

דף יומי • חזקוני • דף פ"ז

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

THE SUGYA

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

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

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

עמוד א' DAF 87A

REFUTATION

הכי השתא!?

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

EXPLANATION

התם משתא וברוכי בהדי הדדי לא אפשר,

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

EXPLANATION

הא אפשר דשחיט בחדא ומכסי בחדא.

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

משנה MISHNAH

MISHNAH

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

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

MISHNAH

כסהו ונתגלה – פטור מלכסות.

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

MISHNAH

(כסהו) [כסתו] הרוח – חייב לכסות.

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

גמרא GEMARA

BRAISA

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

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

QUESTION

שחט ולא כסה, וראהו אחר, מניין שחייב לכסות?

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

ANSWER

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

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

BRAISA

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

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

BRAISA

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

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

STATEMENT

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

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

QUESTION

איבעיא להו: שכר מצוה או שכר ברכה?

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

EXPLANATION

למאי נפקא מינה? לברכת המזון.

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

EXPLANATION

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

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

QUESTION

מאי?

What is the halachic conclusion?

PROOF

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

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

STATEMENT

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

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

STATEMENT

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

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

STATEMENT

יְתִיב רַבִּי תָּלַת תַּעֲנִיתָא.

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

STATEMENT

כִּי הָוָה קָא בָּעִי מֵיבָרָא, אָמְרוּ לֵיהּ...: מֵינָא קָאִי אַבְבָּא.

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

STATEMENT

אָמַר: "וַיִּתְּנוּ בְּכַרוֹתַי רוֹשׁ וְגוֹי".

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

STATEMENT

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

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

STATEMENT

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

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

STATEMENT

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

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

STATEMENT

אָמַר לוֹ: כּוֹס שֶׁל בִּרְכָּה אָנִי שׁוֹתָה.

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

PROOF

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

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

STATEMENT

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

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

מִשְׁנָה MISHNAH

MISHNAH

כָּסָהּ וְנִתְגַּלָּה.

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

גְּמָרָא GEMARA

QUESTION

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

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

ANSWER

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

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

מִשְׁנָה MISHNAH

MISHNAH

כָּסָהּ הָרוּחַ.

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

גְּמָרָא GEMARA

STATEMENT

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

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

QUESTION

וכי חזר ונתגלה מאי הוי? הא אידחי ליה!

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

ANSWER

אמר רב פפא: זאת אומרת אין דיחוי אצל מצות.

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

QUESTION

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

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

ANSWER

התם כשרשומו ניכר.

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

מִשְׁנָה MISHNAH

MISHNAH

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

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

MISHNAH

נתערב ביינן – רואין אותו כאילו הוא מים.

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

MISHNAH

נתערב בדם הבהמה

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

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MISHNAH

או בדם החיה – רואין אותו כאילו הן מים.

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

MISHNAH

רבי יהודה אומר: אין דם מבטל דם.

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

MISHNAH

דם הניתז וישעל הספין – חייב לכסות.

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

MISHNAH

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

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

גמרא GEMARA

GEMARA

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

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

GEMARA

נתערב ב'ין – רואין אותו כאילו הוא מים.

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

GEMARA

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

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

GEMARA

רבי יהודה אומר: אין דם מבטל דם.

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

STATEMENT

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

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

STATEMENT

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

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

STATEMENT

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

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

QUESTION

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

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

ANSWER

מכשירין איצטריקא ליה.

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

OBJECTION

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

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

RESOLUTION

לא צריקא, שתמדו במי גשמים.

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

OBJECTION

מי גשמים נמי, כיון דשקיל ורמי, אחשבינהו.

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

RESOLUTION

לֹא צָרִיכָא, שְׁנֵתְּמָדוּ מֵאֲלֵיהֶן.

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

EXPLANATION

רַבִּי אָסִי מִנְהַרְבִּיל אוֹמֵר: בְּצֵלֶּלֶתָא דְדָמָא.

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

STATEMENT

רַבִּי יִרְמְיָה מִדִּיפְתִּי אָמַר: עָנוּשׁ כֶּרֶת, וְהוּא דְאִיכָא כְּזַיִּס.

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

BRAISA

בְּמִתְנִיתָא תָנָא: מְטֻמָּאִים בְּאֵהָל, וְהוּא דְאִיכָא רְבִיעִית.

