חוּמָּשׁ עִם רַשִׁ"י · ואתחנן · וְרְבִיעִי

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VAETCHANAN · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu gathers all of Klal Yisrael to prepare them for the repetition of the Aseres HaDibros. He begins by emphasizing that the covenant Hashem made at Chorev was not just with the Avos, but davka with the generation standing here today, who heard Hashem speak face to face out of the fire. Moshe reminds them of his role as the intermediary who stood between Hashem and the people to convey the words because of their fear of the fire.

The aliyah then transitions into the actual text of the Aseres HaDibros as repeated in Mishneh Torah. This includes the fundamental mitzvos of emunah in Hashem, the prohibitions against avodah zarah, swearing falsely, and the positive and negative mitzvos of Shabbos, honoring parents, and the interpersonal prohibitions ending with the warning against coveting.

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

פָּסוּק א

Pasuk 1

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֶת הַחֻקִּים וְאֶת
And called Moshe to all of Yisrael and he said to them Hear O Yisrael — the statutes and
הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹּבֵר בְּאָזְנֵיכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם
the ordinances which I speak in your ears today and you shall learn them and you shall safeguard
לַעֲשֹׂתָם׃
to perform them

פָּסוּק ב

Pasuk 2

יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב׃
Hashem our God made with us a covenant at Chorev

פָּסוּק ג

Pasuk 3

לֹא אֶת אֲבֹתֵינוּ כָּרַת יְהוָה אֶת הַבְּרִית הַזֹּאת כִּי אִתָּנוּ אֲנַחְנוּ אֵלֶּה פֹּה
Not with our fathers made Hashem — the covenant this but with us we these here
הַיּוֹם כֻּלָּנוּ חַיִּים׃
today all of us alive

רַשִׁ"י

לֹא אֶת אֲבֹתֵינוּ בִּלְבַד כָּרַת ה' וגו'. כִּי אִתָּנוּ וגו' :

not — our fathers alone did make Hashem etc. but with us etc.

פָּסוּק ד

Pasuk 4

פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

Face to face spoke Hashem with you on the mountain from the midst of the fire

רַשִּׁ"י

פנים בפנים. אָ"רַ בֶּרֶכְיָה: כָּךְ אָמַר מֹשֶׁה, אַל תֹּאמְרוּ אֲנִי מַטְעֶה אֶתְכֶם עַל

Face to face said Rabbi Berechia thus said Moshe do not say I am misleading you concerning

לֹא דָבָר, כְּדֶרֶךְ שֶׁהַסַּרְסוּר עוֹשֶׂה בֵּין הַמּוֹכֵר לַלּוֹקֵחַ, הֲרֵי הַמּוֹכֵר עַצְמוֹ מְדַבֵּר

no thing like the way that the agent does between the seller and the buyer behold the seller Himself is speaking

עִמָּכֶם פסיקתא רבתי :

with you Pesikta Rabbati

פָּסוּק ה

Pasuk 5

אָנֹכִי עֹמֵד בֵּין יְהוָה וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד לָכֶם אֶת דְּבַר

I was standing between Hashem and between you at the time that to tell to you — the word of

יְהוָה כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא עֲלִיתֶם בָּהָר לֵאמֹר:

Hashem for you feared because of the fire and you did not go up the mountain saying

רַשִּׁ"י

לאמר. מוּסָב עַל דבר ה' עמכם בהר מתוך האש, לאמר אנכי ה'

saying is connected to spoke Hashem with you in the mountain from the midst of the fire saying I am Hashem

וגו' ואנכי עומד בין ה' וביניכם :

etc. and I was standing between Hashem and between you

פָּסוּק ו

Pasuk 6

אָנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I Hashem your God Who brought you out from the land of Mitzrayim from the house of bondmen

פָּסוּק ז

Pasuk 7

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי:

there shall be not to you gods other besides My presence

רַשִּׁ"י

על פני. בְּכָל מָקוֹם אֲשֶׁר אֲנִי שָׁם, וְזֶהוּ כָּל הָעוֹלָם. דְּ"אַ — כָּל

Before My face in every place that I am there, and this is the entire world. another explanation — all

זְמַן שֶׁאֲנִי קַיָּם. עֲשֶׂרֶת הַדִּבְּרוֹת כְּבָר פֵּרַשְׁתִּים:

the time that I exist The Ten Commandments already I explained them

פָּסוּק ח

Pasuk 8

לֹא תַעֲשֶׂה לְךָ פֶּסֶל כָּל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל

You shall not make for yourself any likeness of that which is in the heavens above

וַאֲשֶׁר בָּאָרֶץ מִתָּחַת וַאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ׃

or of that which is on the earth below or of that which is in the water beneath the earth

פָּסוּק ט

Pasuk 9

לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תָעָבְדֵם כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא

You shall not bow down to them and you shall not serve them for I Hashem your God a God jealous

פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים וְעַל שִׁלֵּשִׁים וְעַל רִבֵּעִים

Who visits the sin of fathers upon children and upon the third generation and upon the fourth generation

לְשֹׂנְאָי׃

of those who hate Me

פָּסוּק י

Pasuk 10

וְעֹשֶׂה חֶסֶד לַאֲלָפִים לְאֹהֲבַי וּלְשֹׁמְרֵי מִצוֹתָו מִצְוֹתָי׃

and showing kindness to thousands to those who love Me and to those who keep His commandments My commandments

פָּסוּק יא

Pasuk 11

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לַשָּׁוְא כִּי לֹא יְנַקֶּה יְהוָה אֵת

You shall not take — the name of Hashem your God in vain for not will absolve Hashem —

אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לַשָּׁוְא׃

who takes His name in vain

פָּסוּק יב

Pasuk 12

שָׁמוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ

Observe — the day of Shabbos to sanctify it as commanded you Hashem your God

רַ״שִׁ״י

שמור. וּבְרִאשׁוֹנוֹת הוּא אוֹמֵר "זָכוֹר", שְׁנֵיהֶם בְּדִבּוּר אֶחָד וּבְתֵבָה אַחַת נֶאֶמְרוּ,

Observe and in the first it says Remember both of them in an utterance single and in a word were spoken single

וּבִשְׁמִיעָה אַחַת נִשְׁמְעוּ מִכִּילְתָא׃

and in a hearing single were heard Mekhilta

רַ״שִׁ״י

כאשר צוך. קֹדֶם מַתַּן תּוֹרָה בְּמָרָה שבת פ"ז׃

as He commanded you before the giving of the Torah at Marah Shabbos 87

פָּסוּק יג

Pasuk 13

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ׃

Six days you shall labor and you shall do all your work

פָּסוּק יד

Pasuk 14

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָל מְלָאכָה אַתָּה

and the day the seventh is Shabbos to Hashem your God you shall not do any melacha you

וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל בְּהֶמְתֶּךָ

and your son and your daughter and your servant and your maidservant and your ox and your donkey and all your cattle

וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ׃

and your stranger who is within your gates so that may rest your servant and your maidservant like you

פָּסוּק טו

Pasuk 15

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ

And you shall remember that you were a slave in the land of Mitzrayim and He took you out Hashem your God

מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה עַל כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ

from there with a hand strong and with an arm outstretched therefore · commanded you Hashem your God

לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת׃

to make — the day of Shabbos

רַ שִׁ "י

וזכרת כי עבד היית וגו'. עַל מְנָת כֵּן פָּדָאֲךָ שֶׁתִּהְיֶה לוֹ עֶבֶד

And you shall remember that you were a servant etc. on condition of this He redeemed you that you will be to Him a servant

וְתִשְׁמֹר מִצְוֹתָיו׃

and you shall keep His commandments

פָּסוּק טז

Pasuk 16

כַּבֵּד אֶת אָבִיךָ וְאֶת אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לְמַעַן

Honor — your father and — your mother as commanded you Hashem your God so that

יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן

may be prolonged your days and so that it may go well with you upon the land which Hashem your God is giving

