

חומש עם רש"י • מטות-מסעי • רביעי

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

MATOT-MASEI • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the final agreement between Moshe Rabbeinu and the tribes of Gad and Reuven regarding their inheritance on the east side of the Yarden. Moshe sets down the strict conditions of their oath, requiring them to cross over as armed shock-troops to lead the Bnei Yisrael in conquering Eretz Yisrael before they can claim their land. The Gadites and Reubenites accept these terms, promising to leave their families and livestock behind in fortified cities while they fight alongside their brothers.

Following this agreement, the Torah transitions into Parshas Masei, where Moshe Rabbeinu records the journeys of the Bnei Yisrael from the time they left Mitzrayim under the leadership of Moshe and Aharon. We begin a detailed review of the stations where the nation encamped, starting with their triumphant departure from Rameses while the Egyptians were burying their firstborn and witnessing the downfall of their idols.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם תַּעֲשׂוּן אֶת הַדָּבָר הַזֶּה אִם תִּתְּחַלְצוּ לִפְנֵי יְהוָה

Hashem before you will arm if this the thing — you will do if Moshe to them And said

לְמִלְחָמָה:

for the battle

פסוק ב

Pasuk 2

וְעָבַר לָכֶם כָּל חֵלּוּץ אֶת הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוּ אֶת אֹיְבָיו

His enemies — His driving out until Hashem before the Jordan — armed soldier every for you and shall cross

מִפְּנֵיו:

from before Him

פסוק ג

Pasuk 3

וּנִכְבְּשָׁה הָאֶרֶץ לִפְנֵי יְהוָה וְאַחֵר תָּשְׁבוּ וְהִיְתֶם נְקִיִּים מִיְּהוָה

from Hashem clear and you shall be you shall return and afterward Hashem before the land and is subdued

וּמִיִּשְׂרָאֵל וְהִיְתָה הָאֶרֶץ הַזֹּאת לָכֶם לְאֻחָזָה לִפְנֵי יְהוָה:

Hashem before for a possession for you this the land and shall be and from Yisrael

וְאִם לֹא תַעֲשׂוּן כֵּן הִנֵּה חָטֵאתֶם לַיהוָה וְדַעוּ חַטֹּאתֵיכֶם אֲשֶׁר תִּמְצָא
 will find which your sin and know to Hashem you have sinned behold so you will do not And if
 אֶתְכֶם:
 you

בְּנוֹ לָכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת לְצֹנְאֵיכֶם וְהִיציא מִפִּיכֶם
 from your mouth and that which goes for your sheep and pens for your children cities for yourselves Build
 תַעֲשׂוּ:
 you shall do

רש"י

לְצֹנְאֵיכֶם. תִּכְהֶה זֶה מִגְזֵרֹת "צֹנֶה וְאֶלְפִים כָּלֶם" תַּהֲלִים ח' שְׁאִין בּוֹ אֶל"ף
 an aleph in it where there is not chapter 8 Tehillim all of them and oxen sheep from the form of this word for your sheep
 מִפִּסִּיק בֵּין נו"ן לְצַד"י, וְאֶל"ף שָׂבָא כָּאן אַחֲרֵי הַנוּן בְּמָקוֹם ה"א שֶׁל צֹנֶה
 tzoneh of the hei is in place of the nun after here that comes and the aleph to the tzadi nun between intervening
 הוּא; מִסּוּדוֹ שֶׁל ר' מֹשֶׁה הַדֹּרָשָׁן לְמִדְתֵּי כֹן:
 so I learned the Preacher Moshe Rabbi of from the foundation of it is

רש"י

וְהִיציא מִפִּיכֶם תַעֲשׂוּ. לְגִבוּתָהּ, שֶׁקִּבַּלְתֶּם עָלֵיכֶם לְעֵבֶר לְמִלְחָמָה
 for the war to cross over upon yourselves for you accepted to the Most High you shall do from your mouth And that which goes out
 עַד כְּבוֹשׁ וְחִלּוּק, שֶׁמֹּשֶׁה לֹא בִקֵּשׁ מֵהֶם אֶלָּא "וְנִכְבְּשָׁה ... וְאַחֲרַי תָּשׁוּבוּ"
 you shall return and afterwards and it is conquered except from them request did not for Moshe and division conquest until
 וְהֵם קִבְּלוּ עָלֵיהֶם "עַד הַתְּנַחֵל", הָרִי הוֹסִיפוּ לְהִתְעַכֵּב שִׁבְעַ שָׁחֲלָקוּ, וְכֵן עָשׂוּ:
 they did and so that they divided seven to delay they added behold inheriting until upon themselves accepted and they

וַיֹּאמְרוּ בְּנֵי גָד וּבְנֵי רְאוּבֵן אֶל מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ
 will do your servants saying Moshe to Reuven and the children of Gad the children of And they said
 כָּאֲשֶׁר אָדָנִי מִצְוָה:
 commands my lord as

רש"י

וַיֹּאמְרוּ בְּנֵי גָד. כָּלֶם כָּאִישׁ אֶחָד:
 one as a man all of them Gad the children of And he said

טַפָּנוּ נְשֵׁינוּ מִקְנֵנוּ וְכָל בְּהֵמָתֵנוּ יִהְיוּ שָׁם בְּעָרֵי הַגִּלְעָד:

Gilead in the cities of there will be our livestock and all our flocks our wives Our children

פסוק ח

וְעַבְדֶּיךָ יַעֲבֵרוּ כָּל חֲלוּץ צָבָא לִפְנֵי יְהוָה לְמִלְחָמָה כַּאֲשֶׁר אֲדַנִּי

my lord as for the battle Hashem before the army armed one of every will cross over and your servants

וְיָכַר:

speaks

פסוק ט

וַיֹּצֵו לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֵת יְהוֹשֻׁעַ בֶּן נֹון וְאֵת

and — Nun son of Yehoshua and — the Kohen Elazar — Moshe concerning them And commanded

רָאשֵׁי אֲבוֹת הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל:

Yisrael of the children of the tribes the fathers of the heads of

רש"י

וַיֹּצֵו לָהֶם. כְּמוֹ עָלֵיהֶם, וְעַל תְּנָאֵם מִנָּה אֶלְעָזָר וַיהוֹשֻׁעַ, כְּמוֹ "ה'

Hashem like and Yehoshua Elazar he appointed their condition and over concerning them like them And he commanded

יִלָּחֶם לָכֶם" שְׁמוֹת י"ד :

14 Shemos for you will fight

פסוק י

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם יַעֲבֵרוּ בְנֵי גָד וּבְנֵי רְאוּבֵן אִתְּכֶם אֵת

— with you Reuven and the children of Gad the children of will cross If to them Moshe And said

הַיַּרְדֵּן כָּל חֲלוּץ לְמִלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם

before you the land and is subdued Hashem before for the battle armed warrior every the Jordan

וְנָתַתֶּם לָהֶם אֶת אֶרֶץ הַגִּלְעָד לְאֻחֲזָה:

for a possession the Gilad the land of — to them then you shall give

פסוק יא

וְאִם לֹא יַעֲבֵרוּ חֲלוּצִים אִתְּכֶם וְנֹאחֲזוּ בְּתוֹכְכֶם בְּאֶרֶץ כְּנָעַן:

Kenaan in the land of among you then they shall take with you armed they will cross over not And if possession

פסוק יב

וַיַּעֲנוּ בְנֵי גָד וּבְנֵי רְאוּבֵן לְאֹמֶר אֵת אֲשֶׁר דִּבֶּר יְהוָה

Hashem spoke that which — saying Reuven and the children of Gad the children of And they answered

אֵל עַבְדֶּיךָ כִּן נַעֲשֶׂה:

we will do so your servants to

פסוק יג

נַחֲנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאֶתְנוּ אֲחֻזָּה

the possession of and with us Canaan into the land of Hashem before armed will cross over We

נַחֲלֵתְנוּ מֵעֵבֶר לַיַּרְדֵּן:

the Jordan from across our inheritance

רש"י

וְאֶתְנוּ אֲחֻזָּה נַחֲלֵתְנוּ. כְּלוֹמַר בְּיָדֵינוּ וּבְרִשׁוֹתֵינוּ תִּהְיֶה אֲחֻזָּה

the possession of let there be and in our ownership in our hands meaning to say our inheritance the possession of and with us

נַחֲלֵתְנוּ מֵעֵבֶר הַזֶּה:

this on the side our inheritance

פסוק יד

וַיִּתֵּן לָהֶם מֹשֶׁה לְבְנֵי גָד וּלְבְנֵי רְאוּבֵן וְלַחֲצִי שִׁבְט מְנַשֶּׁה

Menashe the tribe of and to half of Reuven and to the children of Gad to the children of Moshe to them And he gave

בֶּן יוֹסֵף אֶת מַמְלַכֶּת סִיחֹן מֶלֶךְ הָעַמֹּרִי וְאֶת מַמְלַכֶּת עוֹג מֶלֶךְ הַבָּשָׁן

the Bashan king of Og the kingdom of and — the Emori king of Sichon the kingdom of — Yosef son of

הָאָרֶץ לְעָרֶיהָ בְּגִבְלֶתָּהּ עָרֵי הָאָרֶץ סְבִיב:

around the land the cities of with the boundaries of by its cities the land

פסוק טו

וַיִּבְנוּ בְנֵי גָד אֶת דִּיבּוֹן וְאֶת עֲטָרוֹת וְאֶת עֲרֹעֵר:

Aroer and — Ataroth and — Dibon — Gad the children of And they built

פסוק טז

וְאֶת עֲטָרוֹת שׁוֹפָן וְאֶת יַעֲזֵר וַיִּגְבְּהָהּ:

and Jogbehah Yazer and — Shophan Atroth and —

פסוק יז

וְאֵת בֵּית נִמְרָה וְאֵת בֵּית הָרֶן עָרֵי מִבְצָר וְגִדְרֹת צֹאן:

sheep and pens of fortress cities of Haran Beis and — Nimrah Beis and —

רש"י

עָרֵי מִבְצָר וּגְדֵרֹת צֹאן. זֶה סוּף פְּסוּק מוֹסֵב עַל תְּחִלַּת הָעֲנָן — וַיִּבְנוּ
and they built the matter the beginning of to is connected the verse end of this sheep and enclosures of fortress cities of

בְּנֵי גָד אֵת הָעָרִים הָלְלוּ לְהִיּוֹת עָרֵי מִבְצָר וְגִדְרֹת צֹאן:
sheep and enclosures of fortress cities of to be these the cities — Gad the children of

