION

מַתְקֵיף לַהּ רָבִינָא: וְדִלְמָא דְּנָחָשׁ הִיא?

Ravina objects to this: But perhaps it is the egg **of a snake,** whose carcass does not transmit tumah, even though its yolk and albumen are mixed?

ANSWER

אֶלָּא אָמַר רָבָא: שֶׁאִם רִיקְּמָה וְאָכְלָה – לוֹקֶה עָלֶיהָ מִשּׁוּם "שֶׁרֶץ הַשֹּׁרֵץ עַל הָאָרֶץ".

Rather, Rava said: The halachic difference is **that if** the embryo **formed tissue and one ate it, he is flogged on its account because of** the prohibition of **"the creeping thing that creeps upon the earth."**

QUESTION

אִי הָכִי, מַאי אִירְיָא דְּטֻמְאָה? אֲפִילּוּ דְּטָהוֹרָה נָמֵי!

The Gemara asks: **If so, why specifically** mention the egg of **a non-kosher** creeping animal? **Even** if one eats the formed embryo of **a kosher** bird, he is **also** flogged!

PROOF

דְּתַנְיָא: "כָּל הַשֶּׁרֶץ הַשֹּׁרֵץ עַל הָאָרֶץ" –

As it is taught in a baraisa: The verse states, **"Every creeping thing that creeps upon the earth"** to include embryos that have formed tissue.

עמוד ב׳ DAF 64B

OBJECTION

לְרַבּוֹת אֶפְרוֹחִים שֶׁלֹּא נִפְתְּחוּ עֵינֵיהֶם!

The verse serves **to include chicks** of kosher birds **whose eyes have not** yet **opened** in the prohibition against eating swarming things.

ANSWER

מִדְּרַבָּנַן, וּקְרָא אַסְמַכְתָּא בְּעָלְמָא.

The Gemara answers: That prohibition is only **by Rabbinic law, and the verse** cited is **a mere support**.

BRAISA

תָּנוּ רַבָּנַן: גִּיעוּלֵי בֵּיצִים מוּתָּרוֹת,

The Rabbis taught in a braisa: Kosher **eggs that have been boiled** with non-kosher eggs **are permitted**.

BRAISA

בֵּיצִים מוּזָּרוֹת – נֶפֶשׁ יָפָה תֹּאכְלֵם,

Unfertilized eggs are permitted, and **one of strong constitution may eat them**, even if the hen sat on them for a long time.

BRAISA

נִמְצָא עָלֶיהָ קוֹרֶט דָּם – זוֹרֵק אֶת הַדָּם וְאוֹכֵל אֶת הַשְּׁאָר.

If **a drop of blood is found on it, one discards the blood and eats the rest** of the egg.

STATEMENT

אָמַר רַבִּי יִרְמְיָה: וְהוּא שֶׁנִּמְצָא עַל קֶשֶׁר שֶׁלָּהּ.

Rabbi Yirmeya said: And this permission **applies** only **when** the blood **is found on its knot**, which is the place where the embryo begins to form.

STATEMENT

תָּנֵי דּוֹסְתַּאי אֲבוּהּ דְּרַבִּי אַפְּטוֹרִיקִי: לֹא שָׁנוּ אֶלָּא שֶׁנִּמְצָא עַל חֶלְבּוֹן שֶׁלָּהּ, אֲבָל נִמְצָא עַל חֶלְמוֹן שֶׁלָּהּ – אֲפִילּוּ בֵּיצָה אֲסוּרָה.

Dostai, the father of Rabbi Aptoriki, taught: They only taught that the rest of the egg is permitted **when** the blood **is found on its albumen**, which is the knot; **but** if it is **found on its yolk, even** the rest of the **egg is forbidden**.

EXPLANATION

מַאי טַעְמָא? דִּשְׁדָא תִּכְלָא בְּכוּלַּהּ.

What is the reason? Because the decay has spread through all of it.

