

דף יומי • חזקוני • דף פ'

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

THE SUGYA

We begin this daf by continuing our deep dive into the halachos of crossbreeding, specifically focusing on the offspring of a deer and a goat. The Gemara analyzes the machlokes between Rabbi Eliezer and the Rabbis regarding the word "seh" (sheep) and whether a partial sheep is included in this definition. This has major practical ramifications for the mitzvos of covering the blood (kisuy hadam), the priestly gifts (matnos kehunah), and the prohibition of slaughtering an animal and its offspring on the same day (oto v'es bno).

We then move into a fascinating discussion regarding the "koy"—a creature of doubtful status. The Sages analyze whether it is a domesticated animal (behemah) or a wild beast (chayah), bringing down various Tannaitic opinions, including whether it is a distinct creation or a hybrid. We also learn about the status of forest goats, exploring whether they are fit for the Altar and whether their chelev (fat) is permitted, which hinges on how we classify them among the kosher animals listed in the Torah.

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

עמוד א' DAF 80A

EXPLANATION

בְּשֵׁה וְאֶפִּילוּ מִקְצֵת שֶׁה,

They disagree **regarding** the term "**sheep**" to determine if it means **and even a partial sheep** is included in the law.

EXPLANATION

רַבֵּנּוּ סָבְרִי: "שֶׁה" – וְאֶפִּילוּ מִקְצֵת שֶׁה,

The Rabbis hold that the word "**sheep**" indicates **and even a partial sheep** is considered a domesticated animal,

EXPLANATION

וְרַבִּי אֶלְיעֶזֶר סָבֵר: "שֶׁה" – וְלֹא מִקְצֵת שֶׁה.

and Rabbi Eliezer holds that the word "**sheep**" indicates that it must be entirely a sheep, **and not a partial sheep**.

STATEMENT

אָמַר רַב פָּפָא: הֲלָכָה, לְעִנְיַן פְּסוּי הַדָּם וּמִתְּנּוֹת, לֹא מִשְׁכַּחַת אֶלָּא בְּצִבְי הַכֹּהֵן עַל הַתִּיּוֹשָׁה.

Rav Pappa said: Therefore, regarding the matter of covering the blood and the priestly gifts, you do not find a case where they disagree **except** in the case of a deer that mates with a female goat.

EXPLANATION

דִּבְיוֹ לְרַבֵּנּוּ, וּבֵין לְרַבִּי אֶלְיעֶזֶר, מִסְפָּקָא לְהוּ אִי חוֹשְׁשִׁין לְזִרְעַת הָאֵב אוֹ לֹא.

For both according to the Rabbis and according to Rabbi Eliezer, they are in doubt whether we concern ourselves with the seed of the father or not.

EXPLANATION

וְקָא מִיפְלָגִי בְּ"שֶׁה וְאַפִּילוּ מְקַצֵּת שֶׁה".

And they disagree regarding whether the word "sheep" means and even a partial sheep.

STATEMENT

לְעֵנִין אוֹתוֹ וְאֵת בְּנוֹ, מִשְׁפַּחַתָּ לָהּ בֵּין בְּתִישׁ הֶבֶא עַל הַצִּבְיָה, וּבֵין בְּצִבִּי הֶבֶא עַל הַתִּישָׁה.

Regarding the matter of "it and its offspring" on the same day, you find it as a case of dispute either in the case of a male goat that mates with a doe, or in the case of a deer that mates with a female goat.

EXPLANATION

בְּתִישׁ הֶבֶא עַל הַצִּבְיָה, וְלֹא־יִסּוּרָא דְרַבְּנָן סְבָרִי: דִּילְמָא חוֹשְׁשִׁין לְזֶרַע הָאֵב, "שֶׁה וְאַפִּילוּ מְקַצֵּת שֶׁה" אָמְרִינָן, וְאַסּוּר.

In the case of a male goat that mates with a doe, and regarding the prohibition without lashes, the Rabbis hold: Perhaps we concern ourselves with the seed of the father, and we say "sheep and even a partial sheep," and therefore it is prohibited ab initio.

EXPLANATION

וּרְבִי אֱלִיעֶזֶר סְבָר: נִהִי נָמִי דְחוֹשְׁשִׁין לְזֶרַע הָאֵב, "שֶׁה וְאַפִּילוּ מְקַצֵּת שֶׁה" לָא אָמְרִינָן.

And Rabbi Eliezer holds: Even though indeed we concern ourselves with the seed of the father, we do not say "sheep and even a partial sheep."

EXPLANATION

בְּצִבִּי הֶבֶא עַל הַתִּישָׁה, וְלִמְלָקוֹת.

And in the case of a deer that mates with a female goat, and regarding the liability for lashes:

EXPLANATION

רַבְּנָן סְבָרִי: נִהִי נָמִי דְחוֹשְׁשִׁין לְזֶרַע הָאֵב, "שֶׁה וְאַפִּילוּ מְקַצֵּת שֶׁה" אָמְרִינָן, וּמְלָקִינָן לִיה.

The Rabbis hold: Even though indeed we concern ourselves with the seed of the father, we say "sheep and even a partial sheep," and we flog him.

EXPLANATION

וּרְבִי אֱלִיעֶזֶר סְבָר: אִיסּוּרָא אִיכָא, מְלָקוֹת לֵיכָא.

And Rabbi Eliezer holds: There is a prohibition, but there are no lashes.

EXPLANATION

אִיסּוּרָא אִיכָא, דְלִמָּא אֵין חוֹשְׁשִׁין לְזֶרַע הָאֵב, וְהָאִי שֶׁה מְעַלְיָא הוּא.

There is a prohibition, because perhaps we do not concern ourselves with the seed of the father, and this offspring is a proper sheep like its mother.

EXPLANATION

מלקות ליכא, דלמא חוששין לזרע האב. ו"שה ואפילו מקצת שה" לא אמרינן.

