חוּמָּשׁ עִם רַשִׁ"י · מטות-מסעי · רִאשׁוֹן

Complete Word-for-Word Interlinear · Navy & Gold Edition

MATOT-MASEI · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we begin Parshas Matot with the essential halachos of nedarim (vows) and shevuos (oaths). Moshe Rabbeinu addresses the heads of the tribes, teaching the strict Torah obligation to keep one's word and the specific mechanisms of how a father or a husband can annul the vows of a young woman or wife under their authority.

Following these laws, Hashem commands Moshe to wage a war of vengeance against the Midianites for their role in leading Bnei Yisrael astray. Moshe mobilizes a force of twelve thousand men, led by Pinchas, who defeat Midian, execute their five kings along with the wicked Balaam, and return with the captives and spoils of war.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר מֹשֶׁה אֶל רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר
And spoke to Moshe the heads of the tribes of the children of Yisrael saying this is the thing which

צִוָּה יְהוָה׃
Hashem commanded

רַשִׁ"י

ראשי המטות. חָלַק כָּבוֹד לַנְּשִׂיאִים לְלַמְּדָם תְּחִלָּה וְאַחַר כָּךְ לְכָל בְּנֵי
The heads of the tribes He showed respect to the princes to teach them first and after that to all of the children of

יִשְׂרָאֵל; וּמִנַּיִן שֶׁאַף שְׁאָר הַדִּבְּרוֹת כֵּן? תַּלְמוּד לוֹמַר שמות ל"ד
Yisrael and from where that even the rest of the commandments were so the teaching says Shemos 34

"וַיָּשֻׁבוּ אֵלָיו אַהֲרֹן וְכָל הַנְּשִׂאִים בָּעֵדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם, וְאַחֲרֵי כֵן
and they returned to him Aharon and all the princes in the congregation and spoke Moshe to them and after that

נִגְּשׁוּ כָּל בְּנֵי יִשְׂרָאֵל". וּמָה רָאָה לֶאֱמָרָהּ כָּאן? לְמֵד שֶׁהַפָּרַת נְדָרִים
approached all of the children of Yisrael". and what did he see to say it here? it teaches that the annulment of vows

בְּיָחִיד מֻמְחֶה, וְאִם אֵין יָחִיד מֻמְחֶה, מֵפֵר בִּשְׁלֹשָׁה הֶדְיוֹטוֹת; אוֹ יָכוֹל שֶׁלֹּא
is by a single expert and if there is no single expert annuls by three laymen or perhaps that not

אָמַר מֹשֶׁה פָּרָשָׁה זוֹ אֶלָּא לַנְּשִׂיאִים בִּלְבַד? נֶאֱמַר כָּאן "זֶה הַדָּבָר" וְנֶאֱמַר
Moshe did speak this parsha except to the princes alone it is said here this is the word and it is said

בְּשְׁחוּטֵי חוּץ ויקרא י"ז "זֶה הַדָּבָר", מַה לְּהַלָּן נֶאֱמְרָה לְאַהֲרֹן וּלְבָנָיו וּלְכָל
regarding slaughtering outside Vayikra 17 this is the word as it is said there to Aharon and to his sons and to all of

בְּנֵי יִשְׂרָאֵל — שֶׁנֶּאֱמַר "דַּבֵּר אֶל אַהֲרֹן" וְגוֹ' — אַף זוֹ נֶאֱמְרָה לְכֻלָּן ספרי;
the children of Yisrael as it is said to speak Aharon etc. so too this was said to all of them Sifrei

נדרים ע"ח :
Nedarim 78a

רַשִׁ"י

זה הדבר. מֹשֶׁה נִתְנַבֵּא בְּ"כֹה אָמַר ה' כַּחֲצֹת הַלַּיְלָה" שמות י"א וְהַנְּבִיאִים
This is the word Moshe prophesied Thus with Hashem said about midnight the night Shemos 11 and the prophets

נִתְנַבְּאוּ בְּ"כֹה אָמַר ה'", מוֹסֵף עֲלֵיהֶם מֹשֶׁה שֶׁנִּתְנַבֵּא בִּלְשׁוֹן "זֶה הַדָּבָר".
This is the word prophesied Thus with Hashem said added upon them Moshe that he prophesied with the expression This is the word

דָּ"אַ — זה הדבר מְעוּט הוּא, לוֹמַר שֶׁהֶחָכָם בִּלְשׁוֹן הַתָּרָה,
Another explanation This is the word a restriction it is to say that the Sage with the expression of invalidating

וּבַעַל בִּלְשׁוֹן הֲפָרָה, כִּלְשׁוֹן הַכָּתוּב כָּאן, וְאִם חִלְּפוּ — אֵין
and a husband with the expression of annulling like the language of the verse here and if they exchanged it is not

מֻתָּר וְאֵין מוּפָר ספרי; נדרים ע"ז :
invalidated and it is not annulled Sifrei Nedarim 77

פָּסוּק ב

Pasuk 2

אִישׁ כִּי יִדֹּר נֶדֶר לַיהוָה אוֹ הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל נַפְשׁוֹ לֹא
A man when he vows a vow to Hashem or swears an oath to bind a prohibition upon his soul not

יַחֵל דְּבָרוֹ כְּכָל הַיֹּצֵא מִפִּיו יַעֲשֶׂה:
shall he profane his word according to all that proceeds from his mouth he shall do

רַשִׁ"י

נדר. הָאוֹמֵר הֲרֵי עָלַי קוֹנָם שֶׁלֹּא אֹכַל אוֹ שֶׁלֹּא אֶעֱשֶׂה דָּבָר פְּלוֹנִי; יָכוֹל
A vow one who says behold upon me konam that not I will eat or that not I will do such and such a thing One might think

אֲפִלּוּ נִשְׁבַּע שֶׁיֹּאכַל נְבֵלוֹת אֲנִי קוֹרֵא עָלָיו כְּכָל הַיֹּצֵא מִפִּיו יַעֲשֶׂה?
even if he swore that he will eat carcasses I apply to him according to all that goes forth from his mouth he shall do

תַּ"ל לאסר אסר — לֶאֱסֹר אֶת הַמֻּתָּר וְלֹא לְהַתִּיר אֶת הָאָסוּר ספרי :
the Torah teaches to forbid a prohibition — to forbid the permitted and not to permit the forbidden Sifrei

רַשִׁ"י

לא יחל דברו. כְּמוֹ לֹא יְחַלֵּל דְּבָרוֹ — לֹא יַעֲשֶׂה דְּבָרוֹ חֻלִּין שם :
He shall not his word profane he shall not like his word profane he shall not make his word secular there

פָּסוּק ג

Pasuk 3

וְאִשָּׁה כִּי תִדֹּר נֶדֶר לַיהוָה וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֲרֶיהָ:
And a woman when she vows a vow to Hashem or binds an obligation in the house of her father in her youth

רַשִׁ"י

בבית אביה. בִּרְשׁוּת אָבִיהָ וַאֲפִלּוּ אֵינָהּ בְּבֵיתוֹ שם :
In the house of her father in the domain of her father and even if she is not in his house there

רַשִׁ"י

בנעריה. וְלֹא קְטַנָּה וְלֹא בוֹגֶרֶת, שֶׁהַקְּטַנָּה אֵין נִדְרָהּ נֶדֶר, וְהַבּוֹגֶרֶת אֵינָהּ בִּרְשׁוּתוֹ
in her youth and not a minor and not a bogeres a vow her vow is not for the minor a bogeres and not in the domain is not

שֶׁל אָבִיהָ לְהָפֵר נִדְרֶיהָ; וְאֵי זוֹ הִיא קְטַנָּה? אָמְרוּ רַבּוֹתֵינוּ בַּת י"א שָׁנָה
of her father to annul her vows and which is this a minor said our Rabbis a daughter of eleven years

וְיוֹם אֶחָד נִדְרֶיהָ נִבְדָּקִין, אִם יָדְעָה לְשֵׁם מִי נָדְרָה וּלְשֵׁם מִי
Whom and for the name of she vowed Whom for the name of she knows if are investigated her vows one and a day

הִקְדִּישָׁה, נִדְרָהּ נֶדֶר, בַּת י"ב שָׁנָה וְיוֹם אֶחָד אֵינָהּ צְרִיכָה לִבָּדֵק:
to be investigated need does not one and a day years twelve a daughter of is a vow her vow she consecrated

פָּסוּק ד

Pasuk 4

וְשָׁמַע אָבִיהָ אֶת נִדְרָהּ וֶאֱסָרָהּ אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ
to her and remains silent her soul upon she bound which or her obligation her vow — her father and hears

אָבִיהָ וְקָמוּ כָּל נִדְרֶיהָ וְכָל אִסָּר אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ יָקוּם:
shall stand her soul upon she bound which obligation and every her vows all then shall stand her father

פָּסוּק ה

Pasuk 5

וְאִם הֵנִיא אָבִיהָ אֹתָהּ בְּיוֹם שָׁמְעוֹ כָּל נִדְרֶיהָ וֶאֱסָרֶיהָ אֲשֶׁר אָסְרָה
she bound which and her prohibitions her vows all of his hearing on the day of her her father restrained But if

עַל נַפְשָׁהּ לֹא יָקוּם וַיהוָה יִסְלַח לָהּ כִּי הֵנִיא אָבִיהָ אֹתָהּ:
her her father restrained because her will forgive and Hashem stand shall not her soul upon

רַשִׁ"י

ואם הניא אביה אתה. אִם מָנַע אוֹתָהּ מִן הַנֶּדֶר, כְּלוֹמַר שֶׁהֵפֵר לָהּ.
for her that he annulled meaning to say the vow from her he withheld if her her father disallowed And if

הֲנָאָה זוֹ אֵינִי יוֹדֵעַ מַה הִיא, כְּשֶׁהוּא אוֹמֵר "וְאִם בְּיוֹם שְׁמֹעַ אִישָׁהּ יָנִיא
disallows her husband hearing on the day of And if says when it it is what know I do not this withholding

