חוּמָּשׁ עִם רַשִּׁ"י · פִּנְחָס · שְׁלִישִׁי

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PINCHAS · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn about the holy process of dividing Eretz Yisrael among the shevatim. Hashem commands Moshe Rabbeinu that the land must be apportioned according to the size of each tribe, yet guided miraculously by the lottery of the Urim VeTumim. We also learn of the counting of Shevet Levi, who did not receive a standard portion in the land, and we are reminded of the tragic petirah of Nadav and Avihu, as well as the midbar generation who passed away in the wilderness as Hashem had decreed.

We then meet the holy daughters of Zelophehad, righteous women from the tribe of Menasheh. With deep love for Eretz Yisrael and a desire to keep their late father's name alive, they approach Moshe Rabbeinu, Elazar HaKohen, and the leaders of the nation to ask for a portion in the Promised Land, prompting Moshe to bring their heartfelt request directly before Hashem.

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

פָּסוּק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר׃

And spoke	Hashem	to	Moshe	saying

פָּסוּק ב

Pasuk 2

לָאֵלֶּה תֵּחָלֵק הָאָרֶץ בְּנַחֲלָה בְּמִסְפַּר שֵׁמוֹת׃

To these	shall be divided	the land	as an inheritance	according to the number of	names

רַשִּׁ"י

לאלה תחלק הארץ. וְלֹא לַפְּחוּתִים מִבֶּן עֶשְׂרִים אַע"פ שֶׁבָּאוּ

To these	shall be divided	the land	and not	to those less	than the age of	twenty	even though	that they came

לְכִלַּל עֶשְׂרִים בְּטֶרֶם חִלּוּק הָאָרֶץ; שֶׁהֲרֵי שֶׁבַע שָׁנִים כָּבְשׁוּ וְשֶׁבַע

into the category of	twenty	before	the division of	the land	for behold	seven	years	they conquered	and seven

חִלְּקוּ, לֹא נָטְלוּ חֵלֶק בָּאָרֶץ אֶלָּא אֵלּוּ שֵׁשׁ מֵאוֹת אֶלֶף וְאֶלֶף, וְאִם הָיוּ

they divided	did not	take	a portion	in the land	except	these	six	hundred	thousand	and one thousand	and if	there were

לְאֶחָד מֵהֶם שִׁשָּׁה בָנִים לֹא נָטְלוּ אֶלָּא חֵלֶק אֲבִיהֶם לְבַדּוֹ בבא בתרא קי"ז :

to one	of them	six	sons	they did not	take	except	the portion of	their father	alone	Bava	Batra	117

פָּסוּק ג

לָרַב תַּרְבֶּה נַחֲלָתוֹ וְלַמְעַט תַּמְעִיט נַחֲלָתוֹ אִישׁ לְפִי

To the numerous you shall increase his inheritance and to the few you shall decrease his inheritance each man according to

פְּקֻדָיו יִתַּן נַחֲלָתוֹ׃

his counted ones shall be given his inheritance

רַשִׁ"י

לרב תרבה נחלתו. לְשֵׁבֶט שֶׁהָיָה מְרֻבֶּה בְּאֻכְלוּסִין נָתְנוּ חֵלֶק רַב, וְאַף

To the numerous you shall increase his inheritance. To a tribe that was numerous in population they gave a large portion, and even

עַל פִּי שֶׁלֹּא הָיוּ הַחֲלָקִים שָׁוִים, שֶׁהֲרֵי הַכֹּל לְפִי רִבּוּי הַשֵּׁבֶט חָלְקוּ

though the portions were not equal, for behold everything according to the size of the tribe they divided

הַחֲלָקִים, לֹא עָשׂוּ אֶלָּא עַ"יְ גּוֹרָל, וְהַגּוֹרָל הָיָה עַל פִּי רוּחַ הַקֹּדֶשׁ,

the portions did they do not except by means of lot, and the lot was by the mouth of the Spirit of the Holiness,

כְּמוֹ שֶׁמְּפֹרָשׁ בְּבָבָא בַתְרָא דף קכ"ב : אֶלְעָזָר הַכֹּהֵן הָיָה מְלֻבָּשׁ בְּאוּרִים וְתֻמִּים

just as it is explained in Bava Batra page 122 : Elazar the Priest was clothed in Urim and Thummim

וְאוֹמֵר בְּרוּחַ הַקֹּדֶשׁ אִם שֵׁבֶט פְּלוֹנִי עוֹלֶה, תְּחוּם פְּלוֹנִי עוֹלֶה עִמּוֹ, וְהַשְּׁבָטִים

and saying by the Spirit of the Holiness with him comes up so-and-so tribe of if territory of comes up so-and-so tribe of and the tribes

הָיוּ כְּתוּבִים בִּשְׁנֵים עָשָׂר פְּתָקִין וְי"ב גְּבוּלִין בְּי"ב פְּתָקִין, וּבְלָלוּם בַּקַלְפִּי,

in the urn and they mixed them tablets on twelve boundaries and twelve tablets · on twelve written were

וְהַנָּשִׂיא מַכְנִיס יָדוֹ לְתוֹכוֹ וְנוֹטֵל שְׁנַיִם פְּתָקִין, עוֹלֶה בְּיָדוֹ פֶּתֶק שֶׁל שֵׁם

the name of of the tablet in his hand comes up tablets two and takes into it his hand inserts and the prince

שִׁבְטוֹ וּפֶתֶק שֶׁל גְּבוּל הַמְפֹרָשׁ לוֹ, וְהַגּוֹרָל עַצְמוֹ הָיָה צוֹוֵחַ וְאוֹמֵר אֲנִי הַגּוֹרָל

the lot I and saying crying out was itself and the lot for him declared the boundary of and the tablet his tribe

עָלִיתִי לִגְבוּל פְּלוֹנִי לְשֵׁבֶט פְּלוֹנִי, שֶׁנֶּאֱמַר "עַל פִּי הַגּוֹרָל", וְלֹא

and not the lot" the mouth of "by as it is said so-and-so for the tribe of so-and-so for the boundary of have come up

נִתְחַלְּקָה הָאָרֶץ בְּמִדָּה, לְפִי שֶׁיֵּשׁ גְּבוּל מְשֻׁבָּח מֵחֲבֵרוֹ, אֶלָּא בְּשׁוּמָא, בֵּית

an area of by estimation but to its fellow superior a boundary that there is because by measurement the land was divided

כֹּר רַע כְּנֶגֶד בֵּית סְאָה טוֹב, הַכֹּל לְפִי הַדָּמִים׃

the value according to everything good a seah an area of equivalent to bad a kor

פָּסוּק ד

אַךְ בְּגוֹרָל יֵחָלֵק אֶת הָאָרֶץ לִשְׁמוֹת מַטּוֹת אֲבֹתָם יִנְחָלוּ׃

But by lot shall be divided — the land according to names of the tribes of their fathers they shall inherit

רַשִׁ"י

לשמות מטות אבתם. אֵלּוּ יוֹצְאֵי מִצְרַיִם; שִׁנָּה הַכָּתוּב נַחֲלָה זוֹ

According to the names of the tribes of their fathers. These those who came out of Mitzrayim; the Scripture changed this inheritance

מִכָּל הַנְּחָלוֹת שֶׁבַּתּוֹרָה, שֶׁכָּל הַנְּחָלוֹת הַחַיִּים יוֹרְשִׁים אֶת הַמֵּתִים וְכָאן מֵתִים

from all the inheritances that are in the Torah for all the living inherit — the dead and here dead

