חוּמָּשׁ עִם רַשִׁ"י · עקב · רִאשׁוֹן

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.

פָּסוּק א

Pasuk 1

וְהָיָה עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם

And it shall be because you will hearken — the ordinances these and you will keep and you will do them

וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת הַבְּרִית וְאֶת הַחֶסֶד אֲשֶׁר נִשְׁבַּע

and He will keep Hashem your God for you — the covenant and — the kindness which He swore

לַאֲבֹתֶיךָ׃

to your fathers

רַשִׁ"י

וְהָיָה עֵקֶב תִּשְׁמְעוּן. אִם הַמִּצְוֹת קַלּוֹת שֶׁאָדָם דָּשׁ בַּעֲקֵבָיו

And it will be as a consequence that you will hearken. if the commandments light that a person treads on with his heels

תִּשְׁמְעוּן.

you will hearken

רַשִׁ"י

וְשָׁמַר ה' וגו'. יִשְׁמֹר לְךָ הַבְטָחָתוֹ עי' תנחומא׃

And He will keep Hashem etc. He will keep for you His promise see Tanchuma

פָּסוּק ב

Pasuk 2

וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ וּבֵרַךְ פְּרִי בִטְנְךָ וּפְרִי אַדְמָתֶךָ

And He will love you and bless you and multiply you and He will bless the fruit of your womb and the fruit of your land

דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ עַל הָאֲדָמָה

your grain and your wine and your oil the offspring of your cattle and the young of your sheep upon the land

אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ׃

which He swore to your fathers to give to you

רַשִׁ"י

שגר אלפיך. The offspring of your oxen

וְלִדֵּי בְקָרְךָ שֶׁהַנְּקֵבָה מְשַׁגֶּרֶת מִמֵּעֶיהָ׃

the young of your cattle which the female casts out from her womb

רַשִׁ"י

ועשתרת צאנך. And the breeds of your flock

מְנַחֵם פֵּרֵשׁ "אַבִּירֵי בָשָׁן" תהילים כ"ב – מִבְחַר הַצֹּאן,

Menachem explained the strong rams of Bashan Tehillim 22 — the choicest of the sheep

כְּמוֹ "בְּעַשְׁתְּרֹת קַרְנַיִם" בראשית י"ד , לְשׁוֹן חֹזֶק, וְאָנְקְלוֹס תִּרְגֵּם "וְעֶדְרֵי

like in Ashteroth Karnaim Bereishis 14 an expression of strength and Onkelos translated and the flocks of

עָנָךְ". וְרַבּוֹתֵינוּ אָמְרוּ לָמָּה נִקְרָא שְׁמָם עַשְׁתָּרוֹת? שֶׁמַּעֲשִׁירוֹת אֶת בַּעֲלֵיהֶן חולין

your sheep and our Rabbis said why is called their name Ashteroth? because they enrich — their owners Chullin

פ"ד :

84b

פָּסוּק ג

Pasuk 3

בָּרוּךְ תִּהְיֶה מִכָּל הָעַמִּים לֹא יִהְיֶה בְךָ עָקָר וַעֲקָרָה

Blessed you shall be above all the peoples there shall not be among you a sterile male or a sterile female

וּבִבְהֶמְתֶּךָ׃

or among your livestock

רַשִׁ"י

עקר. barren

שֶׁאֵינוֹ מוֹלִיד׃

who does not beget

פָּסוּק ד

Pasuk 4

וְהֵסִיר יְהוָה מִמְּךָ כָּל חֹלִי וְכָל מַדְוֵי מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ

And He will remove Hashem from you all illness and all the sicknesses of Mitzrayim the evil ones which you knew

לֹא יְשִׂימָם בָּךְ וּנְתָנָם בְּכָל שֹׂנְאֶיךָ׃

He will not place them upon you and He will put them upon all of your enemies

פָּסוּק ה

Pasuk 5

וְאָכַלְתָּ אֶת כָּל הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תָחֹס עֵינְךָ
And you shall consume — all the peoples whom Hashem your God is giving to you not shall pity your eye

עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת אֱלֹהֵיהֶם כִּי מוֹקֵשׁ הוּא לָךְ׃
them and you shall not worship — for their gods a snare it is to you

פָּסוּק ו

Pasuk 6

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

רַשִׁ"י

כי תאמר בלבבך. עַל כָּרְחֲךָ לְשׁוֹן דֵּילְמָא הוּא, שֶׁמָּא תֹּאמַר בִּלְבָבְךָ מִפְּנֵי
If you will say in your heart against your will an expression of perhaps it is lest you will say in your heart because

שֶׁהֵם רַבִּים לֹא אוּכַל לְהוֹרִישָׁם, אַל תֹּאמַר כֵּן, לֹא תִירָא מֵהֶם , וְלֹא יִתָּכֵן
that they are many not I will be able to dispossess them do not say so do not fear them , and not is it possible

