

דף יומי • חזקוני • דף פ"ו

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

THE SUGYA

We start off on our daf with the Gemara continuing to analyze the shakla v'tarya between Rav Dimi and Ravin regarding Rabbi Yehuda HaNasi's instructions to Rabbi Chiyya. The Gemara explains how each Amora uses a style of "it is not necessary" to teach us a major chiddush—either that an unfit slaughter is not considered slaughter, or that the slaughter of a bird is indeed a Torah obligation. Along the way, the Gemara brings a beautiful and warm Agaddah about the immense merit of Rabbi Chiyya and his sons, whose presence in Eretz Yisrael protected the entire generation from natural disasters and crop failures, even though they themselves suffered from poverty and loss.

Next, we learn a new Mishnah that deals with the halachos of a deaf-mute, an imbecile, or a minor who slaughters. If others are supervising them, the slaughter is kosher, and the observer must cover the blood. However, if they slaughtered unsupervised, the Mishnah discusses whether we are exempt from covering the blood and whether the prohibition of "it and its offspring" (oto v'es b'no) applies. The Gemara immediately launches into a deep analysis of the Sages' view, questioning why they distinguish between the halachos of covering the blood and the halachos of "it and its offspring."

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

עמוד א' DAF 86A

ANSWER

לא מיבעיא קאמר:

The Gemara answers: Rav Dimi **is speaking** utilizing the style of "**it is not necessary**" to teach both cases, but rather one is taught because of the other.

EXPLANATION

לא מיבעיא "צא נחור" דלאו שחיטה היא כלל,

It is not necessary to teach the case where Rabbi Yehuda HaNasi said, "**Go out and tear loose** the windpipe and gullet," since that **is not** an act of **slaughter at all** and obviously does not require covering the blood.

EXPLANATION

אבל "צא טרוף" אימא שחיטה שאינה ראויה שמה שחיטה וליבעי כסוי,

But in the case where he said, "**Go out and render** the bird a **tereifa**" by making a small cut, I might say that an **unfit slaughter** is nevertheless **considered slaughter**, and therefore **it should require covering** of the blood.

EXPLANATION

קא משמע לן כדרבי חייא בר אבא.

Therefore, Rav Dimi **teaches us** that Rabbi Yehuda HaNasi holds **in accordance with** the statement of Rabbi Chiyya bar Abba that an unfit slaughter is not considered slaughter.

QUESTION

וּלְמַאן דְּאָמַר "צֵא נְחוּר", מַאי טַעְמָא לָא אָמַר "צֵא טְרוּף"?

The Gemara asks: **And according to the one who says** that Rabbi Yehuda HaNasi said, "Go out and tear loose," what is the reason he **did not say**, "Go out and render the bird a tereifa"?

QUESTION

וְכִי תִימָא קְסָבֵר שְׁחִיטָה שְׂאִינָה רְאוּיָה שְׁמָה שְׁחִיטָה,

And if you would say that the reason is because Rabbi Yehuda HaNasi **holds** that an unfit slaughter is considered slaughter, and he wanted to avoid a case that might require covering,

OBJECTION

וְהָא אָמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: רָאָה רַבִּי דְּבָרֵיו שֶׁל רַבִּי שְׁמַעוֹן בְּכֶסְוֵי הַדָּם, וּשְׁנָא בְּלִשׁוֹן חֲכָמִים!

but didn't Rabbi Chiyya bar Abba say that Rabbi Yochanan said: Rabbi Yehuda HaNasi saw as correct the words of Rabbi Shimon regarding covering the blood, and taught it in the Mishnah in the language of "the Sages" as the anonymous ruling? So Rabbi Yehuda HaNasi clearly holds that an unfit slaughter is not considered slaughter!

ANSWER

לָא מִיבְעָא קְאָמַר:

The Gemara answers: Ravin, who holds that Rabbi Yehuda HaNasi said "Go out and tear loose," also **is speaking** utilizing the style of "**it is not necessary.**"

EXPLANATION

לָא מִיבְעָא "צֵא טְרוּף", דְּשְׁחִיטָה שְׂאִינָה רְאוּיָה לָא שְׁמָה שְׁחִיטָה,

It is not necessary to teach the case of "Go out and render the bird a tereifa," since we already know that an unfit slaughter is **not considered slaughter** and does not require covering.

EXPLANATION

אָבֵל "צֵא נְחוּר" – אֵימָא: אֵין שְׁחִיטָה לְעוֹף מִן הַתּוֹרָה, וּנְחִירְתּוֹ זֶה הִיא שְׁחִיטָתוֹ, וְלִיבְעֵי כֶּסְוִי,

But in the case of "Go out and tear loose," I might say that **there is no** obligation of kosher slaughter for a bird from the Torah, and therefore **its tearing loose is considered its slaughter**, and so it should require covering of the blood.

EXPLANATION

קָא מְשַׁמַּע לֵן "כְּאֲשֶׁר צִוִּיתִיה".

Therefore, Rabbi Yehuda HaNasi **teaches us** that slaughter of a bird is indeed a Torah obligation, as derived from the words "**as I have commanded you.**"

QUESTION

וּמִי גָפֵל לִיָּה יֹאנִיבָא בְּכִיתָנִיה?

The Gemara asks on the story itself: **And did moths really fall into his flax?**

OBJECTION

וְהָאֵמַר רַבִּין בַּר אֲבָא, וְאֵמַר לֵה אֵמַר רַבִּי אֲבִין בַּר שֶׁבָא: מִשְׁעָלוּ בְּנֵי הַגּוֹלָה פְּסָקוּ הַזִּיקִין וְהַזְעוֹת וְהַרוּחוֹת וְהָרָעָמִים, וְלֹא הִחְמִיץ יֵינֵם, וְלֹא לָקָה פְּשִׁתָּנָם.

But didn't Ravin bar Abba say, and some say Rabbi Avin bar Sheva said: From when the people of the Exile ascended from Babylonia to Eretz Yisrael, shooting stars, earthquakes, storm winds, and thunder ceased, and their wine did not sour, and their flax was not stricken?

OBJECTION

וְנִתְּנוּ חֲכָמִים עֵינֵיהֶם בְּרַבִּי חִיָּיא וּבְנָיו.

And the Sages cast their eyes upon Rabbi Chiyya and his sons, attributing this blessing to their great merit! If so, how could Rabbi Chiyya's own flax be ruined?

ANSWER

כִּי מִהֲנִיא זְכוּתָּיהוּ – אֲעֹלְמָא, אֲדִידָהוּ – לֹא.

The Gemara answers: **When their merit is effective**, it is effective **for the world**, but **for themselves**, **no**, it does not protect them from suffering.

PROOF

בְּדָרְבַּי יְהוּדָה אָמַר רַב, דָּאֵמַר רַב יְהוּדָה אָמַר רַב: בְּכָל יוֹם וַיּוֹם פֶּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: כָּל הָעוֹלָם כּוֹלֵו גִּיזוֹן בְּשִׁבְלֵי חֲנִינָא בְּנִי, וְחֲנִינָא בְּנִי דִּי לֹו בְּקַב חֲרוּבִין מְעַרְב שַׁבַּת לְעַרְב שַׁבַּת.

