Practical Law: הלכה

Rambam, Laws of Blessings, Chapter 5 הרמב"ם הלכות ברכות פרק ה

א הַכֹּל חַיָּבִין בִּבְרַכַת הַזִּמּוּן כְּדֶרֶךְ שֶׁחַיָּבִין בִּבְרַכַת הַמָּזוֹן אֲפִלּוּ כֹּהֲנִים שֶׁאָכְלוּ קָדְשֵׁי הַקֳּדָשִׁים בָּעֲזָרָה וְכֵן כֹּהֲנִים וְיִשְׂרְאֵלִים שֶׁאָכְלוּ כְּאֶחָד וְאָכְלוּ הַכֹּהֲנִים תְּרוּמָה וְיִשְׂרְאֵל חֻלִּין חַיָּבִין בִּזִּמּוּן כְּחִיּוּבָן בִּבְרַכַת הַמָּזוֹן: ב נָשִׁים וַעֲבָדִים קְטַנִּים אֵין מְזַמְּנִין עֲלֵיהֶם אֲבָל מְזַמְּנִין לְעַצְמָן וְלֹא תְּהֵא חֲבוּרָה שֶׁל נָשִׁים וַעֲבָדִים וּקְטַנִּים מִפְּנֵי הַפְּרִיצוּת. אֲבָל נָשִׁים מְזַמְּנוֹת לְעַצְמָן אוֹ עֲבָדִים לְעַצְמָן. וּבִלְבַד שֶׁלֹּא יְזַמְּנוּ בְּשֵׁם. אַנְדְּרוּגִינוֹס מְזַמֵּן לְמִינוֹ וְאֵינוֹ מְזַמֵּן לֹא לְנָשִׁים וְלֹא לַאֲנָשִׁים מִפְּנֵי שֶׁהוּא סָפֵק. וְהַטֻּמְטוּם אֵינוֹ מְזַמֵּן כְּלָל. קָטָן הַיּוֹדֵעַ לְמִי מְבָרְכִין מְזַמְּנִין עָלָיו וְאַף עַל פִּי שֶׁהוּא כְּבֶן שִׁבְעָה אוֹ שְׁמוֹנָה. וּמִצְטָרֵף בֵּין לְמִנְיַן שָׁלֹשׁ בֵּין לְמִנְיַן עֲשָׂרָה לְזַמֵּן עָלָיו. וְהַנָּכְרִי אֵין מְזַמְּנִין עָלָיו:

(1) Everyone is obligated to say the blessing of *zimmun* [— invitation] the same way that they are obligated to say the blessing after meals, including priests [*kohanim*] who eat [sacrifices, which are for atonement purposes,] of the highest sanctity in the Temple courtyard. Similarly, if *kohanim* and Israelites eat together, the *kohanim* eating priestly offerings and the Israelites eating non-sanctified food [even though the Israelite may not partake of the meal of the priests], they are obligated to say the blessing of invitation just as it is their obligation to recite the blessing [grace] after a meal. (2) Women, slaves, and minors are not included in the [quorum for the] blessing of invitation, but they make the invitation by themselves. But there should not be a group of women, slaves, and minors [together] due to immodesty. Rather, women say the invitation by themselves or slaves by themselves, provided that they do not say [the form of] the invitation [using] God's name. A hermaphrodite may say the invitation for others of his kind, but he may not say it for either women or men, since he is [of] doubtful [classification]. But a *tumtum* [one who does not have the characteristics of either gender] may not say the invitation at all. A minor who knows to Whom the blessings are addressed, may be included [in the quorum] for the invitation, even if he is [only] about seven or eight years old. He is counted both in the quorum of three and in the quorum of ten for saying the invitation. A non-Jew may not be included in the [quorum for the] invitation.

KI TAVO FOR THURSDAY NIGHT כי תבא ליל ששי

צירוף יהוה

ח וְכָתַבְתָּ עַל־הָאֲבָנִים אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בַּאֵר הֵיטֵב:
ס וְתִכְתֹּוב עַל אַבְנַיָּא יָת כָּל פִּתְגָמֵי אוֹרַיְתָא הָדָא פָּרֵשׁ יָאוּת: ט וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים

(8) You must write upon the stones all the words of this Torah, very clearly. (9) Moshe and the Levite priests spoke to all Israel, saying, Pay attention and

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(8) **Very clearly —** *In seventy languages (Sotah 32a).* (9) **הסכת** *— This word is to be*

