

חומש עם רש"י • עקב • ראשון

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

EIKEV • 1ST ALIYAH

CHAPTER PREVIEW

Lichoira, we might think that the great brachos of the Torah are only promised for the most lofty, difficult mitzvos. In this first aliyah of Parshas Eikev, Moshe Rabbeinu is mechadesh to Klal Yisrael that if they are careful to keep even the seemingly minor mitzvos—the ones a person might easily step on with his heels—Hashem will faithfully keep His covenant and shower them with incredible brachos. The Torah promises that Hashem will bless their children, their crops, and their livestock, and remove all sickness from their midst.

We also find a powerful chizuk here regarding the upcoming conquest of Eretz Yisrael. Moshe Rabbeinu addresses the natural fear that the Yidden might have when facing nations more numerous than themselves. He reminds them of the great nissim Hashem performed in Mitzrayim, assuring them that Hashem will fight for them and drive out the nations little by little, while warning them to completely destroy the avodah zarah of the land and not to bring any of its gold or silver into their homes.

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

פסוק א

Pasuk 1

וְהָיָה עֲקֵב תִּשְׁמָעוֹן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם
them and you will do and you will keep these the ordinances — you will hearken because And it shall be
וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת הַבְּרִית וְאֵת הַחֶסֶד אֲשֶׁר נִשְׁבַּע
He swore which the kindness and — the covenant — for you your God Hashem and He will keep
לְאֲבֹתֶיךָ:
to your fathers

רש"י

וְהָיָה עֲקֵב תִּשְׁמָעוֹן. אִם הַמִּצְוֹת קָלוֹת שָׂאָדָם דָּשׁ פַּעֲקָבֵיו
with his heels treads on that a person light the commandments if that you will hearken as a consequence And it will be
תִּשְׁמָעוֹן.
you will hearken

רש"י

וְשָׁמַר ה' וְגו'. יְשָׁמַר לְךָ הַבְּטָחָתוֹ עִי' תַּנְחוּמָא:
Tanchuma see His promise for you He will keep etc. Hashem And He will keep

פסוק ב

וַאֲהַבָּךְ וַיְבָרְכֶךָ וַהֲרִבָּךְ וַיְבָרֶךְ פְּרִי בִטְנְךָ וּפְרִי אֲדָמָתְךָ
 your land and the fruit of your womb the fruit of and He will bless and multiply you and bless you And He will love you
 דָּגְנְךָ וְתִירְשָׁךְ וַיִּצְהָרְךָ שֶׁגֶר אֲלָפֶיךָ וְעִשְׂתָּרֶת צֹאנְךָ עַל הָאֲדָמָה
 the land upon your sheep and the young of your cattle the offspring of and your oil and your wine your grain
 אֲשֶׁר נִשְׁבַּע לֹאֲבֹתֶיךָ לָתֵת לָךְ:
 to you to give to your fathers He swore which

רש"י

שגר אלפיר. ולדי בקרה שחנקבה משגרת ממעיה:
 from her womb casts out which the female your cattle the young of your oxen The offspring of

רש"י

ועשתרת צאנך. מנחם פרש "אבירי בשן" תהילים כ"ב – מבחר הצאן,
 the sheep the choicest of 22 Tehillim Bashan the strong rams of explained Menachem your flock And the breeds of
 כמו "בעשתרת קרנים" בראשית י"ד, לשון חזק, ואנקלוס תרגם "ועדרי"
 and the flocks of translated and Onkelos strength an expression of 14 Bereishis Karnaim in Ashteroth like
 ענה. "ורבותינו אמרו למה נקרא שמם עשתרות? שמעשירות את בעליהן חולין
 Chullin their owners — because they enrich Ashteroth their name is called why said and our Rabbis your sheep
 פ"ד :
 84b

פסוק ג

בְּרוּךְ תִּהְיֶה מִכָּל הָעַמִּים לֹא יִהְיֶה בְּךָ עָקָר וְעִקְרָה
 or a sterile female a sterile male among you be there shall not the peoples above all you shall be Blessed
 וּבְכֹהֲמֹתֶיךָ:
 or among your livestock

רש"י

עקר. שאינו מוליד:
 beget who does not barren

פסוק ד

וְהִסִּיר יְהוָה מִמֶּךָ כָּל חֲלִי וְכָל מִדּוֹי מִצְרִים הָרָעִים אֲשֶׁר יָדַעְתָּ
 you knew which the evil ones Mitzrayim the sicknesses of and all illness all from you Hashem And He will remove
 לֹא יִשְׁיִמָם בְּךָ וַיִּנָּתֶנָם בְּכָל שְׂנְאֵיךָ:
 your enemies upon all of and He will put them upon you place them He will not

פסוק ה

וְאָכַלְתָּ אֶת כָּל הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא תַחַס עֵינֶיךָ
 your eye shall pity not to you is giving your God Hashem whom the peoples all — And you shall consume
 עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת אֱלֹהֵיהֶם כִּי מוֹקֵשׁ הוּא לָךְ:
 is to you it a snare for their gods — worship and you shall not them

פסוק 5

כִּי תֹאמַר בְּלִבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה אוֹכַל לְהוֹרִישָׁם:
 to dispossess them will I be able how than I these the nations more numerous in your heart you shall say If

רש"י

כִּי תֹאמַר בְּלִבְּךָ. עַל כְּרַחֲךָ לְשׁוֹן דִּילְמָא הוּא, שְׁמָא תֹאמַר בְּלִבְּךָ מִמֶּנִּי
 because in your heart you will say lest it is perhaps an expression of your will against in your heart you will say If
 שֶׁהֵם רַבִּים לֹא אוֹכַל לְהוֹרִישָׁם, אֶל תֹּאמַר כֵּן, לֹא תִירָא מֵהֶם, וְלֹא יִתְכַּן
 is it possible and not them fear do not so say do not to dispossess them I will be able not many that they are
 לְפָרְשׁוֹ בְּאַחַת מִשְׁאָר לְשׁוֹנוֹת שֶׁל כִּי שִׁיפֵל עָלָיו שׁוֹב לֹא תִירָא מֵהֶם:
 them fear do not afterwards upon it that will fit ki of meanings of the other in one to explain it

פסוק 6

לֹא תִירָא מֵהֶם זָכַר תִּזְכֹּר אֶת אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעָה
 to Pharaoh your God Hashem did that which — you shall remember remembering of them you shall fear not
 וּלְכָל מִצְרַיִם:
 Mitzrayim and to all of

פסוק 7

הַמַּסֶּת הַגְּדֹלָת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתוֹת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרַע
 and the arm the strong and the hand and the wonders and the signs your eyes saw which the great the trials
 הַנִּטּוּיָה אֲשֶׁר הוֹצֵאָה יְהוָה אֱלֹהֶיךָ כֵּן יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל
 to all your God Hashem will do so your God Hashem brought you out with which the outstretched
 הָעַמִּים אֲשֶׁר אַתָּה יָרָא מִפְּנֵיהֶם:
 of them fear you whom the peoples

