

חומש עם רש"י • ואתחנן • ראשון

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

VAETCHANAN • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Vaetchanan, we open with Moshe Rabbeinu's heartfelt tefillos to Hashem, pleading to be allowed to cross the Yarden and enter Eretz Yisrael. Moshe describes how he begged Hashem to let him see the good land, but Hashem did not accept his tefillah on account of Bnei Yisrael, telling him to speak of it no more. Instead, Hashem commands Moshe to ascend the summit of Pisgah to view the land from afar and to strengthen and encourage Yehoshua, who will lead the nation across.

Following this, the Torah transitions into Moshe's warm words of mussar and guidance to Bnei Yisrael as they prepare to enter the land. He exhorts them to listen closely to the chukim and mishpatim, warning them against adding to or subtracting from the mitzvos of Hashem. Moshe reminds them of the stark lesson of Baal-peor, where those who strayed were destroyed, while those who clung to Hashem remained alive.

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

פסוק א

Pasuk 1

וְאֶתְחַנֵּן אֶל יְהוָה בְּעֵת הַהוּא לֵאמֹר:

saying that at the time Hashem to And I pleaded

רש"י

וְאֶתְחַנֵּן. אֵין חֲנוּן בְּכָל מָקוֹם אֲלֵא לְשׁוֹן מִתְּנַת חֲנָם – אַע"פ שִׁישׁ
that there is even though free a gift of an expression of except place in any supplication there is no And I implored

לָהֶם לְצַדִּיקִים לְתִלּוֹת בְּמַעֲשֵׂיהֶם הַטּוֹבִים אֵין מִבְּקָשִׁים מֵאֵת הַמָּקוֹם אֲלֵא
except the Omnipresent from request they do not the good upon their deeds to depend to the righteous to them

מִתְּנַת חֲנָם, לְפִי שֶׁאָמַר לוֹ וְחֲנִנִי אֶת אֲשֶׁר אָחֻן אָמַר לוֹ בְּלִשׁוֹן
with the expression to Him he spoke I will grace whom — and I will grace to him that He said because free a gift of

וְאֶתְחַנֵּן ; ד"א זֶה אֶחָד מֵעֲשָׂרָה לְשׁוֹנוֹת שֶׁנִּקְרְאוֹת תְּפִלָּה, כְּדֹאִיתָא בְּסִפְרֵי:
in Sifrei as it is prayer by which is called expressions of ten one this is another explanation and I implored

רש"י

בַּעַת הַהוּא. לְאַחַר שֶׁכָּבַשְׁתִּי אֶרֶץ סִיחוֹן וְעוֹג דְּמִיתִי שְׂמָא הֵתֵר הַנֶּדֶר:
the vow was annulled perhaps I imagined and Og Sichon the land of that I conquered after that At the time

רש"י

לֵאמֹר. זֶה אֶחָד מֵג' מְקוֹמוֹת שֶׁאָמַר מֹשֶׁה לְפָנַי הַמָּקוֹם אֵינִי מְנִיחָה עַד
until leaving You I am not the Omnipresent before Moshe that spoke occasions of three is one this To say

שְׁתוּדִיעֲנִי אִם תַּעֲשֶׂה שְׂאֵלָתִי אִם לֹא סַפְרִי :

Sifrei not or my request You will fulfill whether You inform me

פסוק ב

Pasuk 2

אֲדֹנָי יְהוֹה אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלָּתְךָ וְאֶת יָדְךָ

Your hand and — Your greatness — Your servant — to show have begun You Hashem My Lord

הַחֲזָקָה אֲשֶׁר מִי אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כַּמַּעֲשִׂיָּהּ

like Your deeds can do who or in the earth in the heavens is a power who for the strong

וְכַגְבוּרָתָהּ:

and like Your mighty
acts

רש"י

ה' אלהים. רחום בדין:

in judgment merciful God Hashem

רש"י

אתה החלות להראות את עבדך. פתח, להיות עומד ומתפלל אע"פ שנגזרה

that was decreed even though and praying standing to be an opening Your servant — to show have begun You