This is in accordance with what Rav Yehuda said in the name of Rav, as Rav Yehuda said in the name of Rav: Every single day a Heavenly Voice goes out and says, "The entire world is sustained for the sake of Chanina my son, yet for Chanina my son, a kav of carobs is enough for him from one Erev Shabbos to the next Erev Shabbos."

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי חֵרֶשׁ שׁוֹטֵה וְקָטָן שֶׁשִּׁחָטוּ, וְאַחֵרִים רוֹאִין אוֹתָם – חַיִּיב לְכַסּוֹת.

MISHNAH: A deaf-mute, an imbecile, or a minor who slaughtered, and others are seeing them to ensure they slaughtered correctly, the one who saw them is **obligated to cover** the blood.

MISHNAH

בֵּינָן לְבֵין עֶצְמָן – פֶּטוּר מִלְּכַסּוֹת.

If they slaughtered **between themselves** without supervision, one is **exempt from covering** the blood.

MISHNAH

וְכֵן לְעֶנְיָן אוֹתוֹ וְאֵת בְּנוֹ, שֶׁשִּׁחָטוּ וְאַחֵרִים רוֹאִין אוֹתָן – אָסוּר לְשַׁחוּט אַחֲרֵיהֶם,

And likewise regarding the matter of "it and its offspring" on the same day: if they slaughtered and others are seeing them, it is forbidden to slaughter the offspring after them.

MISHNAH

בֵּינוּ לְבֵין עֶצְמָן – רַבִּי מֵאִיר מִתִּיר לְשַׁחוּט אַחֲרֵיהֶן, וְחֻכָּמִים אוֹסְרִים,

If they slaughtered **between themselves**, Rabbi Meir permits slaughtering the offspring after them, and the Sages forbid doing so.

MISHNAH

וּמוֹדִים שָׂאֵם שָׁחַט – שְׂאִינוּ סוֹפֵג אֶת הָאַרְבָּעִים.

And the Sages **agree that if one** went ahead and slaughtered, he does not receive the forty lashes.

גְּמָרָא GEMARA

QUESTION

גָּמ' וְרַבָּנָן, מַאי שְׁנָא רִישָׁא דְּלֹא פְּלִיגִי, וּמַאי שְׁנָא סִיפָא דְּפְּלִיגִי?

GEMARA: And as for the Sages, what is different about the first clause of the Mishnah where they do not argue and agree that one is exempt from covering, and what is different about the latter clause where they do argue?

ANSWER

רִישָׁא, אִי אָמְרִינוּ חַיִּיבִין לְכַסּוֹת, אָמְרִי: שְׁחִיטָה מְעַלְזִיתָא הִיא, וְאַתִּי לְמִיכַל מְשַׁחֲטָתָן.

The Gemara answers: In the first clause, if we say we are obligated to cover the blood, people will say, "It is a proper slaughter," and they will come to eat from their slaughter, which is forbidden.

OBJECTION

סִיפָא נָמִי, כִּיּוֹן דְּקָאמְרִי רַבָּנָן אָסוּר לְשַׁחוּט אַחֲרֵיהֶם, אָמְרִי: שְׁחִיטָה מְעַלְזִיתָא הִיא, וְאַתִּי לְמִיכַל מְשַׁחֲטָתָן!

The Gemara challenges: In the latter clause also, since the Sages say it is forbidden to slaughter after them, people will likewise say, "It is a proper slaughter," and they will come to eat from their slaughter!

ANSWER

סִיפָא, אָמְרִי: בְּשָׂרָא דְּלֹא קָא מִיבְעָיָא לֵיהּ.

The Gemara answers: In the latter clause, when they see he does not slaughter the offspring, people will just say: "He does not need meat" right now, so they won't assume the first slaughter was valid.

OBJECTION

רִישָׁא נָמִי, אָמְרִי: לְנֹקֵר תְּצִירוּ הוּא צְרִיךְ!

The Gemara challenges: In the first clause also, if he covers the blood, people will just say: "He needs to clean his courtyard" from the mess of blood!

ANSWER

שְׁחַט בְּאַשְׁפָּה, מַאי אִיכָּא לְמִימַר?

The Gemara responds: If he **slaughtered on a garbage dump** where cleaning is not needed, **what is there to say?** There, covering the blood would certainly look like a mitzvah.

ANSWER

בָּא לִימְלָהּ, מַאי אִיכָּא לְמִימַר?

And if he **comes to ask** the Beis Din whether he is obligated to cover, **what is there to say?** If they tell him to cover, it will look like they validated the slaughter.

QUESTION

וְלִיטַעְמִיהּ, סִיפָּא נָמִי, בָּא לִימְלָהּ – מַאי אִיכָּא לְמִימַר?

The Gemara asks: **And according to your reasoning**, in the latter clause **also**, if he **comes to ask** whether he may slaughter the second animal, **what is there to say?** If they tell him it is forbidden, he will assume the first slaughter was valid!

RESOLUTION

אַלָּא, רַבָּנן אָכּוּלָּהּ מִלְּתָא פְּלִיגִי, וְנִטְרִי לִיהּ לְרַבִּי מֵאִיר עַד דְּמַסִּיק לָהּ לְמִלְתָּא, וְהָדָר פְּלִיגִי עִלּוּיָהּ.

Rather, the Gemara answers: **The Sages argue on the entire matter**, including the first clause, **and they waited for Rabbi Meir until he finished his words, and then they argued on him** on all of it.

QUESTION

בְּשִׁלְמָא רַבָּנן לְחוּמָרָא, אַלָּא רַבִּי מֵאִיר – מַאי טַעְמָא?

The Gemara asks: **Granted, the Sages rule stringently** because they are in doubt. **But Rabbi Meir, what is the reason** he permits it outright?

ANSWER

אָמַר רַבִּי יַעֲקֹב אָמַר רַבִּי יוֹחָנָן: מַחֲיִיב הָיָה רַבִּי מֵאִיר עַל שְׁחִיטָתוֹ מְשׁוּם נִבְלָה.

Rabbi Yaakov said that Rabbi Yochanan said: Rabbi Meir would obligate one who eats from their slaughter because of **eating nevelah**—meaning he is certain that their unsupervised slaughter is invalid.

EXPLANATION

מַאי טַעְמָא? אָמַר רַבִּי אַמִּי: הוֹאִיל וְרֹב מַעֲשֵׂיהֶן מְקוּלָּקָלִים.

What is the reason? Rabbi Ammi said: Since the majority of their actions are flawed, we assume this slaughter was also ruined.

STATEMENT

אָמַר לִיהּ רַב פָּפָא לְרַב הוּנָא בְּרִיהּ דְּרַב יְהוֹשֻׁעַ, וְאָמַר לִיהּ רַב הוּנָא בְּרִיהּ דְּרַב יְהוֹשֻׁעַ לְרַב פָּפָא:

Rav Pappa said to Rav Huna the son of Rav Yehoshua, and some say Rav Huna the son of Rav Yehoshua said to Rav Pappa:

QUESTION

מאי איריא רוב? אפילו מיעוט נמי, דהא רבי מאיר חייש למיעוטא, סמוך מיעוטא לחזקה, ואתרע ליה רובא?

Why specify a majority? Even if only a **minority** of their actions were flawed, it would be the same, since **Rabbi Meir** is concerned for the **minority**. And when you **join the minority** of flawed slaughters to the **chazakah** of the animal being forbidden while alive, **the majority** of valid slaughters is broken!