לָךְ׃

to you

רַ שִׁ "י

כאשר צוך. אַף עַל כִּבּוּד אָב וָאֵם נִצְטַוּוּ בְּמָרָה שֶׁנֶּאֱמַר שמות

As He commanded you even regarding honoring father and mother they were commanded at Marah as it is said Shemos

ט"ו שָׁם שָׁם לוֹ חֹק וּמִשְׁפָּט סנהדרין נ"ו :
15 there He placed for them a statute and a law Sanhedrin 56

פָּסוּק יז

Pasuk 17

לֹא תִרְצָח: וְלֹא תִנְאָף: וְלֹא תִגְנֹב: וְלֹא תַעֲנֶה
You shall not murder and you shall not commit adultery and you shall not steal and you shall not testify

בְרֵעֲךָ עֵד שָׁוְא:
against your fellow witness false

רַשִׁ"י

ולא תנאף. אין לשון נאוף אלא בא אשת איש:
And you shall not commit adultery there is no expression of adultery except with a wife of a man

פָּסוּק יח

Pasuk 18

וְלֹא תַחְמֹד אֵשֶׁת רֵעֶךָ וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ
And you shall not covet the wife of your neighbor and you shall not crave the house of your neighbor his field

וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:
or his slave or his maidservant or his ox or his donkey or anything that belongs to your neighbor

רַשִׁ"י

ולא תתאוה. וְלָא תֵרוֹג, אַף הוּא לְשׁוֹן חֶמְדָּה, כְּמוֹ נֶחְמָד לְמַרְאֶה בראשית ב' דְּמְתַרְגְּמִינָן דְּמְרַגַּג לְמִחְזֵי:
And do not covet and do not desire also it is an expression of desire just as desirable to the sight Bereshis two which we translate that is desirable to behold

CHAPTER SUMMARY

The aliyah flows from Moshe Rabbeinu's introductory words about the living covenant at Chorev directly into the repetition of the Aseres HaDibros. It details the first commandments of believing in Hashem and rejecting avodah zarah, followed by the prohibition of taking Hashem's name in vain. The text then commands the observance of Shabbos, linking it to both the creation and the exodus from Mitzrayim, and continues with the mitzvah of kibbud av v'em. Finally, it lists the severe prohibitions against murder, adultery, theft, false testimony, and coveting a neighbor's wife, home, or possessions.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the yesod Moshe Rabbeinu is laying down here before he repeats the Aseres HaDibros. He tells the Yidden, "It was not with our ancestors that Hashem made this covenant, but with us, the living, every one of us who is here today." Lichoira, we know the covenant was made with the dor de'ah at Har Sinai. But Moshe is teaching us a massive chiddush in avodas Hashem: the Torah cannot be treated like an old family inheritance or a beautiful piece of history we merely preserve. It has to be a living, breathing, personal connection today.

When you sit down to learn, or when you stand up to do a mitzvah, the yetzer hara wants you to feel like you are just going through the motions of an ancient tradition. The Torah is telling us, "lo es avoseinu", it is not just about what was. Hashem is making this covenant with you, personally, right now in this very moment. The warmth, the fire, and the "panim b'panim" connection of Sinai are meant to be experienced today.

Take one mitzvah you do every single day, whether it is saying Shema, putting on tefillin, or making a brachah on food, and before you do it, stop for three seconds to think: "Hashem is commanding me to do this right now, personally, today."

דַּף יוֹמִי · חֻלִּין · דַּף פ״ג

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

📖 THE SUGYA

We start off the daf continuing our discussion on the mechanics of malkus, specifically looking at Rabbi Yehuda's shitta regarding a negative commandment that is remedied by a positive commandment (lav hanitak l'asei), and Rabbi Yaakov's view on a lav she'ein bo ma'aseh. The Gemara brings a kasha from a braisa about eating two sciatic nerves (gidei hanasheh) to try and prove the shitta of Sumachos regarding multiple sets of lashes under a single warning, which the Gemara ultimately resolves.

Then, we move on to a new Mishnah that discusses the halachos of "oto v'es b'no" (the prohibition of slaughtering an animal and its offspring on the same day). The Mishnah teaches that on four specific occasions during the year—when meat is in high demand for the Yom Tov feasts—a seller must inform the buyer if he already sold the mother or the daughter to be slaughtered, so they don't end up violating the lav. We also learn about the special halachos of these busy times, where we force a butcher to slaughter his animal even if a buyer only bought a small amount, and how that affects who bears the financial loss if the animal dies before shechita.

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

עַמּוּד א׳ DAF 83A

EXPLANATION

בָּא הַכָּתוּב לִיתֵּן עֲשֵׂה אַחַר לֹא תַּעֲשֶׂה, לוֹמַר שֶׁאֵין לוֹקִין עָלָיו, דִּבְרֵי רַבִּי יְהוּדָה.

The verse comes to place a positive mitzvah after a negative commandment, by stating "and that which remains of it until morning you shall burn with fire," **to say that we do not lash for it**, because it is a negative commandment that can be remedied by a positive commandment, which does not carry the punishment of malkus; these are **the words of Rabbi Yehuda.**

EXPLANATION

רַבִּי יַעֲקֹב אוֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה, אֶלָּא מִשּׁוּם דְּהָוֵה לֵיהּ לָאו שֶׁאֵין בּוֹ מַעֲשֶׂה, וְכָל לָאו שֶׁאֵין בּוֹ מַעֲשֶׂה – אֵין לוֹקִין עָלָיו.

Rabbi Yaakov says: Not for this reason is it that he is exempt from lashes. **Rather,** it is **because it is a negative commandment that does not involve an action**, since the transgression is merely leaving the meat over, **and** the rule is that for **any negative commandment that does not involve an action, we do not lash for it.**

PROOF

תָּא שְׁמַע: אָכַל שְׁנֵי גִידִין מִשְּׁתֵּי יְרֵכוֹת מִשְּׁתֵּי בְּהֵמוֹת – סוֹפֵג שְׁמוֹנִים; רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ סוֹפֵג אֶלָּא אַרְבָּעִים.

The Gemara suggests: **Come and hear** a proof regarding Sumachos's view from a braisa: If **one ate two sciatic nerves from two thighs of two** different **animals, he receives eighty** lashes; **Rabbi Yehuda says: He only receives forty** lashes.

QUESTION

הֵיכִי דָּמֵי? אִילֵּימָא בְּזֶה אַחַר זֶה וּבִשְׁתֵּי הַתְרָאוֹת – מַאי טַעְמָא דְּרַבִּי יְהוּדָה דְּאָמַר: אַרְבָּעִים וְתוּ לָא?

The Gemara asks: **What are the circumstances? If we say** that he ate them **one after the other and with two separate forewarnings, what is the reason of Rabbi Yehuda who says** that he receives only **forty** lashes **and no more?** After all, he violated two distinct prohibitions with two separate warnings!

ANSWER

אֶלָּא פְּשִׁיטָא בְּבַת אַחַת וּבַהַתְרָאָה אַחַת.

Rather, it is obvious that he ate them **at the same time and with a single forewarning.**

QUESTION

מַאן תַּנָּא קַמָּא? אִילֵּימָא רַבָּנַן דְּפְלִיגִי עֲלֵיהּ דְּסוּמְכוֹס – וּמָה הָתָם, דְּגוּפִין מוּחְלָקִין, פְּטָרִי רַבָּנַן, הָכָא לֹא כָּל שֶׁכֵּן?

Now, **who is the Tanna Kamma** who holds that he gets eighty lashes in this case? **If we say it is the Rabbis who argue with Sumachos** in our Mishnah regarding "it and its offspring"—that cannot be! **If there, where the bodies are distinct** animals, **the Rabbis exempt** him from a second set of lashes, then **here,** where the two nerves are from the same body, is it **not all the more so** that they would exempt him?

INFERENCE

אֶלָּא לָאו סוּמְכוֹס הִיא!