But there are no lashes, because perhaps we concern ourselves with the seed of the father, and we do not say "sheep and even a partial sheep."

STATEMENT

אמר רב יהודה: כוי – בריה בפני עצמה היא, ולא הכריעו בה חכמים אם מין בהמה היא אם מין חיה היא.

Rav Yehuda said: A koy is a distinct creation, and the Sages did not decide regarding it whether it is a species of domesticated animal or whether it is a species of wild animal.

STATEMENT

רב נחמן אמר: כוי – זה איל הבר.

Rav Nachman said: A koy, this is the wild ram.

PROOF

כתנאי: כוי – זה איל הבר, ויש אומרים: זה הפא מן התיש ומן הצבירה.

The Gemara notes: This is like a dispute between Tanna'im in a braisa: A koy, this is the wild ram; and some say: This is that which comes from the mating of a male goat and a doe.

PROOF

רבי יוסי אומר: כוי בריה בפני עצמה היא, ולא הכריעו בה חכמים אם מין חיה אם מין בהמה.

Rabbi Yosei says: A koy is a distinct creation, and the Sages did not decide regarding it whether it is a species of wild animal or whether it is a species of domesticated animal.

PROOF

רבן שמעון בן גמליאל אומר: מין בהמה היא, ושל בית דושאי היו מגדליו מהן עדרים עדרים.

Rabban Shimon ben Gamliel says: It is a species of domesticated animal, and those of the house of Dushai would raise herds upon herds of them.

STATEMENT

אמר רבי זירא אמר רב ספרא אמר רב המנונא: הגי עזי דבאלא פשרות לגבי מזבח.

Rabbi Zeira said that Rav Safra said that Rav Hamnuna said: These forest goats are fit for the Altar as sacrifices,

EXPLANATION

סבר לה פי הא דאמר רבי יצחק: עשר בהמות מנה הכתוב, ותו לא.

for he holds in accordance with this which Rabbi Yitzchak said: The verse enumerated ten kosher animals, and no more.

EXPLANATION

והגי מדלא קחשיב להו בהדי חיות – שמע מינה דעז גינהו.

And these, since the verse did not count them among the wild animals, learn from this that they are a species of goat.

OBJECTION

מתקין לה רב אחא בר יעקב: ואימא "אייל וצבי" – פרט, "כל בהמה" – כלל.

Rav Acha bar Yaakov challenged this: But say that the verse is interpreted as a generalization and a specification: "Deer and gazelle" is a specification, "any animal" is a generalization.

OBJECTION

פרט וכלל – נעשה כלל מוסף על הפרט, איכא טובא.

When we have a specification and a generalization, the generalization becomes an addition to the specification, and thus there are many other wild animals that are kosher.

RESOLUTION

אם כן, כל הני פרטי למה לי?

The Gemara answers: If so, why do I need all these specifications of the seven wild animals?

OBJECTION

מתקין לה רב אחא בריה דרב איקא: ודלמא מינא דאקו נינהו!

Rav Acha the son of Rav Ika challenged this: But perhaps they are a species of wild goat which is listed in the verse!

QUESTION

אמר ליה רב אחא בריה דרבא לרב אשי, ואמרי לה רב אחא בריה דרב אויא לרב אשי: דלמא מינא דתאו או מינא דזמר נינהו?

Rav Acha the son of Rava said to Rav Ashi, and some say it was Rav Acha the son of Rav Avya to Rav Ashi: Perhaps they are a species of wild ox or a species of mountain sheep?

STATEMENT

אמר ליה רב חנן לרב אשי: אמיתר שרי תרבייהו.

Rav Chanan said to Rav Ashi: Ameimar permitted their fat, proving he held they are a species of domesticated goat.

QUESTION

בעא מיניה אבא בריה דרב מנימין פר חייא מרב הונא פר חייא: הני עזי דבאלא מהו לגבי מזבח?

Abba the son of Rav Minyamin bar Chiyya asked of Rav Huna bar Chiyya: These forest goats, what is the law regarding bringing them to the Altar?

ANSWER

אמר ליה: עד כאן לא פליגי רבי יוסי ורבנן אלא בשור הבר.

He said to him: Rabbi Yosei and the Rabbis do not disagree except regarding the wild ox.

PROOF

דתנן: שור הבר מין בהמה הוא, רבי יוסי אומר: מין חיה.

As we learned in a Mishnah: The wild ox is a species of domesticated animal; Rabbi Yosei says: It is a species of wild animal.

EXPLANATION

דְּרַבְנָן סָבְרִי: מִדְּמִתְדָּגְמִינָן "תּוֹרֵפֶלָא", מֵינָא דְּבֵהֶמָּה הוּא, וְרַבִּי יוֹסֵי סָבַר: מִדָּקָא חָשִׁיב לִיָּה בְּהֵדִי חַיִּוֹת, מֵינָא דְּחַיָּה הוּא.

For the Rabbis hold: Since we translate it as "wild ox," it is a species of domesticated animal; and Rabbi Yosei holds: Since the verse counts it among the wild animals, it is a species of wild animal.

ANSWER

אָבֵל הָנִי, דְּבָרֵי הַכֹּל מֵינָא דְּעֹז נִינְהוּ.

But these forest goats, all agree that they are a species of goat.

OBJECTION

מִתְקִיף לֵה רַב אַחָא בְּרִיה דְּרַב אִיקָא: וְדָלָמָא מֵינָא דְּאָקוּ נִינְהוּ!

Rav Acha the son of Rav Ika challenged this: But perhaps they are a species of wild goat!

QUESTION

אָמַר לִיָּה רַבִּינָא לְרַב אָשִׁי: וְדָלָמָא מֵינָא דְּתָאוּ, אוּ מֵינָא דְּזֹמֶר נִינְהוּ!

Ravina said to Rav Ashi: But perhaps they are a species of wild ox, or a species of mountain sheep!

