

חומש עם רש"י • עקב • שלישי

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

EIKEV • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu is warning the Bnei Yisrael not to fall into the trap of thinking that they are inheriting the land of Eretz Yisrael because of their own righteousness. Moshe makes it very clear that the driving out of the Canaanite nations is davka because of those nations' wickedness, and to fulfill the oath that Hashem made to the Avos, Avraham, Yitzchak, and Yaakov.

To drive this point home and break any feelings of pride, Moshe reminds the people of their history of being a stiffnecked people. He begins to recount the painful memory of the Cheit HaEgel, the Sin of the Golden Calf, reminding them how they provoked Hashem's anger at Chorev right after receiving the Torah.

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

פסוק א

Pasuk 1

אל תאמר בלבבך בהדף יהוה אלהיך אתם מלפניך לאמר
saying from before you them your God Hashem when thrusting away in your heart say Do not

בצדקתי הביאני יהוה לרשת את הארץ הזאת וברשעת הגוים
the nations and because of the this the land — to possess Hashem brought me because of my righteousness wickedness of

האלה יהוה מורישם מפניך:
from before you is driving them out Hashem these

רש"י

אל תאמר בלבבך. צדקתי ורשעת הגוים גרמו:
caused the nations and the wickedness of my righteousness in your heart say Do not

פסוק ב

Pasuk 2

לא בצדקתך ובישר לבבך אתה בא לרשת את ארצם פי
but their land — to possess coming are you your heart and because of the because of your Not righteousness of

ברשעת הגוים האלה יהוה אלהיך מורישם מפניך ולמען
and in order from before you is driving them out your God Hashem these the nations because of the wickedness of

הקים את הדבר אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב:
and to Yaakov to Yitzchak to Avraham to your fathers Hashem swore which the word — to fulfill

רש"י

לא בצדקתך, אתה בא לרשת, כי ברשעת הגוים. הרי כי מַשְׁמֵשׁ
serves the word כִּי behold the nations for the wickedness of but to possess come do you for your righteousness Not
בְּלִשׁוֹן אֱלֹא:
but in the meaning of

פסוק ג

Pasuk 3

וַיֵּדַעַתָּה כִּי לֹא בְצִדְקָתְךָ יְהוָה אֱלֹהֶיךָ נִתֵּן לְךָ אֶת הָאָרֶץ הַטּוֹבָה
the good the land — to you is giving your God Hashem for your righteousness not that And you shall know
הַזֹּאת לְרִשְׁתָּהּ כִּי עַם קָשָׁה עֲרָף אָתָּה:
you are of neck stiff a people for to possess it this

פסוק ד

Pasuk 4

זָכֹר אֵל תִּשְׁכַּח אֶת אֲשֶׁר הִקְצַפְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּמִדְבָּר לְמַן הַיּוֹם
the day from in the wilderness your God Hashem — you provoked how — forget do not Remember
אֲשֶׁר יָצָאתָ מֵאֶרֶץ מִצְרַיִם עַד בְּאֹכְלֶם עַד הַמָּקוֹם הַזֶּה מְמַרִּים
rebellious this the place to your coming until Mitzrayim from the land of you went out that
הָיִיתֶם עִם יְהוָה:
Hashem with you have been

פסוק ה

Pasuk 5

וּבַחֲרִב הִקְצַפְתָּם אֶת יְהוָה וַיִּתְאַנֶּף יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם:
you to destroy with you Hashem and was angry Hashem — you provoked And at Chorev

פסוק ו

Pasuk 6

בַּעֲלִיתִי הִהָרָה לָקַחְתָּ לְוַחַת הָאֲבָנִים לְוַחַת הַבְּרִית אֲשֶׁר כָּרַת
made that the covenant the tablets of the stones the tablets of to receive the mountain when I ascended
יְהוָה עִמָּכֶם וְאָשַׁב בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לָחֶם לֹא
not bread nights and forty days forty on the mountain and I stayed with you Hashem
אָכַלְתִּי וּמִים לֹא שָׁתִיתִי:
did I drink not and water did I eat

רש"י

ואשב בהר. אין ישיבה אלא לשון עפכה מגילה כ"א :
21a Megillah delaying an expression of but sitting there is no on the mountain And I stayed

פסוק ז

וַיִּתֵּן יְהוָה אֵלַי אֶת שְׁנֵי לוחות הָאֲבָנִים כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים

God with the finger of written the stones tablets of the two of — to me Hashem And He gave

וְעָלִיהֶם כָּל הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ

the fire from the midst of on the mountain with you Hashem spoke that the words like all of and upon them

בְּיוֹם הַקָּהָל:

the assembly on the day of

רש"י

לוחות. לוחות כְּתוּבִים שְׁשֵׁתֵיהֶן שְׁוֹת תנחומא :

Tanchuma were equal that both of them is written luchas Tablets

פסוק ח

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה נָתַן יְהוָה אֵלַי אֶת שְׁנֵי

the two of — to me Hashem gave night and forty day forty at the end of And it was

לַחַת הָאֲבָנִים לְחַת הַבְּרִית:

the covenant tablets of the stones tablets of

פסוק ט

וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהֵר מִזֶּה כִּי שָׁחַת עַמִּי אֲשֶׁר

whom your people has corrupted for from here quickly go down arise to me Hashem And He said

הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מִהֵר מִן הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עֲשׂוּ

they made I commanded them which the path from quickly they strayed from Mitzrayim you brought out

לָהֶם מִסֵּכָה:

a molten image for themselves

פסוק י

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רָאִיתִי אֶת הָעָם הַזֶּה וְהִנֵּה עַם קָשֶׁה עֲרָף

neck stiff of a nation and behold this the nation — I have seen saying to me Hashem And said

הוא:

it is

פסוק יא

הָרָר מִמֶּנִּי וְאַשְׁמִידֵם וְאֶמְחָה אֶת שְׁמָם מִתַּחַת הַשָּׁמַיִם וְאַעֲשֶׂה

and I will make the heavens from under their name — and I will blot out and I will destroy them from Me desist

אוֹתָהּ לְגוֹי עָצוּם וְרַב מִמֶּנּוּ:
than they and more numerous mighty into a nation you

פסוק יב

Pasuk 12

וְאֶפֶן וְאֵרַד מִן הָהָר וְהָהָר בֶּעֶר בָּאֵשׁ וּשְׁנֵי לַחַת
the Tablets of and the two of with fire was burning and the mountain the mountain from and I went down And I turned
הַבְּרִית עַל שְׁתֵּי יָדַי:
hands my two were upon the Covenant

פסוק יג

Pasuk 13

וְאֵרָא וְהִנֵּה חַטָּאתָם לִיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֵגֶל מִסֵּכָה
molten metal a calf of for yourselves you had made your God to Hashem you had sinned and behold And I saw
סָרְתֶם מִהָרָץ מִן הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֶתְכֶם:
you Hashem commanded which the path from quickly you had strayed

פסוק יד

Pasuk 14

וְאֶתְפַּשׁ בְּשֵׁנֵי הַלַּחַת וְאֶשְׁלַכֶם מֵעַל שְׁתֵּי יָדַי וְאֶשְׁבְּרֶם לְעֵינֵיכֶם:
before your eyes and I smashed them hands my two from upon and I flung them tablets the two And I gripped

פסוק טו

Pasuk 15

וְאֶתְנַפַּל לִפְנֵי יְהוָה כְּרִאשְׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לָחֵם לֹא
not bread nights and forty days forty as the first time Hashem before And I threw myself
אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כָּל חַטָּאתְכֶם אֲשֶׁר חַטָּאתֶם לַעֲשׂוֹת הָרָע
the evil to do you sinned which your sin all of because of did I drink not and water did I eat
בְּעֵינַי יְהוָה לְהַכְעִיסוֹ:
to anger Him Hashem in the eyes of

רש"י

וְאֶתְנַפַּל לִפְנֵי ה' כְּרִאשְׁנָה אַרְבָּעִים יוֹם. שְׁנַאֲמַר שְׁמוֹת ל"ב וְעַתָּה אֶעֱלֶה אֶל
to I will go up and now thirty-two Shemos as it is said days forty as the first Hashem before And I fell down
ה' אוֹלִי אֶכַּפְּרָה, בְּאוֹתָהּ עָלְיָה נִתְעַפְּכְתִּי אַרְבָּעִים יוֹם, נִמְצְאוּ כָּלִים
terminating they are found days forty I atoned at that I may atone perhaps Hashem
בַּכ"ט בָּאָב, שֶׁהוּא עָלָה בְּשִׁמוֹנָה עָשָׂר בְּתַמּוּז, בּוֹ בַּיּוֹם נִתְרַצָּה
He became reconciled same day on that of Tammuz on the eighteenth ascended since he of Av on the twenty-ninth
לְיִשְׂרָאֵל וְאָמַר לוֹ לְמֹשֶׁה פֶּסֶל לָךְ שְׁנֵי לַחֹת שֵׁם ל"ד עָשָׂה עוֹד
another he stayed thirty-four Shemos tablets two for yourself hew to Moshe to him and He said with Israel
אַרְבָּעִים יוֹם, נִמְצְאוּ כָּלִים בַּיּוֹם הַכְּפוּרִים, בּוֹ בַּיּוֹם נִתְרַצָּה הַקֹּדֶשׁ
the Holy One was reconciled same day on that Atonement on the Day of terminating they are found days forty