אוֹתָהּ וְהֵפֵר" פסוק ט' חֲוֵי אוֹמֵר הֲנָאָה זוֹ הֲפָרָה. וּפְשׁוּטוֹ לְשׁוֹן מְנִיעָה
withholding is a term of and its plain meaning is annulment this withholding saying be 9 verse and he annuls her

וַהֲסָרָה, וְכֵן "וְלָמָּה תְּנִיאוּן" במדבר ל"ב , וְכֵן "שֶׁמֶן רֹאשׁ אַל יָנִי רֹאשִׁי"
my head turn away let not the head oil of and so too 32 Bamidbar do you turn away And why and so too and removing

תהילים קמ"א , וְכֵן "וִידַעְתֶּם אֶת תְּנוּאָתִי" במדבר י"ד — אֶת אֲשֶׁר סַרְתֶּם
you turned aside that — 14 Bamidbar My turning aside — and you shall know and so too 141 Tehillim

מֵעָלָי:
from Me

רַשִׁ"י

וה' יסלח לה. בַּמֶּה הַכָּתוּב מְדַבֵּר? בְּאִשָּׁה שֶׁנָּדְרָה בְּנָזִיר וְשָׁמַע
and heard to be a Nazirite who vowed of a woman speaks the verse Regarding what her will forgive And Hashem

בַּעְלָהּ וְהֵפֵר לָהּ וְהִיא לֹא יָדְעָה וְעוֹבֶרֶת עַל נִדְרָהּ וְשׁוֹתָה יַיִן וּמִטַּמְּאָה
and becomes defiled wine and drinks her vow against and transgresses know did not and she for her and annulled her husband

לְמֵתִים, זוֹ הִיא שֶׁצְּרִיכָה סְלִיחָה וְאַע"פ שֶׁהוּא מוּפָר, וְאִם הַמּוּפָרִין צְרִיכִים
need those annulled And if is annulled that it and even though forgiveness who needs is she this by corpses

סְלִיחָה, קַל וָחֹמֶר לְשֶׁאֵינָן מוּפָרִים עי' קידושין פ"א :
chapter 81 Kiddushin see annulled for those that are not how much more so forgiveness

פָּסוּק ו

Pasuk 6

וְאִם הָיוֹ תִהְיֶה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבְטָא שְׂפָתֶיהָ אֲשֶׁר
And if belonging she should be to a husband and her vows are upon her or an utterance of her lips which

אָסְרָה עַל נַפְשָׁהּ׃
she bound upon herself

רַשִׁ"י

ואם היו תהיה לאיש. זוֹ אֲרוּסָה, אוֹ אֵינוֹ אֶלָּא נְשׂוּאָה? כְּשֶׁהוּא אוֹמֵר
And if becoming she shall be to a man this a betrothed woman or is it not but rather a married woman when it says

"וְאִם בֵּית אִישָׁהּ נָדָרָה" הֲרֵי נְשׂוּאָה אָמוּר, וְכָאן בַּאֲרוּסָה, וּבָא
"And if the house of her husband she vowed" behold a married woman is spoken of and here of a betrothed woman and it comes

לַחֲלֹק בָּהּ שֶׁאָבִיהָ וּבַעְלָהּ מְפֵרִין נִדָּרֶיהָ, הֵפֵר הָאָב וְלֹא הֵפֵר
to differentiate concerning her that her father and her husband annul her vows if annulled the father and did not annul

הַבַּעַל, אוֹ הֵפֵר הַבַּעַל וְלֹא הֵפֵר הָאָב, הֲרֵי זֶה אֵינוֹ מוּפָר, וְאֵין צָרִיךְ
the husband if annulled or the husband and did not annul the father behold this is not annulled and there is no need

לוֹמַר אִם קִיֵּם אֶחָד מֵהֶם׃
to say if confirmed one of them

רַשִׁ"י

ונדריה עליה. שֶׁנָּדְרָה בְּבֵית אָבִיהָ, וְלֹא שָׁמַע בָּהֶן אָבִיהָ וְלֹא הוּפְרוּ
and her vows are upon her that she vowed in the house of her father and not did hear them her father and not were they annulled

וְלֹא הוּקְמוּ עי' ספרי׃
and not were they confirmed see Sifrei

פָּסוּק ז

Pasuk 7

וְשָׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ וְהֶחֱרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ וֶאֱסָרָהּ
and hears her husband on the day of his hearing and he remains silent to her then shall stand her vows and her obligations

אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ יָקֻמוּ׃
which she bound upon her soul shall stand

רַשִׁ"י

ושמע אישה וגו'. הֲרֵי לְךָ שֶׁאִם קִיֵּם הַבַּעַל שֶׁהוּא קַיָּם׃
And if heard her husband etc. behold to you that if confirmed the husband that it is confirmed

פָּסוּק ח

Pasuk 8

וְאִם בְּיוֹם שְׁמֹעַ אִישָׁהּ יָנִיא אוֹתָהּ וְהֵפֵר אֶת נִדְרָהּ אֲשֶׁר עָלֶיהָ
But if on the day of hearing her husband restrains her and he annuls — her vow which is upon her

וְאֵת מִבְטָא שְׂפָתֶיהָ אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ וַיהוָה יִסְלַח לָהּ׃
and — the utterance of her lips which she bound upon herself and Hashem will forgive her

רַשִׁ"י

והפר את נדרה. יָכוֹל אֲפִלּוּ לֹא הֵפֵר הָאָב, תַּ"ל פסוק י"ז "בִּנְעֲרֶיהָ"
And he annuls — her vow — one might think even if annulled not the father the Torah teaches verse 17 "in her youth

בֵּית אָבִיהָ" — כָּל שֶׁבִּנְעוּרֶיהָ בִּרְשׁוּת אָבִיהָ הִיא ספרי שם :
house of her father" as long as she is in her youth under the authority of her father she is Sifrei there

פָּסוּק ט

Pasuk 9

וְנֵדֶר אַלְמָנָה וּגְרוּשָׁה כֹּל אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ יָקוּם עָלֶיהָ:
And the vow of a widow or a divorcee everything which she prohibited upon herself shall stand upon her

רַשִׁ"י

כל אשר אסרה על נפשה יקום עליה. לְפִי שֶׁאֵינָהּ לֹא בִּרְשׁוּת אָב
everything which she bound upon her soul shall stand against her because that she is not under the authority of a father

וְלֹא בִּרְשׁוּת בַּעַל, וּבְאַלְמָנָה מִן הַנִּשּׂוּאִין הַכָּתוּב מְדַבֵּר, אֲבָל אַלְמָנָה מִן
and not under the authority of a husband and of a widow from marriage the Scripture speaks but a widow from

הָאֵרוּסִין — מֵת הַבַּעַל נִתְרוֹקְנָה וְחָזְרָה רְשׁוּת לָאָב נדרים ע' :
betrothal if dies the husband is emptied and returns the authority to the father Nedarim page 70

פָּסוּק י

Pasuk 10

וְאִם בֵּית אִישָׁהּ נָדָרָה אוֹ אָסְרָה אִסָּר עַל נַפְשָׁהּ בִּשְׁבֻעָה:
And if in the house of her husband she vowed or she bound an obligation upon herself with an oath

רַשִׁ"י

ואם בית אשה נדרה. בִּנְשׂוּאָה הַכָּתוּב מְדַבֵּר שם ס"ז :
And if the house of a husband she vowed. of a married woman the verse speaks there 67

פָּסוּק יא

Pasuk 11

וְשָׁמַע אִישָׁהּ וְהֶחֱרִשׁ לָהּ לֹא הֵנִיא אֹתָהּ וְקָמוּ כָּל נְדָרֶיהָ וְכָל
and hears her husband and he is silent to her not he restrained her and shall stand all of her vows and every

אִסָּר אֲשֶׁר אָסְרָה עַל נַפְשָׁהּ יָקוּם:
obligation which she bound upon her soul shall stand

פָּסוּק יב

Pasuk 12

וְאִם הָפֵר יָפֵר אֹתָם אִישָׁהּ בְּיוֹם שָׁמְעוֹ כָּל מוֹצָא שְׂפָתֶיהָ
But if annulling shall annul them her husband on the day of his hearing any utterance of her lips

לִנְדָרֶיהָ וּלְאִסַּר נַפְשָׁהּ לֹא יָקוּם אִישָׁהּ הֲפֵרָם וַיהוָה
regarding her vows or regarding the obligation of her soul shall not stand her husband has annulled them and Hashem

יְסַלַּח לָהּ׃

her will forgive

פָּסוּק יג

Pasuk 13

כָּל נֵדֶר וְכָל שְׁבֻעַת אִסָּר לְעַנֹּת נָפֶשׁ אִישָׁהּ יְקִימֶנּוּ וְאִישָׁהּ

Every vow and every oath of obligation to afflict soul her husband may uphold it and her husband

יְפֵרֶנּוּ׃

may annul it

רַשִׁ"י

כל נדר וכל שבעת אסר וגו'. לְפִי שֶׁאָמַר שֶׁהַבַּעַל מֵפֵר, יָכוֹל כָּל נְדָרִים בְּמַשְׁמָע, תַּ"ל לענת נפש — אֵינוֹ מֵפֵר אֶלָּא נִדְרֵי עִנּוּי נֶפֶשׁ בִּלְבַד,

Every vow and every oath of a binding obligation etc. Because that it says that the husband may annul, one might think vows are implied the Torah teaches to afflict the soul he does not annul except vows of affliction of the soul alone

וְהֵם מְפֹרָשִׁים בְּמַסֶּכְתָּא נְדָרִים דף ע"ט׃

and they are explained in Tractate Nedarim page 79

פָּסוּק יד

Pasuk 14

וְאִם הַחֲרֵשׁ יַחֲרִישׁ לָהּ אִישָׁהּ מִיּוֹם אֶל יוֹם וְהֵקִים אֶת כָּל נְדָרֶיהָ

And if silence he keeps silent to her her husband from day to day then he establishes — all of her vows

