חוּמָּשׁ עִם רַשִׁ"י · ואתחנן · חֲמִישִׁי

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

VAETCHANAN · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues recounting the awe-inspiring events of Ma'amad Har Sinai. He reminds the Bnei Yisrael how they heard the voice of Hashem speaking from the midst of the fire and the thick cloud, and how they received the Aseres HaDibros. Moshe describes the immense fear that gripped the nation upon hearing the voice of Hashem directly, which led them to approach him with a heartfelt request.

Fearing they would perish from the intensity of the divine revelation, the heads of the tribes and the elders begged Moshe to act as an intermediary. They asked that Moshe go close to hear Hashem's words and then transmit them back to the nation, promising they would faithfully listen and perform all that was commanded. Hashem agreed to their request, praising their yiras Shamayim and expressing a desire that this pure fear of Heaven remain in their hearts forever.

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

פָּסוּק א

Pasuk 1

אֶת הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל כָּל קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ

— the words these the thick darkness and the cloud הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל שְׁנֵי לֻחֹת

stone to me אֲבָנִים וַיִּתְּנֵם אֵלָי:

רַשִׁ"י

וְלֹא יסף. מְתַרְגְּמִינַן "וְלָא פְּסִיק" וּלְפִי שֶׁמִּדַּת בָּשָׂר וָדָם אֵינָן יְכוֹלִין לְדַבֵּר כָּל דְּבְרֵיהֶם בִּנְשִׁימָה אַחַת וּמִדַּת הַקָּבָּ"ה אֵינוֹ כֵּן — לֹא הָיָה פּוֹסֵק, וּמִשֶּׁלֹּא הָיָה פּוֹסֵק לֹא הָיָה מוֹסִיף כִּי קוֹלוֹ חָזָק וְקַיָּם לְעוֹלָם סנהדרין י"ז ;

דְּ"אַ — ולא יסף לֹא הוֹסִיף לְהֵרָאוֹת בְּאוֹתוֹ פֻּמְבִּי:

פָּסוּק ב

Pasuk 2

וַיְהִי כְּשָׁמְעֲכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ

וַתִּקְרְבוּן אֵלַי כָּל רָאשֵׁי שִׁבְטֵיכֶם וְזִקְנֵיכֶם׃

and your elders your tribes the heads of all of to me and you approached

פָּסוּק ג

Pasuk 3

וַתֹּאמְרוּ הֵן הֶרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת כְּבֹדוֹ וְאֶת גָּדְלוֹ וְאֶת קֹלוֹ

His voice and — His greatness and — His glory — our God Hashem has shown us Behold And you said

שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי יְדַבֵּר אֱלֹהִים אֶת הָאָדָם

man with God speaks that we have seen this the day the fire from the midst of we heard

וָחָי׃

and he lives

פָּסוּק ד

Pasuk 4

וְעַתָּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם יֹסְפִים אֲנַחְנוּ

we continue if this great the fire will consume us for should we die why And now

לִשְׁמֹעַ אֶת קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וָמָתְנוּ׃

then we will die any longer our God Hashem the voice of — to hear

פָּסוּק ה

Pasuk 5

כִּי מִי כָל בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מְדַבֵּר מִתּוֹךְ הָאֵשׁ

the fire from the midst of speaking living God the voice of heard that flesh of all who For

כָּמֹנוּ וַיֶּחִי׃

and lived like us

פָּסוּק ו

Pasuk 6

קְרַב אַתָּה וּשְׁמַע אֵת כָּל אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאַתְּ תְּדַבֵּר אֵלֵינוּ

to us shall speak and you our God Hashem will say that all — and hear you Draw near

אֵת כָּל אֲשֶׁר יְדַבֵּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ׃

and we will do and we will hear to you our God Hashem will speak that all —

רַשִׁ"י

וְאַתְּ תְּדַבֵּר אֵלֵינוּ. הִתַּשְׁתֶּם אֶת כֹּחִי כַּנְּקֵבָה, שֶׁנִּצְטַעַרְתִּי עֲלֵיכֶם וְרִפִּיתֶם

and you weakened because of you for I was distressed like a female my strength — you weakened to us shall speak And you

אֶת יָדַי כִּי רָאִיתִי שֶׁאֵינְכֶם חֲרֵדִים לְהִתְקָרֵב אֵלָיו מֵאַהֲבָה, וְכִי לֹא הָיָה יָפֶה

for you better not and is it out of love to Him to approach anxious that you are not I saw since my hands —

לָכֶם לִלְמֹד מִפִּי הַגְּבוּרָה וְלֹא לִלְמֹד מִמֶּנִּי?׃

. from me to learn and not the Almighty from the mouth of to learn

פָּסוּק ז

Pasuk 7

וַיִּשְׁמַע יְהוָה אֶת קוֹל דִּבְרֵיכֶם בְּדַבֶּרְכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי
And Hashem heard — the sound of your words when you spoke to me and said Hashem to me

שָׁמַעְתִּי אֶת קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ הֵיטִיבוּ כָּל
I have heard — the sound of the words of the nation this which they spoke to you they did well all

אֲשֶׁר דִּבֶּרוּ׃
that they spoke

פָּסוּק ח

Pasuk 8

מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת כָּל
Who would give and it would be their heart this to them to fear Me and to keep — all of

מִצְוֹתַי כָּל הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃
My commandments all the days so that it will go well for them and for their children forever

פָּסוּק ט

Pasuk 9

לֵךְ אֱמֹר לָהֶם שׁוּבוּ לָכֶם לְאָהֳלֵיכֶם׃
Go say to them return for yourselves to your tents

פָּסוּק י

Pasuk 10

וְאַתָּה פֹּה עֲמֹד עִמָּדִי וַאֲדַבְּרָה אֵלֶיךָ אֵת כָּל הַמִּצְוָה וְהַחֻקִּים
and you here stand with Me and I will speak to you — all of the commandment and the statutes

וְהַמִּשְׁפָּטִים אֲשֶׁר תְּלַמְּדֵם וְעָשׂוּ בָּאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם
and the ordinances that you shall teach them and they shall perform in the land that I am giving to them

לְרִשְׁתָּהּ׃
to possess it

פָּסוּק יא

Pasuk 11

וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תָסֻרוּ
And you shall guard to do as commanded Hashem your God you not shall you turn aside

יָמִין וּשְׂמֹאל׃
right and left

פָּסוּק יב

Pasuk 12

בְּכָל הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תֵּלֵכוּ לְמַעַן תִּחְיוּן
In all the path which commanded Hashem your God — you shall walk so that you may live

וְטוֹב לָכֶם וְהַאֲרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירָשׁוּן׃

you shall possess which in the land days and you prolong for you and it be good

פָּסוּק יג

Pasuk 13

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד

to teach your God Hashem commanded which and the laws the decrees the commandment And this is

אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

to possess it there are crossing over you which in the land to perform you

פָּסוּק יד

Pasuk 14

לְמַעַן תִּירָא אֶת יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת כָּל חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר

which and His commandments His statutes all of — to keep your God Hashem — you will fear so that

אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן

and so that your life days of all the your son and the son of and your son you command you I

יַאֲרִכֻן יָמֶיךָ׃

your days they will be prolonged

פָּסוּק טו

Pasuk 15

וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר

and that with you it may go well that to do and you shall observe Yisrael And you shall hear

תִּרְבּוּן מְאֹד כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֶרֶץ זָבַת חָלָב

milk flowing with a land to you your fathers the God of Hashem spoke as greatly you may increase

וּדְבָשׁ׃

and honey

CHAPTER SUMMARY

The aliyah concludes with Hashem instructing the Bnei Yisrael to return to their tents, while Moshe is told to remain on the mountain to receive the rest of the Torah, including the mitzvos, chukim, and mishpatim. Moshe charges the nation to be meticulous in keeping these commandments, warning them not to turn aside to the right or to the left. By maintaining this deep yiras Shamayim and walking in the ways of Hashem, they and their children will merit to live long, thrive, and multiply in the land flowing with milk and honey.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The parsha describes the incredible moment of Kabbalas HaTorah, where Klal Yisrael heard the voice of Hashem out of the fire and were filled with such an overwhelming yiras Shamayim that they begged Moshe Rabbeinu to receive the rest of the Torah on their behalf. Hashem responds with a beautiful, moving expression: "Mi yiten v'hayah levavam zeh lahem l'yirah osi...", if only their hearts would remain this way, to fear Me and keep My mitzvos all the days. Lichoira, we must ask, why does Hashem say "if only"? Hashem runs the entire world, so if He wants us to keep this high level of inspiration, why doesn't He just make it last?

The yeshivish sevara here is fundamental to our entire avodah. Hashem is teaching us that while He will open the heavens and give us a massive burst of inspiration, a spiritual high where everything is clear and our neshama is on fire, He will not make that feeling last forever. If He did, we would have no bechirah, no free will. The work of keeping that fire burning, of translating that great "voice out of the fire" into the quiet, daily routine of our lives, is davka left to us. Hashem gives us the spark, but we have to build the vessel to keep it alive.

We all experience moments of high inspiration. Maybe it is a beautiful, warm Shabbos, an inspiring shiur, a heartfelt tefillah on Yom Kippur, or a moment of deep clarity in our learning. But then, the next morning, Hashem says, "Shuvu lachem l'oholeichem", go back to your tents, back to the mundane, everyday world. The nisayon is not whether we can feel inspired when the mountain is burning with fire, but whether we can carry that yirah into our regular, daily schedule when the fire is no longer visible.

Today, take one small, concrete kabbalah (resolution) to anchor a spiritual moment you recently felt. If you had an inspiring thought during davening or learning this week, don't let it fade away; write down one practical, daily action, like learning for five minutes straight without looking at your phone, or saying one brachah slowly with kavanah, to keep that fire burning in your "tent."

דַּף יוֹמִי · חֻלִּין · דַּף פ״ד

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

📖 THE SUGYA

We begin the daf by continuing the shakla v'tarya regarding the exemption of kisuy hadam for consecrated birds that were slaughtered. The Gemara works through a kasha on our Mishnah's authorship, analyzing whether it follows Rabbi Meir or Rabbi Shimon, and brings a teretz from Rav Yosef that Rabbi Yehuda HaNasi edited the Mishnah using different Tannaitic views. We also learn a limud from the pesukim that excludes consecrated birds because they lack more than just pouring and covering, and we explore a drasha comparing birds to chayos to exclude consecrated species.