גזירה; אמר לו ממה למדתי, שאמרתי לי שמות ל"ב "ועתה הנניחה לי", וכי

and was I Me alone leave and now 32 Shemos to me for You said I learned from You to Him he said a decree

תופס הייתי בה? אלא לפתח פתח, שפי היה תלוי להתפלל עליהם, כמו כן

so just for them to pray dependent it was that in me an opening to open rather You · holding

הייתי סבור לעשות עכשו ספרי :

Sifrei now to do thinking was I

רש"י

את גדלך. זו מדת טובה, וכן הוא אומר במדבר י"ד "ועתה יגדל נא

please let be great and now 14 Bamidbar says it and so Your goodness the attribute of this is Your greatness —

כח ה'":

Hashem the strength of

רש"י

ואת ידך. זו ימינה שהיא פשוטה לכל באי עולם:

the world who enter to all extended which is your right hand this is your hand And —

רש"י

החזקה. שאתה כובש ברחמים את מדת הדין בחזקה ספרי :

Sifrei forcibly strict justice the attribute of — with mercy subdue that You The strong

רש"י

אשר מי אל וגו'. אינה דומה למלך בשר ודם שיש לו יועצין וסנכתדרין

and co-judges advisors to him who has and blood flesh to a king of similar You are not etc. God what Who

הַמִּמְחִין בְּיָדוֹ כְּשֶׁרוֹצֶה לַעֲשׂוֹת חֶסֶד וְלַעֲבֹר עַל מִדּוֹתָיו, אֵתָּה אֵין מִי

one there is no You his attributes over and to pass kindness to do when he wants in his hand who protest

שִׁימְחָה בְּיָדָךְ אִם תִּמְחַל לִי וּתְבַטֵּל גְּזֵרְתָּךְ; וּלְפִי כְּשׁוּטוֹ אֵתָּה הַחֲלוֹת

have begun You its plain meaning And according to Your decree and annul me You forgive if in Your hand who can protest

לְהִרְאוֹת אֶת עֲבָדְךָ מִלְחָמַת סִיחֹן וְעוֹג, – כְּדִכְתִּיב דְּבָרִים ב' "רְאֵה הַחֲלֵתִי תַת

to give I have begun "See 2 Devarim as it is written and Og Sichon the war of Your servant — to show

לְפָנֶיךָ", – הִרְאֵנִי מִלְחָמַת ל"א מְלָכִים:

kings thirty-one the war of show me before you"

פסוק ג

Pasuk 3

אֶעְבְּרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן הַהוּא

mountain the Jordan on the side of that the good the land — and let me see please Let me cross over

הַטּוֹב הַזֶּה וְהַלְבָּנוֹן:

and the Lebanon this the good

רש"י

אֶעְבְּרָה נָא. אֵין נָא אֶלָּא לְשׁוֹן בְּקִשָּׁה:

request an expression of but na is not I pray thee Let me pass over

רש"י

הַהוּא הַטּוֹב הַזֶּה. זֶה יְרוּשָׁלַיִם:

Yerushalayim this is this the goodly the mountain

רש"י

וְהַלְבָּנוֹן. זֶה בֵּית הַמִּקְדָּשׁ סִפְרֵי:

Sifrei the Sanctuary the House of this and Lebanon

פסוק ד

Pasuk 4

וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי

to me Hashem and He said to me He listened and not on your account with me Hashem And Hashem was angry

רַב לָךְ אֵל תּוֹסֵף דִּבֵּר אֵלַי עוֹד בְּדָבָר הַזֶּה:

this regarding the matter anymore to me to speak continue do not for you enough

רש"י

וַיִּתְעַבֵּר ה'. נִתְמַלֵּא חֵמָה:

with wrath He was filled Hashem And He was angry

רש"י

לְמַעַנְכֶם. אַתֶּם גִּרְמַתֶּם לִי, וְכֵן הוּא אוֹמֵר תְּהִלִּים ק"ו "וַיִּקְצִיפוּ עַל מִי מְרִיכָה

