חוּמָּשׁ עִם רַשִׁ"י · שופטים · חֲמִישִׁי

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

SHOFTIM · 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu warns the Bnei Yisrael not to follow the ways of the goyim who turn to sorcerers and diviners to predict the future. Instead, Hashem promises to establish a true navi from among the Jewish people, just like Moshe, to guide them with the word of Hashem. This was exactly what the nation had requested at Har Sinai when they were afraid of dying from hearing Hashem's voice directly.

We also learn the halachos of the Arei Miklat, the cities of refuge. Moshe commands the Bnei Yisrael to set aside three cities in Eretz Yisrael for an accidental killer to flee to, ensuring that the roads are prepared and accessible. The Torah also looks ahead to the future, commanding that three additional cities be added when Hashem expands the borders of the land.

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

פָּסוּק א

Pasuk 1

כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יוֹרֵשׁ אוֹתָם אֶל מְעֹנְנִים וְאֶל קֹסְמִים

For the nations these whom you are dispossessing to them astrologers and to diviners

יִשְׁמָעוּ וְאַתָּה לֹא כֵן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ׃

they listen but you not so has permitted to you Hashem your God

רַשִׁ"י

לֹא כֵן נָתַן לְךָ ה' אֱלֹהֶיךָ. לִשְׁמֹעַ אֶל מְעוֹנְנִים וְאֶל קוֹסְמִים, שֶׁהֲרֵי הִשְׁרָה

Not so has given to you Hashem your God to hearken to soothsayers and to diviners for behold He caused to dwell

שְׁכִינָה עַל הַנְּבִיאִים וְאוּרִים וְתֻמִּים׃

upon the prophets and Urim and Thummim

פָּסוּק ב

Pasuk 2

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן׃

A prophet from your midst from your brothers like me will raise up for you Hashem your God to him you shall listen

רַשִׁ"י

מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי. שֶׁאֲנִי כְּמוֹ כָמֹנִי מִקִּרְבְּךָ מֵאַחֶיךָ, יָקִים לְךָ תַּחְתַּי,

from your midst from your brethren like me that I am like from your midst from your brethren He will raise up for you in my stead

וְכֵן מִנָּבִיא לְנָבִיא׃

and so from prophet to prophet

Pasuk 3

כְּכֹל אֲשֶׁר שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר

saying the assembly on the day of at Chorev your God Hashem from you asked that According to all

לֹא אֹסֵף לִשְׁמֹעַ אֶת קוֹל יְהוָה אֱלֹהָי וְאֶת הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא

let me not this great the fire and — my God Hashem the voice of — to hear continue Let me not

אֶרְאֶה עוֹד וְלֹא אָמוּת׃

I die so that not anymore see

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ׃

they spoke that which they have done well to me Hashem And said

פָּסוּק ה

Pasuk 5

נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו

in his mouth My words and I will put like you their brothers from among for them I will raise up A prophet

וְדִבֶּר אֲלֵיהֶם אֵת כָּל אֲשֶׁר אֲצַוֶּנּוּ׃

I command him that all — to them and he shall speak

פָּסוּק ו

Pasuk 6

וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶל דְּבָרַי אֲשֶׁר יְדַבֵּר בִּשְׁמִי אָנֹכִי

I in My name he shall speak which My words to will hearken not who the man and it shall be

אֶדְרֹשׁ מֵעִמּוֹ׃

from him will require

פָּסוּק ז

Pasuk 7

אַךְ הַנָּבִיא אֲשֶׁר יָזִיד לְדַבֵּר דָּבָר בִּשְׁמִי אֵת אֲשֶׁר לֹא צִוִּיתִיו

I commanded him not which — in My name a word to speak will willfully presume who the prophet But

לְדַבֵּר וַאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא׃

that the prophet shall die other gods in the name of will speak or who to speak

רַשִׁ״י

אשר לא צויתיו לדבר. אֲבָל צִוִּיתִיו לַחֲבֵרוֹ׃

to his fellow I commanded it but to speak I commanded him not which

רַשִׁ״י

ואשר ידבר בשם אלהים אחרים. אַפִלּוּ כִּוֵּן אֶת הֲהַלָכָה לֶאֱסֹר אֶת הָאָסוּר

the forbidden — to forbid the Halacha — he directed even if other gods in the name of shall speak And who

וּלְהַתִּיר אֶת הַמֻּתָּר סנהדרין פ"ט :

page 89 Sanhedrin the permitted — and to permit

רַ"שִׁ"י

ומת. בְּחֶנֶק. ג' מִיתָתָן בִּידֵי אָדָם – הַמִּתְנַבֵּא מַה שֶּׁלֹּא שָׁמַע,

he heard which not that one who prophesies man by the hands of their death is three by strangulation and he shall die

וּמַה שֶּׁלֹּא נֶאֱמַר לוֹ וְנֶאֱמַר לַחֲבֵרוֹ, וְהַמִּתְנַבֵּא בְּשֵׁם עַ"ז. אֲבָל

but idol worship in the name of and one who prophesies to his fellow but was said to him was said which not and that

הַכּוֹבֵשׁ אֶת נְבוּאָתוֹ וְהָעוֹבֵר עַל דִּבְרֵי נָבִיא עַל הָעוֹבֵר וְהָעוֹבֵר עַל

against and one who transgresses a prophet the words of against and one who transgresses his prophecy — one who suppresses

דִּבְרֵי עַצְמוֹ – מִיתָתָן בִּידֵי שָׁמַיִם, שֶׁנֶּאֱמַר פסוק י"ט אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ

from him will require it I nineteen verse as it is said Heaven by the hands of their death is himself the words of

סנהדרין פ"ט :

page eighty-nine Sanhedrin

פָּסוּק ח

Pasuk 8

וְכִי תֹאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע אֶת הַדָּבָר אֲשֶׁר לֹא דִבְּרוֹ יְהוָה:

Hashem spoke it not which the word — will we know how in your heart you will say And when

רַ"שִׁ"י

וכי תאמר בלבבך. עֲתִידִין אַתֶּם לוֹמַר כְּשֶׁיָּבֹא חֲנַנְיָה בֶּן עַזּוּר וּמִתְנַבֵּא "הִנֵּה

"Behold and prophesies Azzur son of Chananyah when comes to say are you destined in your heart you will say And when

כְּלֵי בֵית ה' מוּשָׁבִים מִבָּבֶלָה עַתָּה מְהֵרָה" ירמיהו כ"ז , וְיִרְמְיָהוּ עוֹמֵד

stands and Yirmeyahu 27 Yirmeyahu speedily" now from Bavel are being returned Hashem the House of the vessels of

וְצוֹוֵחַ "אֶל הָעַמֻּדִים וְעַל הַיָּם וְעַל יֶתֶר הַכֵּלִים" שֶׁלֹּא גָּלוּ עִם

with go into exile that did not the vessels" the rest of and concerning the sea and concerning the pillars "Concerning and cries out