לְיִשְׂרָאֵל בְּשִׂמְחָה וְאָמַר לוֹ לְמֹשֶׁה סְלַחְתִּי כַּדְבָרְךָ בַּמִּדְבָּר י"ד , לָכֵן
therefore fourteen Bamidbar according to your word I have forgiven to Moshe to him and He said with joy with Israel
הַקָּבֵעַ לְמַחֲלָה וְלִסְלִיחָה, וּמִנֵּין שְׁנֵתְרָצָה בְּרָצוֹן שָׁלֵם, שֶׁנֶּאֱמַר
because it is stated complete with goodwill that He was reconciled and from where and for forgiveness for pardon it was appointed
בְּאַרְבָּעִים שָׁל לוחות אַחֲרוֹנוֹת דְּבָרִים י' וְאַנְכִי עֲמַדְתִּי בְּהָר כְּיָמִים
according to the days in the mountain stayed and I ten Devarim the last tablets of in the forty
הָרֵאשֹׁנִים, מֵה הָרֵאשׁוֹנִים בְּרָצוֹן אֵף הָאַחֲרוֹנִים בְּרָצוֹן, אָמַר מֵעַתָּה אֲמָצְעִיִּים
the middle ones from now say were in goodwill the last so too were in goodwill the first just as the first
הָיוּ בְּכַעַס:
in anger were

פסוק טז

Pasuk 16

כִּי יִגְדַּלְתִּי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קִצַּף יְהוָה עָלֵיכֶם לְהַשְׁמִיד אֶתְכֶם
— you to destroy against you Hashem was angry that and the wrath the anger because of I dreaded For
וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהוּא:
that at the time also to me Hashem and listened

פסוק יז

Pasuk 17

וּבְאַהֲרֹן הִתְאַנֵּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאֶתְפַּלֵּל גַּם בְּעַד אַהֲרֹן בְּעֵת
at the time Aaron on behalf of also and I prayed to destroy him very much Hashem was angry And with Aaron
הַהוּא
that

רש"י

ובאהרן התאנף ה'. לפי ששמע לכם:
to you that he listened because Hashem was angry and with Aaron

רש"י

להשמידו. זה כלוי בנים, וכן הוא אומר עמוס ב' וְאֲשָׁמִיד פְּרִיו מִמַּעַל:
from above his fruit and I destroyed two Amos states it and so children extermination of this to destroy him

רש"י

ואתפלל גם בעד אהרן. והועילה תפילתי לכפר מחצה, ומתו שנים ונשארו
and remained two and died half to atone my prayer and it availed Aharon on behalf of also And I prayed

השנים:

the two

פסוק יח

Pasuk 18

וְאֵת חַטָּאתְכֶם אֲשֶׁר עָשִׂיתֶם אֵת הָעֵגֶל לְקַחְתִּי וְאֲשֶׁרְךָ אֹתוֹ בָּאֵשׁ וְאֶכַּת
and I crushed in the fire it and I burned I took the calf — you made which your sin and —

אתו טחון היטב עד אשר דק לעפר ואשלך את עפרו אל הנחל
the brook into its dust — and I threw to dust it was fine that until well grinding it
הירד מן ההר:
the mountain from that flows down

רש"י

טחון. לשון הוה, כמו הלוך וכלות, מולא"נט בלעז:
in Old French moulant and destroying going on like continuous action an expression of grinding

פסוק יט

Pasuk 19

ובתבערה ובמסה ובקברת התאוה מקצפים הייתם את יהוה:
Hashem — you were provokers of wrath the craving and at the graves of and at Massah And at Taberah

פסוק כ

Pasuk 20

ובשלח יהוה אתכם מקדש ברנע לאמר עלו ורשו את הארץ אשר
that the land — and possess go up saying Barnea from Kadesh you Hashem And when sending
נתתי לכם ותמרו את פי יהוה אלהיכם ולא האמנתם לו
Him did you believe and not your God Hashem the word of — and you rebelled to you I have given
against
ולא שמעתם בקלו:
to His voice did you listen and not

פסוק כא

Pasuk 21

ממרים הייתם עם יהוה מיום דעתי אתכם:
— you my knowing from the day of Hashem with you have been rebellious

פסוק כב

Pasuk 22

ואתנפל לפני יהוה את ארבעים היום ואת ארבעים הלילה אשר
that the nights forty and — the days forty — Hashem before And I prostrated
התנפלתי כי אמר יהוה להשמיד אתכם:
you to destroy Hashem said because I prostrated

רש"י

ואתנפל וגו'. אלו הן עצמם האמורים למעלה, וכפלן כאן, לפי שכתוב
that is written because here and he repeated them above that are mentioned themselves are these etc. And I fell down
כאן סדר תפלתו, שנאמר ה' אלהים אל תשחת עמך וגו':
etc. Your people destroy do not God Hashem as it is said his prayer the order of here

פסוק כג

וְאֶתְפִּילָל אֶל יְהוָה וְאָמַר אֲדֹנָי יְהוִה אֵל תַּשְׁחֵת עֲמָךְ וְנַחֲלָתְךָ אֲשֶׁר
 whom and Your inheritance Your people destroy do not Hashem my Lord and I said Hashem to And I prayed
 פְּדִיתָ בְּגִדְלֶךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם בְּיָד חֲזָקָה:
 strong with a hand from Mitzrayim You brought out whom in Your greatness You redeemed

פסוק כד

זֵכֶר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אֵל תִּפְּנֵן אֶל קִשֵּׁי
 the stubbornness of to turn do not and for Yaakov for Yitzhak for Avraham for Your servants Remember
 הָעָם הַזֶּה וְאֵל רָשָׁעוֹ וְאֵל חַטָּאתוֹ:
 its sinfulness and to its wickedness and to this the people

פסוק כה

כֵּן יֹאמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יָכֹלֶת יְהוָה לְהַבִּיאָם אֶל
 to to bring them Hashem ability of from a lack of from there You brought us out which the land they will say lest
 הָאָרֶץ אֲשֶׁר דִּבֶּר לָהֶם וּמִשִּׁנְאָתוֹ אוֹתָם הוֹצִיאָם לְהַמָּתָם בַּמִּדְבָּר:
 in the wilderness to slay them He brought them out them and from His hatred of to them He spoke which the land

פסוק כו

וְהֵם עֲמָךְ וְנַחֲלָתְךָ אֲשֶׁר הוֹצֵאתָ בְּכֹחֶךָ הַגָּדֹל וּבְזִרְעֶךָ
 and with Your arm the great with Your power You brought out whom and Your inheritance are Your people And they
 הַנְּטוּיָה:
 the outstretched

CHAPTER SUMMARY

Moshe Rabbeinu reviews the tragic events of the Golden Calf, describing how he ascended the mountain for forty days and forty nights without food or water to receive the Luchos, only to be told by Hashem to go down quickly because the people had corrupted themselves. Moshe recounts seeing the calf, smashing the Luchos before their eyes, and throwing himself down in tefillah for another forty days to avert Hashem's decree of destruction against the nation and against Aaron. He describes destroying the calf itself, grinding it to dust, and goes on to list other places where the Bnei Yisrael provoked Hashem, such as Taberah, Massah, Kibros HaTa'avah, and Kadesh Barnea, concluding with his heartfelt tefillah pleading with Hashem to spare His nation for the sake of the Avos and His great Name.

The Torah is warning us here about a very dangerous yet natural human reaction. When things go good for us, when we see hatzlahah in our lives, the yetzer hara immediately whispers in our ear: "It is because of your righteousness, because you are so worthy, that Hashem is giving you this." Moshe Rabbeinu is breaking this illusion. He tells Klal Yisrael straight out: "Know, then, that it is not for any virtue of yours that Hashem is giving you this good land... for you are a stiffnecked people."

Lichoira, this is a difficult thing to hear. But the deep yesod here is actually the greatest source of comfort. If our relationship with Hashem, and all the brachos He gives us, depended solely on our perfect righteousness, we would be in big trouble. The moment we stumbled, we would lose everything. But Moshe Rabbeinu is teaching us that Hashem's goodness to us is rooted in something much deeper, it is because of the covenant with the Avos, and because we are His children, His "am u'nachalah," even when we are struggling and far from perfect.