פסוק יח

וּבְנֵי רְאוּבֵן בָּנוּ אֶת חֶשְׁבוֹן וְאֵת אֶלְעֵלָא וְאֵת קִרְיַתִּים:

Kiryasayim and — Elaleh and — Cheshbon — built Reuven And the sons of

פסוק יט

וְאֵת נָבוֹ וְאֵת בַּעַל מְעוֹן מוֹסִבֹּת שֵׁם וְאֵת שִׁימָה וַיִּקְרְאוּ בְּשֵׁמֹת אֵת

— by names and they called Sivmah and — name changed in Meon Baal and — Nevo and —

שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ:

they built which the cities the names of

רש"י

וְאֵת נָבוֹ וְאֵת בַּעַל מְעוֹן מוֹסִבֹּת שֵׁם. נָבוֹ וּבַעַל מְעוֹן שְׁמוֹת ע"ז הֵם, וְהָיוּ

and were they are idols names of Meon and Baal Nebo name changed Meon Baal and — Nebo And —

הָאֱמֹרִיִּים קוֹרִים עָרֵיהֶם עַל שֵׁם ע"ז שִׁלְהֶם, וּבְנֵי רְאוּבֵן הִסְבוּ אֵת שְׁמֵם

their name — changed Reuven and the children of of theirs idols the name of by their cities calling the Amorites

לְשֵׁמוֹת אֲחֵרִים, וְזֶהוּ מוֹסִבֹּת שֵׁם — נָבוֹ וּבַעַל מְעוֹן מוֹסִבֹּת לְשֵׁם אֲחֵר:

other to a name were changed Meon and Baal Nebo name changed and this is other to names

רש"י

וְאֵת שִׁבְמָה. בָּנוּ שִׁבְמָה, וְהִיא שִׁבְמָה הָאֱמֹרִי לְמַעַלָּה:

above that is mentioned Sebam and it Sibmah they built Sibmah and —

פסוק כ

וַיֵּלְכוּ בְנֵי מַכִּיר בֶּן מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדוּהָ וַיּוֹרֶשׁ אֶת

— and he dispossessed and they captured it to Gilead Manasseh son of Machir the sons of And they went

הָאֱמֹרִי אֲשֶׁר בָּהּ:

was in it who the Amorite

רש"י

וַיּוֹרֶשׁ. כְּתֻבָּתוֹ "וְתִרְיָה", שְׂתֵּבֶת רִישׁ מְשֻׁמֶשֶׁת שְׁתֵּי מַחֲלָקוֹת, לְשׁוֹן

an expression of meanings two serves rish for the word and he drove out is like its translation And he drove out

יְרֵשָׁה וּלְשׁוֹן הוֹרֶשָׁה שֶׁהוּא טָרֹד וְתִירוּהָ:

and driving away expelling which is driving out and an expression of inheritance

פסוק כא

Pasuk 21

וַיֵּתֶן מֹשֶׁה אֶת הַגִּלְעָד לְמַכִּיר בֶּן מְנַשֶּׁה וַיָּשֶׁב בָּהּ:

in it and he settled Menashe son of to Machir the Gilad — Moshe And gave

פסוק כב

Pasuk 22

וַיֹּאִיר בֶּן מְנַשֶּׁה הָלַךְ וַיִּלְכֹּד אֶת חֻתֵּיהֶם וַיִּקְרָא אֶתְהֶן חֻת יָאִיר:

Yair the villages of them and he called their villages — and captured went Menashe son of And Yair

רש"י

חֻתֵּיהֶם. פְּרִיָּהֶן:

their villages their villages

רש"י

וַיִּקְרָא אֶתְהֶן חֻת יָאִיר. לְפִי שֶׁלֹּא הָיוּ לוֹ בָּנִים קָרָאתָם בְּשֵׁמוֹ

by his name he called them children to him there were that not Because Yair the villages of them And he called

לְזִכְרוֹן:

for a memorial

פסוק כג

Pasuk 23

וְנֹבַח הָלַךְ וַיִּלְכֹּד אֶת קִנְת וְאֶת כְּנַתִּיהָ וַיִּקְרָא לָהּ נֹבַח בְּשֵׁמוֹ:

by his name Nobach it and he called its villages and — Kenas — and captured went And Nobach

רש"י

וַיִּקְרָא לָהּ נֹבַח. "לָהּ" אֵינוֹ מִפִּיק ה"א, וְרֵאִיתִי בִּיסוּדוֹ שֶׁל ר' מֹשֶׁה הַדֶּרֶשׁן

the Preacher Moshe Rabbi of in the work And Isaw in the Heh with a Mappik is not lah Nobah it And he called

לְפִי שֶׁלֹּא נִתְקַיֵּם לָהּ שֵׁם זֶה לְפִיכָּהּ הוּא רַפָּה, שֶׁמִּשְׁמָעוֹת מִדְּרָשׁוֹ כְּמוֹ

is like of his explanation for the meaning is weak it therefore this name to it remained permanently that not because

לֵא; וְתִמְהַנִּי מַה יִּדְרֹשׁ בְּשֵׁתִי תְבוֹת הַדּוּמוֹת לָהּ "וַיֹּאמֶר לָהּ בְּעֵז" רוֹת ב'

chapter two Ruth Boaz to her And he said to it similar words concerning two he will explain what And I wonder not

, "לְבָנוֹת לָהּ בֵּית" זְכַרְיָה ה' :

chapter five Zechariah a house for it To build

פסוק כד

Pasuk 24

אֵלֶּה מִסְעֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאוֹתָם

by their legions Mitzrayim from the land of went out who Yisrael the children of the journeys of These are

בְּיַד מֹשֶׁה וְאַהֲרֹן:

and Aharon Moshe by the hand of

אלה מסעי. למה נכתבו המסעות הללו? להודיע חסדיו של מקום,
 the Omnipresent of His loving acts to make known these the journeys were they written why the journeys of These are
 שאע"פ שגזר עליהם לטלטלם ולהניעם במדבר, לא תאמר שהיו
 that they were think do not in the wilderness and to move them to make them wander upon them He decreed that even though
 נעים ומטלטלים ממסע למסע כל ארבעים שנה ולא היתה להם מנוחה, שהרי
 for behold rest to them there was and not years forty all to journey from journey and wandering moving
 אין כאן אלא ארבעים ושתים מסעות, צא מהם י"ד שכלם היו בשנה
 in the year were which all of them fourteen from them deduct journeys and two forty but here there are not
 ראשונה קדם גזרה, משנסעו מרעמסס עד שבאו לרתמה שמשם נשתלחו
 were sent from where to Rithmah they came until from Rameses from when they journeyed the decree before first
 מרגלים, שנאמר "ואחר נסעו העם מחצרות וגו' במדבר י"ב, "שלח לה
 for yourself send twelve Numbers etc. from Hazeroth the people journeyed and afterwards as it is said spies
 אנשים" וגו' שם י"ג, וכאן פסוק י"ח הוא אומר "ויסעו מחצרות
 from Hazeroth and they journeyed says it eighteen verse and here thirteen there etc. men
 ויחנו ברתמה", למדת שהיא במדבר פארן; ועוד הוצא משם ח'
 eight from there deduct and further Paran is in the wilderness of that it you learn in Rithmah and they encamped
 מסעות שהיו לאחר מיתת אהרן — מהר הקר עד ערבות מואב — בשנת
 in the year of Moab the plains of until the mountain from Hor Aaron the death of after that were journeys
 הארבעים, נמצא שכל שמונה ושלשים שנה לא נסעו אלא עשרים מסעות, זה
 this journeys twenty but did they journey not years eight thirty that all of it is found the fortieth
 מיסודו של רבי משה. ורבי תנחומא דרש בו דרשה אחרת: משל למלך
 to a king a parable another an exposition on it expounded Tanchuma and Rabbi Moshe Rabbi of is from the foundation
 שהיה בנו חולה והוליכו למקום רחוק לרפאתו, כיון שהיו חוזרין התחיל אביו
 his father began returning they were when to cure him distant to a place and he took him ill son was whose
 מונה כל המסעות, אמר לו, כאן ישנו, כאן הוקרנו, כאן חששתי את ראשי וכו':
 etc. your head — you had pain in here we caught cold here we slept here to him he said the journeys all to count

פסוק כה

Pasuk 25

ויכתב משה את מוצאיהם למסעיהם על פי יהוה ואלה מסעיהם
 their journeys and these are Hashem the word of by for their journeys their starting points — Moshe And wrote
 למוצאיהם:
 according to their starting points

פסוק כו

Pasuk 26

ויסעו מרעמסס בחדש הראשון בחמשה עשר יום לחדש הראשון
 the first of the month day on the fifteenth the first in the month from Rameses And they journeyed
 ממחרת הפסח יצאו בני ישראל ביד רמה לעיני כל
 all of before the eyes of high with a hand Yisrael the children of went out the Pesach offering on the morrow of

מצרים:

Mitzrayim

פסוק כז

Pasuk 27

וּמִצְרַיִם מְקַבְּרִים אֶת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל בְּכוֹר וּבְאֵלֵהֶם
and upon their gods firstborn every among them Hashem struck down whom — were burying And Mitzrayim
עָשָׂה יְהוָה שְׁפָטִים:
judgments Hashem executed

רש"י

ומצרים מקברים. טרודים באבלם:
in their mourning were occupied were burying and Egypt

פסוק כח

Pasuk 28

וַיִּסְעוּ בְנֵי יִשְׂרָאֵל מִרַעְמֶסֶס וַיַּחֲנוּ בְּסֻכּוֹת:
in Succoth and they encamped from Rameses Yisrael the children of And they journeyed

פסוק כט

Pasuk 29

וַיִּסְעוּ מִסֻּכּוֹת וַיַּחֲנוּ בְּאֶתֶם אֲשֶׁר בְּקֶצֶה הַמִּדְבָּר:
the wilderness is on the edge of which in Etham and they encamped from Succoth And they journeyed

פסוק ל

Pasuk 30

וַיִּסְעוּ מֵאֶתֶם וַיָּשָׁב עַל פִּי הַחִירֹת אֲשֶׁר עַל פְּנֵי בַּעַל צְפוֹן
Zephon Baal the face of is before which Hachiroth Pi toward and turned back from Etham And they journeyed
וַיַּחֲנוּ לְפָנֵי מִגְדֹּל:
Migdol before and they encamped

פסוק לא

Pasuk 31

וַיִּסְעוּ מִפְּנֵי הַחִירֹת וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ
and they went into the wilderness the sea through the midst of and they passed Hachiroth from before And they journeyed
דֶּרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבַר אֶתֶם וַיַּחֲנוּ בְּמָרָה:
in Marah and they encamped Etham in the wilderness of days three a journey of

