חוּמָּשׁ עִם רַשִׁ"י · ואתחנן · שְׁלִישִׁי

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.

פָּסוּק א

Pasuk 1

אָז יַבְדִּיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה שָׁמֶשׁ׃

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

רַשִׁ"י

אז יבדיל. נָתַן לֵב לְהֱיוֹת חָרֵד לַדָּבָר שֶׁיַּבְדִּילֵם, וְאַע"פ שֶׁאֵינָן

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

קוֹלְטוֹת עַד שֶׁיִּבְדְּלוּ אוֹתָן שֶׁבְּאֶרֶץ כְּנַעַן, אָמַר מֹשֶׁה מִצְוָה שֶׁאֶפְשָׁר

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

לְקַיְּמָהּ אֲקַיְּמֶנָּה מכות י׳ :

to perform it | I will perform it | Makkot | 10a

רַשִׁ"י

בעבר הירדן מזרחה שמש. בְּאוֹתוֹ עֵבֶר שֶׁבְּמִזְרָחוֹ שֶׁל יַרְדֵּן׃

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

רַשִׁ"י

מזרחה שמש. לְפִי שֶׁהוּא דָּבוּק, נְקוּדָה רי"ש בַּחֲטָף, מִזְרַח שֶׁל שֶׁמֶשׁ –

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

מְקוֹם זְרִיחַת הַשֶּׁמֶשׁ׃

the place of | the shining of | the sun

פָּסוּק ב

Pasuk 2

לָנֻס שָׁמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת רֵעֵהוּ בִּבְלִי דַעַת וְהוּא לֹא שֹׂנֵא לוֹ

him hating not and he knowledge without his fellow — will murder who a murderer there to flee

מִתְּמוֹל שִׁלְשׁוֹם וְנָס אֶל אַחַת מִן הֶעָרִים הָאֵל וָחָי׃

and live these the cities of one to and he shall flee the day before from yesterday

פָּסוּק ג

Pasuk 3

אֶת בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישֹׁר לָרְאוּבֵנִי וְאֶת רָאמֹת בַּגִּלְעָד

in Gilead Ramoth and — for the Reubenites the plain in the land of in the wilderness Bezer —

לַגָּדִי וְאֶת גּוֹלָן בַּבָּשָׁן לַמְנַשִּׁי׃

for the Manassites in Bashan Golan and — for the Gadites

פָּסוּק ד

Pasuk 4

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל׃

Yisrael the children of before Moshe placed which is the Torah And this

רַ"שִׁ"י

וזאת התורה. זוֹ שֶׁהוּא עָתִיד לְסַדֵּר אַחַר פָּרָשָׁה זוֹ׃

this the parsha after to set forth is destined which he this is the Torah And this

פָּסוּק ה

Pasuk 5

אֵלֶּה הָעֵדֹת 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 מִמִּצְרָיִם׃

from Mitzrayim upon their leaving

רַ"שִׁ"י

אלה העדת, אשר דבר. הֵם הֵם אֲשֶׁר דִּבֶּר בְּצֵאתָם מִמִּצְרַיִם, חָזַר

he returned from Mitzrayim at their going out he spoke which are they they he spoke which the testimonies These are

וְשָׁנָאָה לָהֶם בְּעַרְבוֹת מוֹאָב׃

Moav in the plains of to them and repeated it

פָּסוּק ו

Pasuk 6

בְּעֵבֶר הַיַּרְדֵּן בַּגַּיְא מוּל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי 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 בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם׃

from Mitzrayim upon their going out Yisrael and the children of Moshe smote whom in Cheshbon dwelt

פָּסוּק ז

Pasuk 7

וַיִּירְשׁוּ אֶת אַרְצוֹ וְאֶת אֶרֶץ עוֹג מֶלֶךְ הַבָּשָׁן שְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר

And they possessed — his land and — the land of Og king of the Bashan the two kings of the Emori who

בְּעֵבֶר הַיַּרְדֵּן מִזְרַח שָׁמֶשׁ׃

were on the side of the Yarden the rising of the sun

רַ"שִׁ"י

אשר בעבר הירדן. שֶׁהוּא בַּמִּזְרָח, שֶׁהָעֵבֶר הַשֵּׁנִי הָיָה בַּמַּעֲרָב׃

who were beyond the Jordan which is on the east because the side other was on the west