לְפָרְשׁוֹ בְּאַחַת מִשְּׁאָר לְשׁוֹנוֹת שֶׁל כִּי שֶׁיִּפֹּל עָלָיו שׁוּב לֹא תִירָא מֵהֶם׃
to explain it in one of the other meanings of ki that will fit upon it afterwards do not fear them

פָּסוּק ז

Pasuk 7

לֹא תִירָא מֵהֶם זָכֹר תִּזְכֹּר אֵת אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ לְפַרְעֹה
not you shall fear of them remembering you shall remember — that which Hashem your God did to Pharaoh

וּלְכָל מִצְרָיִם׃
and to all of Mitzrayim

פָּסוּק ח

Pasuk 8

הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֹתֹת וְהַמֹּפְתִים וְהַיָּד הַחֲזָקָה וְהַזְּרֹעַ
the great the trials which your eyes saw and the signs and the wonders and the hand the strong and the arm

הַנְּטוּיָה אֲשֶׁר הוֹצִאֲךָ יְהוָה אֱלֹהֶיךָ כֵּן יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל
the outstretched with which brought you out Hashem your God so will do Hashem your God to all

הָעַמִּים אֲשֶׁר אַתָּה יָרֵא מִפְּנֵיהֶם׃
the peoples whom you fear of them

רַשִׁ"י

המסת. נִסְיוֹנוֹת׃
The trials tests

רַשִׁ"י

והאתת. כְּגוֹן וַיְהִי לְנָחָשׁ שמות ד' , וְהָיוּ לְדָם בַּיַּבָּשֶׁת שָׁם :
And the signs for example and it became a serpent Shemos 4 , and they became blood on the dry land there

רַ"שִׁ"י

והמפתים. הַמַּכּוֹת הַמְּפֻלָּאוֹת:

And the wonders the plagues the wondrous

רַ"שִׁ"י

והיד החזקה. זוֹ הַדֶּבֶר:

And the hand the strong this refers to pestilence

רַ"שִׁ"י

והזרע הנטויה. זוֹ חֶרֶב שֶׁל מַכַּת בְּכוֹרוֹת:

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

פָּסוּק ט

Pasuk 9

וְגַם אֶת הַצִּרְעָה יְשַׁלַּח יְהוָה אֱלֹהֶיךָ בָּם עַד אֲבֹד הַנִּשְׁאָרִים

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

וְהַנִּסְתָּרִים מִפָּנֶיךָ:

and those who hide from before you

רַ"שִׁ"י

הצרעה. מִין שֶׁרֶץ הָעוֹף שֶׁהָיְתָה זוֹרֶקֶת בָּהֶם מָרָה וּמְסָרַסְתָּן וּמְסַמְּאָה אֶת עֵינֵיהֶם בְּכָל מָקוֹם שֶׁהָיוּ נִסְתָּרִין שָׁם סוטה ל"ו :

The tzir'ah a species of swarming flying insect which would inject poison into them and castrate them and blind — their eyes in every place that they were hiding there Sotah 36

פָּסוּק י

Pasuk 10

לֹא תַעֲרֹץ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ אֵל גָּדוֹל וְנוֹרָא:

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

פָּסוּק יא

Pasuk 11

וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם הָאֵל מִפָּנֶיךָ מְעַט מְעָט לֹא תוּכַל

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

כַּלֹּתָם מַהֵר פֶּן תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה:

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

רַ"שִׁ"י

פן תרבה עליך חית השדה. וַהֲלֹא אִם עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם אֵין מְתִירְאִין מִן הַחַיָּה, שֶׁנֶּאֱמַר איוב ה' וְחַיַּת הַשָּׂדֶה תִּשְׁלְמָה לָךְ? אֶלָּא גָּלוּי לְפָנָיו שֶׁעֲתִידִין לַחֲטוֹא:

lest will increase upon you the beast of the field but is it not if they perform the will of the Omnipresent they do not fear from the beast as it is said Iyov chapter 5 and the beast of the field shall be at peace with you? rather revealed before Him that they are destined to sin

פָּסוּק יב

Pasuk 12

וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם מְהוּמָה גְּדֹלָה עַד
And He will deliver them — Hashem — your God — before you — and He will throw them into panic — a panic — great — until

הִשָּׁמְדָם׃
their destruction

רַ"שִׁ"י

והמם. נָקוּד קָמָץ כֻּלּוֹ, לְפִי שֶׁאֵין מ"ם אַחֲרוֹנָה מִן הַיְסוֹד, וַהֲרֵי
And He will confound — is vowelled — with Kametz — entirely — because — that is not — the letter Mem — last — of — the root — and behold

