חוּמָּשׁ עִם רַשִׁ"י · מטות-מסעי · שְׁלִישִׁי

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

MATOT-MASEI · 3RD ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

וּמִקְנֶה רַב הָיָה לִבְנֵי רְאוּבֵן וְלִבְנֵי גָד עָצוּם מְאֹד

very vast Gad and to the children of Reuven to the children of there was abundant And livestock

וַיִּרְאוּ אֶת אֶרֶץ יַעְזֵר וְאֶת אֶרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מְקוֹם מִקְנֶה:

livestock was a place of the place and behold Gilead the land of and — Yazer the land of — and they saw

פָּסוּק ב

Pasuk 2

וַיָּבֹאוּ בְנֵי גָד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֶל מֹשֶׁה וְאֶל אֶלְעָזָר

Elazar and to Moshe to and they said Reuven and the children of Gad the children of And they came

הַכֹּהֵן וְאֶל נְשִׂיאֵי הָעֵדָה לֵאמֹר:

saying the congregation the princes of and to the Kohen

פָּסוּק ג

Pasuk 3

עָטָרוֹת וְדִיבֹן וְיַעְזֵר וְנִמְרָה וְחֶשְׁבּוֹן וְאֶלְעָלֵה וּשְׂבָם וּנְבוֹ וּבְעֹן:

and Beon and Nevo and Sevam and Elaleh and Cheshbon and Nimrah and Yazer and Divon Ataros

רַשִׁ"י

עטרות ודיבן וגו'. מֵאֶרֶץ סִיחוֹן וְעוֹג הָיוּ:

they were and Og Sichon from the land of etc. and Dibon Ataroth

פָּסוּק ד

Pasuk 4

הָאָרֶץ אֲשֶׁר הִכָּה יְהוָה לִפְנֵי עֲדַת יִשְׂרָאֵל אֶרֶץ מִקְנֶה הִוא
it is livestock a land of Yisrael the congregation of before Hashem smote that the land

וְלַעֲבָדֶיךָ מִקְנֶה׃
there is livestock and to your servants

פָּסוּק ה

Pasuk 5

וַיֹּאמְרוּ אִם מָצָאנוּ חֵן בְּעֵינֶיךָ יִתֶּן אֶת הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ
to your servants this the land — let be given in your eyes favor we have found if And they said

לַאֲחֻזָּה אַל תַּעֲבִרֵנוּ אֶת הַיַּרְדֵּן׃
the Jordan — bring us across do not for a possession

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר מֹשֶׁה לִבְנֵי גָד וְלִבְנֵי רְאוּבֵן הַאַחֵיכֶם יָבֹאוּ לַמִּלְחָמָה
to the war go shall your brothers Reuven and to the children of Gad to the children of Moshe And said

וְאַתֶּם תֵּשְׁבוּ פֹּה׃
here will dwell and you

רַשִׁ"י

האחיכם. לְשׁוֹן תְּמִיהָה הוּא׃
it is wonderment an expression of Shall your brethren

פָּסוּק ז

Pasuk 7

וְלָמָּה תנואון תְּנִיאוּן אֶת לֵב בְּנֵי יִשְׂרָאֵל מֵעָבֹר אֶל הָאָרֶץ
the land to from crossing Yisrael the children of the heart of — will you turn will you turn and why

אֲשֶׁר נָתַן לָהֶם יְהוָה׃
Hashem to them gave that

רַשִׁ"י

ולמה תניאון. תָּסִירוּ וְתַמְנִיעוּ לִבָּם מֵעָבֹר, שֶׁיִּהְיוּ סְבוּרִים שֶׁאַתֶּם
that you thinking that they will be from passing over their heart and you will withhold you will remove will you turn aside and why

יְרֵאִים לַעֲבֹר מִפְּנֵי הַמִּלְחָמָה וְחֹזֶק הֶעָרִים וְהָעָם׃
and the people the cities and the strength of the war because of to pass over are afraid

פָּסוּק ח

Pasuk 8

כֹּה עָשׂוּ אֲבֹתֵיכֶם בְּשָׁלְחִי אֹתָם מִקָּדֵשׁ בַּרְנֵעַ לִרְאוֹת אֶת הָאָרֶץ׃
the land — to see Barnea from Kadesh them when I sent your fathers did Thus

רַשִׁ"י

מקדש ברנע. כָּךְ שְׁמָהּ, וּשְׁתֵּי קָדֵשׁ הָיוּ:

From Kadesh Barnea so was its name, and two places named Kadesh there were

פָּסוּק ט

Pasuk 9

וַיַּעֲלוּ עַד נַחַל אֶשְׁכּוֹל וַיִּרְאוּ אֶת הָאָרֶץ וַיָּנִיאוּ אֶת לֵב

And they went up until the valley of Eshcol and they saw — the land and they turned — the heart of

בְּנֵי יִשְׂרָאֵל לְבִלְתִּי בֹּא אֶל הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְהוָה:

the children of Yisrael not to enter into the land which gave to them Hashem

פָּסוּק י

Pasuk 10

וַיִּחַר אַף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר:

And was incensed the anger of Hashem on the day that and He swore saying

פָּסוּק יא

Pasuk 11

אִם יִרְאוּ הָאֲנָשִׁים הָעֹלִים מִמִּצְרַיִם מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה אֶת

If they shall see the men who came up from Mitzrayim from a son of twenty years and upward —

הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב כִּי לֹא מִלְאוּ

the land that I swore to Avraham to Yitzchak and to Yaakov because not they followed fully

אַחֲרָי:

after Me

פָּסוּק יב

Pasuk 12

בִּלְתִּי כָּלֵב בֶּן יְפֻנֶּה הַקְּנִזִּי וִיהוֹשֻׁעַ בִּן נוּן כִּי מִלְאוּ אַחֲרֵי יְהוָה:

except Calev son of Yefuneh the Kenizzite and Yehoshua son of Nun for they fulfilled after Hashem

רַשִׁ"י

הקנזי. חוֹרְגוֹ שֶׁל קְנַז הָיָה וְיָלְדָה לוֹ אִמּוֹ שֶׁל כָּלֵב אֶת עָתְנִיאֵל סוטה י"א :

The Kenezite the stepson of Kenaz he was and she bore to him the mother of Caleb — Othniel Sotah 11b

פָּסוּק יג

Pasuk 13

וַיִּחַר אַף יְהוָה בְּיִשְׂרָאֵל וַיְנִעֵם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה

And was kindled the anger of Hashem against Yisrael and He made them wander in the wilderness forty years

עַד תֹּם כָּל הַדּוֹר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה:

until the end of all the generation that did the evil in the eyes of Hashem

רַשִׁ"י

וינעם. וַיְטַלְטְלֵם, מִן "נָע וָנָד" בראשית ד :

and He moved them | and He wandered them | from | a wanderer | and a vagabond | Bereishis | four

פָּסוּק יד

Pasuk 14

וְהִנֵּה קַמְתֶּם תַּחַת אֲבֹתֵיכֶם תַּרְבּוּת אֲנָשִׁים חַטָּאִים לִסְפּוֹת עוֹד עַל

and behold | you have arisen | in place of | your fathers | a breed of | men | sinful | to add | still more | upon

חֲרוֹן אַף יְהוָה אֶל יִשְׂרָאֵל:

the wrath of | the anger of | Hashem | toward | Yisrael

רַשִׁ"י

לספות. כְּמוֹ "סְפוּ שָׁנָה עַל שָׁנָה" ישעיהו כ"ט , "עֹלוֹתֵיכֶם סְפוּ" וְגוֹ' ירמיהו ז' ,

to add | like | add | year | upon | year | Yeshayahu | 29 | your burnt-offerings | add | and so on | Yirmeyahu | 7

לְשׁוֹן תּוֹסֶפֶת:

an expression of | addition

פָּסוּק טו

Pasuk 15

כִּי תְשׁוּבֻן מֵאַחֲרָיו וְיָסַף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשִׁחַתֶּם

If | you turn back | from after Him | and He will continue | again | to leave them | in the wilderness | and you will destroy

לְכָל הָעָם הַזֶּה:

· all | the people | this

פָּסוּק טז

Pasuk 16

וַיִּגְּשׁוּ אֵלָיו וַיֹּאמְרוּ גִּדְרֹת צֹאן נִבְנֶה לְמִקְנֵנוּ פֹּה וְעָרִים

And they approached | him | and they said | pens of | flocks | we will build | for our livestock | here | and cities

לְטַפֵּנוּ:

for our children

רַשִׁ"י

נבנה למקננו פה. חָסִים הָיוּ עַל מָמוֹנָם יוֹתֵר מִבְּנֵיהֶם וּבְנוֹתֵיהֶם,

We will build | for our cattle | here | sparing | they were | upon | their property | more | than their sons | and their daughters

שֶׁהִקְדִּימוּ מִקְנֵיהֶם לְטַפָּם. אָמַר לָהֶם מֹשֶׁה "לֹא כֵן, עֲשׂוּ הָעִקָּר עִקָּר

since they preceded | their cattle | to their children | said | to them | Moshe | not | so | make | the primary | primary

וְהַטָּפֵל טָפֵל, בְּנוּ לָכֶם תְּחִלָּה עָרִים לְטַפְּכֶם וְאַחַר כֵּן גְּדֵרוֹת לְצֹאנְכֶם"

and the secondary | secondary | build | for yourselves | first | cities | for your children | and after | so | pens | for your sheep

תנחומא :

Tanchuma

פָּסוּק יז

Pasuk 17

וַאֲנַחְנוּ נֶחֱלֹץ חֻשִׁים לִפְנֵי בְּנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם הֲבִיאֹנָם אֶל
to we have brought them · that until Yisrael the children of before quickly will arm and we

מְקוֹמָם וְיָשַׁב טַפֵּנוּ בְּעָרֵי הַמִּבְצָר מִפְּנֵי יֹשְׁבֵי הָאָרֶץ׃
the land the inhabitants of because of the fortification in the cities of our children and shall dwell their place