Rather, is it not Sumachos who is the Tanna Kamma? This proves that according to Sumachos, one can receive multiple sets of lashes for violating the same prohibition twice under a single warning.

RESOLUTION

לְעוֹלָם בְּזֶה אַחַר זֶה, וּדְקָאָמַרְתְּ: מַאי טַעְמָא דְּרַבִּי יְהוּדָה? כְּגוֹן דְּלֵית בֵּיהּ כְּזַיִת, דְּתַנְיָא: אֲכָלוֹ וְאֵין בּוֹ כְּזַיִת – חַיָּיב, רַבִּי יְהוּדָה אוֹמֵר: עַד שֶׁיְּהֵא בּוֹ כְּזַיִת.

The Gemara rejects this: **Actually,** we can say the braisa is dealing with a case where he ate them **one after the other** with separate warnings, and it is indeed the Rabbis who hold he gets eighty. **And as for what you asked: What is the reason of Rabbi Yehuda** for exempting him from the second set? It is **where there is not a kezayis** of volume in one of the nerves, **as it is taught in a braisa:** If **one ate** the sciatic nerve **and there is not a kezayis in it, he is liable; Rabbi Yehuda says:** He is not liable **unless there is a kezayis in it.** Therefore, Rabbi Yehuda only holds him liable for the nerve that had a kezayis.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּאַרְבָּעָה פְּרָקִים בַּשָּׁנָה, הַמּוֹכֵר בְּהֵמָה לַחֲבֵירוֹ צָרִיךְ לְהוֹדִיעוֹ: ״אִמָּהּ מָכַרְתִּי לִשְׁחוֹט״, ״בִּתָּהּ מָכַרְתִּי לִשְׁחוֹט״.

MISHNAH: On four occasions in the year, one who sells an animal to his fellow must inform him: "I sold its mother to be slaughtered," or **"I sold its daughter to be slaughtered,"** so that the buyer does not violate the prohibition of "it and its

offspring" on the same day.

MISHNAH

וְאֵלּוּ הֵן: עֶרֶב יוֹם טוֹב הָאַחֲרוֹן שֶׁל חַג, וְעֶרֶב יוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וְעֶרֶב עֲצֶרֶת, וְעֶרֶב רֹאשׁ הַשָּׁנָה. וּכְדִבְרֵי רַבִּי יוֹסֵי הַגְּלִילִי, אַף עֶרֶב יוֹם הַכִּפּוּרִים בַּגָּלִיל.

And these are the four occasions: **The eve of the last festival day of the Festival** of Sukkos, **and the eve of the first festival day of Pesach, and the eve of Shavuos, and the eve of Rosh Hashanah. And according to the words of Rabbi Yosei HaGelili, even the eve of Yom Kippur in the Galil** is included, as they would eat a lot of meat then.

MISHNAH

אָמַר רַבִּי יְהוּדָה: אֵימָתַי – בִּזְמַן שֶׁאֵין לוֹ רֶיוַח, אֲבָל יֵשׁ לוֹ רֶיוַח – אֵין צָרִיךְ לְהוֹדִיעוֹ.

Rabbi Yehuda said: When must he inform him? **At a time when there is no interval** of time between the sales, because both animals were sold on the very same day. **But if there is an interval** of time between the sales, **he does not need to inform him**, because we assume each buyer will slaughter on the day of his purchase.

MISHNAH

וּמוֹדֶה רַבִּי יְהוּדָה בְּמוֹכֵר אֶת הָאֵם לֶחָתָן וְאֶת הַבַּת לַכַּלָּה – שֶׁצָּרִיךְ לְהוֹדִיעוֹ, בִּידוּעַ שֶׁשְּׁנֵיהֶם שׁוֹחֲטִין בְּיוֹם אֶחָד.

And Rabbi Yehuda concedes in the case of one who sells the mother to the groom and the daughter to the bride, that he must inform him even if there was an interval between the sales, because **it is known that both of them will slaughter on the same day** for the wedding feast.

MISHNAH

בְּאַרְבָּעָה פְּרָקִים אֵלּוּ מַשְׁחִיטִין אֶת הַטַּבָּח בְּעַל כָּרְחוֹ, אֲפִילּוּ שׁוֹר שָׁוֶה אֶלֶף דִּינָרִים וְאֵין לוֹ לְלוֹקֵחַ אֶלָּא דִּינָר – כּוֹפִין אוֹתוֹ לִשְׁחוֹט.

On these four occasions, we compel the butcher to slaughter the animal **against his will; even if** there is **a bull worth one thousand dinars and the buyer has only** paid for **a dinar's** worth of meat, **we compel him to slaughter** the bull so the buyer can have his meat for the Yom Tov.

MISHNAH

לְפִיכָךְ, אִם מֵת – מֵת לַלּוֹקֵחַ.

Therefore, since the butcher is forced to slaughter, **if** the bull **dies** before it is slaughtered, **it dies to the loss of the buyer**, and he loses his dinar.

MISHNAH

אֲבָל בִּשְׁאָר יְמוֹת הַשָּׁנָה אֵינוֹ כֵּן, לְפִיכָךְ אִם מֵת – מֵת לַמּוֹכֵר.

But during the rest of the days of the year it is not so; therefore, if the bull **dies, it dies to the loss of the seller**, and he must return the buyer's money.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ תָּנָא, אִם לֹא הוֹדִיעוֹ – הוֹלֵךְ וְשׁוֹחֵט וְאֵינוֹ נִמְנָע.

GEMARA: It was taught in a braisa: **If** the seller **did not inform him,** the buyer **may go and slaughter** the animal **and need not refrain** out of concern that the other animal was sold and slaughtered today.

QUESTION

אָמַר רַבִּי יְהוּדָה אֵימָתַי. לְמָה לִי לְמֵיתְנֵי אֶת הָאֵם לֶחָתָן וְאֶת הַבַּת לַכַּלָּה?

We learned in the Mishnah: **Rabbi Yehuda said: When** is this so? And he concedes in the case of selling the mother to the groom and the daughter to the bride. The Gemara asks: **Why do I need to teach** specifically that he sold **the mother to the groom and the daughter to the bride?** He could have just said "one to the groom and one to the bride"!

ANSWER

מִלְּתָא אַגַּב אוֹרְחֵיהּ קָמַשְׁמַע לַן, דְּאוֹרַח אַרְעָא לְמִטְרַח בֵּי חַתְנָא טְפֵי מִבֵּי כַלָּתָא.

The Gemara answers: **He comes to teach us a matter in passing, that it is the way of the land for the groom's household to exert more effort** and prepare a larger feast **than the bride's household.** Therefore, the groom buys the mother, which is larger, and the bride buys the daughter, which is smaller.

QUESTION

בְּאַרְבָּעָה פְּרָקִים אֵלּוּ, וְהָא לֹא מָשַׁךְ!

We learned in the Mishnah: **On these four occasions**, if the bull dies, it dies to the loss of the buyer. The Gemara asks: **But he did not pull** the animal to acquire it! How can the buyer bear the loss if he has not made a kinyan?

ANSWER

אָמַר רַב הוּנָא אָמַר רַב: כְּשֶׁמָּשַׁךְ.

Rav Huna said in the name of Rav: This is a case **where he pulled** the animal, thereby acquiring his share.

OBJECTION

אִי הָכִי, אֵימָא סֵיפָא: אֲבָל בִּשְׁאָר יְמוֹת הַשָּׁנָה אֵינוֹ כֵּן, לְפִיכָךְ אִם מֵת – מֵת לַמּוֹכֵר, וְהָא מָשַׁךְ!

The Gemara objects: **If so, look at the latter clause: But during the rest of the days of the year it is not so; therefore, if it dies, it dies to the loss of the seller. But** why, **behold he pulled it!** Once he makes a kinyan meshichah, the loss should be his!

