

חומש עם רש"י • ואתחנן • ששי

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

VAETCHANAN • 6TH ALIYAH

CHAPTER PREVIEW

In this beautiful and foundational aliyah, Moshe Rabbeinu teaches Klal Yisrael the words of the Shema, establishing our kabolas ol malchus Shamayim and the mitzvah to love Hashem with all our heart, soul, and resources. We are commanded to constantly speak of these words, to teach them to our children, and to bind them as tefillin on our arms and heads, as well as writing them on the mezuzos of our doors.

Moshe then warns the nation about the spiritual dangers of prosperity. When Hashem brings us into Eretz Yisrael to inherit cities, houses, and vineyards we did not build or plant, we must be extremely careful not to forget Hashem Who took us out of Mitzrayim. We are commanded to fear Hashem, serve Him, and keep His mitzvos diligently so that it will go well with us in the land.

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

פסוק א

Pasuk 1

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

is One Hashem our God Hashem Yisrael Hear

רש"י

ה' אלהינו ה' אחד. ה' שהוא אלהינו עתה, ולא אלהי האמות, הוא עתיד
is destined He the nations the God of and not now our God who is Hashem is One Hashem our God Hashem
להיות ה' אחד, שנאמר צפניה ג' כי אז אהפך אל עמים שפה ברוך לקרא
to call pure a language peoples to I will turn then for chapter 3 Tzefaniah as it is said One Hashem to be
כלם בשם ה', ונאמר זכריה י"ד ביום ההוא יהיה ה' אחד ושמו
and His name One Hashem will be that on the day chapter 14 Zechariah and it is said Hashem upon the name of all of them

אחד ע' ספרי:

Sifrei see One

פסוק ב

Pasuk 2

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאודך:

your might and with all your soul and with all your heart with all your God Hashem — And you shall love

רש"י

ואהבת. עשה דבריו מאהבה, אינו דומה העושה מאהבה לעושה מיראה,
out of fear to one who acts out of love one who acts comparable is not out of love His words perform And you shall love

הַעוֹשָׂה אֵצֶל רַבּוֹ מִיִּרְאָה, כְּשֶׁהוּא מְטָרִיחַ עָלָיו מִנִּיחוֹ וְהוֹלִךְ לוֹ שָׁם :
there away and goes he leaves him upon him burdens when he out of fear his master by one who acts

רש"י

בְּכָל לִבְכָּךְ. בְּשֵׁנֵי יִצְרִיךָ סִפְרֵי; בְּרִכּוֹת נ"ד ; דָּבָר אַחֵר בְּכָל לִבְכָּךְ שְׁלֹא
that not your heart With all explanation Another 54 Berachot Sifrei your inclinations with both of your heart With all
יִהְיֶה לְבָךְ חָלּוּק עַל הַמָּקוֹם סִפְרֵי :
Sifrei the Omnipresent against divided your heart shall be

רש"י

וּבְכָל נַפְשְׁךָ. אֲפֹלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ סִפְרֵי; בְּרִכּוֹת נ"ד :
54 Berachot Sifrei your soul — takes He even if your soul and with all

רש"י

וּבְכָל מַאֲדְךָ. בְּכָל מְמוֹנְךָ, יֵשׁ לָךְ אָדָם שֶׁמְמוֹנוֹ חֲבִיב עָלָיו מְגוּפוֹ בְּרִאשִׁית
Berachot than his body to him is dearer whose money a person to you there is your money with all your might And with all
נ"ו , לָכֵן נֵאמַר בְּכָל מַאֲדְךָ. ד"א — וּבְכָל מַאֲדְךָ בְּכָל מִדָּה וּמִדָּה
and measure measure with every your might And with all Another explanation your might with all it is said therefore 57
שֶׁמוֹדֵד לָךְ, בֵּין בְּמִדָּה טוֹבָה בֵּין בְּמִדָּת פְּרָעָנוּת, וְכֵן דּוֹד הוּא אוֹמֵר
says he Dovid and so of punishment with the measure whether of good with a measure whether out to you that He metes
תְּהִלִּים קט"ז פֶּסֶם יְשׁוּעוֹת אִשָּׁא צָרָה וְיִגּוֹן אֲמָצְא וְגו' ע' סִפְרֵי :
Sifrei see etc. I found and sorrow trouble I will lift of salvations a cup 116 Tehillim

פסוק ג

Pasuk 3

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ:
your heart upon today command you I which these the words And they shall be

רש"י

וְהָיוּ הַדְּבָרִים הָאֵלֶּה. וּמָה הָאֲהָבָה? וְהָיוּ הַדְּבָרִים הָאֵלֶּה, שֶׁמִּתּוֹךְ כָּךְ
this for out of these the words And they shall be the love and what is these the words And they shall be
אֲתָה מְכִיר בְּהִקְנֶ"ה וּמִדְּבַק בְּדַרְכֵי סִפְרֵי :
Sifrei to His ways and cleave the Holy One blessed be recognize you He

רש"י

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם. לֹא יִהְיוּ בְּעֵינֶיךָ כְּדִיוֹטְגָמָא יְשֻׁנָּה שְׂאִין אָדָם
person that there is no old like a royal decree in your eyes be they should not today command you I Which
סוּפָנָה, אֲלֹא כַּחֲדָשָׁה שֶׁהִכָּל רָצִין לְקִרְאָתָהּ; דִּיוֹטְגָמָא – מִצְוֹת הַמֶּלֶךְ הַבָּאָה
that comes the king the command of A royal decree is towards it run that everyone like a new one but who values it
בְּמִכְתָּב סִפְרֵי :
Sifrei in writing

פסוק ד

וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ

and when you walk in your house when you sit of them and you shall speak to your children And you shall teach them

בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and when you rise and when you lie down on the way

רש"י

ושננתם. לשון חדוד הוא, שיהיו מחדדים בפיה, שאם ישאלך

asks you that if in your mouth sharp that they should be it is sharpness an expression of and you shall teach them diligently

אדם דבר לא תהא צריך לגמגם בו אלא אמר לו מיד ספרי; קידושין

Kiddushin Sifrei immediately to him say but rather about it to stammer needing you will be not a matter a person

ל' :

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רש"י

לבניך. אלו התלמידים, מצינו בכל מקום שהתלמידים קרויים בנים, שנאמר

as it is said children are called that disciples place in every we find the disciples these are to your children

דברים י"ד בנים אתם לה' אלהיכם, ואומר מלכים ב' ב' ב' הנביאים אשר

who were in the prophets the sons of 2 II Melachim and it says your God to Hashem are you children 14 Devarim

בית אל, וכן בחזקיהו, שלמד תורה לכל ישראל, וקראם בנים שנאמר דברי

Divrei as it is said children and called them Yisrael to all of Torah who taught with Chizkiyahu and so El Beis

הימים ב' כ"ט פני עתה אל תשלו. וכשם שהתלמידים קרויים בנים שנאמר

as it is said children are called that disciples and just as be negligent do not now my sons 29 II HaYamim

בנים אתם לה' אלהיכם כה הרב קרוי אב, שנאמר מלכים ב' ב' אבי אבי

my father my father 2 II Melachim as it is said father is called the teacher so your God to Hashem are you children

רכב ישראל וגו' ספרי :

Sifrei etcetera Yisrael the chariot of

רש"י

ודברת בם. שלא יהא עקר דבורך אלא בם - עשם עקר ואל

and do not primary make them about them except your speech the main part of shall be that not of them And you shall speak

תעשם טפל שם :

there secondary make them

רש"י

ובשכבך. יכול אפלו שכב בחצי היום, ת"ל ובקומך ,

and when you rise up the Torah teaches the day in the half of he lay down even if one might think and when you lie down

יכול אפלו עמד בחצי הלילה, ת"ל בשבתך בביתך ובלכתך

and when you walk in your house when you sit the Torah teaches the night in the half of he stood up even if one might think

בדרך - דרך ארץ דברה תורה, זמן שכבה וזמן קימה שם :

there rising up and the time of lying down the time of the Torah spoke the earth the way of by the way

וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

your eyes between for frontlets and they shall be your hand upon for a sign And you shall bind them

רש"י

וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ. אֵלֹהֵי תִפְלִין שְׁבֻזָּע:

that are on the arm tefillin these are your hand upon for a sign And you shall bind them

רש"י

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. אֵלֹהֵי תִפְלִין שְׁפָרָאשׁ, וְעַל שֵׁם מִנְיָן

the number of account of and on of the head tefillin these are your eyes between for frontlets And they shall be

פְּרָשִׁיּוֹתֵיהֶם נִקְרְאוּ טֹטְפוֹת, טַט בְּכַתְּפֵי שְׁתֵּים פַת בְּאַפְרִיקַי שְׁתֵּים סְנֵה־דִין ד' :

4b Sanhedrin is two in Afriki pat is two in Katpi tat totafot they are called their Torah sections

פסוק ו

וּבְכַתְּבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

and on your gates your house the doorposts of upon And you shall write them

רש"י

מְזוֹזֹת בֵּיתְךָ. מְזוֹזַת כְּתִיב, שְׁאִין צָרִיךְ אֶלָּא אַחַת:

one but need that there is not it is written doorpost of your house the doorposts of

