חוּמָּשׁ עִם רַשִׁ"י · עקב · שִׁשִּׁי

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

EIKEV · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu is showing Klal Yisrael the beautiful and unique nature of Eretz Yisrael, contrasting it with the land of Mitzrayim. Unlike Mitzrayim, which requires backbreaking human labor to irrigate from the Nile like a vegetable garden, Eretz Yisrael is a land of hills and valleys that drinks directly from the rains of Shamayim. It is a land that Hashem Himself constantly watches over and cares for, from the beginning of the year until the end of the year.

This leads directly into the second parsha of Krias Shema, where Hashem sets the conditions for our sustenance in the land. If we listen to the mitzvos, love Hashem, and serve Him with all our heart and soul, Hashem promises to send the rain in its proper time so we can gather our grain, wine, and oil, and have plenty of grass for our cattle.

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

פָּסוּק א

Pasuk 1

כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר
For the land that you are coming there to inherit it not like the land of Mitzrayim is it which

יְצָאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת זַרְעֲךָ וְהִשְׁקִיתָ בְרַגְלְךָ כְּגַן הַיָּרָק׃
you went out from there where you would sow — your seed and water it with your foot like a garden of vegetables

רַשִׁ"י

לֹא כארץ מצרים הוא. אֶלָּא טוֹבָה הֵימֶנָּה, וְנֶאֱמְרָה הַבְטָחָה זוֹ לְיִשְׂרָאֵל בִּיצִיאָתָם
Not like the land of Mitzrayim it is but better than it and was said this assurance to Yisrael at their departure

מִמִּצְרַיִם, שֶׁהָיוּ אוֹמְרִים שֶׁמָּא לֹא נָבֹא אֶל אֶרֶץ טוֹבָה וְיָפָה כָּזוֹ.
from Mitzrayim for they were saying perhaps not we will come to a land good and beautiful like this

יָכוֹל בְּגְנוּתָהּ הַכָּתוּב מְדַבֵּר, וְכָךְ אָמַר לָהֶם לֹא כְאֶרֶץ מִצְרַיִם הִיא
one might think to its disparagement the Scripture speaks and thus He said to them not like the land of Mitzrayim it is

אֶלָּא רָעָה הֵימֶנָּה? תַּ"ל "וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי וְגוֹ'" במדבר י"ג , אָדָם
but worse than it Scripture teaches and Hebron seven years was built before etc. Bamidbar 13 man

אֶחָד בְּנָאן, חָם בָּנָה צֹעַן לְמִצְרַיִם בְּנוֹ, וְחֶבְרוֹן לִכְנַעַן, דֶּרֶךְ אֶרֶץ אָדָם בּוֹנֶה אֶת
one built them Cham built Zoan for Mizrajim his son and Hebron for Canaan the way of the world a man builds —

הַנָּאֶה וְאַחַר כָּךְ בּוֹנֶה אֶת הַגָּרוּעַ, שֶׁפִּסָּלְתּוֹ שֶׁל רִאשׁוֹן הוּא נוֹתֵן בַּשֵּׁנִי, וּבְכָל
and after that builds — the inferior because the refuse of the first he puts into the second and in every

מָקוֹם הֶחָבִיב קוֹדֵם, הָא לָמַדְתָּ שֶׁחֶבְרוֹן יָפָה מִצֹּעַן; וּמִצְרַיִם מְשֻׁבַּחַת מִכָּל הָאֲרָצוֹת
the beloved place comes first thus you learn that Hebron was finer than Zoan and Mitzrayim is superior to all the lands

שֶׁנֶּאֱמַר בראשית י"ג "כְּגַן ה' כְּאֶרֶץ מִצְרַיִם", וְצֹעַן שֶׁבַח מִצְרַיִם הִיא
as it is said Bereishis 13 like the garden of Hashem like the land of Mitzrayim and Zoan the best of Mitzrayim it was

שֶׁהִיא מְקוֹם מַלְכוּת, שֶׁכֵּן הוּא אוֹמֵר יְשַׁעְיָהוּ ל' "כִּי הָיוּ בְצֹעַן שָׂרָיו", וְחֶבְרוֹן
and Hebron its princes in Zoan were for 30 Yeshayahu says it for so royalty the place of because it was

פְּסָלְתָּה שֶׁל יִשְׂרָאֵל, לְכָךְ הִקְצוּהָ לִקְבוּרַת מֵתִים, וְאַף עַל פִּי כֵן הִיא יָפָה
it was so though · and even the dead for the burial of they set it apart therefore Canaan the land of of the worst

מִצֹּעַן. וּבִכְתֻבוֹת דף קי"ב דָּרְשׁוּ בְּעִנְיָן אַחֵר, אֶפְשָׁר אָדָם בּוֹנֶה בַּיִת לִבְנוֹ
a house builds a man is it possible another in a matter they expounded 112 page and in Ketubos than Zoan finer

הַקָּטָן וְאַחַר כָּךְ לִבְנוֹ הַגָּדוֹל? אֶלָּא שֶׁמִּבָּנָה עַל אֶחָד מִשִּׁבְעָה בְּצֹעַן:
out of seven one by that it was built up but the elder for his son that and after the younger for his son

רַשִׁ"י

אשר יצאתם משם. אַפִּלּוּ אֶרֶץ רַעְמְסֵס אֲשֶׁר יְשַׁבְתֶּם בָּהּ וְהִיא בְּמֵיטַב אֶרֶץ
the land of in the best of and it in it you dwelt which Raamses the land of even from there you went forth which

מִצְרַיִם, שֶׁנֶּאֱמַר "בְּמֵיטַב הָאָרֶץ וְגוֹ'" בראשית מ"ז , אַף הִיא אֵינָהּ כְּאֶרֶץ יִשְׂרָאֵל:
Yisrael like the land of is not it even 47 Bereishis etcetera the land in the best of as it is said Mitzrayim

רַשִׁ"י

והשקית ברגלך. אֶרֶץ מִצְרַיִם הָיְתָה צְרִיכָה לְהָבִיא מַיִם מִנִּילוּס, בְּרַגְלֵךְ,
with your foot from the Nile water to bring needing was Mitzrayim the land of with your foot and you watered

וּלְהַשְׁקוֹתָהּ – צָרִיךְ אַתָּה לִנְדֹּד מִשְׁנָתְךָ וְלַעֲמֹל, וְהַנָּמוּךְ שׁוֹתֶה וְלֹא הַגָּבוֹהַ, וְאַתָּה
and you the high and not drinks and the low and to toil from your sleep to wander were you needed and to irrigate it

מַעֲלֶה הַמַּיִם מִן הַנָּמוּךְ לַגָּבוֹהַ, אֲבָל זוֹ לְמטר הַשָּׁמַיִם תִּשְׁתֶּה מַיִם – אַתָּה יָשֵׁן עַל
upon sleep you water it drinks the heavens to the rain of this but to the high the low from the water bring up

מִטָּתְךָ וְהַקָּבָּ"ה מַשְׁקֶה נָמוּךְ וְגָבוֹהַ גְּלוּיִ וְשֶׁאֵינוֹ גָּלוּי כְּאֶחָת ספרי :
Sifrei as one exposed and that which is not exposed and high low waters and the Holy One your bed

רַשִׁ"י

כגן הירק. שֶׁאֵין דַּי לוֹ בִּגְשָׁמִים וּמַשְׁקִין אוֹתוֹ בָּרֶגֶל וּבַכָּתֵף:
and by shoulder by foot it and they water with rains for it enough which there is not herbs as a garden of

פָּסוּק ב

Pasuk 2

וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת לִמְטַר
from the rain of and valleys hills is a land of to possess it there are crossing you which but the land

הַשָּׁמַיִם תִּשְׁתֶּה מָיִם:
water it drinks the heaven

רַשִׁ"י

ארץ הרים ובקעת. מִשֶּׁפֶּה הָהָר מִן הַמִּישׁוֹר, שֶׁהַמִּישׁוֹר בְּבֵית כֹּר אַתָּה זוֹרֵעַ
sow you a kor in an area of because the plain the plain than the mountain better is and valleys hills A land of

כֹּר, אֲבָל הָהָר בֵּית כֹּר מִמֶּנּוּ חֲמֵשֶׁת כֹּרִין – אַרְבָּעָה מֵאַרְבָּעָה שִׁפּוּעָיו וְאֶחָד
and one slopes from its four four kors five from it a kor an area of the mountain but a kor

בְּרֹאשׁוֹ:
on its summit

רַ"שִׁ"י

ובקעת. הֵן מִישׁוֹר:

And the valley they are plain lands

פָּסוּק ג

Pasuk 3

אֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ

are on it your God Hashem the eyes of always it seeks out your God Hashem that a land

מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a year the end of and until the year from the beginning of

רַ"שִׁ"י

אשר ה' אלהיך דרש אתה. וַהֲלֹא כָּל הָאֲרָצוֹת דּוֹרֵשׁ, שֶׁנֶּאֱמַר "לְהַמְטִיר עַל

on to cause rain as it is said care for the lands all but does He not it cares for your God Hashem Which

אֶרֶץ לֹא אִישׁ" איוב ל"ח ? אֶלָּא כִּבְיָכוֹל אֵינוֹ דּוֹרֵשׁ אֶלָּא אוֹתָהּ, וְעַל

and through it except care for He does not as it were rather 38 Iyov man without a land

יְדֵי אוֹתָהּ דְּרִישָׁה שֶׁדּוֹרְשָׁהּ, דּוֹרֵשׁ אֶת כָּל הָאֲרָצוֹת עִמָּהּ:

with it the lands all — He cares for that He cares for it care that the means of

רַ"שִׁ"י

תמיד עיני ה' אלהיך בה. לִרְאוֹת מַה הִיא צְרִיכָה, וּלְחַדֵּשׁ בָּהּ גְּזֵרוֹת, עִתִּים

sometimes decrees for it and to renew requires it what to see are upon it your God Hashem the eyes of Always

לְטוֹבָה עִתִּים לְרָעָה כוּ', כִּדְאִיתָא בְּר"ה דף י"ז :

17 daf in Rosh Hashanah as it is etcetera for bad sometimes for good

רַ"שִׁ"י

מרשית השנה. מֵרֹאשׁ הַשָּׁנָה נִדּוֹן מַה יְהֵא בְּסוֹפָהּ שם ח' :

8a there at its end will be what it is judged the year from the start of the year From the beginning of

פָּסוּק ד

Pasuk 4

וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם

today you command I which My commandments to you will hearken surely if And it shall be

לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם:

your soul and with all your heart with all and to serve Him your God Hashem — to love

רַ"שִׁ"י

והיה אם שמע. וְהָיָה מוּסָב עַל הָאָמוּר לְמַעְלָה, לִמְטַר הַשָּׁמַיִם

the heaven of the rain of above that which is said to is connected And it shall be you will hearken if And it shall be

תִּשְׁתֶּה מָיִם:

water it drinketh

רַ"שִׁ"י

והיה אם שמע תשמעו. אִם שָׁמַעְתָּ בַּיָּשָׁן תִּשְׁמְעוּ בֶּחָדָשׁ, וְכֵן "אִם שָׁכֹחַ

forgetting if and so to the new you will hearken to the old you hearken if you will hearken hearkening if And it will be

תִּשְׁכַּח" דברים ח' – אִם הִתְחַלְתָּ לִשְׁכֹּחַ סוֹפְךָ שֶׁתִּשְׁכַּח כֻּלָּהּ, שֶׁכֵּן כְּתִיב
it is written for so all of it is that you will forget your end to forget you have begun if 8 Devarim you will forget

בִּמְגִלָּה אִם תַּעַזְבֵנִי יוֹם יוֹמַיִם אֶעֱזָבֶךָּ:
I will abandon you two days one day you abandon Me if in a scroll

רַשִׁ"י

מצוה אתכם היום. שֶׁיִּהְיוּ עֲלֵיכֶם חֲדָשִׁים, כְּאִלּוּ שְׁמַעְתֶּם בּוֹ בַּיּוֹם ספרי :
Sifrei on that day them you heard as if new upon you that they should be today you commanding

רַשִׁ"י

לאהבה את ה'. שֶׁלֹּא תֹּאמַר הֲרֵי אֲנִי לוֹמֵד בִּשְׁבִיל שֶׁאֶהְיֶה עָשִׁיר, בִּשְׁבִיל
in order rich that I will be in order am learning I behold you should say that not Hashem — To love

שֶׁאֶקָּרֵא רַב, בִּשְׁבִיל שֶׁאֲקַבֵּל שָׂכָר, אֶלָּא כָּל מַה שֶּׁתַּעֲשֶׂה עֲשֵׂה מֵאַהֲבָה וְסוֹף
and ultimately out of love do which you do that all rather reward that I will receive in order Rabbi that I will be called

