חוּמָּשׁ עִם רַשִׁ"י · עקב · שֵׁנִי

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EIKEV · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu warns Klal Yisrael about the great spiritual danger of prosperity. When we enter Eretz Yisrael, eat and are satisfied, build beautiful homes, and see our wealth multiply, there is a major nisayon of the heart becoming haughty. Moshe cautions us not to forget Hashem and fall into the trap of thinking "my own power and the strength of my hand made me this wealth."

Instead, we must always remember that it is Hashem who gives us the koach to achieve success, in order to fulfill His covenant with the Avos. Moshe also prepares the nation for the upcoming conquest of Eretz Yisrael, reminding them that although the nations they will face are mighty giants, Hashem Himself is leading the way to destroy the enemies before them.

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

פָּסוּק א

Pasuk 1

הִשָּׁמֶר לְךָ פֶּן תִּשְׁכַּח אֶת יְהוָה אֱלֹהֶיךָ לְבִלְתִּי שְׁמֹר מִצְוֹתָיו

Guard yourself lest you forget — Hashem your God not to keep His commandments

וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃

and His ordinances and His statutes which I command you today

פָּסוּק ב

Pasuk 2

פֶּן תֹּאכַל וְשָׂבָעְתָּ וּבָתִּים טוֹבִים תִּבְנֶה וְיָשָׁבְתָּ׃

lest you eat and be satisfied and houses fine you will build and dwell

רַשִׁ"י

גדלים ועצמים ממך. אַתָּה עָצוּם וְהֵם עֲצוּמִים מִמְּךָ ספרי דברים י"א׃

greater and mightier than you. you are mighty and they are mightier than you Sifrei Devarim 11

רַשִׁ"י

רַשִׁ"י

פָּסוּק ג

Pasuk 3

וּבְקָרְךָ וְצֹאנְךָ יִרְבְּיֻן וְכֶסֶף וְזָהָב יִרְבֶּה לָּךְ וְכֹל אֲשֶׁר לְךָ

and your herds and your flocks will multiply and silver and gold will increase for you and all that is yours

יִרְבֶּֽה׃

will increase

פָּסוּק ד

Pasuk 4

וְרָם לְבָבֶךָ וְשָׁכַחְתָּ אֶת יְהוָה אֱלֹהֶיךָ הַמּוֹצִיאֲךָ מֵאֶרֶץ

from the land of Who brought you out your God Hashem — and you will forget your heart and will grow haughty

מִצְרַיִם מִבֵּית עֲבָדִים׃

bondage from the house of Mitzrayim

פָּסוּק ה

Pasuk 5

הַמּוֹלִיכֲךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נָחָשׁ שָׂרָף וְעַקְרָב וְצִמָּאוֹן אֲשֶׁר

where and thirst and scorpion fiery serpent and the awesome the great through the wilderness who led you

אֵין מָיִם הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ׃

the flint from the rock of water for you who brought forth water there is no

פָּסוּק ו

Pasuk 6

הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר אֲשֶׁר לֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן עַנֹּתְךָ וּלְמַעַן

and in order to afflict you in order your fathers knew not which in the wilderness manna who fed you

נַסֹּתֶךָ לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ׃

in your end to benefit you to test you

פָּסוּק ז

Pasuk 7

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת הַחַיִל הַזֶּה׃

this the wealth — for me made my hand and the strength of my power in your heart and you say

פָּסוּק ח

Pasuk 8

וְזָכַרְתָּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנֹּתֵן לְךָ כֹּחַ לַעֲשׂוֹת חָיִל

wealth to make strength to you is the One Who gives He that your God Hashem — And you shall remember

לְמַעַן הָקִים אֶת בְּרִיתוֹ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ כַּיּוֹם הַזֶּה׃

day as this to your forefathers He swore which His covenant — to establish in order

פָּסוּק ט

Pasuk 9

וְהָיָה אִם שָׁכֹחַ תִּשְׁכַּח אֶת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים

other gods after and you go your God Hashem — you will forget forgetting if And it shall be

וַעֲבַדְתָּם וְהִשְׁתַּחֲוִיתֶֽם לָהֶם הַעִדֹתִי בָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן׃

you will perish perishing that today against you I warn to them and you bow down and you serve them

פָּסוּק י

Pasuk 10

כַּגּוֹיִם אֲשֶׁר יְהוָה מַאֲבִיד מִפְּנֵיכֶם כֵּן תֹּאבֵדוּן עֵקֶב לֹא תִשְׁמְעוּן

you would hearken not because shall you perish so from before you causes to perish Hashem that Like the nations

בְּקוֹל יְהוָה אֱלֹהֵיכֶֽם׃

your God Hashem to the voice of

פָּסוּק יא

Pasuk 11

שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים

greater nations to dispossess to come the Yarden — today are crossing you Yisrael Hear

וַעֲצֻמִים מִמֶּךָּ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמָֽיִם׃

to the heavens and fortified great cities than you and mightier

פָּסוּק יב

Pasuk 12

עַם גָּדוֹל וָרָם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יָדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יִתְיַצֵּב

can stand who have heard and you have known you whom Anakites children of and tall great a people

לִפְנֵי בְּנֵי עֲנָק׃

Anak the children of before

פָּסוּק יג

Pasuk 13

וְיָדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא הָעֹבֵר לְפָנֶיךָ אֵשׁ אֹכְלָה הוּא

He consuming a fire before you is the One crossing He your God Hashem that today And you shall know

יַשְׁמִידֵם וְהוּא יַכְנִיעֵם לְפָנֶיךָ וְהוֹרַשְׁתָּם וְהַאֲבַדְתָּם מַהֵר כַּאֲשֶׁר

as quickly and you shall destroy them and you shall drive them out before you will humble them and He will destroy them

דִּבֶּר יְהוָה לָךְ׃

to you Hashem spoke

CHAPTER SUMMARY

The aliyah begins with a strong warning to guard ourselves against forgetting Hashem once we enjoy the material abundance of the land. Moshe Rabbeinu describes how Hashem lovingly sustained us through the dangerous wilderness with manna and water from the rock, proving that our sustenance comes entirely from Him. He warns that forgetting Hashem and turning to avodah zarah will lead to total destruction, just like the nations of Canaan. Finally, Moshe reassures Klal Yisrael that as they

cross the Yarden to face the formidable Anakites and their fortified cities, they should not fear, because Hashem is crossing before them like a devouring fire to subdue the enemy.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is warning us here about one of the biggest spiritual dangers a Yid faces, and that is the subtle trap of "kochi v'otzem yadi", the feeling that my own smarts, my own hard work, and my own talents are what brought me my success. When things are going well, when we have eaten and are satisfied, when the business is growing and the bank account is comfortable, the yetzer hara whispers that we did this ourselves. We forget that we are completely dependent on Hashem for every single breath.

Lichoira, the Torah does not tell us to stop working or to not use our talents. We have to do our hishtadlus. But the chiddush of the sugya is that even the very strength to do that hishtadlus, the energy to get out of bed, the sharp mind to make a good decision, the stamina to work, is a direct gift from Hashem. As the pasuk says, "He is the One who gives you the power to make wealth." The moment we think we are the ones running the show, we slip into a dangerous state of "ram levavecha," where our hearts become haughty and we lose our connection to the true Source of everything.

To fight this, we have to actively train ourselves to see Hashem's hand in our daily successes, big and small. When a deal goes through, when we find a great parking spot, or when we successfully navigate a difficult meeting, our immediate reaction must not be self-congratulation. Instead, we must pause and recognize that Hashem just gave us the strength and the siyata d'shmaya to make it happen.

Today, the moment you experience any small success or finish a productive task, pause for three seconds and say out loud or in your heart: "Thank you Hashem for giving me the strength and the ability to do this."

דַּף יוֹמִי · חֻלִּין · דַּף פ״ח

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📖 THE SUGYA

We begin the daf by wrapping up the previous discussion regarding the tumah of liquids. The Gemara is bothered by a contradiction between our Mishnah and a Braisa regarding whether liquids that come from a corpse are tamei. The Gemara resolves this by distinguishing between a corpse and a zav, explaining the specific Rabbinic gezeirah that applies to a zav's liquids but not to a corpse's liquids, based on how people naturally keep their distance from them. From there, the Gemara transitions back to the halachos of kisuy hadam, discussing the source in the pesukim for whether one is obligated to cover blood that spurts or remains on the knife, bringing a machlokes between the Rabbis, Rabbi Yehuda, and Rabban Shimon ben Gamliel regarding what constitutes the main blood of the shechitah.

