חוּמָּשׁ עִם רַשִׁ"י · ואתחנן · רִאשׁוֹן

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

VAETCHANAN · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Vaetchanan, we open with Moshe Rabbeinu's heartfelt tefillos to Hashem, pleading to be allowed to cross the Yarden and enter Eretz Yisrael. Moshe describes how he begged Hashem to let him see the good land, but Hashem did not accept his tefillah on account of Bnei Yisrael, telling him to speak of it no more. Instead, Hashem commands Moshe to ascend the summit of Pisgah to view the land from afar and to strengthen and encourage Yehoshua, who will lead the nation across.

Following this, the Torah transitions into Moshe's warm words of mussar and guidance to Bnei Yisrael as they prepare to enter the land. He exhorts them to listen closely to the chukim and mishpatim, warning them against adding to or subtracting from the mitzvos of Hashem. Moshe reminds them of the stark lesson of Baal-peor, where those who strayed were destroyed, while those who clung to Hashem remained alive.

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

פֶּרֶק א

Pasuk 1

וָאֶתְחַנַּן אֶל יְהוָה בָּעֵת הַהִוא לֵאמֹר׃

saying that at the time Hashem to And I pleaded

רַשִׁ"י

ואתחנן. אֵין חִנּוּן בְּכָל מָקוֹם אֶלָּא לְשׁוֹן מַתָּנַת חִנָּם – אַע"פְּ שֶׁיֵּשׁ

that there is even though free a gift of an expression of except place in any supplication there is no And I implored

לָהֶם לַצַּדִּיקִים לִתְלוֹת בְּמַעֲשֵׂיהֶם הַטּוֹבִים אֵין מְבַקְּשִׁים מֵאֵת הַמָּקוֹם אֶלָּא

except the Omnipresent from request they do not the good upon their deeds to depend to the righteous to them

מַתְּנַת חִנָּם, לְפִי שֶׁאָמַר לוֹ וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן אָמַר לוֹ בְּלְשׁוֹן

with the expression to Him he spoke I will grace whom — and I will grace to him that He said because free a gift of

וָאֶתְחַנַּן ; דָּ"אַ זֶה אֶחָד מֵעֲשָׂרָה לְשׁוֹנוֹת שֶׁנִּקְרֵאת תְּפִלָּה, כִּדְאִיתָא בְּסִפְרֵי׃

and I implored another explanation this is one of ten expressions by which is called prayer as it is in Sifrei

רַשִׁ"י

בעת ההוא. לְאַחַר שֶׁכָּבַשְׁתִּי אֶרֶץ סִיחוֹן וְעוֹג דִּמִּיתִי שֶׁמָּא הֻתַּר הַנֶּדֶר׃

At the time that after the land of that I conquered Sichon and Og I imagined perhaps was annulled the vow

רַשִׁ"י

לאמר. זֶה אֶחָד מִג' מְקוֹמוֹת שֶׁאָמַר מֹשֶׁה לִפְנֵי הַמָּקוֹם אֵינִי מַנִּיחֲךָ עַד

To say this is one of three occasions that spoke Moshe before the Omnipresent I am not leaving You until

שֶׁתּוֹדִיעֵנִי אִם תַּעֲשֶׂה שְׁאֵלָתִי אִם לָאו ספרי :

Sifrei not or my request You will fulfill whether You inform me

פָּסוּק ב

Pasuk 2

אֲדֹנָי יְהוָה אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ אֶת גָּדְלְךָ וְאֶת יָדְךָ

Your hand and — Your greatness — Your servant — to show have begun You Hashem My Lord

הַחֲזָקָה אֲשֶׁר מִי אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְמַעֲשֶׂיךָ

like Your deeds can do who or in the earth in the heavens is a power who for the strong

וְכִגְבוּרֹתֶךָ:

and like Your mighty acts

רַשִׁ"י

ה' אלהים. רַחוּם בַּדִּין:

in judgment merciful God Hashem

רַשִׁ"י

אתה החלות להראות את עבדך. פֶּתַח, לִהְיוֹת עוֹמֵד וּמִתְפַּלֵּל אַע"פ שֶׁנִּגְזְרָה

that was decreed even though and praying standing to be an opening Your servant — to show have begun You

גְּזֵרָה; אָמַר לוֹ מִמְּךָ לָמַדְתִּי, שֶׁאָמַרְתָּ לִי שמות ל"ב "וְעַתָּה הַנִּיחָה לִי", וְכִי

and was I Me alone leave and now 32 Shemos to me for You said I learned from You to Him he said a decree

תּוֹפֵס הָיִיתִי בְךָ? אֶלָּא לִפְתֹּחַ פֶּתַח, שֶׁבִּי הָיָה תָּלוּי לְהִתְפַּלֵּל עֲלֵיהֶם, כְּמוֹ כֵן

so just for them to pray dependent it was that in me an opening to open rather You · holding

הָיִיתִי סָבוּר לַעֲשׂוֹת עַכְשָׁו ספרי :

Sifrei now to do thinking was I

רַשִׁ"י

את גדלך. זוֹ מִדַּת טוּבְךָ, וְכֵן הוּא אוֹמֵר במדבר י"ד "וְעַתָּה יִגְדַּל נָא

please let be great and now 14 Bamidbar says it and so Your goodness the attribute of this is Your greatness —

כֹּחַ ה':

Hashem the strength of

רַשִׁ"י

ואת ידך. זוֹ יְמִינְךָ שֶׁהִיא פְּשׁוּטָה לְכָל בָּאֵי עוֹלָם:

the world who enter to all extended which is your right hand this is your hand And —

רַשִׁ"י

החזקה. שֶׁאַתָּה כּוֹבֵשׁ בְּרַחֲמִים אֶת מִדַּת הַדִּין בְּחָזָקָה ספרי :

Sifrei forcibly strict justice the attribute of — with mercy subdue that You The strong

רַשִׁ"י

אשר מי אל וגו'. אֵינְךָ דּוֹמֶה לְמֶלֶךְ בָּשָׂר וָדָם שֶׁיֵּשׁ לוֹ יוֹעֲצִין וְסַנְקַתֵּדְרִין

and co-judges advisors to him who has and blood flesh to a king of similar You are not etc. God what Who

הַמַּחְיִן בְּיָדוֹ כְּשֶׁרוֹצֶה לַעֲשׂוֹת חֶסֶד וְלַעֲבֹר עַל מִדּוֹתָיו, אַתָּה אֵין מִי
one there is no You his attributes over and to pass kindness to do when he wants in his hand who protest

שֶׁיִּמְחֶה בְּיָדְךָ אִם תִּמְחֹל לִי וּתְבַטֵּל גְּזֵרָתְךָ; וּלְפִי פְּשׁוּטוֹ אַתָּה הַחִלּוֹתָ
have begun You its plain meaning And according to Your decree and annul me You forgive if in Your hand who can protest

לְהַרְאוֹת אֶת עַבְדְּךָ מִלְחֶמֶת סִיחוֹן וְעוֹג, – כִּדְכְתִיב דברים ב' "רְאֵה הַחִלֹּתִי תֵּת
to give I have begun "See 2 Devarim as it is written and Og Sichon the war of Your servant — to show

לְפָנֶיךָ", – הַרְאֵנִי מִלְחֶמֶת ל"א מְלָכִים:
kings thirty-one the war of show me before you"

פָּסוּק ג

Pasuk 3

אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר
mountain the Jordan on the side of that the good the land — and let me see please Let me cross over

הַטּוֹב הַזֶּה וְהַלְּבָנוֹן:
and the Lebanon this the good

רַשִׁ"י

אעברה נא. אֵין נָא אֶלָּא לְשׁוֹן בַּקָּשָׁה:
request an expression of but na is not I pray thee Let me pass over

רַשִׁ"י

ההר הטוב הזה. זוֹ יְרוּשָׁלַיִם:
Yerushalayim this is this the goodly the mountain

רַשִׁ"י

והלבנון. זֶה בֵּית הַמִּקְדָּשׁ ספרי :
Sifrei the Sanctuary the House of this and Lebanon

פָּסוּק ד

Pasuk 4

וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלָי וַיֹּאמֶר יְהוָה אֵלַי
to me Hashem and He said to me He listened and not on your account with me Hashem And Hashem was angry

רַב לָךְ אַל תּוֹסֶף דַּבֵּר אֵלַי עוֹד בַּדָּבָר הַזֶּה:
this regarding the matter anymore to me to speak continue do not for you enough

רַשִׁ"י

ויתעבר ה'. נִתְמַלֵּא חֵמָה:
with wrath He was filled Hashem And He was angry

רַשִׁ"י

למענכם. אַתֶּם גְּרַמְתֶּם לִי, וְכֵן הוּא אוֹמֵר תהלים ק"ו "וַיַּקְצִיפוּ עַל מֵי מְרִיבָה
Merivah the waters of at and they angered 106 Tehillim says it and so to me caused you on your account