יְכָנְיָה, "בָּבֶלָה יוּבָאוּ" עִם גָּלוּת צִדְקִיָּהוּ שם :

there Tzidkiyahu the exile of with they shall be brought" "To Bavel Yechonyah

פָּסוּק ט

Pasuk 9

אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא יִהְיֶה הַדָּבָר וְלֹא יָבוֹא הוּא הַדָּבָר

is the word it will come and not the word will be and not Hashem in the name of the prophet will speak which

אֲשֶׁר לֹא דִבְּרוֹ יְהוָה בְּזָדוֹן דִּבְּרוֹ הַנָּבִיא לֹא תָגוּר מִמֶּנּוּ:

of him fear do not the prophet spoke it with presumption Hashem spoke it not which

רַ"שִׁ"י

אשר ידבר הנביא. וְיֹאמַר דָּבָר זֶה עָתִיד לָבֹא עֲלֵיכֶם וְתִרְאוּ שֶׁלֹּא יָבֹא, הוּא

that is it comes that not and you see upon you to come is destined this a thing and says the prophet shall speak Which

הַדָּבָר אֲשֶׁר לֹא דִבְּרוֹ ה' וַהֲרָגוֹ אוֹתוֹ. וְאִם תֹּאמַר זוֹ בְּמִתְנַבֵּא עַל

about is regarding one prophesying this you will say And if him and kill Hashem spoke it not which the thing

הָעֲתִידוֹת, חֲרִי שֶׁבָּא וְאָמַר עֲשׂוֹ כָּךְ וְכָךְ וּמִפִּי הַקָּבָ"ה אֲנִי
I the Holy One blessed be He and from the mouth of and so thus do and said one who came behold the future events

אוֹמֵר? כְּבָר נִצְטַוּוּ שֶׁאִם בָּא לְהַדִּיחֲךָ מֵאַחַת מִכָּל הַמִּצְוֹות לֹא תִשְׁמַע
say already they were commanded that if he comes to lead you astray from one of all the mitzvos do not hearken

לוֹ דברים י"ג אֲלָא אִם כֵּן מָמְחָה הוּא לְךָ שֶׁהוּא צַדִּיק גָּמוּר, כְּגוֹן אֵלְיָהוּ בְּהַר
to him Devarim 13 unless · · established he is to you that he is a tzaddik complete such as Eliyahu on Mount

הַכַּרְמֶל שֶׁהִקְרִיב בְּבָמָה בְּשָׁעַת אִסּוּר הַבָּמוֹת, כְּדֵי לִגְדֹּר אֶת
Carmel who offered sacrifices on a private altar at the time of the prohibition of private altars in order to fence in —

יִשְׂרָאֵל, הַכֹּל לְפִי צָרְךָ שָׁעָה וּסְיָג הַפִּרְצָה, לְכָךְ נֶאֱמַר פסוק ט"ו אֵלָיו
to him 15 verse it is said for this the breach and a fence against the hour the need of according to everything is Yisrael

תִּשְׁמָעוּן סנהדרין פ"ט :
you shall hearken Sanhedrin 89b

רַשִׁ"י

לֹא תָגוּר מִמֶּנּוּ. לֹא תִמָּנַע עַצְמְךָ מִלְּלַמֵּד עָלָיו חוֹבָה ספרי , וְלֹא תִירָא
Do not be afraid of him do not withhold yourself from teaching upon him guilt Sifrei and do not fear

לֵעָנֵשׁ עָלָיו:
to be punished on his account

פָּסוּק י

Pasuk 10

כִּי יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ אֶת
When Hashem will cut down your God Hashem whom the nations — your God is giving to you —

אַרְצָם וִירִשְׁתָּם וְיָשַׁבְתָּ בְּעָרֵיהֶם וּבְבָתֵּיהֶם:
their land and you dispossess them and you settle in their cities and in their houses

פָּסוּק יא

Pasuk 11

שָׁלוֹשׁ עָרִים תַּבְדִּיל לָךְ בְּתוֹךְ אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
three cities you shall separate for yourself in the midst of your land which Hashem your God is giving to you

לְרִשְׁתָּהּ:
to possess it

פָּסוּק יב

Pasuk 12

תָּכִין לְךָ הַדֶּרֶךְ וְשִׁלַּשְׁתָּ אֶת גְּבוּל אַרְצְךָ אֲשֶׁר
You shall prepare for yourself the way and you shall divide into three — the border of your land which

יַנְחִילְךָ יְהוָה אֱלֹהֶיךָ וְהָיָה לָנוּס שָׁמָּה כָּל רֹצֵחַ:
will cause you to inherit Hashem your God and it shall be to flee there every murderer

רַשִׁ"י

תכין לך הדרך. "מִקְלָט", "מִקְלָט" הָיָה כָּתוּב עַל פָּרָשַׁת דְּרָכִים מכות י'

10 Makkos ways the crossroads of upon written was Refuge Refuge the way for yourself You shall prepare

:

רַשִׁ"י

ושלשת את גבול ארצך. שֶׁיִּהֵא מִתְּחִלַּת הַגְּבוּל עַד הָעִיר

the city until the boundary from the beginning of that there should be your land the boundary of — And you shall divide

הָרִאשׁוֹנָה שֶׁל עָרֵי מִקְלָט כְּשִׁעוּר מַהֲלָךְ שֶׁיֵּשׁ מִמֶּנָּה עַד הַשְּׁנִיָּה וְכֵן

and so the second until from it that there is a journey like the measure of refuge the cities of of the first

מִשְּׁנִיָּה לַשְּׁלִישִׁית וְכֵן מִן הַשְּׁלִישִׁית עַד הַגְּבוּל הַשֵּׁנִי שֶׁל אֶרֶץ יִשְׂרָאֵל שם

there Yisrael the Land of of the second the boundary until the third from and so to the third from the second

ט' :

9b

פָּסוּק יג

Pasuk 13

וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר יָנוּס שָׁמָּה וָחָי אֲשֶׁר יַכֶּה אֶת רֵעֵהוּ בִּבְלִי

without his fellow — shall strike who and live there shall flee who the murderer is the matter of And this

דַּעַת וְהוּא לֹא שֹׂנֵא לוֹ מִתְּמֹל שִׁלְשֹׁם:

or the day before from yesterday to him an enemy was not and he knowledge

פָּסוּק יד

Pasuk 14

וַאֲשֶׁר יָבֹא אֶת רֵעֵהוּ בַּיַּעַר לַחְטֹב עֵצִים וְנִדְּחָה יָדוֹ בַּגַּרְזֶן לִכְרֹת

to cut down with the ax his hand and swings wood to chop into the forest his fellow with shall enter And whoever

הָעֵץ וְנָשַׁל הַבַּרְזֶל מִן הָעֵץ וּמָצָא אֶת רֵעֵהוּ וָמֵת הוּא יָנוּס אֶל אַחַת

one of to shall flee he and he dies his fellow — and strikes the wood from the iron and slips the tree

הֶעָרִים הָאֵלֶּה וָחָי:

and live these the cities

רַשִׁ"י

ונדחה ידו. כְּשֶׁבָּא לְהַפִּיל הַגַּרְזֶן עַל הָעֵץ, וְתַרְגּוּמוֹ "וְתִתְמְרֵיג יְדֵיהּ",

his hand and moved and its translation the tree upon the axe to let fall when he came his hand And slipped

