# חוּמָּשׁ עִם רַשִׁ"י · דברים · שִׁשִּׁי

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

DEVARIM · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his warm and heartfelt review of the journeys and battles of Klal Yisrael, reminding them of the incredible nissim Hashem performed for them. We learn how Hashem gave us the strength to begin the conquest of the lands of the Emori, starting with the defeat of Sihon, the king of Heshbon, who came out to wage war against us at Yahatz. Moshe describes how Hashem delivered Sihon and his entire army into our hands, allowing us to capture his cities and claim the land as our inheritance.

The aliyah then transitions to our next great victory against Og, the mighty king of Bashan, who confronted us at Edrei. Hashem reassured Moshe not to fear him, promising to deliver Og just as He did Sihon. We see how Hashem fulfilled this promise, enabling Klal Yisrael to conquer all sixty of Og's heavily fortified cities, as well as the rest of his vast territory, which was eventually apportioned to the tribes of Reuven, Gad, and the half-tribe of Menashe.

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

פָּסוּק א

*Pasuk 1*

וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ אֶת סִיחֹן וְאֶת אַרְצוֹ הָחֵל

And He said · Hashem · to me · see · I have begun · to deliver · before you · — · Sichon · and — · his land · begin

רָשׁ לָרֶשֶׁת אֶת אַרְצוֹ׃

to drive out · to inherit · — · his land

רַשִׁ"י

החלתי תת לפניך. כָּפָה שַׂר שֶׁל אֱמוֹרִיִּים שֶׁל מַעְלָה תַּחַת רַגְלָיו שֶׁל

Ihave begun · to give · before you · He subdued · the ministering angel · of · the Amorites · of · above · under · the feet · of

מֹשֶׁה וְהִדְרִיכוֹ עַל צַוָּארוֹ׃

Moshe · and made him tread · upon · his neck

פָּסוּק ב

*Pasuk 2*

וַיֵּצֵא סִיחֹן לִקְרָאתֵנוּ הוּא וְכָל עַמּוֹ לַמִּלְחָמָה יָהְצָה׃

And went out · Sichon · towards us · he · and all · his people · to the war · at Yahatz

רַשִׁ"י

ויצא סיחן. לֹא שָׁלַח בִּשְׁבִיל עוֹג לַעֲזֹר לוֹ, לְלַמֶּדְךָ שֶׁלֹּא הָיוּ צְרִיכִים זֶה

And went forth · Sihon · he did not · send · for · Og · to help · him · to teach you · that they not · were · needing · this one

לָזֶה׃

to that one

פָּסוּק ג

*Pasuk 3*

וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַּם אֶת עוֹג וְאֶת כָּל עַמּוֹ וַנַּכֵּהוּ עַד בִּלְתִּי הִשְׁאִיר לוֹ שָׂרִיד׃

and He delivered him Hashem our God before us and we smote him and — Og also all of his people and his son and — his sons

רַשִׁ"י

**ואת בניו.** בנו כתיב, שהיה לו בן גבור כמותו תנחומא חקת׃

and — his sons his son it is written for there was to him a son mighty like him Tanchuma Chukat

פָּסוּק ד

*Pasuk 4*

וַנִּלְכֹּד אֶת כָּל עָרָיו בָּעֵת הַהִוא לֹא הָיְתָה עִיר אֲשֶׁר לֹא לָקַחְנוּ מֵהֶם שִׁשִּׁים עִיר כָּל חֶבֶל אַרְגֹּב מַמְלֶכֶת עוֹג בַּבָּשָׁן׃

And we captured all of his cities at the time that there was not a city which we did not take from them sixty city every region of Argob the kingdom of Og in the Bashan

רַשִׁ"י

**מתם.** אֲנָשִׁים, בְּבִזַּת סִיחוֹן נֶאֱמַר בָּזַזְנוּ לָנוּ, לְשׁוֹן בִּזָּה, שֶׁהָיְתָה חֲבִיבָה beloved because it was plunder an expression of for ourselves we plundered it is said Sichon in the spoil of men men

עֲלֵיהֶם וּבוֹזְזִים אִישׁ לוֹ, וּכְשֶׁבָּאוּ לִבְזַּת עוֹג, כְּבָר הָיוּ שְׂבֵעִים sated they were already Og to the spoil of and when they came for himself each man and they plundered upon them

וּמְלֵאִים, וְהָיְתָה בְּזוּיָה בְּעֵינֵיהֶם, וּמְקָרְעִין וּמַשְׁלִיכִין בְּהֵמָה וּבְגָדִים, וְלֹא נָטְלוּ did they take and not and garments beasts and they cast away and they tore in their eyes despised and it was and full

כִּי אִם כֶּסֶף וְזָהָב, לְכָךְ נֶאֱמַר בַּזּוֹנוּ לָנוּ, לְשׁוֹן בִּזָּיוֹן, כָּךְ נִדְרָשׁ it is expounded thus contempt an expression of for ourselves we held in contempt it is said therefore and gold silver · except

בְּסִפְרֵי בְּפִ' וַיֵּשֶׁב יִשְׂרָאֵל בַּשִּׁטִּים׃

in Shittim Yisrael And dwelt in the chapter of in Sifrei

פָּסוּק ה

*Pasuk 5*

רַק הַבְּהֵמָה בָּזַזְנוּ לָנוּ וּשְׁלַל הֶעָרִים אֲשֶׁר לָכָדְנוּ׃

we captured which the cities and the spoil of for ourselves we plundered the cattle Only

פָּסוּק ו

*Pasuk 6*

מֵעֲרֹעֵר אֲשֶׁר עַל שְׂפַת נַחַל אַרְנֹן וְהָעִיר אֲשֶׁר בַּנַּחַל וְעַד הַגִּלְעָד

Gilead and until is in the valley that and the city Arnon the valley of the edge of is on which From Aroer

לֹא הָיְתָה קִרְיָה אֲשֶׁר שָׂגְבָה מִמֶּנּוּ אֶת הַכֹּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ׃

before us our God Hashem gave everything — for us was too strong that a city was there not

פָּסוּק ז

*Pasuk 7*

רַק אֶל אֶרֶץ בְּנֵי עַמּוֹן לֹא קָרַבְתָּ כָּל יַד נַחַל יַבֹּק
Only to the land of the children of Ammon you did not approach all the border of the stream of Yabbok

וְעָרֵי הָהָר וְכֹל אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ׃
and the cities of the mountain and all that commanded Hashem our God

רַשִׁ״י

כל יד נחל יבק. כָּל אֵצֶל נַחַל יַבֹּק׃
all of the side of the brook of Yabbok all beside the brook of Yabbok

רַשִׁ״י

וכל אשר צוה ה' אלהינו. שֶׁלֹּא לִכְבֹּשׁ, הִנַּחְנוּ׃
and all which commanded Hashem our God that not to conquer we left

פָּסוּק ח

*Pasuk 8*

וַנֵּפֶן וַנַּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ הַבָּשָׁן לִקְרָאתֵנוּ הוּא
And we turned and we went up the way of the Bashan and went out Og king of the Bashan to meet us he

וְכָל עַמּוֹ לַמִּלְחָמָה אֶדְרֶעִי׃
and all his people to the battle at Edrei

רַשִׁ״י

ונפן ונעל. כָּל צַד צָפוֹן הוּא עֲלִיָּה׃
And we turned and we went up every direction of north it is an ascent

פָּסוּק ט

*Pasuk 9*

וַיֹּאמֶר יְהוָה אֵלַי אַל תִּירָא אֹתוֹ כִּי בְיָדְךָ נָתַתִּי אֹתוֹ וְאֶת כָּל עַמּוֹ
And said Hashem to me do not fear him for into your hand I have given him and — all of his people

וְאֶת אַרְצוֹ וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב
and — his land and you shall do to him just as you did to Sichon king of the Emori who dwelt

בְּחֶשְׁבּוֹן׃
in Cheshbon

רַשִׁ״י

אל תירא אתו. וּבְסִיחוֹן לֹא הֻצְרַךְ לוֹמַר אַל תִּירָא אֹתוֹ אֶלָּא מִתְיָרֵא הָיָה מֹשֶׁה
Do not fear him and in Sihon not was it necessary to say do not fear him but was Moshe fearing

שֶׁלֹּא תַעֲמֹד לוֹ זְכוּת שֶׁשִּׁמֵּשׁ לְאַבְרָהָם, שֶׁנֶּאֱמַר בראשית י"ד "וַיָּבֹא הַפָּלִיט",
lest would stand for him the merit that he served Avraham as it is said Bereishis 14 and there came the fugitive

וְהוּא עוֹג׃
and he was Og

פָּסוּק י

*Pasuk 10*

וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַּם אֶת עוֹג מֶלֶךְ הַבָּשָׁן וְאֶת כָּל עַמּוֹ

And He delivered Hashem our God into our hand also — Og king of the Bashan and — all of his people

וַנַּכֵּהוּ עַד בִּלְתִּי הִשְׁאִיר לוֹ שָׂרִיד׃

and we smote him until there was not left to him a survivor

פָּסוּק יא

*Pasuk 11*

וַנִּלְכֹּד אֶת כָּל עָרָיו בָּעֵת הַהִוא לֹא הָיְתָה קִרְיָה אֲשֶׁר לֹא לָקַחְנוּ