This means we must live with a double-consciousness. On one hand, we must never become arrogant or feel entitled to our blessings, thinking we earned them through our own frumkeit or hard work. On the other hand, we should never despair when we fall, thinking Hashem has abandoned us because we messed up. He loves us and sustains us because of who we are to Him, not because we have achieved flawless perfection.

Today, when you experience a success, whether in your learning, your parnassah, or with your family, stop for a moment and say: "Hashem, I know this is a free gift from You, not because I am perfect or deserve it. Thank You for Your endless chesed."

דף יומי • חליון • דף פ"ט

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THE SUGYA

We start off this part of the sugya with a beautiful and inspiring dray in the Aggadata, looking at the incredible zechus of Avraham Avinu. The Gemara brings down how his deep humility and his refusal to take even a thread or a shoe strap from the king of Sedom earned his children the beautiful mitzvos of tzitzis and tefillin. We learn about the special koach of techeiles, which brings a Yid to think of the Kisei HaKavod, and we delve into the midda of anavah, seeing how Hashem loves Klal Yisrael because we make ourselves small even when bestowed with greatness.

After this warm and uplifting Aggadic piece, the Gemara returns to the halachos of kisuy hadam. The shakla v'tarya focuses on what kind of dust is kosher for covering the blood of a chayah or an off. Specifically, the Gemara asks a kasha about using the dust of an Ir HaNidachas, which is assur b'hana'ah, leading us into a major yeshivish yesod regarding whether mitzvos are considered to have been given for physical benefit.

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

עמוד א' DAF 89A

STATEMENT

”אם מחוט ועד שרוף נעל”, וכו' פניו לשתי מצות: לחוט של תכלת, ורצועה של תפילין.

Because Avraham Avinu said to the king of Sedom, “If from a thread and even to a shoe strap” will I take from you, his children merited two mitzvos as a reward: the thread of sky-blue wool of tzitzis, and the strap of tefillin.

QUESTION

בשלמא רצועה של תפילין, פתיב: ”ויראו כל עמי הארץ כי שם ה' נקרא עליך”, ותנא: רבי אליעזר הגדול אומר: אלו תפילין שבראש,

The Gemara asks: **Granted** as to the **strap of tefillin**, we can understand why this is a fitting reward, since **it is written** regarding them: “And all the peoples of the earth shall see that the name of Hashem is called upon you, and they shall be afraid of you,” **and it was taught** in a braisa that **Rabbi Eliezer the Great says: This verse refers to the tefillin of the head** which are visible to all and bring honor to Klal Yisrael,

QUESTION

אלא חוט של תכלת מאי היא?

but as for the **thread of sky-blue wool** of tzitzis, **what is it?** What special benefit or honor does it bring to a person?

ANSWER

דתנא, רבי מאיר אומר: מה נשתנה תכלת מכל הצבעונין? מפני שתכלת דומה לים, וים דומה לרקיע, ורקיע דומה לאבן ספיר, ואבן ספיר דומה לכסא הכבוד,

The Gemara answers: It is as it was taught in a braisa, Rabbi Meir says: Why is sky-blue different from all other colors that it was chosen for tzitzis? Because sky-blue is similar to the color of the sea, and the sea is similar to the sky, and the sky is similar to a sapphire stone, and a sapphire stone is similar to the Throne of Glory,

PROOF

דְּכַתִּיב: "וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו וְגו'". וְכַתִּיב: "כְּמֵרָאָה אֶבֶן סַפִּיר דְּמוּת כִּסֵּא".

as it is written in one pasuk: "And they saw the Elokim of Yisrael, and under His feet was like a paved work of sapphire stone, and like the very heaven for clearness," and it is written in another pasuk: "As the appearance of a sapphire stone was the likeness of a throne." Thus, looking at the techeiles brings a person to contemplate the Shechinah itself.

STATEMENT

אָמַר רַבִּי אֲבָא: קָשָׁה גְזֵל הַנֶּאֱכָל, שְׂאֵפִילוּ צְדִיקִים גְּמוּרִים אֵינָן יְכוּלִין לְהַחֲזִירוֹ, שְׁנֵאמַר: "בְּלִעְדֵּי
רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים".

Rabbi Abba said: Difficult is the return of theft that has been consumed, for even the completely righteous are unable to return it, as it is stated by Avraham: "Far be it from me! Only that which the young men have eaten." Even Avraham Avinu could not return what was already consumed by his men.

STATEMENT

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמּוֹן: כָּל מָקוֹם שֶׁאֵתָּה מוֹצֵא דְבָרֵי שֶׁל רַבִּי אֶלְעָזָר בְּנוֹ
שֶׁל רַבִּי יוֹסִי הַגְּלִילִי בְּהַגְדָּה – עֲשֵׂה אָזְנֶיךָ כְּאֶפְרָכֶסֶת.

Rabbi Yochanan said in the name of Rabbi Elazar, son of Rabbi Shimon: Any place where you find the words of Rabbi Eliezer, the son of Rabbi Yosei HaGelili, in Aggadah, make your ears like a funnel to receive his deep insights.

EXPLANATION

"לֹא מִרְבָּכֶם מִכָּל הָעַמִּים חֵשֶׁק ה' בָּכֶם וְגו'". – אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: חוֹשְׁקֵנִי בָכֶם,
שְׂאֵפִילוּ בְּשַׁעַת שְׂאֵנִי מִשְׁפִּיעַ לָכֶם גְּדוּלָּה – אַתֶּם מִמַּעֲטִין עֲצֻמְכֶם לִפְנֵי.

He expounded on the pasuk: "Not because you are more in number than any people did Hashem desire you..." — The Holy One, Blessed be He, said to Yisrael: I desire you, because even at a time when I bestow greatness upon you, you diminish yourselves before Me in humility.

PROOF

נָתַתִּי גְדוּלָּה לְאַבְרָהָם – אָמַר לִפְנֵי: "וְאַנֹכִי עֹפֶר וְאַפֶּר", לְמֹשֶׁה וְאַהֲרֹן – אָמַר: "וַיִּנְחֲנוּ מָה", לְדָוִד –
אָמַר: "וְאַנֹכִי תוֹלַעַת וְלֹא אִישׁ".

For example, I gave greatness to Avraham, yet he said before Me: "And I am but dust and ashes." I gave greatness to Moshe and Aharon, yet they said: "And what are we?" I gave greatness to Dovid, yet he said: "But I am a worm and no man."

EXPLANATION

אָבָל אוֹמוֹת הָעוֹלָם אֵינָן כֵּן, נָתַתִּי גְדוּלָּה לְנִמְרוֹד – אָמַר: "הִבֵּה נִבְנָה לָנוּ עִיר", לְפָרְעָה – אָמַר: "מִי
ה'?",

But the nations of the world are not so. I gave greatness to Nimrod, yet he said: “Come, let us build ourselves a city and a tower... and make a name for ourselves.” To Pharaoh, yet he said: “Who is Hashem that I should listen to His voice?”

PROOF

לְסַנְחֵרִיב – אָמַר: “מִי בָּכָל אֱלֹהֵי הָאָרְצוֹת וְגו’”, לְנְבוּכַדְנֶצַּר – אָמַר: “אֵעֲלֶה עַל בְּמֹתַי עֵב”, לְחִירָם מֶלֶךְ צוּר – אָמַר: “מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי בִלְבַב יָמִים”.

I gave greatness to Sanheriv, yet he said: “Who are they among all the gods of the countries...” I gave greatness to Nevuchadnezzar, yet he said: “I will ascend above the heights of the clouds.” I gave greatness to Chiram, the king of Tzor, yet he said: “I sit in the seat of Elokim, in the heart of the seas.”

STATEMENT

אָמַר רַבָּא, וְאִיתִּימָא רַבִּי יוֹחָנָן: גְּדוּל שְׁנַאמַר בְּמֹשֶׁה וְאַהֲרֹן יוֹתֵר מִמָּה שְׁנַאמַר בְּאַבְרָהָם, דְּאִילוּ בְּאַבְרָהָם כְּתִיב: “וְאַנֹכִי עָפָר וָאֵפֶר”, וְאִילוּ בְּמֹשֶׁה וְאַהֲרֹן כְּתִיב: “וְנַחֲנוּ מָה”.

Rava said, and some say it was Rabbi Yochanan: Greater is that which was said regarding Moshe and Aharon than that which was said regarding Avraham. For whereas regarding Avraham it is written: “And I am but dust and ashes,” which is at least something, regarding Moshe and Aharon it is written: “And what are we?” — they made themselves completely like nothing.