Next, the Gemara brings a fascinating exchange between Rava and a heretic who tries to argue that domesticated animals (behemos) should also require kisuy hadam. Rava uses a pasuk to push off this argument, leading into a detailed halachic discussion about the status of blood versus water for the halachos of mikvah. Finally, we begin a beautiful Aggadic section based on a Braisa that teaches us derech eretz and proper conduct in worldly matters, specifically regarding how often a person should eat meat and how to manage one's livelihood responsibly.

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עמוד א׳ DAF 84A

QUESTION

וְלִיפְרְקִינְהוּ וְלִיכַּסִּינְהוּ?

The Gemara asks: **But let one redeem them** after they were slaughtered **and let one cover them**, meaning cover their blood?

ANSWER

בָּעֵינַן הַעֲמָדָה וְהַעֲרָכָה.

The Gemara answers: This is not possible, because **we require standing and valuation** before a kohen in order to redeem a consecrated animal, and a slaughtered bird cannot be stood up.

QUESTION

וּכְמַאן?

The Gemara asks: **And in accordance with whose** opinion is our Mishnah written?

OBJECTION

אִי כְּרַבִּי מֵאִיר, דְּאָמַר: הַכֹּל הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה – הָאָמַר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה!

If you say it is **in accordance with Rabbi Meir, who said: Everything**, including animals consecrated for Temple maintenance, **was included in** the requirement of **standing and valuation**, and therefore they cannot be redeemed after slaughter—but

didn't he say that **a slaughtering that is not fit** to permit the meat for eating is still **considered a halachic slaughtering**? If so, one should still be obligated to cover the blood even without redemption!

OBJECTION

אִי כְּרַבִּי שִׁמְעוֹן, דְּאָמַר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה לֹא שְׁמָהּ שְׁחִיטָה – הָאָמַר: לֹא הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה?

And **if** you say it is **in accordance with Rabbi Shimon, who said: A slaughtering that is not fit is not considered a halachic slaughtering**, and therefore it needs redemption to make the slaughtering fit—but **didn't he say** that animals consecrated for Temple maintenance **were not included in** the requirement of **standing and valuation**? If so, let one redeem them after slaughter and then cover their blood!

ANSWER

אָמַר רַב יוֹסֵף: רַבִּי הִיא, וְנָסֵיב לַהּ אַלִּיבָּא דְּתַנָּאֵי;

Rav Yosef said: It is Rabbi Yehuda HaNasi who edited our Mishnah, **and he formulated it in accordance with** the opinions of different **Tannaim**.

EXPLANATION

בִּשְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה – סָבַר לַהּ כְּרַבִּי שִׁמְעוֹן, בְּהַעֲמָדָה וְהַעֲרָכָה – סָבַר לַהּ כְּרַבִּי מֵאִיר.

Regarding a slaughtering that is not fit, he holds like Rabbi Shimon that it is not considered a halachic slaughtering; and **regarding standing and valuation, he holds like Rabbi Meir** that it applies to Temple maintenance, so they cannot be redeemed after slaughter. Therefore, there is no obligation of kisuy hadam.

RESOLUTION

וְאִיבָּעֵית אֵימָא: כּוּלַּהּ רַבִּי שִׁמְעוֹן הִיא, וְשָׁאנֵי הָכָא דְּאָמַר קְרָא "וְשָׁפַךְ וְכִסָּה",

And if you want, say instead: The **entire** Mishnah **is Rabbi Shimon, and it is different here because the verse says, "And he shall pour out** its blood **and cover it."**

EXPLANATION

מִי שֶׁאֵינוֹ מְחוּסָּר אֶלָּא שְׁפִיכָה וְכִסּוּי, יָצָא זֶה שֶׁמְּחוּסָּר שְׁפִיכָה פְּדָיָיה וְכִסּוּי.

This teaches that the mitzvah applies only to **that which is not lacking anything other than pouring and covering; excluded is this** bird of Temple maintenance, **which is lacking pouring, redemption, and covering**.

STATEMENT

וְהַשְׁתָּא דְּאָתֵית לְהָכִי, אֲפִילּוּ תֵּימָא קָדְשֵׁי מִזְבֵּחַ,

And now that you have arrived at this explanation, **you may even say** that the Mishnah is referring to **consecrated** birds of **the Altar**.

EXPLANATION

מִי שֶׁאֵינוֹ מְחוּסָּר אֶלָּא שְׁפִיכָה וְכִסּוּי – יָצָא זֶה, שֶׁמְּחוּסָּר שְׁפִיכָה, גְּרִירָה, וְכִסּוּי.

For the rule is: Only **that which is not lacking anything other than pouring and covering** requires kisuy; **excluded is this** bird offering, **which is lacking pouring, scraping** the blood off the Altar, **and covering**.

STATEMENT

מָר בַּר רַב אָשֵׁי אָמַר: אָמַר קְרָא "חַיָּה אוֹ עוֹף", מָה חַיָּה אֵינָהּ קֹדֶשׁ, אַף עוֹף אֵינוֹ קֹדֶשׁ.

Mar bar Rav Ashi said: The verse says, "An undomesticated animal or a bird." Just as an undomesticated animal is not consecrated, since wild beasts are never offered on the Altar, **so too, the bird** must be one that **is not consecrated**.

QUESTION

אִי מָה חַיָּה שֶׁאֵין בְּמִינוֹ קֹדֶשׁ, אַף עוֹף שֶׁאֵין בְּמִינוֹ קֹדֶשׁ, אוֹצִיא תּוֹרִין וּבְנֵי יוֹנָה, שֶׁיֵּשׁ בְּמִינָן קֹדֶשׁ!

The Gemara asks: **If** so, then say: **Just as an undomesticated animal is** a category **where there is no consecrated** species **in its kind, so too, the bird** must be one **where there is no consecrated** species **in its kind;** and if so, **I should exclude turtledoves and young pigeons, since there are consecrated** offerings **in their kind!**

ANSWER

לָא, כְּחַיָּה – מָה חַיָּה לֹא חִלַּקְתָּ בָּהּ, אַף עוֹף לֹא תַּחְלוֹק בּוֹ.

The Gemara answers: **No, "like an undomesticated animal"** means: **Just as with an undomesticated animal you did not make a distinction in it** between different species, **so too with a bird, you should not make a distinction in it**, and all non-sacred birds are included.

QUESTION

אֲמַר לֵיהּ יַעֲקֹב מִינָאָה לְרָבָא: קַיְימָא לַן חַיָּה בִּכְלַל בְּהֵמָה לְסִימָנִין, אֵימָא נָמֵי בְּהֵמָה בִּכְלַל חַיָּה לְכִסּוּי.

Yaakov the heretic said to Rava: We establish that an undomesticated animal is included in the category of **a domesticated animal regarding the kosher signs; say also** then that **a domesticated animal is included in** the category of **an undomesticated animal regarding the covering** of the blood!

ANSWER

אֲמַר לֵיהּ: עָלֶיךָ אָמַר קְרָא "עַל הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם", מָה מַיִם לָא בָּעֵי כִּסּוּי, אַף הַאי נָמֵי לָא בָּעֵי כִּסּוּי.

Rava **said to him: Concerning your** argument, **the verse says** regarding a domesticated animal, **"You shall pour it out upon the earth like water." Just as water does not require covering, so too, this** blood of a domesticated animal **does not require covering**.

QUESTION

אֶלָּא מֵעַתָּה, יַטְבִּילוּ בּוֹ?

The Gemara asks: **If that is so, let one immerse** ritually impure vessels **in it** to purify them, just as one can immerse in water!

ANSWER

אָמַר קְרָא: "אַךְ מַעְיָן וּבוֹר מִקְוֵה מַיִם יִהְיֶה טָהוֹר", הָנֵי אִין, מִידֵי אַחֲרִינָא לָא.

The Gemara answers: **The verse says, "But a spring or a cistern, a gathering of water, shall be clean." These, yes**, they purify, but **any other thing, no**, it does not purify.

QUESTION

וְאֵימָא: הָנֵי מִילֵּי לְמַעוֹטֵי שְׁאָר מַשְׁקִין, דְּלָא אִיקְּרוּ מַיִם, אֲבָל דָּם דְּאִיקְּרִי מַיִם – הָכִי נָמֵי?

The Gemara asks: **But say: This applies only to exclude other liquids which are not called water, but blood, which is called water** in the verse, **indeed yes**, one should be able to immerse in it!

ANSWER

תְּרֵי מִיעוּטֵי כְּתִיבִי: ״מַעְיָן מַיִם״ ״וּבוֹר מַיִם״.

The Gemara answers: **Two exclusionary terms are written: "A spring of water" and "a cistern of water,"** which excludes even blood.

QUESTION

אֵימָא: אִידֵּי וְאִידֵּי לְמַעוֹטֵי שְׁאָר מַשְׁקִין, חַד לְמַעוֹטֵי זוֹחֲלִין, וְחַד לְמַעוֹטֵי מְכוּנָּסִין!

The Gemara asks: **But say: This and that are to exclude other liquids, one to exclude flowing** liquids **and one to exclude gathered** liquids!

ANSWER

תְּלָתָא מִיעוּטֵי כְּתִיבִי: ״מַעְיָן מַיִם״, ״וּבוֹר מַיִם״, ״מִקְוֵה מַיִם״.

The Gemara answers: **Three exclusionary terms are written: "A spring of water," "and a cistern of water," and "a gathering of water."** This leaves an extra exclusion to rule out blood.

BRAISA

תָּנוּ רַבָּנַן: ״אֲשֶׁר יָצוּד״, אֵין לִי אֶלָּא אֲשֶׁר יָצוּד, נִצּוֹדִין וְעוֹמְדִין מֵאֲלֵיהֶן מִנַּיִן, כְּגוֹן אַוָּזִין וְתַרְנְגוֹלִים?

The Rabbis taught in a Braisa: The verse says, **"Who hunts." I only have** the obligation of covering the blood for that **which is hunted; from where do we know** that it applies to animals that are **already caught and standing on their own, such as geese and chickens?**

EXPLANATION

תַּלְמוּד לוֹמַר ״צֵיד״, מִכָּל מָקוֹם.

The verse teaches: "Game," implying **in any case**.

QUESTION

אִם כֵּן, מָה תַּלְמוּד לוֹמַר ״אֲשֶׁר יָצוּד״?

If so, why does the verse teach "who hunts"?

ANSWER

לְמִדָּה תּוֹרָה דֶּרֶךְ אֶרֶץ, שֶׁלֹּא יֹאכַל אָדָם בָּשָׂר אֶלָּא בַּהַזְמָנָה הַזֹּאת.

The Torah is teaching proper conduct, that a person should not eat meat unless he has prepared it through **this preparation**, meaning only occasionally, like one who must hunt for his food.