STATEMENT

אָמַר לֵיהּ רַב גְּבִיהָה מִבֵּי כְתִיל לְרַב אָשֵׁי: אֵיפְכָא תָּנֵי תַּנָּא קַמֵּיהּ דְּאַבָּיֵי, וְאַבָּיֵי הוּא דְּתָרְצַהּ נֵיהֲלֵיהּ הָכִי.

Rav Geviha from Bei Ketil said to Rav Ashi: A tanna taught the opposite before Abaye, and it was Abaye who corrected it for him in this manner.

STATEMENT

אָמַר חִזְקִיָּה: מִנַּיִן לְבֵיצַת טְמֵאָה שֶׁהִיא אֲסוּרָה מִן הַתּוֹרָה?

Chizkiyah says: From where is it derived **that the egg of a non-kosher** bird **is prohibited by Torah law**?

PROOF

שֶׁנֶּאֱמַר: "וְאֶת בַּת הַיַּעֲנָה", וְכִי בַּת יֵשׁ לָהּ לַיַּעֲנָה? אֶלָּא אֵיזוֹ – זוֹ בֵּיצָה טְמֵאָה.

As it is stated: "And the daughter of the ya'ana." But does the ya'ana have a daughter whose status is different from its mother? **Rather, which is this? This is a non-kosher egg**.

QUESTION

וְדִלְמָא הַיְינוּ שְׁמַיְיהוּ?

The Gemara challenges: **But perhaps this is their name**, and the bird itself is called "bat ya'ana"?

ANSWER

לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: "בַּת עַמִּי לְאַכְזָר כַּיְעֵנִים בַּמִּדְבָּר".

The Gemara responds: **This should not enter your mind, as it is written: "The daughter of my people has become cruel, like the ye'enim in the wilderness,"** showing that the bird itself is called "ya'ana" or "ye'enim."

QUESTION

וְלָא? וְהָא כְּתִיב: "אֶעֱשֶׂה מִסְפֵּד כַּתַּנִּים וְאֵבֶל כִּבְנוֹת יַעֲנָה"?

The Gemara persists: **And is** "bat ya'ana" **not** its name? **But isn't it written: "I will make a wailing like the jackals, and a mourning like the daughters of the ya'ana"**?

ANSWER

כְּיַעֲנָה זוֹ שֶׁמִּתְאַבֶּלֶת עַל בָּנֶיהָ.

The Gemara responds: The verse means: **Like this ya'ana that mourns for its children**.

QUESTION

וְהָא כְּתִיב: "וְשָׁכְנוּ שָׁם בְּנוֹת יַעֲנָה"?

The Gemara asks: **But isn't it written: "And the daughters of the ya'ana shall dwell there"**?

ANSWER

כְּיַעֲנָה זוֹ שֶׁשּׁוֹכֶנֶת עִם בָּנֶיהָ.

The Gemara responds: Here too, the verse means: **Like this ya'ana that dwells with its children**.

QUESTION

וְהָכְתִיב: "תְּכַבְּדֵנִי חַיַּת הַשָּׂדֶה תַּנִּים וּבְנוֹת יַעֲנָה", וְאִי סָלְקָא דַּעְתָּךְ בֵּיצָה, בֵּיצָה בַּת מֵימַר שִׁירָה הִיא?

But isn't it written: "The beasts of the field shall honor Me, the jackals and the daughters of the ya'ana"? And if it enters your mind that "bat ya'ana" refers to an **egg, is an egg capable of saying song** of praise to Hashem?

ANSWER

אֶלָּא, כְּתִיב "הַיַּעֲנָה", וּכְתִיב "בַּת הַיַּעֲנָה".

Rather, we must say that **"the ya'ana" is written, and "the daughter of the ya'ana" is** also **written**, and both are names for this bird.

EXPLANATION

וְשָׁאנֵי הָכָא, דְּפָסֵק סָפְרָא לִשְׁתֵּי תֵּיבוֹת, וּמִדְּפָסֵיק לְהוּ סָפְרָא

And it is different here, as the scribe splits the name **into two words**: "Bat ya'ana." **And since the scribe splits them**, it teaches us that "bat" refers to the egg of the ya'ana.

