

חומש עם רש"י • ואתחנן • שלישי

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

VAETCHANAN • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu takes a break from his mussar to the Bnei Yisrael to perform a major mitzvah. Even though the three cities of refuge (arei miklat) on the eastern side of the Yarden would not actually begin protecting inadvertent killers until the other three cities in Eretz Yisrael proper were designated, Moshe does not wait. He sets them aside immediately, showing us his incredible love for mitzvos and how a Yid must run to do a mitzvah the very first second he gets the chance.

Following this, the Torah transitions back to the main teaching that Moshe is presenting to the Bnei Yisrael. The Torah details the specific geographical setting where Moshe is delivering these mitzvos, reminding the nation of the great miracles Hashem performed for them in defeating the mighty Amorite kings, Sihon and Og, and giving them possession of their lands.

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

פסוק א

Pasuk 1

אז יבדיל משה שלש ערים בעבר הירדן מזרחה שמש:

of the sun toward the sunrise the Jordan on the side of cities three Moshe separated Then

רש"י

אז יבדיל. נתן לב להיות חרד לדבר שיבדילם, ואע"פ שאינן

that they were not and even though that he set them apart for the matter zealous to be attention he set he set apart Then

קולטות עד שיבדלו אותן שבארץ פנעו, אמר משה מצוה שאפשר

that is possible a mitzvah Moshe said Kenaan that are in the land of those that were set apart until providing refuge

לקימה אקימה מכות י':

10a Makkot I will perform it to perform it

רש"י

בעבר הירדן מזרחה שמש. באותו עבר שבמזרחו של ירדן:

the Jordan of which is on the east side on that the sun towards the east of the Jordan On the side of

רש"י

מזרחה שמש. לפי שהוא דבוק, נקודה ר"ש בחטף, מזרח של שמש –

the sun of the rising with a chataph the letter resh vowelled is in construct that it is because the sun eastward of

מקום זריחת השמש:

the sun the shining of the place of

פסוק ב

לָנֶס שָׁמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת רֵעֵהוּ בְּבִלְי דַּעַת וְהוּא לֹא שֵׁנָא לוֹ
 him hating not and he knowledge without his fellow — will murder who a murderer there to flee
 מִתְּמוֹל שְׁלֹשׁוֹם וְנָס אֶל אַחַת מִן הָעָרִים הָאֵל וְחָי:
 and live these the cities of one to and he shall flee the day before from yesterday

פסוק ג

אֶת בְּצֹר בְּמִדְבָּר בְּאֶרֶץ הַמִּישֹׁר לְרֵאוּבֵנִי וְאֶת רָאֲמֹת בְּגִלְעָד
 in Gilead Ramoth and — for the Reubenites the plain in the land of in the wilderness Bezer —
 לְגָדִי וְאֶת גּוֹלָן בְּבָשָׁן לְמַנַּשֵּׁי:
 for the Manassites in Bashan Golan and — for the Gadites

פסוק ד

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל:
 Yisrael the children of before Moshe placed which is the Torah And this

רש"י

וְזֹאת הַתּוֹרָה. זוֹ שֶׁהוּא עֲתִיד לְסַדֵּר אַחֵר פְּרָשָׁה זוֹ:
 this the parsha after to set forth is destined which he this is the Torah And this

פסוק ה

אֵלֶּה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל
 Yisrael the children of to Moshe spoke that and the laws and the decrees the testimonies These are
 בְּצֵאתָם מִמִּצְרַיִם:
 from Mitzrayim upon their leaving

רש"י

אֵלֶּה הָעֵדוּת, אֲשֶׁר דִּבֶּר. הֵם הֵם אֲשֶׁר דִּבֶּר בְּצֵאתָם מִמִּצְרַיִם, חֲזָר
 he returned from Mitzrayim at their going out he spoke which are they they he spoke which the testimonies These are
 וּשְׁנָאָה לָהֶם בְּעֶרְבוֹת מוֹאב:
 Moav in the plains of to them and repeated it

פסוק ו

בְּעֶבֶר הַיַּרְדֵּן בְּגִיא מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר
 who the Amorite king of Sichon in the land of Peor the house of opposite in the valley the Jordan on the side of
 יוֹשֵׁב בְּחֶשְׁבוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם:
 from Mitzrayim upon their going out Yisrael and the children of Moshe smote whom in Cheshbon dwelt

וַיִּירְשׁוּ אֶת אֶרְצוֹ וְאֶת אֶרֶץ עֹג מֶלֶךְ הַבָּשָׁן שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר
who the Emori kings of the two the Bashan king of Og the land of and — his land — And they possessed
בְּעֵבֶר הַיַּרְדֵּן מִזֶּרֶחַ שֶׁמֶשׁ:
the sun the rising of the Yarden were on the side of

רש"י

אשר בעבר הירדן. שהוא במזרח, שהעבר השני היה במערב:
on the west was other because the side on the east which is the Jordan were beyond who

מִעֲרֹעַר אֲשֶׁר עַל שִׁפְתְּ נַחַל אַרְנוֹן וְעַד הַר שִׁיאוֹן הוּא קְרָמוֹן:
Hermon which is Sion Mount and until Arnon the stream of the bank of is on which from Aroer

וְכָל הָעֲרָבָה עֵבֶר הַיַּרְדֵּן מִזְרָחָה וְעַד יָם הָעֲרָבָה תַּחַת אֲשָׁדָת
the slopes of under the Arabah the Sea of and until eastward the Jordan on the side of the Arabah and all
הַפִּסְגָּה:
the Pisgah

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu designating Bezer, Ramoth, and Golan as the three arei miklat on the eastern side of the Yarden for anyone who kills another Jew b'shogeg. The Torah then introduces the main body of the Torah and mitzvos that Moshe is setting before the Bnei Yisrael, describing the location of this teaching in the valley near Beis Peor. This is the very land of Sihon and Og that the Bnei Yisrael conquered under Moshe's leadership, stretching from Aroer on the Arnon valley all the way to Mount Hermon and the Arabah Sea.

The Torah tells us, "Az yavdil Moshe shalosh arim", then Moshe Rabbeinu set aside three cities of refuge on the east side of the Jordan. Rashi is immediately bothered by a major kasha: why did Moshe do this now? These three cities could not actually function to protect anyone until the other three cities inside Eretz Yisrael proper were set aside years later.