And we captured — all of his cities at the time that there was not a city that we took not

מֵאִתָּם שִׁשִּׁים עִיר כָּל חֶבֶל אַרְגֹּב מַמְלֶכֶת עוֹג בַּבָּשָׁן׃

from them sixty towns all the region of Argob the kingdom of Og in Bashan

רַ"שִׁ"י

חבל ארגב. מְתַרְגְּמִינַן בֵּית פֶּלֶךְ טְרָכוֹנָא, וְרָאִיתִי תַּרְגּוּם יְרוּשַׁלְמִי

The region of Argob we translate the house of the province of Trachona And I saw the Targum Yerushalmi

בִּמְגִלַּת אֶסְתֵּר קוֹרֵא פָּלָטִין טְרָכוֹנִין, לָמַדְתִּי חֶבֶל אַרְגּוֹב הִפַּרְכִּיָא - הֵיכַל

in the Scroll of Esther calls a palace Trachonin I learned the region of Argob the province of the palace of

מֶלֶךְ, כְּלוֹמַר שֶׁהַמַּלְכוּת נִקְרֵאת עַל שְׁמָהּ; וְכֵן אֶת הָאַרְגֹּב דִּמְלָכִים מלכים ב

the king meaning to say that the kingdom is called after its name And likewise — the Argob of Kings II Kings

ט"ו:כ"ה , אֵצֶל הֵיכַל מֶלֶךְ הֶרָגוֹ פֶּקַח בֶּן רְמַלְיָהוּ לִפְקַחְיָה בֶּן מְנַחֵם, לָמַדְתִּי

15 25 near the palace of the king slew him Pekah the son of Remaliahu Pekahiah the son of Menahem I learned

שֶׁכָּךְ נִקְרָא שֵׁם הִפַּרְכִּיָא׃

that thus was called the name of Ilearned

פָּסוּק יב

*Pasuk 12*

כָּל אֵלֶּה עָרִים בְּצֻרוֹת חוֹמָה גְּבֹהָה דְּלָתַיִם וּבְרִיחַ לְבַד מֵעָרֵי

all of these cities were fortified with a wall high double gates and a bar aside from cities of

הַפְּרָזִי הַרְבֵּה מְאֹד׃

the open towns many very

רַ"שִׁ"י

מערי הפרזי. פְּרוּזוֹת וּפְתוּחוֹת בְּלֹא חוֹמָה, וְכֵן זכריה ב' "פְּרָזוֹת תֵּשֵׁב

from the cities of the open areas unconfined and open without a wall and so Zechariah two as open spaces shall be inhabited

יְרוּשָׁלַיִם":

Yerushalayim

פָּסוּק יג

*Pasuk 13*

וַנַּחֲרֵם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַחֲרֵם כָּל עִיר מְתִם

And we destroyed them as we did to Sichon king of Cheshbon destroying every city men

הַנָּשִׁים וְהַטָּף׃
the women and the children

רַשִׁ״י

**החרם.** לְשׁוֹן הֹוֶה – הָלוֹךְ וְכַלּוֹת׃
destroying is an expression of continuous action going on and finishing

פָּסוּק יד

*Pasuk 14*

וְכָל הַבְּהֵמָה וּשְׁלַל הֶעָרִים בָּזְזוּנוּ לָנוּ׃
and all the cattle and the spoil of the cities we plundered for ourselves

פָּסוּק טו

*Pasuk 15*

וַנִּקַּח בָּעֵת הַהִוא אֶת הָאָרֶץ מִיַּד שְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר
And we took at the time that — the land from the hand of the two kings of the Emori who

בְּעֵבֶר הַיַּרְדֵּן מִנַּחַל אַרְנֹן עַד הַר חֶרְמוֹן׃
were on the side of the Yarden from the stream of Arnon until Mount Chermon

רַשִׁ״י

**מיד.** מֵרְשׁוּת׃
from the hand of from the control of

פָּסוּק טז

*Pasuk 16*

צִידֹנִים יִקְרְאוּ לְחֶרְמוֹן שִׂרְיֹן וְהָאֱמֹרִי יִקְרְאוּ לוֹ שְׂנִיר׃
Sidonians call Hermon Sirion and the Amorites call it Senir

רַשִׁ״י

**צידנים יקראו לחרמון וגו׳.** וּבְמָקוֹם אַחֵר הוּא אוֹמֵר דברים ד׳ "וְעַד הַר שִׂיאֹן
The Sidonians call Hermon etc. And in a place another it says 4 Devarim And until Mount Sion

הוּא חֶרְמוֹן", הֲרֵי לוֹ אַרְבָּעָה שֵׁמוֹת, לָמָּה הֶצְרְכוּ לְכָתֵב? לְהַגִּיד שִׁבְחוֹ
which is Hermon behold it has four names Why were they needed to be written To tell the praise of

אֶרֶץ יִשְׂרָאֵל – שֶׁהָיוּ אַרְבַּע מַלְכֻיּוֹת מִתְפָּאֲרוֹת בְּכָךְ, זוֹ אוֹמֶרֶת עַל שְׁמִי
the Land of Yisrael that there were four kingdoms priding themselves in this this one saying after my name

יִקָּרֵא, וְזוֹ אוֹמֶרֶת עַל שְׁמִי יִקָּרֵא׃
shall it be called and this one saying after my name shall it be called

רַשִׁ״י

**שניר.** הוּא שֶׁלֶג בִּלְשׁוֹן אַשְׁכְּנַז וּבִלְשׁוֹן כְּנַעַן׃
Shenir it is snow in the language of Ashkenaz and in the language of Canaan

פָּסוּק יז

*Pasuk 17*

כֹּל עָרֵי הַמִּישֹׁר וְכָל הַגִּלְעָד וְכָל הַבָּשָׁן עַד סַלְכָה וְאֶדְרֶעִי עָרֵי
the cities of and Edrei Salcah until the Bashan and all of Gilead and all of the plain the cities of all of

מַמְלֶכֶת עוֹג בַּבָּשָׁן׃
in the Bashan Og the kingdom of

פָּסוּק יח

*Pasuk 18*

כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֶּתֶר הָרְפָאִים הִנֵּה עַרְשׂוֹ עֶרֶשׂ
a bedstead of his bedstead behold the Rephaim from the remnant of was left the Bashan king of Og only Because

בַּרְזֶל הֲלֹה הִוא בְּרַבַּת בְּנֵי עַמּוֹן תֵּשַׁע אַמּוֹת אָרְכָּהּ וְאַרְבַּע אַמּוֹת
cubits and four is its length cubits nine Ammon the children of in Rabbah of it is it not iron

רָחְבָּהּ בְּאַמַּת אִישׁ׃
a man by the cubit of is its width

רַ"שִׁ"י

מיתר הרפאים. שֶׁהָרְגוּ אַמְרָפֶל וַחֲבֶרָיו בְּעַשְׁתְּרוֹת קַרְנַיִם, וְהוּא פָּלַט מִן
from escaped and he Karnaim in Ashteroth and his allies Amraphel whom slew the Rephaim from the remnant of

הַמִּלְחָמָה שֶׁנֶּאֱמַר בראשית י"ד "וַיָּבֹא הַפָּלִיט" – זֶהוּ עוֹג:
Og this is the fugitive and there came 14 Bereishis as it is said the battle

רַ"שִׁ"י

באמת איש. בְּאַמַּת עוֹג:
With the cubit of a man with the cubit of Og

פָּסוּק יט

*Pasuk 19*

וְאֶת הָאָרֶץ הַזֹּאת יָרַשְׁנוּ בָּעֵת הַהִוא מֵעֲרֹעֵר אֲשֶׁר עַל נַחַל אַרְנֹן
Arnon the valley of by which is from Aroer that at the time we possessed this the land And —

וַחֲצִי הַר הַגִּלְעָד וְעָרָיו נָתַתִּי לָרְאוּבֵנִי וְלַגָּדִי׃
and to the Gadites to the Reubenites I gave and its cities Gilead the hill country of and half of

רַ"שִׁ"י

ואת הארץ הזאת. הָאֲמוּרָה לְמַעְלָה, מִנַּחַל אַרְנוֹן וְעַד הַר חֶרְמוֹן, ירשנו
we possessed Hermon Mount and until Arnon from the brook of above that is mentioned this the land And —

בעת ההיא :
that at the time

רַ"שִׁ"י

מערער אשר על נחל ארנן. אֵינוֹ מְחֻבָּר לְרֹאשׁוֹ שֶׁל מִקְרָא אֶלָּא לְסוֹפוֹ – עַל
upon to its end but rather the verse of to the beginning connected is not Arnon the brook of is by which From Aroer

נָתַתִּי לָרְאוּבֵנִי וְלַגָּדִי, אֲבָל לְעִנְיַן יְרֻשָּׁה עַד הַר חֶרְמוֹן הָיָה:
it was Hermon Mount until possession regarding the matter of but and to the Gadites to the Reubenites Igave

פָּסוּק כ

*Pasuk 20*

וְיֶתֶר הַגִּלְעָד וְכָל הַבָּשָׁן מַמְלֶכֶת עוֹג נָתַתִּי לַחֲצִי שֵׁבֶט הַמְנַשֶּׁה
Menashe the tribe of to the half of I gave Og the kingdom of the Bashan and all of Gilead And the rest of

