חוּמָּשׁ עִם רַשִּׁ"י · ואתחנן · שֵׁנִי

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

VAETCHANAN · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his powerful words of mussar to Klal Yisrael, urging them to hold fast to the Torah and mitzvos. He reminds them that keeping the chukim and mishpatim is our true wisdom in the eyes of the nations, who will see how close Hashem is to us whenever we call out to Him. Moshe warns the people with a severe warning never to forget the Ma'amad Har Sinai, where they stood at the foot of the burning mountain and heard the voice of Hashem speaking from the fire without seeing any physical form.

Because they saw no physical image at Sinai, Moshe warns them with the utmost caution against falling into the trap of avodah zarah, whether by making physical images of any creature or by bowing down to the sun, moon, and stars. He reminds them that they were pulled out of the iron furnace of Mitzrayim to be Hashem's special nation, and warns them of the bitter galus and churban that will follow if they ever turn to idols in the land of Eretz Yisrael.

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

פָּסוּק א

Pasuk 1

רְאֵה לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוַּנִי יְהוָה אֱלֹהָי לַעֲשׂוֹת

See I have taught you decrees and laws as commanded me Hashem my God to do

כֵּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ׃

so in the midst of the land that you are coming there to possess it

פָּסוּק ב

Pasuk 2

וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הִוא חָכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים

And you shall guard and you shall do for it is your wisdom and your understanding in the eyes of the nations

אֲשֶׁר יִשְׁמְעוּן אֵת כָּל הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם חָכָם וְנָבוֹן

who will hear — all of the statutes these and they will say surely a people wise and understanding

הַגּוֹי הַגָּדוֹל הַזֶּה׃

is the nation the great this

רַשִּׁ"י

ושמרתם. זוֹ מִשְׁנָה׃

And you shall watch this is study

רַשִׁ"י

וְעָשִׂיתֶם. כְּמַשְׁמָעוֹ שָׁם :

there according to its meaning and you shall do

רַשִׁ"י

כִּי הִוא חָכְמַתְכֶם וּבִינַתְכֶם וגו'. בָּזֹאת תֵּחָשְׁבוּ חֲכָמִים וּנְבוֹנִים

and understanding wise you will be considered through this etc. and your understanding your wisdom it is for

לְעֵינֵי הָעַמִּים:

the nations in the eyes of

פָּסוּק ג

Pasuk 3

כִּי מִי גּוֹי גָּדוֹל אֲשֶׁר לוֹ אֱלֹהִים קְרֹבִים אֵלָיו כַּיהוָה אֱלֹהֵינוּ בְּכָל

in all our God like Hashem to it close God has that great is a nation who For

קָרְאֵנוּ אֵלָיו:

to Him our calling

פָּסוּק ד

Pasuk 4

וּמִי גּוֹי גָּדוֹל אֲשֶׁר לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת

this the Torah like all of righteous and ordinances statutes has that great is a nation And who

אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם:

today before you place I which

רַשִׁ"י

חקים ומשפטים צדיקם. הַגּוּנִים וּמְקֻבָּלִים:

Statutes and judgments righteous proper and acceptable

פָּסוּק ה

Pasuk 5

רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ

saw that the things — you forget lest exceedingly your soul and watch yourself guard Only

עֵינֶיךָ וּפֶן יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ

to your children and make them known your life the days of all from your heart they depart and lest your eyes

וְלִבְנֵי בָנֶיךָ:

your children and to the children of

רַשִׁ"י

רק השמר לך ... פן תשכח את הדברים. אָז, כְּשֶׁלֹּא תִשְׁכְּחוּ אוֹתָם וְתַעֲשׂוּם

and you do them them you forget when not then the things — you forget lest to yourself take heed Only

עַל אֲמִתָּתָם, תֵּחָשְׁבוּ חֲכָמִים וּנְבוֹנִים, וְאִם תְּעַוְּתוּ אוֹתָם מִתּוֹךְ שִׁכְחָה,

according to their truth you will be considered wise and understanding, and if you distort them out of forgetfulness

תֵּחָשְׁבוּ שׁוֹטִים׃
you will be considered foolish

פָּסוּק ו

Pasuk 6

יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בֶּאֱמֹר יְהוָה אֵלַי הַקְהֵל לִי
for Me Assemble to me Hashem when saying at Chorev your God Hashem before you stood that The day

אֶת הָעָם וְאַשְׁמִעֵם אֶת דְּבָרַי אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי כָּל הַיָּמִים
the days all Me to fear they may learn so that My words — and I will let them hear the people —

אֲשֶׁר הֵם חַיִּים עַל הָאֲדָמָה וְאֶת בְּנֵיהֶם יְלַמֵּדוּן׃
they shall teach their children and — the earth upon are alive they that

רַשִׁ"י

יום אשר עמדת. מוסב על מִקְרָא שֶׁלְּמַעְלָה מִמֶּנּוּ אשר ראו עיניך – יום אשר
that on the day your eyes saw which it that is above the verse to is connected you stood that The day

עמדת בחרב אֲשֶׁר רָאִיתָ הַקּוֹלוֹת וְאֶת הַלַּפִּידִים׃
the lightning and — the thunder you saw where at Chorev you stood

רַשִׁ"י

יִלְמְדוּן. יֵלְפוּן – לְעַצְמָם׃
for themselves they shall learn they shall learn

רַשִׁ"י

יְלַמֵּדוּן. יְאַלְּפוּן – לַאֲחֵרִים׃
to others they shall teach they shall teach

פָּסוּק ז

Pasuk 7

וַתִּקְרְבוּן וַתַּעַמְדוּן תַּחַת הָהָר וְהָהָר בֹּעֵר בָּאֵשׁ עַד לֵב
the heart of until with fire was burning and the mountain the mountain under and you stood And you approached

הַשָּׁמַיִם חֹשֶׁךְ עָנָן וַעֲרָפֶל׃
and thick darkness cloud darkness the heavens

פָּסוּק ח

Pasuk 8

וַיְדַבֵּר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים וּתְמוּנָה
but a likeness were hearing you words a sound of the fire from the midst of to you Hashem And spoke

אֵינְכֶם רֹאִים זוּלָתִי קוֹל׃
a voice except see you did not

פָּסוּק ט

Pasuk 9

וַיַּגֶּד לָכֶם אֶת בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֶׂרֶת
And He declared to you — His covenant which He commanded you to perform the ten

הַדְּבָרִים וַיִּכְתְּבֵם עַל שְׁנֵי לֻחוֹת אֲבָנִים:
commandments and He wrote them upon two tablets of stone

פָּסוּק י

Pasuk 10

וְאֹתִי צִוָּה יְהוָה בָּעֵת הַהִוא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשֹׂתְכֶם
and me commanded Hashem at the time that you decrees and laws for your performing

אֹתָם בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:
them in the land that you are crossing over there to possess it

רַשִׁ"י

ואתי צוה ה' ללמד אתכם. תּוֹרָה שֶׁבְּעַל פֶּה:
and me commanded Hashem to teach you the Torah which is oral .

פָּסוּק יא

Pasuk 11

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֹׁתֵיכֶם כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה בְּיוֹם דִּבֶּר יְהוָה
And you shall guard greatly for your souls because not did you see any likeness on the day Hashem spoke

אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ:
to you at Chorev from the midst of the fire

פָּסוּק יב

Pasuk 12

פֶּן תַּשְׁחִתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל סָמֶל תַּבְנִית זָכָר אוֹ
lest you will corrupt and you make for yourselves a carved image the likeness of any form the design of male or

נְקֵבָה:
female

רַשִׁ"י

סמל. צוּרָה:
semel a form

פָּסוּק יג

Pasuk 13

תַּבְנִית כָּל בְּהֵמָה אֲשֶׁר בָּאָרֶץ תַּבְנִית כָּל צִפּוֹר כָּנָף אֲשֶׁר תָּעוּף בַּשָּׁמָיִם:
the form of any animal that is on the earth the form of any winged bird that flies in the heavens

פָּסוּק יד

Pasuk 14

תַּבְנִית כָּל רֶמֶשׂ בָּאֲדָמָה תַּבְנִית כָּל דָּגָה אֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ׃

the earth below is in the waters that fish any the form of on the ground creeping thing any the form of

פָּסוּק טו

Pasuk 15

וּפֶן תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת הַשֶּׁמֶשׁ וְאֶת הַיָּרֵחַ וְאֶת הַכּוֹכָבִים

the stars and — the moon and — the sun — and you see to the heavens your eyes you lift up and lest

כֹּל צְבָא הַשָּׁמַיִם וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק יְהוָה

Hashem allotted which and serve them to them and bow down and you be drawn the heavens the host of all

אֱלֹהֶיךָ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל הַשָּׁמָיִם׃

the heavens all of under the peoples to all them your God

רַשִׁ"י

וּפֶן תִּשָּׂא עֵינֶיךָ. לְהִסְתַּכֵּל בַּדָּבָר וְלָתֵת לֵב לִטְעוֹת אַחֲרֵיהֶם׃

after them to go astray heart and to set upon the matter to gaze your eyes you lift up and lest

רַשִׁ"י

אֲשֶׁר חָלַק ה'. לְהָאִיר לָהֶם מְגִילָה ט' ; דָּ"אַ לֵאלוֹהוֹת, לֹא מְנָעָן

prevent them He did not as deities Another explanation 9 Megillah to them to give light Hashem assigned Which

מִלִּטְעוֹת אַחֲרֵיהֶם אֶלָּא הֶחֱלִיקָם בְּדִבְרֵי הַבְלֵיהֶם לְטָרְדָם מִן הָעוֹלָם, וְכֵן הוּא

it and so the world from to banish them their vanities with words of He made them slip but after them from straying

אוֹמֵר תהלים ל"ו "כִּי הֶחֱלִיק אֵלָיו בְּעֵינָיו לִמְצֹא עֲוֹנוֹ לִשְׂנֹא" עבודה זרה נ"ה :

55 Zarah Avodah to hate his iniquity to find in his eyes to him He made slip For 36 Tehillim says

פָּסוּק ט ז

Pasuk 16

וְאֶתְכֶם לָקַח יְהוָה וַיּוֹצִא אֶתְכֶם מִכּוּר הַבַּרְזֶל מִמִּצְרָיִם לִהְיוֹת

to be from Mitzrayim the iron from the furnace of — you and He brought out Hashem took And you

לוֹ לְעַם נַחֲלָה כַּיּוֹם הַזֶּה׃

· as this day inheritance for a nation of for Him

רַשִׁ"י

מִכּוּר. כּוּר הוּא כְּלִי שֶׁמְּזַקְּקִים בּוֹ אֶת הַזָּהָב׃

the gold — in it that they refine is a vessel it a furnace From a furnace

פָּסוּק י ז

Pasuk 17

וַיהוָה הִתְאַנַּף בִּי עַל דִּבְרֵיכֶם וַיִּשָּׁבַע לְבִלְתִּי עָבְרִי אֶת הַיַּרְדֵּן

the Jordan — my crossing against and swore your account on with me was angry And Hashem