Merivah the waters of at and they angered 106 Tehillim says it and so to me caused you on your account

וַיֵּרַע לְמֹשֶׁה בַּעֲבוּרָם:

because of them for Moshe and it went ill

רש"י

רב לך. שלא יאמרו הרב כמה קשה והתלמיד כמה סרבן ומפציר סוטה
Sotah and importunate obstinate how and the disciple harsh how the Master they will say so that not for you Much
י"ג; ד"א — רב לך, הרבה מזה שמור לך, רב טוב
the goodness abundant is for you is reserved more than this much for you Much Another explanation 13b
הצפון לך ספרי:
Sifrei for you that is stored up

פסוק ה

Pasuk 5

עלה ראש הפסגה ושא עיניך ימה וצפנה ותימנה ומזרחה וראה
and see and eastward and southward and northward westward your eyes and lift the Pisgah the top of Go up
בעיניך כי לא תעבר את הירדן הזה:
this the Yarden — you shall cross not for with your eyes

רש"י

וראה בעיניך. בקשת ממני ואראה את הארץ הטובה, אני מראה לך את כל
all of it — to you am showing I the good the land — and let me see from Me you requested with your eyes and see
שנאמר דברים ל"ב "ויראהו" ה' את כל הארץ:
the land all of — Hashem and Hashem showed him 34 Devarim as it is said

פסוק ו

Pasuk 6

וצו את יהושע וחזקה ואמצהו כי הוא יעבר לפני העם
the nation before shall cross over he for and encourage him and strengthen him Yehoshua — And command
הזה והוא ינחיל אותם את הארץ אשר תראה:
you shall see which the land — them shall cause to inherit and he this

רש"י

וצו את יהושע. על הטרחות ועל המשאות ועל המריבות:
the quarrels and concerning the burdens and concerning the troubles concerning Yehoshua — And command

רש"י

וחזקה ואמצהו. בדבריך, שלא ירב לבו לומר כשם שנענש
that was punished just as to say his heart will become faint so that not with your words and encourage him And strengthen him
רבי עליהם, כך סופי לענש עליהם, מבטיחו אני כי הוא יעבר והוא
and he will cross over he that I am assuring him because of them to be punished my end is so because of them my master
ינחיל ע' ספרי:
Sifrei see will cause to inherit

רש"י

כי הוא יעבר. אם יעבר לפניהם ינחלו, ואם לאו לא ינחלו; וכן אתה
you and so they will inherit not not and if they will inherit before them he passes if shall pass over he For

מוציא כְּשֶׁשָׁלַח מִן הָעָם אֶל הָעִי וְהוּא יָשָׁב, "וַיָּכּוּ מֵהֶם אַנְשֵׁי הָעִי וְגו'" יְהוֹשֻׁעַ
Yehoshua etc Ai the men of of them and they smote sat and he Ai to the people from when he sent find
ז' וַכִּינוּ שָׁנָפַל עַל פָּנָיו אָמַר לוֹ "קָם לָךְ" - קָם לָךְ כְּתִיב, אֲתָה הוּא הָעוֹמֵד
who stands are he you it is written for you arose for yourself arise to him He said his face on that he fell and once 7
בְּמִקוֹמָהּ וּמִשָּׁלַח אֶת בְּנֵי לְמַלְחָמָה, לָמָּה זֶה אֲתָה נָפַל עַל פָּנֶיךָ? לֹא כִּי אֲמַרְתִּי
Isay thus did not your face on fall you is this why to the war my children — and sends in your place
לְמֹשֶׁה רַבְּךָ אִם הוּא עוֹבֵר עוֹבְרִין וְאִם לֹא אֵין עוֹבְרִין סִפְרֵי :
Sifrei pass over they do not not and if they pass over passes over he if your teacher to Moshe