הַכָּבוֹד לָבֹא שם :
there will come the honor

רַשִׁ"י

ולעבדו בכל לבבכם. עֲבוֹדָה שֶׁהִיא בַּלֵּב, וְזוֹ הִיא תְּפִלָּה, שֶׁהַתְּפִלָּה קְרוּיָה
is called for prayer prayer is and this in the heart that is service your heart with all And to serve Him

עֲבוֹדָה, שֶׁנֶּאֱמַר "אֱלָהָךְ דִּי אַנְתְּ פָּלַח לֵהּ בְּתְדִירָא" דניאל ו' , וְכִי יֵשׁ
there is and is there 6 Daniel continually Him serve you whom your God as it is said service

פֶּלְחָן בְּבָבֶל? אֶלָּא עַל שֶׁהָיָה מִתְפַּלֵּל שֶׁנֶּאֱמַר שם "וְכַוִּין פְּתִיחָן לֵהּ וגו'";
etc for him were open and windows there as it is said praying that he was because rather in Babylon sacrificial service

וְכֵן בְּדָוִד הוּא אוֹמֵר תהילים קמ"א "תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ":
before You as incense my prayer let be established 141 Tehillim says it regarding Dovid and so

רַשִׁ"י

בכל לבבכם ובכל נפשכם. וַהֲלֹא כְּבָר הִזְהִיר "בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ"
your soul" and with all your heart "with all He admonished already But is it not your soul and with all your heart With all

דברים ו' , אֶלָּא אַזְהָרָה לַיָּחִיד, אַזְהָרָה לַצִּבּוּר ספרי :
Sifrei to the community an admonition to the individual an admonition rather 6 Devarim

פָּסוּק ה

Pasuk 5

וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ
and your wine your grain and you shall gather and late rain early rain in its season your land the rain of And I will give

וְיִצְהָרֶךָ:
and your oil

רַשִׁ"י

ונתתי מטר ארצכם. עֲשִׂיתֶם מַה שֶּׁעֲלֵיכֶם אַף אֲנִי אֶעֱשֶׂה מַה שֶּׁעָלַי שם :
there is upon Me what will do I also is upon you what you have done your land the rain of And I will give

רַשִׁ"י

בעתו. בְּלֵילוֹת שֶׁלֹּא יַטְרִיחוּ אֶתְכֶם; דָּ"אַ – בְּעִתּוֹ בְּלֵילֵי שַׁבָּתוֹת
In its season at nights so that not they will trouble you another explanation — in its season on the nights of Shabbos

שֶׁהַכֹּל מְצוּיִין בְּבָתֵּיהֶם:
when everyone are found in their homes

רַשִׁ"י

יורה. הִיא רְבִיעָה הַנּוֹפֶלֶת לְאַחַר הַזְּרִיעָה, שֶׁמַּרְוָה אֶת הָאָרֶץ וְאֶת הַזְּרָעִים:
Yoreh it is the rainfall that falls after the sowing which drenches — the earth and — the seeds

רַשִׁ"י

מלקוש. רְבִיעָה הַיּוֹרֶדֶת סָמוּךְ לַקָּצִיר, לְמַלֹּאת הַתְּבוּאָה בְּקַשֶּׁיהָ. וּלְשׁוֹן מַלְקוֹשׁ
Malkosh rain that descends close to the harvest to fill the grain on its stalks and the term malkosh

דָּבָר הַמְאֻחָר כְּדִמְתַרְגְּמִינַן בראשית ל' "וְהָיָה הָעֲטֻפִים" לְלָבָן" – לַקִּישַׁיָּא;
a thing that is late as we translate Bereishis chapter 30 and it was the late-born ones were for Lavan as late ones

דָּ"אַ – לְכָךְ נִקְרֵאת מַלְקוֹשׁ, שֶׁיּוֹרֶדֶת עַל הַמְּלִילוֹת וְעַל הַקַּשִּׁין:
another explanation for this it is called malkosh because it descends upon the ears and upon the stalks

רַשִׁ"י

ואספת דגנך. אַתָּה תַּאַסְפֶּנּוּ אֶל הַבַּיִת וְלֹא אוֹיְבֶיךָ, כְּעִנְיָן שֶׁנֶּאֱמַר "אִם
And you shall gather your grain you shall gather it into the house and not your enemies like the matter that is said If

אֶתֵּן דְּגָנֵךְ וְגוֹ' כִּי מְאַסְפָיו יֹאכְלֻהוּ" ישעיהו ס"ב וְלֹא כָּעִנְיָן שֶׁנֶּאֱמַר "וְהָיָה
I will give your grain etc. but those who gather it shall eat it Yeshayahu 62 and not like the matter that is said And it was

אִם זָרַע יִשְׂרָאֵל וְגוֹ'" שופטים ו' :
when sowed Yisrael etc. Shoftim 6

פָּסוּק ו

Pasuk 6

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ:
And I will give grass in your field for your cattle and you shall eat and you shall be satisfied

רַשִׁ"י

ונתתי עשב בשדך. שֶׁלֹּא תִצְטָרֵךְ לְהוֹלִיכָהּ לַמִּדְבָּרוֹת. דָּ"אַ —
And I will give grass in your field so that not you will need to lead it to the wildernesses another explanation —

שֶׁתִּהְיֶה גּוֹזֵז תְּבוּאָתְךָ כָּל יְמוֹת הַגְּשָׁמִים וּמַשְׁלִיךְ לִפְנֵי בְהֶמְתְּךָ וְאַתָּה מוֹנֵעַ יָדְךָ
that you will be cutting your grain all the days of the rains and casting before your animal and you withhold your hand

מִמֶּנָּה שְׁלוֹשִׁים יוֹם קֹדֶם לַקָּצִיר וְאֵינָהּ פּוֹחֶתֶת מִדְּגָנָהּ ספרי :
from it thirty days before the harvest and it does not decrease from its grain Sifrei

רַשִׁ"י

ואכלת ושבעת. חֲרֵי זוֹ בְּרָכָה אַחֶרֶת שֶׁתְּהֵא בְּרָכָה מְצוּיָה בַּפַּת בְּתוֹךְ
And you shall eat and be satisfied behold this is a blessing another that there will be a blessing present in the bread within

הַמֵּעַיִם וְאָכַלְתָּ וְשָׂבָעְתָּ :
the intestines and you shall eat and be satisfied

פָּסוּק ז

Pasuk 7

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים
gods and you serve and you turn away your heart will be enticed lest for yourselves Guard yourselves

אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃
to them and you bow down others

רַשִׁ"י

השמרו לכם. כֵּיוָן שֶׁתִּהְיוּ אוֹכְלִים וּשְׂבֵעִים הִשָּׁמְרוּ לָכֶם שֶׁלֹּא תִּבְעָטוּ,
you kick lest to yourselves take heed and satisfied eating that you will be since to yourselves Take heed

שֶׁאֵין אָדָם מוֹרֵד בְּהַקָּדוֹשׁ בָּרוּךְ הוּא אֶלָּא מִתּוֹךְ שְׂבִיעָה, שֶׁנֶּאֱמַר "פֶּן תֹּאכַל
you eat Lest as it is said satiety out of except is He blessed against the Holy One rebelling man for there is no

וְשָׂבָעְתָּ וּבָקָרְךָ וְצֹאנְךָ יִרְבְּיֶין" דברים ח', מַה הוּא אוֹמֵר אַחֲרָיו? "וְרָם לְבָבֶךָ
your heart And lifted up after it say does it what 8 Devarim multiply and your flocks and your herds and are full

וְשָׁכַחְתָּ":
and you forget

רַשִׁ"י

וסרתם. לִפְרֹשׁ מִן הַתּוֹרָה, וּמִתּוֹךְ כָּךְ ועבדתם אלהים אחרים , שֶׁכֵּיוָן
for once others gods and you will serve this and from within the Torah from to depart And you turn aside

שֶׁאָדָם פּוֹרֵשׁ מִן הַתּוֹרָה הוֹלֵךְ וּמִדַּבֵּק בַּעֲ"זָ, וְכֵן דָּוִד אוֹמֵר "כִּי גֵרְשׁוּנִי הַיּוֹם
today they drove me out for says Dovid and so to idol worship and clings he goes the Torah from departs that a person

מֵהִסְתַּפֵּחַ בְּנַחֲלַת ה' לֵאמֹר לֵךְ עֲבֹד וְגו'" שמואל א כ"ו , וּמִי אָמַר לוֹ
to him said and who 26 Aleph Shmuel etcetera serve go saying Hashem to the inheritance of from cleaving

כֵּן? אֶלָּא כֵּיוָן שֶׁאֲנִי מְגֹרָשׁ מִלַּעֲסֹק בַּתּוֹרָה, הֲרֵינִי קָרוֹב לַעֲבֹד אֱלֹהִים
gods to serve close behold I am with the Torah from occupying myself driven out that I am since rather so

אֲחֵרִים:
others

רַשִׁ"י

אלהים אחרים. שֶׁהֵם אֲחֵרִים לְעוֹבְדֵיהֶם – צוֹעֵק אֵלָיו וְאֵינוֹ עוֹנֵהוּ, נִמְצָא
it turns out answer him and it does not to it one cries out to their worshippers are strangers that they others gods

עָשׂוּי לוֹ כְּנָכְרִי ספרי :
Sifrei like a stranger to him it is made

פָּסוּק ח

Pasuk 8

וְחָרָה אַף יְהוָה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר
rain there will be and not the heavens — and He will shut against you Hashem the anger of and will flare up

וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר
that the good the land from upon quickly and you will perish its produce — will yield not and the ground

יְהוָה נֹתֵן לָכֶם׃
to you is giving Hashem

רַשִׁ"י

את יבולה. אַף מַה שֶּׁאַתָּה מוֹבִיל לָהּ, כָּעִנְיָן שֶׁנֶּאֱמַר חגי א' זְרַעְתֶּם הַרְבֵּה
much you have sown one Chaggai that is said like the matter to it bring which you that even its produce —

וְהָבֵא מְעָט ספרי :
Sifrei little and brought in

רַשִׁ"י

ואבדתם מהרה. עַל כָּל שְׁאָר הַיִּסּוּרִין אַגְלֶה אֶתְכֶן מִן הָאֲדָמָה שֶׁגָּרְמָה
that caused the land from you I will exile the sufferings the rest of all In addition to quickly And you shall perish

לָכֶם לַחֲטֹא; מָשָׁל לְמֶלֶךְ שֶׁשָּׁלַח בְּנוֹ לְבֵית הַמִּשְׁתֶּה וְהָיָה יוֹשֵׁב וּמַפְקִידוֹ
and instructing him sitting and he was the feast to the house of his son who sent to a king A parable to sin you

אַל תֹּאכַל יוֹתֵר מִצָּרְכְּךָ, שֶׁתָּבֹא נָקִי לְבֵיתְךָ, וְלֹא הִשְׁגִּיחַ הַבֵּן הַהוּא, אָכַל
he ate that the son paid attention And not to your house clean so that you come than your need more eat Do not

וְשָׁתָה יוֹתֵר מִצָּרְכּוֹ, וְהֵקִיא וְטִנֵּף אֶת כָּל בְּנֵי הַמְּסִבָּה, נְטָלוּהוּ בְיָדָיו
by his hands They took him the company the members of all — and dirtied and vomited than his need more and drank

וּבְרַגְלָיו וּזְרָקוּהוּ אֲחוֹרֵי פַּלְטְרִין שם :
there the palace behind and threw him and by his feet

רַשִׁ"י

מהרה. אֵינִי נוֹתֵן לָכֶם אַרְכָּא, וְאִם תֹּאמְרוּ וַהֲלֹא נִתְּנָה אַרְכָּא לְדוֹר הַמַּבּוּל
the flood to the generation of respite given but was not you will say and if respite to you give I do not Quickly

שֶׁנֶּאֱמַר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה בראשית ו' דּוֹר הַמַּבּוּל לֹא הָיָה
was there not the flood the generation of 6 Bereishis years and twenty one hundred his days and shall be as it is said

לָהֶם מִמִּי לִלְמֹד וְאַתֶּם יֵשׁ לָכֶם מִמִּי לִלְמֹד ספרי :
Sifrei to learn someone from whom · have but you to learn from whom for them

פָּסוּק ט

Pasuk 9

וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם
them and you shall bind your soul and upon your heart upon these My words — And you shall place

לְאוֹת עַל יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם:
your eyes between for frontlets and they shall be your hand upon for a sign

רַשִׁ"י

ושמתם את דברי. אַף לְאַחַר שֶׁתִּגְלוּ הֱיוּ מְצֻיָּנִים בְּמִצְוֹת, הַנִּיחוּ תְּפִלִּין,
tefillin lay with the mitzvos distinctive be that you are exiled after Even My words — And you shall place