אוֹ אֶת כָּל אֲסָרֶיהָ אֲשֶׁר עָלֶיהָ הֵקִים אֹתָם כִּי הֶחֱרִשׁ לָהּ

or — all of her obligations which are upon her he has established them because he kept silent to her

בְּיוֹם שָׁמְעוֹ׃

on the day of his hearing

רַשִׁ"י

מיום אל יום. שֶׁלֹּא תֹאמַר מֵעֵת לְעֵת, לְכָךְ נֶאֱמַר "מִיּוֹם אֶל יוֹם", לְלַמֶּדְךָ

From day to day that not you should say from time to time therefore it is said from day to day to teach you

שֶׁאֵין מֵפֵר אֶלָּא עַד שֶׁתֶּחְשַׁךְ נדרים ע"ו׃

that he does not annul except until it grows dark Nedarim 76b

פָּסוּק טו

Pasuk 15

וְאִם הָפֵר יָפֵר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנָשָׂא אֶת עֲוֹנָהּ׃

And if annul he shall annul them after his hearing then he shall bear — her guilt

רַשִׁ"י

אחרי שמעו. אַחֲרֵי שֶׁשָּׁמַע וְקִיֵּם, שֶׁאָמַר אֶפְשִׁי בּוֹ, וְחָזַר וְהֵפֵר לָהּ

After his hearing after that he heard and confirmed that he said I desire it and he retracted and annulled for her

אַפִלּוּ בּוֹ בַּיּוֹם׃

even on that day

רַשִׁ"י

ונשא את עונה. הוּא נִכְנָס תַּחְתֶּיהָ. לָמַדְנוּ מִכָּאן שֶׁהַגּוֹרֵם תַּקָּלָה

a stumbling block that one who causes from here we learn in her place enters he her iniquity — And he shall bear

לַחֲבֵרוֹ הוּא נִכְנָס תַּחְתָּיו לְכָל עֲנָשִׁין:

punishments for all in his place enters he to his fellow

פָּסוּק טז

Pasuk 16

אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין אָב

a father between and his wife a man between Moshe — Hashem commanded which the statutes These are

לְבִתּוֹ בִּנְעֲרֶיהָ בֵּית אָבִיהָ:

her father in the house of in her youth and his daughter

פָּסוּק יז

Pasuk 17

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פָּסוּק יח

Pasuk 18

נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֵף אֶל

to you shall be gathered afterward the Midianites from Yisrael the children of the vengeance of Avenge

עַמֶּיךָ:

your people

רַשִׁ"י

מאת המדינים. וְלֹא מֵאֵת הַמּוֹאָבִים, שֶׁהַמּוֹאָבִים נִכְנְסוּ לַדָּבָר מֵחֲמַת יִרְאָה,

fear because of into the matter entered for the Moabites the Moabites from and not the Midianites From

שֶׁהָיוּ יְרֵאִים מֵהֶם שֶׁיִּהְיוּ שׁוֹלְלִים אוֹתָם, שֶׁלֹּא נֶאֱמַר אֶלָּא "וְאַל תִּתְגָּר בָּם

with them contend and do not except was said as not them plunder that they would of them afraid that they were

מִלְחָמָה" דברים ב' , אֲבָל מִדְיָנִים נִתְעַבְּרוּ עַל רִיב לֹא לָהֶם; דָּ"אַ,

Another explanation theirs not a quarrel over became enraged the Midianites but 2 Devarim in battle

מִפְּנֵי שְׁנֵי פְּרִידוֹת טוֹבוֹת שֶׁיֵּשׁ לִי לְהוֹצִיא מֵהֶם — רוּת הַמּוֹאֲבִיָּה וְנַעֲמָה

and Naamah the Moabitess Ruth from them to bring forth for Me that there are good ones doves two because of

הָעַמּוֹנִית בבא קמא ל"ח :

38 Kamma Bava the Ammonitess

פָּסוּק יט

Pasuk 19

וַיְדַבֵּר מֹשֶׁה אֶל הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ

and they shall be for the army men from among you arm saying the people to Moshe And spoke

עַל מִדְיָן לָתֵת נִקְמַת יְהוָה בְּמִדְיָן׃
against Midian to execute the vengeance of Hashem upon Midian

רַשִׁ״י

וידבר משה וגו׳. אַע״פ שֶׁשָּׁמַע שֶׁמִּיתָתוֹ תְּלוּיָה בַּדָּבָר עָשָׂה בְּשִׂמְחָה וְלֹא אֵחַר ספרי׃
And spoke Moshe etc. Even though that his death was dependent on the matter he did with joy and did not delay Sifrei

רַשִׁ״י

החלצו. כְּתַרְגּוּמוֹ, לְשׁוֹן חֲלוּצֵי צָבָא — מְזֻיָּנִים׃
Equip yourselves like its translation an expression of armed ones of the army armed

רַשִׁ״י

אנשים. צַדִּיקִים, וְכֵן "בְּחַר לָנוּ אֲנָשִׁים" שמות י״ז , וְכֵן "אֲנָשִׁים חֲכָמִים וִידֻעִים" דברים א׳ ׃
Men righteous ones and so choose for us men Shemos 17 and so wise men and well-known 1 Devarim

רַשִׁ״י

נקמת ה׳. שֶׁהָעוֹמֵד כְּנֶגֶד יִשְׂרָאֵל כְּאִלּוּ עוֹמֵד כְּנֶגֶד הַקָּבָ״ה׃
The vengeance of Hashem for one who stands is as if against Yisrael against he stands against the Holy One blessed be He

פָּסוּק כ

Pasuk 20

אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה לְכֹל מַטּוֹת יִשְׂרָאֵל תִּשְׁלְחוּ לַצָּבָא׃
A thousand for the tribe a thousand for the tribe for all the tribes of Yisrael you shall send to the army

רַשִׁ״י

לכל מטות ישראל. לְרַבּוֹת שֵׁבֶט לֵוִי ספרי׃
For all the tribes of Yisrael to include the tribe of Levi Sifrei

פָּסוּק כא

Pasuk 21

וַיִּמָּסְרוּ מֵאַלְפֵי יִשְׂרָאֵל אֶלֶף לַמַּטֶּה שְׁנֵים עָשָׂר אֶלֶף ׀
And there were delivered from the thousands of Yisrael a thousand for each tribe twelve · thousand

חֲלוּצֵי צָבָא׃
armed for the army

רַשִׁ״י

וימסרו. לְהוֹדִיעֲךָ שִׁבְחָן שֶׁל רוֹעֵי יִשְׂרָאֵל כַּמָּה הֵם חֲבִיבִים עַל יִשְׂרָאֵל, עַד שֶׁלֹּא שָׁמְעוּ בְּמִיתָתוֹ מַה הוּא אוֹמֵר? "עוֹד מְעַט וְסָקְלֻנִי" שמות י״ז׃
And they were handed over the praise of · the shepherds of to make known to you Yisrael that not they heard of his death what does it say a little more and they will stone me 17 Shemos

, וּמִשֶּׁשָּׁמְעוּ שֶׁמִּיתַת מֹשֶׁה תְּלוּיָה בִּנְקמַת מִדְיָן לֹא רָצוּ לָלֶכֶת עַד
until to go want they did not Midian on the vengeance of was dependent Moshe that the death of and once they heard

שֶׁנִּמְסְרוּ עַל כָּרְחָן ספרי :
Sifrei their will against they were handed over

פָּסוּק כב

Pasuk 22

וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לַמַּטֶּה לַצָּבָא אֹתָם וְאֶת פִּינְחָס בֶּן אֶלְעָזָר
Elazar son of Pinechas and — them to the army for the tribe a thousand Moshe them And sent

הַכֹּהֵן לַצָּבָא וּכְלֵי הַקֹּדֶשׁ וַחֲצֹצְרוֹת הַתְּרוּעָה בְּיָדוֹ׃
in his hand the sounding and the trumpets of the Sanctuary and the vessels of to the army the Kohen

רַשִׁ"י

אתם ואת פינחס. מַגִּיד שֶׁהָיָה פִּינְחָס שָׁקוּל כְּנֶגֶד כֻּלָּם ספרי ; וּמִפְּנֵי מָה הָלַךְ
went what and because of Sifrei all of them against equal Phineas that was it tells Phineas and — them

פִּינְחָס וְלֹא הָלַךְ אֶלְעָזָר? אָמַר הַקָּבָ"ה מִי שֶׁהִתְחִיל בַּמִּצְוָה, שֶׁהָרַג כָּזְבִי
Kozbi who killed with the mitzvah began He who the Holy One said Eleazar went and not Phineas

בַּת צוּר, יִגְמֹר; דָּ"אַ — שֶׁהָלַךְ לִנְקֹם נִקְמַת יוֹסֵף אֲבִי אִמּוֹ,
his mother ancestor of Yosef the vengeance of to avenge that he went another explanation let him complete Zur daughter of

שֶׁנֶּאֱמַר "וְהַמְּדָנִים מָכְרוּ אֹתוֹ" בראשית ל"ז ; וּמִמַּיִן שֶׁהָיְתָה אִמּוֹ שֶׁל פִּינְחָס
Phineas of the mother that was and from where 37 Bereishis him sold and the Midianites as it is said

מִשֶּׁל יוֹסֵף? שֶׁנֶּאֱמַר "מִבְּנוֹת פּוֹטִיאֵל" שמות ו' — מִזֶּרַע יִתְרוֹ שֶׁפִּטֵּם
who fattened Yisro from the seed of 6 Shemos Putiel from the daughters of as it is said Yosef from of

עֲגָלִים לַעֲ"זָ, וּמִזֶּרַע יוֹסֵף שֶׁפִּטְפֵּט בְּיִצְרוֹ סוטה מ"ג ; דָּבָר אַחֵר —
another explanation 43 Sotah his passion who overcame Yosef and from the seed of for idolatry calves