הוּא כְּמוֹ וְהָם אוֹתָם, אֲבָל "וְהָמַם גִּלְגַּל עֶגְלָתוֹ" ישעיהו כ"ח כָּלּוֹ
it — is like — and He will confuse — them — but — and he crushes — the wheel of — his cart — Yeshayahu — twenty eight — all of it is

יְסוֹד, לְפִיכָךְ חֲצִיוֹ קָמָץ וְחֲצִיוֹ פַּתָּח, כִּשְׁאָר פֹּעַל שֶׁל שָׁלוֹשׁ אוֹתִיּוֹת׃
root — therefore — half of it is — Kametz — and half of it is — Patach — like the rest of — verbs — of — three — letters

פָּסוּק יג

Pasuk 13

וְנָתַן מַלְכֵיהֶם בְּיָדֶךָ וְהַאֲבַדְתָּ אֶת שְׁמָם מִתַּחַת הַשָּׁמָיִם לֹא
And He will deliver — their kings — into your hand — and you shall destroy — — their name — from under — the heavens — not

יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הִשְׁמִדְךָ אֹתָם׃
shall stand up — any man — before you — until — your wiping out — them

פָּסוּק יד

Pasuk 14

פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ לֹא תַחְמֹד כֶּסֶף וְזָהָב עֲלֵיהֶם וְלָקַחְתָּ
The graven images of — their gods — you shall burn — in the fire — do not — covet — silver — and gold — upon them — and take

לָךְ פֶּן תִּוָּקֵשׁ בּוֹ כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא׃
for yourself — lest — you be ensnared — by it — for — an abomination of — Hashem — your God — it is

פָּסוּק טו

Pasuk 15

וְלֹא תָבִיא תוֹעֵבָה אֶל בֵּיתֶךָ וְהָיִיתָ חֵרֶם כָּמֹהוּ שַׁקֵּץ
and you shall not — bring — an abomination — into — your house — and you will be — banned — like it — utterly detest

תְּשַׁקְּצֶנּוּ וְתַעֵב תְּתַעֲבֶנּוּ כִּי חֵרֶם הוּא׃
you shall detest it — and utterly abhor — you shall abhor it — for — banned — it is

פָּסוּק טז

Pasuk 16

כָּל הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיוּן
All — the commandment — that — I — command you — today — you shall safeguard — to perform — so that — you may live

וּרְבִיתֶם וּבָאתֶם וִירִשְׁתֶּם אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם:

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

רַשִׁ"י

כל המצוה. כְּפִשׁוּטוֹ; וּמִדְרָשׁ אַגָּדָה אִם הִתְחַלְתָּ בְּמִצְוָה גְּמֹר

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

אוֹתָהּ, שֶׁאֵינָהּ נִקְרֵאת אֶלָּא עַל שֵׁם הַגּוֹמְרָהּ, שֶׁנֶּאֱמַר "וְאֶת עַצְמוֹת יוֹסֵף

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

אֲשֶׁר הֶעֱלוּ בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בִשְׁכֶם" יהושע כ"ד , וְהֲלֹא מֹשֶׁה

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

לְבַדּוֹ נִתְעַסֵּק בָּהֶם לְהַעֲלוֹתָם? אֶלָּא לְפִי שֶׁלֹּא הִסְפִּיק לְגָמְרָהּ וּגְמָרוֹהָ

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

יִשְׂרָאֵל נִקְרֵאת עַל שְׁמָם תנחומא :

Tanchuma their name by it was called Yisrael

פָּסוּק יז

Pasuk 17

וְזָכַרְתָּ אֶת כָּל הַדֶּרֶךְ אֲשֶׁר הֹלִיכֲךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה

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

בַּמִּדְבָּר לְמַעַן עַנֹּתְךָ לְנַסֹּתְךָ לָדַעַת אֶת אֲשֶׁר בִּלְבָבְךָ הֲתִשְׁמֹר

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

מצותו מִצְוֹתָיו אִם לֹא:

not or His commandments His commandment

רַשִׁ"י

התשמר מצותו. שֶׁלֹּא תְנַסֶּהוּ וְלֹא תְהַרְהֵר אַחֲרָיו:

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

פָּסוּק יח

Pasuk 18

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ 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

יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִעֲךָ כִּי לֹא עַל הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי

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

עַל כָּל מוֹצָא פִי יְהוָה יִחְיֶה הָאָדָם:

man does live Hashem the mouth of proceeding from everything by

פָּסוּק יט

Pasuk 19

שִׂמְלָתְךָ לֹא בָלְתָה מֵעָלֶיךָ וְרַגְלְךָ לֹא בָצֵקָה זֶה אַרְבָּעִים שָׁנָה:

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

רַשִׁ"י

שמלתך לא בלתה. עַנְנֵי כְבוֹד הָיוּ שָׁפִים בִּכְסוּתָם וּמְגַהֲצִים אוֹתָם כְּמִין
like a type of them and bleach against their clothing rub would Glory the clouds of wear out did not Your garment

