חוּמָּשׁ עִם רַשִׁ"י · פנחס · רְבִיעִי

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

PINCHAS · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we learn of Hashem's response to the righteous daughters of Tzelofchad, confirming that their claim is entirely correct and establishing the eternal Torah laws of inheritance. We see how a daughter inherits when there is no son, followed by the order of succession through brothers, uncles, and the closest relatives, ensuring a family's portion in Eretz Yisrael is preserved.

Following this, Hashem commands Moshe Rabbeinu to ascend Har HaAbarim to view the Promised Land before he is gathered to his people, just as his brother Aharon was. Rather than focusing on himself, Moshe immediately begs Hashem to appoint a dedicated leader to guide the holy nation, so they will never be left like sheep without a shepherd.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר׃

saying Moshe to Hashem And He said

פָּסוּק ב

Pasuk 2

כֵּן בְּנוֹת צְלָפְחָד דֹּבְרֹת נָתֹן תִּתֵּן לָהֶם אֲחֻזַּת נַחֲלָה בְּתוֹךְ

among inheritance a possession of to them you shall give surely speak Tzelofchad the daughters of correctly

אֲחֵי אֲבִיהֶם וְהַעֲבַרְתָּ אֶת נַחֲלַת אֲבִיהֶן לָהֶן׃

to them their father the inheritance of — and you shall transfer their father the brothers of

רַשִׁ"י

כן בנות צלפחד דברת. כְּתַרְגּוּמוֹ, "יָאוּת" — כָּךְ כְּתוּבָה פָּרָשָׁה זוֹ לְפָנַי

before Me this the parsha is written so properly like its Targum speak Tzelofchad the daughters of Rightly

בַּמָּרוֹם, מַגִּיד שֶׁרָאָתָה עֵינָן מַה שֶׁלֹּא רָאָתָה עֵינוֹ שֶׁל מֹשֶׁה תנחומא׃

Tanchuma Moshe of the eye saw that not what their eye that saw this tells on High

רַשִׁ"י

כן בנות צלפחד דברת. יָפֶה תָּבְעוּ, אַשְׁרֵי אָדָם שֶׁהַקָּבָּ"ה מוֹדֶה

agrees that the Holy One Blessed be He a person praiseworthy is they claimed well speak Tzelofchad the daughters of Rightly

לִדְבָרָיו ספרי׃

Sifrei to his words

רַשִׁ"י

נתן תתן. שְׁנֵי חֲלָקִים, חֵלֶק אֲבִיהֶן שֶׁהָיָה מִיּוֹצְאֵי מִצְרַיִם, וְחֶלְקוֹ עִם

Giving you shall give two portions the portion of their father who was of those who left Mitzrayim and his portion with

אֶחָיו בְּנִכְסֵי חֵפֶר בבא בתרא קי"ח :

his brothers in the property of Chefer Bava Batra 118

רַשִׁ"י

והעברת. לְשׁוֹן עֶבְרָה הוּא בְּמִי שֶׁאֵינוֹ מַנִּיחַ בֵּן לְיָרְשׁוֹ. דָּ"אַ —

and you shall transfer an expression of wrath it is against one who does not leave a son to inherit him another explanation —

עַל שֵׁם שֶׁהַבַּת מַעֲבֶרֶת נַחֲלָה מִשֵּׁבֶט לְשֵׁבֶט, שֶׁבְּנָהּ וּבַעְלָהּ יוֹרְשִׁין

on account of that the daughter causes to pass an inheritance from a tribe to a tribe for her son and her husband inherit

אוֹתָהּ — שֶׁ"לֹּא תִסֹּב נַחֲלָה" במדבר ל"ו לֹא נִצְטַוָּה אֶלָּא לְאוֹתוֹ הַדּוֹר בִּלְבַד

her — for do not turn about an inheritance Numbers 36 was not commanded except to that generation alone

בבא בתרא ק"כ — וְכֵן וְהַעֲבַרְתָּם אֶת נַחֲלָתוֹ לְבִתּוֹ, בְּכֻלָּן הוּא אוֹמֵר

Bava Batra 120 and so and you shall transfer — his inheritance to his daughter in all of them He says

"וּנְתַתֶּם" וּבַבַּת הוּא אוֹמֵר "וְהַעֲבַרְתֶּם":

and you shall give but by the daughter He says and you shall transfer

פָּסוּק ג

Pasuk 3

וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי יָמוּת וּבֵן אֵין לוֹ

And to the children of Yisrael you shall speak saying A man when he dies and a son there is not to him

וְהַעֲבַרְתֶּם אֶת נַחֲלָתוֹ לְבִתּוֹ:

then you shall transfer — his inheritance to his daughter

פָּסוּק ד

Pasuk 4

וְאִם אֵין לוֹ בַּת וּנְתַתֶּם אֶת נַחֲלָתוֹ לְאֶחָיו:

And if there is not to him a daughter then you shall give — his inheritance to his brothers

