חוּמָּשׁ עִם רַשִׁ"יי · מטות-מסעי · שֵׁנִי

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

MATOT-MASEI · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we see the return of the army from the war against Midian. Moshe Rabbeinu, Elazar HaKohen, and the nesiyim go out to meet them, but Moshe becomes angry with the officers for sparing the Midianite women, who had previously caused Bnei Yisrael to stumble in the devastating sin of Baal Peor. Moshe commands them to eliminate the guilty women and young males, while keeping the pure young girls alive. The soldiers are then instructed to remain outside the camp for seven days to purify themselves and their garments from the defilement of death.

Following this, Elazar HaKohen teaches the soldiers the essential halachos of kashering vessels captured in war, explaining how utensils must be purified through fire or water depending on how they were used. Hashem then commands Moshe and Elazar to take a precise inventory of all the spoils—including the captive women, sheep, cattle, and donkeys—and to divide everything equally between the soldiers who fought in the battle and the rest of the community, with specific portions designated as a levy for Hashem and the Levi'im.

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

פָּסוּק א

Pasuk 1

וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל נְשִׂיאֵי הָעֵדָה לִקְרָאתָם אֶל מִחוּץ

And they went out Moshe and Elazar the Kohen and all of the leaders of the assembly to meet them to outside

לַמַּחֲנֶה׃

to the camp

רַשִׁ"יי

וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן. לְפִי שֶׁרָאוּ אֶת נַעֲרֵי יִשְׂרָאֵל יוֹצְאִים לַחֲטֹף

And they went out Moshe and Elazar the Kohen. because that they saw — the youths of Yisrael going out to snatch

מִן הַבִּזָּה ספרי׃

from the spoil Sifrei

פָּסוּק ב

Pasuk 2

וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הֶחָיִל שָׂרֵי הָאֲלָפִים וְשָׂרֵי

And was angry Moshe with the officers of the army the commanders of the thousands and the commanders of

הַמֵּאוֹת הַבָּאִים מִצְּבָא הַמִּלְחָמָה׃

the hundreds who came back from the campaign of the war

רַשִׁ"י

וַיִּקְצֹף משה עַל פְּקוּדֵי הַחָיִל. מְמֻנִּים עַל הַחַיִל, לְלַמֶּדְךָ שֶׁכָּל סַרְחוֹן
misdeed of that every to teach you the army over those appointed the army the officers of with Moshe And was angry

הַדּוֹר תָּלוּי בַּגְּדוֹלִים שֶׁיֵּשׁ כֹּחַ בְּיָדָם לִמְחוֹת שָׁם :
there to protest in their hand power since there is on the leaders is dependent the generation

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחִיִּיתֶם כָּל נְקֵבָה׃
female every did you spare Moshe to them And said

פָּסוּק ד

Pasuk 4

הֵן הֵנָּה הָיוּ לִבְנֵי יִשְׂרָאֵל בִּדְבַר בִּלְעָם לִמְסָר מַעַל בַּיהוָה עַל
on against Hashem a betrayal to commit Bilam by the word of Yisrael for the children of were they Behold

דְּבַר פְּעוֹר וַתְּהִי הַמַּגֵּפָה בַּעֲדַת יְהוָה׃
Hashem in the congregation of the plague and there was Peor the matter of

רַשִׁ"י

הן הנה. מַגִּיד שֶׁהָיוּ מַכִּירִים אוֹתָן — זוֹ הִיא שֶׁנִּכְשַׁל פְּלוֹנִי בָּהּ ילקוט
Yalkut in her so-and-so through whom stumbled is she This — them recognizing that they were it teaches these Behold

שמעוני תשפ"ה :
Shimoni 785

רַשִׁ"י

בדבר בלעם. אָמַר לָהֶם אֲפִלּוּ אַתֶּם מַכְנִיסִין כָּל הָמוֹנוֹת שֶׁבָּעוֹלָם אֵין אַתֶּם
you not that are in the world the hosts all bring together you even if to them he said Balaam through the word of

יְכוֹלִים לָהֶם, שֶׁמָּא מְרֻבִּים אַתֶּם מִן הַמִּצְרִיִּים שֶׁהָיוּ שֵׁשׁ מֵאוֹת רֶכֶב בָּחוּר?
chosen chariots hundred six who had the Egyptians than you more numerous are perhaps against them are able

בֹּאוּ וְאַשִּׁיאֲכֶם עֵצָה, אֱלֹהֵיהֶם שֶׁל אֵלּוּ שׂוֹנֵא זִמָּה הוּא וְכוּ' כִּדְאִיתָא בְּחֵלֶק דף
page in Chelek as it is etc. He is immorality hates these · the God of counsel and I will advise you come

ק"ו וּבְסִפְרֵי׃
and in Sifrei 106

פָּסוּק ה

Pasuk 5

וְעַתָּה הִרְגוּ כָל זָכָר בַּטָּף וְכָל אִשָּׁה יֹדַעַת אִישׁ לְמִשְׁכַּב זָכָר
a male for lying with a man who has known woman and every among the children male every slay And now

הַרֹּגוּ׃
slay

רַשִׁ"י

וכל אשה ידעת איש. רְאוּיָה לְבָעֵל, אַע"פִּ שֶׁלֹּא נִבְעֲלָה, וְלִפְנֵי
and before she was cohabited with that not even though to be cohabited with who is fit man who knows woman And every

הַצִּיץ הֶעֱבִירוּם, וְהָרְאוּיָה לִבָּעֵל פָּנֶיהָ מוֹרִיקוֹת יבמות ס' :

page 60 Yevamos turned green her face to be cohabited with and she who was fit they passed them the Tzitz

רַשִּׁ"י

הרגו. לָמָּה חָזַר וְאָמַר? לְהַפְסִיק הָעִנְיָן, דִּבְרֵי רַבִּי יִשְׁמָעֵאל, שֶׁאִם אֲנִי קוֹרֵא

read I for if Yishmael Rabbi the words of the matter to pause and say did he return why kill

הִרְגוּ כָּל זָכָר בַּטָּף וְכָל אִשָּׁה יֹדַעַת אִישׁ וְכֹל הַטַּף בַּנָּשִׁים וְגוֹ',

etcetera among the women the children and all man knowing woman and every among the children male every kill

אֵינִי יוֹדֵעַ אִם לַהֲרֹג עִם הַזְּכָרִים אוֹ לְהַחֲיוֹת עִם הַטַּף, לְכָךְ נֶאֱמַר הָרְגוּ:

kill it is said therefore the children with to keep alive or the males with to kill whether know I do not

פָּסוּק ו

Pasuk 6

וְכֹל הַטָּף בַּנָּשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר הַחֲיוּ לָכֶם:

for yourselves keep alive a male intimacy of have known not who among the women the young ones and all

פָּסוּק ז

Pasuk 7

וְאַתֶּם חֲנוּ מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כֹּל הֹרֵג נֶפֶשׁ וְכֹל

and anyone a person who has killed anyone days seven of the camp outside shall encamp And you

נֹגֵעַ בֶּחָלָל תִּתְחַטְּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם

you seventh and on the day third on the day you shall purify the slain who has touched

וּשְׁבִיכֶם:

and your captives

רַשִּׁ"י

מחוץ למחנה. שֶׁלֹּא יִכָּנְסוּ לָעֲזָרָה:

Outside the camp that not they should enter the Courtyard

רַשִּׁ"י

כל הרג נפש. ר' מֵאִיר אוֹמֵר בְּהוֹרֵג בְּדָבָר הַמְקַבֵּל טֻמְאָה הַכָּתוּב

whosoever hath killed a person Rabbi Meir says of one who kills with an object that is receptive of uncleanness the Scripture

מְדַבֵּר, וְלִמֶּדְךָ הַכָּתוּב שֶׁהַכְּלִי מְטַמֵּא אָדָם בְּחִבּוּרֵי הַמֵּת כְּאִלּוּ

speaks and it teaches you the Scripture that the vessel makes unclean a man through connection with the corpse as if

נוֹגֵעַ בַּמֵּת עַצְמוֹ, אוֹ יָכוֹל אֲפִלּוּ זָרַק בּוֹ חֵץ וַהֲרָגוֹ? תַּלְמוּד לוֹמַר וכל

and whosoever says the teaching and killed him an arrow at him he shot even if perhaps or itself the corpse he touches

נגע בחלל , הִקִּישׁ הוֹרֵג לְנוֹגֵעַ, מַה נוֹגֵעַ עַל יְדֵי חִבּוּרוֹ, אַף

so too his connection means of by one who touches just as to one who touches one who kills it compares the slain touches

הוֹרֵג עַ"יְ חִבּוּרוֹ ספרי במדבר י"ט :

19 Bamidbar Sifrei his connection by means of one who kills

רַשִּׁ"י

תתחטאו. בְּמֵי נִדָּה כְּדִין שְׁאָר טְמֵאֵי מֵתִים, שֶׁאַף לְדִבְרֵי

according to the words of for even corpses those defiled by the rest of like the law of sprinkling with the waters of purify yourselves

הָאוֹמְרִים קִבְרֵי גוֹיִם אֵינָם מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר יחזקאל ל"ד "וְאַתֶּן צֹאנִי
My sheep and you 34 Yechezkel as it is said in a tent render unclean do not non-Jews graves of those who say

צֹאן מַרְעִיתִי אָדָם אַתֶּם" — אַתֶּם קְרוּיִם אָדָם מוֹדֶה הוּא שֶׁהַגּוֹיִם מְטַמְּאִים
render unclean that non-Jews he admits man are called you you are man My pasture the sheep of

בְּמַגַּע וּבְמַשָּׂא, שֶׁלֹּא נֶאֱמַר אָדָם אֶלָּא אֵצֶל טְמְאַת אָהֳלוֹת, שֶׁנֶּאֱמַר
as it is said tents the uncleanness of regarding except man was it said for not and through carrying through contact

"אָדָם כִּי יָמוּת בְּאֹהֶל" במדבר י"ט :
19 Bamidbar in a tent he dies when a man

רַשִׁ"י

אתם ושביכם. לֹא שֶׁהַגּוֹיִם מְקַבְּלִין טֻמְאָה וּצְרִיכִין הַזָּאָה, אֶלָּא מָה אַתֶּם
you just as but sprinkling and require impurity receive that the non-Jews not and your captives yourselves

בְּנֵי בְרִית, אַף שִׁבְיכֶם כְּשֶׁיָּבֹאוּ לַבְּרִית וְיִטַּמְּאוּ, צְרִיכִין הַזָּאָה ספרי
Sifrei sprinkling they require and become unclean into the covenant when they enter your captives so too the covenant members of

:

פָּסוּק ח

Pasuk 8

וְכָל בֶּגֶד וְכָל כְּלִי עוֹר וְכָל מַעֲשֵׂה עִזִּים וְכָל כְּלִי עֵץ
wood vessel of and every goats' hair work of and every leather vessel of and every garment And every

תִּתְחַטָּאוּ:
you shall purify

רַשִׁ"י

וכל מעשה עזים. לְהָבִיא כְּלֵי הַקְּרָנַיִם וְהַטְּלָפַיִם וְהָעֲצָמוֹת חולין כ"ה :
25b Chullin and the bones and the hooves the horns vessels of to include goats made of And everything

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת
the decree of this is to the battle who came the army the men of to the Kohen Elazar And said

הַתּוֹרָה אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:
Moshe — Hashem commanded which the Torah

רַשִׁ"י

ויאמר אלעזר הכהן וגו'. לְפִי שֶׁבָּא מֹשֶׁה לִכְלַל כַּעַס בָּא לִכְלַל טָעוּת,
error to the state of he came anger to the state of Moshe that came Because etc. the Kohen Elazar And he said

שֶׁנִּתְעַלְּמוּ מִמֶּנּוּ הִלְכוֹת גְּעוּלֵי גוֹיִם, וְכֵן אַתָּה מוֹצֵא בַּשְּׁמִינִי לַמִּלּוּאִים,
of the inauguration on the eighth find you And so non-Jews purging vessels of the laws of from him for were hidden

שֶׁנֶּאֱמַר "וַיִּקְצֹף עַל אֶלְעָזָר וְעַל אִיתָמָר" ויקרא י' — בָּא לִכְלַל כַּעַס בָּא
he came anger to the state of he came 10 Vayikra Isamar and with Elazar with And he was angry as it is said

לִכְלַל טָעוּת, וְכֵן בְּשִׁמְעוּ נָא הַמֹּרִים במדבר כ' "וַיַּךְ אֶת הַסֶּלַע" — עַל יְדֵי
means of by the rock — and he smote 20 Bamidbar you rebels now in Hear And so error to the state of

הַכַּעַס טָעָה ספרי; פסחים ס"ו :

the anger the erred Sifrei Pesachim 66b

רַשִׁ"י

אשר צוה ה' וגו'. תָּלָה הַהוֹרָאָה בְּרַבּוֹ עי' ספרי :

Which commanded Hashem etc. He hung the ruling on his teacher see Sifrei

פָּסוּק י

Pasuk 10

אַךְ אֶת הַזָּהָב וְאֶת הַכֶּסֶף אֶת הַנְּחֹשֶׁת אֶת הַבַּרְזֶל אֶת הַבְּדִיל וְאֶת הָעֹפֶרֶת:

Only — the gold and — the silver — the copper — the iron — the tin and — the lead

רַשִׁ"י

אך את הזהב וגו'. אַע"פ שֶׁלֹּא הִזְהִיר לָכֶם מֹשֶׁה אֶלָּא עַל הִלְכוֹת טֻמְאָה, עוֹד

Only — the gold etc. even though that not admonished you Moshe except concerning the laws of impurity further

יֵשׁ לְהַזְהִיר לָכֶם עַל הִלְכוֹת גְּעוּל, וְ"אַךְ" לְשׁוֹן מְעוּט, כְּלוֹמַר מְמֻעָטִין אַתֶּם

there is to admonish you concerning the laws of purging and "only" is a term of restriction meaning to say restricted are you