PROOF

דתנן: תינוק שנמצא בצד העיסה ובצק בידו, רבי מאיר מטהר, וחכמים מטמאין, מפני שדרךו של תינוק לטפח.

As we learned in a Mishnah: A child who was found next to dough, and dough is in his hand, Rabbi Meir rules the dough **pure**, and the Sages rule it **impure**, because it is the way of a child to pat dough.

EXPLANATION

ואמרין: מאי טעמא דרבי מאיר? קסבר: רוב תינוקות מטפחין, ומיעוט אין מטפחין, ועיסה זו בחזקת טהרה עומדת.

And we said in explaining this: What is the reason of Rabbi Meir? He holds: A majority of children pat dough, and a minority do not pat dough. And this dough stands with a chazakah of purity, so we join the minority to the chazakah to rule it pure.

צמוד ב' DAF 86B

QUESTION

סמוך מיעוטא לחזקה ואיתרע ליה רובא.

We say **append the minority** of children who do not touch things to the **presumptive status** of purity of the dough, and thereby **the majority** of children who do touch things is **weakened**, so the dough is tahor. But here, by shechitah, can we do that?

ANSWER

אם אמרו ספק טומאה לטהר, יאמרו ספק איסור להתיר?

If they said to rely on a minority and a chazakah in a case of **uncertain impurity to purify** the dough, will they say to rely on it in a case of **uncertain prohibition to permit** the animal? Certainly not! Therefore, without a majority, Rabbi Meir could not permit it.

STATEMENT

הורה רבי כרבי מאיר, והורה רבי כחכמים.

The Gemara notes: **Rabbi Yehuda HaNasi ruled** in one case like **Rabbi Meir**, that the shechitah of a cheresh, shoteh, and katan is valid to permit its offspring, and in another case **Rabbi ruled like the Sages**, that it is assur.

QUESTION

הי מינִיָּהוּ דְאַחֲרִיתָא?

The Gemara asks: **Which of them is the later**, definitive ruling from which Rabbi did not retract?

PROOF

תָּא שְׁמַע: דְּרַבִּי אַבָּא בְרִיהּ דְּרַבִּי חִיָּיא בַּר אַבָּא וְרַבִּי זִירָא הָווּ קִיָּימִי בְּשׁוּקָא דְקִיסְרִי, אַפְתָּחָא דְבֵי מְדֻרְשָׁא.

Come and hear a proof: For Rabbi Abba the son of Rabbi Chiyya bar Abba and Rabbi Zeira were standing in the market of Caesarea, at the entrance of the Beis Medrash.

STATEMENT

נִפְקוּ רַבִּי אָמִי אֲשֶׁכְּחִינְהוּ, אָמַר לְהוֹ: לָאוּ אָמִינָא לָכוּ בְּעֵידָן בֵּי מְדֻרְשָׁא לָא תְקִימוּ אַבְרָאי, דִּילְמָא אֵיכָא אִינָשׁ דְּמִיצְטָרְכָא לִיהּ שְׁמַעְתָּא וְאַתִּי לֹאִיטְרוּדִי.

Rabbi Ami came out and found them. He said to them: Did I not tell you that at the time of the Beis Medrash being in session you should not stand outside? Perhaps there is a person to whom a halachah is needed, and he will come to be **confused** because you are not inside to answer him.

STATEMENT

רַבִּי זִירָא עָל, רַבִּי אַבָּא לָא עָל.

Rabbi Zeira entered the Beis Medrash, but Rabbi Abba did not enter.

STATEMENT

יְתִבִּי וְקָא מִיבְעָנָא לְהוֹ: הִי מִינִיָּהוּ אַחֲרִיתָא?

The talmidim inside were sitting and they raised a dilemma: Which of them, of Rabbi's two rulings, is the later one?

STATEMENT

אָמַר לְהוֹ רַבִּי זִירָא: לָא שְׁבַקְתוּן לִי דְאַיְשִׁי לִיהּ לְסָבָא, דִּילְמָא שְׁמִיעַ לִיהּ מֵאַבּוּהּ, וְאַבּוּהּ מִינִיָּה דְרַבִּי יוֹחָנָן, דְּרַבִּי חִיָּיא בַּר אַבָּא כָּל תְּלָתִין יוֹמִין קָא מְהַדֵּר תַּלְמוּדִיהּ קַמִּיהּ דְּרַבִּי יוֹחָנָן.

Rabbi Zeira said to them: You did not let me know this while I was outside, so that I could ask the elder, Rabbi Abba, perhaps he heard it from his father, Rabbi Chiyya bar Abba, and his father from Rabbi Yochanan; for Rabbi Chiyya bar Abba every thirty days would review his learning before Rabbi Yochanan.

QUESTION

מַאי הָוִי עָלָהּ?

The Gemara asks: **What was** the conclusion about it?

PROOF

תָּא שְׁמַע, דְּשָׁלַח רַבִּי אֶלְעָזָר לְגוּלָּה: הוֹרָה רַבִּי כְּרַבִּי מֵאִיר.

Come and hear a proof, for Rabbi Elazar sent to the Exile in Bavel: Rabbi ruled like Rabbi Meir.

QUESTION

וְהָא פִּרְכָּנָן נָמִי אִוְרִי!

The Gemara asks: **But he also ruled like the Sages!** Why did Rabbi Elazar only mention the ruling like Rabbi Meir?

ANSWER

אֵלָא לָאוּ שְׁמַע מִינָּהּ הָא דְאַחֲרִיתָא?

Rather, is it not correct to learn from this that this ruling like Rabbi Meir is the later, final one?

RESOLUTION

שְׁמַע מִינָּהּ.

The Gemara concludes: Yes, learn from this that so it is.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי שְׁחַט מֵאָה חַיּוֹת בְּמָקוֹם אֶחָד – כֶּסֶּוּי אֶחָד לְכוּלָן, מֵאָה עוֹפוֹת בְּמָקוֹם אֶחָד – כֶּסֶּוּי אֶחָד לְכוּלָן, חֵיהַ וְעוֹף בְּמָקוֹם אֶחָד – כֶּסֶּוּי אֶחָד לְכוּלָן.

MISHNAH: If one slaughtered one hundred wild animals in one place, one covering of the blood is sufficient for all of them; if he slaughtered one hundred birds in one place, one covering is sufficient for all of them; if he slaughtered a wild animal and a bird in one place, one covering is sufficient for all of them.

MISHNAH

רַבִּי יְהוּדָה אָמַר: שְׁחַט חֵיהַ – יְכַסְּנָהּ, וְאַחֲרַיָּהּ כֶּה יִשְׁחוּט אֶת הָעוֹף.

Rabbi Yehuda says: If he slaughtered a wild animal, he must cover its blood immediately, and only afterward may he slaughter the bird.

גְּמָרָא GEMARA

BRAISA

גְּמ' תַּנּוּ רַבָּנָן: חֵיהַ – כָּל מִשְׁמַע חֵיהַ, בֵּין מְרֻבָּה וּבֵין מוּעָטָה;

GEMARA: The Rabbis taught in a Braisa: The word 'wild animal' in the pasuk implies any wild animal, whether many or few;

BRAISA

עוֹף – כָּל מִשְׁמַע עוֹף, בֵּין מְרֻבָּה וּבֵין מוּעָט;

and the word 'bird' implies any bird, whether many or few.