פָּסוּק ה

Pasuk 5

וְאִם אֵין לוֹ אַחִים וּנְתַתֶּם אֶת נַחֲלָתוֹ לַאֲחֵי אָבִיו:

And if there are not to him brothers then you shall give — his inheritance to the brothers of his father

פָּסוּק ו

Pasuk 6

וְאִם אֵין אַחִים לְאָבִיו וּנְתַתֶּם אֶת נַחֲלָתוֹ לִשְׁאֵרוֹ הַקָּרֹב אֵלָיו

And if there are no brothers to his father then you shall give — his inheritance to his relative who is closest to him

מִמִּשְׁפַּחְתּוֹ וְיָרַשׁ אֹתָהּ וְהָיְתָה לִבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט

from his family and he shall inherit it and it shall be for the children of Yisrael as a decree of justice

כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה׃
Moshe — Hashem commanded as

רַשִׁ"י

לשארו הקרב אליו ממשפחתו. וְאֵין מִשְׁפָּחָה קְרוּיָה אֶלָּא מִצַּד הָאָב שם
there the father from the side of except called family and there is no of his family to him that is next To his kin

ק"ט׃
109

פָּסוּק ז

Pasuk 7

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה וּרְאֵה אֶת הָאָרֶץ
the land — and see this Abarim the mountain of to ascend Moshe to Hashem And He said

אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל׃
Yisrael to the children of I have given that

רַשִׁ"י

עלה אל הר העברים. לָמָּה נִסְמְכָה לְכָאן? כֵּיוָן שֶׁאָמַר הַקָּבָ"ה
the Holy One blessed be He that said since to here is it juxtaposed why Abarim the mountain of to Go up

נָתֹן תִּתֵּן לָהֶם, אָמַר אוֹתִי צִוָּה הַמָּקוֹם לְהַנְחִיל, שֶׁמָּא הֻתְּרָה
is annulled perhaps to apportion the inheritance the Omnipresent commanded me he said to them give you shall surely

הַגְּזֵרָה וְאֶכָּנֵס לָאָרֶץ? אָמַר לוֹ הַקָּבָ"ה גְּזֵרָתִי בִּמְקוֹמָהּ עוֹמֶדֶת.
stands in its place My decree the Holy One blessed be He to him said into the Land and I shall enter the decree

דָּ"א — כֵּיוָן שֶׁנִּכְנַס מֹשֶׁה לְנַחֲלַת בְּנֵי גָד וּבְנֵי רְאוּבֵן
Reuven and the children of Gad the children of into the inheritance of Moshe that entered since Another explanation

שָׂמַח וְאָמַר, כְּמִדָּמֶה שֶׁהַתַּר לִי נִדְרִי; מָשָׁל לְמֶלֶךְ שֶׁגָּזַר עַל בְּנוֹ שֶׁלֹּא
that not his son upon who decreed to a king A parable my vow for me that is annulled it seems and said he rejoiced

יִכָּנֵס לְפֶתַח פָּלְטִין שֶׁלּוֹ, נִכְנַס לַשַּׁעַר וְהוּא אַחֲרָיו, לֶחָצֵר וְהוּא אַחֲרָיו,
after him and he to the courtyard after him and he to the gate He entered his the palace to the entrance of he should enter

לַטְּרַקְלִין וְהוּא אַחֲרָיו, כֵּיוָן שֶׁבָּא לְכָנֵס לַקִּיטוֹן, אָמַר לוֹ בְּנִי מִכָּאן
from here my son to him he said to the bedchamber to enter that he came once after him and he to the reception hall

וָאֵילָךְ אַתָּה אָסוּר לְכָנֵס ספרי׃
Sifrei to enter are forbidden you and further

פָּסוּק ח

Pasuk 8

וְרָאִיתָה אֹתָהּ וְנֶאֱסַפְתָּ אֶל עַמֶּיךָ גַּם אָתָּה כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן
Aharon was gathered just as you also your people to and you shall be gathered it And you shall see

אָחִיךָ׃
your brother

רַשִׁ"י

כאשר נאסף אהרן אחיך. מִכָּאן שֶׁנִּתְאַוָּה מֹשֶׁה לְמִיתָתוֹ שֶׁל אַהֲרֹן שם ;
there Aaron of for the death Moshe that desired from here your brother Aaron was gathered as

דְּ"אַ — אֵין אַתָּה טוֹב מִמֶּנּוּ, "עַל אֲשֶׁר לֹא קִדַּשְׁתֶּם" דברים לב, נא , הָא
behold 51 32 Devarim you sanctified not that because than him better you not another explanation

אִם קִדַּשְׁתֶּם אוֹתִי עֲדַיִן לֹא הִגִּיעַ זְמַנְכֶם לְהִפָּטֵר שם ; בְּכָל מָקוֹם שֶׁכָּתַב
that it wrote place in every there to depart your time had arrived not still Me you had sanctified if