SUMMARY

The Gemara clarifies that while egg simanim are helpful, they are not sufficient on their own by Torah law to permit an egg without some level of verification, since some non-kosher eggs (like those of a crow) can resemble kosher ones (like those of a dove). We learn that a blood spot found on the albumen (the knot) can be discarded, allowing the rest of the egg to be eaten, whereas a spot on the yolk renders the entire egg forbidden because the decay spreads. Finally, Chizkiyah derives the

Torah prohibition of eating non-kosher bird eggs from the words "bat ya'ana" in the Torah, analyzing whether the phrase refers to the bird itself or literally to the "daughter" of the bird, meaning its egg.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's daf, we learn about the intricate signs of kosher and non-kosher eggs, and how a tiny drop of blood can affect the status of the entire egg. The Gemara discusses how a speck of blood on the yolk can spread its decay throughout the whole egg, rendering it completely forbidden.

This teaches us a profound lesson in our own avodah. Just like a tiny drop of blood can compromise the purity of an entire vessel, a small, seemingly minor negative influence, a cold word, or a moment of anger can seep in and affect our entire day and our relationship with those around us. We must protect our spiritual purity and the warmth of our homes from even the smallest negative influences.

Today, when you check your eggs for blood spots, take a moment to reflect on your own heart. Make a conscious effort to keep even a small speck of negativity, resentment, or lashon hara from entering your thoughts and speech, ensuring your day remains entirely pure and holy.

הִלְכוֹת דֵּעוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

In this opening chapter of Hilchos De'os, the Rambam introduces us to the fundamental landscape of the human neshama and its character traits, the de'os. We learn how Hashem created people with a vast spectrum of different temperaments and tendencies. The Rambam contrasts the extreme ends of various traits—such as anger versus absolute passivity, pride versus extreme lowliness, and miserliness versus wasteful spending—showing how these midos manifest in our daily lives.

We are then introduced to the essential path of the "golden mean," the middle path in all traits, which is the way of the Chacham (the wise man). The Rambam guides us in how to navigate our natural inclinations, explaining that while some traits are inborn, a person has the power to shape and change his midos through constant practice and avodah, ultimately walking in the ways of Hashem.

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

הֲלָכָה א

Halacha 1 · The Diverse Character Traits of Man and Their Extreme Opposites

דֵּעוֹת הַרְבֵּה יֵשׁ לְכָל אֶחָד וְאֶחָד מִבְּנֵי אָדָם

Many different character **traits exist for each and every one of the children of man**,

וְזוֹ מְשֻׁנָּה מִזּוֹ וְרִחוֹקָה מִמֶּנָּה בְּיוֹתֵר.

and this trait in one person is completely **different from this** same trait in another, **and** is **exceedingly distant from it**.

יֵשׁ אָדָם שֶׁהוּא בַּעַל חֵמָה כּוֹעֵס תָּמִיד.

For example, **there is a man who is a master of wrath**, who is **always angry**,

וְיֵשׁ אָדָם שֶׁדַּעְתּוֹ מְיֻשֶּׁבֶת עָלָיו וְאֵינוֹ כּוֹעֵס כְּלָל

and there is a man whose mind is settled upon him and he is not angry at all,

וְאִם יִכְעַס יִכְעַס כַּעַס מְעַט בְּכַמָּה שָׁנִים.

and if he will be angry, he will only **be angry** with **a slight anger** once **in several years**.

וְיֵשׁ אָדָם שֶׁהוּא גְּבַהּ לֵב בְּיוֹתֵר.

And there is a man who is exceedingly haughty of heart,

וְיֵשׁ שֶׁהוּא שְׁפַל רוּחַ בְּיוֹתֵר.

and there is one **who is exceedingly humble of spirit**.

וְיֵשׁ שֶׁהוּא בַּעַל תַּאֲוָה לֹא תִשְׂבַּע נַפְשׁוֹ מֵהָלוֹךְ בְּתַאֲוָה.