BRAISA

מִכָּאן אָמְרוּ: שְׁחַט מֵאָה חַיִּוֹת בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָן, מֵאָה עוֹפוֹת בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָן, חַיָּה וְעוֹף בְּמָקוֹם אֶחָד – כִּסּוּי אֶחָד לְכוּלָן.

From here they said: If one slaughtered one hundred wild animals in one place, one covering is sufficient for all of them; if he slaughtered one hundred birds in one place, one covering is sufficient for all of them; if he slaughtered a wild animal and a bird in one place, one covering is sufficient for all of them.

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: שְׁחַט חַיָּה – יְכַסְּנָהּ, וְאַחֲרַיָּה כֶּהָ לְשַׁחוּט אֶת הָעוֹף, שְׁנַאֲמַר: "חַיָּה אוֹ עוֹף".

Rabbi Yehuda says: If he slaughtered a wild animal, he must cover its blood, and only afterward may he slaughter the bird, as it is stated: 'A wild animal or a bird'—the word 'or' divides them.

BRAISA

אָמְרוּ לוֹ: הֲרִי הוּא אוֹמֵר "כִּי נֶפֶשׁ כָּל בָּשָׂר דָּמוֹ בְּנִפְשׁוֹ הוּא",

The Rabbis said to him: But behold, it says: 'For as to the life of all flesh, its blood is with its life', which groups them together.

QUESTION

מַאי קָא מַהֲדְרִי לִיה?

The Gemara asks: What are they answering him with this pasuk?

EXPLANATION

הֵכִי קָאֲמְרִי לִיה רַבְּנָן: הָאִי "אוֹ" מִיבָּעֵי לִיה לְחַלְקָא.

This is what the Rabbis are saying to him: This word 'or' is needed to divide them, to teach that one is obligated to cover the blood even if he only slaughtered a wild animal alone or a bird alone.

EXPLANATION

וְרַבִּי יְהוּדָה: לְחַלְקָא – מִ"דָּמוֹ" נִפְקָא,

And Rabbi Yehuda argues: The rule to divide them and obligate each one individually is derived from the word 'its blood', which is singular.

EXPLANATION

וְרַבְּנָן: "דָּמוֹ" טוֹבָא מִשְׁמַע, דְּכֻתִּיב: "כִּי נֶפֶשׁ כָּל בָּשָׂר דָּמוֹ בְּנִפְשׁוֹ הוּא".

And the Sages argue: The word 'its blood' implies many types of blood as well, as it is written: 'For as to the life of all flesh, its blood is with its life'.

STATEMENT

אָמַר רַבִּי חֲנִינָא: מוֹדָה הָיָה רַבִּי יְהוּדָה לְעֻנֵּין בְּרַכָּה, שְׁאִינוּ מְבַרְךְ אֶלָּא בְּרַכָּה אַחַת.

Rabbi Chanina says: Rabbi Yehuda would concede regarding the matter of the berachah, that he only recites one berachah for both coverings.

QUESTION

אָמַר לִיה רַבִּינָא לְרַב אַחָא בְרִיה דְּרַבָּא, וְאָמַרִי לָהּ רַב אַחָא בְרִיה דְּרַבָּא לְרַב אָשִׁי: מַאי שָׁנָא
מִתְלַמִּידֵי דְרַב?

Ravina said to Rav Acha the son of Rava, and some say Rav Acha the son of Rava said to Rav Ashi: How is this
different from the disciples of Rav?

PROOF

דְּרַב בְּרוּנָא וְרַב חַנַּנְאֵל תְּלַמִּידֵי דְרַב הָווּ יְתִבִּי בְּסַעוּדָתָא, קָאִי עֲלִייהוּ רַב יֵיבָא סָבָא, אָמְרוּ לִיה: הֵב
לִיבְרִיָּה. הָדוּר אָמְרוּ לִיה: הֵב לִישָׁתִּי.

For Rav Bruna and Rav Chananel, the disciples of Rav, were sitting at a meal, and Rav Yeiba Sava was standing over
them serving them. They said to him: 'Bring us water so we may bentch.' Then they changed their minds and said to him:
'Bring us wine so we may drink.'

PROOF

אָמַר לָהּ רַב יֵיבָא סָבָא: הֵכִי אָמַר רַב, בִּיּוֹן דָּאָמַר "הֵב לִיבְרִיָּה" אִיתְסַר לִיה לְמִשְׁתִּי חֲמָרָא.

Rav Yeiba Sava said to them: So said Rav: Once a person says 'Bring water so we may bentch,' it is forbidden for him to
drink wine without a new berachah, because he has taken his mind off the meal.

OBJECTION

הֵכָא נָמִי, בִּיּוֹן דָּאִיטְפַּל לִיה לְכֶסוּי אִיחִיב לִיה לְבִרְכָּה.

Here too, once he busies himself with the first covering, he should be obligated in a new berachah for the second one,
since he interrupted his shechitah!

SUMMARY

The Gemara resolves the dispute between Rav Dimi and Ravin by explaining that both Amoraim agree on the underlying
halachos but use different pedagogical approaches to teach what is not strictly necessary. After a brief Agadic discussion on
how the merit of tzaddikim like Rabbi Chiyya and Chanina ben Dosa sustains the entire world while they themselves live in
scarcity, the Gemara transitions to the next Mishnah. This Mishnah rules that unsupervised slaughter by a deaf-mute, an
imbecile, or a minor is invalid; therefore, one is exempt from covering the blood. Regarding "it and its offspring," Rabbi Meir
permits slaughtering the offspring afterward because the first slaughter was definitely invalid, while the Sages rule stringently
due to doubt. The Gemara concludes by exploring the Sages' reasoning, suggesting they actually argue on the entire
Mishnah, and begins analyzing Rabbi Meir's certain ruling that unsupervised slaughter by these individuals is halachically
classified as nevelah.

We see a remarkable and painful yesod in our sugya. The Gemara asks how it could be that Rabbi Chiyya's flax was ruined by pests, when the Gemara itself testifies that in the merit of Rabbi Chiyya and his sons, the entire world's crops and wine were blessed and protected. The Gemara answers with the famous words of Rav: "When their merit is effective, it is effective for the world, but for themselves, no." The tzaddik Chanina ben Dosa sustains the entire world, yet he himself must suffice with a meager measure of carobs from week to week.

Think about the depth of this Chazal. Sometimes, a Yid works tirelessly for the klal, pours his heart out in tefillah for others, or brings immense light and blessing into his community, yet in his own personal life, he faces struggles, parnassah worries, or pain. The yetzer hara comes and whispers a kasha: "If you are doing so much good, why are you suffering? Why isn't your own 'flax' protected?"

The teretz is that Hashem runs His world with a deep, hidden cheshbon. A person's public avodah and their private nisyonos are two completely different accounts. Your ability to bring shefa to the world is a gift Hashem channels through you, but your personal challenges are custom-tailored to polish your own neshama and bring you closer to Him. We cannot measure our personal standing with Hashem based on our material success.