BRAISA

תָּנוּ רַבָּנַן: ״כִּי יַרְחִיב ה׳ אֱלֹהֶיךָ אֶת גְּבֻלְךָ״ – לִמְּדָה תּוֹרָה דֶּרֶךְ אֶרֶץ, שֶׁלֹּא יֹאכַל אָדָם בָּשָׂר אֶלָּא לְתֵאָבוֹן.

The Rabbis taught in a Braisa: **"When Hashem your Elokim shall expand your boundary"—the Torah is teaching proper conduct, that a person should not eat meat unless** he has **a craving** for it, and not as a daily staple.

EXPLANATION

יָכוֹל יְקַח אָדָם מִן הַשּׁוּק וְיֹאכַל? תַּלְמוּד לוֹמַר: ״וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנְךָ״.

I might have thought a person may buy meat **from the market and eat** it regularly; **the verse teaches: "And you shall slaughter from your cattle and from your sheep,"** implying from your own herds.

EXPLANATION

יָכוֹל יִזְבַּח כָּל בְּקָרוֹ וְיֹאכַל, כָּל צֹאנוֹ וְיֹאכַל? תַּלְמוּד לוֹמַר: ״מִבְּקָרְךָ״ – וְלֹא כָּל בְּקָרְךָ, ״מִצֹּאנְךָ״ – וְלֹא כָּל צֹאנְךָ.

I might have thought he may slaughter all his cattle and eat, or all his sheep and eat; the verse teaches: "From your cattle"—and not all your cattle, "from your sheep"—and not all your sheep, so that he does not lose his livelihood.

STATEMENT

מִכָּאן אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: מִי שֶׁיֵּשׁ לוֹ מָנֶה – יִקַּח לְפָסוֹ לִיטְרָא יָרָק,

From here Rabbi Elazar ben Azaryah said: One who has a maneh, which is one hundred dinar, **should buy for his stewpot a litra of vegetables**;

STATEMENT

עֲשָׂרָה מָנֶה – יִקַּח לְפָסוֹ לִיטְרָא דָּגִים,

one who has **ten maneh should buy for his stewpot a litra of fish**;

STATEMENT

חֲמִשִּׁים מָנֶה – יִקַּח לְפָסוֹ לִיטְרָא בָּשָׂר,

one who has **fifty maneh should buy for his stewpot a litra of meat**;

STATEMENT

מֵאָה מָנֶה – יִשְׁפְּתוּ לוֹ קְדֵרָה בְּכָל יוֹם.

and only one who has **one hundred maneh, they may set a pot** of meat **for him every day**.

STATEMENT

וְאִינָךְ אֵימַת? מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת.

And as for **the others** who have less, **when** do they eat meat? **From Shabbos eve to Shabbos eve**.

STATEMENT

אָמַר רַב: צְרִיכִין אָנוּ לָחוּשׁ לְדִבְרֵי זָקֵן.

Rav said: We must be concerned for the words of the Elder, Rabbi Elazar ben Azaryah, and manage our expenses carefully.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: אַבָּא מִמִּשְׁפַּחַת בְּרִיאִים הָוָה, אֲבָל כְּגוֹן אָנוּ, מִי שֶׁיֵּשׁ לוֹ פְּרוּטָה בְּתוֹךְ כִּיסוֹ – יְרִיצֶנָּה לַחֶנְוָונִי.

Rabbi Yochanan said: My father was from a family of healthy, robust people who did not need to eat meat constantly, **but as for us** who are weak, **whoever has a perutah in his pocket should run it to the shopkeeper** to buy food to sustain himself.

STATEMENT

אָמַר רַב נַחְמָן: כְּגוֹן אָנוּ לוֹוִין וְאוֹכְלִין.

Rav Nachman said: As for us, we even **borrow and eat** meat, because our health depends on it.

EXPLANATION

"כְּבָשִׂים לִלְבוּשֶׁךָ" – מִגֵּז כְּבָשִׂים יִהְיֶה מַלְבּוּשֶׁךָ,

The Gemara expounds: **"Lambs are for your clothing"—from the shearings of lambs should be your clothing**, meaning do not spend more on clothes than the value of your sheep's wool;

EXPLANATION

"וּמְחִיר שָׂדֶה עַתּוּדִים" – לְעוֹלָם יִמְכּוֹר אָדָם שָׂדֶה וְיִקַּח עַתּוּדִים, וְאַל יִמְכּוֹר אָדָם עַתּוּדִים וְיִקַּח שָׂדֶה.

"And goats are the price of a field"—a person should always sell a field and buy goats, which produce immediate income, **and a person should not sell goats and buy a field**, which requires heavy investment.

EXPLANATION

"וְדֵי חֲלֶב עִזִּים" – דַּיּוֹ לְאָדָם שֶׁיִּתְפַּרְנֵס מֵחֲלֶב גְּדָיִים וּטְלָאִים שֶׁבְּתוֹךְ בֵּיתוֹ.

"And there will be enough goats' milk"—it is enough for a person to sustain himself from the milk of the kids and lambs that are inside his house, without seeking luxuries.

EXPLANATION

"לְלַחְמֵךְ לְלֶחֶם בֵּיתֶךָ" – לַחְמֵךְ קוֹדֶם לְלֶחֶם בֵּיתֶךָ.

"For your food, for the food of your household"—your own food comes before the food of your household, meaning the provider must stay strong first.

EXPLANATION

"וְחַיִּים לְנַעֲרוֹתָיִךְ" – אָמַר מָר זוּטְרָא בְּרֵיהּ דְּרַב נַחְמָן: תֵּן חַיִּים לְנַעֲרוֹתָיִךְ, מִיכָּן לְמִדָּה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁלֹּא יְלַמֵּד אָדָם אֶת בְּנוֹ בָּשָׂר וְיַיִן.

"And sustenance for your maidens"—Mar Zutra the son of Rav Nachman said: Give only basic **sustenance to your maidens; from here the Torah teaches proper conduct, that a person should not accustom his son to meat and wine**, so he does not become a glutton.

STATEMENT

אָמַר רַבִּי יוֹחָנָן:

Rabbi Yochanan said:

STATEMENT

הָרוֹצֶה שֶׁיִּתְעַשֵּׁר יַעֲסוֹק בִּבְהֵמָה דַּקָּה.

One who wishes to become wealthy should engage in raising **small** domesticated **animals**, such as sheep and goats, which yield high profits with low maintenance costs.

STATEMENT

אָמַר רַב חִסְדָּא, מַאי דִּכְתִיב: "וְעַשְׁתְּרֹת צֹאנֶךָ" – שֶׁמְּעַשְׁרוֹת אֶת בַּעֲלֵיהֶן.

Rav Chisda said: What is the meaning of **that which is written** in the Torah: **"And the flocks [ve'ashterot] of your sheep"?** It means **that** sheep **enrich [me'ashrot] their owners**, as the word ashterot is homiletically linked to osher, wealth.

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: כָּסָא דְּחָרְשִׁין, וְלָא כָּסָא דְּפוֹשְׁרִין.

And Rabbi Yochanan said: It is preferable to drink **a cup of witches**, meaning a cup of water that might have been affected by witchcraft, **and** one should **not** drink **a cup of lukewarm water**, which is extremely harmful to one's health.

EXPLANATION

וְהָנֵי מִילֵּי בִּכְלֵי מַתָּכוֹת, אֲבָל בִּכְלֵי חֶרֶשׂ לֵית לַן בַּהּ.

The Gemara qualifies this: **And this applies only to** lukewarm water that is **metal vessels, but in earthenware vessels we have no problem with it**, as it does not pose a health risk.

EXPLANATION

וּבִכְלֵי מַתָּכוֹת נָמֵי לָא אֲמַרַן, אֶלָּא דְּלָא שָׁדֵי בְּהוּ צִיבְיָא, אֲבָל שָׁדֵי בְּהוּ צִיבְיָא לֵית לַן בַּהּ.

And even in metal vessels, we said that lukewarm water is harmful **only where one did not cast flavorings into them**, such as wood chips or herbs, **but if he cast flavorings into them, we have no problem with it**.

EXPLANATION

וְכִי לָא שָׁדֵי בְּהוּ צִיבְיָא נָמֵי לָא אֲמַרַן, אֶלָּא דְּלָא צִיץ, אֲבָל צִיץ לֵית לַן בַּהּ.

And even when one did not cast flavorings into them, we said this **only where** the water **had not been boiled** and then cooled down to lukewarm, **but if it had been boiled, we have no problem with it**.

STATEMENT

וְאָמַר רַבִּי יוֹחָנָן: מִי שֶׁהִנִּיחַ לוֹ אָבִיו מָעוֹת וְרוֹצֶה לְאַבְּדָן – יִלְבַּשׁ כְּלֵי פִשְׁתָּן, וְיִשְׁתַּמֵּשׁ בִּכְלֵי זְכוּכִית, וְיִשְׂכּוֹר פּוֹעֲלִים וְאַל יֵשֵׁב עִמָּהֶן.

And Rabbi Yochanan said: One whose father bequeathed him money and he seeks to lose it quickly, **should wear linen garments, and should use glass vessels, and should hire laborers and not sit with them** to supervise their work.

EXPLANATION

יִלְבּוֹשׁ כְּלֵי פִשְׁתָּן – בְּכִיתָנָא רוּמְיתָא. וְיִשְׁתַּמֵּשׁ בִּכְלֵי זְכוּכִית – בִּזּוּגִיתָא חִיוָּרְתָּא. וְיִשְׁכּוֹר פּוֹעֲלִים וְאַל יָשַׁב עִמָּהֶן – בְּתוֹרֵי דִּנְפִישׁ פְּסִידַיְיהוּ.

The Gemara explains: When he said **he should wear linen garments**, this was said **with regard to Roman linen**, which is very expensive and wears out quickly. **And** when he said **he should use glass vessels**, this was said **with regard to white glass**, which is highly fragile and costly to replace. **And** when he said **he should hire laborers and not sit with them**, this was said **with regard to** laborers working **with oxen, whose potential for damage is great** if they are not watched, as they can easily ruin a field.

STATEMENT

דָּרַשׁ רַב עַוִּירָא, זִימְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמִּי, וְזִימְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: מַאי דִּכְתִיב ”טוֹב אִישׁ חוֹנֵן וּמַלְוֶה יְכַלְכֵּל דְּבָרָיו בְּמִשְׁפָּט“?