Next, we learn a new Mishnah that defines the materials kosher for kisuy hadam. The Mishnah lists various substances, such as fine sand, crushed potsherds, and fine manure, while excluding coarse materials or simply overturning a vessel over the blood. The Gemara analyzes the definitions of these materials, specifically what constitutes fine versus coarse sand, and brings a Braisa that expounds the pesukim of "and he shall cover it" and "with earth" to show how the Torah includes certain dust-like substances while excluding others.

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עַמּוּד א׳ DAF 88A

מִשְׁנָה MISHNAH

MISHNAH

וְאֵלּוּ וָאֵלּוּ אֵין מְטַמְּאִין,

And both these, the liquids that issue from a tevul yom, **and those**, the liquids that touch him, **do not impart** any severe **ritual impurity** to other things, as they are only a sheni l'tumah;

MISHNAH

וּשְׁאָר כָּל הַטְּמֵאִין, בֵּין קַלִּין בֵּין חֲמוּרִין – מַשְׁקִין הַיּוֹצְאִין מֵהֶן כְּמַשְׁקֶה הַנּוֹגֵעַ בָּהֶן,

and with regard to **all other ritually impure** sources, **whether minor** sources of impurity **or major** sources of impurity, the **liquids that issue from them** have the same status **as liquids that touch them**,

MISHNAH

וְאֵלּוּ וָאֵלּוּ תְּחִלָּה, חוּץ מִן הַמַּשְׁקֶה שֶׁהוּא אַב הַטּוּמְאָה.

and both these and those have the status of a **first-degree** of ritual impurity, **except for a liquid that is** itself **a primary source of ritual impurity**, such as the bodily fluids of a zav.

גְּמָרָא GEMARA

QUESTION

מַאי קַלִּין וּמַאי חֲמוּרִין?

The Gemara asks: **What is** the meaning of **minor** sources **and what is** the meaning of **major** sources?

OBJECTION

מַאי לָאו: קַלִּין – שֶׁרֶץ וְזָב, וַחֲמוּרִין – מֵת?

Is it not that **minor** sources refers to a **creeping animal or a zav, and major** sources refers to a **corpse**? If so, the Mishnah implies that all liquids issuing from a corpse are tamei, which contradicts a Braisa!

ANSWER

לָא, קַלִּין – שֶׁרֶץ, וַחֲמוּרִין – זָב.

The Gemara answers: **No**, the term **minor** sources refers to a **creeping animal**, such as urine found inside its body, **and major** sources refers to a **zav**, whose bodily fluids are indeed a primary source of impurity. But liquids issuing from a corpse are actually tahor, except for its blood.

QUESTION

מַאי שְׁנָא זָב, דְּגָזְרוּ בֵּיהּ רַבָּנַן, וּמַאי שְׁנָא מֵת דְּלָא גָּזְרוּ בֵּיהּ רַבָּנַן?

The Gemara asks: **What is different** with regard to a **zav, that the Rabbis decreed** impurity on all liquids that issue from him, **and what is different** with regard to a **corpse, that the Rabbis did not decree** a similar impurity on all liquids that issue from it?

ANSWER

זָב דְּלָא בְּדִילֵי אִינָשֵׁי מִינֵּיהּ – גָּזְרוּ בֵּיהּ רַבָּנַן, מֵת דִּבְדִילֵי אִינָשֵׁי מִינֵּיהּ – לָא גָּזְרוּ בֵּיהּ רַבָּנַן.

The Gemara answers: In the case of a **zav, since people do not** naturally **separate themselves from him** while he is alive, **the Rabbis decreed** a gezeirah on his other liquids so that people would not come to touch his main impure fluids; whereas in the case of a **corpse, since people** naturally **separate themselves from it** out of respect and fear, **the Rabbis did not decree** any extra restrictions.

STATEMENT

דָּם הַנִּיתָּז וְשֶׁעַל הַסַּכִּין, תָּנוּ רַבָּנַן: "וְכִסָּהוּ" – מְלַמֵּד שֶׁדַּם הַנִּיתָּז וְשֶׁעַל הַסַּכִּין חַיָּיב לְכַסּוֹת.

Regarding the Mishnah's ruling about **blood that spurts and that which is on the knife, the Rabbis taught** in a Braisa: The verse says, **"And he shall cover it"**—this **teaches that blood that spurts and that which remains on the knife, one is obligated to cover**.

STATEMENT

אָמַר רַבִּי יְהוּדָה: אֵימָתַי? בְּזְמַן 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 for that** spurted blood; **but** if **there is** other **blood there besides that** spurted blood, such as the main blood in the pit, then **one is exempt from covering** the spurted blood.

STATEMENT

תַּנְיָא אִידַּךְ: "וְכִסָּהוּ" – מְלַמֵּד שֶׁכָּל דָּמוֹ חַיָּיב לְכַסּוֹת, מִכָּאן אָמְרוּ: דָּם הַנִּיתָּז וְשֶׁעַל אֲגַפַּיִם חַיָּיב לְכַסּוֹת.

It was taught in another Braisa: The verse says, **"And he shall cover it"**—this **teaches that all of its blood, one is obligated to cover. From here they said: Blood that spurts and that which is on the sides** of the neck, **one is obligated to cover**.

STATEMENT

אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: בַּמֶּה דְּבָרִים אֲמוּרִים – שֶׁלֹּא כִסָּה דַּם הַנֶּפֶשׁ, אֲבָל כִּסָּה דַּם הַנֶּפֶשׁ – פָּטוּר מִלְּכַסּוֹת.

Rabban Shimon ben Gamliel said: In what case are these words said? In a case **where one did not** yet **cover the blood of the soul**, which is the main life-blood that flows at slaughter; **but** if **one already covered the blood of the soul, he is exempt from covering** the remaining spurted blood.

QUESTION

בְּמַאי קָא מִיפַּלְגִי?

The Gemara asks: **With regard to what** principle **do they disagree**?

ANSWER

רַבָּנַן סָבְרִי: "דָּמוֹ" – כָּל דָּמוֹ, רַבִּי יְהוּדָה סָבַר: "דָּמוֹ" – וַאֲפִילּוּ מְקֻצָּת דָּמוֹ, וְרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל סָבַר: "דָּמוֹ" – הַמְיוּחָד.

The Gemara answers: **The Rabbis hold** that the word **"its blood"** implies **all of its blood** must be covered. **Rabbi Yehuda holds** that **"its blood"** implies **even a portion of its blood** is sufficient to fulfill the mitzvah, so if there is other blood, this spurted blood is exempt. **And Rabban Shimon ben Gamliel holds** that **"its blood"** refers to **the unique** blood, which is the blood of the soul.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' בַּמֶּה מְכַסִּין וּבַמֶּה אֵין מְכַסִּין?

MISHNAH: With what substances **may one cover** the blood, **and with what** substances **may one not cover** the blood?

MISHNAH

מְכַסִּין בְּזֶבֶל הַדַּק, וּבְחוֹל הַדַּק, בְּסִיד, וּבְחַרְסִית, וּבִלְבֵנָה וּבְמִגּוּפָה שֶׁכִּתְּתָן,

One may cover with fine manure, and with fine sand, with lime, and with crushed potsherd, and with a brick or with the lid of a jar that one crushed into dust;

MISHNAH

אֲבָל אֵין מְכַסִּין לֹא בְּזֶבֶל הַגַּס, וְלֹא בְּחוֹל הַגַּס, וְלֹא בִּלְבֵנָה וּבְמִגּוּפָה שֶׁלֹּא כִּתְּתָן, וְלֹא יִכְפֶּה עָלָיו אֶת הַכְּלִי.

but one may not cover, neither with coarse manure, nor with coarse sand, nor with a brick or with the lid of a jar that one did not crush, and one may not overturn a vessel over it to merely hide it.

MISHNAH

כְּלָל אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: דָּבָר שֶׁמִּגַּדֵּל בּוֹ צְמָחִים – מְכַסִּין בּוֹ, וְשֶׁאֵינוֹ מְגַדֵּל צְמָחִים – אֵין מְכַסִּין בּוֹ.

Rabban Shimon ben Gamliel stated a general rule: Any substance in which plants grow, one may cover with it; and that which does not grow plants, one may not cover with it.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הֵיכִי דָּמֵי חוֹל הַדַּק?

