

מִצְוֹת
לֹא תַעֲשֶׂה
#16

 We learn this mitzvah from Parshas Re'eh: (דברים יג:ב)

וְלֹא יוֹסִיפוּ לַעֲשׂוֹת כַּדָּבָר
הָרַע הַזֶּה בְּקִרְבְּךָ

No Yid is allowed to make someone else serve *Avodah Zarah*. He is called a *meisis* if he does, and the *Beis Din* punishes him with *Sekilah*. The one who he tried to convince to serve *Avodah Zarah* is the one the Torah says should carry out the punishment.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Sanhedrin perek Zayin*

מִצְוֹת
לֹא תַעֲשֶׂה
#17

 We learn this mitzvah from Parshas Re'eh: (דברים יג:ג)

לֹא תֵאָבֵה לוֹ

The person who the *meisis* tried to convince to serve *Avodah Zarah* can't feel bad for the *meisis*. Even though there is a *mitzvah* of *Ve'ahavta Leraeiacha Kamocha*, it does not include this person.

מִצְוֹת
לֹא תַעֲשֶׂה
#18

 We learn this mitzvah from Parshas Re'eh: (דברים יג:ד)

וְלֹא תִשְׁמַע אֵלָיו

The person who the *meisis* tried to convince to serve *Avodah Zarah* can't stop being angry at the *meisis*. Even though there is a *mitzvah* of *Azov Taazov*, to help another Yid, the Torah says that it doesn't apply to a *meisis*.

מצוות
לא תצטוו
#19

📖 We learn this mitzvah from Parshas Re'eh: (דברים יג:ט)

וְלֹא תַחֲוֹס עֵינֶיךָ עָלָיו

Even though it is a *mitzvah* to save someone's life, it doesn't apply to a *meisis*. The person who the *meisis* tried to get to serve *Avodah Zarah* should not try to save the life of the *meisis*, even if he can.

מצוות
לא תצטוו
#20

📖 We learn this mitzvah from Parshas Re'eh: (דברים יג:ט)

וְלֹא תַחְמֹל

The person who the *meisis* tried to get to serve *Avodah Zarah* should not look for excuses in *Beis Din* so the *meisis* won't get punished.

מצוות
לא תצטוו
#21

📖 We learn this mitzvah from Parshas Re'eh: (דברים יג:ט)

וְלֹא תִכְסֶה עָלָיו

The person who the *meisis* tried to get to serve *Avodah Zarah* is not allowed to keep anything not nice he did a secret in *Beis Din*.

מצוות
לא תצטוו
#26

📖 We learn this mitzvah from Parshas Shoftim: (דברים יג:ד)

וְאֲשֶׁר יִדְבֹר בְּשֵׁם אֱלֹהִים
אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא

A person is not allowed to say that he has a *nevuah* to go do *Avodah Zarah*. He can't say that Hashem says to do *Avodah Zarah*, and he also can't say that the *Avodah Zarah* said it will reward or punish people who serve it.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Yud-Alef

מִצְוֹת
לֹא תַעֲשֶׂה
#28

 We learn this mitzvah from Parshas Re'eh: (דברים יג:ד)

לֹא תִשְׁמַע אֶל דְּבַרִי
הַנְּבִיא הַהוּא

We can't listen to someone who says he is a *Navi* for *Avodah Zarah*. For a true *Navi*, we test him to see if he knows the future. But for someone who says he is a *Navi* for *Avodah Zarah*, we don't even give him a chance!

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Yud-Alef

מִצְוֹת
לֹא תַעֲשֶׂה
#27

 We learn this mitzvah from Parshas Shoftim: (דברים יז:כ)

אִךְ הַנְּבִיא אֲשֶׁר יִזִּיד
לְדַבֵּר דְּבַר בְּשֵׁמִי
אֵת אֲשֶׁר לֹא צִוִּיתִיו לְדַבֵּר

It is *asur* to say ANY *nevuah* that didn't really happen. This means that it is *asur* to say that Hashem said something that He really didn't say, or to say that he got a *nevuah* that Hashem really said to a different *Navi*.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Yud-Alef

מִצְוַת
לֹא תַעֲשֶׂה
#29

 We learn this mitzvah from Parshas Shoftim: (דברים יח:כב)

לֹא תִגְוֹר מִפְּנֵי

We shouldn't be afraid of a not-real *Navi*.


We shouldn't be afraid to punish him, even if he is saying *Nevuos* in the name of Hashem.

מִצְוַת
לֹא תַעֲשֶׂה
#14

 We learn this mitzvah from Parshas Mishpatim: (שמות כג:יג)

וְשֵׁם אֱלֹהִים אַחֲרֵיהֶם
לֹא תִזְכְּרוּ

We can't make a *shevuah* in the name of an *Avodah Zarah*, or even cause a *goy* promise in the name of an *Avodah Zarah*.


 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Zayin

מִצְוַת
לֹא תַעֲשֶׂה
#8

 We learn this mitzvah from Parshas Kedoshim: (ויקרא יט:לא)

אֶל תִּפְנוּ אֶל הָאֵבֶת

We are not allowed to serve the *Avodah Zarah* called *Ov*.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Zayin

מִצְוֹת
לֹא תַעֲשֶׂה
#9

 We learn this mitzvah from Parshas Kedoshim: (ויקרא יט:לא)

אַל תִּפְנוּ אֶל הָאֵבֶת
וְאֶל הַיִּדְעֹנִים

We are not allowed to serve the *Avodah Zarah* called Yidoni.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sanhedrin perek Zayin

מִצְוֹת
לֹא תַעֲשֶׂה
#7

 We learn this mitzvah from Parshas Acharei: (ויקרא יח:כא)

וּמִזְרַעַךְ לֹא
תִתֶּן לְהַעֲבִיר לַמֶּלֶךְ

We are not allowed to serve the *Avodah Zarah* called Molech.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sanhedrin perek Zayin

Rambam: Hilchos Avodas Kochavim

PEREK DALED

We learn about an *Ir Hanidachas*, a city where a lot of people started serving *Avodah Zarah*. The whole city has to be destroyed!

PEREK HEY

In *Perek Hey*, we learn about a person who tries to get other people to serve *Avodah Zarah* (a *meisis*), and the punishment he gets.

PEREK VOV

In this *perek*, we learn about different types of *Avodah Zarah*. In the beginning of the *perek* we learn the details of today's *mitzvos*, about the *Avodah Zarah* of Ov, Yidoni, and Molech.