RESOLUTION

אָמַר רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק: לְעוֹלָם שֶׁלֹּא מָשַׁךְ, וּכְגוֹן שֶׁזִּיכָּה לוֹ עַל יְדֵי אַחֵר, בְּאַרְבָּעָה פְּרָקִים אֵלּוּ דְּזָכוּת הוּא לוֹ – זָכִין לְאָדָם שֶׁלֹּא בְּפָנָיו, בִּשְׁאָר יְמוֹת הַשָּׁנָה דְּחוֹב הוּא לוֹ – אֵין חָבִין לָאָדָם שֶׁלֹּא בְּפָנָיו.

Rabbi Shmuel bar Rav Yitzchak said: Actually, it is a case **where he did not pull** it himself, **but where** the seller **transferred ownership to him through another person. On these four occasions, since it is a benefit for him** to secure meat for Yom

Tov, the rule is that **we can acquire a benefit for a person in his absence. But during the rest of the days of the year, since it is a disadvantage for him** to be forced to buy meat he might not want today, **we cannot obligate a person in his absence.**

STATEMENT

רַבִּי אֶלְעָזָר אוֹמֵר, אָמַר רַבִּי יוֹחָנָן: בְּאַרְבָּעָה פְּרָקִים אֵלּוּ הֶעֱמִידוּ חֲכָמִים דִּבְרֵיהֶם עַל דִּין תּוֹרָה.

Rabbi Eleazar says that Rabbi Yochanan said: On these four occasions, the Sages established their words upon Torah law itself.

EXPLANATION

דְּאָמַר רַבִּי יוֹחָנָן: דְּבַר תּוֹרָה – מָעוֹת קוֹנוֹת, וּמָה טַעַם אָמְרוּ מְשִׁיכָה קוֹנָה – גְּזֵירָה שֶׁמָּא יֹאמַר לוֹ "נִשְׂרְפוּ חִטֶּיךָ בַּעֲלִיָּה".

As Rabbi Yochanan said: By Torah law, money acquires movable property. **And what is the reason** the Sages **said that pulling acquires?** It is **a decree, lest** a fire break out and the seller **will say to him, "Your wheat was burned in the attic,"** and he will not bother to save it. But on these four occasions, the Sages reverted to Torah law, so giving money alone acquires the meat.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' "יוֹם אֶחָד" הָאָמוּר בְּאוֹתוֹ וְאֶת בְּנוֹ – הַיּוֹם הוֹלֵךְ אַחַר הַלַּיְלָה.

MISHNAH: "One day" that is said regarding "it and its offspring"—the day follows the night, meaning the night comes first and then the daytime.

MISHNAH

אֶת זוֹ דָּרַשׁ רַבִּי שִׁמְעוֹן בֶּן זוֹמָא: נֶאֱמַר בְּמַעֲשֵׂה בְרֵאשִׁית "יוֹם אֶחָד", וְנֶאֱמַר בְּאוֹתוֹ וְאֶת בְּנוֹ "יוֹם אֶחָד" – מָה "יוֹם אֶחָד" הָאָמוּר בְּמַעֲשֵׂה בְרֵאשִׁית הַיּוֹם הוֹלֵךְ אַחַר הַלַּיְלָה, אַף "יוֹם אֶחָד" הָאָמוּר בְּאוֹתוֹ וְאֶת בְּנוֹ הַיּוֹם הוֹלֵךְ אַחַר הַלַּיְלָה.

This very point Rabbi Shimon ben Zoma expounded: It is said in the Creation story "one day," and it is said regarding "it and its offspring" "one day." Just as "one day" said in the Creation story, the day follows the night, so too "one day" said regarding "it and its offspring," the day follows the night.

גְּמָרָא GEMARA

GEMARA

גְּמָ' תָּנוּ רַבָּנַן: אֶת זוֹ דָּרַשׁ רַבִּי שִׁמְעוֹן בֶּן זוֹמָא, לְפִי שֶׁכָּל הָעִנְיָן כּוּלּוֹ אֵינוֹ מְדַבֵּר אֶלָּא בְּקָדָשִׁים, וּבְקָדָשִׁים לַיְלָה הוֹלֵךְ אַחַר הַיּוֹם, יָכוֹל אַף זֶה כֵּן?

GEMARA: The Rabbis taught in a braisa: **This very point Rabbi Shimon ben Zoma expounded: Since the entire section** of the Torah where this is written **only speaks about Kodashim** (sacrifices), **and in Kodashim the night follows the day, I**

might have thought that this prohibition of "it and its offspring" is also so?

GEMARA

נֶאֱמַר כָּאן "יוֹם אֶחָד", וְנֶאֱמַר בְּמַעֲשֵׂה בְרֵאשִׁית "יוֹם אֶחָד", מָה "יוֹם אֶחָד" הָאָמוּר בְּמַעֲשֵׂה בְרֵאשִׁית – הַיּוֹם הוֹלֵךְ אַחַר הַלַּיְלָה, אַף יוֹם הָאָמוּר בְּאוֹתוֹ וְאֶת בְּנוֹ – הַיּוֹם הוֹלֵךְ אַחַר הַלַּיְלָה.

Therefore, it is said here "one day," and it is said in the Creation story "one day." Just as "one day" said in the Creation story—the day follows the night, so too "one day" said regarding "it and its offspring"—the day follows the night.

עמוד ב׳ DAF 83B

STATEMENT

רַבִּי אוֹמֵר: "יוֹם אֶחָד" – יוֹם הַמְיוּחָד טָעוּן כָּרוּז,

Rabbi Yehuda HaNasi says: The words "one day" in the Torah's prohibition of slaughtering an animal and its offspring on the same day refer to a special day, such as the day before a Yom Tov when many animals are slaughtered, which requires a proclamation to warn buyers so they do not inadvertently violate the prohibition.

STATEMENT

מִכָּאן אָמְרוּ: בְּאַרְבָּעָה פְּרָקִים בַּשָּׁנָה הַמּוֹכֵר בְּהֵמָה לַחֲבֵירוֹ צָרִיךְ לְהוֹדִיעוֹ.

From here, from this source, the Sages said: On four occasions during the year, which are special days of heavy slaughtering, one who sells an animal to another must inform him if he already sold its mother or offspring for slaughter.

STATEMENT

הֲדַרַן עֲלָךְ אוֹתוֹ וְאֶת בְּנוֹ.

May we return to you, Perek Oto V'es Beno.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ כִּסּוּי הַדָּם נוֹהֵג בָּאָרֶץ וּבְחוּצָה לָאָרֶץ, בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת,

MISHNAH: The mitzva of covering the blood after slaughtering is in effect both in the Land of Yisrael and outside of the Land, both in the presence of the Temple and not in the presence of the Temple.

MISHNAH

בְּחוּלִּין אֲבָל לֹא בְּמוּקְדָּשִׁין,

It applies with regard to non-sacred animals, but not with regard to sacrificial ones.

MISHNAH

וְנוֹהֵג בַּחַיָּה וּבָעוֹף, בִּמְזוּמָּן וּבְשֶׁאֵינוֹ מְזוּמָּן,

And it is in effect with regard to the slaughter of an undomesticated animal and a bird, with regard to those that are readily available in one's home, and with regard to those that are not readily available, such as wild animals that must be

hunted.

MISHNAH

וְנוֹהֵג בְּכוֹי מִפְּנֵי שֶׁהוּא סָפֵק.

And it is in effect with regard to a koy, which is a hybrid animal, **because it is a doubt** whether it is classified as a domesticated animal, which is exempt, or an undomesticated animal, which is obligated.

MISHNAH

וְאֵין שׁוֹחֲטִין אוֹתוֹ בְּיוֹם טוֹב, וְאִם שְׁחָטוֹ – אֵין מְכַסִּין אֶת דָּמוֹ.

And one may not slaughter it on a Festival ab initio, because of the melacha involved in covering its blood when the obligation itself is doubtful; **and if he slaughtered it** on Yom Tov, **one does not cover its blood** until after the Festival.

