

חומש עם רש"י • ואתחנן • תמישי

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.

פסוק א

Pasuk 1

אֶת הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל כָּל קְהִלָּתְכֶם בְּהָר מִתּוֹךְ הָאֵשׁ
the fire from the midst of at the mountain your congregation all of to Hashem spoke these the words —
הָעֲנֹן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל שְׁנֵי לַחַת
tablets of two of upon and He wrote them cease and did not great a voice and the thick darkness the cloud
אֲבָנִים וַיִּתֵּן אֵלַי:
to me and He gave them stone

רש"י

וְלֹא יִסַּף. מִתְּרַגְּמִינוֹ "וְלֹא פָּסִיק" וּלְפִי שְׁמֵדַת בָּשָׂר וְדָם אֵינֶן יְכוּלִּין
able they are not and blood flesh that the trait of and because He ceased "and not we translate He added and not
לְדַבֵּר כָּל דְּבָרֵיהֶם בְּנִשְׁמָה אַחַת וּמֵדַת הַקֹּדֶשׁ אֵינוֹ כֵּן — לֹא הָיָה פֹּסֵק,
pause He did not so is not the Holy One and the trait of one in a breath their words all of to speak
וּמִשְׁלָל הָיָה פֹּסֵק לֹא הָיָה מוֹסִיף כִּי קוּלוֹ חֲזָק וְזָקָם לְעוֹלָם סְנֵהֲדִרִין י"ז;
17 Sanhedrin forever and endures is strong His voice for to resume did He need not pause He did and since not
ד"א — וְלֹא יִסַּף הוֹסִיף לְהֵרָאוֹת בְּאוֹתוֹ פְּמָבִי:
publicity in that to appear did He continue not He added and not another explanation

פסוק ב

Pasuk 2

וַיְהִי כְשֶׁמַּעַתְּכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ
with fire was burning and the mountain the darkness from the midst of the voice — when you heard And it was

וַתִּקְרְבוּן אֵלַי כָּל רָאשֵׁי שְׁבִטֵיכֶם וְזִקְנֵיכֶם:

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

פסוק ג

Pasuk 3

וַתֹּאמְרוּ הֵן הִרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת כְּבוֹדוֹ וְאֶת גְּדֻלּוֹ וְאֶת קוֹלוֹ

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 יִדְבֵּר אֱלֹהִים אֶת הָאָדָם

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

וְחַי:

and he lives

פסוק ד

Pasuk 4

וְעַתָּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם יִסָּפִים אֲנַחְנוּ

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

לִשְׁמַע אֶת קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמָתָנוּ:

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

פסוק ה

Pasuk 5

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

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

כַּמָּנוּ וַיְחִי:

and lived like us

פסוק ו

Pasuk 6

קִרְב אֲתָה וּשְׁמַע אֶת כָּל אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאַתָּה תִּדְבֹּר אֵלֵינוּ

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

אֶת כָּל אֲשֶׁר יִדְבֹּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ:

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

רש"י

וְאַתָּה תִּדְבֹּר אֵלֵינוּ. הַתְּשָׁתֶּם אֶת כַּחֲמִי כַּנְּקֵבָה, שֶׁנִּצָּטְעַרְתִּי עֲלֵיכֶם וּרְפִיתֶם

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 שְׂאִינְכֶם חֲרָדִים לְהִתְקָרֵב אֵלָיו מֵאַהֲבָה, וְכִי לֹא הָיָה יָפָה

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 לְלַמֵּד מִפִּי הַגְּבוּרָה וְלֹא לְלַמֵּד מִמֶּנִּי:

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

פסוק ז

וַיִּשְׁמַע יְהוָה אֶת קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי
 to me Hashem and said to me when you spoke your words the sound of — Hashem And Hashem heard
 שָׁמַעְתִּי אֶת קוֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיָּהּ הֵיטִיבוּ כָּל
 all they did well to you they spoke which this the nation the words of the sound of — I have heard
 אֲשֶׁר דִּבְּרוּ:
 they spoke that

פסוק ח

מִי יִתֵּן וְהָיָה לְבַבְכֶם זֶה לָהֶם לִירְאָה אֹתִי וְלִשְׁמֹר אֶת כָּל
 all of — and to keep Me to fear to them this their heart and it would be would give Who
 מִצְוֹתַי כָּל הַיָּמִים לְמַעַן יֵיטֵב לָהֶם וּלְבָנֵיהֶם לְעֹלָם:
 forever and for their children for them it will go well so that the days all My commandments

פסוק ט

לֵךְ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאַהֲלֵיכֶם:
 to your tents for yourselves return to them say Go

