חוּמָשׁ עִם רַשִׁ"י · מטות-מסעי · רְבִיעִי

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.

פָּסוּק א

Pasuk 1

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

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

לַמִּלְחָמָה׃

for the battle

פָּסוּק ב

Pasuk 2

וְעָבַר לָכֶם כָּל חָלוּץ אֶת הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוֹ אֶת אֹיְבָיו

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

מִפָּנָיו׃

from before Him

פָּסוּק ג

Pasuk 3

וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחַר תָּשֻׁבוּ וְהְיִיתֶם נְקִיִּם מֵיְהוָה

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

וּמִיִּשְׂרָאֵל וְהָיְתָה הָאָרֶץ הַזֹּאת לָכֶם לַאֲחֻזָּה לִפְנֵי יְהוָה׃

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

פָּסוּק ד

Pasuk 4

וְאִם לֹא תַעֲשׂוּן כֵּן הִנֵּה חֲטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא

And if not you will do so behold you have sinned to Hashem and know your sin which will find

אֶתְכֶם׃

you

פָּסוּק ה

Pasuk 5

בְּנוּ לָכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת לְצֹנַאכֶם וְהַיֹּצֵא מִפִּיכֶם

Build for yourselves cities for your children and pens for your sheep and that which goes out from your mouth

תַּעֲשׂוּ׃

you shall do

רַשִׁ״י

לצנאכם. תֵּבָה זוֹ מִגִּזְרַת "צֹנָה וַאֲלָפִים כֻּלָּם" תהלים ח' שֶׁאֵין בּוֹ אָלֶ"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

מַפְסִיק בֵּין נוּ"ן לַצָּד"י, וְאָלֶ"ף שֶׁבָּא כָּאן אַחַר הַנּוּ"ן בִּמְקוֹם הֵ"א שֶׁל צֹנָה tzoneh of the hei is in place of the nun after here that comes and the aleph to the tzadi nun between intervening

הוּא; מִיסוֹדוֹ שֶׁל רַ' מֹשֶׁה הַדַּרְשָׁן לָמַדְתִּי כֵּן׃

it is from the foundation of Rabbi of Moshe the Preacher I learned so

רַשִׁ״י

והיצא מפיכם תעשו. לְגָבוֹהַּ, שֶׁקִּבַּלְתֶּם עֲלֵיכֶם לַעֲבֹר לַמִּלְחָמָה 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 כִּבּוּשׁ וְחִלּוּק, שֶׁמֹּשֶׁה לֹא בִקֵּשׁ מֵהֶם אֶלָּא "וְנִכְבְּשָׁה ... וְאַחַר תָּשׁוּבוּ" you shall return and afterwards and it is conquered except from them request did not for Moshe and division conquest until

וְהֵם קִבְּלוּ עֲלֵיהֶם "עַד הִתְנַחֵל", הֲרֵי הוֹסִיפוּ לְהִתְעַכֵּב שֶׁבַע שֶׁחָלְקוּ, וְכֵן עָשׂוּ׃

they did and so that they divided seven to delay they added behold inheriting until upon themselves accepted and they

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר בְּנֵי גָד וּבְנֵי רְאוּבֵן אֶל מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ

And they said the children of Gad and the children of Reuven to Moshe saying your servants will do

כַּאֲשֶׁר אֲדֹנִי מְצַוֶּה׃

as my lord commands

רַשִׁ״י

ויאמר בני גד. כֻּלָּם כְּאִישׁ אֶחָד׃

And he said the children of Gad all of them as a man one

פָּסוּק ז

Pasuk 7

טַפֵּנוּ נָשֵׁינוּ מִקְנֵנוּ וְכָל בְּהֶמְתֵּנוּ יִהְיוּ שָׁם בְּעָרֵי הַגִּלְעָד׃

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

פָּסוּק ח

Pasuk 8

וַעֲבָדֶיךָ יַעַבְרוּ כָּל חֲלוּץ צָבָא לִפְנֵי יְהוָה לַמִּלְחָמָה כַּאֲשֶׁר אֲדֹנִי

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

דֹּבֵר׃

speaks

פָּסוּק ט

Pasuk 9

וַיְצַו לָהֶם מֹשֶׁה אֵת אֶלְעָזָר הַכֹּהֵן וְאֵת יְהוֹשֻׁעַ בִּן נוּן וְאֶת

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

רָאשֵׁי אֲבוֹת הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל׃

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

רַשִׁ"י

ויצו להם. כְּמוֹ עֲלֵיהֶם, וְעַל תְּנָאָם מִנָּה אֶלְעָזָר וִיהוֹשֻׁעַ, כְּמוֹ "ה'

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

יִלָּחֵם לָכֶם" שמות י"ד :

14 Shemos for you will fight

פָּסוּק י

Pasuk 10

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם יַעַבְרוּ בְנֵי גָד וּבְנֵי רְאוּבֵן אִתְּכֶם אֶת

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

הַיַּרְדֵּן כָּל חָלוּץ לַמִּלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם

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

וּנְתַתֶּם לָהֶם אֶת אֶרֶץ הַגִּלְעָד לַאֲחֻזָּה׃

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

פָּסוּק יא

Pasuk 11

וְאִם לֹא יַעַבְרוּ חֲלוּצִים אִתְּכֶם וְנֹאחֲזוּ בְתֹכְכֶם בְּאֶרֶץ כְּנָעַן׃

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

פָּסוּק יב

Pasuk 12

וַיַּעֲנוּ בְּנֵי גָד וּבְנֵי וּרְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה

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

אֶל עֲבָדֶיךָ כֵּן נַעֲשֶׂה׃

to your servants so we will do

פָּסוּק יג

Pasuk 13

נַחְנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאִתָּנוּ אֲחֻזַּת

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

נַחֲלָתֵנוּ מֵעֵבֶר לַיַּרְדֵּן׃

our inheritance from across the Jordan

רַ"שִׁ"י

ואתנו אחזת נחלתנו. כְּלוֹמַר בְּיָדֵינוּ וּבִרְשׁוּתֵנוּ תְּהִי אֲחֻזַּת

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

נַחֲלָתֵנוּ מֵעֵבֶר הַזֶּה׃

our inheritance on the side this

פָּסוּק יד

Pasuk 14

וַיִּתֵּן לָהֶם מֹשֶׁה לִבְנֵי גָד וְלִבְנֵי וּרְאוּבֵן וְלַחֲצִי שֵׁבֶט מְנַשֶּׁה

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

בֶּן יוֹסֵף אֶת מַמְלֶכֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת מַמְלֶכֶת עוֹג מֶלֶךְ הַבָּשָׁן

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

הָאָרֶץ לְעָרֶיהָ בִּגְבֻלֹת עָרֵי הָאָרֶץ סָבִיב׃

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

פָּסוּק טו

Pasuk 15

וַיִּבְנוּ בְּנֵי גָד אֶת דִּיבֹן וְאֶת עֲטָרֹת וְאֶת עֲרֹעֵר׃

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

פָּסוּק טז

Pasuk 16

וְאֶת עֲטָרֹת שׁוֹפָן וְאֶת יַעְזֵר וְיָגְבְּהָה׃

and — Atroth Shophan and — Yazer and Jogbehah

פָּסוּק יז

Pasuk 17

וְאֶת בֵּית נִמְרָה וְאֶת בֵּית הָרָן עָרֵי מִבְצָר וְגִדְרֹת צֹאן׃

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

רַשִׁ״י

ערי מבצר וגדרת צאן. זֶה סוֹף פָּסוּק מוּסָב עַל תְּחִלַּת הָעִנְיָן — 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 אֶת הֶעָרִים הַלָּלוּ לִהְיוֹת עָרֵי מִבְצָר וְגִדְרֹת צֹאן׃

sheep and enclosures of fortress cities of to be these the cities — Gad the children of

פָּסוּק יח

Pasuk 18

וּבְנֵי רְאוּבֵן בָּנוּ אֶת חֶשְׁבּוֹן וְאֶת אֶלְעָלֵא וְאֵת קִרְיָתָיִם׃

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

פָּסוּק יט

Pasuk 19

וְאֶת נְבוֹ וְאֶת בַּעַל מְעוֹן מוּסַבֹּת שֵׁם וְאֶת שִׂבְמָה וַיִּקְרְאוּ בְּשֵׁמֹת אֶת —