רש"י

הַמַּסֶּת. נִסְיוֹנוֹת:
 tests The trials

רש"י

וְהָאֵתוֹת. כְּגוֹן וַיְהִי לְנֹחַשׁ שְׁמוֹת ד', וַיְהִי לָדָם בַּיַּבֶּשֶׁת שָׁם:
 there on the dry land blood and they became 4 Shemos a serpent and it became for example And the signs

רש"י

והמפתיים. המכות המפלאות:

the wondrous the plagues And the wonders

רש"י

והיד החזקה. זו הדבר:

refers to pestilence this the strong And the hand

רש"י

והזרע הנטויה. זו החרב של מפת בכורות:

the firstborn the plague of of is the sword this outstretched And the arm

פסוק ט

Pasuk 9

וְגַם אֶת הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד אֲבָד הַנִּשְׁאָרִים

those who remain the perishing of until among them your God Hashem will send the hornet — And also

וְהַנִּסְתָּרִים מִפְּנֶיךָ:

from before you and those who hide

רש"י

הצרעה. מין שרץ העוף שהיתה זורקת בהם מרה ומסרסתן ומסמאה את

— and blind and castrate them poison into them inject which would flying insect swarming a species of The tzir'ah

עיניהם בכל מקום שהיו נסתרינן שם סוטה ל"ו :

36 Sotah there hiding that they were place in every their eyes

פסוק י

Pasuk 10

לֹא תִעְרַץ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא:

and awesome great a God is in your midst your God Hashem for before them dread Do not

פסוק יא

Pasuk 11

וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם הָאֵל מִפְּנֶיךָ מְעַט מְעַט לֹא תוּכַל

will you be able not by little little from before you these the nations — your God Hashem And will cast out

כִּלְתָּם מִהֵר פֶּן תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה:

the field the beast of against you will multiply lest quickly to destroy them

רש"י

פן תרבה עליך חית השדה. והלא אם עושין רצונו של מקום אין

they do not the Omnipresent of the will of they perform if but is it not the field the beast of upon you will increase lest

מתיראין מן החיה, שנאמר איוב ה' וחיית השדה השלמה לה? אלא גלוי

revealed rather with you shall be at peace the field and the beast of chapter 5 Iyov as it is said the beast from fear

היה לפניו שעתידין לחטא:

to sin that they are destined before Him it was

וַיִּתֵּן אֱלֹהֶיךָ לְפָנֶיךָ יְהוָה אֱלֹהֵיךָ לְפָנֶיךָ וְהָמָם מִהוֹמָה גְּדֹלָה עַד
until great a panic and He will throw before you your God Hashem And He will deliver them

הַשְׂמָדָם:

their destruction

רש"י

והמם. נקוד קמץ פלו, לפי שאין מ"ם אחרונה מן היסוד, והרי
and behold the root of last the letter Mem that is not because entirely with Kametz is vowelled And He will confound
הוא כמו וְהָם אֹתָם, אֲכַל "וְהָם גִּלְגַּל עֲגֹלָתוֹ" ישעיהו כ"ח פלו
all of it is twenty eight Yeshayahu his cart the wheel of and he crushes but them and He will confuse is like it
יסוד, לפיכך הציז קמץ וְהָצִיז פתח, כְּשֶׁאֵר פֶּעַל שָׁל שְׁלוֹשׁ אוֹתִיּוֹת:
letters three of verbs like the rest of Patach and half of it is Kametz half of it is therefore root

וַיִּתֵּן מַלְכֵיהֶם בְּיָדְךָ וְהָאֲבֹדָה אֶת שְׁמֵם מִתַּחַת הַשָּׁמַיִם לֹא
not the heavens from under their name — and you shall destroy into your hand their kings And He will deliver
יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְׂמָדָה אֹתָם:
them your wiping out until before you any man shall stand up

פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ לֹא תַחְמַד כֶּסֶף וְזָהָב עֲלֵיהֶם וְלִקְחָתָּ
and take upon them and gold silver covet do not in the fire you shall burn their gods The graven images of
לָךְ פֶּן תִּקָּשׁ בּוֹ כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ הוּא:
it is your God Hashem an abomination of for by it you be ensnared lest for yourself

וְלֹא תָבִיא תוֹעֵבָה אֶל בֵּיתְךָ וְהָיִיתָ חָרֵם כָּמֹהוּ שִׁקֵּץ
utterly detest like it banned and you will be your house into an abomination bring and you shall not
תִּשְׁקָצְנוּ וְתַעֵב תִּתְעַבְנוּ כִּי חָרֵם הוּא:
it is banned for you shall abhor it and utterly abhor you shall detest it

כָּל הַמִּצְוָה אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיִין
you may live so that to perform you shall safeguard today command you I that the commandment All

וּרְבִיתֶם וּבָאתֶם וּירְשֶׁתֶם אֶת הָאָרֶץ אֲשֶׁר נִשְׁפַּע יְהוָה לְאַבְתִּיכֶם:

to your forefathers Hashem swore that the land — and possess and enter and multiply

רש"י

כל המצוה. כפשוטו; ומדרש אגדה אם התחלת במצוה גמור

complete with a mitzvah you have begun if explanation and the Midrashic according to its plain sense the commandment All

אותה, שאינה נקראת אלא על שם הגומרה, שנאמר "ואת עצמות יוסף

Yosef the bones of and — as it is said the one who completes it the name of by except called for it is not it

אשר העלו בני ישראל ממצרים קברו בשכם" יהושע כ"ד, ואלא משה

Moshe but did not 24 Yehoshua in Shechem they buried from Mitzrayim Yisrael the children of brought up which

לבדו נתעסק בהם להעלותם? אלא לפי שלא הספיק לגמרה וגמרוה

and completed it to complete it have opportunity that he did not because but to bring them up with them busy himself alone

ישראל נקראת על שמם תנחומא:

Tanchuma their name by it was called Yisrael

פסוק יז

Pasuk 17

וּזְכַרְתָּ אֶת כָּל הַדֶּרֶךְ אֲשֶׁר הִלִּיכָה יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה

years forty these your God Hashem led you that the way all — And you shall remember

במדבר למען ענתה לנסתה לדעת את אשר בלבבך התשמר

whether you would keep in your heart what was — to know to test you to afflict you in order in the wilderness

מצותו מצותיו אם לא:

not or His commandments His commandment

רש"י

התשמר מצותו. שלא תנסהו ולא תהרהר אחרי:

after Him you shall doubt and not you shall test Him that not His commandment whether you would keep

פסוק יח

Pasuk 18

וַיַּעֲנֶה וַיַּרְעֲבֶה וַיֹּאכְלֶה אֶת הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא

and not did you know not which the manna — and He fed you and He starved you And He afflicted you

ידעו אבותיה למען הודעה כי לא על הקחם לבדו יחיה האדם כי

but man does live alone the bread by not that to make you know in order your fathers did they know

