חוּמָּשׁ עִם רַשִׁ"י · ואתחנן · שִׁשִּׁי

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.

פָּסוּק א

Pasuk 1

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Hear	Yisrael	Hashem	our God	Hashem	is One

רַשִׁ"י

ה'	אלהינו	ה'	אחד.	ה'	שֶׁהוּא	אֱלֹהֵינוּ	עַתָּה,	וְלֹא	אֱלֹהֵי	הָאֻמּוֹת,	הוּא	עָתִיד
Hashem	our God	Hashem	is One	Hashem	who is	our God	now	and not	the God of	the nations	He	is destined

לִהְיוֹת	ה'	אֶחָד,	שֶׁנֶּאֱמַר	צפניה	ג'	כִּי	אָז	אֶהְפֹּךְ	אֶל	עַמִּים	שָׂפָה	בְּרוּרָה	לִקְרֹא
to be	Hashem	One	as it is said	Tzefaniah	chapter 3	for	then	I will turn	to	peoples	a language	pure	to call

כֻּלָּם	בְּשֵׁם	ה',	וְנֶאֱמַר	זכריה	י"ד	בַּיּוֹם	הַהוּא	יִהְיֶה	ה'	אֶחָד	וּשְׁמוֹ
all of them	upon the name of	Hashem	and it is said	Zechariah	chapter 14	on the day	that	will be	Hashem	One	and His name

אֶחָד ע' ספרי :

One	see	Sifrei

פָּסוּק ב

Pasuk 2

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ׃

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

רַשִׁ"י

ואהבת.	עֲשֵׂה	דְּבָרָיו	מֵאַהֲבָה,	אֵינוֹ	דּוֹמֶה	הָעוֹשֶׂה	מֵאַהֲבָה	לָעוֹשֶׂה	מִיִּרְאָה,
And you shall love	perform	His words	out of love	is not	comparable	one who acts	out of love	to one who acts	out of fear

הָעוֹשֶׂה אֵצֶל רַבּוֹ מִיִּרְאָה, כְּשֶׁהוּא מַטְרִיחַ עָלָיו מַנִּיחוֹ וְהוֹלֵךְ לוֹ שָׁם :

there away and goes he leaves him upon him burdens when he out of fear his master by one who acts

רַשִׁ"י

בכל לבבך. בִּשְׁנֵי יְצָרֶיךָ ספרי; ברכות נ"ד ; דָּבָר אַחֵר בכל לבבך שֶׁלֹּא

that not your heart With all explanation Another 54 Berachot Sifrei your inclinations with both of your heart With all

יִהְיֶה לִבְּךָ חָלוּק עַל הַמָּקוֹם ספרי :

Sifrei the Omnipresent against divided your heart shall be

רַשִׁ"י

ובכל נפשך. אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ ספרי; ברכות נ"ד :

54 Berakhot Sifrei your soul — takes He even if your soul and with all

רַשִׁ"י

ובכל מאדך. בְּכָל מָמוֹנְךָ, יֵשׁ לְךָ אָדָם שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ בראשית

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"ז , לְכָךְ נֶאֱמַר בְּכָל מְאֹדֶךָ. דָּ"אַ — ובכל מאדך בְּכָל מִדָּה וּמִדָּה

and measure measure with every your might And with all Another explanation your might with all it is said therefore 57

שֶׁמּוֹדֵד לְךָ, בֵּין בְּמִדָּה טוֹבָה בֵּין בְּמִדַּת פֻּרְעָנוּת, וְכֵן דָּוִד 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

תהלים קט"ז כּוֹס יְשׁוּעוֹת אֶשָּׂא צָרָה וְיָגוֹן אֶמְצָא וְגו' ע' ספרי :

Sifrei see etc. I found and sorrow trouble I will lift of salvations a cup 116 Tehillim

פָּסוּק ג

Pasuk 3

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ׃

your heart upon today command you I which these the words And they shall be

רַשִׁ"י

והיו הדברים האלה. וּמַהוּ הָאַהֲבָה? והיו הדברים האלה , שֶׁמִּתּוֹכָךְ

this for out of these the words And they shall be the love and what is these the words And they shall be

אַתָּה מַכִּיר בְּהַקָּבָ"ה וּמְדַבֵּק בְּדַרְכָיו ספרי :

Sifrei to His ways and cleave the Holy One blessed be He recognize you

רַשִׁ"י

אשר אנכי מצוך היום. לֹא יִהְיוּ בְּעֵינֶיךָ כִּדְיוֹטְגְמָא יְשָׁנָה שֶׁאֵין אָדָם

person that there is no old like a royal decree in your eyes be they should not today command you I Which

סוֹפְנָהּ, אֶלָּא כְּחַדָּשָׁה שֶׁהַכֹּל רָצִין לִקְרָאתָהּ; דִּיוֹטְגְמָא – מִצַוַת 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

בִּמְכִתָּב ספרי :

Sifrei in writing

פָּסוּק ד

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
And you shall teach them to your children and you shall speak of them when you sit in your house and when you walk

בַּדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃
on the way and when you lie down and when you rise

רַשִׁ"י

ושננתם. לְשׁוֹן חִדּוּד הוּא, שֶׁיִּהְיוּ מְחֻדָּדִים בְּפִיךָ, שֶׁאִם יִשְׁאָלְךָ
and you shall teach them diligently that if asks you in your mouth sharp that they should be it is sharpness an expression of

אָדָם דָּבָר לֹא תִהֶא צָרִיךְ לְגַמְגֵּם בּוֹ אֶלָּא אֱמֹר לוֹ מִיָּד סִפְרִי; קִידּוּשִׁין
a person a matter not you will be needing to stammer about it but rather say to him immediately Sifrei Kiddushin

לִ׳ :
page 30

רַשִׁ"י

לבניך. אֵלּוּ הַתַּלְמִידִים, מָצִינוּ בְּכָל מָקוֹם שֶׁהַתַּלְמִידִים קְרוּיִים בָּנִים, שֶׁנֶּאֱמַר
to your children these are the disciples we find in every place that disciples are called children as it is said

דברים י"ד בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם, וְאוֹמֵר מלכים ב ב' בְּנֵי הַנְּבִיאִים אֲשֶׁר
14 Devarim children are you to Hashem your God and it says Melachim II 2 the sons of who were in the prophets

בֵּית אֵל, וְכֵן בְּחִזְקִיָּהוּ, שֶׁלִּמֵּד תּוֹרָה לְכָל יִשְׂרָאֵל, וּקְרָאָם בָּנִים שֶׁנֶּאֱמַר דברי
Beis El and so with Chizkiyahu who taught Torah to all of Yisrael and called them children as it is said Divrei