מִלְהִשְׁתַּמֵּשׁ בַּכֵּלִים אֲפִלּוּ לְאַחַר טָהֳרָתָן מִטֻּמְאַת הַמֵּת עַד שֶׁיִּטָּהֲרוּ

from using the vessels even after their purification from the impurity of the corpse until they are purified

מִבְּלִיעַת אִסּוּר נְבֵלוֹת; וְרַבּוֹתֵינוּ אָמְרוּ, אַךְ אֶת הַזָּהָב לוֹמַר, שֶׁצָּרִיךְ

from the absorption of forbidden food of carcasses and our Rabbis said only — the gold to say that it is necessary

לְהַעֲבִיר חֲלוּדָה שֶׁלּוֹ קֹדֶם שֶׁיַּגְעִילֶנּוּ, וְזֶהוּ לְשׁוֹן אַךְ , שֶׁלֹּא יְהֵא שָׁם חֲלוּדָה

to remove rust its before he purges it and this is the meaning of only that not there shall be there rust

אַךְ הַמַּתֶּכֶת יִהְיֶה כְּמוֹ שֶׁהוּא:

only the metal shall be as it is

פָּסוּק יא

Pasuk 11

כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהֵר אַךְ בְּמֵי

every thing that comes into the fire you shall pass through the fire and it shall be pure however with water of

נִדָּה יִתְחַטָּא וְכֹל אֲשֶׁר לֹא יָבֹא בָאֵשׁ תַּעֲבִירוּ בַּמָּיִם:

sprinkling it must be purified and everything that does not come into the fire you shall pass through the water

רַשִׁ"י

כל דבר אשר יבא באש. לְבַשֵּׁל בּוֹ כְּלוּם:

Every thing that comes in fire to cook in it anything

רַשִׁ"י

תעבירו באש. כְּדַרְכָּהּ תַּשְׁמִישׁוֹ הַגְעָלָתוֹ — מִי שֶׁתַּשְׁמִישׁוֹ עַל יְדֵי חַמִּין

you shall pass through the fire according to the way of its usage its purging is that whose usage is by means of hot water

יַגְעִילֶנּוּ בְּחַמִּין, וּמִי שֶׁתַּשְׁמִישׁוֹ עַ"יְ צְלִי, כְּגוֹן הַשְּׁפּוּד וְהָאַסְכְּלָה,

he shall purge it with hot water and that whose usage is by means of roasting such as the spit and the grill

יְלַבְּנוֹ בָּאוּר עבודה זרה ע"ד :

he shall white-heat it in the fire Avodah Zarah 75b

רַשִׁ"י

אַךְ במי נדה יתחטא. לְפִי פְּשׁוּטוֹ חִטּוּי זֶה לְטַהֲרוֹ
is to cleanse it this purification its plain sense According to it shall be purified sprinkling with waters of Nevertheless

מְטַמְּאַת מֵת, אָמַר לָהֶם צְרִיכִין הַכֵּלִים גְּעוּל לְטַהֲרָם מִן הָאִסּוּר
the forbidden food from to cleanse them purging the vessels require to them He said a corpse from uncleanness of

וְחִטּוּי לְטַהֲרָן מִן הַטֻּמְאָה; וְרַבּוֹתֵינוּ דָּרְשׁוּ מִכָּאן שֶׁאַף לְהַכְשִׁירָן מִן
from to make them fit that even from here derived And our Rabbis the uncleanness from to cleanse them and purification

הָאִסּוּר הִטְעִין טְבִילָה לִכְלֵי מַתָּכוֹת, וּמֵי נִדָּה הַכְּתוּבִין כָּאן דָּרְשׁוּ
they explained here that are written a niddah and waters of metals for vessels of immersion it required the forbidden food

מַיִם הָרְאוּיִם לִטְבֹּל בָּהֶם נִדָּה, וְכַמָּה הֵם? אַרְבָּעִים סְאָה שָׁם ע"ה :
75b there Seahs forty are they and how much a niddah in them to immerse that are proper waters

רַשִׁ"י

וכל אשר לא יבא באש. כָּל דָּבָר שֶׁאֵין תַּשְׁמִישׁוֹ עַל יְדֵי הָאוּר, כְּגוֹן כּוֹסוֹת
cups such as the fire means of by is its usage whose not vessel any in fire does come not that And all

וּצְלוֹחִיוֹת שֶׁתַּשְׁמִישָׁן בְּצוֹנֵן וְלֹא בָלְעוּ אִסּוּר:
forbidden food did they absorb and not is with cold whose usage and flasks

רַשִׁ"י

תעבירו במים. מַטְבִּילָן וְדַיּוֹ, וְדַוְקָא כְּלֵי מַתָּכוֹת:
metals utensils of and specifically and that is sufficient he immerses them through water ye shall pass

פָּסוּק יב

Pasuk 12

וְכִבַּסְתֶּם בִּגְדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וּטְהַרְתֶּם וְאַחַר תָּבֹאוּ אֶל
into you may enter and afterward and you shall be pure the seventh on the day your clothes And you shall wash

הַמַּחֲנֶה:
the camp

רַשִׁ"י

אל המחנה. לְמַחֲנֵה שְׁכִינָה, שֶׁאֵין טְמֵא מֵת טָעוּן שִׁלּוּחַ מִמַּחֲנֵה לְוִיָּה
the Leviyah from the camp of expulsion requires a corpse one defiled by for not the Shechina to the camp of the camp To

וּמִמַּחֲנֵה יִשְׂרָאֵל:
Yisrael and from the camp of

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:
saying Moshe to Hashem And He said

פָּסוּק יד

Pasuk 14

שָׂא אֶת רֹאשׁ מַלְקוֹחַ הַשְּׁבִי בָּאָדָם וּבַבְּהֵמָה אַתָּה וְאֶלְעָזָר הַכֹּהֵן
the Kohen and Elazar you and among beast among man the captivity the booty of the sum of — Take

וְרָאשֵׁי אֲבוֹת הָעֵדָה׃

the congregation the fathers of and the heads of

רַשִׁ״י

שא את ראש. קַח אֶת הַחֶשְׁבּוֹן׃

the census — take the sum — Take

פָּסוּק טו

Pasuk 15

וְחָצִיתָ אֶת הַמַּלְקוֹחַ בֵּין תֹּפְשֵׂי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא

to the campaign who went out the war the holders of between the booty — and you shall divide

וּבֵין כָּל הָעֵדָה׃

the congregation all of and between

רַשִׁ״י

וחצית את המלקוח בין תפשי המלחמה וגו'. חֲצִיוֹ לָאֵלּוּ וְחֶצְיוֹ לָאֵלּוּ׃

for those and half of it for these half of it etc. the war those who seize between the prey — And you shall divide

פָּסוּק טז

Pasuk 16

וַהֲרַמְתָּ מֶכֶס לַיהוָה מֵאֵת אַנְשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא אֶחָד נֶפֶשׁ

soul one to the army who go out the war the men of from for Hashem a levy and you shall separate

מֵחֲמֵשׁ הַמֵּאוֹת מִן הָאָדָם וּמִן הַבָּקָר וּמִן הַחֲמֹרִים וּמִן הַצֹּאן׃

the sheep and from the donkeys and from the cattle and from the humans from hundred out of five

פָּסוּק יז

Pasuk 17

מִמַּחֲצִיתָם תִּקָּחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה׃

Hashem as a contribution of the Kohen to Elazar and you shall give you shall take from their half-share

פָּסוּק יח

Pasuk 18

וּמִמַּחֲצַת בְּנֵי יִשְׂרָאֵל תִּקַּח אֶחָד אָחֻז מִן הַחֲמִשִּׁים מִן הָאָדָם מִן

from the humans from the fifty from drawn one you shall take Yisrael of the children of and from the half

הַבָּקָר מִן הַחֲמֹרִים וּמִן הַצֹּאן מִכֹּל הַבְּהֵמָה וְנָתַתָּה אֹתָם לַלְוִיִּם

to the Levites them and you shall give the animals from all the sheep and from the donkeys from the cattle

שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה׃

Hashem the Tabernacle of the charge of who keep

פָּסוּק יט

Pasuk 19

וַיַּעַשׂ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה׃

And did Moshe and Elazar the Kohen as commanded Hashem — Moshe

פָּסוּק כ

Pasuk 20

וַיְהִי הַמַּלְקוֹחַ יֶתֶר הַבַּז אֲשֶׁר בָּזְזוּ עַם הַצָּבָא צֹאן שֵׁשׁ

And it was the booty the remainder of the spoil which had plundered the people of the army sheep six

מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמֵשֶׁת אֲלָפִים׃

hundred thousand and seventy thousand and five thousand

רַשִׁ"י

ויהי המלקוח יתר הבז. לְפִי שֶׁלֹּא נִצְטַוּוּ לְהָרִים מֶכֶס מִן

And it was the prey over and above the booty Because that not they were commanded to separate tribute from

הַמִּטַּלְטְלִין אֶלָּא מִן הַמַּלְקוֹחַ, כָּתַב אֶת הַלָּשׁוֹן הַזֶּה ויהי המלקוח , שֶׁבָּא

but the movables from the prey it wrote — the expression this and it was the prey which came

לְכִלַּל חֶלָקָה וְלִכְלַל מֶכֶס, שֶׁהָיָה עוֹדֵף עַל בַּז הַמִּטַּלְטְלִין אשר

under the category of division and under the category of tribute which was over and above the booty of the movables which

בזזו עם הצבא איש לו וְלֹא בָא לְכִלַּל חֶלָקָה — מִסְפַּר

plundered the men of the host each man for himself and did not come under the category of division the number of

הַצֹּאן וְגוֹ':

the sheep etc.

פָּסוּק כא

Pasuk 21

וּבָקָר שְׁנַיִם וְשִׁבְעִים אָלֶף׃

and cattle two and seventy thousand

פָּסוּק כב

Pasuk 22

וַחֲמֹרִים אֶחָד וְשִׁשִּׁים אָלֶף׃

and donkeys one and sixty thousand

פָּסוּק כג

Pasuk 23

וְנֶפֶשׁ אָדָם מִן הַנָּשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר כָּל נֶפֶשׁ שְׁנַיִם

and human beings from the women who not had known intimacy of a male all the souls two

וּשְׁלֹשִׁים אָלֶף׃

and thirty thousand

פָּסוּק כד

Pasuk 24

וַתְּהִי הַמֶּחֱצָה חֵלֶק הַיֹּצְאִים בַּצָּבָא מִסְפַּר הַצֹּאן שְׁלֹשׁ מֵאוֹת

And was the half-share the portion of those who went out in the campaign the number of the sheep three hundred

אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת׃

thousand and thirty thousand and seven thousands and five hundred

פָּסוּק כה

Pasuk 25

וַיְהִי הַמֶּכֶס לַיהוָה מִן הַצֹּאן שֵׁשׁ מֵאוֹת חָמֵשׁ וְשִׁבְעִים׃

and was the levy to Hashem from the sheep six hundred five and seventy

פָּסוּק כו

Pasuk 26

וְהַבָּקָר שִׁשָּׁה וּשְׁלֹשִׁים אָלֶף וּמִכְסָם לַיהוָה שְׁנַיִם וְשִׁבְעִים׃

And the cattle six and thirty thousand and their levy to Hashem two and seventy

פָּסוּק כז

Pasuk 27

וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת וּמִכְסָם לַיהוָה אֶחָד וְשִׁשִּׁים׃

and donkeys thirty thousand and five hundred and their levy for Hashem one and sixty

פָּסוּק כח

Pasuk 28

וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף וּמִכְסָם לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נָפֶשׁ׃

and human beings six teen thousand and their levy to Hashem two and thirty souls

פָּסוּק כט

Pasuk 29

וַיִּתֵּן מֹשֶׁה אֶת מֶכֶס תְּרוּמַת יְהוָה לְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה

And gave Moshe — the levy of the gift of Hashem to Elazar the Kohen as commanded Hashem

אֶת מֹשֶׁה׃

— Moshe

פָּסוּק ל

Pasuk 30

וּמִמַּחֲצִית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן הָאֲנָשִׁים הַצֹּבְאִים׃

and from the half of the children of Yisrael which divided Moshe from the men who went to war

רַשְׁ"י

וממחצית בני ישראל אשר חצה משה. לָעֵדָה, וְהוֹצִיאָה לָהֶם מִן

and from the half of the children of Yisrael which divided Moshe for the congregation and he took it for them from

האנשים הצבאים :

who warred the men

פָּסוּק לא

Pasuk 31

וַתְּהִי מֶחֱצַת הָעֵדָה מִן הַצֹּאן שְׁלֹשׁ מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אָלֶף

thousand and thirty thousand hundred three the sheep from the congregation the half-share of And was

שִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת:

hundred and five thousand seven

רַ"שִׁ"י

ותהי מחצת העדה. כָּךְ וְכָךְ:

and such such the congregation the half of And was

פָּסוּק לב

Pasuk 32

וּבָקָר שִׁשָּׁה וּשְׁלֹשִׁים אָלֶף:

thousand and thirty six and cattle

פָּסוּק לג

Pasuk 33

וַחֲמֹרִים שְׁלֹשִׁים אָלֶף וַחֲמֵשׁ מֵאוֹת:

hundred and five thousand thirty and donkeys

פָּסוּק לד

Pasuk 34

וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף:

thousand teen six beings and human

פָּסוּק לה

Pasuk 35

וַיִּקַּח מֹשֶׁה מִמַּחֲצַת בְּנֵי יִשְׂרָאֵל אֶת הָאֶחָז אֶחָד מִן הַחֲמִשִּׁים

the fifty from one the portion of — Yisrael the children of from the half-share of Moshe And took