שֶׁהָיָה מְשׁוּחַ מִלְחָמָה שם :
there war anointed of because he was

רַשִׁ"י

וכלי הקדש. זֶה הָאָרוֹן וְהַצִּיץ, שֶׁהָיָה בִּלְעָם עִמָּהֶם וּמַפְרִיחַ
and he made float with them Bilaam because there was and the Golden Plate was the Ark this the holiness And the vessels of

מַלְכֵי מִדְיָן בְּכִשָּׁפִים וְהוּא עַצְמוֹ פּוֹרֵחַ עִמָּהֶם, הֶרְאָה לָהֶם אֶת הַצִּיץ
the Golden Plate — to them he showed with them was floating himself and he with sorceries Midian the kings of

שֶׁהַשֵּׁם חָקוּק בּוֹ וְהֵם נוֹפְלִים, לְכָךְ נֶאֱמַר "עַל חַלְלֵיהֶם" בְּמַלְכֵי מִדְיָן
Midian regarding the kings of their slain" "upon it is said therefore fell and they on it was engraved that the Name

— שֶׁנּוֹפְלִים עַל הַחֲלָלִים מִן הָאֲוִיר, וְכֵן בְּבִלְעָם כָּתוּב "עַל חַלְלֵיהֶם"
their slain" "upon it is written regarding Bilaam and likewise the air from the slain upon that they fell

בְּסֵ' יְהוֹשֻׁעַ תנחומא :
Tanchuma Yehoshua in the book of

רַשִׁ"י

בידו. בִּרְשׁוּתוֹ, וְכֵן במדבר כ"א "וַיִּקַּח אֶת כָּל אַרְצוֹ מִיָּדוֹ" ספרי :
Sifrei from his hand his land all of — and he took 21 Bamidbar and so in his possession In his hand

Pasuk 23

וַיִּצָּבְאוּ עַל מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה וַיַּהַרְגוּ כָּל זָכָר׃

And they massed against Midian as commanded Hashem — Moshe and they killed every male

פָּסוּק כד

Pasuk 24

וְאֶת מַלְכֵי מִדְיָן הָרָגוּ עַל חַלְלֵיהֶם אֶת אֱוִי וְאֶת רֶקֶם וְאֶת צוּר וְאֶת

And — the kings of Midian they killed besides their slain — Evi and — Rekem and — Zur and —

חוּר וְאֶת רֶבַע חֲמֵשֶׁת מַלְכֵי מִדְיָן וְאֶת בִּלְעָם בֶּן בְּעוֹר הָרָגוּ בֶּחָרֶב׃

Hur and — Reba the five of the kings of Midian and — Bilaam son of Beor they killed with the sword

רַשִׁ"י

חמשת מלכי מדין. וְכִי אֵינִי רוֹאֶה שֶׁחֲמִשָּׁה מָנָה הַכָּתוּב? לָמָּה הָזְקַק לוֹמַר

the five of kings of Midian and is it that I do not see that five counted the Scripture why was it needed to say

חֲמֵשֶׁת? אֶלָּא לְלַמֶּדְךָ שֶׁשָּׁווּ וְהָשְׁווּ כֻּלָּם בָּעֵצָה כֻּלָּם שֶׁשָּׁווּ לְלַמֶּדְךָ אֶלָּא חֲמֵשֶׁת כֻּלָּם בַּפְּרָעָנוּת

the five of but to teach you that they were equal all of them in the counsel and they were equal all of them in the punishment

שם ; בִּלְעָם הָלַךְ שָׁם לִטֹּל שְׂכַר עֶשְׂרִים וְאַרְבָּעָה אֶלֶף שֶׁהִפִּיל מִיִּשְׂרָאֵל

there Balaam went there to take the reward of twenty and four thousand whom he caused to fall from Israel

בַּעֲצָתוֹ, וְיָצָא מִמִּדְיָן לִקְרַאת יִשְׂרָאֵל וּמַשִּׂיאָן עֵצָה רָעָה — אָמַר לָהֶם אִם

by his counsel and he went out from Midian towards Israel and advising them bad counsel if to them he said

כְּשֶׁהֱיִיתֶם שִׁשִּׁים רִבּוֹא לֹא יְכָלְתֶּם לָהֶם, וְעַכְשָׁיו בְּי"ב אֶלֶף אַתֶּם בָּאִים

when you were sixty myriad not were you able against them and now with twelve thousand you are coming

לְהִלָּחֵם? — נָתְנוּ לוֹ שְׂכָרוֹ מְשֻׁלָּם וְלֹא קִפְּחוּהוּ ספרי :

to wage war they gave to him his reward in full and they did not deprive him Sifrei

רַשִׁ"י

בחרב. הוּא בָּא עַל יִשְׂרָאֵל וְהֶחֱלִיף אֻמָּנוּתוֹ בְּאֻמָּנוּתָם, שֶׁאֵין נוֹצְחִים אֶלָּא

with the sword he came against Yisrael and exchanged his craft for their craft for they do not conquer except

בְּפִיהֶם וְעַל יְדֵי תְּפִלָּה וּבַקָּשָׁה, וּבָא הוּא וְתָפַשׂ אֻמָּנוּתָם לְקַלְלָם

with their mouth with their craft and through prayer and petition and came he and seized their craft to curse them

בְּפִיו, אַף הֵם בָּאוּ עָלָיו וְהֶחֱלִיפוּ אֻמָּנוּתָם בְּאֻמָּנוּת הָאֻמּוֹת שֶׁבָּאִין בַּחֶרֶב,

with his mouth also they came against him and exchanged their craft for the craft of the nations who come with the sword

שֶׁנֶּאֱמַר "וְעַל חַרְבְּךָ תִּחְיֶה" בראשית כ"ז :

as it is said and by your sword you shall live Bereishis 27

פָּסוּק כה

Pasuk 25

וַיִּשְׁבּוּ בְנֵי יִשְׂרָאֵל אֶת נְשֵׁי מִדְיָן וְאֶת טַפָּם וְאֶת כָּל

And they captured the children of Yisrael — the women of Midian and — their children and — all of

בְּהֶמְתָּם וְאֶת כָּל מִקְנֵהֶם וְאֶת כָּל חֵילָם בָּזָזוּ׃

their beasts and — all of their livestock and — all of their wealth they plundered

פָּסוּק כו

Pasuk 26

וְאֵת כָּל עָרֵיהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל טִירֹתָם שָׂרְפוּ בָאֵשׁ׃

with fire they burned their towers all of and — in their dwellings their cities all of and —

רַשִׁ"י

טירתם. מְקוֹם נוֹטִירִין שֶׁלָּהֶם, שֶׁהוּא לְשׁוֹן מוֹשַׁב כּוֹמָרִים יוֹדְעֵי חֻקֵּיהֶם;

their laws who know priests the dwelling of a term of which is of theirs scribes the place of Their palace

דָּ"אַ — לְשׁוֹן מוֹשַׁב שָׂרֵיהֶם, כְּמוֹ שֶׁמְּתֻרְגָּם "סַרְנֵי פְּלִשְׁתִּים" שמואל

Shmuel the Philistines the lords of which is translated just as their princes the dwelling of a term of another explanation

א ו' — טוּרְנֵי פְּלִשְׁתָּאֵי׃

the Philistines the lords of Vav Aleph

פָּסוּק כז

Pasuk 27

וַיִּקְחוּ אֶת כָּל הַשָּׁלָל וְאֵת כָּל הַמַּלְקוֹחַ בָּאָדָם וּבַבְּהֵמָה׃

and among animal among human the booty all of and — the spoil all of — And they took

רַשִׁ"י

ויקחו את כל השלל וגו'. מַגִּיד שֶׁהָיוּ כְּשֵׁרִים וְצַדִּיקִים, וְלֹא נֶחְשְׁדוּ עַל

of were they suspected and not and righteous pious that they were This tells etc. the spoil all — And they took

הַגָּזֵל לִשְׁלֹחַ יָד בַּבִּזָּה שֶׁלֹּא בִרְשׁוּת, שֶׁנֶּאֱמַר את כל השלל וגו' , וַעֲלֵיהֶם

and about them etc. the spoil all — for it is said with permission not against the spoil hand to stretch out robbery

מְפֹרָשׁ בַּקַּבָּלָה "שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים" וְגוֹ' שיר השירים ו':ו — אַף אַנְשֵׁי

even six six of Songs Song etc. of ewes are like a flock Your teeth in the tradition it is expressed

הַמִּלְחָמָה שֶׁבְּךְ כֻּלָּם צַדִּיקִים׃

all of them who are in you the war the men of

רַשִׁ"י

שלל. הֵן מִטַּלְטְלִין שֶׁל מַלְבּוּשׁ וְתַכְשִׁיטִין׃

Spoil they are movables of clothing and ornaments

רַשִׁ"י

בז. הוּא בִּזַּת מִטַּלְטְלִין שֶׁאֵינָם תַּכְשִׁיט׃

Booty is the spoil of movable property that are not ornaments

רַשִׁ"י

מלקוח. אָדָם וּבְהֵמָה, וּבְמָקוֹם שֶׁכָּתוּב שְׁבִי אֵצֶל שְׁבִי מַלְקוֹחַ, שְׁבִי בָאָדָם וּמַלְקוֹחַ

spoils man and beast and in a place that is written captivity next to captivity spoils refers to man captivity and spoils

בַּבְּהֵמָה׃

refers to beast

פָּסוּק כח

Pasuk 28

וַיָּבִאוּ אֶל מֹשֶׁה וְאֶל אֶלְעָזָר הַכֹּהֵן וְאֶל עֲדַת בְּנֵי יִשְׂרָאֵל

Yisrael the children of the congregation of and to the Kohen Elazar and to Moshe to And they brought

אֶת הַשְּׁבִי וְאֶת הַמַּלְקוֹחַ וְאֶת הַשָּׁלָל אֶל הַמַּחֲנֶה אֶל עַרְבֹת מוֹאָב אֲשֶׁר

which is Moav the plains of to the camp to the spoil and — the prey and — the captives —

עַל יַרְדֵּן יְרֵחוֹ׃

Yerecho the Yarden of by

CHAPTER SUMMARY

The aliyah begins by establishing that a person must not break their spoken word, detailing how a father may annul the vows of his young daughter, and how a husband may annul or confirm the vows of his wife. It then transitions to the military campaign against Midian, where Bnei Yisrael dispatch one thousand men from each tribe, slay the male population and the five Midianite kings, execute Balaam, and bring the captives, livestock, and spoils back to Moshe and Eleazar the Kohen at the camp in the steppes of Moab.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah begins this parshah with the laws of nedarim, warning us: "He shall not break his word; according to all that comes out of his mouth, he shall do." Immediately afterward, Hashem commands Moshe Rabbeinu to wage the war against Midian, telling him that after this final mission, "you shall be gathered to your kin." Moshe knew that completing this task would bring about his own histalkus, yet he did not delay for a single moment. He spoke to the people and sent them to battle immediately, fulfilling Hashem's word with absolute selflessness.