הימים ב' כ"ט בָּנַי עַתָּה אַל תִּשָּׁלוּ. וּכְשֵׁם שֶׁהַתַּלְמִידִים קְרוּיִים בָּנִים שֶׁנֶּאֱמַר
HaYamim II 29 my sons now do not be negligent and just as that disciples are called children as it is said

בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם כָּךְ הָרַב קָרוּי אָב, שֶׁנֶּאֱמַר מלכים ב ב' אָבִי אָבִי
children are you to Hashem your God so the teacher is called father as it is said Melachim II 2 my father my father

רֶכֶב יִשְׂרָאֵל וְגוֹ' סִפְרִי :
the chariot of Yisrael etcetera Sifrei

רַשִׁ"י

ודברת בם. שֶׁלֹּא יְהֵא עִקַּר דִּבּוּרְךָ אֶלָּא בָּהֶם – עֲשֵׂם עִקָּר וְאַל
And you shall speak of them that not shall be the main part of your speech except about them make them primary and do not

תַּעֲשֵׂם טָפֵל שם :
make them secondary there

רַשִׁ"י

ובשכבך. יָכוֹל אַפִלּוּ שָׁכַב בַּחֲצִי הַיּוֹם, תַּ"ל ובקומך ,
and when you lie down even if one might think the day in the half of he lay down the Torah teaches and when you rise up

יָכוֹל אַפִלּוּ עָמַד בַּחֲצִי הַלַּיְלָה, תַּ"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 – דֶּרֶךְ אֶרֶץ דִּבְּרָה תּוֹרָה, זְמַן שְׁכִיבָה וּזְמַן קִימָה שם :
by the way the way of the earth spoke the Torah the time of lying down and the time of rising up there

Pasuk 5

וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

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

רַ"שִׁ"י

וקשרתם לאות על ידך. אֵלּוּ תְּפִלִּין שֶׁבַּזְּרוֹעַ׃

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

רַ"שִׁ"י

והיו לטטפת בין עיניך. אֵלּוּ תְּפִלִּין שֶׁבָּרֹאשׁ, וְעַל שֵׁם מִנְיַן

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

פָּרָשִׁיּוֹתֵיהֶם נִקְרְאוּ טוֹטָפוֹת, טט בְּכַתְפִּי שְׁתַּיִם פת בְּאַפְרִיקֵי שְׁתַּיִם סנהדרין ד' :

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

פָּסוּק ו

Pasuk 6

וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

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

רַ"שִׁ"י

מזוזות ביתך. מזוזת כְּתִיב, שֶׁאֵין צָרִיךְ אֶלָּא אַחַת׃

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

רַ"שִׁ"י

ובשעריך. לְרַבּוֹת שַׁעֲרֵי חֲצֵרוֹת וְשַׁעֲרֵי מְדִינוֹת וְשַׁעֲרֵי עֲיָרוֹת יומא י"א :

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

פָּסוּק ז

Pasuk 7

וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם

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

לְיִצְחָק וּלְיַעֲקֹב לָתֶת לָךְ עָרִים גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא בָנִיתָ׃

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

פָּסוּק ח

Pasuk 8

וּבָתִּים מְלֵאִים כָּל טוּב אֲשֶׁר לֹא מִלֵּאתָ וּבֹרֹת חֲצוּבִים אֲשֶׁר לֹא חָצַבְתָּ

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

כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא נָטָעְתָּ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

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

רַשִׁ"י

חצובים. לְפִי שֶׁהוּא מָקוֹם טְרָשִׁין וְסְלָעִים נוֹפֵל בּוֹ לְשׁוֹן חֲצִיבָה:

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

פָּסוּק ט

Pasuk 9

הִשָּׁמֶר לְךָ פֶּן תִּשְׁכַּח אֶת יְהוָה אֲשֶׁר הוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם

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

מִבֵּית עֲבָדִים:

bondmen from the house of

רַשִׁ"י

מבית עבדים. כְּתַרְגּוּמוֹ מִבֵּית עַבְדוּתָא - מִמָּקוֹם שֶׁהֱיִיתֶם שָׁם עֲבָדִים:

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

פָּסוּק י

Pasuk 10

אֶת יְהוָה אֱלֹהֶיךָ תִּירָא וְאֹתוֹ תַעֲבֹד וּבִשְׁמוֹ תִּשָּׁבֵעַ:

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

רַשִׁ"י

ובשמו תשבע. אִם יֵשׁ בְּךָ כָּל הַמִּדּוֹת הַלָּלוּ, שֶׁאַתָּה יָרֵא אֶת שְׁמוֹ

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

וְעוֹבֵד אוֹתוֹ, אָז בִּשְׁמוֹ תִּשָּׁבֵעַ, שֶׁמִּתּוֹךְ שֶׁאַתָּה יָרֵא אֶת שְׁמוֹ תִּהְיֶה זָהִיר

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

בִּשְׁבוּעָתְךָ, וְאִם לָאו — לֹא תִּשָּׁבֵעַ:

with your oath and if not — do not swear

פָּסוּק יא

Pasuk 11

לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיכֶם:

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

רַשִׁ"י

מאלהי העמים אשר סביבותיכם. הוּא הַדִּין לָרְחוֹקִים, אֶלָּא לְפִי שֶׁאַתָּה רוֹאֶה

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

אֶת סְבִיבוֹתֶיךָ תּוֹעִים אַחֲרֵיהֶם, הֻצְרַךְ לְהַזְהִיר עֲלֵיהֶם בְּיוֹתֵר:

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

פָּסוּק יב

Pasuk 12

כִּי אֵל קַנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ פֶּן יֶחֱרֶה אַף יְהוָה אֱלֹהֶיךָ

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

בָּךְ וְהִשְׁמִידְךָ מֵעַל פְּנֵי הָאֲדָמָה׃

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

פָּסוּק יג

Pasuk 13

לֹא תְנַסּוּ אֵת יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בַּמַּסָּה׃

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

רַשִׁ"י

במסה. כְּשֶׁיָּצְאוּ מִמִּצְרַיִם שֶׁנִּסּוּהוּ בַּמַּיִם, שֶׁנֶּאֱמַר הֲיֵשׁ ה' בְּקִרְבֵּנוּ

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

שמות י"ז: 17 Shemos

פָּסוּק יד

Pasuk 14

שָׁמוֹר תִּשְׁמְרוּן אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֵדֹתָיו וְחֻקָּיו אֲשֶׁר

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

צִוָּךְ׃

He commanded you

פָּסוּק טו

Pasuk 15

וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יִיטַב לָךְ וּבָאתָ

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

וְיָרַשְׁתָּ אֶת הָאָרֶץ הַטֹּבָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ׃

