

הלכות עבודת פוכבים • פרק עשירי

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

CHAPTER PREVIEW

In this chapter, the Rambam teaches us the crucial halachos of how we must distance ourselves from idolaters and avoid showing them favor, so that we do not, chas v'shalom, learn from their ways or give them a permanent foothold in Eretz Yisrael. We will learn the strict prohibitions against making covenants with them, showing them unearned mercy, or praising them, alongside the severe prohibition of selling or renting them land in Eretz Yisrael.

At the same time, the Rambam guides us in the ways of peace, showing where the Chachanim permitted certain interactions—like supporting their poor or greeting them—for the sake of darkei shalom. We will also learn the definition of a ger toshav and how these halachos apply depending on whether Klal Yisrael is in exile or has sovereignty over the land.

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

הליא

אסור כריתת ברית עם עובדי עבודה זרה ודין המוסרים

Halacha 1 • The Prohibition of Making Covenants with Idolaters and the Law of Jewish Traitors

אין פורתין ברית לשבעה עממין כדי שנעשה עמהן שלום ונניח

and we leave peace with them that we make in order nations with the seven a covenant make We do not

אותם לעבד עבודה זרה שנאמר דברים ז ב "לא תכרת להם ברית"

a covenant" with them make "Do not 2 7 Devarim as it is said foreign worship to worship them

אלא יחזרו מעבודתם או יהרגו. ואסור לרחם עליהם שנאמר

as it is said upon them to have mercy and it is forbidden be slain or from their worship they must turn back rather

דברים ז ב "ולא תחנם". לפיכך אם ראה מהם אויב או טובע בנהר

in the river drowning or perishing of them one saw if therefore show them favor" "and do not 2 7 Devarim

לא יעלנו. ראהו נטוי למות לא יצילנו. אבל לאבדו בידו

with his hand to destroy him but save him he shall not to die tending if he saw him bring him up he shall not

או לדחפו לבור וכיוצא בזה אסור מפני שאינו עושה עמנו מלחמה.

war with us make that he does not because is forbidden of this and the like into the pit to push him or

במה דברים אמורים בשבעה עממין אבל המוסרים והאפיקורוסין

and the apikorsim the informants but nations regarding the seven are these said words In what

מישראל היה דין לאבדן ביד ולהורידן עד באר שחת מפני

because destruction the pit of until and to cast them down by hand to destroy them the law it was of Israel

שהיו מצרים לישראל ומסירין את העם מאחרי ה'.

Hashem from after the people — and turning away to Israel distressing that they were

This halacha outlines the prohibition of establishing peace treaties that permit idolatry, the restriction against saving non-belligerent idolaters, and the severe measures once taken against Jewish heretics and informants.

ה'י"ב

אסור רפואת עובדי כוכבים ורפואת גר תושב

Halacha 2 · The Prohibition of Healing Idolaters and the Permission to Heal a Ger Toshav

מִכָּאן אַתָּה לָמַד שֶׁאֵסוּר לְרַפְּאוֹת עֲכוּ"ם אֲפִלּוּ בְּשָׂכָר. וְאִם הָיָה
he was and if for a wage even an idolater to heal that it is forbidden learn you From here
מִתִּירָא מֵהֵן אוֹ שֶׁהָיָה חוֹשֵׁשׁ מִשּׁוּם אֵיבָה מִרַפָּא בְּשָׂכָר אֲבָל בְּחִנָּם
for free but for a wage he may heal ill feeling because of concerned that he was or of them afraid
אֲסוּר. וְגַר תּוֹשָׁב הוּאִיל וְאַתָּה מְצֻוָּה לְהַחְיֹתוֹ מִרַפָּאִים אוֹתוֹ
him we heal to sustain him are commanded and you since convert and a resident it is forbidden
בְּחִנָּם:
for free

This halacha outlines the restrictions on providing medical treatment to idolaters versus the obligation to heal a resident convert.

ה'י"ג

אסור מכירת ושכירות בתים ושדות לעובדי כוכבים בארץ ישראל

Halacha 3 · Prohibition of Selling and Renting Houses and Fields to Idolaters in Eretz Yisrael

אִין מוֹכְרִין לָהֶם בְּתִים וְשָׂדוֹת בְּאַרְצָא יִשְׂרָאֵל. וּבְסוּרְיָא מוֹכְרִין לָהֶם
to them we sell and in Syria Yisrael in the Land of and fields houses to them sell We do not
בְּתִים אֲבָל לֹא שָׂדוֹת. וּמִשְׁפִּירִין לָהֶם בְּתִים בְּאַרְצָא יִשְׂרָאֵל וּבְלִבְדָּא שְׂלֹא
that not provided Yisrael in the Land of houses to them and we rent fields not but houses
יַעֲשׂוּ שְׂכוּנָה וְאִין שְׂכוּנָה פְּחוּת מִשְׁלָשָׁה. וְאִין מִשְׁפִּירִין
rent and we do not than three less neighborhood and there is no a neighborhood they will make
לָהֶם שָׂדוֹת. וּבְסוּרְיָא מִשְׁפִּירִין לָהֶם שָׂדוֹת. וּמִפְּנֵי מָה הִחְמִירוּ
did they make stringent what and because of fields to them we rent and in Syria fields to them
בְּשָׂדָה, מִפְּנֵי שֵׁישׁ בָּהּ שְׂתִים, מִפְּקִיעָה מִן הַמַּעֲשֵׂרוֹת וְנוֹתֵן לָהֶם
to them and it gives the tithes from it exempts it two things in it there is because regarding a field
חֲנִיָּה בְּקֶרְקַע. וּמִתֵּן לָהֶם בְּתִים וְשָׂדוֹת בְּחוּצָה לְאַרְצָא מִפְּנֵי
because of the Land outside and fields houses to them to sell and it is permitted in the land a resting place
שְׂאִינָה אֶרְצֵנוּ:
our land it is not