פסוק י

וְאַתָּה פֹּה עֹמֵד עִמָּדִי וְאֶדְבַּרְהָ אֵלַיָּהּ אֶת כָּל הַמִּצְוָה וְהַחֲקִים
 and the statutes the commandment all of — to you and I will speak with Me stand here and you
 וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמְדֵם וַעֲשׂוּ בְּאֶרֶץ אֲשֶׁר אֲנִכִּי נִתֵּן לָהֶם
 to them am giving I that in the land and they shall perform you shall teach them that and the ordinances
 לְרִשְׁתָּהּ:
 to possess it

פסוק יא

וּשְׁמַרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֹתְכֶם לֹא תִסְרוּ
 shall you turn aside not you your God Hashem commanded as to do And you shall guard
 יָמִין וּשְׂמָאל:
 and left right

פסוק יב

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

וְטוֹב לָכֶם וְהֶאֱרַכְתֶּם יָמִים בְּאֶרֶץ אֲשֶׁר תִּירְשׁוּן:

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

פסוק יג

Pasuk 13

וְזֹאת הַמִּצְוָה הַחֲקִים 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 בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

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

פסוק יד

Pasuk 14

לְמַעַן תִּירָא אֶת יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת כָּל חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר

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

אֲנִכִּי מִצְוָה אֹתָהּ וּבְנֶה וּבֶן כָּל 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

יֵאָרְכּוּ יְמֵיךָ:

your days they will be prolonged

פסוק טו

Pasuk 15

וְשָׁמַעַתְּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יֵיטֵב לָּךְ וְאַשֶׁר

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

תִּרְבּוֹן מְאֹד כִּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָּךְ אֶרֶץ זָבַת חֵלֶב

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.

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."

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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 erez 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

וְלִיכְסִינָהּ וְלִיכְסִינָהּ?

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

ANSWER

בְּעִינֵי 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

וּבִמְאֵן?

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

OBJECTION

אִי כְּרַבִּי מְאִיר, דָּאָמַר: הַכֹּל הָיָה בְּכֹלֵל הַעֲמָדָה וְהַעֲרָכָה – הָאָמַר: שְׁחִיטָה שְׂאִינָהּ רְאוּיָה שְׂמָה 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

אי כרבי שמעון, דאמר: שחיטה שאינה ראויה לא שמה שחיטה – האמר: לא היו בכלל העמדה והערכה?

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

אמר רב יוסה: רבי היא, ונסיב לה אליבא דתנאי;

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

בשחיטה שאינה ראויה – סבר לה כרבי שמעון, בהעמדה והערכה – סבר לה כרבי מאיר.

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

ואיבעית אימא: כולה רבי שמעון היא, ושאיני הכא דאמר קרא "וושפך וקסה",

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

מי שאינו מחוסר אלא שפיכה וכסוי, יצא זה שמחוסר שפיכה פדייה וכסוי.

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

והשתא דאתית להכי, אפילו תימא קדשי מזבח.

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

מי שאינו מחוסר אלא שפיכה וכסוי – יצא זה, שמחוסר שפיכה, גרידה, וכסוי.

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

מר בר רב אשי אמר: אמר קרא "חיה או עוף", מה חיה אינה קדש, אף עוף אינו קדש.

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

אי מה חיה שאין במינו קדש, אף עוף שאין במינו קדש, אוציא תורין ובני יונה, שיש במינו קדש!

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

לא, בחיה – מה חיה לא חלקת בה, אף עוף לא תחלוק בו.

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

אמר ליה יעקב מינאה לרבא: קיימא לן חיה בכלל בהמה לסימנין, אימא נמי בהמה בכלל חיה לקסוי.

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

אמר ליה: עליה אמר קרא "על הארץ תשפכנו כמים", מה מים לא פעי כסוי, אף האי נמי לא פעי כסוי.

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

אלא מעתה, יטבילו בו?

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

אמר קרא: "אך מעין ובור מקנה מים יהיה טהור", הני אין, מידי אחרינא לא.

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

ואימא: הני מילי למעוטי שאר משקין, דלא איקרו מימ, אבל דם דאיקרי מימ – הכי נמי?

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

תרי מיעוטי כתיבי: "מעין מימ" "ובור מימ".

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

QUESTION

אימא: אידי ואידי למעוטי שאר משקין, חד למעוטי זוחליו, וחד למעוטי מכוונסין!

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

תלתא מיעוטי כתיבי: "מעין מימ", "ובור מימ", "מקוה מימ".

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

תנו רבנן: "אשר יצוד", אין לי אלא אשר יצוד, נצודין ועומדין מאליהן מניין, כגון אוזין ותרגו לים?

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

תלמוד לומר "יציד", מכל מקום.