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

רַשִׁ"י

הישר והטוב. זוֹ פְּשָׁרָה לִפְנִים מִשּׁוּרַת הַדִּין׃

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

פָּסוּק טז

Pasuk 16

לַהֲדֹף אֶת כָּל אֹיְבֶיךָ מִפָּנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃

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

רַשִׁ"י

כאשר דבר. וְהֵיכָן דִּבֶּר? "וְהַמֹּתִי אֶת כָּל הָעָם וְגוֹ'" שמות כ"ג׃

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

פָּסוּק יז

Pasuk 17

כִּי יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר

When your son will ask you tomorrow saying what are the testimonies and the statutes and the ordinances which

צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם׃

commanded Hashem our God you

רַשִׁ"י

כי ישאלך בנך מחר. יֵשׁ מָחָר שֶׁהוּא אַחַר זְמַן׃

When asks you your son tomorrow there is tomorrow that it is after time

פָּסוּק יח

Pasuk 18

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ יְהוָה

and you shall say to your son we were slaves to Pharaoh in Mitzrayim and Hashem brought us out Hashem

מִמִּצְרַיִם בְּיָד חֲזָקָה׃

from Mitzrayim with a hand strong

פָּסוּק יט

Pasuk 19

וַיִּתֵּן יְהוָה אוֹתֹת וּמֹפְתִים גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל

And He placed Hashem signs and wonders great and harmful in Mitzrayim upon Pharaoh and upon all

בֵּיתוֹ לְעֵינֵינוּ׃

his household before our eyes

פָּסוּק כ

Pasuk 20

וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֶת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע

and us He brought out from there in order to bring us to give to us — the land which He swore

לַאֲבֹתֵינוּ׃

to our fathers

פָּסוּק כא

Pasuk 21

וַיְצַוֵּנוּ יְהוָה לַעֲשׂוֹת אֶת כָּל הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת יְהוָה אֱלֹהֵינוּ

And He commanded us Hashem to perform — all of the statutes these to fear — Hashem our God

לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

for good for us all the days to keep us alive as this day

פָּסוּק כב

וּצְדָקָה תִּהְיֶה לָּנוּ כִּי נִשְׁמֹר לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי

And righteousness it will be for us when we are careful to perform — all of the commandment this before

יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

Hashem our God as He commanded us

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.

דַּף יוֹמִי · חֻלִּין · דַּף פ״ה

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

📖 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

אֶלָּא סְפֵק אִישׁ סְפֵק 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 יוֹסֵי לְטַעְמֵיהּ, דְּאָמַר: אִשָּׁה וַדַּאי נָמֵי תָּקְעָה.

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

דְּתַנְיָא: בְּנֵי יִשְׂרָאֵל סוֹמְכִין, וְלֹא בְּנוֹת 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 יוֹסֵי וְרַבִּי שִׁמְעוֹן אוֹמְרִים: נָשִׁים סוֹמְכוֹת רְשׁוּת.

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

אָמַר רָבִינָא: וּלְמַאי דְּקָאָמְרִי רַבָּנַן נָמֵי אִית לֵיהּ פִּירְכָא,

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

מָה לִתְקִיעַת שׁוֹפָר שֶׁכֵּן וַדַּאֲהָ דּוֹחֶה שַׁבָּת בַּמִּקְדָּשׁ, תֹּאמַר בִּכְיסּוּי דְּלֵיתֵיהּ כְּלָל!

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

הֵשִׁיב רַבִּי אֶלְעָזָר הַקַּפָּר בְּרִיבִּי: מָה לְמִילָה שֶׁכֵּן אֵינָהּ נוֹהֶגֶת בְּלֵילֵי יָמִים טוֹבִים.

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

בְּלֵילֵי יָמִים טוֹבִים הוּא דְּלָא נָהֲגָא, בִּשְׁאָר לֵילֵי נָהֲגָא?

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

אֶלָּא, מָה לְמִילָה – שֶׁכֵּן אֵינָהּ נוֹהֶגֶת בַּלֵּילוֹת כְּבַיָּמִים, תֹּאמַר בִּכְסּוּי – שֶׁנּוֹהֵג בַּלֵּילוֹת כְּבַיָּמִים!

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

אָמַר רַבִּי אַבָּא: זֶה אֶחָד מִן הַדְּבָרִים שֶׁאָמַר רַבִּי חִיָּיא אֵין עֲלֵיהֶן תְּשׁוּבָה, וְהֵשִׁיב רַבִּי אֶלְעָזָר בְּרַבִּי תְּשׁוּבָה.

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.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה, וְהַשּׁוֹחֵט לַעֲבוֹדָה זָרָה, וְהַשּׁוֹחֵט חוּלִּין בְּפָנִים וְקָדָשִׁים בַּחוּץ, חַיָּה וָעוֹף הַנִּסְקָלִים – רַבִּי מֵאִיר מְחַיֵּיב, וַחֲכָמִים פּוֹטְרִים.

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

הַשּׁוֹחֵט וְנִתְנַבְּלָה בְּיָדוֹ, הַנּוֹחֵר וְהַמְעַקֵּר – פָּטוּר מִלְּכַסּוֹת.

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.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: רָאָה רַבִּי דְּבָרָיו שֶׁל רַבִּי מֵאִיר בְּאוֹתוֹ וְאֶת בְּנוֹ, וּשְׁנָאוֹ בִּלְשׁוֹן חֲכָמִים, וּדְרַבִּי שִׁמְעוֹן בְּכִסּוּי הַדָּם, וּשְׁנָאוֹ בִּלְשׁוֹן חֲכָמִים.

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

מַאי טַעְמָא דְּרַבִּי מֵאִיר בְּאוֹתוֹ וְאֶת בְּנוֹ?

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

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: גָּמַר שְׁחִיטָה שְׁחִיטָה מִשְּׁחוּטֵי חוּץ.

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

מָה הָתָם – שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה, אַף הָכָא נָמֵי – שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה.

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

וְרַבִּי שִׁמְעוֹן, מַאי טַעְמָא?

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

ANSWER

אָמַר רַבִּי מָנִי בַּר פַּטִּישׁ: גָּמַר מִ"טְּבוֹחַ טֶבַח וְהָכֵן", מָה לְהַלָּן שְׁחִיטָה רְאוּיָה, אַף כָּאן שְׁחִיטָה רְאוּיָה.

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

וְרַבִּי מֵאִיר נָמֵי, לִיגְמַר מִ"טְּבוֹחַ"?

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

ANSWER

דַּיְנִין שְׁחִיטָה מִשְּׁחִיטָה, וְאֵין דַּיְנִין שְׁחִיטָה מִטְּבִיחָה.

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

מָה נָפְקָא מִינַּהּ? הָא תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: "וְשָׁב הַכֹּהֵן" "וּבָא הַכֹּהֵן" – זוֹ הִיא שִׁיבָה זוֹ הִיא בִּיאָה.