וּלְבִלְתִּי בֹּא אֶל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה׃

as a heritage to you is giving your God Hashem that the good the land into entering and against

רַשִּׁ״י

התאנף. נִתְמַלֵּא רֹגֶז:

He was angry — he was filled with — wrath

רַשִּׁ״י

על דבריכם. עַל אוֹדוֹתֵיכֶם, עַל עִסְקֵיכֶם:

On — your words — on — your account — on — your doings

פָּסוּק יח

Pasuk 18

כִּי אָנֹכִי מֵת בָּאָרֶץ הַזֹּאת אֵינֶנִּי עֹבֵר אֶת הַיַּרְדֵּן וְאַתֶּם עֹבְרִים

For — I — am dying — in the land — this — I am not — crossing — the Yarden — but you — are crossing

וִירִשְׁתֶּם אֶת הָאָרֶץ הַטּוֹבָה הַזֹּאת:

and you shall possess — the land — good — this

רַשִּׁ״י

כי אנכי מת וגו' אינני עבר. מֵאַחַר שֶׁמֵּת מֵהֵיכָן יַעֲבֹר? אֶלָּא אַף עַצְמוֹתַי

For — I — must die — etc — I am not — passing over — Since — that he dies — from where — would he pass over? — rather — even — my bones

אֵינָם עוֹבְרִים ספרי במדבר כ"ז :

are not — passing over — Sifrei — Bamidbar — 27

פָּסוּק יט

Pasuk 19

הִשָּׁמְרוּ לָכֶם פֶּן תִּשְׁכְּחוּ אֶת בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם

Guard yourselves — · — lest — you forget — the covenant of — Hashem — your God — which — He sealed — with you

וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כֹּל אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ:

and you make — for yourselves — a carved image — the likeness of — anything — which — commanded you — Hashem — your God

רַשִּׁ״י

תמונת כל. תְּמוּנַת כָּל דָּבָר:

the likeness of — anything — the likeness of — any — thing

רַשִּׁ״י

אשר צוך ה'. אֲשֶׁר צִוְּךָ שֶׁלֹּא לַעֲשׂוֹת:

Which — He commanded you — Hashem — which — He commanded you — not — to do

פָּסוּק כ

Pasuk 20

כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For — Hashem — your God — a fire — consuming — is He — a God — jealous

רַשִּׁ״י

אל קנא. מְקַנֵּא לִנְקֹם, אנפר"מנט בְּלַעַז, מִתְחָרֶה עַל רָגְזוֹ לְהַפְרַע

A God — jealous — Who is zealous — to take vengeance — emportment — in foreign tongue — glowing — in — His anger — to exact punishment

מֵעוֹבְדֵי עַ"נ:
idols from those who worship

פָּסוּק כא

Pasuk 21

כִּי תוֹלִיד בָּנִים וּבְנֵי בָנִים וְנוֹשַׁנְתֶּם בָּאָרֶץ וְהִשְׁחַתֶּם
When you beget children and children of children and you become established in the land and you act corruptly

וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כֹּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה אֱלֹהֶיךָ
and you make a carved image the likeness of anything and you do evil in the eyes of Hashem your God

לְהַכְעִיסוֹ:
to anger Him

רַ"שִׁ"י

ונושנתם. רָמַז לָהֶם שֶׁיִּגְלוּ מִמֶּנָּה שְׁמוֹנֶה מֵאוֹת וַחֲמִשִּׁים
And you shall have been long He hinted to them that they would be exiled from it eight hundred and fifty

וּשְׁתַּיִם שָׁנָה כְּמִנְיַן "וְנוֹשַׁנְתֶּם", וְהוּא הִקְדִּים וְהִגְלָם לְסוֹף
and two years according to the numerical value of and you shall have been long and He brought early and exiled them at the end of

שְׁמוֹנֶה מֵאוֹת וַחֲמִשִּׁים, וְהִקְדִּים שְׁתֵּי שָׁנִים לְ"וְנוֹשַׁנְתֶּם", כְּדֵי שֶׁלֹּא יִתְקַיֵּם
eight hundred and fifty and He advanced it by two years before and you shall have been long in order that not would be fulfilled

בָּהֶם כִּי אָבֹד תֹּאבֵדוּן, וְזֶהוּ שֶׁנֶּאֱמַר דניאל ט' "וַיִּשְׁקֹד עַל הָרָעָה
in them that utterly you shall perish and this is that which is said Daniel chapter nine And He hastened concerning the evil

וַיְבִיאֶהָ עָלֵינוּ כִּי צַדִּיק ה' אֱלֹהֵינוּ – צְדָקָה עָשָׂה עִמָּנוּ שֶׁמִּהֵר לַהֲבִיאָהּ
and He brought it upon us for righteous Hashem our God — charity He did with us that He hastened to bring it

שְׁתֵּי שָׁנִים לִפְנֵי זְמַנָּהּ סנהדרין ל"ח; גיטין פ"ח :
two years before its time Sanhedrin page 38 Gittin page 88

פָּסוּק כב

Pasuk 22

הַעִידֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ כִּי אָבֹד תֹּאבֵדוּן מַהֵר
I call to witness against you today — the heavens and — the earth that perish you shall surely perish quickly

מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא תַאֲרִיכֻן
from upon the land that you are crossing — the Jordan there to possess it you shall not prolong

יָמִים עָלֶיהָ כִּי הִשָּׁמֵד תִּשָּׁמֵדוּן:
days upon it but destroyed you shall be destroyed

רַ"שִׁ"י

העידתי בכם. הִנְנִי מַזְמִינָם לִהְיוֹת עֵדִים שֶׁהִתְרֵיתִי בָּכֶם:
I call as witnesses against you behold I summon them to be witnesses that I warned you

פָּסוּק כג

Pasuk 23

וְהֵפִיץ יְהוָה אֶתְכֶם בָּעַמִּים וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר בַּגּוֹיִם
among the nations number men of and you will remain among the peoples you Hashem And He will scatter

אֲשֶׁר יְנַהֵג יְהוָה אֶתְכֶם שָׁמָּה׃
there you Hashem will lead where

פָּסוּק כד

Pasuk 24

וַעֲבַדְתֶּם שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא יִרְאוּן
they see not which and stone wood man the hands of the work of gods there And you will serve

וְלֹא יִשְׁמְעוּן וְלֹא יֹאכְלוּן וְלֹא יְרִיחֻן׃
they smell and not they eat and not they hear and not

רַ"שִׁ"י

ועבדתם שם אלהים. כְּתַרְגּוּמוֹ, מִשֶּׁאַתֶּם עוֹבְדִים לְעוֹבְדֵיהֶם כְּאִלּוּ אַתֶּם עוֹבְדִים
serve you it is as if their worshippers serve since you like its Targum gods there And you shall serve

לָהֶם׃
them

פָּסוּק כה

Pasuk 25

וּבִקַּשְׁתֶּם מִשָּׁם אֶת יְהוָה אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל לְבָבְךָ
your heart with all you search for Him if and you will find your God Hashem — from there And you will seek

וּבְכָל נַפְשֶׁךָ׃
your soul and with all

פָּסוּק כו

Pasuk 26

בַּצַר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשַׁבְתָּ עַד
unto and you will return the days in the end of these the things all and they find you to you In distress

יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקֹלוֹ׃
His voice and you will obey your God Hashem

פָּסוּק כז

Pasuk 27

כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ וְלֹא יִשְׁכַּח
forget and will not destroy you and will not abandon you will not your God Hashem compassionate a God For

אֶת בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם׃
to them He swore which your fathers the covenant of —

רַשִׁ"י

לֹא ירפך. מִלְּהַחֲזִיק בְּךָ בְּיָדָיו, וּלְשׁוֹן לֹא יַרְפֶּךָּ לְשׁוֹן
is an expression of He will let loose not and the expression with His hands onto you from holding let you loose He will not

לֹא יַפְעִיל הוּא – לֹא יִתֵּן לְךָ רִפְיוֹן, לֹא יַפְרִישׁ אוֹתְךָ מֵאֶצְלוֹ, וְכֵן
and so from beside Him you separate He will not looseness to you give He will not it is cause to do He will not

"אַחַזְתִּיו וְלֹא אַרְפֶּנּוּ" שִׁיר הַשִּׁירִים ג' שֶׁלֹּא נִנְקַד אֶרְפֶּנּוּ; כָּל לְשׁוֹן רִפְיוֹן
looseness expression of every I will let loose vowelled which is not three Songs Song of will I let loose and not I held him

מוּסָב עַל לְשׁוֹן מַפְעִיל וּמִתְפַּעֵל, כְּמוֹ "הַרְפֶּה לָהּ" מלכים ב ד' – תֵּן
give four two Kings to her give looseness like and doing to oneself causing to do the expression of upon is directed

לָהּ רִפְיוֹן, "הֶרֶף מִמֶּנִּי" דברים ט' – הִתְרַפֵּה מִמֶּנִּי:
from me loosen yourself nine Devarim from me give looseness looseness to her

פָּסוּק כח

Pasuk 28

כִּי שְׁאַל נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר הָיוּ לְפָנֶיךָ לְמִן הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים
God created that the day from before you were that earlier of days please ask For

אָדָם עַל הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמָיִם הֲנִהְיָה כַּדָּבָר
like the matter has there been of the heaven the edge and until of the heaven and from the edge the earth upon man

הַגָּדוֹל הַזֶּה אוֹ הֲנִשְׁמַע כָּמֹהוּ:
like it has there been heard or this great

רַשִׁ"י

לימים ראשונים. עַל יָמִים רִאשׁוֹנִים:
former days regarding former regarding days

רַשִׁ"י

ולמקצה השמים. וְגַם שְׁאַל לְכָל הַבְּרוּאִים אֲשֶׁר מִקָּצֶה אֶל קָצֶה, זֶהוּ פְּשׁוּטוֹ;
its plain sense This is an end to from an end that are the creatures of all ask and also of the heaven And from the end

וּמִדְרָשׁוֹ, מְלַמֵּד עַל קוֹמָתוֹ שֶׁל אָדָם שֶׁהָיְתָה מִן הָאָרֶץ עַד הַשָּׁמַיִם, וְהוּא
and it is the heaven until the earth from that it was Adam of the height regarding teaches and its Midrash

הַשִּׁעוּר עַצְמוֹ אֲשֶׁר מִקָּצֶה אֶל קָצֶה סנהדרין ל"ח :
38b Sanhedrin an end to from an end which is itself the measurement

רַשִׁ"י

הנהיה כדבר הגדול הזה. וּמַהוּ הַדָּבָר הַגָּדוֹל, השמע עם וגו' :
etc. a people did hear the great the matter and what is this the great like the matter whether there has been

פָּסוּק כט

Pasuk 29

הֲשָׁמַע עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ הָאֵשׁ כַּאֲשֶׁר שָׁמַעְתָּ אַתָּה
you heard as the fire from the midst of speaking G-d the voice of a nation Did hear

וַיֶּחִי:
and survived

Pasuk 30

אוֹ הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת
with signs with trials a nation from the midst of a nation for himself to take to come a god has ventured Or

וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים
great and with terrors outstretched and with an arm strong and with a hand and with war and with wonders

כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ׃
before your eyes in Mitzrayim your God Hashem for you did that like all

רַשִׁ"י

או הנסה אלהים. הֲכִי עָשָׂה נִסִּים שׁוּם אֱלוֹהַּ לבוא לקחת לו גוי וגו' , כָּל
all etc. a nation for himself to take to come god any miracles did is it so God has attempted Or

הֵהִי"ן הַלָּלוּ תְּמִיהוֹת הֵן, לְכָךְ נְקוּדוֹת הֵן בַּחֲטָף פַּתָּח: הֲנִהְיָה,
has there been Patach with a Chataph they are vowelled therefore they are questions these the letters Heh

הֲנִשְׁמַע, הֲשָׁמַע הֲנִסָּה׃
has attempted has heard has there been heard

רַשִׁ"י

במסת. עַל יְדֵי נִסְיוֹנוֹת הוֹדִיעָם גְּבוּרוֹתָיו, כְּגוֹן "הִתְפָּאֵר עָלַי" שמות ח'
8 Shemos over Me" "Boast such as His mighty deeds He made known to them trials means of by By trials

אִם אוּכַל לַעֲשׂוֹת כֵּן, הֲרֵי זֶה נִסָּיוֹן׃
a trial this is behold so to do I am able whether

רַשִׁ"י

באתת. בְּסִימָנִין, לְהַאֲמִין שֶׁהוּא שְׁלוּחוֹ שֶׁל מָקוֹם, כְּגוֹן "מַה זֶּה בְיָדֶךָ" שם
there in your hand" is this "What such as the Omnipresent of is the messenger that he to believe with signs With signs

ד' :
4

רַשִׁ"י

ובמופתים. הֵם נִפְלָאוֹת, שֶׁהֵבִיא עֲלֵיהֶם מַכּוֹת מְפֹלָאוֹת׃
wondrous plagues upon them that He brought wondrous things they are And with wonders

רַשִׁ"י

ובמלחמה. בַּיָּם, שֶׁנֶּאֱמַר "כִּי ה' נִלְחָם לָהֶם" שם י"ד :
14 there for them fights Hashem For as it is said at the sea And by war

Pasuk 31

אַתָּה הָרְאֵתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבַדּוֹ׃
besides Him else there is none is God He Hashem that to know were shown You

רַשִׁ"י

הראת. כְּתַרְגּוּמוֹ "אִתְחֲזֵיתָא"; כְּשֶׁנִּתַּן הַקָּבָ"ה אֶת הַתּוֹרָה פָּתַח לָהֶם
You have been shown like its translation you were shown when gave the Holy One blessed be He — the Torah He opened for them

שִׁבְעָה רְקִיעִים, וּכְשֵׁם שֶׁקָּרַע אֶת הָעֶלְיוֹנִים כָּךְ קָרַע אֶת הַתַּחְתּוֹנִים, וְרָאוּ שֶׁהוּא
seven heavens and just as that He rent — the upper regions so He rent the lower regions and they saw that He

יְחִידִי, לְכָךְ נֶאֱמַר "אַתָּה הָרְאֵתָ לָדַעַת":
is alone therefore it is said you were shown to know

פָּסוּק לב

Pasuk 32

מִן הַשָּׁמַיִם הִשְׁמִיעֲךָ אֶת קֹלוֹ לְיַסְּרֶךָּ וְעַל הָאָרֶץ הֶרְאֲךָ אֶת אִשּׁוֹ
From the heavens He let you hear — His voice to discipline you and upon the earth He showed you His fire

הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ:
the great and His words you heard from the midst of the fire

פָּסוּק לג

Pasuk 33

וְתַחַת כִּי אָהַב אֶת אֲבֹתֶיךָ וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו וַיּוֹצִאֲךָ
And because that He loved — your forefathers and He chose their offspring after them and He brought you out

בְּפָנָיו בְּכֹחוֹ הַגָּדֹל מִמִּצְרָיִם:
with His presence with His power the great from Mitzrayim

רַשִׁ"י

ותחת כי אהב. וְכָל זֶה תַּחַת אֲשֶׁר אָהַב:
And because · He loved all this because of that He loved

רַשִׁ"י

ויוצאך בפניו. כְּאָדָם הַמַּנְהִיג בְּנוֹ לְפָנָיו, שֶׁנֶּאֱמַר "וַיִּסַּע מַלְאַךְ הָאֱלֹהִים
And He brought you out before Him like a man who leads his son before him as it is said And he moved the angel of G-d

הַהֹלֵךְ וְגוֹ' וַיֵּלֶךְ מֵאַחֲרֵיהֶם" שָׁם. דָּ"אַ, ויוצאך בפניו –
who went etc. and went behind them there . Another explanation And He brought you out in His presence

בְּפְנֵי אֲבוֹתָיו, כְּמָה שֶׁנֶּאֱמַר "נֶגֶד אֲבוֹתָם עָשָׂה פֶּלֶא" תהילים ע"ח ;
in the presence of his fathers just as it is said In the presence of their fathers He did wonders Tehillim 78

וְאַל תִּתְמַהּ עַל שֶׁהִזְכִּירָם בִּלְשׁוֹן יָחִיד, שֶׁהֲרֵי כְתָבָם בִּלְשׁוֹן
And do not be surprised at that He mentioned them in the language of singular for behold He wrote them in the language of

יָחִיד – ויבחר בזרעו אחריו :
singular and He chose his seed after him

פָּסוּק לד

Pasuk 34

לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ לַהֲבִיאֲךָ לָתֶת לְךָ אֶת אַרְצָם
to drive out nations greater and mightier than you from before you to bring you to give you — their land

נַחֲלָה כַּיּוֹם הַזֶּה׃

as an inheritance as this day ·

רַשִׁ״י

מִמְּךָ מִפָּנֶיךָ. סָרְסֵהוּ וְדָרְשֵׁהוּ: לְהוֹרִישׁ מִפָּנֶיךָ גּוֹיִם גְּדוֹלִים וַעֲצוּמִים מִמְּךָ׃

than you from before you invert it and explain it to dispossess from before you nations greater and mightier than you

רַשִׁ״י

כַּיּוֹם הַזֶּה. כַּאֲשֶׁר אַתָּה רוֹאֶה הַיּוֹם׃

As the day this as you see today

פָּסוּק ה

Pasuk 35

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם

And you shall know today and you shall return to your heart that Hashem He is the God in the heavens

מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד׃

above and on the earth below there is none else

פָּסוּק ו

Pasuk 36

וְשָׁמַרְתָּ אֶת חֻקָּיו וְאֶת מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם אֲשֶׁר

And you shall keep — His statutes and — His commandments which I command you today so that

יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תַּאֲרִיכֻן יָמִים עַל הָאֲדָמָה אֲשֶׁר

it will go well for you and for your children after you and so that you will prolong days upon the land which

יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ כָּל הַיָּמִים׃

Hashem your God is giving to you all the days

CHAPTER SUMMARY

The aliyah traces Moshe's warning to Klal Yisrael about the absolute prohibition of making sculptured images or serving the heavenly hosts, reminding them that Hashem is a consuming fire. Moshe forewarns that if they turn to avodah zarah after settling in the land, they will be quickly destroyed and scattered among the nations, where they will be forced to serve man-made gods of wood and stone. However, he reassures them that even in their deepest distress in galus, if they seek Hashem with all their heart and return to Him, He will not abandon them or forget the covenant with the Avos. Moshe concludes by pointing to the absolute uniqueness of Jewish history—that no other nation ever heard the voice of Hashem speaking from fire or was redeemed with such open miracles—proving once and for all that Hashem alone is Elokim in heaven above and on earth below, and there is none else.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah is telling us a fundamental rule of our emunah: "Ata hareisa lada'at...", you have been shown, so that you should know. At Har Sinai, Hashem did not just give us a set of rules; He showed us His reality with an open, undeniable revelation. But the Torah immediately warns us, "pen tishkach," do not forget what your eyes saw. Lichoira, how could a person ever forget standing at the foot of a burning mountain and hearing the voice of Hashem? The answer is that the yetzer hara does not work by making us intellectually deny the truth. Rather, the natural coldness of the world slowly cools down our warmth, making our connection feel distant and old, until we are "noshanitem", we become stale.

This is the real avodah of a Yid. Emunah is not a dry philosophy that you learn once and put on a shelf. It is a living, breathing relationship that requires constant renewal. If we do not actively work to bring the excitement of Har Sinai into our daily lives, the routine of the day-to-day will naturally wash it away. We have to take that clear knowledge of "ein od milvado", that there is absolutely nothing besides Hashem, and bring it down from our minds into our hearts, making it real and alive every single morning.

Today, when you daven or learn, do not just go through the motions out of habit. Take thirty seconds before you begin to stop, close your eyes, and picture the fire of Har Sinai. Remind yourself that the very same Hashem who spoke out of the flames is standing right here, waiting to hear your voice.

דַּף יוֹמִי · חֻלִּין · דַּף פ״א

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📖 THE SUGYA

In this daf, we continue our deep dive into the halachos of "Oso V'es Beno" (the prohibition against slaughtering an animal and its offspring on the same day). The Gemara begins by exploring the source for the rule that a negative prohibition derived from a positive statement is treated as a positive mitzvah, specifically regarding animals offered before their eighth day. We then transition into a major discussion regarding how the prohibition of Oso V'es Beno applies to sacrificial animals (kodashim).

We will learn the yesod of Rav Hamnuna in the name of Rabbi Shimon regarding whether the prohibition of Oso V'es Beno applies to kodashim, and how this connects to Rabbi Shimon's famous shitta that an unfit slaughter (shechitah she'eino reuyah) is not halachically considered a slaughter. The Gemara analyzes various scenarios of slaughtering these animals inside and outside the Beis HaMikdash courtyard, examining the liabilities of kareth and lashes.

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

עַמּוּד א׳ DAF 81A

EXPLANATION

נִתְּקוּ לַעֲשֵׂה.

The Torah **transmuted it** from a standard negative prohibition **into a positive mitzvah**.

QUESTION

מַאי טַעְמָא?

What is the reason for this derivation?

PROOF

דְּאָמַר קְרָא: ״מִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה״ –

As the verse states: "From the eighth day and forward it may be accepted for an offering" (Vayikra 22:27) — which implies:

INFERENCE

מִיּוֹם הַשְּׁמִינִי אִין, מֵעִיקָּרָא לָא.

from the eighth day and onward, **yes**, it may be sacrificed, but **initially**, before the eighth day, **no**, it may not.

STATEMENT

לָאו הַבָּא מִכְּלַל עֲשֵׂה – עֲשֵׂה.

And any **negative prohibition that is derived from a positive statement is** considered **a positive mitzvah**, for which one does not receive lashes.