The teretz Rashi brings is beautiful and contains a tremendous chiddush for our own avodah. Moshe Rabbeinu knew he would never enter Eretz Yisrael, and therefore he would never be able to fulfill the mitzvah of setting up the final three cities. Yet, Moshe said to himself: "A mitzvah that is possible for me to begin, I will at least start!" Even though the mitzvah would remain incomplete and non-functional in his lifetime, Moshe did not say, "What's the point?" He ran with eagerness to do whatever small part of the ratzon Hashem was available to him right then.

Lichoira, we often fall into a dangerous trap of the yetzer hara where we think in terms of "all or nothing." We tell ourselves that if we cannot finish the entire masechta, there is no point in learning one amud. If we cannot daven with perfect kavanah from beginning to end, why bother trying to focus at all? Moshe Rabbeinu teaches us the ultimate yesod of a Yid's life: we do not work for the completion; we work for the ratzon of Hashem. If Hashem gives you an opportunity to do even a fraction of a mitzvah, you grab it with both hands.

Today, do not let the "all or nothing" mindset hold you back from your avodas Hashem. If you only have five minutes to open a sefer, or if you can only say one brachah with real focus, do it anyway. Grab that piece of the mitzvah and run with it, just like Moshe Rabbeinu.

דף יומי • חלין • דף פ"ב

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THE SUGYA

We begin the daf by continuing our discussion on the Mishnah's list of animals that are exempt from the prohibition of "it and its offspring" (oto v'es b'no) when slaughtered. The Gemara focuses on the red heifer (parah adumah) and the heifer whose neck is broken (eglah arufah), analyzing whether their slaughter is considered a "fit slaughter" and questioning the authenticity of these cases in our Mishnah's text.

We then move into a new Mishnah that deals with the practical halachos of two people who buy a cow and its offspring. The Gemara discusses who has the right to slaughter first and the status of the second buyer if he goes ahead anyway. Finally, we learn a new Mishnah detailing the lashes incurred when multiple generations of animals—such as a mother, daughter, and granddaughter—are slaughtered on the same day, leading into a deep halachic analysis of the Torah's wording.

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עמוד א' DAF 82A

EXPLANATION

ואמר רבי שמעון בן לקיש: אומר היה רבי שמעון, פרה נפדית על גבי מערכתה.

And Rabbi Shimon ben Lakish said: Rabbi Shimon would say that the red heifer can be redeemed with money even upon its pyre, right before it is burned. Since it can be redeemed and eaten, its slaughter is considered a fit slaughter, which is why Rabbi Shimon had to explicitly exempt it in our Mishnah.

ANSWER

אמר רב שמן בר אבא אמר רבי יוחנן: פרת חטאת אינה משנה.

Rav Shemen bar Abba said that Rabbi Yochanan said: The case of the heifer of purification in the Mishnah is not an authentic Mishnah text, as it was inserted by an error, and Rabbi Shimon actually agrees that one who slaughters it is liable.

QUESTION

ועגלה ערופה, לאו שחיטה ראיה היא?

The Gemara asks: **And** as for the heifer whose neck is broken, is its slaughter not a fit slaughter? Why does the Mishnah exempt one who slaughters it?

PROOF

והתנן: נמצא ההורג עד שלא תערף העגלה – תצא ותרעה בעדר.

But didn't we learn in a Mishnah: If the murderer was found before the heifer's neck was broken, the heifer shall go out and graze in the herd, because it is not consecrated? This proves that before its neck is broken, it is permitted to derive benefit from it, so its slaughter is fit!

ANSWER

אמר רבי שמעון בן לקיש משום רבי ינאי: עגלה ערופה אינה משנה.

Rabbi Shimon ben Lakish said in the name of Rabbi Yannai: The case of the heifer whose neck is broken is not an authentic **Mishnah** text, and Rabbi Shimon actually holds that one is liable.

QUESTION

ומי אמר רבי ינאי הכי? והאמר רבי ינאי: גבול שמעתי בה, ושכחתי, ונסבין חבריא לומר: ירידתה לנחל איתן אוסרתה.

The Gemara asks: **And did Rabbi Yannai really say this? But didn't Rabbi Yannai say: I heard a boundary, a specific point, regarding when it becomes forbidden, but I forgot what it was; and the colleagues inclined to say that its descent to the rugged valley is what forbids it?**

OBJECTION

ואם איתא, לישני: כאן קודם ירידה, כאן לאחר ירידה.

And if it is so that Rabbi Yannai holds the Mishnah is authentic, **let him resolve** the contradiction by saying: **Here**, where he is liable, it is **before the descent**; **there**, where he is exempt, it is **after the descent**, when it is already forbidden to derive benefit from it! Why say the Mishnah is not authentic?

RESOLUTION

אמר רב פנחס בריה דרב אמאי: אנו משמיה דרבי שמעון בן לקיש מתנינן לה, עגלה ערופה אינה משנה.

Rav Pinchas the son of Rav Ami said: We learn this statement in the name of Rabbi Shimon ben Lakish himself, and not in the name of Rabbi Yannai, that the **heifer whose neck is broken** is **not** an authentic **Mishnah** text.

QUESTION

אמר רב אשי: כי הוינן בי רב פפי קשיא לן, מי אמר רבי שמעון בן לקיש הכי?

Rav Ashi said: When we were in the study hall of Rav Pappi, this was difficult for us: Did Rabbi Shimon ben Lakish really **say this**, that the heifer whose neck is broken is not an authentic Mishnah?

PROOF

וקא איתמר, צפורי מצורע מאימתי נאסרין? רבי יוחנן אמר: משעת שחיטה, ורבי שמעון בן לקיש אמר: משעת לקיחה,

But was it not stated that there is an Amoraic dispute: **From when are the birds of a metzora forbidden** for benefit? **Rabbi Yochanan said: From the time of slaughter;** and **Rabbi Shimon ben Lakish said: From the time of taking** and designating them.

EXPLANATION

ואמרין: מאי טעמא דרבי שמעון בן לקיש? גמר "קיקה" "קיקה" מעגלה ערופה.

And we said: What is the reason of Rabbi Shimon ben Lakish? He derives it by a gezerah shavah of "**taking**" written by the birds **from "taking"** written by **the heifer whose neck is broken**. Just as the heifer is forbidden from the moment of taking, so

are the birds. Thus, Reish Lakish holds the heifer is forbidden while alive, making its slaughter unfit, so he would agree with our Mishnah's exemption!

RESOLUTION

אֵלָא אָמַר רַבִּי חִיָּיא בַּר אֲבָא אָמַר רַבִּי יוֹחָנָן: עֲגָלָה עֲרוּפָה אֵינָה מִשְׁנָה.