גְּמָרָא GEMARA

QUESTION

גְּמ׳ מוּקְדָּשִׁין מַאי טַעְמָא לָא?

GEMARA: The Gemara asks: With regard to **sacrificial ones, what is the reason** that the mitzva of covering the blood does **not** apply to sacrificial birds?

ANSWER

אִילֵּימָא מִשּׁוּם דְּרַבִּי זֵירָא, דְּאָמַר רַבִּי זֵירָא: הַשּׁוֹחֵט צָרִיךְ שֶׁיִּתֵּן עָפָר לְמַטָּה וְעָפָר לְמַעְלָה,

If we say it is **because of** the statement **of Rabbi Zeira, as Rabbi Zeira says: One who slaughters must place earth beneath** the blood **and earth above** the blood,

PROOF

שֶׁנֶּאֱמַר: ״וְשָׁפַךְ אֶת דָּמוֹ וְכִסָּהוּ בֶּעָפָר״ – ״עָפָר״ לֹא נֶאֱמַר, אֶלָּא ״בֶּעָפָר״, מְלַמֵּד שֶׁהַשּׁוֹחֵט צָרִיךְ שֶׁיִּתֵּן עָפָר לְמַטָּה וְעָפָר לְמַעְלָה.

as it is stated: "And he shall pour out its blood and cover it in earth"—it is not stated "with earth" (עָפָר), **but rather "in earth"** (בֶּעָפָר), which **teaches that the one who slaughters must place earth beneath** the blood **and earth above** the blood.

EXPLANATION

וְהָכָא לָא אֶפְשָׁר, הֵיכִי לֵיעְבֵּיד?

And here, in the case of a sacrificial bird whose blood must be received and applied on the altar, placing earth beneath the blood **is not possible. How should he do it?**

EXPLANATION

לִיתֵּיב וְלִיבַּטְּלֵיהּ – קָמוֹסֵיף אַפְּנָיָן, וּכְתִיב: ״הַכֹּל בִּכְתָב מִיַּד ה׳ עָלַי הִשְׂכִּיל״.

If you suggest **let him place** earth on the altar **and nullify it** so that it becomes a permanent part of the altar, **he is adding to the structure** of the altar, **and it is written** regarding the Temple's design: **"All this in writing from the hand of Hashem, which He made me understand,"** meaning the dimensions of the Temple and altar are fixed by prophecy and cannot be changed.

EXPLANATION

לָא לִיבַּטְּלֵיהּ – קָא חָוֵי חֲצִיצָה.

And if you suggest **let him not nullify it**, then the earth **constitutes an interposition** between the blood and the altar, which invalidates the service.

OBJECTION

נְהִי דִּלְמַטָּה לָא אֶפְשָׁר, לְמַעְלָה אֶפְשָׁר, לֵיעְבֵּיד כִּסּוּי!

The Gemara objects: **Granted that** placing earth **beneath** the blood **is not possible, but** placing earth **above** the blood **is possible! Let him perform the covering** from above!

PROOF

מִי לָא תַּנְיָא, רַבִּי יוֹנָתָן בֶּן יוֹסֵף אוֹמֵר: שָׁחַט חַיָּה וְאַחַר כָּךְ שָׁחַט בְּהֵמָה – פָּטוּר מִלְּכַסּוֹת, בְּהֵמָה וְאַחַר כָּךְ חַיָּה – חַיָּיב לְכַסּוֹת.

Is it not taught in a braisa that **Rabbi Yonatan ben Yosef says: If one slaughtered an undomesticated animal and afterward slaughtered a domesticated animal** over its blood, he is **exempt from covering** the blood of the undomesticated animal because it is already covered by the other blood; but if he slaughtered **a domesticated animal and afterward** slaughtered **an undomesticated animal** over it, he is **obligated to cover** the blood of the undomesticated animal, even though there is no earth beneath it, only the blood of the domesticated animal? This proves that the mitzva applies even when earth cannot be placed beneath the blood!

RESOLUTION

כִּדְרַבִּי זֵירָא, דְּאָמַר רַבִּי זֵירָא: כָּל הָרָאוּי לְבִילָה – אֵין בִּילָה מְעַכֶּבֶת בּוֹ, וְכֹל שֶׁאֵינוֹ רָאוּי לְבִילָה – בִּילָה מְעַכֶּבֶת בּוֹ.

The Gemara answers: This is **in accordance with** another principle **of Rabbi Zeira, as Rabbi Zeira says** regarding meal offerings: **Any** flour **that is suitable for mixing** with oil, the actual **lack of mixing does not invalidate it; but any** flour **that is not suitable for mixing**, the **lack of mixing invalidates it**. Here too, since it was possible to cover the first animal's blood before slaughtering the second, the situation was fundamentally suitable for the mitzva; but with sacrificial birds, it is never possible to place earth beneath the blood, so the mitzva is completely inapplicable.

QUESTION

וְלִיגְּרֵיהּ וְלִיכַּסֵּיהּ?

The Gemara asks: Still, **let him scrape** the blood off the altar **and cover it** elsewhere!

PROOF

מִי לָא תְּנַן: דָּם הַנִּיתָּז וְשֶׁעַל הַסַּכִּין חַיָּיב לְכַסּוֹת? אַלְמָא דְּגָרִיר וּמְכַסֵּי לֵיהּ, הָכָא נָמֵי נִגְרוֹר וּנְכַסֵּי לֵיהּ!

Did we not learn in a Mishnah later on: **Blood that spurts** onto the walls **and that which is on the knife, one is obligated to cover? Consequently, we see that one scrapes** the blood off **and covers it. Here too, let us scrape** the blood of the sacrificial bird off the altar **and cover it** elsewhere!

ANSWER

אִי בְּקָדְשֵׁי מִזְבֵּחַ – הָכִי נָמֵי, הָכָא בְּמַאי עָסְקִינַן? בְּקָדְשֵׁי בֶּדֶק הַבַּיִת.

The Gemara answers: **If** the Mishnah was dealing **with items consecrated for the altar, indeed, that would be so**, and one would have to cover it. But **here, with what are we dealing? With items consecrated for Temple maintenance**, which were dedicated to be sold for Temple repairs. If one transgressed and slaughtered them, they are forbidden for benefit, and the Tanna of our Mishnah holds that the mitzva of covering the blood does not apply to an animal that is forbidden to be eaten.

SUMMARY

The Gemara first clarifies that according to Rabbi Yehuda, a person is exempt from lashes for leaving over sacrificial meat because it is a lav hanitak l'asei, whereas Rabbi Yaakov holds the exemption is because it is a lav she'ein bo ma'aseh. After analyzing a braisa regarding the gid hanasheh to understand Sumachos's view on multiple lashes, the Gemara transitions to the Mishnah of "oto v'es b'no." The Mishnah establishes that on the eves of the last day of Sukkos, Pesach, Shavuos, and Rosh Hashanah (and Yom Kippur in the Galil), a seller must warn buyers of related animals to prevent a transgression. Rabbi Yehuda limits this to when the sales happen on the same day, though he agrees a warning is required for a groom and bride who will surely slaughter on the same day. Finally, the Gemara discusses the halachic mechanism of how a buyer acquires his share of meat on these four occasions, explaining that the seller transfers ownership through a third party (mecha'veh al yedei acher) to secure the meat for the buyer, which is why the buyer bears the loss if the animal dies.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara in our sugya asks a beautiful question on the Mishnah: why does the Tanna have to specify that the seller sold the mother animal to the groom's family and the daughter animal to the bride's family? The Gemara answers with a beautiful principle of derech eretz: "it is the way of the land for the groom's household to exert more effort and prepare a grander feast than the bride's household."

Look at what Chazal are doing here. In the middle of a complex, lomdishe discussion about the prohibitions of slaughtering an animal and its offspring on the same day, the Gemara stops to teach us a lesson in sensitivity and family dynamics. The Torah is telling us that when a young couple is building a home, we must understand the natural feelings and expectations involved. The groom's side has a certain responsibility to show excitement, to invest effort, and to make the bride feel cherished.