STATEMENT

אָמַר לִיָּה רַב נַחֲמָן לְרַב אָשִׁי: אֲמֵימַר שְׂרִי תִרְפִּיָּיהוּ.

Rav Nachman said to Rav Ashi: Ameimar permitted their fat.

מִשְׁנָה MISHNAH

MISHNAH

כִּיצַד הַשּׁוֹחֵט וְכוּ'.

We learned in the Mishnah: **How** is the case of **one who slaughters** "it and its offspring" on the same day, etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אוֹשְׁעָא: כּוֹלָה מִתְנִיתִין דְּלָא כְּרַבִּי שְׁמַעוֹן,

Rabbi Oshaya said: Our entire Mishnah is not in accordance with Rabbi Shimon.

EXPLANATION

ממאי? מדקא תני: קדשים בחוץ הראשון חייב כרת, ושניהם פסולים, ושניהם סופגים את הארבעים.

From where do we derive this? From that which it teaches: If one slaughtered consecrated animals outside the Temple, the first slaughterer is liable to kares, and both animals are invalid, and both slaughterers receive forty lashes.

EXPLANATION

מכדי שמעינו ליה לרבי שמעון דאמר: שחיטה שאינה ראויה – לא שמה שחיטה,

Now, we have heard Rabbi Shimon who says: A slaughter that is not fit to permit the animal for eating is not called a slaughter to create a prohibition,

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EXPLANATION

קמא מיקטל קטליה,

Regarding the first animal, since it was slaughtered outside the Temple courtyard, he has merely killed it like a carcass, and it is not considered a valid slaughtering.

EXPLANATION

שני מתקבל בפנים הוא,

Therefore, the second animal is one that is fit to be accepted inside the Temple courtyard, as the prohibition of "it and its offspring" does not apply to an invalid slaughtering.

QUESTION

כרת נמי ליחייב.

If so, when he slaughters the second one outside, let him also be liable to receive kareit for slaughtering a sacrificial animal outside the Temple!

STATEMENT

חולין בפנים – שניהם פסולין, והשני סופג את הארבעים.

Similarly, if both animals were non-sacred animals slaughtered inside the Temple courtyard, the Mishnah states that both of them are unfit, and the second one receives forty lashes for violating "it and its offspring."

EXPLANATION

מכדי שמעינו ליה לרבי שמעון דאמר: שחיטה שאינה ראויה – לא שמה שחיטה,

Now, we have heard Rabbi Shimon who says: An unfit slaughtering is not called a slaughtering.

EXPLANATION

קמא מיקטל קטליה,

Since non-sacred animals slaughtered in the Temple courtyard are forbidden, the first slaughtering is unfit, so he has merely killed it.

QUESTION

שני אמאי סופג את הארבעים?

If so, for **the second** animal, **why does he receive forty** lashes?

STATEMENT

קדשים בפנים – הראשון כשר ופטור, והשני סופג את הארבעים, ופסול.

Furthermore, if they were **sacrificial** animals slaughtered **inside** the Temple courtyard, **the first is fit** and he is **exempt** from lashes, **but the second receives forty** lashes and is **unfit**.

EXPLANATION

מכדי שמעינו ליה לרבי שמעון דאמר: שחיטה שאינה ראויה לא שמה שחיטה,

Now, we have heard Rabbi Shimon who says: An unfit slaughtering is not called a slaughtering.

EXPLANATION

שחיטת קדשים נמי שחיטה שאינה ראויה היא, דכמה דלא זריק דם – לא מישתרי בשור.

The slaughtering of sacrificial animals is also an unfit slaughtering, because as long as he has not sprinkled the blood, the meat is not permitted to be eaten.

QUESTION

שני אמאי סופג את הארבעים, ופסול?

If so, for **the second** animal, **why does he receive forty** lashes, **and** why is it **unfit**?

INFERENCE

אלא שמע מינה דלא כרבי שמעון.

Rather, learn from this that our Mishnah is **not in accordance** with Rabbi Shimon.

QUESTION

פשיטא דהכי איתה?

The Gemara asks: **Is it not obvious that this is so?** Why did Rabbi Oshaya need to state this?

ANSWER

שחיטת קדשים איצטריכא ליה,

The Gemara answers: The case of **the slaughtering of sacrificial animals** was **necessary for him** to state,

EXPLANATION

סלקא דעתך אמינא: שחיטת קדשים שחיטה ראויה היא,

lest it enter your mind to say: The slaughtering of sacrificial animals is a fit slaughtering even according to Rabbi Shimon,

EXPLANATION

דָּהָא אִי נָחַר וְזָרִיק דָּם – לֹא מִיִּשְׁתְּרִי בְּשָׂר, וְכִי שָׁחַט – מִיִּשְׁתְּרִי בְּשָׂר, וְשִׁחֲטָהּ רְאוּיָהּ הִיא;

for if he stabbed the animal and sprinkled the blood, the meat is not permitted, but when he slaughtered it, the meat is permitted through the sprinkling, and thus it is a fit slaughtering;

EXPLANATION

קא משמע לו.

therefore, Rabbi Oshaya **teaches us** that even this is considered an unfit slaughtering according to Rabbi Shimon, and the Mishnah is indeed not like him.

QUESTION

וְלִיָּלְקִי נָמִי מְשׁוּם לָאו דְּמַחוּסָּר זְמַן,

The Gemara asks: In the case of sacrificial animals inside, **let him also be flogged because of the prohibition of** an animal **whose time has not yet arrived** to be sacrificed, since the second animal cannot be offered until the next day?

PROOF

דְּתַנָּא: מַנֵּין לְכָל הַפְּסוּלִין שְׂבֻשׁוֹר וְשְׂבֻשָּׁה שְׂהוּא בִּ"לֹא יִרְצָה"?

As it is taught in a Braisa: From where is it derived regarding all the disqualifications of the bull and of the lamb, that offering them is a violation of "it shall not be accepted"?