(ח) **בַּאֵר הֵיטֵב.** בְּשִׁבְעִים לְשׁוֹן: (ט) **הַסְכֵּת.**

הַלְוִיִּם אֶל־כָּל־יִשְׂרָאֵל לֵאמֹר הַסְכֵּת ו וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה
נִהְיֵיתָ לְעָם לַיהוָה אֱלֹהֶיךָ: וּמַלִּיל מֹשֶׁה וְכָהֲנַיָּא לֵוָאֵי לְכָל יִשְׂרָאֵל לְמֵימַר אֲצֵית
וּשְׁמַע יִשְׂרָאֵל יוֹמָא הָדֵין הֲוֵיתָא לְעַמָּא קֳדָם יְיָ אֱלָהָךְ: · וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ
וְעָשִׂיתָ אֶת־מִצְוֹתָו וְאֶת־חֻקָּיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם: ס וּתְקַבֵּל
לְמֵימְרָא דַּייָ אֱלָהָךְ וְתַעְבֵּד יָת פִּקּוּדוֹהִי וְיָת קְיָמוֹהִי דִּי אֲנָא מְפַקְּדָךְ יוֹמָא דֵין: חמישי יא וַיְצַו
מֹשֶׁה אֶת־הָעָם בַּיּוֹם הַהוּא לֵאמֹר: וּפַקִּיד מֹשֶׁה יָת עַמָּא בְּיוֹמָא הַהוּא לְמֵימָר:
יב אֵלֶּה יַעַמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִים בְּעָבְרְכֶם אֶת־

listen, O Israel! This day, you have become a people to the Lord your God. **(10)** You must therefore listen to the voice of the Lord your God, and fulfill His commandments and His statutes, which I command you this day. **(11)** And Moshe commanded the people on that day, saying, **(12)** When you cross over the Jordan, the following will stand upon Mount Gerizim, to bless the people:

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understood as it is translated in the Targum: **אצית** *[meaning, "Listen!" or "Pay attention!"].* **This day, you have become a people [to the Lord your God] —** *[Understand this verse also literally:] Every single day, it should be for you as though you are today entering into a covenant with God (see Berakhot 63b).* **(12) To bless the people —** *As it is taught in Tractate Sotah (32a): Six tribes ascended to the top of Mount Gerizim and [the other] six to the top of Mount Eval; the priests, the Levites and the Holy Ark stood below in the middle. The Levites turned their faces towards Mount Gerizim and began with the blessing: "Blessed is the person who does not make a graven or molten image ...," and those [the tribes on Mount Gerizim] and those [on Mount Eval] responded "Amen!" Then, they [the Levites] turned their faces towards Mount Eval and began with the curse, saying: "Cursed is the person who makes any graven [or molten] image ...," [and the tribes on Mount Gerizim and those on Mount Eval responded "Amen!" The Levites then turned their faces once again towards Mount Gerizim, and said: "Blessed is the one who does not degrade his father and mother," and the tribes on Mount Gerizim and those on Mount Eval responded "Amen!" The Levites would then turn their faces once again towards Mount Eval, and say: "Cursed is the one who degrades his father and mother" and the tribes on Mount Gerizim and those on Mount Eval responded "Amen!"]. Thus it would continue in this manner for all [the blessings and curses] until [the very last curse, namely (verse 26)]: "Cursed is the one who*

כְּתַרְגּוּמוֹ: **הַיּוֹם הַזֶּה נִהְיֵיתָ לְעָם.** בְּכָל יוֹם יִהְיוּ בְּעֵינֶיךָ כְּאִלּוּ הַיּוֹם בָּאתָ עִמּוֹ בַּבְּרִית: (יב) **לְבָרֵךְ אֶת הָעָם.** כִּדְאִיתָא בְּמַסֶּכֶת סוֹטָה, שִׁשָּׁה שְׁבָטִים עָלוּ לְרֹאשׁ הַר גְּרִזִים, וְשִׁשָּׁה לְרֹאשׁ הַר עֵיבָל, וְהַכֹּהֲנִים וְהַלְוִיִּם וְהָאָרוֹן לְמַטָּה בְּאֶמְצַע הָפְכוּ לְוִיִּם פְּנֵיהֶם כְּלַפֵּי הַר גְּרִזִים, וּפָתְחוּ בִּבְרָכָה, בָּרוּךְ הָאִישׁ אֲשֶׁר לֹא יַעֲשֶׂה פֶּסֶל וּמַסֵּכָה וְגוֹ' וְאֵלּוּ וְאֵלּוּ עוֹנִין אָמֵן. חָזְרוּ וְהָפְכוּ פְּנֵיהֶם כְּלַפֵּי הַר עֵיבָל, וּפָתְחוּ בְּקִלְלָה, וְאוֹמְרִים אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶּסֶל וְגוֹ' וְכֵן כֻּלָּם,