Today, when you daven or do a chesed, do it completely for the sake of Heaven without expecting an immediate "payback" in your personal affairs. If you are facing a personal struggle despite your best efforts in avodas Hashem, accept it with emunah, knowing that your zechusim are absolutely real and protecting the world, even if Hashem has chosen a path of growth and challenge for you personally.

הלכות עבודת פוכבים • פרק תשיעי

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

CHAPTER PREVIEW

In this chapter, we learn the halachos of how a Yid must distance himself from the avodah zarah of the non-Jews around him, specifically regarding business dealings and social interactions during their holidays. Hashem wants us to be a holy nation, so the Chachamim put safeguards in place to ensure we do not assist them in their idol worship or cause them to offer thanks to their false deities.

We will also learn about the prohibitions against selling items that could be used directly for avodah zarah, as well as dangerous items like weapons that could bring harm to the public. The Rambam guides us in how to navigate these halachos in Eretz Yisrael versus Chutz la'Aretz, and how to handle situations where we must maintain peaceful relations with the local government.

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

הלכה א

Halacha 1 • Prohibition of Business Transactions with Idolaters Before Their Festivals

שלושה ימים לפני חגם של עובדי פוכבים

For three days before the festival of worshipers of stars,

אסור לקח מהם ולמכור להם דבר המתקיים,

it is forbidden to buy from them and to sell to them a thing that endures, because they might go and thank their idols for this successful transaction on their festival,

ללוות מהן ולהלוותם,

and it is likewise forbidden to borrow from them and to lend to them,

לפרע מהן ולפרע להם

and to collect payment from them and to pay to them

מלוה בשטר או על המשכון

a loan with a document or upon a collateral, as these are secure debts and collecting them brings them joy;

אבל מלוה על פה נפרעין מהן

but a loan by mouth we collect from them even during these three days,

מפני שהוא כמצייל מידם.

because that it is like saving money from their hand, since an oral loan is difficult to collect later.

וּמִתֵּר לְמִכֹּר לָהֶן דָּבָר שְׂאִינוּ מִתְקַיִּים

And it is permitted to sell to them a thing that is not enduring,

כְּגוֹן יִרְקוֹת וְתִבְשִׁיל עַד יוֹם חַגָּם.

such as vegetables and a cooked dish, and this may be done until the day of their festival itself.

בְּמָה דְּבָרִים אֲמוּרִים בְּאַרְץ יִשְׂרָאֵל

In what words are said? This restriction of three days applies in the Land of Yisrael;

אֲבָל בְּשָׂאֵר אֲרָצוֹת אֵינוֹ אָסוּר אֲלָא יוֹם חַגָּם בְּלַבָּד.

but in the rest of lands it is not forbidden except on the day of their festival alone.

עָבַר וְנָשָׂא וְנָתַן עִמָּהֶן בְּאוֹתָן הַשְּׁלֹשָׁה יָמִים

If he transgressed and conducted business and gave with them during those three days,

הֲרִי זֶה מִתֵּר בְּהִנָּאָה.

behold this is permitted for benefit after the fact.

וְהַנּוֹשֵׂא וְנוֹתֵן בְּיוֹם חַגָּם עִמָּהֶן

And one who conducts business and gives on the day of their festival with them,

הֲרִי זֶה אָסוּר בְּהִנָּאָה:

behold this is forbidden for benefit.

הִלְכָּה ב

Halacha 2 · Prohibition of Sending and Receiving Gifts from a Non-Jew on His Holiday

וְאָסוּר לְשַׁלַּח דּוּרוֹן לְכוֹתֵי בְּיוֹם אִידוֹ

And it is forbidden to send a gift to a non-Jew on the day of his holiday, because he might use it to thank his idol,

אֲלָא אִם כֵּן נֻדַּע לוֹ שְׂאִינוּ מוֹדָה בַּעֲבוֹדַת כּוֹכָבִים וְאִינוּ עוֹבְדֶיהָ.

unless it is known to him that this non-Jew does not acknowledge the worship of stars and he does not worship it.

וְכֵן כּוֹתֵי שְׁשַׁלַּח דּוּרוֹן לְיִשְׂרָאֵל בְּיוֹם חַגּוֹ

And similarly, a non-Jew who sent a gift to a Jew on the day of his festival,

לֹא יִקְבְּלֵנוּ מִמֶּנּוּ.

the Jew should not accept it from him, so as not to make him happy on his holiday.

וְאִם חָשַׁשׁ לְאִיבָהּ

And if he feared for ill-feeling and enmity if he refuses it,

נוטלו בפניו

he may take it in his presence to keep the peace,

ואינו נהנה בו

and yet he may not benefit from it at all,

עד שיודע לו שזה הכותי אינו עובד פוכבים ואינו מודה בה:

until it becomes known to him that this non-Jew does not worship stars and does not acknowledge it.

הלכה ג

Halacha 3 · The Prohibition of Business Transactions During Multi-Day Festivals of Idolaters

היה אידן של אותן עכו"ם ימים הרבה

If the festival of those idolaters was spread over many days,

שלשה או ארבעה או עשרה

such as three or four or ten days,

כל אותן הימים כיום אחד הן

all of those days are like one single day,

ובכלן אסורין

and all of them are forbidden for business dealings,

עם ג' ימים לפנייהן:

along with three days before them all.

הלכה ד

Halacha 4 · Prohibition of Business Transactions with Idolaters Before Their Festivals

כנענים עובדי פוכבים ומזלות הם

The Canaanites are worshipers of stars and constellations

ויום ראשון הוא יום אידם.

and Sunday, the first day of the week, is the day of their festival.

לפיכך אסור לתת ולשאת עמם בארץ ישראל

Therefore, it is forbidden to give and to take in business with them in the Land of Yisrael

יום חמישי ויום שישי שבכל שבת ושבת

on the fifth day, Thursday, and the sixth day, Friday, that is in every week and week, as preparation days for their festival,

ואין צריך לומר יום ראשון עצמו שהוא אסור בכל מקום.

and there is no need to say that the first day itself, Sunday, is forbidden to do business with them in every place, even outside the Land.

וכן נוהגין עמם בכל אידיהם:

And so we conduct ourselves with them on all of their festivals, to restrict business beforehand.

הלכה ה

Halacha 5 · Prohibition of Business on Individual Festivals of Idolaters

יום שמתכנסין בו עובדי כוכבים להעמיד להן מלך

A day that gather on it worshipers of stars to establish for themselves a king,

ומקריבין ומקלסים לאלהיהם

and they sacrifice and praise to their gods,

יום חגם הוא ויהרי הוא כשאר חגיהם

the day of their festival it is, and behold it is like the rest of their festivals, and is subject to all the restrictions of a pagan holiday.

אבל עובד כוכבים שעושה הוא חג לעצמו

But a worshiper of stars who makes he a festival for himself,

ומודה לכוכב שלו ומקלסו

and thanks the star his and praises it,

ביום שנו ליד בו

on the day that was born on it,

ויום תגלחת זקנו או בלוריתו

and the day of shaving of his beard or his hair-lock,

ויום שעלה בו מן הים

and the day that he went up on it from the sea,

ושיצא מבית האסורים

and that he went out from the house of the prisoners,

ויום שעשה בו משתה לבנו וכיוצא באלו

and the day that he made on it a feast for his son, and the like of these private celebrations,

אינו אסור אלא אותו היום ואותו האיש בלבד.

it is not forbidden except that day and that man alone.