פָּסוּק ח

Pasuk 8

מֵעֲרֹעֵר אֲשֶׁר עַל שְׂפַת נַחַל אַרְנֹן וְעַד הַר שִׂיאֹן הוּא חֶרְמוֹן׃

from Aroer which is on the bank of the stream of Arnon and until Mount Sion which is Hermon

פָּסוּק ט

Pasuk 9

וְכָל הָעֲרָבָה עֵבֶר הַיַּרְדֵּן מִזְרָחָה וְעַד יָם הָעֲרָבָה תַּחַת אַשְׁדֹּת

and all the Arabah on the side of the Jordan eastward and until the Sea of the Arabah under the slopes of

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף פ״ב

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

📖 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

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אוֹמֵר הָיָה רַבִּי שִׁמְעוֹן, פָּרָה נִפְדֵּית עַל גַּבֵּי מַעֲרַכְתָּהּ.

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

אָמַר רַב שֶׁמֶן בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: פָּרַת חַטָּאת אֵינָהּ מִשְּׁנָה.

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

וְעֶגְלָה עֲרוּפָה, לָאו שְׁחִיטָה רְאוּיָה הִיא?

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

וְהָתְנַן: נִמְצָא הָהוֹרֵג עַד שֶׁלֹּא תֵּעָרֵף הָעֶגְלָה – תֵּצֵא וְתִרְעֶה בָּעֵדֶר.

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

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ מִשּׁוּם רַבִּי יַנַּאי: עֶגְלָה עֲרוּפָה אֵינָהּ מִשְׁנָה.

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

וּמִי אָמַר רַבִּי יַנַּאי הָכִי? וְהָאָמַר רַבִּי יַנַּאי: גְּבוּל שָׁמַעְתִּי בָּהּ, וְשָׁכַחְתִּי, וְנָסְבִין חַבְרַיָּא לוֹמַר: יְרִידָתָהּ לְנַחַל אֵיתָן אוֹסַרְתָּהּ.

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

וְאִם אִיתָא, לִישַׁנֵּי: כָּאן קוֹדֶם יְרִידָה, כָּאן לְאַחַר יְרִידָה.

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

אָמַר רַב פִּנְחָס בְּרֵיהּ דְּרַב אַמִּי: אֲנַן מִשְּׁמֵיהּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ מַתְנֵינַן לַהּ, עֶגְלָה עֲרוּפָה אֵינָהּ מִשְׁנָה.

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

אָמַר רַב אָשֵׁי: כִּי הֲוֵינַן בֵּי רַב פַּפִּי קַשְׁיָא לַן, מִי אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ הָכִי?

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

וְהָא אִיתְּמַר, צִפּוֹרֵי מְצוֹרָע מֵאֵימָתַי נֶאֱסָרִין? רַבִּי יוֹחָנָן אָמַר: מִשְּׁעַת שְׁחִיטָה, וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: מִשְּׁעַת לְקִיחָה,

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

וְאָמְרִינַן: מַאי טַעְמָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ? גָּמַר "קִיחָה" "קִיחָה" מֵעֶגְלָה עֲרוּפָה.

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

אֶלָּא אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: עֶגְלָה עֲרוּפָה אֵינָהּ 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

מַתְנִי׳ שְׁנַיִם שֶׁלָּקְחוּ פָּרָה וּבְנָהּ, אֵיזֶה שֶׁלָּקַח רִאשׁוֹן יִשְׁחוֹט רִאשׁוֹן, וְאִם קָדַם 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

גְּמָ׳ אָמַר רַב יוֹסֵף: לְעִנְיַן דִּינָא תְּנַן,

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

תְּנָא: אִם קָדַם הַשֵּׁנִי – הֲרֵי זֶה זָרִיז וְנִשְׂכָּר, זָרִיז – דְּלָא עָבַד אִיסּוּרָא, וְנִשְׂכָּר – דְּקָאָכֵיל 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

מַתְנִי׳ שָׁחַט פָּרָה וְאַחַר כָּךְ שְׁנֵי בָּנֶיהָ – סוֹפֵג 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

שָׁחַט שְׁנֵי בָּנֶיהָ וְאַחַר כָּךְ שְׁחָטָהּ – סוֹפֵג 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 בַּת בִּתָּהּ – סוֹפֵג שְׁמוֹנִים.

