

דף יומי • חקליון • דף פ"ג

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

THE SUGYA

We start off the daf continuing our discussion on the mechanics of malkus, specifically looking at Rabbi Yehuda's shitta regarding a negative commandment that is remedied by a positive commandment (lav hanitak l'asei), and Rabbi Yaakov's view on a lav she'ein bo ma'aseh. The Gemara brings a kasha from a braisa about eating two sciatic nerves (gidei hanasheh) to try and prove the shitta of Sumachos regarding multiple sets of lashes under a single warning, which the Gemara ultimately resolves.

Then, we move on to a new Mishnah that discusses the halachos of "oto v'es b'no" (the prohibition of slaughtering an animal and its offspring on the same day). The Mishnah teaches that on four specific occasions during the year—when meat is in high demand for the Yom Tov feasts—a seller must inform the buyer if he already sold the mother or the daughter to be slaughtered, so they don't end up violating the lav. We also learn about the special halachos of these busy times, where we force a butcher to slaughter his animal even if a buyer only bought a small amount, and how that affects who bears the financial loss if the animal dies before shechita.

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

עמוד א' DAF 83A

EXPLANATION

בא הכתוב ליתן עשה אחר לא תעשה, לומר שאין לוקין עליו, דברי רבי יהודה.

The verse comes to place a positive mitzvah after a negative commandment, by stating "and that which remains of it until morning you shall burn with fire," to say that we do not lash for it, because it is a negative commandment that can be remedied by a positive commandment, which does not carry the punishment of malkus; these are the words of Rabbi Yehuda.

EXPLANATION

רבי יעקב אומר: לא מן השם הוא זה, אלא משום דהיה ליה לאו שאין בו מעשה, וכל לאו שאין בו מעשה – אין לוקין עליו.

Rabbi Yaakov says: Not for this reason is it that he is exempt from lashes. Rather, it is because it is a negative commandment that does not involve an action, since the transgression is merely leaving the meat over, and the rule is that for any negative commandment that does not involve an action, we do not lash for it.

PROOF

תא שמע: אכל שני גידין משתי ירכות בהמות – סופג שמונים; רבי יהודה אומר: אינו סופג אלא ארבעים.

The Gemara suggests: Come and hear a proof regarding Sumachos's view from a braisa: If one ate two sciatic nerves from two thighs of two different animals, he receives eighty lashes; Rabbi Yehuda says: He only receives forty lashes.

QUESTION

היכי דמי? אי לימא בזה אחר זה ובשתי התראות – מאי טעמא דרבי יהודה דאמר: ארבעים ותו לא?

The Gemara asks: **What are the circumstances? If we say that he ate them one after the other and with two separate forewarnings, what is the reason of Rabbi Yehuda who says** that he receives only forty lashes and no more? After all, he violated two distinct prohibitions with two separate warnings!

ANSWER

אלא פשיטא בבת אחת ובחדא התראה.

Rather, it is obvious that he ate them at the same time and with a single forewarning.

QUESTION

מאן תנא קמא? אי לימא רבנן דפליגי עליה דסומכוס – ומה התם, דגופין מוח לקין, פטרי רבנן, הלא לא כל שפן?

Now, **who is the Tanna Kamma** who holds that he gets eighty lashes in this case? **If we say it is the Rabbis who argue with Sumachos** in our Mishnah regarding "it and its offspring" —that cannot be! **If there, where the bodies are distinct animals, the Rabbis exempt** him from a second set of lashes, then **here**, where the two nerves are from the same body, is it **not all the more so** that they would exempt him?

INFERENCE

אלא לאו סומכוס היא!

Rather, **is it not Sumachos** who is the Tanna Kamma? This proves that according to Sumachos, one can receive multiple sets of lashes for violating the same prohibition twice under a single warning.

RESOLUTION

לעולם בזה אחר זה, ודקאמרת: מאי טעמא דרבי יהודה? פגון דלית ביה כזית, דתנא: אכלו ואין בו כזית – חייב, רבי יהודה אומר: עד שיהא בו כזית.

The Gemara rejects this: **Actually**, we can say the braisa is dealing with a case where he ate them **one after the other** with separate warnings, and it is indeed the Rabbis who hold he gets eighty. **And as for what you asked: What is the reason of Rabbi Yehuda** for exempting him from the second set? It is **where there is not a kezayis** of volume in one of the nerves, **as it is taught in a braisa: If one ate the sciatic nerve and there is not a kezayis in it, he is liable; Rabbi Yehuda says: He is not liable unless there is a kezayis in it.** Therefore, Rabbi Yehuda only holds him liable for the nerve that had a kezayis.

משנה MISHNAH

MISHNAH

מתני' בארבעה פרקים בשנה, המוכר בהמה לחבירו צריך להודיעו: "אמה מכרתי לשחוט", "בתה מכרתי לשחוט".

MISHNAH: On four occasions in the year, one who sells an animal to his fellow must inform him: "I sold its mother to be slaughtered," or "I sold its daughter to be slaughtered," so that the buyer does not violate the prohibition of "it and its

offspring" on the same day.

MISHNAH

וְאֵלֵיוֹ הֵן: עֶרֶב יוֹם טוֹב הָאֲחֵרוֹן שֶׁל חַג, וְעֶרֶב יוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וְעֶרֶב עֲצֵרֶת, וְעֶרֶב רֵאשׁ
הַשָּׁנָה. וּכְדַבְּרֵי רַבִּי יוֹסִי הַגְּלִילִי, אֲףִי עֶרֶב יוֹם הַכַּפּוּרִים בְּגִלְלִי.