פסוק ז

Pasuk 7

וַיָּשָׁב בְּגֵיא מוֹל בֵּית פְּעוֹר:

Peor the house of opposite in the valley And we stayed

רש"י

וּנֹשֵׁב בְּגֵיא וְגו'. וְנִצְמַדְתֶּם לְעֵז, וְאֵע"פ כֵּן וְעַתָּה יִשְׂרָאֵל שָׁמַע אֶל הַחֲקִים
the statutes to hearken Yisrael and now though and even to idol worship and you clung etc. in the valley And we dwelt
, וְהַכֹּל מְחוּל לָהּ, וְאֲנִי לֹא זָכִיתִי לְמַחֵל לִי:
for me to be forgiven merit did not but I to you is forgiven and everything

פסוק ח

Pasuk 8

וְעַתָּה יִשְׂרָאֵל שָׁמַע אֶל הַחֲקִים וְאֵל הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי מְלַמֵּד אֲתֶכֶם
you am teaching I that the laws and to the decrees to listen Yisrael And now
לַעֲשׂוֹת לְמַעַן תַּחְיוּ וּבִאתֶם וְיִרְשֶׁתֶם אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי
God of Hashem that the land — and you will possess and you will enter you will live so that to perform
אֲבֹתֵיכֶם נָתַן לָכֶם:
to you is giving your fathers

פסוק ט

Pasuk 9

לֹא תִסְפוּ עַל הַדָּבָר אֲשֶׁר אֲנֹכִי מִצְוֶה אֲתֶכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ
from it subtract and you shall not you command I that the word to add You shall not
לְשֹׁמֵר אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מִצְוֶה אֲתֶכֶם:
you command I that your God Hashem the commandments of — to keep

רש"י

לֹא תִסְפוּ. כְּגוֹן חֲמִשׁ פָּרָשִׁיּוֹת בַּתְּפִלִּין, חֲמִשָּׁת מִיָּנִין בַּלּוּלָב, וְחֲמִשׁ צִיצִיּוֹת, וְכֵן
and so tzitzis and five in the lulav species five in the tefillin parshiyos five for example add Do not
"לֹא תִגְרְעוּ" ע' סִפְרֵי פ' רֹאה :
Re'eh parshas Sifrei see subtract do not

פסוק י

עֵינֵיכֶם הָרְאִיתִּי אֶת אֲשֶׁר עָשָׂה יְהוָה בְּבַעַל פְּעוֹר כִּי כָל הָאִישׁ אֲשֶׁר

who man every for Peor with Baal Hashem did that which — are the ones seeing your eyes

הָלַךְ אַחֲרֵי בַעַל פְּעוֹר הַשְׁמִידוֹ יְהוָה אֱלֹהֶיךָ מִקֶּרְבְּךָ:

from your midst your God Hashem destroyed him Peor Baal after went

ססוק יא

וְאַתֶּם הַדְּבָקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם:

today all of you are alive your God to Hashem who cling And you

CHAPTER SUMMARY

The aliyah flows from Moshe Rabbeinu's personal, intense pleading to enter Eretz Yisrael to his public instruction to the nation. After Hashem denies his request to cross the Yarden and instructs him to prepare Yehoshua for leadership, Moshe turns to Bnei Yisrael with a powerful charge to keep Hashem's mitzvos meticulously without any additions or subtractions. He seals this warning by pointing to their own recent history, contrasting the total destruction of those who followed Baal-peor with the complete survival of everyone who held fast to Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The parsha opens with Moshe Rabbeinu pleading with Hashem, begging to enter Eretz Yisrael. Rashi is immediately medayek on the word "va'eschanan" that Moshe was asking for a "matnas chinam," a free gift. Lichoira, we are talking about Moshe Rabbeinu, the master of all prophets, who spent his entire life in total self-sacrifice for Klal Yisrael. If anyone had "merits" in their account to pay for a request, it was him. Yet, when Moshe stands before Hashem in tefillah, he divests himself of all his achievements and asks only for a free gift.