OBJECTION

וְהָא מִיבַּעְיָא לֵיהּ לְכִדְרַבִּי אַפְּטוֹרִיקִי,

But this verse **is required for that which Rabbi Aptoriki** taught,

STATEMENT

דְּרַבִּי אַפְּטוֹרִיקִי רָמֵי:

as Rabbi Aptoriki raised a contradiction between two verses:

OBJECTION

כְּתִיב "וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ", הָא לַיְלָה חֲזֵי,

It is written: "Then it shall be seven days under its mother," which implies that as soon as the seven days are over, even on the **night** preceding the eighth day, it is already **fit** to be sacrificed;

OBJECTION

וּכְתִיב "מִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה" – מִיּוֹם הַשְּׁמִינִי וָהָלְאָה אִין, לַיְלָה לָא!

but it is also written: "From the eighth day and forward it may be accepted," which implies that **from the eighth day and forward, yes**, it is fit, but on the preceding **night, no**, it is not!

QUESTION

הָא כֵּיצַד?

How can **these** verses be reconciled?

ANSWER

לַיְלָה לִקְדוּשָּׁה, יוֹם לְהַרְצָאָה.

The **night** is fit **for consecration** of the animal, but the **day** is required **for acceptance** on the Altar.

ANSWER

כְּתִיב קְרָא אַחֲרִינָא: "כֵּן תַּעֲשֶׂה לְשׁוֹרְךָ לְצֹאנֶךָ".

The Gemara answers: **Another verse is written** regarding this positive mitzvah: **"So shall you do with your ox and with your sheep;** seven days shall it be with its mother; on the eighth day you shall give it to Me" (Shemos 22:29), from which the positive mitzvah is derived.

STATEMENT

אָמַר רַב הַמְנוּנָא: אוֹסֵר הָיָה רַבִּי שִׁמְעוֹן: אֵין אוֹתוֹ וְאֶת בְּנוֹ נוֹהֵג בְּקָדָשִׁים,

Rav Hamnuna said: Rabbi Shimon would say: The prohibition of "it and its offspring" does not apply to sacrificial animals.

QUESTION

מַאי טַעְמָא?

What is the reason for this?

EXPLANATION

כֵּיוָן דְּאָמַר רַבִּי שִׁמְעוֹן: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה לֹא שְׁמָהּ שְׁחִיטָה,

Since Rabbi Shimon says that **a slaughter that is unfit** to permit consumption **is not considered a halachic slaughter,**

EXPLANATION

שְׁחִיטַת קָדָשִׁים נָמֵי שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה הִיא.

the **slaughter of sacrificial animals is also** considered **an unfit slaughter** at the moment of slaughter, since the meat is not yet permitted to be eaten or burned on the Altar until the blood is sprinkled.

OBJECTION

מֵתִיב רָבָא: אוֹתוֹ וְאֶת בְּנוֹ קָדָשִׁים בַּחוּץ,

Rava challenged this from a braisa: If one slaughtered **"it and its offspring"** which were **sacrificial animals outside** the Beis HaMikdash courtyard,

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: שֵׁנִי בְּלֹא תַעֲשֶׂה,

Rabbi Shimon says: For slaughtering the **second** animal, he transgresses **a negative prohibition** of slaughtering outside,

STATEMENT

שֶׁהָיָה רַבִּי שִׁמְעוֹן אוֹמֵר: כָּל הָרָאוּי לָבֹא לְאַחַר זְמַן – הֲרֵי הוּא בְּלֹא תַעֲשֶׂה וְאֵין בּוֹ כָּרֵת,

as Rabbi Shimon would say: Any offering **that is fit to come** to the Altar **after a period of time,** but was offered outside before its time, **is subject to a negative prohibition, but does not carry** the punishment of **kareth;**

STATEMENT

וַחֲכָמִים אוֹמְרִים: כֹּל שֶׁאֵין בּוֹ כָּרֵת – אֵינוֹ בְּלֹא תַעֲשֶׂה.

and the Sages say: Any offering **for which there is no kareth** when slaughtered outside, **is not** even subject **to a negative prohibition.**

OBJECTION

וְקַשְׁיָא לַן: קָדָשִׁים בַּחוּץ, שֵׁנִי בְּלֹא תַעֲשֶׂה?

And this was difficult for us: If they were **sacrificial animals** slaughtered **outside,** why is the **second** only subject **to a negative prohibition?**

OBJECTION

קַמָּא מִיקְטַל קְטַל, שֵׁנִי מִתְקַבֵּל בִּפְנִים הוּא, כָּרֵת נָמֵי לִיחַיַּיב!

Since the slaughter of the first was unfit, **the first** was merely **killed** like a carcass according to Rabbi Shimon. Thus, the **second is fit to be accepted inside** the Beis HaMikdash, so **he should be liable to kareth as well** for slaughtering it outside!

STATEMENT

וְאָמַר רָבָא, וְאָמְרִי לַהּ כְּדִי:

And Rava said, and some say it anonymously:

EXPLANATION

חַסּוֹרֵי מִיחַסְּרָא וְהָכִי קָתָנֵי:

The braisa **is missing words, and this is what it is teaching:**

STATEMENT

קָדָשִׁים שְׁנֵיהֶם בַּחוּץ, לְרַבָּנַן – רִאשׁוֹן עָנוּשׁ כָּרֵת, שֵׁנִי פָּסוּל וּפָטוּר מִלָּאו דִּשְׁחוּטֵי חוּץ.

If they were **sacrificial animals and both** were slaughtered **outside: according to the Sages, the first is punished with kareth,** while the **second is disqualified** because its time has not yet arrived, **and** the slaughterer is **exempt from the negative prohibition of slaughtering outside.**

STATEMENT

לְרַבִּי שִׁמְעוֹן – שְׁנֵיהֶם עֲנוּשִׁים כָּרֵת.

According to Rabbi Shimon, both of them are punished with kareth, because the slaughter of the first is not considered halachic slaughter, so the second is fit.

STATEMENT

אֶחָד בַּחוּץ וְאֶחָד בִּפְנִים:

If **one** was slaughtered **outside and one** was slaughtered **inside:**

STATEMENT

לְרַבָּנַן – רִאשׁוֹן עָנוּשׁ כָּרֵת, שֵׁנִי פָּסוּל וּפָטוּר;

according to the Sages, the first is punished with kareth, and the **second is disqualified and exempt** from any penalty because he slaughtered it inside.

STATEMENT

לְרַבִּי שִׁמְעוֹן – שֵׁנִי כָּשֵׁר.

According to Rabbi Shimon, the second is kosher and may be offered on the Altar, because the first slaughter was not valid.

STATEMENT

אֶחָד בִּפְנִים וְאֶחָד בַּחוּץ:

If **one** was slaughtered **inside and one** was slaughtered **outside:**

STATEMENT

לְרַבָּנַן – רִאשׁוֹן כָּשֵׁר וּפָטוּר, שֵׁנִי פָּסוּל וּפָטוּר,

according to the Sages, the first is kosher and the slaughterer is **exempt,** while the **second is disqualified and exempt** from kareth for slaughtering outside.

STATEMENT

לְרַבִּי שִׁמְעוֹן – שֵׁנִי בְּלֹא תַּעֲשֶׂה.

According to Rabbi Shimon, the second is subject to a negative prohibition for slaughtering outside.

OBJECTION

וְאִי סָלְקָא דַּעְתָּךְ אֵין "אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בְּקָדָשִׁים,

And if it enters your mind to say that **"it and its offspring" does not apply to sacrificial animals,**

OBJECTION

שֵׁנִי אַמַּאי בְּלֹא תַּעֲשֶׂה וְתוּ לָא? כָּרֵת נָמֵי לִיחַיַּיב!

why is the second subject only **to a negative prohibition and no more? He should be liable to kareth as well,** since the second animal is fully fit to be offered inside!

RESOLUTION

אֶלָּא אָמַר רָבָא, הָכִי קָא אָמַר רַב הַמְנוּנָא:

Rather, Rava said: This is what Rav Hamnuna is saying:

STATEMENT

אֵין מַלְקוֹת "אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בְּקָדָשִׁים,

The lashes for violating **"it and its offspring" do not apply to sacrificial animals.**

EXPLANATION

כֵּיוָן דְּכַמָּה דְּלָא זָרֵיק דָּם – לָא מִישְׁתְּרֵי בָּשָׂר,

Since as long as the blood is not sprinkled, the meat is not permitted,

EXPLANATION

מֵעִידָּנָא דְּקָא שָׁחֵיט הָוֵי הַתְרַאת סָפֵק, וְהַתְרַאת סָפֵק – לֹא שְׁמָהּ הַתְרָאָה.

at the time he slaughters, it is a doubtful warning, and a doubtful warning is not considered a valid warning to administer lashes.

STATEMENT

וְאַזְדָּא רָבָא לְטַעְמֵיהּ, דְּאָמַר רָבָא:

And Rava follows his own reasoning, as Rava said:

STATEMENT

הִיא חוּלִּין וּבְנָהּ שְׁלָמִים, שָׁחַט חוּלִּין וְאַחַר כָּךְ שָׁחַט שְׁלָמִים – פָּטוּר.

If the mother **is non-sacred and its offspring is a peace-offering,** and **he slaughtered the non-sacred animal and then slaughtered the peace-offering, he is exempt** from lashes.

STATEMENT

שְׁלָמִים וְאַחַר כָּךְ חוּלִּין – חַיָּיב,

But if he slaughtered the **peace-offering and then the non-sacred animal, he is liable** to lashes.

STATEMENT

וְאָמַר רָבָא: הֵיא חוּלִּין וּבְנָהּ עוֹלָה, לָא מִיבַּעְיָא שָׁחַט חוּלִּין וְאַחַר כָּךְ שָׁחַט עוֹלָה דְּפָטוּר,

And Rava said: If the mother **is non-sacred and its offspring is an elevation-offering, it is not necessary** to say that if **he slaughtered the non-sacred animal and then slaughtered the elevation-offering, he is exempt,**

עַמּוּד ב׳ DAF 81B

EXPLANATION

אֶלָּא אֲפִילּוּ שָׁחַט עוֹלָה וְאַחַר כָּךְ שָׁחַט חוּלִּין – פָּטוּר,

Rather, even if he slaughtered the offspring as **a burnt offering and afterward slaughtered** the mother as **non-sacred** meat, he is **exempt** from lashes according to Rabbi Shimon,

EXPLANATION

שְׁחִיטָה קַמַּיְיתָא לָאו שְׁחִיטָה בַּת אֲכִילָה הִיא.

because **the first slaughter is not a slaughter subject to consumption**, as a burnt offering is entirely burned on the Altar and not eaten by humans.

STATEMENT

וְרַבִּי יַעֲקֹב אָמַר רַבִּי יוֹחָנָן: אֲכִילַת מִזְבֵּחַ שְׁמָהּ אֲכִילָה.

And Rabbi Yaakov said that **Rabbi Yochanan said: Consumption by the Altar is called consumption**, and therefore a burnt offering is considered fit for consumption.

PROOF

מַאי טַעְמָא? דְּאָמַר קְרָא: ״וְאִם הֵאָכֹל יֵאָכֵל מִבְּשַׂר זֶבַח שְׁלָמָיו״.

What is the reason? As the verse states regarding piggul: **"And if any of the flesh of the sacrifice of his peace offerings be at all eaten** on the third day, it shall not be accepted."

