

חומש עם רש"י · ואתחנן · שני

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

VAETCHANAN · 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his powerful words of mussar to Klal Yisrael, urging them to hold fast to the Torah and mitzvos. He reminds them that keeping the chukim and mishpatim is our true wisdom in the eyes of the nations, who will see how close Hashem is to us whenever we call out to Him. Moshe warns the people with a severe warning never to forget the Ma'amad Har Sinai, where they stood at the foot of the burning mountain and heard the voice of Hashem speaking from the fire without seeing any physical form.

Because they saw no physical image at Sinai, Moshe warns them with the utmost caution against falling into the trap of avodah zarah, whether by making physical images of any creature or by bowing down to the sun, moon, and stars. He reminds them that they were pulled out of the iron furnace of Mitzrayim to be Hashem's special nation, and warns them of the bitter galus and churban that will follow if they ever turn to idols in the land of Eretz Yisrael.

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

פסוק א

Pasuk 1

רָאֵה לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוֵּנִי יְהוָה אֱלֹהֵי לַעֲשׂוֹת
to do my God Hashem commanded me as and laws decrees you I have taught See
כֵּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ:
to possess it there are coming you that the land in the midst of so

פסוק ב

Pasuk 2

וּשְׁמִרְתֶּם וַעֲשִׂיתֶם כִּי הוּא חֻכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים
the nations in the eyes of and your your wisdom it is for and you shall do And you shall guard
understanding
אֲשֶׁר יִשְׁמְעוּן אֶת כָּל הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם חָכָם וְנָבוֹן
and understanding wise a people surely and they will say these the statutes all of — will hear who
הַגּוֹי הַגָּדוֹל הַזֶּה:
this the great is the nation

רש"י

ושמרתם. זו משנה:
is study this And you shall watch

רש"י

ועשיתם. כמשמעו שם :

there according to its meaning and you shall do

רש"י

כי הוא חכמתכם ובינתכם וגו'. בזאת תחשבו חכמים ונבונים
and understanding wise you will be considered through this etc. and your understanding your wisdom it is for

לעיני העמים:

the nations in the eyes of

פסוק ג

Pasuk 3

כי מי גוי גדול אשר לו אלהים קרבים אליו כיהוה אלהינו בכל

in all our God like Hashem to it close God has that great is a nation who For

קראנו אליו:

to Him our calling

פסוק ד

Pasuk 4

ומי גוי גדול אשר לו חקים ומשפטים צדיקים ככל התורה הזאת

this the Torah like all of righteous and ordinances statutes has that great is a nation And who

אשר אנכי נתן לפניכם היום:

today before you place I which

רש"י

חקים ומשפטים צדיקים. הגונים ומקבלים:

and acceptable proper righteous and judgments Statutes

פסוק ה

Pasuk 5

רק השמר לה ושמר נפשך מאד פן תשכח את הדברים אשר ראו

saw that the things — you forget lest exceedingly your soul and watch yourself guard Only

עיניך ופן יסורו מלבבך כל ימי חיך והודעתם לבניך

to your children and make them known your life the days of all from your heart they depart and lest your eyes

ולבני

your children and to the children of

רש"י

רק השמר לך ... פן תשכח את הדברים. אז, כשלא תשכחו אותם ותעשו

and you do them them you forget when not then the things — you forget lest to yourself take heed Only

על אמתתם, תחשבו חכמים ונבונים, ואם תעו אותם מתוך שכחה,

forgetfulness out of them you distort and if and understanding wise you will be considered their truth according to

פסוק ו

Pasuk 6

יום אשר עמדת לפני יהוה אלהיך בחרב באמר יהוה אלי הקהל לי
for Me Assemble to me Hashem when saying at Chorev your God Hashem before you stood that The day
את העם ואשמעם את דברי אשר ילמדון ליראה אתי כל הימים
the days all Me to fear they may learn so that My words — and I will let them hear the people —
אשר הם חיים על האדמה ואת בניהם ילמדון:
they shall teach their children and — the earth upon are alive they that

רש"י

יום אשר עמדת. מוסב על מקרא ש'למעלה ממנו אשר ראו עיניך – יום אשר
that on the day your eyes saw which it that is above the verse to is connected you stood that The day
עמדת בחרב אשר ראית הקולות ואת הלפידים:
the lightning and — the thunder you saw where at Chorev you stood

רש"י

ילמדון. ילפון – לעצמם:
for themselves they shall learn they shall learn

רש"י

ילמדון. יאלפון – לאחרים:
to others they shall teach they shall teach

פסוק ז

Pasuk 7

ותקרבון ותעמדון תחת ההר וההר בער באש עד לב
the heart of until with fire was burning and the mountain the mountain under and you stood And you approached
השמים חשך ענן וערפל:
and thick darkness cloud darkness the heavens

פסוק ח

Pasuk 8

וידבר יהוה אליכם מתוך האש קול דברים אתם שמעים ותמונה
but a likeness were hearing you words a sound of the fire from the midst of to you Hashem And spoke
אינכם ראים זולתי קול:
a voice except see you did not

פסוק ט

וַיַּגֵּד לָכֶם אֶת בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֶׂרֶת
 the ten to perform you He commanded which His covenant — to you And He declared
 הַדְּבָרִים וַיִּכְתֹּבם עַל שְׁנֵי לַחֹת אֲבָנִים:
 stone tablets of two upon and He wrote them commandments

פסוק י

וְאֵתִי צִוָּה יְהוָה בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתָם
 for your performing and laws decrees you to teach that at the time Hashem commanded and me
 אֹתָם בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:
 to possess it there are crossing over you that in the land them

רש"י

וְאֵתִי צִוָּה ה' לְלַמֵּד אֶתְכֶם. תּוֹרָה שְׁבַעַל פֶּה:
 · which is oral the Torah you to teach Hashem commanded and me

פסוק יא

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם כִּי לֹא רָאִיתֶם כָּל תְּמוּנָה בְּיוֹם דִּבְרַיְהוָה
 Hashem spoke on the day likeness any did you see not because for your souls greatly And you shall guard
 אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ:
 the fire from the midst of at Chorev to you

פסוק יב

כִּן תַּשְׁחֲתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל סִמָּל תְּבִנִית זָכָר אוֹ
 or male the design of form any the likeness of a carved image for yourselves and you make you will corrupt lest
 נְקֵבָה:
 female

רש"י

סמל. צורה:
 a form semel

פסוק יג

תְּבִנִית כָּל בְּהֵמָה אֲשֶׁר בָּאָרֶץ תְּבִנִית כָּל צִפּוֹר כִּנָּף אֲשֶׁר תְּעוֹף בַּשָּׁמַיִם:
 in the heavens flies that winged bird any the form of on the earth that is animal any the form of

פסוק יד

תִּבְנִית כָּל רִמָּשׁ בְּאֲדָמָה תִּבְנִית כָּל דָּגָה אֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
the earth below is in the waters that fish any the form of on the ground creeping thing any the form of

פסוק טו

וּפֶן תִּשָּׂא עֵינֶיךָ הַשְּׁמַיִמָּה וְרָאִיתָ אֶת הַשֶּׁמֶשׁ וְאֶת הַיָּרֵחַ וְאֶת הַכּוֹכָבִים
the stars and — the moon and — the sun — and you see to the heavens your eyes you lift up and lest
כָּל צָבָא הַשָּׁמַיִם וְנִדְחָתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וְעַבַּדְתָּם אֲשֶׁר חֶלֶק יְהוָה
Hashem allotted which and serve them to them and bow down and you be drawn the heavens the host of all
אֱלֹהֶיךָ אַתֶּם לְכָל הָעַמִּים תַּחַת כָּל הַשָּׁמַיִם:
the heavens all of under the peoples to all them your God

רש"י

וּפֶן תִּשָּׂא עֵינֶיךָ. לְהִסְתַּכֵּל בְּדַבָּר וּלְתֵת לֵב לְטָעוֹת אַחֲרֵיהֶם:
after them to go astray heart and to set upon the matter to gaze your eyes you lift up and lest

רש"י

אֲשֶׁר חֶלֶק ה'. לְהַאֲוִיר לָהֶם מִגִּילָה ט'; ד"א לְאֱלֹהוֹת, לֹא מִנְעָן
prevent them He did not as deities Another explanation 9 Megillah to them to give light Hashem assigned Which
מִלְטָעוֹת אַחֲרֵיהֶם אֵלָּא הִחֲלִיקָם בְּדַבְּרֵי הַבְּלִיָּהִם לְטָרְדָם מִן הָעוֹלָם, וְכֵן הוּא
it and so the world from to banish them their vanities with words of He made them slip but after them from straying
אוֹמֵר תִּהְיֶה ל"ו "כִּי הִחֲלִיק אֵלָיו בְּעֵינָיו לְמִצָּא עוֹנֵוֹ לְשֹׂנְאֵי עֲבוּדָה זָרָה נ"ה:
55 Zarah Avodah to hate his iniquity to find in his eyes to him He made slip For 36 Tehillim says

פסוק טז

וְאַתֶּכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם לְהִיּוֹת
to be from Mitzrayim the iron from the furnace of — you and He brought out Hashem took And you
לוֹ לְעָם נַחֲלָה כִּיּוֹם הַזֶּה:
as this day inheritance for a nation of for Him

רש"י

מִכּוּר. כּוּר הוּא כְּלִי שֶׁמְזַקְקִים בוֹ אֶת הַזָּהָב:
the gold — in it that they refine is a vessel it a furnace From a furnace

פסוק יז

וַיִּהְיֶה הַתְּאֵנָה בִּי עַל דְּבָרֶיכֶם וַיִּשָּׁבַע לְבִלְתִּי עָבְרִי אֶת הַיַּרְדֵּן
the Jordan — my crossing against and swore your account on with me was angry And Hashem
וּלְבִלְתִּי בֹא אֶל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ נַחֲלָה:
as a heritage to you is giving your God Hashem that the good the land into entering and against