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

שְׁמוֹת הֶעָרִים אֲשֶׁר בָּנוּ׃

they built which the cities the names of

רַשִׁ״י

ואת נבו ואת בעל מעון מוסבת שם. נְבוֹ וּבַעַל מְעוֹן שְׁמוֹת עֲ״זָ הֵם, וְהָיוּ

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

הָאֱמוֹרִיִּים קוֹרִים עָרֵיהֶם עַל שֵׁם עֲ״זָ שֶׁלָּהֶם, וּבְנֵי רְאוּבֵן הֵסַבּוּ אֶת שְׁמָם

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

לְשֵׁמוֹת אֲחֵרִים, וְזֶהוּ מוּסַבֹּת שֵׁם — נְבוֹ וּבַעַל מְעוֹן מוּסַבּוֹת לְשֵׁם אַחֵר׃

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

רַשִׁ״י

ואת שבמה. בָּנוּ שִׂבְמָה, וְהִיא שִׂבָּם הָאֲמוּרָה לְמַעְלָה׃

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

פָּסוּק כ

Pasuk 20

וַיֵּלְכוּ בְּנֵי מָכִיר בֶּן מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדָהּ 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

רַשִׁ״י

ויורש. כְּתַרְגּוּמוֹ "וְתָרִיךְ", שֶׁתֵּבַת רֵישׁ מְשַׁמֶּשֶׁת 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

יְרֻשָּׁה וּלְשׁוֹן הוֹרָשָׁה שֶׁהוּא טֵרוּד וְתֵרוּךְ׃
and driving away expelling which is driving out and an expression of inheritance

פָּסוּק כא

Pasuk 21

וַיִּתֵּן מֹשֶׁה אֶת הַגִּלְעָד לְמָכִיר בֶּן מְנַשֶּׁה וַיֵּשֶׁב בָּהּ׃
in it and he settled Menashe son of to Machir the Gilad — Moshe And gave

פָּסוּק כב

Pasuk 22

וְיָאִיר בֶּן מְנַשֶּׁה הָלַךְ וַיִּלְכֹּד אֶת חַוֹּתֵיהֶם וַיִּקְרָא אֹתָן חַוֹּת יָאִיר׃
Yair the villages of them and he called their villages — and captured went Menashe son of And Yair

רַשִׁ״י

חוותיהם. כַּפְרֵנֵיהוֹן׃
their villages their villages

רַשִׁ״י

ויקרא אתהן חות יאיר. לְפִי שֶׁלֹּא הָיוּ לוֹ בָּנִים קְרָאָתָם בִּשְׁמוֹ
by his name he called them children to him there were that not Because Yair the villages of them And he called

לְזִכָּרוֹן׃
for a memorial

פָּסוּק כג

Pasuk 23

וְנֹבַח הָלַךְ וַיִּלְכֹּד אֶת קְנָת וְאֶת בְּנֹתֶיהָ וַיִּקְרָא לָהּ נֹבַח בִּשְׁמוֹ׃
by his name Nobach it and he called its villages and — Kenas — and captured went And Nobach

רַשִׁ״י

ויקרא לה נבח. "לָהּ" אֵינוֹ מַפִּיק הֵ"א, וְרָאִיתִי בִּיסוֹדוֹ שֶׁל רַ' מֹשֶׁה הַדַּרְשָׁן
the Preacher Moshe Rabbi of in the work And I saw in the Heh with a Mappik is not lah Nobah it And he called

לְפִי שֶׁלֹּא נִתְקַיְּמָה לָהּ שֵׁם זֶה לְפִיכָךְ הוּא רָפֶה, שֶׁמַּשְׁמָעוּת מִדְרָשׁוֹ כְּמוֹ
is like of his explanation for the meaning is weak it therefore this name to it remained permanently that not because

לֹא; וְתִמַּהֲנִי מַה יִּדְרֹשׁ בִּשְׁתֵּי תֵּבוֹת הַדּוֹמוֹת לָהּ "וַיֹּאמֶר לָהּ בֹּעַז" רוּת ב'
chapter two Ruth Boaz to her And he said to it similar words concerning two he will explain what And I wonder not

, "לִבְנוֹת לָהּ בַּיִת" זְכַרְיָה ה' :
chapter five Zechariah a house for it To build

פָּסוּק כד

Pasuk 24

אֵלֶּה מַסְעֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם
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. לָמָּה נִכְתְּבוּ הַמַּסָּעוֹת הֲלָלוּ? לְהוֹדִיעַ חֲסָדָיו שֶׁל מָקוֹם,
These are the journeys of why were they written these journeys to make known His loving acts of the Omnipresent

שֶׁאַע"פ שֶׁגָּזַר עֲלֵיהֶם לְטַלְטְלָם וְלַהֲנִיעָם בַּמִּדְבָּר, לֹא תֹאמַר שֶׁהָיוּ
that even though He decreed upon them to make them wander and to move them in the wilderness do not think that they were

נָעִים וּמְטַלְטָלִים מִמַּסָּע לְמַסָּע כָּל אַרְבָּעִים שָׁנָה וְלֹא הָיְתָה לָהֶם מְנוּחָה, שֶׁהֲרֵי
moving and wandering from journey to journey all forty years and not there was to them rest for behold

אֵין כָּאן אֶלָּא אַרְבָּעִים וּשְׁתַּיִם מַסָּעוֹת, צֵא מֵהֶם י"ד שֶׁכְּלָם הָיוּ בְּשָׁנָה
there are not but here forty and two journeys deduct from them fourteen which all of them were in the year

רִאשׁוֹנָה קֹדֶם גְּזֵרָה, מִשֶּׁנָּסְעוּ מֵרַעְמְסֵס עַד שֶׁבָּאוּ לְרִתְמָה שֶׁמִּשָּׁם נִשְׁתַּלְּחוּ
first before the decree the moment they journeyed from Rameses until they came to Rithmah from where were sent

מְרַגְּלִים, שֶׁנֶּאֱמַר "וְאַחַר נָסְעוּ הָעָם מֵחֲצֵרוֹת" וְגוֹ' במדבר י"ב , "שְׁלַח לְךָ
spies as it is said send for yourself twelve Numbers etc. from Hazeroth the people journeyed and afterwards

אֲנָשִׁים" וְגוֹ' שם י"ג , וְכָאן פסוק י"ח הוּא אוֹמֵר "וַיִּסְעוּ מֵחֲצֵרֹת
men etc. there thirteen and here verse eighteen it says and they journeyed from Hazeroth

וַיַּחֲנוּ בְּרִתְמָה", לָמַדְתָּ שֶׁהִיא בְּמִדְבַּר פָּארָן; וְעוֹד הוֹצֵא מִשָּׁם ח'
and they encamped in Rithmah you learn that it is in the wilderness of Paran and further deduct from there eight

מַסָּעוֹת שֶׁהָיוּ לְאַחַר מִיתַת אַהֲרֹן — מֵהֹר הָהָר עַד עַרְבוֹת מוֹאָב — בִּשְׁנַת
journeys that were after the death of Aaron from Hor the mountain until the plains of Moab in the year of

הָאַרְבָּעִים, נִמְצָא שֶׁכָּל שְׁמוֹנֶה וּשְׁלֹשִׁים שָׁנָה לֹא נָסְעוּ אֶלָּא עֶשְׂרִים מַסָּעוֹת, זֶה
the fortieth it is found that all of thirty eight years not did they journey but twenty journeys this

מִיסּוֹדוֹ שֶׁל רַבִּי מֹשֶׁה. וְרַבִּי תַּנְחוּמָא דָּרַשׁ בּוֹ דְּרָשָׁה אַחֶרֶת: מָשָׁל לְמֶלֶךְ
is from the foundation of Rabbi Moshe Rabbi and Tanchuma expounded on it an exposition another a parable to a king

שֶׁהָיָה בְּנוֹ חוֹלֶה וְהוֹלִיכוֹ לְמָקוֹם רָחוֹק לְרַפְּאתוֹ, כֵּיוָן שֶׁהָיוּ חוֹזְרִין הִתְחִיל אָבִיו
his father began returning they were when to cure him distant to a place and he took him ill son was whose