פסוק לב

Pasuk 32

וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ אֵילָמָה וּבְאֵילָם שְׁתֵּים עָשָׂר עֵינַת מַיִם
water springs of . twelve and in Elim to Elim and they came from Marah And they journeyed

וּשְׁבָעִים תְּמָרִים וַיַּחֲנוּ שָׁם:

there and they encamped date palms and seventy

פסוק לג

Pasuk 33

וַיִּסְעוּ מֵאֵילָם וַיַּחֲנוּ עַל יַם סוּף:

Reeds the Sea of by and they encamped from Elim And they journeyed

פסוק לד

Pasuk 34

וַיִּסְעוּ מֵיַם סוּף וַיַּחֲנוּ בְּמִדְבַּר סִין:

Sin in the wilderness of and they encamped Reeds from the Sea of And they journeyed

פסוק לה

Pasuk 35

וַיִּסְעוּ מִמִּדְבַּר סִין וַיַּחֲנוּ בְּדֹפְקָה:

in Dophkah and they encamped Sin from the wilderness of And they journeyed

פסוק לו

Pasuk 36

וַיִּסְעוּ מִדֹּפְקָה וַיַּחֲנוּ בְּאַלּוּשׁ:

in Alush and they encamped from Dophkah And they journeyed

פסוק לז

Pasuk 37

וַיִּסְעוּ מֵאַלּוּשׁ וַיַּחֲנוּ בְּרִפְדִּים וְלֹא הָיָה שָׁם מַיִם לָעָם

for the people water there there was and not in Rephidim and they encamped from Alush And they journeyed

לִשְׁתּוֹת:

to drink

פסוק לח

Pasuk 38

וַיִּסְעוּ מִרִּפְדִּים וַיַּחֲנוּ בְּמִדְבַּר סִינַי:

Sinai in the wilderness of and they encamped from Rephidim And they journeyed

פסוק לט

Pasuk 39

וַיִּסְעוּ מִמִּדְבַּר סִינַי וַיַּחֲנוּ בְּקִבְרֹת הַתְּאֻנָּה:

the craving at the graves of and they encamped Sinai from the wilderness of And they journeyed

פסוק מ

וַיִּסְעוּ מִקְבֵּרֵת הַתְּאֻה וַיַּחֲנוּ בְּחִצְרוֹת:

in Chatzeros and they encamped the craving from the graves of And they journeyed

פסוק מא

וַיִּסְעוּ מִחִצְרֹת וַיַּחֲנוּ בְּרִיתְמָה:

in Rithmah and they encamped from Chatzerot And they journeyed

רש"י

ויחנו ברתמה. על שם לשון הרע של מרגלים, שנאמר "מה יתן לך

to you shall He give "What as it is said the spies of evil the tongue of the name of on in Rithmah And they encamped

ומה יסיר לך לשון רמיה חצי גבור שנונים עם גחלי רתמים"

juniper" coals of with sharpened a mighty warrior Sharp arrows of deceit O tongue of to you shall He add and what

תהלים ק"כ :

120 Tehillim

פסוק מב

וַיִּסְעוּ מִרִּיתְמָה וַיַּחֲנוּ בְּרִמּוֹן פֶּרֶץ:

Perez in Rimmon and they encamped from Rithmah And they journeyed

פסוק מג

וַיִּסְעוּ מִרְמֹן פֶּרֶץ וַיַּחֲנוּ בְּלִבְנָה:

in Libnah and they encamped Perez from Rimmon And they journeyed

פסוק מד

וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ בְּרִסָּה:

in Rissah and they encamped from Livnah And they journeyed

פסוק מה

וַיִּסְעוּ מִרְסָה וַיַּחֲנוּ בְּקֵהֶלֶת:

in Kehelath and they encamped from Rissah And they journeyed

פסוק מו

וַיִּסְעוּ מִקֵּהֶלֶת וַיַּחֲנוּ בְּהַר שֹׁפָר:

Shepher at Mount and they encamped from Kehelath And they journeyed

פסוק מז

Pasuk 47

וַיִּסְעוּ מֵהַר שֹׁפֵר וַיַּחֲנוּ בְּחֶרֶדָּה:

in Haradah and they encamped Shepher from Mount And they journeyed

פסוק מח

Pasuk 48

וַיִּסְעוּ מִחֶרֶדָּה וַיַּחֲנוּ בְּמַקְהֵלֶת:

in Makheloth and they encamped from Charadah And they journeyed

פסוק מט

Pasuk 49

וַיִּסְעוּ מִמַּקְהֵלֶת וַיַּחֲנוּ בְּתַחַת:

in Tahath and they encamped from Makheloth And they journeyed

פסוק נ

Pasuk 50

וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתֶרַח:

in Terach and they encamped from Tachat And they journeyed

פסוק נא

Pasuk 51

וַיִּסְעוּ מִתֶּרַח וַיַּחֲנוּ בְּמִתְקָה:

in Miska and they encamped from Terach And they journeyed

פסוק נב

Pasuk 52

וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחַשְׁמוֹנָה:

in Hashmonah and they encamped from Mithkah And they journeyed

פסוק נג

Pasuk 53

וַיִּסְעוּ מִחַשְׁמוֹנָה וַיַּחֲנוּ בְּמֹסֵרוֹת:

in Moseroth and they encamped from Chashmonah And they journeyed

פסוק נד

Pasuk 54

וַיִּסְעוּ מִמֹּסֵרוֹת וַיַּחֲנוּ בְּבְנֵי יַעֲקֹן:

Yaakan in Benei and they encamped from Moseroth And they journeyed

פסוק נה

וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד:

Hagidgad in Chor and they encamped Yaakan from Benei And they journeyed

פסוק נו

וַיִּסְעוּ מֵחֹר הַגִּדְגָּד וַיַּחֲנוּ בְּיֹטְבָתָה:

in Yotvatah and they encamped Hagidgad from Chor And they journeyed

פסוק נז

וַיִּסְעוּ מִיֹּטְבָתָה וַיַּחֲנוּ בְּעֵבְרָנָה:

in Avronah and they encamped from Yotbatah And they journeyed

פסוק נח

וַיִּסְעוּ מֵעֵבְרָנָה וַיַּחֲנוּ בְּעֵצְיוֹן גֶּבֶר:

Gever in Etzyon and they encamped from Avronah And they journeyed

פסוק נט

וַיִּסְעוּ מֵעֵצְיוֹן גֶּבֶר וַיַּחֲנוּ בְּמִדְבַּר צִן הוּא קִדְשׁ:

is Kadesh it Zin in the wilderness of and they encamped Geber from Ezion And they journeyed

פסוק ס

וַיִּסְעוּ מִקִּדְשׁ וַיַּחֲנוּ בְּהֹר הָהָר בְּקֶצֶה אֶרֶץ אֱדוֹם:

Edom the land of at the edge of the mountain at Hor and they encamped from Kadesh And they journeyed

פסוק סא

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל הָהָר עַל פִּי יְהוָה וַיָּמָת שָׁם

there and he died Hashem the mouth of by the mountain Hor to the priest Aharon And ascended

בְּשָׁנַת הָאַרְבָּעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם בַּחֹדֶשׁ

in the month Mitzrayim from the land of Yisrael the children of to the going out of the fortieth in the year of

הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ:

of the month on the first the fifth

רש"י

עַל פִּי ה' מְלַמֵּד שְׁמַת בְּנִשְׁקָה:

with a kiss that he died this teaches Hashem the mouth of By

וַאֲהֲרֹן בֶּן שָׁלֹשׁ וָעֶשְׂרִים וּמֵאָת שָׁנָה בָּמָוֶתוֹ בְּהַר הָהָר׃
 the mountain on Hor at his death years and one hundred and twenty three was a son of And Aharon

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרֹד וְהוּא יָשָׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן כְּבֹא
 of the coming of Canaan in the land of in the Negev dwelt and he Arad king of the Canaanite And he heard
 בְּנֵי יִשְׂרָאֵל׃
 Yisrael the children of

רש"י

וַיִּשְׁמַע הַכְּנַעֲנִי לְלִמְדָּה שְׁמִיתָת אֲהֲרֹן הִיא הַשְּׁמוּעָה, שֶׁנִּסְתַּלְקוּ עֲנָנֵי כְבוֹד
 glory the clouds of that departed the report it was Aharon that the death of to teach you the Canaanite And he heard
 וַכְּסֹבֹר שִׁנְתָּה רְשׁוֹת לְהִלָּחֵם בְּיִשְׂרָאֵל, לְפִיכָּךְ חָזַר וּכְתָבָה רֹאשׁ הַשָּׁנָה ג'׃
 3a Hashanah Rosh and wrote it he returned therefore against Yisrael to wage war permission that was given and he thought

וַיֵּסְעוּ מֵהָר הָהָר וַיַּחֲנוּ בְּצַלְמוֹנָה׃
 in Zalmonah and they encamped the mountain from Hor And they journeyed

וַיֵּסְעוּ מִצַּלְמוֹנָה וַיַּחֲנוּ בְּפוּנוֹן׃
 in Punon and they encamped from Zalmonah And they journeyed

וַיֵּסְעוּ מִפוּנוֹן וַיַּחֲנוּ בְּאוֹת׃
 in Ovoth and they encamped from Punon And they journeyed

וַיֵּסְעוּ מֵאֹת וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בְּגִבּוֹל מוֹאָב׃
 Moav on the border of Ha-Avarim in the ruins of and they encamped from Ovoth And they journeyed

רש"י

בְּעֵי הָעֲבָרִים. לְשׁוֹן חֲרָבוֹת וְגִלִּים כְּמוֹ "לְעֵי הַשָּׂדֶה" מִיכָה א' ,
 chapter 1 Michah the field into a heap of like and heaps wastelands an expression of Abarim In the ruins of
 "שָׂמוּ אֶת יְרוּשָׁלַיִם לְעֵיִם" תהלים ע"ט׃
 chapter 79 Tehillim into heaps Yerushalayim — they placed

וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ בְּדִיבּוֹן גָּד:

Gad in Dibon and they encamped from Iyim And they journeyed

וַיִּסְעוּ מִדִּיבּוֹן גָּד וַיַּחֲנוּ בְּעֵלְמֹן דְּבַלְתַּיְמָה:

Divlathaimah in Almon and they encamped Gad from Divon And they journeyed

וַיִּסְעוּ מֵעֵלְמֹן דְּבַלְתַּיְמָה וַיַּחֲנוּ בְּהַרֵּי הָעֲבָרִים לְפָנֵי נֶבּוֹ:

Nebo before the Abarim in the mountains of and they encamped Diblathaim from Almon And they journeyed

וַיִּסְעוּ מִהַרֵּי הָעֲבָרִים וַיַּחֲנוּ בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן

the Jordan of by Moav in the plains of and they encamped Abarim from the mountains of And they journeyed

יֶרֶחוֹ:

Yerecho

וַיַּחֲנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְּשֻׁמוֹת עַד אֵבֶל הַשְּׁטִיִּם בְּעֶרְבַת מוֹאָב:

Moav in the plains of Hashittim Avel until Hayeshimos from Beis the Jordan by And they encamped

רַש"י

מִבֵּית הַיְּשֻׁמוֹת עַד אֵבֶל הַשְּׁטִיִּם. כָּאֵן לְמִדָּה שְׁעוֹר מַחֲנֵה יִשְׂרָאֵל י"ב

twelve Yisrael the camp of the measure of it teaches you Here Shittim Abel until Yeshimoth From the house of

מִיל, דָּאָמַר רַבָּה בַּר פִּרְ חָנָה לְדִידִי חֲזִי לִי הָהוּא אֶתְרָא וְכו' עִירוּבִין נ"ה :

fifty-five Eruvin etcetera place that by me was seen to me Channah bar bar Rabbah for said mil

רַש"י

אֵבֶל הַשְּׁטִיִּם. מִישׁוֹר שֶׁל שְׁטִיִּם אֵבֶל שְׁמוֹ:

was its name Avel Shittim of the plain ha-Shittim Avel

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu establishing the formal condition with the tribes of Gad, Reuven, and the half-tribe of Menashe, stipulating that they will inherit the lands of Sihon and Og only if they cross the Yarden to fight. After they agree, Moshe instructs Elazar the Kohen Gadol and Yehoshua to enforce this condition, and the tribes begin rebuilding their cities and sheepfolds. The Torah then transitions to Parshas Masei, listing the historical journeys of Bnei Yisrael from Rameses

through the wilderness, detailing each encampment and noting significant events along the way, including the passing of Aharon HaKohen on Mount Hor in the fortieth year of their journey.

למעשה WHAT TO TAKE HOME

When the tribes of Gad and Reuven came to Moshe Rabbeinu asking to settle on the other side of the Jordan, they made a telling slip of the tongue. They asked to build sheepfolds for their flocks first, and only then cities for their children. Moshe immediately corrected their priorities, telling them: "Build towns for your children, and sheepfolds for your flocks." He reminded them that what is truly precious must come first, and the secondary details of livelihood must wait in their proper place.

It is so easy to fall into the same trap in our own daily lives. We get so caught up in building the "sheepfolds", our businesses, our careers, our financial security, and our material comforts, that we accidentally leave our "children," our spiritual legacy, and our connection to Hashem as an afterthought. We tell ourselves we are working hard for the sake of our families, but we end up giving our best energy to the field and only the leftovers to our homes and our avodah.

Moshe Rabbeinu teaches us that order matters. When we put our spiritual obligations and our families first, Hashem blesses the material endeavors that follow. But when we reverse the order, we risk losing the very things we are working so hard to protect.

Today, pause before you begin your workday or your chores, and consciously put your spiritual priorities first. Dedicate your very first and best moments to a heartfelt tefillah or a set shiur Torah, showing Hashem that your "children" come before your "sheepfolds."

דף יומי • חזקוני • דף ס"ט

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THE SUGYA

We begin this daf by continuing our deep dive into the halachos of a fetus in its mother's womb at the time of shechitah. The Gemara explores the boundaries of what is permitted by the mother's slaughter, specifically analyzing the status of an uncloven-hoofed fetus (a 'shasua') according to Rabbi Shimon, and whether its presence in the womb protects it from being forbidden. We then move into a fascinating series of yeshivish dilemmas raised by the Amoraim regarding limbs that extend outside their proper boundaries before shechitah.

Our Rabbeim guide us through intricate questions of kedushah and tumah. We look at a fetus of a Korban that extends a limb outside the womb while in the Beis HaMikdash, and whether the courtyard walls or the mother herself define its boundary. We also learn about the mechanics of shechitah, analyzing whether the cutting of the first and second simanim can combine to purify an extended limb from the tumah of a carcass, and we delve into the halachic status of the offspring and milk of an animal that had an extended, forbidden limb.

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

עמוד א' DAF 69A

משנה MISHNAH

MISHNAH

זה הכלל: דבר שגופה – אסור, ושאינה גופה – מותר.

The Mishnah stated: **This is the general rule: Any part that is** considered part of **its body** which was severed before slaughter **is forbidden** to be eaten, **and** any part **that is not** considered part of **its body** but is a separate entity, i.e., the fetus, **is permitted** by the slaughter of the mother.

גמרא GEMARA

QUESTION

שאיין גופה לאתויי מאי? לאו לאתויי כהאי גוונא?

The Gemara asks: The phrase "**that is not** part of **its body**" comes to include what case? Is it not to include a case like this, where the majority of the fetus has already emerged, and yet the remainder inside is permitted?

ANSWER

לא, לאתויי קלוט במעי פרה, ואליבא דרבנן שמעון,

The Gemara answers: **No**, it comes **to include** a fetus with **uncloven hooves** found **in the womb of a cow**, and this is **in accordance with** the view of **Rabbi Shimon**,

EXPLANATION

דאף על גב דאמר רבי שמעון: קלוט בן פרה אסור – הני מילי היכא דיצא לאויר העולם, אבל במעי אמו – שרי.

for even though Rabbi Shimon says that an uncloven-hoofed offspring of a cow is forbidden because it lacks kosher signs, these words apply only where it emerged into the airspace of the world as a live birth, but if it is still in its mother's womb when she is slaughtered, it is permitted by her slaughter.

QUESTION

בעי רב חנניא: הוציא עובר את ידו בפעורה, מהו?

Rav Chananya raised a dilemma: If a fetus of a Kodshei Kodashim offering extended its foreleg out of the womb while in the Temple courtyard, and then brought it back, what is the law?

EXPLANATION

מגו דהוי מחיצה לגבי קדשים – הוי נמי לגבי דהאי, או דלמא לגבי דהאי לאו מחיצה היא, דמחיצת עובר – אמו היא?

Do we say that since the courtyard wall is a boundary regarding holy offerings, keeping them within their permitted area, it is also considered a boundary regarding this fetus, so that the limb did not leave its boundary? Or perhaps regarding this fetus, the courtyard wall is not considered its boundary, because the boundary of a fetus is its mother alone, and thus the limb did leave its boundary?

OBJECTION

אמר ליה אביי: ותבעי לה קדשים קלים בירושלם?

Abaye said to him: But let you raise the same dilemma regarding offerings of lesser sanctity whose limbs are extended in Yerushalayim, which is their boundary!

REFUTATION

קדשים קלים בירושלם מאי טעמא לא קא מיבעיא לה? דמחיצת עובר אמו הוא, הכא נמי מחיצת עובר אמו הוא.

What is the reason that you did not raise the dilemma regarding offerings of lesser sanctity in Yerushalayim? It must be because it is obvious to you that the boundary of a fetus is its mother and not the city walls. If so, here too, regarding Kodshei Kodashim, the boundary of a fetus is its mother and not the courtyard walls.

QUESTION

בעי אילפא: הוציא עובר את ידו בין סימן לסימן, מהו?

Ilfa raised a dilemma: If a fetus extended its foreleg outside the womb between the cutting of the first siman and the second siman, what is the law?

EXPLANATION

מי מצטרף סימן ראשון לסימן שני לטהוריה מידי נבלה, או לא?

Does the first siman combine with the second siman to purify it from the impurity of a carcass, or not? Since the first cut was made while the limb was inside, and the second while it was outside, do they combine?

RESOLUTION

אמר רבא: קל וחומר, אם הועיל לו סימן ראשון לסימן שני להתירו באכילה, לא יועיל לו לטהוריה מידי נבלה?

Rava said: It is a kal vachomer: If the first siman was effective in combining with the second siman to permit the rest of the fetus for eating, will it not be effective for it to purify the extended limb from the impurity of a carcass?

QUESTION

בעי רבי ירמיה: מהו לחוש לזרעו?

Rabbi Yirmeya raised a dilemma: What is the law regarding whether to be concerned for its offspring? If a fetus extended a limb, making that limb forbidden, and then emerged alive after the mother's slaughter, does the prohibition of the limb affect its offspring?

QUESTION

היכי דמי? אלימא דאזל אבהמה מעלייתא, מאי איריא האי דאית פיה איסור יוצא?

The Gemara asks: What are the circumstances? If we say that it went and mated with a normal, standard animal, why discuss specifically this animal which has the prohibition of leaving its boundary?

EXPLANATION

אפילו בן פקועה דעלמא נמי, דאמר רב משרשיא: לדברי האומר חוששין לזרע האב, בן פקועה הבא על בהמה מעלייתא – הולד אין לו תקנה.

Even a regular ben pekua that mated with a normal animal as well would have a problem, as Rav Mesharshiyya said: According to the one who says we are concerned for the seed of the father, a ben pekua that mates with a normal animal—the offspring has no rectification through slaughter, because of its mixed status.

ANSWER

לא צריכא, דאזל אפן פקועה דכוותיה. מאי?

The Gemara answers: No, it is necessary in a case where it went and mated with a ben pekua like itself. What is the law?

EXPLANATION

אבר מוליד אבר, וחתיה ליה ושרי, או דלמא מבבל זרעיה?

Do we say that each limb of the father generates the corresponding limb in the offspring, and so one can cut off that specific limb in the offspring and the rest is permitted? Or perhaps its seed is intermingled throughout the entire body of the offspring?

STATEMENT

הדר אמר: פשיטא דמבבל זרעיה, דאם כן, סומא יולד סומא, וקיטע יולד קיטע!

Rabbi Yirmeya then said: It is obvious that its seed is intermingled, for if so, a blind animal would always give birth to a blind offspring, and a maimed animal would give birth to a maimed offspring, which is not the case.

QUESTION

אָלס פֿשיטא דמבֿלבל זרעיה, וְהָכִי קַמִּיפֿעִיא לֹן: בְּהֶמָּה בְּעֵלְמָא, לֹא מִכַּח חֵלֶב וְדָם קִאֲתִיא, וְשָׂרִיא?

Rather, it is obvious that its seed is intermingled, and this is what we are asking: A regular animal, does it not come from the strength of forbidden chelev and blood of its parents, and yet it is permitted?