And these are the four occasions: The eve of the last festival day of the Festival of Sukkos, and the eve of the first festival day of Pesach, and the eve of Shavuot, and the eve of Rosh Hashanah. And according to the words of Rabbi Yosei HaGelili, even the eve of Yom Kippur in the Galil is included, as they would eat a lot of meat then.

MISHNAH

אָמַר רַבִּי יְהוּדָה: אֵימָתִי – בְּזִמָּן שֶׁאֵין לוֹ רִיוַח, אֲבָל יֵשׁ לוֹ רִיוַח – אֵין צָרִיךְ לְהוֹדִיעֵו.

Rabbi Yehuda said: When must he inform him? At a time when there is no interval of time between the sales, because both animals were sold on the very same day. But if there is an interval of time between the sales, he does not need to inform him, because we assume each buyer will slaughter on the day of his purchase.

MISHNAH

וּמוֹדָה רַבִּי יְהוּדָה בְּמוֹכֵר אֶת הָאֵם לְחֶתֶן וְאֶת הַבֵּת לַכֶּלֶה – שֶׁצָּרִיךְ לְהוֹדִיעֵו, בְּיָדוּעַ שֶׁשְּׁנֵיהֶם
שׁוֹחֲטִין בְּיוֹם אֶחָד.

And Rabbi Yehuda concedes in the case of one who sells the mother to the groom and the daughter to the bride, that he must inform him even if there was an interval between the sales, because it is known that both of them will slaughter on the same day for the wedding feast.

MISHNAH

בְּאַרְבָּעָה פְּרָקִים אֵלּוּ מִשְׁחִיטִין אֶת הַטֶּבֶחַ בְּעַל כֶּרְחוּ, אֲפִילוּ שׁוֹר שְׁוֵה אֶלֶף דִּינָרִים וְאֵין לוֹ לְלוֹקֵחַ
אֶלָּא דִּינָר – כּוֹפִין אוֹתוֹ לְשַׁחוּט.

On these four occasions, we compel the butcher to slaughter the animal against his will; even if there is a bull worth one thousand dinars and the buyer has only paid for a dinar's worth of meat, we compel him to slaughter the bull so the buyer can have his meat for the Yom Tov.

MISHNAH

לְפִיכָה, אִם מֵת – מֵת לְלוֹקֵחַ.

Therefore, since the butcher is forced to slaughter, if the bull dies before it is slaughtered, it dies to the loss of the buyer, and he loses his dinar.

MISHNAH

אֲבָל בְּשָׂאֵר יָמוֹת הַשָּׁנָה אֵינוֹ כֵּן, לְפִיכָה אִם מֵת – מֵת לְמוֹכֵר.

But during the rest of the days of the year it is not so; therefore, if the bull dies, it dies to the loss of the seller, and he must return the buyer's money.

GEMARA

גמ' תנא, אם לא הודיעו – הולך ושוחט ואינו נמנע.

GEMARA: It was taught in a braisa: If the seller **did not inform him**, the buyer **may go and slaughter** the animal and **need not refrain** out of concern that the other animal was sold and slaughtered today.

QUESTION

אמר רבי יהודה אימתי. למה לי למיתני את האם לקתן ואת הבת לפלה?

We learned in the Mishnah: **Rabbi Yehuda said: When** is this so? And he concedes in the case of selling the mother to the groom and the daughter to the bride. The Gemara asks: **Why do I need to teach** specifically that he sold **the mother to the groom and the daughter to the bride**? He could have just said "one to the groom and one to the bride"!

ANSWER

מלתא אגב אורחיה קמשמע לז, דאורח ארעא למטרח בי חתנא טפי מבי כלתא.

The Gemara answers: **He comes to teach us a matter in passing**, that it is the way of the land for the groom's household **to exert more effort** and prepare a larger feast **than the bride's household**. Therefore, the groom buys the mother, which is larger, and the bride buys the daughter, which is smaller.

QUESTION

בארבעה פרקים אלו, והא לא משה?

We learned in the Mishnah: **On these four occasions**, if the bull dies, it dies to the loss of the buyer. The Gemara asks: **But he did not pull** the animal to acquire it! How can the buyer bear the loss if he has not made a kinyan?

ANSWER

אמר רב הונא אמר רב: כשמשא.

Rav Huna said in the name of Rav: This is a case **where he pulled** the animal, thereby acquiring his share.

OBJECTION

אי הכי, אימא סיפא: אבל בשאר ימות השנה אינו כן, לפיכך אם מת – מת למוכר, והא משה?

The Gemara objects: **If so, look at the latter clause:** But during the rest of the days of the year it is not so; therefore, if it dies, it dies to the loss of the seller. But why, behold he pulled it! Once he makes a kinyan meshichah, the loss should be his!

RESOLUTION

אמר רבי שמואל בר רב יצחק: לעולם שלא משה, וכגון שזיכה לו על ידי אחר, בארבעה פרקים אלו דזכות הוא לו – זכין לאדם שלא בפניו, בשאר ימות השנה דחוב הוא לו – אין חבין לאדם שלא בפניו.

Rabbi Shmuel bar Rav Yitzchak said: Actually, it is a case **where he did not pull** it himself, **but where** the seller **transferred** ownership to him through another person. **On these four occasions**, since it is a benefit for him to secure meat for Yom

Tov, the rule is that we can acquire a benefit for a person in his absence. But during the rest of the days of the year, since it is a disadvantage for him to be forced to buy meat he might not want today, we cannot obligate a person in his absence.