Rav Avira expounded, sometimes he said it in the name of Rabbi Ami, and sometimes he said it in the name of Rabbi Assi: What is the meaning of **that which is written: "Good is the man who is gracious and lends, who orders his affairs with justice"?**

EXPLANATION

לְעוֹלָם יֹאכַל אָדָם וְיִשְׁתֶּה פָּחוֹת מִמַּה שֶּׁיֵּשׁ לוֹ, וְיִלְבַּשׁ וְיִתְכַּסֶּה בְּמַה שֶּׁיֵּשׁ לוֹ, וְיכַבֵּד אִשְׁתּוֹ וּבָנָיו יוֹתֵר מִמַּה שֶּׁיֵּשׁ לוֹ, שֶׁהֵן תְּלוּיִין בּוֹ וְהוּא תָּלוּי בְּמִי שֶׁאָמַר וְהָיָה הָעוֹלָם.

This teaches that **a person should always eat and drink less than what is within his means, and he should dress and cover himself in accordance with his means, and he should honor his wife and children** by providing them with food and clothing **more than what is within his means; as they are dependent on him, and he is dependent on the One Who spoke and the world came into being**, and Hashem will provide him with the means to honor them.

STATEMENT

דָּרַשׁ רַב עֵינָא אַפִּתְחָא דְּבֵי רֵישׁ גָּלוּתָא: הַשּׁוֹחֵט לַחוֹלֶה בְּשַׁבָּת חַיָּיב לְכַסּוֹת.

Rav Eina expounded at the entrance of the house of the Exilarch: One who slaughters a wild animal or bird **for a sick person on Shabbos**, for whom it is permitted to slaughter because of danger to life, **is obligated to cover** the blood on Shabbos.

OBJECTION

אָמַר לְהוּ רַבָּה: אֶשְׁתּוֹמָא קָאָמַר, לִישְׁמְטוּהּ לְאָמוֹרֵיהּ מִינֵּיהּ, דְּתַנְיָא: רַבִּי יוֹסֵי אוֹמֵר: כּוֹי אֵין שׁוֹחֲטִין אוֹתוֹ בְּיוֹם טוֹב, וְאִם שְׁחָטוֹ אֵין מְכַסִּין אֶת דָּמוֹ.

Rabba said to them: He is saying an astonishing thing! Remove his interpreter from before him to silence him, **as it is taught in a baraisa: Rabbi Yosei says: One may not slaughter a koy on Yom Tov** because of the doubt whether its blood requires covering, **and if he slaughtered it, one does not cover its blood** on Yom Tov.

PROOF

מִקַּל וָחוֹמֶר: וּמָה מִילָה שֶׁוָּדָאָה דּוֹחָה שַׁבָּת, אֵין סְפֵיקָהּ דּוֹחָה יוֹם טוֹב, כְּסוּי שֶׁאֵין וַדָּאוֹ דּוֹחֶה שַׁבָּת, אֵין דִּין שֶׁאֵין סְפֵקוֹ דּוֹחֶה יוֹם טוֹב?

Rabbi Yosei proves this **from an a fortiori inference: If circumcision, whose definite** obligation **overrides Shabbos, yet its doubtful** obligation **does not override Yom Tov; then covering** the blood, **whose definite** obligation **does not override Shabbos, is it not logical that its doubtful** obligation **does not override Yom Tov?**

OBJECTION

אָמַר לוֹ: תְּקִיעַת שׁוֹפָר בִּגְבוּלִים תּוֹכִיחַ, שֶׁאֵין וַדָּאָהּ דּוֹחָה שַׁבָּת, וּסְפֵיקָהּ דּוֹחֶה יוֹם טוֹב!

The Sages **said to him: The sounding of the shofar in the provinces will prove** otherwise, **as its definite** obligation **does not override Shabbos, and yet its doubtful** obligation **overrides Yom Tov!**

REFUTATION

הֵשִׁיב רַבִּי אֶלְעָזָר הַקַּפָּר בְּרִיבִּי תְּשׁוּבָה: מָה לְמִילָה שֶׁכֵּן אֵינָהּ נוֹהֶגֶת בְּלֵילֵי יָמִים טוֹבִים, תֹּאמַר בְּכִסּוּי שֶׁנּוֹהֵג בְּלֵילֵי יָמִים טוֹבִים!

Rabbi Elazar HaKappar the Distinguished responded with a refutation of Rabbi Yosei's inference: **What is unique about circumcision is that it is not practiced on the nights of Yom Tov**, but only during the day. **Can you say** the same **regarding covering** the blood, **which is practiced on the nights of Yom Tov?** Since covering the blood is more inclusive, perhaps its doubtful obligation does override Yom Tov.

STATEMENT

אָמַר רַבִּי אַבָּא: זֶה אֶחָד מִן הַדְּבָרִים שֶׁאָמַר רַבִּי חִיָּיא "אֵין לִי עֲלֵיהֶם תְּשׁוּבָה", וְהֵשִׁיב רַבִּי אֶלְעָזָר הַקַּפָּר בְּרִיבִּי תְּשׁוּבָה.

Rabbi Abba said: This is one of the matters regarding which Rabbi Chiyya said, "I have no refutation for them," and Rabbi Elazar HaKappar the Distinguished responded with a refutation that successfully answered it.

PROOF

קָתָנֵי מִיהַת, כִּסּוּי שֶׁאֵין וַדָּאוֹ דּוֹחֶה שַׁבָּת.

Rabba continues his proof: **In any event,** the baraita **teaches** that **covering** the blood is a mitzvah **whose definite** obligation **does not override Shabbos**.

QUESTION

מַאי וַדָּאוֹ דִּכְסּוּי דִּלְמָא דָּחֵי שַׁבָּת? לָאו הַשּׁוֹחֵט לְחוֹלֶה בְּשַׁבָּת?

What is the case of **a definite obligation of covering that does not override Shabbos? Is it not** a case of **one who slaughters for a sick person on Shabbos?** This proves that even when the slaughter is permitted, one does not cover the blood on Shabbos, which contradicts Rav Eina.

QUESTION

וְדִלְמָא דְּעָבַר וְשָׁחַט?

The Gemara asks: **But perhaps** the baraita is referring to a case **where one transgressed and slaughtered** for a healthy person on Shabbos? In that case, he may not cover the blood, but if he slaughtered for a sick person with permission, perhaps he must cover it.

ANSWER

דּוּמְיָא דְּמִילָה: מָה מִילָה בִּרְשׁוּת, אַף כִּסּוּי נָמֵי בִּרְשׁוּת.

The Gemara answers: The covering of the blood in the a fortiori inference must be **similar to circumcision: Just as circumcision is** performed **with permission**, as it is a mitzvah, **so too, covering** the blood must refer to a case where the slaughter was done **with permission**, meaning for a sick person. Thus, the baraita indeed refutes Rav Eina.

STATEMENT

אָמְרוּ לוֹ: תְּקִיעַת שׁוֹפָר בַּגְּבוּלִין תּוֹכִיחַ, שֶׁאֵין וַדָּאָהּ דּוֹחָה שַׁבָּת, וּסְפֵיקָהּ דּוֹחֶה יוֹם טוֹב.

The Gemara returns to the baraita: **They said to him: The sounding of the shofar in the provinces will prove** otherwise, **as its definite** obligation **does not override Shabbos, and yet its doubtful** obligation **overrides Yom Tov**.

QUESTION

מַאי סְפֵיקָהּ? אִילֵימָא סָפֵק חוֹל סָפֵק יוֹם טוֹב – הַשְׁתָּא וַדַּאי יוֹם טוֹב דָּחֲיָא, סָפֵק יוֹם טוֹב סָפֵק חוֹל מִיבַּעְיָא?

The Gemara asks: **What is its doubtful** obligation? **If we say** it is a case of **doubt** whether the day is **a weekday or Yom Tov**, i.e., the second day of Rosh Hashanah in the diaspora, this is difficult: **Now, if** the shofar **overrides a definite Yom Tov, is it necessary** to say that it overrides **a doubt of Yom Tov and a doubt of a weekday?**

SUMMARY

In this daf, the Gemara resolves the authorship of the Mishnah regarding consecrated birds, explaining that it either combines the views of Rabbi Meir and Rabbi Shimon or follows Rabbi Shimon's view that kisuy hadam only applies when the bird is not lacking any other steps like redemption or scraping the blood. The Gemara then derives from the comparison of birds to chayos that consecrated birds are excluded from kisuy, and refutes a heretic's claim that behemos require kisuy by comparing their blood to water, which leads to a discussion excluding blood from being used as a mikvah. We conclude with a Braisa teaching derech eretz from the Torah's pesukim, emphasizing that a person should only eat meat occasionally and should manage his household finances carefully, ensuring he does not slaughter all his cattle and lose his livelihood.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, foundational teaching of Rabbi Elazar ben Azariah and the Chachamim about how a Yid should manage his household and his pocket. The Torah teaches us a deep lesson in derech eretz: a person must live within, and even slightly below, his means. If you have a certain amount of money, you eat vegetables; if you have more, you eat fish; only if you are truly wealthy do you eat meat daily. But then the Gemara adds a striking chiddush: a person must always honor his wife and children *beyond* what he can afford, because they depend on him, and he depends on Hashem.

Look at the beautiful yeshivish lomdus here. When it comes to your own physical desires, your food and your personal comforts, the Torah tells you to be careful, to calculate, and to hold back. Do not spend what you do not have. But when it comes to the feelings, the dignity, and the happiness of your wife and children, the normal rules of calculation are set aside. You are mechuyav to show them warmth, to make them feel secure, and to provide for them with a generous hand, even if it requires a stretch.

Why? Because the Gemara says they depend on you, and you depend on Hashem. When you step up and act with bitachon, going beyond your natural limits to bring joy and kavod to your family, Hashem acts with you middah k'neged middah. He steps out of the natural limits of parnassah to provide for you. True shalom bayis and the chinuch of our children require us to be nosei b'ol, to put our own desires last and our family's needs first.

Today, make a conscious decision to hold back on a personal luxury or convenience, and instead use those resources, or simply your own time and energy, to bring a smile, a treat, or a word of deep appreciation to your wife or children.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק שְׁבִיעִי

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

📖 **CHAPTER PREVIEW**

In this chapter, we begin learning the practical halachos of how a Yid must distance himself from any connection to avodah zarah. The Rambam opens by teaching us the positive mitzvah to completely destroy and eradicate false deities, their accessories, and anything made for their service. We will learn the distinction between Eretz Yisrael, where we are commanded to actively hunt down and destroy these abominations, and the diaspora, where the obligation is limited to places we conquer.

We will also learn the severe prohibitions against deriving any benefit whatsoever from avodah zarah, its accessories, and its offerings. The Torah warns us, "Do not bring an abomination to your home," and "Let nothing which is condemned cling to your hand." The chapter goes into detail regarding what is forbidden, including animals sacrificed to idols, where even the bones, horns, and hides are completely prohibited from use.