This halacha details the restrictions on selling or renting real estate to idolaters in Eretz Yisrael, Syria, and the Diaspora.

ה'יד

אסור השפכת בתים לעובדי כוכבים ואסור חנייה בקרקע

אף במקום שהתירו להשכיר לא לבית דירה התירו מפני שהוא

that he because did they permit dwelling for a house of not to rent that they permitted in a place Even

מכניס לתוכה עבודת פוכבים ונאמר דברים ז כו "לא תביא תועבה

an abomination bring "Do not 26 7 Devarim and it is said stars worship of into it brings

אל ביתך". אבל משכיר להן בתים לעשותן אוצר. ואין מוכרין

sell and we do not a storehouse to make them houses to them one may rent but your house" into

להן פרות ותבואה וכיוצא בהן במחבר לקרקע. אבל מוכר הוא

he may sell but to the ground in that which is to them and similar and grain fruits to them attached

משקק או מוכר לו על מנת לקץ וקוצץ. ומפני מה אין

do we not what and because of and he cuts to cut condition on to him he may sell or from when it is cut

מוכרין להן שנאמר דברים ז ב "ולא תחנם" לא תתן להם

them give do not show them favor" "and do not 2 7 Devarim because it is said to them sell

חנה בקרקע שאם לא יהיה להם קרקע ישיבתן ישיבת עראי

temporary a dwelling of their dwelling land to them there will be not for if in the land an encampment

היא. וכן אסור לספר בשבחן ואפלו לומר כמה נאה עובד פוכבים

stars worshiper of beautiful is how to say and even in their praise to speak it is forbidden and so it is

זה בצורתו. קל וחמר שישפר בשבח מעשיו או שיחבב דבר

a matter that he should hold or his deeds in praise of that he should speak and heavy light in his form this dear

מדבריהם שנאמר ולא תחנם לא יהיה להם חן בעיניך, מפני

because in your eyes favor to them shall there be not show them favor and do not as it is said from their words

שגורם להדיק עמו וללמד ממעשיו הרעים. ואסור לתן להם מתנת

a gift of to them to give and it is forbidden the bad from his deeds and to learn with him to cling that it causes

חנם אבל נותן הוא לגר תושב שנאמר דברים יד כא "לגר אשר

who is "to the stranger 21 14 Devarim as it is said alien to a resident he may give but free

בשעריך תתננה ואכלה או מכר לנכרי", במכירה ולא בנתינה:

by giving and not by sale to a non-Jew" sell or and he shall eat it you shall give it in your gates

This halacha details the restrictions on renting homes, selling land-attached produce, praising idolaters, and giving them free gifts.

הלי ה

מפרנסים עניי עובדי פוכבים מפני דרכי שלום

Halacha 5 · Supporting Poor Idolaters and Greeting Them for the Sake of Peace

מפרנסים עניי עובדי פוכבים עם עניי ישראל מפני דרכי שלום.

peace the ways of because of Yisrael the poor of with stars worshipers of the poor of We support

ואין ממחין בידי עניי עובדי פוכבים בלקט שכחה ופאה מפני

because of and pe'ah shich'chah from leket stars worshipers of the poor of the hands of prevent and we do not

דְּרָכֵי שָׁלוֹם. וְשׂוֹאֲלִים בְּשָׁלוֹמָם וְאַפְלוּ בְּיוֹם חָגָם מִפְּנֵי דְרָכֵי
 the ways of because of their festival on the day of and even of their welfare and we inquire peace the ways of
 שָׁלוֹם. וְאִין כּוֹפְלִין לָהֶן שָׁלוֹם לְעוֹלָם. וְלֹא יִכְנֹס לְבֵיתוֹ שָׁל
 of into the house shall he enter and not ever peace to them double but we do not peace
 עוֹבֵד כּוֹכְבִּים בְּיוֹם חָגוֹ לָתֵת לוֹ שָׁלוֹם. מִצָּאוּ בַּשּׁוּק
 in the marketplace if he found him peace to him to give his festival on the day of stars a worshiper of
 נוֹתֵן לוֹ שָׁלוֹם בְּשִׁפְהָ רַפָּה וּבְכַכְדָּ רֹאשׁ:
 head and with heaviness of weak with a lip peace to him he gives

This halacha outlines the Rabbinic enactments established for the sake of peace, allowing support for poor idolaters and greeting them respectfully.