כֵּלִים מְגֹהָצִים, וְאַף קְטַנֵּיהֶם כְּמוֹ שֶׁהָיוּ גְּדֵלִים הָיָה גָּדֵל לְבוּשָׁן עִמָּהֶם, כַּלְּבוּשׁ
like the clothing with them their clothing grow would growing they were just as their children and even bleached garments

הַזֶּה שֶׁל חֹמֶט שֶׁגָּדֵל עִמּוֹ עי' ילקוט שמעוני תת"ן :
850 Shimoni Yalkut see with it which grows a snail of this

רַשִׁ"י

לא בצקה. לֹא נָפְחָה כְּבָצֵק, כְּדֶרֶךְ הוֹלְכֵי יָחֵף שֶׁרַגְלֵיהֶם נְפוּחוֹת:
become swollen that their feet barefoot those who walk as is the way of like dough swell did not swell did not

פָּסוּק כ

Pasuk 20

וְיָדַעְתָּ עִם לְבָבֶךָ כִּי כַּאֲשֶׁר יְיַסֵּר אִישׁ אֶת בְּנוֹ יְהוָה אֱלֹהֶיךָ
your God Hashem his son — a man disciplines just as that your heart with And you shall know

מְיַסְּרֶךָּ׃
disciplines you

פָּסוּק כא

Pasuk 21

וְשָׁמַרְתָּ אֶת מִצְוֹת יְהוָה אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו וּלְיִרְאָה אֹתוֹ׃
Him and to fear in His ways to walk your God Hashem the commandments of — And you shall keep

פָּסוּק כב

Pasuk 22

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מָיִם עֲיָנֹת וּתְהֹמֹת
and depths springs water streams of a land of good a land to is bringing you your God Hashem For

יֹצְאִים בַּבִּקְעָה וּבָהָר׃
and in the mountain in the valley flowing forth

פָּסוּק כג

Pasuk 23

אֶרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וּתְאֵנָה וְרִמּוֹן אֶרֶץ זֵית שֶׁמֶן וּדְבָשׁ׃
and honey oil olives of a land of and pomegranates and figs and vines and barley wheat a land of

רַשִׁ"י

זית שמן. זֵיתִים הָעוֹשִׂים שֶׁמֶן׃
oil that produce olives of oil An olive

פָּסוּק כד

Pasuk 24

אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל בָּהּ לֶחֶם לֹא תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר

a land that not with poverty you will eat in it bread not you will lack anything in it a land whose

אֲבָנֶיהָ בַרְזֶל וּמֵהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃

stones are iron and from its hills you will mine copper

פָּסוּק כה

Pasuk 25

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה

And you shall eat and you shall be satisfied and you shall bless — Hashem your God for the land the good

אֲשֶׁר נָתַן לָךְ׃

that He gave to you

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף פ״ז

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 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.

עַמּוּד א׳ DAF 87A

REFUTATION

הָכִי הַשְׁתָּא?!

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

EXPLANATION

הָתָם מִשְׁתֵּא וּבָרוּכֵי בַּהֲדֵי הֲדָדֵי לָא אֶפְשָׁר,

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

הָכָא אֶפְשָׁר דְּשָׁחֵיט בַּחֲדָא וּמְכַסֵּי בַּחֲדָא.

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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שָׁחַט וְלֹא כִּסָּה, וְרָאָהוּ אַחֵר – חַיָּיב לְכַסּוֹת.

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

כִּסָּהוּ וְנִתְגַּלָּה – פָּטוּר מִלְּכַסּוֹת.

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

MISHNAH

(כִּסָּהוּ) [כִּסּוּתוֹ] הָרוּחַ – חַיָּיב לְכַסּוֹת.

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

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״וְשָׁפַךְ וְכִסָּה״ – מִי שֶׁשָּׁפַךְ יְכַסֶּה.

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

שָׁחַט וְלֹא כִּסָּה, וְרָאָהוּ אַחֵר, מִנַּיִן שֶׁחַיָּיב לְכַסּוֹת?

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

שֶׁנֶּאֱמַר: ״וָאֹמַר לִבְנֵי יִשְׂרָאֵל״ – אַזְהָרָה לְכָל בְּנֵי יִשְׂרָאֵל.

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

תַּנְיָא אִידַּךְ: ״וְשָׁפַךְ וְכִסָּה״, בַּמָּה שֶׁשָּׁפַךְ – בּוֹ יְכַסֶּה, שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, שֶׁלֹּא יִהְיוּ מִצְוֹת בְּזוּיוֹת עָלָיו.

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

תַּנְיָא אִידַּךְ: ״וְשָׁפַךְ וְכִסָּה״, מִי שֶׁשָּׁפַךְ – הוּא יְכַסֶּנּוּ.