רש"י

התאנה. נתמלא רגז:

wrath he was filled with He was angry

רש"י

על דבריכם. על אודותיכם, על עסקיכם:

your doings on your account on your words On

פסוק יח

Pasuk 18

כי אנכי מת בארץ הזאת אינני עבר את הירדן ואתם עברים

are crossing but you the Yarden — crossing I am not this in the land am dying I For

וירשתם את הארץ הטובה הזאת:

this good the land — and you shall possess

רש"י

כי אנכי מת וגו' אינני עבר. מאחר שמת מהיכן יעבר? אלא אף עצמותי

my bones even rather would he pass over from where that he dies Since passing over I am not etc must die I For

אינם עוברים ספרי במדבר כ"ז :

27 Bamidbar Sifrei passing over are not

פסוק יט

Pasuk 19

השמרו לכם פן תשכחו את ברית יהוה אלהיכם אשר כרת עמכם

with you He sealed which your God Hashem the covenant of — you forget lest · Guard yourselves

ועשיתם לכם פסל תמונת כל אשר צוה יהוה אלהיך:

your God Hashem commanded you which anything the likeness of a carved image for yourselves and you make

רש"י

תמונת כל. תמונת כל דבר:

thing any the likeness of anything the likeness of

רש"י

אשר צוה ה'. אשר צוה שלא לעשות:

to do not He commanded you which Hashem He commanded you Which

פסוק כ

Pasuk 20

כי יהוה אלהיך אש אכלה הוא אל קנא:

jealous a God is He consuming a fire your God Hashem For

רש"י

אל קנא. מקנא לנקם, אנפר"מנט בלעז, מתחרה על רגזו להפרע

to exact punishment His anger in glowing in foreign tongue emportment to take vengeance Who is zealous jealous A God

כִּי תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁנֵתָם בְּאֶרֶץ וְהִשְׁחַתְתָּם
and you act corruptly in the land and you become children and children of children you beget When
established
וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כָּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה אֱלֹהֵיךָ
your God Hashem in the eyes of evil and you do anything the likeness of a carved image and you make
לְהַכְעִיסוֹ:
to anger Him

רש"י

וְנוֹשְׁנֵתָם. רָמַז לָהֶם שֶׁיִּגְלוּ מִמֶּנָּה לְסוֹף שְׁמוֹנֶה מֵאוֹת וַחֲמִשִּׁים
and fifty hundred eight at the end of from it that they would be exiled to them He hinted And you shall have been
long
וּשְׁתֵּים שָׁנָה כְּמִנְיָן "וְנוֹשְׁנֵתָם", וְהוּא הַקָּדִים וְהִגְלָם לְסוֹף
at the end of and exiled them brought early and He and you shall have been according to the numerical years and two
long value of
שְׁמוֹנֶה מֵאוֹת וַחֲמִשִּׁים, וְהַקָּדִים שְׁתֵּי שָׁנִים ל"וְנוֹשְׁנֵתָם", כְּדֵי שֶׁלֹּא יִתְקַיֵּם
would be fulfilled that not in order before and you shall have years by two and He advanced it and fifty hundred eight
been long
כָּהֵם כִּי אָבֵד תֵּאבְדוּן, וְזֶהוּ שְׁנֵי אֲמָר דְּנִיאל ט' "וַיִּשְׁקָד עַל הָרָעָה
the evil concerning And He hastened chapter nine Daniel that which is said and this is you shall perish utterly that in them
וַיְבִיאָהּ עָלֵינוּ כִּי צָדִיק ה' אֱלֹהֵינוּ" - צְדָקָה עָשָׂה עִמָּנוּ שֶׁמָּהֵר לְהַבִּיאָהּ
to bring it that He hastened with us He did charity our God Hashem righteous for upon us and He brought it
שְׁתֵּי שָׁנִים לְפָנֵי זְמַנָּה סְנֵהדְרִין ל"ח; גִּיטִין פ"ח :
page 88 Gittin page 38 Sanhedrin its time before years two

הָעִידֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ כִּי אָבֵד תֵּאבְדוּן מְהֵרָה
quickly you shall surely perish perish that the earth and — the heavens — today against you I call to witness
מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא תִאָּרֶכֶן
prolong you shall not to possess it there the Jordan — are crossing you that the land from upon
יָמִים עָלֶיהָ כִּי הַשָּׂמַד תִּשְׁמָדוּן:
you shall be destroyed destroyed but upon it days

רש"י

הָעִידֹתִי בָכֶם. הִנְנִי מְזַמֵּנִם לְהִיּוֹת עֲדִים שֶׁהִתְרִיתִי בָכֶם:
you that I warned witnesses to be summon them behold I against you I call as witnesses

וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מִתֵּי מִסְפָּר בְּגוֹיִם
 among the nations number men of and you will remain among the peoples you Hashem And He will scatter
 אֲשֶׁר יְנַהֵג יְהוָה אֶתְכֶם שָׁמָּה:
 there you Hashem will lead where

פסוק כד

וְעַבַדְתֶּם שֵׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא יֵרְאוּן
 they see not which and stone wood man the hands of the work of gods there And you will serve
 וְלֹא יִשְׁמְעוּן וְלֹא יֹאכְלוּן וְלֹא יִרְיִחוּן:
 they smell and not they eat and not they hear and not

רש"י

וְעַבַדְתֶּם שֵׁם אֱלֹהִים. כְּתַרְגוּמוֹ, מִשְׁאַתֶּם עוֹבְדִים לְעוֹבְדֵיהֶם כְּאִלּוּ אַתֶּם עוֹבְדִים
 serve you it is as if their worshippers serve since you like its Targum gods there And you shall serve
 לָהֶם:
 them

פסוק כה

וּבְקִשְׁתֶּם מִשָּׁם אֶת יְהוָה אֱלֹהֵיךָ וּמָצָאתָ כִּי תִדְרֹשְׁנוּ בְּכָל לִבְבְּךָ
 your heart with all you search for Him if and you will find your God Hashem — from there And you will seek
 וּבְכָל נַפְשְׁךָ:
 your soul and with all

פסוק כו

בְּצָר לָּךְ וּמִצָּאוֹךְ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשָׁבְתָּ עַד
 unto and you will return the days in the end of these the things all and they find you to you In distress
 יְהוָה אֱלֹהֵיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ:
 His voice and you will obey your God Hashem

פסוק כז

כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפְּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח
 forget and will not destroy you and will not abandon you will not your God Hashem compassionate a God For
 אֶת בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:
 to them He swore which your fathers the covenant of —

רש"י

לא ירפך. מְלַחֲזִיק בְּךָ בְּיָדָיו, וְלִשׁוֹן לֹא יִרְפָּךְ לִשׁוֹן
is an expression of He will let loose not and the expression with His hands onto you from holding let you loose He will not
לֹא יַפְעִיל הוּא – לֹא יִתֵּן לָהּ רַפְיוֹן, לֹא יַפְרִישׁ אוֹתָהּ מֵאַצְלוֹ, וְכֵן
and so from beside Him you separate He will not looseness to you give He will not it is cause to do He will not
"אֲחִזְתִּיו וְלֹא אֲרַפְנוּ" שִׁיר הַשִּׁירִים ג' שֶׁלֹּא נִנְקַד אֲרַפְנוּ; כָּל לִשׁוֹן רַפְיוֹן
looseness expression of every I will let loose vowelised which is not three Songs Song of will I let loose and not I held him
מוֹסֵב עַל לִשׁוֹן מַפְעִיל וּמִתְפַּעֵל, כְּמוֹ "הִרְפָּה לָהּ" מַלְכִּים ב ד' – תֵּן
give four two Kings to her give looseness like and doing to oneself causing to do the expression of upon is directed
לָהּ רַפְיוֹן, "הִרְפָּה מִמֶּנִּי" דְּבָרִים ט' – הִתְרַפָּה מִמֶּנִּי:
from me loosen yourself nine Devarim from me give looseness looseness to her

פסוק כח

Pasuk 28

כִּי שָׁאַל נָא לְיָמִים רִאשׁוֹנִים אֲשֶׁר הָיוּ לְפָנֶיךָ לְמַן הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים
God created that the day from before you were that earlier of days please ask For
אָדָם עַל הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קִצְהָ הַשָּׁמַיִם הִנֵּהיָה כְּדָבָר
like the matter has there been of the heaven the edge and until of the heaven and from the edge the earth upon man
הַגָּדוֹל הַזֶּה אוֹ הַנִּשְׁמָע כְּמָהוּ:
like it has there been heard or this great

רש"י

לְיָמִים רִאשׁוֹנִים. עַל יָמִים רִאשׁוֹנִים:
former days regarding former regarding days

רש"י

וּלְמִקְצֵה הַשָּׁמַיִם. וְגַם שָׁאַל לְכָל הַבְּרוּאִים אֲשֶׁר מִקְצֵה אֶל קִצְהָ, זֶהוּ פְּשׁוּטוֹ;
its plain sense This is an end to from an end that are the creatures of all ask and also of the heaven And from the end
וּמִדְּרָשׁוֹ, מִלְּמַד עַל קוֹמָתוֹ שֶׁל אָדָם שֶׁהִיָּתָה מִן הָאָרֶץ עַד הַשָּׁמַיִם, וְהוּא
and it is the heaven until the earth from that it was Adam of the height regarding teaches and its Midrash
הַשְּׁעוּר עֲצָמוֹ אֲשֶׁר מִקְצֵה אֶל קִצְהָ סִנְהֶדְרִין ל"ח :
38b Sanhedrin an end to from an end which is itself the measurement