מִן הָאָדָם וּמִן הַבְּהֵמָה וַיִּתֵּן אֹתָם לַלְוִיִּם שֹׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן

the Tabernacle of the charge of who guard to the Levites them and he gave the animals and from the humans from

יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded as Hashem

רַ"שִׁ"י

ויקח משה וגו'.

etc. Moshe And took

פָּסוּק לו

Pasuk 36

וַיִּקְרְבוּ אֶל מֹשֶׁה הַפְּקֻדִים אֲשֶׁר לְאַלְפֵי הַצָּבָא שָׂרֵי הָאֲלָפִים
And they approached Moshe to the commanders who were over thousands of the army officers of the thousands

וְשָׂרֵי הַמֵּאוֹת׃
and officers of the hundreds

רַשִׁ״י

הפקדים. הַמְמֻנִּים׃
the appointed ones those appointed

פָּסוּק לז

Pasuk 37

וַיֹּאמְרוּ אֶל מֹשֶׁה עֲבָדֶיךָ נָשְׂאוּ אֶת רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר
And they said to Moshe your servants have taken — the sum of the men of the war who

בְּיָדֵנוּ וְלֹא נִפְקַד מִמֶּנּוּ אִישׁ׃
are in our charge and not is missing from us a man

רַשִׁ״י

ולא נפקד. לֹא נֶחְסַר, וְתַרְגּוּמוֹ "לָא שְׁגָא", אַף הוּא בִּלְשׁוֹן אֲרַמִי חְסָרוֹן,
And not was missing not was lacking and its translation not was lacking it even in the language of Aramaic lacking

כְּמוֹ "אָנֹכִי אֲחַטָּנָּה" בראשית ל"א תַּרְגּוּמוֹ "דַּהֲוַת שָׁגְיָא מִמְּנָיָנָא", וְכֵן "כִּי
like I will make it good Bereishis 31 its translation which was lacking from the count and so for

יִפָּקֵד מוֹשָׁבֶךָ" שמואל א כ' — יֶחְסַר מְקוֹם מוֹשָׁבְךָ, אִישׁ הָרָגִיל לֵישֵׁב
your seat will be empty Shmuel Aleph 20 will lack the place of your seat the man who is accustomed to sit

שָׁם, וְכֵן "וַיִּפָּקֵד מְקוֹם דָּוִד" שם — נֶחְסַר מְקוֹמוֹ וְאֵין אִישׁ יוֹשֵׁב שָׁם׃
there and so and was empty the place of Dovid there lacked his place and there is no man sitting there

פָּסוּק לח

Pasuk 38

וַנַּקְרֵב אֶת קָרְבַּן יְהוָה אִישׁ אֲשֶׁר מָצָא כְּלִי זָהָב אֶצְעָדָה
And we brought — the offering of Hashem each man what he found an article of gold an armlet

וְצָמִיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה׃
and a bracelet a ring an earring and a body-ornament to atone for our souls before Hashem

רַשִׁ״י

אצעדה. אֵלּוּ צְמִידִים שֶׁל רֶגֶל׃
Anklet these are bands of the foot

רַשִׁ״י

וצמיד. שֶׁל יָד׃
and a bracelet of the hand

רַשִׁ"י

עגיל. נִזְמֵי אֹזֶן:
the ear rings of an earring is

רַשִׁ"י

וכומז. דְּפוּס שֶׁל בֵּית הָרֶחֶם, לְכַפֵּר הִרְהוּר הַלֵּב שֶׁל בְּנוֹת מִדְיָן שבת
Shabbos Midyan the daughters of of the heart the thought of to atone for the womb the place of of a mold And a kumaz

ס"ד :
64

פָּסוּק לט

Pasuk 39

וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת הַזָּהָב מֵאִתָּם כֹּל כְּלִי מַעֲשֶׂה:
wrought work vessels of all from them the gold — the Kohen and Elazar Moshe And took

פָּסוּק מ

Pasuk 40

וַיְהִי כָּל זְהַב הַתְּרוּמָה אֲשֶׁר הֵרִימוּ לַיהוָה שִׁשָּׁה עָשָׂר אֶלֶף שְׁבַע
seven thousand teen six to Hashem they separated which the offering the gold of all And it was

מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת:
the hundreds the officers of and from the thousands the officers of from shekels and fifty hundred

פָּסוּק מא

Pasuk 41

אַנְשֵׁי הַצָּבָא בָּזְזוּ אִישׁ לוֹ:
for himself each man plundered the army The men of

פָּסוּק מב

Pasuk 42

וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת הַזָּהָב מֵאֵת שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת
and the hundreds the thousands the officers of from the gold — the Kohen and Elazar Moshe And took

וַיָּבִאוּ אֹתוֹ אֶל אֹהֶל מוֹעֵד זִכָּרוֹן לִבְנֵי יִשְׂרָאֵל לִפְנֵי יְהוָה:
Hashem before Yisrael for the children of as a remembrance Meeting the Tent of to it and they brought

CHAPTER SUMMARY

The aliyah details the exact distribution of the massive spoils of war, with Moshe faithfully delivering the designated portions to Elazar HaKohen and the Levi'im as Hashem commanded. Following the accounting, the military commanders approach Moshe with a beautiful and miraculous report: not a single soldier was lost in the battle. Out of deep gratitude to Hashem and to make expiation for their souls, the officers bring a voluntary offering of all the gold jewelry they plundered, which Moshe and Elazar place in the Ohel Moed as a lasting remembrance for Bnei Yisrael before Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When the commanders of the army returned from the war with Midian, they realized a staggering miracle had occurred: "not one of us is missing." Out of thousands of soldiers, not a single life was lost. Their immediate response was not to boast or simply celebrate their survival, but to bring a voluntary offering of gold to Hashem to make expiation for their souls. They understood that when Hashem performs a miracle for you, it is not a moment for self-congratulation; it is a call to draw closer to Him and elevate the physical gifts He has spared.

In our own lives, we often experience moments of rescue, success, or unexpected relief. We might get through a difficult health scare, close a stressful business deal, or watch our children emerge safely from a dangerous situation. The yetzer hara wants us to breathe a sigh of relief, say "phew, I got lucky," and move on with our day. But the Torah is teaching us a different path of avodah. A moment of salvation is a holy invitation. It demands that we stop, recognize the hand of Hashem, and ask: "How do I use this spared life and these resources to serve Him better?"

When Hashem carries you through a challenge, do not let the moment pass as mere good fortune. Turn your relief into a tangible act of holiness. Take the energy of your gratitude and channel it directly into a mitzvah, showing Hashem that you recognize His kindness and want to bring His presence deeper into your life.

Today, think of one recent success, safety, or relief you experienced, and immediately do a concrete mitzvah, such as giving extra tzedakah or learning a few extra lines of Torah, specifically as an expression of gratitude to Hashem.

דַּף יוֹמִי · חֻלִּין · דַּף ס״ז

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

📖 THE SUGYA

In this daf, we dive deeper into the halachos of kosher fish and the specific sources for what is permitted and forbidden. The Gemara explores the limudim (derivations) of klal u'prat u'klal (generalization, detail, and generalization) and ribuy u'mi'ut (amplification and restriction) to determine which bodies of water require fish to have fins and scales. We learn how the Torah excludes still waters—like pits, ditches, and caves—as well as vessels, allowing one to drink from them without worrying about microscopic or small organisms that grow there.

We then move into a practical discussion of the prohibitions of sheratzim (creeping creatures) that grow in liquids and fruits. The Gemara discusses the halachos of filtering drinks like beer and eating fruits that may have become wormy while still attached to the ground, teaching us the delicate boundaries of when a creature is considered to have "crawled upon the earth" and become forbidden.

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

עמוד א׳ DAF 67A

EXPLANATION

הַטֵּל פְּרָט בֵּינֵיהֶם וְדוּנֵם בְּכְלָל וּפְרָט וּכְלָל,

We must **place** the **detail between them**, between the two generalizations, **and expound them as a generalization, and a detail, and a generalization**.

EXPLANATION

"בַּמַּיִם" – כְּלָל, "בַּיַּמִּים וּבַנְּחָלִים" – פְּרָט, "בַּמַּיִם" – חָזַר וְכָלַל.

The first instance of the phrase **"in the waters"** is a **generalization**; **"in the seas and in the rivers"** is a **detail**; and by the second instance of **"in the waters"**, the verse **then generalized again**.

EXPLANATION

כְּלָל וּפְרָט וּכְלָל – אִי אַתָּה דָּן אֶלָּא כְּעֵין הַפְּרָט,

And we have a rule: In any instance of **a generalization, and a detail, and a generalization, you may deduce** that the verse refers **only** to items **similar to the detail**.

EXPLANATION

מָה הַפְּרָט מְפוֹרָשׁ מַיִם נוֹבְעִים, אַף כֹּל מַיִם נוֹבְעִים.

Just as the detail is explicitly referring to **flowing waters**, such as seas and rivers, **so too, all** other **flowing waters** are included in the prohibition of fish without fins and scales.

EXPLANATION

מַאי רַבִּי? חֲרִיצִין וּנְעִיצִין לְאִיסּוּרָא, וּמַאי מַיְיעֵט? בּוֹרוֹת שִׁיחִין וּמְעָרוֹת לְהֶתֵּירָא.

What does this include? It includes **trenches and water channels to prohibit** fish without fins and scales found in them. **And what does it exclude?** It excludes **pits, ditches, and caves to permit** all fish found in them, since they are still waters.

QUESTION

וְאֵימָא: מָה הַפְּרָט מְפוֹרָשׁ – מַיִם גְּדֵלִין עַל גַּבֵּי קַרְקַע, אַף כֹּל מַיִם גְּדֵלִין עַל גַּבֵּי קַרְקַע.

The Gemara asks: **But why not say: Just as the detail is explicitly** referring to **water that grows**, meaning is found, **on the ground, so too, all water that grows on the ground** is included in the prohibition?

QUESTION

וּמַאי רַבִּי? אֲפִילּוּ בּוֹרוֹת שִׁיחִין וּמְעָרוֹת לְאִיסּוּרָא, וּמַאי מַיְיעֵט? מַיְיעֵט כֵּלִים!

And what would this include? It would include **even pits, ditches, and caves to prohibit** fish without fins and scales found in them. **And what would it exclude?** It would **exclude** only those found in **vessels**!

ANSWER

אִם כֵּן, "תֹּאכְלוּ" מַאי אַהֲנִי לֵיהּ?

The Gemara responds: **If so, what use is** the word **"These may you eat"**? Even without it, vessels would be excluded, since they are not at all similar to seas and rivers.

STATEMENT

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: "בַּמַּיִם" "בַּמַּיִם" שְׁתֵּי פְּעָמִים, אֵין זֶה כְּלָל וּפְרָט, אֶלָּא רִיבָּה וּמִיעֵט.

The school of Rabbi Yishmael taught: The verse's use of the phrase **"in the waters"** and **"in the waters" twice is not** to be interpreted as **a generalization and a detail, but rather** as an instance of **amplification and restriction**.

EXPLANATION

"בַּמַּיִם" – רִיבָּה, "בַּיַּמִּים וּבַנְּחָלִים" – מִיעֵט, "בַּמַּיִם" – חָזַר וְרִיבָּה.

By the first phrase **"in the waters"**, the verse **amplified**; by the phrase **"in the seas and in the rivers"**, it **restricted**; and by the second instance of **"in the waters"**, it **then amplified again**.

EXPLANATION

רִיבָּה וּמִיעֵט וְרִיבָּה – רִיבָּה הַכֹּל.

And we have a rule: When a verse **amplified, and restricted, and amplified, it amplified everything** to include all categories, except for the specific matter excluded by the restriction.

EXPLANATION

מַאי רַבִּי? חֲרִיצִין וּנְעִיצִין לְאִיסּוּרָא, וּמַאי מַיְיעֵט? בּוֹרוֹת שִׁיחִין וּמְעָרוֹת לְהֶתֵּירָא.

What, then, does it include? It includes **trenches and water channels to prohibit** fish without fins and scales found in them. **And what does it exclude?** It excludes **pits, ditches, and caves to permit** them.

QUESTION

אֵימָא: מַאי רַבִּי? בּוֹרוֹת שִׁיחִין וּמְעָרוֹת לְאִיסּוּרָא, וּמַאי מַיְיעֵט? מַיְיעֵט כֵּלִים.

The Gemara objects: Why not **say: What does it include?** It includes **pits, ditches, and caves to prohibit** fish found in them if they do not have fins and scales. **And what does it exclude?** It **excludes** only fish found in **vessels**.

ANSWER

אִם כֵּן, ״תֹּאכְלוּ״ מַאי אַהֲנִי לֵיהּ?

The Gemara responds: **If so, what use is** the word **"These may you eat"**? Even without it, vessels would be excluded. Rather, it indicates that pits, ditches, and caves are excluded by the restriction.

OBJECTION

וְאֵיפוֹךְ אֲנָא, כְּדְתָנֵי מַתִּתְיָה, דְּתָנֵי מַתִּתְיָה בַּר יְהוּדָה:

The Gemara objects: **But perhaps I should reverse** the statement and claim that fish in pits, ditches, and caves are prohibited, and those in trenches and water channels are permitted? The Gemara responds: One must say **as Mattitya taught, as Mattitya bar Yehuda taught** in a baraita:

EXPLANATION

מַאי רָאִיתָ לְרַבּוֹת בּוֹרוֹת שִׁיחִין וּמְעָרוֹת לְהֶתֵּירָא, וּלְהוֹצִיא חֲרִיצִין וּנְעִיצִין לְאִיסּוּרָא?

What did you see that caused you to include pits, ditches, and caves to permit them, **and to exclude trenches and water channels to prohibit** them?