STATEMENT

וְאַנֹכִי עָפָר וָאֵפֶר”, וְאִילוּ בְּמֹשֶׁה וְאַהֲרֹן כְּתִיב: “וְנַחֲנוּ מָה”. וְאָמַר רַבָּא, וְאִיתִּימָא רַבִּי יוֹחָנָן: אִין הָעוֹלָם מְתַקֵּימ אֵלָא בְּשִׁבְלֵי מֹשֶׁה וְאַהֲרֹן, כְּתִיב הָכָא: “וְנַחֲנוּ מָה”, וּכְתִיב הָתָם: “תּוֹלָה אֶרֶץ עַל בְּלִימָה”.

And Rava said, and some say it was Rabbi Yochanan: The world only endures in the merit of Moshe and Aharon. It is written here: “And what are we [mah],” and it is written there: “He hangs the earth upon nothingness [belimah]” — meaning, in the merit of those who make themselves like nothing.

STATEMENT

אָמַר רַבִּי אִילְעָא: אִין הָעוֹלָם מְתַקֵּימ אֵלָא בְּשִׁבְלֵי מִי שְׁבוּלָם אֶת עֲצָמוֹ בְּשַׁעַת מְרִיבָה, שְׁנַאמַר: “תּוֹלָה אֶרֶץ עַל בְּלִימָה”.

Rabbi Ile'a said: The world only endures in the merit of one who restrains [bolem] himself during a quarrel, as it is stated: “He hangs the earth upon nothingness [belimah]” — which is read as b'limah, one who shuts his mouth.

STATEMENT

רַבִּי אֲבָהוּ אָמַר: מִי שְׁמֵשִׁים עֲצָמוֹ כְּמִי שְׂאִינוּ, שְׁנַאמַר: “וּמִתַּחַת זְרוּעוֹת עוֹלָם”.

Rabbi Abbahu said: The world endures in the merit of one who makes himself as if he does not exist, as it is stated: “And underneath are the everlasting arms” — the one who places himself underneath everyone else is the arm that supports the world.

QUESTION

אָמַר רַבִּי יִצְחָק: מַאי דְּכְתִיב “הֵאמָנָם אֵלָם צָדֵק תְּדַבְּרוּן מִיִּשְׁרָיִם תִּשְׁפֹּטוּ בְּנֵי אָדָם”?

Rabbi Yitzchak said: What is the meaning of that which is written: “Do you indeed speak righteousness in silence [elem]? Do you judge with equity, O sons of men?”

ANSWER

מה אומנותו של אדם בעולם הזה – ישים עצמו כאלם.

This means: What should be a person's occupation [umanus] in this world? He should make himself like a mute [ilem] and avoid idle chatter.

INFERENCE

יכול אף לדברי תורה? תלמוד לומר “צדק תדבירן”.

One might have thought that he should remain silent even regarding words of Torah? Therefore, the verse teaches: “Speak righteousness” — meaning, speak words of Torah.

INFERENCE

יכול יגיס דעתו? תלמוד לומר “מישרים תשפטו בני אדם”.

One might have thought that because he speaks words of Torah, he may become arrogant? Therefore, the verse teaches: “Judge with equity, O sons of men” — remain humble and straightforward like a fair judge.

RULING

אמר רבי זעירא, ואיתימא רבה בר ירמיה: מכסין בעפר עיר הנדחת.

The Gemara returns to the halachos of kisuy hadam: Rabbi Zeira said, and some say it was Rabba bar Yirmeya: One may cover the blood of a wild animal or bird with the dust of an Ir HaNidachas, a city led astray to avodah zarah.

QUESTION

ואמאי? איסורי הנאה הוא!

The Gemara asks: But why is this permitted? The dust of an Ir HaNidachas is an object from which benefit is prohibited, and using it to fulfill a mitzvah is considered deriving benefit!

ANSWER

אמר זעירי: לא נצרכה אלא לעפר עברה,

Ze'eiri said: This was only necessary to permit the dust of its ground, which was not part of the city's property that must be destroyed,

PROOF

דכתיב: “וְאֵת כָּל שְׁלָלָהּ תִּקְבֹּץ אֶל תּוֹךְ רַחֲבָהּ וְשָׂרַפְתָּ”, מִי שְׂאִינוּ מְחוּסֵר אֶלָּא קְבִיעָה וְשִׂרְפָּה, יֵצֵא זֶה שֶׁמְחוּסֵר תְּלִישָׁה, קְבִיעָה וְשִׂרְפָּה.

as it is written: “And all its spoil you shall gather into the midst of its open square, and you shall burn it.” This applies only to that which is not lacking anything other than gathering and burning; but this ground is excluded, as it is lacking uprooting, gathering, and burning, and therefore the ground itself is not forbidden.

ANSWER

ורבא אמר: מצות לאו ליהנות ניתנו.

And Rava said a different teretz: Even if the dust itself is forbidden, **mitzvos were not given for physical benefit**, and performing a mitzvah is not considered deriving benefit from a forbidden object.

OBJECTION

תַּיִב רַבִּינָא וְקָאֵמַר לֵהּ לְהָא שְׁמַעְתָּא, אִיתִיבִיהּ רַב רְחוּמִי לְרַבִּינָא: שׁוֹפָר שֶׁל עֲבוּדָה זָרָה לֹא יִתְקַע בּוֹ. מֵאִי לָאוּ, אִם תִּקַּע לֹא יֵצֵא?

Ravina sat and was saying this halachah of Rava, that mitzvos are not for benefit. Rav Rechumi challenged Ravina from a Mishnah: **A shofar of avodah zarah, one should not blow it. What, is it not that if he did blow it, he did not fulfill his obligation** because it is forbidden?

RESOLUTION

לֹא, אִם תִּקַּע יֵצֵא.

Ravina answered: **No, if he blew it, he did fulfill his obligation** bedi'avad, because mitzvos are not for benefit.

OBJECTION

לִוְלָב שֶׁל עֲבוּדָה זָרָה לֹא יִטּוֹל. מֵאִי לָאוּ, אִם נָטַל לֹא יֵצֵא?

Rav Rechumi challenged him again: The Mishnah says, **A lulav of avodah zarah, one should not take it. What, is it not that if he did take it, he did not fulfill his obligation?**

RESOLUTION

לֹא, אִם נָטַל יֵצֵא.

Ravina answered: **No, if he took it, he did fulfill his obligation** bedi'avad.

REFUTATION

וְהִתְנַחֵא: תִּקַּע לֹא יֵצֵא, נָטַל לֹא יֵצֵא!

Rav Rechumi objected: **But was it not taught** explicitly in a braisa: If he **blew** a shofar of Asherah he **did not fulfill his obligation**, and if he **took** a lulav of Asherah he **did not fulfill his obligation**!

RESOLUTION

אָמַר רַב אֲשִׁי: הֵכִי הַשְׁתָּא? הֵתֵם

Rav Ashi said: **How can you compare the two? There**, in the case of the shofar and lulav of avodah zarah, the reason he does not fulfill his obligation is different.

עמוד ב' DAF 89B

EXPLANATION

שִׁיעוּרָא בְּעִינֵן, וְעֲבוּדָה זָרָה כְּתוּבָה מְכַתֵּת שִׁיעוּרָא.

For those mitzvos, **we require a minimum measure**, and since an object of **idol worship** must be burned, its **measure is** viewed by halacha as **crushed** into powder, so it lacks the required size. But

EXPLANATION

הָכָא, כּל מָה דְּמַכְתֵּת מְעַלֵּי לְכַסּוּי.

here, regarding the ashes used for covering the blood, **any amount that is crushed is actually better for** the mitzvah of **covering**, so the status of being crushed does not disqualify it.

STATEMENT

הֲדָרוּן עָלֶיךָ כַּסּוּי הַדָּם.

May we return to you, "Kisuy HaDam" (the chapter of "Covering the Blood").

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי גִיד הַנֶּשֶׁה נוֹהֵג בְּאֶרֶץ וּבְחוּצָהּ לְאֶרֶץ, בְּפָנֵי הַבַּיִת וְשִׁלָּא בְּפָנֵי הַבַּיִת, בְּחוּלִין וּבְמוֹקְדֵּשִׁין,

MISHNAH: The prohibition of the sciatic nerve applies in Eretz Yisrael and outside of Eretz Yisrael, in the presence of the Temple and not in the presence of the Temple, with regard to non-sacred animals and with regard to sacrificial animals,

MISHNAH

וְנוֹהֵג בְּבִהֶמָּה וּבְחִיָּה, בְּיָרֵךְ שֶׁל יָמִין וּבְיָרֵךְ שֶׁל שְׂמָאל,

and it applies to domesticated animals and to undomesticated animals, to the thigh of the right leg and to the thigh of the left leg.