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

QUESTION

אם כן, מה תלמוד לומר "אשר יצוד"?

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

ANSWER

למדה תורה דרך ארץ, שלא יאכל אדם בשר אלא כהזמנה הזאת.

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

תנו רבנן: "כִּי יִרְחִיב ה' אֱלֹהֶיךָ אֶת גְּבֻלְךָ" – לְמַדָּה תוֹרָה דִּרְךָ אֶרֶץ, שְׁלֹא יֵאָכֵל אָדָם בֶּשָׂר אֶלָּא לְתַאֲבוֹן.

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 יִקַּח אָדָם מִן הַשּׁוּק וְיֵאָכֵל? תִּלְמִיד לֹאמַר: "וְזָבַחַת מִבְּקָרְךָ וּמִצֹּאֲנֶךָ."

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 וְיֵאָכֵל, כָּל צֹאֲנוֹ וְיֵאָכֵל? תִּלְמִיד לֹאמַר: "מִבְּקָרְךָ" – וְלֹא כָּל בְּקָרְךָ, "מִצֹּאֲנֶךָ" – וְלֹא כָּל צֹאֲנֶךָ.

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 שֵׁישׁ לוֹ מָנָה – יִקַּח לֶפְסוֹ לִיטְרָא יֵרֶק,

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 מָנָה – יִקַּח לֶפְסוֹ לִיטְרָא דְּגִים,

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

STATEMENT

חֲמִשִּׁים מָנָה – יִקַּח לֶפְסוֹ לִיטְרָא בֶּשָׂר,

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

STATEMENT

מֵאָה מָנָה – יִשְׁפֹּתוּ לוֹ קִדְרָה בְּכָל יוֹם.

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

STATEMENT

וְאֵינָהּ אֵימָת? 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 לְחַוֵּשׁ לְדִבְרֵי זָקֵן.

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

STATEMENT

אמר רבי יוחנן: אבא ממשפחת בריאים הוה, אבל כגון אנו, מי שיש לו פרוטה בתוך כיסו – יריצנה לחנוני.

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

אמר רב נחמן: כגון אנו לוויז ואוכלין.

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

EXPLANATION

”כבשים ללבושה” – מגז כבשים יהא מלבושה,

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

”ומחיר שדה עתודים” – לעולם ימכור אדם שדה ויקח עתודים, ואל ימכור אדם עתודים ויקח שדה.

“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

”וידי חלב עזים” – דיו לאדם שיתפרנס מחלב גדיים וטלאים שבתוך ביתו.

“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

”ללחמה וללחם ביתך” – לחמה קודם ללחם ביתך.

“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

”וחיים לנערותיך” – אמר מר זוטרא בריה דרב נחמן: תז חיים לנערותיך, מיכין למדה תורה דרך ארץ שלא ילמד אדם את בנו בשר ויין.

“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

Rabbi Yochanan said:

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STATEMENT

הרוצה שיתעשר יעסוק בבקמה דקה.

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

אמר רב חסדא, מאי דכתיב: "ועשתרת צאנך" – שמעשרות את בעליהן.

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

ואמר רבי יוחנן: כסא דחרשין, ולא כסא דפושרין.

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

והני מילי בכלי מתכות, אבל בכלי חרש לית לן בה.

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

ובכלי מתכות נמי לא אמרו, אלא דלא שדי בהו ציביא, אבל שדי בהו ציביא לית לן בה.

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

וכי לא שדי בהו ציביא נמי לא אמרו, אלא דלא ציץ, אבל ציץ לית לן בה.

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

ואמר רבי יוחנן: מי שהניח לו אביו מעות ורוצה לאבדן – ילפש כלי פשתן, וישתמש בכלי זכוכית, וישכור פועלים ואל ישב עמהן.

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

לְבוּשׁ כְּלִי פִשְׁתָּן – בְּכִיתָנָא רוֹמִיתָא. וְיִשְׁתַּמֵּשׁ בְּכִלֵּי זָכוּכִית – בְּזוּגֵיתָא חִיּוֹרְתָא. וְיִשְׁכּוֹר פּוֹעָלִים וְאֵל יָשֵׁב עִמָּהֶן – בְּתוֹרֵי דְנַפְיֵשׁ פְּסִידִיָּהּ.