וכן יום שימות להן בו מת ויעשוהו חג

And likewise, a day that dies for them on it a dead person and they make it a festival to commemorate him,

אותם העושים אסורין אותו היום.

only those who make it a festival are forbidden to do business with on that day.

וכל מיתה ששורפין בה כלים ומקטרים קטרת

And any death that they burn at it vessels and burn incense,

בידוע שיש בה עבודת כוכבים.

it is known that there is in it worship of stars.

אין יום החג אסור אלא לעובדיה בלבד.

Is not the day of the festival forbidden except to its worshipers alone.

אבל אותם ששמחים בו ואוכלין ושותין ומשמרין אותו

But those who rejoice on it and eat and drink and keep it

מפני מנהג או מפני כבוד המלך

because of custom or because of the honor of the king,

אבל הם אין מודין בו

but they do not thank it as a deity,

הרי אלו מתרין לשאת ולתת עמהן:

behold these are permitted to give and to take with them.

הלכה ו

Halacha 6 · Prohibition of Selling Items Designated for Idol Worship

דברים שהן מיחדין למין ממיני עבודת כוכבים שבאותו מקום

Items that are designated for a type of the types of idol worship that is in that place,

אסור למכור לעובדי אותה עבודת כוכבים שבאותו המקום לעולם.

it is **forbidden to sell to worshipers of that idol worship that is in that place forever**, because we must not assist them in their avodah zarah.

וְדָבָרִים שֶׁאֵינָן מֵיְחָדִין לָהּ

And items that are not designated for it, meaning they can be used for mundane purposes as well,

מוֹכְרִין אוֹתָם סְתָם.

we sell them without specifying any purpose, and we do not need to assume they are buying them for idol worship.

וְאִם פָּרַשׁ הָעוֹבֵד כּוֹכָבִים שֶׁהוּא קוֹנֶה אוֹתָם לְעִבּוֹדַת כּוֹכָבִים

And if the idol worshiper specified that he is buying them for idol worship,

אָסוּר לְמַכְרֵ לּוֹ

it is **forbidden to sell to him**

אֲלֵא אִם כֵּן פָּסְלוּ מִלְּהַקְרִיבוֹ לְעִבּוֹדַת כּוֹכָבִים.

unless the seller disqualified it from offering it to idol worship, such as by making a blemish in an animal.

לְפִי שֶׁאֵינָן מְקַרְבִּין חֶסֶר לְעִבּוֹדַת כּוֹכָבִים:

This is because they do not offer a blemished animal to idol worship, so it will no longer be used for their pagan service.

הַלָּכָה ז'

Halacha 7 · Selling Mixtures Containing Items Designated for Idol Worship

הֵיוּ מְעֻרְבִין

If they were mixed together,

דָּבָרִים הַמֵּיְחָדִין עִם דָּבָרִים שֶׁאֵינָן מֵיְחָדִין

articles that are designated for idolatry with articles that are not designated for it,

כְּגוֹן לְבוֹנָה זָכָה בְּכֻלָּל לְבוֹנָה שְׁחוּרָה

such as high-quality pure frankincense which is used for idolatry, mixed within a batch of ordinary black frankincense,

מוֹכֵר הַכֹּל סְתָם

the merchant may sell the whole mixture to a non-Jew without specifying,

וְאֵין חוֹשְׁשִׁין שֶׁמָּא יִלְקֹט הַזָּכָה לְבִדְדָהּ לְעִבּוֹדַת כּוֹכָבִים

and we do not suspect and say lest he will gather the pure frankincense alone for the purpose of worship of stars,

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

and so is the law for all cases similar to this.

כַּשֵּׁם שֶׁאֵין מוֹכְרִין לְעוֹבְדֵי כּוֹכָבִים דְּבָרִים שֶׁמַּחֲזִיקִין בָּהֶן יָדֵיהֶן לְעִבּוּדַת כּוֹכָבִים

Just as we do not sell to an idolater items that strengthen their hands for idolatry, because we must not assist them in their sin,

כֹּךְ אֵין מוֹכְרִין לָהֶם דְּבַר שֶׁיֵּשׁ בּוֹ נֹזֶק לְרַבִּים

so we do not sell to them an item that has in it damage to the public, as they might use it to harm others,

כְּגוֹן דְּבָרִים וְאַרְיוֹת וְכָלֵי זִין וְכַבָּלִים וְשִׁלְשָׁלוֹת.

such as bears and lions, and weapons, and fetters and chains which can be used to bind captives.

וְאֵין מְשַׁחֲזִין לָהֶם אֶת הַזִּין.

And we do not sharpen weapons for them, as this also assists them in preparing instruments of harm.

וְכֹל שֶׁאֶסוּר לְמָכְרוֹ לְעוֹבְדֵי כּוֹכָבִים

And anything that is forbidden to sell to an idolater

אֶסוּר לְמָכְרוֹ לְיִשְׂרָאֵל הַחֹשׂוֹד לְמָכַר לְעוֹבְדֵי כּוֹכָבִים.

is forbidden to sell to a Jew who is suspected of selling to an idolater, because we would be enabling the forbidden sale.

וְכֵן אֶסוּר לְמָכַר כָּלֵי נֹזֶק לְיִשְׂרָאֵל לְסֻטִּים:

And likewise, it is forbidden to sell weapons of damage to a Jewish bandit, as he will surely use them to terrorize and harm people.

הָיָה יִשְׂרָאֵל שׁוֹכְנִים בֵּין הָעוֹבְדֵי כּוֹכָבִים

If Yisrael were dwelling among the worshippers of stars

וְכָרְתוּ לָהֶם בְּרִית

and they made with them a covenant of peace,

מִתֵּר לְמָכַר כָּלֵי זִין לְעַבְדֵי הַמֶּלֶךְ וְגִיסוֹתָיו

it is permitted to sell weapons of armour to the servants of the king and his legions,

מִפְּנֵי שֶׁעוֹשִׂים בָּהֶם מְלַחְמָה עִם צָרֵי הַמְּדִינָה לְחַצִּילָהּ

because that they make with them war with the enemies of the province to save it,

וְנִמְצְאוּ מִגְנִים עֲלֵינוּ שֶׁהָרִי אָנוּ שְׂרוּיִין בְּתוֹכָם.

and they are found protecting us since we are dwelling in their midst.

עיר שיש בה עבודת כוכבים

A city that there is in it worship of stars,

מותר להלך חוצה לה

it is permitted to walk outside of it,

ואסור להכנס בתוכה.

and it is forbidden to enter into its midst.

היה חוצה לה עבודת כוכבים

If there was outside of it worship of stars,

מותר להלך בתוכה:

it is permitted to walk in its midst.

הלכה י

Halacha 10 - Prohibition of Passing Through a City Containing an Idol

ההלך ממקום למקום

One who goes from one place to another place

אסור לו לעבר בעיר שיש בה עבודת כוכבים.

it is forbidden for him to pass through a city that has in it an active worship of stars, so that he does not appear to be going there to worship.

במה דברים אמורים

In what circumstances are these words said?

בזמן שהדרך מיחדת לאותו מקום

At a time that the road is designated only to that place of idolatry, which creates the suspicion that he is going to worship;

אבל אם יש שם דרך אחרת

but if there is there another road that leads elsewhere,

ונקרה זהלך בזו מותר:

and it happened by chance and he went on this road, it is permitted, because people will assume he is traveling to the other destination.