STATEMENT

רבי אלעזר אומר, אמר רבי יוחנן: בארבעה פרקים אלו העמידו חכמים דבריהם על דין תורה.

Rabbi Eleazar says that Rabbi Yochanan said: On these four occasions, the Sages established their words upon Torah law itself.

EXPLANATION

דאמר רבי יוחנן: דבר תורה – מעות קונות, ומה טעם אמרו משיכה קונה – גזירה שמה לאמר לו "נשרפו חטיה בעליה".

As Rabbi Yochanan said: By Torah law, money acquires movable property. And what is the reason the Sages said that pulling acquires? It is a decree, lest a fire break out and the seller will say to him, "Your wheat was burned in the attic," and he will not bother to save it. But on these four occasions, the Sages reverted to Torah law, so giving money alone acquires the meat.

משנה MISHNAH

MISHNAH

מתני' "יום אחד" האמור באותו ואת בנו – היום הולך אחר הלילה.

MISHNAH: "One day" that is said regarding "it and its offspring"—the day follows the night, meaning the night comes first and then the daytime.

MISHNAH

את זו דרש רבי שמעון בן זומא: נאמר במעשה בראשית "יום אחד", ונאמר באותו ואת בנו "יום אחד" – מה "יום אחד" האמור במעשה בראשית היום הולך אחר הלילה, אף "יום אחד" האמור באותו ואת בנו היום הולך אחר הלילה.

This very point Rabbi Shimon ben Zoma expounded: It is said in the Creation story "one day," and it is said regarding "it and its offspring" "one day." Just as "one day" said in the Creation story, the day follows the night, so too "one day" said regarding "it and its offspring," the day follows the night.

גמרא GEMARA

GEMARA

גמ' תנו רבנן: את זו דרש רבי שמעון בן זומא, לפי שכל הענין כולו אינו מדבר אלא בקדשים, ובקדשים לילה הולך אחר היום, יכול אף זה כן?

GEMARA: The Rabbis taught in a braisa: This very point Rabbi Shimon ben Zoma expounded: Since the entire section of the Torah where this is written only speaks about Kodashim (sacrifices), and in Kodashim the night follows the day, I

might have thought that this prohibition of "it and its offspring" is also so?

GEMARA

נֶאֱמַר כָּאן "יוֹם אֶחָד", וְנֶאֱמַר בְּמַעֲשֵׂה בְּרֵאשִׁית "יוֹם אֶחָד", מָה "יוֹם אֶחָד" הָאֵמֹר בְּמַעֲשֵׂה בְּרֵאשִׁית – הַיּוֹם הוֹלֵךְ אַחֵר הַלַּיְלָה, אִף יוֹם הָאֵמֹר בָּאוֹתוֹ וְאֵת בְּנוֹ – הַיּוֹם הוֹלֵךְ אַחֵר הַלַּיְלָה.

Therefore, it is said here "one day," and it is said in the Creation story "one day." Just as "one day" said in the Creation story—the day follows the night, so too "one day" said regarding "it and its offspring"—the day follows the night.

עמוד ב' DAF 83B

STATEMENT

רבי אומר: "יום אחד" – יום המיוחד טעון פרוז,

Rabbi Yehuda HaNasi says: The words "**one day**" in the Torah's prohibition of slaughtering an animal and its offspring on the same day refer to **a special day**, such as the day before a Yom Tov when many animals are slaughtered, which **requires a proclamation** to warn buyers so they do not inadvertently violate the prohibition.

STATEMENT

מכאן אמרו: בארבעה פרקים בשנה המוכר בהמה לחבירו צריה להודיעו.

From here, from this source, the Sages said: **On four occasions during the year**, which are special days of heavy slaughtering, **one who sells an animal to another must inform him** if he already sold its mother or offspring for slaughter.

STATEMENT

הדרן עלה אותו ואת בנו.

May we return to you, Perek **Oto V'es Beno**.

משנה MISHNAH

MISHNAH

מתני' פסוי הדם נוהג בארץ ובחוץ לארץ, בפני הבית ושללא בפני הבית,

MISHNAH: The mitzva of **covering the blood** after slaughtering is in effect both in the **Land** of Yisrael and **outside of the Land**, both in the presence of the Temple and not in the presence of the Temple.

MISHNAH

בחולין אכל לא במוקדשין,

It applies **with regard to non-sacred animals**, but not with regard to **sacrificial ones**.

MISHNAH

ונוהג בחיה ובעוף, במזומן ובשאינו מזומן,

And it is in effect with regard to the slaughter of an **undomesticated animal** and a **bird**, **with regard to those that are readily available** in one's home, **and with regard to those that are not readily available**, such as wild animals that must be

hunted.

MISHNAH

וְנוֹהֵג בְּכֹי מִפְּנֵי שֶׁהוּא סֶפֶק.

And it is in effect with regard to a koy, which is a hybrid animal, because it is a doubt whether it is classified as a domesticated animal, which is exempt, or an undomesticated animal, which is obligated.

MISHNAH

וְאִין שׁוֹחֲטִין אוֹתוֹ בְּיוֹם טוֹב, וְאִם שֶׁחֲטוּ – אִין מְכַסִּין אֶת דָּמוֹ.

And one may not slaughter it on a Festival ab initio, because of the melacha involved in covering its blood when the obligation itself is doubtful; and if he slaughtered it on Yom Tov, one does not cover its blood until after the Festival.

גְּמָרָא GEMARA

QUESTION

גְּמ' מוֹקֵדֶשִׁין מַאי טַעְמָא לָא?