מוֹנֶה כָּל הַמַּסָּעוֹת, אָמַר לוֹ, כָּאן יָשַׁנְתּוֹ, כָּאן הוֹקַרְתּוֹ, כָּאן חָשַׁשְׁתָּ אֶת רֹאשְׁךָ וְכוּ':
etc. your head — you had pain in here we caught cold here we slept here to him he said the journeys all to count

פָּסוּק כ"ה

Pasuk 25

וַיִּכְתֹּב מֹשֶׁה אֶת מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם
their journeys and these are Hashem the word of by for their journeys their starting points — Moshe And wrote

לְמוֹצָאֵיהֶם:
according to their starting points

פָּסוּק כ"ו

Pasuk 26

וַיִּסְעוּ מֵרַעְמְסֵס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן
the first of the month day · on the fifteenth the first in the month from Rameses And they journeyed

מִמָּחֳרַת הַפֶּסַח יָצְאוּ בְנֵי יִשְׂרָאֵל בְּיָד רָמָה לְעֵינֵי כָּל
all of before the eyes of high with a hand Yisrael the children of went out the Pesach offering on the morrow of

מִצְרָיִם׃

Mitzrayim

פָּסוּק כז

Pasuk 27

וּמִצְרַיִם מְקַבְּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל בְּכוֹר וּבֵאלֹהֵיהֶם

And Mitzrayim were burying — whom struck down Hashem among them every firstborn and upon their gods

עָשָׂה יְהוָה שְׁפָטִים׃

executed Hashem judgments

רַשִׁ"י

וּמצרים מקברים. טְרוּדִים בְּאֶבְלָם׃

and Egypt were burying were occupied in their mourning

פָּסוּק כח

Pasuk 28

וַיִּסְעוּ בְנֵי יִשְׂרָאֵל מֵרַעְמְסֵס וַיַּחֲנוּ בְּסֻכֹּת׃

And they journeyed the children of Yisrael from Rameses and they encamped in Succoth

פָּסוּק כט

Pasuk 29

וַיִּסְעוּ מִסֻּכֹּת וַיַּחֲנוּ בְּאֵתָם אֲשֶׁר בִּקְצֵה הַמִּדְבָּר׃

And they journeyed from Succoth and they encamped in Etham which is on the edge of the wilderness

פָּסוּק ל

Pasuk 30

וַיִּסְעוּ מֵאֵתָם וַיָּשָׁב עַל פִּי הַחִירֹת אֲשֶׁר עַל פְּנֵי בַּעַל צְפוֹן

And they journeyed from Etham and turned back toward Pi Hachiroth which is before the face of Baal Zephon

וַיַּחֲנוּ לִפְנֵי מִגְדֹּל׃

and they encamped before Migdol

פָּסוּק לא

Pasuk 31

וַיִּסְעוּ מִפְּנֵי הַחִירֹת וַיַּעַבְרוּ בְתוֹךְ הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ

And they journeyed from before Hachiroth and they passed through the midst of the sea into the wilderness and they went

דֶּרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבַּר אֵתָם וַיַּחֲנוּ בְּמָרָה׃

a journey of three days in the wilderness of Etham and they encamped in Marah

פָּסוּק לב

Pasuk 32

וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ אֵילִמָה וּבְאֵילִם שְׁתֵּים עֶשְׂרֵה עֵינֹת מָיִם

And they journeyed from Marah and they came to Elim and in Elim twelve springs of water

וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ שָׁם׃

and seventy date palms and they encamped there

פָּסוּק לג

Pasuk 33

וַיִּסְעוּ מֵאֵילִם וַיַּחֲנוּ עַל יַם סוּף׃

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

פָּסוּק לד

Pasuk 34

וַיִּסְעוּ מִיַּם סוּף וַיַּחֲנוּ בְּמִדְבַּר סִין׃

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

פָּסוּק לה

Pasuk 35

וַיִּסְעוּ מִמִּדְבַּר סִין וַיַּחֲנוּ בִּדָפְקָה׃

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

פָּסוּק לו

Pasuk 36

וַיִּסְעוּ מִדָּפְקָה וַיַּחֲנוּ בְּאָלוּשׁ׃

And they journeyed from Dophkah and they encamped in Alush

פָּסוּק לז

Pasuk 37

וַיִּסְעוּ מֵאָלוּשׁ וַיַּחֲנוּ בִּרְפִידִם וְלֹא הָיָה שָׁם מַיִם לָעָם
לִשְׁתּוֹת׃

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

פָּסוּק לח

Pasuk 38

וַיִּסְעוּ מֵרְפִידִם וַיַּחֲנוּ בְּמִדְבַּר סִינָי׃

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

פָּסוּק לט

Pasuk 39

וַיִּסְעוּ מִמִּדְבַּר סִינָי וַיַּחֲנוּ בְּקִבְרֹת הַתַּאֲוָה׃

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

פָּסוּק מ

Pasuk 40

וַיִּסְעוּ מִקִּבְרֹת הַתַּאֲוָה וַיַּחֲנוּ בַּחֲצֵרֹת׃

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

פָּסוּק מא

Pasuk 41

וַיִּסְעוּ מֵחֲצֵרֹת וַיַּחֲנוּ בְּרִתְמָה׃

And they journeyed from Chatzerot and they encamped in Rithmah

רַשִׁ"י

ויחנו ברתמה. עַל שֵׁם לָשׁוֹן הָרָע שֶׁל מְרַגְּלִים, שֶׁנֶּאֱמַר "מַה יִּתֵּן לְךָ

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

וּמַה יֹּסִיף לָךְ לָשׁוֹן רְמִיָּה חִצֵּי גִבּוֹר שְׁנוּנִים עִם גַּחֲלֵי רְתָמִים"

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

תהלים ק"כ׃

Tehillim 120

פָּסוּק מב

Pasuk 42

וַיִּסְעוּ מֵרִתְמָה וַיַּחֲנוּ בְּרִמֹּן פָּרֶץ׃

And they journeyed from Rithmah and they encamped in Rimmon Perez

פָּסוּק מג

Pasuk 43

וַיִּסְעוּ מֵרִמֹּן פָּרֶץ וַיַּחֲנוּ בְּלִבְנָה׃

And they journeyed from Rimmon Perez and they encamped in Libnah

פָּסוּק מד

Pasuk 44

וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ בְּרִסָּה׃

And they journeyed from Livnah and they encamped in Rissah

פָּסוּק מה

Pasuk 45

וַיִּסְעוּ מֵרִסָּה וַיַּחֲנוּ בְּקְהֵלָתָה׃

And they journeyed from Rissah and they encamped in Kehelath

פָּסוּק מו

Pasuk 46

וַיִּסְעוּ מִקְּהֵלָתָה וַיַּחֲנוּ בְּהַר שָׁפֶר׃

And they journeyed from Kehelath and they encamped at Mount Shepher

פָּסוּק מז

Pasuk 47

וַיִּסְעוּ מֵהַר שָׁפֶר וַיַּחֲנוּ בַּחֲרָדָה׃

And they journeyed from Mount Shepher and they encamped in Haradah

פָּסוּק מח

Pasuk 48

וַיִּסְעוּ מֵחֲרָדָה וַיַּחֲנוּ בְּמַקְהֵלֹת׃

And they journeyed from Charadah and they encamped in Makheloth

פָּסוּק מט

Pasuk 49

וַיִּסְעוּ מִמַּקְהֵלֹת וַיַּחֲנוּ בְּתָחַת׃

And they journeyed from Makheloth and they encamped in Tahath

פָּסוּק נ

Pasuk 50

וַיִּסְעוּ מִתָּחַת וַיַּחֲנוּ בְּתָרַח׃

And they journeyed from Tachat and they encamped in Terach

פָּסוּק נא

Pasuk 51

וַיִּסְעוּ מִתָּרַח וַיַּחֲנוּ בְּמִתְקָה׃

And they journeyed from Terach and they encamped in Miska

פָּסוּק נב

Pasuk 52

וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחַשְׁמֹנָה׃

And they journeyed from Mithkah and they encamped in Hashmonah

פָּסוּק נג

Pasuk 53

וַיִּסְעוּ מֵחַשְׁמֹנָה וַיַּחֲנוּ בְּמֹסֵרוֹת׃

And they journeyed from Chashmonah and they encamped in Moseroth

פָּסוּק נד

Pasuk 54

וַיִּסְעוּ מִמֹּסֵרוֹת וַיַּחֲנוּ בִּבְנֵי יַעֲקָן׃

And they journeyed from Moseroth and they encamped in Benei Yaakan

פָּסוּק נה

Pasuk 55

וַיִּסְעוּ מִבְּנֵי יַעֲקָן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד׃