This is a tremendous yesod in our own avodah. Sometimes a Yid feels, "I learned so much, I gave so much tzedakah, I did so many chassadim, so Hashem owes me." The Torah is teaching us that this is a mistake. When we come to daven, we must realize that we have no claims on Hashem. Everything He gives us is a pure matnas chinam, an act of sheer chesed. When you approach tefillah with this shiflus, with the recognition that you are asking for a free gift, your heart opens up in a completely different way.

Look at the end of the aliyah: "V'atem hadvekim b'Hashem Elokeichem chayim kulchem hayom." The key to this eternal cleaving, this dveikus, is the humility of knowing we are completely dependent on His kindness. When we stop demanding and start asking like a child asking a loving father for a gift, we merit the ultimate connection.

Today, before you daven Mincha or Maariv, take ten seconds to stop and think: "I am standing before Hashem to ask for a matnas chinam." Do not focus on what you think you deserve; just ask Hashem to grant your tefillah out of His endless chesed.

דף יומי • חזקוני • דף פ'

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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.

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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 בְּצִבִּי הָבָא 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 לְרַבְּנּוּ, וּבֵין לְרַבִּי אֶלְיעֶזֶר, מִסְפָּקָא לָהּ אִי חוֹשְׁשִׁין לְזֶרַע 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 בִּ"שָׁה וְאַפִּילוּ מְקַצֵּת שָׁה."

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

STATEMENT

לְעֵנִין אוֹתוֹ וְאֵת בְּנוֹ, מִשְׁפַּחַתָּ לָהּ בֵּין בְּתִישׁ הַבָּא עַל הַצִּבְיָה, וּבֵין בְּצִבֵּי הַבָּא 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 הַבָּא עַל הַצִּבְיָה, וְלְאַיִסוּרָא דְרַבְּנָן סְבָרִי: דִּילְמָא חוֹשְׁשִׁין לְזֶרַע הָאָב, "שָׁה וְאַפִּילוּ מְקַצֵּת שָׁה" 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: נָהִי נָמִי דְחוֹשְׁשִׁין לְזֶרַע הָאָב, "שָׁה וְאַפִּילוּ מְקַצֵּת שָׁה" 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

בְּצִבֵּי הַבָּא עַל הַתִּישָׁה, וּלְמַלְקוֹת.

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

EXPLANATION

רַבְּנָן סְבָרִי: נָהִי נָמִי דְחוֹשְׁשִׁין לְזֶרַע הָאָב, "שָׁה וְאַפִּילוּ מְקַצֵּת שָׁה" אָמְרִינָן, וּמַלְקִינָן לִיהָ.

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: אִיסוּרָא אִיכָא, מְלָקוֹת לֵיכָא.

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

EXPLANATION

אִיסוּרָא אִיכָא, דְלִמָּא אֵין חוֹשְׁשִׁין לְזֶרַע הָאָב, וְהָאִי שָׁה 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 – ברירה 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 הת"ש ומן הצב"ה.

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 ברירה 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 חמנא: הני 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

והני מדלא קחשיב להו בהדי חיות – שמע מינה דעז נינהו.

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

OBJECTION

מתקיף 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

מתקיף 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 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 סְבָרִי: מִדְּמִתְּרָגְמִינָן "תּוֹרֵפֶלָא", מִינָא דְּבֵהֶמָּה הוּא, וְרַבִּי יוֹסֵי סָבַר: מִדְּקָא חָשִׁיב לִיָּה בְּהֵדִי חַיִּוֹת, מִינָא 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 מִינָא דְּעֹז נִינְהוּ.