Look at the beautiful connection between these two subjects. The power of a Yid lies in the sanctity of his mouth. When we speak, our words are not cheap; they create reality, they bind us, and they must be treated with the utmost holiness. Moshe Rabbeinu lived this truth to the ultimate degree. When Hashem spoke a word to him, even when that word meant the end of his physical life in this world, Moshe did not hesitate. He did not try to delay or make excuses. What came out of Hashem's mouth, Moshe fulfilled instantly.

We often make small commitments to ourselves, to others, or to Hashem. We say we will learn a certain shiur, give a specific amount of tzedakah, or avoid a certain bad habit. But when the yetzer hara comes with excuses, we let those words slide, thinking, "It was just something I said." The Torah is teaching us that your word is holy. When you speak, you are using the divine gift of speech. To be a true eved Hashem means that your word is an ironclad bond.

Today, choose one small commitment or promise you made to yourself, to a friend, or to Hashem, and fulfill it immediately without any delay or excuses.

דַּף יוֹמִי · חֻלִּין · דַּף ס״ו

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

📖 THE SUGYA

In this daf, we continue our deep dive into the simanim of kosher grasshoppers, exploring how the Tanna of the school of Rav and the Tanna of the school of Rabbi Yishmael derive the halachos of kosher species. We will see how they apply different hermeneutical rules of klal u'prat (generalizations and details) to the pesukim, specifically debating whether a grasshopper with a long head is kosher.

We then move on to the next Mishnah, which introduces the simanim of kosher fish—fins (snappir) and scales (kaskeses). The Gemara discusses various species of fish that might grow scales later in life or shed them when taken out of the water, and clarifies the famous rule that any fish with scales is guaranteed to have fins.

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

עַמּוּד א׳ DAF 66A

QUESTION

בְּמַאי קָמִיפַּלְגִי תָּנָא דְּבֵי רַב וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל?

The Gemara asks: **In what** point of law **do** the **Tanna of the school of Rav**, who taught the first baraisa, **and** the **Tanna of the school of Rabbi Yishmael**, who taught the second baraisa, **disagree?**

ANSWER

בְּרֹאשׁוֹ אָרוֹךְ קָמִיפַּלְגִי.

The Gemara answers: **They disagree regarding** a grasshopper whose **head is long**, whether it is kosher.

EXPLANATION

תָּנָא דְּבֵי רַב סָבַר: ״אֲשֶׁר לוֹ כְּרָעַיִם״ – כְּלָל, ״אַרְבֶּה״ ״סָלְעָם״ ״חַרְגֹּל״ ״חָגָב״ ״לְמִינֵהוּ״ – פְּרָט,

The Gemara explains: The **Tanna of the school of Rav holds** that the phrase **"which has jointed legs"** is a **generalization;** and the specific names **"arbeh," "solam," "chargol," "chagav,"** and the phrase **"after its kind"** that follows each of them, are a **detail.**

EXPLANATION

כְּלָל וּפְרָט אֵין בַּכְּלָל אֶלָּא מַה שֶּׁבַּפְּרָט, דְּמִינֵיהּ – אִין, דְּלָאו (דמיניה) [מִינֵיהּ] – לָא, וּמְרַבֵּי דְּדָמֵי לֵיהּ מִשְּׁנֵי צְדָדִין.

And there is a rule: In a case of a **generalization and a detail, there is in the generalization only that which is in the detail.** Thus, those grasshoppers **that are of its** exact **species** are **yes**, kosher, but those **that are not of its species** are **no**, not kosher. **And** the phrase "after its kind" **amplifies** the law to include only a grasshopper **that is similar to it in two aspects**, meaning it

must resemble the detailed species very closely. Since all the detailed species have short heads, a long-headed grasshopper is excluded.

EXPLANATION

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל סָבַר: "אֲשֶׁר לוֹ כְּרָעַיִם" – כְּלַל, "אַרְבֶּה" "סָלְעָם" "חַרְגֹּל" "חָגָב" – פְּרַט, "לְמִינֵהוּ" – חָזַר וְכָלַל,

Whereas the **Tanna of the school of Rabbi Yishmael holds** that the phrase **"which has jointed legs"** is a **generalization; "arbeh," "solam," "chargol," "chagav"** are a **detail;** and the phrase **"after its kind"** that follows **then generalized again.**

EXPLANATION

כְּלָל וּפְרָט וּכְלָל – אִי אַתָּה דָּן אֶלָּא כְּעֵין הַפְּרָט, וּמְרַבֵּי כֹּל דָּדְמֵי לֵיהּ בְּחַד צַד.

And we have a rule: In a case of a **generalization, a detail, and a generalization, you may judge only in accordance with the nature of the detail.** This **amplifies** the law to include **anything that is similar to it in** even **one aspect**, meaning it only needs to possess the four signs of the detailed species, even if its head is long.

QUESTION

וְהָא לָא דָּמֵי כְּלָלָא קַמָּא לִכְלָלָא בָּתְרָא?

The Gemara asks: **But does the first generalization not resemble the latter generalization?** Usually, to apply this rule, the two generalizations must be similar in scope.

EXPLANATION

כְּלָלָא קַמָּא – "אֲשֶׁר לוֹ כְּרָעַיִם" אָמַר רַחֲמָנָא, דְּאִית לֵיהּ אֲכוֹל, דְּלֵית לֵיהּ לָא תֵּיכוֹל. כְּלָלָא בָּתְרָא – עַד דְּשָׁווּ בְּאַרְבָּעָה סִימָנִין.

For in the **first generalization, the Merciful One states: "which has jointed legs,"** implying that if **it has them, eat** it, and if **it does not have them, do not eat** it, regardless of other signs. Whereas in the **latter generalization** of "after its kind," it implies that a grasshopper is not kosher **until they are equal in** all **four signs!**

ANSWER

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בִּכְלָלֵי וּפְרָטֵי כִּי הַאי גַּוְונָא דָּאֵין,

The Gemara answers: The **Tanna of the school of Rabbi Yishmael expounds generalizations and details in this manner** as well, even if they are not completely similar.

STATEMENT

וּדְאָמְרִינַן נָמֵי בְּעָלְמָא דְּדָאֵין תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל בִּכְלָלֵי וּפְרָטֵי כִּי הַאי גַּוְונָא מֵהָכָא.

And that which we also say generally in the Talmud, **that the Tanna of the school of Rabbi Yishmael expounds generalizations and details in this manner,** is derived **from here.**

STATEMENT

אָמַר מָר: אִי שְׁמוֹ "חָגָב", יָכוֹל אֵין בּוֹ כָּל הַסִּימָנִין הַלָּלוּ? תַּלְמוּד לוֹמַר "לְמִינֵהוּ" – עַד שֶׁיִּהוּ בּוֹ כָּל הַסִּימָנִין הַלָּלוּ.

The Gemara analyzes the baraisa: **The Master said** above: **If its name is "chagav," one might have thought** it is kosher even if **it does not have all these signs? Therefore, the verse states: "after its kind,"** to teach that it is not kosher **until all these signs are present in it.**

QUESTION

אֵין בּוֹ כָּל הַסִּימָנִין הַלָּלוּ מֵהֵיכָא תֵּיתֵי? "אַרְבֶּה" וְ"חַרְגּוֹל" כְּתִיב!

The Gemara asks: But that it is kosher when **it does not have all these signs—from where would it come** to your mind to suggest this? **"Arbeh" and "chargol" are written** in the verse, which teaches that all kosher grasshoppers must share the signs common to both of them!

ANSWER

אִי לָא כְּתִיב "סָלְעָם" – כִּדְקָאָמַרְתְּ, הַשְׁתָּא דִּכְתִיב "סָלְעָם" – לְרַבּוּיֵי רֹאשׁוֹ אָרוֹךְ, אֵימָא לִירַבֵּי נָמֵי כֹּל דְּהוּ – קָא מַשְׁמַע לַן.

The Gemara answers: **If "solam" were not written,** it would indeed be **as you said. But now that "solam" is written,** which comes **to include** a grasshopper whose **head is long** even though it differs from the others, I might **say: Let us also include any** grasshopper **whatsoever** that is called a chagav, even without the signs. Therefore, the verse **teaches us** that this is not so.

QUESTION

מַאי שְׁנָא הָתָם דְּאָמְרַתְּ: "סָלְעָם" – זֶה "רָשׁוֹן", "חַרְגֹּל" – זֶה "נִיפּוּל", וּמַאי שְׁנָא הָכָא דְּאָמְרַתְּ: "סָלְעָם" – זֶה "נִיפּוּל", "חַרְגֹּל" – זֶה "רָשׁוֹן"?

The Gemara asks: **What is different there** in the baraisa of the school of Rav **that you say: "solam" is the "rashon"** and **"chargol" is the "nippul"; and what is different here** in the baraisa of the school of Rabbi Yishmael **that you say: "solam" is the "nippul"** and **"chargol" is the "rashon"?**

ANSWER

מָר כִּי אַתְרֵיהּ וּמָר כִּי אַתְרֵיהּ.