יוֹרְשִׁים אֶת הַחַיִּים, כֵּיצַד? שְׁנֵי אַחִים מִיּוֹצְאֵי מִצְרַיִם שֶׁהָיוּ לָהֶם בָּנִים

sons to them who had Mitzrayim from those who came out of brothers two how so the living — inherit

בְּבָאֵי הָאָרֶץ, לָזֶה אֶחָד וְלָזֶה שְׁלֹשָׁה, הָאֶחָד נָטַל חֵלֶק אֶחָד וְהַשְּׁלֹשָׁה
and the three one portion took the one three and to that one one to this one the Land among those who entered

נָטְלוּ שְׁלֹשָׁה, שֶׁנֶּאֱמַר לָאֵלֶּה תֵּחָלֵק הָאָרֶץ, חָזְרָה נַחֲלָתָן אֵצֶל אֲבִי אֲבִיהֶן
their father the father of to their inheritance returned the land shall be divided to these as it is said three took

וְחָלְקוּ הַכֹּל בְּשָׁוֶה, וְזֶהוּ שֶׁנֶּאֱמַר לִשְׁמוֹת מַטּוֹת אֲבֹתָם יִנְחָלוּ —
they shall inherit their fathers the tribes of according to the names of what is said and this is equally the whole and they divided

שֶׁאַחַר שֶׁנָּטְלוּ הַבָּנִים, חִלְּקוּהָ לְפִי הָאָבוֹת שֶׁיָּצְאוּ מִמִּצְרַיִם, וְאִלּוּ
whereas if from Mitzrayim who came out the fathers according to they divided it the sons that they took that after

מִתְּחִלָּה חִלְּקוּהָ לְמִנְיַן יוֹצְאֵי מִצְרַיִם לֹא הָיוּ נוֹטְלִין אֵלּוּ
these taken would have not Mitzrayim those who came out of according to the number of they had divided it from the beginning

הָאַרְבָּעָה אֶלָּא שְׁנֵי חֲלָקִים, עַכְשָׁו נָטְלוּ אַרְבָּעָה חֲלָקִים ספרי; בבא בתרא קי"ז :
117 Batra Bava Sifrei portions four they took now portions two except four

רַשִּׁ"י

אך בגורל. יָצְאוּ יְהוֹשֻׁעַ וְכָלֵב, וְכֵן הוּא אוֹמֵר "וַיִּתְּנוּ לְכָלֵב אֶת חֶבְרוֹן כַּאֲשֶׁר
as Chevron — to Calev And they gave says it and so and Calev Yehoshua were excluded by lot Only

דִּבֶּר מֹשֶׁה" שופטים א' , וְאוֹמֵר יהושע י"ט "עַל פִּי ה' נָתְנוּ לוֹ אֶת הָעִיר
the city — to him they gave Hashem the word of By 19 Yehoshua and it says 1 Shoftim Moshe spoke

אֲשֶׁר שָׁאָל" ספרי :
Sifrei he requested which

רַשִּׁ"י

מטות אבתם. יָצְאוּ גֵּרִים וַעֲבָדִים:
and slaves proselytes were excluded their fathers the tribes of

פָּסוּק ה

Pasuk 5

עַל פִּי הַגּוֹרָל תֵּחָלֵק נַחֲלָתוֹ בֵּין רַב לִמְעָט:
to few many between its inheritance shall be divided the lot the word of By

רַשִּׁ"י

על פי הגורל. הַגּוֹרָל הָיָה מְדַבֵּר, כְּמוֹ שֶׁפֵּרַשְׁתִּי, מַגִּיד שֶׁנִּתְחַלְּקָה בְּרוּחַ
by the spirit of that it was divided it tells that I explained as speaking was the lot the lot the mouth of By

הַקֹּדֶשׁ לְכָךְ נֶאֱמַר יהושע י"ט "עַל פִּי ה"" :
Hashem" the mouth of "by 19 Yehoshua it is said therefore the Holiness

פָּסוּק ו

Pasuk 6

וְאֵלֶּה פְקוּדֵי הַלֵּוִי לְמִשְׁפְּחֹתָם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשֻׁנִּי לְקְהָת מִשְׁפַּחַת
the family of of Kehas the Gershonite the family of of Gershon by their families the Levi the count of And these are

הַקְּהָתִי לְמְרָרִי מִשְׁפַּחַת הַמְּרָרִי:
the Merarite the family of of Merari the Kehasite

פָּסוּק ז

Pasuk 7

אֵלֶּה מִשְׁפְּחֹת לֵוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי
the Mahlite the family of the Hebronite the family of the Libnite the family of Levi the families of These are

מִשְׁפַּחַת הַמּוּשִׁי מִשְׁפַּחַת הַקָּרְחִי וְקְהָת הוֹלִד אֶת עַמְרָם׃
Amram — begot and Kehas the Korahite the family of the Mushite the family of

רַשִׁ"י

אלה משפחת לוי. חָסֵר כָּאן מִשְׁפְּחוֹת הַשִּׁמְעִי וְהָעֻזִּיאֵלִי וּקְצָת מִן הַיִּצְהָרִי׃
the Izharite of and part and the Uzzielite the Shimeite the families of here missing Levi the families of These are

פָּסוּק ח

Pasuk 8

וְשֵׁם אֵשֶׁת עַמְרָם יוֹכֶבֶד בַּת לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרָיִם
in Mitzrayim to Levi her she bore whom Levi daughter of Yocheved Amram the wife of And the name of

וַתֵּלֶד לְעַמְרָם אֶת אַהֲרֹן וְאֶת מֹשֶׁה וְאֵת מִרְיָם אֲחֹתָם׃
their sister Miryam and — Moshe and — Aharon — to Amram and she bore

רַשִׁ"י

אשר ילדה אתה ללוי במצרים. לֵדָתָהּ בְּמִצְרַיִם וְאֵין הוֹרָתָהּ בְּמִצְרַיִם, כְּשֶׁנִּכְנְסוּ
when they entered in Egypt her conception but not in Egypt her birth was in Egypt to Levi — her she bore whom

לְתוֹךְ הַחוֹמָה יְלָדַתָּהּ, וְהֵיא הִשְׁלִימָה מִנְיַן שִׁבְעִים, שֶׁהֲרֵי בִּפְרָטָן אֵי אַתָּה מוֹצֵא
find do you where in their details for behold seventy the tally of completed and she she bore her the wall into

אֶלָּא שִׁשִּׁים וְתֵשַׁע׃
and nine sixty but

פָּסוּק ט

Pasuk 9

וַיִּוָּלֶד לְאַהֲרֹן אֶת נָדָב וְאֶת אֲבִיהוּא אֶת אֶלְעָזָר וְאֶת אִיתָמָר׃
Isamar and — Elazar — Avihu and — Nadav — to Aharon And there were born

פָּסוּק י

Pasuk 10

וַיָּמָת נָדָב וַאֲבִיהוּא בְּהַקְרִיבָם אֵשׁ זָרָה לִפְנֵי יְהוָה׃
Hashem before alien fire when they offered and Avihu Nadav And died

פָּסוּק יא

Pasuk 11

וַיִּהְיוּ פְקֻדֵיהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף כָּל זָכָר מִבֶּן חֹדֶשׁ וָמָעְלָה
and upward a month from the age of male every thousand and twenty three their counted ones And they were

כִּי לֹא הָתְפָּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי לֹא נִתַּן לָהֶם נַחֲלָה
an inheritance to them was given not because Yisrael the children of among were they counted not for

בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃
Yisrael the children of among

רַשִׁ"י

כי לא התפקדו בתוך בני ישראל. לִהְיוֹת נִמְנִין בְּנֵי עֶשְׂרִים שָׁנָה, מַה
what is years twenty those of counted to be Yisrael the children of among they were numbered not for

טַעַם? כי לא נתן להם נחלה , וְהַנִּמְנִין מִבֶּן עֶשְׂרִים שָׁנָה הָיוּ
were years twenty from the age of and those counted an inheritance to them was given not because the reason

בְּנֵי נַחֲלָה, שֶׁנֶּאֱמַר "אִישׁ לְפִי פְקֻדָיו יֻתַּן נַחֲלָתוֹ":
his inheritance shall be given his numbers according to to each man as it is said an inheritance recipients of

פָּסוּק יב

Pasuk 12

אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת בְּנֵי יִשְׂרָאֵל
Yisrael the children of — counted who the Kohen and Elazar Moshe the counted of These are

בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ׃
Yerecho the Yarden of by Moav in the plains of

פָּסוּק יג

Pasuk 13

וּבְאֵלֶּה לֹא הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ
they counted who the Kohen and Aharon Moshe from those counted of a man was not And among these

אֶת בְּנֵי יִשְׂרָאֵל בְּמִדְבַּר סִינָי׃
Sinai in the wilderness of Yisrael the children of —

רַשִׁ"י

ובאלה לא היה איש וגו'. אֲבָל עַל הַנָּשִׁים לֹא נִגְזְרָה גְזֵרַת הַמְרַגְּלִים, לְפִי
because the spies the decree of was decreed not the women upon but etc. a man was not And among these

שֶׁהֵן הָיוּ מְחַבְּבוֹת אֶת הָאָרֶץ, הָאֲנָשִׁים אוֹמְרִים נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרַיְמָה,
to Mitzrayim and let us return a leader let us appoint were saying the men the Land — holding dear were that they

וְהַנָּשִׁים אוֹמְרוֹת "תְּנָה לָּנוּ אֲחֻזָּה", לְכָךְ נִסְמְכָה פָּרָשַׁת בְּנוֹת צְלָפְחָד
Zelophehad the daughters of the parsha of was juxtaposed therefore a possession to us give were saying and the women

לְכָאן תנחומא :
Tanchuma to here

פָּסוּק יד

Pasuk 14

כִּי אָמַר יְהוָה לָהֶם מוֹת יָמֻתוּ בַּמִּדְבָּר וְלֹא נוֹתַר מֵהֶם אִישׁ כִּי
except a man of them there remained and not in the wilderness they shall die surely of them Hashem had said for

אִם כָּלֵב בֶּן יְפֻנֶּה וִיהוֹשֻׁעַ בִּן נוּן׃
Nun son of and Yehoshua Yefuneh son of Calev .

פָּסוּק טו

Pasuk 15

וַתִּקְרַבְנָה בְּנוֹת צְלָפְחָד בֶּן חֵפֶר בֶּן גִּלְעָד בֶּן מָכִיר בֶּן מְנַשֶּׁה
Menashe son of Machir son of Gilad son of Chefer son of Tzelofchad the daughters of And they approached

לְמִשְׁפְּחֹת מְנַשֶּׁה בֶן יוֹסֵף וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחְלָה נֹעָה וְחָגְלָה
and Choglah Noach Machlah his daughters the names of and these are Yosef son of Menashe of the families of

וּמִלְכָּה וְתִרְצָה׃
and Tirtzah and Milkah

רַשִׁ״י

למשפחת מנשה בן יוסף. לָמָּה נֶאֱמַר? וַהֲלֹא כְּבָר נֶאֱמַר בן מנשה , אֶלָּא
rather Manasseh the son of said already and is it not is it said why Joseph the son of Manasseh Of the families of

לוֹמַר לְךָ, יוֹסֵף חִבֵּב אֶת הָאָרֶץ, שֶׁנֶּאֱמַר "וְהַעֲלִתֶם אֶת עַצְמֹתַי" וְגוֹ' בראשית נ'
50 Bereshis etc my bones — and you shall bring up as it is said the Land — held dear Joseph to you to say

וּבְנוֹתָיו חִבְּבוּ אֶת הָאָרֶץ, שֶׁנֶּאֱמַר תִּנָּה לָנוּ אֲחֻזָּה, וּלְלַמֶּדְךָ שֶׁהָיוּ כֻלָּם
all of them that they were and to teach you a possession to us give as it is said the Land — held dear and his daughters

צַדִּיקִים, שֶׁכָּל מִי שֶׁמַּעֲשָׂיו וּמַעֲשֶׂה אֲבוֹתָיו סְתוּמִים וּפֵרֵט לְךָ הַכָּתוּב
the Scripture to you and detailed are unexplained his ancestors and the deeds of whose deeds who for everyone righteous

בְּאֶחָד מֵהֶם לְיַחֵסוֹ לְשֶׁבַח, הֲרֵי זֶה צַדִּיק בֶּן צַדִּיק, וְאִם יְחַסּוֹ
it traced his genealogy and if a righteous man son of a righteous man this behold for praise to trace his genealogy of them with one

לְגַנַּאי, כְּגוֹן "בָּא יִשְׁמָעֵאל בֶּן נְתַנְיָה בֶּן אֱלִישָׁמָע" מלכים ב כ"ה , בְּיָדוּעַ
it is known 25 II Melachim Elishama the son of Nethaniah the son of Yishmael came such as for disgrace

שֶׁכָּל הַנִּזְכָּרִים עִמּוֹ רְשָׁעִים הָיוּ ספרי׃
Sifrei were wicked with him those mentioned that all

רַשִׁ״י

מחלה נעה וגו'. וּלְהַלָּן במדבר לו יא הוּא אוֹמֵר "וַתִּהְיֶינָה מַחְלָה תִּרְצָה", מַגִּיד
this tells Tirzah" Mahlah "and they were says it 11 36 Bamidbar and further on etc. Noah Mahlah

שֶׁכֻּלָּן שְׁקוּלוֹת — זוֹ כְּזוֹ, לְפִיכָךְ שִׁנָּה אֶת סִדְרָן שם׃
there their order — it changed therefore as this one this one were equal that all of them

פסוק טז

Pasuk 16

וַתַּעֲמֹדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי הַנְּשִׂיאִם וְכָל הָעֵדָה
the congregation and all the leaders and before the Kohen Elazar and before Moshe before And they stood

פֶּתַח אֹהֶל מוֹעֵד לֵאמֹר׃
saying Meeting the Tent of at the entrance of

רַשִׁ״י

לפני משה ולפני אלעזר. מַגִּיד שֶׁלֹּא עָמְדוּ לִפְנֵיהֶם אֶלָּא בִּשְׁנַת הָאַרְבָּעִים, אַחַר
after the fortieth in the year of except before them they stood that not It teaches Elazar and before Moshe Before

שֶׁמֵּת אַהֲרֹן שם׃
there Aharon that died

רַשִׁ"י

לפני משה. וְאַחַר כָּךְ לִפְנֵי אֶלְעָזָר? אֶפְשָׁר אִם מֹשֶׁה לֹא יָדַע אֶלְעָזָר יוֹדֵעַ? אֶלָּא

Rather would know Elazar know did not Moshe if Is it possible Elazar before that and after Moshe Before