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

MISHNAH

שְׁחָטָהּ וְאֶת בַּת בִּתָּהּ, וְאַחַר כָּךְ שָׁחַט בִּתָּהּ – סוֹפֵג אֶת הָאַרְבָּעִים.

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

MISHNAH

סוּמְכוֹס אוֹמֵר מִשּׁוּם 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.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אַמַּאי? ״אוֹתוֹ וְאֶת בְּנוֹ״ אָמַר רַחֲמָנָא, וְלֹא בְּנוֹ 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

לָא סָלְקָא דַּעְתָּךְ, דְּתַנְיָא: ״אוֹתוֹ וְאֶת בְּנוֹ״ – אֵין לִי אֶלָּא אוֹתוֹ וְאֶת בְּנוֹ, אוֹתוֹ וְאֶת אִמּוֹ מִנַּיִן?

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״ – הֲרֵי כָּאן שְׁנַיִם, הָא כֵּיצַד? אֶחָד הַשּׁוֹחֵט אֶת הַפָּרָה, וְאֶחָד הַשּׁוֹחֵט אֶת אִמָּהּ, וְאֶחָד הַשּׁוֹחֵט אֶת בְּנָהּ – שְׁנַיִם הָאַחֲרוֹנִים חַיָּיבִין.

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.

QUESTION

הַאי מִיבְּעֵי לֵיהּ לְגוּפֵיהּ?

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

אִם כֵּן, לִיכְתּוֹב "לֹא תִּשְׁחוֹט", מַאי "לֹא תִּשְׁחֲטוּ"?

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 tishchot. **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

וְאַכַּתְּי מִיבְּעֵי לֵיהּ, דְּאִי כְּתַב רַחֲמָנָא "לֹא תִּשְׁחוֹט" הֲוָה אָמֵינָא: חַד – אִין, תְּרֵי – לָא. כְּתַב רַחֲמָנָא "לֹא תִּשְׁחֲטוּ", וַאֲפִילּוּ תְּרֵי!

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

אִם כֵּן, לִכְתּוֹב "לֹא יִשָּׁחֵטוּ"! מַאי "לֹא תִּשְׁחֲטוּ"? שְׁמַע מִינַּהּ תַּרְתֵּי.

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

שְׁחָטָהּ וְאֶת בַּת בִּתָּהּ,

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

אֲמַר לֵיהּ אַבָּיֵי לְרַב יוֹסֵף: מַאי טַעְמָא דְּסוּמְכוֹס?

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

QUESTION

קָא סָבַר סוּמְכוֹס: אָכַל שְׁנֵי זֵיתֵי חֵלֶב בְּהֶעְלֵם אֶחָד – חַיָּיב שְׁתֵּי חַטָּאוֹת.

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

וּבְדִין הוּא דְּלַישְׁמְעִינַן בְּעָלְמָא, וְהַאי דְּקָא מַשְׁמַע לַן בְּהָא, לְהוֹדִיעֲךָ כֹּחָן דְּרַבָּנַן, דְּאַף עַל גַּב דְּגוּפִין מוּחְלָקִין – פָּטְרִי רַבָּנַן.

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

אוֹ דִלְמָא קָסָבַר סוּמְכוֹס: אָכַל שְׁנֵי זֵיתֵי חֵלֶב בְּהֶעְלֵם אֶחָד אֵינוֹ חַיָּיב אֶלָּא אַחַת, וְהָכָא הַיְינוּ טַעְמָא – הוֹאִיל וְגוּפִין מוּחְלָקִין?

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

אֲמַר לֵיהּ: אִין, קָסָבַר אָכַל שְׁנֵי זֵיתֵי חֵלֶב בְּהֶעְלֵם אֶחָד חַיָּיב שְׁתֵּי חַטָּאוֹת.

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

מִמַּאי? מִדְּתָנַן: הַזּוֹרֵעַ כִּלְאַיִם כִּלְאַיִם לוֹקֶה.