וַיֵּרַע לְמֹשֶׁה בַּעֲבוּרָם":
because of them for Moshe and it went ill

רַשִׁ"י

רב לך. שֶׁלֹּא יֹאמְרוּ הָרַב כַּמָּה קָשֶׁה וְהַתַּלְמִיד כַּמָּה סַרְבָן וּמַפְצִיר סוטה

Much for you so that not they will say the Master how harsh and the disciple how obstinate and importunate Sotah

י"ג ; דָּ"אַ — רב לך , הַרְבֵּה מִזֶּה שָׁמוּר לְךָ, רַב טוּב

13b Another explanation Much for you much more than this is reserved for you abundant is the goodness

הַצָּפוּן לְךָ ספרי :

that is stored up for you Sifrei

פָּסוּק ה

Pasuk 5

עֲלֵה רֹאשׁ הַפִּסְגָּה וְשָׂא עֵינֶיךָ יָמָּה וְצָפֹנָה וְתֵימָנָה וּמִזְרָחָה וּרְאֵה

Go up the top of the Pisgah and lift your eyes westward and northward and southward and eastward and see

בְעֵינֶיךָ כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה:

with your eyes for not you shall cross — the Yarden this

רַשִׁ"י

וראה בעיניך. בִּקַּשְׁתָּ מִמֶּנִּי וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה, אֲנִי מַרְאֶה לְךָ אֶת כֻּלָּהּ

and see with your eyes you requested from Me and let me see — the land the good I am showing to you — all of it

שֶׁנֶּאֱמַר דברים ל"ב "וַיַּרְאֵהוּ ה' אֶת כָּל הָאָרֶץ":

as it is said Devarim 34 and Hashem showed him Hashem — all of the land

פָּסוּק ו

Pasuk 6

וְצַו אֶת יְהוֹשֻׁעַ וְחַזְּקֵהוּ וְאַמְּצֵהוּ כִּי הוּא יַעֲבֹר לִפְנֵי הָעָם

And command — Yehoshua and strengthen him and encourage him for he shall cross over before the nation

הַזֶּה וְהוּא יַנְחִיל אוֹתָם אֶת הָאָרֶץ אֲשֶׁר תִּרְאֶה:

this and he shall cause to inherit them — the land which you shall see

רַשִׁ"י

וצו את יהושע. עַל הַטְּרָחוֹת וְעַל הַמַּשָּׂאוֹת וְעַל הַמְּרִיבוֹת:

And command — Yehoshua concerning the troubles and concerning the burdens and concerning the quarrels

רַשִׁ"י

וחזקהו ואמצהו. בִּדְבָרֶיךָ, שֶׁלֹּא יֵרַךְ לִבּוֹ לוֹמַר כְּשֵׁם שֶׁנֶּעֱנַשׁ

And strengthen him and encourage him with your words so that not will become faint his heart to say just as that was punished

רַבִּי עֲלֵיהֶם, כָּךְ סוֹפִי לֵעָנֵשׁ עֲלֵיהֶם, מַבְטִיחוֹ אֲנִי כִּי הוּא יַעֲבֹר וְהוּא

my master because of them so my end is to be punished because of them assuring him I am that he will cross over and he

יַנְחִיל ע' ספרי :

will cause to inherit see Sifrei

רַשִׁ"י

כי הוא יעבר. אִם יַעֲבֹר לִפְנֵיהֶם יִנְחֲלוּ, וְאִם לָאו לֹא יִנְחֲלוּ; וְכֵן אַתָּה

For he shall pass over if he passes before them they will inherit and if not not they will inherit and so you

מוֹצֵא כְּשֶׁשָּׁלַח מִן הָעָם אֶל הָעַי וְהוּא יָשַׁב, "וַיַּכּוּ מֵהֶם אַנְשֵׁי הָעַי וְגוֹ'" יְהוֹשֻׁעַ
Yehoshua etc Ai the men of of them and they smote sat and he Ai to the people from when he sent find

ז' וְכֵיוָן שֶׁנָּפַל עַל פָּנָיו אָמַר לוֹ "קֻם לְךָ" – קֻם לָךְ כְּתִיב, אַתָּה הוּא הָעוֹמֵד
who stands are he you it is written for you arose for yourself arise to him He said his face on that he fell and once 7

בְּמִקוֹמְךָ וּמְשַׁלֵּחַ אֶת בָּנַי לַמִּלְחָמָה, לָמָּה זֶּה אַתָּה נוֹפֵל עַל פָּנֶיךָ? לֹא כָךְ אָמַרְתִּי
Isay thus did not your face on fall you is this why to the war my children — and sends in your place

לְמֹשֶׁה רַבְּךָ אִם הוּא עוֹבֵר עוֹבְרִין וְאִם לָאו אֵין עוֹבְרִין סִפְרֵי :
Sifrei pass over they do not not and if they pass over passes over he if your teacher to Moshe

פָּסוּק ז

Pasuk 7

וַנֵּשֶׁב בַּגַּיְא מוּל בֵּית פְּעוֹר׃
Peor the house of opposite in the valley And we stayed

רַשִׁ"י

ונשב בגיא וגו'. וְנִצְמַדְתֶּם לַעֲ"ז, וְאַע"פ כֵּן וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל הַחֻקִּים
the statutes to hearken Yisrael and now though and even to idol worship and you clung etc. in the valley And we dwelt

, וְהַכֹּל מָחוּל לְךָ, וַאֲנִי לֹא זָכִיתִי לְמָחֵל לִי׃
for me to be forgiven merit did not but I to you is forgiven and everything

פָּסוּק ח

Pasuk 8

וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל הַחֻקִּים וְאֶל הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם
you am teaching I that the laws and to the decrees to listen Yisrael And now

לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי
God of Hashem that the land — and you will possess and you will enter you will live so that to perform

אֲבֹתֵיכֶם נֹתֵן לָכֶם׃
to you is giving your fathers

פָּסוּק ט

Pasuk 9

לֹא תֹסִפוּ עַל הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ
from it subtract and you shall not you command I that the word to add You shall not

לִשְׁמֹר אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם׃
you command I that your God Hashem the commandments of — to keep

רַשִׁ"י

לא תספו. כְּגוֹן חָמֵשׁ פָּרָשִׁיוֹת בַּתְּפִלִּין, חֲמִשָּׁה מִינִין בַּלּוּלָב, וְחָמֵשׁ צִיצִיּוֹת, וְכֵן
and so tzitzis and five in the lulav species five in the tefillin parshiyos five for example add Do not

"לֹא תִגְרְעוּ" ע' סִפְרֵי פ' רְאֵה :
Re'eh parshas Sifrei see subtract do not

פָּסוּק י

Pasuk 10

עֵינֵיכֶם הָרֹאֹת אֵת אֲשֶׁר עָשָׂה יְהוָה בְּבַעַל פְּעוֹר כִּי כָל הָאִישׁ אֲשֶׁר

your eyes are the ones seeing — that which did Hashem with Baal Peor for every man who

הָלַךְ אַחֲרֵי בַּעַל פְּעוֹר הִשְׁמִידוֹ יְהוָה אֱלֹהֶיךָ מִקִּרְבֶּךָ׃

went after Baal Peor destroyed him Hashem your God from your midst

פָּסוּק יא

Pasuk 11

וְאַתֶּם הַדְּבֵקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

And you who cling to Hashem your God are alive all of you today

CHAPTER SUMMARY

The aliyah flows from Moshe Rabbeinu's personal, intense pleading to enter Eretz Yisrael to his public instruction to the nation. After Hashem denies his request to cross the Yarden and instructs him to prepare Yehoshua for leadership, Moshe turns to Bnei Yisrael with a powerful charge to keep Hashem's mitzvos meticulously without any additions or subtractions. He seals this warning by pointing to their own recent history, contrasting the total destruction of those who followed Baal-peor with the complete survival of everyone who held fast to Hashem.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The parsha opens with Moshe Rabbeinu pleading with Hashem, begging to enter Eretz Yisrael. Rashi is immediately medayek on the word "va'eschanan" that Moshe was asking for a "matnas chinam," a free gift. Lichoira, we are talking about Moshe Rabbeinu, the master of all prophets, who spent his entire life in total self-sacrifice for Klal Yisrael. If anyone had "merits" in their account to pay for a request, it was him. Yet, when Moshe stands before Hashem in tefillah, he divests himself of all his achievements and asks only for a free gift.

This is a tremendous yesod in our own avodah. Sometimes a Yid feels, "I learned so much, I gave so much tzedakah, I did so many chassadim, so Hashem owes me." The Torah is teaching us that this is a mistake. When we come to daven, we must realize that we have no claims on Hashem. Everything He gives us is a pure matnas chinam, an act of sheer chesed. When you approach tefillah with this shiflus, with the recognition that you are asking for a free gift, your heart opens up in a completely different way.

Look at the end of the aliyah: "V'atem hadvekim b'Hashem Elokeichem chayim kulchem hayom." The key to this eternal cleaving, this dveykus, is the humility of knowing we are completely dependent on His kindness. When we stop demanding and start asking like a child asking a loving father for a gift, we merit the ultimate connection.