עֲשׂוּ מְזוּזוֹת, כְּדֵי שֶׁלֹּא יִהְיוּ לָכֶם חֲדָשִׁים כְּשֶׁתַּחְזְרוּ, וְכֵן הוּא אוֹמֵר ירמיהו ל"א
31 Yirmeyahu says it And so when you return new to you they will be not so that mezuzos make

הַצִּיבִי לָךְ צִיֻּנִים ספרי :
Sifrei markers for yourself Set up

פָּסוּק י

Pasuk 10

וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
And you shall teach them — your children to speak in them in your sitting in your house and in your walking

בַּדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃
on the way and in your lying down and in your rising

רַשִׁ"י

לדבר בם. מִשָּׁעָה שֶׁהַבֵּן יוֹדֵעַ לְדַבֵּר, לַמְּדֵהוּ "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה"
to speak of them from the moment that the son knows to speak teach him Torah commanded us Moshe

שִׂיחָה זֶה לְמוּד דִּבּוּרוֹ; מִכָּאן אָמְרוּ כְּשֶׁהַתִּינוֹק מַתְחִיל לְדַבֵּר אָבִיו מְשִׂיחַ
so that should be this the teaching of his speaking from here they said when the child begins to speak his father speaks

עִמּוֹ בִּלְשׁוֹן הַקֹּדֶשׁ וּמְלַמְּדוֹ תוֹרָה, וְאִם לֹא עָשָׂה כֵּן חֲרֵי הוּא כְּאִלּוּ קוֹבְרוֹ,
with him in the tongue of the Holy and teaches him Torah and if not he did so behold he is as if he buries him

שֶׁנֶּאֱמַר ולמדתם אתם את בניכם לדבר בם וגו'.
as it is said and you shall teach them — your children to speak of them etcetera

פָּסוּק יא

Pasuk 11

וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃
And you shall write them upon the doorposts of your house and on your gates

פָּסוּק יב

Pasuk 12

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
so that will multiply your days and the days of your children upon the land which Hashem swore

לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ׃
to your forefathers to give to them like the days of the heavens over the earth

רַשִׁ"י

למען ירבו ימיכם וימי בניכם. אִם עֲשִׂיתֶם כֵּן יִרְבּוּ, וְאִם לָאו לֹא
In order that will be increased your days and the days of your children if you do so they will increase and if not not

יִרְבּוּ, שֶׁדִּבְרֵי תוֹרָה נִדְרָשִׁין מִכְּלַל לָאו הֵן וּמִכְּלַל הֵן לָאו ·
they will increase for the words of Torah are expounded from the negative the positive · and from the positive the negative ·

ספרי :
Sifrei

רַשִׁ"י

לתת להם. לָכֶם אֵין כָּתִיב כָּאן, אֶלָּא לָתֵת לָהֶם, מִכָּאן מָצִינוּ לְמֵדִים תְּחִיַּת
To give to them To give to you is not written here but to give to them from here we find learning resurrection of

הַמֵּתִים מִן הַתּוֹרָה׃
the dead from the Torah

CHAPTER SUMMARY

The aliyah warns us to be extremely careful not to let our hearts be swayed to go astray after avodah zarah, which would bring Hashem's anger, causing the heavens to stop giving rain and leading to our exile from the good land. To protect ourselves and keep these truths alive, we are commanded to bind these words as a sign on our arms and as tefillin between our eyes, to teach them diligently to our children throughout the day, and to write them on the mezuzos of our doors and gates, so that we and our children may merit long life upon the land that Hashem promised to our Avos.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is making a major comparison here between Mitzrayim and Eretz Yisrael. In Mitzrayim, you had the Nile right there. You could irrigate your fields with your own feet, feeling completely in control of your livelihood. But Eretz Yisrael is different. It is a land of hills and valleys that depends entirely on the rain of heaven. Lichoira, we would think that having a natural, predictable water source like the Nile is a blessing, while depending on rain is a curse. Why is Hashem bringing us to a place where we are constantly vulnerable?

The chiddush of the Torah is that this vulnerability is actually the greatest bracha of all. Because Eretz Yisrael has no natural irrigation system, it is a land that Hashem is constantly looking after, "from the beginning of the year to the end of the year." Mimeila, this setup forces us into a constant, living relationship with Hashem. We cannot just put our heads down and rely on our own efforts. We have to look up to Shamayim. Our physical sustenance is directly tied to our spiritual state, to "loving Hashem and serving Him with all your heart."

This is a powerful yesod for our daily avodah. We often crave total predictability and security in our parnassah, our health, and our shalom bayis. We want to feel like we have a "Nile" that we can control with our own feet. But Hashem purposely puts us in situations where we must rely on Him, where we have to daven for "rain" every single day. This is not a punishment; it is how Hashem keeps us close. When you feel that vulnerability, it is Hashem inviting you to talk to Him, to build real bitachon, and to realize that He is looking directly at you every moment.

Today, when you feel anxious about something you cannot control, do not try to force a natural solution with your own feet. Instead, look up to Shamayim, say a short tefillah in your own words, and remember that Hashem is looking after you personally right now.

דַּף יוֹמִי · חֻלִּין · דַּף צ״ב

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📖 THE SUGYA

We begin this part of the perek with a beautiful and inspiring collection of Aggadata, focusing on the deep secrets of the pesukim. The Gemara first discusses the shira of the ofanim and the angels, and then dives into the struggle between Yaakov Avinu and the angel of Esav. We learn how the angel wept and begged Yaakov to let him go, and how he hinted to Yaakov about the future leaders of Klal Yisrael in Bavel and Eretz Yisrael, as well as the coming exiles.

From there, the Gemara brings a fascinating series of drashos on the butler's dream in Mitzrayim, where he saw a vine with three branches. The Tannaim and Amoraim offer different ways to understand these metaphors, explaining how they refer to the Avos, the leaders of Klal Yisrael, the Beis HaMikdash, the gifts in the midbar, or the redemption from Mitzrayim. We also learn a beautiful yesod from Reish Lakish about how Klal Yisrael is compared to a vine, where the Talmidei Chachamim are the clusters and the simple folk are the leaves that protect them.

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

עַמּוּד א׳ DAF 92A

ANSWER

״בָּרוּךְ״ – אוֹפַנִּים הוּא דְּאָמְרִי לֵיהּ.

As for the verse that mentions **"Blessed** be the glory of Hashem from His place," **it is the ofanim**, the holy wheels of the Chariot, **who say it**, and not the ministering angels.

ANSWER

וְאִיבָּעֵית אֵימָא: כֵּיוָן דְּאִתְיְהִיב רְשׁוּתָא, אִתְיְהִיב.

And if you want, say instead: **Once permission was given** to the angels to mention the Name of Hashem after three words when they say "Holy, holy, holy," permission **was given** to them to mention it again even after fewer than three words.

STATEMENT

״וַיִּשָּׂר אֶל מַלְאָךְ וַיָּכֹל בָּכָה וַיִּתְחַנֶּן לוֹ״ – אֵינִי יוֹדֵעַ מִי נַעֲשָׂה שַׂר לְמִי,

Regarding the pasuk, **"And he strove with an angel and prevailed, he wept and made supplication to him," I do not know** from this wording **who became master over whom**, meaning who won the struggle.

PROOF

כְּשֶׁהוּא אוֹמֵר ״כִּי שָׂרִיתָ עִם אֱלֹהִים״ – הֱוֵי אוֹמֵר יַעֲקֹב נַעֲשָׂה שַׂר לַמַּלְאָךְ.

But **when it says** in another pasuk, **"For you have striven with angels** and with men, and have prevailed," **you must say** that **Yaakov became master over the angel**.

STATEMENT

”בָּכָה וַיִּתְחַנֵּן לוֹ” – אֵינִי יוֹדֵעַ מִי בָּכָה לְמִי,

Regarding the words, **"He wept and made supplication to him," I do not know who wept to whom**.

PROOF

כְּשֶׁהוּא אוֹמֵר ”וַיֹּאמֶר שַׁלְּחֵנִי”, זֶהוּ אוֹמֵר: מַלְאָךְ בָּכָה לְיַעֲקֹב.

But **when it says** in the Torah, **"And he said, 'Let me go,'" you must say** that the **angel wept to Yaakov**, begging to be released.

STATEMENT

”כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אֲנָשִׁים”, אָמַר רַבָּה: רֶמֶז רָמַז לוֹ שֶׁעֲתִידִים שְׁנֵי שָׂרִים לָצֵאת מִמֶּנּוּ, רֹאשׁ גּוֹלָה שֶׁבְּבָבֶל וְנָשִׂיא שֶׁבְּאֶרֶץ יִשְׂרָאֵל,

On the pasuk, **"For you have striven with angels and with men," Rabba said:** The angel **hinted to him that in the future, two princes are destined to emerge from him: the Exilarch who is in Bavel, and the Nasi who is in Eretz Yisrael**.

INFERENCE

מִכָּאן רָמַז לוֹ גָּלוּת.

And **from here**, by mentioning both Bavel and Eretz Yisrael, the angel also **hinted to him** about the future **exile**.

STATEMENT

”וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִים”, אָמַר רַב חִיָּיא בַּר אַבָּא אָמַר רַב: אֵלּוּ שְׁלֹשָׁה שָׂרֵי גֵּאִים הַיּוֹצְאִים מִיִּשְׂרָאֵל בְּכָל דּוֹר וָדוֹר,

Regarding the butler's dream, **"And on the vine were three branches," Rav Chiyya bar Abba said** that **Rav said: These** three branches **are the three proud princes who emerge from Israel in every generation** to lead and protect them,

STATEMENT

פְּעָמִים שֶׁשְּׁנַיִם כָּאן וְאֶחָד בְּאֶרֶץ יִשְׂרָאֵל, פְּעָמִים שֶׁשְּׁנַיִם בְּאֶרֶץ יִשְׂרָאֵל וְאֶחָד כָּאן.

sometimes two are **here** in Bavel **and one is in Eretz Yisrael, and sometimes two** are **in Eretz Yisrael and one is here** in Bavel.

STATEMENT

יְהִיבוּ רַבָּנַן עֵינַיְיהוּ בְּרַבָּנָא עוּקְבָא וְרַבָּנָא נְחֶמְיָה בְּנֵי בְּרַתֵּיהּ דְּרַב.

When this was said in the Beis Medrash, **the Rabbis cast their eyes upon Rabbana Ukva and Rabbana Nechemiah, the sons of the daughter of Rav**, who were the great leaders of that generation in Bavel.

STATEMENT

רָבָא אָמַר: אֵלּוּ שְׁלֹשָׁה שָׂרֵי גּוֹיִם, שֶׁמְּלַמְּדִים זְכוּת עַל יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר.

But **Rava said: These** three branches **are the three heavenly princes of the nations who plead merit for Israel in every generation**.

BRAISA

תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: ״גֶּפֶן״ – זֶה הָעוֹלָם, ״שְׁלֹשָׁה שָׂרִיגִים״ – זֶה אַבְרָהָם יִצְחָק וְיַעֲקֹב,

It is taught in a Braisa, Rabbi Eliezer says: The "vine" refers to this world; the "three branches" refer to Avraham, Yitzchak, and Yaakov;

BRAISA

״וְהִיא כְּפֹרַחַת עָלְתָה נִצָּהּ״ – אֵלּוּ הָאִמָּהוֹת, ״הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים״ – אֵלּוּ הַשְּׁבָטִים.

"and as it budded, its blossoms shot forth" refers to the Matriarchs; "and its clusters brought forth ripe grapes" refers to the twelve Tribes.

OBJECTION

אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: וְכִי מַרְאִין לוֹ לְאָדָם מַה שֶּׁהָיָה? וַהֲלֹא אֵין מַרְאִין לוֹ לְאָדָם אֶלָּא מַה שֶּׁעָתִיד לִהְיוֹת!

Rabbi Yehoshua said to him: But does one show a person in a dream that which already was in the past? Behold, one is only shown that which is destined to be in the future!

ANSWER

אֶלָּא ״גֶּפֶן״ – זֶה תּוֹרָה, ״שְׁלֹשָׁה שָׂרִיגִים״ – אֵלּוּ מֹשֶׁה וְאַהֲרֹן וּמִרְיָם,

Rather, the "vine" refers to the Torah; the "three branches" refer to Moshe, Aharon, and Miriam;

ANSWER

״וְהִיא כְּפֹרַחַת עָלְתָה נִצָּהּ״ – אֵלּוּ סַנְהֶדְרִין, ״הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים״ – אֵלּוּ הַצַּדִּיקִים שֶׁבְּכָל דּוֹר וָדוֹר.

"and as it budded, its blossoms shot forth" refers to the Sanhedrin; "and its clusters brought forth ripe grapes" refers to the righteous of every generation.

STATEMENT

אָמַר רַבָּן גַּמְלִיאֵל: עֲדַיִין צְרִיכִין אָנוּ לַמּוֹדָעִי, דְּמוֹקֵים לֵיהּ כּוּלֵּיהּ בְּחַד מָקוֹם.