And there is one who is a master of desire, whose soul will not be satisfied from walking in desire,

וְיֵשׁ שֶׁהוּא בַּעַל לֵב טָהוֹר מְאֹד

and there is one who is a master of a very pure heart,

וְלֹא יִתְאַוֶּה אֲפִלּוּ לִדְבָרִים מְעַטִּים שֶׁהַגּוּף צָרִיךְ לָהֶן.

and he will not desire even those few things that the body needs.

וְיֵשׁ בַּעַל נֶפֶשׁ רְחָבָה שֶׁלֹּא תִשְׂבַּע נַפְשׁוֹ מִכָּל מָמוֹן הָעוֹלָם,

And there is a master of a broad soul, a greedy person, whose soul will not be satisfied by all the money in the world,

כְּעִנְיָן שֶׁנֶּאֱמַר קהלת ה ט "אוֹהֵב כֶּסֶף לֹא יִשְׂבַּע כֶּסֶף".

like the matter as it is said in Koheles 5:9, "A lover of money will not be satisfied with money."

וְיֵשׁ מְקַצֵּר נַפְשׁוֹ שֶׁדַּיּוֹ אֲפִלּוּ דָּבָר מְעַט שֶׁלֹּא יַסְפִּיק לוֹ

And there is one who restricts his soul, being content with so little that even a small thing, which will not really suffice for him, is enough for him,

וְלֹא יִרְדֹּף לְהַשִּׂיג כָּל צָרְכּוֹ.

and he will not pursue to attain all his needs.

וְיֵשׁ שֶׁהוּא מְסַגֵּף עַצְמוֹ בְּרָעָב וְקוֹבֵץ עַל יָדוֹ

And there is one who afflicts himself with hunger and gathers money to his hand,

וְאֵינוֹ אוֹכֵל פְּרוּטָה מִשֶּׁלּוֹ אֶלָּא בְּצַעַר גָּדוֹל.

and he does not eat even a penny of his own money except with great pain.

וְיֵשׁ שֶׁהוּא מְאַבֵּד כָּל מָמוֹנוֹ בְּיָדוֹ לְדַעְתּוֹ.

And there is one who destroys all his money with his own hand by his own will.

וְעַל דְּרָכִים אֵלּוּ שְׁאָר כָּל הַדֵּעוֹת

And upon these ways are the rest of all the traits,

כְּגוֹן מְהוֹלֵל וְאוֹנֵן וְכִילַי וְשׁוֹעֵ וְאַכְזָרִי וְרַחֲמָן וְרַךְ לֵבָב וְאַמִּיץ לֵב וְכַיּוֹצֵא בָּהֶן:

such as the overly elated, and the depressed, and the stingy, and the generous, and the cruel, and the merciful, and the soft of heart, and the courageous of heart, and the like of them.

הֲלָכָה ב

Halacha 2 · Intermediate Character Traits and the Origins of Human Temperament

וְיֵשׁ בֵּין כָּל דֵּעָה וְדֵעָה הָרְחוֹקָה מִמֶּנָּה בַּקָּצֶה הָאַחֵר דֵּעוֹת בֵּינוֹנִיּוֹת זוֹ רְחוֹקָה מִזּוֹ.

And there are, between each and every trait and the other **trait that is distant from it at the other extreme, intermediate traits,** each **this** far **distant from that** one.

וְכָל הַדֵּעוֹת יֵשׁ מֵהֶן דֵּעוֹת שֶׁהֵן לָאָדָם מִתְּחִלַּת בְּרִיָּתוֹ לְפִי טֶבַע גּוּפוֹ.

And regarding **all the traits, there are among them traits that belong to a person from the beginning of his creation, according to the nature of his body** and physical makeup.

וְיֵשׁ מֵהֶן דֵּעוֹת שֶׁטִּבְעוֹ שֶׁל אָדָם זֶה מְכֻוָּן וְעָתִיד לְקַבֵּל אוֹתָם בְּמְהֵרָה יוֹתֵר מִשְּׁאָר הַדֵּעוֹת.