PROOF

בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר, אֶחָד אֲכִילַת אָדָם וְאֶחָד אֲכִילַת מִזְבֵּחַ.

By using the double expression of eating, **the verse is speaking of two** types of **consumptions: one is human consumption, and one is consumption by the Altar**, teaching that both are legally considered consumption.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַשּׁוֹחֵט וְנִמְצָא טְרֵפָה, הַשּׁוֹחֵט לַעֲבוֹדָה זָרָה, וְהַשּׁוֹחֵט פָּרַת חַטָּאת, וְשׁוֹר הַנִּסְקָל, וְעֶגְלָה עֲרוּפָה –

MISHNAH: One who slaughters an animal and its offspring, **and** one of them **is found to be a tereifah**, or **one who slaughters** one of them **for idol worship**, **or one who slaughters the Red Heifer** of purification, **or an ox that is to be stoned, or a heifer whose neck is to be broken**—all of which are forbidden to derive benefit from—

MISHNAH

רַבִּי שִׁמְעוֹן פּוֹטֵר, וַחֲכָמִים מְחַיְּיבִין.

Rabbi Shimon exempts him from lashes for "it and its offspring" because he holds that a slaughter which does not render the meat fit for eating is not considered a valid slaughter, **and the Sages obligate** him.

MISHNAH

הַשּׁוֹחֵט וְנִתְנַבְּלָה בְּיָדוֹ, וְהַנּוֹחֵר, וְהַמְעַקֵּר – פָּטוּר מִשּׁוּם ״אוֹתוֹ וְאֶת בְּנוֹ״.

But **one who slaughters and it becomes a carcass by his hand** through an invalid act of slaughter, **or one who stabs** the animal, **or one who tears out** the windpipe and gullet—all agree that he is **exempt from** the prohibition of **"it and its offspring"** because no halachic act of slaughter was performed.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לֹא שָׁנוּ אֶלָּא שֶׁשָּׁחַט רִאשׁוֹן לַעֲבוֹדָה זָרָה וְשֵׁנִי לְשֻׁלְחָנוֹ,

GEMARA: Rabbi Shimon ben Lakish said: They only taught that the Sages obligate him in the case of **slaughtering for idol worship when he slaughtered the first** animal **for idol worship and the second** animal **for his own table**, in which case he only violates the prohibition of "it and its offspring" on the second slaughter;

STATEMENT

אֲבָל רִאשׁוֹן לְשֻׁלְחָנוֹ וְשֵׁנִי לַעֲבוֹדָה זָרָה – פָּטוּר, דְּקָם לֵיהּ בִּדְרַבָּה מִינֵּיהּ.

but if he slaughtered the **first for his own table and the second for idol worship,** he is **exempt** from lashes for "it and its offspring" **because** we apply the rule: **Let him stand with the greater** punishment **than it**, which is the death penalty for idol worship.

OBJECTION

אֲמַר לֵיהּ רַבִּי יוֹחָנָן: זוֹ, אֲפִילּוּ תִּינוֹקוֹת שֶׁל בֵּית רַבָּן יוֹדְעִין אוֹתָהּ!

Rabbi Yochanan said to him: This rule of kam lei bidrabah minei, **even schoolchildren know it!** Why would the Mishnah need to teach that?

ANSWER

אֶלָּא, פְּעָמִים שֶׁאֲפִילּוּ שָׁחַט רִאשׁוֹן לְשֻׁלְחָנוֹ וְשֵׁנִי לַעֲבוֹדָה זָרָה – חַיָּיב.

Rather, the Sages' ruling applies **sometimes even when he slaughtered the first for his own table and the second for idol worship,** and he is still **liable** to lashes for "it and its offspring."

EXPLANATION

כְּגוֹן דְּאַתְרוּ בֵּיהּ מִשּׁוּם "אוֹתוֹ וְאֶת בְּנוֹ", וְלֹא אַתְרוּ בֵּיהּ מִשּׁוּם עֲבוֹדָה זָרָה.

This is **for example, where they forewarned him regarding "it and its offspring," but they did not forewarn him regarding idol worship.** Since he cannot be executed for the idol worship, he receives lashes for the other prohibition.

STATEMENT

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: כֵּיוָן דְּכִי אַתְרוּ בֵּיהּ – פָּטוּר, כִּי לָא אַתְרוּ בֵּיהּ נָמֵי – פָּטוּר.

And Rabbi Shimon ben Lakish said: Since, had they forewarned him on the severe crime, he would be **exempt** from lashes, **when they did not forewarn him** on it, he is **also exempt** from lashes.

STATEMENT

וְאָזְדוּ לְטַעְמַיְיהוּ, דְּכִי אֲתָא רַב דִּימִי אָמַר:

And they go according to their established lines of **reasoning, as when Rav Dimi came** from Eretz Yisrael, he **said:**

STATEMENT

חַיָּיבֵי מִיתוֹת שׁוֹגְגִין, וְחַיָּיבֵי מַלְקוֹת שׁוֹגְגִין, וְדָבָר אַחֵר –

In the case of **those who unwittingly commit** acts that carry **death penalties, or those who unwittingly commit** acts that carry **lashes, and** the act also involved **another matter** of monetary liability, and they were forewarned only about the money—

STATEMENT

רַבִּי יוֹחָנָן אוֹמֵר: חַיָּיב, וְרֵישׁ לָקִישׁ אוֹמֵר: פָּטוּר.

Rabbi Yochanan says: He is liable to pay, **and Reish Lakish says: He is exempt** from paying.

EXPLANATION

רַבִּי יוֹחָנָן אוֹמֵר: חַיָּיב, דְּהָא לָא אַתְרוּ בֵּיהּ;

Rabbi Yochanan says: He is liable, because they did not forewarn him on the capital crime, so he is not subject to execution;

EXPLANATION

וְרֵישׁ לָקִישׁ אוֹמֵר: פָּטוּר, דְּכֵיוָן דְּכִי אַתְרוּ בֵּיהּ פָּטוּר – כִּי לָא אַתְרוּ בֵּיהּ נָמֵי פָּטוּר.

and Reish Lakish says: He is exempt, because since, had they forewarned him, he would be exempt, when they did not forewarn him, he is also exempt.

EXPLANATION

וּצְרִיכָא, דְּאִי אַשְׁמוֹעִינַן בְּהָא – בְּהָא קָאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ,

And it is necessary to state both disputes. **For if it had only let us hear this** case of "it and its offspring," we might say **in this** case **Rabbi Shimon ben Lakish says** he is exempt because both punishments are physical,

EXPLANATION

אֲבָל בְּהָא – אֵימָא מוֹדֵי לֵיהּ לְרַבִּי יוֹחָנָן.

but in that case of money and death, **say that he agrees with Rabbi Yochanan** that he must pay.

EXPLANATION

וְאִי אִיתְּמַר בְּהָא, בְּהָא קָאָמַר רַבִּי יוֹחָנָן, אֲבָל בְּהָא אֵימָא מוֹדֵי לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, צְרִיכָא.

And if it were stated in that case of money, we might say **in this Rabbi Yochanan says** he is liable, **but in this** case of two physical punishments, **say that he agrees with Rabbi Shimon ben Lakish. Therefore, both are necessary.**

QUESTION

וּפָרַת חַטָּאת שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה הִיא?

The Gemara asks: **And is the Red Heifer** considered **a slaughter that is not fit** for eating?

OBJECTION

וְהָתַנְיָא: רַבִּי שִׁמְעוֹן אוֹמֵר: פָּרָה מְטַמְּאָה טוּמְאַת אָכָלִין, הוֹאִיל וְהָיְתָה לָהּ שְׁעַת הַכּוֹשֶׁר.

But wasn't it taught in a braisa: Rabbi Shimon says: The Red Heifer can contract the impurity of foods, since it had a moment of fitness for eating before its blood was sprinkled? Thus, it is considered fit for eating!

SUMMARY

The daf focuses on the intersection of Oso V'es Beno and kodashim. Rav Hamnuna suggests that according to Rabbi Shimon, the prohibition of Oso V'es Beno does not apply to sacrificial animals because their shechitah is not yet fully fit to permit consumption until the blood is sprinkled on the Altar. Rava challenges this from a braisa detailing the complex cases of slaughtering a mother and its offspring outside the Azarah, leading to a refined understanding: the prohibition indeed applies, but one is exempt from lashes because it constitutes a doubtful warning (habra'as safek) at the moment of shechitah. Finally, the Gemara discusses Rava's rulings regarding combinations of chullin and kodashim (such as a shelamim or an olah), and whether Altar consumption is halachically considered "consumption" to make the shechitah valid under Rabbi Shimon's view.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, we learn about the deep connection between the physical act of slaughtering and its ultimate spiritual purpose. Rava teaches that if a person slaughters a non-sacred animal and then a peace-offering, he is exempt from lashes for "it and its offspring" because at the moment of the slaughter, the meat of the offering is not yet permitted to be eaten; that permission only comes later when the blood is sprinkled on the Altar. We see from here a profound truth: an action is defined by its ultimate completion, not just its physical beginning.

This is a powerful lesson for our daily avodah. So often, we start a mitzvah, a project, or a good deed, but we feel discouraged because we do not see the immediate results. We might learn a page of Gemara and feel like we did not retain it, or we might daven with effort but feel no immediate change in our hearts. The Torah is teaching us that the holiness of an act is bound up with its ultimate destination. The physical act is just the beginning; the "sprinkling of the blood", the spiritual completion, comes in its own time.

Do not judge the value of your holy efforts by how they look in the middle of the process. Hashem values every step of the way, knowing that the ultimate purpose is what defines the entire journey. Keep pushing forward with emunah, knowing that every holy start will eventually reach its complete, beautiful end.

Today, when you perform a mitzvah or sit down to learn, do not worry about whether you feel an immediate spiritual high. Focus purely on doing the action for the sake of Heaven, trusting that Hashem will bring the action to its beautiful, complete purpose in His time.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק רְבִיעִי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam guides us through the painful but necessary halachos of an Ir HaNidachas—a Jewish city that has been led astray to worship avodah zarah. We will learn about the severe punishments involved, including the stoning of the beguilers who instigated the rebellion, and the decapitation of the city's inhabitants who fell into this terrible sin. The Rambam outlines the strict scriptural requirements that must be met before a city can be given this status, emphasizing that this is not a matter for a local court, but a national tragedy that can only be judged by the supreme Sanhedrin of seventy-one sages.

We will also explore the specific conditions regarding who must lead the city astray, the required size of the population, and which cities are excluded from these laws, such as Yerushalayim and border towns. The chapter details the exact process of investigation, the call to teshuvah, and the ultimate destruction of the city's property and inhabitants if they refuse to repent, showing us the extreme measures the Torah takes to eradicate the poison of idolatry from the midst of Klal Yisrael.