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

מַאי לוֹקֶה? אִילֵימָא לוֹקֶה אַחַת – פְּשִׁיטָא! וְעוֹד, מַאי כִּלְאַיִם כִּלְאַיִם? אֶלָּא פְּשִׁיטָא שְׁתֵּי מַלְקִיּוֹת.

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

בְּמַאי עָסְקִינַן? אִילֵימָא בְּזֶה אַחַר זֶה וּבִשְׁתֵּי הַתְרָאוֹת – תְּנֵינָא: נָזִיר שֶׁהָיָה שׁוֹתֶה יַיִן כָּל הַיּוֹם אֵינוֹ חַיָּיב אֶלָּא אַחַת, אָמְרוּ לוֹ: 'אַל תִּשְׁתֶּה!' וְהוּא שׁוֹתֶה, 'אַל תִּשְׁתֶּה!' וְהוּא שׁוֹתֶה – חַיָּיב עַל כָּל אַחַת וְאַחַת.

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

אֶלָּא פְּשִׁיטָא בְּבַת אַחַת וּבְהַתְרָאָה אַחַת.

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

מַנִּי? אִילֵּימָא רַבָּנַן דְּפְלִיגִי עֲלֵיהּ דְּסוּמְכוֹס – הַשְׁתָּא, וּמָה הָתָם דְּגוּפִין מוּחְלָקִין פָּטְרִי רַבָּנַן, הָכָא לֹא כָּל שֶׁכֵּן?

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

אֶלָּא לָאו סוּמְכוֹס הִיא?

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

לָא, לְעוֹלָם רַבָּנַן, וּמִילְּתָא אַגַּב אוֹרְחֵיהּ קָא מַשְׁמַע לַן דְּאִיכָּא תְּרֵי גַּוְונֵי כִּלְאַיִם.

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

וּלְאַפּוֹקֵי מִדְּרַבִּי יֹאשִׁיָּה, דְּאָמַר רַבִּי יֹאשִׁיָּה: עַד שֶׁיִּזְרַע חִטָּה וּשְׂעוֹרָה וְחַרְצָן בְּמַפּוֹלֶת יָד, קָא מַשְׁמַע לַן דְּכִי זָרַע חִטָּה וְחַרְצָן וּשְׂעוֹרָה וְחַרְצָן נָמֵי מְחַיַּיב.

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

תָּא שְׁמַע: אָכַל מִזֶּה כְּזַיִת וּמִזֶּה כְּזַיִת – סוֹפֵג שְׁמוֹנִים.

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

רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ סוֹפֵג אֶלָּא אַרְבָּעִים.

Rabbi Yehuda says: He only receives forty lashes.

QUESTION

הֵיכִי דָּמֵי? אִילֵּימָא בְּזֶה אַחַר זֶה וּבִשְׁתֵּי הַתְּרָאוֹת – מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

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

הַתְרָאַת סָפֵק הִיא, וְשָׁמְעִינַן לֵיהּ לְרַבִּי יְהוּדָה דְּאָמַר: הַתְרָאַת סָפֵק לֹא שְׁמָהּ הַתְרָאָה.

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

דְּתַנְיָא: הִכָּה אֶת זֶה וְחָזַר וְהִכָּה אֶת זֶה, קִלֵּל אֶת זֶה וְחָזַר וְקִלֵּל אֶת זֶה, אוֹ שֶׁהִכָּה שְׁנֵיהֶם בְּבַת אַחַת, אוֹ שֶׁקִּלֵּל שְׁנֵיהֶם בְּבַת אַחַת – חַיָּיב.

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

רַבִּי יְהוּדָה אוֹמֵר: בְּבַת אַחַת – חַיָּיב, בְּזֶה אַחַר זֶה – פָּטוּר.

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

אֶלָּא פְּשִׁיטָא בְּבַת אַחַת וּבְהַתְרָאָה אַחַת.

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

וּמַאן תַּנָּא קַמָּא? אִילֵימָא רַבָּנַן דִּפְלִיגִי עֲלֵיהּ דְּסוּמְכוֹס – הַשְׁתָּא, וּמָה הָתָם דְּגוּפִין מוּחְלָקִין פָּטְרִי רַבָּנַן, הָכָא לֹא כָּל שֶׁכֵּן?