סָרֵס הַמִּקְרָא וְדָרְשֵׁהוּ, דִּבְרֵי רַבִּי יאֹשִׁיָּה. אַבָּא חָנָן מִשּׁוּם רַבִּי אֶלְעָזָר

Elazar Rabbi in the name of Chanan Abba Yoshiyah Rabbi these are the words of and expound it the verse invert

אוֹמֵר, בְּבֵית הַמִּדְרָשׁ הָיוּ יוֹשְׁבִים וְעָמְדוּ לִפְנֵי כֻּלָּם שָׁם; בבא בתרא קי"ט :

119 Batra Bava there all of them before and they stood sitting they were Study in the House of says

פָּסוּק יז

Pasuk 17

אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא הָיָה בְּתוֹךְ הָעֵדָה הַנּוֹעָדִים עַל יְהוָה

Hashem against that gathered the assembly in the midst of was not and he in the wilderness died our father

בַּעֲדַת קֹרַח כִּי בְחֶטְאוֹ מֵת וּבָנִים לֹא הָיוּ לוֹ:

to him there were not and sons he died for his own sin but Korach in the assembly of

רַשִׁ"י

והוא לא היה וגו'. לְפִי שֶׁהָיוּ בָאוֹת לוֹמַר בחטאו מת , נִזְקְקוּ לוֹמַר לֹא

not to say they were needed he died in his sin to say coming that they were Because etc. · was not And he

בְּחֶטְא מִתְלוֹנְנִים וְלֹא בַעֲדַת קֹרַח שֶׁהִצּוּ עַל הַקָּקָ"ה הָיָה,

was he the Holy One blessed be He against who incited Korach in the congregation of and not those who murmured in the sin of

אֶלָּא בְּחֶטְאוֹ לְבַדּוֹ מֵת, וְלֹא הֶחֱטִיא אֶת אֲחֵרִים עִמּוֹ ספרי ; רַבִּי עֲקִיבָא אוֹמֵר

says Akiva Rabbi Sifrei with him others — cause to sin and did not he died alone in his sin but

מְקוֹשֵׁשׁ עֵצִים הָיָה וְרַבִּי שִׁמְעוֹן אוֹמֵר מִן הַמַּעְפִּילִים הָיָה שבת צ"ו :

96 Shabbos he was those who presumed from says Shimon and Rabbi he was wood the gatherer of

פָּסוּק יח

Pasuk 18

לָמָּה יִגָּרַע שֵׁם אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֵּן

a son to him there is not because his family from the midst of our father the name of should be diminished Why

תְּנָה לָנוּ אֲחֻזָּה בְּתוֹךְ אֲחֵי אָבִינוּ:

our father the brothers of among a possession to us give

רַשִׁ"י

למה יגרע שם אבינו. אָנוּ בִּמְקוֹם בֵּן עוֹמְדוֹת, וְאִם אֵין הַנְּקֵבוֹת חֲשׁוּבוֹת

are considered females not and if stand a son in place of we our father the name of should be diminished Why

זֶרַע, תִּתְיַבֵּם אִמֵּנוּ לְיָבָם בבא בתרא קיט :

119 Batra Bava to a brother-in-law our mother let her marry offspring

רַשִׁ"י

כי אין לו בן. הָא אִם הָיָה לוֹ בֵּן, לֹא הָיוּ תּוֹבְעוֹת כְּלוּם, מַגִּיד

this tells anything claimed would they have not a son to him there was if behold a son to him there is not Because

שֶׁחַכְמָנִיּוֹת הָיוּ שָׁם :

there they were that wise women

וַיַּקְרֵב מֹשֶׁה אֶת מִשְׁפָּטָן לִפְנֵי יְהוָה׃

Hashem before their case — Moshe And brought near

רַ"שִׁ"י

וַיקְרֵב משה את משפטן. נִתְעַלְּמָה הֲלָכָה מִמֶּנּוּ, וְכָאן נִפְרַע עַל שֶׁנָּטַל

that he took for he was punished and here from him the halacha was hidden their cause — Moshe And he brought

עֲטָרָה לוֹמַר דברים א' "וְהַדָּבָר אֲשֶׁר יִקָּשֶׁה מִכֶּם תַּקְרִבוּן אֵלַי"; דְּ"אַ —

Another explanation to me you shall bring for you will be hard which and the matter 1 Devarim to say a crown

רְאוּיָה הָיְתָה פָּרָשָׁה זוֹ לְהִכָּתֵב עַל יְדֵי מֹשֶׁה, אֶלָּא שֶׁזָּכוּ בְּנוֹת צְלָפְחָד

Tzelofchad the daughters of that merited but Moshe, the hand of by to be written this parsha was Fitting

וְנִכְתְּבָה עַל יָדָן בבא בתרא קי"ט; סנהדרין ח' :

8 Sanhedrin 119 Batra Bava them through and it was written

CHAPTER SUMMARY

The aliyah begins with Hashem's instructions for dividing Eretz Yisrael by lot and according to the population of each tribe, followed by the census of Shevet Levi, totaling 23,000 males from a month old and up. The Torah notes that none of the men counted in this census were from the original generation counted in the Sinai wilderness, who had all passed away in the midbar as decreed, except for Calev ben Yefunneh and Yehoshua bin Nun. Finally, the daughters of Zelophehad present their claim for their father's inheritance, explaining that he died in the wilderness for his own sin and not as part of Korach's rebellion, which leads Moshe Rabbeinu to bring their case before Hashem for a ruling.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this week's parshah, we see a beautiful contrast. On one hand, the Torah describes the division of Eretz Yisrael by a lottery, showing us that every single Yid has a specific, designated portion in the land that is tailored exactly to their neshama. On the other hand, we meet the daughters of Zelophehad, who refused to remain passive. They saw that their father had no sons to inherit his portion, and instead of giving up, they stepped forward with a deep, burning desire for a piece of the Holy Land, asking, "Why should our father's name be lost?"

This teaches us a profound lesson in our avodah. Yes, Hashem has a designated portion of Torah, mitzvos, and spiritual growth that is meant just for you. But you cannot sit back and wait for it to fall into your lap. The daughters of Zelophehad teach us that we must have a holy passion, a real "gevaldig" desire, to claim our spiritual inheritance. When we show Hashem how much we truly want to connect to Him and to His Torah, He opens doors that seemed completely closed.

Today, do not just go through the motions of your daily learning or mitzvos. Before you begin, take thirty seconds to express a genuine, heartfelt desire to Hashem. Say a short prayer in your own words: "Ribono shel Olam, I want a real portion in Your Torah today; please open my heart to truly receive it."

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📖 THE SUGYA

In this daf, we dive deeper into the sugya of the signs of kosher and non-kosher birds, exploring the deep wisdom of the Torah's classifications. The Gemara analyzes the four signs of a kosher bird—having an extra digit, a crop, a gizzard that can be peeled, and not being a bird of prey that claws its food. We look at the contrast between the completely non-kosher nesher, which has none of these signs, and the completely kosher doves, which possess all four, and we seek to understand how the Sages derived the halachic status of birds that fall in between.

With great warmth and depth, the Gemara engages in a beautiful back-and-forth to determine how many signs a bird actually needs to be considered kosher mid'Oraisa. We examine the teachings of Rabbi Chiyya, who suggests that even a single kosher sign could be enough to permit a bird, provided it is not one of the twenty-four non-kosher species explicitly listed in the Torah. Through this, we learn to appreciate the precision of every single word and letter written by the Merciful One in the Torah.