לְשׁוֹן וְנִשְׁמְטָה יָדוֹ לְהַפִּיל מַכַּת הַגַּרְזֶן עַל הָעֵץ, "כִּי שָׁמְטוּ הַבָּקָר" שמואל ב

II Shmuel the oxen slipped for the tree upon the axe the blow of to let fall his hand and slipped an expression of

ו' תִּרְגֵּם יוֹנָתָן "אֲרֵי מַרְגּוּהִי תּוֹרַיָּא":

the oxen moved it for Yonasan translated 6

רַשִׁ"י

ונשל הברזל מן העץ. יֵשׁ מֵרַבּוֹתֵינוּ אוֹמְרִים נִשְׁמַט הַבַּרְזֶל מִקַּתּוֹ, וְיֵשׁ

and there are from its handle the iron slipped off who say of our Rabbis There are the wood from the iron And shall slip

מֵהֶם אוֹמְרִים שֶׁיִּשַּׁל הַבַּרְזֶל חֲתִיכָה מִן הָעֵץ הַמִּתְבַּקֵּעַ וְהִיא נִתְזָה וְהָרְגָה מכות ז׳ :
7b Makkot and killed flew off and it being split the tree from a piece the iron that detached who say of them

פָּסוּק טו

Pasuk 15

פֶּן יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרֹצֵחַ כִּי יֵחַם לְבָבוֹ וְהִשִּׂיגוֹ
and overtake him his heart will grow hot when the murderer after the blood the redeemer of will pursue lest

כִּי יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נֶפֶשׁ וְלוֹ אֵין מִשְׁפַּט מָוֶת כִּי לֹא שֹׂנֵא
an enemy not since death judgment of there is no and to him mortally and strike him the way is long because

הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם׃
the day before from yesterday to him he

רַ״שִׁ״י

פן ירדף גאל הדם. לְכָךְ אֲנִי אוֹמֵר לְהָכִין לְךָ דֶּרֶךְ וְעָרֵי מִקְלָט רַבִּים׃
many refuge and cities of a way for you to prepare say I therefore the blood the redeemer of will pursue lest

פָּסוּק טז

Pasuk 16

עַל כֵּן אָנֹכִי מְצַוְּךָ לֵאמֹר שָׁלֹשׁ עָרִים תַּבְדִּיל לָךְ׃
for yourself you shall separate cities three saying command you I · Therefore

פָּסוּק יז

Pasuk 17

וְאִם יַרְחִיב יְהוָה אֱלֹהֶיךָ אֶת גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ וְנָתַן לָךְ
to you and He gives to your fathers He swore as your boundary — your God Hashem will enlarge And if

אֶת כָּל הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לַאֲבֹתֶיךָ׃
to your fathers to give He spoke which the land all of —

רַ״שִׁ״י

ואם ירחיב ... כאשר נשבע. לָתֵת לְךָ אֶרֶץ קֵינִי וּקְנִזִּי וְקַדְמוֹנִי׃
and the Kadmonite and the Kenizzite the Kenite the land of to you to give He swore as He will enlarge And if

פָּסוּק יח

Pasuk 18

כִּי תִשְׁמֹר אֶת כָּל הַמִּצְוָה הַזֹּאת לַעֲשֹׂתָהּ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
today command you I which to perform it this the commandment all of — you will keep if

לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ וְלָלֶכֶת בִּדְרָכָיו כָּל הַיָּמִים וְיָסַפְתָּ לְךָ עוֹד
more for yourself then you shall add the days all in His ways and to walk your God Hashem — to love

שָׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה׃
these the three upon cities three

רַשִׁ"י

וְיִסַּפְתָּ לְךָ עוֹד שָׁלֹשׁ. הֲרֵי תֵּשַׁע, שָׁלוֹשׁ שֶׁבְּעֵבֶר הַיַּרְדֵּן וְשָׁלוֹשׁ
And you shall add for yourself three more behold there are nine three that are on the side of the Jordan and three

שֶׁבְּאֶרֶץ כְּנַעַן וְשָׁלוֹשׁ לֶעָתִיד לָבֹא סִפְרֵי:
that are in the land of Kenaan and three for the future to come Sifrei

פָּסוּק יט

Pasuk 19

וְלֹא יִשָּׁפֵךְ דָּם נָקִי בְּקֶרֶב אַרְצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ
and not will be shed blood of an innocent in the midst of your land which Hashem your God is giving to you

נַחֲלָה וְהָיָה עָלֶיךָ דָּמִים:
as an inheritance and there will be upon you bloodguilt

פָּסוּק כ

Pasuk 20

וְכִי יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו וְהִכָּהוּ
And if there will be a man who hates his fellow and lies in wait for him and rises up against him and strikes him

נֶפֶשׁ וָמֵת וְנָס אֶל אַחַת הֶעָרִים הָאֵל:
mortally and he dies and he flees to one of the cities these

רַשִׁ"י

וכי יהיה איש שנא לרעהו. עַל יְדֵי שִׂנְאָתוֹ הוּא בָּא לִידֵי וארב לו
But if there will be a man who hates his fellow by means of his hatred he comes to the point of and lies in wait for him

, מִכָּאן אָמְרוּ עָבַר אָדָם עַל מִצְוָה קַלָּה, סוֹפוֹ לַעֲבֹר עַל מִצְוָה חֲמוּרָה, לְפִי
From here they said if a man transgressed a mitzvah light is his end to transgress a mitzvah weighty because

שֶׁעָבַר עַל לֹא תִשְׂנָא ויקרא י"ט , סוֹפוֹ לָבֹא לִידֵי שְׁפִיכוּת דָּמִים,
that he transgressed · do not hate Vayikra 19 his end is to come to the point of shedding of blood

לְכָךְ נֶאֱמַר "וְכִי יִהְיֶה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְגוֹ'", שֶׁהָיָה לוֹ לִכְתֹּב וְכִי יָקוּם
for this reason it is said "but if there will be a man who hates his fellow etc." for it was for it to write but if there arises

אִישׁ וְאָרַב לְרֵעֵהוּ וְהִכָּהוּ נֶפֶשׁ סִפְרֵי:
a man and lies in wait for his fellow and smites him mortally Sifrei

פָּסוּק כא

Pasuk 21

וְשָׁלְחוּ זִקְנֵי עִירוֹ וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ
and they shall send the elders of his city and they shall take him from there and they shall deliver him

בְּיַד גֹּאֵל הַדָּם וָמֵת:
into the hand of the redeemer of the blood and he shall die

פָּסוּק כב

לֹא תָחוֹס עֵינְךָ עָלָיו וּבִעַרְתָּ דַּם הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב
not shall pity your eye upon him and you shall purge the blood of the innocent from Yisrael and it will be well

לָךְ׃
with you

רַשִׁ"י

לא תחוס עינך. שֶׁלֹּא תֹאמַר הָרִאשׁוֹן כְּבָר נֶהֱרַג, לָמָּה אָנוּ הוֹרְגִים אֶת זֶה
not shall pity your eye that not you shall say the first already was killed why should we kill — this one