PROOF

תְּלָמוּד לומר: "שֹׂשׂוֹר וְשָׂה שְׂרוּעַ וְקָלוּט וְגו'", לִיָּמַד עַל הַפְּסוּלִין שְׂבֻשׁוֹר וְשְׂבֻשָּׁה, שְׂהוּא בִּ"לֹא יִרְצָה"!

The verse states: "Either a bull or a lamb that has a limb too long or too short..." and concludes "but for a vow it shall not be accepted." This **taught regarding all the disqualifications of the bull and of the lamb**, including an animal whose time has not yet arrived, **that it is prohibited under "it shall not be accepted"**!

ANSWER

כִּי קָא חָשִׁיב לָאִי דְ"אוֹתוֹ וְאֶת בְּנוֹ" – לָאִי נוֹכְרָאִי לֹא קָא חָשִׁיב.

The Gemara answers: **When** the Mishnah **reckons prohibitions of "it and its offspring,"** it does not reckon unrelated prohibitions.

QUESTION

וְלֹא? וְהָא קָדָשִׁים בַּחוּץ, דְּלָאִי נוֹכְרָאִי נִינְהוּ, וְקָא חָשִׁיב,

The Gemara asks: **And does it not? But** what about the case of sacrificial animals outside, which are unrelated prohibitions, and yet the Mishnah **reckons them**?

EXPLANATION

דְּתַנָּי: קָדָשִׁים בַּחוּץ – הָרָאוּשׁוֹן חַיִּיב כָּרֶת, וְשְׁנֵיהֶם סוֹפְגִין אֶת הָאַרְבָּעִים.

As it teaches: If they were sacrificial animals outside, the first is liable to karet, and both of them receive forty lashes.

EXPLANATION

בְּשֵׁלֶמָה שֵׁנִי, מְשֻׁם לֹא דִּ"אֹתוֹ וְאֶת בְּנוֹ",

Granted, the second animal is flogged because of the prohibition of "it and its offspring,"

QUESTION

אֲלֵא רִאשׁוֹן אֲמַאי סוֹפֵג? לֹא מְשֻׁם לֹא דְשְׁחוּטֵי חוּץ?

but the first, why does he receive lashes? Is it not because of the unrelated prohibition of slaughtering outside the Temple?

ANSWER

כֹּל הֵיכָא דְלִיכָא לֹא דִּ"אֹתוֹ וְאֶת בְּנוֹ" – הָשִׁיב לְאִי נִוְכְרָאִי,

The Gemara answers: **Wherever there is no prohibition of "it and its offspring"** violated by that slaughtering, such as the first animal, the Mishnah **reckons unrelated prohibitions**;

EXPLANATION

וְכֹל הֵיכָא דְאִיכָא לֹא דִּ"אֹתוֹ וְאֶת בְּנוֹ" – לֹא הָשִׁיב לְאִי נִוְכְרָאִי.

but wherever there is a prohibition of "it and its offspring" violated, it does not reckon unrelated prohibitions.

STATEMENT

רַבִּי זֵירָא אָמַר: הֵנָּח לְמַחוּסָּר זְמַן, דְּהַכְתּוּב

Rabbi Zeira said: Leave aside the prohibition of an animal whose time has not yet arrived, as the verse

SUMMARY

On this daf, the Gemara clarifies the exact parameters of the dispute between Rabbi Eliezer and the Rabbis regarding hybrid offspring, showing how their doubts about paternal seed and the definition of "seh" affect the lashes for oto v'es bno. We then explore the identity of the koy, with Rav Nachman identifying it as a wild ram, while others view it as a hybrid or a unique creation. Finally, the Gemara discusses forest goats, concluding that they are a species of goat whose fat is permitted, before transitioning into a new Mishnah regarding the laws of oto v'es bno and analyzing it according to the view of Rabbi Shimon regarding a slaughter that is not fit (shechitah she'eina re'uyah).

In today's daf, we find the Sages deeply engaged in defining the status of the koy, a creature of doubtful identity. Is it a domesticated animal (behemah) or a wild beast (chayah)? Rabbi Yosei teaches us a profound perspective: "A koy is a distinct creation, and the Sages did not decide regarding it." Rather than forcing this unique creature into a rigid, pre-existing category, the Torah recognizes its status as a "briyah bifnei atzmah", a distinct creation with its own unique reality.

How often do we look at our fellow Yidden, or even at ourselves, and try to force them into neat, pre-packaged boxes? We want to label people immediately: are they this type of Jew or that type? When someone does not fit our standard definitions, we might feel uncomfortable or dismissive. But Hashem created a vast world with many different kinds of souls. Some people are a "briyah bifnei atzmah", they have a unique path in their avodah, a different temperament, or a specific set of challenges that do not fit the standard mold.

Instead of trying to force every person, or every child of ours, into a rigid category, we must learn the lesson of the koy. We must respect the distinct nature of each neshama. Hashem made them exactly as they are, with their own specific purpose in this world. Our job is not to categorize them, but to help them shine in their own unique way.

Today, when you meet someone who doesn't seem to fit into your usual categories of people, catch yourself before you judge or label them. Instead, smile and remind yourself that every single Yid is a unique creation of Hashem, with their own special path in serving Him.

הלכות עבודת פוֹכְבִּים • פֶּרֶק שְׁלִישִׁי

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

CHAPTER PREVIEW

In this chapter, we begin to learn the practical halachos of how a person becomes liable for the terrible sin of avodah zarah, false worship. The Rambam teaches us the basic parameters of the prohibition, distinguishing between one who acts willingly, who is liable to kares or stoning, and one who acts inadvertently, who must bring a fixed sin offering. We will see how the Torah views the bizarre and repulsive ways the non-Jews devised to worship their idols, and how these specific practices define the legal liability of one who mimics them.