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

דַּרְשׁ רַב עֲוִירָא, זִימְנִין אָמַר לֵה מַשְׁמִיָּה דְרַבִּי אָמִי, וְזִימְנִין אָמַר לֵה מַשְׁמִיָּה דְרַבִּי אָסִי: מַאי דְכָתִיב "טוֹב אִישׁ חוֹנֵן וּמִלֻּחַ יִכְלֹכַל 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 פָחוֹת מִמָּה שְׁיֵשׁ לוֹ, וְיִלְבָּשׁ וְיִתְכַסֶּה בְּמָה שְׁיֵשׁ לוֹ, וְיִכְבֵּד אִשְׁתּוֹ וּבָנָיו יוֹתֵר מִמָּה שְׁיֵשׁ לוֹ, שֶׁהֵן תְּלוּיִין בּוֹ וְהוּא תְּלוּי בָּמִי 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

דַּרְשׁ רַב עֵינָא אֶפְתָּחָא דְבֵי רֵישׁ גְּלוּתָא: הַשּׁוֹחֵט לַחֹלָה בְּשַׁבַּת חַיִּיב 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 לָהּ רַבָּה: אֲשֶׁתּוּמָא קָאָמַר, לִישְׁמַטוּהָ לְאַמּוּרִיָּה מִיָּנִיָּה, דִּתְנִיָּא: רַבִּי יוֹסִי אוֹמֵר: כּוֹי אֵין שׁוֹחֲטִין אוֹתוֹ בְּיוֹם טוֹב, וְאִם שְׁחָטוּ 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

מְקַל וְחוֹמֵר: וּמָה מִלָּה שְׁוֵדָאָה דּוּחָה שַׁבַּת, אֵין סְפִיקָה דּוּחָה יוֹם טוֹב, כְּפֻסֵּי שְׂאִין וְדָאוּ דּוּחָה שַׁבַּת, אֵין דִּין שְׂאִין סְפִיקוֹ דּוּחָה 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

אמר לו: תקיעת שופר בגבולים תוכיח, שאין ודא דוחה שבת, וספיקה דוחה יום טוב!

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

השיב רבי אלעזר הקפר בריבי תשובה: מה למילה שפן אינה נוהגת בלילי ימים טובים, תאמר בכסוי שנוהג בלילי ימים טובים!

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

אמר רבי אבא: זה אחד מן הדברים שאמר רבי חייא "אין לי עליהם תשובה", והשיב רבי אלעזר הקפר בריבי תשובה.

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

קתני מיהת, כסוי שאין ודאו דוחה שבת.

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

מאי ודאו דכסוי דלא דחי שבת? לאו השוחט לחולה בשבת?

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 slaughterer is permitted, one does not cover the blood on Shabbos, which contradicts Rav Eina.

QUESTION

ודלמא דעבר ושחט?

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

דומיא דמילה: מה מילה ברשות, אף כסוי נמי ברשות.

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 פֶּגְבוּ לִין תּוֹכֵיחַ, שְׂאִין וְדָאָה דּוֹחָה שְׁבֶת, וּסְפִיקָה דּוֹחָה 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 סְפִיקָה? אִילּוּמָא סְפִיק חוּל סְפִיק יוֹם טוֹב – הַשְׁתָּא וְדָאֵי יוֹם טוֹב דְּחִיָּא, סְפִיק יוֹם טוֹב סְפִיק חוּל
מִיבַעְיָא?

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 erez 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.

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 erez: 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.

הלכות עבודת כוכבים • פרק שביעי

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.

הלכה א

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

מצות עשה היא

It is a positive commandment

לאבד עבודת כוכבים ומשמשיה

to destroy idol worship and its accessories,

וכל הנעשה בשבילה

and everything that is made for its sake,

שנאמר "אבד תאבדון את כל המקומות"

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

ונאמר "כי אם כה תעשו להם" וגו'.

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

ובארץ ישראל מצוה לרדף אחריה

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

עד שנאבד אותה מכל ארצנו.

until we destroy it from all our land.

אֲבָל בְּחוּץ לְאֶרֶץ אֵין אָנוּ מְצֻיִן לְרֹדֵף אַחֲרֶיהָ

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

אֲלָא כָּל מָקוֹם שֶׁנִּכְבַּשׁ אוֹתוֹ

rather, any place that we conquer

נֶאֱבָד כָּל עֲבוֹדַת כּוֹכָבִים שָׁבוּ.

we must destroy all idol worship that is in it.

שֶׁנֶּאֱמַר "וַאֲבַדְתֶּם אֶת שְׁמֵם מִן הַמָּקוֹם הַהוּא".