This is not just about wedding catering; it is a yesod for all of our relationships. True derech eretz means looking at the situation through the eyes of the other person and understanding what is expected of us to bring them joy. We cannot just do the bare minimum and say, "I did my part." We have to put in that extra effort, the "mitpach," to show that we truly care.

Today, identify one relationship in your life, whether with your spouse, a child, or a parent, where you can go beyond the basic requirements and put in a little extra effort or preparation just to make them feel valued and cared for.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק שִׁשִּׁי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam takes us deeper into the specific, dark practices of the ov and yid'oni, showing us the exact nature of these forbidden sorceries and the severe punishments they carry. We will learn how the ov involves whispering incantations over wands or skulls, while the yid'oni uses a bird's bone to fall into a trance, both being forms of avodah zarah that the Torah strictly forbids us to turn after.

We then move on to the terrible practice of Molech, where a father hands over some of his children to pagan priests to be passed through fire. The Rambam defines the precise halachic boundaries of this sin, explaining that it only applies to one's own descendants and requires both giving over and passing through the flames. Finally, the chapter addresses the prohibitions against erecting a monument (matzevah) for gathering and bowing down on a kneeling stone (even to Hashem) outside of the Beis HaMikdash.

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

הֲלָכָה א

Halacha 1 · The Prohibited Practices of Ov and Yid'oni and Their Punishments

הָעוֹשֶׂה אוֹב אוֹ יִדְּעוֹנִי

One who performs the sorcery of **ov or yid'oni**

בְּרָצוֹנוֹ בְּזָדוֹן

willingly and **intentionally**

חַיָּב כָּרֵת

is liable for karet (spiritual excision),

וְאִם הָיוּ שָׁם עֵדִים וְהַתְרָאָה

and if there were there witnesses and a proper halachic **warning**

נִסְקָל.

he is **stoned** by the court.

הָיָה שׁוֹגֵג

If he **was** acting **unintentionally**,

מֵבִיא חַטָּאת קְבוּעָה.

he brings a fixed sin offering to the Beis HaMikdash.

כֵּיצַד הוּא מַעֲשֵׂה הָאוֹב.

How is the practice of the ov performed?

זֶה שֶׁהוּא עוֹמֵד וּמַקְטִיר קְטֹרֶת יְדוּעָה

This refers to one that stands and burns a known incense,

וְאוֹחֵז שַׁרְבִיט שֶׁל הֲדַס בְּיָדוֹ וּמְנִיפוֹ

and holds a wand of myrtle in his hand and waves it,

וְהוּא מְדַבֵּר בַּלָּאט בִּדְבָרִים יְדוּעִים אֶצְלָם

and he speaks softly with words known to them (the practitioners of this magic),

עַד שֶׁיִּשְׁמַע הַשּׁוֹאֵל

until the inquirer hears

כְּאִלּוּ אֶחָד מְדַבֵּר עִמּוֹ וּמְשִׁיבוֹ

as if someone is speaking with him and answering him

עַל מַה שֶּׁהוּא שׁוֹאֵל

on what he asks,

בִּדְבָרִים מִתַּחַת הָאָרֶץ

speaking with words that seem to come from under the earth,

בְּקוֹל נָמוּךְ עַד מְאֹד

in a voice that is very low,

וּכְאִלּוּ אֵינוֹ נִכָּר לָאֹזֶן

and as if it is not clearly discernible to the ear,

אֶלָּא בְּמַחֲשָׁבָה מַרְגִּישׁ בּוֹ.

but in thought the inquirer senses it.

וְכֵן הַלּוֹקֵחַ גֻּלְגֹּלֶת הַמֵּת

And likewise, one who takes a skull of the dead

וּמַקְטִיר לָהּ וּמְנַחֵשׁ בָּהּ

and burns incense to it and divines with it,

עַד שֶׁיִּשְׁמַע כְּאִלּוּ קוֹל יוֹצֵא

until there is heard as if a voice comes out

מִתַּחַת שְׁחִיוֹ שֶׁפֶל עַד מְאֹד וּמְשִׁיבוֹ.

from under his armpit, which is very low, and answers him.

כָּל אֵלּוּ מַעֲשֵׂה אוֹב הֵן

All these are practices of ov,

וְהָעוֹשֶׂה אֶחָד מֵהֶן נִסְקָל:

and one who performs even one of them is stoned.

הֲלָכָה ב

Halacha 2 · The Practice of the Yid'oni and Its Prohibition

כֵּיצַד מַעֲשֵׂה הַיִּדְּעֹנִי.

How is the deed of the practitioner of yid'oni performed?

מֵנִיחַ עֶצֶם עוֹף שֶׁשְּׁמוֹ יָדוּעַ בְּפִיו

He places a bone of a bird whose name is Yadua in his mouth,

וּמַקְטִיר וְעוֹשֶׂה מַעֲשִׂים אֲחֵרִים

and offers incense and does other deeds

עַד שֶׁיִּפֹּל כְּנִכְפֶּה

until he falls like an epileptic

וִידַבֵּר בְּפִיו דְּבָרִים שֶׁעֲתִידִים לִהְיוֹת.

and speaks with his mouth words that are destined to be in the future.

וְכָל אֵלּוּ מִינֵי עֲבוֹדַת כּוֹכָבִים הֵן

And all these practices are types of worship of stars,

וְאַזְהָרָה שֶׁלָּהֶן מִנַּיִן

and from where do we derive the warning against them?

שֶׁנֶּאֱמַר "אַל תִּפְנוּ אֶל הָאֹבֹת" וְגוֹ':

As it is said, "Do not turn to the ovos and to the yid'onim" etc.

הַנּוֹתֵן מִזַּרְעוֹ לַמֹּלֶךְ בִּרְצוֹנוֹ וּבְזָדוֹן חַיָּב כָּרֵת.

One who gives of his progeny to Molech willingly and with intent is liable to **karet**, spiritual excision, if there was no warning.

בִּשְׁוֹגֵג מֵבִיא חַטָּאת קְבוּעָה.

If he did so **inadvertently, he brings a fixed sin offering**.

וְאִם עָשָׂה בְּעֵדִים וְהַתְרָאָה נִסְקָל

And if he did so with witnesses and a prior **warning, he is stoned** by the Beis Din,

שֶׁנֶּאֱמַר וּיקרא כ ב "אֲשֶׁר יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ מוֹת יוּמָת" וְגוֹ'.

as it is said in the Torah, **"whoever gives of his progeny to Molech, death shall he be put to death" etc.**

וְאַזְהָרָה שֶׁלּוֹ מִנַּיִן

And the warning for it, from where do we derive it? It is

שֶׁנֶּאֱמַר וּיקרא יח כא "וּמִזַּרְעֲךָ לֹא תִתֵּן לְהַעֲבִיר לַמֹּלֶךְ"

as it is said, "And of your progeny you shall not give to pass to Molech."

וּלְהַלָּן הוּא אוֹמֵר דברים יח י "לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ".

And further on it says, "There shall not be found among you one who passes his son and his daughter through the fire."

כֵּיצַד הָיוּ עוֹשִׂים.

How did they do this service? The father

מַדְלִיק אֵשׁ גְּדוֹלָה וְלוֹקֵחַ מִקְצָת זַרְעוֹ וּמוֹסְרוֹ לְכֹהֲנֵיהֶם עוֹבְדֵי הָאֵשׁ.

kindles a great fire, and takes some of his progeny and delivers him to their priests, the worshippers of the fire.

