

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 שְׁחִי'ו 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 מֵהֵן נִסְקָל:

and one who performs even one of them is stoned.

הַלָּכָה 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

וַיְדַבֵּר 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 יִמָּצָא 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 וּבָנוֹתָיו 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,

שֶׁכֵּן 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 בְּאֶרֶצְכֶם 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,

שֶׁזֶּה 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?

בְּשֵׂאֵר הָאֲרָצוֹת

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

אָבֵל בַּמִּקְדָּשׁ מִתַּר 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 בְּכִתֵּי כְּנִסְיֹת 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 דָּבָר 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 אֶצֶל הַמִּזְבֵּחַ

One who plants a tree near the altar

אוּ בְּכָל הָעֶזְרָה

or in any part of the Temple courtyard,

בֵּין אֵילָן סָרֵק 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 אֲצֶל 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 בְּצֶד 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 אֲכַסְדָּרוֹת 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 הָאֲכַסְדָּרוֹת וְהַסִּבְכוֹת הַיוֹצְאוֹת מִן הַכֶּתֶּלִּים 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 יַחֲשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי 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 עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מָצָא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לְבָלוֹם 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 אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדָּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעַרְב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר 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 עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמָר יְיָ אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקָר שֹׁמְרִים לְבָקָר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:
וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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