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

פָּסוּק נו

Pasuk 56

וַיִּסְעוּ מֵחֹר הַגִּדְגָּד וַיַּחֲנוּ בְּיָטְבָתָה׃

And they journeyed from Chor Hagidgad and they encamped in Yotvatah

פָּסוּק נז

Pasuk 57

וַיִּסְעוּ מִיָּטְבָתָה וַיַּחֲנוּ בְּעַבְרֹנָה׃

And they journeyed from Yotbatah and they encamped in Avronah

פָּסוּק נח

Pasuk 58

וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנוּ בְּעֶצְיוֹן גָּבֶר׃

And they journeyed from Avronah and they encamped in Etzyon Gever

פָּסוּק נט

Pasuk 59

וַיִּסְעוּ מֵעֶצְיוֹן גָּבֶר וַיַּחֲנוּ בְּמִדְבַּר צִן הִוא קָדֵשׁ׃

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

פָּסוּק ס

Pasuk 60

וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהֹר הָהָר בִּקְצֵה אֶרֶץ אֱדוֹם׃

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

פָּסוּק סא

Pasuk 61

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל הֹר הָהָר עַל פִּי יְהוָה וַיָּמָת שָׁם

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

בִּשְׁנַת הָאַרְבָּעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ

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

הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ׃

the fifth on the first of the month

רַשִׁ"י

עַל פִּי ה'. מְלַמֵּד שֶׁמֵּת בִּנְשִׁיקָה׃

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

פָּסוּק סב

Pasuk 62

וְאַהֲרֹן בֶּן שָׁלֹשׁ וְעֶשְׂרִים וּמְאַת שָׁנָה בְּמֹתוֹ בְּהֹר הָהָר׃

And Aharon was a son of three and twenty and one hundred years at his death on Hor the mountain

פָּסוּק סג

Pasuk 63

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עֲרָד וְהוּא יֹשֵׁב בַּנֶּגֶב בְּאֶרֶץ כְּנָעַן בְּבֹא

And he heard the Canaanite king of Arad and he dwelt in the Negev in the land of Canaan of the coming of

בְּנֵי יִשְׂרָאֵל׃

the children of Yisrael

רַשִׁ״י

וישמע הכנעני. לְלַמֶּדְךָ שֶׁמִּיתַת אַהֲרֹן הָיְתָה הַשְּׁמוּעָה, שֶׁנִּסְתַּלְּקוּ עַנְנֵי כָבוֹד

And he heard the Canaanite to teach you that the death of Aharon it was the report that departed the clouds of glory

וְכִסָּבוּר שֶׁנִּתְּנָה רְשׁוּת לְהִלָּחֵם בְּיִשְׂרָאֵל, לְפִיכָךְ חָזַר וּכְתָבָהּ רֹאשׁ הַשָּׁנָה ג׳׃

and he thought that was given permission to wage war against Yisrael therefore he returned and wrote it Rosh Hashanah 3a

פָּסוּק סד

Pasuk 64

וַיִּסְעוּ מֵהֹר הָהָר וַיַּחֲנוּ בְּצַלְמֹנָה׃

And they journeyed from Hor the mountain and they encamped in Zalmonah

פָּסוּק סה

Pasuk 65

וַיִּסְעוּ מִצַּלְמֹנָה וַיַּחֲנוּ בְּפוּנֹן׃

And they journeyed from Zalmonah and they encamped in Punon

פָּסוּק סו

Pasuk 66

וַיִּסְעוּ מִפּוּנֹן וַיַּחֲנוּ בְּאֹבֹת׃

And they journeyed from Punon and they encamped in Ovoth

פָּסוּק סז

Pasuk 67

וַיִּסְעוּ מֵאֹבֹת וַיַּחֲנוּ בְּעִיֵּי הָעֲבָרִים בִּגְבוּל מוֹאָב׃

And they journeyed from Ovoth and they encamped in the ruins of Ha-Avarim on the border of Moav

רַשִׁ״י

בעיי העברים. לְשׁוֹן חָרְבוֹת וְגַלִּים כְּמוֹ "לְעִי" הַשָּׂדֶה" מיכה א' ,

In the ruins of Abarim an expression of wastelands and heaps like into a heap of the field Michah chapter 1

"שָׂמוּ אֶת יְרוּשָׁלַיִם לְעִיִּים" תהלים ע"ט׃

they placed — Yerushalayim into heaps Tehillim chapter 79

פָּסוּק סח

Pasuk 68

וַיִּסְעוּ מֵעִיִּים וַיַּחֲנוּ בְּדִיבֹן גָּד׃

And they journeyed from Iyim and they encamped in Dibon Gad

פָּסוּק סט

Pasuk 69

וַיִּסְעוּ מִדִּיבֹן גָּד וַיַּחֲנוּ בְּעַלְמֹן דִּבְלָתָיְמָה׃

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

פָּסוּק ע

Pasuk 70

וַיִּסְעוּ מֵעַלְמֹן דִּבְלָתָיְמָה וַיַּחֲנוּ בְּהָרֵי הָעֲבָרִים לִפְנֵי נְבוֹ׃

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

פָּסוּק עא

Pasuk 71

וַיִּסְעוּ מֵהָרֵי הָעֲבָרִים וַיַּחֲנוּ בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן

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

יְרֵחוֹ׃

Yerecho

פָּסוּק עב

Pasuk 72

וַיַּחֲנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְשִׁמֹת עַד אָבֵל הַשִּׁטִּים בְּעַרְבֹת מוֹאָב׃

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

רַשִׁ״י

מבית הישמת עד אבל השטים. כָּאן לְמֵדְךָ שִׁעוּר מַחֲנֵה יִשְׂרָאֵל י"ב מִיל, דְּאָמַר רַבָּה בַּר בַּר חָנָה לְדִידִי חֲזֵי לִי הַהוּא אַתְרָא וְכוּ' עירובין נ"ה :

From the house of Yeshimoth until Avel ha-Shittim. Here it teaches you the measure of the camp of Yisrael twelve mil, for said Rabbah bar bar Channah to me was seen by me that place etcetera Eruvin fifty-five :

רַשִׁ״י

אבל השטים. מִישׁוֹר שֶׁל שִׁטִּים אָבֵל שְׁמוֹ׃

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

לְמַעֲשֶׂה 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."

דַּף יוֹמִי · חֻלִּין · דַּף 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

מִשְׁנָה MISHNAH

MISHNAH

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

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.

גְּמָרָא GEMARA

QUESTION

שֶׁאֵין גּוּפָהּ לְאֻתּוּיֵי מַאי? לָאו לְאֻתּוּיֵי כְּהַאי גַּוְונָא?

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

לָא, לְאֻתּוּיֵי קָלוּט בְּמֵעֵי פָּרָה, וְאַלִּיבָּא דְּרַבִּי שִׁמְעוֹן,

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

דְּאַף עַל גַּב דְּאָמַר רַבִּי שִׁמְעוֹן: קָלוּט בֶּן פָּרָה אָסוּר – הָנֵי מִילֵּי הֵיכָא דְּיָצָא לַאֲוִיר הָעוֹלָם, אֲבָל בִּמְעֵי אִמּוֹ – שְׁרֵי.

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

בָּעֵי רַב חֲנַנְיָא: הוֹצִיא עוּבָּר אֶת יָדוֹ בָּעַזָּרָה, מַהוּ?

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

מִגּוֹ דְּהָוֵי מְחִיצָה לְגַבֵּי קָדָשִׁים – הָוֵי נָמֵי לְגַבֵּי דְּהַאי, אוֹ דִלְמָא לְגַבֵּי דְּהַאי לָאו מְחִיצָה הִיא, דְּמְחִיצַת עוּבָּר – אִמּוֹ הִיא?

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

אֲמַר לֵיהּ אַבָּיֵי: וְתִבְעֵי לָךְ קָדָשִׁים קַלִּים בִּירוּשָׁלַיִם?

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

קָדָשִׁים קַלִּים בִּירוּשָׁלַיִם מַאי טַעְמָא לָא קָא מִיבַּעְיָא לָךְ? דְּמְחִיצַת עוּבָּר אִמּוֹ הִוא, הָכָא נָמֵי מְחִיצַת עוּבָּר אִמּוֹ הִוא.