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

OBJECTION

מִתְּקִיף לָהּ רַב אַחָא בְּרִיה דְּרַב אִיקָא: וְדִלְמָא מִינָא 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: וְדִלְמָא מִינָא דְּתָאוּ, אוּ מִינָא דְּזֻמָּר 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: אַמֵּימָר 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 אוֹשְׁעִיא: כּוֹלָה מִתְּנִיתִין 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

וְלִילְקִי 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 שְׂבִשְׂוֹר וְשִׁבְשֻׁה 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 וְשִׁבְשֻׁה שְׂרוּעַ וְקָלוּט וגו'", לִימָד עַל הַפְּסוּלִין שְׂבִשְׂוֹר וְשִׁבְשֻׁה, 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 חֲשִׁיב לְאִי דְ"אוֹתוֹ וְאֶת בְּנוֹ" – לְאִי נוֹכְרָאִי לֹא קָא חֲשִׁיב.

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

QUESTION

וְלֹא? וְהָא קְדָשִׁים בַּחוּץ, דְּלְאִי נוֹכְרָאִי נִינְהוּ, וְקָא חֲשִׁיב,

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: קְדָשִׁים 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 נִוְכְּרָאִי,

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 נִוְכְּרָאִי.

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

STATEMENT

רַבִּי זֵירָא אָמַר: הֵנָּח לְמַחוּסָר 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 פסילים • פרק שלישי

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.

הלכה א

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

כל העובד פסילים

Anyone who serves stars and constellations

ברצונו בידיו

willingly and intentionally

חייב כרת

is liable for kares (spiritual excision)

ואם היו שם עדים והתראה

and if there were there witnesses and a forewarning

נסקל.

he is stoned by the Beis Din.

ואם עבד בשגגה

And if he served them inadvertently

מביא קרבן חטאת קבועה:

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 יעבדו הגוים האלה את אלהיהם ואעשה כן גם אני".

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 השתחויה 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. Worshiping 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 שְׁעוֹבָדִין אוֹתָהּ בְּמִקְלָהּ.

Regarding an idol that they worship it with a staff:

שָׁכַר מִקְלָהּ בְּפָנֶיהָ

if one broke a staff before it,

חַיֵּב

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

וְנִאָּסְרָתָּהּ.

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

זָרַק מִקְלָהּ בְּפָנֶיהָ

If one threw a staff before it,

חַיֵּב

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

וְאֵינָהּ נִאָּסְרָתָּהּ.

but the staff is **not** forbidden.

שְׂאִין זְרִיקַת הַמִּקְלָהּ כְּעֵין זְרִיקַת הַדָּם

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

שֶׁהָרִי הַמִּקְלָהּ כְּמוֹ שֶׁהוּא

for behold the staff remains as it is when thrown,

וְהַדָּם מֵתִפְצֵר.

and the blood scatters when sprinkled.

הַמִּקְבֵּל 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 חֲזַר 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,

אָלָא 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 כָּה

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 לְבִזּוֹתוֹ

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

או זרק אבן לְמַרְקוּלִיס כְּדֵי לְבִזּוֹתוֹ

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 יְתֵרָה נֹאֶה בְּיֹתֵר.

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 מיראה פטור.

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 וְהִסָּף 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 כִּיּוּצָא בְּדִבְרֵי 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.

וְאֵף עַל פִּי כֵן אֵינוֹ לֹקָה 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 בְּרִגְלוֹ לְפָנֶי 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 לָהּ

because it appears like he is one bowing to it;

אֲלָא יֵשֵׁב וְאַחֵר כֶּךָ 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

פְּרָצוּפוֹת הַמְקֻלָּחוֹת מִיָּם

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 שֶׁלֹּא 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.

לְפִיכָה 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 תַעֲשׂוּן אִתִּי"

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

כְּלוֹמַר 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 בָהֶן הַטּוֹעִים וַיִּדְמּוּ שֶׁהֵם לְעֲבוֹדַת 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 בְּאֶבֶן צוּרַת הָאָדָם.

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

וְהוּא שֶׁתֵּהָיָה 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 לִזְקָה.

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 הַלּוּחֹת וְהַטַּבָּלִיּוֹת

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,

הִרי 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 המשישין 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 נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לֹא עֶזְרָא וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׂוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִינָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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