חוּמָּשׁ עִם רַשִּׁ"י · ואתחנן · שְׁבִיעִי

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VAETCHANAN · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Vaetchanan, Moshe Rabbeinu prepares the Bnei Yisrael for their entry into Eretz Yisrael, warning them about the seven Canaanite nations they are about to conquer. Hashem will deliver these nations into their hands, and the Torah commands us to utterly destroy them, without making any treaties or showing them favor. We are strictly warned against intermarrying with them, as this would lead our children away from Hashem to worship avodah zarah, which would chas v'shalom bring down Hashem's anger upon us.

Instead of adopting their ways, the Torah commands us to completely wipe out all traces of their avodah zarah by tearing down their altars, smashing their pillars, and burning their images. Moshe Rabbeinu reminds the Bnei Yisrael of our special status as an Am Kadosh, a holy nation chosen by Hashem to be His treasured people. This choice was not because of our physical size, but because of Hashem's love for us and His loyalty to the shevua He made to our Avos.

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

פָּסוּק א

Pasuk 1

כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר אַתָּה בָא שָׁמָּה לְרִשְׁתָּהּ

When brings you Hashem your God to the land that you are coming there to possess it

וְנָשַׁל גוֹיִם רַבִּים מִפָּנֶיךָ הַחִתִּי וְהַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַכְּנַעֲנִי

and He casts out many nations from before you the Chitti and the Girgashi and the Emori and the Kenaani

וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גוֹיִם רַבִּים וַעֲצוּמִים מִמֶּךָּ׃

and the Perizzi and the Chivi and the Yevusi seven nations greater and mightier than you

רַשִּׁ"י

ונשל. לְשׁוֹן הַשְׁלָכָה וְהַתָּזָה, וְכֵן "וְנָשַׁל הַבַּרְזֶל" דברים י"ט׃

And it shall cast off is an expression of casting away and throwing, and similarly "and shall fly off the iron" Devarim 19

פָּסוּק ב

Pasuk 2

וּנְתָנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֵם תַּחֲרִים אֹתָם לֹא

and He delivers them Hashem your God before you and you defeat them utterly you must destroy them not

תִכְרֹת לָהֶם בְּרִית וְלֹא תְחָנֵּם׃

shall you seal with them a covenant and not shall you show them favor

רַשִׁ"י

וְלֹא תְחָנֵם. לֹא תִתֵּן לָהֶם חֵן, אָסוּר לוֹ לָאָדָם לוֹמַר "כַּמָּה נָאֶה גּוֹי
And do not show them favor · do not give to them grace it is forbidden · for a person to say "How beautiful is non-Jew

זֶה". דָּבָר אַחֵר, לֹא תִתֵּן לָהֶם חֲנִיָּה בָּאָרֶץ עֲבוֹדָה זָרָה כ' :
this" Another explanation do not give to them an encampment in the land Avodah Zarah 20a

פָּסוּק ג

Pasuk 3

וְלֹא תִתְחַתֵּן בָּם בִּתְּךָ לֹא תִתֵּן לִבְנוֹ וּבִתּוֹ לֹא
And you shall not intermarry with them your daughter you shall not give to his son and his daughter you shall not

תִּקַּח לִבְנֶךָ:
take for your son

פָּסוּק ד

Pasuk 4

כִּי יָסִיר אֶת בִּנְךָ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה
for he will turn away — your son from after Me and they will serve gods other and will flare

אַף יְהוָה בָּכֶם וְהִשְׁמִידְךָ מַהֵר:
the anger of Hashem against you and He will destroy you quickly

רַשִׁ"י

כי יסיר את בנך מאחרי. בְּנוֹ שֶׁל גּוֹי כְּשֶׁיִּשָּׂא אֶת בִּתְּךָ
For he will turn away — your son from following Me your son — when he marries a non-Jew of the son your daughter

יָסִיר אֶת בִּנְךָ אֲשֶׁר תֵּלֵד לוֹ בִּתְּךָ מֵאַחֲרַי, לְמָּדָנוּ שֶׁבֶּן
will turn away — your son whom will bear to him your daughter from following Me, This teaches us that the son of

בִּתְּךָ הַבָּא מִן הַגּוֹי קָרוּי בִּנְךָ, אֲבָל בֶּן בִּנְךָ הַבָּא מִן הַגּוֹיָה אֵינוֹ קָרוּי
your daughter who comes from the non-Jew is called your son but the son of your son who comes from the non-Jewish woman is not called

בִּנְךָ אֶלָּא בְּנָהּ, שֶׁהֲרֵי לֹא נֶאֱמַר עַל בִּתּוֹ לֹא תִקַּח כִּי תָסִיר אֶת בִּנְךָ
your son but rather her son, for behold it is said regarding his daughter do not take for she will turn away — your son

מֵאַחֲרַי:
from following Me

פָּסוּק ה

Pasuk 5

כִּי אִם כֹּה תַעֲשׂוּ לָהֶם מִזְבְּחֹתֵיהֶם תִּתֹּצוּ וּמַצֵּבֹתָם תְּשַׁבֵּרוּ
Rather · thus you shall do to them their altars you shall tear down and their pillars you shall smash

וַאֲשֵׁירֵהֶם תְּגַדֵּעוּן וּפְסִילֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ:
and their sacred trees you shall cut down and their carved images in the fire you shall burn

רַשִׁ"י

מזבחתיהם. שֶׁל בְּנְיָן:
their altars of construction

רַשִׁ"י

ומצבתם. אֶבֶן אַחַת:

and their monument — a stone — single

רַשִׁ"י

ואשירהם. אֵילָנוֹת שֶׁעוֹבְדִין אוֹתָן:

And their Asherah-trees — trees — that they worship — them

רַשִׁ"י

ופסיליהם. צְלָמִים:

and their carved images — images

פָּסוּק ו

Pasuk 6

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בְּךָ בָּחַר יְהוָה אֱלֹהֶיךָ לִהְיוֹת לוֹ

For — a people — holy — are you — to Hashem — your God — in you — chose — Hashem — your God — to be — for Him

לְעַם סְגֻלָּה מִכֹּל הָעַמִּים אֲשֶׁר עַל פְּנֵי הָאֲדָמָה:

as a nation — treasured — above all — the peoples — that — upon — the face of — the earth

פָּסוּק ז

Pasuk 7

לֹא מֵרֻבְּכֶם מִכָּל הָעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי אַתֶּם

Not — because of your being more numerous — than all — the peoples — desired — Hashem — you — and chose — you — for — you

הַמְעַט מִכָּל הָעַמִּים:

are the fewest — of all — the peoples

רַשִׁ"י

לא מרבכם. כְּפִשׁוּטוֹ; וּמִדְרָשׁוֹ לְפִי שֶׁאֵין אַתֶּם מַגְדִּילִים

Not — because of your being numerous — according to its plain sense — and its Midrashic explanation — because — that not — you — make great

עַצְמְכֶם כְּשֶׁאֲנִי מַשְׁפִּיעַ לָכֶם טוֹבָה, לְפִיכָךְ חשק ... בכם

yourselves — when I — bestow — upon you — goodness — therefore — He desired — in you

רַשִׁ"י

כי אתם המעט – הַמְמַעֲטִין עַצְמְכֶם, כְּגוֹן אַבְרָהָם שֶׁאָמַר בראשית י"ח "וְאָנֹכִי עָפָר

For — you — are the least — who make small — yourselves — such as — Avraham — who said — Bereishis — 18 — and I — am dust

וָאֵפֶר", וּכְגוֹן מֹשֶׁה וְאַהֲרֹן שֶׁאָמְרוּ שמות ט"ז "וְנַחְנוּ מָה", לֹא כִּנְבוּכַדְנֶאצַּר שֶׁאָמַר

and ashes — and such as — Moshe — and Aharon — who said — Shemos — 16 — and we — are what — not — like Nevuchadnezzar — who said

ישעיהו י"ד "אֶדַּמֶּה לְעֶלְיוֹן", וְסַנְחֵרִיב שם ל"ו שֶׁאָמַר "מִי בְּכָל אֱלֹהֵי הָאֲרָצוֹת",

Yeshayahu — 14 — I will compare — to the Most High — and Sancheriv — there — 36 — who said — who — among all — the gods of — the lands

וְחִירָם שֶׁאָמַר י"ח כ"ח "אֵל אָנִי מוֹשַׁב אֱלֹהִים יָשַׁבְתִּי" חולין פ"ט :

and Chiram — who said — Yechezkel 28 — 2 — a god — am I — in the seat of — God — I sit — Chullin — 89a

רַשִׁ"י

כי אתם המעט. חֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן דְּהָא:

Because you are the fewest behold כ' the word serves in the sense of because

פָּסוּק ח

Pasuk 8

כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ אֶת הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵיכֶם

Because of the love of Hashem for you and because He kept — the oath which He swore to your fathers

הוֹצִיא יְהוָה אֶתְכֶם בְּיָד חֲזָקָה וַיִּפְדְּךָ מִבֵּית עֲבָדִים

brought out Hashem you with a hand strong and He redeemed you from the house of bondmen

מִיַּד פַּרְעֹה מֶלֶךְ מִצְרָיִם:

from the hand of Paroh king of Mitzrayim

רַשִׁ"י

כי מאהבת ה'. חֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן אֶלָּא - לא מרבכם חשק ה'

Because of the love of Hashem behold because serves in the sense of but not from your being more desired Hashem

בכם , אֶלָּא מאהבת ה' אתכם :

you but from the love of Hashem for you

רַשִׁ"י

ומשמרו את השבעה. מֵחֲמַת שָׁמְרוֹ אֶת הַשְּׁבוּעָה:

and because of His keeping — the oath on account of His keeping — the oath

פָּסוּק ט

Pasuk 9

וְיָדַעְתָּ כִּי יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית

And you shall know that Hashem your God He is the God the Almighty the faithful Who keeps the covenant

וְהַחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מצותו מִצְוֹתָיו לְאֶלֶף

and the kindness for those who love Him and for those who keep His commandment His commandments for a thousand

דוֹר:

generations

רַשִׁ"י

לאלף דור. וּלְהַלָּן דברים ה' הוּא אוֹמֵר "לַאֲלָפִים". כָּאן שֶׁהוּא סָמוּךְ אֵצֶל

a thousand to generations and further on Devarim 5 it says here where it is adjacent to

לְשֹׁמְרֵי מִצְוֹתָיו, הוּא אוֹמֵר לאלף , וּלְהַלָּן שֶׁהוּא סָמוּךְ אֵצֶל לְאֹהֲבַי,

those who keep His commandments it says a thousand and further on where it is adjacent to those who love Me

הוּא אוֹמֵר לַאֲלָפִים סוטה ל"א :

it says to thousands Sotah 31a

רַשִׁ"י

לאהביו. אֵלּוּ הָעוֹשִׂין מֵאַהֲבָה:

To those who love Him these are those who do out of love

רַשִׁ"י

ולשמרי מצותיו. אֵלּוּ הָעוֹשִׂין מִיִּרְאָה:

out of fear those who do these are His commandments and to those who keep

פָּסוּק י

Pasuk 10

וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל פָּנָיו לְהַאֲבִידוֹ לֹא יְאַחֵר לְשֹׂנְאוֹ אֶל פָּנָיו

his face to for his enemy delay He will not to destroy him his face to to His enemies and He repays

יְשַׁלֶּם לוֹ׃

him He will repay

רַשִׁ"י

ומשלם לשנאיו אל פניו. בְּחַיָּיו מְשַׁלֵּם לוֹ גְּמוּלוֹ הַטּוֹב, כְּדֵי לְהַאֲבִידוֹ

to destroy him in order the good his reward to him He repayeth in his lifetime their face to them that hate Him And He repayeth

מִן הָעוֹלָם הַבָּא׃

the coming the world from

פָּסוּק יא

Pasuk 11

וְשָׁמַרְתָּ אֶת הַמִּצְוָה וְאֶת הַחֻקִּים וְאֶת הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ

command you I which the laws and — the decrees and — the commandment — And you shall keep

הַיּוֹם לַעֲשׂוֹתָם׃

to perform them today

רַשִׁ"י

היום לעשותם. וּלְמָחָר, לָעוֹלָם הַבָּא, לִטֹּל שְׂכָרָם עירובין כ"ב :

22a Eruvin their reward to receive to come in the world and tomorrow to do them today

CHAPTER SUMMARY

The aliyah concludes by emphasizing that Hashem is the ultimate, faithful Elokim Who keeps His covenant and shows chesed to those who love Him and keep His mitzvos for thousands of generations. At the same time, Hashem pays back those who hate Him by destroying them in this world without delay. Therefore, we are exhorted to be extremely careful to keep the mitzvos, chukim, and mishpatim that Hashem commands us today, so that we may merit His eternal reward.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a major chiddush about our relationship with Hashem. Lichoira, we might think that Hashem chose us because we are a big, powerful, or impressive nation. But the pasuk says the exact opposite: "For you are the smallest of all the peoples." Rashi explains that this means we do not puff ourselves up with pride; even when Hashem showers us with greatness, we make ourselves small and humble. Our entire connection to Hashem is built on this bittul, this quiet humility.

This is a powerful yesod for our daily avodas Hashem. The yetzer hara always wants us to feel big, to seek honor, and to show off our accomplishments. But the real segulah of a Yid, the very reason Hashem chose us and loves us, is our ability to remain small and humble. When we realize that everything we have is a gift from Hashem, we don't feel superior to others. Mimeila, we create a vessel for Hashem's presence to dwell within us.

Today, when you do a mitzvah or experience a success, don't let it feed your ego. Take a quiet moment to make yourself small, acknowledge that it all comes from Hashem's chessed, and thank Him for choosing you to be His.

דַּף יוֹמִי · חֻלִּין · דַּף פ״ו

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📖 THE SUGYA

We start off on our daf with the Gemara continuing to analyze the shakla v'tarya between Rav Dimi and Ravin regarding Rabbi Yehuda HaNasi's instructions to Rabbi Chiyya. The Gemara explains how each Amora uses a style of "it is not necessary" to teach us a major chiddush—either that an unfit slaughter is not considered slaughter, or that the slaughter of a bird is indeed a Torah obligation. Along the way, the Gemara brings a beautiful and warm Agaddah about the immense merit of Rabbi Chiyya and his sons, whose presence in Eretz Yisrael protected the entire generation from natural disasters and crop failures, even though they themselves suffered from poverty and loss.

Next, we learn a new Mishnah that deals with the halachos of a deaf-mute, an imbecile, or a minor who slaughters. If others are supervising them, the slaughter is kosher, and the observer must cover the blood. However, if they slaughtered unsupervised, the Mishnah discusses whether we are exempt from covering the blood and whether the prohibition of "it and its offspring" (oto v'es b'no) applies. The Gemara immediately launches into a deep analysis of the Sages' view, questioning why they distinguish between the halachos of covering the blood and the halachos of "it and its offspring."

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עַמּוּד א׳ DAF 86A

ANSWER

לָא מִיבַּעְיָא קָאָמַר:

The Gemara answers: Rav Dimi **is speaking** utilizing the style of **"it is not necessary"** to teach both cases, but rather one is taught because of the other.

EXPLANATION

לָא מִיבַּעְיָא ״צֵא נְחוֹר״ דְּלָאו שְׁחִיטָה הִיא כְּלָל,

It is not necessary to teach the case where Rabbi Yehuda HaNasi said, **"Go out and tear loose** the windpipe and gullet," **since** that **is not** an act of **slaughter at all** and obviously does not require covering the blood.

EXPLANATION

אֲבָל ״צֵא טְרוֹף״ אֵימָא שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה וְלִיבְעֵי כִּסּוּי,

But in the case where he said, **"Go out and render** the bird **a tereifa"** by making a small cut, I might **say** that **an unfit slaughter is** nevertheless **considered slaughter, and** therefore **it should require covering** of the blood.

EXPLANATION

קָא מַשְׁמַע לַן כְּדְרַבִּי חִיָּיא בַּר אַבָּא.

Therefore, Rav Dimi **teaches us** that Rabbi Yehuda HaNasi holds **in accordance with** the statement **of Rabbi Chiyya bar Abba** that an unfit slaughter is not considered slaughter.

QUESTION

וּלְמַאן דְּאָמַר "צֵא נְחוֹר", מַאי טַעְמָא לָא אָמַר "צֵא טְרוֹף"?

The Gemara asks: **And according to the one who says** that Rabbi Yehuda HaNasi said, **"Go out and tear loose," what is the reason** he **did not say, "Go out and render** the bird **a tereifa"?**

QUESTION

וְכִי תֵּימָא קָסָבַר שְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה שְׁמָהּ שְׁחִיטָה,

And if you would say that the reason is because Rabbi Yehuda HaNasi **holds** that **an unfit slaughter is considered slaughter,** and he wanted to avoid a case that might require covering,

OBJECTION

וְהָא אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: רָאָה רַבִּי דְּבָרָיו שֶׁל רַבִּי שִׁמְעוֹן בְּכִסּוּי הַדָּם, וּשְׁנָאוֹ בִּלְשׁוֹן חֲכָמִים!

but didn't Rabbi Chiyya bar Abba say that **Rabbi Yochanan said: Rabbi** Yehuda HaNasi **saw** as correct **the words of Rabbi Shimon regarding covering the blood, and taught it in the** Mishnah in the **language of "the Sages"** as the anonymous ruling? So Rabbi Yehuda HaNasi clearly holds that an unfit slaughter is not considered slaughter!

ANSWER

לָא מִיבַּעְיָא קָאָמַר:

The Gemara answers: Ravin, who holds that Rabbi Yehuda HaNasi said "Go out and tear loose," also **is speaking** utilizing the style of **"it is not necessary."**

EXPLANATION

לָא מִיבַּעְיָא "צֵא טְרוֹף", דִּשְׁחִיטָה שֶׁאֵינָהּ רְאוּיָה לֹא שְׁמָהּ שְׁחִיטָה,

It is not necessary to teach the case of **"Go out and render** the bird **a tereifa," since** we already know that **an unfit slaughter is not considered slaughter** and does not require covering.

EXPLANATION

אֲבָל "צֵא נְחוֹר" – אֵימָא: אֵין שְׁחִיטָה לָעוֹף מִן הַתּוֹרָה, וּנְחִירָתוֹ זוֹ הִיא שְׁחִיטָתוֹ, וְלִיבְעֵי כִּסּוּי,

But in the case of **"Go out and tear loose,"** I might **say** that **there is no** obligation of kosher **slaughter for a bird from the Torah, and** therefore **its tearing loose is** considered **its slaughter, and** so **it should require covering** of the blood.

EXPLANATION

קָא מַשְׁמַע לַן "כַּאֲשֶׁר צִוִּיתִיךָ".

Therefore, Rabbi Yehuda HaNasi **teaches us** that slaughter of a bird is indeed a Torah obligation, as derived from the words **"as I have commanded you."**

QUESTION

וּמִי נָפֵל לֵיהּ יָאנִיבָא בְּכִיתָּנֵיהּ?