וְנִמְצְאוּ שְׁנֵי יִשְׂרְאֵלִים הֲרוּגִים? שָׁם׃
and they are found two Israelites killed? there

CHAPTER SUMMARY

The aliyah begins by forbidding the Bnei Yisrael from consulting sorcerers, promising instead that Hashem will send true nevi'im whose words must be obeyed, while warning that a navi sheker who speaks falsely in Hashem's name or in the name of avodah zarah faces the death penalty. The Torah then transitions to the halachos of the Arei Miklat, detailing how a person who kills accidentally—such as an iron ax-head flying off the handle during woodcutting—can flee there to be safe from the go'el hadam. Finally, the Torah contrasts this with a deliberate murderer who tries to hide in a city of refuge, ruling that the elders must extradite him to face justice, thereby purging innocent blood from Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us that when a person kills b'shogeg, by accident, he must flee to an Ir Miklat. But look at the extreme care the Torah demands of us beforehand: "Tachin lecha haderech", you must prepare the way, clear the roads, and set up clear signposts so the fleeing person doesn't get lost or delayed. Lichoira, we are talking about someone who was careless, whose ax-head flew off and caused a tragedy. Yet, Hashem commands the entire community to pave a smooth, unobstructed path for him to find safety.

This is a massive chiddush in how we look at a fellow Yid who has stumbled. When someone around us makes a mistake, slips up in their ruchniyus, or experiences a spiritual breakdown, our natural reaction might be to judge them or distance ourselves. We might think, "They brought this on themselves through their own carelessness." But the Torah teaches us the exact opposite. Our avodah is to "prepare the road" for them, to make the path of teshuvah and recovery as clear, accessible, and welcoming as possible.

If we leave obstacles in their way, whether through cold shoulders, harsh judgment, or reminding them of their past, we are making their journey harder, and we share in the responsibility. A true Torah community is one that builds signposts of warmth and encouragement, showing every struggling neshama exactly which way to run to find safety and closeness to Hashem once again.

Today, if you see someone who has stumbled or is struggling socially or spiritually, do not look away or judge. Make an active effort to "pave the way" for them by offering a warm smile, a kind word, or a non-judgmental ear to make their path back a little easier.

דַּף יוֹמִי · חֻלִּין · דַּף ק״ה

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📖 THE SUGYA

We start off on our daf by wrapping up the shakla v'tarya regarding the machlokes between Beis Shammai and Beis Hillel about cleaning the mouth between eating meat and dairy. The Gemara goes into the fine details of what kind of bread is good for wiping the mouth, and what other foods are not effective for this. From there, we get into the yesod of how long a person has to wait after eating meat before he can eat dairy, bringing down the famous hanhaga of Mar Ukva who called himself "vinegar the son of wine" compared to his father's extreme stringency, and setting the halacha for us that we must wait until a different meal.

After a brief and beautiful digression about Shmuel and other Amoraim inspecting their fields daily to prevent loss, the Gemara turns its focus to the halachos of washing hands for a meal. We learn about the status of "mayim rishonim" (the first waters before the meal) and "mayim acharonim" (the final waters after the meal). The Gemara discusses whether these washings are a mitzvah or an absolute obligation, and details the practical differences in how they must be performed, including the temperature of the water and where the water is allowed to drain.

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

עַמּוּד א׳ DAF 105A

EXPLANATION

אִילֵימָא בֵּית שַׁמַּאי אוֹמְרִים: מְקַנֵּחַ וְלָא בָּעֵי מֵדִיחַ, וּבֵית הִלֵּל אוֹמְרִים: מֵדִיחַ וְלָא בָּעֵי מְקַנֵּחַ.

If we say that **Beis Shammai say: One wipes** out his mouth with solid food **and does not need to rinse** with water, **and Beis Hillel say: One rinses** with water **and does not need to wipe** with food, this is difficult.

OBJECTION

אֶלָּא הָא דְּאָמַר רַבִּי זֵירָא: אֵין קִינּוּחַ פֶּה אֶלָּא בְּפַת, כְּמַאן? כְּבֵית שַׁמַּאי!

But as for **that which Rabbi Zeira said: Wiping of the mouth** can be performed **only with bread, in accordance with whose** opinion is it? It must be **in accordance with Beis Shammai**, since Beis Hillel do not require wiping at all! And we have a rule that we do not establish an anonymous statement like Beis Shammai.

EXPLANATION

אֶלָּא, בֵּית שַׁמַּאי אוֹמְרִים: מְקַנֵּחַ וְלָא בָּעֵי מֵדִיחַ, וּבֵית הִלֵּל אוֹמְרִים: אַף מֵדִיחַ.

Rather, we must explain that **Beis Shammai say: One wipes** his mouth **and does not need to rinse, and Beis Hillel say:** One must wipe, and **also rinse.**

OBJECTION

הָוֵי לֵיהּ מִקּוֹלֵי בֵּית שַׁמַּאי וּמֵחוּמְרֵי בֵּית הִלֵּל, וְלִתְנֵיהּ גַּבֵּי קוּלֵי בֵּית שַׁמַּאי וְחוּמְרֵי בֵּית הִלֵּל!

But if so, **this would be** one **of the leniencies of Beis Shammai and the stringencies of Beis Hillel, and let** the Tanna of Tractate Eduyos **teach it among the leniencies of Beis Shammai and stringencies of Beis Hillel!** Since it is not listed there, this cannot be the explanation.

RESOLUTION

אֶלָּא, בֵּית שַׁמַּאי אוֹמְרִים: מְקַנֵּחַ, וְהוּא הַדִּין לְמֵדִיחַ, וּבֵית הִלֵּל אוֹמְרִים: מֵדִיחַ, וְהוּא הַדִּין לְמְקַנֵּחַ. מָר אָמַר חֲדָא, וּמָר אָמַר חֲדָא, וְלָא פְּלִיגִי.

Rather, we must say that **Beis Shammai say: One wipes, and the same applies to rinsing**—both are required; **and Beis Hillel say: One rinses, and the same applies to wiping.** Thus, **one Master said one** part of the requirement, **and one Master said** the other **one** part of the requirement, **and they do not disagree** at all.

STATEMENT

גּוּפָא, אָמַר רַבִּי זֵירָא: אֵין קִינּוּחַ הַפֶּה אֶלָּא בְּפַת.

The Gemara returns to **the text itself: Rabbi Zeira said: Wiping of the mouth** can be performed **only with bread.**

EXPLANATION

וְהָנֵי מִילֵּי בִּדְחִטֵּי, אֲבָל בִּדְשַׂעֲרֵי – לָא.

And this applies only to bread made **of wheat, but to** bread made **of barley—no,** it does not wipe well because it crumbles.

EXPLANATION

וּדְחִטֵּי נָמֵי לָא אֲמַרַן, אֶלָּא בִּקְרִירָא, אֲבָל בְּחַמִּימָא – מִשְׁטָר שָׁטְרִי.

And even with regard to bread **of wheat, we also only said** this **with regard to cold** bread, **but with regard to warm** bread, it is not effective because **it sticks** to the palate and does not clean.

EXPLANATION

וְהָנֵי מִילֵּי בְּרַכִּיכָא, אֲבָל בְּאַקּוֹשָׁא – לָא.