רש"י

הִנֵּהיָה כְּדָבָר הַגָּדוֹל הַזֶּה. וּמָהוּ הַדְּבָר הַגָּדוֹל, הַשְּׁמָע עִם וְגו':
etc. a people did hear the great the matter and what is this the great like the matter whether there has been

פסוק כט

Pasuk 29

הַשְּׁמָע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ הָאֵשׁ כַּאֲשֶׁר שָׁמַעְתָּ אֹתָהּ
you heard as the fire from the midst of speaking G-d the voice of a nation Did hear
וַיַּחֲיִי:
and survived

או הִנֵּסָה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בָּאֲתֹת
 with signs with trials a nation from the midst of a nation for himself to take to come a god has ventured Or
 וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים
 great and with terrors outstretched and with an arm strong and with a hand and with war and with wonders
 כָּל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:
 before your eyes in Mitzrayim your God Hashem for you did that like all

רש"י

או הנסה אלהים. הכי עשה נסים שום אלוה לבוא לקחת לו גוי וגו', כל
 all etc. a nation for himself to take to come god any miracles did is it so God has attempted Or
 ה"י"ן ה'לו תמיהות הן, לכה נקודות הן בפתח פתח: הנהיה,
 has there been Patach with a Chataph they are vowelled therefore they are questions these the letters Heh
 הנשמע, השמע הנסה:
 has attempted has heard has there been heard

רש"י

במסת. על ידי נסיונות הודיעם גבורותיו, כגון "התפאר עלי" שמות ח'
 8 Shemos over Me" "Boast such as His mighty deeds He made known to them trials means of by By trials
 אם אוכל לעשות כן, הרי זה נסיון:
 a trial this is behold so to do I am able whether

רש"י

באת. בסיומנו, להאמין שהוא שלוחו של מקום, כגון "מה זה בידך" שם
 there in your hand" is this "What such as the Omnipresent of is the messenger that he to believe with signs With signs
 ד':
 4

רש"י

ובמופתים. הם נפלאות, שהביא עליהם מפות מפלאות:
 wondrous plagues upon them that He brought wondrous things they are And with wonders

רש"י

ובמלחמה. בים, שנאמר "כי ה' נלחם להם" שם י"ד:
 14 there for them fights Hashem For as it is said at the sea And by war

אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו:
 besides Him else there is none is God He Hashem that to know were shown You

רש"י

הראת. כְּתַרְגּוּמוֹ "אַתְחַזִּיתָא"; כְּשֶׁנָּתַן הַקֹּדֶשׁ אֶת הַתּוֹרָה פָּתַח לָהֶם
for them He opened the Torah — the Holy One blessed be when gave you were shown like its translation You have been shown
He

שִׁבְעָה רְקִיעִים, וּכְשֶׁם שֶׁקָּרַע אֶת הָעֲלִיּוֹנִים כֹּךְ קָרַע אֶת הַתַּחְתּוֹנִים, וַיֵּרְאוּ שֶׁהוּא
that He and they saw the lower regions — He rent so the upper regions — that He rent and just as heavens seven

יְחִידִי, לָכֵן נֶאֱמַר "אַתָּה הָרָאָתָּ לְדַעַת":
to know were shown you it is said therefore is alone

פסוק לב

Pasuk 32

מִן הַשָּׁמַיִם הִשְׁמִיעָה אֶת קוֹלוֹ לְיִסְרָךְ וְעַל הָאָרֶץ הִרְאָה אֶת אִשּׁוֹ
His fire — He showed you the earth and upon to discipline you His voice — He let you hear the heavens From
הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ:
the fire from the midst of you heard and His words the great

פסוק לג

Pasuk 33

וַתַּחַת כִּי אָהַב אֶת אֲבוֹתָיָהּ וַיִּבְחַר בְּזֶרְעוֹ אַחֲרָיו וַיּוֹצֵאֵהָ
and He brought you after them their offspring and He chose your forefathers — He loved that And because
out
בְּכַחוֹ הַגָּדֹל מִמִּצְרַיִם:
from Mitzrayim the great with His power with His presence

רש"י

וַתַּחַת כִּי אָהַב. וְכָל זֶה תַּחַת אֲשֶׁר אָהַב:
He loved of that because this and all He loved · And because

רש"י

וַיּוֹצֵאֵהָ בְּפָנָיו. כְּאֵדָם הַמְנַהִיג בְּנֹו לְפָנָיו, שֶׁנֶּאֱמַר "וַיֵּסַע מַלְאָךְ הָאֱלֹהִים
G-d the angel of And he moved as it is said before him his son who leads like a man before Him And He brought you out

הַחֲלֶה וְגו' וַיֵּלֶךְ מֵאַחֲרֵיהֶם" שֵׁם. ד', וַיּוֹצֵאֵהָ בְּפָנָיו —
in His presence And He brought you out Another explanation there behind them and went etc. who went

בְּפָנָיו אֲבוֹתָיו, כְּמָה שֶׁנֶּאֱמַר "נִגַּד אֲבוֹתָם עָשָׂה פֶלְאָ" תַּחִּילִים ע"ח;
78 Tehillim wonders He did their fathers In the presence of it is said just as his fathers in the presence of

וְאַל תִּתְמָה עַל שֶׁהִזְכִּירָם בְּלִשׁוֹן יְחִיד, שֶׁחָרִי כְּתָבָם בְּלִשׁוֹן
in the language of He wrote them for behold singular in the language of that He mentioned them at be surprised And do not
יְחִיד — וַיִּבְחַר בְּזֶרְעוֹ אַחֲרָיו:
after him his seed and He chose singular

פסוק לד

Pasuk 34

לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּךָּ מִפְּנֵיהָ לְהַבִּיאָהּ לְתֶת לָהּ אֶת אֶרְצָם
their land — to you to give to bring you from before you than you and mightier greater nations to drive out

נחלה פיוס הנה:

· as this day as an inheritance

רש"י

ממך מפניך. סרסו ודרשו: להוריש מפניך גוים גדולים ועצומים ממך:
than you and mightier greater nations from before you to dispossess and explain it invert it from before you than you

רש"י

כיום הזה. כאשר אתה רואה היום:
today see you as this As the day

פסוק לה

Pasuk 35

וידעת היום והשבת אל לבבך כי יהוה הוא האלהים בשמים
in the heavens is the God He Hashem that your heart to and you shall return today And you shall know
ממעל ועל הארץ מתחת אין עוד:
else there is none below the earth and on above

פסוק לו

Pasuk 36

ושמרת את חקי ואת מצותיו אשר אנכי מצוך היום אשר
so that today command you I which His commandments and — His statutes — And you shall keep
יטב לך ולבנך אחריך ולמען תאריך ימים על האדמה אשר
which the land upon days you will prolong and so that after you and for your children for you it will go well
יהוה אלהיך נתן לך כל הימים:
the days all to you is giving your God Hashem

CHAPTER SUMMARY

The aliyah traces Moshe's warning to Klal Yisrael about the absolute prohibition of making sculptured images or serving the heavenly hosts, reminding them that Hashem is a consuming fire. Moshe forewarns that if they turn to avodah zarah after settling in the land, they will be quickly destroyed and scattered among the nations, where they will be forced to serve man-made gods of wood and stone. However, he reassures them that even in their deepest distress in galus, if they seek Hashem with all their heart and return to Him, He will not abandon them or forget the covenant with the Avos. Moshe concludes by pointing to the absolute uniqueness of Jewish history—that no other nation ever heard the voice of Hashem speaking from fire or was redeemed with such open miracles—proving once and for all that Hashem alone is Elokim in heaven above and on earth below, and there is none else.

The Torah is telling us a fundamental rule of our emunah: "Ata hareisa lada'at...", you have been shown, so that you should know. At Har Sinai, Hashem did not just give us a set of rules; He showed us His reality with an open, undeniable revelation. But the Torah immediately warns us, "pen tishkach," do not forget what your eyes saw. Lichoira, how could a person ever forget standing at the foot of a burning mountain and hearing the voice of Hashem? The answer is that the yetzer hara does not work by making us intellectually deny the truth. Rather, the natural coldness of the world slowly cools down our warmth, making our connection feel distant and old, until we are "noshanitem", we become stale.

This is the real avodah of a Yid. Emunah is not a dry philosophy that you learn once and put on a shelf. It is a living, breathing relationship that requires constant renewal. If we do not actively work to bring the excitement of Har Sinai into our daily lives, the routine of the day-to-day will naturally wash it away. We have to take that clear knowledge of "ein od milvado", that there is absolutely nothing besides Hashem, and bring it down from our minds into our hearts, making it real and alive every single morning.

Today, when you daven or learn, do not just go through the motions out of habit. Take thirty seconds before you begin to stop, close your eyes, and picture the fire of Har Sinai. Remind yourself that the very same Hashem who spoke out of the flames is standing right here, waiting to hear your voice.

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THE SUGYA

In this daf, we continue our deep dive into the halachos of "Oso V'es Beno" (the prohibition against slaughtering an animal and its offspring on the same day). The Gemara begins by exploring the source for the rule that a negative prohibition derived from a positive statement is treated as a positive mitzvah, specifically regarding animals offered before their eighth day. We then transition into a major discussion regarding how the prohibition of Oso V'es Beno applies to sacrificial animals (kodashim).

We will learn the yesod of Rav Hammuna in the name of Rabbi Shimon regarding whether the prohibition of Oso V'es Beno applies to kodashim, and how this connects to Rabbi Shimon's famous shitta that an unfit slaughter (shechitah she'eino reuyah) is not halachically considered a slaughter. The Gemara analyzes various scenarios of slaughtering these animals inside and outside the Beis HaMikdash courtyard, examining the liabilities of kareth and lashes.