הַיַּרְדֵּן שִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף וּבִנְיָמִן: אֵלֶּה יְקוּמוּן לְבָרֵכָא
יָת עַמָּא עַל טוּרָא דְגְרִזִים בְּמֵעֲבָרְכוֹן יָת יַרְדְּנָא שִׁמְעוֹן וְלֵוִי וִיהוּדָה וְיִשָּׂשכָר וְיוֹסֵף וּבִנְיָמִן:
יג וְאֵלֶּה יַעַמְדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד וְאָשֵׁר וּזְבוּלֻן
דָּן וְנַפְתָּלִי: וְאִלֵּין יְקוּמוּן עַל לְוָטַיָּא בְּטוּרָא דְעֵיבָל רְאוּבֵן גָּד וְאָשֵׁר וּזְבוּלֻן דָּן וְנַפְתָּלִי:
יד וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל קוֹל רָם: ס וִיתִיבוּן לֵוָאֵי
וְיֵימְרוּן לְכָל אֱנָשׁ יִשְׂרָאֵל קָלָא רָמָא: טו אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶּסֶל וּמַסֵּכָה
תּוֹעֲבַת יְהוָה מַעֲשֵׂה יְדֵי חָרָשׁ וְשָׂם בַּסָּתֶר וְעָנוּ כָל־הָעָם וְאָמְרוּ
אָמֵן: ס לִיט גַּבְרָא דִי יַעְבֵּד צֶלֶם וּמַתְכָּא מְרַחֲקָא קֳדָם יְיָ עֹבַד יְדֵי אֱמָן וּמְשַׁוִי בְּסִתְרָא
וִיתִיבוּן כָּל עַמָּא וְיֵימְרוּן אָמֵן: טז אָרוּר מַקְלֶה אָבִיו וְאִמּוֹ וְאָמַר כָּל־הָעָם
אָמֵן: ס לִיט דְּיַקְלֵי אֲבוּהִי וְאִמֵּהּ וְיֵימַר כָּל עַמָּא אָמֵן: יז אָרוּר מַסִּיג גְּבוּל רֵעֵהוּ
וְאָמַר כָּל־הָעָם אָמֵן: ס לִיט דְּיַשְׁנֵי תְּחוּמָא דְחַבְרֵהּ וְיֵימַר כָּל עַמָּא אָמֵן: יח אָרוּר
מַשֶּׁגֶה עִוֵּר בַּדָּרֶךְ וְאָמַר כָּל־הָעָם אָמֵן: ס לִיט דְּיַטְעֵי עַוִּירָא בְּאָרְחָא וְיֵימַר

Shimon, Levi, Yehudah, Yissakhar, Yosef and Binyamin. **(13)** And the following will stand upon Mount Eval, for the curse: Reuvein, Gad, Asheir, Zevulun, Dan and Naftali. **(14)** The Levites will then speak out, saying to every individual of Israel, in a loud voice: **(15)** Cursed is the person who makes any graven or molten image — [which is] an abomination to the Lord, the product of craftsmanship — and sets it up in secret! And all the people will respond, saying, Amen! **(16)** Cursed is the one who degrades his father and mother. And all the people will say, Amen! **(17)** Cursed is the one who pulls back his neighbor's landmark. And all the people will say, Amen! **(18)** Cursed is the one who misguides a blind person on the way. And all the people will say, Amen!

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does not uphold [the words of this Torah]." **(16) מקלה אביו** *— [The word* מקלה *means:] to treat cheaply [i.e., with disrespect]. It is similar to the verse (Deuteronomy 25:3),* ונקלה אחיך, *"your brother will be degraded."*

עַד אָרוּר אֲשֶׁר לֹא יָקִים: (טז) **מַקְלֶה אָבִיו.** מְזַלְזֵל לְשׁוֹן וְנִקְלָה אָחִיךָ: (יז) **מַסִּיג גְּבוּל.** מַחֲזִירוֹ לַאֲחוֹרָיו, וְגוֹנֵב אֶת הַקַּרְקַע לְשׁוֹן וְהֶסֵּג אָחוֹר: (יח) **מַשֶּׁגֶה עִוֵּר.** הַסּוּמָא בַּדָּבָר וּמַשִּׁיאוֹ עֵצָה רָעָה:

(17) מסיג גבול *— Means "pulling backwards" [his neighbor's landmark. With this action, the perpetrator increases the effective size of his own property,] and thereby steals his land. [The term* מסיג *is similar to the verse (Isaiah 59:14),* והסג אחור, *"turned backwards."* **(18) [Cursed is the one who] misguides a blind person —** *[When this verse says "a blind person," it does not mean literally blind. Rather, it] refers to one who is [figuratively] blind regarding*

כָּל עַמָּא אָמֵן: יט **אָרוּר מַטֶּה מִשְׁפַּט גֵּר־יָתוֹם וְאַלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן:** לִיט דַּיְצְלֵי דִּי דַּיָּר יְתַמָּא וְאַרְמְלָא וְיֵימַר כָּל עַמָּא אָמֵן: כ **אָרוּר שֹׁכֵב עִם־אֵשֶׁת אָבִיו כִּי גִלָּה כְּנַף אָבִיו וְאָמַר כָּל־הָעָם אָמֵן:** ס לִיט דְּיִשְׁכּוּב עִם אִתַּת אֲבוּהִי אֲרֵי גְּלִי כַּנְפָא דַּאֲבוּהִי וְיֵימַר כָּל עַמָּא אָמֵן: כא **אָרוּר שֹׁכֵב עִם־כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן:** ס לִיט דְּיִשְׁכּוּב עִם כָּל בְּעִירָא וְיֵימַר כָּל עַמָּא אָמֵן: כב **אָרוּר שֹׁכֵב עִם־אֲחֹתוֹ בַּת־אָבִיו אוֹ בַת־אִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן:** ס לִיט דְּיִשְׁכּוּב עִם אֲחָתֵהּ בַּת אֲבוּהִי אוֹ בַת אִמֵּהּ וְיֵימַר כָּל עַמָּא אָמֵן: כג **אָרוּר שֹׁכֵב עִם־חֹתַנְתּוֹ וְאָמַר כָּל־הָעָם אָמֵן:** ס לִיט דְּיִשְׁכּוּב עִם חֲמוֹתֵהּ וְיֵימַר כָּל עַמָּא אָמֵן: כד **אָרוּר מַכֵּה רֵעֵהוּ בַּסָּתֶר וְאָמַר כָּל־הָעָם אָמֵן:** ס לִיט דְּיִמְחֵי

(19) Cursed is the one who perverts justice [in favor] of the stranger, the orphan or the widow. And all the people will say, Amen! **(20)** Cursed is the one who lies with his father's wife, thus uncovering [i.e. perverting] the corner of his father's cloak. And all the people will say, Amen! **(21)** Cursed is the one who lies with any animal. And all the people will say, Amen! **(22)** Cursed is the one who lies with his sister, [whether she is] the daughter of his father, or the daughter of his mother. And all the people will say, Amen! **(23)** Cursed is the one who lies with his mother-in-law. And all the people will say, Amen! **(24)** Cursed is the one who smites his fellow in secret. And all the people will

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(כד) **מַכֵּה רֵעֵהוּ בַּסָּתֶר.** עַל לָשׁוֹן הָרַע הוּא אוֹמֵר רָאִיתִי בִּיסוֹדוֹ שֶׁל רַבִּי מֹשֶׁה הַדַּרְשָׁן, י"א אֲרוּרִים יֵשׁ כָּאן כְּנֶגֶד י"א שְׁבָטִים. וּכְנֶגֶד שִׁמְעוֹן לֹא כָּתַב אָרוּר, לְפִי שֶׁלֹּא הָיָה בְּלִבּוֹ לְבָרְכוֹ לִפְנֵי מוֹתוֹ כְּשֶׁבֵּרַךְ שְׁאָר

some matter [i.e., he is unknowledgeable or inexperienced in that matter], and someone [knowingly] gives him bad advice. **(24) [Cursed is the one who] smites his fellow in secret —** *[This verse is not referring to someone smiting his fellow literally. Rather,] the verse is speaking of [someone who causes harm to his fellow Jew through]* **לשון הרע,** *slander* (Pirkei d'Rebbi Eliezer *53). I have seen in the sources of Rabbi Moshe Hadarshan that there are eleven curses here, corresponding to eleven tribes. [Each of eleven tribes was blessed by Moshe before he passed away. Here, we learn that every tribe had an allusionary curse attached to it, as if in admonishment: "If you do God's will, you will be granted the blessing, but if not, then there is a curse attached."] But in allusion to [the tribe of] Shimon, Moshe did not write "Cursed is the one ...," for Moshe did not bless [the tribe of] Shimon individually prior to his passing, when he blessed the other tribes. Therefore, Moshe did not wish to curse them [either]. [Moshe did not deem the tribe of Shimon deserving of a direct blessing before he passed away, on*