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

בְּאֶרֶץ יִשְׂרָאֵל אַתָּה מְצֻיָּה לְרֹדֵף אַחֲרֵיהֶן

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

וְאִי אַתָּה מְצֻיָּה לְרֹדֵף אַחֲרֵיהֶן בְּחוּץ לְאֶרֶץ:

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

הלכה ב

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

עֲבוֹדַת כּוֹכָבִים

An idol

וּמִשְׁמֻשָּׁיהָ

and its accessories that are used to serve it,

וְתִקְרַבְתָּ שָׁלָה

and an offering of it that was sacrificed to it,

וְכָל הַנַּעֲשֶׂה בְשִׁבְלָהּ

and everything that is made for its sake

אִסּוּר בִּהְנִיָּאָה

is forbidden in benefit to a Jew,

שֶׁנֶּאֱמַר

as it is said in the Torah in Sefer Devarim,

"וְלֹא תִּבְיֵא תוֹעֵבָה אֶל בֵּיתְךָ"

"And do not bring an abomination into your house"

וְכָל הַנִּהְנֶה בְּאֶחָד מִכָּל אֵלֵּי

and anyone who benefits from one of all these forbidden items

לֹקָה שְׁתֵּים.

receives lashes twice because he violated two distinct negative commandments:

אֶחָת מִשּׁוּם וְלֹא תִבְיֵא.

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

וְאֶחָת מִשּׁוּם וְלֹא יִדְבַק בְּיָדְךָ מֵאֻמָּה מִן הַתְּרֵם:

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

הִלְכָּה ג

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

בְּהֵמָה שֶׁהִקְרִיבוּהָ כָּלָהּ לְעִבּוֹדַת כּוֹכָבִים

An animal that they sacrificed entirely to worship of stars

אִסוּרָה בִּהְנֵאָהּ

is forbidden for benefit,

אֶפְלוּ פִרְשָׁהּ וְעִצְמוֹתֶיהָ וְקַרְנֶיהָ וְטַלְפֶּיהָ וְעוֹרָהּ

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

הַכֹּל אִסּוּר בִּהְנֵאָהּ.

everything is forbidden for benefit.

לְפִיכָּה אִם הָיָה בְּעוֹר סִימָן

Therefore, if there was in the hide a sign

שִׂידָע בּוֹ שֶׁזֶה הָעוֹר תִּקְרָכֶת עֲבֹדַת כּוֹכָבִים הוּא

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

כְּגוֹן שֶׁהָיוּ עוֹשִׂים שְׁקוּרָעִים קָרַע עָגַל כְּנָגַד הַלֵּב

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

וּמוֹצִיאִין הַלֵּב

and they extract the heart,

הרי כל אותן העורות שהן כה אסורין בהנאה

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

וכן כל כיוצא בזה:

and so all similar to this.

הלכה ד

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

מה בין עבודת כוכבים של עובד כוכבים לעבודת כוכבים של ישראל.

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?

עבודת כוכבים של עובד כוכבים אסורה בהנאה מיד

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

שנאמר "פסילי אלהיהם תשרפון באש"

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

משפסלו נעשה לו אלה.

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

ושל ישראל אינה אסורה בהנאה עד שתעבד

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

שנאמר "ושם בסתר"

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

עד שיעשה לה דברים שפסתר שהן עבודתה.

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

ומשמשי עבודת כוכבים בין של עובד כוכבים בין של ישראל

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

אינן אסורין עד שישתמשו בהן לעבודת כוכבים:

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

הלכה ה

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

העושה עבודת כוכבים לאחרים

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

אף על פי שהוא לוקה

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

שכרו מתר

his wage is permitted for him to use,

ואפילו עשאה לעובד כוכבים שהיא אסורה מיד.

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

מפני שאינה נאסרת עד שתגמר

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

ומכוש אחרון שגומרה אין בו שוה פרוטה.

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.

הלוקח גרוטאות מן העובד כוכבים ומצא בהן עבודת כוכבים.

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

אם נתן מעות ולא משה יחזירם לעובד כוכבים.

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.

וכן אם משה ולא נתן מעות

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

אף על פי שמשיכה בעובד כוכבים קונה

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

כמקח טעות הוא.

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

נתן מעות ומשה יוליכם לים המלח.

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.

וכן עובד כוכבים וגר שירשו את אביהן עובד כוכבים

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

יכול הגר לומר לעובד כוכבים

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

טל אתה עבודת כוכבים ואני מעות.

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

טל אתה יין נסך ואני פרות.

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

ואם משכאן לרשות הגר אסור:

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.

הלכה ו

Halacha 6 - Benefiting from Images Made by Idolaters

צורות שעשאום עובדי כוכבים לנוי מתירין בהנאה

Images that idolaters made for beauty are permitted for benefit,

וצורות שעשאום לעבודת כוכבים אסורין.

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

כיצד.

How so do we determine their status?

כל הצורות הנמצאים בפכרים אסורים בהנאה

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

מפני שחזקתן של עבודת כוכבים הן עשויות.