על כל מוצא פי יהוה יחיה האדם:

man does live Hashem the mouth of proceeding from everything by

פסוק יט

Pasuk 19

שְׂמֹלְתָהּ לֹא בִלְתָּה מֵעָלֶיךָ וְרַגְלָהּ לֹא בִצְקָה זֶה אַרְבָּעִים שָׁנָה:

years forty these swell did not and your foot from upon you wear out did not Your clothing

רש"י

שמלתך לא בלתה. ענני כבוד היו שפים בכסותם ומגהצים אותם כמין
like a type of them and bleach against their clothing rub would Glory the clouds of wear out did not Your garment
כלים מגהצים, ואף קטניהם כמו שהיו גדלים הנה גדל לבושן עמהם, כלבוש
like the clothing with them their clothing grow would growing they were just as their children and even bleached garments
הנה של חמט שגדל עמו עי' ילקוט שמעוני תת"ן :
850 Shimoni Yalkut see with it which grows a snail of this

רש"י

לא בצקה. לא נפחה כבצק, דרך הולכי יחף שרגליהם נפוחות:
become swollen that their feet barefoot those who walk as is the way of like dough swell did not swell did not

פסוק ב

Pasuk 20

וידעת עם לבבך כי פאשר ייסר איש את בנו יהוה אלהיה
your God Hashem his son — a man disciplines just as that your heart with And you shall know
מיסרה:
disciplines you

פסוק כא

Pasuk 21

ושמרת את מצות יהוה אלהיה ללכת בדרךיו וליראה אתו:
Him and to fear in His ways to walk your God Hashem the commandments of — And you shall keep

פסוק כב

Pasuk 22

כי יהוה אלהיה מביאך אל ארץ טובה ארץ נחלי מים עינת ותהמת
and depths springs water streams of a land of good a land to is bringing you your God Hashem For
יצאים בבקעה ובקרה:
and in the mountain in the valley flowing forth

פסוק כג

Pasuk 23

ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן ודבש:
and honey oil olives of a land of and pomegranates and figs and vines and barley wheat a land of

רש"י

זית שמן. זיתים העושים שמן:
oil that produce olives of oil An olive

פסוק כד

אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָה תֹאכַל בָּהּ לֶחֶם לֹא תִחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר
 whose a land in it anything you will lack not bread in it you will eat with poverty not that a land
 אֲבָנֶיהָ בְּרֹזֶל וּמַהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת:
 copper you will mine and from its hills iron stones are

פסוק כה

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה
 the good the land for your God Hashem — and you shall bless and you shall be
 satisfied
 וְאֲשֶׁר נָתַן לָּךְ:
 to you He gave that

CHAPTER SUMMARY

The aliyah begins with the promise of immense brachos, health, and agricultural abundance if Klal Yisrael keeps the mitzvos. Moshe Rabbeinu reassures the people not to fear the nations of Canaan, reminding them of the miracles of Mitzrayim and explaining that Hashem will drive out the inhabitants gradually to prevent wild beasts from multiplying. He strictly forbids keeping any silver or gold from the Canaanite idols, warning that bringing such abominations into one's home makes a person proscribed like them. Finally, the Torah commands the Yidden to remember the forty years in the midbar—where Hashem tested them with hunger, fed them the manna to teach them that man lives by Hashem's word, and miraculously preserved their clothing and feet—before describing the beautiful, fertile nature of Eretz Yisrael and commanding the mitzvah of Birkas HaMazon to thank Hashem after eating.

The Torah is telling us a major yesod about how Hashem runs the world. When we look at our parnassah, our health, or our daily struggles, we naturally think that we live "on bread alone", meaning, we think we are completely dependent on the natural, physical means of survival. If we don't have the bread, if the doctor's report looks bad, or if the business deal falls through, we panic. We ask ourselves, "How can I survive this?"

But the Torah is mechadesh a deep emunah lesson from the forty years in the midbar. Hashem fed us the manna, which was completely outside of nature, to teach us "ki lo al halechem levado yihyeh ha'adam", a person does not live on bread alone, but on whatever Hashem decrees. The bread is just a garment, a levush. The real source of your life and your sustenance is the direct word of Hashem. If He wills it, you can thrive in a barren desert with clothes that never wear out.

When you worry about how things will work out, remember that your survival does not depend on the natural "bread" you see in front of you. It depends solely on Hashem's ratzon. When you internalize this, the pressure of the physical world melts away, and you realize you are always in the hands of a loving Father.

Today, when you sit down to eat or make a blessing, pause for ten seconds before saying the brachah. Remind yourself that it is not the food itself that sustains you, but the word of Hashem that gives this food the power to keep you alive.

דף יומי • חזקוני • דף פ"ז

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THE SUGYA

We begin the daf by wrapping up the discussion of whether covering the blood of a first animal constitutes an interruption in the shechitah of a second animal. The Gemara distinguishes this from the case of Rav's talmidim, explaining that since one could technically slaughter with one hand and cover the blood with the other, doing so does not create a hefsek. From there, we move into a new Mishnah that outlines who is responsible for the mitzvah of kisuy hadam if the shochet fails to do it, and what happens if the blood is covered by the wind or becomes uncovered after being covered properly.

In the Gemara's discussion on this Mishnah, we learn the source for why any Jew who sees uncovered blood must cover it, and the requirement to cover the blood with one's hands rather than one's feet so as not to treat mitzvos with contempt. This leads into a famous discussion regarding the fine imposed by Rabban Gamliel on someone who snatched another's mitzvah of kisuy hadam, which leads the Gemara to analyze the value of a brachah and brings down a beautiful story involving Rabbi Yehuda HaNasi and a heretic.

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

עמוד א' DAF 87A

REFUTATION

הכי השתא!?

The Gemara rejects this comparison: **How can you compare these** two cases?!

EXPLANATION

התם משתא וברוכי בהדי הדדי לא אפשר,

There, in the case of Rav's talmidim, **drinking and reciting a blessing simultaneously is not possible**. Therefore, by asking for the cup of blessing, they clearly showed they were stopping their drinking.

EXPLANATION

הא אפשר דשחיט בחדא ומכסי בחדא.

But **here**, regarding the covering of the blood, **it is possible that he slaughters with one hand and covers** the blood of the first animal **with** the other **one**. Since they could have been done at the same time, covering the first blood is not considered an interruption of the slaughtering.

משנה MISHNAH

MISHNAH

מתני' שחט ולא כסה, וראהו אחר – חייב לכסות.

MISHNAH: If one slaughtered a wild animal or bird and did not cover the blood, and another person saw it uncovered, the second person is obligated to cover the blood.

MISHNAH

כסהו ונתגלה – פטור מלכסות.

If the shochet covered it and it was subsequently uncovered, he is exempt from covering it again.

MISHNAH

(כסהו) [כסתו] הרוח – חייב לכסות.

If the wind covered it with dirt, and then it became uncovered again, the shochet is obligated to cover it.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: "ושפה וכסה" – מי ששפה וכסה.

GEMARA: The Rabbis taught in a braisa: The pasuk says, "And he shall pour out its blood and cover it with earth," which teaches that the one who poured it out, meaning the shochet, shall cover it.