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

הֲלָכָה א

Halacha 1 · The Mitzvah to Destroy Idol Worship in Eretz Yisrael and the Diaspora

מִצְוַת עֲשֵׂה הִיא

It is a positive commandment

לְאַבֵּד עֲבוֹדַת כּוֹכָבִים וּמְשַׁמְּשֶׁיהָ

to destroy idol worship and its accessories,

וְכָל הַנַּעֲשֶׂה בִּשְׁבִילָהּ

and everything that is made for its sake,

שֶׁנֶּאֱמַר "אַבֵּד תְּאַבְּדוּן אֶת כָּל הַמְּקוֹמֹת"

as it is said in the Torah, **"You shall utterly destroy all the places"** where they served their gods,

וְנֶאֱמַר "כִּי אִם כֹּה תַּעֲשׂוּ לָהֶם" וְגוֹ'.

and it is said, "Rather, thus shall you do to them", to break down their altars, **etc.**

וּבְאֶרֶץ יִשְׂרָאֵל מִצְוָה לִרְדֹּף אַחֲרֶיהָ

And in the Land of Yisrael, it is a mitzvah to pursue after it actively,

עַד שֶׁנְּאַבֵּד אוֹתָהּ מִכָּל אַרְצֵנוּ.

until we destroy it from all our land.

אֲבָל בְּחוּץ לָאָרֶץ אֵין אָנוּ מְצֻוִּין לִרְדֹּף אַחֲרֵיהָ

But outside the Land, we are not commanded to pursue after it to seek it out and destroy it,

אֶלָּא כָּל מָקוֹם שֶׁנִּכְבֹּשׁ אוֹתוֹ

rather, any place that we conquer

נְאַבֵּד כָּל עֲבוֹדַת כּוֹכָבִים שֶׁבּוֹ.

we must destroy all idol worship that is in it.

שֶׁנֶּאֱמַר "וְאִבַּדְתֶּם אֶת שְׁמָם מִן הַמָּקוֹם הַהוּא".

As it is said, "And you shall destroy their name from that place", which teaches us:

בְּאֶרֶץ יִשְׂרָאֵל אַתָּה מְצֻוֶּה לִרְדֹּף אַחֲרֵיהֶן

In the Land of Yisrael, you are commanded to pursue after them,

וְאִי אַתָּה מְצֻוֶּה לִרְדֹּף אַחֲרֵיהֶן בְּחוּץ לָאָרֶץ:

but you are not commanded to pursue after them outside the Land.

הֲלָכָה ב

Halacha 2 · The Prohibition of Deriving Benefit from Idols and Their Accessories

עֲבוֹדַת כּוֹכָבִים

An idol

וּמְשַׁמְּשֶׁיהָ

and its accessories that are used to serve it,

וְתִקְרֹבֶת שֶׁלָּהּ

and an offering of it that was sacrificed to it,

וְכָל הַנַּעֲשֶׂה בִּשְׁבִילָהּ

and everything that is made for its sake

אָסוּר בַּהֲנָאָה

is forbidden in benefit to a Jew,

שֶׁנֶּאֱמַר

as it is said in the Torah in Sefer Devarim,

"וְלֹא תָבִיא תוֹעֵבָה אֶל בֵּיתֶךָ"

"And do not bring an abomination into your house"

וְכָל הַנֶּהֱנֶה בְּאֶחָד מִכָּל אֵלּוּ

and anyone who benefits from one of all these forbidden items

לוֹקֶה שְׁתַּיִם.

receives lashes twice because he violated two distinct negative commandments:

אַחַת מִשּׁוּם וְלֹא תָבִיא.

one because of the prohibition of **"and do not bring"** an abomination into your house,

וְאַחַת מִשּׁוּם וְלֹא יִדְבַּק בְּיָדְךָ מְאוּמָה מִן הַחֵרֶם:

and one because of the prohibition of **"and let not cling to your hand anything of the condemned thing."**

הֲלָכָה ג

Halacha 3 · The Prohibition of Benefiting from Idolatrous Offerings and Pierced Hides

בְּהֵמָה שֶׁהִקְרִיבוּהָ כְּלָהּ לַעֲבוֹדַת כּוֹכָבִים

An animal that they sacrificed entirely to worship of stars

אֲסוּרָה בַּהֲנָאָה

is forbidden for benefit,

אֲפִלּוּ פִּרְשָׁהּ וְעַצְמוֹתֶיהָ וְקַרְנֶיהָ וּטְלָפֶיהָ וְעוֹרָהּ

even its dung, and its bones, and its horns, and its hooves, and its hide—

הַכֹּל אָסוּר בַּהֲנָאָה.

everything is forbidden for benefit.

לְפִיכָךְ אִם הָיָה בָּעוֹר סִימָן

Therefore, if there was in the hide a sign

שֶׁיּוֹדְעִין בּוֹ שֶׁזֶּה הָעוֹר תִּקְרֹבֶת עֲבוֹדַת כּוֹכָבִים הוּא

that one knows by it that this hide is an offering of worship of stars,

כְּגוֹן שֶׁהָיוּ עוֹשִׂים שֶׁקּוֹרְעִים קֶרַע עָגֹל כְּנֶגֶד הַלֵּב

it is, for example, that they were accustomed to tear a tear round opposite the heart

וּמוֹצִיאִין הַלֵּב

and they extract the heart,

הֲרֵי כָּל אוֹתָן הָעוֹרוֹת שֶׁהֵן כָּךְ אֲסוּרִין בַּהֲנָאָה

behold, all of those hides that are so are forbidden for benefit,

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

and so all similar to this.

הֲלָכָה ד

Halacha 4 · The Difference Between the Idol of a Non-Jew and a Jew

מַה בֵּין עֲבוֹדַת כּוֹכָבִים שֶׁל עוֹבֵד כּוֹכָבִים לַעֲבוֹדַת כּוֹכָבִים שֶׁל יִשְׂרָאֵל.

What is the difference between an object of worship of stars of a worshiper of stars to an object of worship of stars of an Israelite?

עֲבוֹדַת כּוֹכָבִים שֶׁל עוֹבֵד כּוֹכָבִים אֲסוּרָה בַּהֲנָאָה מִיָּד

An object of worship of stars of a worshiper of stars is forbidden for benefit immediately upon its creation,

שֶׁנֶּאֱמַר "פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ"

as it is said in the Torah, "The sculptures of their gods you shall burn with fire,"

מִשֶּׁפְּסָלוֹ נַעֲשָׂה לוֹ אֱלוֹהַּ.

meaning that from when he sculpted it, it becomes to him a god and is immediately forbidden.

וְשֶׁל יִשְׂרָאֵל אֵינָהּ אֲסוּרָה בַּהֲנָאָה עַד שֶׁתֵּעָבֵד

And an object of worship of stars of an Israelite is not forbidden for benefit until it is actually worshiped,

שֶׁנֶּאֱמַר "וְשָׂם בַּסָּתֶר"

as it is said regarding the curse for making an idol, "and places in secret,"

עַד שֶׁיַּעֲשֶׂה לָהּ דְּבָרִים שֶׁבַּסֵּתֶר שֶׁהֵן עֲבוֹדָתָהּ.

which means it is not forbidden until he does for it things that are in secret, which are its manner of worship.

וּמְשַׁמְּשֵׁי עֲבוֹדַת כּוֹכָבִים בֵּין שֶׁל עוֹבֵד כּוֹכָבִים בֵּין שֶׁל יִשְׂרָאֵל

And the accessories of an object of worship of stars, whether of a worshiper of stars or whether of an Israelite,

אֵינָן אֲסוּרִין עַד שֶׁיִּשְׁתַּמְּשׁוּ בָּהֶן לַעֲבוֹדַת כּוֹכָבִים:

are not forbidden until they are actually used with them for the service of worship of stars.

הֲלָכָה ה

Halacha 5 · Wages for Making an Idol and Dividing an Inheritance with a Non-Jew

הָעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים לַאֲחֵרִים

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

אַף עַל פִּי שֶׁהוּא לוֹקֶה

even though he receives lashes for violating the prohibition against making an idol,

שְׂכָרוֹ מֻתָּר

his wage is permitted for him to use,

וַאֲפִלּוּ עָשָׂאָהּ לְעוֹבֵד כּוֹכָבִים שֶׁהִיא אֲסוּרָה מִיָּד.

and even if **he made it for a worshiper of stars,** in **which** case the idol itself becomes **forbidden immediately** upon completion.

מִפְּנֵי שֶׁאֵינָהּ נֶאֱסֶרֶת עַד שֶׁתִּגָּמֵר

This is **because** the idol **is not forbidden until it is completed,**

וּמַכּוֹשׁ אַחֲרוֹן שֶׁגּוֹמְרָהּ אֵין בּוֹ שְׁוֵה פְּרוּטָה.

and the final stroke that completes it, which is the only part of the work done while the object is actually forbidden, **does not have in it the value of a perutah,** so the forbidden wage is negligible.

הַלּוֹקֵחַ גְּרוטָאוֹת מִן הָעוֹבֵד כּוֹכָבִים וּמָצָא בָּהֶן עֲבוֹדַת כּוֹכָבִים.

One who purchases scrap metal from a worshiper of stars and found among them an idol of **worship of stars:**

אִם נָתַן מָעוֹת וְלֹא מָשַׁךְ יַחֲזִירֵם לָעוֹבֵד כּוֹכָבִים.

If he gave money but did not pull the scrap metal to acquire it, **he should return them to the worshiper of stars** and get his money back.

וְכֵן אִם מָשַׁךְ וְלֹא נָתַן מָעוֹת

And so, if he pulled the scrap metal **but did not give money,**

אַף עַל פִּי שֶׁמְּשִׁיכָה בְּעוֹבֵד כּוֹכָבִים קוֹנָה

even though pulling regarding a worshiper of stars acquires the item,

כְּמֶקַח טָעוּת הוּא.

it is like a purchase of error, and the transaction is void, so he may return it.

נָתַן מָעוֹת וּמָשַׁךְ יוֹלִיכֵם לְיָם הַמֶּלַח.

But if he **gave money and pulled,** the transaction is complete and he cannot return it; therefore, **he must cast them to the Sea of Salt** to destroy them.

וְכֵן עוֹבֵד כּוֹכָבִים וְגֵר שֶׁיָּרְשׁוּ אֶת אֲבִיהֶן עוֹבֵד כּוֹכָבִים

And so, a worshiper of stars and a convert who inherited the estate of **their father,** who was **a worshiper of stars,**

יָכוֹל הַגֵּר לוֹמַר לְעוֹבֵד כּוֹכָבִים

the convert is able to say to the worshiper of stars:

טֹל אַתָּה עֲבוֹדַת כּוֹכָבִים וַאֲנִי מָעוֹת.