Today, before you daven Mincha or Maariv, take ten seconds to stop and think: "I am standing before Hashem to ask for a matnas chinam." Do not focus on what you think you deserve; just ask Hashem to grant your tefillah out of His endless chesed.

דַּף יוֹמִי · חֻלִּין · דַּף פ׳

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

📖 THE SUGYA

We begin this daf by continuing our deep dive into the halachos of crossbreeding, specifically focusing on the offspring of a deer and a goat. The Gemara analyzes the machlokes between Rabbi Eliezer and the Rabbis regarding the word "seh" (sheep) and whether a partial sheep is included in this definition. This has major practical ramifications for the mitzvos of covering the blood (kisuy hadam), the priestly gifts (matnos kehunah), and the prohibition of slaughtering an animal and its offspring on the same day (oto v'es bno).

We then move into a fascinating discussion regarding the "koy"—a creature of doubtful status. The Sages analyze whether it is a domesticated animal (behemah) or a wild beast (chayah), bringing down various Tannaitic opinions, including whether it is a distinct creation or a hybrid. We also learn about the status of forest goats, exploring whether they are fit for the Altar and whether their chelev (fat) is permitted, which hinges on how we classify them among the kosher animals listed in the Torah.

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

עמוד א׳ DAF 80A

EXPLANATION

בְּשֶׂה וַאֲפִילּוּ מִקְצָת שֶׂה,

They disagree **regarding** the term **"sheep"** to determine if it means **and even a partial sheep** is included in the law.

EXPLANATION

רַבָּנַן סָבְרִי: "שֶׂה" – וַאֲפִילּוּ מִקְצָת שֶׂה,

The Rabbis hold that the word **"sheep"** indicates **and even a partial sheep** is considered a domesticated animal,

EXPLANATION

וְרַבִּי אֱלִיעֶזֶר סָבַר: "שֶׂה" – וְלֹא מִקְצָת שֶׂה.

and Rabbi Eliezer holds that the word **"sheep"** indicates that it must be entirely a sheep, **and not a partial sheep.**

STATEMENT

אָמַר רַב פָּפָּא: הִלְכָךְ, לְעִנְיַן כִּסּוּי הַדָּם וּמַתָּנוֹת, לָא מַשְׁכַּחַתְּ אֶלָּא בִּצְבִי הַבָּא עַל הַתְּיָישָׁה.

Rav Pappa said: Therefore, regarding the matter of covering the blood and the priestly **gifts, you do not find** a case where they disagree **except in** the case of **a deer that mates with a female goat.**

EXPLANATION

דְּבֵין לְרַבָּנַן, וּבֵין לְרַבִּי אֱלִיעֶזֶר, מְסַפְּקָא לְהוּ אִי חוֹשְׁשִׁין לְזֶרַע הָאָב אוֹ לָא.

For both according to the Rabbis and according to Rabbi Eliezer, they are in doubt whether we concern ourselves with the seed of the father or not.

EXPLANATION

וְקָא מִיפַּלְגִי בְּ"שֶׂה וַאֲפִילּוּ מִקְצָת שֶׂה".

And they disagree regarding whether the word "sheep" means and even a partial sheep.

STATEMENT

לְעִנְיַן אוֹתוֹ וְאֶת בְּנוֹ, מַשְׁכַּחַתְּ לַהּ בֵּין בְּתַיִישׁ הַבָּא עַל הַצְּבִיָּה, וּבֵין בִּצְבִי הַבָּא עַל הַתְּיָישָׁה.

Regarding the matter of "it and its offspring" on the same day, you find it as a case of dispute either in the case of a male goat that mates with a doe, or in the case of a deer that mates with a female goat.

EXPLANATION

בְּתַיִישׁ הַבָּא עַל הַצְּבִיָּה, וּלְאִיסּוּרָא דְּרַבָּנַן סָבְרִי: דִּילְמָא חוֹשְׁשִׁין לְזֶרַע הָאָב, "שֶׂה וַאֲפִילּוּ מִקְצָת שֶׂה" אָמְרִינַן, וְאָסוּר.

In the case of a male goat that mates with a doe, and regarding the prohibition without lashes, the Rabbis hold: Perhaps we concern ourselves with the seed of the father, and we say "sheep and even a partial sheep," and therefore it is prohibited ab initio.

EXPLANATION

וְרַבִּי אֱלִיעֶזֶר סָבַר: נְהִי נָמֵי דְּחוֹשְׁשִׁין לְזֶרַע הָאָב, "שֶׂה וַאֲפִילּוּ מִקְצָת שֶׂה" לָא אָמְרִינַן.

And Rabbi Eliezer holds: Even though indeed we concern ourselves with the seed of the father, we do not say "sheep and even a partial sheep."

EXPLANATION

בִּצְבִי הַבָּא עַל הַתְּיָישָׁה, וּלְמַלְקוּת.

And in the case of a deer that mates with a female goat, and regarding the liability for lashes:

EXPLANATION

רַבָּנַן סָבְרִי: נְהִי נָמֵי דְּחוֹשְׁשִׁין לְזֶרַע הָאָב, "שֶׂה וַאֲפִילּוּ מִקְצָת שֶׂה" אָמְרִינַן, וּמַלְקֵינַן לֵיהּ.

The Rabbis hold: Even though indeed we concern ourselves with the seed of the father, we say "sheep and even a partial sheep," and we flog him.

EXPLANATION

וְרַבִּי אֱלִיעֶזֶר סָבַר: אִיסּוּרָא אִיכָּא, מַלְקוּת לֵיכָּא.

And Rabbi Eliezer holds: There is a prohibition, but there are no lashes.

EXPLANATION

אִיסּוּרָא אִיכָּא, דִּילְמָא אֵין חוֹשְׁשִׁין לְזֶרַע הָאָב, וְהַאי שֶׂה מְעַלְיָא הוּא.

There is a prohibition, because perhaps we do not concern ourselves with the seed of the father, and this offspring is a proper sheep like its mother.

EXPLANATION

מַלְקוּת לֵיכָּא, דִּלְמָא חוֹשְׁשִׁין לְזֶרַע הָאָב. וְ"שֶׂה וַאֲפִילּוּ מִקְצָת שֶׂה" לָא אָמְרִינַן.

But there are no lashes, because perhaps we concern ourselves with the seed of the father, and we do not say "sheep and even a partial sheep."

STATEMENT

אָמַר רַב יְהוּדָה: כּוֹי – בְּרִיָּה בִּפְנֵי עַצְמָהּ הִיא, וְלֹא הִכְרִיעוּ בָּהּ חֲכָמִים אִם מִין בְּהֵמָה הִיא אִם מִין חַיָּה הִיא.

Rav Yehuda said: A koy is a distinct creation, and the Sages did not decide regarding it whether it is a species of domesticated animal or whether it is a species of wild animal.

STATEMENT

רַב נַחְמָן אָמַר: כּוֹי – זֶה אֵיל הַבָּר.

Rav Nachman said: A koy, this is the wild ram.

PROOF

כְּתַנָּאֵי: כּוֹי – זֶה אַיִל הַבָּר, וְיֵשׁ אוֹמְרִים: זֶה הַבָּא מִן הַתַּיִּישׁ וּמִן הַצְּבִיָּיה.

The Gemara notes: This is like a dispute between Tanna'im in a braisa: A koy, this is the wild ram; and some say: This is that which comes from the mating of a male goat and a doe.

PROOF

רַבִּי יוֹסֵי אוֹמֵר: כּוֹי בְּרִיָּה בִּפְנֵי עַצְמָהּ הִיא, וְלֹא הִכְרִיעוּ בָּהּ חֲכָמִים אִם מִין חַיָּה אִם מִין בְּהֵמָה.

Rabbi Yosei says: A koy is a distinct creation, and the Sages did not decide regarding it whether it is a species of wild animal or whether it is a species of domesticated animal.

PROOF

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: מִין בְּהֵמָה הִיא, וְשֶׁל בֵּית דּוּשַׁאי הָיוּ מְגַדְּלִין מֵהֶן עֲדָרִים עֲדָרִים.

Rabban Shimon ben Gamliel says: It is a species of domesticated animal, and those of the house of Dushai would raise herds upon herds of them.

STATEMENT

אָמַר רַבִּי זֵירָא אָמַר רַב סָפְרָא אָמַר רַב הַמְנוּנָא: הָנֵי עִזֵּי דְּבָאלָא כְּשֵׁרוֹת לְגַבֵּי מִזְבֵּחַ,

Rabbi Zeira said that Rav Safra said that Rav Hamnuna said: These forest goats are fit for the Altar as sacrifices,

EXPLANATION

סָבַר לַהּ כִּי הָא דְּאָמַר רַבִּי יִצְחָק: עֶשֶׂר בְּהֵמוֹת מָנָה הַכָּתוּב, וְתוּ לָא.

for he holds in accordance with this which Rabbi Yitzchak said: The verse enumerated ten kosher animals, and no more.