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

מַעֲשֶׂה בְּאֶחָד שֶׁשָּׁחַט, וְקָדַם חֲבֵירוֹ וְכִסָּה, וְחִייְבוֹ רַבָּן גַּמְלִיאֵל לִיתֵּן לוֹ עֲשָׂרָה זְהוּבִים.

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

אִיבַּעְיָא לְהוּ: שְׂכַר מִצְוָה אוֹ שְׂכַר בְּרָכָה?

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

לְמַאי נָפְקָא מִינַּהּ? לְבִרְכַּת הַמָּזוֹן.

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

EXPLANATION

אִי אָמְרַתְּ שְׂכַר מִצְוָה – אַחַת הִיא, וְאִי אָמְרַתְּ שְׂכַר בְּרָכָה – הָוְיָין אַרְבָּעִים.

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

מַאי?

What is the halachic conclusion?

PROOF

תָּא שְׁמַע, דַּאֲמַר לֵיהּ הָהוּא מִינָא לְרַבִּי: מִי שֶׁיָּצַר הָרִים לֹא בָּרָא רוּחַ, וּמִי שֶׁבָּרָא רוּחַ לֹא יָצַר הָרִים, דִּכְתִיב: "כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ".

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

אֲמַר לֵיהּ: שׁוֹטֶה, שְׁפֵיל לְסֵיפֵיהּ דִּקְרָא – "ה' צְבָאוֹת שְׁמוֹ".

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

אֲמַר לֵיהּ...: נְקוֹט לִי זִימְנָא תְּלָתָא יוֹמֵי וּמַהְדַּרְנָא לָךְ תִּיוּבְתָּא.

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

STATEMENT

יְתֵיב רַבִּי תְּלָת תַּעֲנִיָּתָא.

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

STATEMENT

כִּי הֲוָה קָא בָּעֵי מִיבְּרָא, אֲמַרוּ לֵיהּ...: מִינָא קָאֵי אַבָּבָא.

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

STATEMENT

אֲמַר: ״וַיִּתְּנוּ בְּבָרוּתִי רֹאשׁ וְגוֹ׳״.

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

אֲמַר לֵיהּ...: רַבִּי, מְבַשֶּׂרְךָ טוֹבוֹת אֲנִי לָךְ, לֹא מָצָא תְּשׁוּבָה אוֹיִבְךָ וְנָפַל מִן הַגַּג וָמֵת.

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 שֶׁתִּסְעוֹד 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 בְּרָכָה אַתָּה שׁוֹתֶה אוֹ אַרְבָּעִים 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 בְּרָכָה אֲנִי שׁוֹתֶה.

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

PROOF

יָצְתָה בַּת קוֹל וְאָמְרָה: כּוֹס שֶׁל בְּרָכָה שָׁוֶה אַרְבָּעִים 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: עֲדַיִין יֶשְׁנָהּ לְאוֹתָהּ מִשְׁפָּחָה בֵּין גְּדוֹלֵי רוֹמִי, וְקוֹרְאִין אוֹתָהּ מִשְׁפַּחַת בַּר לוּיָאנוּס.

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

כִּסָּהוּ וְנִתְגַּלָּה.

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

גְּמָרָא GEMARA

QUESTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: מַאי שְׁנָא מֵהַשָּׁבַת אֲבֵדָה, דְּאָמַר מָר: ״הָשֵׁב״ – אֲפִילּוּ 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 return" teaches that you must return it even a hundred times? Why is covering the blood not a repeating mitzvah?

ANSWER

אֲמַר לֵיהּ: הָתָם לָא כְּתִיב מִיעוּטָא, הָכָא כְּתִיב מִיעוּטָא ״וְכִסָּהוּ״.

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

כִּסָּהוּ 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 חָנָה אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שֶׁחָזַר וְנִתְגַּלָּה, אֲבָל לֹא חָזַר וְנִתְגַּלָּה – פָּטוּר מִלְּכַסּוֹת.

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

וְכִי חָזַר וְנִתְגַּלָּה מַאי הָוֵי? הָא אִידְּחִי לֵיהּ!

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

אָמַר רַב פָּפָּא: זֹאת אוֹמֶרֶת אֵין דְּחִיּוּי אֶצֶל מִצְוֹת.

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

וּמַאי שְׁנָא מֵהָא דְּתַנְיָא: הַשּׁוֹחֵט וְנִבְלַע דָּם בַּקַּרְקַע – חַיָּיב לְכַסּוֹת.

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

הָתָם כְּשֶׁרְשׁוּמוֹ נִיכָּר.

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

מַתְנִי׳ דָּם שֶׁנִּתְעָרֵב בְּמַיִם, אִם יֵשׁ בּוֹ מַרְאִית דָּם – חַיָּיב לְכַסּוֹת.

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

MISHNAH

נִתְעָרֵב בְּיַיִן – רוֹאִין אוֹתוֹ כְּאִילּוּ הוּא מַיִם.