And this applies only to soft bread, **but to hard** bread—**no,** because it does not scrape the mouth properly.

RULING

וְהִלְכְתָא בְּכֹל מִילֵּי הָוֵי קִינּוּחַ, לְבַר מִקְמְחָא, תַּמְרֵי וְיַרְקָא.

And the halacha is: With all things, it is considered a valid **wiping, except for flour, dates, and vegetables,** which do not clean the mouth well.

QUESTION

בָּעָא מִינֵּיהּ רַב אַסִי מֵרַבִּי יוֹחָנָן: כַּמָּה יִשְׁהֶה בֵּין בָּשָׂר לִגְבִינָה?

Rav Assi asked Rabbi Yochanan: How much time **must one wait between meat and cheese?**

ANSWER

אָמַר לוֹ: וְלֹא כְּלוּם.

He said to him: Nothing at all.

QUESTION

אִיכָּא? וְהָא אָמַר רַב חִסְדָּא: אָכַל בָּשָׂר – אָסוּר לֶאֱכוֹל גְּבִינָה, גְּבִינָה – מוּתָּר לֶאֱכוֹל בָּשָׂר!

The Gemara asks: **Is that so? But didn't Rav Chisda say: If one ate meat, it is forbidden to eat cheese** immediately, but if he ate **cheese, it is permitted to eat meat** immediately? How could Rabbi Yochanan say no wait is required after meat?

RESOLUTION

אֶלָּא כַּמָּה יִשְׁהֶה בֵּין גְּבִינָה לִבְשָׂר? אֲמַר לֵיהּ: וְלֹא כְּלוּם.

Rather, Rav Assi's question was: **How much** time **must one wait between cheese and meat?** To this, Rabbi Yochanan **said to him: Nothing at all.**

STATEMENT

גּוּפָא, אָמַר רַב חִסְדָּא: אָכַל בָּשָׂר – אָסוּר לֶאֱכוֹל גְּבִינָה, גְּבִינָה – מוּתָּר לֶאֱכוֹל בָּשָׂר.

The Gemara returns to **the text itself: Rav Chisda said: If one ate meat, it is forbidden to eat cheese** immediately; but if he ate **cheese, it is permitted to eat meat** immediately.

QUESTION

אֲמַר לֵיהּ רַב אַחָא בַּר יוֹסֵף לְרַב חִסְדָּא: בָּשָׂר שֶׁבֵּין הַשִּׁינַּיִם מַהוּ?

Rav Acha bar Yosef said to Rav Chisda: What is the halacha regarding **meat that is between the teeth?** Is it considered meat to forbid eating cheese?

ANSWER

קָרֵי עֲלֵיהּ "הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם".

Rav Chisda **read about him** the pasuk: **"The meat was yet between their teeth,"** showing that even when it is between the teeth, it is still called "meat."

STATEMENT

אָמַר מָר עוּקְבָא: אֲנָא, לְהָא מִלְּתָא, חַלָּא בַּר חַמְרָא לְגַבֵּי אַבָּא, דְּאִילּוּ אַבָּא כִּי הֲוָה אָכֵיל בְּשָׂרָא הַאי דְּנָא, לָא הֲוָה אָכֵל גְּבִינָה עַד לְמֵחַר עַד הַשְׁתָּא, וְאִילּוּ אֲנָא – בְּהָא סְעוּדְתָּא הוּא דְּלָא אָכֵילְנָא, לִסְעוּדְתָּא אַחְרִיתָא – אָכֵילְנָא.

Mar Ukva said: I am, regarding this matter, like vinegar, the son of wine, compared to Father. For as for Father, if he were to eat meat now, he would not eat cheese until tomorrow at this time. Whereas I, only in this same **meal is it that I do not eat** cheese, but **at another meal** later in the day, **I may eat** cheese.

STATEMENT

אָמַר שְׁמוּאֵל: אֲנָא, לְהָא מִלְּתָא, חַלָּא בַּר חַמְרָא לְגַבֵּי אַבָּא, דְּאִילּוּ אַבָּא הֲוָה סָיֵיר נִכְסֵיהּ תְּרֵי זִמְנֵי בְּיוֹמָא, וַאֲנָא לָא סָיֵירְנָא אֶלָּא חֲדָא זִימְנָא.

Shmuel said: I am, regarding this other **matter, like vinegar, the son of wine, compared to Father. For as for Father, he would inspect his property twice a day, whereas I only inspect it once a day.**

EXPLANATION

שְׁמוּאֵל לְטַעְמֵיהּ, דְּאָמַר שְׁמוּאֵל: מַאן דְּסָיֵיר נִכְסֵיהּ כֹּל יוֹמָא מַשְׁכַּח אִסְתֵּירָא.

And **Shmuel** is consistent **with his reasoning, for Shmuel said: One who inspects his property every day finds an isteira** coin by preventing loss.

BRAISA

אַבָּיֵי הֲוָה סָיֵיר נִכְסֵיהּ כֹּל יוֹמָא וְיוֹמָא. יוֹמָא חַד פְּגַע בַּאֲרִיסֵיהּ דְּדָרֵי פִּתְכָּא דְּאוּפֵי. אֲמַר לֵיהּ: הָנֵי לְהֵיכָא? אֲמַר לֵיהּ: לְבֵי מָר. אֲמַר לֵיהּ: כְּבָר קַדְמוּךְ רַבָּנַן.

Abaye would inspect his property every single day. One day he met his sharecropper carrying a bundle of wood that he had stolen from Abaye's field. Abaye **said to him: Where are these** logs going? The sharecropper **said to him: To the Master's house.** Abaye **said to him: The Rabbis have already anticipated you** by telling us to inspect our fields, which forced you to say you are bringing them to me.

BRAISA

רַב אַסִּי הֲוָה סָיֵיר נִכְסֵיהּ כֹּל יוֹמָא, אָמַר: הֵיכָא נִינְהוּ כֹּל הָנֵי אִסְתִּירֵי דְּמָר שְׁמוּאֵל? יוֹמָא חַד חֲזָא צִינּוֹרָא דְּבִדְקָא בְּאַרְעֵיהּ, שַׁקְלֵיהּ לְגִלְימֵיהּ, כַּרְכֵיהּ אוֹתְבֵיהּ בְּגַוֵּיהּ, רְמָא קָלָא, אֲתוֹ אִינָשֵׁי סַכְּרוּהּ, [אֲמַר]: אַשְׁכַּחְתִּינְהוּ לְכוּלְּהוּ אִיסְתֵּירֵי דְּמָר שְׁמוּאֵל.

Rav Assi would inspect his property every day. He said: Where are all these isteira coins of Mar Shmuel? I see no profit from this. **One day he saw a breach in the water channel in his field** which would have flooded and ruined it. **He took his cloak, rolled it up, and placed it inside it** to block the water. **He raised his voice, and people came and dammed it up. He said: I have found all the isteira coins of Mar Shmuel,** for I saved a great loss.

STATEMENT

אָמַר רַב אִידִי בַּר אָבִין, אָמַר רַב יִצְחָק בַּר אַשְׁיָין: מַיִם רִאשׁוֹנִים מִצְוָה, וְאַחֲרוֹנִים חוֹבָה.