EXPLANATION

וְהָנֵי מִדְּלָא קָחָשִׁיב לְהוּ בַּהֲדֵי חַיּוֹת – שְׁמַע מִינַּהּ דְּעֵז נִינְהוּ.

And these, since the verse did not count them among the wild animals, learn from this that they are a species of **goat.**

OBJECTION

מַתְקִיף לַהּ רַב אַחָא בַּר יַעֲקֹב: וְאֵימָא "אַיָּל וּצְבִי" – פְּרַט, "כָּל בְּהֵמָה" – כְּלַל.

Rav Acha bar Yaakov challenged this: But say that the verse is interpreted as a generalization and a specification: **"Deer and gazelle" is a specification, "any animal" is a generalization.**

OBJECTION

פְּרַט וְכָלַל – נַעֲשֶׂה כְּלָל מוֹסִף עַל הַפְּרָט, אִיכָּא טוּבָא.

When we have **a specification and a generalization, the generalization becomes an addition to the specification,** and thus **there are many** other wild animals that are kosher.

RESOLUTION

אִם כֵּן, כֹּל הָנֵי פְּרָטֵי לְמָה לִי?

The Gemara answers: **If so, why do I need all these specifications** of the seven wild animals?

OBJECTION

מַתְקִיף לַהּ רַב אַחָא בְּרֵיהּ דְּרַב אִיקָא: וְדִלְמָא מִינָא דְּאַקּוֹ נִינְהוּ!

Rav Acha the son of Rav Ika challenged this: But perhaps they are a species of wild goat which is listed in the verse!

QUESTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי, וְאָמְרִי לַהּ רַב אַחָא בְּרֵיהּ דְּרַב אַוְיָא לְרַב אָשֵׁי: דִּלְמָא מִינָא דְּתְאוֹ אוֹ מִינָא דְּזֶמֶר נִינְהוּ?

Rav Acha the son of Rava said to Rav Ashi, and some say it was Rav Acha the son of Rav Avya to Rav Ashi: Perhaps they are a species of wild ox or a species of mountain sheep?

STATEMENT

אֲמַר לֵיהּ רַב חָנָן לְרַב אָשֵׁי: אֲמֵימָר שָׁרֵי תַּרְבַּיְיהוּ.

Rav Chanan said to Rav Ashi: Ameimar permitted their fat, proving he held they are a species of domesticated goat.

QUESTION

בָּעָא מִינֵּיהּ אַבָּא בְּרֵיהּ דְּרַב מִנְיָמִין בַּר חִיָּיא מֵרַב הוּנָא בַּר חִיָּיא: הָנֵי עִזֵּי דְּבָאלָא מַהוּ לְגַבֵּי מִזְבֵּחַ?

Abba the son of Rav Minyamin bar Chiyya asked of Rav Huna bar Chiyya: These forest goats, what is the law regarding bringing them **to the Altar?**

ANSWER

אֲמַר לֵיהּ: עַד כָּאן לָא פְּלִיגִי רַבִּי יוֹסֵי וְרַבָּנַן אֶלָּא בְּשׁוֹר הַבָּר.

He said to him: Rabbi Yosei and the Rabbis do not disagree except regarding the wild ox.

PROOF

דְּתַנַּן: שׁוֹר הַבָּר מִן בְּהֵמָה הוּא, רַבִּי יוֹסֵי אוֹמֵר: מִן חַיָּה.

As we learned in a Mishnah: The wild ox is a species of domesticated animal; Rabbi Yosei says: It is a species of wild animal.

EXPLANATION

דְּרַבָּנַן סָבְרִי: מִדְּמְתַרְגְּמִינַן "תּוֹרְבָּא", מִינָא דִּבְהֵמָה הוּא, וְרַבִּי יוֹסֵי סָבַר: מִדְּקָא חָשֵׁיב לֵיהּ בַּהֲדֵי חַיּוֹת, מִינָא דְּחַיָּה הוּא.

For the Rabbis hold: Since we translate it as "wild ox," it is a species of domesticated animal; and Rabbi Yosei holds: Since the verse counts it among the wild animals, it is a species of wild animal.

ANSWER

אֲבָל הָנֵי, דִּבְרֵי הַכֹּל מִינָא דְּעֵז נִינְהוּ.

But these forest goats, all agree that they are a species of goat.

OBJECTION

מַתְקֵיף לַהּ רַב אַחָא בְּרֵיהּ דְּרַב אִיקָא: וְדִלְמָא מִינָא דְּאַקּוֹ נִינְהוּ!

Rav Acha the son of Rav Ika challenged this: But perhaps they are a species of wild goat!

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: וְדִלְמָא מִינָא דְּתָאוֹ, אוֹ מִינָא דְּזֶמֶר נִינְהוּ!

Ravina said to Rav Ashi: But perhaps they are a species of wild ox, or a species of mountain sheep!

STATEMENT

אֲמַר לֵיהּ רַב נַחְמָן לְרַב אָשֵׁי: אַמֵּימָר שָׁרֵי תַּרְבַּיְיהוּ.

Rav Nachman said to Rav Ashi: Ameimar permitted their fat.

מִשְׁנָה MISHNAH

MISHNAH

כֵּיצַד הַשּׁוֹחֵט וְכוּ'.

We learned in the Mishnah: **How is** the case of **one who slaughters** "it and its offspring" on the same day, etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אוֹשַׁעְיָא: כּוּלַּהּ מַתְנִיתִין דְּלָא כְּרַבִּי שִׁמְעוֹן,

Rabbi Oshaya said: Our entire Mishnah is not in accordance with Rabbi Shimon.

EXPLANATION

מַאי? מִדְּקָא תָּנֵי: קָדָשִׁים בַּחוּץ הָרִאשׁוֹן חַיָּיב כָּרֵת, וּשְׁנֵיהֶם פְּסוּלִים, וּשְׁנֵיהֶם סוֹפְגִים אֶת הָאַרְבָּעִים.

From where do we derive this? **From that which it teaches:** If one slaughtered **consecrated animals outside** the Temple, **the first** slaughterer **is liable to kares, and both** animals **are invalid, and both** slaughterers **receive forty** lashes.

EXPLANATION

מִכְּדֵי שָׁמְעִינַן לֵיהּ לְרַבִּי שִׁמְעוֹן דְּאָמַר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה – לֹא שְׁמָהּ שְׁחִיטָה,

Now, we have heard Rabbi Shimon who says: A slaughter that is not fit to permit the animal for eating **is not called a slaughter** to create a prohibition,

עַמּוּד ב׳ DAF 80B

EXPLANATION

קַמָּא מִיקְּטַל קַטְלֵיהּ,

Regarding **the first** animal, since it was slaughtered outside the Temple courtyard, **he has** merely **killed it** like a carcass, and it is not considered a valid slaughtering.

EXPLANATION

שֵׁנִי מִתְקַבֵּל בִּפְנִים הוּא,

Therefore, **the second** animal **is** one that is fit to be **accepted inside** the Temple courtyard, as the prohibition of "it and its offspring" does not apply to an invalid slaughtering.

QUESTION

כָּרֵת נָמֵי לִיחַיַּיב.

If so, when he slaughters the second one outside, **let him also be liable** to receive **karet** for slaughtering a sacrificial animal outside the Temple!

STATEMENT

חוּלִּין בִּפְנִים – שְׁנֵיהֶם פְּסוּלִין, וְהַשֵּׁנִי סוֹפֵג אֶת הָאַרְבָּעִים.

Similarly, if both animals were **non-sacred** animals slaughtered **inside** the Temple courtyard, the Mishnah states that **both of them are unfit**, **and the second** one **receives forty** lashes for violating "it and its offspring."

EXPLANATION

מִכְּדֵי שָׁמְעִינַן לֵיהּ לְרַבִּי שִׁמְעוֹן דְּאָמַר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה – לֹא שְׁמָהּ שְׁחִיטָה,

Now, we have heard Rabbi Shimon who says: An unfit slaughtering is not called a slaughtering.

EXPLANATION

קַמָּא מִיקְּטַל קַטְלֵיהּ,

Since non-sacred animals slaughtered in the Temple courtyard are forbidden, **the first** slaughtering is unfit, so **he has** merely **killed it**.

QUESTION

שֵׁנִי אַמַּאי סוֹפֵג אֶת הָאַרְבָּעִים?

If so, for **the second** animal, **why does he receive forty** lashes?

STATEMENT

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

Furthermore, if they were **sacrificial** animals slaughtered **inside** the Temple courtyard, **the first is fit and** he is **exempt** from lashes, **but the second receives forty** lashes **and is unfit**.

EXPLANATION

מִכְּדֵי שָׁמְעִינַן לֵיהּ לְרַבִּי שִׁמְעוֹן דְּאָמַר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה לֹא שְׁמָהּ שְׁחִיטָה,

Now, we have heard Rabbi Shimon who says: An unfit slaughtering is not called a slaughtering.