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

והנמצאות במדינה

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

אם היו עומדין על פתח המדינה

they were standing at the entrance of the city,

והיה ביד הצורה צורת מקל או צפור או כדור או סוף או עטרה וטבעת

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,

חֲזַקְתּוֹ שֶׁהוּא לְעִבּוּדַת כּוֹכָבִים וְאִסּוּר בְּהִנָּאָה.

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

וְאִם לֹא

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

הֲרִי הוּא בְּחֲזַקַּת לְנוֹי וּמִתָּר:

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

הִלָּכָה ז

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

צִלְמֵי עִבּוּדַת כּוֹכָבִים הַנִּמְצָאִים מִשְׁלָכִים בְּשׁוּקִים

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

אוּ בְּתוֹךְ הַגְּרוּטָאוֹת

or inside the scrap metal,

הֲרִי אֱלוֹ מִתָּרִין

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

וְאִין צָרִיךְ לוֹמַר שֶׁבְּרִי צִלְמֵיהֶן.

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

אֲבָל הַמוּצָא יָד מִצּוֹרַת כּוֹכַב אוּ מִזֵּל

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

אוּ רֵגְלָהּ אוּ אֵיכָר מֵאֵיכָרֶיהָ מִשְׁלָהּ

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

הֲרִי זֶה אִסּוּר בְּהִנָּאָה

behold this is forbidden in benefit.

הוּאִיל וַיֵּדַע בְּוַדָּאִי שֶׁזֶה הָאֵיכָר מִן צוֹרַת עִבּוּדַת כּוֹכָבִים הַנִּעֲבָדִת

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,

הֲרִי הִיא בְּאִסּוּרָהּ

behold it remains in its prohibition

עד שיודע לו שהעובדי כוכבים עובדיה בטלונה:

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

הלכה ח

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

המוציא כלים ועליהן צורת חמה ולבנה ודרקון.

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—

אם היו כלי כסף וזהב או בגדי שני

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

או שהיו חקוקים על הנזמים ועל הטבעות

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,

הרי אלו אסורין.

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

ועל שאר הכלים מתירין מפני שחזקתן לנוי.

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.

וכן שאר הצורות הנמצאות על כל הכלים

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

חזקתן לנוי ומתירין:

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

הלכה ט

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

עבודת כוכבים ומשמשיה וכל התקרבת שלה

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

אוסרים בכל שהן.

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

פיצה.

How so?

עבודת כוכבים שנתערבה בצורות של נוי

If an idol was mixed with permissible images of beauty,

אפלו אחת בכמה אלפים

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

יוליף הכל לים המלח.

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

וכן אם נתערב כוס של עבודת כוכבים בכמה כוסות

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

או חתיכה מן הבשר שנתערבה בכמה חתיכות

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

יוליף הכל לים המלח.

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

וכן עור לבוב שנתערב בכמה עורות

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

הכל אסור בהנאה.

the whole mixture is forbidden for benefit.

עבר ומכר עבודת כוכבים או אחד ממשמשיה או תקרבת שלה

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

הרי הדמים אסורין בהנאה

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

ואוסרין בכל שהן בעבודת כוכבים

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

שנאמר "והיית חרם כמוהו"

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

כל מה שאתה מביא מעבודת כוכבים ומכל משמשיה ותקרבתה הרי היא כמוה:

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.

עבודת כוכבים או אֲשֶׁרָה שֶׁנִּשְׂרְפָה

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

אֶפְרָה אָסוּר בִּהְנֵאתָהּ.

its ashes are forbidden for benefit.

וְגִחַלֵּת שֶׁל עֲבוֹדַת כּוֹכָבִים אָסוּרָה

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

וְהִשְׁלָהֶכֶת מִתֵּתָת מִפְּנֵי שֶׁאֵין בָּהּ מַמָּשׁ.

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

סִפֵּק עֲבוֹדַת כּוֹכָבִים אָסוּר,

A doubt of worship of stars is forbidden,

סִפֵּק סִפְקָהּ מִתָּר.

but a doubt of its doubt is permitted.

כִּיצַד.

How so?

כּוֹס שֶׁל עֲבוֹדַת כּוֹכָבִים שֶׁנִּפְלַ בְּאוֹצָר מְלֵא כּוֹסוֹת

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

כָּלן אָסוּרִים,

all of them are forbidden,

מִפְּנֵי שֶׁעֲבוֹדַת כּוֹכָבִים וְכָל מְשֻׁמְשֵׁיהָ 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.

פֶּרֶשׁ כּוֹס אֶחָד מִן הַתְּעֲרֵכֶת

If one cup separated from the mixture

וְנִפְלַ לְכוֹסוֹת שְׁנַיִם

and fell into another group of two cups,

הָרִי אֵלָיו מִתְּרִין.

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.