GEMARA: The Gemara asks: With regard to **sacrificial ones**, what is the reason that the mitzva of covering the blood does **not** apply to sacrificial birds?

ANSWER

אֵילִימָא מִשּׁוּם דְּרַבִּי זֵירָא, דְּאָמַר רַבִּי זֵירָא: הַשּׁוֹחֲט צָרִיךְ שִׁיתֵּן עֶפֶר לְמַטָּה וְעֶפֶר לְמַעְלָה.

If we say it is because of the statement of Rabbi Zeira, as Rabbi Zeira says: One who slaughters must place earth beneath the blood and earth above the blood,

PROOF

שְׁנַאמַר: "וְשָׁפָה אֶת דָּמוֹ וְכִסְהוּ בְּעֶפֶר" – "עֶפֶר" לֹא נֵאמַר, אֶלָּא "בְּעֶפֶר", מִלֵּמד שֶׁהַשּׁוֹחֲט צָרִיךְ שִׁיתֵּן עֶפֶר לְמַטָּה וְעֶפֶר לְמַעְלָה.

as it is stated: "And he shall pour out its blood and cover it in earth"—it is not stated "with earth" (עֶפֶר), but rather "in earth" (בְּעֶפֶר), which teaches that the one who slaughters must place earth beneath the blood and earth above the blood.

EXPLANATION

וְהֵכָא לֹא אֶפְשָׁר, הֵיכִי לִיעֲבִיד?

And here, in the case of a sacrificial bird whose blood must be received and applied on the altar, placing earth beneath the blood is not possible. How should he do it?

EXPLANATION

לִיתֵּיב וְלִיבְטָלֶיהָ – קְמוּסִיף אֶפְנִיז, וְכָתִיב: "הַכֹּל בְּכֶתֶב מִיַּד ה' עָלִי הַשְׁכִּיל".

If you suggest **let him place** earth on the altar **and nullify it** so that it becomes a permanent part of the altar, **he is adding to the structure** of the altar, **and it is written** regarding the Temple's design: "**All this in writing from the hand of Hashem, which He made me understand,**" meaning the dimensions of the Temple and altar are fixed by prophecy and cannot be changed.

EXPLANATION

לא ליבט ליה – קא הוי חציצה.

And if you suggest **let him not nullify it**, then the earth **constitutes an interposition** between the blood and the altar, which invalidates the service.

OBJECTION

נהי דלמטה לא אפשר, למעלה אפשר, ליעביד כסוי!

The Gemara objects: **Granted that** placing earth **beneath** the blood **is not possible**, but placing earth **above** the blood **is possible! Let him perform the covering** from above!

PROOF

מי לא תנא, רבי יונתן בן יוסף אומר: שחט חיה ואחר כך שחט בהמה – פטור מלכסות, בהמה ואחר כך חיה – חייב לכסות.

Is it not taught in a braisa that Rabbi Yonatan ben Yosef says: If one slaughtered an undomesticated animal and afterward slaughtered a domesticated animal over its blood, he is **exempt from covering** the blood of the undomesticated animal because it is already covered by the other blood; but if he slaughtered a domesticated animal and afterward slaughtered an undomesticated animal over it, he is **obligated to cover** the blood of the undomesticated animal, even though there is no earth beneath it, only the blood of the domesticated animal? This proves that the mitzva applies even when earth cannot be placed beneath the blood!

RESOLUTION

בדרבי זירא, דאמר רבי זירא: כל הראוי לביקה – אין ביקה מעכבת בו, וכל שאינו ראוי לביקה – ביקה מעכבת בו.

The Gemara answers: This is **in accordance with** another principle of Rabbi Zeira, as Rabbi Zeira says regarding meal offerings: **Any flour that is suitable for mixing** with oil, the actual **lack of mixing does not invalidate it**; but **any flour that is not suitable for mixing**, the **lack of mixing invalidates it**. Here too, since it was possible to cover the first animal's blood before slaughtering the second, the situation was fundamentally suitable for the mitzva; but with sacrificial birds, it is never possible to place earth beneath the blood, so the mitzva is completely inapplicable.

QUESTION

וליגריה וליכסיה?

The Gemara asks: Still, **let him scrape** the blood off the altar **and cover it** elsewhere!

PROOF

מי לא תנן: דם הניתז ושעל הספין חייב לכסות? אלמא דגרייר ומכסי ליה, הכא נמי נגרור ונכסי ליה!

Did we not learn in a Mishnah later on: **Blood that spurts** onto the walls **and that which is on the knife**, one is obligated to cover? **Consequently, we see that one scrapes** the blood off **and covers it**. **Here too, let us scrape** the blood of the sacrificial bird off the altar **and cover it** elsewhere!

ANSWER

אִי פְקֻדָּשִׁי מִזֶּבֶחַ – הֲכִי נִמִּי, הֲכֵא בְמֵאֵי עֲסָקִינוּ? פְּקֻדָּשִׁי בְּדֶק הַפֶּיט.

The Gemara answers: **If** the Mishnah was dealing **with items consecrated for the altar**, indeed, that would be so, and one would have to cover it. But **here, with what are we dealing?** **With items consecrated for Temple maintenance**, which were dedicated to be sold for Temple repairs. If one transgressed and slaughtered them, they are forbidden for benefit, and the Tanna of our Mishnah holds that the mitzva of covering the blood does not apply to an animal that is forbidden to be eaten.