כֹּל חֶבֶל הָאַרְגֹּב לְכָל הַבָּשָׁן הַהוּא יִקָּרֵא אֶרֶץ רְפָאִים׃
Rephaim the land of it is called that the Bashan to all of Argob the region of all

רַ שִׁ "י

ההוא יקרא ארץ רפאים. הִיא אוֹתָהּ שֶׁנָּתַתִּי לְאַבְרָהָם׃
to Avraham which I gave that it is Rephaim the land of is called That

פָּסוּק כא

*Pasuk 21*

יָאִיר בֶּן מְנַשֶּׁה לָקַח אֶת כָּל חֶבֶל אַרְגֹּב עַד גְּבוּל הַגְּשׁוּרִי
the Geshurite the border of until Argob the region of all of — took Menashe son of Yair

וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל שְׁמוֹ אֶת הַבָּשָׁן חַוֹת יָאִיר עַד הַיּוֹם
day until Yair the villages of the Bashan — his name after them and he called and the Maachathite

הַזֶּה׃
this

**CHAPTER SUMMARY**

This aliyah details the historical victories of Klal Yisrael over the two powerful Amorite kings, Sihon and Og, and the subsequent distribution of their lands. After Sihon refused passage and attacked, Hashem delivered him into our hands, leading to the complete conquest of his cities from Aroer to Gilead, with only the cattle and spoil taken as booty while respecting the borders of Ammon as Hashem commanded. Following this, Og of Bashan marched against us, but Hashem reassured Moshe and granted us a total victory over his sixty fortified cities, including the giant Og himself, whose massive iron bedstead remained as a testament to his size. Finally, Moshe recounts how this conquered territory east of the Yarden was apportioned to the Reubenites, the Gadites, and the half-tribe of Manasseh, with Jair son of Manasseh renaming his acquired region of Argob after himself.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

When you look at the massive, fortified walls of Og's kingdom and the terrifying size of the giant himself, it is easy to feel completely paralyzed. We all have these 'giant' challenges in our lives, a difficult middah we cannot seem to break, a parnassah struggle that looms over us, or a relationship that feels utterly broken. The Torah shows us that the moment Hashem says, 'Do not fear him, for I have delivered him into your hand,' the giant is already defeated. The only thing standing between you and victory is your willingness to take the first step forward in emunah.

Our avodah is to realize that the size of the obstacle in front of us is entirely irrelevant to Hashem. Whether it is an open plain or a city fortified with high walls, gates, and bars, it makes no difference to the One who runs the world. When we align ourselves with Hashem's will and move forward with bitachon, the most intimidating barriers crumble instantly.

Today, identify one 'giant' challenge or daunting task you have been avoiding out of fear, and take one concrete, active step toward tackling it, trusting fully that Hashem is going before you to deliver it into your hands.

# דַּף יוֹמִי · חֻלִּין · דַּף ע״ח

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

📖 THE SUGYA

We begin this daf by concluding the fifth perek of Maseches Chullin, Perek Behemah Hamakshah, with a beautiful and haimish discussion about having rachmanus on one's fellow Yid. The Gemara teaches us that when a person is going through a tzarah, they must let the tzibbur know so that others can daven to Hashem on their behalf. This is derived from the metzora who must call out "Impure, impure!" to publicize his distress and awaken the tefillos of the community.

Immediately following this, we begin the sixth perek, Perek Oto Ve'es Beno, which deals with the severe d'Oraisa prohibition of slaughtering an animal and its offspring on the same day. The Mishnah outlines the various applications of this mitzvah, showing how it applies both in Eretz Yisrael and Chutz la'Aretz, in the times of the Beis HaMikdash and when it is not standing, and to both chullin (non-sacred animals) and kodashim (sacrificial animals). The Mishnah details the halachic status of the meat and the lashes incurred under different permutations of chullin and kodashim slaughtered inside or outside the Azarah.

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

## עמוד א׳ DAF 78A

EXPLANATION

דְּנִיכְחוֹשׁ חֵילֵיהּ,

**that its strength should be weakened** by the stones, preventing it from shedding its fruit,

QUESTION

אֶלָּא סוֹקְרוֹ בְּסִיקְרָא אַמַּאי?

**but** as for **painting it with red paint, why** is it permitted? What benefit is there in this?

ANSWER

כִּי הֵיכִי דְּלִיחְזְיוּהּ אִינָשֵׁי וְלִיבְעֵי רַחֲמֵי עִילָּוֵיהּ.

The Gemara answers: One does so **in order that people will see it and pray for mercy upon it,** that the tree should become fruitful.

PROOF

כִּדְתַנְיָא: ״וְטָמֵא טָמֵא יִקְרָא״ – צָרִיךְ לְהוֹדִיעַ לָרַבִּים, וְרַבִּים מְבַקְּשִׁים עָלָיו רַחֲמִים.

**As it is taught in a baraita:** The verse regarding a leper states: **"And he shall cry: Impure, impure!"** This teaches that a person who suffers a misfortune **needs to inform the public, and the public will seek mercy on his behalf.**

PROOF

וְכֵן מִי שֶׁאֵירַע בּוֹ דָּבָר – צָרִיךְ לְהוֹדִיעַ לָרַבִּים, וְרַבִּים מְבַקְּשִׁים עָלָיו רַחֲמִים.

**And likewise, whoever has a** bad **thing happen to him needs to inform the public, and the public will seek mercy on his behalf.**

STATEMENT

אָמַר רָבִינָא: כְּמַאן תָּלֵינַן כּוּבְסָא בְּדִיקְלָא, כְּמַאן?

**Ravina said: Like whom** is our practice when **we hang bunches of** unripe **dates on a palm tree** that casts off its fruit? **Like whom** is this done, seeing as it resembles the ways of the Amorites?

STATEMENT

כִּי הַאי תַּנָּא.

It is **like this** very **tanna** of the baraita, who says that a person must publicize his distress so that others will pray for him.

STATEMENT

הֲדַרַן עֲלָךְ בְּהֵמָה הַמְקַשָּׁה.

**May we return to you,** Perek **Behemah Hamakshah.**

## מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בֵּין בָּאָרֶץ בֵּין בְּחוּצָה לָאָרֶץ,

**MISHNAH:** The prohibition of slaughtering an animal **itself and its offspring** on the same day **applies both in Eretz Yisrael and outside of Eretz Yisrael,**

MISHNAH

בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת,

both **in the presence of the Temple and not in the presence of the Temple,**

MISHNAH

בְּחוּלִּין וּבְמוּקְדָּשִׁין.

and both **with regard to non-sacred animals and with regard to sacrificial animals.**

MISHNAH

כֵּיצַד? הַשּׁוֹחֵט אוֹתוֹ וְאֶת בְּנוֹ,

**How so? One who slaughters** an animal **itself and its offspring,**

MISHNAH

חוּלִּין בַּחוּץ – שְׁנֵיהֶם כְּשֵׁרִים, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים.

and both were **non-sacred** animals slaughtered **outside** the Temple courtyard; **both of them are fit** for consumption, **but the** one who slaughters the **second receives the forty** lashes for violating the prohibition.

MISHNAH

**קָדָשִׁים בַּחוּץ – הָרִאשׁוֹן חַיָּיב כָּרֵת, וּשְׁנֵיהֶם פְּסוּלִים, וּשְׁנֵיהֶם סוֹפְגִים אֶת הָאַרְבָּעִים.**

If they were **sacrificial** animals slaughtered **outside** the Temple courtyard; for **the first,** the slaughterer is **liable to karet** for slaughtering a holy offering outside the Sanctuary, **and both of them are disqualified** as offerings, **and both of them receive forty** lashes apiece — the first for slaughtering outside, and the second for violating the prohibition of 'itself and its offspring'.

MISHNAH

**חוּלִין בִּפְנִים – שְׁנֵיהֶם פְּסוּלִין, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים;**

If they were **non-sacred** animals slaughtered **inside** the Temple courtyard; **both of them are disqualified,** because it is forbidden to slaughter non-sacred animals in the Azarah, **and the second** slaughterer **receives the forty** lashes.

MISHNAH

**קָדָשִׁים בִּפְנִים – הָרִאשׁוֹן כָּשֵׁר וּפָטוּר, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים וּפָסוּל.**

If they were **sacrificial** animals slaughtered **inside** the Temple courtyard; **the first is fit** as an offering **and** the slaughterer is **exempt** from punishment, **but the second** slaughterer **receives the forty** lashes **and** the second animal is **disqualified,** as it was slaughtered on the same day as its parent.

MISHNAH

**חוּלִין וְקָדָשִׁים בַּחוּץ – הָרִאשׁוֹן כָּשֵׁר, וּפָטוּר, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים, וּפָסוּל.**

If the first was **non-sacred and** the second was **sacrificial,** and both were slaughtered **outside** the Temple courtyard; **the first is fit** for eating **and** the slaughterer is **exempt, and the second** slaughterer **receives the forty** lashes **and** the animal is **disqualified** as an offering.