Rabban Gamliel said: We still need the explanation of Rabbi Elazar HaModa'i, who establishes the entire pasuk in one place, meaning he explains all the metaphors as referring to a single theme.

STATEMENT

רַבִּי אֶלְעָזָר הַמּוֹדָעִי אוֹמֵר: ״גֶּפֶן״ – זֶה יְרוּשָׁלַיִם, ״שְׁלֹשָׁה שָׂרִיגִים״ – זֶה מִקְדָּשׁ, מֶלֶךְ, וְכֹהֵן גָּדוֹל,

For Rabbi Elazar HaModa'i says: The "vine" refers to Yerushalayim; the "three branches" refer to the Beis HaMikdash, the King, and the Kohen Gadol;

STATEMENT

״וְהִיא כְּפֹרַחַת עָלְתָה נִצָּהּ״ – אֵלּוּ פְּרָחֵי כְהוּנָּה, ״הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים״ – אֵלּוּ נְסָכִים.

"and as it budded, its blossoms shot forth" refers to the young Kohanim; "and its clusters brought forth ripe grapes" refers to the wine libations.

STATEMENT

רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מוֹקֵים לַהּ בְּמַתָּנוֹת, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: "גֶּפֶן" – זוֹ תּוֹרָה, "שְׁלֹשָׁה שָׂרִיגִים" – זֶה בְּאֵר, עֲמוּד עָנָן, וּמָן,

Rabbi Yehoshua ben Levi establishes it as referring to the gifts Hashem gave Bnei Yisrael in the midbar, as Rabbi Yehoshua ben Levi said: The "vine" refers to the Torah; the "three branches" refer to the Well of Miriam, the Pillar of Cloud, and the Manna;

STATEMENT

"וְהִיא כְּפַרַחַת עָלְתָה נִצָּהּ" – אֵלּוּ הַבִּכּוּרִים, "הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים" – אֵלּוּ נְסָכִים.

"and as it budded, its blossoms shot forth" refers to the Bikkurim; "and its clusters brought forth ripe grapes" refers to the wine libations.

STATEMENT

רַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: "גֶּפֶן" – אֵלּוּ יִשְׂרָאֵל, וְכֵן הוּא אוֹמֵר: "גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ".

Rabbi Yirmeyah bar Abba said: The "vine" refers to Israel, and so it says in Tehillim, "You plucked up a vine out of Mitzrayim."

STATEMENT

"שְׁלֹשָׁה שָׂרִיגִים" – אֵלּוּ שְׁלֹשָׁה רְגָלִים שֶׁיִּשְׂרָאֵל עוֹלִין בָּהֶן בְּכָל שָׁנָה וְשָׁנָה.

The "three branches" refer to the three pilgrimage Festivals on which Israel ascends to Yerushalayim every single year.

STATEMENT

"וְהִיא כְּפַרַחַת עָלְתָה נִצָּהּ" – הִגִּיעַ זְמַנָּן שֶׁל יִשְׂרָאֵל לִפְרוֹת וְלִרְבּוֹת, וְכֵן הוּא אוֹמֵר: "וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ".

"And as it budded" means the time arrived for Israel to be fruitful and multiply, and so it says, "And the children of Israel were fruitful and increased abundantly."

STATEMENT

"עָלְתָה נִצָּהּ" – הִגִּיעַ זְמַן שֶׁל יִשְׂרָאֵל לִיגָּאֵל, וְכֵן הוּא אוֹמֵר: "וְיֵז נִצְחָם עַל בִּגְדַי וְכָל מַלְבּוּשַׁי אֶגְאָלְתִּי",

"Its blossoms shot forth" means the time arrived for Israel to be redeemed, and so it says in Yeshayahu, "And their lifeblood was sprinkled upon My garments, and I have stained all My raiment."

STATEMENT

"הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים" – הִגִּיעַ זְמַנָּהּ שֶׁל מִצְרַיִם לִשְׁתּוֹת כּוֹס הַתַּרְעֵלָה.

"And its clusters brought forth ripe grapes" means the time arrived for Mitzrayim to drink the cup of fury.

QUESTION

וְהַיְינוּ דְּאָמַר רָבָא: שְׁלֹשָׁה כּוֹסוֹת הָאֲמוּרוֹת בְּמִצְרַיִם לָמָּה?

And this is what Rava said: Why are there three cups mentioned in connection with Mitzrayim in the butler's dream?

ANSWER

אֶחָד, שֶׁשָּׁתָת בִּימֵי מֹשֶׁה, וְאֶחָד שֶׁשָּׁתָת בִּימֵי פַּרְעֹה נְכֹה, וְאֶחָד שֶׁעֲתִידָה לִשְׁתּוֹת עִם כָּל הַגּוֹיִם.

One is the cup of punishment that it drank in the days of Moshe, and one that it drank in the days of Pharaoh Necho, and one that it is destined to drink in the future along with all the nations.

STATEMENT

אָמַר לֵיהּ רַבִּי אַבָּא לְרַבִּי יִרְמְיָה בַּר אַבָּא: כִּי דָּרֵישׁ לְהוּ רַב לְהָנֵי קְרָאֵי בְּאַגַּדְתָּא, כְּוָותָךְ דָּרֵישׁ לְהוּ.

Rabbi Abba said to Rabbi Yirmeyah bar Abba: When Rav expounded these verses in Aggadah, he expounded them just like you did.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אוּמָּה זוֹ כְּגֶפֶן נִמְשָׁלָה.

Rabbi Shimon ben Lakish said: This nation of Israel is compared to a vine:

STATEMENT

זְמוֹרוֹת שֶׁבָּהּ – אֵלּוּ בַּעֲלֵי בָּתִּים, אֶשְׁכּוֹלוֹת שֶׁבָּהּ – אֵלּוּ תַּלְמִידֵי חֲכָמִים, עָלִין שֶׁבָּהּ – אֵלּוּ עַמֵּי הָאָרֶץ, קְנוֹקָנוֹת שֶׁבָּהּ – אֵלּוּ רֵיקָנִים שֶׁבְּיִשְׂרָאֵל.

The branches on it are the homeowners; the clusters on it are the Talmidei Chachamim; the leaves on it are the simple folk; and the tendrils on it are the empty ones of Israel.

STATEMENT

וְהַיְינוּ דִּשְׁלַחוּ מִתָּם: לִיבְעֵי רַחֲמִים אִיתְכָּלְיָא עַל עָלְיָא, דְּאִילְמָלֵא עָלְיָא לָא מִתְקַיְימָן אִיתְכָּלְיָא.

And this is what they sent from there, from Eretz Yisrael: Let the clusters pray for mercy for the leaves, because if not for the leaves, the clusters could not exist, just as the leaves protect the grapes.

STATEMENT

"וָאֶכְרֶה לִּי בַּחֲמִשָּׁה עָשָׂר כָּסֶף", אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: אֵין "כִּירָה" אֶלָּא לְשׁוֹן מְכִירָה, שֶׁנֶּאֱמַר "בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי".

On the pasuk, "So I bought her to me for fifteen pieces of silver," Rabbi Yochanan said in the name of Rabbi Shimon ben Yehotzadak: The word "kirah" means nothing other than purchase, as it says, "In my grave which I dug (karisi) for myself."

STATEMENT

"בַּחֲמִשָּׁה עָשָׂר" – זֶה חֲמִשָּׁה עָשָׂר בְּנִיסָן שֶׁבּוֹ נִגְאֲלוּ יִשְׂרָאֵל מִמִּצְרַיִם, "כֶּסֶף" – אֵלּוּ צַדִּיקִים, וְכֵן הוּא אוֹמֵר "צְרוֹר הַכֶּסֶף לָקַח בְּיָדוֹ".

"For fifteen" refers to the fifteenth of Nissan, on which Israel was redeemed from Mitzrayim; "silver" refers to the Tzaddikim, and so it says, "He took the bag of silver in his hand."

STATEMENT

"חוֹמֶר שְׁעוֹרִים וְלֶתֶךְ שְׂעוֹרִים" – אֵלּוּ אַרְבָּעִים וַחֲמִשָּׁה צַדִּיקִים שֶׁהָעוֹלָם מִתְקַיֵּים בָּהֶם,

"A chomer of barley and a letekh of barley"—which equal forty-five se'ah—refers to the forty-five Tzaddikim through whom the world is sustained.

STATEMENT

וְאֵינִי יוֹדֵעַ אִם שְׁלֹשִׁים כָּאן וַחֲמִשָּׁה עָשָׂר בְּאֶרֶץ יִשְׂרָאֵל, וְאִם שְׁלֹשִׁים בְּאֶרֶץ יִשְׂרָאֵל וַחֲמִשָּׁה עָשָׂר כָּאן.

But I do not know if thirty are here in Bavel and fifteen are in Eretz Yisrael, or if thirty are in Eretz Yisrael and fifteen are here in Bavel.

PROOF

כְּשֶׁהוּא אוֹמֵר: "וָאֶקְחָה שְׁלֹשִׁים הַכֶּסֶף וָאַשְׁלִיךְ אֹתוֹ בֵּית ה' אֶל הַיּוֹצֵר" – הֱוֵי אוֹמֵר: שְׁלֹשִׁים בְּאֶרֶץ יִשְׂרָאֵל וַחֲמִשָּׁה עָשָׂר כָּאן.

When it says in Zechariah, "And I took the thirty pieces of silver and cast them into the House of Hashem, to the potter," you must say that there are thirty in Eretz Yisrael and fifteen here in Bavel.

STATEMENT

אָמַר אַבָּיֵי: וְרוֹבַּיְיהוּ מִשְׁתַּכְחִי בְּבֵי כְּנִישְׁתָּא דְּתוּתֵי אַפְתָּא,

Abaye said: And the majority of those fifteen who are in Bavel are found in the synagogue of Tusei Afta.

PROOF

וְהַיְינוּ דִּכְתִיב: "וָאֹמַר אֲלֵיהֶם אִם טוֹב בְּעֵינֵיכֶם הָבוּ שְׂכָרִי וְאִם לֹא חֲדָלוּ וַיִּשְׁקְלוּ אֶת שְׂכָרִי שְׁלֹשִׁים כָּסֶף".

And this is as it is written: "And I said to them, 'If it is good in your eyes, give me my hire, and if not, forebear.' So they weighed for my hire thirty pieces of silver."

STATEMENT

רַבִּי יְהוּדָה אוֹמֵר: אֵלּוּ שְׁלֹשִׁים צַדִּיקֵי אוּמּוֹת הָעוֹלָם, שֶׁאוּמּוֹת הָעוֹלָם מִתְקַיְימִים עֲלֵיהֶם.

Rabbi Yehudah says: These thirty pieces of silver refer to the thirty righteous people among the nations of the world, through whom the nations of the world are sustained.

STATEMENT

עוּלָּא אָמַר: אֵלּוּ שְׁלֹשִׁים מִצְוֹת שֶׁקִּבְּלוּ עֲלֵיהֶם בְּנֵי נֹחַ, וְאֵין מְקַיְימִין אֶלָּא שְׁלֹשָׁה. אַחַת

Ulla said: These are the thirty mitzvos that the Bnei Noach accepted upon themselves, but they only fulfill three of them. One of them is...

STATEMENT

שֶׁאֵין כּוֹתְבִין כְּתוּבָּה לִזְכָרִים,

The first of these three good traits is **that they do not write a marriage contract for males** to marry each other, showing they still respect the institution of marriage;

STATEMENT

וְאַחַת שֶׁאֵין שׁוֹקְלִין בְּשַׂר הַמֵּת בְּמָקוֹלִין,

and another good trait is **that they do not weigh the flesh of the dead in butcher shops** to sell it for food, even though they are suspected of cannibalism;

STATEMENT

וְאַחַת שֶׁמְּכַבְּדִין אֶת הַתּוֹרָה.

and the third **one** is **that they honor the Torah** and do not mock it.

מִשְׁנָה MISHNAH

MISHNAH

וְאֵינוֹ נוֹהֵג בָּעוֹף.

The Mishnah states: **And** the prohibition of the sciatic nerve **does not apply to a bird** because a bird does not have a rounded thigh bone like a spoon.

גְּמָרָא GEMARA

QUESTION

הָא קָא חָזֵינַן דְּאִית לֵיהּ?

The Gemara asks: **But we see that it does have** a protrusion of flesh on its thigh bone!

ANSWER

אִית לֵיהּ, וְלָא עָגִיל.

The Gemara answers: Indeed, **it has** a protrusion, **but** it is flat and **not rounded** like a spoon.

QUESTION

בָּעֵי רַבִּי יִרְמְיָה:

Rabbi Yirmeya asks a she'eilah:

QUESTION

אִית לֵיהּ לְעוֹף וַעֲגִיל, אִית לֵיהּ לִבְהֵמָה וְלָא עָגִיל, מַאי?