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

אֶלָּא לָאו סוּמְכוֹס הִיא!

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

לָא, לְעוֹלָם בְּזֶה אַחַר זֶה, וְרַבָּנַן, וְהַאי תַּנָּא סָבַר לַהּ כְּאִידָךְ תַּנָּא דְּרַבִּי יְהוּדָה.

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

דְּאָמַר: הַתְרָאַת סָפֵק שְׁמָהּ הַתְרָאָה, דְּתַנְיָא: "לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְהַנּוֹתָר מִמֶּנּוּ עַד בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ" –

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.

לְמַעֲשֶׂה 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.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק חֲמִישִׁי

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.

הֲלָכָה א

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

הַמֵּסִית אֶחָד מִיִּשְׂרָאֵל

One who incites one of Israel to worship idols,

בֵּין אִישׁ בֵּין אִשָּׁה

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

הֲרֵי זֶה נִסְקָל

behold, this inciter **is stoned** by Beis Din,

אַף עַל פִּי שֶׁלֹּא עָבַד הַמֵּסִית

even though the inciter did not himself **worship**

וְלֹא הַמּוּסָת עֲבוֹדַת כּוֹכָבִים

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

אֶלָּא מִפְּנֵי שֶׁהוֹרָהוּ לַעֲבֹד.

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

בֵּין שֶׁהָיָה הַמֵּסִית הֶדְיוֹט

Whether the inciter was an ordinary person,

בֵּין שֶׁהָיָה נָבִיא

or **whether he was a** false **prophet,**

בֵּין שֶׁהָיָה הַמּוּסָת יָחִיד

and **whether the incited** party **was an individual,**

אִישׁ אוֹ אִשָּׁה אוֹ יְחִידִים

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

מִיתָתוֹ בִּסְקִילָה:

the inciter's **death is by stoning.**

הֲלָכָה ב

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

הַמֵּסִית אֶת רֹב אַנְשֵׁי הָעִיר הֲרֵי זֶה מַדִּיחַ וְאֵינוֹ נִקְרָא מֵסִית.

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).

הָיָה זֶה שֶׁהִדִּיחַ רֹב הָעִיר נָבִיא מִיתָתוֹ בִּסְקִילָה

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

וְהַנִּדָּחִים הֲרֵי הֵן כְּיחִידִים וְאֵינָם כְּאַנְשֵׁי עִיר הַנִּדַּחַת עַד שֶׁיִּהְיוּ הַמַּדִּיחִים שְׁנַיִם.

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.

וְאֶחָד הָאוֹמֵר אָמְרָה לִי עֲבוֹדַת כּוֹכָבִים עִבְדוּהָ.

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

אוֹ שֶׁאָמַר אָמַר לִי הַקָּדוֹשׁ בָּרוּךְ הוּא עִבְדוּ עֲבוֹדַת כּוֹכָבִים הֲרֵי זֶה נָבִיא שֶׁהִדִּיחַ.

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.

וְאִם הֻדְּחוּ אַחֲרָיו רֹב הָעִיר נִסְקָל.

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

הַמֵּסִית שֶׁהֵסִית בֵּין בִּלְשׁוֹן רַבִּים בֵּין בִּלְשׁוֹן יָחִיד הֲרֵי זֶה נִסְקָל.

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.**

כֵּיצַד.

How so?

הָאוֹמֵר לַחֲבֵרוֹ אֶעֱבֹד כּוֹכָבִים אֱלֹהַּ וְאֶעֱבֹד נֵלֵךְ וְנַעֲבֹד בַּעֲבוֹדָה פְּלוֹנִית שֶׁדַּרְכָּהּ אוֹתָהּ עֲבוֹדַת כּוֹכָבִים לְהֵעָבֵד 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."

אֶזְבַּח אֱלֹהַּ וְאֶזְבַּח נֵלֵךְ וְנִזְבַּח.

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

אֲקַטֵּר אֱלֹהַּ וַאֲקַטֵּר נֵלֵךְ וּנְקַטֵּר.

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

אֲנַסֵּךְ אֱלֹהַּ וַאֲנַסֵּךְ נֵלֵךְ וּנְנַסֵּךְ.