The Gemara asks on the story itself: **And did moths** really **fall into his flax?**

OBJECTION

וְהָאָמַר רָבִין בַּר אַבָּא, וְאָמְרִי לַהּ אָמַר רַבִּי אָבִין בַּר שְׁבָא: מִשֶּׁעָלוּ בְּנֵי הַגּוֹלָה פָּסְקוּ הַזִּיקִין וְהַזְּוָעוֹת וְהָרוּחוֹת וְהָרָעָמִים, וְלֹא הֶחְמִיץ יֵינָם, וְלֹא לָקָה פִּשְׁתָּנָם,

But didn't Ravin bar Abba say, and some say Rabbi Avin bar Sheva said: From when the people of the Exile ascended from Babylonia to Eretz Yisrael, **shooting stars, earthquakes, storm winds, and thunder ceased, and their wine did not sour, and their flax was not stricken?**

OBJECTION

וְנָתְנוּ חֲכָמִים עֵינֵיהֶם בְּרַבִּי חִיָּיא וּבָנָיו.

And the Sages cast their eyes upon Rabbi Chiyya and his sons, attributing this blessing to their great merit! If so, how could Rabbi Chiyya's own flax be ruined?

ANSWER

כִּי מַהְנְיָא זְכוּתַיְיהוּ – אַעָלְמָא, אַדִּידְהוּ – לָא,

The Gemara answers: **When their merit is effective,** it is effective **for the world,** but **for themselves, no,** it does not protect them from suffering.

PROOF

כִּדְרַב יְהוּדָה אָמַר רַב, דְּאָמַר רַב יְהוּדָה אָמַר רַב: בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: כָּל הָעוֹלָם כּוּלּוֹ נִיזּוֹן בִּשְׁבִיל חֲנִינָא בְּנִי, וַחֲנִינָא בְּנִי דַּי לוֹ בְּקַב חָרוּבִין מֵעֶרֶב שַׁבָּת לְעֶרֶב שַׁבָּת.

This is **in accordance with** what **Rav Yehuda said** in the name of **Rav, as Rav Yehuda said** in the name of **Rav: Every single day a Heavenly Voice goes out and says, "The entire world is sustained for the sake of Chanina my son, yet for Chanina my son, a kav of carobs is enough for him from one Erev Shabbos to the next Erev Shabbos."**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חֵרֵשׁ שׁוֹטֶה וְקָטָן שֶׁשָּׁחֲטוּ, וַאֲחֵרִים רוֹאִין אוֹתָם – חַיָּיב לְכַסּוֹת.

MISHNAH: A deaf-mute, an imbecile, or a minor who slaughtered, and others are seeing them to ensure they slaughtered correctly, the one who saw them **is obligated to cover** the blood.

MISHNAH

בֵּינָן לְבֵין עַצְמָן – פָּטוּר מִלְּכַסּוֹת.

If they slaughtered **between themselves** without supervision, one is **exempt from covering** the blood.

MISHNAH

וְכֵן לְעִנְיַן אוֹתוֹ וְאֶת בְּנוֹ, שֶׁשָּׁחֲטוּ וַאֲחֵרִים רוֹאִין אוֹתָן – אָסוּר לִשְׁחוֹט אַחֲרֵיהֶם,

And likewise regarding the matter of "it and its offspring" on the same day: **if they slaughtered and others are seeing them, it is forbidden to slaughter** the offspring **after them.**

MISHNAH

בֵּינָן לְבֵין עַצְמָן – רַבִּי מֵאִיר מַתִּיר לִשְׁחוֹט אַחֲרֵיהֶן, וַחֲכָמִים אוֹסְרִים.

If they slaughtered **between themselves, Rabbi Meir permits slaughtering** the offspring **after them, and the Sages forbid** doing so.

MISHNAH

וּמוֹדִים שֶׁאִם שָׁחַט – שֶׁאֵינוֹ סוֹפֵג אֶת הָאַרְבָּעִים.

And the Sages **agree that if one** went ahead and **slaughtered, he does not receive the forty** lashes.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ וְרַבָּנַן, מַאי שְׁנָא רֵישָׁא דְּלָא פְּלִיגִי, וּמַאי שְׁנָא סֵיפָא דְּפְלִיגִי?

GEMARA: And as for **the Sages, what is different about the first clause** of the Mishnah **where they do not argue** and agree that one is exempt from covering, **and what is different about the latter clause where they do argue?**

ANSWER

רֵישָׁא, אִי אָמְרִינַן חַיָּיבִין לְכַסּוֹת, אָמְרִי: שְׁחִיטָה מְעַלַּיְיתָא הִיא, וְאָתֵי לְמֵיכַל מִשְּׁחִיטָתָן.

The Gemara answers: In **the first clause, if we say we are obligated to cover** the blood, people will **say, "It is a proper slaughter," and they will come to eat from their slaughter,** which is forbidden.

OBJECTION

סֵיפָא נָמֵי, כֵּיוָן דְּקָאָמְרִי רַבָּנַן אָסוּר לִשְׁחוֹט אַחֲרֵיהֶם, אָמְרִי: שְׁחִיטָה מְעַלַּיְיתָא הִיא, וְאָתֵי לְמֵיכַל מִשְּׁחִיטָתָן!

The Gemara challenges: In **the latter clause also, since the Sages say it is forbidden to slaughter after them,** people will likewise **say, "It is a proper slaughter," and they will come to eat from their slaughter!**

ANSWER

סֵיפָא, אָמְרִי: בִּשְׂרָא דְּלָא קָא מִיבַּעְיָא לֵיהּ.

The Gemara answers: In **the latter clause,** when they see he does not slaughter the offspring, people will just **say: "He does not need meat"** right now, so they won't assume the first slaughter was valid.

OBJECTION

רֵישָׁא נָמֵי, אָמְרִי: לְנַקֵּר חֲצֵירוֹ הוּא צָרִיךְ!

The Gemara challenges: In **the first clause also,** if he covers the blood, people will just **say: "He needs to clean his courtyard"** from the mess of blood!

ANSWER

שָׁחַט בְּאַשְׁפָּה, מַאי אִיכָּא לְמֵימַר?

The Gemara responds: If he **slaughtered on a garbage dump** where cleaning is not needed, **what is there to say?** There, covering the blood would certainly look like a mitzvah.

ANSWER

בָּא לִימָּלֵךְ, מַאי אִיכָּא לְמֵימַר?

And if he **comes to ask** the Beis Din whether he is obligated to cover, **what is there to say?** If they tell him to cover, it will look like they validated the slaughter.

QUESTION

וְלִיטַעְמָיךְ, סֵיפָא נָמֵי, בָּא לִימָּלֵךְ – מַאי אִיכָּא לְמֵימַר?

The Gemara asks: **And according to your reasoning,** in **the latter clause also,** if he **comes to ask** whether he may slaughter the second animal, **what is there to say?** If they tell him it is forbidden, he will assume the first slaughter was valid!

RESOLUTION

אֶלָּא, רַבָּנַן אַכּוּלֵּהּ מִילְּתָא פְּלִיגִי, וְנָטְרִי לֵיהּ לְרַבִּי מֵאִיר עַד דְּמַסֵּיק לַהּ לְמִילְּתָא, וַהֲדַר פְּלִיגִי עִילָּוֵיהּ.

Rather, the Gemara answers: **The Sages argue on the entire matter,** including the first clause, **and they waited for Rabbi Meir until he finished his words, and then they argued on him** on all of it.

QUESTION

בִּשְׁלָמָא רַבָּנַן לְחוּמְרָא, אֶלָּא רַבִּי מֵאִיר – מַאי טַעְמָא?

The Gemara asks: **Granted, the Sages** rule **stringently** because they are in doubt. **But Rabbi Meir, what is the reason** he permits it outright?

ANSWER

אָמַר רַבִּי יַעֲקֹב אָמַר רַבִּי יוֹחָנָן: מְחַיֵּיב הָיָה רַבִּי מֵאִיר עַל שְׁחִיטָתָן מִשּׁוּם נְבֵלָה.

Rabbi Yaakov said that **Rabbi Yochanan said: Rabbi Meir would obligate** one who eats **from their slaughter because of eating nevelah**—meaning he is certain that their unsupervised slaughter is invalid.

EXPLANATION

מַאי טַעְמָא? אָמַר רַבִּי אַמֵּי: הוֹאִיל וְרוֹב מַעֲשֵׂיהֶן מְקוּלְקָלִים.

What is the reason? Rabbi Ammi said: Since the majority of their actions are flawed, we assume this slaughter was also ruined.

STATEMENT

אָמַר לֵיהּ רַב פָּפָּא לְרַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ, וְאָמְרִי לַהּ רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשָׁעַ לְרַב פָּפָּא:

Rav Pappa said to Rav Huna the son of Rav Yehoshua, and some say Rav Huna the son of Rav Yehoshua said to Rav Pappa:

QUESTION

מַאי אִירְיָא רוֹב? אֲפִילּוּ מִיעוּט נָמֵי, דְּהָא רַבִּי מֵאִיר חָייֵשׁ לְמִיעוּטָא, סְמוֹךְ מִיעוּטָא לַחֲזָקָה, וְאִתְרַע לֵיהּ רוּבָּא?

Why specify a majority? Even if only a **minority** of their actions were flawed, it would be the same, **since Rabbi Meir is concerned for the minority.** And when you **join the minority** of flawed slaughters **to the chazakah** of the animal being forbidden while alive, **the majority** of valid slaughters **is broken!**

PROOF

דְּתַנַן: תִּינוֹק שֶׁנִּמְצָא בְּצַד הָעִיסָּה וּבָצֵק בְּיָדוֹ, רַבִּי מֵאִיר מְטַהֵר, וַחֲכָמִים מְטַמְּאִין, מִפְּנֵי שֶׁדַּרְכּוֹ שֶׁל תִּינוֹק לְטַפֵּחַ.

As we learned in a Mishnah: A child who was found next to dough, and dough is in his hand, Rabbi Meir rules the dough **pure, and the Sages rule it impure, because it is the way of a child to pat** dough.