SUMMARY

The Gemara first clarifies that according to Rabbi Yehuda, a person is exempt from lashes for leaving over sacrificial meat because it is a lav hanitak l'asei, whereas Rabbi Yaakov holds the exemption is because it is a lav she'ein bo ma'aseh. After analyzing a braisa regarding the gid hanasheh to understand Sumachos's view on multiple lashes, the Gemara transitions to the Mishnah of "oto v'es b'no." The Mishnah establishes that on the eves of the last day of Sukkos, Pesach, Shavuot, and Rosh Hashanah (and Yom Kippur in the Galil), a seller must warn buyers of related animals to prevent a transgression. Rabbi Yehuda limits this to when the sales happen on the same day, though he agrees a warning is required for a groom and bride who will surely slaughter on the same day. Finally, the Gemara discusses the halachic mechanism of how a buyer acquires his share of meat on these four occasions, explaining that the seller transfers ownership through a third party (mecha'veh al yedei acher) to secure the meat for the buyer, which is why the buyer bears the loss if the animal dies.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara in our sugya asks a beautiful question on the Mishnah: why does the Tanna have to specify that the seller sold the mother animal to the groom's family and the daughter animal to the bride's family? The Gemara answers with a beautiful principle of derech erez: "it is the way of the land for the groom's household to exert more effort and prepare a grander feast than the bride's household."

Look at what Chazal are doing here. In the middle of a complex, lomdishe discussion about the prohibitions of slaughtering an animal and its offspring on the same day, the Gemara stops to teach us a lesson in sensitivity and family dynamics. The Torah is telling us that when a young couple is building a home, we must understand the natural feelings and expectations involved. The groom's side has a certain responsibility to show excitement, to invest effort, and to make the bride feel cherished.

This is not just about wedding catering; it is a yesod for all of our relationships. True derech erez means looking at the situation through the eyes of the other person and understanding what is expected of us to bring them joy. We cannot just do the bare minimum and say, "I did my part." We have to put in that extra effort, the "mitpach," to show that we truly care.

Today, identify one relationship in your life, whether with your spouse, a child, or a parent, where you can go beyond the basic requirements and put in a little extra effort or preparation just to make them feel valued and cared for.

הלכות עבודת כוכבים • פרק נשי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us deeper into the specific, dark practices of the ov and yid'oni, showing us the exact nature of these forbidden sorceries and the severe punishments they carry. We will learn how the ov involves whispering incantations over wands or skulls, while the yid'oni uses a bird's bone to fall into a trance, both being forms of avodah zarah that the Torah strictly forbids us to turn after.

We then move on to the terrible practice of Molech, where a father hands over some of his children to pagan priests to be passed through fire. The Rambam defines the precise halachic boundaries of this sin, explaining that it only applies to one's own descendants and requires both giving over and passing through the flames. Finally, the chapter addresses the prohibitions against erecting a monument (matzevah) for gathering and bowing down on a kneeling stone (even to Hashem) outside of the Beis HaMikdash.

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

הלכה א

Halacha 1 • The Prohibited Practices of Ov and Yid'oni and Their Punishments

העושה אוב או ידעני

One who performs the sorcery of ov or yid'oni

ברצונו בידון

willingly and intentionally

חייב כרת

is liable for karet (spiritual excision),

ואם היו שם עדים והתראה

and if there were there witnesses and a proper halachic warning

נסקל.

he is stoned by the court.

היה שוגג

If he was acting unintentionally,

מביא חטאת קבועה.

he brings a fixed sin offering to the Beis HaMikdash.

כיצד הוא מעשה האוב.

How is the practice of the ov performed?

זה שהוא עומד ומקטיר קטרת ידועה

This refers to one that stands and burns a known incense,

ואוחז שרביט של הדס בידו ומניפו

and holds a wand of myrtle in his hand and waves it,

והוא מדבר בלאת בדברים ידועים אצלם

and he speaks softly with words known to them (the practitioners of this magic),

עד שישמע השואל

until the inquirer hears

כאלו אחד מדבר עמו ומשיבו

as if someone is speaking with him and answering him

על מה שהוא שואל

on what he asks,

בדברים מתחת הארץ

speaking with words that seem to come from under the earth,

בקול נמוך עד מאד

in a voice that is very low,

וכאלו אינו נפר לאזן

and as if it is not clearly discernible to the ear,

אלא במחשבה מרגיש בו.

but in thought the inquirer senses it.

וכן הלוקח גלגלת המת

And likewise, one who takes a skull of the dead

ומקטיר לה ומנחש בה

and burns incense to it and divines with it,

עד שישמע כאלו קול יוצא

until there is heard as if a voice comes out

מתחת שְׁחִיו שָׁפֵל עַד מְאֹד וּמְשִׁיבוֹ.

from under his armpit, which is very low, and answers him.

כָּל אֵלֹו מַעֲשֵׂה אוֹב הֵן

All these are practices of ov,

וְהַעוֹשֶׂה אֶחָד מֵהֶן נִסָּקֵל:

and one who performs even one of them is stoned.

הִלְכָּה ב

Halacha 2: The Practice of the Yid'oni and Its Prohibition

כִּיצַד מַעֲשֵׂה הַיִּדְּעָנִי.

How is the deed of the practitioner of yid'oni performed?

מְנִיחַ עֶצֶם עוֹף שְׁשָׁמוֹ יָדוּעַ בְּפִיו

He places a bone of a bird whose name is Yadua in his mouth,

וּמִקְטִיר וְעוֹשֶׂה מַעֲשִׂים אֲחֵרִים

and offers incense and does other deeds

עַד שִׁיפֵל כְּנִכְפָּה

until he falls like an epileptic

וַיִּדְבֹּר בְּפִיו דְּבָרִים שְׁעֵתִידִים לְהִיּוֹת.

and speaks with his mouth words that are destined to be in the future.