GEMARA: What is considered fine sand?

ANSWER

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: כֹּל שֶׁאֵין הַיּוֹצֵר צָרִיךְ לְכָתְּשׁוֹ.

Rabba bar bar Chana said that **Rabbi Yochanan said: Any** sand **that the potter does not need to crush** before using it to make vessels.

STATEMENT

וְאִיכָּא דְּמַתְנֵי לַהּ אַסֵּיפָא: אֲבָל אֵין מְכַסִּין לֹא בְּזֶבֶל הַגַּס וְלֹא בְּחוֹל הַגַּס.

And there are those who teach this statement of Rabbi Yochanan **on the latter clause** of the Mishnah: **But one may not cover, neither with coarse manure, nor with coarse sand.**

QUESTION

הֵיכִי דָּמֵי חוֹל הַגַּס?

On this, the Gemara asks: **What is considered coarse sand?**

ANSWER

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: כֹּל שֶׁהַיּוֹצֵר צָרִיךְ לְכָתְּשׁוֹ.

Rabba bar bar Chana said that **Rabbi Yochanan said: Any** sand **that the potter needs to crush** before using it.

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is the practical difference between them**, i.e., between these two versions of Rabbi Yochanan's statement?

ANSWER

אִיכָּא בֵּינַיְיהוּ דְּצָרִיךְ וְלָא צָרִיךְ, דְּמִיפְּרִיךְ אִיפְּרוֹכֵי.

The Gemara answers: **There is a difference between them** regarding sand **that is needed and yet not needed** for crushing, namely, sand **that crumbles** easily by hand without a tool. According to the first version, this is kosher because it does not require formal crushing; according to the second version, it is invalid because it still requires some crumbling.

BRAISA

תָּנוּ רַבָּנַן: "וְכִסָּהוּ", יָכוֹל יְכַסֶּנּוּ בַּאֲבָנִים אוֹ יְכַפֶּה עָלָיו אֶת הַכְּלִי?

The Rabbis taught in a Braisa: The verse says, **"And he shall cover it." One might think he may cover it with stones, or overturn a vessel over it**;

BRAISA

תַּלְמוּד לוֹמַר: "בֶּעָפָר".

therefore, **the verse teaches: "With earth."**

BRAISA

וְאֵין לִי אֶלָּא עָפָר, מְנַיִן לְרַבּוֹת זֶבֶל הַדַּק, וְחוֹל הַדַּק, וּשְׁחִיקַת אֲבָנִים, וּשְׁחִיקַת חַרְסִית, וּנְעוֹרֶת פִּשְׁתָּן דַּקָּה,

And I only have a source for **earth; from where do we derive to include fine manure, and fine sand, and crushed stones, and crushed potsherd, and fine flax-chaff**?

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BRAISA

וּנְסוֹרֶת שֶׁל חָרָשִׁין דַּקָּה, וְסִיד, וְחַרְסִית לְבָנָה וּמְגוּפָה שֶׁכִּתָּתָשָׁן?

The Baraita continues: And what is the source that we may cover the blood with **fine sawdust of carpenters, and lime, and crushed potsherd,** and **a brick or the lid** of an earthenware barrel **that one crushed?**

EXPLANATION

תַּלְמוּד לוֹמַר: "וְכִסָּהוּ".

The verse states: "And cover it," which is an inclusive term implying that one may cover it with any substance.

EXPLANATION

יָכוֹל שֶׁאֲנִי מְרַבֶּה אַף זֶבֶל הַגַּס, וְחוֹל הַגַּס, וּשְׁחִיקַת כְּלֵי מַתָּכוֹת, וּלְבֵנָה וּמְגוּפָה שֶׁלֹּא כִּתָּתָשָׁן, וְקֶמַח, וְסוּבִּין, וּמוֹרָסָן?

One **might** have thought **that I will include even thick manure, and thick sand, and filings of metal vessels, and a brick or a lid that one did not crush, and flour, and bran, and coarse bran?**

EXPLANATION

תַּלְמוּד לוֹמַר: "בֶּעָפָר".

Therefore, **the verse states: "With earth,"** to exclude these.

QUESTION

וּמָה רָאִיתָ לְרַבּוֹת אֶת אֵלּוּ וּלְהוֹצִיא אֶת אֵלּוּ?

The Baraita asks: **And what did you see** that led you **to include these** substances **and to exclude those?**

ANSWER

אַחַר שֶׁרִיבְּתָה הַכָּתוּב וּמִיעֵט, מְרַבֶּה אֲנִי אֶת אֵלּוּ שֶׁהֵן מִין עָפָר, וּמוֹצִיא אֲנִי אֶת אֵלּוּ שֶׁאֵינָן מִין עָפָר.

The Baraita answers: **After the verse included** with the term "and cover it" **and excluded** with the term "with earth," **I include these** substances, such as fine sand, **which are a type of earth** in which plants can grow, **and I exclude those** substances, such as thick sand, **which are not a type of earth** because plants do not grow in them.

QUESTION

אֵימָא: "וְכִסָּהוּ" – כְּלַל, "עָפָר" – פְּרַט, כְּלָל וּפְרָט – אֵין בַּכְּלָל אֶלָּא מַה שֶּׁבַּפְּרָט, עָפָר – אִין, מִידֵי אַחֲרִינָא – לָא!

The Gemara asks: Why not **say** that the term **"and cover it"** is a **generalization,** and the term **"earth"** is a **detail?** And we have a rule that in a **generalization and a detail, there is only what is in the detail** itself. If so, **earth, yes,** you may use, but **any other thing, no,** you may not use at all!

ANSWER

אָמַר רַב מָרִי: מִשּׁוּם דְּהָוֵה כְּלָל הַצָּרִיךְ לִפְרָט, וְכָל כְּלָל הַצָּרִיךְ לִפְרָט – אֵין דָּנִין אוֹתוֹ בִּכְלָל וּפְרָט.

Rav Mari said in response: We do not learn it this way **because it is a generalization that requires a detail** to explain how the mitzvah is performed, **and any generalization that requires a detail is not evaluated by the** rules of **generalization and detail.** The word "cover" is vague, so the Torah had to write "earth" to teach us that the covering must be done with a substance that absorbs the blood, and not just by placing a vessel over it.

STATEMENT

דָּרַשׁ רַב נַחְמָן בַּר רַב חִסְדָּא: אֵין מְכַסִּים אֶלָּא בְּדָבָר שֶׁזּוֹרְעִין בּוֹ וּמַצְמִיחַ.

Rav Nachman bar Rav Chisda expounded: One may not cover the blood **except with a substance in which one sows** seeds **and it sprouts.**

OBJECTION

אָמַר רָבָא: הַאי בּוּרְכָא!

Rava said: This is an absurdity! Our Mishnah and Baraitas explicitly permit substances in which seeds do not sprout.

ANSWER

אָמַר לֵיהּ רַב נַחְמָן בַּר יִצְחָק לְרָבָא: מַאי בּוּרְכָתֵיהּ? אֲנָא אַמְרִיתַהּ נִיהֲלֵיהּ, וּמֵהָא מַתְנִיתָא אַמְרִיתַהּ נִיהֲלֵיהּ:

Rav Nachman bar Yitzchak said to Rava: What is its absurdity? I said this ruling **to him, and from this** following **Baraita I said it to him:**

BRAISA

הָיָה מְהַלֵּךְ בַּמִּדְבָּר, וְאֵין לוֹ אֶפֶר לְכַסּוֹת – שׁוֹחֵק דִּינַר זָהָב וּמְכַסֶּה.

If a person **was traveling in the desert, and he does not have earth to cover** the blood, **he may grind a gold dinar and cover** the blood with its dust.

BRAISA

הָיָה מְהַלֵּךְ בִּסְפִינָה, וְאֵין לוֹ עָפָר לְכַסּוֹת – שׂוֹרֵף טַלִּיתוֹ וּמְכַסֶּה.

If **he was traveling on a ship, and he does not have earth to cover** the blood, **he may burn his garment and cover** the blood with the ashes. Now, if desert sand, which does not sprout seeds, were permitted, why would he need to grind a gold dinar?

EXPLANATION

בְּשִׁלְמָא שׂוֹרֵף טַלִּיתוֹ וּמְכַסֶּה, אַשְׁכְּחַן אֵפֶר דְּאִיקְרִי עָפָר,

The Gemara analyzes the Baraita: **Granted,** that he may **burn his garment and cover** the blood, because **we find that ashes are called "afar"** (earth),

QUESTION

אֶלָּא דִּינַר זָהָב מְנָלַן?

but regarding **a gold dinar, from where do we know** that its dust is called "afar"?