EXPLANATION

שְׁחִיטַת קָדָשִׁים נָמֵי שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה הִיא, דְּכַמָּה דְּלָא זָרִיק דָּם – לָא מִישְׁתְּרֵי בָּשָׂר.

The slaughtering of sacrificial animals is also an unfit slaughtering, because as long as he has not sprinkled the blood, the meat is not permitted to be eaten.

QUESTION

שֵׁנִי אַמַּאי סוֹפֵג אֶת הָאַרְבָּעִים, וּפָסוּל?

If so, for **the second** animal, **why does he receive forty** lashes, **and** why is it **unfit**?

INFERENCE

אֶלָּא שְׁמַע מִינַּהּ דְּלָא כְּרַבִּי שִׁמְעוֹן.

Rather, learn from this that our Mishnah is **not in accordance with Rabbi Shimon**.

QUESTION

פְּשִׁיטָא דְּהָכִי אִיתַּהּ?

The Gemara asks: **Is it not obvious that this is so?** Why did Rabbi Oshaya need to state this?

ANSWER

שְׁחִיטַת קָדָשִׁים אִיצְטְרִיכָא לֵיהּ,

The Gemara answers: The case of **the slaughtering of sacrificial animals was necessary for him** to state,

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: שְׁחִיטַת קָדָשִׁים שְׁחִיטָה רְאוּיָה הִיא,

lest it enter your mind to say: The slaughtering of sacrificial animals is a fit slaughtering even according to Rabbi Shimon,

EXPLANATION

דְּהָא אִי נָחַר וְזָרִיק דָּם – לָא מִישְׁתְּרֵי בָּשָׂר, וְכִי שָׁחַט – מִישְׁתְּרֵי בָּשָׂר, וּשְׁחִיטָה רְאוּיָה הִיא;

for if he stabbed the animal **and sprinkled the blood, the meat is not permitted, but when he slaughtered** it, **the meat is permitted** through the sprinkling, **and** thus **it is a fit slaughtering;**

EXPLANATION

קָא מַשְׁמַע לַן.

therefore, Rabbi Oshaya **teaches us** that even this is considered an unfit slaughtering according to Rabbi Shimon, and the Mishnah is indeed not like him.

QUESTION

וְלִילְקֵי נָמֵי מִשּׁוּם לָאו דִּמְחוּסַּר זְמַן,

The Gemara asks: In the case of sacrificial animals inside, **let him also be flogged because of the prohibition of** an animal **whose time has not yet arrived** to be sacrificed, since the second animal cannot be offered until the next day?

PROOF

דְּתַנְיָא: מִנַּיִן לְכָל הַפְּסוּלִין שֶׁבַּשּׁוֹר וְשֶׁבַּשֶּׂה שֶׁהוּא בְּ"לֹא יֵרָצֶה"?

As it is taught in a Braisa: From where is it derived regarding all the disqualifications of the bull and of the lamb, that offering them **is** a violation of **"it shall not be accepted"?**

PROOF

תַּלְמוּד לוֹמַר: "וְשׁוֹר וָשֶׂה שָׂרוּעַ וְקָלוּט וְגוֹ'", לִימֵּד עַל הַפְּסוּלִין שֶׁבַּשּׁוֹר וְשֶׁבַּשֶּׂה, שֶׁהוּא בְּ"לֹא יֵרָצֶה"!

The verse states: "Either a bull or a lamb that has a limb too long or too short..." and concludes "but for a vow it shall not be accepted." This **taught regarding all the disqualifications of the bull and of the lamb,** including an animal whose time has not yet arrived, **that it is** prohibited **under "it shall not be accepted"!**

ANSWER

כִּי קָא חָשֵׁיב לָאוִי דְּ"אוֹתוֹ וְאֶת בְּנוֹ" – לָאוִי נוּכְרָאֵי לָא קָא חָשֵׁיב.

The Gemara answers: **When** the Mishnah **reckons prohibitions of "it and its offspring," it does not reckon unrelated prohibitions.**

QUESTION

וְלָא? וְהָא קָדָשִׁים בַּחוּץ, דְּלָאוִי נוּכְרָאֵי נִינְהוּ, וְקָא חָשֵׁיב,

The Gemara asks: **And does it not? But** what about the case of **sacrificial animals outside, which are unrelated prohibitions, and** yet the Mishnah **reckons them?**

EXPLANATION

דְּקָתָנֵי: קָדָשִׁים בַּחוּץ – הָרִאשׁוֹן חַיָּיב כָּרֵת, וּשְׁנֵיהֶם סוֹפְגִין אֶת הָאַרְבָּעִים.

As it teaches: If they were **sacrificial animals outside, the first is liable to karet, and both of them receive forty** lashes.

EXPLANATION

בְּשְׁלָמָא שֵׁנִי, מִשּׁוּם לָאו דְּ"אוֹתוֹ וְאֶת בְּנוֹ",

Granted, the second animal is flogged **because of the prohibition of "it and its offspring,"**

QUESTION

אֶלָּא רִאשׁוֹן אַמַּאי סוֹפֵג? לָאו מִשּׁוּם לָאו דִּשְׁחוּטֵי חוּץ?

but the first, why does he receive lashes? Is it not because of the unrelated **prohibition of slaughtering outside** the Temple?

ANSWER

כֹּל הֵיכָא דְּלֵיכָּא לָאו דְּ"אוֹתוֹ וְאֶת בְּנוֹ" – חָשֵׁיב לָאוֵי נוּכְרָאֵי,

The Gemara answers: **Wherever there is no prohibition of "it and its offspring"** violated by that slaughtering, such as the first animal, the Mishnah **reckons unrelated prohibitions;**

EXPLANATION

וְכֹל הֵיכָא דְּאִיכָּא לָאו דְּ"אוֹתוֹ וְאֶת בְּנוֹ" – לָא חָשֵׁיב לָאוֵי נוּכְרָאֵי.

but wherever there is a prohibition of "it and its offspring" violated, **it does not reckon unrelated prohibitions**.

STATEMENT

רַבִּי זֵירָא אָמַר: הַנַּח לִמְחוּסַּר זְמַן, דְּהַכָּתוּב

Rabbi Zeira said: Leave aside the prohibition of an animal **whose time has not yet arrived, as the verse**

SUMMARY

On this daf, the Gemara clarifies the exact parameters of the dispute between Rabbi Eliezer and the Rabbis regarding hybrid offspring, showing how their doubts about paternal seed and the definition of "seh" affect the lashes for oto v'es bno. We then explore the identity of the koy, with Rav Nachman identifying it as a wild ram, while others view it as a hybrid or a unique creation. Finally, the Gemara discusses forest goats, concluding that they are a species of goat whose fat is permitted, before transitioning into a new Mishnah regarding the laws of oto v'es bno and analyzing it according to the view of Rabbi Shimon regarding a slaughter that is not fit (shechitah she'eina re'uyah).

לְמַעֲשֶׂה WHAT TO TAKE HOME

In today's daf, we find the Sages deeply engaged in defining the status of the koy, a creature of doubtful identity. Is it a domesticated animal (behemah) or a wild beast (chayah)? Rabbi Yosei teaches us a profound perspective: "A koy is a distinct creation, and the Sages did not decide regarding it." Rather than forcing this unique creature into a rigid, pre-existing category, the Torah recognizes its status as a "briyah bifnei atzmah", a distinct creation with its own unique reality.

How often do we look at our fellow Yidden, or even at ourselves, and try to force them into neat, pre-packaged boxes? We want to label people immediately: are they this type of Jew or that type? When someone does not fit our standard definitions, we might feel uncomfortable or dismissive. But Hashem created a vast world with many different kinds of souls. Some people are a "briyah bifnei atzmah", they have a unique path in their avodah, a different temperament, or a specific set of challenges that do not fit the standard mold.

Instead of trying to force every person, or every child of ours, into a rigid category, we must learn the lesson of the koy. We must respect the distinct nature of each neshama. Hashem made them exactly as they are, with their own specific purpose in this world. Our job is not to categorize them, but to help them shine in their own unique way.

Today, when you meet someone who doesn't seem to fit into your usual categories of people, catch yourself before you judge or label them. Instead, smile and remind yourself that every single Yid is a unique creation of Hashem, with their own special path in serving Him.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק שְׁלִישִׁי

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

📖 **CHAPTER PREVIEW**

In this chapter, we begin to learn the practical halachos of how a person becomes liable for the terrible sin of avodah zarah, false worship. The Rambam teaches us the basic parameters of the prohibition, distinguishing between one who acts willingly, who is liable to kares or stoning, and one who acts inadvertently, who must bring a fixed sin offering. We will see how the Torah views the bizarre and repulsive ways the non-Jews devised to worship their idols, and how these specific practices define the legal liability of one who mimics them.

We will also learn a major principle in these halachos: the difference between the unique, bizarre service of a specific idol and the four universal services of the Beis HaMikdash. While a person is generally only liable for serving an idol in its own customary manner, there are four specific acts of worship—bowing, slaughtering, burning an offering, and pouring a libation—that make a person liable regardless of which idol he is serving, even if that is not its normal way of worship.