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."

אֶשְׁתַּחֲוֶה אֱלֹהַּ וְאֶשְׁתַּחֲוֶה נֵלֵךְ וְנִשְׁתַּחֲוֶה הֲרֵי זֶה מֵסִית.

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.

הֵסִית לִשְׁנַיִם הֲרֵי הֵן עֵדָיו וְהֵן מְבִיאִין אוֹתוֹ לְבֵית דִּין וּמְעִידִין עָלָיו שֶׁכָּךְ 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.

הֲלָכָה ג

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

וְאֵין הַמֵּסִית צָרִיךְ הַתְרָאָה.

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 בְּכָךְ

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

וּמַעֲרִים עָלָיו עַד שֶׁיָּסִית בִּפְנֵי שְׁנַיִם

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

כְּדֵי לְהָרְגוֹ.

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

אִם לֹא רָצָה הַמֵּסִית לְהָסִית לִשְׁנַיִם

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 חַיָּבֵי מִיתוֹת שֶׁבַּתּוֹרָה אֵין מַכְמִינִין 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.

כֵּיצַד מַכְמִינִין לוֹ.

How do we set a trap for him?

הַמּוֹסֶת מֵבִיא שְׁנַיִם וּמַעֲמִידָן בְּמָקוֹם אָפֵל

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

כְּדֵי שֶׁיִּרְאוּ הַמֵּסִית וְיִשְׁמְעוּ דְּבָרָיו וְלֹא יִרְאֶה אוֹתָם,

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

וְהוּא אוֹמֵר לַמֵּסִית אֱמֹר מַה שֶּׁאָמַרְתָּ לִי בְּיִחוּד,

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

וְהוּא אוֹמֵר לוֹ,

and he says it again to him.

וְהַמּוֹסֶת מְשִׁיבוֹ הֵיאַךְ נַנִּיחַ אֶת אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם

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

וְנֵלֵךְ וְנַעֲבֹד אֶת הָעֵצִים וְאֶת הָאֲבָנִים.

and go and serve the wood and the stones?"

אִם חָזַר בּוֹ אוֹ שָׁתַק פָּטוּר.

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

וְאִם אָמַר לוֹ כָּךְ הִיא חוֹבָתֵנוּ וְכָךְ יָפֶה 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.

מִצְוָה בְּיַד הַמּוּסָת לְהָרְגוֹ

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

שֶׁנֶּאֱמַר דברים יג י "יָדְךָ תִּהְיֶה בּוֹ בָרִאשׁוֹנָה לַהֲמִיתוֹ" וְגוֹ'.

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

וְאָסוּר לַמּוּסָת לֶאֱהֹב אֶת הַמֵּסִית

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

שֶׁנֶּאֱמַר דברים יג ט "לֹא תֹאבֶה לוֹ".

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

וּלְפִי שֶׁנֶּאֱמַר בְּשׂוֹנֵא שמות כג ה "עָזֹב תַּעֲזֹב עִמּוֹ"

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

יָכוֹל אַתָּה עוֹזֵב לָזֶה

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

תַּלְמוּד לוֹמַר דברים יג ט "וְלֹא תִשְׁמַע אֵלָיו".

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

וּלְפִי שֶׁנֶּאֱמַר ויקרא יט טז "וְלֹא תַעֲמֹד עַל דַּם רֵעֶךָ"

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

יָכוֹל אִי אַתָּה עוֹמֵד עַל דָּמוֹ שֶׁל זֶה

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

תַּלְמוּד לוֹמַר דברים יג ט "וְלֹא תָחוֹס עֵינְךָ".

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

וְאָסוּר לַמּוּסָת לְלַמֵּד עָלָיו זְכוּת

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

שֶׁנֶּאֱמַר דברים יג ט "וְלֹא תַחְמל".

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

וְאִם יָדַע לוֹ חוֹבָה אֵינוֹ רַשַּׁאי לִשְׁתֹּק מִמֶּנָּה

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

שֶׁנֶּאֱמַר דברים יג ט "וְלֹא תְכַסֶּה עָלָיו".