ANSWER

אָמַר רַבִּי זֵירָא: ״וְעַפְרוֹת זָהָב לוֹ״.

Rabbi Zeira said: The verse says, **"And it has dust of gold,"** showing that gold dust is called "afar."

BRAISA

תָּנוּ רַבָּנַן: אֵין מְכַסִּין אֶלָּא בְּעָפָר, דִּבְרֵי בֵּית שַׁמַּאי.

The Rabbis taught in a Baraita: **One may not cover** the blood **except with** actual **earth; these are the words of Beit Shammai.**

BRAISA

וּבֵית הִלֵּל אוֹמְרִים: מָצִינוּ אֵפֶר שֶׁקָּרוּי עָפָר, שֶׁנֶּאֱמַר ״וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵיפַת״.

And Beit Hillel say: We find that ashes are called "afar," as it is stated regarding the Red Heifer: **"And for the contaminated person they shall take from the dust of the burning** of the purification from sin."

BRAISA

וּבֵית שַׁמַּאי: עֲפַר שְׂרֵיפָה אִיקְרִי, עָפָר סְתָמָא לָא אִיקְרִי.

And Beit Shammai respond: **It is called "dust of burning," but ordinary "dust" it is not called.**

BRAISA

תָּנָא: הוֹסִיפוּ עֲלֵיהֶן הַשְּׁחוֹר, וְהַכְּחוֹל, וְנִקֶּרֶת פִּיסּוּלִין, וְיֵשׁ אוֹמְרִים: אַף הַזַּרְנִיךְ.

A Tanna **taught: They added to** the list of permitted substances **coal dust, and stibium, and shavings from chiseling** stones, **and some say: even arsenic.**

STATEMENT

אָמַר רָבָא: בִּשְׂכַר שֶׁאָמַר אַבְרָהָם אָבִינוּ "וְאָנֹכִי עָפָר וָאֵפֶר", זָכוּ בָּנָיו לִשְׁתֵּי מִצְוֹת: אֵפֶר פָּרָה, וַעֲפַר סוֹטָה.

Rava said: As a reward for that which Avraham Avinu said, "And I am but dust and ashes," his children merited two mitzvos: the ashes of the Red Heifer, and the dust of the Sotah.

QUESTION

וְלִיחְשׁוֹב נָמֵי עֲפַר כִּסּוּי הַדָּם?

The Gemara asks: **But let him also count the earth of covering the blood?**

ANSWER

הָתָם הֶכְשֵׁר מִצְוָה אִיכָּא, הֲנָאָה לֵיכָּא.

The Gemara answers: **There,** in covering the blood, **there is** only **the preparation of a mitzvah, but there is no** active **benefit** that comes from it. The ashes of the Parah Adumah purify, and the dust of the Sotah brings peace between husband and wife.

STATEMENT

וְאָמַר רָבָא: בִּשְׂכַר שֶׁאָמַר אַבְרָהָם אָבִינוּ

And Rava said: As a reward for that which Avraham Avinu said to the king of Sodom, "If from a thread to a shoe strap..."

SUMMARY

In this daf, the Gemara clarifies that while the Rabbis decreed tumah on all liquids of a zav to prevent people from touching his primary impure fluids, they did not make a similar decree for a corpse because people naturally keep their distance out of respect. Regarding kisuy hadam, the Gemara presents a machlokes Tanna'im on whether spurted blood must be covered if the main life-blood (dam hanefesh) has already been covered. Finally, the Gemara defines the kosher materials for covering the blood, explaining that any substance resembling earth or in which plants can grow is kosher, provided it is fine and does not require crushing, while coarse materials, metal filings, and food items like flour are excluded.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara brings down a beautiful teaching of Rava: in the merit of Avraham Avinu saying "And I am but dust and ashes" (עפר ואפר), his children merited two great mitzvos: the ashes of the Parah Adumah and the dust of the Sotah. Think about this chiddush for a moment. Avraham Avinu was the father of the Jewish nation, a giant of giants, yet he looked at himself and saw absolute nothingness. He didn't just act humble; he truly felt like dust and ashes. And because he made himself small, Hashem made his descendants eternal, giving us mitzvos that bring purity and peace.

This is the yesod of all avodas Hashem. The world tells you to make yourself big, to show off your strengths, and to demand respect. But the Torah teaches us the exact opposite. True greatness comes from bittul, from realizing that everything we have is a gift from Hashem and that on our own, we are nothing. When a Yid humbles himself, he doesn't lose anything; on the contrary, he creates a vessel to receive Hashem's blessings and holiness.

Today, when you feel the urge to assert your honor, to win an argument, or to show someone that you are right, stop and remember Avraham Avinu. Take a deep breath, make yourself a little smaller, and let Hashem's presence fill the space instead.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק י״א

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam teaches us the vital importance of keeping ourselves separate and distinct from the non-Jewish nations. Hashem separated us to be His holy nation, and therefore we must not follow their chukim (statutes), whether in our style of dress, our haircuts, or our deeds. We will learn the specific prohibitions against trying to resemble them, including the laws of the blorit, and the rare exception made for those who must serve in the royal courts of gentile kings.

We will also delve into the Torah's strict prohibitions against various forms of superstition and occult practices that stem from dark, idolatrous roots. This includes the prohibitions of soothsaying (using omens to guide our actions), divination (entering trances to predict the future), fortunetelling through astrology, and casting meaningless spells. Through these halachos, the Rambam guides us to keep our emunah pure and untainted.

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 Following the Statutes of Idolaters and Resembling Them

אֵין הוֹלְכִין בְּחֻקּוֹת הָעוֹבְדֵי כּוֹכָבִים

We do not follow the statutes of the idolaters

וְלֹא מְדַמִּין לָהֶן

and we do not resemble them,

לֹא בְּמַלְבּוּשׁ וְלֹא בְּשֵׂעָר וְכַיּוֹצֵא בָּהֶן

not in dress, and not in haircuts, **and the like to them,**

שֶׁנֶּאֱמַר "וְלֹא תֵלְכוּ בְּחֻקּוֹת הַגּוֹי".

as it is said in the Torah, **"And do not follow the statutes of the nation."**

וְנֶאֱמַר "וּבְחֻקֹּתֵיהֶם לֹא תֵלֵכוּ".

And it is said, "And in their statutes do not follow."

וְנֶאֱמַר "הִשָּׁמֶר לְךָ פֶּן תִּנָּקֵשׁ אַחֲרֵיהֶם".

And it is said, "Guard yourself lest you be ensnared after them."

הַכֹּל בְּעִנְיָן אֶחָד הוּא מַזְהִיר שֶׁלֹּא יִדְמֶה לָהֶן.

The whole of these verses **is in one matter; it warns that** a Jew **should not resemble them.**

אֶלָּא יִהְיֶה הַיִּשְׂרָאֵל מָבְדָּל מֵהֶן וְיָדוּעַ בְּמַלְבּוּשׁוֹ וּבִשְׁאָר מַעֲשָׂיו

Rather, the Jew shall be separated from them and recognizable in his dress and in the rest of his deeds,

כְּמוֹ שֶׁהוּא מָבְדָּל מֵהֶן בְּמַדָּעוֹ וּבְדֵעוֹתָיו.

just as he is separated from them in his thoughts and in his character traits.

וְכֵן הוּא אוֹמֵר "וָאַבְדֵּל אֶתְכֶם מִן הָעַמִּים".

And so He says, "And I have separated you from the nations."

לֹא יִלְבַּשׁ בְּמַלְבּוּשׁ הַמְיֻחָד לָהֶן.

Therefore, a Jew shall not wear a garment that is unique to them.

וְלֹא יְגַדֵּל צִיצִית רֹאשׁוֹ כְּמוֹ צִיצִית רֹאשָׁם.

And he shall not grow the tresses of his head like the tresses of their head.

וְלֹא יְגַלֵּחַ מִן הַצְּדָדִין וְיַנִּיחַ הַשֵּׂעָר בָּאֶמְצַע כְּמוֹ שֶׁהֵן עוֹשִׂין

And he shall not shave from the sides and leave the hair in the middle just as they do,

וְזֶה הַנִּקְרָא בְּלוֹרִית.

and this is what is called a blorit.