לְחַבְּרֵהּ בְּסִתְרָא וְיֵימַר כָּל עַמָּא אָמֵן: כה **אָרוּר לֹקֵחַ שֹׁחַד לְהַכּוֹת נֶפֶשׁ דָּם**
נָקִי וְאָמַר כָּל־הָעָם אָמֵן: ס לִיט דִּי מְקַבֵּל שׁוֹחְדָא לְמִקְטַל נְפַשׁ דַּם זַכַּי וְיֵימַר כָּל
עַמָּא אָמֵן: כו **אָרוּר אֲשֶׁר לֹא־יָקִים אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת**
אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן: פ לִיט דִּי לָא יְקַיֵּם יָת פִּתְגָּמֵי אוֹרַיְתָא הָדָא לְמֶעְבַּד
יָתְהוֹן וְיֵימַר כָּל עַמָּא אָמֵן: **כח** א **וְהָיָה אִם־שָׁמֹעַ תִּשְׁמַע בְּקוֹל יְדוָֹד**
אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
וּנְתָנְךָ יְדוָֹד אֱלֹהֶיךָ עֶלְיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ: וִיהֵי אִם קַבָּלָא תְּקַבֵּל
לְמֵימְרָא דַּיְיָ אֱלָהָךְ לְמֶעְבַּד יָת כָּל פִּקּוּדוֹהִי דִּי אֲנָא מְפַקֶּדָךְ יוֹמָא דֵּין וְיִתְּנִנָּךְ יְיָ אֱלָהָךְ
עִלַּי עַל כָּל עַמְמֵי אַרְעָא: ב **וּבָאוּ עָלֶיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךְ כִּי**
תִשְׁמַע בְּקוֹל יְדוָֹד אֱלֹהֶיךָ: וְייָתוֹן עֲלָךְ כָּל בִּרְכָתָא הָאִלֵּין וְיִדְבְּקִנָּךְ אֲרֵי תְקַבֵּל
לְמֵימְרָא דַּיְיָ אֱלָהָךְ: ג **בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה בַּשָּׂדֶה:** בְּרִיךְ אַתְּ
בְּקִרְתָּא וּבְרִיךְ אַתְּ בְּחַקְלָא: ד **בָּרוּךְ פְּרִי־בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ**
שְׁגַר אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ: בְּרִיךְ וַלְדָּא דִּמְעָךְ וְאִבָּא דְּאַרְעָךְ וּוַלְדָּא דִּבְעִירָךְ

say, Amen! **(25)** Cursed is the one who takes a bribe to put an innocent person to death. And all the people will say, Amen! **(26)** Cursed is the one who does not uphold the words of this Torah, to fulfill them. And all the people will say, Amen! **28 (1)** And it will be — if you will surely listen to the voice of the Lord your God, to observe to fulfill all of His commandments which I command you this day — that the Lord your God will place you supreme, above all the nations on earth. **(2)** And all these blessings will come upon you and cleave to you, if you will listen to the voice of the Lord your God. **(3)** Blessed will you be in the city, and blessed will you be in the field. **(4)** Blessed will be the fruit of your abdomen, the fruit of your ground and the fruit of your livestock —

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account of the shocking incident at Shittim which involved the leader of the tribe of Shimon having illicit relations with a Midianite princess (see Numbers 25:1-15).]