MISHNAH

**קָדָשִׁים וְחוּלִין בַּחוּץ – הָרִאשׁוֹן חַיָּיב כָּרֵת וּפָסוּל, וְהַשֵּׁנִי כָּשֵׁר, וּשְׁנֵיהֶם סוֹפְגִים אֶת הָאַרְבָּעִים.**

If the first was **sacrificial and** the second was **non-sacred,** and both were slaughtered **outside** the Temple courtyard; for **the first,** the slaughterer is **liable to karet and** the animal is **disqualified, and the second is fit** for consumption, **and both** slaughterers **receive forty** lashes.

MISHNAH

**חוּלִין וְקָדָשִׁים בִּפְנִים – שְׁנֵיהֶם פְּסוּלִין, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים.**

If the first was **non-sacred and** the second was **sacrificial,** and both were slaughtered **inside** the Temple courtyard; **both of them are disqualified, and the second** slaughterer **receives forty** lashes.

MISHNAH

**קָדָשִׁים וְחוּלִין בִּפְנִים – הָרִאשׁוֹן כָּשֵׁר וּפָטוּר, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים וּפָסוּל.**

If the first was **sacrificial and** the second was **non-sacred,** and both were slaughtered **inside** the Temple courtyard; **the first is fit and** the slaughterer is **exempt, and the second** slaughterer **receives forty** lashes, **and** the second animal is **disqualified** because it was non-sacred in the courtyard.

MISHNAH

חוּלִּין בַּחוּץ וּבִפְנִים – הָרִאשׁוֹן כָּשֵׁר, וּפָטוּר, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים, וּפָסוּל.

If both were **non-sacred** and the slaughter of the first was **outside and** the second was **inside; the first is fit and** the slaughterer is **exempt, and the second** slaughterer **receives forty** lashes **and** the animal is **disqualified.**

MISHNAH

קָדָשִׁים בַּחוּץ וּבִפְנִים – הָרִאשׁוֹן חַיָּיב כָּרֵת, וּשְׁנֵיהֶם סוֹפְגִים אֶת הָאַרְבָּעִים, וּשְׁנֵיהֶם פְּסוּלִים.

If both were **sacrificial,** and the first was slaughtered **outside and** the second **inside; the first** slaughterer is **liable to karet, and both** slaughterers **receive forty** lashes, **and both** animals **are disqualified.**

MISHNAH

חוּלִּין בִּפְנִים וּבַחוּץ – הָרִאשׁוֹן פָּסוּל, וּפָטוּר, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים, וְכָשֵׁר.

If both were **non-sacred** and the first was slaughtered **inside and** the second **outside; the first is disqualified and** the slaughterer is **exempt, and the second** slaughterer **receives forty** lashes **and** the second animal is **fit.**

MISHNAH

קָדָשִׁים בִּפְנִים וּבַחוּץ – הָרִאשׁוֹן כָּשֵׁר, וּפָטוּר, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים, וּפָסוּל.

If both were **sacrificial,** and the first was slaughtered **inside and** the second **outside; the first is fit and** the slaughterer is **exempt, and the second** slaughterer **receives forty** lashes **and** the second animal is **disqualified.**

## גְּמָרָא GEMARA

GEMARA

גְּמָ' תָּנוּ רַבָּנַן: מִנַּיִן לְאוֹתוֹ וְאֶת בְּנוֹ שֶׁנּוֹהֵג בְּמוּקְדָּשִׁין?

**GEMARA: The Sages taught** in a baraita: **From where** is it derived **that** the prohibition of slaughtering an animal **itself and its offspring applies to sacrificial animals?**

PROOF

תַּלְמוּד לוֹמַר: "שׁוֹר אוֹ כֶשֶׂב אוֹ עֵז כִּי יִוָּלֵד",

**The verse states: "When a bull, or a sheep, or a goat, is born,"** which refers to sacrificial offerings,

PROOF

וּכְתִיב בָּתְרֵיהּ: "וְשׁוֹר אוֹ שֶׂה אֹתוֹ וְאֶת בְּנוֹ לֹא תִשְׁחֲטוּ בְּיוֹם אֶחָד" – לִימֵּד עַל אוֹתוֹ וְאֶת בְּנוֹ שֶׁנּוֹהֵג בְּמוּקְדָּשִׁין.

**and it is written afterward: "And whether it be a cow or a ewe, you shall not slaughter it and its offspring both in one day."** This proximity **teaches that** the prohibition of **itself and its offspring applies to sacrificial animals.**

QUESTION

וְאֵימָא: בְּמוּקְדָּשִׁין – אִין, בְּחוּלִּין – לָא!

The Gemara asks: **But say** that **to sacrificial animals, yes,** the prohibition applies, but **to non-sacred animals, no,** it does not apply!

ANSWER

**"שׁוֹר" הִפְסִיק הָעִנְיָן.**

The Gemara answers: The word **"bull"** in the second verse **separated the matter** from the previous section, making it a new, general commandment that applies to all animals.

QUESTION

**וְאֵימָא: בְּחוּלִּין – אִין, בְּמוּקְדָּשִׁין – לָא!**

The Gemara asks: **But say** that **to non-sacred animals, yes,** it applies, but **to sacrificial animals, no,** it does not apply!

ANSWER

**כְּתִיב: "וְשׁוֹר" – וָ"ו מוֹסִיף עַל עִנְיָן רִאשׁוֹן.**

The Gemara answers: **It is written: "And a cow"** — the letter **vav** meaning 'and' **adds to the first matter,** connecting it to the previous section regarding sacrifices.

QUESTION

**אִי מָה קָדָשִׁים כְּלְאַיִם לָא, אַף אוֹתוֹ וְאֶת בְּנוֹ כְּלְאַיִם לָא?**

The Gemara asks: **If so, just as** in **sacrificial animals, a hybrid** animal is **not** acceptable as an offering, **so too,** the prohibition of **itself and its offspring** should **not** apply to **a hybrid?**

OBJECTION

**אַלְמָה תַּנְיָא: אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בְּכִלְאַיִם וּבְכוּי?**

**Why, then, is it taught in a baraita:** The prohibition of **itself and its offspring applies to a hybrid and to a koy?**

OBJECTION

**וְעוֹד, "שֶׂה" כְּתִיב, וְאָמַר רָבָא:**

**And furthermore, "a lamb" is written** in the verse regarding itself and its offspring, **and Rava said** on this...

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עַמּוּד ב׳ DAF 78B

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STATEMENT

**זֶה בָּנָה אָב – כָּל מָקוֹם שֶׁנֶּאֱמַר "שֶׂה" אֵינוֹ אֶלָּא לְהוֹצִיא אֶת הַכִּלְאַיִם.**

**This established a paradigm** for other cases: **Wherever it is stated "seh"** in the Torah, **it is only to exclude the** offspring of **diverse kinds**.

ANSWER

**אָמַר קְרָא "אוֹ" לְרַבּוֹת אֶת הַכִּלְאַיִם.**

The Gemara answers: **The verse states "or"** in the passage of oto v'es b'no **to include the** offspring of **diverse kinds** in the prohibition.

QUESTION

**הַאי ״אוֹ״ מִיבְּעֵי לֵיהּ לְחַלֵּק, דְּסָלְקָא דַּעְתָּךְ אָמֵינָא: עַד דְּשָׁחֵיט שׁוֹר וּבְנוֹ שֶׂה וּבְנוֹ לָא מִיחַיַּיב, קָא מַשְׁמַע לַן.**

The Gemara challenges: But **this "or" is required by it to separate** the prohibitions, **as it might enter your mind to say: Until he slaughters** both **a bull and its offspring** and **a sheep and its offspring** on the same day **he is not liable;** therefore, the word "or" **teaches us** that one is liable for either one alone.

ANSWER

**לְחַלֵּק – מִ״בְּנוֹ״ נָפְקָא.**

The Gemara responds: The need **to separate** them **is derived from** the singular word **"its offspring"** rather than "their offspring."

QUESTION

**וְאַכַּתִּי מִיבְּעֵי לֵיהּ לְכִדְתַנְיָא: אִילּוּ נֶאֱמַר ״שׁוֹר וָשֶׂה וּבְנוֹ״, הָיִיתִי אוֹמֵר: עַד שֶׁיִּשְׁחוֹט שׁוֹר וָשֶׂה וּבְנוֹ, תַּלְמוּד לוֹמַר: ״שׁוֹר אוֹ שֶׂה אוֹתוֹ וְאֶת בְּנוֹ״.**

The Gemara challenges: **And still, it is required for that which is taught in a Braisa: If it were stated: "A bull and a sheep and its offspring," I would have said:** One is not liable **until he slaughters a bull and a sheep and the offspring** of one of them; therefore, **the verse states: "A bull or a sheep... it and its offspring."**

QUESTION

**מַאי לָאו מֵ״אוֹ״ נָפְקָא לֵיהּ?**

**What, is it not from** the word **"or" that** the Braisa **derives it?** If so, "or" is not available to include diverse kinds.

ANSWER

**לָא, מֵ״אוֹתוֹ״.**

The Gemara responds: **No,** it is derived **from** the word **"it"** (oto).

QUESTION

**הָנִיחָא לְרַבָּנַן, דְּמִיַּיתַּר לְהוּ ״אוֹתוֹ״, אֶלָּא לַחֲנַנְיָה, דְּלָא מִיַּיתַּר לֵיהּ ״אוֹתוֹ״, לְחַלֵּק מְנָא לֵיהּ?**

The Gemara asks: **This works out well according to the Rabbis, for whom "it" is superfluous** and available for this derivation; **but according to Chananya, for whom "it" is not superfluous, from where does he** derive **to separate** them?