We will also learn a major principle in these halachos: the difference between the unique, bizarre service of a specific idol and the four universal services of the Beis HaMikdash. While a person is generally only liable for serving an idol in its own customary manner, there are four specific acts of worship—bowing, slaughtering, burning an offering, and pouring a libation—that make a person liable regardless of which idol he is serving, even if that is not its normal way of worship.

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

הַלָּכָה א

Halacha 1 • The Punishment for Serving False Gods Intentionally and Inadvertently

כָּל הָעוֹבֵד פּוֹכְבִּים

Anyone who serves stars and constellations

בְּרָצוֹנוֹ בְּזָדוֹן

willingly and intentionally

חַיֵּב כָּרֶת

is liable for kares (spiritual excision)

וְאִם הָיוּ שָׁם עֵדִים וְהִתְרָאָה

and if there were there witnesses and a forewarning

נִסְקָל.

he is stoned by the Beis Din.

וְאִם עָבַד בְּשִׁגְגָה

And if he served them inadvertently

מְבִיא קֶרֶבֶן חֹטֵאת קְבוּעָה:

he brings a sacrifice of a fixed sin-offering.

עבודות הרבה קבעו עובדי כוכבים

Many different types of services and rituals were established by the worshipers of stars

לכל צלם וצלם ולכל צורה וצורה

for each and every image, and for each and every form of idol,

ועבודת זה אינה כעבודת זה

and the service of this particular idol is not like the service of that other one.

כגון פֵּעוֹר שֶׁעֲבֹדְתּוֹ שֶׁפּוֹעֵר אָדָם עֲצָמוֹ לוֹ

For example, the idol of Peor, whose specific service is that a person uncovers himself to it in an indecent manner;

ומַרְקוּלִיס שֶׁעֲבֹדְתּוֹ שִׁזְרוֹק לוֹ אֲבָנִים אוֹ יִסְקֵל מִלִּפְנֵי אֲבָנִים

and Marculis, whose service is that he throws stones to it, or he clears stones from before it to add to the heap;

והרבה עבודות כגון אלו תקנו לשאר צלמים.

and many services like these they instituted for the rest of the images.

לפיכך הפוער עצמו למַרְקוּלִיס אוֹ שִׁזְרוֹק אָבֵן לִפְעוֹר פֶּטוּר

Therefore, one who uncovers himself to Marculis, or who threw a stone to Peor, is exempt from the death penalty,

עד שיעבד אותו דרך עבודתו

until he serves it in the way of its specific service,

שנאמר "איכה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת אֱלֹהֵיהֶם וְאֶעֱשֶׂה כֵּן גַּם אֲנִי."

as it is said, "How did these nations serve their gods? And I will do so also, I."

ומפני זה הענין צריכין בית דין לידע דרכי העבודות.

And because of this matter, the Beis Din are required to know the ways of the services of the various idols,

שאין סוקלין עובד כוכבים עד שיידעו שזו היא דרך עבודתו:

for we do not stone a worshiper of stars until they know that this is indeed the way of its service.

ואזהרה של עבודות אלו וכיוצא בהן

And the warning in the Torah of performing these services and the like of them to an idol

הוא מה שכתוב "ולא תעבדם".

is what is written in the verse: "and do not serve them."

במה דברים אמורים

In what case are these words said, that one is only liable if he serves the idol in its normal manner?

בשאר עבודות חוץ ממשתחוה וזובח ומקטיר ומנסה.

Regarding other services, except for bowing, and slaughtering, and burning incense, and pouring libations.

אבל העובד באחת מעבודות אלו לאחד מכל מיני עבודת כוכבים חייב

But one who serves with one of these four services to one of all types of worship of stars is liable to the death penalty,

ואף על פי שאין דרך עבודתו בכה.

and even though that is not the way of its service to worship it in this manner.

כיצד.

How so?

הרי שנסה לפעור או שזבח למרקוליס חייב

Behold, one who poured libations to the idol Peor, or who slaughtered an animal to Markulis, is liable,

שנאמר "זבח לאלהים יחרם בלתי לה' לבדו".

as it is said: "He who slaughters to the gods shall be destroyed, except to Hashem alone."

זביחה בכלל עבודה היתה

Now, slaughtering was already included in the general category of service which is forbidden,

ולמה יצאת

and why did it go out from the general rule to be mentioned explicitly?

לומר לה מה זביחה מיוחדת שעובדין בה לשם

To say to you: Just as slaughtering is unique in that they serve with it to the Name of Hashem in the Beis HaMikdash,

וחייב הזובח לאל אחר סקילה עליה

and the one who slaughters to another god is liable to stoning for it,

בין היתה דרך עבודתו בזביחה או אינה בזביחה.

whether it was the way of its service with slaughtering, or whether it is not the way of its service with slaughtering;

אף כל עבודה שהיא מיוחדת לשם

so too, every service that is unique to the Name of Hashem,

אם עבד בזה לאל אחר

if he served with it to another god,

בין שהיתה דרך עבודתו בכך בין שאינה בכך חייב עליה.

whether that it was the way of its service in this manner, or whether that it is not in this manner, he is liable for it.

לכך נאמר "לא תשתחוה לאל אחר"

For this reason it is said: "do not bow down to another god,"

לחייב על ההשתחויה אפילו אין דרך עבודתו בכך.

to obligate for the bowing, even if it is not the way of its service in this manner.

והוא הדין למקטיר ומנסה.

And it is the same law for one who burns incense and pours libations.

וזורק ומנסה אחד הוא:

And sprinkling blood and pouring libations, they are considered one category of service.

הלכה ד

Halacha 4. Worshipping an Idol Through Disgraceful Acts and Accepting an Idol as a Deity

ספת לה צואה

If one smeared to it, to an idol, feces as an act of degradation,

או שנסה לה עביט של מי רגלים

or who poured a libation to it of a chamber pot of water of feet, meaning urine,

חייב.

he is liable to the death penalty, because this is equivalent to the service of Peor, which is worshipped through degradation.