Rather, Rabbi Chiyya bar Abba said that Rabbi Yochanan said: The case of the heifer whose neck is broken is not an authentic Mishnah text. It was Rabbi Yochanan, not Reish Lakish, who said this.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי שְׁנַיִם שָׁלְקוּ פָּרָה וּבָנָהּ, אֵיזָה שָׁלַח רֵאשׁוֹן וְשֵׁחוּט רֵאשׁוֹן, וְאִם קִדַּם הַשֵּׁנִי – זָכָה.

MISHNAH: Two people who purchased a cow and its offspring, each buying one of them, whichever purchased first shall slaughter first, and if the second preceded him and slaughtered first, he has merited and the first must wait.

גְּמָרָא GEMARA

STATEMENT

גְּמִ' אָמַר רַב יוֹסֵף: לְעֵנֶיז דִּינָא תָּנִן,

GEMARA: Rav Yosef said: We learned this regarding a matter of a court judgment, meaning that the first purchaser only has legal recourse to prevent the second from slaughtering first, but there is no actual prohibition if the second does so.

PROOF

תָּנָא: אִם קִדַּם הַשֵּׁנִי – הָרִי זֶה זָרִיז וְנִשְׁכָּר, זָרִיז – דְּלֹא עֲבַד אִיסוּרָא, וְנִשְׁכָּר – דִּקְאָכִיל בִּשְׂרָא.

A Sage taught in a Baraita: If the second preceded and slaughtered, he is diligent and rewarded; diligent because he did not perform a prohibition, and rewarded because he eats meat on that day.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי שְׁחַט פָּרָה וְאַחֵר כֶּה שְׁנֵי בָנֶיהָ – סוּפֵג שְׁמוֹנִים,

MISHNAH: If one slaughtered a cow and afterwards slaughtered its two offspring on the same day, he receives eighty lashes, forty for each offspring.

MISHNAH

שְׁחַט שְׁנֵי בָנֶיהָ וְאַחֵר כֶּה שְׁחֻטָּה – סוּפֵג אֶת הָאַרְבָּעִים,

If he slaughtered its two offspring and afterwards slaughtered it, he receives forty lashes, because the prohibition was only violated when the mother was slaughtered.

MISHNAH

שְׁחָטָהּ וְאֶת בִּתָּהּ וְאֶת בִּתְּהָתָהּ – סוֹפֵג שְׁמוֹנִים.

If he slaughtered it, and then its daughter, and then its daughter's daughter, he receives eighty lashes.

MISHNAH

שְׁחָטָהּ וְאֶת בִּתָּהּ, וְאַחֲרַיָּהּ שָׁחַט בָּתָּהּ – סוֹפֵג אֶת הָאַרְבָּעִים.

If he slaughtered it and its daughter's daughter, and afterwards slaughtered its daughter, he receives forty lashes.

MISHNAH

סוּמָחוֹס אוֹמֵר מִשּׁוֹם רַבִּי מֵאִיר: סוֹפֵג שְׁמוֹנִים.

Sumachos says in the name of Rabbi Meir: He receives eighty lashes, because slaughtering the daughter violates the prohibition in relation to both its mother and its offspring.

GEMARA

QUESTION

גַּמְ' אַמַּאי? "אוֹתוֹ וְאֶת בְּנוֹ" אָמַר רַחֲמָנָא, וְלֹא בְנוֹ וְאוֹתוֹ!

GEMARA: The Gemara asks: **Why** is one liable when slaughtering the offspring first and then the mother? "It and its offspring" said the Merciful One in the Torah, and not "its offspring and it"!

ANSWER

לֹא סָלָקָא דַּעְתָּהּ, דִּתְנִינָא: "אוֹתוֹ וְאֶת בְּנוֹ" – אֵין לִי אֶלָּא אוֹתוֹ וְאֶת אִמּוֹ מִנִּין?

The Gemara answers: **Do not let this enter your mind**, as it is taught in a Baraita: "It and its offspring"—I only know the prohibition applies to **it and its offspring** (parent then offspring); **from where do we know** it applies to **it and its mother** (offspring then parent)?

כְּשֶׁהוּא אוֹמֵר "לֹא תִשְׁחָטוּ" – הָרִי כָּאֵן שְׁנַיִם, הָא כִּיצַד? אֶחָד הַשּׁוֹחֵט אֶת הַפֶּרָה, וְאֶחָד הַשּׁוֹחֵט אֶת אִמָּהּ, וְאֶחָד הַשּׁוֹחֵט אֶת בְּנָהּ – שְׁנַיִם הָאֲחֵרוֹנִים חֵיִבִּין.

When it says "you shall not slaughter" in the plural, behold here are two people addressed. How so? Whether one slaughters the cow, or one slaughters its mother, or one slaughters its offspring, the latter two are liable. This proves the prohibition applies in both directions.

צמוד ב' DAF 82B

QUESTION

הֲאִי מִיִּבְעִי לִיהָ לְגוּפִיהָ?

The Gemara asks: But **this** verse **is required for itself**, to teach the basic prohibition of slaughtering an animal and its offspring on the same day? How can we use it to teach that two people are prohibited?

ANSWER

אם כן, לכתוב "לא תשחוט", מאי "לא תשחוט"?

The Gemara answers: **If so**, that the Torah only wanted to teach the basic prohibition, **let it write "you shall not slaughter"** in the singular form, lo tishchat. **What** is the meaning of the plural form "**you shall not slaughter**", lo tishchatu? It must be to teach that even two people are prohibited.

OBJECTION

ואפתי מיפעי ליה, דאי כתב רחמנא "לא תשחוט" הוה אמינא: חד – אין, תרי – לא. כתב רחמנא "לא תשחוט", ואפילו תרי!

The Gemara objects: **But still, it is required** to write the plural, **for if the Merciful One had written "you shall not slaughter"** in the singular, **I would have said:** For **one** person to do both, **yes**, it is forbidden, but for **two** people, where one slaughters the mother and another slaughters the offspring, **no**, it is not forbidden. Therefore, **the Merciful One wrote "you shall not slaughter"** in the plural, to teach **and even** if **two** people do it, it is forbidden!

RESOLUTION

אם כן, לכתוב "לא ישחוט"! מאי "לא תשחוט"? שמע מינה תרתי.

The Gemara answers: **If so**, that this is all the Torah meant, **let it write "they shall not be slaughtered"** in the passive voice, which would cover any case. **What** is the meaning of the active plural "**you shall not slaughter**"? **Learn from it two** things: that even two people are forbidden, and that both slaughtering the offspring after the mother and the mother after the offspring are forbidden.