רַשִׁ"י

ואנחנו נחלץ חשים. נִזְדַּיֵּן מְהִירִים, כְּמוֹ "מַהֵר שָׁלָל חָשׁ בַּז" ישעיהו ח' ,
eight Yeshayahu prey speedeth spoil hasteth like speeding we shall arm speedily shall arm and we

"יְמַהֵר יָחִישָׁה" שם ה' :
five there let Him speed let Him make haste

רַשִׁ"י

לפני בני ישראל. בְּרָאשֵׁי גְּיָסוֹת, מִתּוֹךְ שֶׁגִּבּוֹרִים הָיוּ, שֶׁכֵּן נֶאֱמַר בְּגָד
of Gad it is said for so they were that mighty men because the troops at the heads of Yisrael the children of Before

דברים ל"ג "וְטָרַף זְרוֹעַ אַף קָדְקֹד"; וְאַף מֹשֶׁה חָזַר וּפֵרֵשׁ לָהֶם בְּאֵלֶּה
in These to them and explained returned Moshe and also the crown of head also the arm and he tears 33 Devarim

הַדְּבָרִים דברים ג' "וָאֲצַו אֶתְכֶם בָּעֵת הַהִוא וְגוֹ' חֲלוּצִים תַּעַבְרוּ לִפְנֵי
before you shall pass armed etcetera that at the time you And I commanded 3 Devarim the Words

אֲחֵיכֶם בְּנֵי יִשְׂרָאֵל כָּל בְּנֵי חָיִל", וּבִירִיחוֹ כְּתִיב יהושע ו' "וְהֶחָלוּץ
and the armed force 6 Yehoshua it is written And in Yericho valour men of all Yisrael the children of your brothers

עוֹבֵר הֹלֵךְ לִפְנֵיהֶם" — זֶה רְאוּבֵן וְגָד שֶׁקִּיְּמוּ תְּנָאָם׃
their condition who fulfilled and Gad Reuven this before them went passing

רַשִׁ"י

וישב טפנו. בְּעוֹדֵנוּ אֵצֶל אַחֵינוּ׃
our brethren with while we are our little ones and shall stay

רַשִׁ"י

בערי המבצר. שֶׁנִּבְנֶה עַכְשָׁו׃
now that we will build the fortification in the cities of

פָּסוּק יח

Pasuk 18

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

פָּסוּק יט

Pasuk 19

כִּי לֹא נִנְחַל אִתָּם מֵעֵבֶר לַיַּרְדֵּן וָהָלְאָה כִּי בָאָה נַחֲלָתֵנוּ אֵלֵינוּ
for not we will inherit with them from the side of the Jordan and beyond for has come our inheritance to us

מֵעֵבֶר הַיַּרְדֵּן מִזְרָחָה׃
from the side of the Jordan eastward

רַשִּׁ"י

מעבר	לירדן	והלאה.	בָּעֵבֶר	הַמַּעֲרָבִי׃
From the side	of the Jordan	and yonder	on the side	the western

רַשִּׁ"י

כי	באה	נחלתנו.	כְּבָר	קִבַּלְנוּהָ	בָּעֵבֶר	הַמִּזְרָחִי׃
for	has come	our inheritance	already	we have received it	on the side	eastern

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

דַּף יוֹמִי · חֻלִּין · דַּף ס״ח

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📖 THE SUGYA

In this daf, we begin a new and fascinating perek of Maseches Chullin, focusing on the halachos of a fetus found inside an animal after she is slaughtered. The Mishnah introduces a classic case of an animal having difficulty giving birth, where the fetus extends a foreleg outside the womb and then pulls it back in before the mother is slaughtered. We learn the crucial distinction between a limb that emerges, which does not constitute birth, and the head emerging, which the Torah considers a full birth, requiring the newborn animal to have its own shechitah.

The Mishnah also contrasts the status of the fetus with the mother's own organs. If one cuts off pieces of a fetus while it is still in the womb and then slaughters the mother, those severed pieces are permitted. However, if one cuts pieces from the mother's own spleen or kidneys and leaves them inside, they are strictly forbidden as limbs from a living animal (eiver min hachai). This leads into a deep Gemara discussion on the status of an emerged limb, exploring the opinion of Rav that once a limb goes outside its boundary, it becomes permanently forbidden like a tereifah.

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

עַמּוּד א׳ DAF 68A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּהֵמָה הַמְקַשָּׁה לֵילֵד, וְהוֹצִיא הָעוּבָּר אֶת יָדוֹ וְהֶחְזִירוֹ – מוּתָּר בַּאֲכִילָה.

MISHNAH: If there is **an animal that is having difficulty giving birth, and the fetus extended its foreleg** outside the womb **and** then **brought it back** inside, and then the mother was slaughtered, the fetus is **permitted for eating** through the slaughter of its mother.

MISHNAH

הוֹצִיא אֶת רֹאשׁוֹ, אַף עַל פִּי שֶׁהֶחְזִירוֹ – הֲרֵי זֶה כְּיָלּוּד.

But if **it extended its head** outside, **even though it brought it back** inside, **behold this is like a newborn** animal, and the slaughter of the mother does not permit it; rather, it requires its own slaughter.

MISHNAH

חוֹתֵךְ מֵעוּבָּר שֶׁבְּמֵעֶיהָ – מוּתָּר בַּאֲכִילָה,

If one **cuts** off pieces **from a fetus that is in its womb** and leaves them inside, and then slaughters the mother, the severed flesh is **permitted for eating.**

MISHNAH

מִן הַטְּחוֹל וּמִן הַכְּלָיוֹת – אָסוּר בַּאֲכִילָה.

But if one cuts pieces **from the spleen or from the kidneys** of the mother animal and leaves them inside, and then slaughters her, they are **forbidden for eating** as limbs from a living animal.

MISHNAH

זֶה הַכְּלָל: דָּבָר שֶׁגּוּפָהּ – אָסוּר, וְשֶׁאֵינָהּ גּוּפָהּ – מוּתָּר.

This is the general rule: Any **thing that is** part of **its body** which was severed before slaughter is **forbidden, and** any thing **that is not** part of **its body,** namely its fetus, is **permitted.**

גְּמָרָא GEMARA

STATEMENT

גְּמ׳ אָמַר רַב יְהוּדָה אָמַר רַב: וְאֵבֶר עַצְמוֹ אָסוּר.

GEMARA: **Rav Yehuda said** that **Rav said: And** as for the extended **limb itself,** even though it was brought back inside, it is **forbidden** to be eaten.

EXPLANATION

מַאי טַעְמָא? דְּאָמַר קְרָא: ״וּבָשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ״, כֵּיוָן שֶׁיָּצָא בָּשָׂר חוּץ לִמְחִיצָתוֹ – נֶאֱסָר.

What is the reason? Because the verse says: "And flesh in the field, a tereifah, you shall not eat." This teaches that **once flesh has gone outside of its boundary,** which the Torah calls "the field," **it becomes forbidden** like a tereifah.

OBJECTION

תְּנַן: בְּהֵמָה הַמְקַשָּׁה לֵילֵד, וְהוֹצִיא הָעוּבָּר אֶת יָדוֹ וְהֶחְזִירוֹ – מוּתָּר בַּאֲכִילָה. מַאי לָאו אֵאֵבֶר?

The Gemara objects: **We learned** in our Mishnah: If there is **an animal that is having difficulty giving birth, and the fetus extended its foreleg and brought it back,** it is **permitted for eating. What, is it not** referring **to the limb** itself, which would contradict Rav?

ANSWER

לָא, אַעוּבָּר.

The Gemara answers: **No,** the Mishnah's ruling of permitted refers only **to the** rest of the **fetus.**

QUESTION

אִי אַעוּבָּר, מַאי אִירְיָא הֶחְזִירוֹ? אֲפִילּוּ לֹא הֶחְזִירוֹ נָמֵי!

The Gemara asks: **If** it refers only **to the** rest of the **fetus, why specifically** mention that **it brought it back? Even if it did not bring it back,** the rest of the fetus is **also** permitted!

ANSWER

הוּא הַדִּין אַף עַל גַּב דְּלֹא הֶחְזִירוֹ.

The Gemara answers: Indeed, **the same law applies even though it did not bring it back.**

EXPLANATION

וְאַיְידֵי דְּקָא בָּעֵי מִיתְנֵא סֵיפָא: הוֹצִיא אֶת רֹאשׁוֹ אַף עַל פִּי שֶׁהֶחְזִירוֹ – הֲרֵי זֶה כְּיָלוּד, תְּנָא נָמֵי רֵישָׁא הֶחְזִירוֹ.

And since the Tanna **wanted to teach** in **the latter clause: If it extended its head, even though it brought it back, behold this is like a newborn,** he **also taught** in **the first clause** the case where **it brought it back,** for stylistic symmetry.

QUESTION

וְסֵיפָא, מַאי קָמַשְׁמַע לַן? דְּכֵיוָן דְּיָצָא רֹאשׁוֹ הָוְיָא לַהּ לֵידָה? תְּנֵינָא:

The Gemara asks: **And** as for **the latter clause, what does it come to teach us? That once its head emerged, it is considered a birth? But we have already learned this** in a Mishnah in Bekhoros:

PROOF

אֵיזֶהוּ בְּכוֹר לְנַחֲלָה וְאֵינוֹ בְּכוֹר לְכֹהֲנִים – הַבָּא אַחַר נְפָלִים, אַף עַל פִּי שֶׁיָּצָא רֹאשׁוֹ חַי, אוֹ בֶּן תִּשְׁעָה שֶׁיָּצָא רֹאשׁוֹ מֵת.

Who is a firstborn for inheritance but not a firstborn for the Kohanim? One who comes after miscarriages, even though the miscarriage's **head emerged alive, or a nine-month-old** fetus **whose head emerged dead.**

INFERENCE

טַעְמָא דְּרֹאשׁוֹ מֵת, הָא רֹאשׁוֹ חַי – הַבָּא אַחֲרָיו בְּכוֹר לְנַחֲלָה נָמֵי לָא הָוֵי.