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

נִתְעָרֵב בְּדַם הַבְּהֵמָה

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

עמוד ב׳ DAF 87B

MISHNAH

אוֹ בְּדַם הַחַיָּה – רוֹאִין אוֹתוֹ כְּאִילּוּ הֵן מַיִם.

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

רַבִּי יְהוּדָה אוֹמֵר: אֵין דָּם מְבַטֵּל דָּם.

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

MISHNAH

דָּם הַנִּיתָּז וְשֶׁעַל הַסַּכִּין – חַיָּיב לְכַסּוֹת.

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

אָמַר רַבִּי יְהוּדָה: אֵימָתַי? בִּזְמַן שֶׁאֵין שָׁם דָּם אֶלָּא הוּא, אֲבָל יֵשׁ שָׁם דָּם שֶׁלֹּא הוּא – פָּטוּר מִלְּכַסּוֹת.

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.

גְּמָרָא GEMARA

GEMARA

גְּמָ' תְּנַן הָתָם: דָּם שֶׁנִּתְעָרֵב בְּמַיִם, אִם יֵשׁ בּוֹ מַרְאִית דָּם – כָּשֵׁר.

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

נִתְעָרֵב בְּיַיִן – רוֹאִין אוֹתוֹ כְּאִילּוּ הוּא מַיִם.

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

נִתְעָרֵב בְּדַם בְּהֵמָה אוֹ בְּדַם הַחַיָּה – רוֹאִין אוֹתוֹ כְּאִילּוּ הוּא מַיִם.

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

רַבִּי יְהוּדָה אוֹמֵר: אֵין דָּם מְבַטֵּל דָּם.

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

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שֶׁנָּפְלוּ מַיִם לְתוֹךְ דָּם, אֲבָל נָפַל דָּם לְתוֹךְ מַיִם – רִאשׁוֹן רִאשׁוֹן בָּטֵל.

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

אָמַר רַב פָּפָּא: וּלְעִנְיַן כִּסּוּי אֵינוֹ כֵּן, אֵין דִּחוּי אֵצֶל מִצְוֹת.

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

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל מַרְאֵה אַדְמוּמִית – מְכַפְּרִין, וּמַכְשִׁירִין, וְחַיָּיבִין בְּכִסּוּי.

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

מַאי קָמַשְׁמַע לַן? מְכַפְּרִין – תְּנֵינָא, חַיָּיבִין בְּכִסּוּי – תְּנֵינָא!

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

מַכְשִׁירִין אִיצְטְרִיכָא לֵיהּ.

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

OBJECTION

מַכְשִׁירִין נָמֵי, אִי דָּם – אַכְשׁוֹרֵי מַכְשַׁר, אִי מַיָּא – אַכְשׁוֹרֵי מַכְשְׁרִי!

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

לָא צְרִיכָא, שֶׁתִּמְּדוֹ בְּמֵי גְּשָׁמִים.

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

OBJECTION

מֵי גְּשָׁמִים נָמֵי, כֵּיוָן דְּשָׁקֵיל וְרָמֵי, אַחְשְׁבִינְהוּ.

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

לָא צְרִיכָא, שֶׁנִּתְמַדּוּ מֵאֲלֵיהֶן.

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

EXPLANATION

רַבִּי אַסִּי מִנְּהַרְבִּיל אוֹמֵר: בִּצְלִלְתָּא דִּדְמָא.

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 כָּרֵת, וְהוּא דְּאִיכָּא כְּזַיִת.

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

בְּמַתְנִיתָא תָּנָא: מְטַמְּאִים בְּאֹהֶל, וְהוּא דְּאִיכָּא 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'is** of actual blood within it.

BRAISA

תְּנַן הָתָם: כָּל מַשְׁקֶה הַמֵּת טְהוֹרִין, חוּץ מִדָּמוֹ, וְכָל מַרְאֵה אַדְמוּמִית שֶׁבּוֹ מְטַמְּאִין בְּאֹהֶל.

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

וּמַשְׁקֶה הַמֵּת טְהוֹרִין? וּרְמִינְהוּ: מַשְׁקֶה טְבוּל יוֹם, מַשְׁקִין הַיּוֹצְאִין מִמֶּנּוּ כְּמַשְׁקִין שֶׁנּוֹגֵעַ 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 tevul 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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק עֲשִׂירִי

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 Chachamim 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.

הֲלָכָה א

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

אֵין כּוֹרְתִין בְּרִית לְשִׁבְעָה עַמְמִין

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

כְּדֵי שֶׁנַּעֲשֶׂה עִמָּהֶן שָׁלוֹם

in order that we make with them peace

וְנָנִיחַ אוֹתָם לַעֲבֹד עֲבוֹדָה זָרָה

and we leave them to worship foreign worship,

שֶׁנֶּאֱמַר דברים ז ב "לֹא תִכְרֹת לָהֶם בְּרִית"

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

אֶלָּא יַחְזְרוּ מֵעֲבוֹדָתָם אוֹ יֵהָרְגוּ.