טבעת של עבודת כוכבים שנתערבה בכמה טבעות

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

ונפלו שתיים מהן לים הגדול

and two of them fell into the Great Sea,

התרו כלן

all of them that remain are permitted,

שאני אומר אותה הטבעת היתה בכלל השתיים.

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

נתערבה במאה

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

ונתחלקו ארבעים למקום אחד וששים למקום אחר

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

ונפלו הארבעים כלן לטבעות אחרות

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

כלן מתרות

all of them are permitted,

שאני אומר אותה הטבעת האסורה ברוב היא.

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

נפלו הששים לטבעות אחרות כלן אסורות:

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.

הלכה יא

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

האשרה

Regarding the asherah tree,

בין שהיתה נעבדת

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

בִּין שְׁהִיְתָה עֲבֹדָת כּוֹכָבִים מִנִּחַת תַּחְתֶּיהָ

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

אָסוּר לֵישֵׁב בְּצֶל קוֹמָתָהּ.

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

וּמִתֵּר לֵישֵׁב בְּצֶל הַשָּׂרִיגִים וְהָעָלִים שָׁלָהּ.

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.

הִלְכָּה יב

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

אֶפְרוּחִים שֶׁקָּנְנוּ בָּהּ

Regarding chicks that nested in an asherah tree,

וְאִין צְרִיכִין לְאִמָּן

and they do not need their mother for survival, they

מִתְרִין.

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

וְהָאֶפְרוּחִים וְהַבִּיצִים שֶׁצְרִיכִין לְאִמָּן

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

אָסוּרִין

are forbidden

שְׁהָרִי הָאֲשֶׁרָה כְּמוֹ בְּסִיס לָהֶן.

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

וְהָיָה עֲצָמָהּ שֶׁבְּרֹאשָׁהּ

And the nest itself that is at its top

מִתָּר

is permitted for use,

מִפְּנֵי שֶׁהָעוֹף מְבִיא עֲצָיו מִמָּקוֹם אֲחֵר:

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

הִלָּכָה יג

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

נֹטֵל מִמֶּנָּה עֲצִים אֲסוּרִים בִּהְנֵאָה.

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

הִסִּיק בָּהֶן אֶת הַתֵּנוּר

and he heated with them the oven,

יֻצָּן

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

וְאַחֵר כִּי יִסִּיק בְּעֲצִים אֲחֵרִים שֶׁל הֵיתָר

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

וַיֵּאָפֶה בּוֹ.

and he shall bake in it.

אָפֶה בּוֹ אֶת הַפֶּת וְלֹא צָנְנוּ

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

הַפֶּת אֲסוּרָה בִּהְנֵאָה.

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

נִתְעַרְבָה בְּאַחֵרוֹת

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

יֹולִיף דְּמֵי אוֹתָהּ הַפֶּת לְיָם הַמֶּלַח

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

כִּדֵּי שְׁלֹא יִהְיֶה בָּהּ

in order that he not receive benefit from it,

וּשְׁאֵר הַכֶּכָּרוֹת מִתְּרִין:

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

הֶלְכָּה יֵד

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

נָטַל מִמֶּנָּה כְּרֹכֶר

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

וְאַרְגָּ בוֹ אֶת הַבֶּגֶד

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

אָסוּר בִּהְנֵאָהּ.

the garment is forbidden for benefit.

נִתְעָרַב בִּבְגָדִים אֲחֵרִים

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

יֹולֶיף דָּמִי אוֹתוֹ הַבֶּגֶד לְגֵם הַמֶּלֶח

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

וּשְׁאֵר כָּל הַבְּגָדִים מִתְּרִין.

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

וּמִתֵּר לְטַעַם תְּחִתֶּיהָ יִרְקוֹת

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

בֵּין בִּימֹות הַחֹמָה שֶׁהֵן צְרִיכִין לְצִל.

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

בֵּין בִּימֹות הַגֶּשְׁמִים.

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

מִפְּנֵי שֶׁצִּל הָאֲשֵׁרָה שֶׁהוּא אָסוּר

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

עם הקרקע שאינה נאסרת

together with the ground, which is not forbidden,

גורמין לירקות אלו לצמוח

jointly cause these vegetables to grow.

וכל שדבר אסור ודבר מתר גורמין לו

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

הרי זה מתר בכל מקום.

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

לפיכך שדה שזבלה בזבל עבודת פוכבים

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

מתר לזרע אותה.

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

ופרה שפטמה בכרשני עבודת פוכבים

And a cow that one fattened with vetches of idol worship

תאכל

may be eaten,

וכן כל כיוצא בזה:

and so all cases similar to this are permitted.