הליו

אסור ישיבת עובדי כוכבים בארץ ישראל ודין גר תושב

Halacha 6: The Prohibition of Allowing Idolaters to Dwell in Eretz Yisrael and the Laws of a Ger Toshav

אִין כָּל הַדְּבָרִים הָאֵלּוּ אֲמֹרִים אֶלָּא בְּזִמְנֵי שְׁגָלוֹ יִשְׂרָאֵל לְבִין
 among Yisrael that are exiled in a time except are said these the matters all Not
 הָעוֹבְדֵי כּוֹכְבִּים אוֹ שִׁיד עֲפוּ"ם תְּקִיפָה עַל יִשְׂרָאֵל אֲכָל בְּזִמְנֵי
 in a time but Yisrael over is powerful idolaters that the hand of or stars the worshippers of
 שִׁיד יִשְׂרָאֵל תְּקִיפָה עֲלֵיהֶם אָסוּר לָנוּ לְהַנִּיחַ עוֹבְדֵי כּוֹכְבִּים
 stars worshippers of to allow for us it is forbidden over them is powerful Yisrael that the hand of
 בִּינֵינוּ. וְאַפְלוּ יוֹשֵׁב יְשִׁיבָת עֲרָאִי אוֹ עוֹבֵר מִמָּקוֹם לְמָקוֹם
 to place from place one who passes or temporary a dwelling of one who dwells and even among us
 בְּסִחּוּרָה לֹא יַעֲבֹר בְּאַרְצֵנוּ אֶלָּא עַד שִׁיקְבֹּל עָלָיו שִׁבְעַת מִצְוֹת
 mitzvot seven upon himself that he accepts until except in our land shall he pass not with merchandise
 שְׁנֵצֶטוּ בְּנֵי נֹחַ שְׁנֵאמַר שְׁמוֹת כָּג לֵג "לֹא יֵשְׁבוּ בְּאַרְצָה"
 in your land shall they dwell not 33 23 Shemos as it is said Noach the children of that were commanded
 אֲפָלוּ לְפִי שְׁעָה. וְאִם קָבֵל עָלָיו שִׁבְעַת מִצְוֹת הָרִי זֶה גֵּר תוֹשָׁב.
 toshav is a ger this behold mitzvot seven upon himself he accepted and if an hour for even
 וְאִין מְקַבְּלִין גֵּר תוֹשָׁב אֶלָּא בְּזִמְנֵי שְׁהִיבֹל נֹחֵג אֲכָל שְׁלֹא
 not but is practiced that the Jubilee in a time except toshav a ger accept and we do not
 בְּזִמְנֵי הַיּוֹבֵל אִין מְקַבְּלִין אֶלָּא גֵּר צֶדֶק בְּלִבְדָּ:
 alone tzedek a ger except accept we do not the Jubilee in the time of

This halacha outlines the strict prohibition against allowing unrepentant idolaters to reside in or even pass through Eretz Yisrael when Jewish authority is established, unless they accept the seven Noahide laws.

CHAPTER SUMMARY

The chapter begins by forbidding covenants with idolaters or showing them mercy, which includes saving them from danger, though we do not actively harm them; conversely, we are commanded to eradicate Jewish traitors and apikorsim who lead others astray. The Rambam details the prohibitions against providing free medical care to idolaters, selling or renting them

homes or fields in Eretz Yisrael, and selling them unharvested produce, all derived from the prohibition of giving them a resting place in the land or praising them. Finally, the Rambam explains that while we support their poor and greet them for the sake of peace, when Klal Yisrael is in power, we may not allow any idolater to dwell in our land unless they accept the seven mitzvos of Bnei Noach and become a ger toshav, which is only accepted when the Jubilee Year is observed.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a profound lesson about the sanctity of our spiritual environment. The prohibition of "lo techaneim", not giving idolaters a resting place in the land, and not praising their ways, is not just a physical boundary; it is a spiritual shield. The Rambam explains that when we praise their deeds or hold their words dear, it causes us to draw close to them and learn from their ways. What we allow to take root in our surroundings, and what we allow ourselves to admire, ultimately shapes who we are.

In our daily lives, we are constantly exposed to values, lifestyles, and philosophies that run completely contrary to Torah and yiras Shamayim. It is so easy to slip into admiring the secular world's achievements, their culture, or their outlook on life. But the Torah warns us: do not give these foreign ideas a "resting place" in your mind. Do not let them become beautiful in your eyes, because what you admire, you will eventually imitate.

We must guard our homes and our minds as sacred spaces. Just as we are careful not to bring an abomination into our physical homes, we must be equally vigilant about what we bring into our hearts. Our admiration and our praise must be reserved for holiness, for Torah, and for those who dedicate their lives to serving Hashem.

Today, make a conscious effort to guard your speech and your thoughts from praising secular values or lifestyles. Instead, loudly and warmly praise a mitzvah, a good middah, or a Torah concept in front of your family, ensuring that only holiness has a permanent resting place in your home.