שחט לה חגב

If one slaughtered to it a locust,

פטור

he is exempt from the death penalty,

אלא אם כן היתה עבודתה בכך.

unless indeed was its worship with this specific act.

וְכֵן אִם שָׁחַט לָהּ בְּהֵמָה מְחֹסֶרֶת אֵיבָר

And likewise if one slaughtered to it an animal lacking a limb,

פָּטוּר

he is **exempt**,

אֲלָא אִם כֵּן הָיְתָה דְּרָדָּה עֲבוֹדָתָהּ בְּכָהּ.

unless indeed was the way of its worship with this kind of worship.

עֲבוֹדַת כּוֹכָבִים שְׁעוֹבְדִין אוֹתָהּ בְּמַקְל.

Regarding an idol that they worship it with a staff:

שָׁכַר מַקֵּל בְּפָנֶיהָ

if one broke a staff before it,

חַיֵּב

he is **liable**, as breaking is akin to slaughtering,

וְנִאָּסְרָת.

and it, the staff, is **forbidden** for any use as an offering to an idol.

זָרַק מַקֵּל בְּפָנֶיהָ

If one threw a staff before it,

חַיֵּב

he is **liable** for performing its service,

וְאִינָהּ נִאָּסְרָת.

but the staff is **not** forbidden.

שְׂאִין זְרִיקַת הַמַּקֵּל כְּעֵין זְרִיקַת הַדָּם

The reason is **because not throwing of the staff is like sprinkling of the blood** on the Mizbe'ach;

שֶׁהָרִי הַמַּקֵּל כְּמוֹ שֶׁהוּא

for behold the staff remains as it is when thrown,

וְהַדָּם מֵתִפָּזֵר.

and the blood scatters when sprinkled.

הַמַּקְהֵל עָלָיו אֶחָד מִכָּל מִינֵי עֲבוֹדַת כּוֹכָבִים בְּאֵלֶיהָ

One who accepts upon himself one from all types of idols as a god,

חַיֵּב סָקִילָהּ.

is **liable** to stoning.

וְאִפְלוּ הִגְבִּיחַ לְבִנָּה

And even if he lifted a brick

וְאָמַר לָהּ אֵלִי אַתָּה

and said to it, "my god you are,"

וְכֵן כָּל כַּיּוֹצֵא בְּדִבּוּר זֶה

and likewise any similar to speech this,

חַיֵּב.

he is **liable**.

וְאִפְלוּ חָזַר בּוֹ בְּתוֹךְ כְּדֵי דִבּוּר

And even if he retracted • within the time of speech, which is the time it takes a disciple to greet his teacher,

וְאָמַר אֵין זֶה אֵלִי

and said, "is not this my god,"

אֵין חֲזָרְתּוֹ כְּלוּם

is **not his retraction anything** of substance to save him,

אֶלָּא נִסְקָל:

but instead **he is stoned**.

הַלָּכָה הַ

Halacha 5 • Serving an Idol in a Derisive Manner When That is Its Way of Worship

הָעוֹבֵד עֲבוֹדַת כּוֹכָבִים בְּדֶרֶךְ כָּפָה

One who serves an idol according to its established way of worship,

וְאִפְלוּ עָשָׂה דֶּרֶךְ בְּזִיווֹן

and even if he did so in a way of disgrace and contempt,

חַיֵּב.

he is still **liable** for serving avodah zarah.

כיצד.

How so?

הפוער עצמו לפעור כְּדֵי לְבַזּוֹתוֹ

One who exposes himself to the idol of Peor in order to disgrace it,

או זרק אבן לְמַרְקוּלִיס כְּדֵי לְבַזּוֹתוֹ

or one who threw a stone to the idol of Marculis in order to disgrace it,

הואיל ועבודתו בכך

since its worship is performed with this very act,

חַיָּב.

he is liable for worshipping it.

ומביא קרבן על שגגתו:

And if he did so without realizing it was forbidden, he brings a sacrifice for his inadvertent transgression.

הלכה ו

Halacha 6 • Serving an Idol Out of Love or Fear and Acts of Deference to an Idol

העובד עבודת כוכבים מאהבה

One who serves worship of stars out of love for the idol itself,

כגון שֶׁחֵשֶׁק בְּצוּרָה זוֹ מִפְּנֵי מְלֹאכְתָּהּ שֶׁהִי יְתֵה נֹאֶה בְּיוֹתֵר.

for example, that he desired this image because of its craftsmanship, that was beautiful exceedingly,

או שֶׁעֲבָדָהּ מִירָאָתוֹ לֵאמֹר שֶׁמָּא תֵרַע לוֹ

or that he served it out of his fear of it, lest it do harm to him,

כְּמוֹ שֶׁהֵן מַדְמִינִים עוֹבְדֶיהָ שֶׁהִיא מֵיִטִּיבָהּ וּמְרַעָה.

just as its worshipers imagine, that it does good and does harm;

אם קבלה עליו באלוה חַיָּב סְקִילָה

if he accepted it upon himself as a god, he is liable to stoning,

ואם עבדה דרך עבודתה או באחת מארבע עבודות מאהבה או מִירָאָה פְּטוּר.

but if he served it only in the way of its service, or in one of four primary services, out of love or out of fear without accepting it as a god, he is exempt from the death penalty.

הַמִּגַּפָּה עֲבֹדַת כּוֹכָבִים וְהַמְנִשֵּׁק לָהּ

One who embraces worship of stars, and one who kisses it,

וְהַמְכַבֵּד וְהַמְרִיץ לְפָנֶיהָ

and one who sweeps, and one who sprinkles water before it to lay the dust,

וְהַמְרְחִיץ לָהּ וְהִסֵּף וְהַמְלַבִּישׁ וְהַמְנַעִיל

and one who washes it, and one who anoints it, and one who dresses it, and one who puts shoes on it,

וְכָל כִּיּוּצֵּי כְבוֹד הָאֵלֹהִים

and all similar to these matters of honor,

עוֹבֵר בְּלֹא תַעֲשֶׂה שֶׁנֶּאֱמַר וְלֹא תַעֲבֹדֵם,

transgresses a negative commandment, as it is said: "And do not serve them,"

וְדִבְרִים אֵלֶּיךָ בְּכָל לַעֲבֹדָה הֵן.

and these matters are in the category of service.