EXPLANATION

וְאָמְרִינַן: מַאי טַעְמָא דְּרַבִּי מֵאִיר? קָסָבַר: רוֹב תִּינוֹקוֹת מְטַפְּחִין, וּמִיעוּט אֵין מְטַפְּחִין, וְעִיסָּה זוֹ בְּחֶזְקַת טָהֳרָה עוֹמֶדֶת,

And we said in explaining this: **What is the reason of Rabbi Meir? He holds: A majority of children pat** dough, **and a minority do not pat** dough. **And this dough stands with a chazakah of purity,** so we join the minority to the chazakah to rule it pure.

עַמּוּד ב׳ DAF 86B

QUESTION

סְמוֹךְ מִיעוּטָא לַחֲזָקָה וְאִיתְרַע לֵיהּ רוּבָּא.

We say **append the minority** of children who do not touch things **to the presumptive status** of purity of the dough, **and** thereby **the majority** of children who do touch things **is weakened**, so the dough is tahor. But here, by shechitah, can we do that?

ANSWER

אִם אָמְרוּ סְפֵק טוּמְאָה לְטַהֵר, יֹאמְרוּ סְפֵק אִיסּוּר לְהַתִּיר?

If they said to rely on a minority and a chazakah in a case of **uncertain impurity to purify** the dough, **will they say** to rely on it in a case of **uncertain prohibition to permit** the animal? Certainly not! Therefore, without a majority, Rabbi Meir could not permit it.

STATEMENT

הוֹרָה רַבִּי כְּרַבִּי מֵאִיר, וְהוֹרָה רַבִּי כַּחֲכָמִים.

The Gemara notes: **Rabbi** Yehuda HaNasi **ruled** in one case **like Rabbi Meir**, that the shechitah of a cheresh, shoteh, and katan is valid to permit its offspring, **and** in another case **Rabbi ruled like the Sages**, that it is assur.

QUESTION

הֵי מִינַּיְיהוּ דְּאַחֲרִיתָא?

The Gemara asks: **Which of them is the later**, definitive ruling from which Rabbi did not retract?

PROOF

תָּא שְׁמַע: דְּרַבִּי אַבָּא בְּרֵיהּ דְּרַבִּי חִיָּיא בַּר אַבָּא וְרַבִּי זֵירָא הֲווֹ קָיְימִי בְּשׁוּקָא דְּקֵיסָרִי, אַפִּתְחָא דְּבֵי מִדְרְשָׁא.

Come and hear a proof: **For Rabbi Abba the son of Rabbi Chiyya bar Abba and Rabbi Zeira were standing in the market of Caesarea, at the entrance of the Beis Medrash.**

STATEMENT

נְפַק רַבִּי אַמֵּי אַשְׁכְּחִינְהוּ, אֲמַר לְהוּ: לָאו אֲמִינָא לְכוּ בְּעִידָּן בֵּי מִדְרְשָׁא לָא תְּקִימוּ אַבָּרַאי, דִּילְמָא אִיכָּא אִינָשׁ דְּמִיצְטַרְכָא לֵיהּ שְׁמַעְתָּא וְאָתֵי לְאִיטְרוּדֵי.

Rabbi Ami came out and **found them. He said to them: Did I not tell you** that **at the time of the Beis Medrash** being in session **you should not stand outside? Perhaps there is a person to whom a halachah is needed, and he will come to be confused** because you are not inside to answer him.

STATEMENT

רַבִּי זֵירָא עָל, רַבִּי אַבָּא לָא עָל.

Rabbi Zeira entered the Beis Medrash, but **Rabbi Abba did not enter**.

STATEMENT

יָתְבִי וְקָא מִיבַּעְיָא לְהוּ: הֵי מִינַּיְיהוּ אַחֲרִיתָא?

The talmidim inside **were sitting and they raised a dilemma: Which of them**, of Rabbi's two rulings, **is the later** one?

STATEMENT

אֲמַר לְהוּ רַבִּי זֵירָא: לָא שְׁבַקְתּוּן לִי דֶּאֱשַׁיְּילֵיהּ לְסָבָא, דִּילְמָא שְׁמִיעַ לֵיהּ מֵאֲבוּהּ, וַאֲבוּהּ מִינֵּיהּ דְּרַבִּי יוֹחָנָן, דְּרַבִּי חִיָּיא בַּר אַבָּא כֹּל תְּלָתִין יוֹמִין קָא מַהְדַּר תַּלְמוּדֵיהּ קַמֵּיהּ דְּרַבִּי יוֹחָנָן.

Rabbi Zeira said to them: You did not let me know this while I was outside, so **that I could ask the elder**, Rabbi Abba, **perhaps he heard it from his father**, Rabbi Chiyya bar Abba, **and his father from Rabbi Yochanan; for Rabbi Chiyya bar Abba every thirty days would review his learning before Rabbi Yochanan**.

QUESTION

מַאי הָוֵי עֲלַהּ?

The Gemara asks: **What was** the conclusion **about it**?

PROOF

תָּא שְׁמַע, דְּשָׁלַח רַבִּי אֶלְעָזָר לַגּוֹלָה: הוֹרָה רַבִּי כְּרַבִּי מֵאִיר.

Come and hear a proof, **for Rabbi Elazar sent to the Exile** in Bavel: **Rabbi ruled like Rabbi Meir**.

QUESTION

וְהָא כְּרַבָּנַן נָמֵי אוֹרֵי!

The Gemara asks: **But he also ruled like the Sages**! Why did Rabbi Elazar only mention the ruling like Rabbi Meir?

ANSWER

אֶלָּא לָאו שְׁמַע מִינַּהּ הָא דְּאַחֲרִיתָא?

Rather, is it not correct to **learn from this** that **this** ruling like Rabbi Meir **is the later**, final one?

RESOLUTION

שְׁמַע מִינַּהּ.

The Gemara concludes: Yes, **learn from this** that so it is.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שָׁחַט מֵאָה חַיּוֹת בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָּן, מֵאָה עוֹפוֹת בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָּן, חַיָּה וָעוֹף בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָּן.

MISHNAH: If one slaughtered one hundred wild animals in one place, one covering of the blood is sufficient **for all of them;** if he slaughtered **one hundred birds in one place, one covering** is sufficient **for all of them;** if he slaughtered **a wild animal and a bird in one place, one covering** is sufficient **for all of them**.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: שָׁחַט חַיָּה – יְכַסֶּנָּה, וְאַחַר כָּךְ יִשְׁחוֹט אֶת הָעוֹף.

Rabbi Yehuda says: If he slaughtered a wild animal, he must cover its blood immediately, **and only afterward may he slaughter the bird**.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: חַיָּה – כֹּל מַשְׁמַע חַיָּה, בֵּין מְרוּבָּה וּבֵין מוּעָטֶת;

GEMARA: The Rabbis taught in a Braisa: The word **'wild animal'** in the pasuk **implies any wild animal, whether many or few**;

BRAISA

עוֹף – כֹּל מַשְׁמַע עוֹף, בֵּין מְרוּבֶּה וּבֵין מוּעָט;

and the word **'bird' implies any bird, whether many or few**.

BRAISA

מִכָּאן אָמְרוּ: שָׁחַט מֵאָה חַיּוֹת בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָּן, מֵאָה עוֹפוֹת בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָּן, חַיָּה וָעוֹף בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָּן.

From here they said: If one slaughtered one hundred wild animals in one place, one covering is sufficient **for all of them;** if he slaughtered **one hundred birds in one place, one covering** is sufficient **for all of them;** if he slaughtered **a wild animal and a bird in one place, one covering** is sufficient **for all of them.**

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: שָׁחַט חַיָּה – יְכַסֶּנָּה, וְאַחַר כָּךְ יִשְׁחוֹט אֶת הָעוֹף, שֶׁנֶּאֱמַר: ”חַיָּה אוֹ עוֹף“.

Rabbi Yehuda says: If he slaughtered a wild animal, he must cover its blood, **and only afterward may he slaughter the bird, as it is stated: 'A wild animal or a bird'**—the word 'or' divides them.

BRAISA

אָמְרוּ לוֹ: חֲרֵי הוּא אוֹמֵר ”כִּי נֶפֶשׁ כָּל בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא“,

The Rabbis **said to him: But behold, it says: 'For as to the life of all flesh, its blood is with its life'**, which groups them together.

QUESTION

מַאי קָא מְהַדְּרִי לֵיהּ?

The Gemara asks: **What are they answering him** with this pasuk?

EXPLANATION

הָכִי קָאָמְרִי לֵיהּ רַבָּנַן: הַאי ”אוֹ“ מִיבְּעֵי לֵיהּ לְחַלֵּק.

This is what the Rabbis are saying to him: This word **'or' is needed to divide** them, to teach that one is obligated to cover the blood even if he only slaughtered a wild animal alone or a bird alone.

EXPLANATION

וְרַבִּי יְהוּדָה: לְחַלֵּק – מִ”דָּמוֹ“ נָפְקָא,

And Rabbi Yehuda argues: The rule **to divide** them and obligate each one individually **is derived from** the word **'its blood'**, which is singular.

EXPLANATION

וְרַבָּנַן: ”דָּמוֹ“ טוּבָא מַשְׁמַע, דִּכְתִיב: ”כִּי נֶפֶשׁ כָּל בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא“.

And the Sages argue: The word **'its blood' implies many** types of blood as well, **as it is written: 'For as to the life of all flesh, its blood is with its life'**.

STATEMENT

אָמַר רַבִּי חֲנִינָא: מוֹדֶה הָיָה רַבִּי יְהוּדָה לְעִנְיַן בְּרָכָה, שֶׁאֵינוֹ מְבָרֵךְ אֶלָּא בְּרָכָה אַחַת.

Rabbi Chanina says: Rabbi Yehuda would concede regarding the matter of the berachah, that he only recites one berachah for both coverings.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרַב אַחָא בְּרֵיהּ דְּרָבָא, וְאָמְרִי לַהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: מַאי שְׁנָא מִתַּלְמִידֵי דְּרַב?