EXPLANATION

מְרַבֶּה אֲנִי בּוֹרוֹת שִׁיחִין וּמְעָרוֹת שֶׁהֵן עֲצוּרִים כִּכְלִים, וּמוֹצִיא אֲנִי חֲרִיצִין וּנְעִיצִין שֶׁאֵין עֲצוּרִין כִּכְלִים.

I include pits, ditches, and caves, which contain still water like vessels, and are therefore permitted like vessels; **and I exclude trenches and water channels, which are not still like vessels**, as water flows through them.

QUESTION

הֵי סָתוּם וְהֵי מְפוֹרָשׁ?

The Gemara asks regarding the baraita on the previous amud: **Which** verse is the **implicit** source permitting fish in vessels, **and which** is the **explicit** source?

STATEMENT

פְּלִיגִי בַּהּ רַב אַחָא וְרָבִינָא:

Rav Acha and Ravina disagree with regard to it:

STATEMENT

חַד אָמַר: יֵשׁ לוֹ – מְפוֹרָשׁ, וְאֵין לוֹ – סָתוּם, וְחַד אָמַר: אֵין לוֹ – מְפוֹרָשׁ, וְיֵשׁ לוֹ – סָתוּם.

One says: The verse permitting **"whatever has"** fins and scales is the **explicit** source, **and** the verse prohibiting **"whatever has not"** fins and scales is the **implicit** source. **And one says:** The verse prohibiting **"whatever has not"** fins and scales is the **explicit** source, **and** the verse permitting **"whatever has"** fins and scales is the **implicit** source.

QUESTION

מַאי טַעְמָא דְּמַאן דְּאָמַר יֵשׁ לוֹ מְפוֹרָשׁ?

What is the reasoning of the one who says that "whatever has" fins and scales is the explicit source?

ANSWER

אָמַר לָךְ: מִינֵיהּ הוּא דְּקָא מִשְׁתְּרוּ כֵּלִים.

He could have said to you: It is from this verse that fish in vessels are permitted.

QUESTION

מַאי טַעְמָא דְּמַאן דְּאָמַר אֵין לוֹ מְפוֹרָשׁ?

What is the reasoning of the one who says that "whatever has not" fins and scales is the explicit source?

ANSWER

דְּהַאי הוּא דְּקָמוֹכַח אַהַאי, דְּאִי מֵהַאי הֲוָה אָמֵינָא: בִּכְלִים, אַף עַל גַּב דְּאִית לֵיהּ – נָמֵי לָא תֵּיכּוֹל.

His reasoning is that it is this verse that proves the meaning of the other verse. As, if we derived it only from the other verse, I would say: In vessels, even if it has fins and scales, you may still not eat it.

RULING

אָמַר רַב הוּנָא: לָא לִשְׁפֵּי אִינָשׁ שִׁיכְרָא בְּצִבְיָיתָא בְּאוּרְתָּא, דִּילְמָא פָּרֵישׁ לְעֵיל מִצִּבְיָיתָא וַהֲדַר נָפֵיל לְכָסָא, (וְהָוֵי) [וְקָא] עוֹבֵר מִשּׁוּם "שֶׁרֶץ הַשֹּׁרֵץ עַל הָאָרֶץ".

Rav Huna says: A person should not pour beer through straw to filter it at night, lest a creeping animal emerge above the straw and then fall into the cup, and the drinker will violate the prohibition because of "every swarming thing that swarms upon the earth".

OBJECTION

אִי הָכִי, בְּמָנָא נָמֵי, דִּילְמָא פָּרֵישׁ לְדַפְנָא דְּמָנָא וַהֲדַר נָפֵיל לְמָנָא?

The Gemara objects: If so, with regard to beer in a vessel also, we should be concerned that perhaps a creature emerged onto the side of the vessel and then fell back into the vessel, thereby becoming forbidden?

RESOLUTION

הָתָם הַיְינוּ רְבִיתֵיהּ.

The Gemara responds: There, that is its normal manner of growth, to attach itself to the sides of the vessel, and it is not considered to have emerged.

PROOF

וּמְנָא תֵּימְרָא, דְּתַנְיָא: מִנַּיִן לְרֵבּוֹת בּוֹרוֹת שִׁיחִין וּמְעָרוֹת, שֶׁשּׁוֹחֶה וְשׁוֹתֶה מֵהֶן וְאֵינוֹ נִמְנָע? תַּלְמוּד לוֹמַר: "תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם".

And from where do you say this? As it is taught in a baraita: From where is it derived to include pits, ditches, and caves, that one may bend down and drink from them and need not refrain from drinking the creeping creatures inside them? The verse states: "These may you eat of all that are in the waters".

QUESTION

וְלֵיחוּשׁ דִּלְמָא פָּרֵישׁ לְדַפְנָא וַהֲדַר נָפֵיל?

And yet, **should we not be concerned lest** a creature **emerged onto the side** of the pit **and then fell back** in?

ANSWER

אֶלָּא הַיְינוּ רְבִיתֵיהּ. הָכָא נָמֵי הַיְינוּ רְבִיתֵיהּ.

Rather, we must say **that is its** normal manner of **growth**. **Here too,** in a vessel, **that is its** normal manner of **growth**.

PROOF

אֲמַר לֵיהּ רַב חִסְדָּא לְרַב הוּנָא: תַּנְיָא דְּמְסַיְּיעַ לָךְ, "כָּל הַשֶּׁרֶץ הַשֹּׁרֵץ עַל הָאָרֶץ" – לְרַבּוֹת יַבְחוּשִׁין שֶׁסִּינְּנָן; טַעְמָא דְּסִינְּנָן, הָא לָא סִינְּנָן – שְׁרֵי.

Rav Chisda said to Rav Huna: There is a baraita that supports you: "Every swarming thing that swarms upon the earth" serves **to include gnats that one filtered**, to prohibit them; **the reason is that one filtered them, but if one did not filter them, they are permitted**.

STATEMENT

אָמַר שְׁמוּאֵל: קִישּׁוּת שֶׁהִתְלִיעָה

Shmuel said: A cucumber that became wormy while attached to the ground...

עַמּוּד ב׳ DAF 67B

STATEMENT

בְּאִבֶּיהָ אֲסוּרָה מִשּׁוּם "הַשֶּׁרֶץ הַשֹּׁרֵץ עַל הָאָרֶץ".

A worm found in a cucumber **while** it is still **attached to the ground is prohibited due to** the prohibition of: **"Every swarming thing that swarms upon the earth."**

QUESTION

לֵימָא מְסַיְּיעַ לֵיהּ, דְּתָנֵי חֲדָא: "עַל הָאָרֶץ" – לְהוֹצִיא אֶת הַזִּיזִין שֶׁבָּעֲדָשִׁים, וְאֶת הַיַּתּוּשִׁים שֶׁבַּכַּלְיסִים, וְתוֹלַעַת שֶׁבַּתְּמָרִים וְשֶׁבַּגְּרוֹגְרוֹת.

Let us say that a comparison of the following two baraitot **supports him**, Shmuel's opinion. **As it is taught in one** baraita: The words **"upon the earth"** serve **to exclude the zizin** insects **that are in lentils, and the mosquitoes that are in kelisim** beans, **and** the **worms that are in dates and in dried figs**, which are all permitted because they did not swarm on the ground.

QUESTION

וְתַנְיָא אִידַּךְ: "כָּל הַשֶּׁרֶץ הַשֹּׁרֵץ עַל הָאָרֶץ" – לְרַבּוֹת תּוֹלַעַת שֶׁבְּעִיקְּרֵי זֵיתִים וְשֶׁבְּעִיקְּרֵי גְּפָנִים.

And it is taught in another baraita: When the verse states **"Every swarming thing that swarms upon the earth,"** the word "every" serves **to include** as forbidden the **worms that are in the roots of olive trees and that are in the roots of vines.**

QUESTION

מַאי לָאו, אִידֵּי וְאִידֵּי בְּפֵירָא, וְהָא בְּאִבֶּיהָ, וְהָא שֶׁלָּא בְּאִבֶּיהָ?

What, is it not that **both this and that** baraita are referring **to fruit, and this** latter baraita, which forbids them, refers to fruit **while attached to the ground, and that** former baraita, which permits them, refers to fruit **that is not attached to the ground?** This would support Shmuel's ruling.

ANSWER

לָא, אִידִי וְאִידִי בְּאִבֵּיהּ, וְלָא קַשְׁיָא: הָא בְּפֵירָא, הָא בְּאִילָנָא גּוּפֵּא.

The Gemara rejects this: **No, both this and that** baraita are referring to vegetation **while attached to the ground, and** yet it is **not difficult: This** former baraita, which permits, refers **to** worms in **the fruit,** whereas **that** latter baraita, which forbids, refers **to** worms in **the tree itself.**

PROOF

דַּיְקָא נָמֵי, דְּקָתָנֵי "תּוֹלַעַת שֶׁבְּעִיקְּרֵי זֵיתִים וְשֶׁבְּעִיקְּרֵי גְּפָנִים", שְׁמַע מִינַּהּ.

The Gemara notes: The language of the baraita **is also precise, as it teaches: "worms that are in the roots of olive trees and in the roots of vines,"** which are parts of the tree itself. The Gemara concludes: **Learn from it** that this is indeed the correct interpretation.

QUESTION

בָּעֵי רַב יוֹסֵף: פָּרְשָׁה וּמֵתָה, מַהוּ?

Rav Yosef raises a dilemma: If a worm **emerged** from the fruit **and died** before reaching the ground, **what is** the halakha? Is it considered to have swarmed on the earth?

QUESTION

מִקְצָתָהּ, מַהוּ?

If only **part of it** emerged, **what is** the halakha?

QUESTION

לַאֲוִיר הָעוֹלָם, מַהוּ?

If it emerged **into the air of the world** and flew without landing, **what is** the halakha?

RESOLUTION

תֵּיקוּ.

The Gemara responds: The dilemma **shall stand** unresolved.

QUESTION

בָּעֵי רַב אָשֵׁי: לְגַג תְּמָרָה מַהוּ?

Rav Ashi raises a dilemma: If a worm crawled **to the roof of a date,** its outer skin, **what is** the halakha? Is this considered its normal place of growth, or is it like swarming on the earth?

QUESTION

לְגַג גַּרְעִינָתָהּ מַהוּ?

If it crawled **to the roof of its pit, what is** the halakha?

QUESTION

מִתְּמָרָה לִתְמָרָה מַהוּ?

If it crawled **from date to date** that were touching, without emerging into the air, **what is** the halakha?

RESOLUTION

תֵּיקוּ.

The Gemara responds: The dilemma **shall stand** unresolved.

STATEMENT

אָמַר רַב שֵׁשֶׁת בְּרֵיהּ דְּרַב אִידִי: קוּקְיָאנֵי אֲסִירִי, מַאי טַעְמָא? מֵעָלְמָא אָתוּ.

Rav Sheshet, son of Rav Idi, says: Kukeyanei, worms found in the liver and lungs of animals, **are forbidden. What is the reason? They came from the** outside **world** by being swallowed, and thus already swarmed on the earth.

OBJECTION

מַתְקֵיף לַהּ רַב אָשֵׁי: אִי מֵעָלְמָא אָתוּ, לִישְׁתַּכְחוּ דָּרֶךְ בֵּית הָרֵיעִי.

Rav Ashi objects to this: If they came from the outside **world, they should be found** also **by way of the digestive tract.** Since they are not, they must have generated inside the animal.

STATEMENT

אִיכָּא דְּאָמְרִי, אָמַר רַב שֵׁישָׁא בְּרֵיהּ דְּרַב אִידִי: קוּקְיָאנֵי שְׁרוּ. מַאי טַעְמָא? מִינֵּיהּ גָּבְלִי.

Some state the exchange differently: **Rav Sheisha, son of Rav Idi, says: Kukeyanei are permitted. What is the reason? They originate from** the animal **itself.**

STATEMENT

אָמַר רַב אָשֵׁי: פְּשִׁיטָא, דְּאִי מֵעָלְמָא קָא אָתוּ – לִישְׁתַּכְחוּ דָּרֶךְ בֵּית הָרֵיעִי!

Rav Ashi said: This is obvious, for if they came from the outside **world, they should be found by way of the digestive tract!**

RULING

וְהִלְכְתָא: קוּקְיָאנֵי אֲסִירִי, מַאי טַעְמָא? מִינָם נָיֵים וְעָיְילִי לֵיהּ בְּאוּסְיֵיהּ תּוֹלָעִים.

And the halakha is: Kukeyanei are forbidden. What is the reason? While the animal **sleeps, worms enter it through its snout** and travel to the lungs, bypassing the digestive tract.

RULING

דַּרְנֵי דִּבְשָׂרָא – אֲסִירִי, דְּכַוְורֵי – שַׁרְיָין.

Worms **found in meat** between the skin and flesh **are forbidden,** but those found **in fish are permitted.**

STATEMENT

אָמַר לַהּ רָבִינָא לְאִימֵּיהּ: אַבְלַע לִי וַאֲנָא אֵיכוֹל,

Ravina said to his mother: Conceal the fish's worms inside the fish **for me, and I will eat** them.

QUESTION

אֲמַר לֵיהּ רַב מְשַׁרְשִׁיָא בְּרֵיהּ דְּרַב אַחָא לְרָבִינָא: מַאי שְׁנָא מֵהָא דְּתַנְיָא ״וְאֶת נִבְלָתָם תְּשַׁקְּצוּ״ לְרַבּוֹת אֶת הַדָּרָנִים שֶׁבַּבְּהֵמָה?

Rav Mesharshiyya, son of Rav Acha, said to Ravina: How is this different from that which is taught in a baraita: "And their carcasses you shall have in detestation" serves **to include the worms that are in an animal** as forbidden? Why are fish worms permitted?