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

הֲלָכָה א

Halacha 1 · The Punishment for Serving False Gods Intentionally and Inadvertently

כָּל הָעוֹבֵד כּוֹכָבִים

Anyone who serves stars and constellations

בִּרְצוֹנוֹ בְּזָדוֹן

willingly and **intentionally**

חַיָּב כָּרֵת

is liable for kares (spiritual excision)

וְאִם הָיוּ שָׁם עֵדִים וְהַתְרָאָה

and if there were there witnesses and a fore**warning**

נִסְקָל.

he is stoned by the Beis Din.

וְאִם עָבַד בִּשְׁגָגָה

And if he served them **inadvertently**

מֵבִיא קָרְבַּן חַטָּאת קְבוּעָה:

he brings a sacrifice of a fixed **sin-offering**.

הֲלָכָה ב

Halacha 2 · Liability for Idolatry Only Through Its Specific Mode of Worship

עֲבוֹדוֹת הַרְבֵּה קָבְעוּ עוֹבְדֵי כּוֹכָבִים

Many different types of **services** and rituals **were established by the worshipers of stars**

לְכָל צֶלֶם וְצֶלֶם וּלְכָל צוּרָה וְצוּרָה

for each and every image, and for each and every form of idol,

וַעֲבוֹדַת זֶה אֵינָהּ כַּעֲבוֹדַת זֶה

and the service of this particular idol **is not like the service of that** other **one.**

כְּגוֹן פְּעוֹר שֶׁעֲבוֹדָתוֹ שֶׁפּוֹעֵר אָדָם עַצְמוֹ לוֹ

For example, the idol of **Peor, whose** specific **service is that a person uncovers himself to it** in an indecent manner;

וּמַרְקוּלִיס שֶׁעֲבוֹדָתוֹ שֶׁיִּזְרֹק לוֹ אֲבָנִים אוֹ יְסַקֵּל מִלְּפָנָיו אֲבָנִים

and Marculis, whose service is that he throws stones to it, or he clears stones from before it to add to the heap;

וְהַרְבֵּה עֲבוֹדוֹת כְּגוֹן אֵלּוּ תִּקְּנוּ לִשְׁאָר צְלָמִים.

and many services like these they instituted for the rest of the images.

לְפִיכָךְ הַפּוֹעֵר עַצְמוֹ לְמַרְקוּלִיס אוֹ שֶׁזָּרַק אֶבֶן לִפְעוֹר פָּטוּר

Therefore, one who uncovers himself to Marculis, or who threw a stone to Peor, is exempt from the death penalty,

עַד שֶׁיַּעֲבֹד אוֹתוֹ דֶּרֶךְ עֲבוֹדָתוֹ

until he serves it in **the way of its** specific **service,**

שֶׁנֶּאֱמַר "אֵיכָה יַעַבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת אֱלֹהֵיהֶם וְאֶעֱשֶׂה כֵּן גַּם אָנִי".

as it is said, "How did these nations serve their gods? And I will do so also, I."

וּמִפְּנֵי זֶה הָעִנְיָן צְרִיכִין בֵּית דִּין לֵידַע דַּרְכֵי הָעֲבוֹדוֹת,

And because of this matter, the Beis Din are required to know the ways of the services of the various idols,

שֶׁאֵין סוֹקְלִין עוֹבֵד כּוֹכָבִים עַד שֶׁיֵּדְעוּ שֶׁזּוֹ הִיא דֶּרֶךְ עֲבוֹדָתוֹ:

for we do not stone a worshiper of stars until they know that this is indeed **the way of its service.**

הֲלָכָה ג

Halacha 3 · Liability for the Four Services Unique to Hashem Even When Not the Customary Worship

וְאַזְהָרָה שֶׁל עֲבוֹדוֹת אֵלּוּ וְכַיּוֹצֵא בָּהֶן

And the warning in the Torah **of** performing **these services and the like of them** to an idol

הוּא מַה שֶּׁכָּתוּב "וְלֹא תָעָבְדֵם".

is what is written in the verse: **"and do not serve them."**

בַּמֶּה דְּבָרִים אֲמוּרִים

In what case **are** these **words said,** that one is only liable if he serves the idol in its normal manner?

בְּשְׁאָר עֲבוֹדוֹת חוּץ מִמִּשְׁתַּחֲוָה וְזוֹבֵחַ וּמַקְטִיר וּמְנַסֵּךְ.

Regarding other services, except for bowing, and slaughtering, and burning incense, and pouring libations.

אֲבָל הָעוֹבֵד בְּאַחַת מֵעֲבוֹדוֹת אֵלּוּ לְאֶחָד מִכָּל מִינֵי עֲבוֹדַת כּוֹכָבִים חַיָּב

But one who serves with one of these four **services to one of all types of worship of stars is liable** to the death penalty,

וְאַף עַל פִּי שֶׁאֵין דֶּרֶךְ עֲבוֹדָתוֹ בְּכָךְ.

and even though that is not the way of its service to worship it **in this manner.**

כֵּיצַד.

How so?

הֲרֵי שֶׁנִּסַּךְ לִפְעוֹר אוֹ שָׁזַבַח לְמַרְקוּלִיס חַיָּב

Behold, one who poured libations to the idol **Peor, or who slaughtered** an animal **to Markulis, is liable,**

שֶׁנֶּאֱמַר "זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַה' לְבַדּוֹ".

as it is said: "He who slaughters to the gods shall be destroyed, except to Hashem alone."

זְבִיחָה בִּכְלַל עֲבוֹדָה הָיְתָה

Now, **slaughtering was** already included **in the general category of service** which is forbidden,

וְלָמָּה יָצְאת

and why did it go out from the general rule to be mentioned explicitly?

לוֹמַר לְךָ מַה זְּבִיחָה מְיֻחֶדֶת שֶׁעוֹבְדִין בָּהּ לַשֵּׁם

To say to you: Just as slaughtering is unique in **that they serve with it to the Name** of Hashem in the Beis HaMikdash,

וְחַיָּב הַזּוֹבֵחַ לְאֵל אַחֵר סְקִילָה עָלֶיהָ

and the one who slaughters to another god is liable to **stoning for it,**

בֵּין הָיְתָה דֶּרֶךְ עֲבוֹדָתוֹ בִּזְבִיחָה אוֹ אֵינָהּ בִּזְבִיחָה.

whether it was the way of its service with slaughtering, or whether **it is not** the way of its service **with slaughtering;**

אַף כָּל עֲבוֹדָה שֶׁהִיא מְיֻחֶדֶת לַשֵּׁם

so too, every service that is unique to the Name of Hashem,

אִם עָבַד בָּהּ לְאֵל אַחֵר

if he served with it to another god,

בֵּין שֶׁהָיְתָה דֶּרֶךְ עֲבוֹדָתוֹ בְּכָךְ בֵּין שֶׁאֵינָהּ בְּכָךְ חַיָּב עָלֶיהָ.

whether that it was the way of its service in this manner, or whether that it is not in this manner, he is liable for it.

לְכָךְ נֶאֱמַר "לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר"

For this reason it is said: "do not bow down to another god,"

לְחַיֵּב עַל הַהִשְׁתַּחֲוָיָה אֲפִלּוּ אֵין דֶּרֶךְ עֲבוֹדָתוֹ בְּכָךְ.

to obligate for the bowing, even if it is not the way of its service in this manner.

וְהוּא הַדִּין לְמְקַטֵּר וּמְנַסֵּךְ.

And it is the same law for one who burns incense and pours libations.

וְזוֹרֵק וּמְנַסֵּךְ אֶחָד הוּא:

And sprinkling blood and pouring libations, they are considered one category of service.

הֲלָכָה ד

Halacha 4 · Worshiping an Idol Through Disgraceful Acts and Accepting an Idol as a Deity

סָפַת לָהּ צוֹאָה

If one smeared to it, to an idol, feces as an act of degradation,

אוֹ שֶׁנִּסֵּךְ לָהּ עֲבִיט שֶׁל מֵי רַגְלַיִם

or who poured a libation to it of a chamber pot of water of feet, meaning urine,

חַיָּב.

he is liable to the death penalty, because this is equivalent to the service of Peor, which is worshipped through degradation.

שָׁחַט לָהּ חָגָב

If one slaughtered to it a locust,

פָּטוּר

he is exempt from the death penalty,

אֶלָּא אִם כֵּן הָיְתָה עֲבוֹדָתָהּ בְּכָךְ.

unless indeed was its worship with this specific act.

וְכֵן אִם שָׁחַט לָהּ בְּהֵמָה מְחֻסֶּרֶת אֵיבָר

And likewise if one slaughtered to it an animal lacking a limb,

פָּטוּר

he is **exempt**,

אֶלָּא אִם כֵּן הָיְתָה דֶּרֶךְ עֲבוֹדָתָהּ בְּכָךְ.

unless indeed **was the way of its worship with this** kind of **worship**.