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

הָנֵי מִילֵּי – הֵיכָא דְּלֵיכָּא דָּמֵי לֵיהּ, אֲבָל אִיכָּא דָּמֵי לֵיהּ – מִדָּמֵי לֵיהּ יָלְפִינַן.

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

וְרַבִּי שִׁמְעוֹן נָמֵי לִיגְמַר מִשְּׁחוּטֵי חוּץ?

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

דַּיְנִין חוּלִּין מֵחוּלִּין, וְאֵין דַּיְנִין חוּלִּין מִקָּדָשִׁים.

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

וְרַבִּי מֵאִיר: אַטּוּ אוֹתוֹ וְאֶת בְּנוֹ בְּקָדָשִׁים מִי לָא נָהֵיג?

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

הַיְינוּ דְּקָאָמְרִי רַבִּי חִיָּיא: רָאָה רַבִּי דְּבָרָיו שֶׁל רַבִּי מֵאִיר בְּאוֹתוֹ וְאֶת בְּנוֹ, וּשְׁנָאוֹ בִּלְשׁוֹן 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

מַאי טַעְמָא דְּרַבִּי מֵאִיר בְּכִסּוּי 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 מִשְּׁחוּטֵי חוּץ, מָה לְהַלָּן – שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה, אַף כָּאן – שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ 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: "אֲשֶׁר 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: הָהוּא לְמַעוֹטֵי עוֹף טָמֵא הוּא דַּאֲתָא,

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 מַאי טַעְמָא – דְּלָאו בַּר אֲכִילָה הוּא, טְרֵפָה נָמֵי – לָאו בַּר 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

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא: רָאָה רַבִּי דְּבָרָיו שֶׁל רַבִּי שִׁמְעוֹן בְּכִסּוּי הַדָּם, וּשְׁנָאוֹ בִּלְשׁוֹן 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 אַבָּא:

Rabbi Abba said:

STATEMENT

לֹא לַכֹּל אָמַר רַבִּי מֵאִיר שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה:

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

מוֹדֶה רַבִּי מֵאִיר שֶׁאֵין מַתִּירָתָהּ בַּאֲכִילָה;

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

STATEMENT

וְלֹא לַכֹּל אָמַר רַבִּי שִׁמְעוֹן שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה לֹא שְׁמָהּ שְׁחִיטָה:

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

מוֹדֶה רַבִּי שִׁמְעוֹן שֶׁמְּטַהַרְתָּהּ מִידֵי נְבֵלָה.

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

STATEMENT

אָמַר מָר: לֹא לַכֹּל אָמַר רַבִּי מֵאִיר שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה, מוֹדֶה רַבִּי מֵאִיר שֶׁאֵין מַתִּירָתָהּ בַּאֲכִילָה.

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

פְּשִׁיטָא! טְרֵפָה בִּשְׁחִיטָה מִי מִישְׁתַּרְיָא?

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

ANSWER

לָא צְרִיכָא, לְשׁוֹחֵט אֶת הַטְּרֵפָה וּמָצָא בָּהּ בֵּן תִּשְׁעָה חַי;

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

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל דְּאָמַר רַבִּי מֵאִיר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה, תַּהֲנֵי לֵיהּ שְׁחִיטַת אִמּוֹ וְלָא לִיבְעֵי שְׁחִיטָה, קָמַשְׁמַע לַן.

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

וְתִסְבְּרָא? וְהָאָמַר רַבִּי מֵאִיר: בֶּן פְּקוּעָה טָעוּן שְׁחִיטָה!

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

לָא צְרִיכָא, דְּרַבִּי סָבַר לַהּ כְּרַבִּי מֵאִיר וְסָבַר לַהּ כְּרַבָּנַן.

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

סָבַר לַהּ כְּרַבִּי מֵאִיר, דְּאָמַר: שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה,

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

וְסָבַר לַהּ כְּרַבָּנַן, דְּאָמְרִי: שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ.

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

כֵּינָן דַּאֲמוּר רַבָּנַן שְׁחִיטַת אִמּוֹ מְטַהַרְתּוֹ, תַּהֲנֵי לֵיהּ שְׁחִיטַת אִמּוֹ וְלָא לִיבְעֵי שְׁחִיטָה, קָא מַשְׁמַע לַן.

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

וְלֹא לַכֹּל אָמַר רַבִּי שִׁמְעוֹן שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה לֹא שְׁמָהּ שְׁחִיטָה, מוֹדֶה רַבִּי שִׁמְעוֹן שֶׁמְּטַהַרְתָּהּ מִידֵּי נְבֵלָה.

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

פְּשִׁיטָא! דְּאָמַר רַב יְהוּדָה אָמַר רַב, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא:

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“, מִקְצָת בְּהֵמָה מְטַמְּאָה וּמִקְצָת בְּהֵמָה אֵינָהּ מְטַמְּאָה, וְאֵי זוֹ זוֹ – טְרֵפָה 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

לָא צְרִיכָא, לְשׁוֹחֵט אֶת הַטְּרֵפָה וְהִיא חוּלִּין בַּעֲזָרָה.

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

דְּתַנְיָא: הַשּׁוֹחֵט אֶת הַטְּרֵפָה, וְכֵן הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה, זֶה וָזֶה חוּלִּין בַּעֲזָרָה – רַבִּי שִׁמְעוֹן מַתִּיר בַּהֲנָאָה, וַחֲכָמִים 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

סָלְקָא דַּעְתָּךְ אָמֵינָא, הוֹאִיל וְאָמַר רַבִּי שִׁמְעוֹן: מוּתָּר בַּהֲנָאָה, אַלְמָא לָאו שְׁחִיטָה הִיא כְּלָל, אֵימָא: מִידֵּי נְבֵלָה נָמֵי לָא מְטַהֲרָה, קָא מַשְׁמַע לַן.

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 לֵיהּ רַב פָּפָּא לְאַבָּיֵי: וְסָבַר רַבִּי שִׁמְעוֹן חוּלִּין בַּעֲזָרָה דְּאוֹרָיְיתָא 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 לֵיהּ: אִין, וְהָתְנַן רַבִּי שִׁמְעוֹן אוֹמֵר: חוּלִּין שֶׁנִּשְׁחֲטוּ בַּעֲזָרָה יִשָּׂרְפוּ בָּאֵשׁ, וְכֵן חַיָּה שֶׁנִּשְׁחֲטָה בָּעֲזָרָה.

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

אִי אָמְרַתְּ בְּשִׁלָּמָא דְּאוֹרָיְיתָא – הַיְינוּ דְּגָזְרִינַן חַיָּה אַטּוּ בְּהֵמָה.