וְאוֹתָן הַכֹּהֲנִים נוֹתְנִין הַבֵּן לְאָבִיו אַחַר שֶׁנִּמְסַר בְּיָדָן לְהַעֲבִירוֹ בָּאֵשׁ בִּרְשׁוּתוֹ

And those priests give the son back **to his father, after he was delivered into their hand, to pass him through the fire with his permission.**

וַאֲבִי הַבֵּן הוּא שֶׁמַּעֲבִיר בְּנוֹ עַל הָאֵשׁ בִּרְשׁוּת הַכֹּהֲנִים

And the father of the son, he is the one who passes his son over the fire with the permission of the priests,

וּמַעֲבִירוֹ בְּרַגְלָיו מִצַּד זֶה לְצַד אַחֵר בְּתוֹךְ הַשַּׁלְהֶבֶת.

and he passes him on his feet from this side to the other side in the midst of the flame.

לֹא שֶׁהוּא שׂוֹרְפוֹ לַמֹּלֶךְ כְּדֶרֶךְ שֶׁשּׂוֹרְפִין בְּנֵיהֶם וּבְנוֹתֵיהֶם לַעֲבוֹדַת כּוֹכָבִים אַחֶרֶת

It is **not that he burns him to Molech like the manner that they burn their sons and their daughters for other worship of stars,**

אֶלָּא בְּהַעֲבָרָה בִּלְבַד הָיְתָה עֲבוֹדָה זוֹ שֶׁשְּׁמָהּ מֹלֶךְ.

rather, by passing alone was this worship, whose name is Molech, performed.

לְפִיכָךְ הָעוֹשֶׂה עֲבוֹדָה זוֹ לַעֲבוֹדַת כּוֹכָבִים אַחֶרֶת חוּץ מִמֹּלֶךְ פָּטוּר:

Therefore, one who performs this worship for other worship of stars, aside from Molech, is exempt from the punishment of Molech.

הֲלָכָה ד

Halacha 4 · The Prohibition of Passing One's Progeny to Molech and Its Conditions

אֵינוֹ חַיָּב כָּרֵת אוֹ סְקִילָה

One is not liable to receive **karet or stoning** for the worship of Molech

עַד שֶׁיִּמְסֹר בְּנוֹ לַמֹּלֶךְ

until he hands over his son to Molech

וְיַעֲבִירוֹ בְּרַגְלָיו בָּאֵשׁ דֶּרֶךְ הַעֲבָרָה.

and passes him with his feet through the fire in the manner of passing that is customary for this service.

מָסַר וְלֹא הֶעֱבִיר

If **he handed over** the child to the priests of Molech **but did not pass** him through the fire,

הֶעֱבִיר וְלֹא מָסַר.

or if **he passed** him through the fire **but did not hand** him **over** first,

אוֹ שֶׁמָּסַר וְהֶעֱבִיר שֶׁלֹּא בְּדֶרֶךְ הַעֲבָרָה

or if he handed over and passed him, but did so **not in the manner of passing** that is typical for this worship,

פָּטוּר.

he is **exempt** from the capital punishment of stoning and from karet.

וְאֵינוֹ חַיָּב עַד שֶׁיִּמְסֹר מִקְצָת זַרְעוֹ וְיַנִּיחַ מִקְצָת

And he is not liable to these punishments **until he hands over some of his offspring and leaves some** of his offspring behind without passing them to Molech,

שֶׁנֶּאֱמַר ויקרא כ ג "כִּי מִזַּרְעוֹ נָתַן לַמֹּלֶךְ"

as it is said in the Torah in Vayikra 20:3, **"For from his offspring he has given to Molech,"**

מִקְצָתוֹ וְלֹא כֻלּוֹ:

which implies that he only gave **some of it, and not all of it**.

הֲלָכָה ה

Halacha 5 · Passing Offspring to Molech and Who is Liable

אֶחָד זֶרַע כָּשֵׁר וְאֶחָד זֶרַע פָּסוּל

Whether it is **legitimate offspring or whether** it is **illegitimate offspring**,

אֶחָד בָּנָיו וּבְנוֹתָיו בְּנֵיהֶם וּבְנֵי בְּנֵיהֶם

whether they are **his sons and his daughters, their children, and the children of their children**—

עַל כָּל יוֹצְאֵי יֶרֶכוֹ הוּא חַיָּב

for all descendants of his loin, he is liable to the death penalty for passing them to Molech,

מִפְּנֵי שֶׁהֵן זַרְעוֹ.

because they are his offspring.

אֲבָל אִם הֶעֱבִיר אֶחָיו אוֹ אַחְיוֹתָיו אוֹ אֲבוֹתָיו

But if he passed his brothers, or his sisters, or his fathers,

אוֹ שֶׁהֶעֱבִיר עַצְמוֹ פָּטוּר.

or if he passed himself, he is **exempt** from the punishment of Molech.

הֶעֱבִיר אֶחָד מִזַּרְעוֹ וְהוּא יָשֵׁן

If **he passed one of his offspring and he was sleeping**,

אוֹ שֶׁהָיָה סוּמָא פָּטוּר:

or if the offspring **was blind,** he is **exempt**.

הֲלָכָה ו

Halacha 6 · The Prohibition of Erecting a Monument and Prostrating on a Kneeling Stone

מַצֵּבָה שֶׁאָסְרָה תּוֹרָה

A monument that the **Torah forbade**

הִיא בִּנְיָן שֶׁהַכֹּל מִתְקַבְּצִין אֶצְלָהּ

it is a structure that everyone gathers near it

וַאֲפִלּוּ לַעֲבֹד אֶת ה'

and even to worship — Hashem with it, it is forbidden,

שֶׁכֵּן הָיָה דֶּרֶךְ עוֹבְדֵי כּוֹכָבִים.

because so was the way of worshipers of stars to do.

שֶׁנֶּאֱמַר "וְלֹא תָקִים לְךָ מַצֵּבָה".

As it is said, "And not shall you erect for yourself a monument."

וְכָל הַמֵּקִים מַצֵּבָה לוֹקֶה.

And anyone who erects a monument receives lashes.

וְכֵן אֶבֶן מַשְׂכִּית הָאֲמוּרָה בַּתּוֹרָה

And likewise, a stone of kneeling that is mentioned in the Torah,

אַף עַל פִּי שֶׁהוּא מִשְׁתַּחֲוֶה עָלֶיהָ לַשֵּׁם לוֹקֶה

even though he prostrates himself upon it to the Name of Hashem, he receives lashes,

שֶׁנֶּאֱמַר "וְאֶבֶן מַשְׂכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ"

as it is said, "And a stone of kneeling not shall you place in your land to prostrate yourselves upon it,"

מִפְּנֵי שֶׁהָיָה דֶּרֶךְ עוֹבְדֵי כּוֹכָבִים לְהַנִּיחַ אֶבֶן לְפָנֶיהָ לְהִשְׁתַּחֲוֹת עָלֶיהָ.

because it was the way of worshipers of stars to place a stone before their idol to prostrate themselves upon it.

לְפִיכָךְ אֵין עוֹשִׂין כֵּן לַה'.

Therefore, we do not do so to Hashem.

וְאֵינוֹ לוֹקֶה עַד שֶׁיִּפְשׁוֹט יָדָיו וְרַגְלָיו עַל הָאֶבֶן

And he does not receive lashes until he spreads out his hands and his feet upon the stone,

וְנִמְצָא כְּלוֹ מֻטָּל עָלֶיהָ

and it turns out all of him is cast upon it,

שֶׁזּוֹ הִיא הִשְׁתַּחֲוָיָה הָאֲמוּרָה בַּתּוֹרָה:

for this is the full prostration that is mentioned in the Torah.

הֲלָכָה ז

Halacha 7 - Prostration on Stone Outside the Beis HaMikdash and the Custom of Spreading Mats

בַּמֶּה דְּבָרִים אֲמוּרִים

In what circumstances are these words said?

בִּשְׁאָר הָאֲרָצוֹת

In the rest of the lands, meaning anywhere outside the Beis HaMikdash.