QUESTION

שחט ולא כסה, וראהו אחר, מניין שחייב לכסות?

If he slaughtered and did not cover the blood, and another person saw it, from where do we know that the one who saw it is obligated to cover it?

ANSWER

שנאמר: "ואמר לבני ישראל" – אזהרה לכל בני ישראל.

As it is stated: "Therefore I said to the children of Israel," which is a warning to all the children of Israel to fulfill this mitzvah if the shochet fails to do so.

BRAISA

תנא אידך: "ושפה וכסה", במה ששפה – בו וכסה, שלא יכסנו ברגל, שלא יהיו מצות בזויות עליו.

It is taught in another braisa: The pasuk says, "And he shall pour out and cover," meaning with that which he poured out — with his hands — with it he shall cover, so that he should not cover it with his foot, so that mitzvos should not be contemptible to him.

BRAISA

תנא אידך: "ושפה וכסה", מי ששפה – הוא יכסנו.

It is taught in another braisa: "And he shall pour out and cover," meaning the one who poured it out, he has the first right to cover it.

STATEMENT

מעשה באחד ששחט, וקדם חבירו וכסה, וחייבו רבן גמליאל ליתן לו עשרה זהובים.

An incident occurred with one who slaughtered, and his friend preempted him and covered the blood, and Rabban Gamliel obligated him to give him ten gold coins as compensation for taking away his mitzvah.

QUESTION

איבעיא להו: שכר מצוה או שכר ברכה?

A dilemma was raised before them: Are these ten gold coins the reward of the mitzvah itself, or are they the reward of the blessing that would have been recited over the mitzvah?

EXPLANATION

למאי נפקא מינה? לברכת המזון.

What is the practical difference of this question? It makes a difference for Birchas HaMazon, if someone stole the opportunity to lead the bentsching.

EXPLANATION

אי אמרת שכר מצוה – אחת היא, ואי אמרת שכר ברכה – הויין ארבעים.

If you say the ten coins are the reward of the mitzvah, then Birchas HaMazon is one mitzvah, and the fine would be ten coins. But if you say it is the reward of the blessing, since there are four blessings in Birchas HaMazon, the fine would be forty gold coins.

QUESTION

מאי?

What is the halachic conclusion?

PROOF

תא שמע, דאמר ליה ההוא מינא לרבבי: מי שיצר הרים לא ברא רוח, ומי שברא רוח לא יצר הרים, דכתיב: "כי הנה יוצר הרים וברא רוח".

Come and hear a proof from the following story: As a certain heretic said to Rabbi Yehuda HaNasi: He who formed the mountains did not create the wind, and he who created the wind did not form the mountains, as it is written: "For behold, He Who forms the mountains and creates the wind," implying two separate creators.

STATEMENT

אמר ליה: שוטה, שפיל לסיפיה דקרא – "ה' צבאות שמו".

Rabbi Yehuda HaNasi said to him: Fool! Go down to the end of the pasuk, where it says: "Hashem, the God of Hosts, is His name," showing that one Creator did both.

STATEMENT

אמר ליה...: נקוט לי זימנא תלתא יומי ומחדרנא לה תיובתא.

The heretic said to him: Give me a time of three days, and I will return to you with a refutation.

STATEMENT

יְתִיב רַבִּי תָּלַת תַּעֲנִיתָא.

Rabbi Yehuda HaNasi sat and fasted **three fasts** so that the heretic would not succeed in finding a heretical answer.

STATEMENT

כִּי הָוָה קָא בָּעִי מִיבָרָא, אָמְרוּ לֵיהּ...: מִינָא קָאִי אַבְבָּא.

When he was about to eat after his fasts, they said to him: A heretic is standing at the door.

STATEMENT

אָמַר: "וַיִּתְּנוּ בְּכַרוֹתַי רוֹשׁ וְגוֹי".

Rabbi Yehuda HaNasi said in distress, quoting the pasuk: "They put gall into my food, and for my thirst they gave me vinegar to drink."

STATEMENT

אָמַר לֵיהּ...: רַבִּי, מִבְּשֵׁר טוֹבוֹת אָנִי לָךְ, לֹא מָצָא תְּשׁוּבָה אוֹיְבְּךָ וְנָפַל מִן הַגֶּגֶז וּמָת.

The visitor said to him: Rabbi, I am a bringer of good tidings to you; your enemy did not find an answer, and he fell from the roof and died.

STATEMENT

אָמַר לוֹ: רְצוֹנְךָ שְׁתַּסְעוֹד אֶצְלִי? אָמַר לוֹ: הֵן.

Rabbi Yehuda HaNasi said to him: Is it your desire to dine with me? He said to him: Yes.

STATEMENT

לְאַחַר שֶׁאָכְלוּ וְשָׁתוּ, אָמַר לוֹ: כּוֹס שֶׁל בִּרְכָּה אַתָּה שׁוֹתָה אוֹ אֶרְבָּעִים זְהוּבִים אַתָּה נוֹטֵל?

After they ate and drank, Rabbi Yehuda HaNasi said to him: Do you want to drink the cup of blessing, or do you want to take forty gold coins and let me recite the blessings?

STATEMENT

אָמַר לוֹ: כּוֹס שֶׁל בִּרְכָּה אָנִי שׁוֹתָה.

The guest said to him: I will drink the cup of blessing.

PROOF

יָצְתָה בַּת קוֹל וְאָמְרָה: כּוֹס שֶׁל בִּרְכָּה שָׁוֶה אֶרְבָּעִים זְהוּבִים.

A Heavenly Voice went forth and said: The cup of blessing is worth forty gold coins! This proves that each of the four blessings of Birchas HaMazon is worth ten gold coins.

STATEMENT

אָמַר רַבִּי יִצְחָק: עַד יֵינן יְשָׁנָה לְאוֹתָהּ מִשְׁפָּחָה בֵּין גְּדוּלֵי רוּמִי, וְקוֹרְאִין אוֹתָהּ מִשְׁפָּחַת בֵּר לויָאנוֹס.

Rabbi Yitzchak said: That family of the heretic still exists among the prominent families of Rome, and they call it the family of Bar Luyanus.

מִשְׁנָה MISHNAH

MISHNAH

כָּסָהּ וְנִתְגַּלָּה.

The Mishnah taught: If **he covered it and it was** subsequently **uncovered**, he is exempt from covering it again.

גְּמָרָא GEMARA

QUESTION

אָמַר לִיהֵא רַב אַחָא בְּרִיה דְּרַבָּא לְרַב אָשִׁי: מַאי שְׁנָא מִהִשְׁבַּת אֲבִידָהּ, דְּאָמַר מָר: "הָשֵׁב" – אֶפִּילוּ מֵאָה פְּעָמִים.

Rav Acha the son of Rava said to Rav Ashi: How is this different from returning a lost object, where the Master said that the double wording of "You shall surely re turn" teaches that you must return it **even a hundred times**? Why is covering the blood not a repeating mitzvah?

ANSWER

אָמַר לִיהֵא: הֵתָם לֹא כְּתִיב מִיעוּטָא, הֵכָא כְּתִיב מִיעוּטָא "וְכָסָהּ".