מִשְׁנָה MISHNAH

MISHNAH

שחטה ואת בת בתה,

We learned in the Mishnah: If **one slaughtered** an animal **and its daughter's daughter**, and then slaughtered its daughter, he gets eighty lashes according to Sumachos.

גְּמָרָא GEMARA

QUESTION

אמר ליה אבאי לרב יוסה: מאי טעמא דסומכוס?

Abaye said to Rav Yosef: **What is the reasoning of Sumachos** for giving eighty lashes?

QUESTION

קא סבר סומכוס: אכל שני זיתי חלב בהעלם אחד – חייב שתי חטאות.

Does **Sumachos hold** as a general rule that if one **ate two olive-bulks of forbidden fat in one lapse of awareness**, he is **liable to bring two sin-offerings** because he violated the prohibition twice?

EXPLANATION

ובדין הוא דלישמעינו בעלמא, והאי דקא משמע לן בהא, להודיעה כחן דרבנן, דאף על גב דגופין מוח לקין – פטרי רבנן.

And by right, the Mishnah should have let us hear this dispute in a general case of eating forbidden fat, and this that it lets us hear the dispute specifically in this case of slaughtering, is to let you know the power of the Rabbis, that even though the animals are distinct bodies, the Rabbis still exempt him from the second set of lashes.

QUESTION

או דלמא קסבר סומכוס: אכל שני זיתי חלב בהעלים אחד אינו חייב אלא אחת, והכא היינו טעמא – הואיל וגופין מוח לקין?

Or perhaps Sumachos holds that if one ate two olive-bulks of forbidden fat in one lapse of awareness, he is only liable for one sin-offering, and here, this is the reason he gets eighty lashes: since they are distinct bodies, which makes them separate transgressions?

ANSWER

אמר ליה: אין, קסבר אכל שני זיתי חלב בהעלים אחד חייב שתי חטאות.

Rav Yosef said to him: Yes, Sumachos indeed holds that if one ate two olive-bulks of forbidden fat in one lapse of awareness, he is liable for two sin-offerings.

QUESTION

ממאי? מדתנן: הזורע כלאים כלאים לוקה.

The Gemara asks: From where does Rav Yosef know this? From that which we learned in a Baraisa: One who sows diverse seeds, diverse seeds, is flogged.

EXPLANATION

מאי לוקה? אילימא לוקה אחת – פשיטא! ועוד, מאי כלאים כלאים? אלא פשיטא שתי מלקיות.

The Gemara analyzes: What is the meaning of "is flogged"? If we say it means he is flogged once, that is obvious! And furthermore, why does the Baraisa repeat "diverse seeds, diverse seeds"? Rather, it is obvious that he receives two sets of lashes.

QUESTION

במאי עסקינן? אילימא בזה אחר זה ובשתי התראות – תנינא: נזיר שהיה שותה יין כל היום אינו חייב אלא אחת, אמרו לו: 'אל תשתה!' והוא שותה, 'אל תשתה!' והוא שותה – חייב על כל אחת ואחת.

The Gemara continues: With what are we dealing? If we say we are dealing with sowing one after the other, and with two separate warnings, we already learned this in a Mishnah: A Nazirite who was drinking wine all day is only liable for one set of lashes; but if they said to him, "Do not drink!" and he drinks, "Do not drink!" and he drinks, he is liable for each and every one. So we do not need a Baraisa to teach this.

ANSWER

אלא פשיטא בבת אחת ובהתראה אחת.

Rather, it is obvious that we are dealing with sowing two types of diverse seeds at the same time, and with a single warning.

QUESTION

מני? אי לימא רבנן דפליגי עליה דסומכוס – השתא, ומה התם דגופין מוחלקין פטרי רבנן, הכא לא כל שפן?

Now, whose opinion is this Baraisa? If we say it is the Rabbis who argue with Sumachos in our Mishnah, that cannot be:

Now, if there, where the animals are distinct bodies, the Rabbis exempt him from a second set of lashes, here, where seeds are not distinct bodies, is it not all the more so that they would exempt him?

INFERENCE

א לא לאו סומכוס היא?

Rather, is it not that this Baraisa is the opinion of Sumachos, proving that he holds one can get two sets of lashes for violating a single prohibition twice under one warning?

REFUTATION

לא, לעולם רבנן, ומילתא אנב אורחיה קא משמע לן דאיכא תרי גוויי כלאים.

The Gemara rejects this: No, actually the Baraisa can be in accordance with the Rabbis, and he sowed with two separate warnings. And the reason it repeated the words "diverse seeds" is that by the way, it lets us hear a matter: that there are two types of diverse seeds that are forbidden.

EXPLANATION

ולאפוקי מדרבי יאשיה, דאמר רבי יאשיה: עד שיזרע חטה ושיעורא וחרצן במפולת יד, קא משמע לן דכי זרע חטה וחרצן ושיעורא וחרצן נמי מחייב.

And this is to exclude the view of Rabbi Yoshiyah, for Rabbi Yoshiyah said: One is not liable until he sows wheat, barley, and a grape seed together with a single throw of the hand. Therefore, the Baraisa lets us hear that when he sows wheat and a grape seed, or barley and a grape seed, he is also liable for each combination separately.

PROOF

תא שמע: אכל מזה פזית ומזה פזית – סופג שמונים.

The Gemara suggests: Come and hear a proof from another Baraisa: If one ate an olive-bulk of this forbidden fat and an olive-bulk of that forbidden fat, he receives eighty lashes.

STATEMENT

רבי יהודה אומר: אינו סופג אלא ארבעים.

Rabbi Yehuda says: He only receives forty lashes.

QUESTION

היכי דמי? אי לימא בזה אחר זה ובשתי התראות – מאי טעמא דרבי יהודה?

The Gemara analyzes: What are the circumstances? If we say he ate them one after the other, and with two warnings, what is the reason of Rabbi Yehuda for exempting him from the second set of lashes?

EXPLANATION

התראת ספק היא, ושמעינו ליה לרבי יהודה דאמר: התראת ספק לא שמה התראה.

Is it because **it is a doubtful warning**, since at the time of the warning we did not know if he would eat enough to be liable, **and we have heard Rabbi Yehuda say that a doubtful warning is not considered a valid warning?**

PROOF

דתניא: הכה את זה וחזר והכה את זה, קלל את זה וחזר וקלל את זה, או שהכה שניהם בבת אחת, או שקלל שניהם בבת אחת – חייב.