רש"י

וּבְשַׁעְרֶיךָ. לְרִבּוֹת שַׁעְרֵי הַחֲצוֹת וְשַׁעְרֵי מְדִינֹת וְשַׁעְרֵי עִירוֹת יוֹמָא י"א :

11a Yoma cities and the gates of provinces and the gates of courtyards the gates of to include And upon your gates

פסוק ז

וְהָיָה כִּי יָבִיֵאדָה יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם

to Avraham to your fathers He swore that the land to your God Hashem brings you when And it shall be

לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָךְ עָרִים גְּדוֹלֹת וְטֹבֹת אֲשֶׁר לֹא בָנִיתָ:

you built not that and good great cities to you to give and to Yaakov to Yitzchak

פסוק ח

וּבָתִּים מְלֵאִים כָּל טוֹב אֲשֶׁר לֹא מָלֵאתָ וּבָרֹת חֲצוּבִים אֲשֶׁר לֹא חָצַבְתָּ

you hewed not that hewn and cisterns you filled not that good things all full of and houses

כַּרְמִים וְזֵיתִים אֲשֶׁר לֹא נִטְעַתָּ וְאָכַלְתָּ וְשָׂבַעְתָּ:

and you will be sated and you will eat you planted not that and olive trees vineyards

רש"י

חצובים. לפי שהוא מקום טרשין וסלעים נופל בו לשון חציבה:

hewing the term of to it is applicable and rocks stony ground a place of that it is because hewn out

פסוק ט

Pasuk 9

השמר לה פן תשכח את יהוה אשר הוציאך מארץ מצרים

Mitzrayim from the land of brought you out Who Hashem — you forget lest yourself Guard

מבית עבדים:

bondmen from the house of

רש"י

מבית עבדים. כתרגומו מבית עבדותא - ממקום שהייתם שם עבדים:

slaves there that you were from a place slavery from the house of like its Targum slaves From the house of

פסוק י

Pasuk 10

את יהוה אלהיך תירא ואתו תעבד ובשמו תשבוע:

you shall swear and in His name you shall serve and Him you shall fear your God Hashem —

רש"י

ובשמו תשבוע. אם יש בך כל המדות הללו, שאתה ירא את שמו

His name — revere that you these the characteristics all in you there are If you shall swear And by His name

ועובד אותו, אז בשמו תשבוע, שמתוך שאתה ירא את שמו תהא זהיר

cautious you will be His name — revere that you for because you may swear by His name then Him and serve

בשבועתך, ואם לא — לא תשבוע:

swear do not not and if with your oath

פסוק יא

Pasuk 11

לא תלכון אחרי אלהים אחרים מאלהי העמים אשר סביבותיכם:

are around you who the peoples from the gods of other gods after go Do not

רש"י

מאלהי העמים אשר סביבותיכם. הוא הדין לרחוקים, אלא לפי שאתה רואה

see that you because but for the distant ones is the law it are around you who the peoples From the gods of

את סביבותיך תועים אחריהם, הצרה להזהיר עליהם ביותר:

especially concerning them to warn it was necessary after them going astray those around you —

פסוק יב

Pasuk 12

כי אל קנא יהוה אלהיך בקרבך פן יחרה אף יהוה אלהיך

your God Hashem the anger of will blaze lest is in your midst your God Hashem impassioned a God for

בָּךְ וְהִשְׁמִידָהּ מֵעַל פְּנֵי הָאֲדָמָה:

the earth the face of from upon and He destroy you against you

פסוק יג

Pasuk 13

לֹא תִנְסוּ אֶת יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בַּמָּסָה:

at Massah you tested as your God Hashem — test You shall not

רש"י

בַּמָּסָה. כְּשִׁיצְאוֹ מִמִּצְרַיִם שָׁנְסוּהוּ בַּמַּיִם, שֶׁנֶּאֱמַר הִישׁ ה' בְּקִרְבָּנוּ

in our midst Hashem Is there as it is said with the water that they tested Him from Mitzrayim when they went out In Massah

שמות י"ז :

17 Shemos

פסוק יד

Pasuk 14

שְׁמֹר תִּשְׁמְרוּן אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֲדוּתָיו וְחֻקָּיו אֲשֶׁר

which and His statutes and His testimonies your God Hashem the commandments of — you shall keep Diligent

צוה:

He commanded you

פסוק טו

Pasuk 15

וַעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יֵיטֵב לָךְ וּבָאתָ

and you shall enter for you it will go well so that Hashem in the eyes of and the good the upright And you shall do

וְיִרְשָׁתָּ אֶת הָאָרֶץ הַטֹּבָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיִךְ:

to your fathers Hashem swore that the good the land — and you shall possess

רש"י

הַיָּשָׁר וְהַטּוֹב. זֶה פְּשָׁרָה לְפָנִים מְשֻׁרֶת הַדִּין:

the law of the line of inside compromise this is and the good the right

פסוק טז

Pasuk 16

לְהֹדֶף אֶת כָּל אֹיְבֶיךָ מִפְּנֵיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:

Hashem spoke as from before you your enemies all of — to thrust out

רש"י

כַּאֲשֶׁר דִּבֶּר. וְהִיכָן דִּבֶּר? "וְהִמַּתִּי" אֶת כָּל הָעָם וְגו' שְׁמוֹת כ"ג :

23 Shemos etc." the people all — "And I will confound did He speak And where He spoke As

פסוק יז

כִּי יִשְׁאַלְךָ בִּנְךָ מָחָר לֵאמֹר מָה הָעֵדוּת וְהַמִּשְׁפָּטִים אֲשֶׁר
 which and the ordinances and the statutes are the testimonies what saying tomorrow your son will ask you When
 צִוָּה יְהוָה אֱלֹהֵינוּ אֹתְכֶם:
 you our God Hashem commanded

רש"י

כִּי יִשְׁאַלְךָ בִּנְךָ מָחָר. יֵשׁ מָחָר שֶׁהוּא אַחֵר זְמַן:
 time after that it is tomorrow there is tomorrow your son asks you When

פסוק יח

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָייִנוּ לְפַרְעֹה בְּמִצְרַיִם וַיּוֹצִיאֵנוּ יְהוָה
 Hashem and Hashem brought in Mitzrayim to Pharaoh we were slaves to your son and you shall say
 מִמִּצְרַיִם בְּיָד חֲזָקָה:
 strong with a hand from Mitzrayim

פסוק יט

וַיִּתֵּן יְהוָה אוֹתוֹת וּמִפְתִּים גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל
 and upon all upon Pharaoh in Mitzrayim and harmful great and wonders signs Hashem And He placed
 בֵּיתוֹ לְעֵינֵינוּ:
 before our eyes his household

פסוק כ

וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע
 He swore which the land — to us to give us to bring in order from there He brought out and us
 לְאֲבֹתֵינוּ:
 to our fathers

פסוק כא

וַיִּצְוֵנוּ יְהוָה לַעֲשׂוֹת אֶת כָּל הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת יְהוָה אֱלֹהֵינוּ
 our God Hashem — to fear these the statutes all of — to perform Hashem And He commanded
 לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיֵּיתָנוּ בְּכֹהֵם הַזֶּה:
 day as this to keep us alive the days all for us for good

פסוק כב

וְצִדְקָה תִּהְיֶה לָנוּ כִּי נִשְׁמַר לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי
 before this the commandment all of — to perform we are careful when for us it will be And righteousness
 יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוָּנוּ:
 He commanded us as our God Hashem

CHAPTER SUMMARY

The aliyah begins with the declaration of Shema Yisrael and the mitzvos of loving Hashem, learning Torah, tefillin, and mezuzah. Moshe Rabbeinu then warns Klal Yisrael not to forget Hashem once they enter the land and enjoy its abundance, cautioning them against avodah zarah and testing Hashem as they did at Massah. Finally, the Torah instructs us how to answer future generations when our children ask about the meaning of the mitzvos, telling us to recount the miracles of Yetziat Mitzrayim and explain that Hashem commanded us these chukim and mishpatim for our own ultimate good and merit.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In the parsha of Shema, the Torah warns us about a very natural human tendency. When we are in a tight spot, we cry out to Hashem with all our heart. But what happens when we enter the good land, when we find houses full of all good things that we did not fill, and we eat and are satisfied? The Torah warns: "Take heed that you do not forget Hashem."

Lichoira, this is a major kasha. How could a person who has seen the miracles of Egypt and received the Torah just forget Hashem once they have a nice house and a full pantry? The teretz is that comfort breeds a subtle kind of amnesia. When things are going smoothly and our physical needs are met, we naturally start to feel that we are the ones in control. We slip into a state of mind where we take our blessings for granted, and our connection to Hashem becomes cold and mechanical.

The Torah's antidote to this spiritual slumber is "ve'hayu hadvarim ha'eileh... hayom al levavecha", these words must be on your heart "today," meaning they should always feel brand new, like a fresh gift given to you this very morning. Whether we are sitting at home or traveling on the road, we have to actively work to keep our emunah alive and fresh, never letting our comfort make us complacent.

Today, when you sit down to eat a meal or enjoy a comfortable moment in your home, stop for ten seconds before you make your brachah. Actively remind yourself that this food, this roof over your head, and this comfortable life are direct, undeserved gifts from Hashem, and say the words of the brachah with real, fresh gratitude.