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

BRAISA

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

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

QUESTION

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

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

SUMMARY

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

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

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

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

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

הלכות עבודת פוכבים • פרק עשירי

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

CHAPTER PREVIEW

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

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

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

הלכה א

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

אין כורתינן ברית לשבעה עממין

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

כדי שנעשה עמם שלום

in order that we make with them peace

ונניח אותם לעבד עבודה זרה

and we leave them to worship foreign worship,

שנאמר דברים ז ב "לא תכרת להם ברית"

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

אלא יחזרו מעבודתם או יהרגו.

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

ואסור לרחם עליהם

And it is forbidden to have mercy upon them,

שנאמר דברים ז ב "ולא תחנם".

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

לפיקח אם ראה מהם אויב או טובע פנהר לא יעלנו.

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

רָאָהוּ נָטוּי לָמוּת לֹא יַצִּילָנוּ.

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

אֲבָל לְאַבְדּוֹ בְּיָדוֹ אוֹ לְדַחֲפוֹ לְבוֹר וְכִיּוֹצֵא בָּזֶה אָסוּר

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

מִפְּנֵי שֶׁאֵינוֹ עוֹשֶׂה עִמָּנוּ מִלְחָמָה.

because that he does not make with us war.

בְּמָה דְּבָרִים אֲמוּרִים בְּשִׁבְעָה עַמִּמִּין

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

אֲבָל הַמוֹסְרִים וְהָאֲפִיקוֹרוֹסִין מִיִּשְׂרָאֵל

But the informants and the apikorsim of Israel,

הָיָה דִּין לְאַבְדָּן בְּיָד וּלְהוֹרִידוֹ עַד בְּאֵר שַׁחַת

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

מִפְּנֵי שֶׁהָיוּ מַצְרִים לְיִשְׂרָאֵל

because that they were distressing to Israel

וּמְסִירִין אֶת הָעָם מֵאַחֲרֵי ה':

and turning away the people from after Hashem.

הַלָּכָה ב

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

מִכָּאן אַתָּה לָמַד

From here you learn

שֶׁאָסוּר לְרַפְּאוֹת עֲבוֹ"ם

that it is forbidden to heal an idolater

אֲפִלוּ בְשָׂכָר.

even for a wage.

וְאִם הָיָה מִתְּיָרָא מֵהֶן

And if the doctor was afraid of them

או שהיה חושש משום איבה

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

מִרְפָּא בְּשָׂכָר

he may heal them for a wage,

אֲבָל בְּחִנָּם אָסוּר.

but for free it is forbidden.

וְגֵר תוֹשֵׁב

And regarding a resident convert,

הוֹאִיל וְאַתָּה מְצֻוֶּה לְהַחְיֹתוֹ

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

מִרְפָּאִים אוֹתוֹ בְּחִנָּם:

we heal him even for free.

הִלְכָּה ג

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

אִין מוֹכְרִין לָהֶם בְּתִים וְשָׂדוֹת בְּאֶרֶץ יִשְׂרָאֵל.

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

וּבְסוּרְיָא מוֹכְרִין לָהֶם בְּתִים אֲבָל לֹא שָׂדוֹת.

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

וּמִשְׁכִּירִין לָהֶם בְּתִים בְּאֶרֶץ יִשְׂרָאֵל

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

וּבְלִבְדָּא שְׁלֹא יַעֲשׂוּ שְׁכֻנָּה

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

וְאִין שְׁכֻנָּה פְּחוֹת מִשְׁלֹשָׁה.

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

וְאִין מִשְׁכִּירִין לָהֶם שָׂדוֹת.

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

ובסוריא משכירין להם שדות.

And in Syria, we may rent to them fields.

ומפני מה הקמירו בשדה,

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

מפני שיש בה שתיים,

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

מפניעה מן המעשרות

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

ונותן להם חניה בקרקע.

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

ומותר למכר להם בתים ושדות בחוצה לארץ

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

מפני שאינה ארצנו:

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

הלכה ד

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

אף במקום שהתירו להשכיר

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

לא לבית דירה התירו

not for a house of dwelling did they permit it,

מפני שהוא מכניס לתוכה עבודת כוכבים

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

ונאמר "לא תביא תועבה אל ביתך".

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

אבל משכיר להן בתים לעשותן אוצר.

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

ואין מוכרין להן פרות ותבואה וכיוצא בהן במחבר לקרקע.

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

אָבֵל מוֹכֵר הוּא מִשְׁקָץ

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

או מוֹכֵר לוֹ עַל מְנַת לָקֹץ וְקוֹצֵץ.

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

וּמִפְּנֵי מָה אֵין מוֹכְרִין לָהֶן

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

שֶׁנֶּאֱמַר "וְלֹא תַחֲנֶם"

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

לֹא תִתֵּן לָהֶם חֲנִיָּה בְּקֶרְקַע

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

שָׂאֵם לֹא יִהְיֶה לָהֶם קֶרְקַע יְשִׁיבָתָן יְשִׁיבַת עֲרָאֵי הָיָא.