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

BRAISA

מָה נֶּשֶׁר מְיוּחָד שֶׁאֵין לוֹ אֶצְבַּע יְתֵרָה וְזֶפֶק וְאֵין קוֹרְקְבָנוֹ נִקְלָף וְדוֹרֵס וְאוֹכֵל – טָמֵא, אַף כָּל כַּיּוֹצֵא בּוֹ – טָמֵא.

Just as the **eagle is unique in that it does not have an extra toe, or a crop, and its gizzard is not peelable, and it claws and eats** its prey, and it is **tamei** (non-kosher), **so too, any** bird **similar to it** in having none of these signs is **tamei**.

BRAISA

תּוֹרִין שֶׁיֵּשׁ לָהֶן אֶצְבַּע יְתֵרָה וְזֶפֶק וְקוֹרְקְבָן נִקְלָף וְאֵין דּוֹרְסִין וְאוֹכְלִין – טְהוֹרִין, אַף כָּל כַּיּוֹצֵא בָּהֶן – טְהוֹרִין.

And just as **turtledoves** and pigeons, **which have an extra toe, and a crop, and a peelable gizzard, and do not claw and eat, are tahor** (kosher), **so too, any** bird **similar to them** in having all four signs is **tahor**.

RESOLUTION

אָמַר אַבָּיֵי: לֹא נֶאֱמַר פֵּירוּשָׁן מִדִּבְרֵי תּוֹרָה אֶלָּא מִדִּבְרֵי סוֹפְרִים.

Abaye said: The Mishnah's statement that the signs of kosher birds were not stated in the Torah means that **their explanation was not stated from the words of the Torah, but rather from the words of the Sages** in the Braisa.

BRAISA

תָּנֵי רַבִּי חִיָּיא: עוֹף הַבָּא בְּסִימָן אֶחָד טָהוֹר, לְפִי שֶׁאֵין דּוֹמֶה לְנֶשֶׁר.

Rabbi Chiyya taught in a Braisa: **A bird that comes with** even **one** kosher **sign is tahor, because it is not similar to the eagle**.

EXPLANATION

נֶשֶׁר דְּלֵית לֵיהּ כְּלָל – הוּא דְּלָא תֵּיכוֹל, הָא אִיכָּא דְּאִית לֵיהּ חַד – תֵּיכוֹל.

It is only **an eagle, which has no** kosher signs **at all, that you shall not eat; but where there is** a bird **that has** even **one** sign, **you may eat** it.

QUESTION

וְלֵילַף מִתּוֹרִין: מָה תּוֹרִין דְּאִיכָּא כּוּלְּהוּ אַרְבְּעָה, אַף הָכָא נָמֵי עַד דְּאִיכָּא כּוּלְּהוּ אַרְבְּעָה?

The Gemara asks: **But let us learn from turtledoves: Just as turtledoves, where there are all four** signs present, are kosher, **so too here also,** no bird should be kosher **until there are all four** signs present!

ANSWER

אִם כֵּן, שְׁאָר עוֹפוֹת טְמֵאִין דִּכְתַב רַחֲמָנָא לְמָה לִי?

The Gemara answers: **If so, why do I need the other tamei birds that the Merciful One wrote** in the Torah? Since none of them have all four signs, they would already be forbidden by derivation from turtledoves.

OBJECTION

וְנֵילַף מִינַּיְיהוּ: מָה הָתָם תְּלָתָא וְלָא אָכְלִינַן, אַף כֹּל תְּלָתָא וְלָא נֵיכוֹל, וְכָל שֶׁכֵּן תְּרֵי וְחַד?

The Gemara objects: **But let us learn from them,** the other non-kosher birds: **Just as there,** those birds have **three** kosher signs **and we do not eat** them, **so too, any** bird with **three** signs **we should not eat, and all the more so** one with **two or one** sign!

ANSWER

אִם כֵּן, עוֹרֵב, דִּכְתַב רַחֲמָנָא, לְמָה לִי? הַשְׁתָּא דְּאִית לֵיהּ תְּלָתָא לָא אָכְלִינַן, דְּאִית לֵיהּ תְּרֵי מִיבַּעְיָא?

The Gemara responds: **If so, why do I need the crow, which the Merciful One wrote** as forbidden? **Now, if** a bird **that has three** signs **we do not eat, is it necessary** to mention a crow **which has** only **two** signs?

OBJECTION

וְלֵילַף מֵעוֹרֵב: מָה הָתָם תְּרֵי לָא, אַף כֹּל תְּרֵי לָא?

The Gemara objects: **But let us learn from the crow: Just as there,** a bird with **two** signs is **not** eaten, **so too, any** bird with **two** signs should **not** be eaten!

ANSWER

אִם כֵּן, פֶּרֶס וְעָזְנִיָּה דִּכְתַב רַחֲמָנָא לְמָה לִי? הַשְׁתָּא דְּאִית לֵיהּ תְּרֵי לָא אָכְלִינַן, דְּאִית לֵיהּ חַד מִיבַּעְיָא!

The Gemara responds: **If so, why do I need the peres and the ozniyah, which the Merciful One wrote? Now, if** a bird **that has two** signs **we do not eat, is it necessary** to mention those **which have** only **one** sign?

OBJECTION

וְנִיגְמַר מִפֶּרֶס וְעָזְנְיָה?

The Gemara objects: **But let us learn from the peres and the ozniyah** that any bird with only one sign is forbidden!

ANSWER

אִם כֵּן, נֶשֶׁר דִּכְתַב רַחֲמָנָא לְמָה לִי? הַשְׁתָּא דְּאִית לֵיהּ חַד לָא אָכְלִינַן, דְּלֵית לֵיהּ כְּלָל מִיבַּעְיָא!

The Gemara responds: **If so, why do I need the eagle, which the Merciful One wrote? Now, if** a bird **that has one** sign **we do not eat, is it necessary** to mention the eagle, **which has none at all?**

EXPLANATION

אֶלָּא נֶשֶׁר דְּלֵית לֵיהּ כְּלָל – הוּא דְּלָא תֵּיכוֹל, הָא דְּאִית לֵיהּ חַד – אֵכוֹל.

Rather, it must be that **an eagle, which has no** signs **at all, is what you shall not eat; but that which has** even **one** sign, **you may eat**.

OBJECTION

וְאֶלָּא, טַעְמָא דִּכְתַב רַחֲמָנָא נֶשֶׁר, הָא לָאו הָכִי הֲוָה אָמֵינָא: לֵילַף מִפֶּרֶס וְעָזְנְיָה?

The Gemara objects: **But rather, is the reason** we eat a bird with one sign only **because the Merciful One wrote 'eagle'? If not for this, would I have said: Let us learn from the peres and the ozniyah** that a bird with one sign is forbidden?

INFERENCE

הֲוָה לֵיהּ פֶּרֶס וְעָזְנְיָה שְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד, וּשְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד אֵין מְלַמְּדִין.

But **the peres and the ozniyah would be two verses that come as one, and** there is a rule that **two verses that come as one do not teach** a general rule to other cases!

ANSWER

גְּמִירִי, דְּאִיכָּא בְּהַאי לֵיכָּא בְּהַאי, וּדְאִיכָּא בְּהַאי לֵיכָּא בְּהַאי.

The Gemara responds: **It is learned as a tradition that what is present in this** one (the peres) **is not present in that** one (the ozniyah), **and what is present in that** one **is not present in this** one. Thus, they are not identical cases, and they would not be considered two verses that come as one.