EXPLANATION

הָכָא נָמִי לֹא שָׂנֵא. או דְּלָמָּא: תְּרֵי אִיסוּרֵי אֲמַרִּינֵן, תִּלְתָּא לֹא אֲמַרִּינֵן?

Here too, it is no different, and the offspring should be permitted. Or perhaps: We say that the offspring is permitted despite two prohibitions of the parents (chelev and blood), but we do not say so when there are three prohibitions, including the forbidden extended limb?

QUESTION

וְלָמָּאן? אִי לְרַבִּי מֵאִיר – אִיסוּר חֵלֶב וְדָם אִיכָּא, אִיסוּר יוֹצֵא יֵיכָּא.

The Gemara asks: And according to whom would there be three prohibitions? If according to Rabbi Meir, there is the prohibition of chelev and blood, but there is no prohibition of the extended limb because he holds a fetus does not have a limb prohibition;

EXPLANATION

אִי לְרַבִּי יְהוּדָה – אִיסוּר יוֹצֵא אִיכָּא, אִיסוּר חֵלֶב וְדָם לֵיכָּא!

if according to Rabbi Judah, there is the prohibition of the extended limb, but there is no prohibition of chelev and blood for a fetus!

PROOF

דְּתַנּוּ: גִּיד הַנֶּשֶׁה נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ אָסוּר, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אָמַר: אֵין נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ מוּתָר.

As we learned in a Mishnah: The sciatic nerve applies to a fetus, and its chelev is forbidden; these are the words of Rabbi Meir. Rabbi Judah says: It does not apply to a fetus, and its chelev is permitted. Thus, neither Tanna holds there are three prohibitions.

STATEMENT

אָלס, כֹּל מִכַּח לֹא אֲמַרִּינֵן דְּשָׂרִי.

Rather, we must say that any argument based on "coming from the strength of" forbidden parents we do not say is permitted, as the offspring of a forbidden limb is indeed forbidden.

QUESTION

וְהָכִי קַמִּיפֿעִיא לֹן: מָהוּ לִגְמוּעַ אֶת חֵלְבוֹ?

And this is what we are asking: What is the law regarding drinking its milk? If this animal grew up and produced milk, is the milk forbidden because of the limb?

EXPLANATION

חלב דעלמא לא פאבר מן החי דמי, ושרי, האי נמי לא שנא.

Do we say that **regular milk is not considered like a limb from a living animal, and is permitted**, and this milk is also no different?

EXPLANATION

או דלמא התם, אית ליה תקנתא לאיסוריה בשחיטה, הכא לית ליה תקנתא לאיסוריה בשחיטה?

Or perhaps there, the animal's meat has a remedy for its forbidden state through slaughter, so its milk is permitted, whereas here, the forbidden limb has no remedy for its forbidden state through slaughter, so its milk is forbidden?

RESOLUTION

תיקו.

The Gemara concludes: The question **stands unresolved**.

QUESTION

חותה מעובר וכו'. מנל?

The Mishnah stated: If one **cuts from a fetus** in its mother's womb, it is permitted. The Gemara asks: **From where do we** derive this?

PROOF

דכתיב: "וְכָל בְּהֵמָה מִפְּרֶסֶת פֶּרֶסָה וְגו'...", "בְּהֵמָה ... בְּבִהְמָה" – לרבות את הולד.

As it is written: "And every animal that has a split hoof..." and the verse continues, "an animal... within the animal"—this comes to include the offspring as permitted by the mother's slaughter.

OBJECTION

אָלָא מַעֲתָה, זְמִירוּ בּוֹ! אֵלְמָה תִּנּוּ: אֵין מְמִירִין לֹא אֲבָרִין בְּעוּבָרִין, וְלֹא עוּבָרִין בְּאֲבָרִין, וְלֹא אֲבָרִין
וְעוּבָרִין בְּשִׁלְמִין, וְלֹא שְׁלֵמִין בָּהֶן!

The Gemara asks: If that is so, let them effect Temurah (substitution) with it! Why then did we learn in a Mishnah: One cannot substitute limbs for fetuses, nor fetuses for limbs, nor limbs and fetuses for whole animals, nor whole animals for them! If a fetus is considered a separate animal, Temurah should apply.

ANSWER

אָלָא, אָמַר קְרָא: "וְכָל בְּהֵמָה", לרבות את הולד.

Rather, the Gemara says, **the verse states: "And every animal,"** with the extra word "and" coming to include the offspring for slaughter, but not for Temurah.

QUESTION

אי הכי, אפילו חותה מן הטחול ומן הכליות נמי, אלמא תנן: חותה מן העובר שבמעיָה – מותר
באכילה, מן הטחול ומן הכליות – אסור באכילה?

The Gemara asks: If so, that the mother's slaughter permits everything inside her, even if one cuts from the spleen or from the kidneys before slaughter, they should also be permitted! Why then did we learn in the Mishnah: One who cuts from the

fetus in its womb—it is permitted for eating, but if he cuts from the spleen or from the kidneys—it is forbidden for eating?

ANSWER

אָמַר קָרָא: "אוֹתָהּ" – שְׁלֵמָה וְלֹא חֲסֵרָה.

The Gemara answers: **The verse states: "You shall slaughter... it,"** implying she must be slaughtered **whole and not lacking** her own limbs, which excludes her own spleen or kidneys.

QUESTION

אָלס מעַתָּה, הַשׁוֹחֵט אֶת הַבְּהֵמָה וּמִצֵּא בָּהּ דְּמוּת יוֹנָה תִּשְׁתַּרֵּי? אֲלֵמָּה אָמַר רַבִּי יוֹחָנָן: הַשׁוֹחֵט אֶת הַבְּהֵמָה וּמִצֵּא בָּהּ דְּמוּת יוֹנָה (אסור) [אַסוּרָה] בְּאַכִּילָהּ?

The Gemara asks: **If that is so, one who slaughters an animal and finds in it the shape of a dove, let it be permitted by the slaughterer!** **Why then did Rabbi Yochanan say: One who slaughters an animal and finds in it the shape of a dove—it is forbidden for eating?**

עמוד ב' DAF 69B

EXPLANATION

בְּעֵינָא פְּרָסוֹת, וְלִיכָא.

The Gemara explains: **I require** that the fetus have **hooves** to be permitted, **and** in a dove-shaped fetus **there are none**.

OBJECTION

אֵלָא מַעֲתָהּ, קָלוּט בְּמַעֲי פֶּרָה לִיתָסֵּר?

The Gemara objects: **But if so**, that the fetus is permitted only if it fulfills the conditions mentioned in that verse, then a fetus with **non-cloven hooves** found **inside a cow's womb should be forbidden**, whereas the baraita states that it is permitted!

ANSWER

הָא תנא דבי רבי ישמעאל כרבי שמעון בן יוחי: "פרסה בפהמה תאכלו".

The Gemara answers: **This** is as **the school of Rabbi Yishmael taught in accordance with Rabbi Shimon ben Yochai**, who expounds the verse: **"An animal that has a hoof, in the animal, you may eat"**, teaching that even a fetus with a non-cloven hoof is permitted.

STATEMENT

רַב שִׁמְיָא בַּר אֲשִׁי אָמַר: לְעוֹלָם כְּדָקָא מֵרַת מַעֲיָקְרָא,

Rav Shimi bar Ashi said: **Actually**, the halacha that the fetus is permitted should be derived **as you said at first**, from the phrase "an animal in the animal."

EXPLANATION

וּדְקָא קִשְׁיָא לָהּ "אֵין מִמִּירִין", הָא מִנִּי? רַבִּי שְׁמַעוֹן הִיא, דְּמִקִּישׁ תַּמּוּרָה לַמַּעֲשֶׂה:

And as for that which was difficult to you from the mishna in Temura which states "**one cannot substitute**" for a fetus, **whose opinion is this?** It is Rabbi Shimon, who compares substitution to the animal tithe:

EXPLANATION

מה מעשר אינו נוהג באברים ועופרים, אף תמורה אינה נוהגת באברים ועופרים.

Just as the animal tithe does not apply to limbs and fetuses, so too, substitution does not apply to limbs and fetuses.

PROOF

ומנא תימרא, דתנן: אמר רבי יוסי: והלא במוקדשים, האומר: "רגלה של זו עולה" – כולה עולה,

And from where do you say that this mishna in Temura is Rabbi Shimon's opinion? As we learned in a mishna there: Rabbi Yosei says: But with regard to consecrated offerings, one who says: "The leg of this animal is a burnt offering" – all of it is a burnt offering,

PROOF

אף כשיאמר: "רגל של זו תחת זו" – תהא כולה תמורה תחתיה.

so too, when one says: "The leg of this non-sacred animal should be substituted instead of that offering" – the entire animal should be a substitute in its stead.

QUESTION

למאן קא מהדר ליה? אילימא לרבי מאיר ורבי יהודה, מי אית להו האי סברא?

The Gemara asks: To whom is Rabbi Yosei responding? If we say he is responding to Rabbi Meir and Rabbi Yehuda, do they accept this reasoning that substituting a limb is not possible?

OBJECTION

והתנא: יכול האומר "רגלה של זו עולה" תהא כולה עולה? תלמוד לומר: "כל אשר יתן ממנו לה' יהיה קדש" – ממנו קדש, ולא כולו קדש.

But isn't it taught in a baraita: One might have thought that one who says: "The leg of this animal is a burnt offering," all of it will be a burnt offering? Therefore, the verse states: "Anything of it that one gives to Hashem, it shall be sacred" – "of it" shall be sacred, but all of it will not be sacred.

EXPLANATION

יכול תצא לחולין? תלמוד לומר: "יהיה" – ביהוייתה תהא.

One might have thought it may go out to non-sacred status by being redeemed? Therefore, the verse states: "It shall be" – it shall remain in its status.

EXPLANATION

הא כיצד? תמכר לצרכי עולות, ודמיה חולין, חוץ מדמי אבר שבה – דברי רבי מאיר ורבי יהודה.

How is this possible? It should be sold for the needs of burnt offerings, and its payment is non-sacred, except for the payment of that limb that is in it – these are the words of Rabbi Meir and Rabbi Yehuda.

EXPLANATION

רבי יוסי ורבי שמעון אומרים: מניין לאומר "רגלה של זו עולה" – תהא כולה עולה? תלמוד לומר: "יהיה" – לרבות את כולה.

Rabbi Yosei and Rabbi Shimon say: From where is it derived for one who says: "The leg of this animal is a burnt offering" – that all of it becomes a burnt offering? The verse states: "It shall be" – to include all of it.