Rav Ashi said to him: **There**, by a lost object, a limiting word is not written; but here, a limiting word is written: "And he shall cover it," meaning only once.

מִשְׁנָה MISHNAH

MISHNAH

כָּסָהּ הָרוּחַ.

The Mishnah taught: If **the wind covered it**, and then it became uncovered, he is obligated to cover it.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שְׁחֹזַר וְנִתְגַּלָּה, אֲבָל לֹא חֹזַר וְנִתְגַּלָּה – פְּטוּר מִלְּכַסוֹת.

Rabbah bar bar Chana said that Rabbi Yochanan said: They only taught this where it became uncovered again; but if it did not become uncovered again, he is exempt from covering it.

QUESTION

וכי חזר ונתגלה מאי הוי? הא אידחי ליה!

The Gemara asks: **And even if it became uncovered again, what of it? It was already rejected** from the mitzvah when the wind covered it, so why should the obligation return?

ANSWER

אמר רב פפא: זאת אומרת אין דיחוי אצל מצות.

Rav Pappa said: This says that there is no permanent rejection regarding mitzvos. Even if a mitzvah was temporarily set aside, the obligation returns once the obstacle is gone.

QUESTION

ומאי שנא מהא דתנא: השוחט ונבלע דם בקרקע – חייב לכסות.

The Gemara asks: **And how is this different from that which is taught in a braisa: One who slaughters and the blood is absorbed into the ground is still obligated to cover it?**

ANSWER

התם כשרשומו ניכר.

The Gemara answers: **There**, it is a case **where its trace is** still **visible** on top of the ground, so it was never truly covered.

מִשְׁנָה MISHNAH

MISHNAH

מתני' דם שנתערב במים, אם יש בו מראית דם – חייב לכסות.

MISHNAH: Blood that was mixed with water, if it has the appearance of blood, one is obligated to cover it.

MISHNAH

נתערב בייין – רואין אותו כאילו הוא מים.

If the blood **was mixed with wine**, we **view it as if it were water**, to see if it would have colored the water.

MISHNAH

נתערב בדם הבהמה

If the blood of the wild animal or bird **was mixed with the blood of a domestic animal**, which does not require covering...

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MISHNAH

או בדם החיה – רואין אותו כאילו הן מים.

Or if the blood of a slaughtered bird was mixed **with the blood of a wild animal** that is exempt from covering, **we view it as though it**, the exempt blood, **were water**, and if there is enough bird's blood to color the mixture, one is obligated to cover it.

MISHNAH

רבי יהודה אומר: אין דם מבטל דם.

Rabbi Yehuda says: **Blood does not nullify blood**, and therefore even if the exempt blood is the majority, the obligation to cover remains.

MISHNAH

דם הניתז וישעל הספין – חייב לכסות.

With regard to **blood that spurts** during shechita onto the walls of the pit **and** the blood **that is on the knife**, one is obligated to **cover** it.

MISHNAH

אמר רבי יהודה: אימתי? בזמן שאין שם דם אלא הוא, אבל יש שם דם שלא הוא – פטור מלכסות.

Rabbi Yehuda said: **When** is this the halacha? **At a time when there is no** other blood there except that spurted blood; **but** if **there is** other blood there **that is not that** spurted blood, which was already covered in the pit, then he is **exempt from covering** the blood on the wall or the knife.

גמרא GEMARA

GEMARA

גמ' תנן ה'תם: דם שנתערב במים, אם יש בו מראית דם – כ'שר.

GEMARA: **We learned** in a Mishnah **there** in Maseches Zevachim: With regard to **blood** of a korban **that was mixed with water**, if it has the appearance of blood, it is **fit** for sprinkling on the Mizbeach.

GEMARA

נתערב ב'ין – רואין אותו כאילו הוא מים.

If the blood **was mixed with red wine**, we **view it as though it were water**, and if that amount of water would not ruin the appearance of the blood, it is fit.

GEMARA

נתערב בדם בהמה או בדם החיה – רואין אותו כאילו הוא מים.

If the kodashim blood **was mixed with the blood of a chullin domesticated animal** or with the blood of a chullin wild animal, we **view it as though it were water**.

GEMARA

רבי יהודה אומר: אין דם מבטל דם.

Rabbi Yehuda says: **Blood does not nullify blood**, and it is fit in any case.

STATEMENT

אמר רבי חייא בר אבא אמר רבי יוחנן: לא שנו אלא שנפלו מים לתוך דם, אבל נפל דם לתוך מים – ראשון ראשון בטל.

Rabbi Chiyya bar Abba said that Rabbi Yochanan said: They only taught this halacha that it is fit if it has the appearance of blood where the water fell into the blood; but if the blood fell into the water, the first drop and then the next first drop is nullified in the water as it falls, and the mixture is permanently disqualified.

STATEMENT

אמר רב פפא: ולענין כסוי אינו כן, אין דחוי אצל מצות.

Rav Pappa said: But with regard to the matter of covering the blood, it is not so; even if the blood fell into water, it is not nullified, because there is no permanent rejection by mitzvos that are not kodashim, and once there is enough blood to color the water, the obligation returns.

STATEMENT

אמר רב יהודה אמר שמואל: כל מראה אדמומית – מכפרין, ומכשירין, וחיבין בכסוי.

Rav Yehuda said that Shmuel said: Any mixture of blood and water that retains a reddish appearance, they effect atonement if sprinkled on the Mizbeach, and they render food susceptible to tumah, and they are obligated in covering.

QUESTION

מאי קמשמע לן? מכפרין – תנינא, חיבין בכסוי – תנינא!

The Gemara asks: What is he teaching us? That they effect atonement, we already learned this in the Mishnah in Zevachim! That they are obligated in covering, we already learned this in our Mishnah!

ANSWER

מכשירין איצטריקא ליה.

The Gemara answers: It was necessary for him to teach that they render food susceptible to tumah.

OBJECTION

מכשירין נמי, אי דם – אכשורי מכשר, אי מֵא – אכשורי מכשירי!

The Gemara objects: Regarding rendering susceptible also, why do we need a ruling? If the mixture is considered blood, it renders susceptible as blood, and if it is considered water, it renders susceptible as water! Either way, the food becomes susceptible!

RESOLUTION

לא צריקא, שתמדו במי גשמים.

The Gemara answers: No, it is necessary for a case where he mixed it with rainwater.

OBJECTION

מי גשמים נמי, כיון דשקיל ורמי, אחשבינהו.

The Gemara asks: Regarding rainwater also, since he took the water and poured it into the blood, he has given it importance, and rainwater that is handled with intent renders food susceptible!

RESOLUTION

לֹא צָרִיכָא, שְׁנֵתְמָדוּ מֵאֲלֵיהֶן.

The Gemara answers: **No, it is necessary** for a case **where they became mixed on their own**, without human action.

EXPLANATION

רַבִּי אָסִי מִנְהַרְבִּיל אוֹמֵר: בְּצֵלָהָא דְדָמָא.