וְכָל אֵלֹו מִיְּנֵי עֲבוֹדַת כּוֹכָבִים הֵן

And all these practices are types of worship of stars,

וְאִזְהָרָה שֶׁלָּהֶן מִנִּין

and from where do we derive the warning against them?

שֶׁנֶּאֱמַר "אַל תִּפְּנוּ אֶל הָאֲבֹת" וְגו':

As it is said, "Do not turn to the ovos and to the yid'onim" etc.

הנותן מזרעו למלך בְּרָצוֹנוֹ וּבְזָדוֹן חַיֵּב כָּרֶת.

One who gives of his progeny to Molech willingly and with intent is liable to karet, spiritual excision, if there was no warning.

בְּשׁוּגָג מביא חטאת קבועה.

If he did so inadvertently, he brings a fixed sin offering.

ואם עשה בעדים והתראה נסקל

And if he did so with witnesses and a prior warning, he is stoned by the Beis Din,

שנאמר ויקרא כ ב "אֲשֶׁר יִתֵּן מִזְרָעוֹ לַמֶּלֶךְ מוֹת יוֹמָת" וגו'.

as it is said in the Torah, "whoever gives of his progeny to Molech, death shall he be put to death" etc.

ואזהרה שלו מנין

And the warning for it, from where do we derive it? It is

שנאמר ויקרא יח כא "וּמִזְרָעֶךָ לֹא תִתֵּן לְהַעֲבִיר לַמֶּלֶךְ"

as it is said, "And of your progeny you shall not give to pass to Molech."

ולחלן הוא אומר דברים יח י "לֹא יִמָּצֵא בָּךְ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ".

And further on it says, "There shall not be found among you one who passes his son and his daughter through the fire."

כיצד היו עושים.

How did they do this service? The father

מדליק אש גדולה ולוקח מקצת זרעו ומוסרו לכהניהם עובדי האש.

kindles a great fire, and takes some of his progeny and delivers him to their priests, the worshippers of the fire.

ואותן הכהנים נותנין הין לאביו אחר שנמסר בידין להעבירו באש ברשותו

And those priests give the son back to his father, after he was delivered into their hand, to pass him through the fire with his permission.

ואביו הין הוא שמעביר בנו על האש ברשות הכהנים

And the father of the son, he is the one who passes his son over the fire with the permission of the priests,

ומעבירו ברגליו מצד זה לצד אחר בתוך השלהבת.

and he passes him on his feet from this side to the other side in the midst of the flame.

לא שהוא שורפו למלה כדרך ששורפין בניהם ובנותיהם לעבודת פוכבים אחרת

It is **not** that he burns him to Molech like the manner that they burn their sons and their daughters for other worship of stars,

אלא בהעברה בלבד היתה עבודה זו ששמה מלה.

rather, by passing alone was this worship, whose name is Molech, performed.

לפיכך העושה עבודה זו לעבודת פוכבים אחרת חוץ ממלה פטור:

Therefore, one who performs this worship for other worship of stars, aside from Molech, is **exempt** from the punishment of Molech.

הלכה ד

Halacha 4: The Prohibition of Passing One's Progeny to Molech and Its Conditions

אינו חייב כרת או סקילה

One is **not liable** to receive **karet or stoning** for the worship of Molech

עד שימסר בנו למלה

until he hands over his son to Molech

ויעבירו ברגליו באש דרך העברה.

and passes him with his feet through the fire in the manner of passing that is customary for this service.

מסר ולא העביר

If he **handed over** the child to the priests of Molech **but did not pass** him through the fire,

העביר ולא מסר.

or if he **passed** him through the fire **but did not hand** him over first,

או שמסר והעביר שלא בדרך העברה

or if he **handed over and passed** him, but did so **not in the manner of passing** that is typical for this worship,

פטור.

he is **exempt** from the capital punishment of stoning and from karet.

ואינו חייב עד שימסר מקצת זרעו ויניח מקצת

And he is **not liable** to these punishments until he hands over some of his offspring and leaves some of his offspring behind without passing them to Molech,

שנאמר ויקרא כג "כי מזרעו נתן למלה"

as it is said in the Torah in Vayikra 20:3, "For from his offspring he has given to Molech,"

מקצתו ולא כלו:

which implies that he only gave **some of it, and not all of it.**

הלכה ה

Halacha 5 · Passing Offspring to Molech and Who is Liable

אחד זרע פֿאַר וואָס זרע פֿסול

Whether it is **legitimate offspring** or whether it is **illegitimate offspring**,

אחד בָּנָיו וּבְנוֹתָיו בְּנֵיהֶם וּבְנֵי בְנֵיהֶם

whether they are **his sons and his daughters, their children, and the children of their children**—

על כל יוצאי ירכו הוא חייב

for all descendants of his loin, he is **liable** to the death penalty for passing them to Molech,

מפני שהן זרעו.

because they are his offspring.

אבל אם העביר אחיו או אחיותיו או אבותיו

But if he passed his brothers, or his sisters, or his fathers,

או שהעביר עצמו פטור.

or if he passed **himself**, he is **exempt** from the punishment of Molech.

העביר אחד מזרעו והוא ישן

If he passed one of his offspring and he was sleeping,

או שהיה סומא פטור:

or if the offspring was **blind**, he is **exempt**.