QUESTION

לְמֵאן? אִי לְרַבִּי מֵאִיר וְרַבִּי יְהוּדָה – מִי אֵית לָהּ הָאֵי סְבָרָא? אֵלָּא לָאוּ לְרַבִּי שְׁמַעוֹן!

The Gemara returns to its question: **To whom** is Rabbi Yosei responding in the mishna in Temura? **If to Rabbi Meir and Rabbi Yehuda – do they accept this reasoning** that substituting a limb is not possible? **Rather, is it not to Rabbi Shimon**, which proves that the mishna there is Rabbi Shimon's opinion!

ANSWER

לֹא, רַבִּי יוֹסֵי טַעֲמָא דְנִפְשִׁיהּ קָאָמַר.

The Gemara rejects this: **No, Rabbi Yosei stated his own reasoning**, without reference to another Sage, and thus there is no proof.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי הַמִּבְּרִית, הַמִּקְשָׁה לֵילֵד – מִחֲתָךְ אֶבֶר אֶבֶר, וּמִשְׁלִיף לְכֻלָּיִם.

MISHNAH: An animal giving birth to a firstborn for the first time, that is having difficulty giving birth – one may cut up the fetus limb by limb, and cast it to the dogs.

MISHNAH

יֵצֵא רוּבוֹ – הֲרִי זֶה יִקָּבֵר, וְנִפְטָרֶת מִן הַבְּכוֹרָה.

If the majority of it emerged – behold, this must be buried, and the mother is exempted from the law of the firstborn in the future.

גְּמָרָא GEMARA

GEMARA

גָּמַ' אֶתְמַר: יֵצֵא שְׁלִישׁ וּמָכְרוּ לְגוֹי, וְחָזַר וַיֵּצֵא שְׁלִישׁ אַחֵר –

GEMARA: It was stated: If one-third of a firstborn fetus emerged and he sold it to a non-Jew, and then another third emerged, making a majority,

STATEMENT

רַב הוּנָא אָמַר: קָדוֹשׁ, רַבָּה אָמַר: אֵינוֹ קָדוֹשׁ.

Rav Huna says: It is consecrated as a firstborn, and Rabba says: It is not consecrated.

EXPLANATION

רב הונא אָמַר קְדוּשׁ: קִסְבֵּר לְמַפְרַע קְדוּשׁ, וְכֵינֵן דְּנִפְק לִיה רֹבִיּה – אֵינָּלַי מִיִּלְתָּא לְמַפְרַע
דְּמַעֲיָקְרָא הָוָה קְדוּשׁ, וּמֵאִי דְזִבִּין – לֹא כָּלּוּם זִבִּין.

Rav Huna says it is consecrated: He holds that it is consecrated retroactively from the moment the first part emerged. And since the majority of it emerged, the matter is revealed retroactively that from the outset it was consecrated, and that which he sold to the non-Jew, he sold nothing at all.

EXPLANATION

רַבָּה אָמַר אֵינּוּ קְדוּשׁ: קִסְבֵּר מִכָּאן וּלְהֶבֱא קְדוּשׁ, וּמֵאִי דְזִבִּין – שְׁפִיר זִבִּין.

Rabba says it is not consecrated: He holds that it is consecrated from now and on, only when the majority emerges. And that which he sold, he sold well, as it was not yet consecrated at the time of the sale.

STATEMENT

וְאֲזִדּוּ לְטַעְמֵיהוּ, דְּאֵתְמַר: יֵצֵא שְׁלִישׁ דְּרָךְ דּוּפֹן, וּשְׁנֵי שְׁלִישֵׁי דְרָךְ רַחֵם –

And they go according to their reasoning, as it was stated: If one-third emerged by way of a Caesarean section, and two-thirds by way of the womb,

STATEMENT

רב הונא אָמַר: אֵינּוּ קְדוּשׁ, רַבָּה אָמַר: קְדוּשׁ.

Rav Huna says: It is not consecrated, and Rabba says: It is consecrated.

EXPLANATION

רב הונא אָמַר: אֵינּוּ קְדוּשׁ. רַב הונא לְטַעְמִיהּ, דְּאֵתְמַר: לְמַפְרַע קְדוּשׁ, וְרֹבָא קָמָא לִיתִּיהּ בְּרַחֵם.

Rav Huna says: It is not consecrated. Rav Huna is consistent with his reasoning, as he says: It is consecrated retroactively, and the first majority, which includes the first third, is not entirely born through the womb.

EXPLANATION

רַבָּה אָמַר: קְדוּשׁ. רַבָּה לְטַעְמִיהּ, דְּאֵתְמַר: מִכָּאן וּלְהֶבֱא קְדוּשׁ, וְרֹבָא דְרָךְ רַחֵם נָפִיק.

Rabba says: It is consecrated. Rabba is consistent with his reasoning, as he says: It is consecrated from now and on, and the majority that triggers the consecration emerged by way of the womb.

EXPLANATION

וּצְרִיכָא, דְּאִי אֲשַׁמְעִינּוּ בְּהָא: בְּהָא קָאמַר רַב הונא מְשׁוּם דְּלְקוּלָּא, אֲבָל בְּהָא דְלְחומְרָא – אֵימָא
מוּדִי לִיה לְרַבָּה.

And both cases are necessary, for if we were taught only this first case, we might say in this case Rav Huna says so because it is a leniency, but in that second case which is a stringency, say he agrees with Rabba.

SUMMARY

The daf flows from the general rule of the Mishnah regarding severed limbs to specific, complex scenarios of boundary-crossing. We analyze Rabbi Shimon's view on an uncloven-hoofed fetus, establishing that it is permitted if found inside a slaughtered cow. Rav Chananya's inquiry regarding a Kodshei Kodashim fetus in the Azarah is resolved by Abaye, who proves that the mother, not the Temple walls, is the fetus's primary boundary. Ilfa's dilemma regarding a limb extended

between the cutting of the two simanim is resolved by Rava using a kal vachomer, proving that the shechitah process successfully purifies the limb from tumas neveilah. Finally, Rabbi Yirmeya raises questions about the offspring and the milk of an animal that grew from a fetus with a forbidden, extended limb, leaving the question of the milk's permissibility unresolved as a 'teiku'.

למעשה WHAT TO TAKE HOME

In the depths of today's sugya, the Gemara discusses a fascinating question raised by Rav Chananya: If a fetus of a holy offering extends its limb outside the womb while inside the Temple courtyard, does the courtyard wall act as a boundary for it, or do we say that "the boundary of a fetus is its mother alone"? Abaye clarifies that indeed, the mother is the fetus's entire world and its only true boundary. Even when standing inside the holy Beis HaMikdash, the fetus is completely defined and protected by its mother.

This teaches us a profound lesson about our own spiritual boundaries and the environments we create. A child, or anyone we are trying to nurture and influence, is like that fetus. We might think that the external walls, the school, the community, the shul, or the general environment, are enough to protect them and keep them holy. But Chazal are teaching us that the ultimate boundary, the one that truly defines and guards a soul, is the home. The mother and father, the warmth of the parents' personal emunah and yiras Shamayim, are the primary "mechitzah" (boundary) that shields a child from the outside world.

You cannot rely solely on the "courtyard walls" of external institutions to do the work of spiritual preservation. The atmosphere inside your own home, the way you speak, the joy you show in doing a mitzvah, and the love you pour into your family are what create the ultimate protective sanctuary. When the home is a place of genuine kedushah, those inside it are protected no matter what winds are blowing outside.

Today, make your home a stronger sanctuary. Speak words of emunah and gratitude to Hashem out loud at the table, ensuring that the atmosphere inside your walls is one of warmth, safety, and unmistakable kedushah.

הלכות יעות • פרק ששי

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

CHAPTER PREVIEW

In this chapter, we learn how a Yid must guard his environment and his heart to stay close to Hashem. The Rambam teaches us that a person is naturally influenced by his friends and neighbors, making it a vital necessity—and indeed a positive mitzvah—to cleave to talmidei chachamim, marry into their families, and do business with them to learn from their holy ways. If, chas v'shalom, one's surroundings are wicked, he must flee to the deserts rather than be swept up in their bad middos.

We also delve into the beautiful mitzvos of ahavas Yisrael and loving a ger. The Rambam guides us on how to truly love every single Jew as ourselves, to protect their dignity and their money, and to avoid the terrible sin of gaining honor through a friend's degradation.

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

הלכה א

Halacha 1 • The Social Influence on Man and the Obligation to Distance Oneself from the Wicked

דרך ברייתו של אדם

The way of creation of man is such that he is naturally wired

להיות נמשך בדעותיו ובמעשיו אחר רעיו וחבריו

to be drawn in his character traits and in his actions after his friends and his companions,

ונוהג כמנהג אנשי מדינתו.

and to behave like the custom of the people of his country.

לפניה צריה אדם להתחבר לצדיקים

Therefore, a person needs to associate with the righteous

ולישב אצל החכמים תמיד

and to sit near the wise constantly,

כדי שילמד ממעשיהם.

in order that he will learn from their deeds.

ויתרחק מן הרשעים ההולכים בחשך

And he should distance himself from the wicked who walk in the darkness,

כדי שלא ילמד ממעשיהם.

in order that he will not learn from their deeds.

הוא ששלמה אומר

It is that which Shlomo says in his wisdom in

משלי יג כ "הולך את חכמים יחכם ורעה כסילים ירוע".

Mishlei 13:20, "He who walks with wise men will become wise, and he who associates with fools will suffer."

ואומר אשרי האיש וגו'.

And it says in Tehillim, "Praiseworthy is the man, etc." who does not walk in the counsel of the wicked.

וכן אם היה במדינה שמנהגותיה רעים

And so, if he was in a country whose customs are evil

ואין אנשיה הולכים בדרך ישרה

and its people do not walk in a path that is straight,

ילך למקום שאנשיה צדיקים

he should go to a place whose people are righteous

ונהגים בדרך טובים.

and behave in the path of good ones.

ואם היו כל המדינות שהוא יודעם ושומע שמועתן

And if all the countries that he knows them and hears their report were

נוהגים בדרך לא טובה כמו זמננו.

behaving in a path that is not good, like our times,

או שאינו יכול ללכת למדינה שמנהגותיה טובים

or that he is not able to go to a country whose customs are good

מפני הגיסות או מפני החלי

because of the troops of war or because of the illness that prevents him from traveling,

ישב לבדו יחיד

he should sit by himself alone,

כענין שנאמר

like the matter that is said in

איכה ג כח "ישב בְּדָד וְיָדָם".

Eichah 3:28, "Let him sit alone and be silent."