And there are among them traits that the nature of this particular **person is disposed and destined to receive quickly, more than the rest of the traits.**

וְיֵשׁ מֵהֶן שֶׁאֵינָן לָאָדָם מִתְּחִלַּת בְּרִיָּתוֹ אֶלָּא לָמַד אוֹתָם מֵאֲחֵרִים

And there are among them traits **that do not belong to a person from the beginning of his creation, but rather he learned them from others** by observing their behavior,

אוֹ שֶׁנִּפְנָה לָהֶן מֵעַצְמוֹ לְפִי מַחֲשָׁבָה שֶׁעָלְתָה בְּלִבּוֹ.

or that he turned to them on his own, according to a thought that arose in his heart and mind,

אוֹ שֶׁשָּׁמַע שֶׁזּוֹ הַדֵּעָה טוֹבָה לוֹ וּבָהּ רָאוּי לֵילֵךְ.

or that he heard that this trait is good for him, and in it it is proper to walk,

וְהִנְהִיג עַצְמוֹ בָּהּ עַד שֶׁנִּקְבְּעָה בְּלִבּוֹ:

and he accustomed himself in it until it became fixed in his heart as a second nature.

הֲלָכָה ג

Halacha 3 · Avoiding Extremes of Character and Walking in the Straight Path

שְׁתֵּי קְצָווֹת הָרְחוֹקוֹת זוֹ מִזּוֹ שֶׁבְּכָל דֵּעָה וְדֵעָה

The two extremes that are distant, this from this, which are in every character trait and character trait,

אֵינָן דֶּרֶךְ טוֹבָה

are not a good path,

וְאֵין רָאוּי לוֹ לָאָדָם לָלֶכֶת בָּהֶן

and it is not fitting for a man to walk in them,

וְלֹא לְלַמְּדָן לְעַצְמוֹ.

and not to teach them to himself.

וְאִם מָצָא טִבְעוֹ נוֹטֶה לְאַחַת מֵהֶן

And if he found his nature leaning to one of them,

אוֹ מוּכָן לְאַחַת מֵהֶן

or disposed to one of them,

אוֹ שֶׁכְּבָר לָמַד אַחַת מֵהֶן וְנָהַג בָּהּ

or that he already learned one of them and behaved in it,

יַחֲזִיר עַצְמוֹ לַמּוּטָב

he should return himself to the better

וְיֵלֵךְ בְּדֶרֶךְ הַטּוֹבִים

and walk in the path of the good ones,

וְהִיא הַדֶּרֶךְ הַיְשָׁרָה:

and it is the straight path.

הֲלָכָה ד

Halacha 4 · Guiding One's Character Traits and Actions Along the Balanced Middle Path

הַדֶּרֶךְ הַיְשָׁרָה הִיא מִדָּה בֵּינוֹנִית שֶׁבְּכָל דֵּעָה וְדֵעָה מִכָּל הַדֵּעוֹת שֶׁיֵּשׁ לוֹ לָאָדָם.

The straight path is the intermediate trait that is in each and every temperament of all the temperaments that a person has.

וְהִיא הַדֵּעָה שֶׁהִיא רְחוֹקָה מִשְּׁתֵּי הַקְּצָווֹת רְחוּק שָׁוֶה וְאֵינָהּ קְרוֹבָה לֹא לָזֶה וְלֹא לָזֶה.

And it is the temperament that is distant from the two extremes an equal distance, and is not close, not to this one and not to that one.

לְפִיכָךְ צִוּוּ חֲכָמִים הָרִאשׁוֹנִים שֶׁיְּהֵא אָדָם שָׁם דֵּעוֹתָיו תָּמִיד וּמְשַׁעֵר אוֹתָם וּמְכַוֵּן אוֹתָם בַּדֶּרֶךְ הָאֶמְצָעִית כְּדֵי שֶׁיְּהֵא שָׁלֵם בְּגוּפוֹ.

Therefore, the early Sages commanded that a person should always evaluate his temperaments, and calculate them, and direct them in the middle path, so that he will be healthy in his body.

כֵּיצַד.

How so?

לֹא יְהֵא בַּעַל חֵמָה נוֹחַ לִכְעֹס וְלֹא כְּמֵת שֶׁאֵינוֹ מַרְגִּישׁ אֶלָּא בֵּינוֹנִי.