אָסור לְבִנוֹת עִם הָעוֹבְדֵי כּוֹכָבִים

It is forbidden to build with the worshippers of stars

כִּפֶּה שֶׁמַּעֲמִידִים בָּהּ עֲבֹדַת כּוֹכָבִים.

a dome that they set up in it an object of worship of stars.

וְאִם עָבַר וּבְנָה

And if he transgressed and built it anyway,

שְׂכָרוֹ מִתֵּר.

his wage is permitted to be used.

אֲבָל בּוֹנֶה הוּא לְכַתֵּחַ לָהּ

But he may build ab initio

הַטֶּרֶקְלִין אוֹ הַחֲצֵר

the palace or the courtyard

שֶׁיֵּשׁ בָּהּ אוֹתָהּ הַכִּפֶּה:

that there is in it that dome, since he is not building the actual place of the idol itself.

עִיר שֶׁיֵּשׁ בָּהּ עֲבֹדַת כּוֹכָבִים

In a city that has in it an active festival of worship of stars,

וְהָיוּ בָּהּ חֲנִיּוֹת מְעֻטָּרוֹת וְשֵׁאִינָן מְעֻטָּרוֹת

and there were in it shops that were adorned with wreaths in honor of the idol, and others that are not adorned,

הַמְעֻטָּרוֹת אָסוּר לְהִנּוֹת בָּהֶן בְּכָל מָה שֶׁבְּתוֹכָן

as for the adorned ones, it is forbidden to benefit from them or with all what is inside them,

מִפְּנֵי שֶׁחֲזָקָתָן שֶׁבִּגְלַל עֲבֹדַת כּוֹכָבִים נִתְעַטְרוּ

because their presumption is that because of the worship of stars they were adorned, and the sellers pay a tax to the temple of the idol;

וְשֵׁאִינָן מְעֻטָּרוֹת מִתְּרוֹת בִּהְנֵאָה.

and those that are not adorned are permitted for benefit, as they have no connection to the idolatrous festival.

חֲנִיּוֹת שֶׁל עֲבוֹדַת כּוֹכָבִים אָסוּר לְשַׁכְּרָן

Regarding shops of the temple of worship of stars itself, it is forbidden to rent them from the pagan priests,

מִפְּנֵי שֶׁמֶהֱנֶה עֲבוֹדַת כּוֹכָבִים:

because by paying rent, he benefits and enriches the treasury of the worship of stars.

הִלְכָּה יג

Halacha 13 · The Prohibition of Benefiting from the Sale of a House to Idolaters

הַמוֹכֵר בֵּית לְעֲבוֹדַת כּוֹכָבִים

One who sells a house for the purpose of idol worship

דָּמִיו אָסוּרִים בִּהֲנָאָה

its money is forbidden in benefit

וְיוֹלִיכֵם לַיָּם הַמֶּלַח.

and he must take them to the Salt Sea to destroy them.

אָבֵל עוֹבְדֵי כּוֹכָבִים שֶׁאָנְסוּ יִשְׂרָאֵל

But idolaters who coerced a Jew

וַגְזָלוּ בֵּיתוֹ

and robbed his house

וְהִעֲמִידוּ בוֹ עֲבוֹדַת כּוֹכָבִים

and set up in it an idol worship

דָּמִיו מִתְּרִין,

if the Jew later receives payment for it, its money is permitted to him, since he did not willingly sell it for idolatry,

וְכוֹתֵב וּמַעֲלֶה בְּעֶרְכָּאוֹת שְׁלָהֶם:

and he may write and submit the sale documents in their courts to secure the payment.

הִלְכָּה יד

Halacha 14 · Purchasing Property and Livestock from Idolaters at a Pagan Fair

וְחִלְלִין שֶׁל עוֹבְדֵי כּוֹכָבִים

And flutes of idolaters, which are played during their pagan rites,

אָסור לְסַפֵּד בָּהֶן.

it is forbidden to eulogize with them at a Jewish funeral, as this honors their practice.

הוֹלְכִין לְיָרִיד שֶׁל עֲבוֹדַת כּוֹכָבִים

One may go to a fair of idol worship

וְלוֹקְחִין מֵהֶן בְּהֶמָּה עֲבָדִים וְשִׁפְחוֹת בְּגִיּוֹתָן

and purchase from them livestock, Canaanite servants, and maidservants in their gentility—meaning before they have been immersed for conversion—

וּבָתִּים וְשָׂדוֹת וְכַרְמִים

and houses, and fields, and vineyards,

וְכוֹתֵב וּמַעֲלָה בְּעֶרְכָּאוֹת שְׁלָהֶן

and write the bill of sale and register the deed in courts of theirs, even though this gives them recognition,

מִפְּנֵי שֶׁהוּא כּוֹמֵץ מִיָּדָם.

because doing so is like one who rescues property from their hand and brings it into Jewish ownership.

בְּמָה דְּבָרִים אֲמוּרִים

In what case are these words said?

בְּלוֹקַח מִבַּעַל הַבַּיִת שֶׁאֵינוֹ נוֹתֵן מַקָּס

With a purchaser from a private homeowner, who does not give tax to the temple of the idol from his sales.

אֲבָל הַלוֹקַח שֶׁם מִן הַתֹּגֵר אָסוּר

But one who purchases there from the merchant, it is forbidden to buy from him,

מִפְּנֵי שֶׁהוּא נוֹתֵן מַקָּס

because that he gives tax on his sales,

וְהַמַּקָּס לְעֲבוֹדַת כּוֹכָבִים

and the tax is for the benefit of idol worship,

וְנִמְצָא זֶה מְהֵנָּה עֲבוֹדַת כּוֹכָבִים.

and it turns out that this purchaser benefits and supports idol worship.

עָבַר וְלָקַח מִן הַתֹּגֵר.

If he transgressed and purchased from the merchant:

אם בהמה לקח

If livestock he purchased,

מנשר פרסותיה מן הארכבה ולמטה.

he must cut off its hooves from the knee joint and below so that it is rendered useless, and he may not benefit from it.

ואם פסות וכלים לקח ירקבו.

And if clothing and utensils he purchased, they must rot and be destroyed.

לקח מעות וכלי מתכות יוליכם לים המלח.

If he purchased money and utensils of metals, he must bring them to the Sea of Salt to be cast away forever.

לקח עבד לא מעלים ולא מורידין:

If he purchased a servant, not do we raise him to a position of status, and not do we cast him down to destroy him.

הלכה טו

Halacha 15 · The Prohibition of Benefiting and Eating at an Idolater's Wedding Feast

עובד כוכבים שעשה לבנו או לבתו משתה

A worshiper of stars who made for his son or for his daughter a feast,

אסור להנות מסעדתו.

it is forbidden to benefit from his meal.

ואפילו לאכל ולשתות הישראל משלו שם אסור

And even to eat and to drink, if the Jew brings and consumes food from his own kosher food there at the non-Jew's home, it is forbidden,

הואיל ובמסבת עובדי כוכבים אכלו.

since he is sitting and in a gathering of worshipers of stars he ate it, which brings about closeness.

ומאימתי אסור לאכל אצלו

And from when is it forbidden to eat by him?