We infer: **The reason** the next child is a firstborn for inheritance is because the miscarriage's **head emerged dead, but** if its **head emerged alive, the one who comes after it is also not a firstborn for inheritance,** because the emergence of the head is considered a birth. Why repeat this rule in our Mishnah?

STATEMENT

וְכִי תֵּימָא, אַשְׁמְעִינַן בְּאָדָם, וְקָא מַשְׁמַע לַן בִּבְהֵמָה.

And if you say: The Mishnah there **teaches us** this rule **regarding a human, and** our Mishnah **teaches us** this rule **regarding an animal,** and both are necessary:

EXPLANATION

דְּאָדָם מִבְּהֵמָה לָא יָלֵיף, דְּאֵין פְּרוּזְדוֹר לִבְהֵמָה,

For **a human cannot be derived from an animal, because there is no birth canal** that is concealed **for an animal,** whereas a woman's thighs conceal her womb, so we might think her birth is not defined by the head's emergence alone;

EXPLANATION

וּבְהֵמָה מֵאָדָם לָא יָלְפָא, דַּחֲשִׁיב פַּרְצוּף פָּנִים דִּידֵיהּ.

and an animal cannot be derived from a human, because a human's **facial features are significant,** so perhaps only for a human is the head's emergence considered a birth.

OBJECTION

הָא נָמֵי תְּנֵינָא: שִׁלְיָא שֶׁיָּצְתָה מִקְצָתָהּ – אֲסוּרָה בַּאֲכִילָה, כְּסִימָן וָלָד בָּאִשָּׁה כָּךְ סִימָן וָלָד בַּבְּהֵמָה!

But **this too we have already learned** in a Mishnah: **A placenta of which a part emerged is forbidden for eating,** and the Sages said: **Just as the sign of a child in a woman, so is the sign of a child in an animal!** Thus we already know that the rules of birth are equated.

STATEMENT

אִי אָמְרַתְּ בִּשְׁלָמָא הֶחְזִירוֹ דְּרֵישָׁא דַּוְקָא, תְּנָא סֵיפָא אַטּוּ רֵישָׁא.

Granted, if you say that **"brought it back" in the first clause is precise** and teaches that the limb itself is permitted, then the Tanna **taught the latter clause for the sake of** symmetry with **the first clause.**

QUESTION

אֶלָּא אִי אָמְרַתְּ: לָא דְּרֵישָׁא דַּוְקָא, וְלָא דְּסֵיפָא דַּוְקָא, לְמָה לֵיהּ לְמִתְנַיְיהּ כְּלָל?

But if you say that **neither the first clause is precise, nor the latter clause is precise, why did he have to teach it at all?**

ANSWER

לָא, לְעוֹלָם אַעוּבָּר, וּכְדְאָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לִמְקוֹם חֲתָכָהּ.

The Gemara answers: **No, actually** the first clause refers **to the fetus, and** it is **as Rav Nachman bar Yitzchak said** in another context: **It is only necessary for the place of the cut.**

EXPLANATION

הָכָא נָמֵי, לֹא נִצְרְכָה אֶלָּא לִמְקוֹם חֲתָכָהּ.

Here too, it is only necessary for the place of the cut, to teach that the point where the limb is severed is permitted.

PROOF

תָּא שְׁמַע: בְּהֵמָה הַמְקַשָּׁה לֵילֵד, הוֹצִיא עוּבָּר אֶת יָדוֹ וְהֶחְזִירָהּ, וְאַחַר כָּךְ שָׁחַט אֶת אִמּוֹ – מוּתָּר בַּאֲכִילָה.

Come and hear a proof from a Baraisa: If there is **an animal that is having difficulty giving birth, and the fetus extended its foreleg and brought it back, and afterward he slaughtered its mother,** it is **permitted for eating.**

PROOF

שָׁחַט אֶת אִמּוֹ וְאַחַר כָּךְ הֶחְזִירָהּ – אָסוּר בַּאֲכִילָה.

But if **he slaughtered its mother and afterward it brought it back,** it is **forbidden for eating.**

PROOF

הוֹצִיא אֶת יָדוֹ וַחֲתָכוֹ, וְאַחַר כָּךְ שָׁחַט אֶת אִמּוֹ – שֶׁבַּחוּץ טָמֵא וְאָסוּר, וְשֶׁבִּפְנִים טָהוֹר וּמוּתָּר.

If **it extended its foreleg and he cut it off, and afterward he slaughtered its mother, that which is outside is tamei and forbidden, and that which is inside is tahor and permitted.**

PROOF

שָׁחַט אֶת אִמּוֹ וְאַחַר כָּךְ חֲתָכוֹ –

If **he slaughtered its mother and afterward he cut it off,** the Baraisa continues...

STATEMENT

הַבָּשָׂר מַגַּע נְבֵלָה, דִּבְרֵי רַבִּי מֵאִיר.

the rest of **the flesh** of the fetus is rendered impure through **contact with a carcass**, i.e., the forbidden limb, which is treated as a carcass; these are **the words of Rabbi Meir**.

STATEMENT

וַחֲכָמִים אוֹמְרִים: מַגַּע טְרֵפָה שְׁחוּטָה.

And the Sages say: The rest of the flesh has only the status of **contact with a slaughtered tereifa**, which is rabbinically impure but does not carry the severe impurity of a carcass.

OBJECTION

קָתָנֵי מֵיהָא רֵישָׁא: הוֹצִיא עוּבָּר אֶת יָדוֹ וְהֶחְזִירָהּ, וְאַחַר כָּךְ שָׁחַט אֶת אִמּוֹ – מוּתָּר בַּאֲכִילָה;

In any event, **the first clause teaches**: If **a fetus extended its foreleg** outside the womb **and returned it** inside, **and afterward one slaughtered its mother**, **it is permitted for eating**.

QUESTION

מַאי לָאו אַאֵבֶר?

What, is it not referring **to the limb** itself, meaning that even the extended limb is permitted if returned, which contradicts Rav's ruling?

ANSWER

לָא, אַעוּבָּר.

The Gemara answers: **No**, it refers **to the** rest of the **fetus**, but the limb itself remains forbidden.

OBJECTION

אִי אַעוּבָּר, אֵימָא סֵיפָא: שָׁחַט אֶת אִמּוֹ וְאַחַר כָּךְ הֶחְזִירוֹ – אָסוּר בַּאֲכִילָה;

The Gemara objects: **If** it refers **to the fetus**, then **say the latter clause**: If **one slaughtered its mother and afterward it returned** the limb, **it is forbidden for eating**.

QUESTION

וְאִי עוּבָּר, אַמַּאי אָסוּר?

And if this refers to the rest of the **fetus**, **why is it forbidden**? The slaughter of the mother should permit the entire fetus except for the extended limb!

ANSWER

כִּדְאָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לִמְקוֹם חֲתָכָהּ, הָכָא נָמֵי לֹא נִצְרְכָה אֶלָּא לִמְקוֹם חֲתָכָהּ.

The Gemara answers: It is **as Rav Nachman bar Yitzchak said** in another context, that **it is not necessary** to state this **except with regard to the place of the cut** on the fetus's body where the limb is severed. **Here too, it is not necessary except with regard to the place of the cut**, which becomes forbidden if the limb was not returned before slaughter.

QUESTION

אִינִי? וְהָא כִּי אֲתָא אֲבִימִי מִבֵּי חוֹזָאֵי, אֲתָא וְאַיְיתִי מַתְנִיתָא בִּידֵיהּ:

The Gemara asks: **Is that so? But when Avimi came from Bei Chozai, he came and brought a baraisa in his hand** which states:

PROOF

פַּרְסָה הֶחְזִיר – אֶכּוֹל, פְּרָסוֹת הֶחְזִיר – אֶכּוֹל.

If it extended a **hoof** and **returned** it, **eat**; if it extended **hooves** and **returned** them, **eat**.

QUESTION

מַאי לָאו הֶחְזִיר פַּרְסָה – אֲכוּל פַּרְסָה?

What, is it not that if **it returned a hoof**, you may **eat the hoof** itself?

ANSWER

לָא, הֶחֱזִיר פַּרְסָה – אֶכּוֹל עוּבָּר.

The Gemara answers: **No**, it means if **it returned the hoof**, you may **eat the fetus**.

OBJECTION

אִי עוּבָּר, מַאי אִירְיָא הֶחְזִיר? אֲפִילּוּ לֹא הֶחֱזִיר נָמֵי!

The Gemara objects: **If** it refers to the **fetus**, **why specifically** mention that **it returned** it? **Even if it did not return** it, the fetus should **also** be permitted!

ANSWER

אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לִמְקוֹם חֲתָכָהּ.

Rav Nachman bar Yitzchak said: It is not necessary except with regard to the place of the cut, which is permitted only if the limb was returned.

QUESTION

וְהָא תְּרֵי קְרָאֵי קָא נָסֵיב לַהּ!

The Gemara asks: **But** the baraisa **adduces two verses**, "hoof" and "hooves," for this ruling!

QUESTION

מַאי לָאו חַד לְאֵבֶר, וְחַד לִמְקוֹם חֲתָכָהּ?

What, is it not that **one** is **for the limb** itself to be permitted, **and one** is **for the place of the cut**?

ANSWER

לָא, חַד לִמְקוֹם חֲתָכָהּ, וְחַד לְקָלוּט בִּמְעֵי פָּרָה.

The Gemara answers: **No, one** is **for the place of the cut, and one** is **for a fetus with uncloven hooves inside the womb of a cow**.

EXPLANATION

וְאַלִּיבָּא דְּרַבִּי שִׁמְעוֹן, דְּאָמַר רַבִּי שִׁמְעוֹן: קָלוּט בֶּן פָּרָה אָסוּר.

And this is **according to Rabbi Shimon, as Rabbi Shimon says: An uncloven-hoofed offspring of a cow is forbidden** if born alive.

EXPLANATION

הָנֵי מִילֵּי הֵיכָא דְּיָצָא לַאֲוִיר הָעוֹלָם, אֲבָל בִּמְעֵי אִמּוֹ – שְׁרֵי.

This applies only where it emerged into the airspace of the world as a birth, **but** if it is still **inside its mother's womb** when she is slaughtered, it is **permitted**.