He should not be a master of wrath, easy to anger, and not like a dead person who does not feel, but rather intermediate.

לֹא יִכְעֹס אֶלָּא עַל דָּבָר גָּדוֹל שֶׁרָאוּי לִכְעֹס עָלָיו כְּדֵי שֶׁלֹּא יֵעָשֶׂה כַּיּוֹצֵא בּוֹ פַּעַם אַחֶרֶת.

He should not anger except over a major matter that is fitting to anger over, so that a similar thing will not be done another time.

וְכֵן לֹא יִתְאַוֶּה אֶלָּא לִדְבָרִים שֶׁהַגּוּף צָרִיךְ לָהֶן וְאִי אֶפְשָׁר לִהְיוֹת בְּזוּלָתָן

And so, he should not desire except for things that the body needs and which it is impossible to exist without,

כְּעִנְיָן שֶׁנֶּאֱמַר משלי יג כה "צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ".

as the matter is stated in Mishlei 13:25, "A righteous man eats to satisfy his soul."

וְכֵן לֹא יִהְיֶה עָמֵל בְּעִסְקוֹ אֶלָּא לְהַשִּׂיג דָּבָר שֶׁצָּרִיךְ לוֹ לְחַיֵּי שָׁעָה

And so, he should not toil in his business except to obtain that which is necessary for him for the life of the hour, meaning his immediate needs,

כְּעִנְיָן שֶׁנֶּאֱמַר תהילים לז טז "טוֹב מְעַט לַצַּדִּיק".

as the matter is stated in Tehillim 37:16, "Better is a little for the righteous man."

וְלֹא יִקְפֹּץ יָדוֹ בְּיוֹתֵר.

And he should not close his hand excessively like a miser,

וְלֹא יְפַזֵּר מָמוֹנוֹ אֶלָּא נוֹתֵן צְדָקָה כְּפִי מַסַּת יָדוֹ וּמַלְוֶה כָּרָאוּי לְמִי שֶׁצָּרִיךְ.

and he should not squander his money, but rather give charity according to the capacity of his hand, and lend properly to whoever is in need.

וְלֹא יְהֵא מְהוֹלֵל וְשׂוֹחֵק וְלֹא עָצֵב וְאוֹנֵן אֶלָּא שָׂמֵחַ כָּל יָמָיו בְּנַחַת בְּסֵכֶר פָּנִים יָפוֹת.

And he should not be overly jovial and laughing, nor sad and mourning, but rather happy all his days, with calmness and with a pleasant countenance.

וְכֵן שְׁאָר דֵּעוֹתָיו.

And so too with the rest of his temperaments.

וְדֶרֶךְ זוֹ הִיא דֶּרֶךְ הַחֲכָמִים.

And this path is the path of the wise.

כָּל אָדָם שֶׁדֵּעוֹתָיו בֵּינוֹנִית בֵּינוֹנִיּוֹת מְמֻצָּעוֹת נִקְרָא חָכָם:

Any person whose temperaments are intermediate, balanced temperaments, is called wise.

וּמִי שֶׁהוּא מְדַקְדֵּק עַל עַצְמוֹ בְּיוֹתֵר

And whoever is precise upon himself exceedingly, holding himself to a higher standard of self-discipline,

וְיִתְרַחֵק מִדֵּעָה בֵּינוֹנִית מְעַט

and distances himself from the intermediate temperament slightly,

לְצַד זֶה אוֹ לְצַד זֶה

to this side or to that side,

נִקְרָא חָסִיד.

is called pious, a chasid.

כֵּיצַד.

How so?

מִי שֶׁיִּתְרַחֵק מִגַּבַּהּ הַלֵּב עַד הַקָּצֶה הָאַחֲרוֹן

One who distances himself from haughtiness of the heart until the ultimate extreme,

וְיִהְיֶה שְׁפַל רוּחַ בְּיוֹתֵר

and is lowly of spirit exceedingly,

נִקְרָא חָסִיד

is called pious,

וְזוֹ הִיא מִדַּת חֲסִידוּת.

and this is the trait of piety.