Ravina said to Rav Acha the son of Rava, and some say Rav Acha the son of Rava said to Rav Ashi: How is this different from the disciples of Rav?

PROOF

דְּרַב בְּרוֹנָא וְרַב חֲנַנְאֵל תַּלְמִידֵי דְּרַב הֲווֹ יָתְבִי בִּסְעוּדְתָּא, קָאֵי עֲלַיְיהוּ רַב יֵיבָא סָבָא, אֲמַרוּ לֵיהּ: הַב לִיבָרֵיךְ. הֲדוּר אֲמַרוּ לֵיהּ: הַב לִישְׁתֵּי.

For Rav Bruna and Rav Chananel, the disciples of Rav, were sitting at a meal, and Rav Yeiba Sava was standing over them serving them. **They said to him: 'Bring** us water **so we may bentch.' Then they changed their minds and said to him: 'Bring** us wine **so we may drink.'**

PROOF

אֲמַר לְהוּ רַב יֵיבָא סָבָא: הָכִי אָמַר רַב, כֵּיוָן דַּאֲמַר "הַב לִיבָרֵיךְ" אִיתְּסַר לֵיהּ לְמִשְׁתֵּי חַמְרָא.

Rav Yeiba Sava said to them: So said Rav: Once a person says 'Bring water **so we may bentch,' it is forbidden for him to drink wine** without a new berachah, because he has taken his mind off the meal.

OBJECTION

הָכָא נָמֵי, כֵּיוָן דְּאִיטַּפַּל לֵיהּ לְכִסּוּי אִיחַיַּיב לֵיהּ לְבָרְכָה.

Here too, once he busies himself with the first **covering, he should be obligated in a** new **berachah** for the second one, since he interrupted his shechitah!

SUMMARY

The Gemara resolves the dispute between Rav Dimi and Ravin by explaining that both Amoraim agree on the underlying halachos but use different pedagogical approaches to teach what is not strictly necessary. After a brief Agadic discussion on how the merit of tzaddikim like Rabbi Chiyya and Chanina ben Dosa sustains the entire world while they themselves live in scarcity, the Gemara transitions to the next Mishnah. This Mishnah rules that unsupervised slaughter by a deaf-mute, an imbecile, or a minor is invalid; therefore, one is exempt from covering the blood. Regarding "it and its offspring," Rabbi Meir permits slaughtering the offspring afterward because the first slaughter was definitely invalid, while the Sages rule stringently due to doubt. The Gemara concludes by exploring the Sages' reasoning, suggesting they actually argue on the entire Mishnah, and begins analyzing Rabbi Meir's certain ruling that unsupervised slaughter by these individuals is halachically classified as nevelah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

We see a remarkable and painful yesod in our sugya. The Gemara asks how it could be that Rabbi Chiyya's flax was ruined by pests, when the Gemara itself testifies that in the merit of Rabbi Chiyya and his sons, the entire world's crops and wine were blessed and protected. The Gemara answers with the famous words of Rav: "When their merit is effective, it is effective for the world, but for themselves, no." The tzaddik Chanina ben Dosa sustains the entire world, yet he himself must suffice with a meager measure of carobs from week to week.

Think about the depth of this Chazal. Sometimes, a Yid works tirelessly for the klal, pours his heart out in tefillah for others, or brings immense light and blessing into his community, yet in his own personal life, he faces struggles, parnassah worries, or pain. The yetzer hara comes and whispers a kasha: "If you are doing so much good, why are you suffering? Why isn't your own 'flax' protected?"

The teretz is that Hashem runs His world with a deep, hidden cheshbon. A person's public avodah and their private nisyonos are two completely different accounts. Your ability to bring shefa to the world is a gift Hashem channels through you, but your personal challenges are custom-tailored to polish your own neshama and bring you closer to Him. We cannot measure our personal standing with Hashem based on our material success.

Today, when you daven or do a chesed, do it completely for the sake of Heaven without expecting an immediate "payback" in your personal affairs. If you are facing a personal struggle despite your best efforts in avodas Hashem, accept it with emunah, knowing that your zechusim are absolutely real and protecting the world, even if Hashem has chosen a path of growth and challenge for you personally.

הִלְכוֹת עֲבוֹדַת כּוֹכָבִים · פֶּרֶק תְּשִׁיעִי

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

📖 **CHAPTER PREVIEW**

In this chapter, we learn the halachos of how a Yid must distance himself from the avodah zarah of the non-Jews around him, specifically regarding business dealings and social interactions during their holidays. Hashem wants us to be a holy nation, so the Chachamim put safeguards in place to ensure we do not assist them in their idol worship or cause them to offer thanks to their false deities.

We will also learn about the prohibitions against selling items that could be used directly for avodah zarah, as well as dangerous items like weapons that could bring harm to the public. The Rambam guides us in how to navigate these halachos in Eretz Yisrael versus Chutz la'Aretz, and how to handle situations where we must maintain peaceful relations with the local government.

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

הֲלָכָה א

Halacha 1 · Prohibition of Business Transactions with Idolaters Before Their Festivals

שְׁלֹשָׁה יָמִים לִפְנֵי חַגָּם שֶׁל עוֹבְדֵי כּוֹכָבִים

For **three days before the festival of worshipers of stars**,

אָסוּר לִקַּח מֵהֶם וְלִמְכֹּר לָהֶם דָּבָר הַמִּתְקַיֵּם,

it is forbidden to buy from them and to sell to them a thing that endures, because they might go and thank their idols for this successful transaction on their festival,

לִלְוֹות מֵהֶן וּלְהַלְוֹותָם,

and it is likewise forbidden **to borrow from them and to lend to them**,

לִפָּרַע מֵהֶן וְלִפְרֹעַ לָהֶם

and **to collect payment from them and to pay to them**

מִלְוֶה בִּשְׁטָר אוֹ עַל הַמַּשְׁכּוֹן

a loan with a document or upon a collateral, as these are secure debts and collecting them brings them joy;

אֲבָל מִלְוֶה עַל פֶּה נִפְרָעִין מֵהֶן

but a loan by mouth we collect from them even during these three days,

מִפְּנֵי שֶׁהוּא כְּמַצִּיל מִיָּדָם.

because that it is like saving money **from their hand**, since an oral loan is difficult to collect later.

וּמֻתָּר לִמְכֹּר לָהֶן דָּבָר שֶׁאֵינוֹ מִתְקַיֵּם

And it is permitted to sell to them a thing that is not enduring,

כְּגוֹן יְרָקוֹת וְתַבְשִׁיל עַד יוֹם חַגָּם.

such as vegetables and a cooked dish, and this may be done **until the day of their festival** itself.

בַּמֶּה דְּבָרִים אֲמוּרִים בְּאֶרֶץ יִשְׂרָאֵל

In what words are said? This restriction of three days applies **in the Land of Yisrael**;

אֲבָל בִּשְׁאָר אַרְצוֹת אֵינוֹ אָסוּר אֶלָּא יוֹם חַגָּם בִּלְבַד.

but in the rest of lands it is not forbidden except on **the day of their festival alone**.

עָבַר וְנָשָׂא וְנָתַן עִמָּהֶן בְּאוֹתָן הַשְּׁלֹשָׁה יָמִים

If **he transgressed and conducted business and gave with them during those three days**,

הֲרֵי זֶה מֻתָּר בַּהֲנָאָה.

behold this is permitted for benefit after the fact.

וְהַנּוֹשֵׂא וְנוֹתֵן בְּיוֹם חַגָּם עִמָּהֶן

And one who conducts business and gives on the day of their festival with them,

הֲרֵי זֶה אָסוּר בַּהֲנָאָה:

behold this is forbidden for benefit.

הֲלָכָה ב

Halacha 2 · Prohibition of Sending and Receiving Gifts from a Non-Jew on His Holiday

וְאָסוּר לִשְׁלֹחַ דּוֹרוֹן לְכוּתִי בְּיוֹם אִידוֹ

And it is forbidden to send a gift to a non-Jew on the day of his holiday, because he might use it to thank his idol,

אֶלָּא אִם כֵּן נוֹדַע לוֹ שֶׁאֵינוֹ מוֹדֶה בַּעֲבוֹדַת כּוֹכָבִים וְאֵינוֹ עוֹבְדָהּ.

unless it is known to him that this non-Jew **does not acknowledge the worship of stars and he does not worship it**.

וְכֵן כּוּתִי שֶׁשָּׁלַח דּוֹרוֹן לְיִשְׂרָאֵל בְּיוֹם חַגּוֹ

And similarly, a non-Jew who sent a gift to a Jew on the day of his festival,

לֹא יְקַבְּלֶנּוּ מִמֶּנּוּ.

the Jew **should not accept it from him**, so as not to make him happy on his holiday.

וְאִם חָשַׁשׁ לְאֵיבָה

And if he feared for ill-feeling and enmity if he refuses it,

נוֹטְלוֹ בְּפָנָיו

he may take it in his presence to keep the peace,

וְאֵינוֹ נֶהֱנֶה בּוֹ

and yet **he may not benefit from it** at all,

עַד שֶׁיִּוָּדַע לוֹ שֶׁזֶּה הַכּוּתִי אֵינוֹ עוֹבֵד כּוֹכָבִים וְאֵינוֹ מוֹדֶה בָּהּ׃

until it becomes known to him that this non-Jew does not worship stars and does not acknowledge it.

הֲלָכָה ג

Halacha 3 · The Prohibition of Business Transactions During Multi-Day Festivals of Idolaters

הָיָה אִידָן שֶׁל אוֹתָן עַכּוּ"ם יָמִים הַרְבֵּה

If **the festival of those idolaters was** spread over **many days**,

שְׁלֹשָׁה אוֹ אַרְבָּעָה אוֹ עֲשָׂרָה

such as **three or four or ten** days,

כָּל אוֹתָן הַיָּמִים כְּיוֹם אֶחָד הֵן

all of those days are like one single **day**,

וְכֻלָּן אֲסוּרִין

and all of them are forbidden for business dealings,

עִם ג' יָמִים לִפְנֵיהֶן׃

along **with three days before them** all.