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

הֲלָכָה א

Halacha 1 · The Laws of Those Who Mislead a City and Its Inhabitants

מַדִּיחֵי עִיר מִיִּשְׂרָאֵל

Those who lead astray a city from Israel

הֲרֵי אֵלּוּ נִסְקָלִין

behold, these are stoned by the Beis Din,

אַף עַל פִּי שֶׁלֹּא עָבְדוּ עֲבוֹדַת כּוֹכָבִים

even though they did not themselves **worship worship of stars,**

אֶלָּא הִדִּיחוּ אֶת יוֹשְׁבֵי עִירָם

but rather **they led astray the inhabitants of their city**

עַד שֶׁעָבְדוּ אוֹתָהּ.

until they worshiped it.

וְאַנְשֵׁי הָעִיר הַמָּדָּחִין

And the people of the city that was led astray

נֶהֱרָגִין בְּסַיִף

are executed by sword,

וְהוּא שֶׁעָבְדוּ עֲבוֹדַת כּוֹכָבִים

and that is on condition that they actually worshiped worship of stars

אוֹ שֶׁקִּבְּלוּהָ עֲלֵיהֶם בֵּאלוֹהַּ.

or that they accepted it upon themselves as a god.

וְאַזְהָרָה לַמַּדִּיחַ מִנַּיִן

And the Torah's warning for the one who leads astray, from where is it derived? It is

שֶׁנֶּאֱמַר לֹא יִשָּׁמַע עַל פִּיךָ:

as it is said, "not shall it be heard upon your mouth."

הֲלָכָה ב

Halacha 2 · The Conditions for a Condemned City and the Law When They Are Not Met

אֵין הָעִיר נַעֲשֵׂית עִיר הַנִּדַּחַת

The city is not made a city condemned to be destroyed with all its property

עַד שֶׁיִּהְיוּ מַדִּיחֶיהָ מִתּוֹכָהּ וּמֵאוֹתוֹ הַשֵּׁבֶט

until its enticers will be from its midst and from that same tribe in whose territory the city lies,

שֶׁנֶּאֱמַר מִקִּרְבֵּךְ "וַיַּדִּיחוּ אֶת יוֹשְׁבֵי עִירָם".

as it is said, "There went out men, sons of worthlessness, from your midst, and they led astray the inhabitants of their city."

וְעַד שֶׁיִּהְיוּ מַדִּיחֶיהָ שְׁנַיִם אוֹ יֶתֶר עַל שְׁנַיִם

And the law of a city condemned does not apply until its enticers will be two or more than two people,

שֶׁנֶּאֱמַר "יָצְאוּ אֲנָשִׁים בְּנֵי בְלִיַּעַל וַיַּדִּיחוּ אֶת יֹשְׁבֵי עִירָם".

as it is said, "There went out men — in the plural, meaning at least two — sons of worthlessness, and they led astray the inhabitants of their city."

וְעַד שֶׁיַּדִּיחוּ רֻבָּהּ.

And it is not condemned until they lead astray its majority of residents.

וְיִהְיוּ הַמְּדָחִין מִמֵּאָה וְעַד רֻבּוֹ שֶׁל שֵׁבֶט.

And the enticed ones must be from one hundred residents and up to the majority of a tribe.

אֲבָל אִם הֻדַּח רֻבּוֹ שֶׁל שֵׁבֶט

But if the majority of a tribe was enticed,

דָּנִין אוֹתָם כְּיָחִידִים

we judge them as individuals who served avodah zarah, and not under the laws of a city condemned,

שֶׁנֶּאֱמַר "יֹשְׁבֵי הָעִיר" לֹא כְּפָר קָטָן וְלֹא כְּרַךְ גָּדוֹל.

as it is said, "the inhabitants of the city" — which teaches that it must be a standard city, **not a small village and not a large metropolis.**

וְכָל פָּחוֹת מִמֵּאָה כְּפָר קָטָן.

And any settlement with **less than one hundred** residents is considered **a small village.**

וְרֻבּוֹ שֶׁל שֵׁבֶט כְּרַךְ גָּדוֹל.

And a population that is **the majority of a tribe** is considered **a large metropolis.**

וְכֵן אִם הִדִּיחוּהָ נָשִׁים אוֹ קְטַנִּים

And so, if women or minors enticed it,

אוֹ שֶׁהִדִּיחָהּ יָחִיד

or if an individual enticed it,

אוֹ שֶׁהֻדְּחָה מְעוּטָהּ

or if its minority was enticed,

אוֹ שֶׁהֻדְּחוּ מֵאֲלֵיהֶן

or if they were enticed on their own without any outside enticers,

אוֹ שֶׁהָיוּ מַדִּיחֶיהָ מְחוּצָה לָהּ

or if its enticers were from outside of it,

אֵין דָּנִין בָּהּ דִּין עִיר הַנִּדַּחַת

we do not judge in it the law of a city condemned;

אֶלָּא הֲרֵי הֵן כִּיחִידִים שֶׁעָבְדוּ עֲבוֹדַת כּוֹכָבִים

but behold, they are judged **as individuals who served worship of stars,**

וְסוֹקְלִין כָּל מִי שֶׁעָבַד

and we stone every one who served the avodah zarah,

וּמָמוֹנָן לְיוֹרְשֵׁיהֶן כִּשְׁאָר הֲרוּגֵי בֵּית דִּין:

and their money goes to their heirs, like the rest of those executed by the house of law (Beis Din), rather than being burnt.

הֲלָכָה ג

Halacha 3 · A City Led Astray is Judged Only by the Supreme Court

אֵין דָּנִין עִיר הַנִּדַּחַת

We do not judge a city led astray

אֶלָּא בְּבֵית דִּין שֶׁל אֶחָד וְשִׁבְעִים

except in a house of judgment of seventy-one judges, which is the Sanhedrin Hagadol,

שֶׁנֶּאֱמַר דברים יז ה "וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִיא אֲשֶׁר עָשׂוּ אֶת הַדָּבָר הָרָע הַזֶּה אֶל שְׁעָרֶיךָ",

as it is said in the Torah in Devarim 17:5, **"And you shall bring out — the man that or — the woman that who did — the thing evil this to your gates"**;

יְחִידִים נֶהֱרָגִים בְּבֵית דִּין שֶׁל כָּל שַׁעַר וְשַׁעַר

from here we learn that **individuals are executed in the house of judgment of every gate and gate**, meaning the local Bais Din of twenty-three in each city,

וְאֵין הַמְּרֻבִּים נֶהֱרָגִין אֶלָּא בְּבֵית דִּין הַגָּדוֹל:

but the many are not executed except in the Great House of Judgment of seventy-one in Yerushalayim.

הֲלָכָה ד

Halacha 4 · Exclusions from the Laws of a City Led Astray

אֵין אַחַת מֵעָרֵי מִקְלָט נַעֲשֵׂית עִיר הַנִּדַּחַת

Not one of the cities of refuge is made a city led astray,

שֶׁנֶּאֱמַר דברים יז ב "בְּאַחַד שְׁעָרֶיךָ" בְּאַחַת עָרֶיךָ .

as it is said in the Torah, **"in one of your gates,"** which means **in one of your** ordinary **cities**, excluding the cities of refuge which belong to the Levi'im.

וְלֹא יְרוּשָׁלַיִם נַעֲשֵׂית עִיר הַנִּדַּחַת

And not even **Yerushalayim is made a city led astray**,

לְפִי שֶׁלֹּא נִתְחַלְּקָה לִשְׁבָטִים.

because that it **not was divided to the tribes** as an inheritance, and the Torah refers to "your gates" which belong to your specific tribes.

וְאֵין עוֹשִׂין עִיר הַנִּדַּחַת בַּסְּפָר

And not do they make a city led astray on the border of the Land of Yisrael,

כְּדֵי שֶׁלֹּא יִכָּנְסוּ עוֹבְדֵי כוֹכָבִים וְיַחֲרִיבוּ אֶת אֶרֶץ יִשְׂרָאֵל.

in order that not will enter worshipers of stars through the ruined border city **and destroy — the Land of Yisrael**.

וְאֵין בֵּית דִּין אֶחָד עוֹשֶׂה שָׁלֹשׁ עֲיָרוֹת הַנִּדָּחוֹת זוֹ בְּצַד זוֹ.

And not does **one house of judgment**, the Great Sanhedrin, **make three cities led astray** if they are **this beside this**, adjacent to one another, so as not to desolate the land.

אֲבָל אִם הָיוּ מְרֻחָקוֹת עוֹשֶׂה:

But if they were distant from one another, the Sanhedrin **makes** them cities led astray.

הֲלָכָה ה

Halacha 5 · The Conditions for a Condemned City and the Law When They Are Not Fulfilled

אֵין עוֹשִׂין עִיר הַנִּדַּחַת

We do not make a city have the status of **a condemned city**

עַד שֶׁיַּדִּיחוּהָ מַדִּיחֶיהָ בִּלְשׁוֹן רַבִּים

until its proselytizers proselytize it in the language of many, meaning they address the community in the plural,

וְיֹאמְרוּ לָהֶן

and they say to them:

נֵלֵךְ וְנַעֲבֹד

"Let us go and worship" avodah zarah,

אוֹ נֵלֵךְ וְנִזְבַּח

or "let us go and sacrifice,"

אוֹ נֵלֵךְ וְנַקְטִיר

or "let us go and burn incense,"

אוֹ נֵלֵךְ וּנְנַסֵּךְ

or "let us go and pour libations,"

אוֹ נֵלֵךְ וְנִשְׁתַּחֲוֶה

or "let us go and bow down,"

אוֹ נֵלֵךְ וּנְקַבֵּל בֶּאֱלוֹהַּ

or "let us go and accept it **as a god,"**

וְהֵם שׁוֹמְעִים

and they listen to them

וְעָבְדוּ אוֹתָהּ דֶּרֶךְ עֲבוֹדָתָהּ

and they worshiped it in **the way of its** customary **worship**,

אוֹ בְּאַחַת מֵאַרְבַּע עֲבוֹדוֹת

or with one of the four primary **worships** even if it is not its customary way,

אוֹ שֶׁקִּבְּלוּהָ בֵּאלוֹהַּ.

or that they accepted it as a god.

עִיר הַנִּדַּחַת שֶׁלֹּא נִתְקַיְּמוּ בָהּ וּבְמַדִּיחֶיהָ כָּל הַתְּנָאִים הָאֵלּוּ

A condemned city that did not get fulfilled in it and in its proselytizers all of these conditions,

הֵיאַךְ עוֹשִׂים לָהֶם,

how do we do to them in terms of judgment?

מַתְרִין וּמְעִידִין בְּכָל אֶחָד וְאֶחָד מֵהֶן שֶׁעָבַד עֲבוֹדַת כּוֹכָבִים

We warn and testify against each and every one of them who worshiped worship of stars,

וְסוֹקְלִין אוֹתָם כְּיִחִידִים שֶׁעָבְדוּ

and we stone them as individuals who worshiped avodah zarah, rather than executing them by the sword as a city,

וּמָמוֹנָם לְיוֹרְשֵׁיהֶם:

and their property goes to their heirs, instead of being burnt.

הֲלָכָה ו

Halacha 6 · The Judicial Process and Punishment of a City Led Astray into Idolatry

וְהֵיאַךְ דִּין עִיר הַנִּדַּחַת.

And how is the judgment of a city led astray carried out?