דף יומי • חלין • דף פ"ה

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THE SUGYA

We start off on our daf continuing the shakla v'tarya regarding Rabbi Yosei's kal v'chomer. The Gemara is trying to find a source that a doubt is strong enough to obligate a mitzvah on Yom Tov, looking at the cases of shofar with a tumtum and circumcision. We see a beautiful discussion of how we refute these comparisons, including a d'rashah from Rabbi Elazar HaKappar Beribbi about the difference between circumcision and covering the blood, which Rabbi Chiyya praised as an unanswerable point that was indeed answered.

Then, we learn a new Mishnah that brings us straight into the core halachos of kisuy hadam. The Tanna Kamma, Rabbi Meir, and the Sages argue about whether an invalid shechita—like a treifah, or shechita for avodah zarah, or kodashim outside the Azarah—still requires covering the blood. This leads the Gemara into a major yeshivish sugya regarding the definition of shechita: do we say "shechita she'eina re'uya shemah shechita" (an unfit slaughter is still halachically considered a slaughter) or not?

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

עמוד א' DAF 85A

EXPLANATION

אֵלָא סָפֵק אִישׁ סָפֵק אִשָּׁה.

Rather, the case of shofar where there is a doubt is where we have a tumtum, who is a **doubt** whether he is a **man** or a **doubt** whether he is a **woman**. Since a tumtum is obligated in shofar because of this doubt, we can derive that a koy, which is also a doubt, requires covering on Yom Tov.

EXPLANATION

וְרַבִּי יוֹסִי לְטַעְמִיהָ, דָּאָמַר: אִשָּׁה וְדֹאִית נָמִי תִקְעָה.

And Rabbi Yosei is consistent **with his** standard line of **reasoning**, as he says: **A definite woman may also blow** the shofar on Rosh Hashanah as an optional mitzvah. Therefore, for Rabbi Yosei, there is no distinction between men and women regarding the permission to blow, so the obligation of a tumtum is not based on a mere doubt.

BRAISA

דִּתְנִינָא: בְּנֵי יִשְׂרָאֵל סוֹמְכִין, וְלֹא בָנוֹת יִשְׂרָאֵל סוֹמְכוֹת.

As it is taught in a braisa: The pasuk says, 'Speak to **the sons of Israel**... and he shall lean.' This teaches that the sons of Israel **lean** on the head of a korban, **but the daughters of Israel do not lean**.

BRAISA

רַבִּי יוֹסִי וְרַבִּי שְׁמַעוֹן אוֹמְרִים: נָשִׁים סוֹמְכוֹת רְשׁוֹת.

Rabbi Yosei and Rabbi Shimon say: Women may lean as an optional act, and it is not considered a violation of working with holy animals. The same applies to shofar; women may blow optionally, so a tumtum blowing is not a proof for resolving doubts.

OBJECTION

אמר רבינא: ולמאי דקאמרי רבנן נמי אית ליה פירכא,

Ravina said: And even according to what the Rabbis say—that women may not blow shofar, and thus a tumtum is only obligated because of doubt—there is also a refutation to the kal v'chomer from shofar to covering the blood of a koy on Yom Tov:

OBJECTION

מה לתקיעת שופר שפון ודא דוחה שבת במקדש, תאמר בכיסוי דליתיה כלל!

What is unique about the blowing of the shofar? That its definite obligation overrides Shabbos in the Beis HaMikdash! Will you say the same regarding covering the blood, which does not override Shabbos at all? Therefore, we cannot derive the laws of covering from shofar.

REFUTATION

השיב רבי אלעזר הקפר בריבי: מה למילה שפון אינה נוהגת בלילי ימים טובים.

Rabbi Elazar HaKappar Beribbi responded with a different refutation to Rabbi Yosei's kal v'chomer from circumcision: What is unique about circumcision? That it is not practiced on the nights of Yom Tov.

QUESTION

בלילי ימים טובים הוא דלא נהגא, בשאר לילי נהגא?

The Gemara asks: Is it only on the nights of Yom Tov that it is not practiced, but on other nights of the year it is practiced? Surely circumcision is never performed at night!

RESOLUTION

אלא, מה למילה – שפון אינה נוהגת בלילות כבימים – שנוהג בלילות כבימים!

Rather, this is what he meant: What is unique about circumcision? That it is not practiced at night as it is by day. Will you say the same regarding covering the blood, which is practiced at night just as it is by day? Therefore, covering is more frequent and cannot be compared to circumcision.

STATEMENT

אמר רבי אבא: זה אחד מן הדברים שאמר רבי חייה אין עליהן תשובה, והשיב רבי אלעזר בריבי תשובה.

Rabbi Abba said: This is one of the matters about which Rabbi Chiyya said that there is no refutation for them, and yet Rabbi Elazar Beribbi responded and found a refutation.

משנה MISHNAH

MISHNAH

מתני' השוחט ונמצאת טריפה, והשוחט לעבודה זרה, והשוחט חולין בפנים וקדשים בחוץ, חיה ועוף הנסקלים – רבי מאיר מחייב, וחכמים פוטרם.

MISHNAH: One who slaughters a wild animal or a bird and it is found to be a treifah, or one who slaughters them for idol worship, or one who slaughters non-sacred animals inside the Azarah, or sacrificial birds outside the Azarah, or a wild animal or bird that are sentenced to be stoned—in all these cases of invalid slaughter, Rabbi Meir obligates one to cover the blood, and the Sages exempt him.

MISHNAH

השוחט ונתנבלה בידו, הנוחר והמעקר – פטור מלקפות.

One who slaughters and it becomes a carcass by his hand through an invalid act of slaughter, **or one who stabs** the animal, **or one who tears** the organs, **is exempt from covering** the blood, because these are not acts of slaughter at all.

גמרא GEMARA

GEMARA

גמ' אמר רבי חייא בר אבא אמר רבי יוחנן: ראה רבי דבריו של רבי מאיר באותו ואת בנו, ושנאו בלשון חכמים, ודרבי שמעון בכסוי הדם, ושנאו בלשון חכמים.

GEMARA: Rabbi Chiyya bar Abba said that Rabbi Yochanan said: Rabbi Yehuda HaNasi saw the words of Rabbi Meir to be correct regarding the prohibition of slaughtering 'it and its offspring' on the same day—that an invalid slaughter is still considered a slaughter—and he taught it in the Mishnah there in the name of 'the Sages' to give it more weight. And he saw the words of Rabbi Shimon to be correct regarding covering the blood—that an invalid slaughter is not considered a slaughter—and he taught it here in the name of 'the Sages'.

QUESTION

מאי טעמא דרבי מאיר באותו ואת בנו?

The Gemara asks: What is the reason of Rabbi Meir regarding 'it and its offspring' that he considers an invalid slaughter to be a valid act of slaughter?

ANSWER

אמר רבי יהושע בן לוי: גמר שחיטה שחיטה משחויטי חוץ.

Rabbi Yehoshua ben Levi said: He derived it by a gezeirah shavah of the word 'slaughter' written by 'it and its offspring' from the word 'slaughter' written by sacrificial animals slaughtered outside the Beis HaMikdash.

EXPLANATION

מה התם – שחיטה שאינה ראויה שמה שחיטה, אף הכא נמי – שחיטה שאינה ראויה שמה שחיטה.

Just as there, by shechutei chutz, a slaughter that is not fit for eating is nevertheless called 'slaughter' to make him liable, so too here, by 'it and its offspring', a slaughter that is not fit is called 'slaughter' to make him liable.

QUESTION

ורבי שמעון, מאי טעמא?

The Gemara asks: **And Rabbi Shimon, what is his reason** for holding that an unfit slaughter is not called a slaughter?

ANSWER

אמר רבי מני בר פטיש: גמר מ"טבוח טבח והכין", מה להלן שחיטה ראויה, אף כאן שחיטה ראויה.

Rabbi Mani bar Pattish said: He derived it from the pasuk, 'Slaughter the slaughtering and prepare.' Just as there, the slaughtering of Yosef's brothers was a fit slaughter for eating, so too here, the Torah only refers to a fit slaughter.

QUESTION

ורבי מאיר נמי, ליגמר מ"טבוח"?

The Gemara asks: **And Rabbi Meir also, let him derive** the definition of slaughter from 'slaughter' in that pasuk!

ANSWER

דנין שחיטה משחיטה, ואין דנין שחיטה מטביחה.

The Gemara answers: **We derive** the word 'slaughter' (shechita) from the word 'slaughter' (shechita), **but we do not derive** 'slaughter' from 'slaughtering' (tevichah), which is a different root.

QUESTION

מה נפקא מינה? הא תנא דבי רבי ישמעאל: "ושב הכהן" ו"בא הכהן" – זו היא שיבה זו היא ביאה.

The Gemara asks: **What difference does it make** if the roots are different? Behold, the school of Rabbi Yishmael taught:

The pasuk says 'And the Kohen shall return' and 'And the Kohen shall come'—and we derive them from each other because **this returning is the same as this coming**, even though the words are different!

ANSWER

הני מילי – היכא דליכא דדמי ליה, אכל איכא דדמי ליה – מדדמי ליה ולפינו.