If **a bird has** a protrusion **and** it is **rounded,** or if **an animal has** a protrusion **but** it is **not rounded, what** is the halacha?

QUESTION

בָּתַר דִּידֵיהּ אָזְלִינַן, אוֹ בָּתַר מִינֵיהּ אָזְלִינַן?

Do we follow its own individual physical shape, **or do we follow its species** as a whole?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

וְנוֹהֵג בַּשְּׁלִיל.

The Mishnah states: **And** the prohibition of the sciatic nerve **applies to a fetus** found inside a slaughtered animal.

גְּמָרָא GEMARA

STATEMENT

אָמַר שְׁמוּאֵל: וְחֶלְבּוֹ מוּתָּר לְדִבְרֵי הַכֹּל.

Shmuel said: And its fat is permitted according to everyone.

QUESTION

חֶלְבּוֹ דְּמַאי?

The Gemara asks: **The fat of what** is Shmuel referring to?

OBJECTION

אִילֵימָא דְּשִׁלִּיל – וְהָא מִיפְּלָג פְּלִיגִי בֵּיהּ,

If we say he means the fat **of a fetus, but don't they argue about this** in a braisa?

PROOF

דְּתַנְיָא: נוֹהֵג בַּשְּׁלִיל, וְחֶלְבּוֹ אָסוּר, דִּבְרֵי רַבִּי מֵאִיר.

As it is taught in a braisa: The prohibition of the sciatic nerve **applies to a fetus, and its fat is forbidden; this is the statement of Rabbi Meir.**

PROOF

רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ נוֹהֵג בַּשְּׁלִיל, וְחֶלְבּוֹ מוּתָּר.

Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted. So they clearly argue!

EXPLANATION

וְאָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי אוֹשַׁעְיָא: מַחְלוֹקֶת בְּבֶן תִּשְׁעָה חַי, וְהָלַךְ רַבִּי מֵאִיר לְשִׁיטָתוֹ, וְרַבִּי יְהוּדָה לְשִׁיטָתוֹ.

And Rabbi Elazar said that **Rabbi Oshaya said: This dispute is regarding a nine-month-old** full-term fetus found **alive** after its mother was slaughtered, **and Rabbi Meir went according to his** general **opinion** that it is a separate animal, **and Rabbi Yehuda** went **according to his opinion** that it is part of its mother.

QUESTION

וְאֶלָּא חֶלְבּוֹ דְּגִיד?

But rather, did Shmuel mean **the fat of the sciatic nerve** itself?

OBJECTION

הָא מִיפְּלָג פְּלִיגִי בָּהּ,

But **don't they argue about this** as well?

PROOF

דְּתַנְיָא: גִּיד הַנָּשֶׁה מְחַטֵּט אַחֲרָיו בְּכָל מָקוֹם שֶׁהוּא, וְחוֹתֵךְ שָׁמְנוֹ מֵעִיקָּרוֹ – דִּבְרֵי רַבִּי מֵאִיר.

As it is taught in a braisa: Regarding **the sciatic nerve, one digs after it in any place that it is** embedded, **and cuts away its fat from its source; this is the statement of Rabbi Meir.**

PROOF

רַבִּי יְהוּדָה אוֹמֵר: גּוֹמְמוֹ עִם הַשּׁוֹפִי.

Rabbi Yehuda says: One cuts it level with the surface of the meat, but does not dig inside. So they argue about the fat of the nerve too!

ANSWER

לְעוֹלָם חֶלְבּוֹ דְּגִיד, מוֹדֶה שְׁמוּאֵל דְּלְרַבִּי מֵאִיר מִדְּרַבָּנַן אָסוּר,

The Gemara answers: **Actually,** Shmuel was referring to **the fat of the sciatic nerve,** and when Shmuel said it is permitted according to all, he meant from the Torah, but **Shmuel admits that according to Rabbi Meir it is forbidden mid'Rabbanan,**

PROOF

דְּתַנְיָא: וְשָׁמְנוֹ מוּתָּר, וְיִשְׂרָאֵל קְדוֹשִׁים נָהֲגוּ בּוֹ אִיסּוּר.

as it is taught in a braisa: **And its fat is permitted** by Torah law, **but the Jewish people are holy and have adopted a custom of prohibition** regarding it.

INFERENCE

מַאי לָאו רַבִּי מֵאִיר הִיא, דְּאָמַר: מוּתָּר מִן הַתּוֹרָה וְאָסוּר מִדְּרַבָּנַן?

Is it not that this braisa **is** according to **Rabbi Meir, who says** that the fat is **permitted from the Torah but forbidden mid'Rabbanan?**

OBJECTION

מִמַּאי דִּילְמָא רַבִּי יְהוּדָה הִיא, אֲבָל לְרַבִּי מֵאִיר מִדְּאוֹרַיְיתָא נָמֵי אֲסִיר!

The Gemara challenges: **From where** do you know this? **Perhaps it is** according to **Rabbi Yehuda, but according to Rabbi Meir it is forbidden even mid'Oraisa!**

REFUTATION

לָא סָלְקָא דַּעְתָּךְ, דְּתַנְיָא: גִּיד הַנָּשֶׁה מְחַטֵּט אַחֲרָיו בְּכָל מָקוֹם שֶׁהוּא, וְשָׁמְנוֹ מוּתָּר.

The Gemara rejects this: **Do not let this enter your mind, as it is taught** in another braisa: Regarding **the sciatic nerve, one digs after it in any place that it is, and its fat is permitted.**

PROOF

מַאן שָׁמַעְתְּ לֵיהּ דְּאִית לֵיהּ חֲטִיטָה? רַבִּי מֵאִיר, וְקָאָמַר: שָׁמְנוֹ מוּתָּר.

Now, **whom have you heard who holds of digging** after the nerve? It is **Rabbi Meir, and** yet the braisa **says: Its fat is permitted!** This proves Rabbi Meir holds it is permitted from the Torah.

STATEMENT

אָמַר רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מָרְתָּא, אָמַר רַב: לֹא אָסְרָה תּוֹרָה אֶלָּא קְנוֹקָנוֹת שֶׁבּוֹ.

Rav Yitzchak bar Shmuel bar Marta said that **Rav said: The Torah only prohibited the tendrils** of the sciatic nerve that branch off and have taste, but the main nerve itself is tasteless like wood and not forbidden by Torah law.

STATEMENT

עוּלָּא אָמַר: עֵץ הוּא, וְהַתּוֹרָה חִייְבָה עָלָיו.

Ulla said: It is indeed tasteless like **wood, but the Torah** nevertheless **made one liable for** eating **it.**

STATEMENT

אָמַר אַבָּיֵי: כְּוָותֵיהּ דְּעוּלָּא מִסְתַּבְּרָא,

Abaye said: It stands to reason that the halacha is **like Ulla,**

PROOF

דְּאָמַר רַב שֵׁשֶׁת אָמַר רַב אַסִּי: חוּטִין שֶׁבַּחֵלֶב אֲסוּרִין, וְאֵין חַיָּיבִין עֲלֵיהֶן,

as Rav Sheshet said that **Rav Asi said: The strands of veins that are in the forbidden fat are forbidden, but one is not liable to kares for eating them.**

INFERENCE

אַלְמָא "חֵלֶב" אָמַר רַחֲמָנָא וְלֹא חוּטִין, הָכָא נָמֵי "גִּיד" אָמַר רַחֲמָנָא וְלֹא קְנוֹקָנוֹת.

We see from there that **the Merciful One said 'fat'** is forbidden, **and not the strands** of veins. **Here too, the Merciful One said 'the nerve'** is forbidden, **and not the tendrils.** Thus, the main nerve is the primary prohibition, like Ulla said.

STATEMENT

גּוּפָא: אָמַר רַב שֵׁשֶׁת אָמַר רַב אַסִּי: חוּטִין שֶׁבַּחֵלֶב אֲסוּרִין, וְאֵין חַיָּיבִין עֲלֵיהֶן.

The Gemara returns to **the text itself** quoted above: **Rav Sheshet said** that **Rav Asi said: The strands of veins that are in the forbidden fat are forbidden, but one is not liable for them.**

STATEMENT

שֶׁבַּכּוּלְיָא אֲסוּרִין, וְאֵין חַיָּיבִין עֲלֵיהֶן.

And the strands **that are in the kidney are forbidden, but one is not liable for them.**

STATEMENT

לוֹבֶן כּוּלְיָא – רַבִּי וְרַבִּי חִיָּיא: חַד אָסַר, וְחַד שָׁרֵי.

Regarding **the white fat of the kidney, Rabbi and Rabbi Chiyya** argue: **one forbids** it **and one permits** it.

STATEMENT

רַבָּה מְמָרְטֵט לֵיהּ, רַבִּי יוֹחָנָן מְמָרְטֵט לֵיהּ, רַבִּי אַסִּי גָּאֵים לֵיהּ.

Rabba would scrape it away completely, **Rabbi Yochanan would scrape it** away completely, but **Rabbi Asi would** only **cut it** from the surface and not scrape the rest.

STATEMENT

אָמַר אַבָּיֵי: כְּוָותֵיהּ דְּרַבִּי אַסִּי מִסְתַּבְּרָא, דְּאָמַר רַבִּי אַבָּא אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל:

Abaye said: It stands to reason that the halacha is **like Rabbi Asi, as Rabbi Abba said** that **Rav Yehuda said** that **Shmuel said:**

SUMMARY

The Gemara expounds on the deeper meaning of the butler's dream, showing how the three branches of the vine represent either the Avos, the leaders of the generation, the Sanhedrin, or the three pilgrimage Festivals. We learn that the cups mentioned in the dream represent the cups of punishment that Mitzrayim drank and is destined to drink in the future. Finally, the Gemara expounds on the pasuk in Zechariah regarding the pieces of silver, explaining that they refer to the forty-five Tzaddikim who sustain the world, divided between Bavel and Eretz Yisrael.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf brings a beautiful and famous teaching from Rabbi Shimon ben Lakish: the Jewish nation is compared to a vine. The sweet clusters of grapes are the Talmidei Chachamim, the leaves are the simple folk, and the thin, winding tendrils are the empty ones among us. Yet, the Gemara immediately tells us that they sent a message from Eretz Yisrael: "Let the clusters pray for the mercy of the leaves, for if not for the leaves, the clusters could not exist."

Lichoira, we would have thought that the main thing is the learning, the high-level avodah of the great Talmidei Chachamim. But the Tanna is telling us a deep chiddush about how Hashem looks at Klal Yisrael. A grape cluster cannot grow or survive hanging in the hot sun without the broad, simple leaves to shade it and protect it from the elements. Mimeila, the greatest Rosh Yeshiva or Tzaddik is completely dependent on the simple Yid who works hard, supports Torah, and keeps his emunah simple and pure. We are one single organic vine, and every single part is absolutely necessary for the survival of the whole.

This is a powerful lesson in how we look at other Yidden. Sometimes the yetzer hara tries to make us look down on someone who seems "empty" or who isn't learning all day. But the Torah is teaching us that we are bound together. The simple Yid who says Tehillim with tears, the person who helps clean up the shul, the one who struggles just to keep a basic mitzvah, they are the protective leaves holding up the entire structure of our Torah world.

Today, make a conscious effort to show genuine respect and warmth to a fellow Yid who may not be a "cluster of grapes." Greet them with a shining face, realizing that your own spiritual growth and the very existence of the Torah world is sustained in their merit.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק שְׁלִישִׁי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam takes us into the awesome reality of how Hashem judges His creation, showing us how every single Yid, and indeed the entire world, is constantly balanced on a scale of merits and sins. We will learn how our personal avodah is never just about ourselves, but how a single mitzvah or, chas v'shalom, a single sin can tip the scales for the whole world.

We will also explore the deep meaning of the shofar's call on Rosh HaShanah, which rouses our neshamos from slumber to do teshuvah. The Rambam guides us through the special custom of klal Yisrael to increase in tzedakah, mitzvos, and heartfelt tefillos during the Aseres Yemei Teshuvah, and explains the beautiful ways in which Hashem, in His great mercy, reckons and forgives our misdeeds.

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

הֲלָכָה א

Halacha 1 · The Balance of Merits and Sins of the Individual and the World

כָּל אֶחָד וְאֶחָד מִבְּנֵי הָאָדָם

Every single one of the sons of man

יֵשׁ לוֹ זְכֻיּוֹת וַעֲוֹנוֹת.

has to him both **merits and sins**.

מִי שֶׁזְּכֻיּוֹתָיו יְתֵרוֹת עַל עֲוֹנוֹתָיו

One whose merits exceed over his sins is deemed a

צַדִּיק.

righteous person.

וּמִי שֶׁעֲוֹנוֹתָיו יְתֵרוֹת עַל זְכֻיּוֹתָיו

And one whose sins exceed over his merits is deemed a

רָשָׁע.

wicked person.