וְאַף עַל פִּי כֵן אֵינוֹ לֹקֶה עַל אַחַת מֵהֶן לְפִי שֶׁאֵינָן בְּפִירוּשׁ.

And even though this is so, he does not receive lashes for one of them, because they are not explicitly written in the Torah.

וְאִם הָיְתָה דִּרְךְ עֲבֹדָתָהּ בְּאַחַד מִכָּל הַדִּבְרִים הָאֵלֶּיךָ וַעֲשָׂהוּ לְעִבְדָּהּ חַיִּב:

And if the way of its service was with one of all these things, and he did it to serve it, he is liable to the full penalty.

הִלְכָּה ז

Halacha 7 • Prohibition of Bending Down Before an Idol Due to Appearances

יָשָׁב לוֹ קוֹץ בְּרַגְלוֹ לְפָנֵי עֲבֹדַת כּוֹכָבִים

If a splinter sat, meaning it became stuck, for him in his foot while he was standing before an idol of worship of stars,

לֹא יִשָּׁח וְיִטְלֶנּוּ

he shall not bend down and remove it while standing there,

מִפְּנֵי שֶׁנֶּרְאָה כְּמִשְׁתַּחֲוֶה לָהּ.

because to onlookers it appears like he is one bowing to it.

נִתְפָּזְרוּ לוֹ מַעוֹת בְּפָנֶיהָ

Similarly, if money scattered for him in front of it,

לא יִשָּׁח וְיִטֹּלֵם

he shall not bend down and take them from a standing position,

מִפְּנֵי שֶׁנִּרְאָה כְּמִשְׁתַּחֲוֶה לָּהּ

because it appears like he is one bowing to it;

אֲלָא יֵשֵׁב וְאַחֵר כִּךָּ יִטֹּל:

rather, he shall sit down completely, and after so, from his seated position, he shall take them, as this does not look like bowing.

הִלְכָּה ח

Halacha 8 - Prohibition of Drinking from Statues Spouting Water Before an Idol

פְּרֻצוּפוֹת הַמְקֻלָּחוֹת מֵיָם

Regarding statues that spout water

בְּפָנֵי עֲבוֹדַת כּוֹכָבִים

before an idol of worship of stars,

לֹא יִנִּיחַ פִּיו עַל פִּיהֶם וְיִשְׁתֶּה

a person should not place his mouth upon their mouth and drink,

מִפְּנֵי שֶׁנִּרְאָה כְּמִנְשֵׁק לְעֲבוֹדַת כּוֹכָבִים:

because it appears like he is kissing the idol of worship of stars.

הִלְכָּה ט

Halacha 9 - The Prohibition of Making an Idol for Oneself or for Others

הַעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים לְעַצְמוֹ

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

אֲףִי עַל פִּי שֶׁלֹא עָשָׂאָה בְּיָדוֹ

even though he did not make it with his own hand but rather had someone else make it for him,

וְלֹא עֲבָדָהּ

and even if not yet he worshiped it,

לִזְקָה

he is lashed,

שֶׁנֶּאֱמַר שְׁמוֹת כ ד "לֹא תַעֲשֶׂה לָּךְ פֶּסֶל וְכָל תְּמוּנָה".

as it is said in the Torah in Shemos 20:4, "Do not make for yourself a carved image or any likeness."

וְכִן הָעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים בְּיָדוֹ לְאַחֵרִים

And likewise, one who makes an object of worship of stars with his own hand for others,

אִפְּלוּ עָשָׂאָה לְעוֹבֵד כּוֹכָבִים

even if he made it for a non-Jewish worshiper of stars,

לוֹקָה

he is lashed,

שֶׁנֶּאֱמַר וַיִּקְרָא ייט ד "וְאֵלֵּהִי מִסֵּכָה לֹא תַעֲשׂוּ לָכֶם".

as it is said in Vayikra 19:4, "and gods of molten metal do not make for yourselves" which the Sages expound to mean you shall not make them for others to worship.

לְפִיכָּה הָעוֹשֶׂה עֲבוֹדַת כּוֹכָבִים בְּיָדוֹ לְעַצְמוֹ

Therefore, one who makes an object of worship of stars with his own hand for himself

לוֹקָה שְׁתַּיִם:

is lashed twice, once for making it for himself and once for physically making it.

הִלָּכָה י

Halacha 10 · The Prohibition of Making a Protruding Human Image for Decoration

אָסוּר לַעֲשׂוֹת צוּרוֹת לְנוֹי

It is forbidden to make images for decoration

וְאִף עַל פִּי שְׂאִינָה עֲבוֹדַת כּוֹכָבִים

and even though that it is not for the purpose of worship of stars,

שֶׁנֶּאֱמַר שְׁמוֹת כ כ "לֹא תַעֲשֶׂנּוּ אִתִּי"

as it is said in Shemos 20:20, "Do not make with Me,"

כְּלוּמַר צוּרוֹת שֶׁל כֶּסֶף וְזָהָב שְׂאִינָם אֶלָּא לְנוֹי

meaning to say, images of silver and gold which are not made except for decoration,

כְּדִי שֶׁלֹּא יִטְעוּ בָּהֶן הַטּוֹעִים וַיִּדְמּוּ שֶׁהֵם לַעֲבוֹדַת כּוֹכָבִים.

in order that not will err with them those who err and imagine that they are for worship of stars.