הֲלָכָה ד

Halacha 4 · Prohibition of Business Transactions with Idolaters Before Their Festivals

כְּנַעֲנִים עוֹבְדֵי כּוֹכָבִים וּמַזָּלוֹת הֵם

The **Canaanites** are **worshipers of stars and constellations**

וְיוֹם רִאשׁוֹן הוּא יוֹם אִידָם.

and Sunday, **the first day** of the week, **is the day of their festival**.

לְפִיכָךְ אָסוּר לָתֵת וְלָשֵׂאת עִמָּהֶם בְּאֶרֶץ יִשְׂרָאֵל

Therefore, it is forbidden to give and to take in business **with them in the Land of Yisrael**

יוֹם חֲמִישִׁי וְיוֹם שִׁשִּׁי שֶׁבְּכָל שַׁבָּת וְשַׁבָּת

on **the fifth day**, Thursday, **and the sixth day**, Friday, **that is in every week and week**, as preparation days for their festival,

וְאֵין צָרִיךְ לוֹמַר יוֹם רִאשׁוֹן עַצְמוֹ שֶׁהוּא אָסוּר בְּכָל מָקוֹם.

and there is no need to say that **the first day itself**, Sunday, **is forbidden** to do business with them **in every place**, even outside the Land.

וְכֵן נוֹהֲגִין עִמָּהֶם בְּכָל אֵידֵיהֶם:

And so we conduct ourselves **with them on all of their festivals**, to restrict business beforehand.

הֲלָכָה ה

Halacha 5 · Prohibition of Business on Individual Festivals of Idolaters

יוֹם שֶׁמִּתְכַּנְּסִין בּוֹ עוֹבְדֵי כוֹכָבִים לְהַעֲמִיד לָהֶן מֶלֶךְ

A day that gather on it worshipers of stars to establish for themselves a king,

וּמַקְרִיבִין וּמְקַלְּסִים לֵאלֹהֵיהֶם

and they sacrifice and praise to their gods,

יוֹם חַגָּם הוּא וַהֲרֵי הוּא כִּשְׁאָר חַגֵּיהֶם

the day of their festival it is, **and behold it is like the rest of their festivals**, and is subject to all the restrictions of a pagan holiday.

אֲבָל עוֹבֵד כּוֹכָבִים שֶׁעוֹשֶׂה הוּא חַג לְעַצְמוֹ

But a worshiper of stars who makes he a festival for himself,

וּמוֹדֶה לְכוֹכָב שֶׁלּוֹ וּמְקַלְּסוֹ

and thanks the star his and praises it,

בְּיוֹם שֶׁנּוֹלַד בּוֹ

on the day that was born on it,

וְיוֹם תִּגְלַחַת זְקָנוֹ אוֹ בְּלוֹרִיתוֹ

and the day of shaving of his beard or his hair-lock,

וְיוֹם שֶׁעָלָה בּוֹ מִן הַיָּם

and the day that he went up on it from the sea,

וְשֶׁיָּצָא מִבֵּית הָאֲסוּרִים

and that he went out from the house of the prisoners,

וְיוֹם שֶׁעָשָׂה בּוֹ מִשְׁתֶּה לִבְנוֹ וְכַיּוֹצֵא בָּאֵלּוּ

and the day that he made on it a feast for his son, and the like of these private celebrations,

אֵינוֹ אָסוּר אֶלָּא אוֹתוֹ הַיּוֹם וְאוֹתוֹ הָאִישׁ בִּלְבַד.

it is not forbidden except that day and that man alone.

וְכֵן יוֹם שֶׁיָּמוּת לָהֶן בּוֹ מֵת וְיַעֲשׂוּהוּ חַג

And likewise, a day that dies for them on it a dead person and they make it a festival to commemorate him,

אוֹתָם הָעוֹשִׂים אֲסוּרִין אוֹתוֹ הַיּוֹם.

only those who make it a festival are forbidden to do business with on that day.

וְכָל מִיתָה שֶׁשּׂוֹרְפִין בָּהּ כֵּלִים וּמְקַטְּרִים קְטֹרֶת

And any death that they burn at it vessels and burn incense,

בְּיָדוּעַ שֶׁיֵּשׁ בָּהּ עֲבוֹדַת כּוֹכָבִים.

it is known that there is in it worship of stars.

אֵין יוֹם הֶחָג אָסוּר אֶלָּא לְעוֹבְדֶיהָ בִּלְבַד.

Is not the day of the festival forbidden except to its worshipers alone.

אֲבָל אוֹתָם שֶׁשְּׂמֵחִים בּוֹ וְאוֹכְלִין וְשׁוֹתִין וּמְשַׁמְּרִין אוֹתוֹ

But those who rejoice on it and eat and drink and keep it

מִפְּנֵי מִנְהָג אוֹ מִפְּנֵי כְּבוֹד הַמַּלְכוּת

because of custom or because of the honor of the king,

אֲבָל הֵם אֵין מוֹדִין בּוֹ

but they do not thank it as a deity,

הֲרֵי אֵלּוּ מֻתָּרִין לָשֵׂאת וְלָתֵת עִמָּהֶן:

behold these are permitted to give and to take with them.

הֲלָכָה ו

Halacha 6 · Prohibition of Selling Items Designated for Idol Worship

דְּבָרִים שֶׁהֵן מְיֻחָדִין לְמִין מִמִּינֵי עֲבוֹדַת כּוֹכָבִים שֶׁבְּאוֹתוֹ מָקוֹם

Items that are designated for a type of the types of idol worship that is in that place,

אָסוּר לְמְכֹר לְעוֹבְדֵי אוֹתָהּ עֲבוֹדַת כּוֹכָבִים שֶׁבְּאוֹתוֹ הַמָּקוֹם לְעוֹלָם.

it is **forbidden to sell to worshipers of that idol worship that is in that place forever,** because we must not assist them in their avodah zarah.

וּדְבָרִים שֶׁאֵינָן מְיֻחָדִין לָהּ

And items that are not designated for it, meaning they can be used for mundane purposes as well,

מוֹכְרִין אוֹתָם סְתָם.

we sell them without specifying any purpose, and we do not need to assume they are buying them for idol worship.

וְאִם פֵּרֵשׁ הָעוֹבֵד כּוֹכָבִים שֶׁהוּא קוֹנֶה אוֹתָם לַעֲבוֹדַת כּוֹכָבִים

And if the **idol worshiper specified that he is buying them for idol worship,**

אָסוּר לִמְכֹּר לוֹ

it is **forbidden to sell to him**

אֶלָּא אִם כֵּן פִּסְלוֹ מִלְּהַקְרִיבוֹ לַעֲבוֹדַת כּוֹכָבִים.

unless the seller **disqualified it from offering it to idol worship,** such as by making a blemish in an animal.

לְפִי שֶׁאֵין מַקְרִיבִין חָסֵר לַעֲבוֹדַת כּוֹכָבִים:

This is **because they do not offer a blemished** animal **to idol worship,** so it will no longer be used for their pagan service.

הֲלָכָה ז

Halacha 7 · Selling Mixtures Containing Items Designated for Idol Worship

הָיוּ מְעֹרָבִין

If **they were mixed** together,

דְּבָרִים הַמְיֻחָדִין עִם דְּבָרִים שֶׁאֵין מְיֻחָדִין

articles that are designated for idolatry **with articles that are not designated** for it,

כְּגוֹן לְבוֹנָה זַכָּה בִּכְלַל לְבוֹנָה שְׁחוֹרָה

such as high-quality **pure frankincense** which is used for idolatry, mixed **within** a batch of ordinary **black frankincense**,

מוֹכֵר הַכֹּל סְתָם

the merchant **may sell the whole** mixture to a non-Jew **without specifying**,

וְאֵין חוֹשְׁשִׁין שֶׁמָּא יְלַקֵּט הַזַּכָּה לְבַדָּהּ לַעֲבוֹדַת כּוֹכָבִים

and we do not suspect and say **lest he will gather the pure** frankincense **alone for** the purpose of **worship of stars**,

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

and so is the law for **all** cases **similar to this**.

הֲלָכָה ח

Halacha 8 · Prohibition of Selling Weapons and Harmful Items to Idolaters and Suspects

כְּשֵׁם שֶׁאֵין מוֹכְרִין לְעוֹבֵד כּוֹכָבִים דְּבָרִים שֶׁמַּחֲזִיקִין בָּהֶן יְדֵיהֶן לַעֲבוֹדַת כּוֹכָבִים

Just as we do not sell to an idolater items that strengthen their hands for idolatry, because we must not assist them in their sin,

כָּךְ אֵין מוֹכְרִין לָהֶם דָּבָר שֶׁיֵּשׁ בּוֹ נֶזֶק לָרַבִּים

so we do not sell to them an item that has in it damage to the public, as they might use it to harm others,

כְּגוֹן דֻּבִּים וַאֲרָיוֹת וּכְלֵי זַיִן וּכְבָלִים וְשַׁלְשְׁלָאוֹת.

such as bears and lions, and weapons, and fetters and chains which can be used to bind captives.

וְאֵין מַשְׁחִיזִין לָהֶם אֶת הַזַּיִן.

And we do not sharpen weapons for them, as this also assists them in preparing instruments of harm.

וְכָל שֶׁאָסוּר לְמָכְרוֹ לְעוֹבֵד כּוֹכָבִים

And anything that is forbidden to sell to an idolater

אָסוּר לְמָכְרוֹ לְיִשְׂרָאֵל הֶחָשׁוּד לִמְכֹּר לְעוֹבֵד כּוֹכָבִים.

is forbidden to sell to a Jew who is suspected of selling to an idolater, because we would be enabling the forbidden sale.