עֲבוֹדַת כּוֹכָבִים שֶׁעוֹבְדִין אוֹתָהּ בְּמַקֵּל.

Regarding an **idol that they worship it with a staff**:

שָׁבַר מַקֵּל בְּפָנֶיהָ

if **one broke a staff before it**,

חַיָּב

he is **liable**, as breaking is akin to slaughtering,

וְנֶאֱסֶרֶת.

and it, the staff, **is forbidden** for any use as an offering to an idol.

זָרַק מַקֵּל בְּפָנֶיהָ

If **one threw a staff before it**,

חַיָּב

he is **liable** for performing its service,

וְאֵינָהּ נֶאֱסֶרֶת.

but the staff **is not forbidden**.

שֶׁאֵין זְרִיקַת הַמַּקֵּל כְּעֵין זְרִיקַת הַדָּם

The reason is **because not throwing of the staff is like sprinkling of the blood** on the Mizbe'ach;

שֶׁהֲרֵי הַמַּקֵּל כְּמוֹ שֶׁהוּא

for behold the staff remains **as it is** when thrown,

וְהַדָּם מִתְפַּזֵּר.

and the blood scatters when sprinkled.

הַמְקַבֵּל עָלָיו אֶחָד מִכָּל מִינֵי עֲבוֹדַת כּוֹכָבִים בֵּאלוֹהַּ

One who accepts upon himself one from all types of idols as a god,

חַיָּב סְקִילָה.

is liable to stoning.

וַאֲפִלּוּ הִגְבִּיהַּ לְבֵנָה

And even if he lifted a brick

וְאָמַר לָהּ אֵלִי אַתָּה

and said to it, "my god you are,"

וְכֵן כָּל כַּיּוֹצֵא בְּדִבּוּר זֶה

and likewise any similar to speech this,

חַיָּב.

he is liable.

וַאֲפִלּוּ חָזַר בּוֹ בְּתוֹךְ כְּדֵי דִּבּוּר

And even if he retracted · within the time of speech, which is the time it takes a disciple to greet his teacher,

וְאָמַר אֵין זֶה אֵלִי

and said, "is not this my god,"

אֵין חֲזָרָתוֹ כְּלוּם

is not his retraction anything of substance to save him,

אֶלָּא נִסְקָל:

but instead he is stoned.

הֲלָכָה ה

Halacha 5 · Serving an Idol in a Derisive Manner When That is Its Way of Worship

הָעוֹבֵד עֲבוֹדַת כּוֹכָבִים כְּדַרְכָּהּ

One who serves an idol according to its established way of worship,

וַאֲפִלּוּ עָשָׂה דֶּרֶךְ בִּזָּיוֹן

and even if he did so in a way of disgrace and contempt,

חַיָּב.

he is still liable for serving avodah zarah.

כֵּיצַד.

How so?

הַפּוֹעֵר עַצְמוֹ לִפְעוֹר כְּדֵי לְבַזּוֹתוֹ

One who exposes himself to the idol of **Peor in order to disgrace it,**

אוֹ זָרַק אֶבֶן לְמַרְקוּלִיס כְּדֵי לְבַזּוֹתוֹ

or one who **threw a stone to** the idol of **Marculis in order to disgrace it,**

הוֹאִיל וַעֲבוֹדָתוֹ בְּכָךְ

since its worship is performed **with this** very act,

חַיָּב.

he is **liable** for worshiping it.

וּמֵבִיא קָרְבָּן עַל שִׁגְגָתוֹ:

And if he did so without realizing it was forbidden, **he brings a sacrifice for his inadvertent transgression.**

הֲלָכָה ו

Halacha 6 · Serving an Idol Out of Love or Fear and Acts of Deference to an Idol

הָעוֹבֵד עֲבוֹדַת כּוֹכָבִים מֵאַהֲבָה

One who serves worship of stars out of love for the idol itself,

כְּגוֹן שֶׁחָשַׁק בְּצוּרָה זוֹ מִפְּנֵי מְלַאכְתָּהּ שֶׁהָיְתָה נָאָה בְּיוֹתֵר.

for example, that he desired this image because of its craftsmanship, that was beautiful exceedingly,

אוֹ שֶׁעֲבָדָהּ מִיִּרְאָתוֹ לָהּ שֶׁמָּא תָּרַע לוֹ

or that he served it out of his fear of it, lest it do harm to him,

כְּמוֹ שֶׁהֵן מְדַמִּים עוֹבְדֶיהָ שֶׁהִיא מֵיטִיבָה וּמְרֵעָה.

just as its worshipers imagine, that it does good and does harm;

אִם קִבְּלָהּ עָלָיו בֵּאלוֹהַּ חַיָּב סְקִילָה

if he accepted it upon himself as a god, he is liable to stoning,

וְאִם עֲבָדָהּ דֶּרֶךְ עֲבוֹדָתָהּ אוֹ בְּאַחַת מֵאַרְבַּע עֲבוֹדוֹת מֵאַהֲבָה אוֹ מִיִּרְאָה פָּטוּר.

but if he served it only in **the way of its service, or in one of four** primary **services, out of love or out of fear** without accepting it as a god, he is **exempt** from the death penalty.

הַמְנַשֵּׁק עֲבוֹדַת כּוֹכָבִים וְהַמְנַשֵּׁק לָהּ

One who embraces worship of stars, and one who kisses it,

וְהַמְכַבֵּד וְהַמְרַבֵּץ לְפָנֶיהָ

and one who sweeps, and one who sprinkles water before it to lay the dust,

וְהַמַּרְחִיץ לָהּ וְהַסָּךְ וְהַמַּלְבִּישׁ וְהַמַּנְעִיל

and one who washes it, and one who anoints it, and one who dresses it, and one who puts shoes on it,

וְכָל כַּיּוֹצֵא בְּדִבְרֵי כָּבוֹד הָאֵלּוּ

and all similar to these matters of honor,

עוֹבֵר בְּלֹא תַּעֲשֶׂה שֶׁנֶּאֱמַר וְלֹא תָעָבְדֵם,

transgresses a negative commandment, as it is said: "And do not serve them,"

וּדְבָרִים אֵלּוּ בִּכְלַל עֲבוֹדָה הֵן.

and these matters are in the category of service.

וְאַף עַל פִּי כֵן אֵינוֹ לוֹקֶה עַל אַחַת מֵהֶן לְפִי שֶׁאֵינָן בְּפֵרוּשׁ.

And even though this is so, he does not receive lashes for one of them, because they are not explicitly written in the Torah.

וְאִם הָיְתָה דֶּרֶךְ עֲבוֹדָתָהּ בְּאֶחָד מִכָּל הַדְּבָרִים הָאֵלּוּ וַעֲשָׂהוּ לְעָבְדָהּ חַיָּב:

And if the way of its service was with one of all these things, and he did it to serve it, he is liable to the full penalty.

הֲלָכָה ז

Halacha 7 · Prohibition of Bending Down Before an Idol Due to Appearances

יָשַׁב לוֹ קוֹץ בְּרַגְלוֹ לִפְנֵי עֲבוֹדַת כּוֹכָבִים

If a splinter sat, meaning it became stuck, for him in his foot while he was standing before an idol of worship of stars,

לֹא יָשַׁח וְיִטְלֶנּוּ

he shall not bend down and remove it while standing there,

מִפְּנֵי שֶׁנִּרְאֶה כְּמִשְׁתַּחֲוֶה לָהּ.

because to onlookers it appears like he is one bowing to it.

נִתְפַּזְּרוּ לוֹ מָעוֹת בְּפָנֶיהָ

Similarly, if money scattered for him in front of it,

לֹא יָשֹׁחַ וְיִטְּלֵם

he shall not bend down and take them from a standing position,

מִפְּנֵי שֶׁנִּרְאֶה כְּמִשְׁתַּחֲוֶה לָהּ

because it appears like he is **one bowing to it**;

אֶלָּא יֵשֵׁב וְאַחַר כָּךְ יִטֹּל:

rather, he shall sit down completely, **and after so**, from his seated position, **he shall take** them, as this does not look like bowing.

הֲלָכָה ח

Halacha 8 · Prohibition of Drinking from Statues Spouting Water Before an Idol

פַּרְצוּפוֹת הַמְקַלְּחוֹת מַיִם

Regarding **statues that spout water**

בִּפְנֵי עֲבוֹדַת כּוֹכָבִים

before an idol of **worship of stars**,

לֹא יַנִּיחַ פִּיו עַל פִּיהֶם וְיִשְׁתֶּה

a person **should not place his mouth upon their mouth and drink**,

מִפְּנֵי שֶׁנִּרְאֶה כְּמְנַשֵּׁק לַעֲבוֹדַת כּוֹכָבִים:

because it appears like he is **kissing the** idol of **worship of stars**.