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

וְאַזְהָרָה לְהֶדְיוֹט הַמֵּסִית מִנַּיִן

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

שֶׁנֶּאֱמַר דברים יג יב "וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ":

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.

הֲלָכָה ה

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

הַמֵּסִית אֲחֵרִים לְעָבְדוֹ

One who entices others to worship himself,

וְאָמַר לָהֶם עִבְדוּנִי

and said to them, "Worship me,"

אִם עָבָדוּהוּ נִסְקָל

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

וְאִם לֹא עָבָדוּהוּ

and if they did not worship him,

אַף 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 הֵסִית לַעֲבוֹדַת אִישׁ אַחֵר

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

אוֹ לִשְׁאָר מִינֵי עֲבוֹדַת כּוֹכָבִים

or to other kinds of idol worship,

אִם קִבֵּל מִמֶּנּוּ וְאָמַר הֵן

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

נֵלֵךְ וְנַעְבֹד

we will go and we will worship,"

אַף עַל פִּי שֶׁעֲדַיִן לֹא עָבַד

even though he has still not actually worshiped,

שְׁנֵיהֶן נִסְקָלִין הַמֵּסִית וְהַמּוּסָת

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

שֶׁנֶּאֱמַר "לֹא תֹאבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו"

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

הָא אִם שָׁמַע וְאָבָה חַיָּב:

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

הֲלָכָה ו

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

נָבִיא הַמִּתְנַבֵּא בְּשֵׁם עֲבוֹדַת כּוֹכָבִים כֵּיצַד.

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

זֶה הָאוֹמֵר אָמְרָה לִי עֲבוֹדַת כּוֹכָבִים פְּלוֹנִית אוֹ כּוֹכָב פְּלוֹנִי

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 כָּךְ וְכָךְ אוֹ שֶׁלֹּא לַעֲשׂוֹת,

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

אֲפִלּוּ כִּוֵּן אֶת הַהֲלָכָה לְטַמֵּא אֶת הַטָּמֵא 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 בִּפְנֵי שְׁנַיִם הֲרֵי זֶה נֶחְנָק

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

שֶׁנֶּאֱמַר דברים יח כ "וַאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא 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."

וְאַזְהָרָה שֶׁלּוֹ מִכְּלָל שֶׁנֶּאֱמַר שמות כג יג "וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ":

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."

הֲלָכָה ז

Halacha 7 · Prohibition of Debating a False Prophet and His Punishment of Strangulation

וְאָסוּר לַעֲרֹךְ דִּין וּתְשׁוּבָה עִם הַמִּתְנַבֵּא בְּשֵׁם עֲבוֹדַת כּוֹכָבִים

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

וְאֵין שׁוֹאֲלִין מִמֶּנּוּ אוֹת וּמוֹפֵת.

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

וְאִם עָשָׂה מֵעַצְמוֹ אֵין מַשְׁגִּיחִין עָלָיו וְאֵין מְהַרְהֲרִין בּוֹ.

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

וְכָל הַמְחַשֵּׁב בְּאוֹתוֹת שֶׁלּוֹ שֶׁמָּא אֱמֶת הֵן עוֹבֵר בְּלֹא תַּעֲשֶׂה

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

שֶׁנֶּאֱמַר "לֹא תִשְׁמַע אֶל דִּבְרֵי הַנָּבִיא הַהוּא".

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

וְכֵן נְבִיא הַשֶּׁקֶר מִיתָתוֹ בְּחֶנֶק

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

אַף עַל פִּי שֶׁנִּתְנַבֵּא בְּשֵׁם ה' וְלֹא הוֹסִיף וְלֹא גָּרַע

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,

שֶׁנֶּאֱמַר "אַךְ הַנָּבִיא אֲשֶׁר יָזִיד לְדַבֵּר דָּבָר בִּשְׁמִי אֵת אֲשֶׁר לֹא צִוִּיתִיו"

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,"

"וּמֵת הַנָּבִיא הַהוּא":

"and that prophet shall die."