וְכֵן אָסוּר לִמְכֹּר כְּלֵי נֶזֶק לְיִשְׂרָאֵל לִסְטִים:

And likewise, it is forbidden to sell weapons of damage to a Jewish bandit, as he will surely use them to terrorize and harm people.

הֲלָכָה ט

Halacha 9 · Selling Weapons to Idolaters and Walking Near a City of Idolatry

הָיוּ יִשְׂרָאֵל שׁוֹכְנִים בֵּין הָעוֹבְדֵי כּוֹכָבִים

If **Yisrael were dwelling among the worshippers of stars**

וְכָרְתוּ לָהֶם בְּרִית

and they made with them a covenant of peace,

מֻתָּר לִמְכֹּר כְּלֵי זַיִן לְעַבְדֵי הַמֶּלֶךְ וְגִיסוֹתָיו

it is permitted to sell weapons of armour to the servants of the king and his legions,

מִפְּנֵי שֶׁעוֹשִׂים בָּהֶם מִלְחָמָה עִם צָרֵי הַמְּדִינָה לְהַצִּילָהּ

because that they make with them war with the enemies of the province to save it,

וְנִמְצְאוּ מְגִנִּים עָלֵינוּ שֶׁהֲרֵי אָנוּ שְׁרוּיִין בְּתוֹכָם.

and they are found protecting us since we are dwelling in their midst.

עִיר שֶׁיֵּשׁ בָּהּ עֲבוֹדַת כּוֹכָבִים

A city that there is in it worship of stars,

מֻתָּר לְהַלֵּךְ חוּצָה לָהּ

it is permitted to walk outside of it,

וְאָסוּר לְהִכָּנֵס בְּתוֹכָהּ.

and it is forbidden to enter into its midst.

הָיָה חוּצָה לָהּ עֲבוֹדַת כּוֹכָבִים

If there was outside of it worship of stars,

מֻתָּר לְהַלֵּךְ בְּתוֹכָהּ:

it is permitted to walk in its midst.

הֲלָכָה י

Halacha 10 · Prohibition of Passing Through a City Containing an Idol

הַהוֹלֵךְ מִמָּקוֹם לְמָקוֹם

One who goes from one place to another place

אָסוּר לוֹ לַעֲבֹר בְּעִיר שֶׁיֵּשׁ בָּהּ עֲבוֹדַת כּוֹכָבִים.

it is forbidden for him to pass through a city that has in it an active worship of stars, so that he does not appear to be going there to worship.

בַּמֶּה דְּבָרִים אֲמוּרִים

In what circumstances are these words said?

בִּזְמַן שֶׁהַדֶּרֶךְ מְיֻחֶדֶת לְאוֹתוֹ מָקוֹם

At a time that the road is designated only to that place of idolatry, which creates the suspicion that he is going to worship;

אֲבָל אִם יֵּשׁ שָׁם דֶּרֶךְ אַחֶרֶת

but if there is there another road that leads elsewhere,

וְנִקְרָה וְהָלַךְ בְּזוֹ מֻתָּר:

and it happened by chance and he went on this road, it is permitted, because people will assume he is traveling to the other destination.

הֲלָכָה יא

Halacha 11 · Prohibition of Building an Idolatrous Dome and the Permissibility of the Wages

אָסוּר לִבְנוֹת עִם הָעוֹבְדֵי כּוֹכָבִים

It is forbidden to build with the worshippers of stars

כִּפָּה שֶׁמַּעֲמִידִים בָּהּ עֲבוֹדַת כּוֹכָבִים.

a dome that they set up in it an object of **worship of stars**.

וְאִם עָבַר וּבָנָה

And if he transgressed and built it anyway,

שְׂכָרוֹ מֻתָּר.

his wage is permitted to be used.

אֲבָל בּוֹנֶה הוּא לְכַתְּחִלָּה

But he may build ab initio

הַטְּרַקְלִין אוֹ הֶחָצֵר

the palace or the courtyard

שֶׁיֵּשׁ בָּהּ אוֹתָהּ הַכִּפָּה:

that there is in it that dome, since he is not building the actual place of the idol itself.

הֲלָכָה יב

Halacha 12 · Shops Adorned for Idol Worship and Renting from Idolatrous Temples

עִיר שֶׁיֵּשׁ בָּהּ עֲבוֹדַת כּוֹכָבִים

In **a city that has in it** an active festival of **worship of stars**,

וְהָיוּ בָּהּ חֲנָיוֹת מְעֻטָּרוֹת וְשֶׁאֵינָן מְעֻטָּרוֹת

and there were in it shops that were **adorned** with wreaths in honor of the idol, **and** others **that are not adorned**,

הַמְּעֻטָּרוֹת אָסוּר לֵהָנוֹת בָּהֶן בְּכָל מַה שֶּׁבְּתוֹכָן

as for **the adorned ones, it is forbidden to benefit from them** or **with all what is inside them**,

מִפְּנֵי שֶׁחֲזָקָתָן שֶׁבִּגְלַל עֲבוֹדַת כּוֹכָבִים נִתְעַטְּרוּ

because their presumption is that because of the **worship of stars they were adorned**, and the sellers pay a tax to the temple of the idol;

וְשֶׁאֵינָן מְעֻטָּרוֹת מֻתָּרוֹת בַּהֲנָאָה.

and those that are not adorned are permitted for benefit, as they have no connection to the idolatrous festival.

חֲנֻיּוֹת שֶׁל עֲבוֹדַת כּוֹכָבִים אָסוּר לְשָׂכְרָן

Regarding **shops of** the temple of **worship of stars** itself, **it is forbidden to rent them** from the pagan priests,

מִפְּנֵי שֶׁמְּהַנֶּה עֲבוֹדַת כּוֹכָבִים:

because by paying rent, **he benefits** and enriches the treasury of the **worship of stars**.

הֲלָכָה יג

Halacha 13 · The Prohibition of Benefiting from the Sale of a House to Idolaters

הַמּוֹכֵר בַּיִת לַעֲבוֹדַת כּוֹכָבִים

One who sells a house for the purpose of **idol worship**

דָּמָיו אֲסוּרִים בַּהֲנָאָה

its money is forbidden in benefit

וְיוֹלִיכֵם לְיָם הַמֶּלַח.

and he must take them to the Salt Sea to destroy them.

אֲבָל עוֹבְדֵי כּוֹכָבִים שֶׁאָנְסוּ יִשְׂרָאֵל

But idolaters who coerced a Jew

וְגָזְלוּ בֵּיתוֹ

and robbed his house

וְהֶעֱמִידוּ בּוֹ עֲבוֹדַת כּוֹכָבִים

and set up in it an **idol worship**

דָּמָיו מֻתָּרִין,

if the Jew later receives payment for it, **its money is permitted** to him, since he did not willingly sell it for idolatry,

וְכוֹתֵב וּמַעֲלֶה בְּעַרְכָּאוֹת שֶׁלָּהֶם:

and he may write and submit the sale documents **in their courts** to secure the payment.

הֲלָכָה יד

Halacha 14 · Purchasing Property and Livestock from Idolaters at a Pagan Fair

וַחֲלִילִין שֶׁל עוֹבְדֵי כּוֹכָבִים

And flutes of idolaters, which are played during their pagan rites,

אָסוּר לִסְפֹּד בָּהֶן.

it is forbidden to eulogize with them at a Jewish funeral, as this honors their practice.

הוֹלְכִין לְיָרִיד שֶׁל עֲבוֹדַת כּוֹכָבִים

One may go to a fair of idol worship

וְלוֹקְחִין מֵהֶן בְּהֵמָה עֲבָדִים וּשְׁפָחוֹת בְּגֵיוּתָן

and purchase from them livestock, Canaanite **servants, and maidservants in their gentility**—meaning before they have been immersed for conversion—

וּבָתִּים וְשָׂדוֹת וּכְרָמִים

and houses, and fields, and vineyards,

וְכוֹתֵב וּמַעֲלֶה בְּעַרְכָּאוֹת שֶׁלָּהֶן

and write the bill of sale **and register** the deed **in courts of theirs,** even though this gives them recognition,

מִפְּנֵי שֶׁהוּא כְּמַצִּיל מִיָּדָם.

because doing so **is like one who rescues** property **from their hand** and brings it into Jewish ownership.

בַּמֶּה דְּבָרִים אֲמוּרִים

In what case **are** these **words said?**

בְּלוֹקֵחַ מִבַּעַל הַבַּיִת שֶׁאֵינוֹ נוֹתֵן מֶכֶס

With a purchaser from a private homeowner, who does not give tax to the temple of the idol from his sales.

אֲבָל הַלּוֹקֵחַ שָׁם מִן הַתַּגָּר אָסוּר

But one who purchases there from the merchant, it is forbidden to buy from him,

מִפְּנֵי שֶׁהוּא נוֹתֵן מֶכֶס

because that he gives tax on his sales,

וְהַמֶּכֶס לַעֲבוֹדַת כּוֹכָבִים

and the tax is for the benefit of **idol worship,**

וְנִמְצָא זֶה מְהַנֶּה עֲבוֹדַת כּוֹכָבִים.

and it turns out that **this** purchaser **benefits** and supports **idol worship.**

עָבַר וְלָקַח מִן הַתַּגָּר.

If he **transgressed and purchased from the merchant:**

אִם בְּהֵמָה לָקַח

If livestock he purchased,

מְנַשֵּׁר פַּרְסוֹתֶיהָ מִן הָאַרְכֻּבָּה וּלְמַטָּה.

he must cut off its hooves from the knee joint and below so that it is rendered useless, and he may not benefit from it.

וְאִם כְּסוּת וְכֵלִים לָקַח יֵרָקְבוּ.