הֲלָכָה ט

Halacha 9 · The Prohibition of Making an Idol for Oneself or for Others

הָעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים לְעַצְמוֹ

One who makes an idol of **worship of stars for himself,**

אַף עַל פִּי שֶׁלֹּא עָשָׂאָהּ בְּיָדוֹ

even though he did **not make it with his** own **hand** but rather had someone else make it for him,

וְלֹא עָבָדָהּ

and even if **not** yet **he worshiped it,**

לוֹקֶה

he **is lashed,**

שֶׁנֶּאֱמַר שמות כ ד "לֹא תַעֲשֶׂה לְךָ פֶּסֶל וְכָל תְּמוּנָה".

as it is said in the Torah in Shemos 20:4, **"Do not make for yourself a carved image or any likeness."**

וְכֵן הָעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים בְּיָדוֹ לַאֲחֵרִים

And likewise, one who makes an object of **worship of stars with his** own **hand for others,**

אֲפִלּוּ עֲשָׂאָהּ לְעוֹבֵד כּוֹכָבִים

even if **he made it for a** non-Jewish **worshiper of stars,**

לוֹקֶה

he **is lashed,**

שֶׁנֶּאֱמַר ויקרא יט ד "וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם".

as it is said in Vayikra 19:4, **"and gods of molten metal do not make for yourselves"** which the Sages expound to mean you shall not make them for others to worship.

לְפִיכָךְ הָעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים בְּיָדוֹ לְעַצְמוֹ

Therefore, one who makes an object of **worship of stars with his** own **hand for himself**

לוֹקֶה שְׁתַּיִם:

is lashed twice, once for making it for himself and once for physically making it.

הֲלָכָה י

Halacha 10 · The Prohibition of Making a Protruding Human Image for Decoration

אָסוּר לַעֲשׂוֹת צוּרוֹת לְנוֹי

It is forbidden to make images for decoration

וְאַף עַל פִּי שֶׁאֵינָהּ עֲבוֹדַת כּוֹכָבִים

and even though that it is not for the purpose of **worship of stars,**

שֶׁנֶּאֱמַר שמות כ כ "לֹא תַעֲשׂוּן אִתִּי"

as it is said in Shemos 20:20, **"Do not make with Me,"**

כְּלוֹמַר צוּרוֹת שֶׁל כֶּסֶף וְזָהָב שֶׁאֵינָם אֶלָּא לְנוֹי

meaning to say, images of silver and gold which are not made **except for decoration,**

כְּדֵי שֶׁלֹּא יִטְעוּ בָּהֶן הַטּוֹעִים וְיִדְמוּ שֶׁהֵם לַעֲבוֹדַת כּוֹכָבִים.

in order that not will err with them those who err and imagine that they are for worship of stars.

וְאֵין אִסּוּר לָצוּר לְנוֹי אֶלָּא צוּרַת הָאָדָם בִּלְבַד.

And there is no prohibition to form for decoration except the form of the human alone.

לְפִיכָךְ אֵין מְצַיְּרִים לֹא בְּעֵץ וְלֹא בְּסִיד וְלֹא בְּאֶבֶן צוּרַת הָאָדָם.

Therefore, we do not form, not in wood, and not in plaster, and not in stone, the form of the human.

וְהוּא שֶׁתִּהְיֶה הַצּוּרָה בּוֹלֶטֶת

And this is when it is the image protruding,

כְּגוֹן הַצִּיּוּר וְהַכִּיּוּר שֶׁבַּטְּרַקְלִין וְכַיּוֹצֵא בָּהֶן

for example, the drawing and the carving that are in the hall and similar to them,

וְאִם צָר לוֹקֶה.

and if one formed such a protruding image, he receives lashes.

אֲבָל אִם הָיְתָה הַצּוּרָה מְשְׁקַעַת

But if was the image sunken,

אוֹ צוּרָה שֶׁל סַמָּנִין

or an image of colors,

כְּגוֹן הַצּוּרוֹת שֶׁעַל גַּבֵּי הַלּוּחוֹת וְהַטַּבְלְיוֹת

for example, the images that are on top of the tablets and the boards,

אוֹ צוּרוֹת שֶׁרוֹקְמִין בָּאָרִיג

or images that they embroider in the weaving,

הֲרֵי אֵלּוּ מֻתָּרוֹת:

behold, these are permitted.

הֲלָכָה יא

Halacha 11 · The Prohibition of Fashioning Images of Man and Heavenly Bodies

טַבַּעַת שֶׁיֵּשׁ עָלֶיהָ חוֹתָם שֶׁהוּא צוּרַת אָדָם

Regarding a ring that has upon it a seal which is the form of a man:

אִם הָיְתָה הַצּוּרָה בּוֹלֶטֶת אָסוּר לְהַנִּיחָהּ

if the form was protruding, it is forbidden to wear it, because it looks like he is wearing an idol,

וּמֻתָּר לַחְתֹּם בָּהּ.

but it is permitted to seal with it, since the seal it leaves in the wax or clay will be sunken.

וְאִם הָיְתָה הַצּוּרָה שׁוֹקַעַת מֻתָּר לְהַנִּיחָהּ

And if the form was sunken, it is permitted to wear it,

וְאָסוּר לַחְתֹּם בָּהּ

and it is forbidden to seal with it,

מִפְּנֵי שֶׁהַנָּחָתָם תַּעֲשֶׂה בּוֹ הַצּוּרָה בּוֹלֶטֶת.

because their impression will make in it, meaning in the wax, **the form protruding**, and one is forbidden to make a protruding form of a human.

וְכֵן אָסוּר לָצוּר דְּמוּת חַמָּה וּלְבָנָה כּוֹכָבִים מַזָּלוֹת וּמַלְאָכִים

And likewise, it is forbidden to fashion the likeness of the sun and the moon, stars, constellations, and angels,

שֶׁנֶּאֱמַר שמות כ כ "לֹא תַעֲשׂוּן אִתִּי"

as it is said in the Torah in Shemos 20:20, **"Do not make with Me,"**

גמרא ראש השנה כד ב "לֹא תַעֲשׂוּן כְּדִמּוּת שְׁמָשַׁי הַמְשַׁמְּשִׁין לְפָנַי בַּמָּרוֹם"

which the Gemara in Rosh Hashanah 24b expounds to mean: **"Do not make like the likeness of My servants who serve before Me on high,"**

וַאֲפִלּוּ עַל הַלּוּחַ.

and this prohibition applies **even** to drawing them flat **on the tablet**.

צוּרוֹת הַבְּהֵמוֹת וּשְׁאָר נֶפֶשׁ חַיָּה חוּץ מִן הָאָדָם

However, **the forms of beasts and other living creatures, except for man**,

וְצוּרוֹת הָאִילָנוֹת וּדְשָׁאִים וְכַיּוֹצֵא בָּהֶן

and the forms of trees and grasses and similar to them—

מֻתָּר לָצוּר אוֹתָם

it is permitted to fashion them,

וַאֲפִלּוּ הָיְתָה הַצּוּרָה בּוֹלֶטֶת:

and even if the form was protruding.

CHAPTER SUMMARY

The chapter begins by establishing the punishments for serving false gods, whether done willingly or inadvertently. The Rambam explains that because gentiles established unique and often bizarre services for each idol—such as defecating before Pe'or or throwing stones at Marculis—a person is generally only liable if he worships the idol in its traditionally accepted manner, which requires the Beis Din to be knowledgeable in these pagan practices. However, the Torah singles out four specific services that are modeled after the avodah in the Beis HaMikdash—slaughtering, bowing, burning an offering, and

pouring a libation (including sprinkling blood)—ruling that performing any of these four acts to any idol brings immediate liability, even if it is not the customary mode of worship for that particular deity.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at the incredible depth of what the Rambam is teaching us here. The Torah tells us that if a person worships an idol in its specific way, even if that way is completely bizarre, like throwing stones or doing something dirty and degrading, he is fully liable. Why? Because that is how that specific thing is served. But then the Torah adds that there are four special services, like bowing down or bringing an offering, that make a person liable no matter what, because these are the ultimate expressions of surrender and devotion that belong only to Hashem.

What is the deep avodah for us here? The yetzer hara is very clever. He doesn't come to a frum Yid and say, "Go worship an idol." Instead, he tries to get us to bow down and surrender our minds, our hearts, and our precious time to the modern "idols" of our generation, our phones, our careers, or the pursuit of honor. We might think, "I'm not really bound to these things, I'm just using them!" But the sugya teaches us that surrender is surrender. When you bow your head and give your entire focus to something other than Hashem, you are giving away a piece of your neshama's devotion to a foreign power.

We also see how careful we must be with our actions. The halachah says that if a coin falls in front of an idol, you cannot bend down to pick it up because it looks like you are bowing to it. A Yid must live with such a high level of yiras Shamayim that even the appearance of compromise is completely unacceptable. We must be pure, inside and out, ensuring that every single bend of our knee and every thought of our heart is directed "l'Hashem levado", to Hashem alone.

Today, notice where you direct your focus and devotion. When you feel the urge to immediately bow your head and surrender your attention to a distraction or a screen, pause for ten seconds, lift your eyes upward, and consciously declare that your mind and heart belong only to Hashem.

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.'