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

דף יומי • DAF 81A

EXPLANATION

נתקו לעשה.

The Torah **transmuted it** from a standard negative prohibition **into a positive mitzvah**.

QUESTION

מאי טעמא?

What is the reason for this derivation?

PROOF

דאמר קרא: "מיום השמיני והלאה ירצה" –

As the verse states: "From the eighth day and forward it may be accepted for an offering" (Vayikra 22:27) — which implies:

INFERENCE

מיום השמיני אין, מעיקרא לא.

from the eighth day and onward, yes, it may be sacrificed, but initially, before the eighth day, no, it may not.

STATEMENT

לאו הבא מכלל עשה – עשה.

And any **negative prohibition** that is derived from a **positive statement** is considered a **positive mitzvah**, for which one does not receive lashes.

OBJECTION

וְהָא מִיפְעֻלָּא לִיה לְכַדְרֵי אֶפְטוֹרִיקִי,

But this verse is required for that which Rabbi Aptoriki taught,

STATEMENT

דְּרַבִּי אֶפְטוֹרִיקִי רָמִי:

as Rabbi Aptoriki raised a contradiction between two verses:

OBJECTION

כְּתִיב "וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ", הָא לִיְלָה חֲזִי,

It is written: "Then it shall be seven days under its mother," which implies that as soon as the seven days are over, even on the **night** preceding the eighth day, it is already **fit** to be sacrificed;

OBJECTION

וּכְתִיב "מִיּוֹם הַשְּׁמִינִי וְהָלָאָה יִרְצָה" – מִיּוֹם הַשְּׁמִינִי וְהָלָאָה אֵין, לִיְלָה לָא!

but it is also written: "From the eighth day and forward it may be accepted," which implies that from the eighth day and forward, yes, it is fit, but on the preceding **night**, no, it is not!

QUESTION

הָא פִּיצְד?

How can these verses be reconciled?

ANSWER

לִיְלָה לְקָדוּשָׁה, יוֹם לְהִרְצָאָה.

The **night** is fit **for consecration** of the animal, but the **day** is required **for acceptance** on the Altar.

ANSWER

כְּתִיב קָרָא אַחֲרֵינָא: "כֵּן תַּעֲשֶׂה לְשֹׂרֶךְ לְצֹאנֶךָ".

The Gemara answers: **Another verse is written** regarding this positive mitzvah: "So shall you do with your ox and with your **sheep**; seven days shall it be with its mother; on the eighth day you shall give it to Me" (Shemos 22:29), from which the positive mitzvah is derived.

STATEMENT

אָמַר רַב הַמְנוּנָא: אוֹסֵר הָיָה רַבִּי שִׁמְעוֹן: אֵין אוֹתוֹ וְאֵתוּ בְּנוֹ נֹהֵג בְּקֶדְשִׁים,

Rav Hamnuna said: Rabbi Shimon would say: The prohibition of "it and its offspring" does not apply to sacrificial animals.

QUESTION

What is the reason for this?

EXPLANATION

כיוון דאמר רבי שמעון: שחיטה שאינה ראויה לא שמה שחיטה,

Since Rabbi Shimon says that a slaughter that is unfit to permit consumption is not considered a halachic slaughter,

EXPLANATION

שחיטת קדשים נמי שחיטה שאינה ראויה היא.

the slaughter of sacrificial animals is also considered an unfit slaughter at the moment of slaughter, since the meat is not yet permitted to be eaten or burned on the Altar until the blood is sprinkled.

OBJECTION

מתיב רבא: אותו ואת בנו קדשים בחוץ,

Rava challenged this from a braisa: If one slaughtered “it and its offspring” which were sacrificial animals outside the Beis HaMikdash courtyard,

STATEMENT

רבי שמעון אומר: שני בלא תעשה,

Rabbi Shimon says: For slaughtering the second animal, he transgresses a negative prohibition of slaughtering outside,

STATEMENT

שהיה רבי שמעון אומר: כל הראוי לבא לאחר זמן – הרי הוא בלא תעשה ואין בו כרת,

as Rabbi Shimon would say: Any offering that is fit to come to the Altar after a period of time, but was offered outside before its time, is subject to a negative prohibition, but does not carry the punishment of kareth;

STATEMENT

וחכמים אומרים: כל שאין בו כרת – אינו בלא תעשה.

and the Sages say: Any offering for which there is no kareth when slaughtered outside, is not even subject to a negative prohibition.

OBJECTION

וקשיא לן: קדשים בחוץ, שני בלא תעשה?

And this was difficult for us: If they were sacrificial animals slaughtered outside, why is the second only subject to a negative prohibition?

OBJECTION

קמא מיקטל קטל, שני מתקבל בפנים הוא, כרת נמי ליחייב!

Since the slaughter of the first was unfit, the first was merely killed like a carcass according to Rabbi Shimon. Thus, the second is fit to be accepted inside the Beis HaMikdash, so he should be liable to kareth as well for slaughtering it outside!

STATEMENT

וַאֲמַר רַבָּא, וְאִמְרֵי לֵה כְּדִי:

And Rava said, and some say it anonymously:

EXPLANATION

חֲסוּרֵי מִיַּחְסָּרָא וְהָכִי קִתְּנִי:

The braisa is missing words, and this is what it is teaching:

STATEMENT

קָדָשִׁים שְׁנֵיהֶם בַּחוּץ, לְרַבָּנָן – רֵאשׁוֹן עֲנוּשׁ כֶּרֶת, שֵׁנִי פָסוּל וּפְטוּר מִלֵּאוֹ דְּשִׁחוּטֵי חוּץ.

If they were **sacrificial animals** and **both** were slaughtered **outside**: according to the Sages, the first is punished with **kareth**, while the second is **disqualified** because its time has not yet arrived, and the slaughterer is **exempt** from the **negative prohibition** of slaughtering outside.

STATEMENT

לְרַבִּי שִׁמְעוֹן – שְׁנֵיהֶם עֲנוּשִׁים כֶּרֶת.

According to Rabbi Shimon, both of them are punished with kareth, because the slaughter of the first is not considered halachic slaughter, so the second is fit.

STATEMENT

אַחַד בַּחוּץ וְאַחַד בְּפָנִים:

If **one** was slaughtered **outside** and **one** was slaughtered **inside**:

STATEMENT

לְרַבָּנָן – רֵאשׁוֹן עֲנוּשׁ כֶּרֶת, שֵׁנִי פָסוּל וּפְטוּר;

according to the Sages, the first is punished with kareth, and the second is **disqualified** and **exempt** from any penalty because he slaughtered it inside.

STATEMENT

לְרַבִּי שִׁמְעוֹן – שֵׁנִי כָשֵׁר.

According to Rabbi Shimon, the second is **kosher** and may be offered on the Altar, because the first slaughter was not valid.

STATEMENT

אַחַד בְּפָנִים וְאַחַד בַּחוּץ:

If **one** was slaughtered **inside** and **one** was slaughtered **outside**:

STATEMENT

לְרַבָּנָן – רֵאשׁוֹן כָּשֵׁר וּפְטוּר, שֵׁנִי פָסוּל וּפְטוּר,

according to the Sages, the first is **kosher** and the slaughterer is **exempt**, while the second is **disqualified** and **exempt** from kareth for slaughtering outside.

STATEMENT

לְרַבִּי שִׁמְעוֹן – שֵׁנִי בְּלֹא תַעֲשֶׂה.

According to Rabbi Shimon, the second is subject to a negative prohibition for slaughtering outside.

OBJECTION

וְאִי סֵלְקָא דַּעְתָּךְ אֵין "אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בְּקֻדְשִׁים,

And if it enters your mind to say that "it and its offspring" does not apply to sacrificial animals,

OBJECTION

שֵׁנִי אֲמַאי בְּלֹא תַעֲשֶׂה וְתוֹ לָא? כֶּרֶת נָמִי לִיחִיב!

why is the second subject only to a negative prohibition and no more? He should be liable to kareth as well, since the second animal is fully fit to be offered inside!

RESOLUTION

אֶלָּא אָמַר רָבָא, הֵכִי קָא אָמַר רַב הַמְנוּנָא:

Rather, Rava said: This is what Rav Hamnuna is saying:

STATEMENT

אֵין מִלְקוֹת "אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בְּקֻדְשִׁים,

The lashes for violating "it and its offspring" do not apply to sacrificial animals.

EXPLANATION

כִּיּוֹן דְּכַמָּה דִּלָּא זָרִיק דָּם – לָא מִישְׁתַּרִי בְּשַׁר,

Since as long as the blood is not sprinkled, the meat is not permitted,

EXPLANATION

מַעֲיִדְנָא דְקָא שְׁחִיט הָוְאִי הִתְרָאֵת סַפֵּק, וְהִתְרָאֵת סַפֵּק – לָא שְׁמָה הִתְרָאֵה.

at the time he slaughters, it is a doubtful warning, and a doubtful warning is not considered a valid warning to administer lashes.

STATEMENT

וְאַזְדָּא רָבָא לְטַעְמִיהּ, דְּאָמַר רָבָא:

And Rava follows his own reasoning, as Rava said:

STATEMENT

הִיא חוּלִין וּבִנְהָ שְׁלָמִים, שְׁחִיט חוּלִין וְאַחַר כֵּן שְׁחִיט שְׁלָמִים – פֶּטוּר.

If the mother is non-sacred and its offspring is a peace-offering, and he slaughtered the non-sacred animal and then slaughtered the peace-offering, he is exempt from lashes.

STATEMENT

שְׁלָמִים וְאַחֵר כֶּה חוֹלִין – חַיִּב,

But if he slaughtered the peace-offering and then the non-sacred animal, he is liable to lashes.