OBJECTION

מִכְּדֵי עֶשְׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִים הָווּ, אִי אֶפְשָׁר דְּחַד דְּאִיכָּא בְּהָנֵךְ לֵיכָּא בְּהָנֵי, וְהָווּ לְהוּ שְׁנֵי כְּתוּבִים הַבָּאִים כְּאֶחָד.

The Gemara persists: **Now, there are twenty-four tamei birds** in total. **It is impossible that the one** sign **present in these** (the peres and ozniyah) **is not present in** some of **those** other twenty-two birds. Therefore, they are indeed redundant, **and they would be two verses that come as one**, from which we could not derive a rule anyway!

ANSWER

גְּמִירִי: עֶשְׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִים הָווּ, וְאַרְבָּעָה סִימָנִין. תְּלָתָא הָדְרִי בְּכוּלְּהוּ, עֶשְׂרִים מֵהֶם שְׁלֹשָׁה שְׁלֹשָׁה, וּתְרֵי בְּעוֹרֵב, חַד בְּפֶרֶס וְחַד בְּעָזְנְיָה, דְּאִיתֵיהּ בְּהָא לֵיתֵיהּ בְּהָא.

The Gemara responds: **It is learned as a tradition: There are twenty-four tamei birds, and four signs. Three** of the signs **go around among all of them: twenty of them** have **three** signs **each, and two** signs are found **in the crow, one** unique sign

is found **in the peres, and one** unique sign is found **in the ozniyah, such that what is present in this is not present in that**.

EXPLANATION

מַהוּ דְּתֵימָא לֵילַיף מִינֵּיהּ – כְּתַב רַחֲמָנָא "נֶשֶׁר", נֶשֶׁר דְּלֵית לֵיהּ כְּלָל הוּא דְּלָא תֵּיכוֹל, הָא אִיכָּא דְּאִית לֵיהּ חַד – אֵכוֹל.

Lest you say: Let us learn from either of them to forbid any bird with only that sign, **the Merciful One wrote 'eagle'** to teach: **An eagle, which has no** signs **at all, is what you shall not eat; but where there is** a bird **that has** even **one** sign, **you may eat** it.

QUESTION

אֶלָּא, תּוֹרִין דִּכְתַב רַחֲמָנָא לְמָה לִי?

The Gemara asks: **But rather, why do I need the turtledoves that the Merciful One wrote** as kosher, since we already know that any bird with even one sign is kosher?

ANSWER

אָמַר רַב עוּקְבָא בַּר חָמָא: לְקָרְבָּן.

Rav Ukva bar Chama said: They were mentioned to teach that they are fit **for an offering** on the Altar, but other kosher birds are not.

STATEMENT

אָמַר רַב נַחְמָן:

Rav Nachman says:

SUMMARY

The Gemara establishes that while a nesher has none of the kosher signs and doves have all four, the Torah's explicit listing of twenty-four non-kosher birds teaches us how to evaluate birds with intermediate signs. Through a rigorous analysis of the list of non-kosher birds—including the crow, the peres, and the ozniyya—the Gemara demonstrates that we do not simply derive prohibitions from a single archetype. Instead, the unique inclusion of the nesher teaches that only a bird completely lacking kosher signs is automatically forbidden, while a bird with even one kosher sign may be permitted if it is not one of the forbidden species. Finally, the Gemara accounts for the distribution of these four signs among the twenty-four non-kosher birds, showing how the unique physical traits of the peres and the ozniyya prevent us from applying a sweeping prohibition to all birds with only a single kosher sign.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at how the Gemara painstakingly counts every single kosher sign of a bird, down to a single claw or the peeling of a gizzard. The Torah does not just give us a blanket label of "kosher" or "non-kosher"; it demands that we examine the fine details. In our own lives, we often look at ourselves or others in broad, sweeping strokes, labeling someone as a spiritual success or a failure. But the Aibershter looks at the details. Even if a person feels far from where they should be, a single kosher sign—one small mitzvah done with sincerity, one moment of holding back from anger, one minute of learning—is precious and pure in His eyes.

We see this clearly from the nesher, the eagle, which has absolutely no kosher signs at all. The Gemara teaches us that as long as a bird has even one single kosher sign, it is rescued from being completely like the nesher. This is a profound lesson in our own avodah. The yetzer hara wants you to believe that if you cannot be perfect, if you do not possess all four "signs" of a perfect, flawless Yid, then your efforts do not count. But the Torah reveals the opposite: a single kosher sign has the power to change your entire status.

Never underestimate the value of one small, positive step. You do not need to achieve complete perfection today to be beloved by Hashem. Just like the birds in our daf, having even one kosher sign makes all the difference in the world.

Today, find one small, specific area of your avodah—such as saying a single brachah slowly and with kavana, or giving a coin to tzedakah with a smile—and do it with the joy of knowing that this single "kosher sign" is infinitely precious to Hashem.

הִלְכוֹת יְסוֹדֵי הַתּוֹרָה · פֶּרֶק שְׁמִינִי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam brings us to the very foundation of our emunah, explaining how we know with absolute certainty that Moshe Rabbeinu's prophecy is true. We learn that the miracles Moshe performed in Mitzrayim and the midbar were not meant to prove his prophecy, but were simply done for the practical needs of the moment. Rather, our eternal emunah rests solely on Ma'amad Har Sinai, where the entire nation saw the fire and heard the Voice of Hashem with their own eyes and ears.

We will also learn how this foundation guides our approach to any prophet who arises after Moshe Rabbeinu. The Rambam explains that we only listen to a later prophet because of the mitzvah Moshe commanded us to do so, and we are warned never to listen to anyone who uses signs or wonders to contradict the Torah of Moshe.

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

הֲלָכָה א

Halacha 1 · Belief in Moshe Based on the Revelation at Sinai and Not on Wonders

מֹשֶׁה רַבֵּנוּ לֹא הֶאֱמִינוּ בּוֹ יִשְׂרָאֵל מִפְּנֵי הָאוֹתוֹת שֶׁעָשָׂה.

In **Moshe our teacher, Israel did not believe in him because of the wonders that he performed**.

שֶׁהַמַּאֲמִין עַל פִּי הָאוֹתוֹת יֵשׁ בְּלִבּוֹ דִּפְי שֶׁאֶפְשָׁר שֶׁיַּעֲשֶׂה הָאוֹת בְּלָט וְכִשּׁוּף.

For the believer who believes solely **by way of wonders, there is in his heart doubt, for it is possible that he performed the wonder through magic and sorcery**.

אֶלָּא כָּל הָאוֹתוֹת שֶׁעָשָׂה מֹשֶׁה בַּמִּדְבָּר לְפִי הַצֹּרֶךְ עָשָׂאם. לֹא לְהָבִיא רְאָיָה עַל הַנְּבוּאָה.

Rather, all the wonders that Moshe performed in the desert, according to the need he performed them, not to bring proof for the prophecy.

הָיָה צָרִיךְ לְהַשְׁקִיעַ אֶת הַמִּצְרִיִּים קָרַע אֶת הַיָּם וְהִצְלִילָן בְּתוֹכוֹ.

When he **was needed to drown the Egyptians, he split the sea and sank them in it**.

צָרַכְנוּ לְמָזוֹן הוֹרִיד לָנוּ אֶת הַמָּן.

When **we needed food, he brought down for us the manna**.

צָמְאוּ בָּקַע לָהֶן אֶת הָאֶבֶן.