The Gemara answers: One **Master** named them **according to** the custom of **his place, and** the other **Master** named them **according to** the custom of **his place.**

מִשְׁנָה MISHNAH

MISHNAH

וּבַדָּגִים כֹּל שֶׁיֵּשׁ לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת.

§ The Mishnah stated: **And among fish, any** fish **that has a fin and a scale** is kosher.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: אֵין לוֹ עַכְשָׁיו וְעָתִיד לְגַדֵּל לְאַחַר זְמַן, כְּגוֹן הַסּוּלְתָּנִית וְהָעַפְיָאן – הֲרֵי זֶה מוּתָּר.

The Rabbis taught in a baraisa: If a fish **does not have** scales **now, but is destined to grow them after a time, such as the sultanis and the afyan** fish, **this is permitted.**

BRAISA

יֵשׁ לוֹ עַכְשָׁיו וְעָתִיד לְהַשִּׁירָן בְּשָׁעָה שֶׁעוֹלֶה מִן הַמַּיִם, כְּגוֹן

Similarly, if **it has** scales **now, but is destined to shed them at the time it rises from the water, such as**

עַמּוּד ב׳ DAF 66B

RULING

אַקוּנָס וַאֲפוּנָס כְּסֶפַתְיָאס וְאָכְסְפַטְיָאס וַאֲטוּנָס – הֲרֵי זֶה מוּתָּר.

The fish known as **the akunas, and the afunas, and the kesaftiyas, and the akhsaftiyas, and the atunas – behold, this is permitted** to be eaten, as they do have scales even if they are not easily visible.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: כֹּל שֶׁיֵּשׁ לוֹ קַשְׂקֶשֶׂת יֵשׁ לוֹ סְנַפִּיר, וְיֵשׁ שֶׁיֵּשׁ לוֹ סְנַפִּיר וְאֵין לוֹ קַשְׂקֶשֶׂת.

We learned in a Mishnah **there** in Maseches Niddah: **Any** fish **that has scales** certainly **has fins, but there are** fish **that have fins and do not have scales.**

MISHNAH

יֵשׁ לוֹ קַשְׂקֶשֶׂת וְיֵשׁ לוֹ סְנַפִּיר – דָּג טָהוֹר, יֵשׁ לוֹ סְנַפִּיר וְאֵין לוֹ קַשְׂקֶשֶׂת – דָּג טָמֵא.

If **it has scales and it has fins,** it is **a kosher fish;** but if **it has fins and does not have scales,** it is **a non-kosher fish.**

גְּמָרָא GEMARA

QUESTION

מִכְּדֵי אַקַּשְׂקֶשֶׂת קָא סָמְכִינַן, לִיכְתּוֹב רַחֲמָנָא קַשְׂקֶשֶׂת וְלָא לִיכְתּוֹב סְנַפִּיר!

The Gemara asks: **Now, since we rely** only **on scales** to determine if a fish is kosher, **let the Merciful One write** only **'scales'** in the Torah **and let Him not write 'fins'** at all!

ANSWER

אִי כְּתַב רַחֲמָנָא קַשְׂקֶשֶׂת וְלָא כְּתַב סְנַפִּיר, הֲוָה אָמֵינָא: מַאי קַשְׂקֶשֶׂת? סְנַפִּיר, וַאֲפִילּוּ דָּג טָמֵא.

The Gemara answers: **If the Merciful One had written 'scales' and had not written 'fins', I would have said: What is** the meaning of **'scales'?** It means **fins, and** I would have permitted **even a non-kosher fish** that has only fins.

ANSWER

כְּתַב רַחֲמָנָא סְנַפִּיר וְקַשְׂקֶשֶׂת.

Therefore, **the Merciful One wrote** both **'fins' and 'scales'** to prevent this error.

QUESTION

וְהַשְׁתָּא דִּכְתַב רַחֲמָנָא סְנַפִּיר וְקַשְׂקֶשֶׂת, מִמַּאי דְּקַשְׂקֶשֶׂת לְבוּשָׁא הוּא, דִּכְתִיב "וְשִׁרְיוֹן קַשְׂקַשִּׂים הוּא לָבוּשׁ", וְלִיכְתּוֹב רַחֲמָנָא קַשְׂקֶשֶׂת וְלָא לִיכְתּוֹב סְנַפִּיר?

The Gemara objects: **But now that the Merciful One has written 'fins' and 'scales',** and we know **from where** we derive **that 'scales' refers to a garment** of armor, **as it is written** regarding Golyas, **'And he was clad with a coat of scale armor',** then the meaning of the word is clear; **so let the Merciful One write 'scales' and let Him not write 'fins'!**

ANSWER

אָמַר רַבִּי אַבָּהוּ, וְכֵן תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "יַגְדִּיל תּוֹרָה וְיַאְדִּיר".

Rabbi Abbahu said, and so it was taught in the school of Rabbi Yishmael: It is written, 'Hashem was pleased, for His righteousness' sake, **to make Torah great and glorious.'** Hashem wrote extra words to increase the reward of those who study it.

BRAISA

תָּנוּ רַבָּנַן: מִמַּשְׁמָע שֶׁנֶּאֱמַר "אֶכוֹל אֶת שֶׁיֵּשׁ לוֹ", שׁוֹמֵעַ אֲנִי "אַל תֹּאכַל אֶת שֶׁאֵין לוֹ",

The Rabbis taught in a Baraisa: **From the implication of that which is stated, 'Eat that which has'** these signs, **I hear** and derive the negative: **'Do not eat that which does not have'** them.

BRAISA

וּמִמַּשְׁמָע שֶׁנֶּאֱמַר "אַל תֹּאכַל אֶת שֶׁאֵין לוֹ", שׁוֹמֵעַ אֲנִי "אֶכוֹל אֶת שֶׁיֵּשׁ לוֹ".

And from the implication of that which is stated, 'Do not eat that which does not have' them, **I hear** and derive the positive: **'Eat that which has'** them.

BRAISA

וְלָמָּה שְׁנָאָן? לַעֲבוֹר עָלָיו בַּעֲשֵׂה וְלֹא תַעֲשֶׂה.

And why did the Torah **repeat them** both explicitly? It is **to make one who transgresses** and eats a non-kosher fish **violate both a positive commandment and a negative commandment.**

BRAISA

"תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם", מָה תַּלְמוּד לוֹמַר?

The Baraisa continues: When the verse says, **'These may you eat of all that are in the waters,' what is the teaching** of these words?

BRAISA

שֶׁיָּכוֹל הוֹאִיל וְהִתִּיר בִּמְפוֹרָשׁ וְהִתִּיר בִּסְתָם,

For one might have thought: **Since** the Torah **permitted** creeping water creatures **explicitly, and permitted** them **implicitly,**

BRAISA

מָה כְּשֶׁהִתִּיר בִּמְפוֹרָשׁ לֹא הִתִּיר אֶלָּא בְּכֵלִים, אַף כְּשֶׁהִתִּיר בִּסְתָם לֹא הִתִּיר אֶלָּא בְּכֵלִים.

just as when it permitted them **explicitly, it only permitted** them when they are grown **in vessels, so too, when it permitted** them **implicitly, it only permitted** them when they are **in vessels.**

BRAISA

מִנַּיִן לְרַבּוֹת בּוֹרוֹת שִׁיחִין וּמְעָרוֹת, שֶׁשּׁוֹחֶה וְשׁוֹתֶה מֵהֶן וְאֵינוֹ נִמְנָע? תַּלְמוּד לוֹמַר "תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם".

From where do we derive **to include** the water in **pits, ditches, and caves, that one may bend down and drink from them and need not refrain** from swallowing the tiny organisms in them? **The Torah teaches: 'These may you eat of all that are in the waters.'**

QUESTION

הֵיכָן הִתִּיר בִּכֵּלִים?

The Gemara asks: **Where did** the Torah **permit** creeping creatures **in vessels?**

ANSWER

דִּכְתִיב: "אֶת זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם וְגוֹ'", בַּיַּמִּים וּבַנְּחָלִים הוּא דְּכִי אִית לֵיהּ – אֵכוֹל, דְּלֵית לֵיהּ – לָא תֵּיכוֹל, הָא בִּכֵּלִים – אַף עַל גַּב דְּלֵית לֵיהּ – אֵכוֹל.

As it is written: 'These may you eat of all that are in the waters...' which implies: It is specifically **in the seas and in the rivers that when it has** fins and scales, **eat** it, and **when it does not have** them, **do not eat** it; **but in vessels, even though it does not have** fins and scales, **eat** it.

OBJECTION

אֵימָא: בִּכֵּלִים – אַף עַל גַּב דְּאִית לֵיהּ לָא תֵּיכוֹל?

The Gemara objects: But why not **say** the opposite: **In vessels, even though it has** fins and scales, **do not eat** it?

RESOLUTION

לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: "וְכֹל אֲשֶׁר אֵין לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּיַּמִּים וּבַנְּחָלִים מִכֹּל שֶׁרֶץ הַמַּיִם" – בַּיַּמִּים וּבַנְּחָלִים דְּלֵית לֵיהּ לָא תֵּיכוֹל, הָא בִּכֵּלִים – אַף עַל גַּב דְּלֵית לֵיהּ אֵכוֹל.

The Gemara responds: **This should not enter your mind, as it is written: 'And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters...'** which shows that only **in the seas and in the rivers, when it does not have** them, **do not eat** it; **but in vessels, even though it does not have** them, **eat** it.

OBJECTION

וְאֵימָא: "בַּמַּיִם" – כְּלַל, "בַּיַּמִּים וּבַנְּחָלִים" – פְּרָט, כְּלָל וּפְרָט – אֵין בַּכְּלָל אֶלָּא מַה שֶּׁבַּפְּרָט; יַמִּים וּנְחָלִים – אִין, נְעִיצִין וַחֲרִיצִין – לֹא.