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

בָּעֵי אִילְפָא: הוֹצִיא עוּבָּר אֶת יָדוֹ בֵּין סִימָן לְסִימָן, מַהוּ?

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

מִי מִצְטָרֵף סִימָן רִאשׁוֹן לְסִימָן שֵׁנִי לְטַהוֹרֵיהּ מִידֵי נְבֵלָה, אוֹ לָא?

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

אָמַר רָבָא: קַל וָחוֹמֶר, אִם הוֹעִיל לוֹ סִימָן רִאשׁוֹן לְסִימָן שֵׁנִי לְהַתִּירוֹ בַּאֲכִילָה, לֹא יוֹעִיל לוֹ לְטַהֲרוֹ מִידֵי נְבֵלָה?

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

בָּעֵי רַבִּי יִרְמְיָה: מַהוּ לָחוּשׁ לְזַרְעוֹ?

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

הֵיכִי דָּמֵי? אִילֵימָא דַּאֲזַל אַבְּהֵמָה מְעֻלָּיְיתָא, מַאי אִירְיָא הַאי דְּאִית בֵּיהּ אִיסּוּר יוֹצֵא?

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

אֲפִילּוּ בֶּן פְּקוּעָה דְּעָלְמָא נָמֵי, דְּאָמַר רַב מְשַׁרְשְׁיָא: לְדִבְרֵי הָאוֹמֵר חוֹשְׁשִׁין לְזֶרַע הָאָב, בֶּן פְּקוּעָה הַבָּא עַל בְּהֵמָה מְעֻלָּיְיתָא – הַוָּלָד אֵין לוֹ תַּקָּנָה.

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

לָא צְרִיכָא, דַּאֲזַל אַבֶּן פְּקוּעָה דְּכְוָותֵיהּ. מַאי?

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

אֵבֶר מוֹלִיד אֵבֶר, וְחָתֵיךְ לֵיהּ וּשְׁרֵי, אוֹ דִלְמָא מִבַּלְבַּל זַרְעֵיהּ?

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

הַדַּר אָמַר: פְּשִׁיטָא דְּמִבַּלְבַּל זַרְעֵיהּ, דְּאִם כֵּן, סוּמָא יָוֵלֵד סוּמָא, וְקִיטֵּעַ יָוֵלֵד קִיטֵּעַ!

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

אֶלָּא פְּשִׁיטָא דְּמִבַּלְבַּל זַרְעֵיהּ, וְהָכִי קָמִיבַּעְיָא לַן: בְּהֵמָה בְּעָלְמָא, לָאו מִכֹּחַ חֵלֶב וָדָם קָאָתְיָא, וְשָׁרְיָא?

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 נָמֵי לָא שְׁנָא. אוֹ דִלְמָא: תְּרֵי אִיסּוּרֵי אָמְרִינַן, תְּלָתָא לָא אָמְרִינַן?

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

וּלְמַאן? אִי לְרַבִּי מֵאִיר – אִיסּוּר חֵלֶב וָדָם אִיכָּא, אִיסּוּר יוֹצֵא לֵיכָּא.

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 – אִיסּוּר יוֹצֵא אִיכָּא, אִיסּוּר חֵלֶב וָדָם 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

דְּתַנַּן: גִּיד הַנָּשֶׁה נוֹהֵג בַּשְּׁלִיל, וְחֶלְבּוֹ אָסוּר, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: אֵין נוֹהֵג בַּשְּׁלִיל, וְחֶלְבּוֹ מוּתָּר.

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

אֶלָּא, כֹּל מִכֹּחַ לָא אָמְרִינַן דְּשָׁרֵי.

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 קָמִיבַּעְיָא לַן: מַהוּ לִגְמוֹעַ אֶת חֶלְבּוֹ?

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

חֵלֶב דְּעָלְמָא לָא כְּאֵבֶר מִן הַחַי דָּמֵי, וּשְׁרֵי, הַאי נָמֵי לָא שְׁנָא.

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

אוֹ דִלְמָא הָתָם, אִית לֵיהּ תַּקָּנְתָּא לְאִיסּוּרֵיהּ בִּשְׁחִיטָה, הָכָא לֵית לֵיהּ תַּקָּנְתָּא לְאִיסּוּרֵיהּ בִּשְׁחִיטָה?

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

תֵּיקוּ.

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

QUESTION

חוֹתֵךְ מֵעוּבָּר וְכוּ'. מְנָלַן?

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

דִּכְתִיב: "וְכָל בְּהֵמָה מַפְרֶסֶת פַּרְסָה וְגוֹ'", "בְּהֵמָה ... בַּבְּהֵמָה" – לְרַבּוֹת אֶת הַוָּלָד.

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

אֶלָּא מֵעַתָּה, יָמִירוּ בּוֹ! אַלְמָה תְּנַן: אֵין מְמִירִין לֹא אֵבָרִין בְּעוּבָּרִין, וְלֹא עוּבָּרִין בְּאֵבָרִין, וְלֹא אֵבָרִין וְעוּבָּרִין בִּשְׁלֵמִין, 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

אֶלָּא, אָמַר קְרָא: "וְכָל בְּהֵמָה", לְרַבּוֹת אֶת הַוָּלָד.

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

אִי הָכִי, אֲפִילּוּ חוֹתֵךְ מִן הַטְּחוֹל וּמִן הַכְּלָיוֹת נָמֵי, אַלְמָה תְּנַן: חוֹתֵךְ מִן הָעוּבָּר שֶׁבְּמֵעֶיהָ – מוּתָּר בַּאֲכִילָה, מִן הַטְּחוֹל וּמִן הַכְּלָיוֹת – אָסוּר בַּאֲכִילָה?

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 קְרָא: "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

אֶלָּא מֵעַתָּה, הַשּׁוֹחֵט אֶת הַבְּהֵמָה וּמָצָא בָּהּ דְּמוּת יוֹנָה תִּשְׁתְּרֵי? אַלְמָה אָמַר רַבִּי יוֹחָנָן: הַשּׁוֹחֵט אֶת הַבְּהֵמָה וּמָצָא בָּהּ דְּמוּת יוֹנָה (אסור) [אֲסוּרָה] בַּאֲכִילָה?

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 slaughter! **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

בָּעֵינָא פְּרָסוֹת, וְלֵיכָּא.

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

OBJECTION

אֶלָּא מֵעַתָּה, קָלוּט בִּמְעֵי פָּרָה לִיתְסַר?

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 תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל כְּרַבִּי שִׁמְעוֹן בֶּן יוֹחַי: "פַּרְסָה בַּבְּהֵמָה תֹּאכֵלוּ".

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 שִׁימִי בַּר אָשֵׁי אָמַר: לְעוֹלָם כִּדְקָאָמַרְתְּ מֵעִיקָּרָא,

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

וְדָקָא קַשְׁיָא לָךְ "אֵין מְמִירִין", הָא מַנִּי? רַבִּי שִׁמְעוֹן הִיא, דְּמַקֵּישׁ תְּמוּרָה לְמַעֲשֵׂר:

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

מָה מַעֲשֵׂר אֵינוֹ נוֹהֵג בְּאֵבָרִים וְעוּבָּרִים, אַף תְּמוּרָה אֵינָהּ נוֹהֶגֶת בְּאֵבָרִים וְעוּבָּרִים.

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

PROOF

וּמְנָא תֵּימְרָא, דְּתַנַן: אָמַר רַבִּי יוֹסֵי: וַהֲלֹא בְּמוּקְדָּשִׁים, הָאוֹמֵר: ״רַגְלָהּ שֶׁל זוֹ עוֹלָה״ – כּוּלָּהּ עוֹלָה,

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

אַף כְּשֶׁיֹּאמַר: ״רֶגֶל שֶׁל זוֹ תַּחַת זוֹ״ – תְּהֵא כּוּלָּהּ תְּמוּרָה תַּחְתֶּיהָ.

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

לְמַאן קָא מַהְדַּר לֵיהּ? אִילֵימָא לְרַבִּי מֵאִיר וְרַבִּי יְהוּדָה, מִי אִית לְהוּ הַאי סְבָרָא?