The Gemara answers: **This applies only where there is no word that is identical to it; but where there is a word that is identical to it, we derive it from the one that is identical to it.**

QUESTION

ורבי שמעון נמי ליגמר משחויטי חוץ?

The Gemara asks: **And Rabbi Shimon also, let him derive** the law from sacrificial animals slaughtered outside the Temple, where the word 'slaughter' is identical!

ANSWER

דנין חולין מחולין, ואין דנין חולין מקדשים.

The Gemara answers: **We derive** the laws of **non-sacred** animals (chullin) from **non-sacred** animals, **but we do not derive non-sacred animals from sacrificial animals** (kodashim).

QUESTION

ורבי מאיר: אטו אותו ואת בנו בקדשים מי לא נהיג?

The Gemara asks: **And Rabbi Meir**, how does he respond to this? **Is that to say that** 'it and its offspring' does not apply to **sacrificial** animals? It certainly does, so it is not considered deriving chullin from kodashim.

STATEMENT

הִיִּינוּ דִקְאָמְרִי רַבִּי חִיָּיא: רָאָה רַבִּי דְבָרָיו שֶׁל רַבִּי מֵאִיר בְּאוֹתוֹ וְאֵת בְּנוֹ, וּשְׁנָאוֹ בְּלִשׁוֹן חֲכָמִים.

The Gemara notes: This is indeed what Rabbi Chiyya said: Rabbi Yehuda HaNasi saw the words of Rabbi Meir to be correct regarding 'it and its offspring', and he taught it in the name of 'the Sages'.

QUESTION

מֵאִי טַעְמָא דְרַבִּי מֵאִיר בְּכֶסוּי הַדָּם?

The Gemara asks: What is the reason of Rabbi Meir regarding covering the blood, that he requires covering even for an unfit slaughter?

ANSWER

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: גָּמַר שְׁפִיכָה שְׁפִיכָה מִשְׁחוּטֵי חוּץ, מָה לְהֵלֶן – שְׁחִיטָה שְׂאִינָה רְאוּיָה שָׁמָּה שְׁחִיטָה, אֲףִי כָאֵן – שְׁחִיטָה שְׂאִינָה רְאוּיָה שָׁמָּה שְׁחִיטָה.

Rabbi Shimon ben Lakish said: He derived it by a gezeirah shavah of the word 'pouring' written by covering the blood from the word 'pouring' written by sacrificial animals slaughtered outside the Temple. Just as there, a slaughter that is not fit is called 'slaughter', so too here, a slaughter that is not fit is called 'slaughter'.

OBJECTION

וְרַבִּי שִׁמְעוֹן: "וְאֲשֶׁר יֵאָכֵל" כְּתִיב,

And Rabbi Shimon argues: It is written regarding covering the blood, 'which may be eaten,' which implies that only an animal fit for eating requires covering.

ANSWER

וְרַבִּי מֵאִיר: הֵהוּא לְמַעוּטֵי עוֹף טָמֵא הוּא דְאֵתָא,

And Rabbi Meir responds: That phrase comes to exclude a non-kosher bird, which can never be eaten, but not a kosher bird that became a treifah.

OBJECTION

וְרַבִּי שִׁמְעוֹן: עוֹף טָמֵא מֵאִי טַעְמָא – דְלֹא פִר אֲכִילָה הוּא, טְרֵפָה נִמִּי – לֹא פִר אֲכִילָה הוּא.

And Rabbi Shimon argues: What is the reason that a non-kosher bird is excluded? Because it is not fit for eating. A treifah is also not fit for eating, so it should also be excluded.

STATEMENT

וְהִיִּינוּ דִאָמַר רַבִּי חִיָּיא: רָאָה רַבִּי דְבָרָיו שֶׁל רַבִּי שִׁמְעוֹן בְּכֶסוּי הַדָּם, וּשְׁנָאוֹ בְּלִשׁוֹן חֲכָמִים.

And this is indeed what Rabbi Chiyya said: Rabbi Yehuda HaNasi saw the words of Rabbi Shimon to be correct regarding covering the blood, and he taught it in the name of 'the Sages'.

STATEMENT

אָמַר רַבִּי אָבָא:

Rabbi Abba said:

STATEMENT

לא לכל אמר רבי מאיר שחיטה שאינה ראויה שמה שחיטה:

Not for all halachic matters did Rabbi Meir say that an act of slaughter that is not fit to permit the animal for eating is considered an act of slaughter;

STATEMENT

מודה רבי מאיר שאין מתירתה באכילה;

for Rabbi Meir concedes that such a slaughter does not permit it for eating if the animal is a tereifa;

STATEMENT

ולא לכל אמר רבי שמעון שחיטה שאינה ראויה לא שמה שחיטה:

and not for all halachic matters did Rabbi Shimon say that an act of slaughter that is not fit is not considered an act of slaughter;

STATEMENT

מודה רבי שמעון שמטהרתה מידי נבלה.

for Rabbi Shimon concedes that the slaughter of a tereifa purifies it from the impurity of a carcass.

STATEMENT

אמר מר: לא לכל אמר רבי מאיר שחיטה שאינה ראויה שמה שחיטה, מודה רבי מאיר שאין מתירתה באכילה.

The Master said above: Not for all halachic matters did Rabbi Meir say that an act of slaughter that is not fit is considered an act of slaughter, for Rabbi Meir concedes that such a slaughter does not permit it for eating.

QUESTION

פשיטא! טרפה בשחיטה מי מישתריא?

The Gemara asks: Isn't this obvious? Can a tereifa become permitted through slaughter? The Torah explicitly forbids eating a tereifa!

ANSWER

לא צריכא, לשוחט את הטרפה ומצא בה בן תשעה חי;

The Gemara answers: No, this statement of Rabbi Abba is necessary for a case of one who slaughters a tereifa animal and found inside it a living nine-month-old fetus;

EXPLANATION

סלקא דעתך אמינא: הואיל דאמר רבי מאיר: שחיטה שאינה ראויה שמה שחיטה, תהני ליה שחיטת אמו ולא ליבצי שחיטה, קמשמע לן.

for it might enter your mind to say: Since Rabbi Meir said that an act of slaughter that is not fit is considered an act of slaughter, then the slaughter of its mother should be effective for it, the fetus, and it should not require its own slaughter after birth. Therefore, Rabbi Abba comes to teach us that since the mother's slaughter does not permit her own meat, it cannot permit the fetus either.

OBJECTION

ותסברא? והאמר רבי מאיר: בן פקועה טעון שחיטה!

The Gemara asks: **And can you understand** it this way? **But doesn't Rabbi Meir say** that a **ben pekua**, a live fetus removed from a slaughtered mother, **requires slaughter** on its own? Rabbi Meir holds that the mother's slaughter never permits the fetus, even when she is a kosher animal!

ANSWER

לא צריכא, דרבי סבר לה כרבי מאיר וסבר לה כרבנן.

The Gemara answers: **No**, Rabbi Abba's statement **is necessary** because **Rabbi Yehuda HaNasi holds like Rabbi Meir** in one aspect **and holds like the Rabbis** in another aspect.

EXPLANATION

סבר לה כרבי מאיר, דאמר: שחיטה שאינה ראויה שמה שחיטה,

He **holds like Rabbi Meir, who said** that an act of slaughter that is not fit is considered an act of slaughter regarding the prohibition of slaughtering an animal and its offspring on the same day;

EXPLANATION

וסבר לה כרבנן, דאמרי: שחיטת אמו מטהרתו.

and yet he holds like the Rabbis, who say that the slaughter of its mother permits it, the fetus, so that a ben pekua does not require its own slaughter.

EXPLANATION

כיון דאמור רבנן שחיטת אמו מטהרתו, תהני ליה שחיטת אמו ולא ליבעי שחיטה, קא משמע לן.

So, **since the Rabbis said** that the slaughter of its mother permits it, you might think that even in the case of a tereifa, the slaughter of its mother should be effective for it and it should not require its own slaughter. Therefore, Rabbi Abba **comes to teach us** that Rabbi Yehuda HaNasi concedes that the slaughter of a tereifa mother cannot permit the fetus.

STATEMENT

ולא לכל אמר רבי שמעון שחיטה שאינה ראויה לא שמה שחיטה, מודה רבי שמעון שמתהרתה מידי נבלה.

The Gemara turns to the second statement: **And not for all halachic matters did Rabbi Shimon say** that an act of slaughter that is not fit is not considered an act of slaughter, for **Rabbi Shimon concedes** that the slaughter of a tereifa purifies it from the impurity of a carcass.

QUESTION

פשיטא! דאמר רב יהודה אמר רב, ואמרי לה במתניתא תנא:

The Gemara asks: Isn't this obvious? For **Rav Yehuda said** that **Rav said**, and some say it was taught in a Braisa:

PROOF

”וְכִי יָמוּת מִן הַבְּהֵמָה”, מְקַצֵּת בְּהֵמָה מְטֵמְאָה וּמְקַצֵּת בְּהֵמָה אֵינָה מְטֵמְאָה, וְאִי זֶה זֶה – טֵרֵפָה שֶׁשְּׁחָטָהּ.

The verse says, “**And if there dies of the animals**,” which implies that only **a part of** the category of **animals transmits impurity** when dead, **and a part of** the category of **animals does not transmit impurity**. And which one is this? This is a **tereifa that one slaughtered**, which is excluded from carcass impurity. This is a Torah law, so why does Rabbi Shimon need to concede it?