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

וְכֵן אָסוּר לְסַפֵּר בְּשִׁבְחָן

And so it is forbidden to speak in their praise,

וְאָפְלוּ לוֹמַר כַּמָּה נָאָה עוֹבֵד כּוֹכָבִים זֶה בְּצוּרָתוֹ.

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

קַל וְחֹמֶר שֶׁיִּסְפֹּר בְּשִׁבְחַ מַעֲשָׂיו

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

או שֶׁיַּחֲבֹב דְּבַר מִדְּבָרֵיהֶם

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

שֶׁנֶּאֱמַר וְלֹא תַחֲנֶם לֹא יִהְיֶה לָהֶם חֵן בְּעֵינֶיךָ,

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

מִפְּנֵי שְׁגוּרִם לְהִדְבֵּק עִמּוֹ וְלִלְמַד מִמַּעֲשָׂיו הָרָעִים.

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

וְאָסוּר לִתֵּן לָהֶם מִתְּנַת חֲנָם

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

אָבֵל נֹתֵן הוּא לְגֵר תּוֹשָׁב

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

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

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

בְּמִכְרָה וְלֹא בְּנִתְּנָה:

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

הַלָּכָה ה

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

מִפְּרֻנְסִים עֲנִי עוֹבְדֵי כּוֹכָבִים עִם עֲנֵי יִשְׂרָאֵל

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

מִפְּנֵי דְרָכֵי שְׁלוֹם.

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

וְאִין מְמַחִין בְּיַדֵּי עֲנִי עוֹבְדֵי כּוֹכָבִים בְּלֶקֶט שְׂכֵחָה וּפְאָה

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

מִפְּנֵי דְרָכֵי שְׁלוֹם.

because of the ways of peace.

וְשׁוֹאֲלִים בְּשָׁלוֹמָם וְאַפְלוּ בְּיוֹם חַגָּם

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

מִפְּנֵי דְרָכֵי שְׁלוֹם.

because of the ways of peace.

וְאִין כּוֹפְלִין לְהֶן שְׁלוֹם לְעוֹלָם.

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

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

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

מִצְאוֹ בְּשׁוּק נֹתֵן לוֹ שְׁלוֹם

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

בְּשָׁפָה רַפָּה וּבְכַכָּד רֹאשׁ:

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

הִלְכָּה ו

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

אִין כָּל הַדְּבָרִים הָאֵלּוּ אֲמוּרִים

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

אֶלָּא בְּזֶמֶן שֶׁגָּלוּ יִשְׂרָאֵל לְבֵין הָעוֹבְדֵי כּוֹכָבִים

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

אוּ שִׁיד עֲכוּ"ם תְּקִיפָה עַל יִשְׂרָאֵל

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

אֲבָל בְּזֶמֶן שִׁיד יִשְׂרָאֵל תְּקִיפָה עֲלֵיהֶם

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

אָסוּר לָנוּ לְהַנִּיחַ עוֹבְדֵי כּוֹכָבִים בֵּינֵינוּ.

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

וְאִפְּלוּ יוֹשֵׁב יְשִׁיבַת עֲרָאִי

And even one who wishes to dwell a temporary dwelling,

אוּ עוֹבֵר מִמָּקוֹם לְמָקוֹם בְּסַחֲוָה

or a merchant passing from place to place with merchandise,

לֹא יַעֲבֹר בְּאַרְצֵנוּ

shall not pass through our land

אֶלָּא עַד שִׁיקְבֹּל עָלָיו שְׁבַע מִצְוֹת שֶׁנֶּצְטְווּ בְּנֵי נֹחַ

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

שֶׁנֶּאֱמַר "לֹא יֵשְׁבוּ בְּאַרְצְךָ" אֲפֹלוּ לְפִי שְׁעָה.

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

וְאִם קִבֹּל עָלָיו שְׁבַע מִצְוֹת הָרִי זֶה גֵּר תוֹשָׁב.

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

וְאִין מְקַבֵּלִין גֵּר תוֹשָׁב אֶלָּא בְּזֶמֶן שֶׁהַיּוֹבֵל נוֹהֵג

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

אָבֵל שְׁלֹא בְּזִמְנֵי הַיּוֹבֵל

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

אִין מְקַבְּלִין אֶלֶּא גֵר צְדֵק בִּלְבַד:

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרִבָּנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת 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 הִבִּין 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל 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 תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָה:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

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.'