When **they thirsted, he split for them the rock**.

כְּפְרוּ בּוֹ עַד קֹרַח בָּלְעָה אוֹתָן הָאָרֶץ. וְכֵן שְׁאָר כָּל הָאוֹתוֹת.

When the assembly of Korach denied him, the earth swallowed them; and so the rest of all the wonders were performed only for a specific need.

וּבַמֶּה הֶאֱמִינוּ בּוֹ. בְּמַעֲמַד הַר סִינַי

And through what did they believe in him? At the standing of Mount Sinai,

שֶׁעֵינֵינוּ רָאוּ וְלֹא זָר וְאָזְנֵינוּ שָׁמְעוּ וְלֹא אַחֵר הָאֵשׁ וְהַקּוֹלוֹת וְהַלַּפִּידִים

for our eyes saw and not a stranger, and our ears heard and not another, the fire and the sounds and the torches,

וְהוּא נִגַּשׁ אֶל הָעֲרָפֶל וְהַקּוֹל מְדַבֵּר אֵלָיו וְאָנוּ שׁוֹמְעִים מֹשֶׁה מֹשֶׁה לֵךְ אֱמֹר לָהֶן כָּךְ וְכָךְ.

and he approached to the thick cloud and the Voice spoke to him and we heard, "Moshe, Moshe, go say to them thus and thus."

וְכֵן הוּא אוֹמֵר "פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם".

And so He says, "Face to face spoke Hashem with you."

וְנֶאֱמַר "לֹא אֶת אֲבֹתֵינוּ כָּרַת ה' אֶת הַבְּרִית הַזֹּאת".

And it is said, "Not with our fathers made Hashem this covenant."

וּמִנַּיִן שֶׁמַּעֲמַד הַר סִינַי לְבַדּוֹ הִיא רְאָיָה לִנְבוּאָתוֹ שֶׁהִיא אֱמֶת שֶׁאֵין בּוֹ דֹּפִי

And from where do we know that the standing of Mount Sinai alone, it is the proof to his prophecy that it is truth, that there is not in it doubt?

שֶׁנֶּאֱמַר "הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעַב הֶעָנָן בַּעֲבוּר יִשְׁמַע הָעָם בְּדַבְּרִי עִמָּךְ וְגַם בְּךָ יַאֲמִינוּ לְעוֹלָם".

As it is said, "Behold, I come to you in the thickness of the cloud, so that the people will hear in My speaking with you, and also in you they will believe forever."

מִכְּלַל שֶׁקֹּדֶם דָּבָר זֶה לֹא הֶאֱמִינוּ בּוֹ נֶאֱמָנוּת שֶׁהִיא עוֹמֶדֶת לְעוֹלָם

We see from the implication that before this matter, they did not believe in him with a belief that stands forever,

אֶלָּא נֶאֱמָנוּת שֶׁיֵּשׁ אַחֲרֶיהָ הִרְהוּר וּמַחֲשָׁבָה:

rather, a belief that there is after it suspicion and thought.

הֲלָכָה ב

Halacha 2 · Belief in Moshe at Mount Sinai and the Status of Later Prophets' Signs

נִמְצְאוּ אֵלּוּ שֶׁשּׁוּלַּח לָהֶן

It turns out that these people to whom he was sent

הֵם הָעֵדִים עַל נְבוּאָתוֹ שֶׁהִיא אֱמֶת

they are the witnesses to his prophecy, that it is true,

וְאֵינוֹ צָרִיךְ לַעֲשׂוֹת לָהֶן אוֹת אַחֵר.

and he does not need to perform another sign for them.

שֶׁהֵם וְהוּא עֵדִים בַּדָּבָר

For they and he are witnesses in the matter,

כִּשְׁנֵי עֵדִים שֶׁרָאוּ דָּבָר אֶחָד בְּיַחַד

like two witnesses who saw a single matter together,

שֶׁכָּל אֶחָד מֵהֶן עֵד לַחֲבֵרוֹ שֶׁהוּא אוֹמֵר אֱמֶת

where each one of them is a witness for his fellow that he is speaking the truth,

וְאֵין אֶחָד מֵהֶן צָרִיךְ לְהָבִיא רְאָיָה לַחֲבֵרוֹ.

and neither one of them needs to bring proof to his fellow.

כָּךְ מֹשֶׁה רַבֵּנוּ כָּל יִשְׂרָאֵל עֵדִים לוֹ אַחַר מַעֲמַד הַר סִינַי

So too, regarding Moshe Rabbeinu, all of Yisrael were witnesses for him after the standing at Mount Sinai,

וְאֵינוֹ צָרִיךְ לַעֲשׂוֹת לָם אוֹת.

and he did not need to perform a sign for them anymore.

וְזֶהוּ שֶׁאָמַר לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בִּתְחִלַּת נְבוּאָתוֹ

And this is what Moshe said to the Holy One, blessed is He, at the beginning of his prophecy,

בְּעֵת שֶׁנָּתַן לוֹ הָאוֹתוֹת לַעֲשׂוֹתָן בְּמִצְרַיִם

at the time He gave him the signs to perform them in Mitzrayim,

וְאָמַר לוֹ "וְשָׁמְעוּ לְקֹלֶךָ".

and He said to him, "And they will listen to your voice."

יָדַע מֹשֶׁה רַבֵּנוּ שֶׁהַמַּאֲמִין עַל פִּי הָאוֹתוֹת

Moshe Rabbeinu knew that one who believes based on signs alone

יֵשׁ בְּלִבָּבוֹ דֹּפִי וּמְהַרְהֵר וּמְחַשֵּׁב

has a flaw in his heart, and he wonders and doubts,

וְהָיָה נִשְׁמָט מִלֵּילֵךְ

and he was trying to withdraw from going on his mission,

וְאָמַר "וְהֵן לֹא יַאֲמִינוּ לִי".

and he said, "But behold, they will not believe me."

עַד שֶׁהוֹדִיעוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא

Until the Holy One, blessed is He, informed him

שֶׁאֵלּוּ הָאוֹתוֹת אֵינָן אֶלָּא עַד שֶׁיֵּצְאוּ מִמִּצְרַיִם

that these signs are only for until they leave Mitzrayim,

וְאַחַר שֶׁיֵּצְאוּ וְיַעַמְדוּ עַל הָהָר הַזֶּה

and after they leave and stand upon this mountain,

יִסְתַּלֵּק הִרְהוּר שֶׁמְּהַרְהֲרִין אַחֲרֶיךָ

the doubt that they harbor about you will be removed,

שֶׁאֲנִי נוֹתֵן לְךָ כָּאן אוֹת

for I am giving you a sign here

שֶׁיֵּדְעוּ שֶׁאֲנִי שְׁלַחְתִּיךָ בֶּאֱמֶת מִתְּחִלָּה

so that they will know that I sent you in truth from the very beginning,

וְלֹא יִשָּׁאֵר בְּלִבָּם הִרְהוּר.

and no doubt will remain in their heart.

וְהוּא שֶׁהַכָּתוּב אוֹמֵר

And that is what the verse says:

"וְזֶה לְךָ הָאוֹת כִּי אָנֹכִי שְׁלַחְתִּיךָ

"And this shall be the sign for you that I have sent you:

בְּהוֹצִיאֲךָ אֶת הָעָם מִמִּצְרַיִם תַּעַבְדוּן אֶת הָאֱלֹהִים עַל הָהָר הַזֶּה".

when you take the people out of Mitzrayim, you shall serve God upon this mountain."