וְלֹא יְגַלֵּחַ הַשֵּׂעָר מִכְּנֶגֶד פָּנָיו מֵאֹזֶן לְאֹזֶן וְיַנִּיחַ הַפֶּרַע מִלְּאַחֲרָיו כְּדַרְכּוֹ שֶׁעוֹשִׂין הֵן.

And he shall not shave the hair from opposite his face from ear to ear and leave the long hair behind him, like the way that they do.

וְלֹא יִבְנֶה מְקוֹמוֹת כְּבִנְיַן הֵיכָלוֹת שֶׁל עַכּוּ"ם כְּדֵי שֶׁיִּכָּנְסוּ בָּהֶן רַבִּים כְּמוֹ שֶׁהֵן עוֹשִׂין.

And he shall not build places like the building of temples of idolaters in order that many may enter into them, just as they do.

וְכָל הָעוֹשֶׂה אַחַת מֵאֵלּוּ וְכַיּוֹצֵא בָּהֶן לוֹקֶה:

And anyone who does one of these and the like to them receives lashes.

הֲלָכָה ב

Halacha 2 · Cutting the Hair of an Idolater Near the Blorit

עַכּוּ"ם שֶׁהָיָה מִסְתַּפֵּר מִיִּשְׂרָאֵל

In the case of an idolater who was getting a haircut from a Jew,

כֵּיוָן שֶׁהִגִּיעַ לִבְלוֹרִיתוֹ

once the Jewish barber reached his pagan forelock (the hair grown long for idolatrous purposes),

קָרוֹב שָׁלֹשׁ אֶצְבָּעוֹת לְכָל רוּחַ

at a distance **close** to **three fingerbreadths to every direction** around the forelock,

שׁוֹמֵט אֶת יָדוֹ:

the barber must **withdraw — his hand** and stop cutting, so as not to assist in preparing an idolatrous hairstyle.

הֲלָכָה ג

Halacha 3 · Permission to Wear Gentile Clothing and Shave for One Close to the Government

יִשְׂרָאֵל שֶׁהָיָה קָרוֹב לַמַּלְכוּת

An Israelite who was close to the government

וְצָרִיךְ לֵישֵׁב לִפְנֵי מַלְכֵיהֶם

and needs to sit before their kings,

וְהָיָה לוֹ גְּנַאי לְפִי שֶׁלֹּא יִדְמֶה לָהֶן

and it would be to him a disgrace because he does not resemble them,

הֲרֵי זֶה מֻתָּר לִלְבֹּשׁ בְּמַלְבּוּשֵׁיהֶן

behold this person **is permitted to wear their garments**

וּלְגַלֵּחַ כְּנֶגֶד פָּנָיו כְּדַרְכָּן שֶׁהֵן עוֹשִׂין:

and to shave the front of his face in the manner that they do.

הֲלָכָה ד

Halacha 4 · The Prohibition of Soothsaying and Relying on Omens

אֵין מְנַחֲשִׁין כְּעַכּוּ"ם

We do not practice soothsaying like the idolaters do,

שֶׁנֶּאֱמַר ויקרא יט כו "לֹא תְנַחֲשׁוּ".

as it is said in the Torah in Vayikra 19:26, **"Do not practice soothsaying."**

כֵּיצַד הוּא הַנַּחַשׁ.

How is this prohibition of **soothsaying** defined?

כְּגוֹן אֵלּוּ שֶׁאוֹמְרִים

It is **for example, those who say,**

הוֹאִיל וְנָפְלָה פִּתִּי מִפִּי

"Since my bread fell from my mouth,

אוֹ נָפַל מַקְלִי מִיָּדִי

or my staff fell from my hand,

אֵינִי הוֹלֵךְ לְמָקוֹם פְּלוֹנִי הַיּוֹם

I am not going to such-and-such a place today,

שֶׁאִם אֵלֵךְ אֵין חֶפְצַיי נַעֲשִׂים.

for if I go, my desires will not be accomplished."

הוֹאִיל וְעָבַר שׁוּעָל מִימִינִי

Or those who say, "Since a fox passed on my right,

אֵינִי יוֹצֵא מִפֶּתַח בֵּיתִי הַיּוֹם

I am not going out from the entrance of my house today,

שֶׁאִם אֵצֵא יִפְגָּעֵנִי אָדָם רַמַּאי.

for if I go out, a deceitful man will meet me."

וְכֵן אֵלּוּ שֶׁשּׁוֹמְעִים צִפְצוּף הָעוֹף

And likewise, those who hear the chirping of a bird

וְאוֹמְרִים יִהְיֶה כָּךְ וְלֹא יִהְיֶה כָּךְ.

and say, "It will be so, and it will not be so;

טוֹב לַעֲשׂוֹת דָּבָר פְּלוֹנִי וְרַע לַעֲשׂוֹת דָּבָר פְּלוֹנִי.

it is good to do such-and-such a thing, and bad to do such-and-such a thing."

וְכֵן אֵלּוּ שֶׁאוֹמְרִים שְׁחֹט תַּרְנְגוֹל זֶה שֶׁקָּרָא עַרְבִית.

And likewise, those who say, "Slaughter this rooster because it crowed in the evening,"

שְׁחֹט תַּרְנְגֹלֶת זוֹ שֶׁקָּרְאָה כְּמוֹ תַּרְנְגוֹל.

or "Slaughter this hen because it crowed like a rooster."

וְכֵן הַמֵּשִׂים סִימָנִים לְעַצְמוֹ

And likewise, one who sets omens for himself, saying,

אִם יֵאָרַע לִי כָּךְ וְכָךְ אֶעֱשֶׂה דָּבָר פְּלוֹנִי

"If such-and-such happens to me, I will do such-and-such a thing,

וְאִם לֹא יֵאָרַע לִי לֹא אֶעֱשֶׂה,

and if it does not happen to me, I will not do it,"

כְּאֶלִיעֶזֶר עֶבֶד אַבְרָהָם.

acting like Eliezer, the servant of Avraham.

וְכֵן כָּל כַּיּוֹצֵא בַּדְּבָרִים הָאֵלּוּ הַכֹּל אָסוּר.

And likewise, anything similar to these matters, everything is forbidden.

וְכָל הָעוֹשֶׂה מַעֲשֶׂה מִפְּנֵי דָּבָר מִדְּבָרִים אֵלּוּ לוֹקֶה:

And anyone who does an action because of a matter from these matters receives lashes.

הֲלָכָה ה

Halacha 5 · Permitted Omens Regarding Events That Have Already Occurred

מִי שֶׁאָמַר דִּירָה זוֹ שֶׁבָּנִיתִי סִימָן טוֹב הָיְתָה עָלַי.

One who said, "This dwelling that I built was a good omen for me,"

אִשָּׁה זוֹ שֶׁנָּשָׂאתִי וּבְהֵמָה זוֹ שֶׁקָּנִיתִי מְבֹרֶכֶת הָיְתָה מֵעֵת שֶׁקְּנִיתִיהָ עָשַׁרְתִּי.

or "this woman whom I married, and this animal that I purchased, was blessed; from the time that I purchased it, I became rich,"

וְכֵן הַשּׁוֹאֵל לְתִינוֹק אֵי זֶה פָּסוּק אַתָּה לוֹמֵד

and so too, one who asks a child, "Which verse are you learning?"

אִם אָמַר לוֹ פָּסוּק מִן הַבְּרָכוֹת יִשְׂמַח וְיֹאמַר זֶה סִימָן טוֹב

if the child said to him a verse from the blessings, he may rejoice and say, "This is a good omen,"

כָּל אֵלּוּ וְכַיּוֹצֵא בָּהֶן מֻתָּר

all these and similar to them are permitted.

הוֹאִיל וְלֹא כִּוֵּן מַעֲשָׂיו וְלֹא נִמְנַע מִלַּעֲשׂוֹת

Since he did not direct his actions based on this, and did not refrain from doing something because of it,

אֶלָּא עָשָׂה זֶה סִימָן לְעַצְמוֹ לְדָבָר שֶׁכְּבָר הָיָה הֲרֵי זֶה מֻתָּר:

but rather he made this a sign for himself for a matter that already was, behold, this is permitted.

הֲלָכָה ו

Halacha 6 · The Definition of a Diviner and the Various Methods of Predicting the Future

אֵיזֶהוּ קוֹסֵם

Who is a diviner that the Torah prohibits?