Rav Idi bar Avin said that **Rav Yitzchak bar Ashyan said: The first waters** before the meal **are a mitzvah, and the final waters** after the meal **are an obligation.**

OBJECTION

מֵיתִיבִי: מַיִם רִאשׁוֹנִים וְאַחֲרוֹנִים חוֹבָה, אֶמְצָעִיִּים רְשׁוּת.

The Gemara **raises an objection:** A Baraisa states: **The first waters and the final waters are an obligation, and the middle waters** between courses **are optional!** This contradicts the statement that the first waters are only a mitzvah.

RESOLUTION

מִצְוָה לְגַבֵּי רְשׁוּת – חוֹבָה קָרֵי לַהּ.

The Gemara answers: **A mitzvah, when compared to an optional** act, **is called an "obligation"** by the Tanna.

STATEMENT

גּוּפָא: מַיִם רִאשׁוֹנִים וְאַחֲרוֹנִים – חוֹבָה, אֶמְצָעִיִּים – רְשׁוּת.

The Gemara analyzes **the text itself: The first waters and the final waters are an obligation, and the middle waters are optional.**

EXPLANATION

רִאשׁוֹנִים – נוֹטְלִין בֵּין בִּכְלִי בֵּין עַל גַּבֵּי קַרְקַע, אַחֲרוֹנִים – אֵין נוֹטְלִין אֶלָּא בִּכְלִי, וְאָמְרִי לָהּ: אֵין נוֹטְלִין עַל גַּבֵּי קַרְקַע.

For **the first waters, one may wash either into a vessel or onto the ground.** For **the final waters, one may wash only into a vessel; and some say it** this way: **One may not wash onto the ground** directly.

QUESTION

מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ קִינְסָא.

What is the difference between them? There is a difference between them regarding washing onto **chips of wood** or straw on the ground, which is permitted according to the second version but forbidden according to the first.

EXPLANATION

מַיִם רִאשׁוֹנִים נוֹטְלִין בֵּין בְּחַמִּין בֵּין בְּצוֹנֵן, אַחֲרוֹנִים אֵין נוֹטְלִין אֶלָּא בְּצוֹנֵן, מִפְּנֵי שֶׁחַמִּין מְפַעְפְּעִין אֶת הַיָּדַיִם וְאֵין מַעֲבִירִין אֶת הַזּוֹהֲמָא.

For **the first waters, one may wash either with hot water or with cold water.** For **the final waters, one may wash only with cold water, because hot water softens the hands and does not remove the grease.**

STATEMENT

מַיִם רִאשׁוֹנִים נוֹטְלִין בֵּין בְּחַמִּין בֵּין בְּצוֹנֵן, אָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יַנַּאי: לֹא שָׁנוּ אֶלָּא שֶׁאֵין הַיָּד

Regarding the rule that for **the first waters, one may wash either with hot water or with cold water, Rav Yitzchak bar Yosef said** that **Rabbi Yannai said: They only taught** this **where the hand** is not being scalded by the heat of the water.

עמוד ב׳ DAF 105B

STATEMENT

סוֹלֶדֶת בָּהֶן, אֲבָל הַיָּד סוֹלֶדֶת בָּהֶן אֵין נוֹטְלִין בָּהֶן.

the hand **recoils from them, but** if **the hand recoils from them, we do not wash with them** for first waters.

STATEMENT

וְאִיכָּא דְּמַתְנִי לַהּ אַסֵּיפָא,

And there are those who teach it, this statement of Rav Yitzchak bar Yosef, **on the latter clause** of the braisa:

מִשְׁנָה MISHNAH

MISHNAH

אַחֲרוֹנִים אֵין נוֹטְלִין אֶלָּא בְּצוֹנֵן, אֲבָל בְּחַמִּין – לֹא.

For **final waters, we wash only with cold** water, **but with hot** water **no**, we do not wash.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב יִצְחָק בַּר יוֹסֵף אָמַר רַבִּי יַנַּאי: לֹא שָׁנוּ אֶלָּא שֶׁהַיָּד סוֹלֶדֶת בָּהֶן, אֲבָל אֵין הַיָּד סוֹלֶדֶת בָּהֶן – נוֹטְלִין.

On this, **Rav Yitzchak bar Yosef said** that **Rabbi Yannai said: They only taught** this restriction **where the hand recoils from them, but** if **the hand does not recoil from them, we may wash** with them.

INFERENCE

מִכְּלָל דְּרִאשׁוֹנִים, אַף עַל פִּי שֶׁהַיָּד סוֹלֶדֶת בָּהֶן – מוּתָּר.

The Gemara notes: **By implication, for first waters, even though the hand recoils from them, it is permitted** to wash with them.

מִשְׁנָה MISHNAH

MISHNAH

אֶמְצָעִיִּים רְשׁוּת.

The braisa stated: **Middle waters are optional.**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב נַחְמָן: לֹא שָׁנוּ אֶלָּא בֵּין תַּבְשִׁיל לְתַבְשִׁיל, אֲבָל בֵּין תַּבְשִׁיל לִגְבִינָה – חוֹבָה.

Rav Nachman said: They only taught that it is optional **between one cooked dish and another cooked dish, but between a cooked dish and cheese**, washing is **an obligation**.

STATEMENT

אָמַר רַב יְהוּדָה בְּרֵיהּ דְּרַבִּי חִיָּיא: מִפְּנֵי מָה אָמְרוּ מַיִם אַחֲרוֹנִים חוֹבָה? שֶׁמָּלַח סְדוֹמִית יֵשׁ, שֶׁמְּסַמֵּא אֶת הָעֵינַיִם.

Rav Yehuda the son of Rabbi Chiyya said: For what reason did they say that **final waters are an obligation? Because there is Sodomite salt** which is very sharp, **which blinds the eyes** if one touches his eyes with salty hands.

STATEMENT

אָמַר אַבָּיֵי: וּמִשְׁתְּכַח כִּי קוּרְטָא בְּכוֹרָא.

Abaye said: And this dangerous salt **is found** in the proportion of **like a grain in a kor** of regular salt.

QUESTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: כָּל מִלְחָא מַאי? אֲמַר לֵיהּ: לָא מִבַּעְיָא.

Rav Acha the son of Rava said to Rav Ashi: What is the halacha if one measured **any** other **salt**? Must he wash? **He said to him: It is not necessary to ask**, for he certainly must wash.

STATEMENT

אָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּלָא מָשׁוּ מַיָּא בָּתָרָאֵי עַל אַרְעָא – מִשּׁוּם זוּהֲמָא.

Abaye said: At first I would say, this practice **that they do not wash final waters onto the ground is because of dirtiness**, as it ruins the floor.

EXPLANATION

אֲמַר לִי מָר: מִשּׁוּם דְּשָׁרְיָא רוּחַ רָעָה עֲלַיְיהוּ.

But **the Master, Rabba, said to me: It is because an evil spirit rests upon them**, and it can harm passersby.