הלכה ו

Halacha 6 · The Prohibition of Erecting a Monument and Prostrating on a Kneeling Stone

מצבה שאסרה תורה

A monument that the Torah forbade

היא בִּנְיָן שֶׁכָּל מְתַקְבְּצִין אֵצֶלָהּ

it is a structure that everyone gathers near it

ואפלו לעבד את ה'

and even to worship — Hashem with it, it is forbidden,

שֶׁפֶן הָיָה דֶּרֶךְ עוֹבְדֵי כּוֹכָבִים.

because so was the way of worshipers of stars to do.

שֶׁנֶּאֱמַר "וְלֹא תָקִים לָךְ מִצֵּבָה".

As it is said, "And not shall you erect for yourself a monument."

וְכָל הַמָּקִים מִצֵּבָה לֹקָה.

And anyone who erects a monument receives lashes.

וְכֵן אָבֵן מִשְׁפִּית הָאֲמוּרָה בַּתּוֹרָה

And likewise, a stone of kneeling that is mentioned in the Torah,

אֲףֵי עַל פִּי שֶׁהוּא מִשְׁתַּחֲוֶה עָלֶיהָ לְשֵׁם לֹקָה

even though he prostrates himself upon it to the Name of Hashem, he receives lashes,

שֶׁנֶּאֱמַר "וְאָבֵן מִשְׁפִּית לֹא תִתֵּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ"

as it is said, "And a stone of kneeling not shall you place in your land to prostrate yourselves upon it,"

מִפְּנֵי שֶׁהָיָה דֶּרֶךְ עוֹבְדֵי כּוֹכָבִים לְהַנִּיחַ אָבֵן לְפָנֶיהָ לְהִשְׁתַּחֲוֹת עָלֶיהָ.

because it was the way of worshipers of stars to place a stone before their idol to prostrate themselves upon it.

לְפִיכָה אֵין עוֹשִׂין כֵּן לָהּ.

Therefore, we do not do so to Hashem.

וְאֵינוּ לֹקָה עַד שֶׁיִּפְשֵׁט יָדָיו וְרַגָּלָיו עַל הָאָבֵן

And he does not receive lashes until he spreads out his hands and his feet upon the stone,

וְנִמְצָא כָּלֹּ מִטָּל עָלֶיהָ

and it turns out all of him is cast upon it,

שֶׁזֶּוּ הִיא הַשְׁתַּחֲוִיָּה הָאֲמוּרָה בַּתּוֹרָה:

for this is the full prostration that is mentioned in the Torah.

הַלָּכָה ז'

Halacha 7 - Prostration on Stone Outside the Beis HaMikdash and the Custom of Spreading Mats

בְּמָה דְּכָרִים אֲמוּרִים

In what circumstances are these words said?

בְּשָׂאֵר הָאֲרָצוֹת

In the rest of the lands, meaning anywhere outside the Beis HaMikdash.

אָבֵל בַּמִּקְדָּשׁ מֵתֵר לְהִשְׁתַּחֲוֹת עַל הָאֲבָנִים

But in the Beis HaMikdash, it is permitted to prostrate flat upon the stones,

שֶׁנֶּאֱמַר "בְּאַרְצְכֶם",

as it is said in the Torah, "in your land,"

בְּאַרְצְכֶם אִי אַתֶּם מִשְׁתַּחֲוִים עַל הָאֲבָנִים

which teaches: in your land you may not prostrate upon the stones,

אָבֵל אַתֶּם מִשְׁתַּחֲוִים עַל הָאֲבָנִים הַמְּצֻלּוֹת בַּמִּקְדָּשׁ.

but you may prostrate upon the hewn stones in the Beis HaMikdash.

וּמִפְּנֵי זֶה נִהְגוּ כָּל יִשְׂרָאֵל

And because of this, all of Yisrael customarily

לְהַצִּיעַ מַחְצָלֹת אֹת בְּכַתִּי כְּנִסְיוֹת הָרְצוּפוֹת בְּאֲבָנִים

spread mats in synagogues that are paved with stones,

אוּ מִיֵּי קֶשׁ וְתִבְנִין

or types of straw and hay,

לְהַבְדִּיל בֵּין פְּנֵיהֶם וּבֵין הָאֲבָנִים.

to separate between their faces and the stones when they bow down.

וְאִם לֹא מָצָא דָבָר מַבְדִּיל בֵּינוֹ וּבֵין הָאֶבֶן

And if he did not find a thing separating between himself and the stone,

הוֹלֵךְ לְמָקוֹם אֲחֵר וּמִשְׁתַּחֲוֶה

he goes to another place and prostrates there,

אוּ שׁוּחָה עַל צִדּוֹ וּמִטָּה

or he bends on his side and inclines himself,

כְּדִי שֶׁלֹּא יִדְבִיק פָּנָיו בָּאֶבֶן:

in order that he will not press his face to the stone.

כָּל הַמִּשְׁתַּחֲוֶה לַה' עַל הָאֲבָנִים הַמִּפְצָלוֹת

Anyone who prostrates to Hashem upon the paved stones

בְּלֹא פִשּׁוּט יָדָיו וְרַגְלָיו

but without the spreading of hands and feet

אֵינוֹ לוֹקָה

is not lashed with Torah-mandated malkus,

אֲלָא מַכִּין אוֹתוֹ מַכַּת מִרְדּוּת.

but they strike him with a blow of rebelliousness as a Rabbinic punishment.