וְאִין אָסוּר לְצוּר לְנוֹי אֶלָּא צוּרַת הָאָדָם בְּלִבָּד.

And there is no prohibition to form for decoration except the form of the human alone.

לְפִיכָּהּ אֵין מְצִירִים לֹא בַעֲץ וְלֹא בַסֵּיד וְלֹא בְאֶבֶן צוּרַת הָאָדָם.

Therefore, we do not form, not in wood, and not in plaster, and not in stone, the form of the human.

וְהוּא שֶׁתִּהְיֶה הַצּוּרָה בּוֹלֵטָה

And this is when it is the image protruding,

כְּגוֹן הַצִּיּוּר וְהַכִּיּוּר שֶׁבַטְרָקְלִין וְכִיּוֹצֵא בָהֶן

for example, the drawing and the carving that are in the hall and similar to them,

וְאִם צָר לוֹקָה.

and if one formed such a protruding image, he receives lashes.

אֲבָל אִם הִיְתָה הַצּוּרָה מְשֻׁקָּעָה

But if was the image sunken,

אוֹ צוּרָה שֶׁל סַמָּנִין

or an image of colors,

כְּגוֹן הַצּוּרוֹת שֶׁעַל גְּבֵי הַלוחֹת וְהַטֻּבָּלִיּוֹת

for example, the images that are on top of the tablets and the boards,

אוֹ צוּרוֹת שֶׁרוֹקְמִין בְּאַרְיֵג

or images that they embroider in the weaving,

הֲרִי אֱלוֹ מִתְרוֹת:

behold, these are permitted.

הַלָּכָה יֵא

Halacha 11 · The Prohibition of Fashioning Images of Man and Heavenly Bodies

טַבַּעַת שֶׁיֵּשׁ עָלֶיהָ חוֹתֶם שֶׁהוּא צוּרַת אָדָם

Regarding a ring that has upon it a seal which is the form of a man:

אִם הִיְתָה הַצּוּרָה בּוֹלֵטָה אָסוּר לְהַנִּיחָהּ

if the form was protruding, it is forbidden to wear it, because it looks like he is wearing an idol,

וּמִתֵּר לְחַתֵּם בָּהּ.

but it is permitted to seal with it, since the seal it leaves in the wax or clay will be sunken.

וְאִם הִיְתָה הַצּוּרָה שׁוֹקָעָה מִתֵּר לְהַנִּיחָהּ

And if the form was sunken, it is permitted to wear it,

ואסור לחתם בה

and it is forbidden to seal with it,

מפני שהנחתם תעשה בו הצורה בולטת.

because their impression will make in it, meaning in the wax, the form protruding, and one is forbidden to make a protruding form of a human.

וכן אסור לצור דמות חמה ולכנה פוכבים מזלות ומלאכים

And likewise, it is forbidden to fashion the likeness of the sun and the moon, stars, constellations, and angels,

שנאמר שמות כ כ "לא תעשון אתי"

as it is said in the Torah in Shemos 20:20, "Do not make with Me,"

גמרא ראש השנה כד ב "לא תעשון כדמות שמימי המושמים לפני פמרום"

which the Gemara in Rosh Hashanah 24b expounds to mean: "Do not make like the likeness of My servants who serve before Me on high,"

ואפלו על הלוח.

and this prohibition applies even to drawing them flat on the tablet.

צורות הבהמות ושאר נפש חיה חוץ מן האדם

However, the forms of beasts and other living creatures, except for man,

וצורות האילנות ודשאים וכיוצא בהן

and the forms of trees and grasses and similar to them—

מותר לצור אותם

it is permitted to fashion them,

ואפלו הייתה הצורה בולטת:

and even if the form was protruding.

CHAPTER SUMMARY

The chapter begins by establishing the punishments for serving false gods, whether done willingly or inadvertently. The Rambam explains that because gentiles established unique and often bizarre services for each idol—such as defecating before Pe'or or throwing stones at Marculis—a person is generally only liable if he worships the idol in its traditionally accepted manner, which requires the Beis Din to be knowledgeable in these pagan practices. However, the Torah singles out four specific services that are modeled after the avodah in the Beis HaMikdash—slaughtering, bowing, burning an offering, and

pouring a libation (including sprinkling blood)—ruling that performing any of these four acts to any idol brings immediate liability, even if it is not the customary mode of worship for that particular deity.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at the incredible depth of what the Rambam is teaching us here. The Torah tells us that if a person worships an idol in its specific way, even if that way is completely bizarre, like throwing stones or doing something dirty and degrading, he is fully liable. Why? Because that is how that specific thing is served. But then the Torah adds that there are four special services, like bowing down or bringing an offering, that make a person liable no matter what, because these are the ultimate expressions of surrender and devotion that belong only to Hashem.

What is the deep avodah for us here? The yetzer hara is very clever. He doesn't come to a frum Yid and say, "Go worship an idol." Instead, he tries to get us to bow down and surrender our minds, our hearts, and our precious time to the modern "idols" of our generation, our phones, our careers, or the pursuit of honor. We might think, "I'm not really bound to these things, I'm just using them!" But the sugya teaches us that surrender is surrender. When you bow your head and give your entire focus to something other than Hashem, you are giving away a piece of your neshama's devotion to a foreign power.

We also see how careful we must be with our actions. The halachah says that if a coin falls in front of an idol, you cannot bend down to pick it up because it looks like you are bowing to it. A Yid must live with such a high level of yiras Shamayim that even the appearance of compromise is completely unacceptable. We must be pure, inside and out, ensuring that every single bend of our knee and every thought of our heart is directed "l'Hashem levado", to Hashem alone.

Today, notice where you direct your focus and devotion. When you feel the urge to immediately bow your head and surrender your attention to a distraction or a screen, pause for ten seconds, lift your eyes upward, and consciously declare that your mind and heart belong only to Hashem.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בְּחִרְבָנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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