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

וְאָסוּר לְרַחֵם עֲלֵיהֶם

And it is forbidden to have mercy upon them,

שֶׁנֶּאֱמַר דברים ז ב "וְלֹא תְחָנֵּם".

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

לְפִיכָךְ אִם רָאָה מֵהֶם אוֹבֵד אוֹ טוֹבֵעַ בַּנָּהָר לֹא יַעֲלֶנּוּ.

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

רָאָהוּ נָטוּי לָמוּת לֹא יַצִּילֶנּוּ.

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

אֲבָל לְאַבְּדוֹ בְּיָדוֹ אוֹ לְדָחְפוֹ לַבּוֹר וְכַיּוֹצֵא בָּזֶה 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.

בַּמֶּה דְּבָרִים אֲמוּרִים בְּשִׁבְעָה עַמְמִין

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

אֲבָל הַמּוֹסְרִים וְהָאֶפִּיקוֹרוֹסִין מִיִּשְׂרָאֵל

But the informants and the apikorsim of Israel,

הָיָה דִּין לְאַבְּדָן בְּיָד וּלְהוֹרִידָן עַד בְּאֵר שַׁחַת

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

מִפְּנֵי שֶׁהָיוּ מְצֵרִים לְיִשְׂרָאֵל

because that they were distressing to Israel

וּמְסִירִין אֶת הָעָם מֵאַחֲרֵי ה':

and turning away the people from after Hashem.

הֲלָכָה ב

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

מִכָּאן אַתָּה לָמֵד

From here you learn

שֶׁאָסוּר לְרַפְּאוֹת עַכּוּ"ם

that it is forbidden to heal an idolater

אֲפִלּוּ בְּשָׂכָר.

even for a wage.

וְאִם הָיָה מִתְיָרֵא מֵהֶן

And if the doctor was afraid of them

אוֹ שֶׁהָיָה חוֹשֵׁשׁ מִשּׁוּם אֵיבָה

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

מְרַפֵּא בְּשָׂכָר

he may heal them **for a wage**,

אֲבָל בְּחִנָּם אָסוּר.

but for free it is forbidden.

וְגֵר תּוֹשָׁב

And regarding **a resident convert**,

הוֹאִיל וְאַתָּה מְצֻוֶּה לְהַחֲיוֹתוֹ

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

מְרַפְּאִים אוֹתוֹ בְּחִנָּם:

we heal him even **for free**.

הֲלָכָה ג

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

אֵין מוֹכְרִין לָהֶם בָּתִּים 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 בָּתִּים אֲבָל לֹא שָׂדוֹת.

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

וּמַשְׁכִּירִין לָהֶם בָּתִּים בְּאֶרֶץ יִשְׂרָאֵל

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

וּבִלְבַד שֶׁלֹּא יַעֲשׂוּ שְׁכוּנָה

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

וְאֵין שְׁכוּנָה פָּחוֹת מִשְּׁלֹשָׁה.

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

וְאֵין מַשְׁכִּירִין לָהֶם שָׂדוֹת.

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

וּבְסוּרְיָא מַשְׁכִּירִין לָהֶם שָׂדוֹת.

And in Syria, we may rent to them fields.

וּמִפְּנֵי מָה הֶחְמִירוּ בְּשָׂדֶה,

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

מִפְּנֵי שֶׁיֵּשׁ בָּהּ שְׁתַּיִם,

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

מַפְקִיעָה מִן הַמַּעֲשְׂרוֹת

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

וְנוֹתֶנֶת לָהֶם חֲנִיָּה בַּקַּרְקַע.

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

וּמֻתָּר לִמְכֹּר לָהֶם בָּתִּים וְשָׂדוֹת בְּחוּצָה לָאָרֶץ

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

מִפְּנֵי שֶׁאֵינָהּ אַרְצֵנוּ:

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

הֲלָכָה ד

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

אַף בְּמָקוֹם שֶׁהִתִּירוּ לְהַשְׁכִּיר

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

לֹא לְבֵית דִּירָה הִתִּירוּ

not for a house of dwelling did they permit it,

מִפְּנֵי שֶׁהוּא מַכְנִיס לְתוֹכָהּ עֲבוֹדַת כּוֹכָבִים

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

וְנֶאֱמַר "לֹא תָבִיא תוֹעֵבָה אֶל בֵּיתֶךָ".

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

אֲבָל מַשְׁכִּיר לָהֶן בָּתִּים לַעֲשׂוֹתָן אוֹצָר.

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

וְאֵין מוֹכְרִין לָהֶן פֵּרוֹת וּתְבוּאָה וְכַיּוֹצֵא בָהֶן בַּמְּחֻבָּר לַקַּרְקַע.