The Gemara objects: **But say** instead: **'In the waters'** is a **generalization; 'in the seas and in the rivers'** is a **specification;** and we have a rule that with **a generalization and a specification, there is only that which is in the specification.** Thus, in **seas and rivers, yes,** the restriction applies, but in **water channels and trenches, no,** it does not apply. If so, pits and caves are already excluded, and the extra verse is not needed!

RESOLUTION

”בַּמַּיִם” – חָזַר וְכָלַל.

The Gemara answers: The word **'in the waters'** appears again, so the Torah **then generalized again.** This makes it a generalization, a specification, and a generalization, which includes everything similar to the specification, including channels and pits.

QUESTION

הָנֵי תְּרֵי כְּלָלֵי דְּסָמִיכִי לַהֲדָדֵי נִינְהוּ,

The Gemara asks: But **these two generalizations are adjacent to each other** at the beginning of the verse, which makes it a generalization, a generalization, and a specification!

ANSWER

אָמַר רָבִינָא: כִּדְאָמְרִי בְּמַעֲרָבָא, כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא שְׁנֵי כְּלָלוֹת הַסְּמוּכִין זֶה לָזֶה –

Ravina said: As they say in the West, Eretz Yisrael: **Wherever you find two generalizations juxtaposed one with the other** followed by a specification...

SUMMARY

The Gemara explains that the school of Rav and the school of Rabbi Yishmael disagree on whether a long-headed grasshopper is kosher, based on whether they expound the pesukim as a klal u'prat (generalization and detail) or a klal u'prat u'klal (generalization, detail, and generalization). Turning to the halachos of fish, the Gemara teaches that fish like the sultanis, which grow scales later, or the akunas, which shed them upon leaving the water, are kosher. Finally, the Gemara analyzes the rule that any fish with scales also has fins, explaining that the Torah wrote 'fins' alongside 'scales' to avoid linguistic confusion and to make the Torah great and glorious, increasing the reward for our learning.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara asks a powerful question about the signs of a kosher fish: since we have a rule that any fish with scales always has fins, why did the Torah need to write the word "fins" at all? We could have just looked for scales! Rabbi Abbahu answers with a beautiful principle: "Yagdil Torah V'ya'adir", the Torah wrote it to magnify the Torah and make it glorious. Hashem wants to give us more words of Torah to study, more details to cherish, and more opportunities to connect with His wisdom, even when a detail seems technically redundant.

This teaches us a profound lesson about our own avodah. Sometimes in life, we look for shortcuts. We ask ourselves, "What is the bare minimum I need to do to get by? If I already accomplished the main point, why do I need to worry about the extra details?" But the Aibershter does not look at our relationship that way. He gives us extra details, extra mitzvos, and extra opportunities for holiness not to burden us, but to beautify our lives and expand our connection to Him.

When you do a mitzvah, don't just look for the bare minimum "scales" of the obligation. Look for the "fins" too, the extra care, the pleasantness, and the hiddur mitzvah that makes your service of Hashem beautiful and glorious.

Today, choose one small mitzvah or daily halachah and do it with extra care and attention to detail, going beyond the bare minimum to make your avodah beautiful.

הִלְכוֹת דֵּעוֹת · פֶּרֶק שְׁלִישִׁי

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

📖 **CHAPTER PREVIEW**

In this chapter, we learn how a Yid must approach the physical world. The Rambam warns us against the mistake of thinking that the way to overcome the yetzer hara and bad middos is to go to the opposite extreme of asceticism. A person might think he should completely deny himself meat, wine, a nice home, or fine clothing, and live like a hermit or a pagan priest. The Rambam teaches us that this is a bad path and is actually forbidden.

Instead, we are guided to see that Hashem wants us to live in the world and serve Him through the physical. We learn the proper Torah perspective on fasting, vows, and self-mortification, showing how our Sages discouraged us from forbidding things that the Torah has already permitted. The goal is to use everything in this world to strengthen our bodies and minds for the avodah 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 Prohibition Against Asceticism and Excessive Self-Mortification

שֶׁמָּא יֹאמַר אָדָם

Perhaps a person will say to himself,

הוֹאִיל וְהַקִּנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד וְכַיּוֹצֵא בָּהֶם דֶּרֶךְ רָעָה הֵן

since envy, desire, honor, and the like of them are an evil path

וּמוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם.

and remove a person from the world,

אֶפְרֹשׁ מֵהֶן בְּיוֹתֵר וְאֶתְרַחֵק לַצַּד הָאַחֲרוֹן.

I will separate from them exceedingly and I will distance myself to the extreme side,

עַד שֶׁלֹּא יֹאכַל בָּשָׂר וְלֹא יִשְׁתֶּה יַיִן

until he will not eat meat and he will not drink wine,

וְלֹא יִשָּׂא אִשָּׁה וְלֹא יֵשֵׁב בְּדִירָה נָאָה

and he will not marry a wife and he will not dwell in a pleasant dwelling,

וְלֹא יִלְבַּשׁ מַלְבּוּשׁ נָאֶה

and he will not wear fine clothing,

אֶלָּא הַשַּׂק וְהַצֶּמֶר הַקָּשֶׁה וְכַיּוֹצֵא בָּהֶן

except sackcloth and coarse wool and the like of them,

כְּגוֹן כֹּהֲנֵי הָעוֹבְדֵי כּוֹכָבִים.

such as the priests of the worshippers of stars.

גַּם זֶה דֶּרֶךְ רָעָה הִיא וְאָסוּר לֵילֵךְ בָּהּ.

This too is an evil path, and it is forbidden to walk in it.

הַמְהַלֵּךְ בְּדֶרֶךְ זוֹ נִקְרָא חוֹטֵא.

The one who walks in this path is called a sinner,

שֶׁהֲרֵי הוּא אוֹמֵר בְּנָזִיר "וְכִפֶּר עָלָיו מֵאֲשֶׁר חָטָא עַל הַנָּפֶשׁ".

for behold, it says concerning a nazirite, "And he shall atone for him for that he sinned against the soul."

אָמְרוּ חֲכָמִים וּמָה אִם נָזִיר שֶׁלֹּא פֵּרַשׁ אֶלָּא מִן הַיַּיִן

The Sages said: And what if a nazirite, who abstained only from wine,

צָרִיךְ כַּפָּרָה

needs atonement,

הַמּוֹנֵעַ עַצְמוֹ מִכָּל דָּבָר וְדָבָר עַל אַחַת כַּמָּה וְכַמָּה.

the one who deprives himself from every single thing, how much more so!

לְפִיכָךְ צִוּוּ חֲכָמִים שֶׁלֹּא יִמְנַע אָדָם עַצְמוֹ

Therefore, the Sages commanded that a person should not deprive himself

אֶלָּא מִדְּבָרִים שֶׁמְּנָעָתוּ הַתּוֹרָה בִּלְבַד.

except from things that the Torah prohibited him alone.

וְלֹא יְהֵא אוֹסֵר עַצְמוֹ בְּנְדָרִים וּבִשְׁבוּעוֹת עַל דְּבָרִים הַמֻּתָּרִים.

And he should not be forbidding himself with vows and with oaths upon permitted things.

כָּךְ אָמְרוּ חֲכָמִים לֹא דַיֶּךָ מַה שֶּׁאָסְרָה תּוֹרָה

Thus the Sages said: Is it not enough for you what the Torah prohibited,

אֶלָּא שֶׁאַתָּה אוֹסֵר עָלֶיךָ דְּבָרִים אֲחֵרִים.

but that you must forbid upon yourself other things?

וּבַכְּלָל הַזֶּה אֵלּוּ שֶׁמִּתְעַנִּין תָּמִיד אֵינָן בְּדֶרֶךְ טוֹבָה.

And in this category, those who fast constantly are not on a good path.

וְאָסְרוּ חֲכָמִים שֶׁיְּהֵא אָדָם מְסַגֵּף עַצְמוֹ בְּתַעֲנִית.

And the Sages forbade that a person should be afflicting himself with fasting.

וְעַל כָּל הַדְּבָרִים הָאֵלּוּ וְכַיּוֹצֵא בָּהֶן צִוָּה שְׁלֹמֹה וְאָמַר

And upon all these things and the like of them, Shlomo commanded and said,

"אַל תְּהִי צַדִּיק הַרְבֵּה וְאַל תִּתְחַכַּם יוֹתֵר לָמָּה תִּשּׁוֹמֵם":

"Do not be righteous overly, and do not make yourself wise excessively; why should you make yourself desolate?"

הֲלָכָה ב

Halacha 2 · Directing All of One's Physical Activities and Desires Solely for the Service of Hashem

צָרִיךְ הָאָדָם שֶׁיְּכַוֵּן לִבּוֹ וְכָל מַעֲשָׂיו כֻּלָּם

It is necessary for a person to direct his heart and all of his actions, all of them,

לְיַדַּע אֶת הַשֵּׁם בָּרוּךְ הוּא בִּלְבַד,

to know Hashem, blessed is He, alone,

וְיִהְיֶה שִׁבְתּוֹ וְקוּמוֹ וְדִבּוּרוֹ הַכֹּל לְעִנְיַן זֶה הַדָּבָר.

and his sitting, his rising, and his speaking shall all be toward this matter.

כֵּיצַד?

How so?

כְּשֶׁיִּשָּׂא וְיִתֵּן אוֹ יַעֲשֶׂה מְלָאכָה לִטֹּל שָׂכָר,

When he buys and sells or does work to receive payment,

לֹא יִהְיֶה בְּלִבּוֹ לְקַבֵּץ מָמוֹן בִּלְבַד,

it should not be in his heart to gather money alone,

אֶלָּא יַעֲשֶׂה דְּבָרִים הָאֵלּוּ כְּדֵי שֶׁיִּמְצָא דְּבָרִים שֶׁהַגּוּף צָרִיךְ לָהֶם

rather he should do these things so that he may find the things that the body needs,

מֵאֲכִילָה וּשְׁתִיָּה וִישִׁיבַת בַּיִת וּנְשִׂיאַת אִשָּׁה.

such as eating, drinking, dwelling in a house, and marrying a wife.