Rabbi Assi of Neharbil says: Shmuel's statement was referring **to the clear plasma of blood** that has a reddish hue.

STATEMENT

רַבִּי יִרְמְיָה מִדִּפְתִּי אָמַר: עָנוּשׁ כֶּרֶת, וְהוּא דְאִיכָא כְּזַיִס.

Rabbi Yirmeya of Difti said: One who consumes this plasma is **punishable by kares**, and that is specifically **where there is a kezayis** of actual blood within the plasma.

BRAISA

בְּמִתְנִיתָא תָנָא: מְטֻמָּאִים בְּאֵהָל, וְהוּא דְאִיכָא רְבִיעִית.

It was taught in a Braisa: Plasma from a corpse **imparts tumah in a tent**, and that is specifically **where there is a revi's** of actual blood within it.

BRAISA

תָּנן הֵתָם: כָּל מַשְׁקָה הַמֵּת טְהוֹרִין, חוּץ מִדָּמוֹ, וְכָל מַרְאֵה אֲדָמוּמִית שָׁבוּ מְטֻמָּאִין בְּאֵהָל.

We learned in a Mishnah there: All liquids of a corpse are **tahor** from imparting the severe tumah of a corpse, **except for its blood**; and any reddish appearance in its liquids **imparts tumah in a tent**.

QUESTION

וּמַשְׁקָה הַמֵּת טְהוֹרִין? וְרַמְינָהּ: מַשְׁקָה טָבוֹל יוֹם, מַשְׁקִין הַיּוֹצֵאִין מִמֶּנּוּ כְּמַשְׁקִין שְׁנוּגֵעַ בָּהֶן.

The Gemara asks: **And are the liquids of a corpse tahor? But I will point out a contradiction:** We learned in a Mishnah, with regard to **the liquid of a tevil yom**, liquids that issue from him are like liquids that he touches, which are tamei; and the same should apply to a corpse!

SUMMARY

The Gemara establishes that the shochet has the primary right to perform kisuy hadam, and if someone else steals the mitzvah, they must pay a fine of ten gold coins. Through a story involving Rabbi Yehuda HaNasi and a guest who chose the cup of blessing over a cash reward, a Heavenly Voice confirms that each of the four brachos of Birchas HaMazon is worth ten gold coins. Additionally, the Gemara clarifies that while returning a lost object must be done repeatedly, the Torah's phrasing limits the obligation of kisuy hadam to a single act once it has been properly covered. Finally, we learn that if the wind covers the blood and it becomes uncovered again, the shochet is still obligated to cover it, demonstrating the principle that there is no permanent rejection (dechuya) when it comes to mitzvos.

The Gemara brings down a beautiful and powerful story about Rabbi Yehuda HaNasi, who offered his guest a choice: either take forty gold coins, or take the zechus of reciting the Birchas HaMazon over the cup of blessing. The guest chose the blessing, and a Bas Kol came out and declared that the cup of blessing is indeed worth forty gold coins. From here, the Gemara learns that every single one of the four berachos of Birchas HaMazon is worth ten gold coins.

Think about this for a moment, my friends. We bentch every single day, sometimes multiple times a day. It is so easy to let the words slip by as a habit, a quick routine we rush through to get back to our day. But Chazal are revealing to us the true value of what we are holding. Every single berachah we utter is a precious gem, valued by Heaven at a fortune of gold. When we say Birchas HaMazon, we are literally collecting wealth!

This is not just about bentching; it is about how we look at all our mitzvos. The Torah tells us regarding the mitzvah of kisuy hadam that we must cover the blood with our hands and not with our feet, so that "mitzvos should not be contemptible to him." When we do a mitzvah with excitement, with care, and with a sense of its immense value, we show Hashem how much we cherish His Torah.

Today, when you sit down to bentch after eating bread, do not just rush through the words. Pause for three seconds before you begin. Remind yourself of the Bas Kol's declaration: each of these four berachos is worth ten gold coins. Say the words slowly, out loud, and with real joy, appreciating the immense spiritual wealth you are gathering with every single word.

הלכות עבודת פוכבים • פרק עשירי

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us the crucial halachos of how we must distance ourselves from idolaters and avoid showing them favor, so that we do not, chas v'shalom, learn from their ways or give them a permanent foothold in Eretz Yisrael. We will learn the strict prohibitions against making covenants with them, showing them unearned mercy, or praising them, alongside the severe prohibition of selling or renting them land in Eretz Yisrael.

At the same time, the Rambam guides us in the ways of peace, showing where the Chachanim permitted certain interactions—like supporting their poor or greeting them—for the sake of darkei shalom. We will also learn the definition of a ger toshav and how these halachos apply depending on whether Klal Yisrael is in exile or has sovereignty over the land.

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

הלכה א

Halacha 1: The Prohibition of Making Covenants with Idolaters and the Law of Jewish Traitors

אין כורתינן ברית לשבעה עממין

We do not make a covenant with the seven nations of Canaan

כדי שנעשה עמם שלום

in order that we make with them peace

ונניח אותם לעבד עבודה זרה

and we leave them to worship foreign worship,

שנאמר דברים ז ב "לא תכרת להם ברית"

as it is said in the Torah (Devarim 7:2), "Do not make with them a covenant,"

אלא יחזרו מעבודתם או יהרגו.

rather they must turn back from their worship or be slain.

ואסור לרחם עליהם

And it is forbidden to have mercy upon them,

שנאמר דברים ז ב "ולא תחנם".

as it is said (Devarim 7:2), "and do not show them favor."

לפיקח אם ראה מהם אויב או טובע פנהר לא יעלנו.

Therefore, if one saw one of them perishing or drowning in the river, he shall not bring him up.

רָאָהוּ נָטוּי לָמוּת לֹא יַצִּילָנוּ.

If he saw him tending to die, he shall not save him.

אֲבָל לְאַבְדּוֹ בְּיָדוֹ אוֹ לְדַחֲפוֹ לְבוֹר וְכִיּוֹצֵא בְּזֶה אָסוּר

But to destroy him with his hand, or to push him into the pit, and the like of this, is forbidden,

מִפְּנֵי שֶׁאֵינוֹ עוֹשֶׂה עִמָּנוּ מִלְחָמָה.

because that he does not make with us war.

בְּמָה דְּבָרִים אֲמוּרִים בְּשִׁבְעָה עַמִּמִּין

In what case are these words said? Regarding the seven nations.

אֲבָל הַמוֹסְרִים וְהָאֲפִיקוֹרוֹסִין מִיִּשְׂרָאֵל

But the informants and the apikorsim of Israel,

הָיָה דִין לְאַבְדָּן בְּיָד וּלְהוֹרִידוֹ עַד בְּאֵר שַׁחַת

it was the law to destroy them by hand and to cast them down until the pit of destruction,

מִפְּנֵי שֶׁהָיוּ מַצְרִים לְיִשְׂרָאֵל

because that they were distressing to Israel

וּמְסִירִין אֶת הָעָם מֵאַחֲרֵי ה':

and turning away the people from after Hashem.