'Take you the worship of stars and I will take the money;

טֹל אַתָּה יַיִן נֶסֶךְ וַאֲנִי פֵּרוֹת.

take you the wine of libation and I will take the produce.'

וְאִם מִשֶּׁבָּאוּ לִרְשׁוּת הַגֵּר אָסוּר:

But if they divide the inheritance after the items already came into the possession of the convert, it is forbidden to exchange them, as he would be trading in forbidden objects.

הֲלָכָה ו

Halacha 6 · Benefiting from Images Made by Idolaters

צוּרוֹת שֶׁעָשָׂאוּם עוֹבְדֵי כּוֹכָבִים לְנוֹי מֻתָּרִין בַּהֲנָאָה

Images that idolaters made for beauty are permitted for benefit,

וְצוּרוֹת שֶׁעָשָׂאוּם לַעֲבוֹדַת כּוֹכָבִים אֲסוּרִין.

and images that they made for idolatry are forbidden to derive any benefit from.

כֵּיצַד.

How so do we determine their status?

כָּל הַצוּרוֹת הַנִּמְצָאִים בַּכְּפָרִים אֲסוּרִים בַּהֲנָאָה

All the images that are found in the villages are forbidden for benefit,

מִפְּנֵי שֶׁחֶזְקָתָן שֶׁלַּעֲבוֹדַת כּוֹכָבִים הֵן עֲשׂוּיִין,

because their presumption is that they are made for idolatry, as villagers are generally superstitious and worship them.

וְהַנִּמְצָאוֹת בַּמְּדִינָה

And those found in the city are judged as follows: if

אִם הָיוּ עוֹמְדִין עַל פֶּתַח הַמְּדִינָה

they were standing at the entrance of the city,

וְהָיָה בְּיַד הַצּוּרָה צוּרַת מַקֵּל אוֹ צִפּוֹר אוֹ כַּדּוּר אוֹ סַיִף אוֹ עֲטָרָה וְטַבַּעַת

and there was in the hand of the image the form of a staff, or a bird, or a globe, or a sword, or a crown and a ring,

חֶזְקָתוֹ שֶׁהוּא לַעֲבוֹדַת כּוֹכָבִים וְאָסוּר בַּהֲנָאָה.

its presumption is that it is for idolatry and is forbidden for benefit.

וְאִם לָאו

And if not—meaning, if it does not hold any of these symbols of power and worship—

הֲרֵי הוּא בְּחֶזְקַת לְנוֹי וּמֻתָּר:

behold it is in the presumption of being made **for beauty and is permitted**.

הֲלָכָה ז

Halacha 7 · The Status of Discarded Idols and Severed Limbs of Worshiped Images

צַלְמֵי עֲבוֹדַת כּוֹכָבִים הַנִּמְצָאִים מֻשְׁלָכִים בַּשְּׁוָקִים

Statues of worship of stars that are found cast away in the marketplaces

אוֹ בְּתוֹךְ הַגְּרוֹטָאוֹת

or inside the scrap metal,

הֲרֵי אֵלּוּ מֻתָּרִין

behold these are permitted in benefit, as we assume they were discarded and nullified by their owners,

וְאֵין צָרִיךְ לוֹמַר שִׁבְרֵי צַלְמֵיהֶן.

and there is no need to say that **fragments of their statues** are permitted.

אֲבָל הַמּוֹצֵא יָד מִצּוּרַת כּוֹכָב אוֹ מַזָּל

But one who finds a hand from the form of a star or a constellation,

אוֹ רַגְלָהּ אוֹ אֵיבָר מֵאֵיבָרֶיהָ מֻשְׁלָךְ

or its foot, or a limb from its limbs, cast away,

הֲרֵי זֶה אָסוּר בַּהֲנָאָה

behold this is forbidden in benefit.

הוֹאִיל וְיָדַע בְּוַדַּאי שֶׁזֶּה הָאֵיבָר מִן צוּרַת עֲבוֹדַת כּוֹכָבִים הַנֶּעֱבֶדֶת

Since he knew with certainty that this limb is from the form of worship of stars that is worshiped, and such prominent limbs are sometimes worshiped on their own,

הֲרֵי הִיא בְּאִסּוּרָהּ

behold it remains in its prohibition

עַד שֶׁיִּוָּדַע לוֹ שֶׁהָעוֹבְדֵי כּוֹכָבִים עוֹבְדֶיהָ בִּטְּלוּהָ:

until it becomes known to him that the worshipers of stars, its worshipers, nullified it.

הֲלָכָה ח

Halacha 8 · The Status of Found Vessels Bearing Images of the Sun, Moon, or Dragon

הַמּוֹצֵא כֵּלִים וַעֲלֵיהֶן צוּרַת חַמָּה וּלְבָנָה וּדְרָקוֹן.

One who finds vessels and upon them is **the form of the sun, or the moon, or a dragon**—which are forms commonly worshipped as idols—

אִם הָיוּ כְּלֵי כֶסֶף וְזָהָב אוֹ בִּגְדֵי שָׁנִי

if they were vessels of silver and gold, or garments of scarlet, which are highly valuable and often used for idolatrous service,

אוֹ שֶׁהָיוּ חֲקוּקִים עַל הַנְּזָמִים וְעַל הַטַּבָּעוֹת

or if they were engraved upon the nose-rings and upon the rings which are worn as personal ornaments and sometimes treated with superstitious reverence,

הֲרֵי אֵלּוּ אֲסוּרִין.

behold, these are forbidden to benefit from, because we must assume they were made for worship.

וְעַל שְׁאָר הַכֵּלִים מֻתָּרִין מִפְּנֵי שֶׁחֶזְקָתָן לְנוֹי.

But upon the rest of the vessels, they are permitted, because their presumption is that they were made merely **for ornament** and not for idolatry.

וְכֵן שְׁאָר הַצּוּרוֹת הַנִּמְצָאוֹת עַל כָּל הַכֵּלִים

And so, the rest of the forms that are found upon all the vessels,

חֶזְקָתָן לְנוֹי וּמֻתָּרִין:

their presumption is that they are **for ornament, and** therefore **they are permitted** to be used.

הֲלָכָה ט

Halacha 9 · Mixtures of Idolatry and the Prohibition of Benefiting from Their Sale Proceeds

עֲבוֹדַת כּוֹכָבִים וּמִשַּׁמְּשֶׁיהָ וְכָל הַתִּקְרֶבֶת שֶׁלָּהּ

An idol, and its accessories, and any offering of it

אוֹסְרִים בְּכָל שֶׁהֵן.

forbid other items they mix with **in any amount**, meaning they are never nullified.

כֵּיצַד.

How so?

עֲבוֹדַת כּוֹכָבִים שֶׁנִּתְעָרְבָה בְּצוּרוֹת שֶׁל נוֹי

If an idol was mixed with permissible images of beauty,

אֲפִלּוּ אַחַת בְּכַמָּה אֲלָפִים

even if it is only one forbidden image among several thousands of permitted ones,

יוֹלִיךְ הַכֹּל לְיָם הַמֶּלַח.

he must bring the whole mixture to the Sea of Salt to be destroyed.

וְכֵן אִם נִתְעָרֵב כּוֹס שֶׁל עֲבוֹדַת כּוֹכָבִים בְּכַמָּה כּוֹסוֹת

And so if a cup of libation for an idol was mixed with several permitted cups,

אוֹ חֲתִיכָה מִן הַבָּשָׂר שֶׁנִּתְעָרְבָה בְּכַמָּה חֲתִיכוֹת

or a piece of the meat offered to an idol that was mixed with several kosher pieces,

יוֹלִיךְ הַכֹּל לְיָם הַמֶּלַח.

he must bring the whole mixture to the Sea of Salt.

וְכֵן עוֹר לָבוּב שֶׁנִּתְעָרֵב בְּכַמָּה עוֹרוֹת

And so a hide pierced at the heart for idolatrous worship that was mixed with several ordinary hides,

הַכֹּל אָסוּר בַּהֲנָאָה.

the whole mixture is forbidden for benefit.

עָבַר וּמָכַר עֲבוֹדַת כּוֹכָבִים אוֹ אֶחָד מִמְּשַׁמְּשֶׁיהָ אוֹ תִּקְרֹבֶת שֶׁלָּהּ

If he transgressed and sold an idol, or one of its accessories, or an offering of it,

הֲרֵי הַדָּמִים אֲסוּרִין בַּהֲנָאָה

behold, the money received from the sale is forbidden for benefit,

וְאוֹסְרִין בְּכָל שֶׁהֵן כַּעֲבוֹדַת כּוֹכָבִים

and they forbid any other money they mix with in any amount, like the idol itself,

שֶׁנֶּאֱמַר "וְהָיִיתָ חֵרֶם כָּמֹהוּ"

as it is said, "And you shall be banned like it,"

כָּל מַה שֶּׁאַתָּה מֵבִיא מֵעֲבוֹדַת כּוֹכָבִים וּמִכָּל מְשַׁמְּשֶׁיהָ וְתִקְרָבְתָּהּ הֲרֵי הִיא כָּמוֹהָ:

teaching that all that which you bring and produce from an idol, and from all its accessories and its offering, behold it is like it in its severe prohibition.

עֲבוֹדַת כּוֹכָבִים אוֹ אֲשֵׁרָה שֶׁנִּשְׂרְפָה

An object of **worship of stars or an asherah** tree **that was burned**,

אֶפְרָהּ אָסוּר בַּהֲנָאָה.

its ashes are forbidden for benefit.

וְגַחֶלֶת שֶׁל עֲבוֹדַת כּוֹכָבִים אֲסוּרָה

And a coal of an object of **worship of stars is forbidden**,

וְהַשַּׁלְהֶבֶת מֻתֶּרֶת מִפְּנֵי שֶׁאֵין בָּהּ מַמָּשׁ.

but the flame is permitted because there is no substance in it.

סְפֵק עֲבוֹדַת כּוֹכָבִים אָסוּר,

A doubt of worship of stars is forbidden,

סְפֵק סְפֵקָהּ מֻתָּר.

but **a doubt of its doubt is permitted**.

כֵּיצַד.

How so?

כּוֹס שֶׁל עֲבוֹדַת כּוֹכָבִים שֶׁנָּפַל בְּאוֹצָר מָלֵא כּוֹסוֹת

A cup of worship of stars that fell into a storehouse full of cups,

כֻּלָּן אֲסוּרִים,

all of them are forbidden,

מִפְּנֵי שֶׁעֲבוֹדַת כּוֹכָבִים וְכָל מְשַׁמְּשֶׁיהָ אוֹסְרִין בְּכָל שֶׁהֵן.

because worship of stars and all its accessories forbid in any amount that they are, and are not nullified even in a large mixture.