בִּזְמַן שֶׁתִּהְיֶה רְאוּיָה לְהֵעָשׂוֹת עִיר הַנִּדַּחַת.

At the time that it is fitting to be made a city led astray,

בֵּית דִּין הַגָּדוֹל שׁוֹלְחִין וְדוֹרְשִׁין וְחוֹקְרִין

the Great Court sends messengers **and they investigate and probe**

עַד שֶׁיֵּדְעוּ בִּרְאָיָה בְּרוּרָה שֶׁהֻדְּחָה כָּל הָעִיר אוֹ רֻבָּהּ

until they know with clear proof that all of the city or its majority was led astray

וְחָזְרוּ לַעֲבוֹדַת כּוֹכָבִים.

and they turned to the worship of stars.

אַחַר כָּךְ שׁוֹלְחִים לָהֶם שְׁנֵי תַּלְמִידֵי חֲכָמִים לְהַזְהִירָם וּלְהַחֲזִירָם.

After that, they send to them two disciples of Sages to warn them and to return them to the proper path.

אִם חָזְרוּ וְעָשׂוּ תְּשׁוּבָה מוּטָב

If they return and perform repentance, it is well;

וְאִם יַעַמְדוּ בְּאִוַּלְתָּן

and if they stand in their folly,

בֵּית דִּין מְצַוִּין לְכָל יִשְׂרָאֵל לַעֲלוֹת עֲלֵיהֶן לַצָּבָא

the Court commands all of Israel to go up against them for the army,

וְהֵן צָרִין עֲלֵיהֶם וְעוֹרְכִין עִמָּהֶן מִלְחָמָה עַד שֶׁתִּבָּקַע הָעִיר.

and they besiege them and wage war with them until the city is breached.

כְּשֶׁתִּבָּקַע מִיָּד מַרְבִּין לָהֶם בָּתֵּי דִינִין וְדָנִים אוֹתָם.

When it is breached, immediately they set up many courts of law for them and they judge them.

כָּל מִי שֶׁבָּאוּ עָלָיו שְׁנֵי עֵדִים שֶׁעָבַד כּוֹכָבִים אַחַר שֶׁהִתְרוּ אוֹתוֹ מַפְרִישִׁין אוֹתוֹ.

Every one against whom came two witnesses that he worshiped stars after they warned him, they separate him from the others.

נִמְצְאוּ כָּל הָעוֹבְדִים מִעוּטָה סוֹקְלִין אוֹתָן וּשְׁאָר הָעִיר נִצּוֹל.

If all the worshipers are found to be its minority, they stone them, and the rest of the city is saved.

נִמְצְאוּ רֻבָּה מַעֲלִין אוֹתָן לְבֵית דִּין הַגָּדוֹל וְגוֹמְרִין שָׁם דִּינָם

If they are found to be its majority, they bring them up to the Great Court and they conclude their judgment there,

וְהוֹרְגִין כָּל אֵלּוּ שֶׁעָבְדוּ בְּסַיִף.

and they execute all of these who worshiped, by the sword.

וּמַכִּין אֶת כָּל נֶפֶשׁ אָדָם אֲשֶׁר בָּהּ לְפִי חֶרֶב טַף וְנָשִׁים אִם הָדְחָה כֻּלָּהּ.

And they strike every soul of man which is in it by the mouth of the sword, children and women, if all of it was led astray.

וְאִם נִמְצְאוּ הָעוֹבְדִים רֻבָּה מַכִּים אֶת כָּל הַטַּף וְנָשִׁים שֶׁל עוֹבְדִים לְפִי חָרֶב.

And if the worshipers were found to be its majority, they strike all of the children and women of the worshipers by the mouth of the sword.

וּבֵין שֶׁהַדְּחָה כֻּלָּהּ בֵּין שֶׁהַדְּחָה רֻבָּהּ סוֹקְלִין אֶת מַדִּיחֶיהָ

And whether all of it was led astray, or whether its majority was led astray, they stone its instigators,

וּמְקַבְּצִין כָּל שְׁלָלָהּ אֶל תּוֹךְ רְחוֹבָהּ.

and they gather all of its spoil into the midst of its street.

אֵין לָהּ רְחוֹב עוֹשִׂין לָהּ רְחוֹב.

If there is no street to it, they make a street for it.

הָיָה רְחוֹבָהּ חוּצָה לָהּ בּוֹנִין חוֹמָה חוּץ מִמֶּנּוּ עַד שֶׁיִּכָּנֵס לְתוֹכָהּ

If its street was outside of it, they build a wall outside of it until it enters into its midst,

שֶׁנֶּאֱמַר אֶל תּוֹךְ רְחֹבָהּ.

as it is said, "into the midst of its street."

וְהוֹרְגִין כָּל נֶפֶשׁ חַיָּה אֲשֶׁר בָּהּ

And they kill every living soul which is in it,

וְשׂוֹרְפִין אֶת כָּל שְׁלָלָהּ עִם הַמְּדִינָה בָּאֵשׁ.

and they burn all of its spoil with the city in fire.

וּשְׂרֵפָתָהּ מִצְוַת עֲשֵׂה

And its burning is a positive commandment,

שֶׁנֶּאֱמַר דברים יג יז "וְשָׂרַפְתָּ בָאֵשׁ אֶת הָעִיר וְאֶת כָּל שְׁלָלָהּ":

as it is said in Devarim 13:17, "and you shall burn in fire the city and all of its spoil."

הֲלָכָה ז

Halacha 7 · The Status of the Property of Righteous Inhabitants in a Condemned City

נִכְסֵי הַצַּדִּיקִים שֶׁבְּתוֹכָהּ

The property of the righteous people who are within it—

וְהֵם שְׁאָר יוֹשְׁבֵי הָעִיר שֶׁלֹּא הָדְחוּ עִם רֻבָּהּ

and they are the rest of the inhabitants of the city who did not go astray with its majority—

נִשְׂרָפִין בִּכְלַל שְׁלָלָהּ

are burned within the category of its spoil,

הוֹאִיל וְיָשְׁבוּ שָׁם מְמוּנָּן אָבַד.

since they dwelt there, their money is lost as a punishment for staying in such a wicked place.

וְכָל הַנֶּהֱנֶה מִמֶּנָּה בְּכָל שֶׁהוּא

And anyone who derives benefit from it in any amount

לוֹקֶה אַחַת

receives lashes once,

שֶׁנֶּאֱמַר

as it is said in the Torah (Devarim 13:18):

וְלֹא יִדְבַּק בְּיָדְךָ מְאוּמָה מִן הַחֵרֶם

"And not shall cling to your hand anything from the banned property."

הֲלָכָה ח

Halacha 8 · An Ir HaNidachas Whose Witnesses Were Proven Zomemim and the Prohibition of Rebuilding It

וְעִיר הַנִּדַּחַת שֶׁהוּזְמוּ עֵדֶיהָ

And regarding **a city that was led astray whose witnesses were proven** to be **zomemim** (conspiring liars),

כָּל הַמַּחֲזִיק בִּנְכָסֶיהָ זָכָה

anyone who takes possession of its property has acquired it,

וּמֻתָּר לֵהָנוֹת בּוֹ שֶׁהֲרֵי הוּזְמוּ.

and it is permitted to benefit from it, since they were proven to be **zomemim** and the city was never actually condemned.

וְלָמָּה זָכָה בָּהּ

And why did the one who took possession **acquire it?**

שֶׁכָּל אֶחָד וְאֶחָד כְּבָר הִפְקִיר מָמוֹנוֹ מִשָּׁעָה שֶׁנִּגְמַר דִּינוֹ.

Because each and every one of the residents **already declared ownerless his property from the time that his judgment was finalized,** thinking he would be executed and his property destroyed, so it became ownerless property available for anyone to acquire.

וְאֵינָהּ נִבְנֵית לְעוֹלָם

And a city that was actually condemned and destroyed **is not rebuilt forever,**

וְכָל הַבּוֹנֶה אוֹתָהּ לוֹקֶה

and anyone who rebuilds it receives lashes,

שֶׁנֶּאֱמַר "לֹא תִבָּנֶה עוֹד".

as it is said, "It shall not be rebuilt anymore."

וּמֻתָּר לַעֲשׂוֹתָהּ גִּנּוֹת וּפַרְדֵּסִים

And it is permitted to make it into gardens and orchards,

שֶׁנֶּאֱמַר לֹא תִבָּנֶה עוֹד

as it is said, "It shall not be rebuilt anymore"—meaning,

לֹא תִבָּנֶה מְדִינָה כְּמוֹ שֶׁהָיְתָה׃

it shall not be rebuilt as a city like it was originally.

הֲלָכָה ט

Halacha 9 · The Law of a Passing Caravan Led Astray in an Apostate City

שַׁיָּרָא הָעוֹבֶרֶת מִמָּקוֹם לְמָקוֹם

Regarding a caravan that passes from place to place,

אִם עָבְרָה בָּעִיר הַנִּדַּחַת וְהֻדְּחָה עִמָּהּ.

if it passed through the city that was led astray and was led astray with it, meaning the members of the caravan also served the idols of that city,

אִם שָׁהֲתָה שָׁם שְׁלֹשִׁים יוֹם

if it stayed there for thirty days, they are considered residents of the city, and therefore

נֶהֱרָגִין בְּסַיִף וּמָמוֹנָם אָבֵד

they are executed by the sword and their property is destroyed just like the rest of the city's inhabitants,

וְאִם לָאו

and if not, meaning they stayed there for less than thirty days, they are not treated as residents of the condemned city; rather, they are judged as individual idolaters, and thus

הֵן בִּסְקִילָה וּמָמוֹנָם לְיוֹרְשֵׁיהֶן׃

they are executed by stoning and their property is not destroyed, but rather goes to their heirs.

הֲלָכָה י

Halacha 10 · The Status of Outside Property and the Wicked Inhabitants' Property in an Ir Nidachat

נִכְסֵי אַנְשֵׁי מְדִינָה אַחֶרֶת שֶׁהָיוּ מֻפְקָדִין בְּתוֹכָהּ

The property of the people of another city that were deposited within it, meaning within the condemned city,

אַף עַל פִּי שֶׁקִּבְּלוּ עֲלֵיהֶן אַחֲרָיוּת

even though the residents of the condemned city **accepted upon themselves responsibility** for those items,

אֵין נִשְׂרָפִין

they **are not burned** along with the rest of the city's spoil,

אֶלָּא יַחְזְרוּ לִבְעָלֵיהֶן

but rather they shall return to their owners,

שֶׁנֶּאֱמַר "שְׁלָלָהּ" וְלֹא שְׁלַל חֲבֵרְתָּהּ.

as it is said in the Torah regarding the condemned city, **"its spoil"—and not the spoil of its neighbor**.

נִכְסֵי הָרְשָׁעִים שֶׁהֻדְּחוּ שֶׁהָיוּ מֻפְקָדִין בִּמְדִינָה אַחֶרֶת

Conversely, **the property of the wicked** residents of the condemned city **who were led astray, that were deposited in another city**,

אִם נִקְבְּצוּ עִמָּהּ נִשְׂרָפִין בִּכְלָלָהּ

if they were gathered with it, meaning if they had already been brought back and collected inside the condemned city before it was destroyed, **they are burned in its generality** as part of its spoil;

וְאִם לָאו אֵין מְאַבְּדִים אוֹתָם

and if not, meaning they were not gathered into the condemned city but remained deposited elsewhere, **we do not destroy them**,

אֶלָּא יִנָּתְנוּ לְיוֹרְשֵׁיהֶם:

but rather they shall be given to their heirs who did not stray after avodah zarah.