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

אֶלָּא אִי אָמְרַתְּ דְּרַבָּנַן, בְּהֵמָה מַאי טַעְמָא? דִּילְמָא אָתֵי לְמֵיכַל קָדָשִׁים בַּחוּץ, הֵיא גּוּפַהּ גְּזֵרָה, וַאֲנַן נֵיקוּם וְנִגְזוֹר גְּזֵירָה לְגְזֵירָה?

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

רַבִּי חִיָּיא נָפַל לֵיהּ יָאנִיבָא בִּכְיתָנֵיהּ, אֲתָא לְקַמֵּיהּ דְּרַבִּי, אֲמַר לֵיהּ: שְׁקוֹל עוֹפָא וּשְׁחוֹט עַל בּוּבְיְתָא דְּמַיָּא, דְּמוֹרַח דְּמָא וְשָׁבֵיק לֵיהּ.

The Gemara relates: **Rabbi Chiyya 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

הֵיכִי עָבֵיד הָכִי? וְהָתַנְיָא: הַשּׁוֹחֵט וְצָרִיךְ לַדָּם – חַיָּיב לְכַסּוֹת. כֵּיצַד יַעֲשֶׂה? אוֹ נוֹחֲרוֹ, אוֹ עוֹקְרוֹ.

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

כִּי אֲתָא רַב דִּימִי אָמַר: ״צֵא טְרוֹף״ אֲמַר לֵיהּ, כִּי אֲתָא רָבִין אָמַר: ״צֵא נְחוֹר״ אֲמַר לֵיהּ.

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

לְמַאן דְּאָמַר ״צֵא טְרוֹף״, מַאי טַעְמָא לָא אָמַר ״צֵא נְחוֹר״?

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

וְכִי תֵּימָא, קָסָבַר אֵין שְׁחִיטָה לָעוֹף מִן הַתּוֹרָה, וּנְחִירָתוֹ זוֹ הִיא שְׁחִיטָתוֹ, וְהָתַנְיָא: רַבִּי אוֹמֵר: ״כַּאֲשֶׁר צִוִּיתִךָ״ – מְלַמֵּד שֶׁנִּצְטַוָּה מֹשֶׁה עַל הַוֵּשֶׁט וְעַל הַקָּנָה, וְעַל רוֹב אֶחָד בָּעוֹף, וְעַל רוֹב שְׁנַיִם בַּבְּהֵמָה.

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.

לְמַעֲשֶׂה 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.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק שְׁמִינִי

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.

הֲלָכָה א

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

כָּל שֶׁאֵין בּוֹ תְּפִיסַת יַד אָדָם

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

וְלֹא עֲשָׂהוּ אָדָם

and man did not make it,

אַף עַל פִּי שֶׁנֶּעֱבַד

even though that it was worshiped as an idol,

הֲרֵי זֶה מֻתָּר בַּהֲנָאָה.

behold this is permitted for benefit.

לְפִיכָךְ עוֹבְדֵי כּוֹכָבִים הָעוֹבְדִים אֶת הֶהָרִים וְאֶת הַגְּבָעוֹת

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

וְאֶת הָאִילָנוֹת הַנִּטּוּעִין מִתְּחִלָּתָן לְפֵרוֹת

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

וְאֶת הַמַּעְיָנוֹת הַנּוֹבְעִין לָרַבִּים וְאֶת הַבְּהֵמָה

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

הֲרֵי אֵלּוּ מֻתָּרִין בַּהֲנָאָה

behold these are permitted for benefit,

וּמֻתָּר לֶאֱכל אוֹתָן הַפֵּרוֹת שֶׁנֶּעֱבְדוּ בִּמְקוֹם גִּדּוּלָתָן וְאוֹתָהּ הַבְּהֵמָה.

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

וְאֵין צָרִיךְ לוֹמַר הַבְּהֵמָה שֶׁהֻקְצַת לַעֲבוֹדַת כּוֹכָבִים

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

שֶׁהִיא מֻתֶּרֶת בַּאֲכִילָה

that it is permitted for eating;

בֵּין שֶׁהֻקְצוּהָ לְעָבְדָהּ בֵּין שֶׁהֻקְצוּהָ לְהַקְרִיבָהּ הֲרֵי זוֹ מֻתֶּרֶת.

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

בַּמֶּה דְּבָרִים אֲמוּרִים שֶׁאֵין הַבְּהֵמָה נֶאֱסֶרֶת

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

בְּשֶׁלֹּא עָשָׂה בָּהּ מַעֲשֶׂה לְשֵׁם עֲבוֹדַת כּוֹכָבִים

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

אֲבָל עָשָׂה בָּהּ מַעֲשֶׂה כָּל שֶׁהוּא אֲסָרָהּ.

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

כֵּיצַד,

How so?

כְּגוֹן שֶׁשָּׁחַט בָּהּ סִימָן לַעֲבוֹדַת כּוֹכָבִים.

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

עֲשָׂאָהּ חֲלִיפִין לַעֲבוֹדַת כּוֹכָבִים אֲסָרָהּ.

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

וְכֵן חֲלִיפֵי חֲלִיפִין.

And likewise, the exchange of an exchange is forbidden,

מִפְּנֵי שֶׁנַּעֲשִׂים דְּמֵי עֲבוֹדַת כּוֹכָבִים.

because that they become the value of worship of stars.

בַּמֶּה דְּבָרִים אֲמוּרִים בִּבְהֵמַת עַצְמוֹ.

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

אֲבָל אִם שָׁחַט בְּהֵמַת חֲבֵרוֹ לַעֲבוֹדַת כּוֹכָבִים אוֹ הֶחֱלִיפָהּ לֹא נֶאֱסָרָה

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

שֶׁאֵין אָדָם אוֹסֵר דָּבָר שֶׁאֵינוֹ שֶׁלּוֹ.

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

הַמִּשְׁתַּחֲוֶה לְקַרְקַע עוֹלָם לֹא אֲסָרָהּ.

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

חָפַר בָּהּ בּוֹרוֹת שִׁיחִין וּמְעָרוֹת לְשֵׁם עֲבוֹדַת כּוֹכָבִים אֲסָרָהּ:

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

הֲלָכָה ב

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

מַיִם שֶׁעֲקָרָן הַגַּל

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

וְהִשְׁתַּחֲוָה לָהֶן

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

לֹא אֲסָרָן.

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

נְטָלָן בְּיָדוֹ

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

וְהִשְׁתַּחֲוָה לָהֶן

and then **bowed down to them**,

אֲסָרָן.