וְאִם הָיוּ רָעִים וְחַטָּאִים

And if they were so evil and sinners

שְׂאִין מְנִיחִים אוֹתוֹ לֵישֵׁב בְּמִדְיָנָה

who do not allow him to dwell in the country

אֶלָּא אִם כֵּן נִתְעַרְב עִמָּהֶן וְנוֹהֵג בְּמִנְהָגֵם הָרַע

unless he mingles with them and behaves in their custom which is evil,

יֵצֵא לְמַעְרוֹת וְלַחֲוִיחִים וְלַמְדְּבוֹרוֹת.

he should go out to the caves and to the thorns and to the deserts,

וְאֵל יִנְהִיג עֲצָמוֹ בְּדֶרֶךְ חַטָּאִים

and he should not lead himself in the path of sinners,

כַּעֲנִין שְׁנֵאֵמַר

like the matter that is said by the Navi in

ירמיה ט א "מִי יִתְּנֵנִי בַּמִּדְבָּר מְלוֹן אֲרֻחִים":

Yirmeyahu 9:1, "Who will give me in the desert a lodging place of wayfarers" so that I may leave my people.

הִלְכָּה ב

Halacha 2 · The Positive Mitzvah to Cleave to Torah Sages and Their Disciples

מִצְוַת עֲשֵׂה לְהִדְבֵּק בַּחֲכָמִים וּתְלָמִידֵיהֶם

It is a positive commandment to cleave to the Sages and their disciples

כְּדִי לְלַמֵּד מִמַּעֲשֵׂיהֶם

in order to learn from their good deeds,

כַּעֲנִין שְׁנֵאֵמַר וְכוּ תִדְבֹּק.

like the matter that is said in the Torah, "and to Him you shall cleave."

וְכִי אֲפֹשֶׁר לְאָדָם לְהִדְבֵּק בְּשִׂכְיָנָה.

And is it possible for a person to cleave to the Divine Presence, which is a consuming fire?

אֶלָּא כֹּה אָמְרוּ חֲכָמִים בְּפִרוּשׁ מִצְוַה זוֹ,

Rather, thus said the Sages in the explanation of this mitzvah: "How do you fulfill this?"

הִדְבֵּק בַּחֲכָמִים וּבְתַלְמִידֵיהֶם.

"Cleave to the Sages and their disciples."

לְפִיכָּה צָרִיךְ אָדָם לְהִשָּׁאֵל בֵּת תַּלְמִיד חָכָם

Therefore, a person needs to strive that he should marry the daughter of a Torah scholar

וַיִּשָּׂא בָתּוֹ לְתַלְמִיד חָכָם

and marry off his daughter to a Torah scholar,

וּלְאָכַל וּלְשָׁתוֹת עִם תַּלְמִידֵי חֲכָמִים

and to eat and to drink with Torah scholars,

וּלְעֲשׂוֹת פְּרָקַמְטָא לְתַלְמִיד חָכָם

and to do business for a Torah scholar to help him earn a livelihood,

וּלְהִתְחַבֵּר לָהֶן בְּכָל מִינֵי חִבּוּר

and to associate with them in all types of association,

שֶׁנֶּאֱמַר וּלְדַבְּקָהּ בּוֹ.

as it is said, "and to cleave to Him."

וְכֵן צִוּוּ חֲכָמִים וְאָמְרוּ מִשְׁנֵה אֲבוֹת אֲדָם

And so commanded the Sages, and they said in Mishnah Avos 1:4:

"וְהָיִי מִתְאַפֵּק בְּעָפָר רַגְלֵיהֶם

"And be attaching yourself to the dust of their feet,

וְשׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:"

and drinking with thirst — their words."

הַלְכָּה ג

Halacha 3 · The Mitzvah to Love Every Jew and Protect Their Honor and Property

מִצְוָה עַל כָּל אָדָם

It is a mitzvah upon every man

לְאַהֲבָה אֶת כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל כְּגּוּפוֹ

to love each and every one of Israel like his own body,

שנאמר ויקרא יט יח "ואהבת לרעהך כמוך".

as it is said in Vayikra 19:18, "And you shall love your neighbor as yourself."

לפיקה צריה לספר בשבחו

Therefore, he must speak in his praise

ולחוס על ממוןו

and to spare his money,

כאשר הוא חס על ממון עצמו

just as he spares the money of himself

ורוצה בכבוד עצמו.

and desires the honor of himself.

והמתכבד בקלון חברו

And one who honors himself through the degradation of his fellow

אין לו חלק לעולם הבא:

has no share in the World to Come.

הלכה ד

Halacha 4 · The Mitzvah of Loving a Convert and Its Double Obligation

אהבת הגר שפא ונכנס תחת כנפי השכינה

Regarding loving the convert who came and entered under the wings of the Shechinah, there are

שתי מצוות עשה.

two commandments of do, meaning two positive mitzvos.

אחת מפני שהוא בכלל רעים

One mitzvah is because that he is in the category of neighbors, as he is now a fellow Jew,

ואחת מפני שהוא גר

and one additional mitzvah is because that he is a convert,

והתורה אמרה "ואהבתם את הגר".

and the Torah said, "And you shall love — the convert."

צוה על אהבת הגר

Hashem commanded on loving the convert

כְּמוֹ שֶׁצִּוָּה עַל אֲהַבַת עַצְמוֹ

just as He commanded on loving Himself,

שֶׁנֶּאֱמַר "וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ".

as it is said, "And you shall love — Hashem your God."

הַקָּדוֹשׁ בְּרוּךְ הוּא עֲצָמוֹ אוֹהֵב גֵּרִים

Indeed, the Holy One blessed is He Himself loves converts,

שֶׁנֶּאֱמַר "וְאָהֵב גֵּר":

as it is said, "And He loves a convert."

הַלְכָּה ה

Halacha 5 · The Prohibition of Hating a Fellow Jew in One's Heart

כָּל הַשּׂוֹנֵא אֶחָד מִיִּשְׂרָאֵל בְּלִבּוֹ

Anyone who hates one of Israel in his heart

עוֹבֵר בְּלֹא תַעֲשֶׂה

transgresses a negative commandment,

שֶׁנֶּאֱמַר וַיִּקְרָא יי' "לֹא תִשְׂנֹא אֶת אָחִיךָ בְּלִבְּךָ".

as it is said in Vayikra 19:17, "Do not hate your brother in your heart."

וְאִין לֹקֵיין עַל לֹא זֶה

And we do not administer lashes for this prohibition,

לְפִי שֶׁאֵין בוֹ מַעֲשֶׂה.

because there is no action in it.

וְלֹא הִזְהִירָה תּוֹרָה אֶלָּא עַל שִׂנְאָה שֶׁבִּלְבָּב.

And the Torah did not warn except about hatred that is in the heart.

אֲבָל הַמֶּכָּה אֶת חֲבֵרוֹ וְהַמְחַרְפוֹ

But one who strikes his fellow or who insults him,

אֵף עַל פִּי שֶׁאֵינוֹ רָשָׁאי

even though he is not permitted to do so,

אינו עובר משום לא תשנא:

he does not transgress because of "Do not hate."

הלכה ו

Halacha 6 · The Prohibition to Hate in One's Heart and the Mitzvah to Rebuke and Forgive

כשיחטא איש לאיש

When a man sins against another man,

לא ישטמנו וישתק

he shall not hate him and remain silent, harboring resentment in his heart,

כמו שנאמר ברשעים

as is said concerning the wicked, in the verse regarding Avshalom:

"ולא דבר אבשלום את אמנון מאומה למרע ועד טוב כי שנא אבשלום את אמנון".

"And Avshalom did not speak with Amnon anything, from bad to good, for Avshalom hated Amnon."

אלא מצוה עליו להודיעו ולומר לו

Rather, it is a mitzvah upon him to inform him and to say to him openly:

למה עשית לי כה וכה ולמה חטאת לי בדבר פלוני.

"Why did you do to me thus and thus, and why did you sin against me in such and such a matter?"

שנאמר "הוכח תוכיח את עמיתך".

as it is said, "You shall surely admonish your colleague."

ואם חזר ובקש ממנו למחל לו

And if the offender repented and requested of him to forgive him,

צריה למחל.

he must forgive him wholeheartedly.

ולא יהא המוחל אכזרי

And the one who forgives should not be cruel by withholding his forgiveness,

שנאמר "ויתפלל אברהם אל ה' על אבימעל":

as it is said regarding Avraham Avinu forgiving Avimelech, "And Avraham prayed to God" on his behalf.

הְרוֹאֶה חֵבֵר שֶׁחָטָא אוֹ שֶׁלֶךְ בְּדֶרֶךְ לֹא טוֹבָה

One who sees his fellow who sinned, or who walked in a path that is not good,

מִצְוָה לְהַחְזִירוֹ לְמוֹטָב

it is a mitzvah to return him to the good

וְלְהוֹדִיעוֹ שֶׁהוּא חוֹטֵא עַל עֲצָמוֹ בְּמַעֲשָׁיו הָרָעִים

and to inform him that he sins against himself by his evil deeds,

שֶׁנֶּאֱמַר וַיִּקְרָא יי "הוֹכַח תּוֹכִיחַ אֶת עֲמִיתְךָ".

as it is said in the Torah in Vayikra 19:17, "You shall surely admonish your colleague."

הַמוֹכִיחַ אֶת חֵבֵרוֹ.

The one who rebukes his fellow,

בֵּין בְּדִבְרִים שְׂפִינּוֹ לְבִינּוֹ.

whether in matters that are between him and him,

בֵּין בְּדִבְרִים שְׂפִינּוֹ לְבֵין הַמָּקוֹם.

whether in matters that are between him and the Omnipresent,

צָרִיךְ לְהוֹכִיחוֹ בֵּינוֹ לְבֵין עֲצָמוֹ.

needs to rebuke him between him and himself, in private.

וַיְדַבֵּר לוֹ בְּנִחָה וּבְלָשׁוֹן רַכָּה

And he shall speak to him gently and in a soft language,

וַיּוֹדִיעוֹ שֶׁאֵינוֹ אוֹמֵר לוֹ אֶלָּא לְטוֹבָתוֹ

and he shall inform him that he does not say this to him except for his own benefit,

לְהַבִּיאוֹ לְחַיֵּי הָעוֹלָם הַבָּא.

to bring him to the life of the World to Come.

אִם קָבַל מִמֶּנּוּ מוֹטָב

If he accepted it from him, it is good;

וְאִם לֹא יוֹכִיחֵנּוּ פַּעַם שְׁנִיָּה וּשְׁלִישִׁית.

and if not, he should rebuke him a second and third time.

וכן תמיד חייב אדם להוכיחו

And so always, a person is obligated to rebuke him,

עד שיכהו החוטא ויאמר לו איני שומע.

until the sinner strikes him and says to him, "I will not listen."