STATEMENT

עוּלָּא אָמַר רַבִּי יוֹחָנָן: וְאֵבֶר עַצְמוֹ מוּתָּר.

Ulla said that **Rabbi Yochanan said: And the limb itself is permitted** by the slaughter of the mother if it was returned inside.

OBJECTION

אָמַר לֵיהּ רַב יְהוּדָה לְעוּלָּא: וְהָא רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ אֵבֶר עַצְמוֹ אָסוּר!

Rav Yehuda said to Ulla: But Rav and Shmuel both say that the limb itself is forbidden!

ANSWER

אָמַר לֵיהּ: מַאן יָהֵיב לַן מֵעַפְרָא דְּרַב וּשְׁמוּאֵל וּמָלֵינַן עַיְינִין, אֶלָּא הָכִי אָמַר רַבִּי יוֹחָנָן:

Ulla **said to him: Who would give us some of the dust of Rav and Shmuel, and we would fill our eyes** with it out of respect; **but this is what Rabbi Yochanan said** to justify his view:

EXPLANATION

הַכֹּל הָיוּ בִּכְלַל "בָּשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ",

All consecrated or bounded meats that leave their boundary **were included in the general rule of "And flesh in the field, a tereifa, you shall not eat"**, which teaches that leaving one's boundary forbids the meat.

EXPLANATION

כְּשֶׁפֹּרַט לְךָ הַכָּתוּב גַּבֵּי חַטָּאת שֶׁיָּצְתָה חוּץ לִמְחִיצָתָהּ וְחָזְרָה – אָסוּר,

But **when the Scripture specified for you regarding a sin-offering that went outside its boundary and returned** that it is **forbidden**,

EXPLANATION

חַטָּאת הוּא דִּפְרַט רַחֲמָנָא בָּהּ, אֲבָל כֹּל מִילֵּי – כֵּיוָן דַּהֲדוּר – שְׁרֵי.

it implies that **it is** only a **sin-offering that the Merciful One specified** is forbidden, **but all other things, once they returned, are permitted**.

OBJECTION

מֵיתִיבִי: "בָּשָׂר בַּשָּׂדֶה טְרֵפָה לֹא תֹאכֵלוּ", מָה תַּלְמוּד לוֹמַר?

The Gemara **challenges** this: **"And flesh in the field, a tereifa, you shall not eat," what does the verse teach** us?

EXPLANATION

לְפִי שֶׁמָּצִינוּ בְּמַעֲשֵׂר שֵׁנִי וּבִכּוּרִים, שֶׁאַף עַל פִּי שֶׁיָּצְאוּ חוּץ לְמְחִיצָתָן וְחָזְרוּ – מוּתָּרִין, יָכוֹל אַף זֶה כֵּן?

Since we find regarding Second Tithe and first-fruits, that even though they went outside their boundary and returned, they are permitted, I might have thought that this meat of a fetus or offering is **also so**?

EXPLANATION

תַּלְמוּד לוֹמַר "טְרֵפָה".

Therefore, **the verse teaches "tereifa"** to show it is forbidden.

QUESTION

מַאי תַּלְמוּדָא?

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

ANSWER

אָמַר רַבָּה: כִּטְרֵפָה, מָה טְרֵפָה – כֵּיוָן שֶׁנִּטְרְפָה שׁוּב אֵין לָהּ הֶיתֵּר, אַף בָּשָׂר – כֵּיוָן שֶׁיָּצָא חוּץ לִמְחִיצָתוֹ שׁוּב אֵין לוֹ הֶיתֵּר!

Rabbah said: It is like a tereifa; just as a tereifa, once it becomes torn, can never again have a permit, so too flesh, once it went outside its boundary, can never again have a permit even if it returns!

REFUTATION

תְּיוּבְתָּא דְּעוּלָּא, תְּיוּבְתָּא.

This is **a conclusive refutation of Ulla, a conclusive refutation**.

QUESTION

אָמַר מָר: לְפִי שֶׁמָּצִינוּ בְּמַעֲשֵׂר שֵׁנִי וּבִכּוּרִים. הֵיכָן מָצִינוּ?

The Master said above: **Since we find regarding Second Tithe and first-fruits** that they are permitted if they return. **Where do we find** this?

ANSWER

דִּכְתִיב: "לֹא תוּכַל לֶאֱכֹל בִּשְׁעָרֶיךָ מַעְשַׂר דְּגָנְךָ וְגוֹ'", בִּשְׁעָרֶיךָ הוּא דְּלָא תֵּיכוֹל, אֲבָל יָצְאוּ חוּץ לִמְחִיצָתָן וְחָזְרוּ – מוּתָּרִין.

As it is written: "You may not eat within your gates the tithe of your grain, etc.", implying that **within your gates you may not eat** them if they never entered Jerusalem, **but if they went outside their boundary and returned, they are permitted**.

STATEMENT

בְּמַעְרָבָא מַתְנוּ הָכִי, רַב אָמַר: יֵשׁ לֵידָה לְאֵבָרִים, וְרַבִּי יוֹחָנָן אָמַר: אֵין לֵידָה לְאֵבָרִים.

In the West, they taught this dispute as follows: **Rav said: There is birth for limbs**, meaning a limb extending outside is considered born and permanently forbidden; **and Rabbi Yochanan said: There is no birth for limbs**.

QUESTION

מַאי בֵּינַיְיהוּ?

What is the difference between them practically?

ANSWER

אִיכָּא בֵּינַיְיהוּ לְמֵיסַר מִיעוּט אֵבֶר שֶׁבִּפְנִים.

There is a difference between them regarding forbidding the minority of the limb that remains inside the womb.

QUESTION

אִיבַּעְיָא לְהוּ: לְדִבְרֵי הָאוֹמֵר אֵין לֵידָה לְאֵבָרִים, הוֹצִיא הָעוּבָּר אֶת יָדוֹ וְהֶחְזִירָהּ, וְחָזַר וְהוֹצִיא אֶת יָדוֹ וְהֶחְזִירָהּ, עַד שֶׁהִשְׁלִימוּ לְרוּבּוֹ, מַהוּ?

A dilemma was raised to them: According to the one who says there is no birth for limbs, if the fetus extended its foreleg and returned it, and then again extended its foreleg and returned it, until these parts **completed the majority of its** body, **what is** the law?

QUESTION

מִי אָמְרִינַן הָא נְפַק לֵיהּ רוּבָּא, אוֹ דִלְמָא כֵּיוָן דַּהֲדוּר הָדַר?

Do we say, behold, the majority of it has gone out and it is considered born? **Or perhaps, since they returned, they returned** and are considered inside?

QUESTION

אִם תִּמְצֵי לוֹמַר, כֵּיוָן דַּהֲדוּר הָדַר, הוֹצִיא עוּבָּר אֶת יָדוֹ וַחֲתָכָהּ, וְחָזַר וְהוֹצִיא אֶת יָדוֹ וַחֲתָכָהּ, עַד שֶׁהִשְׁלִימוּ לְרוּבּוֹ, מַהוּ?

If you say, since they returned, they returned; if the fetus extended its foreleg and one cut it off, and then again extended its foreleg and one cut it off, until the cut parts **completed the majority of its** body, **what is** the law?

QUESTION

מִי אָמְרִינַן הָא נָפֵיק לֵיהּ רוּבָּא, אוֹ דִלְמָא רוּבָּא בְּבַת אַחַת בָּעֵינַן?

Do we say, behold, the majority of it has gone out? Or perhaps we require the majority to emerge **all at once**?

PROOF

תָּא שְׁמַע:

Come and hear a proof:

SUMMARY

The Gemara analyzes the Mishnah's ruling regarding the extended foreleg, bringing the teaching of Rav Yehuda in the name of Rav that the emerged limb itself remains forbidden even if it was brought back inside before shechitah, based on the pasuk of "flesh in the field." The Gemara challenges this from our Mishnah and a Baraisa, questioning whether the term

"permitted" refers to the limb itself or only to the rest of the fetus. To resolve these difficulties, the Gemara suggests that the Mishnah's phrasing was structured for stylistic symmetry with the case of the head emerging, and explores the halachic definitions of birth for both humans and animals, ultimately utilizing the principle of Rav Nachman bar Yitzchak regarding the status of the "place of the cut" where the limb is severed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's sugya, we learn about a fetus that extends its limb outside the womb and then pulls it back. According to Rav, even though the limb returned inside, it remains permanently forbidden. The Torah says, "And flesh in the field, a tereifah, you shall not eat." Once a holy thing or a kosher limb crosses its boundary and goes "outside into the field," it loses its status. Even if it returns to its original place, that brief moment of leaving its proper boundary leaves a permanent mark.

This teaches us a profound lesson about our own spiritual boundaries, our own "mechitza." Hashem places each of us in a specific environment of holiness, our homes, our yeshivos, our communities, and our daily times set aside for Torah and tefillah. The yetzer hara often whispers that we can step "outside" just for a moment, to indulge in something inappropriate or to let our minds wander into forbidden places, thinking, "I will just peek outside and then immediately pull myself back in. No harm done."

But the Torah is teaching us that boundaries matter. When we let ourselves drift outside our spiritual boundaries, even temporarily, it leaves an impression on our neshama. We cannot simply step into the "field" and expect to return completely unaffected. Our avodah is to guard our boundaries with vigilance, recognizing that the safety and purity of our spiritual lives depend on staying firmly within the realm of kedushah.

Today, make a conscious effort to protect your spiritual boundaries. When you feel tempted to look at something you shouldn't, or to engage in speech that is outside the boundary of a Torah Jew, pause and remind yourself: "I am keeping myself inside."

הִלְכוֹת דֵּעוֹת · פֶּרֶק חֲמִישִׁי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam takes us to the next level of our avodah, showing how a talmid chacham must carry himself in every single aspect of his daily life. While the previous chapters focused on refining our inner middos and maintaining our physical health, we now learn how a true Torah Sage must stand out through his refined actions. The way he eats, drinks, speaks, walks, dresses, and conducts his business must all reflect a beautiful kiddush Hashem.