הלכה טו

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

בשר או יין או פרות שהכינום להקריבם לעבודת פוכבים

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

לא נאסרו בהנאה

are not forbidden in benefit

אף על פי שהכניסום לבית עבודת פוכבים

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

עד שיקריבום לפניו.

until that they offer them before it.

הִקְרִיבוּם לִפְנֵיהֶּ נִעְשׂוּ תְּקַרְבֹּת

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

וְאַף עַל פִּי שֶׁחֲזְרוּ וְהוֹצִיאוּם

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

הֲרִי אֱלוֹ 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,

אֶפְלוּ מַיִם וּמָלַח

even water and salt,

אֲסוּר בְּהִנָּאָה מִן הַתּוֹרָה.

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

וְהַאֲכִיל מִמֶּנּוּ כָּל שֶׁהוּא לוֹקָה:

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

הִלָּכָה טז

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

הַמוֹצֵא כְּסוּת וְכֵלִים וּמַעוֹת בְּרֹאשׁ עֲבוֹדַת כּוֹכָבִים.

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

אִם מִצָּאָן דֶּרֶךְ בִּזְיוֹן הֲרִי אֱלוֹ מְתָרִין

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

וְאִם מִצָּאָן דֶּרֶךְ כְּבוֹד הֲרִי אֱלוֹ אֲסוּרִין.

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

כִּיצַד.

How so?

מִצָּא כֵּס תְּלוּי בְּצוּאָרוֹ.

If he found a purse hanging on its neck,

כִּסוּת מְקַפֵּלֶת וּמִנַּחַת עַל רֹאשׁוֹ.

or a garment folded and placed on its head,

כְּלִי כִפּוּי עַל רֹאשׁוֹ

or a utensil overturned on its head,

הֲרִי זֶה מִתֵּר מִפְּנֵי שֶׁהוּא דֶּרֶךְ בְּזִיּוֹן

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

וְכֵן כָּל פִּיּוּצָא בְּזֶה.

and so too all similar to this.

מָצָא בְּרֹאשׁוֹ דְּבָר שֶׁפִּיּוּצָא בּוֹ קָרַב לְגִבֵּי הַמִּזְבֵּחַ הֲרִי 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.

בְּמָה דְּבָרִים אֲמֹרִים בְּזִמָּן שֶׁמִּצְאָן חוּץ לְמָקוֹם 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 מִצְאֻ בְּפָנִים

But if he found it inside the temple chamber,

בֵּין דֶּרֶךְ כְּבוֹד בֵּין דֶּרֶךְ בְּזִיּוֹן

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

בֵּין דְּבָר הֲרָאוּי לְמִזְבֵּחַ בֵּין דְּבָר שֶׁאֵינּוּ רָאוּי

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

כָּל הַנִּמְצָא בְּפָנִים אָסוּר אֶפְלוּ מִיָּם וּמֶלַח.

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

וּפְעוּר וּמַרְקוּלִים כָּל הַנִּמְצָא עִמָּהֶן בֵּין בְּפָנִים בֵּין בַּחוּץ אָסוּר בִּהְנֵאָה.

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 אֲבָנֵי מַרְקוּלִים אֲבֵן הַנִּרְאִית שֶׁהִיא עִמּוֹ אָסוּר בִּהְנֵאָה:

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

עבודת פוכבים שהיה לה מרחץ או גנה

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

נהנים בהם שלא בטובה

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

ואין נהנים בהם בטובה.

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

היה לה ולאחרים

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

נהנין בהן אפילו בטובת כהניה

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

ובלבד שלא יתן שכר:

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

מרחץ שיש בה עבודת פוכבים

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

מתר לרחץ בה

it is permitted to bathe in it,

מפני שהיא נעשית שם לנוי

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

ולא לעבודה.

and not to worship it.

שנאמר אלהיהם.

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

בזמן שנהגים בה מנהג אלהות

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

ולא בזמן שמבזין אותן

and not at a time that they degrade them,

כגון זו שהיא עומדת על הכיב

such as this image which stands over the sewer pipe

והכל משתינין בפניה.

and everyone urinates before it.

ואם היתה דרך עבודתה בכך

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

אסור לכנס בו:

then it is forbidden to enter it.

הלכה יט

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

סבין של עבודת כוכבים ששחט בה

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

הרי זה מותר

behold this is permitted to be eaten,

מפני שהוא מקלקל.

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.

ואם היתה בהמה מסכנת

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

הרי זה אסורה

behold this is forbidden to be eaten,

מפני שהוא מתקן

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

והרי זה התקון מהנאת משמשי עבודת כוכבים.

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

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 הַפֶּסֶד וְהִשְׁחָתָה מֵתָר:

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 worshipping 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.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לְרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנַי וְאַלְהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָהּ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָהּ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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