As it is taught in a Baraisa: If a son struck this parent and went back and struck that parent, or cursed this parent and went back and cursed that parent, or if he struck both of them at the same time, or cursed both of them at the same time, he is liable to the death penalty.

STATEMENT

רבי יהודה אומר: בבת אחת – חייב, בזה אחר זה – פטור.

Rabbi Yehuda says: If he did it at the same time, he is liable; but if he did it one after the other, he is exempt because the warning was doubtful.

ANSWER

אלא פשיטא בבת אחת ובהתראה אחת.

Rather, it is obvious that the Baraisa of the eighty lashes is dealing with eating them at the same time, and with a single warning.

QUESTION

ומאן תנא קמא? אילימא רבנן דפליגי עליה דסומכוס – השתא, ומה התם דגופין מוחלקין פטרי רבנן, הכא לא כל שפון?

And who is the First Tanna who says he gets eighty lashes? If we say it is the Rabbis who argue with Sumachos, now, if there, where the animals are distinct bodies, the Rabbis exempt him, here, where it is just two pieces of fat, is it not all the more so that they would exempt him?

INFERENCE

אלא לאו סומכוס היא!

Rather, is it not that the First Tanna is Sumachos, proving that Sumachos holds one gets two sets of lashes for two olive-bulks under one warning?

REFUTATION

לא, לעולם בזה אחר זה, ורבנן, והאי תנא סבר לה כאידה תנא דרבי יהודה.

The Gemara rejects this: No, actually we are dealing with eating them one after the other, and the First Tanna is the Rabbis. And this Tanna holds like the other Tanna who argues with Rabbi Yehuda on another matter.

EXPLANATION

דאמר: התראת ספק שמה התראה, דתניא: "לא תותירו ממנו עד בקר והנותר ממנו עד בקר באש תשרפו" –

Who said: A doubtful warning is considered a valid warning. As it is taught in a Baraisa: "You shall not leave over any of it until morning, and that which is left over of it until morning you shall burn in fire" —

SUMMARY

The Gemara first analyzes the opinions of Reish Lakish and Rabbi Yochanan regarding the status of the red heifer and the eglah arufah, with various Amoraim suggesting that these cases are actually scribal errors and not authentic parts of our Mishnah. Next, the Gemara clarifies that if two people buy a mother and its offspring, the first buyer has the legal right to slaughter first, but if the second buyer precedes him, he is considered "diligent and rewarded" and does not violate a prohibition. We then analyze the source for the prohibition of "oto v'es b'no" applying in both directions—whether one slaughters the parent first or the offspring first—deriving this from the plural phrasing of "lo tishchatu" in the Torah.

למעשה WHAT TO TAKE HOME

In our sugya, we learn a fascinating halachah regarding two people who bought a cow and its calf. The halachah is that whoever bought first has the right to slaughter first. But the Gemara brings a Baraita with a beautiful twist: if the second buyer ran ahead and slaughtered his animal first, he is called "zariz v'nischar", diligent and rewarded. Why? Because he didn't actually violate any prohibition himself, and lichoira, he gets to eat his meat today without waiting.

Look at the deep yesod the Torah is teaching us here. Sometimes in life, we find ourselves in a situation where things didn't go according to the official order. You had a plan, a structure, a specific way things were "supposed" to go, but someone else stepped in or circumstances changed. The natural reaction is to get upset, to feel like we lost out, or to dwell on the mess-up. But the Torah shows us a different way to look at reality. The second buyer didn't do anything wrong; he simply acted, and mimeila, he is eating meat today.

This is a powerful lesson in emunah and how we view the daily events of our lives. When things happen out of order, or when someone else gets the head start we thought was ours, Hashem is telling us: look at the reality in front of you right now. Don't waste your energy on what "should" have been. Find the good, find the opportunity to serve Hashem in the present situation, and be "zariz v'nischar" with what you have.

Today, if a plan gets disrupted or someone takes a turn ahead of you, do not get frustrated or try to force the old order. Instead, accept the new reality with a smile, find the immediate good in it, and move forward with alacrity.

הלכות עבודת כוכבים • פרק חמישי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us into the severe halachos of a mesit—one who tries to entice a fellow Jew to serve avodah zarah—and a madiach, who leads an entire city astray. We will learn the strict procedures the Torah demands to bring such a person to justice, including the unique allowance to set a trap for him, and the absolute prohibition to show him any mercy or defend him in court.

We will also learn the halachos of a navi sheker, a false prophet who claims to speak in the name of an avodah zarah. The Rambam explains the severe prohibition against even listening to his arguments or contemplating the signs and wonders he might perform to prove his words, showing us how we must guard our emunah with absolute purity.

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

הלכה א

Halacha 1 • The Law of One Who Incites an Individual to Worship Idols

המסית אחד מישראל

One who incites one of Israel to worship idols,

בין איש בין אשה

whether the incited person is a man or whether she is a woman,

הרי זה נסקל

behold, this inciter is stoned by Beis Din,

אף על פי שלא עבד המסית

even though the inciter did not himself worship

ולא המוסת עבודת כוכבים

and even though the incited person did not actually perform worship of stars and idols,

אלא מפני שהורהו לעבד.

but rather, he is liable to the death penalty because he instructed him to worship idols.

בין שהיה המסית הדיוט

Whether the inciter was an ordinary person,

בין שהיה נביא

or whether he was a false prophet,

בין שהיה המוסת יחיד

and whether the incited party was an individual,

איש או אשה או יחידים

either a man or a woman, or a small group of individuals,

מיתתו בסקילה:

the inciter's death is by stoning.

הלכה ב

Halacha 2: The Distinction Between a Mesit and a Madiach and the Law of a Prophet Who Misleads

המסית את רב אנשי העיר הרי זה מדיח ואינו נקרא מסית.

One who incites — the majority of the people of the city, behold this is a madiach (a subverter) and is not called a mesit (an inciter, who has a different halachic status).

היה זה שהדיח רב העיר נביא מיתתו בסקילה

If he was, this person who led astray the majority of the city, a prophet, his death is by stoning

והנדחים הרי הן כיהידים ואינם כאנשי עיר הנדחת עד שיהיו המדיחים שנים.

and those led astray, behold they are like individuals who worshiped idols and they are not like the people of a city led astray (which requires a different form of execution and destruction of property) until there will be the madiach-inciters at least two in number.

ואחד האומר אמרה לי עבודת כוכבים עבדוה.