We will see how the Rambam guides us to elevate the most mundane physical acts into holy service. By avoiding the self-indulgent ways of the world and adopting a path of modesty and self-control, a person's entire physical existence becomes a vessel for yiras Shamayim and the knowledge of Hashem.

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

הֲלָכָה א

Halacha 1 · The Conduct of a Torah Sage in Eating and Drinking Moderately

כְּשֵׁם שֶׁהֶחָכָם נִכָּר בְּחָכְמָתוֹ וּבְדֵעוֹתָיו

Just as the wise man is recognized by his wisdom and by his temperaments,

וְהוּא מָבְדָּל בָּהֶם מִשְּׁאָר הָעָם.

and he is distinguished by them from the rest of the people,

כָּךְ צָרִיךְ שֶׁיִּהְיֶה נִכָּר בְּמַעֲשָׂיו

so must he be recognized in his actions:

בְּמַאֲכָלוֹ וּבְמַשְׁקֵהוּ וּבְבִעִילָתוֹ וּבַעֲשִׂיַּת צָרְכָיו

in his eating, and in his drinking, and in his intimate relations, and in the performing of his bodily needs,

וּבְדִבּוּרוֹ וּבְהִלּוּכוֹ וּבְמַלְבּוּשׁוֹ

and in his speech, and in his walking, and in his dress,

וּבְכָל דְּבָרָיו וּבְמַשָּׂאוֹ וּבְמַתָּנוֹ.

and in the management of his affairs, and in his buying and in his selling.

וְיִהְיוּ כָּל הַמַּעֲשִׂים הָאֵלּוּ נָאִים וּמְתֻקָּנִים בְּיוֹתֵר.

And should be all of these actions becoming and proper exceedingly.

כֵּיצַד.

How so?

תַּלְמִיד חָכָם לֹא יִהְיֶה גַּרְגָּרָן

A Torah Sage should not be a glutton,

אֶלָּא אוֹכֵל מַאֲכָל הָרָאוּי לְהַבְרוֹת גּוּפוֹ.

rather he should eat food that is fitting to keep healthy his body,

וְלֹא יֹאכַל מִמֶּנּוּ אֲכִילָה גַּסָּה.

and he should not eat of it an excessive eating.

וְלֹא יְהֵא רוֹדֵף לְמַלְאוֹת בִּטְנוֹ

And he should not be pursuing to fill his stomach,

כְּאֵלּוּ שֶׁמִּתְמַלְּאִין מִמַּאֲכָל וּמִשְׁתֶּה עַד שֶׁתִּפַּח כְּרֵסָם.

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

וַעֲלֵיהֶם מְפֹרָשׁ בַּקַּבָּלָה

And about them it is explained in the Tradition of the Prophets:

"וְזֵרִיתִי פֶּרֶשׁ עַל פְּנֵיכֶם".

"And I will spread dung upon your faces".

אָמְרוּ חֲכָמִים אֵלּוּ בְּנֵי אָדָם שֶׁאוֹכְלִין וְשׁוֹתִין וְעוֹשִׂין כָּל יְמֵיהֶם כְּחַגִּים.

Said the Sages: These are the people who eat and drink and make all of their days like festivals.

וְהֵם הָאוֹמְרִים "אָכוֹל וְשָׁתוֹ כִּי מָחָר נָמוּת".

And they are the ones who say, "Eat and drink, for tomorrow we die".

וְזֶהוּ מַאֲכַל הָרְשָׁעִים.

And this is the food of the wicked.

וְשֻׁלְחָנוֹת אֵלּוּ הֵם שֶׁגִּנָּה הַכָּתוּב וְאָמַר

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

"כִּי כָּל שֻׁלְחָנוֹת מָלְאוּ קִיא צֹאָה בְּלִי מָקוֹם".

"For all tables are full of vomit excrement, without room".

אֲבָל הֶחָכָם אֵינוֹ אוֹכֵל אֶלָּא תַּבְשִׁיל אֶחָד אוֹ שְׁנַיִם

But the wise man does not eat except one dish or two,

וְאוֹכֵל מִמֶּנּוּ כְּדֵי חַיָּיו וְדַיּוֹ.

and he eats from it enough for his sustenance, and that is sufficient for him.

הוּא שֶׁאָמַר שְׁלֹמֹה "צַדִּיק אוֹכֵל לְשֹׂבַע נַפְשׁוֹ":

He is the one of whom Shlomo said, "A righteous man eats to satisfy his soul".

הֲלָכָה ב

Halacha 2 · The Proper Conduct of a Wise Man Regarding Eating and Social Meals

כְּשֶׁהֶחָכָם אוֹכֵל מְעַט זֶה הָרָאוּי לוֹ

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

לֹא יֹאכְלֶנּוּ אֶלָּא בְּבֵיתוֹ עַל שֻׁלְחָנוֹ.

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

וְלֹא יֹאכַל בַּחֲנוּת וְלֹא בַּשּׁוּק

And he should not eat in a store, and not in the marketplace,

אֶלָּא מִפְּנֵי צֹרֶךְ גָּדוֹל.

unless because of a great need,

כְּדֵי שֶׁלֹּא יִתְגַּנֶּה בִּפְנֵי הַבְּרִיּוֹת.

so that he will not be viewed with disrespect before people.

וְלֹא יֹאכַל אֵצֶל עַמֵּי הָאָרֶץ

And he should not eat with the unlearned of the land,

וְלֹא עַל אוֹתָן הַשֻּׁלְחָנוֹת הַמְּלֵאִים קִיא צוֹאָה.

and not at those tables that are filled with vomit and excrement.

וְלֹא יַרְבֶּה סְעֻדוֹתָיו בְּכָל מָקוֹם

And he should not multiply his meals in every place,

וַאֲפִלּוּ עִם הַחֲכָמִים.

and even with the wise men.

וְלֹא יֹאכַל בִּסְעֻדּוֹת שֶׁיֵּשׁ בָּהֶן קִבּוּץ הַרְבֵּה.

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

וְאֵין רָאוּי לוֹ לֶאֱכֹל אֶלָּא בִּסְעֻדָּה שֶׁל מִצְוָה בְּלִבַּד

And it is not fitting for him to eat except at a meal of a mitzvah only,

כְּגוֹן סְעֻדַּת אֵרוּסִין וְנִשּׂוּאִין.

such as the meal of betrothal and marriage;

וְהוּא שֶׁיִּהְיֶה תַּלְמִיד חָכָם שֶׁנָּשָׂא בַּת תַּלְמִיד חָכָם.

and that is when it is a Torah scholar who married the daughter of a Torah scholar.

וְהַצַּדִּיקִים וְהַחֲסִידִים הָרִאשׁוֹנִים לֹא אָכְלוּ מִסְּעֻדָּה שֶׁאֵינָהּ שֶׁלָּהֶן:

And the righteous and the pious of old did not eat from a meal that was not their own.

הֲלָכָה ג

Halacha 3 · The Proper Conduct of a Wise Man Regarding Wine and the Prohibition of Drunkenness

כְּשֶׁהֶחָכָם שׁוֹתֶה יַיִן

When the wise man drinks wine,

אֵינוֹ שׁוֹתֶה אֶלָּא כְּדֵי לְשָׁרוֹת אֲכִילָה שֶׁבְּמֵעָיו.

he does not drink except in order to soften and digest the food that is in his stomach.

וְכָל הַמִּשְׁתַּכֵּר הֲרֵי זֶה חוֹטֵא וּמְגֻנֶּה וּמַפְסִיד חָכְמָתוֹ.

And anyone who becomes drunk, behold this person is a sinner and disgraceful, and he loses his wisdom.

וְאִם נִשְׁתַּכֵּר בִּפְנֵי עַמֵּי הָאָרֶץ

And if he became drunk in front of the common people,

הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם.

behold this person has desecrated the Name of Hashem.

וְאָסוּר לִשְׁתּוֹת יַיִן בַּצָּהֳרַיִם וַאֲפִלּוּ מְעַט

And it is forbidden to drink wine in the afternoon, and even a little bit,

אֶלָּא אִם הָיָה בִּכְלַל הָאֲכִילָה.

unless it was as part of the meal.

שֶׁהַשְּׁתִיָּה שֶׁהִיא בִּכְלַל הָאֲכִילָה אֵינָהּ מְשַׁכֶּרֶת.

For drinking that is as part of the meal does not intoxicate.

וְאֵין נִזְהָרִין אֶלָּא מִיַּיִן שֶׁלְּאַחַר הַמָּזוֹן:

And we are not careful to avoid drinking except from wine that is drunk after the food.

אַף עַל פִּי שֶׁאִשְׁתּוֹ שֶׁל אָדָם מֻתֶּרֶת לוֹ תָּמִיד.

Even though a man's wife is permitted to him always, and there is no prohibition of the Torah involved,

רָאוּי לוֹ לְתַלְמִיד חָכָם שֶׁיִּנָּהֵג עַצְמוֹ בִּקְדֻשָּׁה

it is fitting for a disciple of a Sage that he conduct himself with holiness and self-restraint,

וְלֹא יְהֵא מָצוּי אֵצֶל אִשְׁתּוֹ כְּתַרְנְגוֹל

and he should not be frequent with his wife like a rooster, who mates constantly without thought,

אֶלָּא מְלֵילֵי שַׁבָּת לְלֵילֵי שַׁבָּת אִם יֵשׁ בּוֹ כֹּחַ.

rather he should limit this **from the nights of Shabbos to the nights of Shabbos, if there is in him strength** to do so.

וּכְשֶׁהוּא מְסַפֵּר עִמָּהּ

And when he converseth with her, meaning when he cohabits with her,

לֹא יְסַפֵּר בִּתְחִלַּת הַלַּיְלָה כְּשֶׁהוּא שָׂבֵעַ וּבִטְנוֹ מָלֵא.

he should not converse at the beginning of the night when he is sated and his belly is full from dinner,

וְלֹא בְּסוֹף הַלַּיְלָה כְּשֶׁהוּא רָעֵב.

and not at the end of the night when he is hungry,

אֶלָּא בְּאֶמְצַע הַלַּיְלָה כְּשֶׁיִּתְעַכֵּל הַמָּזוֹן שֶׁבְּמֵעָיו.

rather in the middle of the night when the food that is in his innards is digested, which is healthier for the body.