ANSWER

לֹא צָרִיכָא, לְשׁוּחֵט אֶת הַטֵּרֵפָה וְהִיא חוּלִין בְּעֶזְרָה.

The Gemara answers: **No**, Rabbi Abba’s statement is **necessary** for one **who slaughters a tereifa animal**, and it is **non-sacred**, chullin, **in the Temple courtyard**.

PROOF

דִּתְנִינָא: הַשּׁוֹחֵט אֶת הַטֵּרֵפָה, וְכֵן הַשּׁוֹחֵט וְנִמְצְאָת טֵרֵיפָה, זֶה וְזֶה חוּלִין בְּעֶזְרָה – רַבִּי שִׁמְעוֹן מַתִּיר בְּהֵנָא, וְחֻכְמִים אוֹסְרִין.

As it was taught in a Braisa: One who slaughters a known tereifa, and likewise one who slaughters an animal and it was found to be a tereifa, and both this and that are **non-sacred** animals slaughtered in the Temple courtyard—Rabbi Shimon permits deriving benefit from them, and the Sages forbid it.

EXPLANATION

סָלָקָא דַּעְתָּהּ אֲמִינָא, הוּאִיל וְאָמַר רַבִּי שִׁמְעוֹן: מוֹתֵר בְּהֵנָא, אֲלֵמָא לֹא שְׁחִיטָה הִיא כָּלֵל, אִימָא: מִיַּדִּי נִבְלָה נִמִּי לֹא מִטְהֵרָה, קָא מְשַׁמַּע לֵן.

Therefore, it might enter your mind to say: Since Rabbi Shimon said that it is permitted to derive benefit from it, consequently, this is **not** considered an act of **slaughter at all** to make it forbidden as chullin in the Azarah; say then that it **does not purify** the animal from carcass impurity **either**. Therefore, Rabbi Abba comes to teach us that it is still considered a slaughter to save it from tumas nevelah.

QUESTION

אָמַר לִיה רַב פָּפָא לְאַבֵּי: וְסָבַר רַבִּי שִׁמְעוֹן חוּלִין בְּעֶזְרָה דְּאוֹרֵייתָא הִיא?

Rav Pappa said to Abaye: And does Rabbi Shimon hold that the prohibition of **non-sacred** animals slaughtered in the Temple courtyard is from the Torah?

ANSWER

אָמַר לִיה: אֵין, וְהִתְנִן רַבִּי שִׁמְעוֹן אוֹמַר: חוּלִין שֶׁנִּשְׁחָטוּ בְּעֶזְרָה יִשְׂרְפוּ בָּאֵשׁ, וְכֵן חִיָּה שֶׁנִּשְׁחָטָה בְּעֶזְרָה.

Abaye said to him: Yes, and did we not learn in a Mishnah that Rabbi Shimon says: **Non-sacred** domesticated animals that were slaughtered in the Temple courtyard must be burned in fire, and likewise a wild beast, a chayah, that was slaughtered in the Temple courtyard must be burned?

EXPLANATION

אי אמרת בשלמא דאורייתא – היינו דגזרינן חיה אטו בהמה.

Granted, if you say that the prohibition of a domesticated animal is from the Torah, that is why we decree a prohibition on a wild beast on account of a domesticated animal, to prevent confusion.

EXPLANATION

אָלאַ אי אמרת דרבנן, בהמה מאי טעמא? דילמא אתי למיכל קדשים בחוץ, היא גופה גזרה, ואנן ניקום ונגזור גזירה לגזירה?

But if you say that the prohibition of a domesticated animal is only Rabbinic, what is the reason for the Rabbinic decree on a domesticated animal? Lest one come to eat sacrificial meat outside the Temple. If so, the prohibition on a domesticated animal is itself a decree, and would we stand and make a decree on a wild beast upon a decree? We do not make a double decree! Thus, the prohibition of chullin in the Azarah must be mid'Oraisa according to Rabbi Shimon.

STATEMENT

רבי חייא נפל ליה יאניבא בכיתניה, אתא לקמיה דרבי, אמר ליה: שקול עופא ושחוט על בוכיתא דמיא, דמורח דמא ושביק ליה.

The Gemara relates: Rabbi Chiyah had worms infest his flax. He came before Rabbi Yehuda HaNasi to ask for a remedy. Rabbi said to him: Take a bird and slaughter it over the pool of water where the flax is soaking, so that the worms will smell the blood and leave it.

QUESTION

היכי עביד הכי? והתנא: השוחט וצריך לדם – חייב לכסות. כיצד יעשה? או נוחרו, או עוקרו.

The Gemara asks: How could he do this? But wasn't it taught in a Braisa: One who slaughters and needs the blood for some purpose is still obligated to cover the blood. What should he do to avoid the obligation of covering? Either he stabs it, or he tears its organs, which is not a halachic slaughter and does not require covering the blood. Why did Rabbi tell him to slaughter it?

ANSWER

כי אתא רב דימי אמר: "צא טרוף" אמר ליה, כי אתא רבין אמר: "צא נחור" אמר ליה.

The Gemara answers: When Rav Dimi came from Eretz Yisrael, he said that Rabbi actually said to him: "Go, tear the organs of the bird." And when Ravin came, he said that Rabbi said to him: "Go, stab the bird."

QUESTION

למאן דאמר "צא טרוף", מאי טעמא לא אמר "צא נחור"?

The Gemara asks: According to the one who said that Rabbi told him, "Go, tear," what is the reason he did not say, "Go, stab"?

OBJECTION

וכי תימא, קסבר אין שחיטה לעוף מן התורה, ונחירתו זו היא שחיטתו, והתנא: רבי אומר: "פאשר צויתך" – מלמד שנצטוו משה על הושט ועל הקנה, ועל רוב אהד בעוף, ועל רוב שנים בבהמה.

And if you say that Rabbi holds that there is no requirement of ritual slaughter for a bird from the Torah, and therefore stabbing it is its actual slaughter, which would require covering the blood—but wasn't it taught in a Braisa: Rabbi says: "As I have commanded you" teaches that Moshe was commanded regarding the gullet and the windpipe, and

regarding cutting the majority of one of them for a bird, and regarding cutting the majority of two of them for an animal. Thus, Rabbi holds that slaughtering a bird is a Torah law, so stabbing is not a slaughter!

SUMMARY

The daf begins by wrapping up the discussion on Rabbi Yosei's kal v'chomer, bringing refutations from shofar (which overrides Shabbos in the Mikdash) and circumcision (which is not practiced at night). We then move to the Mishnah where Rabbi Meir and the Sages dispute whether invalid slaughters require kisuy hadam, while agreeing that a complete non-shechita (like stabbing or tearing) is exempt. In the Gemara, Rabbi Yochanan explains how Rabbi Yehuda HaNasi structured the Mishnayos of "oto v'es b'no" and "kisuy hadam" based on which opinion he saw as more correct in each case. Finally, the Gemara analyzes the source for Rabbi Meir's view that an unfit slaughter is called a shechita, deriving it via a gezeirah shavah from shechutei chutz, while Rabbi Shimon derives his opposing view from Yosef's brothers' slaughtering in Mitzrayim.

למעשה WHAT TO TAKE HOME

In our sugya, we see a fascinating phenomenon in the way Rabbi Yehuda HaNasi compiled the Mishnah. Rabbi Chiyya bar Abba tells us that Rabbi Yehuda HaNasi saw the truth in Rabbi Meir's view regarding one halachah, and the truth in Rabbi Shimon's view regarding another. Even though they held opposing, systematic views on whether an unfit slaughter is halachically considered a "slaughter," Rabbi Yehuda HaNasi did not feel bound to blindly accept one entire system over the other. He looked at each case on its own merits, recognized the truth in both, and established the halachah accordingly.

This is a profound lesson in how we look at people and situations in our own lives. The yetzer hara loves to make us think in absolute, black-and-white terms. If we disagree with someone on one issue, or if we see a flaw in them, we are tempted to write off their entire way of thinking. We think, "If he is wrong about this, he must be wrong about everything." But the Torah way is to seek the truth wherever it is. We must have the greatness of mind to say, "In this area, his approach is correct and beautiful, even if in another area I follow a different path."

When you learn to look at the world this way, your entire relationship with other Yidden changes. You stop putting people in rigid boxes. You begin to appreciate the unique spark of truth that every single person possesses, realizing that no single person has a monopoly on every correct perspective, and no one is entirely devoid of wisdom.

Today, when you find yourself disagreeing with a family member, a coworker, or a chavrusa, consciously separate the issue from the person. Find one point where they are actually right, or one area where you truly respect their approach, and validate it. Train yourself to see the truth in parts, just as Rabbi Yehuda HaNasi did.

הלכות עבודת כוכבים • פרק שמיני

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

CHAPTER PREVIEW

In this chapter, we learn the fundamental guidelines regarding what can and cannot become forbidden as an idol. Hashem made a beautiful world, and the Sages teach us a major yesod: anything that has not been manipulated or made by man—such as mountains, hills, rivers, and animals—does not become forbidden for our use, even if misguided people actually bowed down to them and worshiped them as deities.