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּלָא שָׁקֵיל מִידֵּי מִפָּתּוֹרָא כִּי נָקֵיט אִינִישׁ כָּסָא לְמִשְׁתֵּי, שְׁמָא יֶאֱרַע דְּבַר קַלְקָלָה בַּסְּעוּדָה.

And Abaye said: At first I would say, this rule **that one does not take anything from the table when a person is holding a cup to drink, is lest a mishap occur at the meal**, because he might choke in anger if he wanted that item.

EXPLANATION

אֲמַר לִי מָר: מִשּׁוּם דְּקָשֵׁי לְרוּחַ צְרָדָא.

But **the Master said to me: It is because it is harmful for a spirit of migraine**, causing a severe headache.

STATEMENT

וְלָא אֲמַרַן, אֶלָּא דְּשָׁקֵיל וְלָא מַהְדַּר, אֲבָל מְשָׁקַל וְאַהְדּוֹרֵי – לֵית לַן בַּהּ.

And we only said this **where he takes** it **and does not return** it, **but taking and returning, we have no problem with it.**

STATEMENT

וְלָא אֲמַרַן אֶלָּא חוּץ לְאַרְבַּע אַמּוֹת, אֲבָל תּוֹךְ אַרְבַּע אַמּוֹת – לֵית לַן בַּהּ.

And we only said this if he takes it **outside of four cubits** from the table, **but within four cubits, we have no problem with it.**

STATEMENT

וְלָא אֲמַרַן אֶלָּא מִידֵּי דְּצָרִיךְ לִסְעוּדְתָּא, אֲבָל מִידֵּי דְּלָא צָרִיךְ לִסְעוּדְתָּא – לֵית לַן בַּהּ.

And we only said this regarding **something that is needed for the meal, but something that is not needed for the meal, we have no problem with it.**

STATEMENT

מָר בַּר רַב אָשֵׁי קָפֵיד אַפִילּוּ אַאַסִיתָא וּבוּכְנָא דְּתַבְלֵי, מִידֵּי דְּצָרִיכִי לִסְעוּדְתָּא.

Mar bar Rav Ashi was particular even about a mortar and pestle for spices, treating them as things that are needed for the meal.

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּכָנְשִׁי נְשָׁוָרָאָה – מִשּׁוּם מְנַקֵּירוּתָא.

And Abaye said: At first I would say, this practice that they gather crumbs is because of cleanliness.

EXPLANATION

אַמַּר לִי מָר: מִשּׁוּם דְּקָשֵׁי לְעַנְיוּתָא.

But the Master said to me: It is because leaving them is a cause of poverty.

STATEMENT

הָהוּא גַּבְרָא דַּהֲוָה מְהַדַּר עֲלֵיהּ שָׂרָא דְּעַנְיוּתָא, וְלָא הֲוָה יָכֵיל לֵיהּ, דְּקָא זְהִיר אַנְּשָׁוָרָא טוּבָא.

There was a certain man whom the angel of poverty was pursuing, and he was not able to overcome him, because he was very careful with crumbs.

STATEMENT

יוֹמָא חַד כְּרַךְ לִיפְתָּא אַיַּבְלֵי, אֲמַר: הַשְׁתָּא וַדַּאי נָפֵל בִּידַאי.

One day, he ate bread on grass. The angel said: Now he will surely fall into my hands, as he cannot sweep the crumbs from the grass.

STATEMENT

בָּתַר דְּאָכֵיל, אַיְיתִי מָרָא עַקְרִינְהוּ לְיַבְלֵי, שְׁדִינְהוּ לְנַהֲרָא.

After he ate, he brought a hoe, uprooted the grass, and threw them into the river.

STATEMENT

שְׁמִעֵיהּ דְּקָאָמַר: וַוי דְּאַפְּקֵיהּ הָהוּא גַּבְרָא מִבֵּיתֵיהּ.

He heard the angel saying: Woe that this man has removed me from my home!

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּלָא שָׁתֵי אוּפְיָא – מִשּׁוּם מְאִיסוּתָא.

And Abaye said: At first I would say, this practice that they do not drink foam is because of repulsiveness.

EXPLANATION

אַמַּר לִי מָר: מִשּׁוּם דְּקָשֵׁי לְכַרְסָם.

But the Master said to me: It is because it is bad for catarrh.

STATEMENT

מִישְׁתֵּיהּ – קָשֵׁה לְכַרְסָם, מִינְפַּח בֵּיהּ – קַשְׁיָא לְרֵישָׁא, מִדְּחַייֵהּ – קַשְׁיָא לְעַנְיוּתָא.

Drinking it is bad for catarrh; blowing on it is bad for headaches; removing it with one's hand is bad for poverty.

ANSWER

מַאי תַּקַּנְתֵּיהּ? לְשַׁקְּעֵיהּ שַׁקּוֹעֵי.

What is its remedy? Let him sink it into the drink and then drink.

STATEMENT

לְכַרְסָם דְּחַמְרָא – שִׁיכְרָא, דְּשִׁיכְרָא – מַיָּא, דְּמַיָּא – לֵית לֵיהּ תַּקַּנְתָּא,

The remedy **for catarrh of wine is beer; for beer, water; for water, there is no remedy.**

STATEMENT

וְהַיְינוּ דְּאָמְרִי אִינָשֵׁי: בָּתַר עַנְיָא אָזְלָא עַנְיוּתָא.

And this is what people say: Poverty follows the poor man, for even his drink has no cure.

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּלָא אָכְלִי יַרָקָא מִכִּישָׁא דְּאָסַר גִּינָּאָה, מִשּׁוּם דְּמִיחַזֵּי כְּרַעְבְּתָנוּתָא.

And Abaye said: At first I would say, this practice **that they do not eat vegetables from a bundle tied by the gardener is because it looks like gluttony.**

EXPLANATION

אֲמַר לִי מָר: מִשּׁוּם דְּקָשֵׁי לִכְשָׁפִים.

But **the Master said to me: It is because it makes one vulnerable to witchcraft.**

STATEMENT

רַב חִסְדָּא וְרַבָּה בַּר רַב הוּנָא הֲווֹ קָאָזְלִי בְּאַרְבָּא, אֲמַרָה לְהוּ הָהִיא מַטְרוֹנִיתָא: אוֹתְבַן בַּהֲדַיְיכוּ. לָא אוֹתְבוּהָ.

Rav Chisda and Rabba bar Rav Huna were traveling in a boat. A certain matron said to them: Seat me with you. They did not seat her.

STATEMENT

אֲמַרָה מִלְּתָא, אֲסַרְתַּהּ לְאַרְבָּא. אֲמַרוּ אִינְהוּ מִילְּתָא, שַׁרְיוּהָ.

She said a word of witchcraft and **tied the boat** in place. **They said a word and released it.**

STATEMENT

אֲמַרָה לְהוּ: מַאי אֵיעְבֵּיד לְכוּ, דְּלָא מְקַנַּח לְכוּ בְּחַסְפָּא, וְלָא קְטִיל לְכוּ כִּינָּה אַמָּנַיְיכוּ, וְלָא אָכְיל לְכוּ יַרָקָא מִכִּישָׁא דְּאָסַר גִּינָּאָה.