זֶה הָעוֹשֶׂה מַעֲשֶׂה מִשְּׁאָר הַמַּעֲשִׂיּוֹת

This is one who does an action from other actions

כְּדֵי שֶׁיִּישׁוֹם

in order that he will be entranced

וְתִפָּנֶה מַחֲשַׁבְתּוֹ מִכָּל הַדְּבָרִים

and will be cleared his mind from all things

עַד שֶׁיֹּאמַר דְּבָרִים שֶׁעֲתִידִים לִהְיוֹת

until that he says things that are destined to be,

וְיֹאמַר דָּבָר פְּלוֹנִי עָתִיד לִהְיוֹת אוֹ אֵינוֹ הוֹוֶה

and he says, "Such and such a thing is destined to be," or "it is not happening,"

אוֹ שֶׁיֹּאמַר שֶׁרָאוּי לַעֲשׂוֹת כֵּן וְהִזָּהֲרוּ מִכָּךְ.

or that he says that "it is proper to do so, and be careful from this."

יֵשׁ מִן הַקּוֹסְמִין שֶׁמְּשַׁמְּשִׁים בְּחֹל אוֹ בַּאֲבָנִים.

There are of the diviners who use sand or stones to cast lots.

וְיֵשׁ מִי שֶׁגּוֹהֵר לָאָרֶץ וְיָנוּעַ וְצוֹעֵק.

And there are some who bend down to the ground and sway and scream to enter a trance.

וְיֵשׁ מִי שֶׁמִּסְתַּכֵּל בְּמַרְאָה שֶׁל בַּרְזֶל אוֹ בַּעֲשָׁשִׁית וּמְדַמִּין וְאוֹמְרִים.

And there are some who look in a mirror of iron or in a glass lantern and imagine and speak their predictions.

וְיֵשׁ מִי שֶׁנּוֹשֵׂא מַקֵּל בְּיָדוֹ וְנִשְׁעָן עָלָיו וּמַכֶּה בּוֹ עַד שֶׁתִּפָּנֶה מַחֲשַׁבְתּוֹ וּמְדַבֵּר.

And there are some who carry a staff in his hand and lean on it and strike with it until that is cleared his mind and he speaks.

הוּא שֶׁהַנָּבִיא אוֹמֵר הושע ד יב "עַמִּי בְּעֵצוֹ יִשְׁאָל וּמַקְלוֹ יַגִּיד לוֹ":

This is what the prophet says in Hoshea 4:12, **"My people of its wood inquires, and its staff tells it."**

הֲלָכָה ז

Halacha 7 · The Prohibition of Divination and Inquiring of a Diviner

אָסוּר לְקַסֵּם

It is forbidden to divine

וְלִשְׁאל לְקוֹסֵם

and to inquire of a diviner,

אֶלָּא שֶׁהַשּׁוֹאֵל לְקוֹסֵם

except that the inquirer of a diviner does not receive Torah-mandated lashes; rather, the Beis Din **strikes him** with

מַכִּין אוֹתוֹ מַכַּת מַרְדּוּת

stripes of rebelliousness.

אֲבָל הַקּוֹסֵם עַצְמוֹ

But the diviner himself,

אִם עָשָׂה מַעֲשֶׂה מִכָּל אֵלּוּ וְכַיּוֹצֵא בָּהֶן

if he performed an action of any of these and similar to them,

לוֹקֶה

receives lashes from the Torah,

שֶׁנֶּאֱמַר

as it is said in the Torah (Devarim 18:10):

לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וְגוֹ'

"There shall not be found among you one who passes his son" etc.,

קֹסֵם קְסָמִים

and the end of the verse states: **"one who practices divination."**

הֲלָכָה ח

Halacha 8 · The Definition of a Fortuneteller Who Predicts Auspicious Times

אֵיזֶהוּ מְעוֹנֵן

Who is a fortuneteller who is forbidden by the Torah?

אֵלּוּ נוֹתְנֵי עִתִּים

These are those who set times,

שֶׁאוֹמְרִים בְּאִצְטַגְנִינוּת

who say through astrology and star-gazing:

יוֹם פְּלוֹנִי טוֹב

day so-and-so is good for a certain activity,

יוֹם פְּלוֹנִי רַע

day so-and-so is bad,

יוֹם פְּלוֹנִי רָאוּי לַעֲשׂוֹת בּוֹ מְלָאכָה פְּלוֹנִית

day so-and-so is proper to do on it melacha such-and-such,

שָׁנָה פְּלוֹנִית אוֹ חֹדֶשׁ פְּלוֹנִי רַע לְדָבָר פְּלוֹנִי:

or year such-and-such or month so-and-so is bad for a matter such-and-such.

הֲלָכָה ט

Halacha 9 · The Prohibition of Telling Fortunes, Astrology, and Optical Illusions

אָסוּר לְעוֹנֵן

It is forbidden to tell fortunes

אַף עַל פִּי שֶׁלֹּא עָשָׂה מַעֲשֶׂה

even though the person did not do an action,

אֶלָּא הוֹדִיעַ אוֹתָן הַכְּזָבִים

but merely made known those falsehoods

שֶׁהַכְּסִילִים מְדַמִּין שֶׁהֵן דִּבְרֵי אֱמֶת וְדִבְרֵי חֲכָמִים.

that the fools imagine that they are words of truth and words of wisdom.

וְכָל הָעוֹשֶׂה מִפְּנֵי הָאִצְטַגְנִינוּת

And anyone who acts because of astrology,

וְכִוֵּן מְלַאכְתּוֹ אוֹ הֲלִיכָתוֹ בְּאוֹתוֹ הָעֵת

and directed his work or his travel to that time

שֶׁקָּבְעוּ הַבְּרֵי שָׁמַיִם

that the astrologers, the stargazers of heaven, set,

הֲרֵי זֶה לוֹקֶה

behold, this one receives lashes,

שֶׁנֶּאֱמַר "לֹא תְעוֹנֵנוּ".

as it is said in the Torah, "Do not tell fortunes."

וְכֵן הָאוֹחֵז אֶת הָעֵינַיִם

And likewise, one who holds the eyes of people through sleight of hand

וּמְדַמֶּה בִּפְנֵי הָרוֹאִים שֶׁעוֹשֶׂה מַעֲשֵׂה תִּמָּהוֹן

and creates an illusion before the onlookers that he does an act of wonder,

וְהוּא לֹא עָשָׂה

and he did not actually **do** anything,

הֲרֵי זֶה בִּכְלַל מְעוֹנֵן וְלוֹקֶה:

behold, this one is in the category of one who tells fortunes and receives lashes.

הֲלָכָה י

Halacha 10 · The Prohibition of Casting Spells and Chanting Incantations

אֵיזֶהוּ חוֹבֵר

Who is a spell-caster that the Torah forbids? **This** is one

שֶׁמְּדַבֵּר בִּדְבָרִים שֶׁאֵינָן לְשׁוֹן עַם

who speaks with words that are not the language of any **people**

וְאֵין לָהֶן עִנְיָן

and there is not to them any logical **meaning**,

וּמַעֲלֶה עַל דַּעְתּוֹ בְּסִכְלוּתוֹ שֶׁאוֹתָן הַדְּבָרִים מוֹעִילִין.

and he **brings up upon his mind in his foolishness that those words are effective** to accomplish things.

עַד שֶׁהֵן אוֹמְרִים שֶׁהָאוֹמֵר כָּךְ וְכָךְ עַל הַנָּחָשׁ אוֹ עַל הָעַקְרָב אֵינוֹ מַזִּיק

It goes **to the point that they say that one who says such and such upon the snake or upon the scorpion, it does not harm**,

וְהָאוֹמֵר כָּךְ וְכָךְ עַל הָאִישׁ אֵינוֹ נִזּוֹק.

and one who says such and such upon the man, he is not harmed by any danger.

וּמֵהֶן אוֹחֵז בְּיָדוֹ בְּעֵת שֶׁמְּדַבֵּר מַפְתֵּחַ אוֹ סֶלַע

And of them, there is one who **holds in his hand at the time that he speaks a key or a stone**

וְכַיּוֹצֵא בַּדְּבָרִים הָאֵלּוּ הַכֹּל אָסוּר.

and similar to things these; everything is forbidden as the practice of spell-casting.