וְלֹא יָקֵל בְּרֹאשׁוֹ בְּיוֹתֵר

And he should not make light of his head excessively,

וְלֹא יְנַבֵּל אֶת פִּיו בְּדִבְרֵי הַבַאי וַאֲפִלּוּ בֵּינוֹ לְבֵינָהּ.

and he should not make vulgar his mouth with words of nonsense, and even when it is only **between him and her** in private.

הֲרֵי הוּא אוֹמֵר בְּקַבָּלָה מַגִּיד לְאָדָם מַה שֵּׂחוֹ.

For **behold, it says in Tradition**, in the words of the Prophets, 'He **declares to man what is his conversation**.'

אָמְרוּ חֲכָמִים אֲפִלּוּ שִׂיחָה קַלָּה שֶׁבֵּין אָדָם לְאִשְׁתּוֹ עָתִיד לִתֵּן עָלֶיהָ אֶת הַדִּין.

On this, **the Sages said: Even light conversation that is between a man and his wife,** which is unnecessary for the intimacy, **he is destined to give upon it the judgment** before Hashem.

וְלֹא יִהְיוּ שְׁנֵיהֶם לֹא שִׁכּוֹרִים וְלֹא עַצְלָנִים וְלֹא עַצְבָנִים, וְלֹא אֶחָד מֵהֶן.

And they should not both of them be drunk, and not lazy, and not angry, and not even **one of them** should be in such a state.

וְלֹא תִּהְיֶה יְשֵׁנָה.

And she should not be sleeping during the act.

וְלֹא יֶאֱנֹס אוֹתָהּ וְהִיא אֵינָהּ רוֹצָה

And he should not force her when she is not willing,

אֶלָּא בִּרְצוֹן שְׁנֵיהֶם וּבְשִׂמְחָתָם.

rather it must be **with the consent of both of them and with their joy**.

יְסַפֵּר וְיִשְׂחַק מְעַט עִמָּהּ כְּדֵי שֶׁתִּתְיַשֵּׁב נַפְשָׁהּ

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

וְיִבְעֹל בְּבוּשָׁה וְלֹא בְּעַזּוּת וְיִפְרֹשׁ מִיָּד:

and he should cohabit with modesty and not with boldness, and he should withdraw immediately after the act is completed.

הֲלָכָה ה

Halacha 5 · The Influence of Holy Conduct During Marital Relations on One's Children

כָּל הַנּוֹהֵג מִנְהָג זֶה

Everyone who conducts himself in **this conduct** of holiness and modesty,

לֹא דַּי לוֹ שֶׁקִּדֵּשׁ נַפְשׁוֹ

it is not enough for him that he has sanctified his soul

וְטִהֵר עַצְמוֹ

and purified himself

וְתִקֵּן דֵּעוֹתָיו

and corrected his character traits,

אֶלָּא שֶׁאִם הָיוּ לוֹ בָּנִים

but rather, if he has children,

יִהְיוּ נָאִים וּבַיְשָׁנִים

they will be handsome and modest,

רְאוּיִין לְחָכְמָה וְלַחֲסִידוּת.

worthy of wisdom and of piety.

וְכָל הַנּוֹהֵג בְּמִנְהֲגוֹת שְׁאָר הָעָם

And everyone who conducts himself in the customs of the rest of the people

הַהוֹלְכִים בַּחֹשֶׁךְ

who walk in the darkness of physical desires,

יִהְיוּ לוֹ בָּנִים כְּמוֹ אוֹתָם הָעָם:

he will have children like those people.

הֲלָכָה ו

Halacha 6 · The Practice of Modesty in the Latrine and Covering the Head

צְנִיעוּת גְּדוֹלָה נוֹהֲגִים תַּלְמִידֵי חֲכָמִים בְּעַצְמָן.

Great modesty do disciples of Sages conduct in themselves.

לֹא יִתְבַּזּוּ

They should not demean themselves,

וְלֹא יְגַלּוּ רֹאשָׁן וְלֹא גּוּפָן.

and they should not bare their head and not their body.

וַאֲפִלּוּ בְּשָׁעָה שֶׁיִּכָּנֵס לְבֵית הַכִּסֵּא יְהֵא צָנוּעַ

And even at the time that he enters to the house of the seat, he should be modest,

וְלֹא יְגַלֶּה בְּגָדָיו עַד שֶׁיֵּשֵׁב.

and he should not uncover his garments until he sits.

וְלֹא יְקַנֵּחַ בִּימִין.

And he should not wipe with the right hand.

וְיִתְרַחֵק מִכָּל אָדָם.

And he should distance himself from every man.

וְיִכָּנֵס חֶדֶר לְפְנִים מֵחֶדֶר מְעָרָה לִפְנִים מִן הַמְּעָרָה וְנִפָּנֶה.

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

וְאִם נִפָּנָה אַחוֹרֵי הַגָּדֵר

And if he relieves himself behind the fence,

יִתְרַחֵק כְּדֵי שֶׁלֹּא יִשְׁמַע חֲבֵרוֹ קוֹלוֹ אִם נִתְעַטֵּשׁ.

he should distance himself so that his fellow will not hear his sound if he sneezes or passes wind.

וְאִם נִפְנֶה בְּבִקְעָה

And if he relieves himself in a valley,

יַרְחִיק כְּדֵי שֶׁלֹּא יִרְאֶה חֲבֵרוֹ פְּרִיעָתוֹ.

he should distance himself so that his fellow will not see his baring.

וְלֹא יְדַבֵּר כְּשֶׁהוּא נִפְנֶה אֲפִלּוּ לְצֹרֶךְ גָּדוֹל.

And he should not speak when he relieves himself, even for a great need.

וּכְדַרְכּוֹ שֶׁנּוֹהֵג צְנִיעוּת בַּיּוֹם בְּבֵית הַכִּסֵּא כָּךְ נוֹהֵג בַּלַּיְלָה.

And like the way that he conducts modesty by day in the house of the seat, so he conducts by night.

וּלְעוֹלָם יְלַמֵּד אָדָם עַצְמוֹ לְהִפָּנוֹת שַׁחֲרִית וְעַרְבִית בִּלְבַד

And always a man should train himself to relieve himself morning and evening only,

כְּדֵי שֶׁלֹּא יִתְרַחֵק:

so that he must not distance himself during the day.

הֲלָכָה ז

Halacha 7 · The Proper Conduct of a Torah Sage in Speech and Social Relations

תַּלְמִיד חָכָם לֹא יְהֵא צוֹעֵק וְצוֹוֵחַ בִּשְׁעַת דִּבּוּרוֹ כִּבְהֵמוֹת וְחַיּוֹת.

A disciple of a Sage should not be shouting and shrieking at the time of his speaking like animals and wild beasts.

וְלֹא יַגְבִּיהַּ קוֹלוֹ בְּיוֹתֵר

And he should not raise his voice excessively,

אֶלָּא דִּבּוּרוֹ בְּנַחַת עִם כָּל הַבְּרִיּוֹת.

rather his speaking should be gently with all people.

וּכְשֶׁיְּדַבֵּר בְּנַחַת יִזָּהֵר שֶׁלֹּא יִתְרַחֵק

And when he speaks gently, he should take care that he does not distance himself too much in his mannerisms,

עַד שֶׁיֵּרָאֶה כְּדִבְרֵי גַּסֵּי הָרוּחַ.

until it appears like the words of those who are haughty of spirit.

וּמַקְדִּים שָׁלוֹם לְכָל הָאָדָם

And he initiates greeting to every man,

כְּדֵי שֶׁתְּהֵא רוּחָן נוֹחָה הֵימֶנּוּ.

so that their spirit will be pleased with him.

וְדָן אֶת כָּל הָאָדָם לְכַף זְכוּת.

And he judges every man to the scale of merit.

מְסַפֵּר בְּשֶׁבַח חֲבֵרוֹ וְלֹא בְּגְנוּתוֹ כְּלָל.

He speaks of the praise of his fellow, and not of his shame at all.

אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם.

He is one who is loving peace and pursuing peace.

אִם רוֹאֶה שֶׁדְּבָרָיו מוֹעִילִים וְנִשְׁמָעִים אוֹמֵר

If he sees that his words are effective and heard, he speaks,

וְאִם לָאו שׁוֹתֵק.

and if not, he remains silent.

כֵּיצַד.

How so?

לֹא יְרַצֶּה חֲבֵרוֹ בְּשָׁעַת כַּעֲסוֹ.

He should not placate his fellow at the time of his anger,

וְלֹא יִשְׁאַל לוֹ עַל נִדְרוֹ בְּשָׁעָה שֶׁנָּדַר

and he should not ask him about his vow at the hour that he vowed,

עַד שֶׁתִּתְקָרֵר דַּעְתּוֹ וְיָנוּחַ.

until his mind cools down and he rests.

וְלֹא יְנַחֲמֶנּוּ בְּשָׁעָה שֶׁמֵּתוֹ מֻטָּל לְפָנָיו

And he should not comfort him at the hour that his dead is lying before him,

מִפְּנֵי שֶׁהוּא בָּהוּל עַד שֶׁיְּקַבְּרֵהוּ.

because he is distressed, until he buries him.

וְכֵן כָּל כַּיּוֹצֵא בְּאֵלּוּ.

And so all similar to these.

וְלֹא יִרְאֶה לַחֲבֵרוֹ בְּשָׁעַת קַלְקָלָתוֹ

And he should not look at his fellow at the time of his disgrace,

אֶלָּא יַעֲלִים עֵינָיו מִמֶּנּוּ.

rather he should hide his eyes from him.

וְלֹא יְשַׁנֶּה בְּדִבּוּרוֹ.

And he should not alter in his speech,

וְלֹא יוֹסִיף וְלֹא יִגְרַע

and he should not add, and he should not diminish,

אֶלָּא בְּדִבְרֵי שָׁלוֹם וְכַיּוֹצֵא בָּהֶן.

except in matters of peace and similar to them.