אֲבָל בַּמִּקְדָּשׁ מֻתָּר לְהִשְׁתַּחֲווֹת עַל הָאֲבָנִים

But in the Beis HaMikdash, it is permitted to prostrate flat **upon the stones,**

שֶׁנֶּאֱמַר "בְּאַרְצְכֶם",

as it is said in the Torah, **"in your land,"**

בְּאַרְצְכֶם אִי אַתֶּם מִשְׁתַּחֲוִים עַל הָאֲבָנִים

which teaches: **in your land you may not prostrate upon the stones,**

אֲבָל אַתֶּם מִשְׁתַּחֲוִים עַל הָאֲבָנִים הַמְפֻצָּלוֹת בַּמִּקְדָּשׁ.

but you may prostrate upon the hewn stones in the Beis HaMikdash.

וּמִפְּנֵי זֶה נָהֲגוּ כָּל יִשְׂרָאֵל

And because of this, all of Yisrael customarily

לְהַצִּיעַ מַחְצְלָאוֹת בְּבָתֵּי כְּנֵסִיּוֹת הָרְצוּפוֹת בָּאֲבָנִים

spread mats in synagogues that are paved with stones,

אוֹ מִינֵי קַשׁ וְתֶבֶן

or types of straw and hay,

לְהַבְדִּיל בֵּין פְּנֵיהֶם וּבֵין הָאֲבָנִים.

to separate between their faces and the stones when they bow down.

וְאִם לֹא מָצָא דָּבָר מַבְדִּיל בֵּינוֹ וּבֵין הָאֶבֶן

And if he did not find a thing separating between himself and the stone,

הוֹלֵךְ לְמָקוֹם אַחֵר וּמִשְׁתַּחֲוֶה

he goes to another place and prostrates there,

אוֹ שׁוֹחֶה עַל צִדּוֹ וּמַטֶּה

or he bends on his side and inclines himself,

כְּדֵי שֶׁלֹּא יַדְבִּיק פָּנָיו בָּאֶבֶן:

in order that he will not press his face to the stone.

הֲלָכָה ח

Halacha 8 · Prostration on Paved Stones and to Idols

כָּל הַמִּשְׁתַּחֲוֶה לַה' עַל הָאֲבָנִים הַמְפֻצָּלוֹת

Anyone who prostrates to Hashem upon the paved stones

בְּלֹא פְּשׁוּט יָדַיִם וְרַגְלַיִם

but **without the spreading of hands and feet**

אֵינוֹ לוֹקֶה

is not lashed with Torah-mandated malkus,

אֶלָּא מַכִּין אוֹתוֹ מַכַּת מַרְדּוּת.

but they strike him with a blow of rebelliousness as a Rabbinic punishment.

אֲבָל לַעֲבוֹדַת כּוֹכָבִים

But for the worship of stars and idols,

אֶחָד הִשְׁתַּחֲוָיָה בְּפִשּׁוּט יָדַיִם וְרַגְלַיִם

it is the **same whether** it is **prostration with the spreading of hands and feet**

אוֹ בְּלֹא פְּשׁוּט יָדַיִם וְרַגְלַיִם

or without the spreading of hands and feet;

מִשָּׁעָה שֶׁיִּכְבֹּשׁ פָּנָיו בַּקַּרְקַע

from the moment that he presses his face into the ground before the idol,

נִסְקָל:

he is stoned by the Beis Din.

הֲלָכָה ט

Halacha 9 · The Prohibition of Planting a Tree in the Temple Courtyard

הַנּוֹטֵעַ אִילָן אֵצֶל הַמִּזְבֵּחַ

One who plants a tree near the altar

אוֹ בְּכָל הָעֲזָרָה

or in any part of **the Temple courtyard**,

בֵּין אִילַן סָרָק בֵּין אִילַן מַאֲכָל

whether it is **a tree of barrenness** which does not produce fruit, **whether** it is **a tree of food** which does produce fruit,

אַף עַל פִּי שֶׁעָשָׂאוֹ לְנוֹי לַמִּקְדָּשׁ וְיִפְּי לוֹ

even though he made it for beauty for the Temple and attractiveness for it,

הֲרֵי זֶה לוֹקֶה

behold this one receives lashes mid'Oraisa,

שֶׁנֶּאֱמַר "לֹא תִטַּע לְךָ אֲשֵׁרָה כָּל עֵץ אֵצֶל מִזְבַּח ה' אֱלֹהֶיךָ".

as it is said in the Torah, **"Do not plant for yourself an asherah, any tree, near the altar of Hashem your God."**

מִפְּנֵי שֶׁהָיָה זֶה דֶּרֶךְ עוֹבְדֵי כוֹכָבִים

This is prohibited **because it was this the way of worshipers of stars**

נוֹטְעִין אִילָנוֹת בְּצַד מִזְבְּחַ שֶׁלָּהּ

that they would **plant trees beside altars of theirs**

כְּדֵי שֶׁיִּתְקַבְּצוּ שָׁם הָעָם:

in order that they would gather there, the people, for their pagan worship.

הֲלָכָה י

Halacha 10 · The Prohibition of Constructing Wooden Porches in the Temple

אָסוּר לַעֲשׂוֹת אַכְסַדְרָאוֹת שֶׁל עֵץ בַּמִּקְדָּשׁ

It is forbidden to make porches of wood in the Temple

כְּדֶרֶךְ שֶׁעוֹשִׂין בַּחֲצֵרוֹת,

like the way that they make in private **courtyards**,

אַף עַל פִּי שֶׁהוּא בְּבִנְיָן וְאֵינוֹ עֵץ נָטוּעַ

even though that it is in a building and it is not a tree planted in the ground.

הַרְחָקָה יְתֵרָה הִיא

This **is an extra distancing** to guard against the prohibition of Asherah,

שֶׁנֶּאֱמַר "כָּל עֵץ".

as it is said in the Torah in Devarim 16:21, "You shall not plant for yourself an Asherah, **any tree**" near the Altar of Hashem.

אֶלָּא כָּל הָאַכְסַדְרָאוֹת וְהַסְּבָכוֹת הַיּוֹצְאוֹת מִן הַכְּתָלִים שֶׁהָיוּ בַּמִּקְדָּשׁ

Rather, all the porches and the lattices that protrude from the walls that were in the Temple

שֶׁל אֶבֶן הָיוּ לֹא שֶׁל עֵץ:

were of stone; they were not of wood.

CHAPTER SUMMARY

This chapter outlines the severe prohibitions of ov, yid'oni, and Molech, detailing their specific rituals and the liabilities of kares, stoning, or a sin offering depending on whether the act was intentional or inadvertent. The Rambam clarifies that the worship of Molech requires passing some, but not all, of one's descendants through fire with the priests' permission, and does not apply to other relatives or to oneself. Lastly, the Rambam explains the prohibitions against erecting a matzevah and prostrating oneself on a kneeling stone outside the Beis HaMikdash, noting that while bowing on hewn stone was permitted in the Temple, we must use mats or lie on our sides to create a separation when davening on stone floors in our synagogues today.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at what the Rambam is teaching us here. The Torah forbids us from erecting a monument (matzeivah) or bowing on a stone floor, even if our entire intention is to serve Hashem! Why? Because this was the way of the pagans. The Torah is telling us something profound: when it comes to serving Hashem, the end does not justify the means. We cannot use the methods of the street, the styles of the secular world, or the gimmicks of the outside culture, even if we think it will bring us closer to Shamayim or help us gather people for a holy cause.

True avodah requires us to be pure not only in our hearts, but in our vessels. If we try to inspire ourselves using the loud, superficial, and self-centered ways of the world around us, we profane the very connection we are trying to build. Hashem wants us to serve Him in the way He commanded, with the quiet, modest, and holy pathways of the mesorah.

Today, take a look at how you perform your mitzvos and run your Jewish home. Make sure you are not bringing the 'monuments' of the outside world into your sacred space. Choose one small area of your daily life, whether it is how you dress, how you speak, or how you celebrate a simcha, and ensure it is done with pure, authentic Jewish warmth, completely untouched by the trends of the street.

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.'