הֲלָכָה ח

Halacha 8 · The Definition and Punishment of a False Prophet

אֶחָד הַמִּתְנַבֵּא מַה שֶּׁלֹּא שָׁמַע בְּמַרְאֵה הַנְּבוּאָה

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

אוֹ מִי שֶׁשָּׁמַע דִּבְרֵי נָבִיא חֲבֵרוֹ

or one who heard the words of his fellow prophet

וְאָמַר שֶׁדָּבָר זֶה לוֹ נֶאֱמַר

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

וְהוּא נִתְנַבֵּא בּוֹ

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

הֲרֵי זֶה נְבִיא שֶׁקֶר

behold, this is a prophet of falsehood,

וּמִיתָתוֹ בְּחֶנֶק:

and his death penalty **is by strangulation**.

הֲלָכָה ט

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

כָּל הַמּוֹנֵעַ עַצְמוֹ מֵהָרִיגַת נְבִיא הַשֶּׁקֶר

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

מִפְּנֵי מַעֲלָתוֹ שֶׁהֲרֵי 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,

הֲרֵי זֶה עוֹבֵר בְּלֹא תַּעֲשֶׂה

behold, this person **transgresses a negative commandment,**

שֶׁנֶּאֱמַר "לֹא תָגוּר מִמֶּנּוּ".

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

וְכֵן הַמּוֹנֵעַ עַצְמוֹ מִלְּלַמֵּד עָלָיו חוֹבָה

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

אוֹ הַפּוֹחֵד וְיָרֵא מִדְּבָרָיו

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

הֲרֵי הוּא בִּכְלַל לֹא תָגוּר מִמֶּנּוּ.

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

וְאֵין דָּנִין נְבִיא הַשֶּׁקֶר אֶלָּא בְּבֵית דִּין שֶׁל שִׁבְעִים וְאֶחָד:

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

הֲלָכָה י

Halacha 10 · The Prohibition of Swearing by or Mentioning the Name of an Idol

הַנּוֹדֵר בְּשֵׁם עֲבוֹדַת כּוֹכָבִים

One who vows in the name of an idol

וְהַנִּשְׁבָּע בָּהּ

and one who swears by it

לוֹקֶה

receives lashes mid'Oraisa,

שֶׁנֶּאֱמַר "וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תַזְכִּירוּ".

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

אֶחָד הַנִּשְׁבָּע בָּהּ לְעַצְמוֹ

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

וְאֶחָד הַנִּשְׁבָּע בָּהּ לְעוֹבֵד כּוֹכָבִים.

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

וְאָסוּר לְהַשְׁבִּיעַ הָעוֹבֵד כּוֹכָבִים בְּיִרְאָתוֹ.

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

אֲפִלּוּ לְהַזְכִּיר שֵׁם עֲבוֹדַת כּוֹכָבִים שֶׁלֹּא דֶּרֶךְ שְׁבוּעָה אָסוּר

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

שֶׁנֶּאֱמַר לֹא תַזְכִּירוּ:

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

הֲלָכָה יא

Halacha 11 · Prohibition of Mentioning the Name of a False Deity and Causing Others to Vow in Its Name

לֹא יֹאמַר אָדָם לַחֲבֵרוֹ

A person shall not say to his fellow Jew,

שְׁמֹר לִי בַּצַּד עֲבוֹדַת כּוֹכָבִים פְּלוֹנִית

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

וְכַיּוֹצֵא בָּהּ.

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

וְכָל עֲבוֹדַת כּוֹכָבִים הַכְּתוּבָה בְּכִתְבֵי הַקֹּדֶשׁ

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

מֻתָּר לְהַזְכִּיר שְׁמָהּ

it is permitted to mention its name,

כְּגוֹן פְּעוֹר וּבֵל וּנְבוֹ וְגָד

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

וְכַיּוֹצֵא בָּהֶן.

and similar to them.

וְאָסוּר לְגָרֵם לַאֲחֵרִים

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

שֶׁיִּדְּרוּ וְשֶׁיִּקָּיְמוּ בְּשֵׁם עֲבוֹדַת כּוֹכָבִים.

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

וְאֵינוֹ לוֹקֶה

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

אֶלָּא הַנּוֹדֵר בִּשְׁמָהּ

except the one who himself vows in its name,

וְהַמְקַיֵּם בִּשְׁמָהּ

and the one who swears in its name,

וְהוּא הַנִּשְׁבָּע בִּשְׁמָהּ:

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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?"

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.'