ANSWER

אֲמַר לֵיהּ: הָכִי הַשְׁתָּא? בְּהֵמָה בִּשְׁחִיטָה הִיא דְּמִשְׁתַּרְיָא, וְהָנֵי מִדְּלָא קָא מַהְנְיָא לְהוּ שְׁחִיטָה – בְּאִיסּוּרַיְיהוּ קָיְימָן,

Ravina **said to him: How can you compare them? An animal is permitted only through ritual slaughter, and since slaughter does not affect these** worms inside the flesh, **they remain in their forbidden state** as part of a living animal.

ANSWER

אֲבָל דָּגִים בַּאֲסִיפָה בְּעָלְמָא מִישְׁתְּרוּ, וְהָנֵי כִּי קָא גָּבְלָן – בְּהֶיתֵּרָא קָא גָּבְלָן.

But fish are permitted by mere gathering, and are not subject to the prohibition of eating a limb from a living animal; **therefore, when these** worms **originate, they originate in a permitted state.**

BRAISA

תָּנוּ רַבָּנַן: ״הוֹלֵךְ עַל גָּחוֹן״ – זֶה נָחָשׁ, ״כֹּל״ – לְרַבּוֹת הַשְּׁיִלְשׁוּל וְאֶת הַדּוֹמֶה לְשִׁילְשׁוּל,

The Rabbis taught in a baraita: The phrase **"goes upon the belly" refers to the snake.** The word **"every"** preceding it serves **to include the earthworm and that which is similar to the earthworm.**

BRAISA

״עַל אַרְבַּע״ – זֶה עַקְרָב, ״כֹּל הוֹלֵךְ״ – לְרַבּוֹת אֶת הַחִיפּוּשִׁית וְאֶת הַדּוֹמֶה לְחִיפּוּשִׁית,

The phrase **"upon all fours" refers to the scorpion.** The phrase **"whatever goes"** serves **to include the beetle and that which is similar to the beetle.**

BRAISA

״מַרְבֶּה רַגְלַיִם״ – זֶה נָדָל, ״עַד כָּל״ – לְרַבּוֹת אֶת הַדּוֹמֶה וְאֶת הַדּוֹמֶה לַדּוֹמֶה.

The phrase **"has many feet" refers to the centipede.** The phrase **"even all"** serves **to include that which is similar** to it, **and that which is similar to that which is similar** to it.

BRAISA

תַּנְיָא, רַבִּי יוֹסֵי בֶּן דּוּרְמַסְקִית אוֹמֵר: לִוְיָתָן דָּג טָהוֹר הוּא, שֶׁנֶּאֱמַר: ״גַּאֲוָה אַפִּיקֵי מָגִנִּים״, ״תַּחְתָּיו חַדּוּדֵי חָרֶשׁ״;

It is taught in a baraita: **Rabbi Yosei ben Durmaskit says: The Leviathan is a kosher fish, as it is stated: "His armor is his pride,"** and **"Sharpest potsherds are under him."**

EXPLANATION

"אֲפִיקֵי מָגִנִּים" – אֵלּוּ קַשְׂקַשִּׂים שֶׁבּוֹ, "תַּחְתָּיו חַדּוּדֵי חָרֶשׁ" – אֵלּוּ סְנַפִּירִין שֶׁפּוֹרֵחַ בָּהֶן.

"His armor" refers to the scales that are on him, and **"sharpest potsherds are under him" refers to the fins with which he swims.**

STATEMENT

הֲדַרַן עֲלָךְ אֵלּוּ טְרֵפוֹת.

May we return to you, "Elu Treifot"!

SUMMARY

The daf begins by analyzing the opinions of the Chachamim and the school of Rabbi Yishmael regarding the double expression of "in the waters" to permit fish without fins and scales in still waters like pits, ditches, and caves, while prohibiting them in flowing trenches and water channels. We then examine a machlokes between Rav Acha and Ravina regarding which pasuk serves as the explicit source for permitting fish in vessels. Finally, the Gemara discusses the halachos of sheratzim, with Rav Huna warning against filtering beer through straw at night due to the risk of a creature crawling out and falling back in, which leads to a broader discussion of the status of worms in vessels and those found in fruits while still attached to the ground.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Our sugya teaches us a profound lesson about the power of environment and boundaries. The Gemara discusses the status of tiny organisms, explaining that as long as they remain inside their natural environment, whether inside a piece of fruit, a fish, or a water vessel, they are permitted. But the moment they crawl out, even for a split second, and then fall back in, they become forbidden as a 'swarming thing that swarms upon the earth.' The physical creature did not change, but its relationship to its boundary did.

This is a powerful mashal for our own spiritual lives. Hashem created us with a beautiful, holy framework of Torah and mitzvos that serves as our natural, healthy environment. Within these boundaries, we can live, grow, and elevate the physical world in a permitted and holy way. But the moment we step outside of those boundaries, even if we think we are just 'dipping our toes' into the outside world and will immediately jump back in, we change our spiritual status. What was once healthy and pure can quickly become spiritually damaging once we cross that line.

We must cherish the boundaries the Torah sets for us, recognizing that they are not there to restrict us, but to protect our neshama's purity. Just as Rav Huna warns us to be careful when filtering beer at night so we do not accidentally cause something to cross a boundary, we must be vigilant about the environments we place ourselves in, especially in moments of darkness or distraction.

Today, identify one spiritual boundary you have set for yourself, such as a guardrail around your speech, your screen time, or your davening, and reinforce it. Remind yourself that staying inside the Torah's boundaries is what keeps your neshama pure and connected to the Aibershter.

הִלְכוֹת דֵּעוֹת · פֶּרֶק רְבִיעִי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam teaches us a fundamental principle of avodas Hashem: keeping the body healthy and strong is not a secular pursuit, but a holy path to knowing the Creator. Since a person cannot properly understand or serve Hashem when he is ill, maintaining one's physical well-being is a direct fulfillment of Hashem's will.

To guide us in this essential avodah, the Rambam lays out practical, daily guidelines for eating, drinking, sleeping, and physical exertion. He teaches us how to master our physical desires, showing that true strength lies in eating only when hungry, stopping before we are full, and engaging in healthy habits that keep the body pure and ready for Torah study.

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

הֲלָכָה א

Halacha 1 · Maintaining a Healthy Body as Part of Serving Hashem

הוֹאִיל וְהֱיוֹת הַגּוּף בָּרִיא וְשָׁלֵם מִדַּרְכֵי הַשֵּׁם הוּא.

Since maintaining **the body** in a **healthy and whole** state **is** a fundamental part **of the ways of Hashem**,

שֶׁהֲרֵי אִי אֶפְשָׁר שֶׁיָּבִין אוֹ יֵדַע דָּבָר מִידִיעַת הַבּוֹרֵא וְהוּא חוֹלֶה.

for behold, it is impossible for a person **to understand or know** any **matter of the knowledge of the Creator** when **he is ill** and weak,

לְפִיכָךְ צָרִיךְ לְהַרְחִיק אָדָם עַצְמוֹ מִדְּבָרִים הַמְאַבְּדִין אֶת הַגּוּף.

therefore, a person must distance himself from things that destroy the body,

וּלְהַנְהִיג עַצְמוֹ בִּדְבָרִים הַמַּבְרִין וְהַמַּחֲלִימִים.

and instead **accustom himself to things that make** him **healthy and strengthen** the physical frame.

וְאֵלּוּ הֵן:

And these are they:

לְעוֹלָם לֹא יֹאכַל אָדָם אֶלָּא כְּשֶׁהוּא רָעֵב.

Forever, a person should not eat unless he is hungry,

וְלֹא יִשְׁתֶּה אֶלָּא כְּשֶׁהוּא צָמֵא.

and he should not drink unless he is thirsty,

וְאַל יַשְׁהֵא נְקָבָיו אֲפִלּוּ רֶגַע אֶחָד.

and do not let him delay his excretions even one moment,

אֶלָּא כָּל זְמַן שֶׁצָּרִיךְ לְהַשְׁתִּין אוֹ לְהָסֵךְ אֶת רַגְלָיו יַעֲמֹד מִיָּד:

rather, any time that he needs to urinate or to cover his feet, meaning to relieve his bowels, he should stand up and go immediately.

הֲלָכָה ב

Halacha 2 · Proper Eating Habits and Preparing the Body Through Physical Exertion

לֹא יֹאכַל אָדָם עַד שֶׁתִּתְמַלֵּא כְּרֵסוֹ

A person should not eat until his stomach is filled completely,

אֶלָּא יִפְחֹת כְּמוֹ רְבִיעַ מִשָּׂבְעָתוֹ.

rather, he should diminish his eating by about a quarter from his satiety, leaving himself slightly hungry.

וְלֹא יִשְׁתֶּה מַיִם בְּתוֹךְ הַמָּזוֹן

And he should not drink water during the meal,

אֶלָּא מְעַט וּמָזוּג בְּיַיִן.

except a little, and even then, mixed with wine so it does not chill the stomach.

וּכְשֶׁיַּתְחִיל הַמָּזוֹן לְהִתְעַכֵּל בְּמֵעָיו

And when the food begins to digest in his intestines,

שׁוֹתֶה מַה שֶּׁהוּא צָרִיךְ לִשְׁתּוֹת.

he may drink what he needs to drink.

וְלֹא יַרְבֶּה לִשְׁתּוֹת מַיִם וַאֲפִלּוּ כְּשֶׁיִּתְעַכֵּל הַמָּזוֹן.

And he should not increase to drink water, even when the food is digested.

וְלֹא יֹאכַל עַד שֶׁיִּבְדֹּק עַצְמוֹ יָפֶה יָפֶה

And he should not eat until he checks himself very well

שֶׁמָּא יִהְיֶה צָרִיךְ לִנְקָבָיו.

lest he be in need of his excretory organs, as eating while needing to relieve oneself is harmful to the body.

לֹא יֹאכַל אָדָם עַד שֶׁיֵּלֵךְ קֹדֶם אֲכִילָה

A person should not eat until he walks before eating

עַד שֶׁיַּתְחִיל גּוּפוֹ לָחֹם.

until his body begins to warm up from the physical exertion,

אוֹ יַעֲשֶׂה מְלַאכְתּוֹ אוֹ יִתְיַגַּע בְּיָגֵעַ אַחֵר.

or until he does his work, or exerts himself with other exertion.

כְּלָלוֹ שֶׁל דָּבָר יְעַנֶּה גּוּפוֹ וְיִיגַּע כָּל יוֹם בַּבֹּקֶר

The general rule of the matter: he should afflict his body and exert himself every day in the morning

עַד שֶׁיִּתְחִיל גּוּפוֹ לָחֹם

until his body begins to warm up,

וְיִשְׁקֹט מְעַט עַד שֶׁתִּתְיַשֵּׁב נַפְשׁוֹ וְאוֹכֵל.

and then he should rest a little until his mind settles, and only then he eats.

וְאִם רָחַץ בְּחַמִּין אַחַר שֶׁיָּגַע הֲרֵי זֶה טוֹב

And if he bathed in hot water after he exerted himself, behold, this is good for his health,

וְאַחַר כָּךְ שׁוֹהֶה מְעַט וְאוֹכֵל:

and after that, he waits a little and then eats.

הֲלָכָה ג

Halacha 3 · Proper Physical Conduct During and Immediately After Eating

לְעוֹלָם כְּשֶׁיֹּאכַל אָדָם

Always, when a person eats,

יֵשֵׁב בִּמְקוֹמוֹ

he should sit in his place

אוֹ יִטֶּה עַל שְׂמֹאל.

or recline on his left side to aid digestion.

וְלֹא יְהַלֵּךְ

And he should not walk,

וְלֹא יִרְכַּב

and he should not ride,

וְלֹא יִיגַּע

and he should not exert himself,

וְלֹא יְזַעְזֵעַ גּוּפוֹ

and he should not shake his body,

וְלֹא יְטַיֵּל

and he should not stroll,

עַד שֶׁיִּתְעַכֵּל הַמָּזוֹן שֶׁבְּמֵעָיו.

until the food that is in his intestines digests.

וְכָל הַמְטַיֵּל אַחַר אֲכִילָתוֹ

And anyone who strolls after his eating,

אוֹ שֶׁיָּגַע

or who exerts himself,

הֲרֵי זֶה מֵבִיא עַל עַצְמוֹ

behold, this person brings upon himself

חֳלָאִים רָעִים וְקָשִׁים:

illnesses that are bad and harsh.

הֲלָכָה ד

Halacha 4 · The Proper Conduct of Sleep and Its Required Hours

הַיּוֹם וְהַלַּיְלָה כ

The day and the night together consist of twenty-four hours.

דַּי לוֹ לָאָדָם לִישֹׁן שְׁלִישָׁן שֶׁהוּא שְׁמוֹנָה שָׁעוֹת.

It is sufficient for a person to sleep a third of them, which is eight hours, to maintain his physical health.

וְיִהְיוּ בְּסוֹף הַלַּיְלָה

And these hours of sleep should be at the end of the night,

כְּדֵי שֶׁתְּהֵיֶה מִתְּחִלַּת שְׁנָתוֹ עַד שֶׁתַּעֲלֶה הַשֶּׁמֶשׁ שְׁמוֹנָה שָׁעוֹת.

so that there will be, from the beginning of his sleep until the sun rises, eight hours.

וְנִמְצָא עוֹמֵד מִמִּטָּתוֹ קֹדֶם שֶׁתַּעֲלֶה הַשֶּׁמֶשׁ:

And it turns out that he rises from his bed just before the sun rises, ready to begin his avodas Hashem with the new day.

הֲלָכָה ה

Halacha 5 · Healthy Sleeping Positions and Proper Timing After Eating

לֹא יִישַׁן אָדָם

A person should not sleep

לֹא עַל פָּנָיו

not on his face, meaning face down,

וְלֹא עַל עָרְפּוֹ

and not on his back,

אֶלָּא עַל צִדּוֹ.

but rather **on his side**.

בִּתְחִלַּת הַלַּיְלָה עַל צַד שְׂמֹאל.