STATEMENT

וְאָמַר רַבָּא: הִיא חוֹלִין וּבִנָּה עוֹלָה, לֹא מִיבָעִיָּא שְׁחַט חוֹלִין וְאַחֵר כֶּה שְׁחַט עוֹלָה דְּפִטּוֹר,

And Rava said: If the mother is non-sacred and its offspring is an elevation-offering, it is not necessary to say that if he slaughtered the non-sacred animal and then slaughtered the elevation-offering, he is exempt,

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EXPLANATION

אֵלָּא אֶפְיָלוּ שְׁחַט עוֹלָה וְאַחֵר כֶּה שְׁחַט חוֹלִין – פִּטּוֹר,

Rather, even if he slaughtered the offspring as a burnt offering and afterward slaughtered the mother as non-sacred meat, he is exempt from lashes according to Rabbi Shimon,

EXPLANATION

שְׁחִיטָה קַמִּיִּיתָא לֹא שְׁחִיטָה בֵּת אֲכִילָה הִיא.

because the first slaughter is not a slaughter subject to consumption, as a burnt offering is entirely burned on the Altar and not eaten by humans.

STATEMENT

וְרַבִּי יַעֲקֹב אָמַר רַבִּי יוֹחָנָן: אֲכִילַת מִזְבֵּחַ שְׁמָה אֲכִילָה.

And Rabbi Yaakov said that Rabbi Yochanan said: Consumption by the Altar is called consumption, and therefore a burnt offering is considered fit for consumption.

PROOF

מַאי טַעְמָא? דָּאָמַר קָרָא: "וְאִם הָאָכַל יֵאָכַל מִבֶּשֶׂר זֶבַח שְׁלָמִיו".

What is the reason? As the verse states regarding piggul: "And if any of the flesh of the sacrifice of his peace offerings be at all eaten on the third day, it shall not be accepted."

PROOF

בְּשִׁתִּי אֲכִילוֹת הַכֶּתוּב מְדַבֵּר, אֶחָד אֲכִילַת אָדָם וְאֶחָד אֲכִילַת מִזְבֵּחַ.

By using the double expression of eating, the verse is speaking of two types of consumptions: one is human consumption, and one is consumption by the Altar, teaching that both are legally considered consumption.

מִשְׁנָה MISHNAH

MISHNAH

מתני' השוחט ונמצא טרפה, השוחט לעבודה זרה, והשוחט פרת חטאת, ושור הנסקל, ועגלה ערופה

MISHNAH: One who slaughters an animal and its offspring, and one of them is found to be a tereifah, or one who slaughters one of them for idol worship, or one who slaughters the Red Heifer of purification, or an ox that is to be stoned, or a heifer whose neck is to be broken—all of which are forbidden to derive benefit from—

MISHNAH

רבי שמעון פוטר, וחכמים מחייבין.

Rabbi Shimon exempts him from lashes for "it and its offspring" because he holds that a slaughter which does not render the meat fit for eating is not considered a valid slaughter, and the Sages obligate him.

MISHNAH

השוחט ונתנבקה בידו, והנוחר, והמעקר – פטור משום "אותו ואת בנו".

But one who slaughters and it becomes a carcass by his hand through an invalid act of slaughter, or one who stabs the animal, or one who tears out the windpipe and gullet—all agree that he is exempt from the prohibition of "it and its offspring" because no halachic act of slaughter was performed.

גמרא GEMARA

STATEMENT

גמ' אמר רבי שמעון בן לקיש: לא שנו אלא ששחט ראשון לעבודה זרה ושני לשלחנו,

GEMARA: Rabbi Shimon ben Lakish said: They only taught that the Sages obligate him in the case of slaughtering for idol worship when he slaughtered the first animal for idol worship and the second animal for his own table, in which case he only violates the prohibition of "it and its offspring" on the second slaughter;

STATEMENT

אבל ראשון לשלחנו ושני לעבודה זרה – פטור, דקם ליה בדרבה מיניה.

but if he slaughtered the first for his own table and the second for idol worship, he is exempt from lashes for "it and its offspring" because we apply the rule: Let him stand with the greater punishment than it, which is the death penalty for idol worship.

OBJECTION

אמר ליה רבי יוחנן: זו, אפילו תינוקות של בית רבן יודעין אותה!

Rabbi Yochanan said to him: This rule of kam lei bidrabah minei, even schoolchildren know it! Why would the Mishnah need to teach that?

ANSWER

אלא, פעמים שאפילו שחט ראשון לשלחנו ושני לעבודה זרה – חייב.

Rather, the Sages' ruling applies sometimes even when he slaughtered the first for his own table and the second for idol worship, and he is still liable to lashes for "it and its offspring."

EXPLANATION

כגון דאתרו ביה משום "אותו ואת בנו", ולא אתרו ביה משום עבודה זרה.

This is for example, where they forewarned him regarding "it and its offspring," but they did not forewarn him regarding idol worship. Since he cannot be executed for the idol worship, he receives lashes for the other prohibition.

STATEMENT

ורבי שמעון בן לקיש אמר: כיון דכי אתרו ביה – פטור, כי לא אתרו ביה נמי – פטור.

And Rabbi Shimon ben Lakish said: Since, had they forewarned him on the severe crime, he would be exempt from lashes, when they did not forewarn him on it, he is also exempt from lashes.

STATEMENT

ואזדו לטעמיהו, דכי אתא רב דימי אמר:

And they go according to their established lines of reasoning, as when Rav Dimi came from Eretz Yisrael, he said:

STATEMENT

חייבי מיתות שוגגין, וחייבי מלקות שוגגין, ודבר אחר –

In the case of those who unwittingly commit acts that carry death penalties, or those who unwittingly commit acts that carry lashes, and the act also involved another matter of monetary liability, and they were forewarned only about the money—

STATEMENT

רבי יוחנן אומר: חייב, וריש לקיש אומר: פטור.

Rabbi Yochanan says: He is liable to pay, and Reish Lakish says: He is exempt from paying.

EXPLANATION

רבי יוחנן אומר: חייב, דהא לא אתרו ביה;

Rabbi Yochanan says: He is liable, because they did not forewarn him on the capital crime, so he is not subject to execution;

EXPLANATION

וריש לקיש אומר: פטור, דכיון דכי אתרו ביה פטור – כי לא אתרו ביה נמי פטור.

and Reish Lakish says: He is exempt, because since, had they forewarned him, he would be exempt, when they did not forewarn him, he is also exempt.

EXPLANATION

וצריכא, דאי אשמועינן בהא – בהא קאמר רבי שמעון בן לקיש,

And it is necessary to state both disputes. For if it had only let us hear this case of "it and its offspring," we might say in this case Rabbi Shimon ben Lakish says he is exempt because both punishments are physical,

EXPLANATION

אבל בהא – אימא מודי ליה לרבי יוחנן.

but in that case of money and death, say that he agrees with Rabbi Yochanan that he must pay.

EXPLANATION

וְאִי אֵיתָמַר בְּהָא, בְּהָא קָאָמַר רַבִּי יוֹחָנָן, אֲבָל בְּהָא אֵימָא מוּדִי לְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ, צָרִיכָא.

And if it were stated in that case of money, we might say in this Rabbi Yochanan says he is liable, but in this case of two physical punishments, say that he agrees with Rabbi Shimon ben Lakish. Therefore, both are necessary.

QUESTION

וּפֶרֶת חֲטָאת שְׁחִיטָה שְׂאִינָה רְאוּיָה הִיא?

The Gemara asks: And is the Red Heifer considered a slaughter that is not fit for eating?

OBJECTION

וְהִתְנַיָא: רַבִּי שְׁמַעוֹן אוֹמֵר: פֶּרֶה מְטַמְּאָה טוּמְאָת אֶכָּלִין, הוּאֵיל וְהִיָּתָה לָּהּ שְׁעֵת הַכּוֹשֵׁר.

But wasn't it taught in a braisa: Rabbi Shimon says: The Red Heifer can contract the impurity of foods, since it had a moment of fitness for eating before its blood was sprinkled? Thus, it is considered fit for eating!

SUMMARY

The daf focuses on the intersection of Oso V'es Beno and kodashim. Rav Hamnuna suggests that according to Rabbi Shimon, the prohibition of Oso V'es Beno does not apply to sacrificial animals because their shechitah is not yet fully fit to permit consumption until the blood is sprinkled on the Altar. Rava challenges this from a braisa detailing the complex cases of slaughtering a mother and its offspring outside the Azarah, leading to a refined understanding: the prohibition indeed applies, but one is exempt from lashes because it constitutes a doubtful warning (habra'as safek) at the moment of shechitah. Finally, the Gemara discusses Rava's rulings regarding combinations of chullin and kodashim (such as a shelamim or an olah), and whether Altar consumption is halachically considered "consumption" to make the shechitah valid under Rabbi Shimon's view.

In our sugya, we learn about the deep connection between the physical act of slaughtering and its ultimate spiritual purpose. Rava teaches that if a person slaughters a non-sacred animal and then a peace-offering, he is exempt from lashes for "it and its offspring" because at the moment of the slaughter, the meat of the offering is not yet permitted to be eaten; that permission only comes later when the blood is sprinkled on the Altar. We see from here a profound truth: an action is defined by its ultimate completion, not just its physical beginning.

This is a powerful lesson for our daily avodah. So often, we start a mitzvah, a project, or a good deed, but we feel discouraged because we do not see the immediate results. We might learn a page of Gemara and feel like we did not retain it, or we might daven with effort but feel no immediate change in our hearts. The Torah is teaching us that the holiness of an act is bound up with its ultimate destination. The physical act is just the beginning; the "sprinkling of the blood", the spiritual completion, comes in its own time.