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

אַבְנֵי הַר שֶׁנִּדַּלְדְּלוּ

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

וַעֲבָדָן בִּמְקוֹמָם

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

מֻתָּרוֹת

they are permitted for use,

שֶׁהֲרֵי אֵין בָּהֶן תְּפִיסַת יַד אָדָם:

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

הֲלָכָה ג

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

יִשְׂרָאֵל שֶׁזָּקַף לְבֵנָה לְהִשְׁתַּחֲוֹות 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,

אֲסָרָהּ בַּהֲנָאָה

the Jew has **made it forbidden for benefit,**

שֶׁזְּקִיפָתָהּ מַעֲשֶׂה.

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

וְכֵן אִם זָקַף בֵּיצָה

And so if he stood up an egg

וּבָא עוֹבֵד כּוֹכָבִים וְהִשְׁתַּחֲוָה לָהּ אֲסָרָהּ.

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

חָתַךְ דְּלַעַת וְכַיּוֹצֵא בָּהּ

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

וְהִשְׁתַּחֲוָה לָהּ אֲסָרָהּ.

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

הִשְׁתַּחֲוָה לַחֲצִי דְּלַעַת

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

וַחֲצִי הָאַחֵר מְעֹרֶה בּוֹ

and the half other is attached to it,

הֲרֵי זֶה אָסוּר מִסָּפֵק

behold this is forbidden out of doubt,

שֶׁמָּא זֶה הַחֵצִי כְּמוֹ יָד לַחֵצִי הַנֶּעֱבָד.

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

אִילָן שֶׁנְּטָעוֹ מִתְּחִלָּה שֶׁיִּהְיֶה נֶעֱבָד

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

אָסוּר בַּהֲנָאָה

is forbidden for benefit,

וְזוֹ הִיא אֲשֵׁרָה הָאֲמוּרָה בַּתּוֹרָה.

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

הָיָה אִילָן נָטוּעַ

If there was a tree already planted,

וּגְדָעוֹ וּפְסָלוֹ לְשֵׁם עֲבוֹדַת כּוֹכָבִים

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

אֲפִלּוּ הִבְרִיחַ וְהִרְכִּיב בְּגוּפוֹ שֶׁל אִילָן

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

וְהוֹצִיא שָׁרִיגִים

and it produced shoots,

כּוֹרֵת אֶת הַשָּׁרִיגִים

he cuts off — the shoots,

וְהֵם אֲסוּרִים בַּהֲנָאָה

and they are forbidden for benefit,

וּשְׁאָר הָאִילָן מֻתָּר.

and the rest of the tree is permitted.

וְכֵן הַמִּשְׁתַּחֲוֶה לְאִילָן

And so one who bows down to a tree,

אַף עַל פִּי שֶׁלֹּא נֶאֱסַר גּוּפוֹ

even though that not was forbidden its body,

כָּל הַשָּׁרִיגִים וְהֶעָלִים וְהַלּוּלָבִין וְהַפֵּרוֹת שֶׁיּוֹצִיא

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

כָּל זְמַן שֶׁהוּא נֶעֱבָד

all the time that it is worshiped,

הֲרֵי אֵלּוּ אֲסוּרִין בַּהֲנָאָה.

behold these are forbidden for benefit.

אִילָן שֶׁהָיוּ הָעוֹבְדֵי כּוֹכָבִים מְשַׁמְּרִין אֶת פֵּרוֹתָיו

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

וְאוֹמְרִים שֶׁהֵם מוּכָנִים לַעֲשׂוֹת שֵׁכָר לְבֵית עֲבוֹדַת כּוֹכָבִים פְּלוֹנִי

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

וְעוֹשִׂין מֵהֶן שֵׁכָר וְשׁוֹתִים אוֹתוֹ בְּיוֹם חַגָּם

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

הֲרֵי זֶה הָאִילָן אָסוּר בַּהֲנָאָה

behold this tree is forbidden for benefit,

מִפְּנֵי שֶׁסְּתָמוֹ שֶׁהוּא אֲשֵׁרָה

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

וּלְפִיכָךְ עוֹשִׂין בְּפֵרוֹתָיו כָּךְ

and therefore they do with its fruits so,

שֶׁזּוֹ הִיא חֻקָּה שֶׁל אֲשֵׁרָה:

since this is the custom of of an asherah.

הֲלָכָה ד

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

אִילָן שֶׁמַּעֲמִידִין תַּחְתָּיו עֲבוֹדַת כּוֹכָבִים

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

כָּל זְמַן שֶׁהִיא תַּחְתָּיו אָסוּר בַּהֲנָאָה.

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

נְטָלָהּ מִתַּחְתָּיו הֲרֵי זֶה מֻתָּר

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

מִפְּנֵי שֶׁאֵין הָאִילָן עַצְמוֹ הוּא הַנֶּעֱבָד.

because the tree itself is not the worshiped object.

בַּיִת שֶׁבְּנָאוֹ הָעוֹבֵד כּוֹכָבִים מִתְּחִלָּה שֶׁיִּהְיֶה הַבַּיִת עַצְמוֹ נֶעֱבָד

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

וְכֵן הַמִּשְׁתַּחֲוֶה לְבַיִת בָּנוּי הֲרֵי זֶה אָסוּר בַּהֲנָאָה.

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

הָיָה בָּנוּי וְסִיְּדוֹ 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 מַה שֶּׁחִדֵּשׁ וְהַחִדּוּשׁ אָסוּר בַּהֲנָאָה

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

מִפְּנֵי שֶׁעָשָׂאהוּ לְעָבְדוֹ וּשְׁאָר הַבַּיִת מֻתָּר.

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

הִכְנִיס עֲבוֹדַת כּוֹכָבִים לְתוֹךְ הַבַּיִת

If he brought an idol into the house,

כָּל זְמַן שֶׁהִיא שָׁם הַבַּיִת אָסוּר בַּהֲנָאָה.

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

הוֹצִיאָהּ הֻתַּר הַבַּיִת.

If he removed it, the house is permitted.

וְכֵן אֶבֶן שֶׁחֲצָבָהּ מִתְּחִלָּה לְעָבְדָהּ אֲסוּרָה בַּהֲנָאָה.

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

הָיְתָה חֲצוּבָה וְצִיְּרָהּ וְכִיְּרָהּ שֶׁתֵּעָבֵד

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

אֲפִלּוּ צִיֵּר וְכִיֵּר בְּגוּף הָאֶבֶן

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

וְאֵין צָרִיךְ לוֹמַר אִם כִּיֵּר עָלֶיהָ

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

נוֹטֵל מַה שֶּׁחִדֵּשׁ וְהוּא אָסוּר בַּהֲנָאָה

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

הוֹאִיל וְנַעֲשָׂה שֶׁיֵּעָבֵד וּשְׁאָר הָאֶבֶן מֻתָּר׃

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

הֲלָכָה ה

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

אֶבֶן שֶׁהֶעֱמִיד עָלֶיהָ עֲבוֹדַת כּוֹכָבִים

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

הֲרֵי זוֹ אֲסוּרָה כָּל זְמַן שֶׁהִיא עָלֶיהָ.