מֶחֱצָה לְמֶחֱצָה

One who is **half to half**, with an equal balance, is a

בֵּינוֹנִי.

Beinoni, an intermediate person.

וְכֵן הַמְּדִינָה

And so too regarding **the country** as a whole: **if**

אִם הָיוּ זְכֻיּוֹת כָּל יוֹשְׁבֶיהָ מְרֻבּוֹת עַל עֲוֹנוֹתֵיהֶן

the merits of all its inhabitants were greater over their sins,

הֲרֵי זוֹ צַדֶּקֶת.

behold, this country **is righteous**.

וְאִם הָיוּ עֲוֹנוֹתֵיהֶם מְרֻבִּין

And if their sins were greater,

הֲרֵי זוֹ רְשָׁעָה.

behold, this country **is wicked**.

וְכֵן כָּל הָעוֹלָם כְּלּוֹ:

And so is the status of **all the world entirely**, judged as a whole based on the majority of its deeds.

הֲלָכָה ב

Halacha 2 · The Weighing of Merits and Sins by the Almighty

אָדָם שֶׁעֲוֹנוֹתָיו מְרֻבִּין עַל זְכֻיּוֹתָיו

A person whose sins are more numerous than his merits

מִיָּד הוּא מֵת בְּרִשְׁעוֹ

immediately he dies in his wickedness, meaning he is sentenced to death by Heaven,

שֶׁנֶּאֱמַר עַל רֹב עֲוֹנֵךְ.

as it is said in the pasuk, "**for the multitude of your sin**."

וְכֵן מְדִינָה שֶׁעֲוֹנוֹתֶיהָ מְרֻבִּין

And likewise, a country whose sins are more numerous than its merits,

מִיָּד הִיא אוֹבֶדֶת

immediately it perishes through destruction,

שֶׁנֶּאֱמַר בראשית יח כ "וַיַּעֲקֹת סְדֹם וַעֲמֹרָה כִּי רָבָּה" וְגוֹ'.

as it is said regarding the destruction of Sodom, "the outcry of Sodom and Amorah because it is great" etc.

וְכֵן כָּל הָעוֹלָם כְּלוֹ

And likewise, all the world entirely,

אִם הָיוּ עֲוֹנוֹתֵיהֶם מְרֻבִּין מִזְכֻיוֹתֵיהֶן

if their sins were more numerous than their merits,

מִיָּד הֵן נִשְׁחָתִין

immediately they are destroyed,

שֶׁנֶּאֱמַר בראשית ו ה "וַיַּרְא ה' כִּי רַבָּה רָעַת הָאָדָם".

as it is said regarding the generation of the Flood, "And He saw, Hashem, that great was the wickedness of man."

וְשִׁקּוּל זֶה אֵינוֹ לְפִי מִנְיַן הַזְּכֻיוֹת וְהָעֲוֹנוֹת

And the weighing of this is not according to the simple number of the merits and the sins,

אֶלָּא לְפִי גָּדְלָם.

but according to their magnitude and quality in the eyes of Heaven.

יֵשׁ זְכוּת שֶׁהִיא כְּנֶגֶד כַּמָּה עֲוֹנוֹת

There is a merit that it is against several sins and outweighs them all,

שֶׁנֶּאֱמַר מלכים א יד יג "יַעַן נִמְצָא בּוֹ דָּבָר טוֹב".

as it is said regarding Aviyah the son of Yarovam, "Because there was found in him a matter good."

וְיֵשׁ עָוֹן שֶׁהוּא כְּנֶגֶד כַּמָּה זְכֻיוֹת

And there is a sin that it is against several merits and ruins them all,

שֶׁנֶּאֱמַר קהלת ט יח "וְחוֹטֵא אֶחָד יְאַבֵּד טוֹבָה הַרְבֵּה".

as it is said, "and a sinner, one, destroys good, much."

וְאֵין שׁוֹקְלִין אֶלָּא בְּדַעְתּוֹ שֶׁל אֵל דֵּעוֹת

And they do not weigh these matters except with the knowledge of the God of knowledge,

וְהוּא הַיּוֹדֵעַ הֵיאַךְ עוֹרְכִין הַזְּכֻיוֹת כְּנֶגֶד הָעֲוֹנוֹת:

and He is the One Who knows how they arrange the merits against the sins.

כָּל מִי שֶׁנִּחַם עַל הַמִּצְוֹת שֶׁעָשָׂה

Every one who regrets over the mitzvos that he did,

וְתָהָה עַל הַזְּכֻיּוֹת

and wondered over the merits he accumulated,

וְאָמַר בְּלִבּוֹ

and said in his heart,

וּמַה הוֹעַלְתִּי בַּעֲשׂוֹתָן

"and what did I benefit in doing them?

הַלְוַאי לֹא עָשִׂיתִי אוֹתָן

would that I had not done them,"

הֲרֵי זֶה אִבֵּד אֶת כֻּלָּן

behold this one lost all of them,

וְאֵין מַזְכִּירִים לוֹ שׁוּם זְכוּת בָּעוֹלָם

and they do not mention to him any merit in the world,

שֶׁנֶּאֱמַר "וְצִדְקַת הַצַּדִּיק לֹא תַצִּילֶנּוּ בְּיוֹם רִשְׁעוֹ"

as it is said in the Navi, "and the righteousness of the righteous will not save him on the day of his wickedness".

אֵין זֶה אֶלָּא בְּתוֹהֶה עַל הָרִאשׁוֹנוֹת.

This is not said except with one who wonders over the first ones, meaning he completely regrets his past good deeds.

וּכְשֵׁם שֶׁשּׁוֹקְלִין זְכֻיּוֹת אָדָם וַעֲוֹנוֹתָיו בִּשְׁעַת מִיתָתוֹ

And just as they weigh the merits of a person and his sins at the time of his death,

כָּךְ בְּכָל שָׁנָה וְשָׁנָה שׁוֹקְלִין עֲוֹנוֹת כָּל אֶחָד וְאֶחָד מִבָּאֵי הָעוֹלָם עִם זְכֻיּוֹתָיו

so in every year and year they weigh the sins of every single one of those who enter the world with his merits,

בְּיוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה.

on the Yom Tov of Rosh HaShanah.

מִי שֶׁנִּמְצָא צַדִּיק נֶחְתָּם לְחַיִּים.

One who is found righteous is sealed for life.

וּמִי שֶׁנִּמְצָא רָשָׁע נֶחְתָּם לְמִיתָה.

And one who is found wicked is sealed for death.

וְהַבֵּינוֹנִי תּוֹלִין אוֹתוֹ עַד יוֹם הַכִּפּוּרִים

And the Beinoni, the intermediate person, they suspend him until Yom HaKippurim;

אִם עָשָׂה תְּשׁוּבָה נֶחְתָּם לְחַיִּים

if he did teshuvah, he is sealed for life,

וְאִם לָאו נֶחְתָּם לְמִיתָה:

and if not, he is sealed for death.

הֲלָכָה ד

Halacha 4 · The Allusion of the Shofar and Tipping the Scales of the World to Merit

אַף עַל פִּי שֶׁתְּקִיעַת שׁוֹפָר בְּרֹאשׁ הַשָּׁנָה גְּזֵרַת הַכָּתוּב

Even though the sounding of the shofar on Rosh HaShanah is a decree of the Scripture, and we do not need a reason to perform it,

רֶמֶז יֵשׁ בּוֹ כְּלוֹמַר

an allusion there is in it, as if to say to us:

עוּרוּ יְשֵׁנִים מִשְּׁנַתְכֶם וְנִרְדָּמִים הָקִיצוּ מִתַּרְדֵּמַתְכֶם

"Wake up, you sleepy ones, from your sleep, and you who slumber, arise from your slumber!

וְחַפְּשׂוּ בְּמַעֲשֵׂיכֶם וְחִזְרוּ בִּתְשׁוּבָה וְזִכְרוּ בּוֹרַאֲכֶם.

And search into your deeds, and return in repentance, and remember your Creator!

אֵלּוּ הַשּׁוֹכְחִים אֶת הָאֱמֶת בְּהַבְלֵי הַזְּמַן

These who forget the truth with the vanities of the time,

וְשׁוֹגִים כָּל שְׁנָתָם בְּהֶבֶל וָרִיק אֲשֶׁר לֹא יוֹעִיל וְלֹא יַצִּיל,

and stray all their year in vanity and emptiness, which will not benefit and will not save you in the end,

הַבִּיטוּ לְנַפְשׁוֹתֵיכֶם וְהֵיטִיבוּ דַּרְכֵיכֶם וּמַעַלְלֵיכֶם

look to your souls, and improve your ways and your deeds,

וְיַעֲזֹב כָּל אֶחָד מִכֶּם דַּרְכּוֹ הָרָעָה וּמַחֲשַׁבְתּוֹ אֲשֶׁר לֹא טוֹבָה.

and let abandon, every one of you, his way which is evil, and his thought which is not good."

לְפִיכָךְ צָרִיךְ כָּל אָדָם שֶׁיִּרְאֶה עַצְמוֹ כָּל הַשָּׁנָה כֻּלָּהּ

Therefore, needs every man that he should see himself all the year entirely

כְּאִלּוּ חֶצְיוֹ זַכַּאי וְחֶצְיוֹ חַיָּב.

as if half of him is meritorious and half of him is guilty.

וְכֵן כָּל הָעוֹלָם חֶצְיוֹ זַכַּאי וְחֶצְיוֹ חַיָּב.

And likewise, all the world should be seen as if half of it is meritorious and half of it is guilty.

חָטָא חֵטְא אֶחָד הֲרֵי הִכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כֻּלּוֹ לְכַף חוֹבָה

If he sinned a sin, one, behold, he tipped himself and all the world entirely to the scale of guilt,

וְגָרַם לוֹ הַשְׁחָתָה.

and caused for himself and the world destruction.

עָשָׂה מִצְוָה אַחַת הֲרֵי הִכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כֻּלּוֹ לְכַף זְכוּת

If he performed a mitzvah, one, behold, he tipped himself and all the world entirely to the scale of merit,

וְגָרַם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצָּלָה

and caused for himself and for them deliverance and salvation,

שֶׁנֶּאֱמַר משלי י כה "וְצַדִּיק יְסוֹד עוֹלָם"

as it is said in Mishlei, chapter 10, pasuk 25, "And a righteous man is the foundation of the world,"

זֶה שֶׁצָּדַק הִכְרִיעַ אֶת כָּל הָעוֹלָם לִזְכוּת וְהִצִּילוֹ.

meaning this one who acted righteously tipped all the world to merit and saved it.

וּמִפְּנֵי עִנְיָן זֶה נָהֲגוּ כָּל בֵּית יִשְׂרָאֵל

And because of this matter, it is customary for all the House of Israel

לְהַרְבּוֹת בִּצְדָקָה וּבְמַעֲשִׂים טוֹבִים וְלַעֲסֹק בְּמִצְוֹת

to increase in charity and in deeds that are good, and to occupy themselves with mitzvos

מֵרֹאשׁ הַשָּׁנָה וְעַד יוֹם הַכִּפּוּרִים יֶתֶר מִכָּל הַשָּׁנָה.

from Rosh HaShanah and until Yom Kippur, more than all the year.

וְנָהֲגוּ כֻּלָּם לָקוּם בַּלַּיְלָה בַּעֲשָׂרָה יָמִים אֵלּוּ

And it is customary for all of them to rise in the night during the ten days, these, of Teshuvah,

וּלְהִתְפַּלֵּל בְּבָתֵּי כְּנֵסִיּוֹת בְּדִבְרֵי תַּחֲנוּנִים וּבְכִבּוּשִׁין עַד שֶׁיֵּאוֹר הַיּוֹם:

and to pray in houses of assembly with words of supplications and with subduing words of heart, until shines the day.

הֲלָכָה ה

Halacha 5 · The Calculation of Sins and Merits and the Portion in the World to Come

בְּשָׁעָה שֶׁשּׁוֹקְלִין עֲוֹנוֹת אָדָם עִם זְכֻיּוֹתָיו

At the time that they weigh the sins of a person with his merits in the Heavenly Court,

אֵין מְחַשְּׁבִין עָלָיו עָוֹן שֶׁחָטָא בּוֹ תְּחִלָּה וְלֹא שֵׁנִי

they do not reckon against him the sin that he sinned in it first, and not the second sin,

אֶלָּא מִשְּׁלִישִׁי וְאֵילָךְ.

but from the third and onward is where they begin to count.

אִם נִמְצְאוּ עֲוֹנוֹתָיו מִשְּׁלִישִׁי וְאֵילָךְ מְרֻבִּין עַל זְכֻיּוֹתָיו

If were found his sins from the third and onward greater than his merits,

אוֹתָם שְׁתֵּי עֲוֹנוֹת מִצְטָרְפִים וְדָנִין אוֹתוֹ עַל הַכֹּל.

those two initial sins combine with the rest, and they judge him for everything.