פֵּרַשׁ כּוֹס אֶחָד מִן הַתַּעֲרֹבֶת

If **one cup separated from the mixture**

וְנָפַל לְכוֹסוֹת שְׁנַיִם

and fell into another group of **two cups**,

הֲרֵי אֵלּוּ מֻתָּרִין.

behold these are permitted, because we have a double doubt: perhaps this separated cup is not the forbidden one, and even if it is, perhaps it is not this specific cup we are now using.

טַבַּעַת שֶׁל עֲבוֹדַת כּוֹכָבִים שֶׁנִּתְעָרְבָה בְּכַמָּה טַבָּעוֹת

A ring of worship of stars that became mixed with many permitted **rings**,

וְנָפְלוּ שְׁתַּיִם מֵהֶן לַיָּם הַגָּדוֹל

and two of them fell into the Great Sea,

הֲתִירוּ כֻּלָּן

all of them that remain **are permitted**,

שֶׁאֲנִי אוֹמֵר אוֹתָהּ הַטַּבַּעַת הָיְתָה בִּכְלַל הַשְּׁתַּיִם.

for I say that the forbidden **ring was among the two** that fell into the sea.

נִתְעָרְבָה בְּמֵאָה

If the forbidden ring **became mixed with one hundred** permitted rings,

וְנִתְחַלְּקוּ אַרְבָּעִים לְמָקוֹם אֶחָד וְשִׁשִּׁים לְמָקוֹם אַחֵר

and they were divided, forty to one place and sixty to another place,

וְנָפְלוּ הָאַרְבָּעִים כֻּלָּן לְטַבָּעוֹת אֲחֵרוֹת

and the forty fell, all of them, into other permitted **rings**,

כֻּלָּן מֻתָּרוֹת

all of them are permitted,

שֶׁאֲנִי אוֹמֵר אוֹתָהּ הַטַּבַּעַת הָאֲסוּרָה בָּרֹב הִיא.

for I say that the forbidden ring is in the majority, meaning it remained with the larger group of sixty.

נָפְלוּ הַשִּׁשִּׁים לְטַבָּעוֹת אֲחֵרוֹת כֻּלָּן אֲסוּרוֹת:

But if **the sixty fell into other** permitted **rings, all of them are forbidden**, because we assume the forbidden ring was in the majority group.

הֲלָכָה יא

Halacha 11 · The Prohibition of Benefiting from the Shade of an Asherah and Passing Under It

הָאֲשֵׁרָה

Regarding **the asherah** tree,

בֵּין שֶׁהָיְתָה נֶעֱבֶדֶת

whether it is a tree **that was** itself **worshiped** as an idol,

בֵּין שֶׁהָיְתָה עֲבוֹדַת כּוֹכָבִים מְנֻחַת תַּחְתֶּיהָ

whether it is a tree **that** an actual **idol was placed under it** and thus serves it,

אָסוּר לֵישֵׁב בְּצֵל קוֹמָתָהּ.

it is forbidden to sit in the shade of its trunk, because one may not derive any benefit from it.

וּמֻתָּר לֵישֵׁב בְּצֵל הַשָּׂרִיגִים וְהֶעָלִים שֶׁלָּהּ.

And it is permitted to sit in the shade of the branches and the leaves of it, as their shade is not considered a significant benefit.

וְאִם יֵשׁ לוֹ דֶּרֶךְ אַחֶרֶת

And if there is to him another path to reach his destination,

אָסוּר לוֹ לַעֲבֹר תַּחְתֶּיהָ.

it is forbidden for him to pass under it, so that he does not appear to be honoring the idol.

וְאִם אֵין שָׁם דֶּרֶךְ אַחֶרֶת

And if there is not another path there,

עוֹבֵר תַּחְתֶּיהָ כְּשֶׁהוּא רָץ:

he passes under it while he runs, to show that he is not trying to benefit from its shade.

הֲלָכָה יב

Halacha 12 · The Status of Chicks and Nests in an Asherah Tree

אֶפְרוֹחִים שֶׁקִּנְּנוּ בָּהּ

Regarding **chicks that nested in** an asherah tree,

וְאֵין צְרִיכִין לְאִמָּן

and they **do not need their mother** for survival, they

מֻתָּרִין.

are permitted for benefit, as they are independent of the forbidden tree.

וְהָאֶפְרוֹחִים וְהַבֵּיצִים שֶׁצְּרִיכִין לְאִמָּן

But the chicks and the eggs that need their mother to survive or hatch

אֲסוּרִין

are forbidden

שֶׁהֲרֵי הָאֲשֵׁרָה כְּמוֹ בָּסִיס לָהֶן.

because the asherah is like a base for them, supporting the mother bird who is vital to their existence.

וְהַקֵּן עַצְמָהּ שֶׁבְּרֹאשָׁהּ

And the nest itself that is at its top

מֻתָּר

is permitted for use,

מִפְּנֵי שֶׁהָעוֹף מֵבִיא עֵצָיו מִמָּקוֹם אַחֵר:

because the bird brings its wood to build the nest **from a** different **place other** than the asherah itself.

הֲלָכָה יג

Halacha 13 · The Prohibition of Benefit from Asherah Wood Used to Heat an Oven

נָטַל מִמֶּנָּה עֵצִים אֲסוּרִים בַּהֲנָאָה.

If **he took from it**, from an asherah tree, **wood** that is **forbidden in benefit**,

הֵסִיק בָּהֶן אֶת הַתַּנּוּר

and **he heated with them the oven**,

יוּצָּן

it must be cooled down completely so that the forbidden heat is dissipated,

וְאַחַר כָּךְ יַסִּיק בְּעֵצִים אֲחֵרִים שֶׁל הֶתֵּר

and after that he shall heat it again **with other wood of permission**,

וְיֹאפֶה בּוֹ.

and he shall bake in it.

אָפָה בּוֹ אֶת הַפַּת וְלֹא צְנָנוֹ

If **he baked in it the bread** while it was still hot from the forbidden wood, **and** he did **not cool it** down first,

הַפַּת אֲסוּרָה בַּהֲנָאָה.

the bread is forbidden in benefit because it was baked through the use of a forbidden object.

נִתְעָרְבָה בַּאֲחֵרוֹת

If this forbidden loaf **became mixed with others** and cannot be identified,

יוֹלִיךְ דְּמֵי אוֹתָהּ הַפַּת לְיָם הַמֶּלַח

he shall bring the value of that forbidden **bread to the Sea of the Salt** to destroy it,

כְּדֵי שֶׁלֹּא יֵהָנֶה בָּהּ

in order that he **not** receive **benefit from it**,

וּשְׁאָר הַכִּכָּרוֹת מֻתָּרִין:

and the rest of the loaves are then **permitted** to be eaten.

הֲלָכָה יד

Halacha 14 · A Garment Woven with Asherah Wood and the Principle of Two Contributing Factors

נָטַל מִמֶּנָּה כַּרְכַּר

If **one took from it**, from the wood of an asherah tree, **a shuttle** used for weaving,

וְאָרַג בּוֹ אֶת הַבֶּגֶד

and wove with it — with this forbidden shuttle — **the garment**,

אָסוּר בַּהֲנָאָה.

the garment **is forbidden for benefit**.

נִתְעָרֵב בִּבְגָדִים אֲחֵרִים

If this forbidden garment **became mixed with other garments** and cannot be identified,

יוֹלִיךְ דְּמֵי אוֹתוֹ הַבֶּגֶד לְיָם הַמֶּלַח

he must bring the value of that forbidden **garment to the Sea of Salt** to destroy it,

וּשְׁאָר כָּל הַבְּגָדִים מֻתָּרִין.

and the rest of all the garments are permitted for use.

וּמֻתָּר לִטַּע תַּחְתֶּיהָ יְרָקוֹת

And it is permitted to plant under it, under the shade of the asherah tree, **vegetables**,

בֵּין בִּימוֹת הַחַמָּה שֶׁהֵן צְרִיכִין לְצֵל.

whether in the days of the sun, the hot summer months, **when they need shade** to protect them,

בֵּין בִּימוֹת הַגְּשָׁמִים.

whether in the days of the rains, the winter months, when they do not need shade.

מִפְּנֵי שֶׁצֵּל הָאֲשֵׁרָה שֶׁהוּא אָסוּר

This is permitted **because the shade of the asherah, which is forbidden**,

עִם הַקַּרְקַע שֶׁאֵינָהּ נֶאֱסֶרֶת

together **with the ground, which is not forbidden**,

גּוֹרְמִין לִירָקוֹת אֵלּוּ לִצְמֹחַ

jointly **cause these vegetables to grow**.

וְכָל שֶׁדָּבָר אָסוּר וְדָבָר מֻתָּר גּוֹרְמִין לוֹ

And anything that a forbidden thing and a permitted thing jointly **cause it** to grow or exist,

הֲרֵי זֶה מֻתָּר בְּכָל מָקוֹם.

behold, this is permitted in every place, under the halachic rule of 'zeh v'zeh gorem'.

לְפִיכָךְ שָׂדֶה שֶׁזִּבְּלָהּ בְּזֶבֶל עֲבוֹדַת כּוֹכָבִים

Therefore, a field that one fertilized with fertilizer of idol worship,

מֻתָּר לִזְרֹעַ אוֹתָהּ.

it is permitted to sow it, because the crop is produced by both the forbidden fertilizer and the permitted soil.

וּפָרָה שֶׁפִּטְּמָהּ בְּכַרְשִׁינֵי עֲבוֹדַת כּוֹכָבִים

And a cow that one fattened with vetches of idol worship

תֵּאָכֵל

may be eaten,

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

and so all cases **similar to this** are permitted.

הֲלָכָה טו

Halacha 15 · The Prohibition of Offerings to Idols and Anything Found in an Idolatrous Temple

בָּשָׂר אוֹ יַיִן אוֹ פֵּרוֹת שֶׁהֻכְנוּ לְהַקְרִיבָם לַעֲבוֹדַת כּוֹכָבִים

Meat or wine or fruits that they prepared in order **to offer them to** the **service of stars**

לֹא נֶאֶסְרוּ בַּהֲנָאָה

are not forbidden in benefit

אַף עַל פִּי שֶׁהִכְנִיסוּם לְבֵית עֲבוֹדַת כּוֹכָבִים

even though that they brought them in to the house of the **service of stars**,

עַד שֶׁיַּקְרִיבוּם לְפָנֶיהָ.

until that they offer them before it.