She said to them: What can I do to you, since you do not wipe yourselves with a shard, and you do not kill a louse on your garments, and you do not eat vegetables from a bundle tied by the gardener, so my witchcraft has no power over you.

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּלָא אָכְלִי יַרְקָא דִּנְפַל (אַתְכָּא) [מִתַּכָּא], מִשּׁוּם מְאִיסוּתָא.

And Abaye said: At first I would say, this practice that they do not eat vegetables that fell from the table is because of repulsiveness.

EXPLANATION

אֲמַר לִי מָר: מִשּׁוּם דְּקָשֵׁה לְרֵיחַ הַפֶּה.

But the Master said to me: It is because it is bad for bad breath.

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּלָא יָתְבִי תּוּתֵי מַרְזֵיבָא, מִשּׁוּם שׁוֹפְכִים.

And Abaye said: At first I would say, this practice that they do not sit under a gutter is because of waste water.

EXPLANATION

אֲמַר לִי מָר: מִשּׁוּם דִּשְׁכִיחִי מַזִּיקִין.

But the Master said to me: It is because demons are common there.

STATEMENT

הָנְהוּ שָׁקוֹלָאֵי דַּהֲווֹ דָּרוּ חָבִיתָא דְּחַמְרָא, בְּעוֹ לְאִיתְפּוֹחֵי, אוֹתְבוּהָ תּוּתֵי מַרְזֵיבָא, פְּקַעָה.

There were certain porters who were carrying a barrel of wine. They wanted to rest, so they placed it under a gutter, and it burst.

STATEMENT

אֲתוֹ לְקַמֵּיהּ דְּמָר בַּר רַב אָשֵׁי, אַפֵּיק שִׁיפּוּרֵי שַׁמְתֵּיהּ.

They came before Mar bar Rav Ashi. He brought out shofars and excommunicated the demon.

QUESTION

אֲתָא לְקַמֵּיהּ, אֲמַר לֵיהּ: אַמַּאי תַּעֲבֵיד הָכִי?

The demon came before him. He said to him: Why did you do this?

ANSWER

אֲמַר לֵיהּ: הֵיכִי אֶעֱבֵיד, כִּי אוֹתְבֵיהּ בְּאוּנַּאי?

He said to him: What should I have done when they placed it on my ear?

RULING

אֲמַר לֵיהּ: אַתְּ בְּדוּכְתָּא דִּשְׁכִיחִי רַבִּים מַאי בָּעֵית? אַתְּ הוּא דְּשַׁנֵּית, זִיל שַׁלֵּים!

He said to him: What are you doing in a place where many people are common? You are the one who deviated, go pay!

STATEMENT

אֲמַר לֵיהּ: הַשְׁתָּא נָמֵי לִיקְבַּע לִי מָר זִימְנָא וְאֶפְרַע. קְבַע לֵיהּ זִימְנָא.

He said to him: Now also, let the Master set a time for me and I will pay. He set a time for him.

QUESTION

כִּי מְטָא זִימְנָא, אִיעַכַּב. כִּי אֲתָא, אֲמַר לֵיהּ: אַמַּאי לָא אַתֵּית בְּזִמְנָךְ?

When the time arrived, he was delayed. When he came, he said to him: Why did you not come at your set time?

ANSWER

אֲמַר לֵיהּ: כֹּל מִילֵּי דְּצָיִיר וַחֲתִים וּכְיִיל וּמְנֵי, לֵית לַן רְשׁוּתָא לְמִשְׁקַל מִינַּיְיהוּ, עַד דְּמַשְׁכְּחִינַן מִידֵּי דְּהֶפְקֵרָא.

He said to him: Anything that is tied, sealed, measured, or counted, we have no permission to take from it, until we find something ownerless, so it took time to gather the funds.

STATEMENT

וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה אָמֵינָא, הַאי דְּשָׁדֵי מַיָּא מִפּוּמָּא דְּחַצְבָא – מִשּׁוּם צִיבְתָּא.

And Abaye said: At first I would say, this practice that they pour out water from the mouth of a jug before drinking is because of wood chips.

EXPLANATION

אֲמַר לֵי מָר: מִשּׁוּם דְּאִיכָּא מַיִם הָרָעִים.

But the Master said to me: It is because there are bad waters, i.e., a demon may have drunk from it.

STATEMENT

הָהוּא בַּר שֵׁידָא דַּהֲוָה בֵּי רַב פָּפָּא, אֲזַל לְאֵתוֹיֵי מַיָּא מִנַּהֲרָא, אִיעַכַּב.

There was a certain demon who was in the house of Rav Papa. He went to bring water from the river and was delayed.

STATEMENT

כִּי אֲתָא, אֲמַרוּ לֵיהּ: אַמַּאי אִיעַכַּבְתְּ? אֲמַר לְהוּ: עַד דְּחָלְפִי מַיִם הָרָעִים. אַדְּהָכִי

When he came, they said to him: Why were you delayed? He said to them: Until the bad waters passed. Meanwhile

SUMMARY

The daf establishes that both wiping and rinsing the mouth are required between meat and dairy, and clarifies that while wheat bread is excellent for wiping, soft, warm, or crumbling barley bread is not. We then learn the halacha of waiting between meat and dairy: while one may eat meat immediately after cheese (with proper cleaning), one must wait after eating meat before eating dairy, with Mar Ukva establishing the practice of waiting from one meal to the next. The Gemara also notes that meat stuck between the teeth still has the halachic status of meat. Finally, the Gemara transitions to the halachos of washing hands, clarifying that mayim rishonim is a mitzvah (or a relative obligation) which can be done with hot or cold water and poured on the ground, whereas mayim acharonim is a strict obligation due to danger, requiring cold water poured specifically into a vessel to avoid damaging the ground.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the beautiful, honest words of Mar Ukva on our daf. He looks at his father's high level of piety, waiting a full twenty-four hours between eating meat and dairy, and compares it to his own practice of waiting only until the next meal. He doesn't make excuses or pretend. He simply says, "I am like vinegar, the son of wine, compared to my father." He acknowledges his father's greatness, recognizes his own level, and holds onto his own avodah with complete integrity.

Lichoira, we might think that if we cannot reach the level of the previous generations, or even the level of our own parents and rabbeim, then our avodah is lacking. The yetzer hara loves to use this kasha to make a Yid feel downcast. "If you can't learn like them, or daven with that same bren, what is your learning worth?" But the teretz is right here in Mar Ukva's words. Hashem does not ask you to be someone else. He wants you to be real with where you are standing right now, and to serve Him from that very place with joy and truth.

There is no shame in recognizing that we are "vinegar compared to wine," as long as we are the best "vinegar" we can be. Your three hours or six hours of waiting, your twenty minutes of learning b'iyun, your heartfelt Minchah in the middle of a busy workday, this is your avodah, and it is precious to Hashem. When you serve Hashem with honesty, without pretending to be on a madreiga that is not yours, you build a solid, lasting foundation in your yiras Shamayim.

Today, identify one area in your avodas Hashem where you feel you are falling short of an ideal. Instead of feeling discouraged, accept your current level with honesty, and commit to doing that one small step with absolute consistency and sincerity.

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.'