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

וְהָתַנְיָא: יָכוֹל הָאוֹמֵר ״רַגְלָהּ שֶׁל זוֹ עוֹלָה״ תְּהֵא כּוּלָּהּ עוֹלָה? תַּלְמוּד לוֹמַר: ״כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַה׳ יִהְיֶה קֹדֶשׁ״ – מִמֶּנּוּ קֹדֶשׁ, וְלֹא כּוּלּוֹ קֹדֶשׁ.

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

יָכוֹל תֵּצֵא לְחוּלִּין? תַּלְמוּד לוֹמַר: ״יִהְיֶה״ – בַּהֲוָיָיתָהּ תְּהֵא.

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

הָא כֵּיצַד? תִּמָּכֵר לְצָרְכֵי עוֹלוֹת, וְדָמֶיהָ חוּלִּין, חוּץ מִדְּמֵי אֵבֶר שֶׁבָּהּ – דִּבְרֵי רַבִּי מֵאִיר וְרַבִּי יְהוּדָה.

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

רַבִּי יוֹסֵי וְרַבִּי שִׁמְעוֹן אוֹמְרִים: מִנַּיִן לָאוֹמֵר ״רַגְלָהּ שֶׁל זוֹ עוֹלָה״ – תְּהֵא כּוּלָּהּ עוֹלָה? תַּלְמוּד לוֹמַר: ״יִהְיֶה״ – לְרַבּוֹת אֶת כּוּלָּהּ.

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

לְמַאן? אִי לְרַבִּי מֵאִיר וְרַבִּי יְהוּדָה – מִי אִית לְהוּ הַאי סְבָרָא? אֶלָּא לָאו לְרַבִּי שִׁמְעוֹן!

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

לָא, רַבִּי יוֹסֵי טַעְמָא דְּנַפְשֵׁיהּ 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

מַתְנִי׳ הַמְּבַכֶּרֶת, הַמְקַשָּׁה לֵילֵד – מְחַתֵּךְ אֵבֶר אֵבֶר, וּמַשְׁלִיךְ לִכְלָבִים.

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

יָצָא רוּבּוֹ – הֲרֵי זֶה יִקָּבֵר, וְנִפְטֶרֶת 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

גְּמָ׳ אִתְּמַר: יָצָא שְׁלִישׁ וּמְכָרוֹ לְגוֹי, וְחָזַר וְיָצָא 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

רַב הוּנָא אָמַר קָדוֹשׁ: קָסָבַר לְמַפְרֵעַ קָדוֹשׁ, וְכֵיוָן דְּנָפַק לֵיהּ רוּבֵיהּ – אִיגַּלַאי מִילְּתָא לְמַפְרֵעַ דְּמֵעִיקָּרָא הֲוָה קָדוֹשׁ, וּמַאי דְּזַבֵּין – לָא כְּלוּם זַבֵּין.

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 אֵינוֹ קָדוֹשׁ: קָסָבַר מִכָּאן וּלְהַבָּא קָדוֹשׁ, וּמַאי דְּזַבֵּין – שַׁפִּיר זַבֵּין.

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

וְאָזְדוּ לְטַעְמַיְיהוּ, דְּאִתְּמַר: יָצָא שְׁלִישׁ דֶּרֶךְ דּוֹפֶן, וּשְׁנֵי שְׁלִישֵׁי דֶּרֶךְ רֶחֶם –

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

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

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

EXPLANATION

רַב הוּנָא אָמַר: אֵינוֹ קָדוֹשׁ. רַב הוּנָא לְטַעְמֵיהּ, דְּאָמַר: לְמַפְרֵעַ קָדוֹשׁ, וְרוּבָּא קַמָּא לֵיתֵיהּ בְּרֶחֶם.

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: קָדוֹשׁ. רַבָּה לְטַעְמֵיהּ, דְּאָמַר: מִכָּאן וּלְהַבָּא קָדוֹשׁ, וְרוּבָּא דֶּרֶךְ רֶחֶם נָפֵיק.

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 אַשְׁמְעִינַן בְּהָא: בְּהָא קָאָמַר רַב הוּנָא מִשּׁוּם דִּלְקוּלָּא, אֲבָל בְּהָךְ דִּלְחוּמְרָא – אֵימָא מוֹדֵי לֵיהּ 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'.

לְמַעֲשֶׂה 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.

הִלְכוֹת דֵּעוֹת · פֶּרֶק שִׁשִּׁי

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.

הֲלָכָה א

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

דֶּרֶךְ בְּרִיָּתוֹ שֶׁל אָדָם

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

לִהְיוֹת נִמְשָׁךְ בְּדֵעוֹתָיו וּבְמַעֲשָׂיו אַחַר רֵעָיו וַחֲבֵרָיו

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

וְנוֹהֵג כְּמִנְהַג אַנְשֵׁי מְדִינָתוֹ.

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

לְפִיכָךְ צָרִיךְ אָדָם לְהִתְחַבֵּר לַצַּדִּיקִים

Therefore, a person needs to associate with the righteous

וְלֵישֵׁב אֵצֶל הַחֲכָמִים תָּמִיד

and to sit near the wise constantly,

כְּדֵי שֶׁיִּלְמַד מִמַּעֲשֵׂיהֶם.

in order that he will learn from their deeds.

וְיִתְרַחֵק מִן הָרְשָׁעִים הַהוֹלְכִים בַּחֹשֶׁךְ

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

כְּדֵי שֶׁלֹּא יִלְמַד מִמַּעֲשֵׂיהֶם.

in order that he will not learn from their deeds.

הוּא שֶׁשְּׁלֹמֹה אוֹמֵר

It is that which Shlomo says in his wisdom in

משלי יג כ "הוֹלֵךְ אֶת חֲכָמִים יֶחְכָּם וְרֹעֶה כְסִילִים יֵרוֹעַ".

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

וְאוֹמֵר אַשְׁרֵי הָאִישׁ וְגוֹ'.

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

וְכֵן אִם הָיָה בִּמְדִינָה שֶׁמִּנְהֲגוֹתֶיהָ רָעִים

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

וְאֵין אֲנָשֶׁיהָ הוֹלְכִים בְּדֶרֶךְ יְשָׁרָה

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

יֵלֵךְ לִמְקוֹם שֶׁאֲנָשֶׁיהָ צַדִּיקִים

he should go to a place whose people are righteous

וְנוֹהֲגִים בְּדֶרֶךְ טוֹבִים.

and behave in the path of good ones.

וְאִם הָיוּ כָּל הַמְּדִינוֹת שֶׁהוּא יוֹדְעָם וְשׁוֹמֵעַ שְׁמוּעָתָן

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

נוֹהֲגִים בְּדֶרֶךְ לֹא טוֹבָה כְּמוֹ זְמַנֵּנוּ.

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

אוֹ שֶׁאֵינוֹ יָכוֹל לָלֶכֶת לִמְדִינָה שֶׁמִּנְהֲגוֹתֶיהָ טוֹבִים

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

מִפְּנֵי הַגְּיָסוֹת אוֹ מִפְּנֵי הַחֹלִי

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

יֵשֵׁב לְבַדּוֹ יְחִידִי

he should sit by himself alone,

כְּעִנְיָן שֶׁנֶּאֱמַר

like the matter that is said in

איכה ג כח "יֵשֵׁב בָּדָד וְיִדֹּם".

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

וְאִם הָיוּ רָעִים וְחַטָּאִים

And if they were so evil and sinners

שֶׁאֵין מְנִיחִים אוֹתוֹ לֵישֵׁב בַּמְּדִינָה

who do not allow him to dwell in the country

אֶלָּא אִם כֵּן נִתְעָרֵב עִמָּהֶן וְנוֹהֵג בְּמִנְהָגָם הָרַע

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

יֵצֵא לַמְּעָרוֹת וְלַחֲוָחִים וְלַמִּדְבָּרוֹת.

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

וְאַל יַנְהִיג עַצְמוֹ בְּדֶרֶךְ חַטָּאִים

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

כְּעִנְיָן שֶׁנֶּאֱמַר

like the matter that is said by the Navi in

ירמיה ט א "מִי יִתְּנֵנִי בַמִּדְבָּר מְלוֹן אֹרְחִים":

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

הֲלָכָה ב

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

מִצְוַת עֲשֵׂה לְהִדָּבֵק בַּחֲכָמִים וְתַלְמִידֵיהֶם

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

כְּדֵי לִלְמֹד מִמַּעֲשֵׂיהֶם

in order to learn from their good deeds,

כְּעִנְיָן שֶׁנֶּאֱמַר וּבוֹ תִדְבָּק.