ANSWER

**לְחַלֵּק לָא צְרִיךְ קְרָא, דְּסָבַר לַהּ כְּרַבִּי יוֹנָתָן.**

The Gemara answers: **To separate** them, Chananya **does not need a verse, as he holds in accordance with Rabbi Yonatan** regarding the use of conjunctions.

BRAISA

**דְּתַנְיָא: ״אִישׁ אֲשֶׁר יְקַלֵּל אֶת אָבִיו וְאֶת אִמּוֹ״, אֵין לִי אֶלָּא אָבִיו וְאִמּוֹ, אָבִיו שֶׁלֹּא אִמּוֹ וְאִמּוֹ שֶׁלֹּא אָבִיו מִנַּיִן? תַּלְמוּד לוֹמַר: ״אָבִיו וְאִמּוֹ קִלֵּל״ – אָבִיו קִלֵּל, אִמּוֹ קִלֵּל, דִּבְרֵי רַבִּי יִאשִׁיָּה.**

**As it is taught in a Braisa:** From the verse, **"A man who curses his father and his mother," I have only** derived that he is liable if he curses both **his father and his mother** together. **From where** do we derive that he is liable for cursing **his father without his mother, or his mother without his father? The verse states: "His father and his mother he has cursed"** — meaning, if **his father he cursed,** or if **his mother he cursed,** he is liable; this is **the statement of Rabbi Yoshiya.**

BRAISA

**רַבִּי יוֹנָתָן אוֹמֵר: מַשְׁמָע שְׁנֵיהֶם כְּאֶחָד, וּמַשְׁמָע אֶחָד בִּפְנֵי עַצְמוֹ, עַד שֶׁיִּפְרוֹט לְךָ הַכָּתוּב "יַחְדָּו".**

**Rabbi Yonatan says:** The phrasing **implies both of them together, and it** also **implies each one on its own, unless the verse specifies for you "together"** (yachdav). Thus, Chananya, who holds like Rabbi Yonatan, does not need a verse to separate the prohibitions, leaving "or" free to include diverse kinds.

QUESTION

**מַאי חֲנַנְיָה, וּמַאי רַבָּנַן?**

The Gemara asks: **What is** this dispute between **Chananya and what is** the opinion of **the Rabbis** that was mentioned?

BRAISA

**דְּתַנְיָא: אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בִּנְקֵבוֹת, וְאֵינוֹ נוֹהֵג בִּזְכָרִים. חֲנַנְיָה אוֹמֵר: נוֹהֵג בֵּין בִּזְכָרִים וּבֵין בִּנְקֵבוֹת.**

**As it is taught in a Braisa:** The prohibition of **"it and its offspring" applies to females,** i.e., a mother and its offspring, **but it does not apply to males,** i.e., a father and its offspring. **Chananya says: It applies both to males and to females.**

QUESTION

**מַאי טַעְמָא דְּרַבָּנַן?**

The Gemara asks: **What is the reasoning of the Rabbis?**

BRAISA

**דְּתַנְיָא: יָכוֹל יְהֵא אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בֵּין בִּזְכָרִים וּבֵין בִּנְקֵבוֹת?**

**As it is taught in a Braisa: One might think that "it and its offspring" should apply both to males and to females.**

BRAISA

**וְדִין הוּא: חִייֵב כָּאן, וְחַייֵב בְּאֵם עַל הַבָּנִים; מָה כְּשֶׁחִייֵב בְּאֵם עַל הַבָּנִים – בִּנְקֵבוֹת וְלֹא בִּזְכָרִים, אַף כְּשֶׁחִייֵב כָּאן – בִּנְקֵבוֹת וְלֹא בִּזְכָרִים.**

**And indeed, it is a logical derivation: The Torah obligated here** regarding an animal and its offspring, **and it obligated regarding the mother bird over the young; just as when it obligated regarding the mother bird over the young,** it applies only **to females and not to males, so too when it obligated here,** it should apply only **to females and not to males.**

BRAISA

**לֹא, אִם אָמַרְתָּ בְּאֵם עַל הַבָּנִים, שֶׁכֵּן לֹא עָשָׂה בָּהּ מְזוּמָּן כְּשֶׁאֵינוֹ מְזוּמָּן, תֹּאמַר בְּאוֹתוֹ וְאֶת בְּנוֹ, שֶׁעָשָׂה בּוֹ מְזוּמָּן כְּשֶׁאֵינוֹ מְזוּמָּן?**

The Braisa refutes this: **No! If you say so regarding the mother bird over the young, where the Torah did not make prepared** birds **equivalent to unprepared** ones, **shall you say so regarding "it and its offspring," where the Torah made prepared** animals **equivalent to unprepared** ones?

BRAISA

תַּלְמוּד לוֹמַר: ״אוֹתוֹ״ – אֶחָד וְלֹא שְׁנַיִם.

Therefore, **the verse states: "it"** (oto) — to teach that the prohibition applies to only **one** parent **and not** to **two** parents.

BRAISA

אַחַר שֶׁחִלֵּק הַכָּתוּב, זָכִיתִי לְדִין: חִייֵב כָּאן וְחִייֵב בְּאֵם עַל הַבָּנִים – מָה כְּשֶׁחִייֵב בְּאֵם עַל הַבָּנִים – בִּנְקֵבוֹת וְלֹא בִּזְכָרִים, אַף כְּשֶׁחִייֵב כָּאן – בִּנְקֵבוֹת וְלֹא בִּזְכָרִים.

**After the verse separated** them, limiting the prohibition to one parent, **I have merited to return to the logical derivation: The Torah obligated here and obligated regarding the mother bird over the young — just as when it obligated regarding the mother bird over the young,** it applies **to females and not to males, so too when it obligated here,** it applies **to females and not to males.**

BRAISA

וְאִם נַפְשְׁךָ לוֹמַר, ״בְּנוֹ״ – מִי שֶׁבְּנוֹ כָּרוּךְ אַחֲרָיו, יָצָא זָכָר שֶׁאֵין בְּנוֹ כָּרוּךְ אַחֲרָיו.

**And if you wish to say** an alternative proof: The verse says **"its offspring"** (b'no) — referring to **one whose offspring clings after it,** which **excludes the male, whose offspring does not cling after it.**

QUESTION

מָה אִם נַפְשְׁךָ לוֹמַר?

The Gemara asks: **What is** the meaning of **"and if you wish to say"?** Why is the second proof necessary?

ANSWER

וְכִי תֵּימָא ״אוֹתוֹ״ זָכָר מַשְׁמַע, הֲרֵי הוּא אוֹמֵר ״בְּנוֹ״ – מִי שֶׁבְּנוֹ כָּרוּךְ אַחֲרָיו, יָצָא זָכָר שֶׁאֵין בְּנוֹ כָּרוּךְ אַחֲרָיו.

The Gemara answers: **Lest you say that "it"** (oto) **implies a male, therefore it says "its offspring"** (b'no) — referring to **one whose offspring clings after it,** which **excludes the male, whose offspring does not cling after it.**


SUMMARY

The Gemara begins its analysis of Perek Oto Ve'es Beno by seeking the source in the Torah for applying this prohibition to sacrificial animals. Through a detailed limud of the pesukim, the Gemara connects the parsha of sacrifices to the prohibition of "it and its offspring," establishing that the law encompasses both holy and non-sacred animals. The Gemara then raises questions regarding whether this prohibition applies to hybrid animals, such as a crossbreed, or a koy, analyzing the specific terminology used in the Torah to define the boundaries of this mitzvah.

## לְמַעֲשֶׂה · WHAT TO TAKE HOME

In the closing of Perek Behemah Hamakshah, the Gemara teaches us a beautiful and deeply moving principle of Jewish life. We learn that a metzora is commanded to call out, "Impure, impure!" and that we paint a failing tree red so that passersby will notice it. Why? So that the public will see their distress and pray for them. Chazal tell us clearly: "Whoever has a bad thing happen to him needs to inform the public, and the public will seek mercy on his behalf."

Think about what this means for our daily avodah. Sometimes, when we are going through a difficult nisayon, a health struggle, or parnassah worries, our natural instinct is to pull back, hide our pain, and suffer in silence. We might feel embarrassed or think we shouldn't burden others. But the Torah is teaching us the exact opposite. Hashem created the world such that we need each other's tefillos. By sharing our pain with our fellow Yidden, we are not showing weakness; we are opening the gates of rachamim.

This goes both ways. When someone shares a struggle with you, it is not just casual conversation. It is a holy invitation. Hashem brought that information to your ears because He wants you to stop what you are doing and daven for them. The power of a community crying out for an individual is limitless, and it is one of the greatest acts of chesed we can perform.

Today, when someone mentions a difficulty they are facing, whether it is a health issue, a child struggling, or financial stress, do not just offer a polite nod. Take ten seconds right then and there to say a short, heartfelt prayer to Hashem on their behalf.

# הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק רִאשׁוֹן

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

📖 CHAPTER PREVIEW

In this opening chapter, the Rambam, zatzal, takes us back to the very beginning of history to show us how the terrible error of avodah zarah first crept into the world. We learn how, in the days of Enosh, mankind made a tragic mistake by thinking that because Hashem placed the stars and spheres on high to run the world, it must be His will to honor and serve them as His ministers.

We then see how this initial error degenerated over generations. The Rambam describes how false prophets and deceivers arose, claiming they had received visions to build physical images and perform strange rituals, which eventually led the masses to completely forget Hashem and worship only these empty creations.

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

## הֲלָכָה א

*Halacha 1 · The Original Error of the Idol Worshipers in the Days of Enosh*

**בִּימֵי אֱנוֹשׁ טָעוּ בְּנֵי הָאָדָם טָעוּת גְּדוֹל**

**In the days of Enosh, the children of man erred** with **a great mistake**,

**וְנִבְעֲרָה עֲצַת חַכְמֵי אוֹתוֹ הַדּוֹר**

**and** the **counsel of the wise men of that generation became foolish**,

**וֶאֱנוֹשׁ עַצְמוֹ מִן הַטּוֹעִים הָיָה.**

**and Enosh himself was** also **among those who erred**.

**וְזוֹ הָיְתָה טָעוּתָם.**

**And this was their mistake**:

**אָמְרוּ הוֹאִיל וְהָאֱלֹהִים בָּרָא כּוֹכָבִים אֵלּוּ וְגַלְגַּלִּים לְהַנְהִיג אֶת הָעוֹלָם**

**they said, "Since God created these stars and spheres to guide the world**,

**וְנָתָנָם בַּמָּרוֹם וְחָלַק לָהֶם כָּבוֹד**

**and placed them on high, and apportioned to them honor**,

**וְהֵם שַׁמָּשִׁים הַמְשַׁמְּשִׁים לְפָנָיו**

**and they are servants who minister before Him**,

**רְאוּיִין הֵם לְשַׁבְּחָם וּלְפָאֲרָם וְלַחֲלֹק לָהֶם כָּבוֹד.**

they are fitting to praise them, and to glorify them, and to apportion to them honor.

וְזֶהוּ רְצוֹן הָאֵל בָּרוּךְ הוּא לְגַדֵּל וּלְכַבֵּד מִי שֶׁגִּדְּלוֹ וְכִבְּדוֹ.

And this is the will of God, blessed is He, to magnify and to honor whoever He magnified and honored,

כְּמוֹ שֶׁהַמֶּלֶךְ רוֹצֶה לְכַבֵּד הָעוֹמְדִים לְפָנָיו וְזֶהוּ כְּבוֹדוֹ שֶׁל מֶלֶךְ.

just as the king wants to honor those who stand before him, and this is the honor of a king."

כֵּיוָן שֶׁעָלָה דָּבָר זֶה עַל לִבָּם

Once this thing arose upon their heart,

הִתְחִילוּ לִבְנוֹת לַכּוֹכָבִים הֵיכָלוֹת וּלְהַקְרִיב לָהֶן קָרְבָּנוֹת

they began to build temples for the stars, and to offer sacrifices to them,

וּלְשַׁבְּחָם וּלְפָאֲרָם בִּדְבָרִים וּלְהִשְׁתַּחֲווֹת לִמּוּלָם

and to praise them and to glorify them with words, and to prostrate themselves towards them,

כְּדֵי לְהַשִּׂיג רְצוֹן הַבּוֹרֵא בְּדַעְתָּם הָרָעָה.

in order to obtain the favor of the Creator, in their evil opinion.

וְזֶה הָיָה עִקַּר עֲבוֹדַת כּוֹכָבִים.

And this was the essence of the worship of stars.

וְכָךְ הָיוּ אוֹמְרִים עוֹבְדֶיהָ הַיּוֹדְעִים עִקָּרָהּ.

And thus its worshipers who knew its essence would say;

לֹא שֶׁהֵן אוֹמְרִים שֶׁאֵין שָׁם אֱלוֹהַּ אֶלָּא כּוֹכָב זֶה.

not that they say that there is no God there except this star.

הוּא שֶׁיִּרְמְיָהוּ אוֹמֵר מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה

This is what Yirmeyahu says: "Who will not fear You, King of the nations? For to You it is fitting,

כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ

for among all the wise men of the nations and in all their kingdom there is none like You.

וּבְאַחַת יִבְעֲרוּ וְיִכְסָלוּ מוּסַר הַבָּלִים עֵץ הוּא.

And in one thing they are foolish and senseless; the instruction of vanities, it is wood."

כְּלוֹמַר הַכֹּל יוֹדְעִים שֶׁאַתָּה הוּא לְבַדֶּךָ

Meaning to say, all know that You are He alone,

אֲבָל טָעוּתָם וּכְסִילוּתָם שֶׁמְּדַמִּים שֶׁזֶּה הַהֶבֶל רְצוֹנְךָ הוּא:

but their mistake and their foolishness is that they imagine that this vanity is Your will.

## הֲלָכָה ב

*Halacha 2 · The Spread of Idol Worship and the Forgetting of God's Name*

וְאַחַר שֶׁאָרְכוּ הַיָּמִים

And after the days lengthened,

עָמְדוּ בִּבְנֵי הָאָדָם נְבִיאֵי שֶׁקֶר

there arose among the children of man prophets of falsehood,

וְאָמְרוּ שֶׁהָאֵל צִוָּה וְאָמַר לָהֶם

and they said that God commanded and said to them:

עִבְדוּ כּוֹכָב פְּלוֹנִי אוֹ כָּל הַכּוֹכָבִים

"Serve such and such a star, or all the stars,

וְהַקְרִיבוּ לוֹ וְנַסְּכוּ לוֹ כָּךְ וְכָךְ

and sacrifice to it, and pour libations to it in such and such a way,

וּבְנוּ לוֹ הֵיכָל וַעֲשׂוּ צוּרָתוֹ

and build for it a temple, and make its image

כְּדֵי לְהִשְׁתַּחֲווֹת לוֹ כָּל הָעָם הַנָּשִׁים וְהַקְּטַנִּים וּשְׁאָר עַמֵּי הָאָרֶץ.

in order for all the people—the women, the children, and the rest of the common people of the land—to bow down to it."

וּמוֹדִיעַ לָהֶם צוּרָה שֶׁבָּדָה מִלִּבּוֹ

And each false prophet would inform them of an image that he devised from his heart,

וְאוֹמֵר זוֹ הִיא צוּרַת הַכּוֹכָב פְּלוֹנִי שֶׁהוֹדִיעוּהוּ בִּנְבוּאָתוֹ.

and say, "This is the image of such and such a star that they informed him of in his prophecy."

וְהִתְחִילוּ עַל דֶּרֶךְ זוֹ לַעֲשׂוֹת צוּרוֹת בַּהֵיכָלוֹת

And they began in this way to make images in the temples,

וְתַחַת הָאִילָנוֹת וּבְרָאשֵׁי הֶהָרִים וְעַל הַגְּבָעוֹת

and under the trees, and on the tops of the mountains, and on the hills,

וּמִתְקַבְּצִין וּמִשְׁתַּחֲוִים לָהֶם

and they would gather and bow down to them,

וְאוֹמְרִים לְכָל הָעָם שֶׁזּוֹ הַצּוּרָה מֵיטִיבָה וּמֵרֵעָה

and say to all the people that this image benefits and harms,

וְרָאוּי לְעָבְדָהּ וּלְיִרְאָה מִמֶּנָּה.

and it is proper to serve it and to fear it.

וְכֹהֲנֵיהֶם אוֹמְרִים לָהֶם

And their priests would say to them,

שֶׁבַּעֲבוֹדָה זוֹ תִּרְבּוּ וְתַצְלִיחוּ

"Through this service you will multiply and you will succeed,

וַעֲשׂוּ כָּךְ וְכָךְ וְאַל תַּעֲשׂוּ כָּךְ וְכָךְ.

and do such and such, and do not do such and such."

וְהִתְחִילוּ כּוֹזְבִים אֲחֵרִים לַעֲמֹד וְלוֹמַר

And other deceivers began to arise and to say

שֶׁהַכּוֹכָב עַצְמוֹ אוֹ הַגַּלְגַּל אוֹ הַמַּלְאָךְ דִּבֵּר עִמָּהֶם

that the star itself, or the sphere, or the angel spoke with them,

וְאָמַר לָהֶם עִבְדוּנִי בְּכָךְ וְכָךְ

and said to them, "Serve me in such and such a way,"

וְהוֹדִיעַ לָהֶם דֶּרֶךְ עֲבוֹדָתוֹ

and he informed them of the way of his service,

וַעֲשׂוּ כָּךְ וְאַל תַּעֲשׂוּ כָּךְ.

saying, "Do this, and do not do that."

וּפָשַׁט דָּבָר זֶה בְּכָל הָעוֹלָם

And this matter spread throughout the entire world,

לַעֲבֹד אֶת הַצּוּרוֹת בַּעֲבוֹדוֹת מְשֻׁנּוֹת זוֹ מִזּוֹ

to serve the images with services that were different from one another,

וּלְהַקְרִיב לָהֶם וּלְהִשְׁתַּחֲווֹת.

and to sacrifice to them and to bow down.