וְהַחוֹבֵר עַצְמוֹ שֶׁאָחַז בְּיָדוֹ כְּלוּם

And the spell-caster himself who held in his hand anything

אוֹ שֶׁעָשָׂה מַעֲשֶׂה עִם דִּבּוּרוֹ

or who did an action with his speech,

אֲפִלּוּ הֶרְאָה בְּאֶצְבָּעוֹ

even if he merely pointed with his finger,

הֲרֵי זֶה לוֹקֶה

behold this one receives lashes mid'Oraisa,

שֶׁנֶּאֱמַר דברים יח י "לֹא יִמָּצֵא בְךָ" וְגוֹ' דברים יח יא "וְחֹבֵר חָבֶר".

as it is said in the Torah, "There shall not be found among you..." etc. "and a caster of spells."

אֲבָל אִם אָמַר דְּבָרִים בִּלְבַד

But if he said words alone

וְלֹא הֵנִיד לֹא אֶצְבַּע וְלֹא רֹאשׁ

and did not move not a finger and not a head,

וְלֹא הָיָה בְּיָדוֹ כְּלוּם.

and there was not in his hand anything, he does not receive Torah lashes, though it is still forbidden.

וְכֵן אָדָם שֶׁאָמַר עָלָיו הֶחָבֵר אוֹתָן הַקּוֹלוֹת

And likewise, a person whom was said upon him by the spell-caster those sounds,

וְהוּא יוֹשֵׁב לְפָנָיו וּמְדַמֶּה שֶׁיֵּשׁ לוֹ בָּזֶה הֲנָאָה

and he sits before him and imagines that there is to him in this some benefit,

מַכִּין אוֹתוֹ מַכַּת מַרְדּוּת

we strike him stripes of rebelliousness as a Rabbinic punishment,

מִפְּנֵי שֶׁנִּשְׁתַּתֵּף בְּסִכְלוּת הַחֹבֵר.

because that he participated in the foolishness of the spell-caster.

וְכָל אוֹתָן הַקּוֹלוֹת וְהַשֵּׁמוֹת הַמְּשֻׁנִּים הַמְכֹעָרִים

And all those sounds and the names, strange and ugly,

לֹא יָרֵעוּ וְגַם הֵיטֵב אֵין אוֹתָם:

do not do harm, and also good there is not in them at all, for they are completely empty and false.

הֲלָכָה יא

Halacha 11 · Permissibility of Whispering Incantations Over a Snake Bite to Settle the Victim's Mind

מִי שֶׁנִּשְׁכוֹ עַקְרָב אוֹ נָחָשׁ

One whom a **scorpion or** a **snake has bitten**,

מֻתָּר לִלְחֹשׁ עַל מְקוֹם הַנְּשִׁיכָה

it is permitted to whisper a charm **upon the place of the bite**,

וַאֲפִלּוּ בְּשַׁבָּת

and even on Shabbos,

כְּדֵי לְיַשֵּׁב דַּעְתּוֹ וּלְחַזֵּק לִבּוֹ.

in order to settle his mind and to strengthen his heart so he does not panic.

אַף עַל פִּי שֶׁאֵין הַדָּבָר מוֹעִיל כְּלוּם

Even though the matter does not help at all from a medical standpoint,

הוֹאִיל וּמְסֻכָּן הוּא

since he is in **danger** of his life,

הִתִּירוּ לוֹ

the Sages **permitted** this **to him**

כְּדֵי שֶׁלֹּא תִּטָּרֵף דַּעְתּוֹ עָלָיו:

in order that his mind will not be distracted and overwhelmed by fear, which could worsen his physical condition.

הֲלָכָה יב

Halacha 12 · The Prohibition of Using Words of Torah for Physical Healing

הַלּוֹחֵשׁ עַל הַמַּכָּה וְקוֹרֵא פָּסוּק מִן הַתּוֹרָה.

One who whispers a charm **over a wound and recites a verse from the Torah** as a cure,

וְכֵן הַקּוֹרֵא עַל הַתִּינוֹק שֶׁלֹּא יִבָּעֵת

and likewise one who recites a verse **over a child so that he will not be frightened,**

וְהַמַּנִּיחַ סֵפֶר תּוֹרָה אוֹ תְּפִלִּין עַל הַקָּטָן בִּשְׁבִיל שֶׁיִּישַׁן.

and one who places a Sefer Torah or tefillin upon a minor for the sake of helping **him sleep,**

לֹא דַּי לָהֶם שֶׁהֵם בִּכְלַל מְנַחֲשִׁים וְחוֹבְרִים

it is not enough for them that they are in the category of soothsayers and charmers,

אֶלָּא שֶׁהֵן בִּכְלַל הַכּוֹפְרִים בַּתּוֹרָה

but rather they are in the category of those who deny the Torah,

שֶׁהֵן עוֹשִׂין דִּבְרֵי תוֹרָה רְפוּאַת גּוּף

because they make the words of Torah a healing of the body,

וְאֵינָן אֶלָּא רְפוּאַת נְפָשׁוֹת

whereas they are not intended for this, but only as a healing of souls,

שֶׁנֶּאֱמַר משלי ג כב "וְיִהְיוּ חַיִּים לְנַפְשֶׁךָ".

as it is said in Mishlei, "And they shall be life for your soul."

אֲבָל הַבָּרִיא שֶׁקָּרָא פְּסוּקִין וּמִזְמוֹר מִתְּהִלִּים

But a healthy person who reads verses and a psalm from Tehillim

כְּדֵי שֶׁתָּגֵן עָלָיו זְכוּת קְרִיאָתָן

in order that the merit of their reading will protect him,

וְיִנָּצֵל מִצָּרוֹת וּמִנְּזָקִים

and that he will be saved from troubles and from damages,

הֲרֵי זֶה מֻתָּר׃

behold, this is permitted.

הֲלָכָה יג

Halacha 13 · The Prohibition of Seeking Information from the Dead and the Forbidden Methods

אֵיזֶהוּ דּוֹרֵשׁ אֶל הַמֵּתִים

Who is the Torah referring to when it forbids one who seeks to the dead?

זֶה הַמַּרְעִיב אֶת עַצְמוֹ

This is one who starves himself

וְהוֹלֵךְ וְלָן בְּבֵית הַקְּבָרוֹת

and goes and sleeps in a cemetery

כְּדֵי שֶׁיָּבוֹא מֵת בַּחֲלוֹם

in order that a dead person will come to him in a dream

וְיוֹדִיעוֹ מַה שֶּׁשָּׁאַל עָלָיו.

and inform him of the answer to what he asked about.

וְיֵשׁ אֲחֵרִים שֶׁהֵם לוֹבְשִׁים מַלְבּוּשִׁים יְדוּעִים

And there are others who wear specific garments

וְאוֹמְרִים דְּבָרִים וּמַקְטִירִין קְטֹרֶת יְדוּעָה

and say certain words and burn specific incense

וְיִשְּׁנִים לְבַדָּן

and sleep alone

כְּדֵי שֶׁיָּבוֹא מֵת פְּלוֹנִי

in order that a specific dead person will come

וְיִסַּפֵּר עִמּוֹ בַּחֲלוֹם.

and speak with him in a dream.

כְּלָלוֹ שֶׁל דָּבָר

The general rule of the matter is:

כָּל הָעוֹשֶׂה כְּדֵי שֶׁיָּבוֹא הַמֵּת וְיוֹדִיעוֹ

anyone who does an action in order that the dead person will come and inform him of something,

לוֹקֶה

receives lashes,

שֶׁנֶּאֱמַר "לֹא יִמָּצֵא בְךָ מַעֲבִיר" וְגוֹ' "וְדֹרֵשׁ אֶל הַמֵּתִים":

as it is said, "There shall not be found among you one who passes his son or daughter through the fire... and one who seeks to the dead."

הֲלָכָה יד

Halacha 14 · The Prohibition of Inquiring of an Ov or Yid'oni and Its Punishment

אָסוּר לִשְׁאל בַּעַל אוֹב אוֹ בַּעַל יִדְּעֹנִי

It is forbidden to inquire of a master of an ov or a master of a yid'oni,

שֶׁנֶּאֱמַר דברים יח י "לֹא יִמָּצֵא בְךָ מַעֲבִיר" וְגוֹ' דברים יח יא "וְשֹׁאֵל אוֹב וְיִדְּעֹנִי".

as it is said in the Torah, **"There shall not be found among you one who passes** his son or daughter through the fire..." **etc.,** and then the verse continues, **"and one who inquires of an** ov **and a** yid'oni."