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

וְכִי אֶפְשָׁר לָאָדָם לְהִדָּבֵק בַּשְּׁכִינָה.

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

אֶלָּא כָּךְ אָמְרוּ חֲכָמִים בְּפֵרוּשׁ מִצְוָה זוֹ,

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

הִדָּבֵק בַּחֲכָמִים וְתַלְמִידֵיהֶם.

"Cleave to the Sages and their disciples."

לְפִיכָךְ צָרִיךְ אָדָם לְהִשְׁתַּדֵּל שֶׁיִּשָּׂא בַּת תַּלְמִיד חָכָם

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

וְיַשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם

and marry off his daughter to a Torah scholar,

וְלֶאֱכֹל וְלִשְׁתּוֹת עִם תַּלְמִידֵי חֲכָמִים

and to eat and to drink with Torah scholars,

וְלַעֲשׂוֹת פְּרַקְמַטְיָא 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 וּלְדָבְקָה בּוֹ.

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

וְכֵן צִוּוּ חֲכָמִים וְאָמְרוּ משנה אבות א ד

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

"וֶהֱוֵי מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם

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

וְשׁוֹתֶה בַּצָּמָא אֶת דִּבְרֵיהֶם":

and drinking with thirst — their words."

הֲלָכָה 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

לֶאֱהֹב אֶת כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל כְּגוּפוֹ

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

שֶׁנֶּאֱמַר ויקרא יט יח "וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ".

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

לְפִיכָךְ צָרִיךְ לְסַפֵּר בְּשִׁבְחוֹ

Therefore, he must speak in his praise

וְלָחוּס עַל מָמוֹנוֹ

and to spare his money,

כַּאֲשֶׁר הוּא חָס עַל מָמוֹן עַצְמוֹ

just as he spares the money of himself

וְרוֹצֶה בִּכְבוֹד עַצְמוֹ.

and desires the honor of himself.

וְהַמִּתְכַּבֵּד בְּקִלְלוֹן חֲבֵרוֹ

And one who honors himself through the degradation of his fellow

אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא:

has no share in the World to Come.

הֲלָכָה ד

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

אַהֲבַת הַגֵּר שֶׁבָּא וְנִכְנַס תַּחַת כַּנְפֵי הַשְּׁכִינָה

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

שְׁתֵּי מִצְוֹת עֲשֵׂה.

two commandments of do, meaning two positive mitzvos.

אַחַת מִפְּנֵי שֶׁהוּא בִּכְלַל רֵעִים

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

וְאַחַת מִפְּנֵי שֶׁהוּא גֵּר

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

וְהַתּוֹרָה אָמְרָה "וַאֲהַבְתֶּם אֶת הַגֵּר".

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

צִוָּה עַל אַהֲבַת הַגֵּר

Hashem commanded on loving the convert

כְּמוֹ שֶׁצִּוָּה עַל אַהֲבַת עַצְמוֹ

just as He commanded on loving Himself,

שֶׁנֶּאֱמַר "וְאָהַבְתָּ אֵת ה' אֱלֹהֶיךָ".

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

הַקָּדוֹשׁ בָּרוּךְ הוּא עַצְמוֹ אוֹהֵב גֵּרִים

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

שֶׁנֶּאֱמַר "וְאֹהֵב גֵּר":

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

הֲלָכָה 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 תַּעֲשֶׂה

transgresses a negative commandment,

שֶׁנֶּאֱמַר ויקרא יט יז "לֹא תִשְׂנָא אֶת אָחִיךָ בִּלְבָבֶךָ".

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

וְאֵין לוֹקִין עַל לָאו זֶה

And we do not administer lashes for this prohibition,

לְפִי שֶׁאֵין בּוֹ מַעֲשֶׂה.

because there is no action in it.

וְלֹא הִזְהִירָה תּוֹרָה אֶלָּא עַל שִׂנְאָה שֶׁבַּלֵּב.

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

אֲבָל הַמַּכֶּה אֶת חֲבֵרוֹ וְהַמְחָרְפוֹ

But one who strikes his fellow or who insults him,

אַף עַל פִּי שֶׁאֵינוֹ רַשַּׁאי

even though he is not permitted to do so,

אֵינוֹ עוֹבֵר מִשּׁוּם לֹא תִשְׂנָא:

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

הֲלָכָה ו

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

כְּשֶׁיֶּחֱטָא אִישׁ לְאִישׁ

When a man sins against another man,

לֹא יִשְׂטְמֶנּוּ וְיִשְׁתֹּק

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

כְּמוֹ שֶׁנֶּאֱמַר בָּרְשָׁעִים

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

"וְלֹא דִבֶּר אַבְשָׁלוֹם אֶת אַמְנוֹן מְאוּמָה לְמֵרָע וְעַד טוֹב כִּי שָׂנֵא אַבְשָׁלוֹם אֶת אַמְנוֹן".

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

אֶלָּא מִצְוָה עָלָיו לְהוֹדִיעוֹ וְלוֹמַר לוֹ

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

לָמָּה עָשִׂיתָ לִי כָּךְ וְכָךְ וְלָמָּה חָטָאתָ לִי בִּדָּבָר פְּלוֹנִי.

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

שֶׁנֶּאֱמַר "הוֹכֵחַ תּוֹכִיחַ אֶת עֲמִיתֶךָ".

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

וְאִם חָזַר וּבִקֵּשׁ מִמֶּנּוּ לִמְחֹל לוֹ

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

צָרִיךְ לִמְחֹל.

he must forgive him wholeheartedly.

וְלֹא יְהֵא הַמּוֹחֵל אַכְזָרִי

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

שֶׁנֶּאֱמַר "וַיִּתְפַּלֵּל אַבְרָהָם אֶל הָאֱלֹהִים":

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

הָרוֹאֶה חֲבֵרוֹ שֶׁחָטָא אוֹ שֶׁהָלַךְ בְּדֶרֶךְ לֹא טוֹבָה

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

מִצְוָה לְהַחֲזִירוֹ לַמּוּטָב

it is a mitzvah to return him to the good

וּלְהוֹדִיעוֹ שֶׁהוּא חוֹטֵא עַל עַצְמוֹ בְּמַעֲשָׂיו הָרָעִים

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

שֶׁנֶּאֱמַר ויקרא יט יז "הוֹכֵחַ תּוֹכִיחַ אֶת עֲמִיתֶךָ".

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

הַמּוֹכִיחַ אֶת חֲבֵרוֹ.

The one who rebukes his fellow,

בֵּין בִּדְבָרִים שֶׁבֵּינוֹ לְבֵינוֹ.

whether in matters that are between him and him,

בֵּין בִּדְבָרִים שֶׁבֵּינוֹ לְבֵין הַמָּקוֹם.

whether in matters that are between him and the Omnipresent,

צָרִיךְ לְהוֹכִיחוֹ בֵּינוֹ לְבֵין עַצְמוֹ.

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

וִידַבֵּר לוֹ בְּנַחַת וּבְלָשׁוֹן רַכָּה

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

וְיוֹדִיעוֹ שֶׁאֵינוֹ אוֹמֵר לוֹ אֶלָּא לְטוֹבָתוֹ

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

לַהֲבִיאוֹ לְחַיֵּי הָעוֹלָם הַבָּא.

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

אִם קִבֵּל מִמֶּנּוּ מוּטָב

If he accepted it from him, it is good;

וְאִם לָאו יוֹכִיחֶנּוּ פַּעַם שְׁנִיָּה וּשְׁלִישִׁית.

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

וְכֵן תָּמִיד חַיָּב אָדָם לְהוֹכִיחוֹ

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

עַד שֶׁיַּכֶּהוּ הַחוֹטֵא וְיֹאמַר לוֹ אֵינִי שׁוֹמֵעַ.

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

וְכָל שֶׁאֶפְשָׁר בְּיָדוֹ לִמְחוֹת וְאֵינוֹ מוֹחֶה

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

הוּא נִתְפָּשׂ בַּעֲוֹן אֵלּוּ

he is held responsible for the sin of these people,

כֵּיוָן שֶׁאֶפְשָׁר לוֹ לִמְחוֹת בָּהֶם:

since it was possible for him to protest against them.