Do not judge the value of your holy efforts by how they look in the middle of the process. Hashem values every step of the way, knowing that the ultimate purpose is what defines the entire journey. Keep pushing forward with emunah, knowing that every holy start will eventually reach its complete, beautiful end.

Today, when you perform a mitzvah or sit down to learn, do not worry about whether you feel an immediate spiritual high. Focus purely on doing the action for the sake of Heaven, trusting that Hashem will bring the action to its beautiful, complete purpose in His time.

הלכות עבודת כוכבים • פרק רביעי

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

CHAPTER PREVIEW

In this chapter, the Rambam guides us through the painful but necessary halachos of an Ir HaNidachas—a Jewish city that has been led astray to worship avodah zarah. We will learn about the severe punishments involved, including the stoning of the beguilers who instigated the rebellion, and the decapitation of the city's inhabitants who fell into this terrible sin. The Rambam outlines the strict scriptural requirements that must be met before a city can be given this status, emphasizing that this is not a matter for a local court, but a national tragedy that can only be judged by the supreme Sanhedrin of seventy-one sages.

We will also explore the specific conditions regarding who must lead the city astray, the required size of the population, and which cities are excluded from these laws, such as Yerushalayim and border towns. The chapter details the exact process of investigation, the call to teshuvah, and the ultimate destruction of the city's property and inhabitants if they refuse to repent, showing us the extreme measures the Torah takes to eradicate the poison of idolatry from the midst of Klal Yisrael.

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

הלכה א

Halacha 1 • The Laws of Those Who Mislead a City and Its Inhabitants

מדיחי עיר מישראל

Those who lead astray a city from Israel

הרי אלו נסקלין

behold, these are stoned by the Beis Din,

אף על פי שלא עבדו עבודת כוכבים

even though they did not themselves worship worship of stars,

אלא הדיחו את יושבי עירם

but rather they led astray the inhabitants of their city

עד שעבדו אותה.

until they worshiped it.

ואנשי העיר המדחין

And the people of the city that was led astray

נהרגין בסיה

are executed by sword,

וְהוּא שֶׁעָבְדוּ עֲבוֹדַת כּוֹכָבִים

and that is on condition that they actually worshiped worship of stars

או שֶׁקִּבְּלוּהָ עָלֵיהֶם כְּאֱלֹהִים.

or that they accepted it upon themselves as a god.

וְאִזְהָרָה לַמִּדֵּיחַ מִנִּין

And the Torah's warning for the one who leads astray, from where is it derived? It is

שֶׁנֶּאֱמַר לֹא יִשְׁמַע עַל פִּיהָ:

as it is said, "not shall it be heard upon your mouth."

הַלָּכָה ב

Halacha 2 · The Conditions for a Condemned City and the Law When They Are Not Met

אִין הָעִיר נֶעֱשִׂית עִיר הַנִּדְחָת

The city is not made a city condemned to be destroyed with all its property

עַד שֶׁיֵּהְיוּ מְדִיחֶיהָ מִתּוֹכָהּ וּמֵאוֹתוֹ הַשֶּׁבֶט

until its enticers will be from its midst and from that same tribe in whose territory the city lies,

שֶׁנֶּאֱמַר מִקֶּרְבָּהּ "וַיֵּדִיחוּ אֶת יוֹשְׁבֵי עִירָם".

as it is said, "There went out men, sons of worthlessness, from your midst, and they led astray the inhabitants of their city."

וְעַד שֶׁיֵּהְיוּ מְדִיחֶיהָ שְׁנַיִם אוֹ יֶתֶר עַל שְׁנַיִם

And the law of a city condemned does not apply until its enticers will be two or more than two people,

שֶׁנֶּאֱמַר "יֵצְאוּ אֲנָשִׁים בְּנֵי כָל־עַל וַיֵּדִיחוּ אֶת יוֹשְׁבֵי עִירָם".

as it is said, "There went out men — in the plural, meaning at least two — sons of worthlessness, and they led astray the inhabitants of their city."

וְעַד שֶׁיֵּדִיחוּ רַבָּהּ.

And it is not condemned until they lead astray its majority of residents.

וַיֵּהְיוּ הַמִּדְחִין מִמָּאָה וְעַד רַבּוֹ שֶׁל שֶׁבֶט.

And the enticed ones must be from one hundred residents and up to the majority of a tribe.

אֲבָל אִם הִדַּח רַבּוֹ שֶׁל שֶׁבֶט

But if the majority of a tribe was enticed,

דָּנִין אוֹתָם כְּיַחֲדִים

we judge them as individuals who served avodah zarah, and not under the laws of a city condemned,

שֶׁנֶּאֱמַר "יֹשְׁבֵי הָעִיר" לֹא כִפָּר קָטָן וְלֹא כָרָה גָּדוֹל.

as it is said, "the inhabitants of the city" — which teaches that it must be a standard city, not a small village and not a large metropolis.

וְכָל פְּחוּת מִמָּאתָה כִּפָּר קָטָן.

And any settlement with less than one hundred residents is considered a small village.

וְרַבּוֹ שֶׁל שֶׁבֶט כָּרָה גָּדוֹל.

And a population that is the majority of a tribe is considered a large metropolis.

וְכֵן אִם הִדְיָחוּהָ נָשִׁים אוֹ קְטָנִים

And so, if women or minors enticed it,

אוֹ שֶׁהִדְיָחָהּ יָחִיד

or if an individual enticed it,

אוֹ שֶׁהִדְיָחָהּ מִעוּטָהּ

or if its minority was enticed,

אוֹ שֶׁהִדְיָחוּ מֵאֲלֵיהֶן

or if they were enticed on their own without any outside enticers,

אוֹ שֶׁהָיוּ מִדִּיחָיָהּ מִחוּצָהּ לָהּ

or if its enticers were from outside of it,

אֵין דָּנִין בָּהּ דִּין עִיר הַנִּדְחָת

we do not judge in it the law of a city condemned;

אָלָא הֲרִי הֵן כְּיַחֲדִים שֶׁעָבְדוּ עֲבוֹדַת כּוֹכָבִים

but behold, they are judged as individuals who served worship of stars,

וְסוֹקְלִין כָּל מִי שֶׁעָבַד

and we stone every one who served the avodah zarah,

וּמִמּוֹנָן לְיִוְרָשָׁיהֶן כְּשֶׁאָר הֲרוּגֵי בֵּית דִּין:

and their money goes to their heirs, like the rest of those executed by the house of law (Beis Din), rather than being burnt.

אין דנין עיר הנדחת

We do not judge a city led astray

אֵלָא בְּבֵית דִּין שֶׁל אֶחָד וְשִׁבְעִים

except in a house of judgment of seventy-one judges, which is the Sanhedrin Hagadol,

שֶׁנֶּאֱמַר דְּבָרִים יז ה' "וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִיא אֲשֶׁר עָשׂוּ אֶת הַדָּבָר הָרָע הַזֶּה אֶל שַׁעְרֶיךָ",

as it is said in the Torah in Devarim 17:5, "And you shall bring out — the man that or — the woman that who did — the thing evil this to your gates";

יְחִידִים נִהְרָגִים בְּבֵית דִּין שֶׁל כָּל שַׁעַר וְשַׁעַר

from here we learn that individuals are executed in the house of judgment of every gate and gate, meaning the local Bais Din of twenty-three in each city,

וְאִין הַמְרַבִּים נִהְרָגִין אֵלָא בְּבֵית דִּין הַגָּדוֹל:

but the many are not executed except in the Great House of Judgment of seventy-one in Yerushalayim.

אין אחת מערי מקלט נעשית עיר הנדחת

Not one of the cities of refuge is made a city led astray,

שֶׁנֶּאֱמַר דְּבָרִים יז ב' "בְּאַחַד שַׁעְרֶיךָ" בְּאַחַת עָרֶיךָ.

as it is said in the Torah, "in one of your gates," which means in one of your ordinary cities, excluding the cities of refuge which belong to the Levi'im.

וְלֹא יְרוּשָׁלַיִם נְעֻשִׂית עִיר הַנִּדְחָת

And not even Yerushalayim is made a city led astray,

לְפִי שֶׁלֹא נִתְחַלְקָה לְשִׁבְטִים.

because that it not was divided to the tribes as an inheritance, and the Torah refers to "your gates" which belong to your specific tribes.

וְאִין עוֹשִׂין עִיר הַנִּדְחָת בְּסָפֶר

And not do they make a city led astray on the border of the Land of Yisrael,

כִּי שֶׁלֹא יִכְנָסוּ עוֹבְדֵי כּוֹכָבִים וְיִחְרִיבוּ אֶת אֶרֶץ יִשְׂרָאֵל.

in order that not will enter worshipers of stars through the ruined border city and destroy — the Land of Yisrael.

ואין בית דין אחד עושה שלש עירות הנדחות זו בצד זו.

And not does one house of judgment, the Great Sanhedrin, make three cities led astray if they are this beside this, adjacent to one another, so as not to desolate the land.

אבל אם היו מרחקות עושה:

But if they were distant from one another, the Sanhedrin makes them cities led astray.

הלכה ה

Halacha 5 · The Conditions for a Condemned City and the Law When They Are Not Fulfilled

אין עושין עיר הנדחת

We do not make a city have the status of a condemned city

עד שידיחוה מדיחיה בלשון רבים

until its proselytizers proselytize it in the language of many, meaning they address the community in the plural,

ויאמרו להן

and they say to them:

נלה ונעבד

"Let us go and worship" avodah zarah,

או נלה ונזבח

or "let us go and sacrifice,"

או נלה ונקטיר

or "let us go and burn incense,"

או נלה וננסה

or "let us go and pour libations,"

או נלה ונשתחוה

or "let us go and bow down,"

או נלה ונקבל בפאלוה

or "let us go and accept it as a god,"

והם שומעים

and they listen to them

וְעָבְדוּ אוֹתָהּ דֶּרֶךְ עֲבֹדָתָהּ

and they worshiped it in the way of its customary worship,

אוּ בְאַחַת מֵאַרְבַּע עֲבֹדוֹת

or with one of the four primary worships even if it is not its customary way,

אוּ שֶׁקִּבְּלוּהָ בְּאֱלֹהִים.

or that they accepted it as a god.