כְּלָלוֹ שֶׁל דָּבָר

The general rule of the matter is:

אֵינוֹ מְדַבֵּר אֶלָּא בְּדִבְרֵי חָכְמָה אוֹ בִּגְמִילוּת חֲסָדִים וְכַיּוֹצֵא בָּהֶן.

he does not speak except in words of wisdom or in acts of kindness and similar to them.

וְלֹא יְסַפֵּר עִם אִשָּׁה בַּשּׁוּק

And he should not converse with a woman in the marketplace,

וַאֲפִלּוּ הִיא אִשְׁתּוֹ אוֹ אֲחוֹתוֹ אוֹ בִּתּוֹ:

and even if she is his wife, or his sister, or his daughter.

הֲלָכָה ח

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

לֹא יֵלֵךְ תַּלְמִיד חָכָם בְּקוֹמָה זְקוּפָה וְגָרוֹן נָטוּי

A disciple of a Sage should not walk with an erect stature and an outstretched neck, which shows arrogance,

כְּעִנְיָן שֶׁנֶּאֱמַר ישעיה ג טז "וַתֵּלַכְנָה נְטוּיוֹת גָּרוֹן וּמְשַׂקְּרוֹת עֵינָיִם".

like the matter as it is said in the rebuke of the prophet Yeshayahu: "and they walk with outstretched necks and with ogling eyes."

וְלֹא יְהַלֵּךְ עָקֵב בְּצַד גּוּדָל בְּנַחַת כְּמוֹ הַנָּשִׁים וְגַסֵּי הָרוּחַ

And he should not walk heel beside toe gently, taking tiny, affected steps, like the women and the haughty of spirit do,

כְּעִנְיָן שֶׁנֶּאֱמַר ישעיה ג טז "הָלוֹךְ וְטָפֹף תֵּלַכְנָה וּבְרַגְלֵיהֶם תְּעַכַּסְנָה".

like the matter as it is said: "walking and mincing they walk, and with their feet they make a tinkling."

וְלֹא יָרוּץ בִּרְשׁוּת הָרַבִּים כְּמִנְהַג מְשֻׁגָּעִים.

And he should not run in the public domain like the custom of madmen, which is undignified.

וְלֹא יִכְפֹּף קוֹמָתוֹ כְּבַעֲלֵי חֲטוֹטֶרֶת.

And he should not bend his stature excessively, walking with his head bowed down **like those with a hunchback**, which looks like false humility.

אֶלָּא מִסְתַּכֵּל לְמַטָּה כְּמוֹ שֶׁהוּא עוֹמֵד בִּתְפִלָּה.

Rather, he should walk upright, **looking downward** toward the ground **like that he stands in prayer**, with awe of Heaven.

וּמְהַלֵּךְ בַּשּׁוּק כְּאָדָם שֶׁהוּא טָרוּד בַּעֲסָקָיו.

And he should be **walking in the marketplace like a person who is preoccupied with his business**, not looking around idly.

גַּם מִמַּהֲלָכוֹ שֶׁל אָדָם נִכָּר אִם חָכָם וּבַעַל דֵּעָה הוּא אוֹ שׁוֹטֶה וְסָכָל.

Also from the gait of a person it is recognizable if he is a wise man and a master of understanding, or a fool and a simpleton.

וְכֵן אָמַר שְׁלֹמֹה בְּחָכְמָתוֹ קהלת י ג "וְגַם בַּדֶּרֶךְ כְּשֶׁסָּכָל הֹלֵךְ לִבּוֹ חָסֵר וְאָמַר לַכֹּל סָכָל הוּא".

And so said Shlomo in his wisdom: "And also on the way, when a fool walks, his heart lacks, and he says to all, 'A fool he is.'"

הוּא מוֹדִיעַ לַכֹּל עַל עַצְמוֹ שֶׁהוּא סָכָל:

By his very manner of walking, **he informs to all about himself that he is a fool.**

הֲלָכָה ט

Halacha 9 · The Proper Clothing and Public Demeanor of a Torah Sage

מַלְבּוּשׁ תַּלְמִיד חָכָם מַלְבּוּשׁ נָאֶה וְנָקִי.

The clothing of a disciple of a Sage should be **clothing** that is **attractive and clean**.

וְאָסוּר לוֹ שֶׁיִּמָּצֵא בִּבְגָדוֹ כֶּתֶם אוֹ שַׁמְנוּנִית וְכַיּוֹצֵא בָּהֶן.

And it is forbidden for him that there be found on his garment a stain or grease and the like of them.

וְלֹא יִלְבַּשׁ לֹא מַלְבּוּשׁ מְלָכִים כְּגוֹן בִּגְדֵי זָהָב וְאַרְגָּמָן שֶׁהַכֹּל מִסְתַּכְּלִין בָּהֶן.

And not shall he wear not clothing of kings, such as garments of gold and purple, which everyone gaze at them.

וְלֹא מַלְבּוּשׁ עֲנִיִּים שֶׁהוּא מְבַזֶּה אֶת לוֹבְשָׁיו אֶלָּא בְּגָדִים בֵּינוֹנִים נָאִים.

And not clothing of poor people which shames its wearers, but rather garments that are average and attractive.

וְלֹא יְהֵא בְּשָׂרוֹ נִרְאֶה מִתַּחַת מַדָּיו כְּמוֹ בִּגְדֵי הַפִּשְׁתָּן הַקַּלִּים בְּיוֹתֵר שֶׁעוֹשִׂים בְּמִצְרַיִם.

And not shall be his flesh visible from under his garments, like those garments of linen that are light exceedingly that they make in Mitzrayim.

וְלֹא יִהְיוּ בְּגָדָיו סְחוּבִין עַל הָאָרֶץ כְּמוֹ בִּגְדֵי גַּסֵּי הָרוּחַ אֶלָּא עַד עֲקֵבוֹ וּבֵית יָד שֶׁלּוֹ עַד רָאשֵׁי אֶצְבְּעוֹתָיו.

And not shall be his garments dragging on the ground like the garments of haughty of spirit, but they should reach until his heel, and the house of hand of his should reach until the tips of his fingers.

וְלֹא יְשַׁלְשֵׁל טַלִּיתוֹ מִפְּנֵי שֶׁנִּרְאֶה כְּגַסּוּת הָרוּחַ אֶלָּא בְּשַׁבָּת בִּלְבַד אִם אֵין לוֹ לְהַחֲלִיף.

And not shall he let hang down his cloak, because that it appears like haughtiness of spirit, except on Shabbos alone if there is not to him another garment to change into.

וְלֹא יִנְעַל מִנְעָלִים מְטָלָאִים טְלַאי עַל גַּבֵּי טְלַאי בִּימוֹת הַחַמָּה.

And not shall he wear shoes patched with a patch upon the back of a patch in the days of the sun.

אֲבָל בִּימוֹת הַגְּשָׁמִים מֻתָּר אִם הָיָה עָנִי.

But in the days of the rains it is permitted if he was poor.

לֹא יֵצֵא מְבֻשָּׂם לַשּׁוּק וְלֹא בִּבְגָדִים מְבֻשָּׂמִים וְלֹא יָשִׂים בֹּשֶׂם בְּשֵׂעָרוֹ.

Not shall he go out perfumed to the marketplace, and not with garments perfumed, and not shall he put perfume in his hair.

אֲבָל אִם מָשַׁח בְּשָׂרוֹ בְּבֹשֶׂם כְּדֵי לְהַעֲבִיר אֶת הַזֻּהֲמָא מֻתָּר.

But if he smeared his flesh with perfume in order to remove the filth, it is permitted.

וְכֵן לֹא יֵצֵא יְחִידִי בַּלַּיְלָה.

And likewise, not shall he go out alone at night.

אֶלָּא אִם כֵּן הָיָה לוֹ זְמַן קָבוּעַ לָצֵאת בּוֹ לְתַלְמוּדוֹ.

Unless there was to him a time fixed to go out in it for his study.

כָּל אֵלּוּ מִפְּנֵי הַחֲשָׁד:

All of these restrictions are because of suspicion.

תַּלְמִיד חָכָם מְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט.

A disciple of a Sage manages his affairs with judgment and proper balance.

אוֹכֵל וְשׁוֹתֶה וְזָן אֶת אַנְשֵׁי בֵּיתוֹ כְּפִי מָמוֹנוֹ וְהַצְלָחָתוֹ.

He eats and drinks and sustains the people of his household according to his wealth and his success, living within his means.

וְלֹא יַטְרִיחַ עַל עַצְמוֹ יוֹתֵר מִדַּאי.

And he should not burden himself to spend **more than enough**, so as not to fall into debt.

צִוּוּ חֲכָמִים בְּדֶרֶךְ אֶרֶץ שֶׁלֹּא יֹאכַל אָדָם בָּשָׂר אֶלָּא לְתַאֲבוֹן.

The Sages commanded regarding the way of the land, as a matter of proper conduct, **that a person should not eat meat except with** a specific **appetite** and craving for it, rather than as a daily habit.

שֶׁנֶּאֱמַר דברים יב כ "כִּי תְאַוֶּה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר".

As it is said in the Torah in Devarim 12:20, **"When your soul desires to eat meat,"** showing that meat should be eaten when one truly desires it.

דַּיּוֹ לַבָּרִיא לֶאֱכֹל בָּשָׂר מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת.

It is sufficient for a healthy person to eat meat from the eve of Shabbos to the eve of Shabbos, in honor of the holy day.

וְאִם הָיָה עָשִׁיר כְּדֵי לֶאֱכֹל בָּשָׂר בְּכָל יוֹם אוֹכֵל.

And if he was wealthy enough to eat meat on every day, he may eat it daily.