וְאִם נִמְצְאוּ זְכֻיּוֹתָיו כְּנֶגֶד עֲוֹנוֹתָיו אֲשֶׁר מֵעָוֹן שְׁלִישִׁי וְאֵילָךְ

And if were found his merits equal to his sins which are from the sin the third and onward,

מַעֲבִירִים כָּל עֲוֹנוֹתָיו רִאשׁוֹן רִאשׁוֹן.

they forgive all his sins, first by first, one by one, through Hashem's chessed,

לְפִי שֶׁהַשְּׁלִישִׁי נֶחְשָׁב רִאשׁוֹן שֶׁכְּבָר נִמְחֲלוּ הַשְּׁנַיִם.

because the third is considered the first, since already were forgiven the two initial ones.

וְכֵן הָרְבִיעִי הֲרֵי הוּא רִאשׁוֹן שֶׁכְּבָר נִמְחַל הַשְּׁלִישִׁי וְכֵן עַד סוֹפָן.

And so the fourth, behold it is the first, since already was forgiven the third, and so until their end.

בַּמֶּה דְּבָרִים אֲמוּרִים בְּיָחִיד

In what words are said? Regarding an individual,

שֶׁנֶּאֱמַר איוב לג כט "הֶן כָּל אֵלֶּה יִפְעַל אֵל פַּעֲמַיִם שָׁלוֹשׁ עִם גָּבֶר".

as it is said in the pasuk in Iyov 33:29, "Behold, all these does God twice, three times, with a man."

אֲבָל הַצִּבּוּר תּוֹלִין לָהֶן עָוֹן רִאשׁוֹן שֵׁנִי וּשְׁלִישִׁי

But for the community, they suspend for them the sin the first, second, and third,

שֶׁנֶּאֱמַר עמוס ב ו "עַל שְׁלֹשָׁה פִּשְׁעֵי יִשְׂרָאֵל וְעַל אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ".

as it is said in the pasuk in Amos 2:6, "For three transgressions of Yisrael, and for four, not will I turn it back."

וּכְשֶׁמְּחַשְּׁבִין לָהֶן עַל דֶּרֶךְ זֶה מְחַשְּׁבִין לָהֶן מֵרְבִיעִי וְאֵילָךְ.

And when they reckon for them in the way of this, they reckon for them from the fourth and onward.

הַבֵּינוֹנִים אִם הָיָה בִּכְלַל מֶחֱצָה עֲוֹנוֹת שֶׁלָּהֶן שֶׁלֹּא הֵנִיחַ תְּפִלִּין מֵעוֹלָם

As for the Beinonim, if he was in the category of those whose half sins of theirs includes that not he laid tefillin ever,

דָּנִין אוֹתוֹ כְּפִי חֶטְאוֹ וְיֵשׁ לוֹ חֵלֶק לָעוֹלָם הַבָּא.

they judge him according to his sin, but there is to him a portion in the world the coming.

וְכֵן כָּל הָרְשָׁעִים שֶׁעֲוֹנוֹתֵיהֶן מְרֻבִּים

And so, all the wicked whose sins are greater than their merits,

דָּנִין אוֹתָן כְּפִי חֲטָאֵיהֶם וְיֵשׁ לָהֶן חֵלֶק לָעוֹלָם הַבָּא

they judge them according to their sins, but there is to them a portion in the world the coming,

שֶׁכָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא אַף עַל פִּי שֶׁחָטְאוּ

for all of Yisrael have to them a portion in the world the coming, even though they sinned,

שֶׁנֶּאֱמַר ישעיה ס כא "וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ".

as it is said in the pasuk in Yeshayah 60:21, "And your people, all of them are righteous, forever they shall inherit land."

אֶרֶץ זוֹ מָשָׁל כְּלוֹמַר אֶרֶץ הַחַיִּים וְהוּא הָעוֹלָם הַבָּא.

Land, this is a parable, meaning to say, the land of the living, and it is the world the coming.

וְכֵן חֲסִידֵי אֻמּוֹת הָעוֹלָם יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא:

And so, the pious of the nations of the world have to them a portion in the world the coming.

הֲלָכָה ו

Halacha 6 · Those Who Have No Portion in the World to Come

וְאֵלּוּ הֵן שֶׁאֵין לָהֶן חֵלֶק לָעוֹלָם הַבָּא

And these are they who do not have a portion in the World to Come,

אֶלָּא נִכְרָתִים וְאוֹבְדִין

but instead are cut off and perish,

וְנִדּוֹנִין עַל גֹּדֶל רִשְׁעָם וְחַטָּאתָם

and are judged for the greatness of their wickedness and their sins

לְעוֹלָם וּלְעוֹלְמֵי עוֹלָמִים.

forever and for eternity of eternities:

הַמִּינִים.

The Minim (heretics),

וְהָאֶפִּיקוֹרוֹסִין.

and the Epicursim (scoffers of Torah scholars),

וְהַכּוֹפְרִים בַּתּוֹרָה.

and those who deny the Torah,

וְהַכּוֹפְרִים בִּתְחִיַּת הַמֵּתִים וּבְבִיאַת הַגּוֹאֵל.

and those who deny the resurrection of the dead and the coming of the redeemer,

הַמּוֹרְדִים.

the rebels (who sin to anger Hashem),

וּמַחֲטִיאֵי הָרַבִּים.

and those who cause the many to sin,

וְהַפּוֹרְשִׁין מִדַּרְכֵי צִבּוּר.

and those who separate from the ways of the community,

וְהָעוֹשֶׂה עֲבֵרוֹת בְּיָד רָמָה בְּפַרְהֶסְיָא כִּיהוֹיָקִים.

and one who performs transgressions with a high hand in public, like King **Yehoyakim**,

וְהַמּוֹסְרִים.

and the informers (who hand over Jewish property or lives to non-Jewish authorities),

וּמַטִּילֵי אֵימָה עַל הַצִּבּוּר שֶׁלֹּא לְשֵׁם שָׁמַיִם.

and those who cast fear upon the community not for the sake of Heaven,

וְשׁוֹפְכֵי דָמִים.

and shedders of blood (murderers),

וּבַעֲלֵי לָשׁוֹן הָרַע.

and masters of evil tongue (habitual speakers of lashon hara),

וְהַמּוֹשֵׁךְ עָרְלָתוֹ:

and one who extends his foreskin to hide his bris milah.

הֲלָכָה ז

Halacha 7 · Five Categories of Minim Who Deny the Oneness and Incorporeality of Hashem

חֲמִשָּׁה הֵן הַנִּקְרָאִים מִינִים.

Five are those **who are called Minim** (heretics):

הָאוֹמֵר שֶׁאֵין שָׁם אֱלוֹהַּ וְאֵין לָעוֹלָם מַנְהִיג.

One who says that there is not there a God and there is not for the world a ruler;

וְהָאוֹמֵר שֶׁיֵּשׁ שָׁם מַנְהִיג אֲבָל הֵן שְׁנַיִם אוֹ יוֹתֵר.

and one who says that there is there a ruler but they are two or more;

וְהָאוֹמֵר שֶׁיֵּשׁ שָׁם רִבּוֹן אֶחָד אֲבָל שֶׁהוּא גּוּף וּבַעַל תְּמוּנָה.

and one who says that there is there Master one but that He is a body and possessor of form, chas v'shalom;

וְכֵן הָאוֹמֵר שֶׁאֵינוֹ לְבַדּוֹ הָרִאשׁוֹן וְצוּר לַכֹּל.

and likewise one who says that He is not alone the First and Creator of everything;

וְכֵן הָעוֹבֵד כּוֹכָב אוֹ מַזָּל וְזוּלָתוֹ כְּדֵי לִהְיוֹת מֵלִיץ בֵּינוֹ וּבֵין רִבּוֹן הָעוֹלָמִים.

and likewise one who serves a star or constellation and other than it in order to be an intermediary between him and between the Master of the worlds.

כָּל אֶחָד מֵחֲמִשָּׁה אֵלּוּ הוּא מִין:

Every one of these five, these, he is a Min.

הֲלָכָה ח

Halacha 8 · Defining the Epicursim and Those Who Deny the Torah

שְׁלֹשָׁה הֵן הַנִּקְרָאִים אֶפִּיקוֹרְסִין.

Three are those who are called Epicursim, heretics who deny the fundamental truths of Hashem's connection to mankind:

הָאוֹמֵר שֶׁאֵין שָׁם נְבוּאָה כְּלָל

One who says that there is no prophecy at all,

וְאֵין שָׁם מַדָּע שֶׁמַּגִּיעַ מֵהַבּוֹרֵא לְלֵב בְּנֵי הָאָדָם.

and there is no knowledge that reaches from the Creator to the heart of the children of man;

וְהַמַּכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה רַבֵּנוּ.

and one who denies the prophecy of Moshe our teacher, refusing to accept his unique level of nevuah;

וְהָאוֹמֵר שֶׁאֵין הַבּוֹרֵא יוֹדֵעַ מַעֲשֵׂה בְּנֵי הָאָדָם.

and one who says that the Creator does not know the deeds of the children of man, denying Hashem's hashgacha pratis.

כָּל אֶחָד מִשְּׁלֹשָׁה אֵלּוּ הֵן אֶפִּיקוֹרוֹסִים.

Each one of these three, these are Epicursim.

שְׁלֹשָׁה הֵן הַכּוֹפְרִים בַּתּוֹרָה.

Three are those who deny the Torah:

הָאוֹמֵר שֶׁאֵין הַתּוֹרָה מֵעִם ה'

One who says that the Torah is not from Hashem;

אֲפִלּוּ פָּסוּק אֶחָד אֲפִלּוּ תֵּבָה אַחַת

even if he says this about **one verse, even** about **one word**,

אִם אָמַר מֹשֶׁה אֲמָרוֹ מִפִּי עַצְמוֹ הֲרֵי זֶה כּוֹפֵר בַּתּוֹרָה.

if he said that **Moshe said it from his own mouth** and not from Hashem, **behold this one denies the Torah**.

וְכֵן הַכּוֹפֵר בְּפֵרוּשָׁהּ וְהוּא תּוֹרָה שֶׁבְּעַל פֶּה

And likewise, one who denies its explanation, and it is the Oral Torah,

וְהַמַּכְחִישׁ מַגִּידֶיהָ כְּגוֹן צָדוֹק וּבַיְתוֹס.

and one who disputes its spokesmen, the Chachamim of the Mesorah, **such as Tzadok and Beitus**.

וְהָאוֹמֵר שֶׁהַבּוֹרֵא הֶחֱלִיף מִצְוָה זוֹ בְּמִצְוָה אַחֶרֶת

And one who says that the Creator exchanged this mitzvah for another mitzvah,

וּכְבָר בָּטְלָה תּוֹרָה זוֹ אַף עַל פִּי שֶׁהִיא הָיְתָה מֵעִם ה'

and this Torah has already been annulled, even though it was originally **from Hashem**,

כְּגוֹן הָעַגָּרִים.

such as the Arabs, the Muslims, who claim a new revelation replaced the Torah.

כָּל אֶחָד מִשְּׁלֹשָׁה אֵלּוּ כּוֹפֵר בַּתּוֹרָה:

Each one of these three denies the Torah.

שְׁנַיִם הֵם הַמּוּמָרִים מִיִּשְׂרָאֵל.

Two are the apostates from Israel, meaning there are two categories of a mumar:

הַמּוּמָר לַעֲבֵרָה אַחַת וְהַמּוּמָר לְכָל הַתּוֹרָה כֻּלָּהּ.

the apostate to a transgression single, and the apostate to all of the Torah entirely.

מוּמָר לַעֲבֵרָה אַחַת זֶה שֶׁהֶחֱזִיק עַצְמוֹ לַעֲשׂוֹת אוֹתָהּ עֲבֵרָה בְּזָדוֹן

An apostate to a transgression single, this is one who established himself to do that transgression willfully,

וְהָרָגַל וְנִתְפָּרְסֵם בָּהּ

and became accustomed and became public in it,

אֲפִלּוּ הָיְתָה מִן הַקַּלּוֹת

even if it was from the light ones among the mitzvos,

כְּגוֹן שֶׁהֶחֱזִק תָּמִיד לִלְבֹּשׁ שַׁעַטְנֵז אוֹ לְהַקִּיף פֵּאָה

for example, one who was established constantly to wear shatnez or to round the corner of the head,

וְנִמְצָא כְּאִלּוּ בָּטְלָה מִצְוָה זוֹ מִן הָעוֹלָם אֶצְלוֹ

and it turns out as if was nullified this **mitzvah from the world by him,**

הֲרֵי זֶה מוּמָר לְאוֹתוֹ דָּבָר

behold, this one is an apostate for that matter;

וְהוּא שֶׁיַּעֲשֶׂה לְהַכְעִיס.

and this is specifically **that he does it to anger** Hashem, rather than out of physical desire.