עִיר הַנִּדְחָת שֶׁלֹּא נִתְקַיְּמוּ בָּהּ וּבְמַדִּיקֶיהָ כָּל הַתְּנָאִים הָאֵלֶּה

A condemned city that did not get fulfilled in it and in its proselytizers all of these conditions,

הֵיאָה עוֹשִׂים לָהֶם,

how do we do to them in terms of judgment?

מְתַרְיִן וּמַעֲיִדִין בְּכָל אֶחָד וְאֶחָד מֵהֶן שֶׁעָבַד עֲבֹדַת כּוֹכָבִים

We warn and testify against each and every one of them who worshiped worship of stars,

וְסוֹקְלִין אוֹתָם בִּיחִידִים שֶׁעָבְדוּ

and we stone them as individuals who worshiped avodah zarah, rather than executing them by the sword as a city,

וּמְמוֹנָם לְיוֹרְשֵׁיהֶם:

and their property goes to their heirs, instead of being burnt.

הַלָּכָה ו

Halacha 6· The Judicial Process and Punishment of a City Led Astray into Idolatry

וְהֵיאָה דִּין עִיר הַנִּדְחָת.

And how is the judgment of a city led astray carried out?

בְּזֶמַן שֶׁתִּהְיֶה רְאוּיָה לְהַעֲשׂוֹת עִיר הַנִּדְחָת.

At the time that it is fitting to be made a city led astray,

בֵּית דִּין תִּגְדּוֹל שׁוֹלְחִין וְדוֹרְשִׁין וְחוֹקְרִין

the Great Court sends messengers and they investigate and probe

עַד שֶׁיֵּדְעוּ בְּרָאִיָּה בְּרוּרָה שֶׁהָדַחָה כָּל הָעִיר אוֹ רִבְּהָ

until they know with clear proof that all of the city or its majority was led astray

וְחִזְרוּ לְעֲבֹדַת כּוֹכָבִים.

and they turned to the worship of stars.

אחר כן שולחים להם שני תלמידי חכמים להזהירם ולהחזירם.

After that, they send to them two disciples of Sages to warn them and to return them to the proper path.

אם חזרו ועשו תשובה מוטב

If they return and perform repentance, it is well;

ואם יעמדו באולתן

and if they stand in their folly,

בית דין מצוין לכל ישראל לעלות עליהן לצבא

the Court commands all of Israel to go up against them for the army,

והז צריז עליהם ועורכין עמהן מלחמה עד שתבקע העיר.

and they besiege them and wage war with them until the city is breached.

כשתבקע מיד מרבין להם בתי דינין ודנים אותם.

When it is breached, immediately they set up many courts of law for them and they judge them.

כל מי שבאו עליו שני עדים שעבד פוכבים אחר שהתרו אותו מפרישין אותו.

Every one against whom came two witnesses that he worshiped stars after they warned him, they separate him from the others.

נמצאו כל העובדים מעוטה סוקלין אותן ושאר העיר נצול.

If all the worshipers are found to be its minority, they stone them, and the rest of the city is saved.

נמצאו רפה מעלין אותן לבית דין הגדול וגומרינן שם דינם

If they are found to be its majority, they bring them up to the Great Court and they conclude their judgment there,

והורגין כל אלו שעבדו בסתר.

and they execute all of these who worshiped, by the sword.

ומכין את כל נפש אדם אשר בה לפי חרב טף ונשים אם הדחה כלה.

And they strike every soul of man which is in it by the mouth of the sword, children and women, if all of it was led astray.

ואם נמצאו העובדים רפה מכים את כל הטף ונשים של עובדים לפי חרב.

And if the worshipers were found to be its majority, they strike all of the children and women of the worshipers by the mouth of the sword.

ובין שהדחה כלה בין שהדחה רבה סוקלין את מדיחיה

And whether all of it was led astray, or whether its majority was led astray, they stone its instigators,

ומקבצין כל שללה אל תוך רחובה.

and they gather all of its spoil into the midst of its street.

אין לה רחוב עושין לה רחוב.

If there is no street to it, they make a street for it.

היה רחובה חוצה לה בונין חומה חוץ ממנו עד שיכנס לתוכה

If its street was outside of it, they build a wall outside of it until it enters into its midst,

שנאמר אל תוך רחבה.

as it is said, "into the midst of its street."

והורגין כל נפש חיה אשר בה

And they kill every living soul which is in it,

ושורפין את כל שללה עם המדינה באש.

and they burn all of its spoil with the city in fire.

ושרפתה מצות עשה

And its burning is a positive commandment,

שנאמר דברים יג יז "ושרפת באש את העיר ואת כל שללה":

as it is said in Devarim 13:17, "and you shall burn in fire the city and all of its spoil."

הלכה ז

Halacha 7 · The Status of the Property of Righteous Inhabitants in a Condemned City

נכסי הצדיקים שבתוכה

The property of the righteous people who are within it—

והם שאר יושבי העיר שלא הדחו עם רבה

and they are the rest of the inhabitants of the city who did not go astray with its majority—

נשרפין בכלל שללה

are burned within the category of its spoil,

הואיל וישובו שם ממונן אבד.

since they dwelt there, their money is lost as a punishment for staying in such a wicked place.

וְכָל הַנִּהְנֶה מִמֶּנָּה בְּכָל שְׁהוּא

And anyone who derives benefit from it in any amount

לֹקָה אֶחַת

receives lashes once,

שְׁנָאֵמַר

as it is said in the Torah (Devarim 13:18):

וְלֹא יִדְבַק בְּיָדְךָ מֵאוֹמָה מִן הַחֵרֶם

"And not shall cling to your hand anything from the banned property."

הַלָּכָה ח

Halacha 8 - An Ir HaNidachas Whose Witnesses Were Proven Zomemim and the Prohibition of Rebuilding It

וְעִיר הַנִּדְחָת שֶׁהוּזְמוּ עֲדֶיהָ

And regarding a city that was led astray whose witnesses were proven to be zomemim (conspiring liars),

כָּל הַמַּחֲזִיק בְּנִכְסֶיהָ זָכָה

anyone who takes possession of its property has acquired it,

וּמִתֵּר לְהִנֹּת בּוֹ שְׁהָרִי הוּזְמוּ.

and it is permitted to benefit from it, since they were proven to be zomemim and the city was never actually condemned.

וְלָמָּה זָכָה בָּהּ

And why did the one who took possession acquire it?

שֶׁכָּל אֶחָד וְאֶחָד כָּבַר הַפְּקִיר מִמוֹנּוֹ מִשְׁעָה שְׁנִגְמַר דִּינּוֹ.

Because each and every one of the residents already declared ownerless his property from the time that his judgment was finalized, thinking he would be executed and his property destroyed, so it became ownerless property available for anyone to acquire.

וְאֵינָה נִבְנֶיית לְעוֹלָם

And a city that was actually condemned and destroyed is not rebuilt forever,

וְכָל הַבּוֹנֶה אוֹתָהּ לֹקָה

and anyone who rebuilds it receives lashes,

שְׁנָאֵמַר "לֹא תִבְנֶה עוֹד".

as it is said, "It shall not be rebuilt anymore."

וּמִתֵּר לַעֲשׂוֹתָהּ גִּנּוֹת וּפְרָדִסִּים

And it is permitted to make it into gardens and orchards,

שֶׁנֶּאֱמַר לֹא תִבְנֶה עוֹד

as it is said, "It shall not be rebuilt anymore"—meaning,

לֹא תִבְנֶה מְדִינָה כְּמוֹ שֶׁהָיְתָה:

it shall not be rebuilt as a city like it was originally.

הִלְכָּה ט

Halacha 9 · The Law of a Passing Caravan Led Astray in an Apostate City

שִׁירָא הָעוֹבֶרֶת מִמָּקוֹם לְמָקוֹם

Regarding a caravan that passes from place to place,

אִם עָבְרָה בְּעִיר הַנִּדְחָת וְהָיְתָה עִמָּהּ.

if it passed through the city that was led astray and was led astray with it, meaning the members of the caravan also served the idols of that city,

אִם שָׁהָתָה שָׁם שְׁלֹשִׁים יוֹם

if it stayed there for thirty days, they are considered residents of the city, and therefore

נִהָרְגִין בְּסֵיף וּמְמוֹנָם אֵבֶד

they are executed by the sword and their property is destroyed just like the rest of the city's inhabitants,

וְאִם לֹא

and if not, meaning they stayed there for less than thirty days, they are not treated as residents of the condemned city; rather, they are judged as individual idolaters, and thus

הֵן בְּסָקִילָה וּמְמוֹנָם לִיּוֹרְשֵׁיהֶן:

they are executed by stoning and their property is not destroyed, but rather goes to their heirs.

הִלְכָּה י

Halacha 10 · The Status of Outside Property and the Wicked Inhabitants' Property in an Er Nidachat

בְּכֶסֶי אַנְשֵׁי מְדִינָה אַחֶרֶת שֶׁהָיוּ מִפְּקָדִין בְּתוֹכָהּ

The property of the people of another city that were deposited within it, meaning within the condemned city,

אֶף עַל פִּי שֶׁקָּבְלוּ עָלֶיהֶן אַחֲרֵיכֵן

even though the residents of the condemned city **accepted upon themselves responsibility** for those items,

אין נשרפין

they **are not burned** along with the rest of the city's spoil,

אָלָא יִחְזְרוּ לְבֹעֲלֵיהֶן

but rather they shall return to their owners,

שֶׁנֶּאֱמַר "שָׁלָה" וְלֹא שָׁלַל חֵבְרָתָהּ.

as it is said in the Torah regarding the condemned city, "its spoil"—and not the spoil of its neighbor.