MISHNAH

וְאֵינּוּ נוֹהֵג בְּעוֹף – מִפְּנֵי שֶׁאֵין לוֹ כֶּף.

But it does not apply to a bird, due to the fact that it has no spoon-shaped thigh, as the Torah refers to the "spoon of the thigh."

MISHNAH

וְנוֹהֵג בְּשָׂלִיל.

And it applies to a late-term fetus in the womb.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אֵינּוּ נוֹהֵג בְּשָׂלִיל, וְחֻלְבוֹ מוּתָר.

Rabbi Yehuda says: It does not apply to a fetus, and likewise its forbidden fat is permitted to be eaten.

MISHNAH

וְאֵין הַטֹּבְחִין נֶאֱמָנִין עַל גִּיד הַנֶּשֶׁה, דְּבָרֵי רַבִּי מֵאִיר.

And butchers are not believed when they claim that the sciatic nerve was removed; this is the statement of Rabbi Meir.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב.

And the Sages say: They are believed about it and about the forbidden fat.

גמרא GEMARA

QUESTION

גמ' מוקדשין - פשיטא!

GEMARA: The Mishnah says that the prohibition applies to **sacrificial animals**. The Gemara asks: Is this not **obvious**?

QUESTION

משום דאקדשיה פקע ליה איסור גיד מיניה?

Just because he consecrated it, does the prohibition of the sciatic nerve leave it? Why would we think it is permitted?

OBJECTION

וכי תימא לש בגידין בנותן טעם, ואתי איסור מוקדשין וחייל אאיסור גיד, האי "מוקדשין נוהג בגיד" מיבעי ליה.

And if you say that the Mishnah is teaching us that **nerves have the ability to impart flavor**, and therefore the **prohibition of sacrificial animals comes and takes effect upon the existing prohibition of the sciatic nerve**, then it should have formulated this as: "The prohibition of sacrificial animals applies to the sciatic nerve."

EXPLANATION

אלא קסבר אין בגידין בנותן טעם, ובמוקדשין איסור גיד איכא, איסור מוקדשין ליכא.

Rather, we must say that the Tanna holds that **nerves do not have the ability to impart flavor**, and therefore with regard to **sacrificial animals**, the **prohibition of the sciatic nerve is present**, but the **prohibition of sacrificial animals is not present** on the nerve itself.

QUESTION

וקסבר תנא דידן אין בגידין בנותן טעם?

The Gemara asks: **And does our Tanna really hold that nerves do not have the ability to impart flavor?**

OBJECTION

והתנו: ירה שנתפשל בה גיד הנשה, אם יש בה בנותן טעם - הרי זו אסורה!

But didn't we learn in a Mishnah later on: In the case of a **thigh with which the sciatic nerve was cooked**, if there is enough in it to **impart flavor**, it is **forbidden**? This proves that nerves do impart flavor!

RESOLUTION

אלא, הכא בולדות קדשים עסקינן, וקסבר נוהג בשליל, וקסבר ולדות קדשים במעי אמן הן קדושים, דאיסור גיד ואיסור מוקדשין בהדי הדדי קאתי.

Rather, here we are dealing with the **offspring of sacrificial animals**, and the Tanna holds that the **prohibition applies to a fetus**, and he holds that the **offspring of sacrificial animals are holy while in their mother's womb**. Therefore, the

prohibition of the sciatic nerve and the prohibition of sacrificial animals come at the exact same time, so both take effect.

OBJECTION

ומי מציית מוקמת לה בשליל, והא מדקתני סיפא "נוהג בשליל", מפלל דרישא לאו בשליל
עסקינן!

The Gemara asks: **But how can you establish this as referring to a fetus?** Since the latter clause teaches: "It applies to a fetus," this implies that the first clause is not dealing with a fetus!

RESOLUTION

הכי קאמר: דבר זה מחלוקת דרבי יהודה ורבנן.

The Gemara answers: **This is what the Tanna is saying: This matter** of the first clause **is a dispute between Rabbi Yehuda and the Rabbis**, and the first clause represents the view of the Rabbis.

QUESTION

ומי מציית אמרת דתרוייהו בהדי הדדי קאתו?

The Gemara asks: **But how can you say that both prohibitions come at the exact same time** when the fetus is formed?

OBJECTION

והתנן: על אלו טומאות הנזיר מגלח, על המת ועל כזית מן המת.

But didn't we learn in a Mishnah: For these impurities a Nazir must shave: For a corpse, and for an olive-sized piece of a corpse.

OBJECTION

וקשיא לן: על כזית מן המת מגלח, על כולו לא כל שכן?

And we were bothered by this: If he shaves for an olive-sized piece of a corpse, is it not all the more so that he shaves for an entire corpse? Why mention both?

OBJECTION

אמר רבי יוחנן: לא נצרכה אלא לנפל שלא (נקשרו) [נתקשרו] אבריו בגידיו.

And Rabbi Yochanan said: It is only necessary for a miscarried fetus whose limbs were not yet bound by nerves. This shows that the limbs and nerves are not formed at the exact same moment, so the prohibitions would not come at the same time!

SUMMARY

The daf begins with a beautiful Aggadic discussion on the reward Avraham Avinu received for his selflessness, leading to the mitzvos of tzitzis and tefillin, and expounds on the supreme value of humility as exemplified by Avraham, Moshe, Aharon, and Dovid. The Gemara then transitions back to the halachos of kisuy hadam, discussing whether one may use the dust of an Ir HaNidachas for covering the blood. This brings a classic machlokes where Ze'eiri limits the allowance to the actual ground of the city which is not subject to burning, while Rava establishes the famous halachic rule that mitzvos were not given for physical benefit, meaning that fulfilling a mitzvah with an object is not considered deriving forbidden benefit.

The Gemara is mechadesh a beautiful sevara about how the entire world is sustained. We learn that the world only endures in the merit of those who make themselves like nothing, as the pasuk says, "He hangs the earth upon nothingness, belimah."

Rabbi Ile'a takes this further and teaches that this refers to one who restrains, bolem, himself during a quarrel. When a dispute is heating up and you have the perfect comeback ready, the natural reaction is to let it fly. But the Tanna is telling us that the ultimate avodah is to make yourself like a mute in that very second.

Think about how much koach is hidden in that moment of silence. Lichoira, we think that standing up for ourselves and having the last word is where strength lies. But the Torah teaches us the exact opposite. True strength, the kind that literally holds up the entire world, is the quiet choice to step back and say nothing. When you are b'davka in the middle of a fight and you choose to hold your tongue, you are connecting yourself directly to the middah of Moshe and Aharon who said, "And what are we?"

Today, when someone says something that gets under your skin or a small argument starts brewing at home or in the bais medrash, make yourself like a "belimah." Take one deep breath, swallow your pride, and choose to remain completely silent for just that one moment.

הלכות עבודת כוכבים • פרק י"ב

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us into the holy boundaries of our physical appearance, showing how a Yid must carry himself with yiras Shamayim even in how he cuts his hair and trims his beard. Hashem separated us from the ways of the goyim and their idolatrous priests, commanding us not to destroy the corners of our heads or our beards. We will learn the exact definitions of these prohibitions, who is obligated in them, and how they apply to men, women, and those of doubtful gender status.

We will also learn about other prohibitions that set us apart from the surrounding nations, such as the prohibition against tattooing our skin, making gashes in our flesh as a sign of mourning, or shaving our heads in grief. Through these halachos, the Torah teaches us to treat our bodies with holiness and dignity, keeping us far removed from the dark practices of avodah zarah.

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

הלכה א

Halacha 1 • The Prohibition of Shaving the Corners of the Head

אין מגלחין פאתי הראש

We do not shave the corners of the head

כמו שהיו עושין עובדי כוכבים

like that which the star-worshippers would do,

שנאמר ויקרא יט כז "לא תקפו פאת ראשכם".

as it is said in the Torah (Vayikra 19:27), "Do not round the corner of your head."

וחיב על כל פאה ופאה.

And a person is liable for each and every corner that he shaves.

לפיקה המגלח שני צדעיו

Therefore, one who shaves his two temples,

אפלו בבת אחת והתראה אחת

even at one time and under one warning,

לוקה שתיים.

is lashed twice.

אֶחָד הַמַּגִּלַּח הַפְּאוֹת בְּלֶבֶד וּמִנִּיחַ שְׂעָר כָּל הָרֹאשׁ

It is the **same** law for **one** who shaves the corners alone and leaves the hair of the rest of the head,

וְאֶחָד הַמַּגִּלַּח כָּל הָרֹאשׁ כְּאֶחָד

and the **same** law for **one** who shaves the entire head at once; in both cases he is lashed,

לֹקָה הוּאִיל וְגִלַּח הַפְּאוֹת.

since he shaved the corners as part of the shaving.