At the beginning of the night he should sleep **on the left side**, which is beneficial for digestion,

וּבְסוֹף הַלַּיְלָה עַל צַד יָמִין.

and at the end of the night he should roll over and sleep **on the right side**.

וְלֹא יִישַׁן סָמוּךְ לַאֲכִילָה

And a person should not sleep close to eating,

אֶלָּא יַמְתִּין אַחַר אֲכִילָה

but instead **he should wait after eating**

כְּמוֹ שָׁלֹשׁ אוֹ אַרְבַּע שָׁעוֹת.

about three or four hours before going to sleep.

וְלֹא יִישַׁן בַּיּוֹם:

And he should not sleep during the day.

הֲלָכָה ו

Halacha 6 · The Proper Order of Eating Laxative and Constipating Foods

דְּבָרִים הַמְשַׁלְשְׁלִין אֶת בְּנֵי מֵעַיִם

Things that loosen — the bowels,

כְּגוֹן עֲנָבִים וּתְאֵנִים וְתוּתִים וַאֲגַסִּים וַאֲבַטִּיחִים וּמִינֵי הַקִּשּׁוּאִים וּמִינֵי מְלָפְפוֹנוֹת

such as grapes and figs and mulberries and pears and watermelons and types of cucumbers and types of melons,

אוֹכֵל אוֹתָם הָאָדָם בַּתְּחִלָּה קֹדֶם אֲכִילָה.

eats them a person at the beginning before the meal.

וְלֹא יְעָרְבֵם עִם הַמָּזוֹן.

And not should he mix them with the food,

אֶלָּא שׁוֹהֶה מְעַט עַד שֶׁיֵּצְאוּ מִבֶּטֶן הָעֶלְיוֹן וְאוֹכֵל מְזוֹנוֹ.

but waits a little until they exit from the stomach upper and eats his food.

וּדְבָרִים שֶׁמְּאַמְּצִין אֶת בְּנֵי מֵעַיִם

And things that constipate — the bowels,

כְּגוֹן רִמּוֹנִים וּפְרִישִׁים וְתַפּוּחִים וּקְרוֹסְטוֹמוֹלִין

such as pomegranates and quinces and apples and crustumenian pears,

אוֹכֵל אוֹתָן תֵּכֶף לְמְזוֹנוֹ.

he eats them immediately after his food.

וְלֹא יַרְבֶּה לֶאֱכל מֵהֶן:

And not should he increase to eat of them.

הֲלָכָה ז

Halacha 7 · The Proper Order of Eating Light and Heavy Foods for Health

כְּשֶׁיִּרְצֶה אָדָם לֶאֱכל בְּשַׂר עוֹף וּבְשַׂר בְּהֵמָה כְּאֶחָד.

When a person desires to eat meat of poultry and meat of an **animal as one**, meaning at the same meal,

אוֹכֵל בַּתְּחִלָּה בְּשַׂר הָעוֹף.

he should eat at the beginning the **meat of the poultry**, which is lighter and easier to digest.

וְכֵן בֵּיצִים וּבְשַׂר עוֹף אוֹכֵל בַּתְּחִלָּה בֵּיצִים.

And so too, if he is eating **eggs and meat of poultry, he should eat at the beginning** the **eggs**.

בְּשַׂר בְּהֵמָה דַּקָּה וּבְשַׂר בְּהֵמָה גַּסָּה אוֹכֵל בַּתְּחִלָּה בְּשַׂר דַּקָּה.

If he is eating **meat of** a **small animal**, like a sheep or goat, **and meat of** a **large animal**, like an ox, **he should eat at the beginning** the **meat of** the **small** animal.

לְעוֹלָם יַקְדִּים אָדָם דָּבָר הַקַּל וּמְאַחֵר הַכָּבֵד:

Always should a person advance the **thing** that is **light** to digest, **and delay** eating **the heavy** food.

הֲלָכָה ח

Halacha 8 · Adjusting Diet According to the Seasons and Climates

בִּימוֹת הַחַמָּה אוֹכֵל מַאֲכָלִים הַקָּרִים

In the days of the sun, meaning during the hot summer season, a person **should eat foods** that are **cold** in temperature or cooling in nature,

וְלֹא יַרְבֶּה בְּתַבְלִים

and he should not increase his use **of spices** which heat up the body,

וְאוֹכֵל אֶת הַחֹמֶץ.

and he should eat foods seasoned with **vinegar** because of its cooling properties.

וּבִימוֹת הַגְּשָׁמִים אוֹכֵל מַאֲכָלִים הַחַמִּים

And in the days of the rains, during the cold winter season, **one should eat foods** that are **warm** and heating,

וּמַרְבֶּה בְּתַבְלִים

and increase the use **of spices**,

וְאוֹכֵל מְעַט מִן הַחַרְדָּל וּמִן הַחִלְתִּית.

and eat a little of mustard and of chiltit, which are sharp and warming herbs.

וְעַל דֶּרֶךְ זוֹ הוֹלֵךְ וְעוֹשֶׂה בַּמְּקוֹמוֹת הַקָּרִים וּבַמְּקוֹמוֹת הַחַמִּים

And according to this way, a person **should go and act in cold places and in hot places** around the world,

בְּכָל מָקוֹם וּמָקוֹם הָרָאוּי לוֹ:

adjusting his diet **in every place and place** to eat **what is appropriate for it** and its climate.

הֲלָכָה ט

Halacha 9 · Harmful Foods and Proper Dietary Guidelines for Maintaining Health

יֵשׁ מַאֲכָלוֹת שֶׁהֵם רָעִים בְּיוֹתֵר עַד מְאֹד

There are foods that are exceedingly bad, to the utmost degree,

וְרָאוּי לָאָדָם שֶׁלֹּא לְאָכְלָן לְעוֹלָם.

and it is proper for a person not to eat them ever.

כְּגוֹן הַדָּגִים הַגְּדוֹלִים הַמְּלוּחִים הַיְשָׁנִים.

These are, **for example, large, salted, aged fish;**

וְהַגְּבִינָה הַמְּלוּחָה הַיְשָׁנָה.

and aged, salted cheese;

וְהַכְּמֵהִין וּפִטְרִיּוֹת

and truffles and mushrooms;

וְהַבָּשָׂר הַמָּלִיחַ הַיָּשָׁן.

and aged, salted meat;

וְיַיִן מִגִּתּוֹ.

and wine fresh from its press;

וְתַבְשִׁיל שֶׁשָּׁהָא עַד שֶׁנִּדַּף רֵיחוֹ.

and cooked food that remained until its odor spoiled;

וְכֵן כָּל מַאֲכָל שֶׁרֵיחוֹ רַע אוֹ מַר בְּיוֹתֵר.

and likewise, any food whose odor is bad, or which is exceedingly bitter.

הֲרֵי אֵלּוּ לַגּוּף כְּמוֹ סַם הַמָּוֶת.

Behold, these are to the body like a deadly poison.

וְיֵשׁ מַאֲכָלוֹת שֶׁהֵן רָעִים אֲבָל אֵינָן כְּמוֹ הָרִאשׁוֹנִים לְרַע.

And there are foods that are bad, but they are not like the first ones for badness.

לְפִיכָךְ רָאוּי לָאָדָם שֶׁלֹּא לֶאֱכֹל מֵהֶן אֶלָּא מְעַט וְאַחַר יָמִים הַרְבֵּה.

Therefore, it is proper for a person not to eat of them except a little, and only after many days have passed between eating them;

וְלֹא יַרְגִּיל עַצְמוֹ לְהְיוֹת מְזוֹנוֹ מֵהֶם אוֹ לְאָכְלָן עִם מְזוֹנוֹ תָּמִיד.

and he should not accustom himself to make his food from them, or to eat them with his regular food constantly.

כְּגוֹן דָּגִים גְּדוֹלִים וּגְבִינָה

These are, for example, large fish, and cheese,

וְחָלָב שֶׁשָּׁהָא אַחַר שֶׁנֶּחְלַב כ"ד שָׁעוֹת.

and milk that remained after it was milked for twenty-four hours;

וּבְשַׂר שְׁוָרִים גְּדוֹלִים וּתְיָשִׁים גְּדוֹלִים

and the meat of large oxen, and large he-goats;

וְהַפּוֹל וְהָעֲדָשִׁים וְהַסַּפִּיר

and the horse-bean, and lentils, and the chickpea;

וְלֶחֶם שְׂעוֹרִים וְלֶחֶם מַצּוֹת

and barley bread, and unleavened bread;

וְהַכְּרוּב וְהֶחָצִיר וְהַבְּצָלִים וְהַשּׁוּמִים וְהַחַרְדָּל וְהַצְּנוֹן.

and cabbage, and leeks, and onions, and garlic, and mustard, and radishes.

כָּל אֵלּוּ מַאֲכָלִים רָעִים הֵם

All of these are bad foods;

אֵין רָאוּי לָאָדָם לֶאֱכל מֵאֵלּוּ אֶלָּא מְעַט עַד מְאֹד וּבִימוֹת הַגְּשָׁמִים.

it is not proper for a person to eat of these except a very little, and only in the rainy season.

אֲבָל בִּימוֹת הַחַמָּה לֹא יֹאכַל מֵהֶן כְּלָל.

But in the summer season, he should not eat of them at all.

וְהַפּוֹל וְהָעֲדָשִׁים בִּלְבַד אֵין רָאוּי לְאָכְלָן לֹא בִּימוֹת הַחַמָּה וְלֹא בִּימוֹת הַגְּשָׁמִים.

And the horse-bean and lentils alone, it is not proper to eat them, neither in the summer season nor in the rainy season.

וְהַדְּלוּעִין אוֹכְלִין מֵהֶן בִּימוֹת הַחַמָּה:

And as for squashes, one may eat of them in the summer season.

הֲלָכָה י

Halacha 10 - Foods that are Slightly Harmful and the Wise Person's Conduct Regarding Them

וְיֵשׁ מַאֲכָלוֹת שֶׁהֵם רָעִים וְאֵינָן כְּמוֹ אֵלּוּ.

And there are foods that are bad, but they are not like these extremely harmful ones mentioned previously.

וְהֵם עוֹף הַמַּיִם וּבְנֵי יוֹנָה הַקְּטַנִּים וְהַתְּמָרִים

And they are: waterfowl, and small young pigeons, and dates,

וְלֶחֶם קָלוּי בְּשֶׁמֶן אוֹ לֶחֶם שֶׁנִּלּוֹשׁ בְּשֶׁמֶן

and bread roasted in oil, or bread that was kneaded with oil,

וְהַסֹּלֶת שֶׁנִּפּוּ אוֹתָהּ כָּל צָרְכָּהּ עַד שֶׁלֹּא נִשְׁאֲרָה בָּהּ רֵיחַ מוֹרָסָן.

and fine flour that they sifted thoroughly, until not even a trace of bran remained in it,

וְהַצִּיר וְהַמּוּרְיָיס.

and fish brine, and pickled fish oil.

אֵין רָאוּי לְהַרְבּוֹת מֵאֵלּוּ אֵלּוּ.

It is not proper to consume much of these foods.

וְאָדָם שֶׁהוּא חָכָם וְכוֹבֵשׁ אֶת יִצְרוֹ

And a person who is wise and conquers his evil inclination,

וְלֹא יִמָּשֵׁךְ אַחַר תַּאֲוָתוֹ

and does not draw after his desire,

וְלֹא יֹאכַל מִן הַנִּזְכָּרִים כְּלוּם אֶלָּא אִם נִצְרָךְ לָהֶם לִרְפוּאָה

and does not eat anything from these mentioned foods unless he needs them for healing,

הֲרֵי זֶה גִּבּוֹר:

behold, this one is a hero in his service of Hashem.

הֲלָכָה יא

Halacha 11 · The Proper Consumption of Tree Fruits and Those That Harm the Body

לְעוֹלָם יִמְנַע אָדָם עַצְמוֹ מִפֵּרוֹת הָאִילָנוֹת.

Always should withhold a person himself from fruits of the trees, as they are generally not ideal for digestion.

וְלֹא יִרְבֶּה מֵהֶן

And not should he eat much of them,

וַאֲפִלּוּ יְבֵשִׁין

and even when they are dried,

וְאֵין צָרִיךְ לוֹמַר רְטֻבִּים.

and there is no need to say that he should not eat much of them when they are fresh.

אֲבָל קֹדֶם שֶׁיִּתְבַּשְּׁלוּ כָּל צָרְכָּן

But before they ripen all their need,

הֲרֵי הֵן כַּחֲרָבוֹת לַגּוּף.

behold they are like swords to the body because they are so harmful.

וְכֵן הַחֲרוּבִים רָעִים לְעוֹלָם.

And likewise, carobs are bad always for a person's health.

וְכָל הַפֵּרוֹת הַחֲמוּצִין רָעִים

And all fruits that are sour are bad,

וְאֵין אוֹכְלִין מֵהֶן אֶלָּא מְעַט

and one does not eat of them except a little,

בִּימוֹת הַחַמָּה וּבַמְּקוֹמוֹת הַחַמִּים.

and only in the days of the heat and in places that are hot.

וְהַתְּאֵנִים וְהָעֲנָבִים וְהַשְּׁקֵדִים לְעוֹלָם טוֹבִים

And figs and grapes and almonds always are good,

בֵּין רְטָבִין בֵּין יְבֵשִׁין

whether fresh whether dried,

וְאוֹכֵל אָדָם מֵהֶם כָּל צָרְכּוֹ.

and may eat a person of them all his need.

וְלֹא יַתְמִיד אֲכִילָתָם

But not should he make constant their eating,

אַף עַל פִּי שֶׁהֵן טוֹבִים מִכָּל פְּרִי הָאִילָנוֹת:

even though they are better than all fruit of the trees.