וְכֵיוָן שֶׁאָרְכוּ הַיָּמִים

And since the days lengthened,

נִשְׁתַּכַּח הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפִּי כָּל הַיְקוּם וּמִדַּעְתָּם

the glorious and awesome Name was forgotten from the mouth of all living things and from their minds,

וְלֹא הִכִּירוּהוּ

and they did not recognize Him.

וְנִמְצְאוּ כָּל עַם הָאָרֶץ הַנָּשִׁים וְהַקְּטַנִּים

And it turned out that all the common people of the land, the women, and the children

אֵינָם יוֹדְעִים אֶלָּא הַצּוּרָה שֶׁל עֵץ וְשֶׁל אֶבֶן

knew nothing except the image of wood and of stone,

וְהַהֵיכָל שֶׁל אֲבָנִים שֶׁנִּתְחַנְּכוּ מִקְּטַנּוּתָם

and the temple of stones, which they had been trained from their childhood

לְהִשְׁתַּחֲווֹת לָהּ וּלְעָבְדָהּ וּלְהִשָּׁבַע בִּשְׁמָהּ.

to bow down to, and to serve, and to swear by its name.

וְהַחֲכָמִים שֶׁהָיוּ בָּהֶם כְּגוֹן כֹּהֲנֵיהֶם וְכַיּוֹצֵא בָּהֶן

And the wise men that were among them, such as their priests and the like of them,

מְדַמִּין שֶׁאֵין שָׁם אֱלוֹהַּ אֶלָּא הַכּוֹכָבִים וְהַגַּלְגַּלִּים

imagined that there is no god there except the stars and the spheres,

שֶׁנַּעֲשׂוּ הַצּוּרוֹת הָאֵלּוּ בִּגְלָלָם וּלְדַמּוּתָן.

for whose sake and in whose likeness these images were made.

אֲבָל צוּר הָעוֹלָמִים לֹא הָיָה שׁוּם אָדָם שֶׁהָיָה מַכִּירוֹ וְלֹא יוֹדְעוֹ

But the Rock of the worlds—there was no man who recognized Him or knew Him,

אֶלָּא יְחִידִים בָּעוֹלָם כְּגוֹן חֲנוֹךְ וּמְתוּשֶׁלַח נֹחַ שֵׁם וְעֵבֶר.

except for unique individuals in the world, such as Chanoch, Metushelach, Noach, Shem, and Ever.

וְעַל דֶּרֶךְ זֶה הָיָה הָעוֹלָם הוֹלֵךְ וּמִתְגַּלְגֵּל

And in this way, the world was going and rolling along,

עַד שֶׁנּוֹלַד עַמּוּדוֹ שֶׁל עוֹלָם וְהוּא אַבְרָהָם אָבִינוּ:

until the pillar of the world was born, and he is Avraham our Father.

## הֲלָכָה ג

*Halacha 3 · Avraham's Discovery of the Creator and the Transmission of Monotheism*

כֵּיוָן שֶׁנִּגְמַל אֵיתָן זֶה

Once this giant of a mind, this mighty one, was weaned from nursing,

הִתְחִיל לְשׁוֹטֵט בְּדַעְתּוֹ וְהוּא קָטָן

he began to explore in his mind, even though he was still small,

וְהִתְחִיל לַחֲשֹׁב בַּיּוֹם וּבַלַּיְלָה

and he began to think by day and by night.

וְהָיָה תָּמֵהַּ הֵיאַךְ אֶפְשָׁר שֶׁיִּהְיֶה הַגַּלְגַּל הַזֶּה נוֹהֵג תָּמִיד

And he was wondering: How is it possible that this sphere should be revolving always,

וְלֹא יִהְיֶה לוֹ מַנְהִיג וּמִי יְסַבֵּב אוֹתוֹ.

and there should not be to it a controller, and who causes it to revolve?

כִּי אִי אֶפְשָׁר שֶׁיְּסַבֵּב אֶת עַצְמוֹ.

For it is impossible that it should cause itself to revolve.

וְלֹא הָיָה לוֹ מְלַמֵּד וְלֹא מוֹדִיעַ דָּבָר

And he did not have a teacher, nor anyone who informs him of anything,

אֶלָּא מְשֻׁקָּע בְּאוּר כַּשְׂדִּים בֵּין עוֹבְדֵי כּוֹכָבִים הַטִּפְּשִׁים

rather he was mired in Ur Kasdim among the foolish worshipers of stars,

וְאָבִיו וְאִמּוֹ וְכָל הָעָם עוֹבְדֵי כּוֹכָבִים וְהוּבָא עוֹבֵד עִמָּהֶם

and his father and his mother and all the people were worshipers of stars, and he worshiped with them.

וְלִבּוֹ מְשׁוֹטֵט וּמֵבִין

But his heart was exploring and understanding,

עַד שֶׁהִשִּׂיג דֶּרֶךְ הָאֱמֶת וְהֵבִין קַו הַצֶּדֶק מִתְּבוּנָתוֹ הַנְּכוֹנָה.

until he grasped the path of truth, and understood the line of righteousness from his correct understanding.

וְיָדַע שֶׁיֵּשׁ שָׁם אֱלוֹהַּ אֶחָד

And he knew that there is there one God,

וְהוּא מַנְהִיג הַגַּלְגַּל וְהוּא בָּרָא הַכֹּל

and He controls the sphere, and He created everything,

וְאֵין בְּכָל הַנִּמְצָא אֱלוֹהַּ חוּץ מִמֶּנּוּ.

and there is not among all the entities a god besides Him.

וְיָדַע שֶׁכָּל הָעוֹלָם טוֹעִים

And he knew that all the world were erring,

וּדְבָר שֶׁגָּרַם לָהֶם לִטְעוֹת

and the thing that caused them to err

זֶה שֶׁעוֹבְדִים אֶת הַכּוֹכָבִים וְאֶת הַצּוּרוֹת

was this: that they worshiped the stars and the images,

עַד שֶׁאָבַד הָאֱמֶת מִדַּעְתָּם.

until the truth was lost from their minds.

וּבֶן אַרְבָּעִים שָׁנָה הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ.

And at forty years of age, Avraham recognized his Creator.

כֵּיוָן שֶׁהִכִּיר וְיָדַע

Once he recognized and knew the truth,

הִתְחִיל לְהָשִׁיב תְּשׁוּבוֹת עַל בְּנֵי אוּר כַּשְׂדִּים וְלַעֲרֹךְ דִּין עִמָּהֶם

he began to return answers to the people of Ur Kasdim, and to arrange arguments with them,

וְלוֹמַר שֶׁאֵין זוֹ דֶּרֶךְ הָאֱמֶת שֶׁאַתֶּם הוֹלְכִים בָּהּ

and to say: This is not the path of truth that you are walking in!

וְשִׁבֵּר הַצְּלָמִים

And he broke the idols,

וְהִתְחִיל לְהוֹדִיעַ לָעָם שֶׁאֵין רָאוּי לַעֲבֹד אֶלָּא לֵאלוֹהַּ הָעוֹלָם

and he began to make known to the people that it is not proper to serve anyone except the God of the world,

וְלוֹ רָאוּי לְהִשְׁתַּחֲוֹת וּלְהַקְרִיב וּלְנַסֵּךְ

כְּדֵי שֶׁיַּכִּירוּהוּ כָּל הַבְּרוּאִים הַבָּאִים.

in order that all the coming creations should recognize Him.

וְרָאוּי לְאַבֵּד וּלְשַׁבֵּר כָּל הַצּוּרוֹת

And it is proper to destroy and to break all the images,

כְּדֵי שֶׁלֹּא יִטְעוּ בָּהֶן כָּל הָעָם

in order that all the people should not err with them,

כְּמוֹ אֵלּוּ שֶׁהֵם מְדַמִּים שֶׁאֵין שָׁם אֱלוֹהַּ אֶלָּא אֵלּוּ.

like these who imagine that there is no god there except these.

כֵּיוָן שֶׁגָּבַר עֲלֵיהֶם בִּרְאָיוֹתָיו

Once he prevailed over them with his proofs,

בִּקֵּשׁ הַמֶּלֶךְ לְהָרְגוֹ וְנַעֲשָׂה לוֹ נֵס וְיָצָא לְחָרָן.

the king sought to kill him, but a miracle was performed for him and he went out to Charan.

וְהִתְחִיל לַעֲמֹד וְלִקְרֹא בְּקוֹל גָּדוֹל לְכָל הָעוֹלָם

And he began to stand and to call with a loud voice to all the world,

וּלְהוֹדִיעָם שֶׁיֵּשׁ שָׁם אֱלוֹהַּ אֶחָד לְכָל הָעוֹלָם וְלוֹ רָאוּי לַעֲבֹד.

and to inform them that there is one God for all the world, and Him it is proper to serve.

וְהָיָה מְהַלֵּךְ וְקוֹרֵא וּמְקַבֵּץ הָעָם מֵעִיר לְעִיר וּמִמַּמְלָכָה לְמַמְלָכָה

And he was traveling and calling, and gathering the people from city to city and from kingdom to kingdom,

עַד שֶׁהִגִּיעַ לְאֶרֶץ כְּנַעַן וְהוּא קוֹרֵא

until he arrived at the Land of Canaan, and he was calling out,

שֶׁנֶּאֱמַר "וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵל עוֹלָם".

as it is said: And he called there in the name of Hashem, God of the world.