מוּמָר לְכָל הַתּוֹרָה כֻּלָּהּ

An apostate to all of the Torah entirely,

כְּגוֹן הַחוֹזְרִים לְדָתֵי הָעוֹבְדֵי כּוֹכָבִים בְּשָׁעָה שֶׁגּוֹזְרִין גְּזֵרָה

for example, those who return to the religions of the worshippers of stars at a time that they decree a decree against the Jews,

וְיִדְבַּק בָּהֶם וְיֹאמַר

and he clings to them and says,

מַה בֶּצַע לִי לְהִדָּבֵק בְּיִשְׂרָאֵל שֶׁהֵם שְׁפָלִים וְנִרְדָּפִים

"What gain is there for me to cling to Israel, who are lowly and pursued?

טוֹב לִי שֶׁאֶדָּבֵק בְּאֵלּוּ שֶׁיָּדָם תַּקִּיפָה.

Better for me that I cling to these whose hand is strong."

הֲרֵי זֶה מוּמָר לְכָל הַתּוֹרָה כֻּלָּהּ:

Behold, this one is an apostate to all of the Torah entirely.

הֲלָכָה י

Halacha 10 · Those Who Cause the Public to Sin Through Force or Enticement

מַחֲטִיאֵי הָרַבִּים כֵּיצַד.

Regarding those who cause the public to sin, how so?

אֶחָד שֶׁהֶחְטִיא בְּדָבָר גָּדוֹל כְּגוֹן יָרָבְעָם וְצָדוֹק וּבַיְתוֹס.

It is the same for one who caused others to sin in a major matter, such as Yaroveam, and Tzadok, and Beitus,

וְאֶחָד שֶׁהֶחְטִיא בְּדָבָר קַל אֲפִלּוּ לְבַטֵּל מִצְוַת עֲשֵׂה.

and it is the same for one who caused others to sin in a minor matter, even if it was only to nullify a positive commandment.

וְאֶחָד הָאוֹנֵס אֲחֵרִים עַד שֶׁיֶּחְטְאוּ כִּמְנַשֶּׁה שֶׁהָיָה הוֹרֵג אֶת יִשְׂרָאֵל עַד שֶׁיַּעַבְדוּ עֲבוֹדַת כּוֹכָבִים,

And it is the same for one who coerces others until they sin, like Menasheh, who would kill — Jews until they would worship stars,

אוֹ שֶׁהִטְעָה אֲחֵרִים וְהִדִּיחָם כְּיֵשׁוּעַ:

or one who misled others and led them astray, like Yeshu.

הֲלָכָה יא

Halacha 11 · One Who Separates from the Community and One Who Sins Brazenly

הַפּוֹרֵשׁ מִדַּרְכֵי צִבּוּר

One who separates from the ways of the community,

אַף עַל פִּי שֶׁלֹּא עָבַר עֲבֵרוֹת

even though he did not actively transgress sins,

אֶלָּא נִבְדָּל מֵעֲדַת יִשְׂרָאֵל

but instead he is separated from the congregation of Yisrael,

וְאֵינוֹ עוֹשֶׂה מִצְוֹת בְּכֻלָּן

and is not doing mitzvos in their collective,

וְלֹא נִכְנָס בְּצָרָתָן

and is not entering into their distress to feel their pain,

וְלֹא מִתְעַנֶּה בְּתַעֲנִיתָן

and is not fasting in their fast days,

אֶלָּא הוֹלֵךְ בְּדַרְכּוֹ כְּאֶחָד מִגּוֹיֵי הָאָרֶץ

but goes in his own way like one of the nations of the earth,

וּכְאִלּוּ אֵינוֹ מֵהֶן

and as if he is not of them, the holy nation of Yisrael,

אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא.

there is not to him a portion in the world to come.

הָעוֹשֶׂה עֲבֵרוֹת בְּיָד רָמָה כִּיהוֹיָקִים

One who does sins with a high hand, defiantly, like King Yehoyakim,

בֵּין שֶׁעָשָׂה קַלּוֹת בֵּין שֶׁעָשָׂה חֲמוּרוֹת

whether he did light ones or whether he did severe ones,

אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא.

there is not to him a portion in the world to come.

וְזֶהוּ הַנִּקְרָא מְגַלֶּה פָּנִים בַּתּוֹרָה

And this is the one called revealing faces in the Torah,

מִפְּנֵי שֶׁהֵעֵז מִצְחוֹ וְגִלָּה פָּנָיו

because he made brazen his forehead and revealed his face,

וְלֹא בוֹשׁ מִדִּבְרֵי תוֹרָה:

and was not ashamed from the words of Torah.

הֲלָכָה יב

Halacha 12 · One Who Betrays a Fellow Jew or His Property to Non-Jews

שְׁנַיִם הֵם הַמּוֹסְרִין.

Two are the informers who are excluded from the World to Come:

הַמּוֹסֵר חֲבֵרוֹ בְּיַד עַכּוּ"ם לְהָרְגוֹ אוֹ לְהַכּוֹתוֹ.

one who delivers his fellow into the hand of a non-Jew to kill him or to beat him;

וְהַמּוֹסֵר מָמוֹן חֲבֵרוֹ בְּיַד עַכּוּ"ם אוֹ בְּיַד אַנָּס שֶׁהוּא כְּעַכּוּ"ם.

and one who delivers the money of his fellow into the hand of a non-Jew or into the hand of an extortioner who is like a non-Jew, thereby causing him financial ruin.

וּשְׁנֵיהֶם אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא:

And both of them do not have a portion in the World to Come.

הֲלָכָה יג

Halacha 13 · One Who Casts Fear Upon the Community for Selfish Honor

מַטִּילֵי אֵימָה עַל הַצִּבּוּר שֶׁלֹּא לְשֵׁם שָׁמַיִם

Those who cast fear upon the community not for the sake of Heaven—

זֶה הָרוֹדֶה צִבּוּר בְּחָזְקָה

this is a leader who rules a community with force,

וְהֵם יְרֵאִים וּמְפַחֲדִים מִמֶּנּוּ

and they are afraid and terrified of him,

וְכַוָּנָתוֹ לִכְבוֹד עַצְמוֹ

and his intention is only for the honor of himself,

וְכָל חֲפָצָיו שֶׁלֹּא לִכְבוֹד שָׁמַיִם

and all his desires are not for the honor of Heaven,

כְּגוֹן מַלְכֵי הָעַכּוּ"ם:

such as kings of the idolaters.

הֲלָכָה יד

Halacha 14 · Acceptance of Repentance for All Sins Even When Done in Secret

כָּל אֶחָד וְאֶחָד מֵעֶשְׂרִים וְאַרְבָּעָה אֲנָשִׁים אֵלּוּ שֶׁמָּנִינוּ

Every single one of these twenty-four categories of people whom we have counted in the previous halachos,

אַף עַל פִּי שֶׁהֵן מִיִּשְׂרָאֵל

even though they are from Israel,

אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא.

they have no portion in the World to Come.

וְיֵשׁ עֲבֵרוֹת קַלּוֹת מֵאֵלּוּ

And there are transgressions lighter than these,

וְאַף עַל פִּי כֵּן אָמְרוּ חֲכָמִים שֶׁהָרָגִיל בָּהֶן אֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא

and even so, the Sages said that one who is accustomed to them has no portion in the World to Come;

וּכְדַאי וּכְדַאי הֵן לְהִתְרַחֵק מֵהֶן וּלְהִזָּהֵר בָּהֶן.

and they are fitting and worthy to distance oneself from them and to be careful with them.

וְאֵלּוּ הֵן.

And these are they:

הַמְכַנֶּה שֵׁם לַחֲבֵרוֹ.

One who invents a nickname for his fellow to embarrass him,

וְהַקּוֹרֵא לַחֲבֵרוֹ בְּכִנּוּיוֹ.

and one who calls his fellow by his nickname even if others invented it,

וְהַמַּלְבִּין פְּנֵי חֲבֵרוֹ בָּרַבִּים.

and one who whitens the face of his fellow in public by shaming him,

וְהַמִּתְכַּבֵּד בְּקִלְלוֹן חֲבֵרוֹ.

and one who honors himself through the shame of his fellow,

וְהַמְבַזֶּה תַּלְמִידֵי חֲכָמִים.

and one who disgraces Torah scholars,

וְהַמְבַזֶּה רַבּוֹתָיו.

and one who disgraces his teachers,

וְהַמְבַזֶּה אֶת הַמּוֹעֲדוֹת.

and one who disgraces the festivals by treating Chol HaMoed like a weekday,

וְהַמְחַלֵּל אֶת הַקָּדָשִׁים.

and one who profanes sacred things.

בַּמֶּה דְּבָרִים אֲמוּרִים שֶׁכָּל אֶחָד מֵאֵלּוּ אֵין לוֹ חֵלֶק לָעוֹלָם הַבָּא

In what cases are these words said, that every one of these has no portion in the World to Come?

כְּשֶׁמֵּת בְּלֹא תְּשׁוּבָה

When he died without repentance.

אֲבָל אִם שָׁב מֵרִשְׁעוֹ וּמֵת וְהוּא בַּעַל תְּשׁוּבָה

But if he repented from his wickedness and died, and he is a master of repentance,

הֲרֵי זֶה מִבְּנֵי הָעוֹלָם הַבָּא

behold, this one is of the people of the World to Come,

שֶׁאֵין לְךָ דָּבָר שֶׁעוֹמֵד בִּפְנֵי הַתְּשׁוּבָה.

for there is nothing that stands before repentance.

אֲפִלּוּ כָּפַר בָּעִקָּר כָּל יָמָיו וּבְאַחֲרוֹנָה שָׁב

Even if he denied the fundamental principle of our faith all his days, and in the end he repented,

יֵשׁ לוֹ חֵלֶק לָעוֹלָם הַבָּא

he has a portion in the World to Come,

שֶׁנֶּאֱמַר ישעיה נז יט "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו".

as it is said, 'Peace, peace to the far and to the near, said Hashem, and I will heal him.'

כָּל הָרְשָׁעִים וְהַמּוּמָרִים וְכֵיוֹצֵא בָּהֶן שֶׁחָזְרוּ בִּתְשׁוּבָה

All the wicked, and the apostates, and those similar to them, who returned in repentance,

בֵּין בְּגָלוּי בֵּין בְּמַטְמוֹנִיּוֹת מְקַבְּלִין אוֹתָן

whether openly or in secret, we accept them,

שֶׁנֶּאֱמַר ירמיה ג יד "שׁוּבוּ בָנִים שׁוֹבָבִים".

as it is said, 'Return, wayward children.'

אַף עַל פִּי שֶׁעֲדַיִן שׁוֹבָב הוּא

Even though he is still wayward in the eyes of people,

שֶׁהֲרֵי בַּסֵּתֶר שָׁב וְלֹא בְּגָלוּי

since he repented in secret and not openly,

מְקַבְּלִין אוֹתוֹ בִּתְשׁוּבָה:

we accept him in repentance before Hashem.

CHAPTER SUMMARY

The Rambam begins by defining the categories of Tzaddik, Rasha, and Beinoni based on the balance of merits and sins, explaining that this reckoning is made not just by number but by the quality and weight of each deed, which only the Knowing God can measure. He warns that regretting one's past good deeds wipes them out completely, and describes how the world is judged on Rosh HaShanah, with the Beinoni's verdict hanging in the balance until Yom Kippur. The shofar serves as a wake-up call to abandon vanity and return to Hashem, prompting us to view ourselves and the world as equally balanced so that our next deed can bring salvation. Finally, the Rambam details the merciful system of how individual and communal sins are counted, explaining that while those with serious sins are punished accordingly, every Yid ultimately retains a portion in the World to Come.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at how the Rambam describes the delicate balance of the world. We often think of our lives as a massive, unmovable history of who we have been, but the Torah teaches us a completely different reality. At this very moment, you are standing on a scale that is perfectly balanced, fifty-fifty. Not only you, but the entire world is hanging in the exact same balance.

This means there is no such thing as an insignificant act. The next small mitzvah you do, the next word of Torah you study, or the extra tzedakah you give does not just add a drop to the ocean. It has the power to tip the scales for your entire life and bring salvation to the whole world. Hashem is waiting for your single move to tip the balance to the side of merit.

Conversely, we must protect the good we have already built. The Rambam warns us that regretting our past mitzvos can wash them away. We must cherish every good deed we have ever done, holding onto them with joy and using that momentum to wake up from our slumber, just as the shofar calls us to do.

Today, perform one small, deliberate mitzvah, whether it is giving a coin to tzedakah, saying a brachah with extra focus, or learning one halachah, with the conscious intention that this single act is tipping the scale of your life and the entire world to the side of merit.

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.'