משיתחיל לעסק ולהכין צרכי סעדה

From when he begins to engage and to prepare the needs of the meal,

וכל ימי המשתה

and all the days of the feast,

ולאחר ימי המשתה שלשים יום.

and after the days of the feast for thirty days.

ואם עשה סעודה אחרת מחמת הנשואין

And if he made another meal because of the marriage,

אפלו לאחר שלשים יום אסור עד שנים עשר חדש.

even after thirty days it is forbidden until twelve months have passed from the wedding.

וכל ההרחקה הזאת מפני עבודה של פוכבים הוא

And all this distancing is because of the concern of being drawn after worship of stars,

שנאמר "וקרא לך ואכלת מזבחיו"

as it is said in the Torah, "and he will call to you and you will eat from his slaughtering,"

שנאמר "ולקחת מבנותיו לבניה וזנו וגו'":

and immediately after, "and you will take from his daughters for your sons and they will stray" etc.

הלכה טז

Halacha 16 · Midwifery and Nursing for an Idolater and Receiving These Services from Them

בת ישראל לא תניק את בנה של עובדת פוכבים

A daughter of Yisrael should not nurse the son of an idol worshiper

מפני שמגדלת בן לעבודת פוכבים.

because she thereby raises a son for idol worship.

ולא תילד את הנכרית עכו"ם

And she should not deliver the baby of a non-Jewish idolater for free,

אבל מילדת היא בשכר משום איבה.

but she may deliver her for a fee because of the need to prevent hostility.

והנכרית עכו"ם מילדת את בת ישראל

And a non-Jewish idolater may deliver the baby of a daughter of Yisrael,

ומיניקה את בנה

and she may nurse her son

ברשותה

specifically **in her**, the Jewish mother's, **domain**,

כְּדִי שֶׁלֹא תִהְיֶה נִגְזָר:

so that she will not kill him if left alone with the child.

הַלְכָה יִז

Halacha 17 · The Prohibition of Trading with Idolaters and Apostates Traveling to Idolatrous Worship

הָיוּ לִכְיִין לְתַרְפוֹת עֲכוּ"ם

Those who are going to a place of idol worship

אָסוּר לְשֵׂאת וּלְתֵת עִמָּהֶן

it is **forbidden to buy and to sell with them**, because they will thank their idol for a successful transaction,

וְהַבָּאִים מִתְּרִיזִין

but those who are returning from there are **permitted** to do business with, as they have already finished their worship.

וְהוּא שֶׁלֹא יִהְיוּ קְשׁוּרִין זֶה בָּזֶה

And this is only when they are not bound and traveling together as a caravan, this one to that one,

שָׂאֵם הָיוּ קְשׁוּרִין שָׂמָא דְעֵתָן לְחֹזֵר.

for if they were bound together, perhaps their mind is to return there again, and they are still considered as going.

יִשְׂרָאֵל הָיוּ לְתַרְפוֹת עֲכוּ"ם,

Regarding a Jew who goes to a place of idol worship,

בְּהַלִּיכָה מִתְּרִיזִין לְשֵׂאת וּלְתֵת עִמּוֹ

on the journey there, it is **permitted to buy and to sell with him**,

שָׂמָא יִחְזֹר בּוֹ

because we say perhaps he will turn back from it and regret his sin before he gets there,

וּבְחֲזִירָה אָסוּר.

but on the return, once he has already sinned, it is **forbidden** to do business with him.

יִשְׂרָאֵל מוֹמֵר

However, a Jew who is an apostate and has completely cast off the yoke,

בֵּין בְּהַלִּיכָה בֵּין בְּחֲזִירָה אָסוּר:

whether on the journey there or whether on the return, it is **forbidden** to do business with him, as we do not assume he will regret his ways.

יִשְׂרָאֵל שֶׁהָלַךְ לִירֵיד שֶׁל עֲבוֹ"ם,

In the case of a Jew who went to a fair of idol worshipers,

בְּחֲזִירָה אָסוּר לְשָׂאת וּלְתֵת עִמּוֹ

upon his returning it is forbidden to trade and to deal with him,

שֶׁמָּא עֲבוֹ"ם מָכַר לָהֶן שָׁם,

lest an object of idol worship he sold to them there,

וְדָמֵי עֲבוֹ"ם בְּיַד יִשְׂרָאֵל אָסוּרִים בְּהִנָּאָה

and the money of an idol in the hand of a Jew is forbidden in benefit,

וּבְיַד עֲבוֹ"ם מֻתָּרִין בְּהִנָּאָה,

but in the hand of an idolater the money is permitted in benefit.

וּמִפְּנֵי זֶה נוֹשְׂאִין וְנוֹתְנִין עִם עֲבוֹ"ם הַבָּא מִן הַתְּרָפוֹת שֶׁל עֲבוֹ"ם

And because of this, we trade and we deal with an idolater who comes from the festival of idol worship,

וְאֵין נוֹשְׂאִין וְנוֹתְנִין עִם יִשְׂרָאֵל הַבָּא מִן הַתְּרָפוֹת הַהֵוא

but we do not trade and deal with a Jew who comes from that festival,

וְלֹא עִם יִשְׂרָאֵל מוֹמֵר

and not with an apostate Jew,

לֹא בְּהִלְכָתוֹ וְלֹא בְּחֲזִירָתוֹ:

neither on his going and nor on his returning.

CHAPTER SUMMARY

The chapter begins by forbidding business transactions, loans, and gifts with idolaters within three days of their festivals in Eretz Yisrael, or on the day of the festival itself in Chutz la'Aretz, though certain non-durable goods and verbal loans are permitted to prevent financial loss. It distinguishes between communal festivals and private celebrations of an individual, and details the strict prohibition against selling items specifically used for avodah zarah or dangerous items like weapons and wild animals. Finally, the Rambam outlines the guidelines for traveling near cities containing avodah zarah and the halachos of building structures, such as domes or courtyards, that might be used for pagan worship.

My dear talmid, when you look at the detailed halachos of how we must distance ourselves from the festivals and practices of avodah zarah, a profound truth of the neshamah emerges. The Torah is teaching us about the incredible power of association and influence. We are forbidden to do business with them before their holidays because we do not want our actions, our livelihood, or our energy to even indirectly fuel or validate something that stands against the oneness of Hashem.

This is not just about ancient temples and statues; it is about the spiritual environment we build around ourselves every single day. The people we connect with, the places we walk, and the transactions we make all leave an imprint on our hearts. If we allow ourselves to get too close to influences that do not align with Torah and yiras Shamayim, those influences slowly seep into our thoughts and weaken our connection to Hashem.

Just as the halacha warns us not to sell weapons or dangerous things that can cause harm, we must protect our own spiritual safety. We have to be mindful of what we bring into our homes and what we allow to occupy our minds. Our avodah is to keep our hearts pure and dedicated solely to Hashem, ensuring that everything we touch and do brings us closer to Kedushah.

Today, take a moment to look at your daily routine and identify one environment, media source, or social circle that does not elevate your yiras Shamayim, and make a conscious decision to step back from it to keep your neshamah pure.

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 יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשֹׁתִי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבִּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ 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 יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים 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 נְדִיבֵמוֹ כְּעֶרֶב 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 עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַד הַסְּלִיחָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

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.'