We will also learn the specific conditions under which these natural objects can become forbidden. For instance, we look at what happens if a person performs a physical action on an animal for the sake of an idol, or if someone digs into the earth to alter it for a pagan deity, as well as the important halachic rule that a person cannot make his friend's property forbidden without his consent.

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

הלכה א

Halacha 1 • Objects of Idol Worship That Are Permitted for Benefit

כל שאין בו תפיסת יד אדם

Any object that there is not in it the manipulation of the hand of man

ולא עשהו אדם

and man did not make it,

אף על פי שנעבד

even though that it was worshiped as an idol,

הרי זה מותר בהנאה.

behold this is permitted for benefit.

לפיכך עובדי כוכבים העובדים את ההרים ואת הגבעות

Therefore, worshipers of stars who worship the mountains and the hills,

ואת האילנות הנטועין מתחלתן לפרות

and the trees that were planted from their beginning for fruit,

ואת המעינות הנובעין לרבים ואת הבהמה

and the springs that flow for the public, and the animal,

הרי אלו מתרין בהנאה

behold these are permitted for benefit,

ומתר לאכל אותן הפרות שנעבדו במקום גדילתן ואותה הבהמה.

and it is permitted to eat those fruits that were worshiped in the place of their growth, and that animal.

ואין צריך לומר הבהמה שהקצת לעבודת כוכבים

And there is no need to say regarding the animal that was set aside for worship of stars,

שהיא מתרת באכילה

that it is permitted for eating;

בין שהקצוה לעבודה בין שהקצוה להקריבה הרי זו מתרת.

whether that they set it aside to worship it, whether that they set it aside to sacrifice it, behold this is permitted.

במה דברים אמורים שאין הבהמה נאסרת

In what words are these said, that the animal is not forbidden?

בשלא עשה בה מעשה לשם עבודת כוכבים

In a case that he did not do to it an action for the sake of worship of stars.

אבל עשה בה מעשה כל שהוא אסרה.

But if he did to it an action, any that it is, he forbade it.

כיצד,

How so?

כגון ששחט בה סימן לעבודת כוכבים.

For example, that he slaughtered in it a sign (one of the neck organs) for worship of stars.

עשאה חליפין לעבודת כוכבים אסרה.

If he made it an exchange for worship of stars, he forbade it.

וכן חליפי חליפין.

And likewise, the exchange of an exchange is forbidden,

מפני שנעשים דמי עבודת כוכבים.

because that they become the value of worship of stars.

במה דברים אמורים בבהמת עצמו.

In what words are these said? Regarding the animal of himself.

אָבֵל אִם שָׁחַט בְּהֵמַת חֲבֵרוֹ לְעִבּוֹדַת כּוֹכָבִים אוֹ הָהָ לִיפָּהּ לֹא נֶאֱסָרָה

But if he slaughtered the animal of his fellow for worship of stars, or exchanged it, it is not forbidden,

שְׂאִין אָדָם אוֹסֵר דָּבָר שְׂאִינוֹ שְׁלוֹ.

since a man does not forbid a thing that is not his.

הַמִּשְׁתַּחֲוֶה לְקֶרְקַע עוֹלָם לֹא אֶסְרָהּ.

One who bows down to ground of the world, he did not forbid it.

חָפַר בָּהּ בּוֹרוֹת שִׁיחִין וּמַעְרוֹת לְשֵׁם עִבּוֹדַת כּוֹכָבִים אֶסְרָהּ:

But if he dug in it pits, ditches, and caves for the sake of worship of stars, he forbade it.

הַלָּכָה ב

Halacha 2 · The Status of Worshipped Water and Detached Mountain Stones

מִים שֶׁעָקְרוּ הַגֹּל

Regarding **water that** was detached when **the wave uprooted them** from the sea,

וְהַשְׁתַּחֲוֶה לָהֶן

and a person **bowed down to them** as an idol while they were flying through the air,

לֹא אֶסְרָן.

he **did not forbid them** for benefit, because they were detached by a natural force and not by human hands.

נִטְּלָן בְּיָדוֹ

However, if **he took them in his hand**

וְהַשְׁתַּחֲוֶה לָהֶן

and then **bowed down to them,**

אֶסְרָן.

he has **forbidden them**, since they were detached and handled by human action.

אֲבָנֵי הַר שֶׁנִּדְּלָדְלוּ

Similarly, **stones of a mountain that detached** from their place by natural means,

וַעֲבָדוּ בְּמָקוֹמָם

and a person **worshipped them in their place** where they fell,

they are permitted for use,

שְׁהָרִי אֵין בָּהֶן תְּפִיסַת יַד אָדָם:

since there is not in them any manipulation of the hand of man to detach them.

הִלָּכָה ג

Halacha 3 · The Laws of an Asherah Tree, Worshiped Trees, and Objects Set Aside for Idolatry

יִשְׂרָאֵל שָׁזָקָה לִבְנֵה לְהִשְׁתַּחֲוֹת לָהּ

A Jew who stood up a brick with the intention to bow down to it

וְלֹא הִשְׁתַּחֲוָה לָהּ

and did not bow down to it himself,

וּבָא עוֹבֵד כּוֹכָבִים וְהִשְׁתַּחֲוָה לָהּ

and came a worshiper of stars and bowed down to it,

אֶסְרָה בְּהִנָּאָהּ

the Jew has made it forbidden for benefit,

שְׁזִקִּיפְתָּהּ מֵעֲשָׂה.

because its standing up is considered an action of preparation on his part.

וְכֵן אִם זָקָה בִּיצָהּ

And so if he stood up an egg

וּבָא עוֹבֵד כּוֹכָבִים וְהִשְׁתַּחֲוָה לָהּ אֶסְרָהּ.

and came a worshiper of stars and bowed down to it, he made it forbidden.

חָתַךְ דִּלְעַת וְכִיּוּצָא בָּהּ

If he cut a gourd and the like of it to prepare it for worship,

וְהִשְׁתַּחֲוָה לָהּ אֶסְרָהּ.

and then a non-Jew bowed down to it, he made it forbidden.

הִשְׁתַּחֲוָה לְחֻצֵי דִלְעַת

If the non-Jew bowed down to half of a gourd,

וְחֻצֵי הָאֲחֵר מְעָרָה בּוֹ

and the half other is attached to it,

הָרִי זֶה אָסוּר מִסֶּפֶּק

behold this is forbidden out of doubt,

שָׁמָּה זֶה הַחֲצִי כְּמוֹ יָד לַחֲצִי הַנֶּעֱבָד.

lest this half is like a handle for the half that was worshiped.

אֵילָן שֶׁנִּטְעָה מֵתַחֲלָה שִׁיָּהְיֶה נֶעֱבָד

A tree that one planted it from the beginning that it should be worshiped

אָסוּר בַּהֲנָאָה

is forbidden for benefit,

וְזוֹ הִיא אֲשֶׁרָה הָאֲמוּרָה בַּתּוֹרָה.

and this is the asherah which is spoken of in the Torah.

הָיָה אֵילָן נִטוּעַ

If there was a tree already planted,

וַיִּגְדְּעוּ וּפָסְלוּ לְשֵׁם עֲבֹדַת כּוֹכָבִים

and he pruned it and carved it for the sake of worship of stars,

אֶפְלוּ הַבְּרִיָּה וְהִרְכִּיב בְּגוּפוֹ שֶׁל אֵילָן

or even if he bent a branch and grafted into the body of the tree

וְהוֹצִיא שְׂרִיגִים

and it produced shoots,

כּוֹרֵת אֶת הַשְּׂרִיגִים

he cuts off — the shoots,

וְהֵם אָסוּרִים בַּהֲנָאָה

and they are forbidden for benefit,

וְשָׁאֵר הָאֵילָן מֵתֵּר.

and the rest of the tree is permitted.

וְכֵן הַמִּשְׁתַּחֲוֶה לְאֵילָן

And so one who bows down to a tree,

אף על פי שלא נאסר גופו

even though that not was forbidden its body,

כל השריגים והעלים והלולבין והפרות שיוציא

all the shoots and the leaves and the young branches and the fruits that it produces,

כל זמן שהוא נעבד

all the time that it is worshiped,

הרי אלו אסורין בהנאה.

behold these are forbidden for benefit.

אילן שהיו העובדי כוכבים משמרין את פרותיו

A tree that were the worshipers of stars guarding — its fruits,

ואומרים שהם מוכנים לעשות שֶׁכֶר לְבֵית עֲבֹדַת כּוֹכָבִים פְּלוֹנִי

and saying that they are designated to make beer for the house of worship of stars of so-and-so,

ועושין מהן שֶׁכֶר ושותים אותו ביום חגם

and they make from them beer and drink it on the day of their festival,

הרי זה האילן אסור בהנאה

behold this tree is forbidden for benefit,

מפני שסתמו שהוא אֲשֵׁרָה

because the presumption of it is that it is an asherah,

ולפיכך עושין בפרותיו כך

and therefore they do with its fruits so,

שזו היא חֻקָּה של אֲשֵׁרָה:

since this is the custom of of an asherah.

הלכה ד

Halacha 4 · Prohibition of Benefit from a House, Stone, or Tree Used for Idol Worship

אילן שמעמידין תחתיו עבודת כוכבים

Regarding a tree under which they place an idol to serve it,

כל זמן שהיא תחתיו אסור בהנאה.

all the time that it is under it, the tree is forbidden for benefit.