And both one who says, "She said to me, the worship of stars, 'worship her,'"

או שאמר אמר לי הקדוש ברוך הוא עבדו עבדו עבודת כוכבים הרי זה נביא שהדיח.

or who said, "Said to me the Holy One, blessed is He, 'worship the worship of stars,'" behold this is a prophet who led astray.

ואם הדחו אחריו רב העיר נסקל.

And if they were led astray after him, the majority of the city, he is stoned.

המסית שהסית בין בלשון רבים בין בלשון יחיד הרי זה נסקל.

The mesit who incited, whether in the language of many (speaking to multiple people) whether in the language of an individual, behold this one is stoned.

כיצד.

How so?

הָאוֹמֵר לְחֵבְרוֹ אֶעֱבֹד כּוֹכָבִים אֵלֶּה וְאֶעֱבֹד גַּלְיָה וְנִעְבֹּד בְּעִבְדָּהּ פְּלוֹנִית שְׂדֵדָה אוֹתָהּ עֲבֹדֶת כּוֹכָבִים לְהַעֲבֹד בָּהּ.

One who says to his fellow, "I will worship stars," "I will go and I will worship," "let us go and let us worship with the worship such and such, that is the way of that worship of stars to be worshiped with it."

אֲזַבַּח אֵלֶּה וְאֲזַבַּח גַּלְיָה וְנִזְבַּח.

Or if he said, "I will slaughter," "I will go and I will slaughter," "let us go and let us slaughter."

אֶקְטֹר אֵלֶּה וְאֶקְטֹר גַּלְיָה וְנִקְטֹר.

Or if he said, "I will burn incense," "I will go and I will burn incense," "let us go and let us burn incense."

אֲנַסֶּה אֵלֶּה וְאֲנַסֶּה גַּלְיָה וְנִנַּסֶּה.

Or if he said, "I will pour a libation," "I will go and I will pour a libation," "let us go and let us pour a libation."

אֲשַׁתְּחֶה אֵלֶּה וְאֲשַׁתְּחֶה גַּלְיָה וְנִשְׁתַּחֲוֶה הָרִי זֶה מִסִּית.

Or if he said, "I will bow down," "I will go and I will bow down," "let us go and let us bow down," behold this is a mesit.

הָסִית לְשְׁנַיִם הָרִי הוּא עֲדִיו וְהוּא מְבִיאֵן אוֹתוֹ לְבֵית דִּין וּמַעֲיִדִין עָלָיו שְׂכָה אָמַר לָהֶן וְסוֹקְלִין אוֹתוֹ:

If he incited two, behold they are his witnesses, and they bring him to the house of law, and they testify against him that thus he said to them, and they stone him.

הִלְכָּה ג

Halacha 3 · The Law of Setting a Trap to Convict an Enticer to Idolatry

וְאִין הַמִּסִּית צָרִיךְ הַתְּרָאָה.

And the enticer does not need a formal warning before he can be punished.

אָמַר לְאֶחָד

If he spoke to one person alone, trying to entice him,

הוּא אוֹמֵר יֵשׁ לִי חֲבֵרִים רוֹצִים בְּכָהּ

the listener says to him, "I have friends who desire this as well,"

וּמַעֲרִים עָלָיו עַד שִׁסִּית בְּפָנֵי שְׁנַיִם

and he schemes against him until he entices in the presence of two people,

כְּדֵי לְהַרְגּוֹ.

in order to have the necessary witnesses to execute him in court.

אם לא רצה המסית להסית לשניים

If the enticer did not want to entice to two people, but only to this individual,

מִצְוָה לְהַכְמִין לוֹ.

it is a mitzvah to set a trap for him by hiding witnesses.

כָּל חַיְבֵי מִיתוֹת שְׁפִתוֹרָה אֵין מְכַמִּינִין עֲלֵיהֶן חוּץ מִזֶּה.

For all those liable to deaths that are in the Torah, we do not set a trap for them, except for this case of the enticer.

כִּיצַד מְכַמִּינִין לוֹ.

How do we set a trap for him?

הַמוֹסֵת מְבִיא שְׁנַיִם וּמַעֲמִידוֹ בְּמָקוֹם אָפֵל

The enticed person brings two witnesses and places them in a dark place,

כְּדֵי שֶׁיֵּרְאוּ הַמַּסִּית וְיִשְׁמְעוּ דְּבָרָיו וְלֹא יֵרְאֶה אוֹתָם,

in order that they will see the enticer and they will hear his words, and he will not see them.

וְהוּא אוֹמֵר לַמַּסִּית אֲמַר מַה שֶּׁאָמַרְתָּ לִּי בִּיחוד,

And he says to the enticer, "Say what you said to me in private,"

וְהוּא אוֹמֵר לוֹ,

and he says it again to him.

וְהַמוֹסֵת מְשִׁיבוֹ הִיאָה נְנִיחַ אֶת אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם

And the enticed person answers him, "How can we leave our God Who is in heaven

וְנִלְךָ וְנַעֲבֹד אֶת הָעֵצִים וְאֶת הָאֲבָנִים.

and go and serve the wood and the stones?"

אִם חֲזַר בּוֹ אוֹ שֶׁתֵּק פָּטוּר.

If the enticer then retracted his words or remained silent, he is exempt.

וְאִם אָמַר לוֹ כֹּה הִיא חוֹבָתֵנוּ וְכֹה יָפֵה לָנוּ,

But if he said to him, "Thus is our obligation, and thus is good for us,"

הָעוֹמְדִים שָׁם בְּרָחוֹק מְבִיאִין אוֹתוֹ לְבֵית דִּין וְסוֹקְלִים אוֹתוֹ:

those standing there at a distance in hiding bring him to the house of law, and they stone him.

מצוה ביד המוסת להרגו

It is a mitzvah in the hand of the enticed one to kill him, the enticer, once he is condemned in court,

שנאמר דברים יג י "ידך תהיה בו בראשונה להמיתו" וגו'.

as it is said in the Torah regarding the enticer, "your hand shall be against him first to kill him" etc.

ואסור למוסת לאהב את המסית

And it is forbidden for the enticed one to love — the enticer,

שנאמר דברים יג ט "לא תאבה לו".

as it is said, "do not be attracted to him"—meaning, do not develop a fondness for him.

ולפי שנאמר בשו"א שמות כג ה "עזב תעזב עמו".

And since it is said regarding an enemy, "surely you shall help with him" to unload his animal,

יכול אתה עוזב לזה

one might think you must help this one as well if he is in distress;

תלמוד לומר דברים יג ט "ולא תשמע אליו".

therefore the teaching says, "and do not listen to him"—do not show him mercy or assist him.