וְכֵיוָן שֶׁהָיוּ הָעָם מִתְקַבְּצִין אֵלָיו וְשׁוֹאֲלִין לוֹ עַל דְּבָרָיו

And once the people were gathering to him and asking him about his words,

הָיָה מוֹדִיעַ לְכָל אֶחָד וְאֶחָד כְּפִי דַּעְתּוֹ

he would inform each and every one according to his understanding,

עַד שֶׁיַּחְזִירֵהוּ לְדֶרֶךְ הָאֱמֶת

until he would return him to the path of truth,

עַד שֶׁנִּתְקַבְּצוּ אֵלָיו אֲלָפִים וּרְבָבוֹת

until thousands and myriads gathered to him,

וְהֵם אַנְשֵׁי בֵּית אַבְרָהָם

and they were the men of the house of Avraham.

וְשָׁתַל בְּלִבָּם הָעִקָּר הַגָּדוֹל הַזֶּה וְחִבֵּר בּוֹ סְפָרִים

And he planted in their hearts this great principle, and he composed books concerning it,

וְהוֹדִיעוֹ לְיִצְחָק בְּנוֹ.

and he taught it to Yitzchak his son.

וְיָשַׁב יִצְחָק מְלַמֵּד וּמַזְהִיר.

And Yitzchak sat teaching and warning the people.

וְיִצְחָק הוֹדִיעַ לְיַעֲקֹב וּמִנָּהוּ לְלַמֵּד

And Yitzchak taught it to Yaakov, and appointed him to teach,

וְיָשַׁב מְלַמֵּד וּמְחַזֵּיק כָּל הַנִּלְוִים אֵלָיו.

and he sat teaching and strengthening all those who joined him.

וְיַעֲקֹב אָבִינוּ לִמֵּד בָּנָיו כֻּלָּם

And Yaakov our father taught all of his sons,

וְהִבְדִּיל לֵוִי וּמִנָּהוּ רֹאשׁ

and he separated Levi and appointed him head,

וְהוֹשִׁיבוֹ בְּיֹשִׁיבָה לְלַמֵּד דֶּרֶךְ הַשֵּׁם וְלִשְׁמֹר מִצְוַת אַבְרָהָם.

and established him in the academy to teach the way of Hashem and to keep the commandment of Avraham.

וְצִוָּה אֶת בָּנָיו שֶׁלֹּא יַפְסִיקוּ מִבְּנֵי לֵוִי מְמֻנֶּה אַחַר מְמֻנֶּה

And he commanded his sons that they should not interrupt from the sons of Levi a leader after a leader,

כְּדֵי שֶׁלֹּא תִּשָּׁכַח הַלִּמּוּד.

in order that the teaching should not be forgotten.

וְהָיָה הַדָּבָר הוֹלֵךְ וּמִתְגַּבֵּר בִּבְנֵי יַעֲקֹב וּבַנִּלְוִים עֲלֵיהֶם

And the matter was going and growing stronger among the children of Yaakov and among those who joined them,

וְנַעֲשֵׂית בָּעוֹלָם אֻמָּה שֶׁהִיא יוֹדַעַת אֶת ה'.

and there became in the world a nation that knows Hashem.

עַד שֶׁאָרְכוּ הַיָּמִים לְיִשְׂרָאֵל בְּמִצְרַיִם

Until the days grew long for Israel in Mitzrayim,

וְחָזְרוּ לִלְמֹד מַעֲשֵׂיהֶן וְלַעֲבֹד כּוֹכָבִים כְּמוֹתָן

and they returned to learn from their deeds and to worship stars like them,

חוּץ מִשֵּׁבֶט לֵוִי שֶׁעָמַד בְּמִצְוַת אָבוֹת.

except for the tribe of Levi, which stood by the commandment of the patriarchs.

וּמֵעוֹלָם לֹא עָבַד שֵׁבֶט לֵוִי עֲבוֹדַת כּוֹכָבִים.

And never did the tribe of Levi worship stars.

וְכִמְעַט קָט הָיָה הָעִקָּר שֶׁשָּׁתַל אַבְרָהָם נֶעֱקָר

And almost, by a little, was the principle that Avraham planted uprooted,

וְחוֹזְרִין בְּנֵי יַעֲקֹב לְטָעוּת הָעוֹלָם וּתְעִיוֹתָן.

and the children of Yaakov would return to the error of the world and their crookedness.

וּמֵאַהֲבַת ה' אוֹתָנוּ וּמִשָּׁמְרוֹ אֶת הַשְּׁבוּעָה לְאַבְרָהָם אָבִינוּ

And from the love of Hashem for us, and from His keeping the oath to Avraham our father,

עָשָׂה מֹשֶׁה רַבֵּנוּ רַבָּן שֶׁל כָּל הַנְּבִיאִים וּשְׁלָחוֹ.

He brought forth Moshe our teacher, the master of all the prophets, and sent him.

כֵּיוָן שֶׁנִּתְנַבֵּא מֹשֶׁה רַבֵּנוּ וּבָחַר ה' יִשְׂרָאֵל לְנַחֲלָה

Once Moshe our teacher prophesied, and Hashem chose Israel for an inheritance,

הִכְתִּירָן בְּמִצְוֹת וְהוֹדִיעָם דֶּרֶךְ עֲבוֹדָתוֹ

He crowned them with mitzvos, and made known to them the way of His service,

וּמַה יִּהְיֶה מִשְׁפַּט עֲבוֹדַת כּוֹכָבִים וְכָל הַטּוֹעִים אַחֲרֶיהָ:

and what shall be the law of star worship and of all those who err after it.

CHAPTER SUMMARY

The chapter traces the historical descent of humanity from the initial, mistaken honor given to the stars in the generation of Enosh, through the rise of false prophets who commanded the worship of physical images, until the true knowledge of Hashem was almost entirely forgotten. This darkness prevailed until our father, Avraham Avinu, used his own intellect to

recognize the Creator, began teaching the truth to the world, and established a nation dedicated to the service of the one true God, a legacy that Moshe Rabbeinu later sealed with the giving of the Torah.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

The great tragedy of the generation of Enosh was not that they denied Hashem; they knew He was the Creator. Their mistake was looking at the "stars and spheres", the natural systems, the powerful forces, and the influential people of the world, and deciding that they needed to flatter and serve these middlemen to get what they wanted. They believed that honoring the king's ministers was the way to honor the King. Over time, this subtle shift in focus completely erased the memory of Hashem from their hearts, leaving them in total darkness.

We often make the very same mistake in our daily lives. When we worry about our parnassah, our health, or our standing, we are tempted to put all our energy into flattering the "middlemen." We might think we must bow to the demands of the market, appease influential people at the expense of our values, or rely entirely on natural means. We tell ourselves we still believe in Hashem, but our focus and trust have shifted to the creation rather than the Creator.

Like Avraham Avinu, who looked past the stars and realized there must be a single Guide directing the wheel, we have to look past the natural causes in our lives. True emunah means knowing that no boss, no doctor, and no financial system has any power of its own. They are merely tools in the hand of Hashem. When we direct our hearts solely to Him, we free ourselves from the anxiety of serving the world.

Today, when you find yourself worrying about a natural obstacle or trying to please someone for your own success, stop and remind yourself: "This person or situation is just a star in the sky. Only Hashem runs the world." Direct your request and your trust to Him alone.

# מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

משנה א

## הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

*Mishna 1 · The Chain of Torah Transmission and the Three Directives of the Great Assembly*

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

## הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

*Mishna 2 · The Three Pillars Upon Which the World Stands*

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

> *Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

מִשְׁנָה ג

## עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

*Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven*

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

*Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.*

מִשְׁנָה ד

## קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

*Mishna 4 · The Transmission of Torah and Honoring the Sages*

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

*Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.*

מִשְׁנָה ה

## הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

*Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women*

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

*Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.*

מִשְׁנָה ו

## עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

*Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably*

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לְכַף זְכוּת:

merit to the scale of

*This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.*

משנה ז

## הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

*Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked*

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

*Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.*

משנה ח

## הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

*Mishna 8 · The Conduct of a Judge Toward Litigants*

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

they should be before you like wicked ones in your eyes they should be from before you and when they are dismissed

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

*Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.*

משנה ט

## דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

*Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges*

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

*Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.*

מִשְׁנָה י

## אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

*Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy*

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

*Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.*

מִשְׁנָה יא

## אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

*Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name*

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

*Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.*

מִשְׁנָה יב

## הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

*Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah*

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

*Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.*

מִשְׁנָה יג

## הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

*Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study*

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

*This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.*

מִשְׁנָה יד

## הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

*Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination*

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

He used to say: If not I for myself, who is for me? And when I am for myself alone, what am I?

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

*Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.*

מִשְׁנָה טו

## קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

*Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly*

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

*Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.*

מִשְׁנָה טז

## עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

*Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing*

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

*Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.*

מִשְׁנָה יז

## מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

*Mishna 17 · The Virtue of Silence and Action Over Mere Words*

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

Shimon his son says: All my days I grew up among the Sages, and I did not find better for the body

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

*Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.*

מִשְׁנָה יח

## הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

*Mishna 18 · Justice Truth and Peace Upon Which the World Stands*

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

*Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.*

### CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

### לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

# 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.'