נִמְצֵאתָ אוֹמֵר

Consequently, you must say

שֶׁכָּל נָבִיא שֶׁיַּעֲמֹד אַחַר מֹשֶׁה רַבֵּנוּ

that any prophet who arises after Moshe Rabbeinu,

אֵין אָנוּ מַאֲמִינִים בּוֹ מִפְּנֵי הָאוֹת לְבַדּוֹ

we do not believe in him because of the sign alone,

כְּדֵי שֶׁנֹּאמַר אִם יַעֲשֶׂה אוֹת נִשְׁמַע לוֹ לְכָל מַה שֶּׁיֹּאמַר.

so that we would say, 'If he performs a sign, we will listen to him in whatever he says.'

אֶלָּא מִפְּנֵי הַמִּצְוָה שֶׁצִּוָּה מֹשֶׁה בַּתּוֹרָה וְאָמַר

Rather, we believe in him because of the mitzvah that Moshe commanded in the Torah, saying,

אִם נָתַן אוֹת "אֵלָיו תִּשְׁמָעוּן".

if he gives a sign, "to him you shall listen."

כְּמוֹ שֶׁצִּוָּנוּ לַחְתֹּךְ הַדָּבָר עַל פִּי שְׁנַיִם עֵדִים

Just as Hashem commanded us to decide a matter based on the testimony of two witnesses,

וְאַף עַל פִּי שֶׁאֵין אָנוּ יוֹדְעִין אִם הֵעִידוּ אֱמֶת אִם שֶׁקֶר.

even though we do not know for certain if they testified truthfully or falsely,

כָּךְ מִצְוָה לִשְׁמֹעַ מִזֶּה הַנָּבִיא

so too it is a mitzvah to listen to this prophet,

אַף עַל פִּי שֶׁאֵין אָנוּ יוֹדְעִים אִם הָאוֹת אֱמֶת אוֹ בְּכִשּׁוּף וְלָט.

even though we do not know if the sign is genuine or done through magic and sorcery.

הֲלָכָה ג

Halacha 3 · We Do Not Listen to a Prophet Who Denies the Prophecy of Moshe

לְפִיכָךְ אִם עָמַד הַנָּבִיא וְעָשָׂה אוֹתוֹת וּמוֹפְתִים גְּדוֹלִים

Therefore, if a person arises claiming to be a prophet, and performs great signs and wonders

וּבִקֵּשׁ לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה רַבֵּנוּ

and seeks to deny the prophecy of Moshe our teacher,

אֵין שׁוֹמְעִין לוֹ

we do not listen to him;

וְאָנוּ יוֹדְעִין בְּבֵאוּר שֶׁאוֹתָן הָאוֹתוֹת בְּלָט וְכִשּׁוּף הֵן.

and we know with clarity that those signs are performed through magic and sorcery.

לְפִי שֶׁנְּבוּאַת מֹשֶׁה רַבֵּנוּ אֵינָהּ עַל פִּי הָאוֹתוֹת

This is because the prophecy of Moshe our teacher is not established by way of the signs he performed,

כְּדֵי שֶׁנַּעֲרֹךְ אוֹתוֹת זֶה לְאוֹתוֹת זֶה.

so that we would have to **compare the signs of this** new prophet **to the signs of that** one, Moshe.

אֶלָּא בְּעֵינֵינוּ רָאִינוּהָ וּבְאָזְנֵינוּ שְׁמַעֲנוּהָ כְּמוֹ שֶׁשָּׁמַע הוּא.

Rather, with our own **eyes we saw it, and with our** own **ears we heard it, just as he,** Moshe, **heard** it directly from Hashem.

הָא לְמָה הַדָּבָר דּוֹמֶה

To what is this matter comparable?

לְעֵדִים שֶׁהֵעִידוּ לָאָדָם עַל דָּבָר שֶׁרָאָה בְּעֵינָיו שֶׁאֵינוֹ כְּמוֹ שֶׁרָאָה

It is like **witnesses who testified to a man about a matter that he** himself **saw with his eyes,** claiming **that it is not as he saw.**

שֶׁאֵינוֹ שׁוֹמֵעַ לָהֶן אֶלָּא יוֹדֵעַ בְּוַדַּאי שֶׁהֵן עֵדֵי שֶׁקֶר.

In such a case, **he does not listen to them, but rather knows with certainty that they are false witnesses.**

לְפִיכָךְ אָמְרָה תּוֹרָה שֶׁאִם בָּא הָאוֹת וְהַמּוֹפֵת

Therefore, the Torah stated that even if the sign and the wonder come to pass, as it says in

דברים יג ד "לֹא תִשְׁמַע אֶל דִּבְרֵי הַנָּבִיא הַהוּא".

Devarim 13:4, **"Do not listen to the words of that prophet."**

שֶׁהֲרֵי זֶה בָּא אֵלֶיךָ בְּאוֹת וּמוֹפֵת לְהַכְחִישׁ מַה שֶּׁרָאִיתָ בְּעֵינֶיךָ

For behold, this one comes to you with a sign and a wonder to deny what you saw with your own **eyes** at Har Sinai.

וְהוֹאִיל וְאֵין אָנוּ מַאֲמִינִים בְּמוֹפֵת אֶלָּא מִפְּנֵי הַמִּצְוֹת שֶׁצִּוָּנוּ מֹשֶׁה

And since we do not believe in any prophet's **wonder except because of the commandment that Moshe commanded us** to do so,

הֵיאַךְ נְקַבֵּל מֵאוֹת זֶה שֶׁבָּא לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה שֶׁרָאִינוּ וְשֶׁשָּׁמַעְנוּ:

how can we accept a sign **from this** prophet **who comes to deny the prophecy of Moshe, which we** ourselves **saw and which we heard?**

CHAPTER SUMMARY

The chapter establishes that the Jewish people's belief in Moshe Rabbeinu was not based on wonders, which can be faked through sorcery, but on the revelation at Mount Sinai where everyone witnessed his appointment firsthand. Because of this, any later prophet who performs wonders is only believed because of Moshe's command to do so, similar to how a court relies on two witnesses. Consequently, if a prophet arises and performs wonders to dispute the Torah of Moshe, we disregard him completely, knowing his signs are false, since a wonder can never override what we saw and heard with our own eyes at Sinai.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam is teaching us a fundamental truth about the human soul: miracles, wonders, and external excitement do not build lasting emunah. A faith built on 'signs' is fragile; it leaves room for doubts and second-guessing. True, unbreakable connection only comes from direct, personal experience, the 'face to face' encounter of Ma'amad Har Sinai, where we saw and heard the truth for ourselves.

In our daily avodah, we often find ourselves waiting for 'signs' or waiting for inspiration to strike from the outside. We think, 'If only I had a great spiritual breakthrough, or if my prayers were answered with an obvious miracle, then I would be a different person.' But Hashem is telling us that real, enduring connection is not built on spectacular, fleeting moments. It is built on the quiet, steady reality of Torah and mitzvos that we live with every single day.

Stop looking for external wonders to jumpstart your yiras Shamayim. Instead, look at the Torah you learn and the mitzvos you perform as your own personal Har Sinai. When you sit down to learn or stand up to daven, you are not relying on hearsay or looking for magic; you are stepping directly into the reality of Hashem's presence.

Today, choose one mitzvah or one halacha and perform it not because you feel a sudden burst of inspiration, but simply because you stand before Hashem. Do it with the quiet, absolute certainty of someone who knows the truth in their very bones.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'