ולפי שנאמר ויקרא יט טז "ולא תעמד על דם רעה".

And since it is said generally, "and do not stand by the blood of your fellow" when his life is in danger,

יכול אי אתה עומד על דמו של זה

one might think you may not stand by the blood of this one and must rescue him from death;

תלמוד לומר דברים יג ט "ולא תחוס עינה".

therefore the teaching says, "and do not pity your eye"—you must not spare him.

ואסור למוסת ללמד עליו זכות

And it is forbidden for the enticed one to argue on his behalf merit during his trial,

שנאמר דברים יג ט "ולא תחמל".

as it is said, "and do not compassionate"—do not seek ways to acquit him.

ואם ידע לו חובה אינו רשאי לשתק ממנה

And if he knew against him guilt, he is not permitted to remain silent from it,

שֶׁנֶאֱמַר דְּבָרִים יֵג ט "וְלֹא תִכְסֶּה עָלָיו".

as it is said, "and do not cover up for him."

וְאִזְהָרָה לְהַדְיוּט הַמְּסִית מִנִּין

And the warning—the negative commandment—for an ordinary person who entices, from where is it derived?

שֶׁנֶאֱמַר דְּבָרִים יֵג יב "וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ":

It is as it is said, "And all Yisrael shall hear and fear"—which serves as a warning to others not to commit this sin.

הַלָּכָה ה

Halacha 5 · One Who Entices to Worship Himself Versus One Who Entices to Another Deity

הַמְּסִית אֲחֵרִים לְעִבְדוֹ

One who entices others to worship himself,

וְאָמַר לָהֶם עִבְדוּנִי

and said to them, "Worship me,"

אִם עִבְדוּהוּ נִסְקָל

if they worshiped him, he is stoned by the Beis Din;

וְאִם לֹא עִבְדוּהוּ

and if they did not worship him,

אֲףִי עַל פִּי שֶׁקִּבְּלוּ מִמֶּנּוּ וְאָמְרוּ הֵן

even though they accepted his words from him and said, "Yes,"

אֵינוֹ נִסְקָל.

he is not stoned.

אֲבָל אִם הִסִּית לְעִבּוֹדַת אִישׁ אֲחֵר

But if he enticed them to the worship of another man,

אוּ לְשִׁאֵר מִיְּנֵי עִבּוֹדַת כּוֹכָבִים

or to other kinds of idol worship,

אִם קִבֵּל מִמֶּנּוּ וְאָמַר הֵן

if the enticed person accepted from him and said, "Yes,

נִלְה וְנִעֲבַד

we will go and we will worship,"

אף על פי שְׁעִדִּין לא עָבַד

even though he has still not actually worshiped,

שְׁנֵיהֶן נִסְקָלִין הַמְּסִית וְהַמּוֹסֵת

both of them are stoned, the enticer and the enticed person,

שֶׁנֶּאֱמַר "לא תֵּאָבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו"

as it is said, "You shall not desire him and you shall not listen to him."

הָא אִם שָׁמַע וְאָבֶה חַיֵּב:

Behold, we learn from here that if he listened and desired, he is liable to the death penalty.

הַלָּכָה ו

Halacha 6 - The Punishment of a Prophet Who Prophesies in the Name of Idols

נִבִּיא הַמְּתַנַּבֵּא בְּשֵׁם עֲבוֹדַת כּוֹכָבִים כִּי־צַד.

A prophet who prophesies in the name of worship of stars, how so?

זֶה הָאֱמָר אֶמְרָה לִי עֲבוֹדַת כּוֹכָבִים כְּלוּנִית אוֹ כּוֹכֵב כְּלוּנִי

This is referring to one who says, "Said to me the worship of stars of such and such a place, or the star of such and such,

שֶׁמִּצְוָה לַעֲשׂוֹת כֹּךְ וְכֹךְ אוֹ שְׁלֹא לַעֲשׂוֹת,

that it is a mitzvah to do so and so, or not to do so and so."

אֲפֹלוּ כִּנּוּן אֶת הַהִלָּכָה לְטַמֵּא אֶת הַטָּהוֹר וּלְטַהֵר אֶת הַטָּהוֹר,

Even if he directed his words to align with the halacha, such as to declare impure that which is truly impure, and to declare pure that which is truly pure,

אִם הִתְרוּ בּוֹ בְּפָנֵי שְׁנַיִם הָרִי זֶה נִחְנָק

if they warned him in the presence of two witnesses, behold, this one is strangled by the Beis Din,

שֶׁנֶּאֱמַר דְּבָרִים יח כ "וְאֲשֶׁר יִדְבֹּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנִּבִּיא הַהוּא".

as it is said in Devarim 18:20, "And who shall speak in the name of gods other, and shall die the prophet that."

וְאִזְהָרָה שְׁלוֹ מִכָּלֵל שֶׁנֶּאֱמַר שְׁמוֹת כג יג "וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ":

And the warning of it is from the general rule, as it is said in Shemos 23:13, "And the name of gods other not shall you mention."

ואסור לערף דין ותשובה עם המתנבא בשם עבודת כוכבים

And it is forbidden to arrange argument and response with one who prophesies in the name of worship of stars,

ואין שואליו ממנו אות ומופת.

and we do not ask from him a sign and wonder to verify his words.

ואם עשה מעצמו אין משגיחין עליו ואין מהרהרין בו.

And if he performed a sign on his own, we do not pay attention to him and we do not contemplate on it.

וכל המחשב באותות שלו שמה אמת הן עובר בלא תעשה

And anyone who thinks about the signs of his, wondering perhaps truth they are, transgresses a negative commandment,

שנאמר "לא תשמע אל דברי הנביא ההוא".

as it is said, "Do not listen to the words of that prophet."

וכן נביא השקר מיתתו בהנק

And likewise, a prophet of falsehood, his death is by strangulation,

אף על פי שנתנבא בשם ה' ולא הוסיף ולא גרע

even though he prophesied in the name of Hashem, and did not add and did not diminish from the Torah's mitzvos, but merely claimed that Hashem sent him with a message that Hashem did not actually say,

שנאמר "אף הנביא אשר יזיד לדבר דבר בשמי את אשר לא צויתי"

as it is said, "But the prophet who will dare to speak a matter in My name which I did not command him to speak,"

"ומת הנביא ההוא":

"and that prophet shall die."