הֲלָכָה יב

Halacha 12 · The Effects of Honey and Wine and Seasonal Adjustments to Food Intake

הַדְּבַשׁ וְהַיַּיִן רַע לַקְּטַנִּים

Honey and wine are bad for the young, as they generate too much heat in their already warm temperaments,

וְיָפֶה לַזְּקֵנִים

and they are **good for the old**, whose bodies are naturally colder and need warming,

וְכָל שֶׁכֵּן בִּימוֹת הַגְּשָׁמִים.

and all the more so are they beneficial for them **in the days of the rains**, during the cold winter season.

וְצָרִיךְ אָדָם לֶאֱכֹל בִּימוֹת הַחַמָּה

And a person needs to eat in the days of the sun, during the hot summer months,

שְׁנֵי שְׁלִישִׁים מַה שֶּׁהוּא אוֹכֵל בִּימוֹת הַגְּשָׁמִים:

only **two thirds of what he eats in the days of the rains**, because the digestive system is weaker when the weather is hot.

לְעוֹלָם יִשְׁתַּדֵּל אָדָם שֶׁיִּהְיוּ מֵעָיו רָפִין כָּל יָמָיו

Always should strive a person that should be his bowels loose all his days,

וְיִהְיֶה קָרוֹב לְשִׁלְשׁוּל מְעַט.

and he should be close to diarrhea slightly.

וְזֶה כְּלָל גָּדוֹל בָּרְפוּאָה

And this is a principle great in medicine:

כָּל זְמַן שֶׁהָרְעִי נִמְנָע אוֹ יוֹצֵא בְּקֹשִׁי

any time that the stool is withheld or comes out with difficulty,

חֳלָאִים רָעִים בָּאִים.

illnesses bad come.

וּבַמֶּה יְרַפֶּה אָדָם מֵעָיו אִם יִתְאַמְּצוּ מְעַט.

And with what shall loosen a person his bowels if they become constipated slightly?

אִם הָיָה בָּחוּר

If he is a young man,

יֹאכַל בַּבֹּקֶר בַּבֹּקֶר מְלוּחִים שְׁלוּקִים

he should eat in the morning in the morning salted herbs boiled,

מְתֻבָּלִין בְּשֶׁמֶן זַיִת וּבְמוּרְיָיס וּבְמֶלַח בְּלֹא פַּת.

seasoned with oil of olives and with fish brine and with salt without bread.

אוֹ יִשְׁתֶּה מֵי שֶׁלֶק שֶׁל תְּרָדִין אוֹ כְּרוּב

Or he should drink water of boiled vegetables of spinach or cabbage,

בְּשֶׁמֶן זַיִת וּמוּרְיָיס וּמֶלַח.

with oil of olives and fish brine and salt.

וְאִם הָיָה זָקֵן

And if he is an old man,

יִשְׁתֶּה דְּבַשׁ מָזוּג בְּמַיִם חַמִּים בַּבֹּקֶר

he should drink honey diluted with water hot in the morning,

וְיִשְׁהֶא כְּמוֹ אַרְבַּע שָׁעוֹת

and he should wait about four hours,

וְאַחַר כָּךְ יֹאכַל סְעֻדָּתוֹ.

and after so he should eat his meal.

וְיַעֲשֶׂה כֵּן יוֹם אֶחָד אוֹ שְׁלֹשָׁה אוֹ אַרְבָּעָה יָמִים אִם צָרִיךְ לְכָךְ

And he should do so day one or three or four days if he needs to do so,

עַד שֶׁיְּרַפּוּ מֵעָיו:

until that loosen his bowels.

הֲלָכָה יד

Halacha 14 · Maintaining Physical Health through Exercise and Moderate Eating

וְעוֹד כְּלָל אַחֵר אָמְרוּ בִּבְרִיאוּת הַגּוּף.

And another general principle the Sages said concerning the health of the body:

כָּל זְמַן שֶׁאָדָם מִתְעַמֵּל וְיָגֵעַ הַרְבֵּה

All the time that a person exercises and exerts himself much,

וְאֵינוֹ שָׂבֵעַ וּמֵעָיו רָפִין

and is not completely satiated, and his bowels are loose and functioning properly,

אֵין חֹלִי בָּא עָלָיו וְכֹחוֹ מִתְחַזֵּק.

no sickness comes upon him, and his strength grows stronger.

וַאֲפִלּוּ אוֹכֵל מַאֲכָלוֹת הָרָעִים:

And this is true even if he eats foods that are bad for him.

הֲלָכָה טו

Halacha 15 · The Danger of Overeating and the Importance of Physical Exercise

וְכָל מִי שֶׁהוּא יוֹשֵׁב לָבֶטַח וְאֵינוֹ מִתְעַמֵּל.

And anyone who sits idle and does not exercise,

אוֹ מִי שֶׁמַּשְׁהֶא נְקָבָיו.

or one who delays his excretions,

אוֹ מִי שֶׁמֵּעָיו קָשִׁין.

or one whose bowels are hard and constipated,

אֲפִלּוּ אָכַל מַאֲכָלוֹת טוֹבִים וְשָׁמַר עַצְמוֹ עַל פִּי הָרְפוּאָה.

even if he ate good foods and guarded himself according to the rules of medicine,

כָּל יָמָיו יִהְיוּ מַכְאוֹבִים וְכֹחוֹ תָּשֵׁשׁ.

all his days will be filled with pains and his strength will weaken.

וַאֲכִילָה גַּסָּה לְגוּף כָּל אָדָם כְּמוֹ סַם הַמָּוֶת.

And overeating is to the body of every man like a deadly poison,

וְהוּא עִקָּר לְכָל הֶחָלָאִים.

and it is the root of all illnesses.

וְרֹב הֶחָלָאִים שֶׁבָּאִים עַל הָאָדָם אֵינָם אֶלָּא אוֹ מִפְּנֵי מַאֲכָלִים רָעִים.

And most of the illnesses that come upon a person are only either because of bad foods,

אוֹ מִפְּנֵי שֶׁהוּא מְמַלֵּא בִּטְנוֹ וְאוֹכֵל אֲכִילָה גַּסָּה אֲפִלּוּ מִמַּאֲכָלִים טוֹבִים.

or because he fills his belly and overeats, even of good foods.

הוּא שֶׁשְּׁלֹמֹה אָמַר בְּחָכְמָתוֹ משלי כא כג "שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ".

This is what Shlomo said in his wisdom in Mishlei 21:23, **"He who guards his mouth and his tongue guards his soul from troubles."**

כְּלוֹמַר שׁוֹמֵר פִּיו מִלֶּאֱכל מַאֲכָל רַע אוֹ מִלְּשָׂבַע

Meaning to say, he guards his mouth from eating bad food or from overeating,

וּלְשׁוֹנוֹ מִלְּדַבֵּר אֶלָּא בִּצְרָכָיו:

and his tongue from speaking except for his necessary needs.

הֲלָכָה טז

Halacha 16 · The Proper Manner of Bathing and Examining One's Bodily Needs

דֶּרֶךְ הָרְחִיצָה.

The way of bathing that is healthy for the body is as follows:

שֶׁיִּכָּנֵס אָדָם לַמֶּרְחָץ מִשִּׁבְעָה יָמִים לְשִׁבְעָה יָמִים.

that a person should enter the bathhouse once **from seven days to seven days**, meaning once a week.

וְלֹא יִכָּנֵס סָמוּךְ לַאֲכִילָה.

And he should not enter the bathhouse **close to eating** a meal,

וְלֹא כְּשֶׁהוּא רָעֵב.

and not when he is hungry,

אֶלָּא כְּשֶׁיַּתְחִיל הַמָּזוֹן לְהִתְעַכֵּל.

but rather when the food begins to digest in his stomach.

וְרוֹחֵץ כָּל גּוּפוֹ בְּחַמִּין שֶׁאֵין הַגּוּף נִכְוֶה בָּהֶן.

And he washes all of his body in hot water by which the body is not scalded.

וְרֹאשׁוֹ בִּלְבַד בְּחַמִּין שֶׁהַגּוּף נִכְוֶה בָּהֶן.

And he may wash his head only in hot water by which the body is scalded, as the head can tolerate hotter water.

וְאַחַר כָּךְ יִרְחַץ גּוּפוֹ בְּפוּשָׁרִין

And after that, he should wash his body in lukewarm water,

וְאַחַר כָּךְ בְּפוּשָׁרִין מִן הַפּוּשָׁרִין

and after that in lukewarm water that is cooler than the first lukewarm water,

עַד שֶׁיִּרְחַץ בְּצוֹנֵן.

until he washes in cold water.

וְלֹא יַעֲבֹר עַל רֹאשׁוֹ מַיִם לֹא פּוּשָׁרִין וְלֹא צוֹנֵן.

And he should not pour over his head water that is neither lukewarm nor cold, but only hot water.

וְלֹא יִרְחַץ בְּצוֹנֵן בִּימוֹת הַגְּשָׁמִים.

And he should not wash in cold water in the days of the rains, during the cold winter season.

וְלֹא יִרְחַץ עַד שֶׁיַּזִּיעַ וִיפָרֵךְ כָּל גּוּפוֹ.

And he should not wash with water until he sweats and massages all of his body to loosen the pores.

וְלֹא יַאֲרִיךְ בַּמֶּרְחָץ

And he should not linger in the bathhouse unnecessarily;

אֶלָּא כְּשֶׁיַּזִּיעַ וִיפָרֵךְ גּוּפוֹ יִשְׁתַּטֵּף וְיֵצֵא.

but when he sweats and massages his body, he should rinse off and leave.

וּבוֹדֵק עַצְמוֹ קֹדֶם שֶׁיִּכָּנֵס לַמֶּרְחָץ וְאַחַר שֶׁיֵּצֵא

And he must examine himself to see if he needs to relieve himself before he enters the bathhouse and after he leaves,

שֶׁמָּא יְהֵא צָרִיךְ לִנְקָבָיו.

lest he will be needing his orifices, as holding it in is harmful.

וְכֵן בּוֹדֵק אָדָם עַצְמוֹ תָּמִיד

And so a person should always examine himself for this need:

קֹדֶם אֲכִילָה וְאַחַר אֲכִילָה.

before eating and after eating,

וְקֹדֶם בְּעִילָה וְאַחַר בְּעִילָה.

and before intercourse and after intercourse,

וְקֹדֶם שֶׁיִּיגַע וְיִתְעַמֵּל וְאַחַר שֶׁיִּיגַע וְיִתְעַמֵּל.

and before he exerts and exercises, and after he exerts and exercises,

וְקֹדֶם שֶׁיִּישַׁן וְאַחַר שֶׁיִּישַׁן.

and before he sleeps and after he sleeps.

וּבְשִׁעוּר הַכֹּל עֲשָׂרָה:

And in the total of everything, these times of self-examination are **ten**.

הֲלָכָה יז

Halacha 17 · Proper Conduct Upon Leaving the Bathhouse and the Prohibition of Drinking Cold Water

כְּשֶׁיֵּצֵא אָדָם מִן הַמֶּרְחָץ

When a person leaves the bathhouse,

יִלְבַּשׁ בְּגָדָיו וִיכַסֶּה רֹאשׁוֹ בַּבַּיִת הַחִיצוֹן

he should dress in **his clothes and cover his head in the outer room**,

כְּדֵי שֶׁלֹּא תִּשְׁלֹט בּוֹ רוּחַ קָרָה.

so that a cold wind will not rule over him and make him ill.

וַאֲפִלּוּ בִּימוֹת הַחַמָּה צָרִיךְ לְהִזָּהֵר.

And even in the days of the sun, during the hot summer, **he needs to be careful** about this.

וְיִשְׁהֶא אַחַר שֶׁיֵּצֵא

And he should wait after he leaves the bathhouse

עַד שֶׁתִּתְיַשֵּׁב נַפְשׁוֹ וְיָנוּחַ גּוּפוֹ וְתָסוּר הַחַמִּימוּת

until his soul settles, and his body rests, and the warmth of the bathhouse **departs** from him,

וְאַחַר כָּךְ יֹאכַל.

and after that he should eat.

וְאִם יָשֵׁן מְעַט כְּשֶׁיֵּצֵא מִן הַמֶּרְחָץ קֹדֶם אֲכִילָה

And if he sleeps a little when he leaves from the bathhouse, before eating,

הֲרֵי זֶה יָפֶה מְאֹד.

behold, this is very good for his health.

וְלֹא יִשְׁתֶּה מַיִם קָרִים בְּצֵאתוֹ מִן הַמֶּרְחָץ

And he should not drink cold water upon his leaving from the bathhouse,

וְאֵין צָרִיךְ לוֹמַר שֶׁלֹּא יִשְׁתֶּה בַּמֶּרְחָץ.

and there is no need to say that he should not drink cold water while still in the bathhouse itself.

וְאִם צָמֵא כְּשֶׁיָּצָא מִן הַמֶּרְחָץ

And if he is thirsty when he left from the bathhouse

וְאֵינוֹ יָכוֹל לִמְנֹעַ עַצְמוֹ

and he is not able to restrain himself from drinking,

יְעָרֵב הַמַּיִם בְּיַיִן אוֹ בִּדְבַשׁ וְיִשְׁתֶּה.

he should mix the water with wine or with honey and then drink.

וְאִם סָךְ בְּשֶׁמֶן בַּמֶּרְחָץ בִּימוֹת הַגְּשָׁמִים אַחַר שֶׁיִּשְׁתַּטֵּף

And if he anoints with oil in the bathhouse in the days of the rains, after he rinses off with water,

הֲרֵי זֶה טוֹב׃

behold, this is good.

הֲלָכָה יח

Halacha 18 · The Proper Conduct of Bloodletting and Guarding One's Health

לֹא יַרְגִּיל אָדָם לְהַקִּיז דָּם תָּמִיד.

A person should not accustom himself to let blood constantly, as a regular health practice.

וְלֹא יַקִּיז אֶלָּא אִם יִהְיֶה צָרִיךְ לוֹ בְּיוֹתֵר.

And he should not let blood unless there will be an urgent need for him to do so exceedingly.