צִוּוּ חֲכָמִים וְאָמְרוּ לְעוֹלָם יֹאכַל אָדָם פָּחוֹת מִן הָרָאוּי לוֹ לְפִי מָמוֹנוֹ

The Sages commanded and they said: Always should a person eat less than what is fitting for him according to his wealth, so he does not squander his resources on food;

וְיִלְבַּשׁ כָּרָאוּי לוֹ

and he should dress as is fitting for him, to maintain a respectable appearance according to his status;

וִיכַבֵּד אִשְׁתּוֹ וּבָנָיו יוֹתֵר מִן הָרָאוּי לוֹ:

and he should honor his wife and his children by providing for them **more than what is fitting for him**, even beyond his standard means, to keep them happy and secure.

הֲלָכָה יא

Halacha 11 · The Proper Order of Establishing a Livelihood, Acquiring a Home, and Marriage

דֶּרֶךְ בַּעֲלֵי דֵּעָה

The way of possessors of wisdom

שֶׁיִּקְבַּע לוֹ אָדָם מְלָאכָה הַמְפַרְנֶסֶת אוֹתוֹ תְּחִלָּה.

is **that a person should establish for himself an occupation that supports him first**.

וְאַחַר כָּךְ יִקְנֶה בֵּית דִּירָה.

And after that, he should purchase a house of dwelling.

וְאַחַר כָּךְ יִשָּׂא אִשָּׁה.

And after that, he should marry a wife.

שֶׁנֶּאֱמַר "מִי הָאִישׁ אֲשֶׁר נָטַע כֶּרֶם וְלֹא חִלְּלוֹ".

As it is said in the Torah regarding those who return from the battlefront: **"Who is the man who has planted a vineyard and not redeemed it?"** which refers to a person's livelihood,

"מִי הָאִישׁ אֲשֶׁר בָּנָה בַיִת חָדָשׁ וְלֹא חֲנָכוֹ".

and then, **"Who is the man who has built a new house and not dedicated it?"**

"מִי הָאִישׁ אֲשֶׁר אֵרַשׂ אִשָּׁה וְלֹא לְקָחָהּ".

and only after that, **"Who is the man who has betrothed a woman and not taken her?"**

אֲבָל הַטִּפְּשִׁין מַתְחִילִין לִשָּׂא אִשָּׁה

But the fools begin by rushing **to marry a wife**,

וְאַחַר כָּךְ אִם תִּמְצָא יָדוֹ יִקְנֶה בַּיִת

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

וְאַחַר כָּךְ בְּסוֹף יָמָיו יְחַזֵּר לְבַקֵּשׁ אָמָנוּת אוֹ יִתְפַּרְנֵס מִן הַצְּדָקָה.

and after that, at the end of his days, he goes around to seek a trade, or is forced to **be supported from charity**.

וְכֵן הוּא אוֹמֵר בַּקְּלָלוֹת

And so it says in the curses in the Torah, showing this backward order:

"אִשָּׁה תְּאָרֵשׂ" "בַּיִת תִּבְנֶה" "כֶּרֶם תִּטַּע".

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

כְּלוֹמַר יִהְיוּ מַעֲשֶׂיךָ הֲפוּכִין כְּדֵי שֶׁלֹּא תַצְלִיחַ אֶת דְּרָכֶיךָ.

Meaning to say, your deeds will be upside down in order that you will not succeed in your ways.

וּבַבְּרָכָה הוּא אוֹמֵר

And in the blessing of a righteous person, **it says**:

"וַיְהִי דָוִד לְכָל דְּרָכָו מַשְׂכִּיל וַה' עִמּוֹ":

"And Dovid was successful in all his ways, and Hashem was with him."

הֲלָכָה יב

Halacha 12 · The Prohibition of Renouncing Possessions and Wise Financial Management

וְאָסוּר לוֹ לָאָדָם לְהַפְקִיר אוֹ לְהַקְדִּישׁ כָּל נְכָסָיו

And it is forbidden for a person to make ownerless or to consecrate all of his possessions

וַיַּטְרִיחַ עַל הַבְּרִיּוֹת.

and thereby **burden** himself **upon the creations** by relying on charity.

וְלֹא יִמְכֹּר שָׂדֶה וְיִקְנֶה בַּיִת

And he should not sell a field and buy a house, which is a less stable investment,

וְלֹא בַּיִת וְיִקְנֶה מִטַּלְטְלִין

and not sell **a house and buy movable property**, which can easily be lost or damaged,

אוֹ יַעֲשֶׂה סְחוֹרָה בִּדְמֵי בֵּיתוֹ.

or make merchandise with the money of his house, risking his primary dwelling in business.

אֲבָל מוֹכֵר הוּא מִטַּלְטְלִין וְקוֹנֶה שָׂדֶה.

But he may sell movable property and buy a field, upgrading to a more permanent asset.

כְּלָלוֹ שֶׁל דָּבָר יָשִׂים מַגַּמָּתוֹ לְהַצְלִיחַ נְכָסָיו

The general rule of the matter is that **he should place his purpose to make successful his possessions** through responsible management,

וּלְהַחֲלִיף הַכָּלָה בְּקַיָּם.

and to exchange the fleeting for the enduring.

וְלֹא תִּהְיֶה כַּוָּנָתוֹ לֵהָנוֹת מְעַט לְפִי שָׁעָה

And his intention should not be to benefit a little for the moment,

אוֹ לֵהָנוֹת מְעַט וַיַּפְסִיד הַרְבֵּה:

or to benefit a little and end up **losing much** in the long run.

הֲלָכָה יג

Halacha 13 · The Conduct of a Torah Sage in Business and Personal Relations

מַשָּׂאוֹ וּמַתָּנוֹ שֶׁל תַּלְמִיד חָכָם בֶּאֱמֶת וּבֶאֱמוּנָה.

The business and dealings of a disciple of a Sage must be conducted **with truth and with faithfulness.**

אוֹמֵר עַל לָאו לָאו וְעַל הֵן הֵן.

He says on a no, "no," and on a yes, "yes."

מְדַקְדֵּק עַל עַצְמוֹ בְּחֶשְׁבּוֹן

He is exacting on himself in his accounting,

וְנוֹתֵן וּמְוַתֵּר לַאֲחֵרִים כְּשֶׁיִּקַּח מֵהֶן

and he gives and waives money to others when he buys from them,

וְלֹא יְדַקְדֵּק עֲלֵיהֶן.

and he will not be exacting upon them.

וְנוֹתֵן דְּמֵי הַמֶּקַח לְאַלְתַּר

And he pays the money of the purchase immediately,

וְאֵינוֹ נַעֲשֶׂה לֹא עָרֵב וְלֹא קַבְּלָן

and he does not become neither a guarantor nor a co-signer for others' loans,

וְלֹא יָבוֹא בְּהַרְשָׁאָה.

and he will not enter litigation with a power of attorney to sue on behalf of others.

אֵינוֹ מְחַיֵּב עַצְמוֹ בְּדִבְרֵי מִקָּח וּמִמְכָּר בְּמָקוֹם שֶׁלֹּא חִיְּבָה אוֹתוֹ תוֹרָה.

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

כְּדֵי שֶׁיַּעֲמֹד בְּדִבּוּרוֹ וְלֹא יְשַׁנֶּהוּ.

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

וְאִם נִתְחַיְּבוּ לוֹ אֲחֵרִים בַּדִּין

And if others became obligated to him by the law,

מַאֲרִיךְ וּמוֹחֵל לָהֶן וּמַלְוֶה וְחוֹנֵן.

he extends time for payment, and forgives them, and lends them money, and shows favor.

וְלֹא יֵרֵד לְתוֹךְ אָמָּנוּת חֲבֵרוֹ.

And he will not descend into the trade of his fellow to compete unfairly.

וְלֹא יָצֵר לְאָדָם לְעוֹלָם בְּחַיָּיו.

And he will not cause distress to a person ever in his life.

כְּלָלוֹ שֶׁל דָּבָר יִהְיֶה מִן הַנִּרְדָּפִים וְלֹא מִן הָרוֹדְפִים

The general rule of the matter: he should be from the pursued and not from the pursuers,

מִן הַנֶּעֱלָבִים וְלֹא מִן הָעוֹלְבִים.

from the insulted and not from the insulting.

וְאָדָם שֶׁעוֹשֶׂה כָּל הַמַּעֲשִׂים הָאֵלּוּ וְכַיּוֹצֵא בָּהֶן

And a person who does all these deeds and similar to them,

עָלָיו הַכָּתוּב אוֹמֵר וַיֹּאמֶר לִי עַבְדִּי אָתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר:

upon him the verse says, "And He said to me, 'My servant you are, Yisrael, whom in you I will be glorified.'"

CHAPTER SUMMARY

The chapter begins by outlining how a talmid chacham must be recognized through his refined conduct in all areas of life, starting with his eating habits. The Rambam warns strongly against gluttony and overindulgence, which the Sages compare to the ways of the wicked, and instead directs the wise man to eat simple, healthy meals solely to sustain his body. By eating with holiness and restraint, the righteous person fulfills the words of Shlomo Hamelech, eating only to satisfy his soul and keep his body fit for the service of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, when we think of a Torah scholar, we often picture someone sitting in the beis medrash with a open Gemara. But the Rambam is teaching us a profound chiddush here: the true test of a ben Torah is not just how he learns, but how he eats, how he speaks, how he conducts himself in his most private moments, and even how he walks down the street. A Yid's entire physical existence must be refined, elevated, and distinct from the coarse, self-indulgent ways of the world.

Look at how the Rambam describes the way we eat and drink. The world says, "Eat and drink, for tomorrow we die", a life focused on filling the stomach and chasing physical pleasure. But a wise person eats simply, solely to keep his body healthy to serve Hashem. Even in the most intimate and hidden parts of life, a Yid acts with deep tznius, holiness, and gentle respect. Our speech should be soft and pleasant, never shouting like animals, and we must always judge others favorably and seek peace.

This is our avodah. We do not separate the spiritual from the physical; we bring the spiritual down into the physical. When you carry yourself with dignity, refinement, and self-control in your daily, mundane activities, you are making a kiddush Hashem with your very body and showing what it truly means to be a servant of Hashem.

Today, before you sit down to eat a meal or a snack, pause for three seconds. Remind yourself that you are eating to have strength to serve Hashem, and leave over just one small bite on your plate to show that you control your desires, rather than letting them control you.

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.'