נִטְלָה מִתַּחְתּוֹ הָרִי זֶה מִתָּר

If he removed it from under it, behold this is permitted for benefit,

מִפְּנֵי שֶׁאֵין הָאֵילָן עֲצָמוֹ הוּא הַנֶּעֱבָד.

because the tree itself is not the worshiped object.

בֵּית שֶׁבָּנָאוֹ הָעוֹבֵד כּוֹכָבִים מִתַּחֲלָה שִׁיָּהָא הַבֵּית עֲצָמוֹ נֶעֱבָד

A house that the idolater built from the beginning so that the house itself should be worshiped,

וְכֵן הַמִּשְׁתַּחֲוֶה לְבֵית בָּנוּי הָרִי זֶה אָסוּר בִּהְנֵאָה.

and likewise one who bows down to a house that was already built, behold this is forbidden for benefit.

הָיָה בָּנוּי וְסִידוֹ וְכִירוֹ לְשֵׁם עֲבוֹדַת כּוֹכָבִים עַד שֶׁנִּתְחַדֵּשׁ

If the house was already built, and he plastered it and decorated it for the sake of idolatry, until it was renovated with a new appearance,

נוֹטֵל מֶה שֶׁחֲדָשׁ וְהַחֲדוּשׁ אָסוּר בִּהְנֵאָה

he removes what he renovated, and the renovation is forbidden for benefit

מִפְּנֵי שֶׁעָשָׂהוּ לְעִבְדוֹ וְשָׂאֵר הַבֵּית מִתָּר.

because he made it to worship it, but the rest of the house is permitted.

הַכְּנִיס עֲבוֹדַת כּוֹכָבִים לְתוֹךְ הַבֵּית

If he brought an idol into the house,

כָּל זְמַן שֶׁהָיָא שָׁם הַבֵּית אָסוּר בִּהְנֵאָה.

all the time that it is there, the house is forbidden for benefit.

הוֹצִיָּאָה הֵתֵר הַבֵּית.

If he removed it, the house is permitted.

וְכֵן אֶבֶן שֶׁחֲצָבָה מִתַּחֲלָה לְעִבְדָּהּ אָסוּרָה בִּהְנֵאָה.

And likewise, a stone that he quarried from the beginning to worship it is forbidden for benefit.

הָיְתָה חֲצוּבָה וְצִיָּרָה וְכִיָּרָה שֶׁתִּעֲבֹד

If the stone was already quarried, and he drew on it and decorated it so that it be worshiped,

אֶפְלוּ צִיר וְכִיר בְּגוּף הָאֶבֶן

even if he drew and decorated on the body of the stone itself by carving into it,

ואין צריך לומר אם כיר עליה

and there is no need to say if he decorated upon it by adding plaster on top of it,

נוטל מה שחדש והוא אסור בהנאה

he removes what he renovated, and it is forbidden for benefit

הואיל ונעשה שיעבד ושאר האבן מתר:

since it was made to be worshiped, but the rest of the stone is permitted.

הלכה ה

Halacha 5 · Laws of a Stone Used for Idolatry and a Wall Adjacent to an Idol's Temple

אבן שהעמיד עליה עבודת פוכבים

A stone upon which one placed an idol of worship of stars

הרי זו אסורה כל זמן שהיא עליה.

behold, this stone is forbidden for benefit all the time that the idol is upon it.

סקלקה האבן מתרת.

If the idol was removed, the stone is permitted for benefit.

מי שהיה ביתו סמוך לעבודת פוכבים ונפל

One whose house was adjacent to a house of worship of stars, and the wall of his house fell,

אסור לבנותו.

it is forbidden to rebuild it in its original place, because he would be rebuilding a wall that serves to close off and benefit the house of the idol.

כיצד יעשה.

How shall he do to rebuild his house?

כונס לתוך שלו ובונה

He withdraws into his own property slightly and builds the new wall there,

ואותו הרוח ממלאהו קוצים או צואה.

and that space left over between his new wall and the idol's house, he fills it with thorns or excrement

כדי שלא ירחיב לבית עבודת פוכבים.

in order that the worshippers should not expand their space for the house of worship of stars by using his vacated ground.

הָיָה הַכֶּתֶל שֶׁלּוֹ וְשֶׁל עֲבֹדַת כּוֹכָבִים

If the wall was shared, belonging both to him and to the house of worship of stars,

יְדוּן מִחֲצָה לְמִחֲצָה,

it is judged half to half.

מִחֲצָה שֶׁלּוֹ מִתֵּר בִּהְנָאָה

His half is permitted for benefit,

וְשֶׁל עֲבֹדַת כּוֹכָבִים הַכֹּל אָסוּר בִּהְנָאָה.

and the half belonging to the worship of stars, the whole of it is forbidden for benefit.

אֲבָנָיו עֲצָיו וְעִפְרוֹ הַכֹּל אָסוּר בִּהְנָאָה:

Its stones, its wood, and its dust, the whole of that forbidden half is forbidden for benefit.

הִלְכָּה ו

Halacha 6 · How to Destroy an Idol and Its Accessories

כִּיצַד מַאֲבֵד עֲבֹדַת כּוֹכָבִים

How does one destroy an object of star worship

וְשָׂאָר דְּבָרִים הָאֲסוּרִים בְּגִלָּהּ

and the rest of the things that are forbidden on its account,

כְּגוֹן מִשְׁמָשִׁיָּהּ וְתַקְרֶכֶת שָׁלָה.

such as its accessories and its offering?

שׁוֹחֵק וְזוֹרֵה לְרוּחַ

He grinds it up and scatters the dust to the wind,

אוֹ שׂוֹרֵף וּמְטִיל לַיָּם הַמֶּלַח:

or he burns it and casts the ashes into the Sea of Salt.

הִלְכָּה ז

Halacha 7 · The Prohibition of Benefiting from the Coatings of an Idol

דְּבַר שֶׁאֵין בּוֹ תְּפִיסַת יַד אָדָם שֶׁנֶּעֱבַד

An object that there is not in it the grasp of the hand of man, meaning it was not created or modified by human hands, that was worshiped as an idol,

כְּגוֹן הָרִים וּבִהְמָה וְאֵילָן

such as mountains, and an animal, and a tree,

אף על פי שהנעבד עצמו מתר בהנאה

even though the worshiped object itself is permitted for benefit, since man cannot make something forbidden that is not his own and was created by Hashem,

צפוי אסור בהנאה

its coating, which was placed there by man for the worship, is forbidden for benefit.

והנחה בכל שהוא מהן לוקה

And one who benefits in any amount at all from them, from these forbidden coatings, receives lashes mid'Oraisa,

שנאמר דברים ז כה "לא תחמד כסף וזהב עליהם".

as it is said in the Torah in Devarim 7:25, "Do not covet silver and gold upon them."

וכל צפויי עבודת כוכבים הרי הן בכלל משמשיה:

And all coatings of worship of stars, behold they are in the category of its accessories, and are treated with the same severity as the vessels used to worship the idol.

הלכה ח

Halacha 8 · A Star Deity of a Non-Jew That Was Nullified Before Entering Jewish Possession

עבודת כוכבים של עובדי כוכבים

An idol of idolaters

שבטלוה

that they nullified and desecrated, thereby showing they no longer treat it as a god,

קדם שתבוא לידי ישראל

before it comes into the hand of a Jew,

הרי זו מתרת בהנאה

behold, this is permitted for benefit.

שנאמר

As it is said in the Torah (Devarim 7:25):

"פסילי אלהיהם תשרפון באש",

"The carved images of their gods you shall burn with fire" —

כשבאו לידינו

this applies only when they came into our hands

וְהָיוּ נוֹהֲגִין בָּהֶם אֱלֹהוֹת,

and they still behave with them as a deity;

אָבֵל אִם בְּטָלוּם

but if they nullified them before they came into Jewish possession,

הֲרִי אֱלוּ מִתְּרִין:

behold, these are permitted for use and benefit.

הִלְכָּה ט

Halacha 9 • Nullification of an Idol Belonging to a Jew or a Non-Jew

עֲבֹדַת כּוֹכָבִים שֶׁל יִשְׂרָאֵל אֵינָה בְּטֻלָּה לְעוֹלָם

An idol of a Jew is not nullified forever, meaning it can never be nullified so that it becomes permitted for benefit.

אֲפִלּוּ הָיָה לְעוֹבֵד כּוֹכָבִים בָּהּ שְׁתָּפוּת אִין בְּטוּלוֹ מוֹעִיל כָּלוּם

Even if there was to a non-Jew in it a partnership, his nullification is not effective at all because of the Jewish partner's share.

אֶלָּא אִסוּרָה בְּהִנָּאָה לְעוֹלָם וּטְעוּנָה גְּנִיזָה.

Rather, it is forbidden for benefit forever and requires entombment.

וְכֵן עֲבֹדַת כּוֹכָבִים שֶׁל עוֹבֵד כּוֹכָבִים שָׁבָאָה לְיַד יִשְׂרָאֵל

And so too, an idol of a non-Jew that came to the hand of a Jew before it was nullified,

וְאַחֲרַי כִּי בְּטֻלָּה הָעוֹבֵד כּוֹכָבִים אִין בְּטוּלוֹ מוֹעִיל כָּלוּם

and after that, the non-Jew nullified it, his nullification is not effective at all because once it enters a Jew's possession, it can no longer be nullified.