בְּמָה דְּבָרִים אֲמֹרִים בְּאִישׁ הַמַּגִּלַּח

In what case are these words said? Regarding the man who shaves another person,

אֲבָל אִישׁ הַמֵּתַגֵּלַח אֵינוֹ לֹקָה

but the man who is shaven is not lashed,

אֲלָא אִם כֵּן סִיעַ לַמַּגִּלַּח.

unless he assisted the one who shaves him.

וְהַמַּגִּלַּח אֶת הַקָּטָן לֹקָה:

And one who shaves the corners of a minor is lashed.

הִלְכָּה ב

Halacha 2 - Exemption of Women and Obligation of Slaves in Shaving the Corners of the Head

הָאִשָּׁה שֶׁגִּלְחָה פֶּאֶת רֹאשׁ הָאִישׁ

A woman who shaved the corner of the head of a man,

אוֹ שֶׁנִּתְגִּלְחָה

or who was shaven by someone else,

פְּטוּרָה

is exempt from the Torah prohibition,

שֶׁנֶּאֱמַר וִיקְרָא יֵט כֹּז "לֹא תִקַּפוּ פֶּאֶת רֹאשְׁכֶם"

as it is said in the pasuk, "Do not round the corner of your head,"

וִיקְרָא יֵט כֹּז "וְלֹא תִשְׁחִית פֶּאֶת זַקְנְךָ"

and immediately following, "and do not destroy the corner of your beard."

כָּל שִׁישְׁנוֹ בְּכָל תִּשְׁחִית יִשְׁנוֹ בְּכָל תִּקְרִי,

The Sages derived from this juxtaposition: **everyone who is** included **in** the prohibition of "**do not destroy**" a beard, **is** included **in** the prohibition of "**do not round**" the head;

וְאִשָּׁה שְׂאִינָה בְּבֶל תִּשְׁחִית

and a woman, who is not included in the prohibition of "do not destroy"

לְפִי שְׂאִין לָהּ זָקָן

because there is not to her a beard naturally,

אִינָה בְּבֶל תִּקְיֶה.

she is not included in the prohibition of "do not round."

לְפִיכָהּ הָעֲבָדִים

Therefore, Canaanite slaves,

הוֹאִיל וַיֵּשׁ לָהֶם זָקָן

since there is to them a beard and they are obligated in this mitzvah,

אֲסוּרִין בְּהַקְפָּה:

are forbidden in rounding the corners of their heads.

הַלָּכָה ג

Halacha 3 · The Obligation of Women in Positive and Negative Commandments

כָּל מִצְוֹת לֹא תַעֲשֶׂה שֶׁבַתּוּרָה

All negative commandments that are in the Torah,

אֶחָד אֲנָשִׁים וְאֶחָד נָשִׁים חִיָּבִים

both men and women are obligated to observe them,

חוּץ מִ"בֶּל תִּשְׁחִית" ו"בֶּל תִּקְיֶה"

except for the prohibition of "do not destroy" the corners of the beard and "do not round" the corners of the head,

ו"בֶּל יִטְמָא כֹהֵן לַמֵּתִים" מִשְׁנָה קִידּוּשִׁין א ז .

and "do not become impure, a Kohen, to the dead," as taught in Mishnah Kiddushin 1:7.

וְכָל מִצְוֹת עֲשֵׂה שֶׁהֵיא מִזְמַן לְזְמַן וְאִינָה תְּדִירָה

And every positive commandment that is from time to time and is not constant, meaning it is a time-bound positive mitzvah,

נָשִׁים פְּטוּרוֹת

women are exempt from it,

חוץ מקדוש היום

except for sanctification of the day, the Friday night Kiddush on Shabbos,

ואכילת מצה בלילי הפסח

and eating of matzah on the nights of Pesach,

ואכילת הפסח ושחיטתו

and eating of the Pesach offering and its slaughtering,

והקהל ושמחה

and Hakhel, the gathering in the Beis HaMikdash once in seven years, and rejoicing on the festivals,

שהנשים חייבות:

all of which women are obligated to perform.

הלכה ד

Halacha 4 · The Legal Status of a Tumtum and an Androgynous Regarding Mitzvos

טמטום ואנדרוגינוס הרי הן ספק,

A tumtum whose gender is hidden and an androgynous who possesses both male and female physical characteristics, behold they are considered a halachic doubt as to whether they are male or female,

נותנין עליהן חמרי האיש וחמרי האשה בכל מקום

therefore we place upon them the stringencies of the man and the stringencies of the woman in every place and in regard to all mitzvos,

וחייבים בכל.

and thus they are obligated in everything—including all time-bound positive mitzvos from which women are exempt.

ואם עברו אינם לוקין:

And if they transgressed a prohibition that only applies to one gender, they are not lashed because of the doubt.

הלכה ה

Halacha 5 · A Woman Shaving the Corners of a Man's Head

אף על פי שהאשה מתרת לגלח פאת ראשה

Even though a woman is permitted to shave the corner of her head, since the Torah only prohibited this to those who are commanded in the prohibition of rounding the head, and women are exempt,

הרי היא אסורה לגלח פאת ראש האיש.

behold she is forbidden to shave the corner of the head of a man, because a man is subject to the prohibition, and she may not assist him in transgressing.

ואפילו קטן אסור לה לגלח לו פאה:

And even for a child, it is forbidden for her to shave for him a corner of his head, as we do not feed or cause a child to do a prohibition directly.

הלכה ו

Halacha 6 · The Measure of the Corners of the Head and the Permission of Scissors

ופאה זו שמניחים בצדדים

And regarding this corner of the head that we leave at the temples,

לא נתנו בו חכמים שעור

the Sages did not give a specific minimum measure for it in the Torah's law;

ושמענו מזקנינו שאינו מניח פחות מארבעים שערות.

and we heard from our elders that one should not leave less than forty hairs for each corner.

ומותר ללקט הפאות במספרים

And it is permitted to remove the corners with scissors,

לא נאסר אלא השחתה בתער:

as it was not forbidden by the Torah except for destruction of the hair with a razor.

הלכה ז

Halacha 7 · The Prohibition of Shaving the Corners of the Beard with a Razor

דרך כהני עובדי כוכבים היה להשחית זקנם.

The way of the priests of idolaters was to destroy their beard as part of their pagan worship.

לפיכך אסרה תורה להשחית הזקן.

Therefore, the Torah forbade destroying the beard entirely.

וחמש פאות יש בו.

And there are five corners in it, in the beard, which are forbidden to destroy.

לחי העליון ולחי התחתון מימין וכן משמאל ושבֿלת הזקן.

These are: the upper cheek and the lower cheek on the right, and likewise on the left, and the pit of the beard where the chin meets the neck.

ולוקה על כל פאה ופאה.

And a person is lashed for each and every corner that he shaves off individually.

ואם נטלן כלן כאחת לוקה חמש.

And if he removed all of them as one, in a single shaving session, he is lashed five times, once for each corner.

ואינו חייב עד שיגלחנו בתער

And he is not liable to be lashed until he shaves it with a razor,

שנאמר "ולא תשחית את פאת זקנך"

as it is said in the Torah, "And you shall not destroy the corner of your beard," which refers to a manner of

גלוח שיש בו השחתה.

shaving that has destruction in it, meaning the hair is cut off completely at the roots.

לפיכך אם גלח זקנו במספרים פטור.

Therefore, if he shaved his beard with scissors, he is exempt from lashes, even if he cut it very close to the skin.

ואין המתגלח לוקה עד שיסייע.

And the one being shaved by another person is not lashed unless he assists the barber in some active way.

ואשה מתרת להשחית זקנה אם יש לה שער בזקן.

And a woman is permitted to destroy her beard if she has hair in the beard area, as the prohibition only applies to men.

ואם השחיתה זקן האיש פטורה:

And if she destroyed the beard of a man by shaving him with a razor, she is exempt from lashes, though it is forbidden for her to do so.

הלכה ח

Halacha 8 · Shaving the Mustache and the Hanging Hair of the Lip

השפה מתר לגלחו בתער

The mustache is permitted to shave with a razor,

והוא השער שעל גב השפה העליונה

and that is the hair that is on top of the upper lip,

וכן השער המדלדל מן השפה התחתונה.

and likewise the hair that hangs from the lower lip.

ואף על פי שהוא מתר

And even though it is permitted to shave it completely,

לא נהגו ישראל להשחיתו

Israel did not practice to destroy it entirely with a razor;

אלא יגלח קצתו

rather, he may shave its ends

עד שלא יעכב אכילה ושתיה:

until the point that it will not interfere with eating and drinking.