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

סְלָקָה הָאֶבֶן מֻתֶּרֶת.

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

מִי שֶׁהָיָה בֵּיתוֹ סָמוּךְ לַעֲבוֹדַת כּוֹכָבִים וְנָפַל

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

אָסוּר לִבְנוֹתוֹ.

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.

כֵּיצַד יַעֲשֶׂה.

How shall he do to rebuild his house?

כּוֹנֵס לְתוֹךְ שֶׁלּוֹ וּבוֹנֶה

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

וְאוֹתוֹ הֶרֶוַח מְמַלְּאֵהוּ קוֹצִים אוֹ צוֹאָה.

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

כְּדֵי שֶׁלֹּא יַרְחִיב לְבֵית עֲבוֹדַת כּוֹכָבִים.

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

הָיָה הַכֹּתֶל שֶׁלּוֹ וְשֶׁל עֲבוֹדַת כּוֹכָבִים

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

יְדוּן מֶחֱצָה לְמֶחֱצָה,

it **is judged half to half.**

מֶחֱצָה שֶׁלּוֹ מֻתָּר בַּהֲנָאָה

His half is permitted for benefit,

וְשֶׁל עֲבוֹדַת כּוֹכָבִים הַכֹּל אָסוּר בַּהֲנָאָה.

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

אֲבָנָיו עֵצָיו וַעֲפָרוֹ הַכֹּל אָסוּר בַּהֲנָאָה:

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

הֲלָכָה ו

Halacha 6 · How to Destroy an Idol and Its Accessories

כֵּיצַד מְאַבֵּד עֲבוֹדַת כּוֹכָבִים

How does one destroy an object of **star worship**

וּשְׁאָר דְּבָרִים הָאֲסוּרִים בִּגְלָלָהּ

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

כְּגוֹן מְשַׁמְּשֶׁיהָ וְתִקְרֹבֶת שֶׁלָּהּ.

such as its accessories and its offering?

שׁוֹחֵק וְזוֹרֶה לָרוּחַ

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

אוֹ שׂוֹרֵף וּמֵטִיל לְיָם הַמֶּלַח:

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

הֲלָכָה ז

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

דָּבָר שֶׁאֵין בּוֹ תְּפִיסַת יַד אָדָם שֶׁנַּעֲבַד

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 וּבְהֵמָה וְאֵילָן

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

אַף עַל פִּי שֶׁהַנֶּעֱבָד עַצְמוֹ מֻתָּר בַּהֲנָאָה

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,

צִפּוּיוֹ אָסוּר בַּהֲנָאָה

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

וְהַנֶּהֱנֶה בְּכָל שֶׁהוּא מֵהֶן לוֹקֶה

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

שֶׁנֶּאֱמַר דברים ז כה "לֹא תַחְמֹד כֶּסֶף וְזָהָב עֲלֵיהֶם".

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

וְכָל צִפּוּיֵי עֲבוֹדַת כּוֹכָבִים הֲרֵי הֵן בִּכְלַל מְשַׁמְּשֶׁיהָ:

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.

הֲלָכָה ח

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

עֲבוֹדַת כּוֹכָבִים שֶׁל עוֹבְדֵי כּוֹכָבִים

An **idol of idolaters**

שֶׁבִּטְּלוּהָ

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

קֹדֶם שֶׁתָּבוֹא לְיִדֵי יִשְׂרָאֵל

before it comes into the hand of a Jew,

הֲרֵי זוֹ מֻתֶּרֶת בַּהֲנָאָה

behold, this is permitted for benefit.

שֶׁנֶּאֱמַר

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

"פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ",

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

כְּשֶׁבָּאוּ לְיָדֵינוּ

this applies only **when they came into our hands**

וְהֵן נוֹהֲגִין בָּהֶם אֱלֹהוּת,

and they still **behave with them** as **a deity**;

אֲבָל אִם בִּטְּלוּם

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

הֲרֵי אֵלּוּ מֻתָּרִין:

behold, these are permitted for use and benefit.

הֲלָכָה ט

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

עֲבוֹדַת כּוֹכָבִים שֶׁל יִשְׂרָאֵל אֵינָהּ בְּטֵלָה 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 שֻׁתָּפוּת אֵין בִּטּוּלוֹ מוֹעִיל כְּלוּם

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 אֲסוּרָה בַּהֲנָאָה לְעוֹלָם וּטְעוּנָה גְּנִיזָה.

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

וְכֵן עֲבוֹדַת כּוֹכָבִים שֶׁל עוֹבֵד כּוֹכָבִים שֶׁבָּאת לְיַד יִשְׂרָאֵל

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

וְאַחַר כָּךְ בִּטְּלָהּ הָעוֹבֵד כּוֹכָבִים אֵין בִּטּוּלוֹ מוֹעִיל כְּלוּם

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 אֲסוּרָה בַּהֲנָאָה לְעוֹלָם.

Rather, it is forbidden for benefit forever.

וְאֵין יִשְׂרָאֵל מְבַטֵּל עֲבוֹדַת כּוֹכָבִים

And a Jew does not nullify an idol,

וַאֲפִלּוּ בִּרְשׁוּת עוֹבֵד כּוֹכָבִים.

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

עוֹבֵד כּוֹכָבִים קָטָן אוֹ שׁוֹטֶה אֵינוֹ מְבַטֵּל עֲבוֹדַת כּוֹכָבִים.

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

וְעוֹבֵד כּוֹכָבִים שֶׁבִּטֵּל עֲבוֹדַת כּוֹכָבִים בֵּין שֶׁלּוֹ בֵּין שֶׁל עוֹבְדֵי כּוֹכָבִים אֲחֵרִים

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

בְּעַל כָּרְחוֹ אַף עַל פִּי שֶׁאָנְסוֹ יִשְׂרָאֵל עַל כָּךְ הֲרֵי זוֹ בְּטֵלָה.

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

וּבִלְבַד שֶׁיִּהְיֶה הָעוֹבֵד כּוֹכָבִים הַמְבַטֵּל עוֹבֵד עֲבוֹדַת כּוֹכָבִים.

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

אֲבָל מִי שֶׁאֵינוֹ עוֹבֵד עֲבוֹדַת כּוֹכָבִים אֵין בִּטּוּלוֹ בִּטּוּל.

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

הַמְבַטֵּל עֲבוֹדַת כּוֹכָבִים בִּטֵּל מְשַׁמְּשֶׁיהָ.

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

בִּטֵּל מְשַׁמְּשֶׁיהָ מְשַׁמְּשֶׁיהָ מֻתָּרִים וְהִיא אֲסוּרָה בַּהֲנָאָה כְּמוֹ שֶׁהָיְתָה עַד שֶׁיְּבַטְּלֶנָּה.