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

אֲבָל מוֹכֵר הוּא מִשֶּׁקָּצַץ

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

אוֹ מוֹכֵר לוֹ עַל מְנָת לָקוֹץ 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 תְחָנֵּם"

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

לֹא תִתֵּן לָהֶם חֲנָיָה בַּקַּרְקַע

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

שֶׁאִם לֹא יִהְיֶה לָהֶם קַרְקַע יְשִׁיבָתָן יְשִׁיבַת עַרְאַי הִיא.

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,

וַאֲפִלּוּ לוֹמַר כַּמָּה נָאֶה עוֹבֵד כּוֹכָבִים זֶה בְּצוּרָתוֹ.

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

קַל וָחֹמֶר שֶׁיְּסַפֵּר בְּשֶׁבַח מַעֲשָׂיו

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

אוֹ שֶׁיְּחַבֵּב דָּבָר מִדִּבְרֵיהֶם

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

שֶׁנֶּאֱמַר וְלֹא תְחָנֵּם 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 שֶׁגּוֹרֵם לְהִדָּבֵק עִמּוֹ וְלִלְמֹד מִמַּעֲשָׂיו הָרָעִים.

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

וְאָסוּר לִתֵּן לָהֶם מַתְּנַת חִנָּם

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

אֲבָל נוֹתֵן הוּא לְגֵר תּוֹשָׁב

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

שֶׁנֶּאֱמַר "לַגֵּר אֲשֶׁר בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ אוֹ מָכֹר לְנָכְרִי",

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,"

בִּמְכִירָה וְלֹא בִּנְתִינָה:

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

הֲלָכָה ה

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

מְפַרְנְסִים עֲנִיֵּי עוֹבְדֵי כוֹכָבִים עִם עֲנִיֵּי יִשְׂרָאֵל

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

מִפְּנֵי דַּרְכֵי שָׁלוֹם.

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

וְאֵין מְמַחִין בְּיֵדֵי עֲנִיֵּי עוֹבְדֵי כוֹכָבִים בְּלֶקֶט שִׁכְחָה וּפֵאָה

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

מִפְּנֵי דַּרְכֵי שָׁלוֹם.

because of the ways of peace.

וְשׁוֹאֲלִים בִּשְׁלוֹמָם וַאֲפִלּוּ בְּיוֹם חַגָּם

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

מִפְּנֵי דַּרְכֵי שָׁלוֹם.

because of the ways of peace.

וְאֵין כּוֹפְלִין לָהֶן שָׁלוֹם לְעוֹלָם.

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

וְלֹא יִכָּנֵס לְבֵיתוֹ שֶׁל עוֹבֵד כּוֹכָבִים בְּיוֹם חַגּוֹ לָתֵת לוֹ שָׁלוֹם.

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

מְצָאוֹ בַּשּׁוּק נוֹתֵן לוֹ שָׁלוֹם

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

בְּשָׂפָה רָפָה וּבְכֹבֶד 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.

הֲלָכָה ו

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

אֵין כָּל הַדְּבָרִים הָאֵלּוּ אֲמוּרִים

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

אֶלָּא בִּזְמַן שֶׁגָּלוּ יִשְׂרָאֵל לְבֵין הָעוֹבְדֵי כּוֹכָבִים

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

אוֹ שֶׁיַּד עַכּוּ"ם תַּקִּיפָה 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 בִּזְמַן שֶׁיַּד יִשְׂרָאֵל תַּקִּיפָה 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**.

וַאֲפִלּוּ יוֹשֵׁב יְשִׁיבַת עַרַאי

And even one who wishes to **dwell a temporary dwelling**,

אוֹ עוֹבֵר מִמָּקוֹם לְמָקוֹם בִּסְחוֹרָה

or a merchant **passing from place to place with merchandise**,

לֹא יַעֲבֹר בְּאַרְצֵנוּ

shall not pass through our land

אֶלָּא עַד שֶׁיְּקַבֵּל עָלָיו שֶׁבַע מִצְוֹת שֶׁנִּצְטַוּוּ בְּנֵי נֹחַ

except until he accepts upon himself the seven mitzvos that were commanded to the children of Noach;

שֶׁנֶּאֱמַר "לֹא יֵשְׁבוּ בְּאַרְצְךָ" אֲפִלּוּ לְפִי שָׁעָה.

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 שֶׁבַע מִצְוֹת הֲרֵי זֶה גֵּר תּוֹשָׁב.

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

וְאֵין מְקַבְּלִין גֵּר תּוֹשָׁב אֶלָּא בִּזְמַן שֶׁהַיּוֹבֵל נוֹהֵג

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

אֲבָל שֶׁלֹּא בִּזְמַן הַיּוֹבֵל

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

אֵין מְקַבְּלִין אֶלָּא גֵּר 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.

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.'