הלכה ט

Halacha 9 · The Prohibition of Removing Armpit and Pubic Hair for Men

העברת השער משאר הגוף

Removal of the hair from the rest of the body

כגון בית השחי ובית הערוה

such as the house of the armpit and the house of the genitalia

אינו אסור מן התורה אלא מדברי סופרים

is not forbidden from the Torah, but from the words of the Sages mid'Rabbanan,

והמעבירו מכין אותו מפת מרדות.

and one who removes it, they strike him stripes of rebelliousness as a Rabbinic disciplinary measure.

במה דברים אמורים

In what circumstances are these words said?

במקום שאין מעבירין אותו אלא נשים

In a place where they do not remove it except for women,

כדי שלא יתקן עצמו תקון נשים.

in order that he will not adorn himself with the adornment of women, which is a Torah prohibition.

אבל במקום שמעבירין השער הנשים ואנשים

But in a place where they remove the hair, both the women and the men,

אם העביר אין מכין אותו.

if he removed it, they do not strike him at all.

ומתר להעביר שער שאר איברים במספרים בכל מקום:

And it is permitted to remove the hair of the rest of the limbs with scissors in every place, as this is not the typical way of women's grooming.

הלכה י

Halacha 10 · The Prohibition of Wearing Garments of the Opposite Gender and Removing White Hair

לא תַעֲדָה אִשָּׁה עֲדֵי הָאִישׁ

A woman shall not adorn herself with the adornment of a man,

כְּגוֹן שֶׁתַּשִּׁים בְּרֹאשָׁהּ מְצֻנָּפֶת אוֹ כּוֹבֵעַ

such as that she places on her head a turban or a hat that is uniquely worn by men,

אוֹ תַלְבָּשׁ שָׁרִיוֹן וְכִיוֹצָא בּוֹ

or she wears armor and the like of it,

אוֹ שֶׁתַּגְלַח רֹאשָׁהּ כְּאִישׁ.

or that she cuts her head short like a man.

וְלֹא יַעֲדָה אִישׁ עֲדֵי אִשָּׁה

And a man shall not adorn himself with the adornment of a woman,

כְּגוֹן שֶׁיִלְבָּשׁ בְּגָדֵי צִבְעוֹנִין וְחֵלִי זָהָב

such as that he wears garments of colors and jewelry of gold

בְּמָקוֹם שֶׁאֵין לּוֹבָשִׁין אוֹתָן הַפְּלִים

in a place where they do not wear those garments

וְאֵין מְשִׁימִים אוֹתוֹ הֵחָלִי אֶלָּא נָשִׁים

and they do not place that jewelry except women;

הַכֹּל כְּמִנְהַג הַמְּדִינָה.

everything is according to the custom of the province.

אִישׁ שֶׁעָדָה עֲדֵי אִשָּׁה

A man who adorned himself with the adornment of a woman,

וְאִשָּׁה שֶׁעָדָתָה עֲדֵי אִישׁ

and a woman who adorned herself with the adornment of a man,

לּוֹקִין.

receive lashes.

הַמִּלְקֵט שְׁעָרוֹת לְכַנּוֹת מִתּוֹךְ הַשְּׁחֹרוֹת

One who plucks white hairs from among the black ones

מֵרֹאשׁוֹ אוֹ מִזְקָנוֹ

from his head or from his beard,

מִשִּׁי לִקְטַ שְׁעָרָה אַחַת לוֹקָה

from when he plucks a single hair, receives lashes,

מִפְּנֵי שֶׁעָדָה עָדִי אִשָּׁה.

because he adorned himself with the adornment of a woman who is accustomed to remove gray hairs.

וְכֵן אִם צָבַע שְׁעָרוֹ שְׁחֹר

And likewise, if he dyed his hair black,

מִשִּׁי צָבַע שְׁעָר לְכַנּוֹת אַחַת לוֹקָה.

from when he dyes a single white hair, he receives lashes.

טְמֻטּוּם וְאַנְדְּרוֹגִינוּס

A tumtum whose gender is hidden and an androgynus who has both male and female characteristics

אֵינוֹ עוֹטֵף כְּאִשָּׁה

shall not wrap his head like a woman,

וְלֹא מְגַלֵּחַ רֹאשׁוֹ כְּאִישׁ

and not cut his head like a man, so as to avoid any doubt;

וְאִם עָשָׂה כֵּן אֵינוֹ לוֹקָה:

and if he did so, he does not receive lashes because of the doubt.

הַלָּכָה יא

Halacha 11 · The Prohibition of Tattooing and Its Specific Requirements

כְּתֻבַּת קַעֲקַע הָאִמּוּרָה בַּתּוֹרָה

The writing of tattooing which is spoken of in the Torah

הוּא שִׁישְׁרֹט עַל בָּשָׂרוֹ

it is that he scratches upon his flesh

וַיִּמָּלֵא מְקוֹם הַשְּׁרִיטָה כָּחַל אוֹ דִּיּוֹ

and fills the place of the scratch with eye-paint or ink

או שאר צבעונים הרושמים.

or other dyes that leave a mark.

וזה היה מנהג העכו"ם

And this was the custom of the idolaters

שרושמין עצמן לעבודת פוכבים

who would mark themselves for the service of idols

כלומר שהוא עבד מכור לה

as if to say that he is a servant sold to it

ומרשם לעבודתה.

and marked for its service.

ומעת שירשם באחד מדברים הרושמים

And from the time that he marks with one of the things that leave a mark

אחר שישרט באי זה מקום מן הגוף

after he scratches in any place of the body,

בין איש בין אשה לוקה.

whether a man or a woman, he receives lashes.

כתב ולא רשם בצבע

If he wrote and did not mark with dye,

או שרשם בצבע ולא כתב בשריטה

or if he marked with dye and did not write with a scratch,

פטור עד שיכתב ויקעקע

he is exempt until he writes and tattoos,

שנאמר "וכתבת קעקע".

as it is said, "and a writing of tattoo."

במה דברים אמורים בכותב

In what words are said? Regarding the writer.

אָבֵל זֶה שֶׁכָּתְבוּ בְּבָשָׁרוֹ וְקָעְקְעוּ בּוֹ

But this one whom they wrote in his flesh and tattooed on him

אֵינוֹ חַיֵּב אֶלָּא אִם כֵּן סָיַע

is not liable unless he assisted,

כְּדִי שְׂיַעֲשֶׂה מַעֲשֶׂה.

so that he did an action.

אָבֵל אִם לֹא עָשָׂה כְּלוּם אֵינוֹ לוֹקֶה:

But if he did not do anything, he does not receive lashes.

הִלָּכָה יב

Halacha 12· The Prohibition of Gouging the Flesh for the Dead

הַשּׂוֹרֵט שְׂרִיטָה אַחַת עַל הַמֵּת

One who gouges a single gouge for the dead

לוֹקֶה

is lashed,

שֶׁנֶּאֱמַר וַיִּקְרָא יְיָ כַּח "וְשָׂרֵט לְנַפְשׁ לֹא תִתְּנוּ בְּבָשְׂרְכֶם".

as it is said in the Torah in Vayikra 19:28, "and a gouge for a soul do not place in your flesh."

אֶחָד כֹּהֵן וְאֶחָד יִשְׂרָאֵלִי.

This prohibition applies equally, **whether** to a **Kohen** or **whether** to an **Israelite**.

שָׂרֵט שְׂרִיטָה אַחַת עַל חֲמִשׁ מֵתִים

If he gouged a single gouge for five dead people,

אוֹ חֲמִשׁ שְׂרִיטוֹת עַל מֵת אֶחָד

or if he gouged five gouges for one dead person,

לוֹקֶה חֲמִשָּׁה.

he is lashed five times.

וְהוּא שֶׁהִתְּרוּ בּוֹ עַל כָּל אַחַת וְאַחַת:

And this is provided that they warned him for each one and every one of the violations.

גְּדִידָה וּשְׂרִיטָה אַחַת הִיא.

Gashing and gouging are one and the same prohibition.

וְכַשֵּׁם שֶׁהָיוּ הָעַבְדִּים שֹׂרְטִים בְּבָשָׂרָם עַל מִתְיָהֶם מִפְּנֵי הַצָּעַר

And just as the idolaters would gouge in their flesh over their dead because of the grief,

כִּי הָיוּ חוֹבְלִין בְּעַצְמָם לְעִבּוֹדַת כּוֹכָבִים

so they would wound themselves for the sake of worship of stars,

שֶׁנֶּאֱמַר "וַיִּתְּגְדּוּ כַּמִּשְׁפָּטִים".

as it is said regarding the prophets of Baal, "and they gashed themselves according to their custom."