הִלְכָּה ב

Halacha 2 · The Prohibition of Healing Idolaters and the Permission to Heal a Ger Toshav

מִכָּאן אַתָּה לָמַד

From here you learn

שֶׁאָסוּר לְרַפְּאוֹת עֲבוֹ"ם

that it is forbidden to heal an idolater

אֲפִלּוּ בְשָׂכָר.

even for a wage.

וְאִם הָיָה מִתְּיָרָא מֵהֶן

And if the doctor was afraid of them

או שהיה חושש משום איבה

or that he was concerned because of ill feeling and hostility that might result,

מִרְפָּא בְּשָׂכָר

he may heal them for a wage,

אֲבָל בְּחִנָּם אָסוּר.

but for free it is forbidden.

וְגֵר תוֹשֵׁב

And regarding a resident convert,

הוֹאִיל וְאַתָּה מְצֻוֶּה לְהַחְיֹתוֹ

since you are commanded to sustain him and keep him alive,

מִרְפָּאִים אוֹתוֹ בְּחִנָּם:

we heal him even for free.

הִלְכָּה ג

Halacha 3 · Prohibition of Selling and Renting Houses and Fields to Idolaters in Eretz Yisrael

אֵין מוֹכְרִין לָהֶם בְּתִים וְשָׂדוֹת בְּאֶרֶץ יִשְׂרָאֵל.

We do not sell to them, meaning to idolaters, houses and fields in the Land of Yisrael, so as not to give them a permanent holding in the Holy Land.

וּבְסוּרְיָא מוֹכְרִין לָהֶם בְּתִים אֲבָל לֹא שָׂדוֹת.

And in Syria, which has a lesser degree of sanctity, we sell to them houses, but not fields.

וּמִשְׁכִּירִין לָהֶם בְּתִים בְּאֶרֶץ יִשְׂרָאֵל

And we may rent to them houses in the Land of Yisrael, since renting does not give them a permanent holding,

וּבְלִבְדָּא שְׁלֹא יַעֲשׂוּ שְׁכֻנָּה

provided that they will not make a neighborhood of idolaters together,

וְאֵין שְׁכֻנָּה פְּחוֹת מִשְׁלֹשָׁה.

and there is no neighborhood defined as less than three non-Jews living adjacent to one another.

וְאֵין מִשְׁכִּירִין לָהֶם שָׂדוֹת.

And we do not rent to them fields in the Land of Yisrael at all.

ובסוריא משכירין להם שדות.

And in Syria, we may rent to them fields.

ומפני מה הקמירו בשדה,

And because of what did they make this law stringent regarding a field, to forbid even renting it in the Land of Yisrael?

מפני שיש בה שתיים,

It is because there are in it two things that cause spiritual and physical detriment to the Land:

מפניעה מן המעשרות

first, it exempts it from the tithes, as the produce grown by a non-Jew is exempt from terumos and ma'asros,

ונותן להם חניה בקרקע.

and second, it gives to them a resting place in the land, allowing them to establish a physical foothold through agriculture.

ומותר למכר להם בתים ושדות בחוצה לארץ

And it is permitted to sell to them houses and fields outside of the Land of Yisrael,

מפני שאינה ארצנו:

because it is not our land, so the prohibition of giving them a foothold does not apply there.

הלכה ד

Halacha 4 · Prohibition of Renting Dwellings to Idolaters and Giving Them a Resting Place in the Land

אף במקום שהתירו להשכיר

Even in a place where they permitted to rent out real estate to idolaters, such as outside of Eretz Yisrael,

לא לבית דירה התירו

not for a house of dwelling did they permit it,

מפני שהוא מכניס לתוכה עבודת כוכבים

because he brings into it his worship of stars and idols,

ונאמר "לא תביא תועבה אל ביתך".

and it is said in the Torah, "Do not bring an abomination into your house."

אבל משכיר להן בתים לעשותן אוצר.

But one may rent to them houses to make them a storehouse for goods, where no idols will be brought.

ואין מוכרין להן פרות ותבואה וכיוצא בהן במחבר לקרקע.

And we do not sell to them fruits and grain and similar to them in that which is attached to the ground before harvesting.

אָבֵל מוֹכֵר הוּא מִשְׁקָץ

But sell he may from when it is cut and detached,

או מוֹכֵר לוֹ עַל מְנַת לְקַץ וְקוֹצֵץ.

or he may sell to him on condition to cut, and the buyer indeed cuts it down immediately.

וּמִפְּנֵי מָה אֵין מוֹכְרִין לָהֶן

And because of what do we not sell to them land or attached produce?

שֶׁנֶּאֱמַר "וְלֹא תַחֲנֶם"

Because it is said, "and do not show them favor" (lo techonem), which the Sages expounded to mean:

לֹא תִתֵּן לָהֶם חֲנִיָּה בְּקִרְקַע

do not give them an encampment (chanayah) in the land;

שָׂאֵם לֹא יִהְיֶה לָהֶם קִרְקַע יְשִׁיבָתָן יְשִׁיבַת עֲרָאֵי הָיָא.

for if there will not be to them land, their dwelling in the Land of Israel is a dwelling of temporary nature, and they will eventually leave.

וְכֵן אָסוּר לְסַפֵּר בְּשִׁבְחָן

And so it is forbidden to speak in their praise,

וְאָפְלוּ לוֹמַר כַּמָּה נָאָה עוֹבֵד כּוֹכָבִים זֶה בְּצוּרָתוֹ.

and even to say, "How beautiful is this worshiper of stars in his form!"

קַל וְחֹמֶר שֶׁיִּסְפֹּר בְּשִׁבְחַ מַעֲשָׂיו

It is an argument of light and heavy (a kal vachomer) that one should not speak in praise of his deeds,

או שֶׁיַּחֲבֹב דְּבַר מִדְּבָרֵיהֶם

or that he should hold dear a matter from their words,

שֶׁנֶּאֱמַר וְלֹא תַחֲנֶם לֹא יִהְיֶה לָהֶם חֵן בְּעֵינֶיךָ,

as it is said, "and do not show them favor" (lo techonem), meaning: not shall there be to them favor (chen) in your eyes,

מִפְּנֵי שְׂגוּרִים לְהִדְבֵּק עִמּוֹ וְלִלְמַד מִמַּעֲשָׂיו הָרָעִים.

because that it causes one to cling with him and to learn from his deeds the bad ones.

וְאָסוּר לִתֵּן לָהֶם מִתְּנַת חֲנָם

And it is forbidden to give to them a gift of free will,

אָבֵל נֹתֵן הוּא לְגֵר תּוֹשָׁב

but give he may to a resident alien (a ger toshav who has accepted the seven Noachide laws),

שֶׁנֵּאמַר "לְגֵר אֲשֶׁר בְּשַׁעְרֶיךָ תִּתְּנֶנָּה וְאָכְלָה אוּ מָכַר לְנֹכְרִי",

as it is said, "to the stranger who is in your gates you shall give it and he shall eat it, or sell to a non-Jew,"

בְּמִכְרָה וְלֹא בְּנִתְּנָה:

teaching that to the non-Jew it must be by sale and not by giving as a free gift.