And if clothing and utensils he purchased, they must rot and be destroyed.

לָקַח מָעוֹת וּכְלֵי מַתָּכוֹת יוֹלִיכֵם לְיָם הַמֶּלַח.

If **he purchased money and utensils of metals, he must bring them to the Sea of Salt** to be cast away forever.

לָקַח עֶבֶד לֹא מַעֲלִים וְלֹא מוֹרִידִין:

If **he purchased a servant, not do we raise him** to a position of status, **and not do we cast** him **down** to destroy him.

הֲלָכָה טו

Halacha 15 · The Prohibition of Benefiting and Eating at an Idolater's Wedding Feast

עוֹבֵד כּוֹכָבִים שֶׁעָשָׂה לִבְנוֹ אוֹ לְבִתּוֹ מִשְׁתֶּה

A worshiper of stars who made for his son or for his daughter a feast,

אָסוּר לֵהָנוֹת מִסְּעֻדָּתוֹ.

it is **forbidden to benefit from his meal**.

וַאֲפִלּוּ לֶאֱכל וְלִשְׁתּוֹת הַיִּשְׂרָאֵל מִשֶּׁלּוֹ שָׁם אָסוּר

And even to eat and to drink, if **the Jew** brings and consumes food **from his own** kosher food **there** at the non-Jew's home, it is **forbidden**,

הוֹאִיל וּבְמְסִבַּת עוֹבְדֵי כּוֹכָבִים אֲכָלוֹ.

since he is sitting **and in a gathering of worshipers of stars he ate it**, which brings about closeness.

וּמֵאֵימָתַי אָסוּר לֶאֱכל אֶצְלוֹ

And from when is it forbidden to eat by him?

מִשֶּׁיַּתְחִיל לַעֲסֹק וּלְהָכִין צָרְכֵי סְעֻדָּה

From when he begins to engage and to prepare the needs of the meal,

וְכָל יְמֵי הַמִּשְׁתֶּה

and all the days of the feast,

וּלְאַחַר יְמֵי הַמִּשְׁתֶּה שְׁלֹשִׁים יוֹם.

and after the days of the feast for **thirty days**.

וְאִם עָשָׂה סְעֻדָּה אַחֶרֶת מֵחֲמַת הַנִּשּׂוּאִין

And if he made another meal because of the marriage,

אֲפִלּוּ לְאַחַר שְׁלֹשִׁים יוֹם אָסוּר עַד שְׁנֵים עָשָׂר חֹדֶשׁ.

even after thirty days it is forbidden until twelve months have passed from the wedding.

וְכָל הַהַרְחָקָה הַזֹּאת מִפְּנֵי עֲבוֹדָה שֶׁל כּוֹכָבִים הוּא

And all this distancing is because of the concern of being drawn after **worship of stars**,

שֶׁנֶּאֱמַר "וְקָרָא לְךָ וְאָכַלְתָּ מִזִּבְחוֹ"

as it is said in the Torah, **"and he will call to you and you will eat from his slaughtering,"**

שֶׁנֶּאֱמַר "וְלָקַחְתָּ מִבְּנֹתָיו לְבָנֶיךָ וְזָנוּ" וְגוֹ':

and immediately after, **"and you will take from his daughters for your sons and they will stray" etc.**

הֲלָכָה טז

Halacha 16 · Midwifery and Nursing for an Idolater and Receiving These Services from Them

בַּת יִשְׂרָאֵל לֹא תֵּינִיק אֶת בְּנָהּ שֶׁל עוֹבֶדֶת כּוֹכָבִים

A daughter of Yisrael should **not nurse the son of an idol worshiper**

מִפְּנֵי שֶׁמְּגַדֶּלֶת בֵּן לַעֲבוֹדַת כּוֹכָבִים.

because she thereby **raises a son for idol worship**.

וְלֹא תְּיַלֵּד אֶת הַנָּכְרִית עַכּוּ"ם

And she should not deliver the baby of **a non-Jewish idolater** for free,

אֲבָל מְיַלֶּדֶת הִיא בְּשָׂכָר מִשּׁוּם אֵיבָה.

but she may deliver her **for a fee because of** the need to prevent **hostility**.

וְהַנָּכְרִית עַכּוּ"ם מְיַלֶּדֶת אֶת בַּת יִשְׂרָאֵל

And a non-Jewish idolater may deliver the baby of **a daughter of Yisrael**,

וּמֵינִיקָה אֶת בְּנָהּ

and she may nurse her son

בִּרְשׁוּתָהּ

specifically **in her**, the Jewish mother's, **domain**,

כְּדֵי שֶׁלֹּא תַהַרְגֶנּוּ:

so that she will not kill him if left alone with the child.

הֲלָכָה יז

Halacha 17 · The Prohibition of Trading with Idolaters and Apostates Traveling to Idolatrous Worship

הַהוֹלְכִין לְתַרְפּוּת עַכּוּ"ם

Those who are going to a place of **idol worship**

אָסוּר לָשֵׂאת וְלָתֵת עִמָּהֶן

it is **forbidden to buy and to sell with them**, because they will thank their idol for a successful transaction,

וְהַבָּאִים מֻתָּרִין

but those who are returning from there **are permitted** to do business with, as they have already finished their worship.

וְהוּא שֶׁלֹּא יִהְיוּ קְשׁוּרִין זֶה בָּזֶה

And this is only **when they are not bound** and traveling together as a caravan, **this one to that one**,

שֶׁאִם הָיוּ קְשׁוּרִין שֶׁמָּא דַּעְתָּן לַחֲזוֹר.

for if they were bound together, **perhaps their mind is to return** there again, and they are still considered as going.

יִשְׂרָאֵל הַהוֹלֵךְ לְתַרְפּוּת עַכּוּ"ם,

Regarding **a Jew who goes to** a place of **idol worship**,

בַּהֲלִיכָה מֻתָּר לָשֵׂאת וְלָתֵת עִמּוֹ

on the journey there, it is **permitted to buy and to sell with him**,

שֶׁמָּא יַחֲזֹר בּוֹ

because we say **perhaps he will turn back from it** and regret his sin before he gets there,

וּבַחֲזִירָה אָסוּר.

but on the return, once he has already sinned, it is **forbidden** to do business with him.

יִשְׂרָאֵל מוּמָר

However, **a Jew who is an apostate** and has completely cast off the yoke,

בֵּין בַּהֲלִיכָה בֵּין בַּחֲזִירָה אָסוּר:

whether on the journey there or whether on the return, it is **forbidden** to do business with him, as we do not assume he will regret his ways.

יִשְׂרָאֵל שֶׁהָלַךְ לְיָרִיד שֶׁל עַכּוּ"ם,

In the case of **a Jew who went to a fair of idol worshipers**,

בַּחֲזִירָה אָסוּר לָשֵׂאת וְלָתֵת עִמּוֹ

upon his **returning it is forbidden to trade and to deal with him**,

שֶׁמָּא עַכּוּ"ם מָכַר לָהֶן שָׁם,

lest an object of **idol worship he sold to them there**,

וּדְמֵי עַכּוּ"ם בְּיַד יִשְׂרָאֵל אֲסוּרִים בַּהֲנָאָה

and the money of an **idol in the hand of a Jew is forbidden in benefit**,

וּבְיַד עַכּוּ"ם מֻתָּרִין בַּהֲנָאָה,

but in the hand of an idolater the money **is permitted in benefit**.

וּמִפְּנֵי זֶה נוֹשְׂאִין וְנוֹתְנִין עִם עַכּוּ"ם הַבָּא מִן הַתַּרְפּוּת שֶׁל עַכּוּ"ם

And because of this, we trade and we deal with an idolater who comes from the festival of idol worship,

וְאֵין נוֹשְׂאִין וְנוֹתְנִין עִם יִשְׂרָאֵל הַבָּא מִן הַתַּרְפּוּת הַהוּא

but we do not trade and deal with a Jew who comes from that festival,

וְלֹא עִם יִשְׂרָאֵל מוּמָר

and not with an apostate Jew,

לֹא בַּהֲלִיכָתוֹ וְלֹא בַּחֲזִירָתוֹ׃

neither on his going and nor on his returning.

CHAPTER SUMMARY

The chapter begins by forbidding business transactions, loans, and gifts with idolaters within three days of their festivals in Eretz Yisrael, or on the day of the festival itself in Chutz la'Aretz, though certain non-durable goods and verbal loans are permitted to prevent financial loss. It distinguishes between communal festivals and private celebrations of an individual, and details the strict prohibition against selling items specifically used for avodah zarah or dangerous items like weapons and wild animals. Finally, the Rambam outlines the guidelines for traveling near cities containing avodah zarah and the halachos of building structures, such as domes or courtyards, that might be used for pagan worship.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, when you look at the detailed halachos of how we must distance ourselves from the festivals and practices of avodah zarah, a profound truth of the neshamah emerges. The Torah is teaching us about the incredible power of association and influence. We are forbidden to do business with them before their holidays because we do not want our actions, our livelihood, or our energy to even indirectly fuel or validate something that stands against the oneness of Hashem.

This is not just about ancient temples and statues; it is about the spiritual environment we build around ourselves every single day. The people we connect with, the places we walk, and the transactions we make all leave an imprint on our hearts. If we allow ourselves to get too close to influences that do not align with Torah and yiras Shamayim, those influences slowly seep into our thoughts and weaken our connection to Hashem.

Just as the halacha warns us not to sell weapons or dangerous things that can cause harm, we must protect our own spiritual safety. We have to be mindful of what we bring into our homes and what we allow to occupy our minds. Our avodah is to keep our hearts pure and dedicated solely to Hashem, ensuring that everything we touch and do brings us closer to Kedushah.

Today, take a moment to look at your daily routine and identify one environment, media source, or social circle that does not elevate your yiras Shamayim, and make a conscious decision to step back from it to keep your neshamah pure.

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.'