אֶלָּא אִסוּרָה בְּהִנָּאָה לְעוֹלָם.

Rather, it is forbidden for benefit forever.

וְאִין יִשְׂרָאֵל מְבַטֵּל עֲבֹדַת כּוֹכָבִים

And a Jew does not nullify an idol,

וְאַפִּלּוּ בְּרִשּׁוֹת עוֹבֵד כּוֹכָבִים.

and even in the domain of a non-Jew, a Jew has no power to nullify it.

עוֹבֵד כּוֹכָבִים קָטָן אוֹ שׁוֹטֵה אִינוֹ מְבַטֵּל עֲבֹדַת כּוֹכָבִים.

A non-Jewish minor or a fool does not nullify an idol because they lack halachic da'as.

ועובד כוכבים שפטל עבודת כוכבים בין שלו בין של עובדי כוכבים אחרים

And a non-Jew who nullified an idol, whether his own or of other non-Jews,

בעל כרחו אף על פי שאנסו ישראל על כך הרי זו בטלה.

against his will, even though a Jew coerced him upon this, behold, this is nullified.

ובלבד שיהא העובד כוכבים המפטל עובד עבודת כוכבים.

And only that the non-Jew who nullifies be a worshiper of idols.

אבל מי שאינו עובד עבודת כוכבים אין בטולו בטול.

But one who is not a worshiper of idols, such as a non-Jew who has renounced idolatry, his nullification is not a nullification.

המפטל עבודת כוכבים בטל משמשיה.

One who nullifies an idol has nullified its accessories along with it.

בטל משמשיה משמשיה מתירים והיא אסורה בהנאה כמו שהיתה עד שיבטלנה.

If he only nullified its accessories, its accessories are permitted, and it, the idol itself, is forbidden for benefit just as it was, until he nullifies it.

ותקרבת עבודת כוכבים אינה בטלה לעולם:

And an offering of an idol is not nullified forever.

הלכה י

Halacha 10· How an Idol is Nullified and Actions That Do Not Constitute Nullification

ביצד מבטלה.

How does a non-Jew nullify it, the idol, so that a Jew may derive benefit from it?

קטע ראש הטמה

If he cut off the tip of its nose,

ראש אזנה

the tip of its ear,

ראש אצבעה

or the tip of its finger,

פחסה בפניה

or if he flattened its face,

אף על פי שלא חסרה

even though by flattening it he did not diminish any of it,

או שמכרה לצורף ישראלי

or if he sold it to a Jewish smith who will surely melt it down,

הרי זו בטלה.

behold, this idol is nullified.

אבל אם משכנה

But if he merely gave it as security for a loan,

או מכרה לעובד פוכבים

or if he sold it to another worshiper of stars,

או לישראלי שאינו צורף

or to a Jew who is not a smith and might keep it intact,

או שנפלה עליה מפלת ולא פנה.

or if there fell upon it debris and he did not clear it away,

גנבוהו לסטים ולא תבעוהו.

or if robbers stole it and he did not demand it back,

רקק בפניה.

or if he spat in its face,

השתין בפניה.

or he urinated in its face,

גררה.

or he dragged it on the ground in anger,

זרק בה את הצואה

or he threw excrement at it,

הרי זו אינה בטלה:

behold, this idol is not nullified, because these actions are done out of temporary anger, not out of a permanent rejection of its divinity.

עבודת פוכבים שהניחיה עובדיה בשעת שלום

An idol that its worshipers left in a time of peace

מתרת בהנאה שהרי בטלוה.

is permitted for benefit, for surely they nullified it before leaving.

בשעת מלחמה אסורה

But if they left it in a time of war, it is forbidden

מפני שלא הניחיה אלא מפני המלחמה.

because they did not leave it except because of the war, and they still intend to return to it.

עבודת פוכבים שנשברה מאליה

An idol that broke by itself,

שבריה אסורים בהנאה עד שיבטלוה.

its pieces are forbidden for benefit until they nullify it, because the worshipers still revere the broken pieces.

לפיקה המוצא שברי עבודת פוכבים

Therefore, one who finds pieces of an idol,

הרי אלו אסורין בהנאה

behold, these are forbidden for benefit

שמא לא בטלוה העובדי פוכבים.

lest the idolaters did not nullify it.

ואם היתה של פרקים

And if it was an idol made of joints,

והדיוט יכול להחזירם

and a layman is able to reassemble them,

צריה לבטל כל פרק ופרק מפרקה

the worshiper must nullify every single joint of its joints.

ואם אינו יכול להחזיר

And if he is not able to reassemble it,

כיון שבטל איבר אחד ממנה

once he has nullified one limb from it,

בטלו כל השברים:

all the pieces are nullified.

הלכה יב

Halacha 12 · Nullifying Altars, Platforms, Stones of Marculis, and Asherab Trees

מזבח עבודת כוכבים שנפגם

An altar of worship of stars that was damaged

עדין הוא אסור בהנאה

still it is forbidden for benefit

עד שינתץ רבו ביד עובד כוכבים.

until there is smashed its majority by the hand of a worshiper of stars.

ובימז שנפגם מותר.

But a platform that was damaged is permitted.

אי זהו בימז ואי זהו מזבח.

Which is a platform and which is an altar?

בימז אבן אחת.

A platform is made of stone, one.

מזבח אבנים הרבה.

An altar is made of stones, many.

וכיצד מבטלין אבני מרקוליס.

And how does one nullify the stones of Marculis?

כיון שפנה מהם בנין

Once that he built from them a building

או חפה בהן את הדרךים וכיוצא באלו

or paved with them the roads and the like of these,

הרי הן מותרים בהנאה.

behold they are permitted for benefit.

כִּיצַד מְבַטְלִים אֶת הָאֲשֵׁרָה.

How does one nullify the asherah?

קָרַסּוּ מִמֶּנָּה עֵלָה אוֹ זָרַק מִמֶּנָּה יוֹנֵק

If he trimmed from it a leaf or pruned from it a shoot,

נָטַל מִמֶּנָּה מִקֵּל אוֹ שִׁרְכִּיט

took from it a stick or a staff,

אוֹ שִׁשְׁפָּאָה שֶׁלֹּא לְצִרְכָּהּ

or that he planed it not for its benefit,

הָרִי זוֹ בָּטֵלָה.

behold this is nullified.

שִׁשְׁפָּאָה לְצִרְכָּהּ הִיא אֲסוּרָה וְשִׁפְאָיָהּ מְתֻרָּם.

If he planed it for its benefit, it is forbidden but its shavings are permitted.

וְאִם הָיְתָה שֶׁל יִשְׂרָאֵל

And if it was of a Jew,

בֵּין לְצִרְכָּהּ בֵּין שֶׁלֹּא לְצִרְכָּהּ

whether for its benefit whether not for its benefit,

בֵּין הִיא וּבֵין שִׁפְאָיָהּ אֲסוּרָה לְעוֹלָם

whether it or whether its shavings is forbidden forever,

שֶׁעֲבוֹדַת כּוֹכָבִים שֶׁל יִשְׂרָאֵל אֵין לָהּ בְּטוּל לְעוֹלָם:

because worship of stars of a Jew has no for it nullification forever.

CHAPTER SUMMARY

The chapter establishes that natural, unaltered creations like mountains, springs, and animals remain permitted for benefit even if they were worshiped. However, if a person performs a physical action on an animal for an idol (such as shearing it or cutting a sign of shechitah), or exchanges it for an idol, it becomes forbidden—provided it is his own animal, as one cannot forbid another person's property. Similarly, while bowing to the earth does not forbid it, digging pits or channels in the ground for the sake of a false deity alters the land and renders those changes forbidden.

The deep chiddush of this sugya lies in the boundary between what is untouched and what has been manipulated by human hands. The Rambam teaches us that the natural world, the mountains, the springs, the trees, and the animals, cannot become forbidden as an idol, even if people worshiped them, because "there is no manipulation by human hands." But the moment a person performs even a small action on an object, or exchanges it, he stamps his own intention onto it and changes its status.

This contains a profound lesson for our daily avodah. Hashem created a beautiful, pure world, and He gave us a pure neshama that is naturally drawn to holiness. But Hashem also gave us the power of "tfeisas yad adam", the power of human action and choice. With a single action, a person can take something neutral and elevate it to a mitzvah, or, chas v'shalom, drag it down into the realm of the forbidden. Our actions are not light things; they stamp a spiritual reality onto the physical world around us.

Look at how much power Hashem put into your hands. Just as a negative action can ruin, a positive action has the power to sanctify. When you use your hands to give tzedakah, your mouth to speak words of Torah, or your home to host guests, you are taking the physical world and stamping it with the seal of the King. You are choosing not to let the world remain merely "natural," but to actively make it a dwelling place for the Shechinah.

Today, make a conscious effort to stamp one physical action with holy intention. Before you eat, make a berachah with real focus, or use your hands to do a physical favor for another Yid, consciously dedicating that action to the service of Hashem.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְגַּוְרֵסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֵק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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