הֲלָכָה יא

Halacha 11 · The Status of Jointly Owned Property in a Condemned City

בְּהֵמָה חֶצְיָהּ שֶׁל עִיר הַנִּדַּחַת

Regarding **an animal, half of which belongs to** the residents of **a city that is led astray**

וְחֶצְיָהּ שֶׁל עִיר אַחֶרֶת שֶׁהָיְתָה בְּתוֹכָהּ

and half of which belongs to a resident of **another city, which was** physically located **within it**

הֲרֵי זוֹ אֲסוּרָה.

behold, this animal **is forbidden** to benefit from, because a living animal cannot be divided without killing it, and the forbidden half sanctifies the whole.

וְעִסָּה שֶׁהִיא כֵּן מֻתֶּרֶת

But dough that is so—half belonging to the city led astray and half to another—**is permitted** to the owner of the permitted half,

לְפִי שֶׁאֶפְשָׁר לְחַלְקָהּ:

because it is possible to divide it, and he can simply take his permitted portion.

הֲלָכָה יב

Halacha 12 · The Prohibition of Benefiting from Animals and Spoil of a Condemned City

בְּהֵמָה שֶׁל עִיר הַנִּדַּחַת שֶׁנִּשְׁחֲטָה

An animal of a city that is led astray which was slaughtered

אֲסוּרָה בַּהֲנָאָה כְּשׁוֹר הַנִּסְקָל שֶׁנִּשְׁחַט.

is forbidden for benefit like an ox that is stoned which was slaughtered.

שְׂעַר הָרֹאשׁ בֵּין שֶׁל אֲנָשִׁים בֵּין שֶׁל נָשִׁים שֶׁבָּהּ

The hair of the head, whether of men or **whether of women, that is in it**, meaning in the city,

מֻתָּר בַּהֲנָאָה

is permitted for benefit,

אֲבָל שֶׁל פֵּאָה נָכְרִית

but the hair **of a wig**

הֲרֵי הוּא מִכְּלַל שְׁלָלָהּ וְאָסוּר:

behold it is from the category of its spoil and is forbidden.

הֲלָכָה יג

Halacha 13 · The Status of Connected Produce and Consecrated Property in a Condemned City

פֵּרוֹת הַמְחֻבָּרִין שֶׁבְּתוֹכָהּ מֻתָּרִין

Produce that is connected to the ground **within it**, meaning within the condemned city, **is permitted** and not destroyed,

שֶׁנֶּאֱמַר דברים יג יז "תִּקְבֹּץ" דברים יג יז "וְשָׂרַפְתָּ"

as it is said in the Torah regarding the condemned city, "**you shall gather**" and "**you shall burn**",

מִי שֶׁאֵינוֹ מְחָסֵר אֶלָּא קִבּוּץ וּשְׂרֵפָה

which implies that the Torah only forbade that **which is not lacking** any action **except gathering and burning**,

יָצְאוּ פֵּרוֹת הַמְחֻבָּרִין שֶׁהֵן מְחֻסָּרִין תְּלִישָׁה וְקִבּוּץ וּשְׂרֵפָה.

excluding produce that is connected to the ground, **which lacks detaching** from the soil, **and** then **gathering and burning**.

וְהוּא הַדִּין לִשְׂעַר הָרֹאשׁ

And this is also **the law for hair of the head** of the inhabitants, which is considered connected and is permitted,

וְאֵין צָרִיךְ לוֹמַר הָאִילָנוֹת עַצְמָן שֶׁהֵן מֻתָּרִים

and there is no need to say that **the trees themselves** are not destroyed, **that they are permitted**,

וַהֲרֵי הֵן שֶׁל יוֹרְשֵׁיהֶם.

and behold they belong to their heirs who did not sin.

הַהֶקְדֵּשׁוֹת שֶׁבְּתוֹכָהּ

Regarding **consecrated property within it**:

קָדְשֵׁי מִזְבֵּחַ יָמוּתוּ

consecrated items of the Altar, such as animals designated for sacrifices, cannot be offered or redeemed, but rather they **shall die**,

שֶׁנֶּאֱמַר זֶבַח רְשָׁעִים תּוֹעֵבָה.

as it is said in Mishlei, "The **sacrifice of wicked people is an abomination**."

קָדְשֵׁי בֶדֶק הַבַּיִת יִפָּדוּ

However, **consecrated items of the maintenance of the Temple shall be redeemed** so that they lose their sanctity,

וְאַחַר כָּךְ שׂוֹרְפִין אוֹתָן

and after that we burn them as part of the city's property,

שֶׁנֶּאֱמַר דברים יג יז "שְׁלָלָהּ" וְלֹא שְׁלַל שָׁמַיִם:

as it is said, you shall burn **"its spoil"**, which teaches: you must burn its own spoil, **and not the spoil of Heaven**, meaning consecrated property which must first be redeemed.

הֲלָכָה יד

Halacha 14 · The Status of Consecrated Animals and Terumah in a Condemned City

הַבְּכוֹר וְהַמַּעֲשֵׂר שֶׁבְּתוֹכָהּ תְּמִימִים

The firstborn and the tithe that are within it, the condemned city, which are **unblemished**,

הֲרֵי הֵן קָדְשֵׁי מִזְבֵּחַ וְיָמוּתוּ.

behold they are holy things of the altar, and since they cannot be offered as a korban nor redeemed, **and they must die** by being locked away.

וּבַעֲלֵי מוּמִים הֲרֵי הֵן בִּכְלַל בְּהֶמְתָּהּ וְנֶהֱרָגִין.

And those with blemishes, which are not fit for the Mizbe'ach, **behold they are in the category of its animal and are slain** along with the rest of the city's livestock.

הַתְּרוּמוֹת שֶׁבְּתוֹכָהּ אִם הִגִּיעוּ לְיַד כֹּהֵן יֵרָקְבוּ

The terumos that are within it, if they reached the hand of a Kohen who lived in the city, **they must rot** and cannot be used,

מִפְּנֵי שֶׁהֵם נְכָסָיו.

because that they are his property, and the property of the city's residents must be destroyed.

וְאִם עֲדַיִן הֵן בְּיַד יִשְׂרָאֵל

And if still they are in the hand of an Yisrael who lives in the city,

יִנָּתְנוּ לְכֹהֵן שֶׁל מְדִינָה אַחֶרֶת

they shall be given to a Kohen of another province,

מִפְּנֵי שֶׁהֵן נְכְסֵי שָׁמַיִם וּקְדֻשָּׁתָן קְדֻשַּׁת הַגּוּף:

because that they are the property of Heaven and their holiness is holiness of the body, meaning they do not belong to the Yisrael, so they are not part of the city's condemned property.

הֲלָכָה טו

Halacha 15 · The Law of Second Tithe and Sacred Writings in an Apostate City

מַעֲשֵׂר שֵׁנִי

Second tithe produce that was brought into the condemned city,

וְכֶסֶף מַעֲשֵׂר שֵׁנִי

and money of second tithe that was not yet redeemed,

וְכִתְבֵי הַקֹּדֶשׁ

and holy writings such as Sifrei Torah, Tefillin, and Mezuzos

שֶׁבְּתוֹכָהּ

that are inside it,

הֲרֵי אֵלּוּ יִגָּנְזוּ:

behold, these must be entombed and hidden away, rather than being burned with the rest of the city's spoils.

הֲלָכָה טז

Halacha 16 · The Judgment of an Ir HaNidachas and Its Spiritual Blessings

כָּל הָעוֹשֶׂה דִּין בְּעִיר הַנִּדַּחַת

Anyone who executes judgment on a city that is led astray by destroying it and carrying out the Torah's law,

הֲרֵי זֶה כְּמַקְרִיב עוֹלָה כָּלִיל

behold, this is like one who offers a burnt offering that is **entirely** consumed on the Mizbe'ach,

שֶׁנֶּאֱמַר דברים יג יז "כָּלִיל לַה' אֱלֹהֶיךָ".

as it is said in the Torah regarding the city's spoils: **"entirely to Hashem, your God."**

וְלֹא עוֹד אֶלָּא שֶׁמְּסַלֵּק חֲרוֹן אַף מִיִּשְׂרָאֵל

And not only that, **but** doing so **removes the fierce anger** of Hashem **from Israel,**

שֶׁנֶּאֱמַר דברים יג יח "לְמַעַן יָשׁוּב ה' מֵחֲרוֹן אַפּוֹ".

as it is said: "so that Hashem will turn back from the fierceness of His anger."

וּמֵבִיא עֲלֵיהֶם בְּרָכָה וְרַחֲמִים

And it **brings upon them blessing and mercy,**

שֶׁנֶּאֱמַר דברים יג יח "וְנָתַן לְךָ רַחֲמִים וְרִחַמְךָ וְהִרְבֶּךָ":

as it is said: "and He will grant you mercy, and He will have mercy on you, and He will multiply you."

CHAPTER SUMMARY

The chapter details the complete halachic process and execution of an Ir HaNidachas. A city can only be condemned if it is led astray by two or more men from its own tribe and city who use plural language to entice the residents, and if those led astray number between one hundred people and a majority of the tribe. If these conditions are met, the Sanhedrin sends Torah sages to call them to teshuvah; if they refuse, the nation wages war against the city. Those who worshiped are tried, and if they constitute the majority, they are executed by decapitation, while the beguilers are stoned, and all the city's property—including the property of the righteous residents who lived there—is gathered into the public square and burned completely as a mitzvah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The laws of the Ir HaNiddachas (the city led astray) teach us a profound lesson about the power of our environment and the company we keep. The Torah reveals a striking halachah: if a righteous person lives in such a city, even though he never served the avodah zarah and remained completely faithful to Hashem, his property is still destroyed along with the spoils of the wicked. The Rambam explains the reason: "Since they lived there, their property is lost."

This is not a mere technicality; it is a fundamental principle of spiritual reality. The atmosphere we choose to immerse ourselves in, the neighborhood we live in, and the friends we surround ourselves with inevitably leave an imprint on us. We cannot remain completely unaffected by a toxic environment, even if we believe our personal faith is ironclad. By choosing to remain in a place of spiritual decay, a person binds their destiny to it.

Conversely, the Torah goes to extraordinary lengths to prevent this tragedy. Before any action is taken, the Sanhedrin sends two Torah sages to warn the people and motivate them to do teshuvah. Hashem does not desire destruction; He desires return. We must learn from this to actively seek out environments of Torah and yiras Shamayim that lift us up, and to always leave a door open for others to make teshuvah and return to the right path.

Today, take a look at your daily environment, whether it is your physical surroundings, your social circle, or the digital spaces you occupy. Identify one negative influence or environment that you can distance yourself from, and replace it with a positive, Torah-filled connection.

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.'