אחד המתנבא מה שלא שמע במראה הנבואה

It is the same for one who prophesies what he did not hear in a vision of prophecy,

או מי ששמע דברי נביא חברו

or one who heard the words of his fellow prophet

ואמר שדבר זה לו נאמר

and said that this matter was said to him directly by Hashem,

וְהוּא נִתְנָבֵא בּוֹ

and he prophesied with it as if he received it himself—

הֲרִי זֶה נְבִיא שֶׁקֶר

behold, this is a prophet of falsehood,

וּמִיתָתוֹ בְּחֶנֶק:

and his death penalty is by strangulation.

הִלָּכָה ט

Halacha 9 · Prohibition of Fearing a False Prophet and the Requirement of Sanbedrin

כָּל הַמוֹנֵעַ עֲצָמוֹ מִהַרְיַגַת נְבִיא הַשֶּׁקֶר

Anyone who refrains himself from executing or bringing about the killing of a prophet of falsehood

מִפְּנֵי מַעֲלָתוֹ שֶׁהֲרִי הוֹלֵךְ בְּדַרְכֵי הַנְּבוּאָה

because of his high spiritual level, thinking that behold, he walks in the ways of prophecy and we must show him respect,

הֲרִי זֶה עוֹבֵר בְּלֹא תַעֲשֶׂה

behold, this person transgresses a negative commandment,

שֶׁנֶּאֱמַר "לֹא תִגּוֹר מִמֶּנּוּ".

as it is said in Devarim, "Do not fear him."

וְכֵן הַמוֹנֵעַ עֲצָמוֹ מִלְלִימַד עָלָיו חֻבָּה

And likewise, one who refrains himself from teaching guilt against him in court, by holding back arguments for his conviction,

אוּ הַפוֹחֵד וְיִרָא מִדְּבָרָיו

or one who is frightened and fears his words and curses,

הֲרִי הוּא בְּכָלֵל לֹא תִגּוֹר מִמֶּנּוּ.

behold, he is included in the prohibition of "Do not fear him."

וְאִין דָּנִין נְבִיא הַשֶּׁקֶר אֶלָּא בְּבֵית דִּין שֶׁל שִׁבְעִים וְאַחַד:

And we do not judge a prophet of falsehood except in a Beis Din of seventy-one judges, which is the Sanhedrin Hagadol.

הנודר בשם עבודת כוכבים

One who vows in the name of an idol

והנשבע בה

and one who swears by it

לוקה

receives lashes mid'Oraisa,

שנאמר "וּשְׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכִּירוּ".

as it is said in the Torah, "And the name of other gods you shall not mention."

אחד הנשבע בה לעצמו

This applies whether it is one who swears by it for himself

ואחד הנשבע בה לעובד כוכבים.

and whether it is one who swears by it for an idolater who demands the oath.

ואסור להשביע העובד כוכבים ביראתו.

And it is also forbidden to cause the idolater to swear by his object of fear, meaning his idol.

אפלו להזכיר שם עבודת כוכבים שלא דרך שבועה אסור

Even to mention the name of an idol not by way of an oath is forbidden,

שנאמר לא תזכירו:

as it is said, "you shall not mention."

לא יאמר אדם לחברו

A person shall not say to his fellow Jew,

שמר לי בצד עבודת כוכבים פלוגית

"Wait for me by the side of such-and-such idol worship,"

וכיוצא בה.

and similar to it, because one may not mention the name of an idol.

וְכָל עֲבֹדַת כּוֹכָבִים הַכְּתוּבָה בְּכַתְבֵי הַקֹּדֶשׁ

And any idol worship that is written in the Holy Scriptures,

מִתֵּר לְהִזְכִּיר שְׁמָהּ

it is permitted to mention its name,

כְּגֹן פְּעוֹר וּבֵל וְנֵבֹ וְגַד

such as Peor, and Bel, and Nevo, and Gad,

וְכִיּוֹצֵא בָהֶן.

and similar to them.

וְאָסוּר לְגַרֵם לְאַחֵרִים

And it is forbidden to cause others, even non-Jews,

שֶׁיִּדְּרוּ וְשֶׁיִּקְיְמוּ בְּשֵׁם עֲבֹדַת כּוֹכָבִים.

that they vow or that they swear in the name of idol worship.

וְאִינוּ לוֹקֶה

And he does not receive lashes mid'Oraisa for this prohibition,

אֶלָּא הַנּוֹדֵר בְּשְׁמָהּ

except the one who himself vows in its name,

וְהַמְקִיִּים בְּשְׁמָהּ

and the one who swears in its name,

וְהוּא הַנִּשְׁבָּע בְּשְׁמָהּ:

and he is the one who takes an oath in its name.

CHAPTER SUMMARY

The chapter details that a mesit is executed by stoning even if no actual worship took place, whereas a madiach is one who entices the majority of a city. To convict a mesit, the Torah uniquely permits setting a hidden trap with witnesses, and the musat (the enticed individual) is commanded to lead the execution, forbidden from loving, pitying, or defending the mesit in any way. Additionally, if someone entices others to worship him, he is only liable if they actually worship him, but if he entices them to worship another deity, both are liable as soon as they agree. Finally, the Rambam rules that a prophet who prophesies in the name of false gods is executed by strangulation, and it is strictly forbidden to debate him, ask for a sign, or pay any attention to his wonders.

The Torah goes to unprecedented lengths to stop the mesit, the one who tries to persuade another Jew to turn away from Hashem. We are commanded not to love him, not to protect him, and even to set a hidden trap to expose his words. Why is the Torah so uniquely severe here, even if no actual worship ever took place? Because the greatest danger to a Yid is not a physical threat, but the subtle, persuasive voice that tries to quietly pull our hearts away from Hashem.

In our own lives, the most dangerous "mesit" we encounter is often the quiet, inner voice of the yetzer hara, or the negative influences around us that whisper, "Just this once, let's do what everyone else is doing; it's beneficial for us." These thoughts don't always come with a loud roar; they come as a gentle, logical suggestion to compromise on our emunah or our standards of yiras Shamayim. The lesson of the sugya is that we cannot play nice with these negative influences. We cannot try to find excuses for them or show them compassion. We have to expose them for what they are and shut them down immediately.

Today, when a whispering thought or an outside influence tries to persuade you to compromise on a mitzvah or slide away from your closeness to Hashem, do not argue with it or try to accommodate it. Recognize it as a spiritual threat, stand strong in your emunah, and firmly say, "How can I forsake my Father in Heaven?"

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תִּסּוּבְּנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוּן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יִסּוּבְּנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קָלוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'