וְלֹא יַקִּיז לֹא בִּימוֹת הַחַמָּה וְלֹא בִּימוֹת הַגְּשָׁמִים

And he should not let blood, **neither in the days of the sun**, which is the hot summer, **nor in the days of the rains**, which is the cold winter,

אֶלָּא מְעַט בִּימֵי נִיסָן וּמְעַט בִּימֵי תִּשְׁרֵי.

but rather only **a little in the days of Nisan**, during the spring, **and a little in the days of Tishrei**, during the autumn, when the weather is moderate.

וּמֵאַחַר חֲמִשִּׁים שָׁנָה לֹא יַקִּיז כְּלָל.

And after fifty years of age, **he should not let** blood **at all**, because his body is weaker.

וְלֹא יַקִּיז אָדָם דָּם וְיִכָּנֵס לַמֶּרְחָץ בּוֹ בַּיּוֹם.

And a person should not let blood and enter the bathhouse on that very **day**, as the heat is dangerous right after bloodletting.

וְלֹא יַקִּיז וְיֵצֵא לַדֶּרֶךְ.

And he should not let blood **and** immediately **go out on a journey**.

וְלֹא בְּיוֹם שֶׁיָּבוֹא מִן הַדֶּרֶךְ.

And likewise, he should **not** let blood **on the day that he comes** back **from the journey**.

וְיֹאכַל וְיִשְׁתֶּה בְּיוֹם הַהַקָּזָה פָּחוֹת מִמַּה שֶׁהוּא רָגִיל.

And he should eat and drink on the day of the bloodletting less than what he is normally **accustomed** to consume.

וְיָנוּחַ בְּיוֹם הַהַקָּזָה

And he should rest on the day of the bloodletting,

וְלֹא יִיגַע וְלֹא יִתְעַמֵּל וְלֹא יְטַיֵּל:

and he should not exert himself, and he should not exercise, and he should not even **stroll**.

הֲלָכָה יט

Halacha 19 · Proper Conduct Regarding Marital Relations for Maintaining Physical Health

שִׁכְבַת זֶרַע הִיא כֹּחַ הַגּוּף וְחַיָּיו וּמְאוֹר הָעֵינַיִם

Semen emission is the strength of the body and its life and the light of the eyes,

וְכָל שֶׁתֵּצֵא בְּיוֹתֵר הַגּוּף כָּלֶה וְכֹחוֹ כָּלֶה וְחַיָּיו אוֹבְדִים.

and whenever it goes out excessively, the body is depleted and its strength is depleted and its life is lost.

הוּא שֶׁאָמַר שְׁלֹמֹה בְּחָכְמָתוֹ משלי לא ג "אַל תִּתֵּן לַנָּשִׁים חֵילֶךָ".

It is as said Shlomo in his wisdom in Mishlei, **"Do not give to women your strength."**

כָּל הַשָּׁטוּף בִּבְעִילָה זְקֻנָה קוֹפֶצֶת עָלָיו.

Anyone who is steeped in intercourse, old age springs upon him prematurely,

וְכֹחוֹ תָּשֵׁשׁ. וְעֵינָיו כֵּהוֹת.

and his strength is weakened, and his eyes become dim,

וְרֵיחַ רַע נוֹדֵף מִפִּיו וּמִשֶּׁחְיוֹ.

and an odor bad emanates from his mouth and from his armpit,

וּשְׂעַר רֹאשׁוֹ וְגַבּוֹת עֵינָיו וְרִיסֵי עֵינָיו נוֹשְׁרוֹת.

and the hair of his head and the brows of his eyes and the lashes of his eyes fall out,

וּשְׂעַר זְקָנוֹ וְשֶׁחְיוֹ וּשְׂעַר רַגְלָיו רַבֶּה.

and the hair of his beard and his armpit and the hair of his legs increases,

שִׁנָּיו נוֹפְלוֹת. וְהַרְבֵּה כְּאֵבִים חוּץ מֵאֵלּוּ בָּאִים עָלָיו.

his teeth fall out, and many pains besides these come upon him.

אָמְרוּ חַכְמֵי הָרוֹפְאִים אֶחָד מֵאֶלֶף מֵת בִּשְׁאָר חֳלָאִים וְהָאֶלֶף מֵרֹב הַתַּשְׁמִישׁ.

Said the wise of the doctors: one from a thousand dies from other illnesses, and the thousand remaining die from the excess of intercourse.

לְפִיכָךְ צָרִיךְ אָדָם לְהִזָּהֵר בְּדָבָר זֶה אִם רָצָה לִחְיוֹת בְּטוֹבָה.

Therefore must a person be careful in this matter if he wishes to live in wellness.

וְלֹא יִבְעֹל אֶלָּא כְּשֶׁיִּמָּצֵא גּוּפוֹ בָּרִיא וְחָזָק בְּיוֹתֵר

And not should he engage in intercourse except when is found his body healthy and strong exceedingly,

וְהוּא מִתְקַשֶּׁה הַרְבֵּה שֶׁלֹּא לְדַעְתּוֹ.

and he has an erection much, not by his intent,

וּמַסִּיחַ עַצְמוֹ לְדָבָר אַחֵר וְהַקְּשׁוּי בּוֹ כְּשֶׁהָיָה.

and he diverts himself to a matter other and the erection remains in him as it was,

וְיִמָּצֵא כֹּבֶד מִמָּתְנָיו וּלְמַטָּה וּכְאִלּוּ חוּטֵי הַבֵּיצִים נִמְשָׁכִים וּבְשָׂרוֹ חַם.

and there is found a heaviness from his loins and below, and as if the cords of the testicles are stretched, and his flesh is warm.

זֶה צָרִיךְ לִבְעֹל וּרְפוּאָה לוֹ שֶׁיִּבְעֹל.

This one needs to engage in intercourse, and it is a cure for him that he engage in intercourse.

לֹא יִבְעֹל אָדָם וְהוּא שָׂבֵעַ וְלֹא רָעֵב

Not should engage in intercourse a person while he is full, and not when he is hungry,

אֶלָּא אַחַר שֶׁיִּתְעַכֵּל הַמָּזוֹן שֶׁבְּמֵעָיו.

except after that is digested the food that is in his bowels.

וְיִבְדֹּק נְקָבָיו קֹדֶם בְּעִילָה וּלְאַחַר בְּעִילָה.

And he should check his orifices before intercourse and after intercourse.

וְלֹא יִבְעֹל מְעֻמָּד וְלֹא מְיֻשָּׁב.

And not should he engage in intercourse standing, and not sitting,

וְלֹא בְּבֵית הַמֶּרְחָץ וְלֹא בְּיוֹם שֶׁיִּכָּנֵס לַמֶּרְחָץ.

and not in the house of the bath, and not on the day that he enters the bathhouse,

וְלֹא בְּיוֹם הַקָּזָה.

and not on the day of bloodletting,

וְלֹא בְּיוֹם יְצִיאָה לַדֶּרֶךְ אוֹ בְּיִאָה מִן הַדֶּרֶךְ לֹא לִפְנֵיהֶם וְלֹא לְאַחֲרֵיהֶם:

and not on the day of departure on a journey or arrival from the journey, not before them and not after them.

הֲלָכָה כ

Halacha 20 · Healthy Conduct and the Guarantee of Freedom from Illness

כָּל הַמַּנְהִיג עַצְמוֹ בְּדָרָכִים אֵלּוּ שֶׁהוֹרִינוּ

Anyone who conducts himself in these ways that we have instructed in this chapter,

אֲנִי עָרֵב לוֹ שֶׁאֵינוֹ בָּא לִידֵי חֹלִי כָּל יָמָיו

I guarantee to him that he will not come to the hands of illness all his days,

עַד שֶׁיַּזְקִין הַרְבֵּה וְיָמוּת

until he ages much and dies of natural old age,

וְאֵינוֹ צָרִיךְ לְרוֹפֵא.

and he will not need a doctor.

וְיִהְיֶה גּוּפוֹ שָׁלֵם וְעוֹמֵד עַל בְּרִיּוֹ כָּל יָמָיו.

And his body will be whole and standing upon its health all his days.

אֶלָּא אִם כֵּן הָיָה גּוּפוֹ רַע מִתְּחִלַּת בְּרִיָּתוֹ.

This is guaranteed unless his body was bad from the beginning of his creation, having been born with a weak constitution,

אוֹ אִם הָיָה רָגִיל בְּמִנְהָג מִן הַמִּנְהָגוֹת הָרָעִים מִתְּחִלַּת מוֹלַדְתּוֹ.

or if he was accustomed to a habit from the bad habits from the beginning of his birth, which damaged his health early on,

אוֹ אִם תָּבוֹא מַכַּת דֶּבֶר אוֹ מַכַּת בַּצֹּרֶת לָעוֹלָם:

or if a plague of pestilence or a plague of drought comes to the world, which affects everyone regardless of their personal health practices.

הֲלָכָה כא

Halacha 21 · Healthy Habits Apply Only to the Healthy and the Danger of Sudden Change

וְכָל הַמִּנְהָגוֹת הַטּוֹבִים הָאֵלּוּ שֶׁאָמַרְנוּ

And all of these good habits that we have said and detailed until now,

אֵין רָאוּי לִנְהֹג בָּהֶן אֶלָּא הַבָּרִיא.

it is not proper to behave with them except for **the healthy** person.

אֲבָל הַחוֹלֶה אוֹ מִי שֶׁאֶחָד מֵאֵיבָרָיו חוֹלֶה

But the sick person, **or one whose one of his limbs is sick,**

אוֹ מִי שֶׁנָּהַג מִנְהָג רַע שָׁנִים רַבּוֹת.

or one who behaved in **a bad habit** for **many years,**

יֵשׁ לְכָל אֶחָד מֵהֶם דְּרָכִים אֲחֵרִים וְהַנְהָגוֹת כְּפִי חָלְיוֹ

there is for each one of them other ways and conducts according to his illness and specific situation,

כְּמוֹ שֶׁיִּתְבָּאֵר בְּסֵפֶר הָרְפוּאוֹת.

just as will be explained in the book of the medicines.

וְשִׁנּוּי וֶסֶת תְּחִלַּת חֹלִי:

And a change of habit is the beginning of illness, so one must always be careful when altering his bodily routines.

הֲלָכָה כב

Halacha 22 · The Conduct of the Healthy and Sick Where No Doctor is Available

כָּל מָקוֹם שֶׁאֵין בּוֹ רוֹפֵא.

In **any place that there is not in it a doctor** to guide people on their specific physical needs,

אֶחָד הַבָּרִיא וְאֶחָד הַחוֹלֶה

both the healthy person and both the sick person,

אֵין רָאוּי לוֹ לָזוּז מִכָּל הַדְּרָכִים הָאֵלּוּ שֶׁנֶּאֶמְרוּ בְּפֶרֶק זֶה.

it is not proper for him to budge from all these ways that were said in this chapter,

שֶׁכָּל אֶחָד מֵהֶן לְאַחֲרִית טוֹבָה מֵבִיא:

for each one of them brings to a good end and leads to lasting health.

הֲלָכָה כג

Halacha 23 · Ten Essential Communal Institutions Required for a Torah Sage to Dwell in a City

כָּל עִיר שֶׁאֵין בָּהּ עֲשָׂרָה דְּבָרִים הָאֵלּוּ

Any city that does not have in it these ten things,

אֵין תַּלְמִיד חָכָם רַשַּׁאי לָדוּר בְּתוֹכָהּ.

a disciple of a Sage is not permitted to dwell within it.

וְאֵלּוּ הֵן:

And these are they:

רוֹפֵא.

a doctor,

וְאָמָּן.

and a bloodletter,

וּבֵית הַמֶּרְחָץ.

and a bathhouse,

וּבֵית הַכִּסֵּא.

and a privy,

וּמַיִם מְצוּיִין כְּגוֹן נָהָר וּמַעְיָן.

and available water, such as a river or a spring,

וּבֵית הַכְּנֶסֶת.

and a synagogue,

וּמְלַמֵּד תִּינוֹקוֹת.

and a teacher of children,

וְלַבְלָר.

and a scribe,

וְגַבַּאי צְדָקָה.

and a charity collector,

וּבֵית דִּין מַכִּים וְחוֹבְשִׁים:

and a court of law that has the authority to **administer lashes and imprison** wrongdoers.

CHAPTER SUMMARY

The Rambam begins by outlining the proper times and measures for eating and drinking, emphasizing that one should never overeat and must always attend to his bodily needs immediately. He details the importance of physical exertion and sweat-producing tasks before meals, followed by proper rest, and explains the correct posture for eating and sleeping, including the ideal eight hours of sleep. Finally, he categorizes various foods—ranging from highly beneficial fruits like figs and grapes, to extremely harmful foods that act like poison, to seasonal adjustments for summer and winter—urging the wise person to overcome his desires and eat solely for the sake of maintaining a healthy body to serve Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam is teaching us a profound, life-altering chiddush here: taking care of your physical health is not a distraction from your avodah, nor is it merely a worldly necessity. It is 'mi-darchei Hashem', an actual path of serving the Creator. When you eat mindfully, sleep properly, and care for your body, you are not just engaging in physical maintenance; you are building the very vessel required to hold yiras Shamayim and Torah knowledge. A sick or exhausted body simply cannot sustain the deep mental clarity needed to know and serve Hashem.

This means we must stop viewing our physical habits as separate from our spiritual lives. The table where you eat is an altar, and the way you treat your sleep and digestion is a direct reflection of your ratzon to serve Hashem with a clear mind. When you restrain yourself from overeating, or when you make sure to get enough sleep so you can rise before the sun, you are acting as a true gibor who conquers his yetzer hara for the sake of Heaven.

Today, treat one physical act of self-care as a holy avodah. Before you eat your next meal, pause, check that you are actually hungry, and resolve to stop eating when you are three-quarters full, consciously dedicating the physical strength you gain to the service of 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.'