וְכֵן כְּשֶׁיֹּאכַל וְיִשְׁתֶּה וְיִבְעֹל

And so, when he eats, drinks, and engages in relations,

לֹא יָשִׂים בְּלִבּוֹ לַעֲשׂוֹת דְּבָרִים הָאֵלּוּ כְּדֵי לֵהָנוֹת בִּלְבַד

he should not place in his heart to do these things in order to enjoy them alone,

עַד שֶׁנִּמְצָא שֶׁאֵינוֹ אוֹכֵל וְשׁוֹתֶה אֶלָּא הַמָּתוֹק לַחֵךְ וְיִבְעֹל כְּדֵי לֵהָנוֹת,

to the point that it is found that he does not eat and drink except what is sweet to the palate, and he only engages in relations in order to enjoy;

אֶלָּא יָשִׂים עַל לִבּוֹ שֶׁיֹּאכַל וְיִשְׁתֶּה כְּדֵי לְהַבְרוֹת גּוּפוֹ וְאֵיבָרָיו בִּלְבַד.

rather, he should place upon his heart that he eats and drinks in order to make healthy his body and his limbs alone.

לְפִיכָךְ לֹא יֹאכַל כָּל שֶׁהַחֵךְ מִתְאַוֶּה כְּכֶלֶב וַחֲמוֹר

Therefore, he should not eat everything that the palate desires like a dog and a donkey,

אֶלָּא יֹאכַל דְּבָרִים הַמּוֹעִילִים לַגּוּף אִם מָרִים אִם מְתוּקִים.

rather he should eat things that are beneficial to the body, whether they are bitter or sweet.

וְלֹא יֹאכַל דְּבָרִים הָרָעִים לַגּוּף אַף עַל פִּי שֶׁהֵן מְתוּקִים לַחֵךְ.

And he should not eat things that are bad for the body, even though they are sweet to the palate.

כֵּיצַד?

How so?

מִי שֶׁהָיָה בְּשָׂרוֹ חַם לֹא יֹאכַל בָּשָׂר וְלֹא דְּבַשׁ וְלֹא יִשְׁתֶּה יַיִן,

One whose constitution is hot should not eat meat or honey, and should not drink wine,

כְּעִנְיָן שֶׁאָמַר שְׁלֹמֹה דֶּרֶךְ מָשָׁל משלי כה כז "אָכֹל דְּבַשׁ" וְגוֹ'.

in accordance with the matter that Shlomo said by way of parable, "To eat honey too much is not good."

וְשׁוֹתֶה מֵי הָעֲלָשִׁין אַף עַל פִּי שֶׁהוּא מַר

And he should drink endive water, even though it is bitter,

שֶׁנִּמְצָא שׁוֹתֶה וְאוֹכֵל דֶּרֶךְ רְפוּאָה בִּלְבַד

so that it is found that he drinks and eats by way of medicine alone,

כְּדֵי שֶׁיַּבְרִיא וְיַעֲמֹד שָׁלֵם

in order that he become healthy and stand whole,

הוֹאִיל וְאִי אֶפְשָׁר לָאָדָם לִחְיוֹת אֶלָּא בַּאֲכִילָה וּשְׁתִיָּה.

since it is impossible for a person to live without eating and drinking.

וְכֵן כְּשֶׁיִּבְעל לֹא יִבְעל אֶלָּא כְּדֵי לְהַבְרוֹת גּוּפוֹ וּכְדֵי לְקַיֵּם אֶת הַזֶּרַע.

And so, when he engages in relations, he should not engage in relations except to make healthy his body and to preserve the seed.

לְפִיכָךְ אֵינוֹ בּוֹעֵל כָּל זְמַן שֶׁיִּתְאַוֶּה

Therefore, he does not engage in relations every time that he desires,

אֶלָּא כָּל עֵת שֶׁיֵּדַע שֶׁהוּא צָרִיךְ לְהוֹצִיא שִׁכְבַת זֶרַע כְּמוֹ דֶּרֶךְ הָרְפוּאָה אוֹ לְקַיֵּם אֶת הַזֶּרַע:

rather, at any time that he knows that he needs to emit semen, like the way of medicine, or to preserve the seed.

הֲלָכָה ג

Halacha 3 · Directing All Physical Actions and Bodily Health for the Sake of Heaven

הַמַּנְהִיג עַצְמוֹ עַל פִּי הָרְפוּאָה.

One who conducts himself according to the rules of medicine,

אִם שָׂם עַל לִבּוֹ שֶׁיִּהְיֶה כָּל גּוּפוֹ וְאֵיבָרָיו שְׁלֵמִים בִּלְבַד

if he places upon his heart that should be all of his body and his limbs healthy alone,

וְשֶׁיִּהְיוּ לוֹ בָּנִים עוֹשִׂין מְלַאכְתּוֹ וַעֲמֵלִין לְצָרְכּוֹ

and that should be to him children doing his work and toiling for his need,

אֵין זוֹ דֶּרֶךְ טוֹבָה.

is not this a path that is good.

אֶלָּא יָשִׂים עַל לִבּוֹ שֶׁיִּהְיֶה גּוּפוֹ שָׁלֵם וְחָזָק

Rather, he should place upon his heart that should be his body healthy and strong,

כְּדֵי שֶׁתִּהְיֶה נַפְשׁוֹ יְשָׁרָה לָדַעַת אֶת ה'.

in order that should be his soul upright to know Hashem.

שֶׁאִי אֶפְשָׁר שֶׁיָּבִין וְיִשְׂתַּכֵּל בַּחָכְמוֹת

For it is impossible that he understand and contemplate in the wisdoms of Torah

וְהוּא רָעֵב וְחוֹלֶה אוֹ אֶחָד מֵאֵיבָרָיו כּוֹאֵב.

and he is hungry and sick, or if one of his limbs pains him.

וְיָשִׂים עַל לִבּוֹ שֶׁיִּהְיֶה לוֹ בֵּן

And he should place upon his heart that should be to him a son,

אוּלַי יִהְיֶה חָכָם וְגָדוֹל בְּיִשְׂרָאֵל.

perhaps he will be wise and great in Israel.

נִמְצָא הַמְהַלֵּךְ בְּדֶרֶךְ זוֹ כָּל יָמָיו

It turns out that the one who walks in a path like this all of his days,

עוֹבֵד אֶת ה' תָּמִיד.

serves Hashem constantly.

אֲפִלּוּ בְּשָׁעָה שֶׁנּוֹשֵׂא וְנוֹתֵן וַאֲפִלּוּ בְּשָׁעָה שֶׁבּוֹעֵל.

Even at the time that he conducts business, and even at the time that he has marital relations,

מִפְּנֵי שֶׁמַּחֲשַׁבְתּוֹ בַּכֹּל

because that his thought in everything he does

כְּדֵי שֶׁיִּמְצָא צָרְכָיו עַד שֶׁיִּהְיֶה גּוּפוֹ שָׁלֵם לַעֲבֹד אֶת ה'.

is in order that he find his needs, until that will be his body healthy to serve Hashem.

וַאֲפִלּוּ בְּשָׁעָה שֶׁהוּא יָשֵׁן

And even at the time that he sleeps,

אִם יָשֵׁן לְדַעַת

if he sleeps with intent,

כְּדֵי שֶׁתָּנוּחַ דַּעְתּוֹ עָלָיו וְיָנוּחַ גּוּפוֹ

in order that should rest his mind upon him and should rest his body,

כְּדֵי שֶׁלֹּא יֶחֱלֶה וְלֹא יוּכַל לַעֲבֹד אֶת ה' וְהוּא חוֹלֶה,

in order that not he fall ill, and not he will be able to serve Hashem and he is sick,

נִמְצֵאת שֵׁנָה שֶׁלּוֹ עֲבוֹדָה לַמָּקוֹם בָּרוּךְ הוּא.

it turns out sleep of his is service to the Omnipresent, blessed is He.

וְעַל עִנְיָן זֶה צִוּוּ חֲכָמִים וְאָמְרוּ משנה אבות ב יב "וְכָל מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמָיִם".

And on matter this commanded the Sages and said in Mishnah Avos 2:12, "And all of your deeds should be for the sake of Heaven."

וְהוּא שֶׁאָמַר שְׁלֹמֹה בְּחָכְמָתוֹ משלי ג ו "בְּכָל דְּרָכֶיךָ דָּעֵהוּ וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ":

And that is what said Shlomo in his wisdom in Proverbs 3:6, "In all of your ways know Him, and He will make straight your paths."

CHAPTER SUMMARY

The chapter begins by condemning asceticism and self-mortification, explaining that one who abstains from permitted physical pleasures, like wine or meat, is called a sinner, just as the Torah requires a nazir to bring a sin offering. The Rambam quotes our Sages who ask if what the Torah prohibited is not already enough for us, and he warns against making vows to forbid permitted things or fasting constantly. He concludes by citing Shlomo HaMelech's warning in Koheles not to be overly righteous, showing that the true path of a chacham is to serve Hashem with a healthy, balanced body and mind without resorting to extreme self-denial.

לְמַעֲשֶׂה WHAT TO TAKE HOME

It is easy to think that to be a good Jew, we must run away from the physical world, fast, and deny ourselves any pleasure. But the Rambam teaches us a beautiful, life-changing truth: Hashem created this world for us to live in it, not to escape it. When you deny yourself the permitted pleasures of this world, the Torah calls you a sinner! Hashem does not want you to be a hermit; He wants you to bring holiness into your everyday physical life.

The secret of this avodah is in your intention. When you eat a good meal, sleep, or go to work, do not do it just for the raw physical pleasure or to amass wealth. Do it with the conscious thought: "I am taking care of my body so that I have the strength, health, and peace of mind to learn Torah, do mitzvos, and serve Hashem." When you live this way, your physical acts are elevated. Your eating becomes a holy service, and even your sleep is considered an avodah to the Creator.

Today, before you eat a meal or go to sleep, stop for three seconds and say to yourself: "I am doing this to give my body the strength to serve Hashem."

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.'