הֲלָכָה ח

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

הַמּוֹכִיחַ אֶת חֲבֵרוֹ

One who admonishes his fellow

תְּחִלָּה לֹא יְדַבֵּר לוֹ קָשׁוֹת

at first, should not speak to him harshly

עַד שֶׁיַּכְלִימֶנּוּ

until he embarrasses him,

שֶׁנֶּאֱמַר "וְלֹא תִשָּׂא עָלָיו חֵטְא".

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

כָּךְ אָמְרוּ חֲכָמִים

So said the Sages:

יָכוֹל אַתָּה מוֹכִיחוֹ וּפָנָיו מִשְׁתַּנּוֹת

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

תַּלְמוּד לוֹמַר וְלֹא תִשָּׂא עָלָיו חֵטְא.

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

מִכָּאן שֶׁאָסוּר לָאָדָם לְהַכְלִים אֶת יִשְׂרָאֵל

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

וְכָל שֶׁכֵּן בָּרַבִּים.

and all the more so in public.

אַף עַל פִּי שֶׁהַמַּכְלִים אֶת חֲבֵרוֹ אֵינוֹ לוֹקֶה עָלָיו

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

עָוֹן גָּדוֹל הוּא.

a great sin it is.

כָּךְ אָמְרוּ חֲכָמִים

So said the Sages:

"הַמַּלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא".

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

לְפִיכָךְ צָרִיךְ אָדָם לְהִזָּהֵר

Therefore, a person needs to be careful

שֶׁלֹּא לְבַיֵּשׁ חֲבֵרוֹ בָּרַבִּים

not to shame his fellow in public,

בֵּין קָטָן בֵּין גָּדוֹל.

whether a minor or an adult.

וְלֹא יִקְרָא לוֹ בְּשֵׁם שֶׁהוּא בּוֹשׁ מִמֶּנּוּ.

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

וְלֹא יְסַפֵּר לְפָנָיו דָּבָר שֶׁהוּא בּוֹשׁ מִמֶּנּוּ.

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

בַּמֶּה דְּבָרִים אֲמוּרִים

In what words are these said?

בְּדְבָרִים שֶׁבֵּין אָדָם לַחֲבֵרוֹ.

Regarding matters that are between man and his fellow.

אֲבָל בְּדִבְרֵי שָׁמַיִם

But regarding matters of Heaven,

אִם לֹא חָזַר בּוֹ בַּסֵּתֶר

if he did not repent in private,

מַכְלִימִין אוֹתוֹ בָּרַבִּים

we embarrass him in public,

וּמְפַרְסְמִים חֶטְאוֹ

and we publicize his sin,

וּמְחָרְפִים אוֹתוֹ בְּפָנָיו

and we abuse him to his face,

וּמְבַזִּין וּמְקַלְלִין אוֹתוֹ

and we scorn and curse him,

עַד שֶׁיַּחֲזֹר לַמּוּטָב

until he returns to the good,

כְּמוֹ שֶׁעָשׂוּ כָּל הַנְּבִיאִים בְּיִשְׂרָאֵל.

just as did all the prophets in Israel.

הֲלָכָה ט

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

מִי שֶׁחָטָא עָלָיו חֲבֵרוֹ

One against whom his fellow sinned

וְלֹא רָצָה לְהוֹכִיחוֹ

and he did not want to admonish him

וְלֹא לְדַבֵּר לוֹ כְּלוּם

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

מִפְּנֵי שֶׁהָיָה הַחוֹטֵא הֶדְיוֹט בְּיוֹתֵר

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

אוֹ שֶׁהָיְתָה דַּעְתּוֹ מְשֻׁבֶּשֶׁת

or because his mind was disturbed and confused,

וּמָחַל לוֹ בְּלִבּוֹ

and he forgave him in his heart completely,

וְלֹא שְׂטָמוֹ

and did not hate him

וְלֹא הוֹכִיחוֹ

and did not admonish him,

הֲרֵי זוֹ מִדַּת חֲסִידוּת

behold this is the measure of piety.

לֹא הִקְפִּידָה תּוֹרָה אֶלָּא עַל הַמַּשְׂטֵמָה

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

הֲלָכָה י

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

חַיָּב אָדָם לְהִזָּהֵר בִּיתוֹמִים וְאַלְמָנוֹת

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

מִפְּנֵי שֶׁנַּפְשָׁן שְׁפָלָה לְמְאֹד וְרוּחָם נְמוּכָה

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

אַף עַל פִּי שֶׁהֵן בַּעֲלֵי מָמוֹן.

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

אֲפִלּוּ אַלְמָנָתוֹ שֶׁל מֶלֶךְ וְיִתוֹמָיו

Even the widow of a king and his orphans,

מְזֻהָרִים אָנוּ עֲלֵיהֶן

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

שֶׁנֶּאֱמַר "כָּל אַלְמָנָה וְיָתוֹם לֹא תְעַנּוּן".

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

וְהֵיאַךְ נוֹהֲגִין עִמָּהֶן.

And how does one behave with them?

לֹא יְדַבֵּר אֲלֵיהֶם אֶלָּא רַכּוֹת.

He shall not speak to them except gently,

וְלֹא יִנְהֹג בָּהֶן אֶלָּא מִנְהַג כָּבוֹד.

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

וְלֹא יַכְאִיב גּוּפָם בַּעֲבוֹדָה וְלִבָּם בִּדְבָרִים קָשִׁים.

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

וְיָחוּס עַל מָמוֹנָם יוֹתֵר מִמָּמוֹן עַצְמוֹ.

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

כָּל הַמַּקְנִיטָן אוֹ מַכְעִיסָן אוֹ הַכְאִיב לָהֶן אוֹ רָדָה בָּהֶן אוֹ אִבֵּד מָמוֹנָן

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

הֲרֵי זֶה עוֹבֵר בְּלֹא תַּעֲשֶׂה

behold, this person transgresses a negative commandment,

וְכָל שֶׁכֵּן הַמַּכֶּה אוֹתָם אוֹ הַמְקַלְלָן.

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

וְלָאו זֶה אַף עַל פִּי שֶׁאֵין לוֹקִין 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,

הֲרֵי עָנְשׁוֹ מְפֹרָשׁ בַּתּוֹרָה "וְחָרָה אַפִּי וְהָרַגְתִּי אֶתְכֶם בֶּחָרֶב".

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 שֶׁאָמַר וְהָיָה הָעוֹלָם

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

שֶׁכָּל זְמַן שֶׁהֵם צוֹעֲקִים מֵחָמָס הֵם נַעֲנִים

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

שֶׁנֶּאֱמַר "כִּי אִם צָעֹק יִצְעַק אֵלַי שָׁמֹעַ אֶשְׁמַע צַעֲקָתוֹ".

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

בַּמֶּה דְּבָרִים אֲמוּרִים בִּזְמַן שֶׁעִנָּה אוֹתָן לְצָרְךְ עַצְמוֹ.

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

אֲבָל עִנָּה אוֹתָם הָרַב כְּדֵי לְלַמְּדָן תּוֹרָה אוֹ אֻמָּנוּת אוֹ לְהוֹלִיכָן בְּדֶרֶךְ יְשָׁרָה

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

הֲרֵי זֶה מֻתָּר.

behold, this is permitted for their own benefit.

וְאַף עַל פִּי כֵן לֹא יִנְהֹג בָּהֶן מִנְהַג כָּל אָדָם

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

אֶלָּא יַעֲשֶׂה לָהֶם הֶפְרֵשׁ וִינַהֲלֵם בְּנַחַת וּבְרַחֲמִים גְּדוֹלִים וְכָבוֹד

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

שֶׁנֶּאֱמַר "כִּי ה' יָרִיב רִיבָם".

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

אֶחָד יָתוֹם מֵאָב וְאֶחָד יָתוֹם מֵאֵם.

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

וְעַד אֵימָתַי נִקְרָאִים יְתוֹמִים לְעִנְיָן זֶה.

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

עַד שֶׁלֹּא יִהְיוּ צְרִיכִין לְאָדָם גָּדוֹל לְהִסָּמֵךְ עָלָיו וּלְאָמְנָן וּלְהִטָּפֵל בָּהֶן

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

אֶלָּא יִהְיֶה עוֹשֶׂה כָּל צָרְכֵי עַצְמוֹ לְעַצְמוֹ כִּשְׁאָר כָּל הַגְּדוֹלִים:

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

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.'