הַלָּכָה ה

Halacha 5 · Supporting Poor Idolaters and Greeting Them for the Sake of Peace

מִפְּרָנְסִים עֲנִיִּי עוֹבְדֵי כּוֹכָבִים עִם עֲנִיֵּי יִשְׂרָאֵל

We support the poor of idolaters along with the poor of Yisrael

מִפְּנֵי דְרָכֵי שְׁלוֹם.

because of the ways of peace, to foster good relations and avoid animosity.

וְאִין מְמַחִין בְּיַדֵּי עֲנִיִּי עוֹבְדֵי כּוֹכָבִים בְּלֶקֶט שְׂכָחָה וּפְאָה

And we do not prevent the poor of idolaters from gathering the agricultural gifts of leket, shich'chah, and pe'ah

מִפְּנֵי דְרָכֵי שְׁלוֹם.

because of the ways of peace.

וְשׁוֹאֲלִים בְּשָׁלוֹמָם וְאַפְלוּ בְּיוֹם חַגָּם

And we inquire of their welfare, and even on the day of their festival,

מִפְּנֵי דְרָכֵי שְׁלוֹם.

because of the ways of peace.

וְאִין כּוֹפְלִין לְהֵן שְׁלוֹם לְעוֹלָם.

But we do not double our greeting of peace to them, ever, by saying 'peace, peace' to show excessive honor.

וְלֹא יִכְנֹס לְבֵיתוֹ שֶׁל עוֹבֵד כּוֹכָבִים בְּיוֹם חַגּוֹ לְתֵת לוֹ שְׁלוֹם.

And one should not enter into the house of an idolater on the day of his festival to greet him with peace.

מִצְאוֹ בְּשׁוּק נֹתֵן לוֹ שְׁלוֹם

If he found him in the marketplace, he may greet him with peace,

בְּשֹׁפָה רַפָּה וּבְכַכָּד רֹאשׁ:

but he must do so **with a weak lip**, in a low mumble, **and with seriousness of head**, showing that he does not join in their joy.

הִלְכָּה ו

Halacha 6 · The Prohibition of Allowing Idolaters to Dwell in Eretz Yisrael and the Laws of a Ger Toshav

אִין כָּל הַדְּבָרִים הָאֵלּוּ אֲמוּרִים

Not all of these matters of permitting business and showing favor to idolaters **are said**

אֶלָּא בְּזֶמֶן שֶׁגָּלוּ יִשְׂרָאֵל לְבֵין הָעוֹבְדֵי כּוֹכָבִים

except in a time when Yisrael are exiled among the worshippers of stars

אוּ שִׁיד עֲכוּ"ם תְּקִיפָה עַל יִשְׂרָאֵל

or when the hand of the idolaters is powerful over Yisrael, and we do not have the sovereignty to enforce the Torah's laws;

אֲבָל בְּזֶמֶן שִׁיד יִשְׂרָאֵל תְּקִיפָה עֲלֵיהֶם

but in a time when the hand of Yisrael is powerful over them, in Eretz Yisrael,

אָסוּר לָנוּ לְהַנִּיחַ עוֹבְדֵי כּוֹכָבִים בֵּינֵינוּ.

it is forbidden for us to allow worshippers of stars to dwell among us.

וְאַפְּלוּ יוֹשֵׁב יְשִׁיבַת עֲרָאִי

And even one who wishes to dwell a temporary dwelling,

אוּ עוֹבֵר מִמָּקוֹם לְמָקוֹם בְּסַחֲוָה

or a merchant passing from place to place with merchandise,

לֹא יַעֲבֹר בְּאַרְצֵנוּ

shall not pass through our land

אֶלָּא עַד שִׁיקְבֵּל עָלָיו שְׁבַע מִצְוֹת שֶׁנֶּצְטְווּ בְּנֵי נֹחַ

except until he accepts upon himself the seven mitzvot that were commanded to the children of Noah;

שֶׁנֶּאֱמַר "לֹא יֵשְׁבוּ בְּאַרְצְךָ" אֲפֹלוּ לְפִי שְׁעָה.

as it is said in the Torah, "They shall not dwell in your land," which means they may not stay even for a temporary time.

וְאִם קִבֵּל עָלָיו שְׁבַע מִצְוֹת הָרִי זֶה גֵר תוֹשָׁב.

And if he accepted upon himself the seven mitzvot, behold, this is a ger toshav (a resident alien).

וְאִין מְקַבֵּלִין גֵּר תוֹשָׁב אֶלָּא בְּזֶמֶן שֶׁהַיּוֹבֵל נוֹהֵג

But we do not accept a ger toshav except in a time when the Jubilee year is practiced;

אָבֵל שְׁלֹא בְּזִמַּן הַיּוֹבֵל

but not in the time of the Jubilee, when it is not practiced,

אִין מְקַבְּלִין אֶלֶּא גֵר צֶדֶק בִּלְבַד:

we do not accept any convert **except a ger tzedek** (a righteous convert to full Judaism) **alone**.

CHAPTER SUMMARY

The chapter begins by forbidding covenants with idolaters or showing them mercy, which includes saving them from danger, though we do not actively harm them; conversely, we are commanded to eradicate Jewish traitors and apikorsim who lead others astray. The Rambam details the prohibitions against providing free medical care to idolaters, selling or renting them homes or fields in Eretz Yisrael, and selling them unharvested produce, all derived from the prohibition of giving them a resting place in the land or praising them. Finally, the Rambam explains that while we support their poor and greet them for the sake of peace, when Klal Yisrael is in power, we may not allow any idolater to dwell in our land unless they accept the seven mitzvos of Bnei Noach and become a ger toshav, which is only accepted when the Jubilee Year is observed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a profound lesson about the sanctity of our spiritual environment. The prohibition of "lo techaneim", not giving idolaters a resting place in the land, and not praising their ways, is not just a physical boundary; it is a spiritual shield. The Rambam explains that when we praise their deeds or hold their words dear, it causes us to draw close to them and learn from their ways. What we allow to take root in our surroundings, and what we allow ourselves to admire, ultimately shapes who we are.

In our daily lives, we are constantly exposed to values, lifestyles, and philosophies that run completely contrary to Torah and yiras Shamayim. It is so easy to slip into admiring the secular world's achievements, their culture, or their outlook on life. But the Torah warns us: do not give these foreign ideas a "resting place" in your mind. Do not let them become beautiful in your eyes, because what you admire, you will eventually imitate.

We must guard our homes and our minds as sacred spaces. Just as we are careful not to bring an abomination into our physical homes, we must be equally vigilant about what we bring into our hearts. Our admiration and our praise must be reserved for holiness, for Torah, and for those who dedicate their lives to serving Hashem.

Today, make a conscious effort to guard your speech and your thoughts from praising secular values or lifestyles. Instead, loudly and warmly praise a mitzvah, a good middah, or a Torah concept in front of your family, ensuring that only holiness has a permanent resting place in your home.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וּנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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