וְאִם נִתְרַחֵק עַד הָאֶמְצַע בִּלְבַד

And if he distanced himself until the middle only,

וְיִהְיֶה עָנָו

and is humble,

נִקְרָא חָכָם

he is called wise,

וְזוֹ הִיא מִדַּת חָכְמָה.

and this is the trait of wisdom.

וְעַל דֶּרֶךְ זוֹ שְׁאָר כָּל הַדֵּעוֹת.

And upon this path are the rest of all the temperaments.

וַחֲסִידִים הָרִאשׁוֹנִים הָיוּ מַטִּין דֵּעוֹת שֶׁלָּהֶן מִדֶּרֶךְ הָאֶמְצָעִית

And the pious ones of the first generations were bending their temperaments from the intermediate path

כְּנֶגֶד שְׁתֵּי הַקְּצָוות.

towards the two extremes.

יֵשׁ דֵּעָה שֶׁמַּטִּין אוֹתָהּ כְּנֶגֶד הַקָּצֶה הָאַחֲרוֹן

There is a temperament that they bend towards the ultimate extreme,

וְיֵשׁ דֵּעָה שֶׁמַּטִּין אוֹתָהּ כְּנֶגֶד הַקָּצֶה הָרִאשׁוֹן.

and there is a temperament that they bend towards the first extreme.

וְזֶהוּ לִפְנִים מִשּׁוּרַת הַדִּין.

And this is beyond the line of the law.

וּמְצֻוִּין אָנוּ לָלֶכֶת בַּדְּרָכִים הָאֵלּוּ הַבֵּינוֹנִים

And we are commanded to walk in these intermediate paths,

וְהֵם הַדְּרָכִים הַטּוֹבִים וְהַיְשָׁרִים

and they are the good and straight paths,

שֶׁנֶּאֱמַר "וְהָלַכְתָּ בִּדְרָכָיו":

as it is said, "And you shall walk in His ways."

הֲלָכָה ו

Halacha 6 · The Mitzvah to Emulate the Good Ways of Hashem

כָּךְ לָמְדוּ בְּפֵרוּשׁ מִצְוָה זוֹ.

So they learned in the explanation of this mitzvah of walking in His ways:

מַה הוּא נִקְרָא חַנּוּן אַף אַתָּה הֱיֵה חַנּוּן.

Just as He is called Gracious, even you be gracious.

מַה הוּא נִקְרָא רַחוּם אַף אַתָּה הֱיֵה רַחוּם.

Just as He is called Merciful, even you be merciful.

מַה הוּא נִקְרָא קָדוֹשׁ אַף אַתָּה הֱיֵה קָדוֹשׁ.

Just as He is called Holy, even you be holy.

וְעַל דֶּרֶךְ זוֹ קָרְאוּ הַנְּבִיאִים לָאֵל בְּכָל אוֹתָן הַכִּנּוּיִין

And on this path, the prophets called the Almighty by all those descriptions, such as:

אֶרֶךְ אַפַּיִם וְרַב חֶסֶד צַדִּיק וְיָשָׁר תָּמִים גִּבּוֹר וְחָזָק וְכַיּוֹצֵא בָּהֶן.

Slow to anger and abundant in kindness, Righteous and Just, Perfect, Mighty and Strong, and similar to them,

לְהוֹדִיעַ שֶׁהֵן דְּרָכִים טוֹבִים וְיִשָּׁרִים

to make known that they are paths that are good and upright,

וְחַיָּב אָדָם לְהַנְהִיג עַצְמוֹ בָּהֶן

and a person is obligated to guide himself in them

וּלְהִדַּמּוֹת אֵלָיו כְּפִי כֹּחוֹ:

and to resemble Him according to his ability.

הֲלָכָה ז

Halacha 7 · Training Oneself in the Middle Path and the Way of Hashem

וְכֵיצַד יַרְגִּיל אָדָם עַצְמוֹ בְּדֵעוֹת אֵלּוּ עַד שֶׁיִּקָּבְעוּ בּוֹ.

And how shall a person accustom himself with these temperaments until they are established in him?

