

דף יומי • חזקוני • דף פ"א

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

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.

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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 קְרָא 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 לז: 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, וַאֲמַרִּי 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, הֲכִי 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 דְּלֹא זָרִיק דָּם – לָא מִישְׁתַּרִי בְּשַׁר,

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

EXPLANATION

מַעֲיִדְנָא דְקָא שְׁחִיט הָוְאִי הִתְרַאת סַפֵּק, וְהִתְרַאת סַפֵּק – לֹא שְׁמָה הִתְרַאָּה.

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 – פָּטוּר.

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 מִיבָעִיא שְׁחַט חוֹלִין וְאַחֵר כֶּה שְׁחַט עוֹלָה דְּפָטוֹר,

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 – פָּטוֹר,

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 יֹאכַל 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 הַפֶּתוּב 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 אֵיתֵמַר בְּהָא, בְּהָא קְאָמַר 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 וְהִיְתָה לָּהּ שְׁעַת 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 הַשְּׁבֵט

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

שֶׁנֶּאֱמַר מִקִּרְבָּהּ "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 שְׁבֵט.

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

אֲבָל אִם הִדַּח רַבּוֹ שֶׁל שְׁבֵט

But if the majority of a tribe was enticed,

דְּנִין 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 גָדוֹל.

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 פְּחוֹת מִמָּאָה כִּפָּר קָטָן.

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

וְרַבּוֹ שֶׁל שֶׁבֶט כָּרָה גָדוֹל.

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 מְעוּטָה

or if its minority was enticed,

אוֹ שֶׁהִדְיָחוּ מֵאֲלֵיהֶן

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

אוֹ שֶׁהָיוּ מִדִּיחָיָהּ מִחוּצָה לָּהּ

or if its enticers were from outside of it,

אֵין דְּנִין בָּהּ דִּין עִיר הַנִּדְחָת

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

אָלָּא הֵרִי 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 הֶרֹגִי 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 שַׁעְרֶיהָ",

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 שַׁעְרֶיהָ" בְּאַחַת עָרֶיהָ.

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 וַיַּחֲרִיבוּ 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 הַגָּדוֹל שׁוֹלְחִין וְדוֹרְשִׁין וְחוֹקְרִין

the Great Court sends messengers and they investigate and probe

עַד שֶׁיֵּדְעוּ בְּרָאִיָּה בְּרוּרָה שֶׁהָדָחָה 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 כֵּן שׁוֹלְחִים לָהֶם שְׁנֵי תַלְמִידֵי חֲכָמִים לְהַזְכִּירָם וּלְהַחְזִירָם.

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

אם חָזְרוּ וַעֲשׂוּ תְּשׁוּבָה מוֹטָב

If they return and perform repentance, it is well;

וְאם יַעֲמִדוּ בְּאִוִּלְתָּן

and if they stand in their folly,

בֵּית דִּין מִצְוִין לְכָל יִשְׂרָאֵל לָעֲלוֹת עֲלֵיהֶן לַצָּבָא

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

וְהוּא צָרִין עֲלֵיהֶם וְעוֹרְכִין עִמָּהֶן מִלְחָמָה עַד שֶׁתִּבָּקַע הָעִיר.

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

כְּשֶׁתִּבָּקַע מִיד מִרְבִּין לָהֶם בִּתְּי דִּינִין וְדָנִים אוֹתָם.

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

כָּל מִי שֶׁבָּאוּ עָלָיו שְׁנֵי עֲדִים שֶׁעָבַד כּוֹכָבִים אַחֵר שֶׁהִתְרוּ אוֹתוֹ מִפְּרִישֵׁין אוֹתוֹ.

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

נִמְצְאוּ כָּל הָעוֹבְדִים מִעוֹטָה סוֹקְלִין אוֹתָן וּשְׂאָר הָעִיר נִצּוֹל.

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

נִמְצְאוּ רַבָּה מֵעֲלִין אוֹתָן לְבֵית דִּין הַגָּדוֹל וְגוֹמְרִין שָׁם דִּינָם

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

וְהוֹרְגִין כָּל אֵלּוּ שֶׁעָבְדוּ בְּסִיף.

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

וּמַכִּין אֶת כָּל נֶפֶשׁ אָדָם אֲשֶׁר בָּהּ לְפִי חֶרֶב טָף וְנָשִׁים אִם הִדְחָה כָּלָהּ.

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.

וְאם נִמְצְאוּ הָעוֹבְדִים רַבָּה מִכֵּי אֶת כָּל הַטָּף וְנָשִׁים שֶׁל עוֹבְדִים לְפִי חֶרֶב.

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 יִדְבֶק 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,

וּמִתָּר 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

בְּכִסֵּי אַנְשֵׁי מְדִינָה אַחֶרֶת שֶׁהָיוּ מִפְּקָדִין בְּתוֹכָהּ

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

אֵף 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,

אָלאַ יחזרו לבעליהן

but rather they shall return to their owners,

שנאמר "שללה" ולא שלל חביתה.

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

נכסי הרשעים שהדחו שהיו מפקדין במדינה אחרת

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

אם נקבצו עמה נשרפין בכללה

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;

ואם לאו אין מאבדים אותם

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

אָלאַ ינתנו ליורשיהם:

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

הלכה יא

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

בהמה חציה של עיר הנדחת

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

וחציה של עיר אחרת שהיתה בתוכה

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

הרי זו אסורה.

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.

ועסה שהיא כן מתרת

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 בִּדְק 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 "שְׂלָלָהּ" ולא שְׂלָל שָׁמַיִם:

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.

הַלָּכָה 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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוְרָסִין עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֶסֶד יִסּוּבְּבֵנוּ:
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 זִנְחִיתָנִי לָמָּה קִדַּר 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:
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 צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתֶךָ 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 עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִינֶךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֵד:

כִּי עֲמֶךָ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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