נִכְסֵי הָרָשָׁעִים שֶׁהָדְחוּ שָׁהִיו מִמִּקְדֵּין בְּמִדִּינָה אַחֶרֶת

Conversely, the property of the wicked residents of the condemned city who were led astray, that were deposited in another city,

אִם נִקְבְּצוּ עִמָּה נִשְׂרָפִין בְּכָלָהּ

if they were gathered with it, meaning if they had already been brought back and collected inside the condemned city before it was destroyed, they are burned in its generality as part of its spoil;

וְאִם לֹא אֵין מֵאֲבָדִים אוֹתָם

and if not, meaning they were not gathered into the condemned city but remained deposited elsewhere, we do not destroy them,

אָלָא יִנָּתְנוּ לִירוֹשֵׁיהֶם:

but rather they shall be given to their heirs who did not stray after avodah zarah.

הִלְכָּה יא

Halacha 11 · The Status of Jointly Owned Property in a Condemned City

בְּהֵמָה חֻצְיָהּ שֶׁל עִיר הַנִּדְחָה

Regarding an animal, half of which belongs to the residents of a city that is led astray

וְחֻצְיָהּ שֶׁל עִיר אַחֶרֶת שֶׁהִיָּתָה בְּתוֹכָהּ

and half of which belongs to a resident of another city, which was physically located within it

הָרִי זֶה אִסּוּרָהּ.

behold, this animal is forbidden to benefit from, because a living animal cannot be divided without killing it, and the forbidden half sanctifies the whole.

וְעַסָּה שֶׁהִיא כֹּן מִתְּרָה

But dough that is so—half belonging to the city led astray and half to another—is permitted to the owner of the permitted half,

לפי שאפשר לחלקה:

because it is possible to divide it, and he can simply take his permitted portion.

הלכה יב

Halacha 12 · The Prohibition of Benefiting from Animals and Spoil of a Condemned City

בהמה של עיר הנדחת שנשחטה

An animal of a city that is led astray which was slaughtered

אסורה בהנאה כשור הנסקל שנשחט.

is forbidden for benefit like an ox that is stoned which was slaughtered.

שער הראש בין של אנשים בין של נשים שבה

The hair of the head, whether of men or whether of women, that is in it, meaning in the city,

מתר בהנאה

is permitted for benefit,

אבל של פאה נכרית

but the hair of a wig

הרי הוא מכלל שללה ואסור:

behold it is from the category of its spoil and is forbidden.

הלכה יג

Halacha 13 · The Status of Connected Produce and Consecrated Property in a Condemned City

פרות המחברין שבתוכה מתרין

Produce that is connected to the ground within it, meaning within the condemned city, is permitted and not destroyed,

שנאמר דברים יג יז "תקבץ" דברים יג יז "ושרפת"

as it is said in the Torah regarding the condemned city, "you shall gather" and "you shall burn",

מי שאינו מחסר אלא קבוצ ושרפה

which implies that the Torah only forbade that which is not lacking any action except gathering and burning,

יצאו פרות המחברין שהן מחסרין תלישה וקבוצ ושרפה.

excluding produce that is connected to the ground, which lacks detaching from the soil, and then gathering and burning.

והוא הדין לשער הראש

And this is also the law for hair of the head of the inhabitants, which is considered connected and is permitted,

ואין צריך לומר האילנות עצמן שהן מתרים

and there is no need to say that the trees themselves are not destroyed, that they are permitted,

והרי הן של יורשיהם.

and behold they belong to their heirs who did not sin.

ההקדשות שבתוכה

Regarding consecrated property within it:

קדשי מזבח ומותו

consecrated items of the Altar, such as animals designated for sacrifices, cannot be offered or redeemed, but rather they shall die,

שנאמר זבח רשעים תועבה.

as it is said in Mishlei, "The sacrifice of wicked people is an abomination."

קדשי בֶּדֶק הַבַּיִת יִפְדּוּ

However, consecrated items of the maintenance of the Temple shall be redeemed so that they lose their sanctity,

ואחר כך שורפין אותן

and after that we burn them as part of the city's property,

שנאמר דברים יג יז "שָׂלָה" ולא שָׁלַל שְׁמִימִים:

as it is said, you shall burn "its spoil", which teaches: you must burn its own spoil, and not the spoil of Heaven, meaning consecrated property which must first be redeemed.

הִלְכָה יד

Halacha 14 · The Status of Consecrated Animals and Terumah in a Condemned City

הבכור והמעשר שבתוכה תמימים

The firstborn and the tithe that are within it, the condemned city, which are unblemished,

הרי הן קדשי מזבח ומותו.

behold they are holy things of the altar, and since they cannot be offered as a korban nor redeemed, and they must die by being locked away.

ובעלי מומים הרי הן בכלל בהמתה ונהרגין.

And those with blemishes, which are not fit for the Mizbe'ach, behold they are in the category of its animal and are slain along with the rest of the city's livestock.

התרומות שבתוכה אם הגיעו לידי כהן ירקבו

The terumos that are within it, if they reached the hand of a Kohen who lived in the city, they must rot and cannot be used,

מפני שהם נכסיו.

because that they are his property, and the property of the city's residents must be destroyed.

ואם עדיין הן בידי ישראל

And if still they are in the hand of an Yisrael who lives in the city,

ינתנו לכהן של מדינה אחרת

they shall be given to a Kohen of another province,

מפני שהן נכסי שמים וקדשתן קדשת הגוף:

because that they are the property of Heaven and their holiness is holiness of the body, meaning they do not belong to the Yisrael, so they are not part of the city's condemned property.

הלכה טו

Halacha 15 · The Law of Second Tithe and Sacred Writings in an Apostate City

מעשר שני

Second tithe produce that was brought into the condemned city,

וכסף מעשר שני

and money of second tithe that was not yet redeemed,

וכתבי הקדש

and holy writings such as Sifrei Torah, Tefillin, and Mezuzos

שבתוכה

that are inside it,

הרי אלו יגנזו:

behold, these must be entombed and hidden away, rather than being burned with the rest of the city's spoils.

הלכה טז

Halacha 16 · The Judgment of an Ir HaNidachas and Its Spiritual Blessings

כל העושה דין בעיר הנדחת

Anyone who executes judgment on a city that is led astray by destroying it and carrying out the Torah's law,

הָרִי זֶה כְּמִקְרִיב עֹלָה כָּלִיל

behold, this is like one who offers a burnt offering that is entirely consumed on the Mizbe'ach,

שֶׁנֶּאֱמַר דְּבָרִים יג יז "כָּלִיל לַה' אֱלֹהֶיךָ".

as it is said in the Torah regarding the city's spoils: "entirely to Hashem, your God."

וְלֹא עוֹד אֶלָּא שְׂמֵסֶלֶק חֲרוֹן אַף מִיִּשְׂרָאֵל

And not only that, but doing so removes the fierce anger of Hashem from Israel,

שֶׁנֶּאֱמַר דְּבָרִים יג יח "לְמַעַן יָשׁוּב ה' מִחֲרוֹן אַפּוֹ".

as it is said: "so that Hashem will turn back from the fierceness of His anger."

וּמְבִיא עֲלֵיהֶם בְּרָכָה וְרַחֲמִים

And it brings upon them blessing and mercy,

שֶׁנֶּאֱמַר דְּבָרִים יג יח "וְנָתַן לְךָ רַחֲמִים וְרַחֲמָה וְהִרְבָּה":

as it is said: "and He will grant you mercy, and He will have mercy on you, and He will multiply you."

CHAPTER SUMMARY

The chapter details the complete halachic process and execution of an Ir HaNidachas. A city can only be condemned if it is led astray by two or more men from its own tribe and city who use plural language to entice the residents, and if those led astray number between one hundred people and a majority of the tribe. If these conditions are met, the Sanhedrin sends Torah sages to call them to teshuvah; if they refuse, the nation wages war against the city. Those who worshiped are tried, and if they constitute the majority, they are executed by decapitation, while the beguilers are stoned, and all the city's property—including the property of the righteous residents who lived there—is gathered into the public square and burned completely as a mitzvah.

The laws of the Ir HaNiddachas (the city led astray) teach us a profound lesson about the power of our environment and the company we keep. The Torah reveals a striking halachah: if a righteous person lives in such a city, even though he never served the avodah zarah and remained completely faithful to Hashem, his property is still destroyed along with the spoils of the wicked. The Rambam explains the reason: "Since they lived there, their property is lost."

This is not a mere technicality; it is a fundamental principle of spiritual reality. The atmosphere we choose to immerse ourselves in, the neighborhood we live in, and the friends we surround ourselves with inevitably leave an imprint on us. We cannot remain completely unaffected by a toxic environment, even if we believe our personal faith is ironclad. By choosing to remain in a place of spiritual decay, a person binds their destiny to it.

Conversely, the Torah goes to extraordinary lengths to prevent this tragedy. Before any action is taken, the Sanhedrin sends two Torah sages to warn the people and motivate them to do teshuvah. Hashem does not desire destruction; He desires return. We must learn from this to actively seek out environments of Torah and yiras Shamayim that lift us up, and to always leave a door open for others to make teshuvah and return to the right path.

Today, take a look at your daily environment, whether it is your physical surroundings, your social circle, or the digital spaces you occupy. Identify one negative influence or environment that you can distance yourself from, and replace it with a positive, Torah-filled connection.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר 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 יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִינָה:

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 הַמַּעֲלֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה 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.'