גַּם זֶה אִסְרָה תּוֹרָה שֶׁנֶּאֱמַר "לֹא תִתְּגְדּוּ".

Also this act of gashing for idolatry the Torah forbade, as it is said, "do not gash yourselves."

אֲלָא שֶׁעַל מַת בֵּין שְׂרִיט בִּידוֹ בֵּין שְׂרִיט בְּכָלִי לֹקָה.

Except that regarding gashing over a dead person, whether he gouged with his hand or whether he gouged with an instrument, he receives lashes.

לְעִבּוֹדַת כּוֹכָבִים בְּכָלִי חַיֵּב מִלְּקוֹת בִּידוֹ פְּטוּר:

But if he did so for worship of stars, if he did it with an instrument he is liable for lashes, but if he did it with his hand he is exempt from lashes, though it is still forbidden.

וּבְכָלֵּל אֲזַהְרָה זֶה

And in the category of this prohibition of "do not gash yourselves" is a Rabbinic warning

שֶׁלֹּא יִהְיוּ שְׁנֵי בֵּתֵי דִינִין בְּעִיר אַחַת

that there shall not be two courts of law in one city where

זֶה נוֹהֵג כְּמִנְהַג זֶה וְזֶה נוֹהֵג כְּמִנְהַג אֲחֵר.

this court behaves according to the custom of this authority and this other court behaves according to the custom of another authority,

שֶׁדָּבָר זֶה גּוֹרֵם לְמַחֲלּוֹקוֹת גְּדוּלוֹת

for this thing causes great disputes and division among the Jewish people,

שְׁנֵאֲמַר דְּבָרִים יָד א "לֹא תִתְגַּדְּדוּ"

as it is said in the Torah in Devarim 14:1, "Do not gash yourselves,"

לֹא תַעֲשׂוּ אֲגָדוֹת אֲגָדוֹת:

which the Sages expounded homiletically to mean: **do not become groups groups**, meaning do not split into opposing factions.

הַלָּכָה טו

Halacha 15 · The Prohibition of Making a Bald Spot for the Dead and Its Measure

הַקֹּרֵחַ קִרְחָה עַל הַמֵּת לוֹקָה

One who makes a bald spot for the dead is lashed mid'Oraisa,

שְׁנֵאֲמַר דְּבָרִים יָד א "וְלֹא תִשִּׁימוּ קִרְחָה בֵּין עֵינֵיכֶם לְמֵת".

as it is said in the Torah, "And you shall not place a bald spot between your eyes for the dead."

אֶחָד יִשְׂרָאֵל וְאֶחָד כֹּהֵן שִׁשְׁרֵט עַל הַמֵּת אֵינוֹ לוֹקָה אֶלָּא אַחַת.

Whether an Israelite or a priest who made a bald spot for the dead, he does not receive lashes except once for a single act of balding.

הַקֹּרֵחַ אַרְבַּע אוֹ חֲמֵשׁ קִרְחוֹת עַל מֵת אֶחָד לוֹקָה כְּמִנְיֵן הַקִּרְחוֹת

One who makes four or five bald spots for one dead person is lashed according to the number of the bald spots he made,

וְהוּא שֶׁהִתְרֹו בוֹ עַל כָּל קִרְחָה וְקִרְחָה.

and this is provided they warned him for every bald spot and bald spot before he made it.

אֶחָד הַקֹּרֵחַ בִּידוֹ אוֹ בְּסֵם

It is the same whether one makes a bald spot with his hand by pulling out the hair, or with a potion that destroys the hair,

אוֹ הַטְּבִיל אֶצְבָּעוֹתָיו בְּסֵם וְהִנִּיחֵם בְּחֲמִשָּׁה מְקוֹמוֹת בְּרֹאשׁוֹ בְּכַת אַחַת

or if he dipped his fingers in a potion and placed them on five places on his head at one time;

הוֹאִיל וְקִרַּח חֲמֵשׁ קִרְחוֹת אַף עַל פִּי שֶׁהִיא הִתְרָאָה אַחַת לוֹקָה חֲמֵשׁ

since he made five bald spots, even though it is only one warning, he is lashed five times,

שֶׁהָרִי כָּלָן כָּאֵין כְּאַחַת.

for behold, all of them come as one and are created simultaneously.

וְחֵיב עַל כָּל הָרֹאשׁ כְּבֵין הָעֵינַיִם

And he is liable for making a bald spot on all of the head just as he is for making one between the eyes,

שֶׁנֶאֱמַר וַיִּקְרָא כֹּה ה' "לֹא יִקְרְחוּ קִרְחָה בְּרֹאשָׁם".

as it is said, "They shall not make a bald spot on their head."

וְכַמָּה שְׁעוֹר הַקִּרְחָה

And how much is the measure of the bald spot to make him liable?

כְּדֵי שֶׁיֵּרָאָה מֵרֹאשׁוֹ כְּגֵרִיס פָּנוּי בְּלִי שֵׁעַר:

It must be enough that there will be seen from his head an area like a gris bean, clear without hair.

הִלְכָּה טז

Halacha 16 · Laws of Bald Spots Gashes and Tattoos with a Colleague's Assistance

הַקִּרְחָה רֹאשׁוֹ אוֹ הַשְּׂוִירֵט בְּבִשְׂרוֹ

One who makes a bald spot on his head or one who gashes in his flesh

עַל בֵּיתוֹ שֶׁנִּפְלָ וְעַל סִפִּינָתוֹ שֶׁנִּטְבְּעָה בַּיָּם

grieving over his house that fell or over his ship that sank in the sea

פְּטוּר וְאֵינוֹ לוֹקָה

is exempt from the Torah prohibition and is not lashed

אֲלָא עַל הַמֵּת בְּלֶבֶד

except when doing so over the deceased only

אוֹ הַשְּׂוִירֵט לְעִבּוּדַת כּוֹכָבִים.

or if he is one who gashes as a ritual for worship of stars.

הַקִּרְחָה קִרְחָה בְּרֹאשׁוֹ שֶׁל חֲבֵירוֹ

Regarding one who makes a bald spot on the head of his colleague

וְהַשְּׂוִירֵט שְׂרִיטָה בְּבִשְׂרֵי חֲבֵירוֹ

and one who gashes a gash in the flesh of his colleague

וְהַכּוֹתֵב כְּתָבִית קֶזְקַע בְּבִשְׂרוֹ שֶׁל חֲבֵירוֹ

and one who writes a tattooed writing in the flesh of his colleague

וְחֵיָה חֲבֵירוֹ מְסִיעַ.

and his colleague was assisting in the act

בְּזִמּוֹ שֶׁשְּׂנִיָּהּ מְזִידִין שְׂנִיָּהּ לֹקִין.

at a time that both of them are intentional, both of them are lashed.

אֶחָד שׁוֹגֵג וְאֶחָד מְזִיד

If one was unintentional and one was intentional

הַמְזִיד מְשַׁנֶּיהֶם לֹקֵה וְהַשׁוֹגֵג פֶּטוּר:

the intentional one of both of them is lashed and the unintentional one is exempt.

CHAPTER SUMMARY

The chapter begins by defining the prohibition of shaving the corners of the head (pe'os ha-rosh), explaining that there are two corners and that both the one who shaves and, under certain conditions, the one who is shaven can be liable. The Rambam clarifies that women are exempt from this prohibition because they do not have beards, while slaves, who do have beards, remain obligated. This leads into a broader discussion of the mitzvos from which women are exempt, including time-bound positive commandments, and the status of a tumtum and an androgynous who must follow the stringencies of both men and women. Finally, the halachos address the prohibition of destroying the corners of the beard (pe'os ha-zakan) with a razor, the prohibition against tattooing (kesoves ka'aka), and the prohibitions against making gashes in one's flesh or tearing out hair in grief over the deceased.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah warns us against shaving the corners of our head and beard, or tattooing our skin, because these were the ways of the idolaters who marked their bodies to show they were 'sold' as servants to their false gods. Hashem wants us to know that a Yid's body is not a blank canvas for the trends of the world; it is a holy vessel, a sanctuary for the neshama. When we guard the boundaries of our appearance, we are declaring that we belong to Hashem alone.

This is also why the Torah commands 'lo tsgodedu', not to cut ourselves in grief, which Chazal teach also means we must not split into opposing factions, 'agudos agudos.' Just as we must not damage the physical vessel of our own body, we must not tear apart the collective body of the Jewish people through division and machlokes. Our external boundaries and our internal unity both stem from the same truth: we are one holy nation, dedicated to one Creator.

Today, pay attention to how you carry yourself in the physical world. Before you adopt a style, a look, or a harsh way of speaking to another Yid, remember who you belong to. Take one small, conscious action to show respect for your body or to bring peace between people, showing that you are a proud servant of the King.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֲדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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