יַעֲשֶׂה וְיִשְׁנֶה וְיִשַּׁלֵּשׁ בַּמַּעֲשִׂים שֶׁעוֹשֶׂה עַל פִּי הַדֵּעוֹת הָאֶמְצָעִיּוֹת

He should perform, and repeat, and perform a third time the actions that he does according to the middle temperaments,

וְיַחֲזֹר בָּהֶם תָּמִיד עַד שֶׁיִּהְיוּ מַעֲשֵׂיהֶם קַלִּים עָלָיו

and repeat them constantly until their actions will be easy upon him,

וְלֹא יִהְיֶה בָּהֶם טֹרַח עָלָיו וְיִקָּבְעוּ הַדֵּעוֹת בְּנַפְשׁוֹ.

and there will not be in them any difficulty upon him, and the temperaments will be established in his soul.

וּלְפִי שֶׁהַשֵּׁמוֹת הָאֵלּוּ נִקְרָא בָּהֶן הַיּוֹצֵר

And because the Creator is called by these names,

וְהֵם הַדֶּרֶךְ הַבֵּינוֹנִית שֶׁאָנוּ חַיָּבִין לָלֶכֶת בָּהּ.

and they are the middle path that we are obligated to walk in,

נִקְרֵאת דֶּרֶךְ זוֹ דֶּרֶךְ ה'.

this path is called the path of Hashem.

וְהִיא שֶׁלִּמֵּד אַבְרָהָם אָבִינוּ לְבָנָיו

And it is what Avraham our father taught to his children,

שֶׁנֶּאֱמַר "כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה" וְגוֹ'.

as it is stated, "For I have known him in order that he will command," etc.

וְהַהוֹלֵךְ בְּדֶרֶךְ זוֹ מֵבִיא טוֹבָה וּבְרָכָה לְעַצְמוֹ

And the one who walks in this path brings goodness and blessing to himself,

שֶׁנֶּאֱמַר "לְמַעַן הָבִיא ה' עַל אַבְרָהָם אֵת אֲשֶׁר דִּבֶּר עָלָיו":

as it is stated, "In order to bring Hashem upon Avraham that which He spoke concerning him."

CHAPTER SUMMARY

The chapter outlines the diverse nature of human character traits, explaining that while some tendencies are inborn, others are acquired through habit or environment. The Rambam establishes that the ideal path for a person is the intermediate path, which represents balance and emotional health. He contrasts the Chacham, who maintains this perfect middle ground, with the Chasid, who acts lifnim mishuras hadin (beyond the strict line of the law) by leaning slightly toward the extreme of modesty or generosity. Ultimately, we are commanded to emulate the middos of Hashem—to be merciful, gracious, and holy—which we accomplish by consciously refining our character and walking in His ways.

לְמַעֲשֶׂה WHAT TO TAKE HOME

We often look at our middos, our character traits, as if they are permanent fixtures of who we are. We say, "I am just a naturally angry person," or "I am just a worrywart by nature." But the Rambam is teaching us a profound secret of our avodah: your personality is not a life sentence. Hashem created us with different tendencies, and we might have picked up bad habits from our surroundings, but we are never stuck. The middle path, the "derech Hashem," is always within our reach.

How do we actually change a deeply ingrained trait? The Rambam gives us a practical, psychological roadmap: "He shall do, repeat, and do a third time." You cannot simply think your way into becoming a calmer or more generous person. You have to act your way there. If you have a tendency to be tightfisted, you must force yourself to give tzedakah, over and over again, even in small amounts, until the act of giving becomes natural and light.

By consciously steering our actions toward the balanced middle, we are not just improving our behavior; we are fulfilling the mitzvah of "v'halachta b'drachav", walking in His ways. Just as Hashem is patient and kind, we train ourselves to act with patience and kindness until these middos are permanently engraved upon our very neshama.

Today, identify one area where you tend to go to an extreme, whether it is reacting too quickly in anger, or being overly stingy with your time or money. Force yourself to perform three small, concrete actions that pull you back toward the gentle middle path.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'