הַשְׁבָּטִים לְכָךְ לֹא רָצָה לְקַלְלוֹ: (כו) **אֲשֶׁר לֹא יָקִים.** כָּאן כָּלַל אֶת כָּל הַתּוֹרָה כֻּלָּהּ וְקִבְּלוּהָ עֲלֵיהֶם בְּאָלָה וּבִשְׁבוּעָה: (ד) **שְׁגַר אֲלָפֶיךָ.** וְלָדוֹת בְּקָרְךָ שֶׁהַבְּהֵמָה

(26) [Cursed is the one who] does not uphold [the words of this Torah] — *Here [in this curse,] Moshe included the entire Torah. Thus, Israel accepted the Torah [also] with a curse and an oath (see Shevuot 36a).* **(4) שגר אלפיך** *— Means the young which are born from*

בַּקְּרֵי תוֹרָיִךְ וְעֶדְרֵי עָנָךְ: ה **בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ:** בְּרִיךְ סַלָּךְ וְאַצְוָתָךְ: ו **בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ:** בְּרִיךְ אַתְּ בְּמֵעָלָךְ וּבְרִיךְ אַתְּ בְּמִפְּקָךְ: ששי ז **יִתֵּן יְדוָֹד אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגָּפִים לְפָנֶיךָ בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ:** יִתֵּן יְיָ יָת בַּעֲלֵי דְּבָבָךְ דְּקָיְמִין

עֲלָךְ תְּבִירִין קֳדָמָךְ בְּאָרְחָא חַד יִפְּקוּן לְוָתָךְ וּבְשִׁבְעָא אָרְחָן יֵעַרְקוּן מִקָּדָמָךְ:

those born from your cattle and the sheep of your flock. (5) Blessed will be your [food] basket and your kneading bowl. (6) Blessed will you be when you come, and blessed will you be when you go. (7) The Lord will cause your enemy who rises up against you, to be beaten before you: they will come out against you on one road, but they will flee from you in seven directions.

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מְשַׁגֶּרֶת מִמֶּעֶיהָ: **וְעַשְׁתְּרוֹת צֹאנֶךָ.** כְּתַרְגּוּמוֹ, וְרִבּוֹתֵינוּ אָמְרוּ, לָמָּה נִקְרָא שְׁמָן עַשְׁתְּרוֹת שֶׁמַּעֲשִׁירוֹת אֶת בְּעָלֵיהֶן וּמַחֲזִיקוֹת אוֹתָן כָּעַשְׁתָּרוֹת הַלָּלוּ שֶׁהֵן סְלָעִים חֲזָקִים: (ה) **בָּרוּךְ טַנְאֲךָ.** פֵּרוּתֶיךָ דָּבָר אַחֵר טַנְאֲךָ דָּבָר לַח שֶׁאַתָּה מְסַנֵּן בְּסָלִים: **וּמִשְׁאַרְתֶּךָ.** דָּבָר יָבֵשׁ שֶׁנִּשְׁאָר בַּכְּלִי וְאֵינוֹ זָב: (ו) **בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ.** שֶׁתְּהֵא יְצִיאָתְךָ מִן הָעוֹלָם בְּלֹא חֵטְא כְּבִיאָתְךָ לָעוֹלָם: (ז) **וּבְשִׁבְעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ.** כֵּן דֶּרֶךְ הַנִּבְהָלִים לִבְרוֹחַ מִתְפַּזְּרִים לְכָל צַד:

your cattle, that is, which the animal sends forth (משגר) from its womb. **ועשתרות צאנך** *— [This expression is to be understood] as it is translated in the Targum:* ועדרי ענך, *"the sheep of your flock." And [on a homiletical level,] our Rabbis have taught: Why are sheep called* עשתרות*? Because, they enrich (*מעשירות*) their owners (Hullin 84b), and maintain them as* עשתרות*, meaning "strong rocks."* (5) **Blessed will be your [food] basket —** *Meaning, your fruits. Another explanation of* טנאך *is that it meansliquids which one filters through baskets [used as sieves in the purifying process].* ומשארתך *— Means something dry, which remains (*נשאר*) in the receptacle and does not flow through.* (6) **Blessed will you be when you come, and blessed will you be when you go —** *May your departure from this world be as free of sin, as was your entrance into the world (Bava Metzia 107a).* (7) **But they will flee from you in seven directions —** *Such is the way of those who are fleeing due to shock: they scatter in all directions.*

KI TAVO FOR FRIDAY כי תבא ליום ששי

ח **יְצַו יְדוָֹד אִתְּךָ אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ וּבְכֹל מִשְׁלַח יָדֶךָ וּבֵרַכְךָ בָּאָרֶץ אֲשֶׁר־יְדוָֹד אֱלֹהֶיךָ נֹתֵן לָךְ:** יְפַקַּד יְיָ עִמָּךְ יָת בִּרְכְתָא בְּאוֹצָרָךְ וּבְכֹל

(8) The Lord will order the blessing to be with you in your granaries, and in every one of your endeavors, and He will bless you in the land which the Lord