נִמְצֵאתָ לָמֵד שֶׁבַּעַל אוֹב וְיִדְּעֹנִי עַצְמָן בִּסְקִילָה

You find yourself **learning** from the Torah's warnings **that a master of an** ov **and** a master of a **yid'oni themselves**, who perform these sorceries, are punished **by stoning** if they acted willfully with witnesses and warning,

וְהַנִּשְׁאָל בָּהֶן בְּאַזְהָרָה

and the one who inquires of them is in violation of a prohibition,

וּמַכִּין אוֹתוֹ מַכַּת מַרְדּוּת.

and they strike him with lashes of rebelliousness, which is the Rabbinic punishment for violating a negative commandment that does not carry the Torah punishment of lashes.

וְאִם כִּוֵּן מַעֲשָׂיו וְעָשָׂה כְּפִי מֵאֲמָרָן לוֹקֶה:

And if he directed his deeds and acted according to their word, thereby performing a physical action based on their sorcery, he **receives lashes** from the Torah.

הֲלָכָה טו

Halacha 15 · The Punishment of a Sorcerer and One Who Deludes the Eyes

הַמְכַשֵּׁף חַיָּב סְקִילָה

The sorcerer is liable to the penalty of **stoning**,

וְהוּא שֶׁעָשָׂה מַעֲשֵׂה כְּשָׁפִים.

and this is specifically **he who did an** actual **act of sorcery**.

אֲבָל הָאוֹחֵז אֶת הָעֵינַיִם

But one who holds the eyes, meaning an illusionist,

וְהוּא שֶׁיִּרָאֶה שֶׁעָשָׂה וְהוּא לֹא עָשָׂה

and this is **he who appears** to the onlookers **that he did** an action, **and** yet **he did not** actually **do** anything,

לוֹקֶה מַכַּת מַרְדּוּת.

is lashed lashes of rebelliousness mid'Rabbanan.

מִפְּנֵי שֶׁלָּאו זֶה שֶׁנֶּאֱמַר בִּמְכַשֵּׁף

This is **because** the Torah's negative **prohibition, this which is said regarding a sorcerer**,

בִּכְלַל דברים יח י "לֹא יִמָּצֵא בְךָ" הוּא

is in the category of the general warning in Devarim 18:10, **"not shall be found among you"** any sorcerer, **it** is the source for the prohibition;

וְלָאו שֶׁנִּתַּן לְאַזְהָרַת מִיתַת בֵּית דִּין הוּא

and it is **a prohibition which is given for** the **warning of death of** the **House of Judgment**, meaning it is a negative commandment that carries a capital punishment, **it** is so,

וְאֵין לוֹקִין עָלָיו

and the rule is that **not do they lash upon it** with Torah malkus, since any prohibition carrying a death penalty does not receive lashes,

שֶׁנֶּאֱמַר שמות כב יז "מְכַשֵּׁפָה לֹא תְחַיֶּה":

as it is said in Shemos 22:17, **"a witch not you shall let live"**.

הֲלָכָה טז

Halacha 16 · The Vanity of Sorcery and Divination and the Obligation of Perfect Faith in God

וּדְבָרִים הָאֵלּוּ כֻּלָּן דִּבְרֵי שֶׁקֶר וְכָזָב הֵן

And all of **these matters** of divination and sorcery, **all of them are words of falsehood and lies**,

וְהֵם שֶׁהִטְעוּ בָּהֶן עוֹבְדֵי כּוֹכָבִים הַקַּדְמוֹנִים לְגוֹיֵי הָאֲרָצוֹת כְּדֵי שֶׁיִּנְהֲגוּ אַחֲרֵיהֶן.

and they are the very notions **with which the ancient idolaters misled the nations of the lands, in order that they should follow after them** and submit to their authority.

וְאֵין רָאוּי לְיִשְׂרָאֵל שֶׁהֵם חֲכָמִים מְחֻכָּמִים לְהִמָּשֵׁךְ בַּהֲבָלִים אֵלּוּ

And it is not fitting for Israel, who are wise and **exceedingly wise, to be drawn after these vanities**,

וְלֹא לְהַעֲלוֹת עַל לֵב שֶׁיֵּשׁ תּוֹעֶלֶת בָּהֶן.

and not to bring up upon their **heart that there is** any real **benefit in them**,

שֶׁנֶּאֱמַר "כִּי לֹא נַחַשׁ בְּיַעֲקֹב וְלֹא קֶסֶם בְּיִשְׂרָאֵל".

as it is said in the Torah, **"For there is no divination in Yaakov, and no soothsaying in Israel."**

וְנֶאֱמַר "כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יוֹרֵשׁ אוֹתָם אֶל מְעֹנְנִים וְאֶל קֹסְמִים יִשְׁמָעוּ וְאַתָּה לֹא כֵן" וְגוֹ'.

And it is said, "For these nations whom you are driving out, to astrologers and to diviners they listen, but you, Hashem your God has **not** allowed you **so," etc.**

כָּל הַמַּאֲמִין בִּדְבָרִים הָאֵלּוּ וְכַיּוֹצֵא בָּהֶן

Anyone who believes in these matters and similar to them,

וּמְחַשֵּׁב בְּלִבּוֹ שֶׁהֵן אֱמֶת וּדְבַר חָכְמָה אֲבָל הַתּוֹרָה אֲסָרָתַן

and thinks in his heart that they are truth and a matter of wisdom, but that **the Torah** merely **forbade them** as a decree,

אֵינָן אֶלָּא מִן הַסְּכָלִים וּמְחַסְּרֵי הַדַּעַת

is not except from the fools and those lacking understanding,

וּבִכְלַל הַנָּשִׁים וְהַקְּטַנִּים שֶׁאֵין דַּעְתָּן שְׁלֵמָה.

and in the category of the women and the children whose intellect is incomplete and easily swayed.

אֲבָל בַּעֲלֵי הַחָכְמָה וּתְמִימֵי הַדֵּעָת יֵדְעוּ בִּרְאָיוֹת בְּרוּרוֹת

But masters of wisdom and those of perfect understanding know with clear proofs

שֶׁכָּל אֵלּוּ הַדְּבָרִים שֶׁאָסְרָה תּוֹרָה אֵינָם דִּבְרֵי חָכְמָה אֶלָּא תֹּהוּ וְהֶבֶל

that all these matters which the Torah forbade are not matters of wisdom, but emptiness and vanity,

שֶׁנִּמְשְׁכוּ בָּהֶן חַסְרֵי הַדַּעַת וְנָטְשׁוּ כָּל דַּרְכֵי הָאֱמֶת בִּגְלָלָן.

that those lacking understanding were drawn after them, and abandoned all paths of the truth because of them.

וּמִפְּנֵי זֶה אָמְרָה תּוֹרָה כְּשֶׁהִזְהִירָה עַל כָּל אֵלּוּ הַהֲבָלִים

And because of this, the Torah said when it warned against all these vanities:

"תָּמִים תִּהְיֶה עִם ה' אֱלֹהֶיךָ":

"Wholehearted you shall be with Hashem your God."

CHAPTER SUMMARY

The chapter begins by forbidding us from imitating the dress, hairstyles, and building styles of the gentiles, establishing that a Jew must remain distinct in his appearance and conduct, with lashes as the penalty for violations. The Rambam then details the prohibitions against soothsaying (acting based on superstitious omens, though noting that merely looking back at past events as a good sign or asking a child for a pasuk is permitted) and divination (using trances, sand, or staffs to predict the future). Finally, the chapter defines and prohibits fortunetelling through astrology, performing optical illusions and magic tricks, and casting meaningless spells, emphasizing that relying on these foolish practices is strictly forbidden by the Torah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a profound lesson about where a Yid looks for direction and identity. The Rambam describes how the nations of the world look to external signs, astrology, and omens to guide their steps, or try to find security by blending into the crowd. But a Jew is meant to be completely different. We do not let a dropped stick, a passing animal, or the 'lucky' days of the calendar dictate our choices. Our identity is anchored from within, in our connection to Hashem, and our steps are guided solely by His Torah and mitzvos.

When we look for 'signs' or try to copy the ways of the world to feel secure, we are forgetting who we are. A Yid is 'mevudal', distinct and elevated. We don't need to look at what the street is wearing or what the stars are saying to know how to live. True peace of mind and real success come from living with simple emunah, knowing that everything comes directly from Hashem, not from coincidences or external forces.

Today, catch yourself if you start relying on a superstitious thought or feel the urge to blend in just to fit the surrounding culture. Instead, make one conscious decision based purely on ratzon Hashem, showing that your steps are guided by emunah alone.

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.'