אֲבָל לְעִבּוּדַת כּוֹכָבִים

But for the worship of stars and idols,

אֶחָד הַשְׁתַּחֲוִיָּה בְּפִשּׁוּט יָדָיו וְרַגְלָיו

it is the same whether it is prostration with the spreading of hands and feet

אוּ בְּלֹא פִשּׁוּט יָדָיו וְרַגְלָיו

or without the spreading of hands and feet;

מִשְׁעָה שֶׁיִּכְבֹּשׁ פָּנָיו בַּקֶּרֶעַ

from the moment that he presses his face into the ground before the idol,

נִסְקָל:

he is stoned by the Beis Din.

הַנוֹטֵעַ אֵילָן אֶצְלֵי הַמִּזְבֵּחַ

One who plants a tree near the altar

אוּ בְּכָל הָעֶזְרָה

or in any part of the Temple courtyard,

בֵּין אֵילָן סָרְקָא בֵּין אֵילָן מֵאֲכָל

whether it is a tree of barrenness which does not produce fruit, whether it is a tree of food which does produce fruit,

אף על פי שֶׁעָשָׂאוֹ לְנוֹי לַמִּקְדָּשׁ וְיָפִי לוֹ

even though he made it for beauty for the Temple and attractiveness for it,

הֲרִי זֶה לוֹקָה

behold this one receives lashes mid'Oraisa,

שֶׁנֶּאֱמַר "לֹא תִטַּע לָךְ אֲשֶׁרָה כָּל עֵץ אֲצִל מִזְבַּח ה' אֱלֹהֶיךָ".

as it is said in the Torah, "Do not plant for yourself an asherah, any tree, near the altar of Hashem your God."

מִפְּנֵי שֶׁהָיָה זֶה דְּרֶגֶךְ עוֹבְדֵי כּוֹכָבִים

This is prohibited because it was this the way of worshipers of stars

נוֹטְעִין אֵילָנוֹת בְּצַד מִזְבַּח שְׁלָה

that they would plant trees beside altars of theirs

כְּדֵי שִׁיתְקַבְּצוּ שָׁם הָעָם:

in order that they would gather there, the people, for their pagan worship.

הִלְכָּה י

Halacha 10 · The Prohibition of Constructing Wooden Porches in the Temple

אָסוּר לַעֲשׂוֹת אֲכֻסְדָּרָאוֹת שֶׁל עֵץ בַּמִּקְדָּשׁ

It is forbidden to make porches of wood in the Temple

כְּדֶרֶךְ שְׁעוֹשִׁין בַּחֲצֵרוֹת,

like the way that they make in private courtyards,

אף על פי שֶׁהוּא בְּבִנְיָן וְאִינוּ עֵץ נִטּוּעַ

even though that it is in a building and it is not a tree planted in the ground.

הִרְחָקָה יִתְּרָה הִיא

This is an extra distancing to guard against the prohibition of Asherah,

שֶׁנֶּאֱמַר "כָּל עֵץ".

as it is said in the Torah in Devarim 16:21, "You shall not plant for yourself an Asherah, any tree" near the Altar of Hashem.

אֵלָּא כָּל הָאֲכֻסְדָּרָאוֹת וְהַסִּבְכוֹת הַיוֹצְאוֹת מִן הַכֶּתֳּלִים שֶׁהָיוּ בַּמִּקְדָּשׁ

Rather, all the porches and the lattices that protrude from the walls that were in the Temple

שֶׁל אָבֹן הָיוּ לֹא שֶׁל עֵץ:

were of stone; they were not of wood.

CHAPTER SUMMARY

This chapter outlines the severe prohibitions of ov, yid'oni, and Molech, detailing their specific rituals and the liabilities of kares, stoning, or a sin offering depending on whether the act was intentional or inadvertent. The Rambam clarifies that the worship of Molech requires passing some, but not all, of one's descendants through fire with the priests' permission, and does not apply to other relatives or to oneself. Lastly, the Rambam explains the prohibitions against erecting a matzevah and prostrating oneself on a kneeling stone outside the Beis HaMikdash, noting that while bowing on hewn stone was permitted in the Temple, we must use mats or lie on our sides to create a separation when davening on stone floors in our synagogues today.

למעשה WHAT TO TAKE HOME

My dear talmid, look at what the Rambam is teaching us here. The Torah forbids us from erecting a monument (matzeivah) or bowing on a stone floor, even if our entire intention is to serve Hashem! Why? Because this was the way of the pagans. The Torah is telling us something profound: when it comes to serving Hashem, the end does not justify the means. We cannot use the methods of the street, the styles of the secular world, or the gimmicks of the outside culture, even if we think it will bring us closer to Shamayim or help us gather people for a holy cause.

True avodah requires us to be pure not only in our hearts, but in our vessels. If we try to inspire ourselves using the loud, superficial, and self-centered ways of the world around us, we profane the very connection we are trying to build. Hashem wants us to serve Him in the way He commanded, with the quiet, modest, and holy pathways of the mesorah.

Today, take a look at how you perform your mitzvos and run your Jewish home. Make sure you are not bringing the 'monuments' of the outside world into your sacred space. Choose one small area of your daily life, whether it is how you dress, how you speak, or how you celebrate a simcha, and ensure it is done with pure, authentic Jewish warmth, completely untouched by the trends of the street.

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 בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף 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 אֵין הִבִּינִי בְּמִתְגַּוְרֵסֵן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 מְעוֹזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

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 וְנִכְחָדֵם 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 סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתְמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתְמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי 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 צִלָּךְ עַל יַד מִינֶיךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַד הַסְּלִיחָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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