וכל שאפשר בידו למחות ואינו מוחה

And anyone for whom it is possible in his power to protest and he does not protest,

הוא נתפס בעון אלו

he is held responsible for the sin of these people,

כיון שאפשר לו למחות בהם:

since it was possible for him to protest against them.

הלכה ח

Halacha 8 · The Prohibition of Embarrassing a Fellow Jew and the Manner of Admonishment

המוכיח את חברו

One who admonishes his fellow

תחלה לא ידבר לו קשות

at first, should not speak to him harshly

עד שיכלימו

until he embarrasses him,

שנאמר "ולא תשא עליו חטא".

as it is said, "and you shall not bear a sin because of him."

כה אמרו חכמים

So said the Sages:

יכול אתה מוכיחו ופניו משתנות

Is it possible that you admonish him and his face changes in shame?

תלמוד לומר ולא תשא עליו חטא.

The teaching says, "and you shall not bear a sin because of him."

מכאן שאסור לאדם להכיל את ישראל

From here we learn that it is forbidden for a person to embarrass a Jew,

וְכָל שֶׁכֵּן בְּרַבִּים.

and all the more so in public.

אף על פי שהמכילים את חברו אינו לוקה עליו

Even though one who embarrasses his fellow is not lashed for it,

עון גדול הוא.

a great sin it is.

כך אמרו חכמים

So said the Sages:

"המלבין פני חברו ברבים אין לו חלק לעולם הבא."

"One who whitens the face of his fellow in public has no share in the World to Come."

לפיכך צריך אדם להזהר

Therefore, a person needs to be careful

שלא לבייש חברו ברבים

not to shame his fellow in public,

בין קטן בין גדול.

whether a minor or an adult.

ולא יקרא לו בשם שהוא בוש ממנו.

And he should not call him by a name that he is ashamed of,

ולא יספר לפניו דבר שהוא בוש ממנו.

and he should not relate before him a matter that he is ashamed of.

במה דברים אמורים

In what words are these said?

בדברים שפין אדם לחברו.

Regarding matters that are between man and his fellow.

אבל בדברי שמים

But regarding matters of Heaven,

אם לא חזר בו בסתר

if he did not repent in private,

מכלימין אותו ברבים

we embarrass him in public,

ומפרסמים חטאו

and we publicize his sin,

ומחרפים אותו בפניו

and we abuse him to his face,

ומבזין ומקללין אותו

and we scorn and curse him,

עד שיחזר למוטב

until he returns to the good,

כמו שעשו כל הנביאים בישראל.

just as did all the prophets in Israel.

הלכה ט

Halacha 9 · The Measure of Piety in Forgiving in One's Heart Without Admonishment

מי שחטא עליו חברו

One against whom his fellow sinned

ולא רצה להוכיחו

and he did not want to admonish him

ולא לדבר לו כלום

and not to speak to him anything at all about the matter,

מפני שהיה החוטא הדיוט ביותר

because the sinner was an ignorant simpleton exceedingly, who would not understand or accept the rebuke,

או שהיתה דעתו משבשת

or because his mind was disturbed and confused,

ומחל לו בלב

and he forgave him in his heart completely,

וְלֹא שָׂטְמוּ

and did not hate him

וְלֹא הוֹכִיחוּ

and did not admonish him,

הֲרִי זוּ מִדַּת חֲסִידוֹת

behold this is the measure of piety.

לֹא הִקְפִּידָה תּוֹרָה אֲלָא עַל הַמִּשְׁטָמָה

For **the Torah did not insist** on the obligation to rebuke **except upon** preventing **the hatred** that might otherwise fester in one's heart.

הִלָּכָה י

Halacha 10 · The Obligation to Show Extreme Care for Orphans and Widows

חַיֵּב אָדָם לְהִזָּהֵר בִּיתּוּמִים וְאֶלְמָנוֹת

A person is obligated to be careful with the feelings of orphans and widows,

מִפְּנֵי שֶׁנַּפְשָׁן שָׁפְלָה לְמַאֲד וְרוּחָם נִמּוּכָה

because their soul is exceedingly low and their spirit is depressed due to their painful loss,

אֲףֵי עַל פִּי שֶׁהֵן בָּעֲלֵי מָמוֹן.

even though they are possessors of wealth and do not lack financial support.

אֲפִלּוֹ אֶלְמָנַתוֹ שֶׁל מֶלֶךְ וִיתוּמָיו

Even the widow of a king and his orphans,

מְזַהְרִים אֲנוּ עֲלֵיהֶן

we are warned concerning them to treat them with utmost sensitivity,

שֶׁנֶּאֱמַר "כָּל אֶלְמָנָה וְיָתוֹם לֹא תַעֲנוּן".

as it is said, "Any widow and orphan you shall not afflict."

וְהֵיכָד נִוְהָגִין עִמָּהֶן.

And how does one behave with them?

לֹא יְדַבֵּר אֲלֵיהֶם אֶלָּא רַכּוֹת.

He shall not speak to them except gently,

וְלֹא יִנְהַג בָּהֶן אֶלָּא מִנְהַג כְּבוֹד.

and he shall not behave with them except with a custom of honor.

וְלֹא יִכְאִיב גּוּפָם בַּעֲבוּדָה וְלִבָּם בְּדִבְרֵי קָשִׁים.

And he shall not pain their body with hard work, nor their heart with harsh words.

וְיִחּוּס עַל מָמוֹנָם יוֹתֵר מִמָּמוֹן עַצְמוֹ.

And he must spare their money more than the money of himself.

כָּל הַמְקַנִּיטֵן אוֹ מַכְעִיסֵן אוֹ הַכְּאִיב לָהֶן אוֹ רָדָה בָּהֶן אוֹ אֵבֵד מָמוֹנָן

Any who vexes them, or angers them, or caused pain to them, or oppressed them, or lost their money through negligence,

הֲרִי זֶה עוֹבֵר בְּלֹא תַעֲשֶׂה

behold, this person transgresses a negative commandment,

וְכָל שֶׁכֵּן הַמַּכָּה אוֹתָם אוֹ הַמְקַלְלֵן.

and all the more so one who strikes them or one who curses them.

וְלֹא זֶה אֵף עַל פִּי שְׁאִין לֹקֵין עָלָיו

And as for this prohibition, even though they do not receive lashes for it because it is a prohibition that does not involve a physical action,

הֲרִי עֲנָשׁוֹ מִפְּרֹשׁ בַּתּוֹרָה "וַחֲרָה אִפִּי וַחֲרָתִי אֶתְכֶם בַּחֶרֶב".

behold, its punishment is explicit in the Torah: "and My anger will burn, and I will kill you with the sword."

בְּרִית כָּרַת לָהֶן מִי שְׁאָמַר וַחֲרָה הָעוֹלָם

A covenant He made for them, He who spoke and the world came to be,

שָׁכַל זְמַן שֶׁהֵם צוֹעֲקִים מִחֶמֶס הֵם נִעֲנִים

that all the time that they cry out from violence, they are answered immediately,

שֶׁנֶּאֱמַר "כִּי אִם צָעַק יִצְעַק אֵלַי שָׁמַע אֲשָׁמַע צִעֲקָתוֹ".

as it is said, "for if he surely cries out to Me, I will surely hear his cry."

בְּמָה דִּבְרִים אָמוּרִים בְּזִמָּן שֶׁעָנָה אוֹתוֹן לְצָרָה עַצְמוֹ.

In what case are these words said? In a time that he afflicted them for the need of himself.

אֲבָל עָנָה אוֹתָם הָרַב כִּדְּי לְלַמֶּדֶן תּוֹרָה אוֹ אֲמָנוּת אוֹ לְהוֹלִיכֵן בְּדֶרֶךְ יִשְׂרָאֵל

But if the teacher afflicted them in order to teach them Torah, or a craft, or to lead them in a straight path,

הרי זה מתר.

behold, this is permitted for their own benefit.

ואף על פי כן לא ינהג בהן מנהג כל אדם

And even so, he shall not behave with them with the custom of any ordinary person,

אלא יעשה להם הפרש וינהלם בנחת וברחמים גדולים וכבוד

but he must make for them a distinction, and guide them with gentleness, and with great mercy and honor,

שנאמר "כי ה' יריב ריבם".

as it is said, "for Hashem will plead their cause."

אחד יתום מאב ואחד יתום מאם.

This applies equally to an orphan from a father and an orphan from a mother.

ועד אימתי נקראים יתומים לענין זה.

And until when are they called orphans for the matter of this law?

עד שלא יהיו צריכין לאדם גדול להסמך עליו ולאמנן ולהטפל בהן

Until they will not be needing an adult person to lean upon him, and to raise them, and to care for them,

אלא יהיה עושה כל צרכי עצמו לעצמו כשאר כל הגדולים:

but he will be doing all the needs of himself for himself, like the rest of all the adults.

CHAPTER SUMMARY

The chapter outlines the essential halachos of social connection and interpersonal sensitivity. It begins with the obligation to seek out righteous companions and Torah scholars, even moving cities or secluding oneself in caves if the local environment is corrupt. The Rambam then transitions to the positive mitzvah of loving every Jew as oneself, which requires us to speak their praises and cherish their property and honor. Finally, the chapter highlights the special, double obligation to love a convert who has come to seek shelter under the wings of the Shechinah.

The central chiddush of this sugya is that our middos and our very neshama are not formed in a vacuum. The Rambam teaches us a fundamental rule of human nature: we are deeply and inevitably shaped by our surroundings, our friends, and the local customs of where we live. This is why the Torah commands us to actively cleave to talmidei chachamim. We cannot rely on our own strength to remain pure and refined if we are swimming in a cold or coarse environment. We must deliberately place ourselves in a warm, Torah-true atmosphere where we can absorb the fine character and yiras Shamayim of those around us.

This reality of influence works in both directions. Just as we absorb the spiritual temperature of our environment, we also project our own warmth onto others. The Rambam connects this directly to the mitzvah of loving our fellow Jew as ourselves. True ahavas Yisrael is not just a passive feeling in the heart; it is an active avodah of protecting another person's dignity, speaking in their praise, and caring for their physical and emotional well-being as if it were our very own. When we treat others with this level of sensitivity, we create the very holy environment that elevates everyone in it.

Today, take five minutes to look at your immediate environment, your friends, your daily reading, or the media you consume. Choose one small way to surround yourself with more holiness, whether by setting a fixed time to learn with a friend who inspires you, or by making a conscious effort to speak only in praise of another Yid today.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבִּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוּן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוּר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קָלוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'