הִקְרִיבוּם לְפָנֶיהָ נַעֲשׂוּ תִּקְרֹבֶת

Once they offered them before it, they became an offering to idolatry,

וְאַף עַל פִּי שֶׁחָזְרוּ וְהוֹצִיאוּם

and even though that they returned and took them out of the temple,

הֲרֵי אֵלּוּ אֲסוּרִין לְעוֹלָם.

behold these are forbidden forever.

וְכָל הַנִּמְצָא בְּבֵית עֲבוֹדַת כּוֹכָבִים

And everything that is found in the house of the service of stars,

אֲפִלּוּ מַיִם וּמֶלַח

even water and salt,

אָסוּר בַּהֲנָאָה מִן הַתּוֹרָה.

is forbidden in benefit from the Torah, as we assume it was offered as part of the service.

וְהָאוֹכֵל מִמֶּנּוּ כָּל שֶׁהוּא לוֹקֶה:

And the one who eats from it even any amount is lashed.

הֲלָכָה טז

Halacha 16 · Laws of Objects Found on an Idol and the Worship of Peor and Marculis

הַמּוֹצֵא כְּסוּת וְכֵלִים וּמָעוֹת בְּרֹאשׁ עֲבוֹדַת כּוֹכָבִים.

One who finds garments, or utensils, or money on the head of an idol of worship of stars,

אִם מְצָאָן דֶּרֶךְ בִּזָּיוֹן הֲרֵי אֵלּוּ מֻתָּרִין

if he found them placed in a way of derision, behold, these are permitted for benefit,

וְאִם מְצָאָן דֶּרֶךְ כָּבוֹד הֲרֵי אֵלּוּ אֲסוּרִין.

and if he found them placed in a way of honor, behold, these are forbidden as ornaments of idolatry.

כֵּיצַד.

How so?

מָצָא כִּיס תָּלוּי בְּצַוָּארוֹ.

If he found a purse hanging on its neck,

כְּסוּת מְקֻפֶּלֶת וּמְנֻחַת עַל רֹאשׁוֹ.

or **a garment folded and placed on its head,**

כְּלִי כָּפוּי עַל רֹאשׁוֹ

or **a utensil overturned on its head,**

הֲרֵי זֶה מֻתָּר מִפְּנֵי שֶׁהוּא דֶּרֶךְ בְּזָיוֹן

behold, this is permitted, because that it is placed **by way of derision,**

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה.

and so too **all similar to this.**

מָצָא בְּרֹאשׁוֹ דָּבָר שֶׁכַּיּוֹצֵא בּוֹ קָרֵב לְגַבֵּי הַמִּזְבֵּחַ הֲרֵי זֶה אָסוּר.

But if **he found on its head a thing that similar to it is offered upon the Altar,** such as wine, flour, or frankincense, **behold, this is forbidden** as an idolatrous offering.

בַּמֶּה דְּבָרִים אֲמוּרִים בִּזְמַן שֶׁמְּצָאָן חוּץ לִמְקוֹם עֲבוֹדָתוֹ

In what words are said? At the time that he found them outside to the place of its worship, meaning outside the temple chamber.

אֲבָל אִם מְצָאוֹ בִּפְנִים

But if he found it inside the temple chamber,

בֵּין דֶּרֶךְ כָּבוֹד בֵּין דֶּרֶךְ בְּזָיוֹן

whether it was placed **by way of honor, whether by way of derision,**

בֵּין דָּבָר הָרָאוּי לַמִּזְבֵּחַ בֵּין דָּבָר שֶׁאֵינוֹ רָאוּי

whether it is **a thing that is fit for the Altar, whether** it is **a thing that is not fit,**

כָּל הַנִּמְצָא בִּפְנִים אָסוּר אֲפִלּוּ מַיִם וּמֶלַח.

all that is found inside is forbidden for benefit, **even water and salt.**

וּפְעוֹר וּמַרְקוּלִיס כָּל הַנִּמְצָא עִמָּהֶן בֵּין בִּפְנִים בֵּין בַּחוּץ אָסוּר בַּהֲנָאָה.

And regarding the idols of **Peor and Marculis, all that is found with them, whether inside** their temple **whether outside, is forbidden for benefit.**

וְכֵן אַבְנֵי מַרְקוּלִיס אֶבֶן הַנִּרְאֵית שֶׁהִיא עִמּוֹ אָסוּר בַּהֲנָאָה:

And so too regarding **the stones of Marculis,** any **stone that appears that it is** belonging **with it is forbidden for benefit.**

הֲלָכָה יז

Halacha 17 · Deriving Benefit from a Bathhouse or Garden of an Idol

עֲבוֹדַת כּוֹכָבִים שֶׁהָיָה לָהּ מֶרְחָץ אוֹ גִּנָּה

In the case of **an idol that had** belonging **to it a bathhouse or a garden**,

נֶהֱנִים בָּהֶם שֶׁלֹּא בְּטוֹבָה

we may benefit from them without favor, meaning without expressing gratitude or paying the priests of the idol,

וְאֵין נֶהֱנִים בָּהֶם בְּטוֹבָה.

but we do not benefit from them with favor, where one would have to show gratitude or pay them.

הָיָה לָהּ וְלַאֲחֵרִים

If the bathhouse or garden **belonged to it and to others** in partnership,

נֶהֱנִין בָּהֶן אֲפִלּוּ בְּטוֹבַת כֹּהֲנֶיהָ

we may benefit from them even with favor shown **to its priests**,

וּבִלְבַד שֶׁלֹּא יִתֵּן שָׂכָר:

provided that the Jew **not give payment** directly to the idol's treasury.

הֲלָכָה יח

Halacha 18 · Bathing in a Bathhouse Containing an Idol Placed for Aesthetic Purposes

מֶרְחָץ שֶׁיֵּשׁ בָּהּ עֲבוֹדַת כּוֹכָבִים

Regarding **a bathhouse that has in it** an image of **worship of stars,**

מֻתָּר לִרְחֹץ בָּהּ

it is permitted to bathe in it,

מִפְּנֵי שֶׁהִיא נַעֲשֵׂית שָׁם לְנוֹי

because the image **is made there for beauty**

וְלֹא לְעָבְדָהּ.

and not to worship it.

שֶׁנֶּאֱמַר אֱלֹהֵיהֶם.

This is **as it is said** in the Torah, "their gods," which teaches us that they are only forbidden

בִּזְמַן שֶׁנּוֹהֲגִים בָּהּ מִנְהַג אֱלֹהוּת

at a time that they behave with it in **the custom of godliness,**

וְלֹא בִּזְמַן שֶׁמְּבַזִּין אוֹתָן

and not at a time that they degrade them,

כְּגוֹן זוֹ שֶׁהִיא עוֹמֶדֶת עַל הַבִּיב

such as this image **which stands over the sewer pipe**

וְהַכֹּל מַשְׁתִּינִין בְּפָנֶיהָ.

and everyone urinates before it.

וְאִם הָיְתָה דֶּרֶךְ עֲבוֹדָתָהּ בְּכָךְ

And if the way of its worship was in this manner,

אָסוּר לְהָנֵא בּוֹ:

then **it is forbidden to enter it.**

הֲלָכָה יט

Halacha 19 · Slaughtering and Cutting Meat with a Knife of Idol Worship

סַכִּין שֶׁל עֲבוֹדַת כּוֹכָבִים שֶׁשָּׁחַט בָּהּ

Regarding **a knife of idol worship that one slaughtered with it** a healthy animal,

הֲרֵי זֶה מֻתָּר

behold this is permitted to be eaten,

מִפְּנֵי שֶׁהוּא מְקַלְקֵל.

because by slaughtering a healthy animal **that he is damaging** the animal's value, as a live animal is worth more than a slaughtered carcass.

וְאִם הָיְתָה בְּהֵמָה מְסֻכֶּנֶת

And if it was an animal in danger of dying, where slaughtering it saves its meat from becoming a non-kosher carcass,

הֲרֵי זוֹ אֲסוּרָה

behold this is forbidden to be eaten,

מִפְּנֵי שֶׁהוּא מְתַקֵּן

because by slaughtering it **that he is improving** its value and saving it from loss,

וַהֲרֵי זֶה הַתִּקּוּן מֵהֲנָאַת מְשַׁמְּשֵׁי עֲבוֹדַת כּוֹכָבִים.

and behold this improvement is from benefit of accessories of idol worship, which is strictly forbidden.

וְכֵן אָסוּר לַחְתֹּךְ בָּהּ בָּשָׂר

And likewise it is forbidden to cut with it meat into neat portions for cooking,

מִפְּנֵי שֶׁהוּא מְתַקֵּן

because by preparing the food **that he is improving** it.

וְאִם חָתַךְ דֶּרֶךְ הֶפְסֵד וְהַשְׁחָתָה מֻתָּר׃

And if he cut the meat **by way of loss and destruction**, such as hacking it into useless pieces, it is **permitted**.

CHAPTER SUMMARY

The chapter outlines the dual obligations of destroying avodah zarah and avoiding any benefit from it. We learn that in Eretz Yisrael, there is an active mitzvah to seek out and eradicate idol worship, whereas in the diaspora, the obligation applies to conquered areas. Furthermore, the Rambam establishes that deriving any benefit from an idol, its accessories, or its offerings is strictly forbidden, carrying a double measure of lashes. This prohibition is so absolute that it extends to every part of an animal sacrificed to an idol, including its hide, bones, and hooves, all of which are completely forbidden for use.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a profound lesson about the nature of spiritual poison. When it comes to avodah zarah, the Torah does not just tell us to avoid worshiping it; we are commanded to destroy it, to hunt it down in Eretz Yisrael, and we are strictly forbidden from deriving even the slightest benefit from it. Even the ashes of a burned idol remain forbidden. Why such extreme measures? Because some things are so spiritually toxic that they cannot be managed, compromised with, or safely kept in our lives. If we leave even a small trace of them, they will eventually pull us down.

In our personal avodah, we all have our own 'avodah zarah', those negative habits, toxic environments, or improper influences that pull us away from Hashem and damage our yiras Shamayim. Sometimes we try to compromise. We think, 'I won't let it control me, I'll just keep a little piece of it around,' or 'I can handle being in this environment without it affecting me.' The halachah of eradicating avodah zarah teaches us that this is a dangerous mistake. True spiritual safety requires a complete break. We must eradicate the negative influence entirely from our lives and our homes, leaving no residue behind.

Identify one negative influence, improper media, or toxic habit in your life today that you have been trying to 'manage' rather than eliminate, and make a firm decision to completely remove it from your home and your life.

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.'