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.**

וְתִקְרֹבֶת עֲבוֹדַת כּוֹכָבִים אֵינָהּ בְּטֵלָה לְעוֹלָם:

And an offering of an idol is not nullified forever.

הֲלָכָה י

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

כֵּיצַד מְבַטְּלָהּ.

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

קָטַע רֹאשׁ חָטְמָהּ

If **he cut off the tip of its nose**,

רֹאשׁ אָזְנָהּ

the tip of its ear,

רֹאשׁ אֶצְבָּעָהּ

or **the tip of its finger**,

פָּחֲסָה בְּפָנֶיהָ

or if **he flattened its face**,

אַף עַל פִּי שֶׁלֹּא חִסְּרָהּ

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

אוֹ שֶׁמְּכָרָהּ לְצוֹרֵף יִשְׂרָאֵל

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

הֲרֵי זוֹ בְּטֵלָה.

behold, this idol **is nullified**.

אֲבָל אִם מִשְׁכְּנָהּ

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

אוֹ מְכָרָהּ לְעוֹבֵד כּוֹכָבִים

or if **he sold it to** another **worshiper of stars**,

אוֹ לְיִשְׂרָאֵל שֶׁאֵינוֹ צוֹרֵף

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

אוֹ שֶׁנָּפְלָה עָלֶיהָ מַפֹּלֶת וְלֹא פִּנָּהּ.

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

גְּנָבוּהָ לִסְטִים וְלֹא תְּבָעוּהָ.

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

רָקַק בְּפָנֶיהָ.

or if **he spat in its face**,

הִשְׁתִּין בְּפָנֶיהָ.

or **he urinated in its face**,

גְּרָרָהּ.

or **he dragged it** on the ground in anger,

זָרַק בָּהּ אֶת הַצּוֹאָה

or **he threw excrement at it**,

הֲרֵי זוֹ אֵינָהּ בְּטֵלָה:

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

עֲבוֹדַת כּוֹכָבִים שֶׁהֶנִּיחוּהָ עוֹבְדֶיהָ בִּשְׁעַת שָׁלוֹם

An idol that its worshipers left in a time of peace

מֻתֶּרֶת בַּהֲנָאָה שֶׁהֲרֵי בִּטְּלוּהָ.

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

בִּשְׁעַת מִלְחָמָה אֲסוּרָה

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

מִפְּנֵי שֶׁלֹּא הֶנִּיחוּהָ אֶלָּא מִפְּנֵי הַמִּלְחָמָה.

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

עֲבוֹדַת כּוֹכָבִים שֶׁנִּשְׁבְּרָה מֵאֵלֶיהָ

An idol that broke by itself,

שְׁבָרֶיהָ אֲסוּרִים בַּהֲנָאָה עַד שֶׁיְּבַטְּלוּהָ.

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

לְפִיכָךְ הַמּוֹצֵא שִׁבְרֵי עֲבוֹדַת כּוֹכָבִים

Therefore, one who finds pieces of an idol,

הֲרֵי אֵלּוּ אֲסוּרִין בַּהֲנָאָה

behold, these are forbidden for benefit

שֶׁמָּא לֹא בִּטְּלוּהָ הָעוֹבְדֵי כּוֹכָבִים.

lest the idolaters did not nullify it.

וְאִם הָיְתָה שֶׁל פְּרָקִים

And if it was an idol made **of joints**,

וְהֶדְיוֹט יָכוֹל לְהַחֲזִירָם

and a layman is able to reassemble them,

צָרִיךְ לְבַטֵּל כָּל פֶּרֶק וּפֶרֶק מִפְּרָקֶיהָ

the worshiper **must nullify every single joint of its joints**.

וְאִם אֵינוֹ יָכוֹל לְהַחֲזִיר

And if he is not able to reassemble it,

כֵּיוָן שֶׁבִּטֵּל אֵיבָר אֶחָד מִמֶּנָּה

once he has nullified one limb from it,

בָּטְלוּ כָּל הַשְּׁבָרִים:

all the pieces are nullified.

הֲלָכָה יב

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

מִזְבַּח עֲבוֹדַת כּוֹכָבִים שֶׁנִּפְגַּם

An altar of worship of stars that was damaged

עֲדַיִן הוּא אָסוּר בַּהֲנָאָה

still it is forbidden for benefit

עַד שֶׁיְּנַתֵּץ רֻבּוֹ בְּיַד עוֹבֵד כּוֹכָבִים.

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

וּבִימוֹס שֶׁנִּפְגַּם מֻתָּר.

But a platform that was damaged is permitted.

אֵי זֶהוּ בִּימוֹס וְאֵי זֶהוּ מִזְבֵּחַ.

Which is a platform and which is an altar?

בִּימוֹס אֶבֶן אַחַת.

A platform is made of stone, one.

מִזְבֵּחַ אֲבָנִים הַרְבֵּה.

An altar is made of stones, many.

וְכֵיצַד מְבַטְּלִין אַבְנֵי מַרְקוּלִיס.

And how does one nullify the stones of Marculis?

כֵּיוָן שֶׁבָּנָה מֵהֶם בִּנְיָן

Once that he built from them a building

אוֹ חִפָּה בָּהֶן אֶת הַדְּרָכִים וְכַיּוֹצֵא בְּאֵלּוּ

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

הֲרֵי הֵן מֻתָּרִים בַּהֲנָאָה.

behold they are permitted for benefit.

כֵּיצַד מְבַטְּלִים אֶת הָאֲשֵׁרָה.

How does one nullify the asherah?

קִרְסֵם מִמֶּנָּה עָלֶה אוֹ זָרַק מִמֶּנָּה יוֹנֵק

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

נָטַל מִמֶּנָּה מַקֵּל אוֹ שַׁרְבִּיט

took from it a stick or a staff,

אוֹ שֶׁשִּׁפְּאָהּ שֶׁלֹּא לְצָרְכָּהּ

or that he planed it not for its benefit,

הֲרֵי זוֹ בְּטֵלָה.

behold this is nullified.

שִׁפְּאָהּ לְצָרְכָּהּ הֵיא אֲסוּרָה וּשְׁפָאֶיהָ מֻתָּרִים.

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 לְצָרְכָּהּ בֵּין שֶׁלֹּא לְצָרְכָּהּ

whether for its benefit whether not for its benefit,

בֵּין הֵיא וּבֵין שְׁפָאֶיהָ אֲסוּרָה לְעוֹלָם

whether it or whether its shavings is forbidden forever,

שֶׁעֲבוֹדַת כּוֹכָבִים שֶׁל יִשְׂרָאֵל אֵין לָהּ בִּטּוּל 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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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