מִיתָתָם כָּתַב סָרְחָנָם, לְפִי שֶׁנִּגְזְרָה גְּזֵרָה עַל דּוֹר הַמִּדְבָּר לָמוּת
to die the wilderness the generation of upon a decree that was decreed because their offense it wrote their death

בַּמִּדְבָּר בְּעָוֹן שֶׁלֹּא הֶאֱמִינוּ, לְכָךְ בִּקֵּשׁ מֹשֶׁה שֶׁיִּכָּתֵב סָרְחָנוֹ, שֶׁלֹּא
so that not his offense that should be written Moshe requested therefore they believed that not for the sin in the wilderness

יֹאמְרוּ אַף הוּא מִן הַמַּמְרִים הָיָה, מָשָׁל לִשְׁתֵּי נָשִׁים שֶׁלּוֹקוֹת בְּבֵית דִּין, אַחַת
one law in a house of who are lashed women to two a parable was the rebels from he even they will say

קִלְקְלָה וְאַחַת אָכְלָה שְׁבִיעִית וְכוּ', אַף כָּאן בְּכָל מָקוֹם שֶׁהִזְכִּיר
that it mentioned place in every here even etcetera the seventh year unripe figs of ate and one acted immorally

מִיתָתָן הִזְכִּיר סָרְחָנָן, לְהוֹדִיעַ שֶׁלֹּא הָיְתָה בָּהֶם אֶלָּא זוֹ בִּלְבַד יומא פ"ו :
86 Yoma alone this except in them there was that not to make known their offense it mentioned their death

פָּסוּק ט

Pasuk 9

כַּאֲשֶׁר מְרִיתֶם פִּי בְּמִדְבַּר צִן בְּמְרִיבַת הָעֵדָה לְהַקְדִּישֵׁנִי
to sanctify Me the congregation during the strife of Zin in the wilderness of My word you rebelled against because

בַּמַּיִם לְעֵינֵיהֶם הֵם מֵי מְרִיבַת קָדֵשׁ מִדְבַּר צִן:
Zin in the wilderness of Kadesh strife of are the waters of they before their eyes with the water

רַשִׁ"י

הם מי מריבת קדש. הֵם לְבַדָּם — אֵין בָּהֶם עָוֹן אַחֵר; דְּ"אַ — הֵם
they another explanation other sin in them there is no alone they Kadesh strife of the waters of They

שֶׁהִמְרוּ בְּמָרָה, הֵם הָיוּ שֶׁהִמְרוּ בְיַם סוּף, הֵם עַצְמָם שֶׁהִמְרוּ בְּמִדְבַּר צִן:
Zin in the wilderness of that rebelled themselves they Reeds at the Sea of that rebelled were they at Marah that rebelled

פָּסוּק י

Pasuk 10

וַיְדַבֵּר מֹשֶׁה אֶל יְהוָה לֵאמֹר:
saying Hashem to Moshe And spoke

רַשִׁ"י

וידבר משה אל ה' וגו'. לְהוֹדִיעַ שִׁבְחָן שֶׁל צַדִּיקִים, כְּשֶׁנִּפְטָרִים מִן
from when they depart righteous ones of the praise of to make known etc. Hashem to Moses And Moses spoke

הָעוֹלָם מַנִּיחִים צָרְכָּן, וְעוֹסְקִין בְּצָרְכֵי צִבּוּר ספרי :
Sifrei the community with the needs of and occupy themselves their own needs they leave aside the world

רַשִׁ"י

לאמר. אָמַר לוֹ, הֲשִׁיבֵנִי אִם אַתָּה מְמַנֶּה לָהֶם פַּרְנָס אִם לָאו שם :

there not or a leader for them are appointing You whether answer me to Him he said to say

פָּסוּק יא

Pasuk 11

יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחֹת לְכָל בָּשָׂר אִישׁ עַל הָעֵדָה:

the congregation over a man flesh all the spirits of God of Hashem Let appoint

רַשִׁ"י

יפקד ה'. כֵּיוָן שֶׁשָּׁמַע מֹשֶׁה שֶׁאָמַר לוֹ הַמָּקוֹם תֵּן נַחֲלַת צְלָפְחָד

Tzelofchad the inheritance of give the Omnipresent to him that said Moshe that heard Since Hashem Let appoint

לִבְנוֹתָיו, אָמַר הִגִּיעַ שָׁעָה שֶׁאֶתְבַּע צָרְכִּי — שֶׁיִּירְשׁוּ בָּנַי אֶת גְּדֻלָּתִי,

my high position — my sons that shall inherit my own need that I should claim the time has arrived he said to his daughters

אָמַר לוֹ הַקָּבָ"ה לֹא כָךְ עָלְתָה בְמַחֲשָׁבָה לְפָנַי, כְּדַאי הוּא יְהוֹשֻׁעַ לִטֹּל שְׂכַר

the reward of to receive Yehoshua is worthy before Me in thought has it arisen so not the Holy One to him said

שְׁמוּשׁוֹ שֶׁלֹּא מָשׁ מִתּוֹךְ הָאֹהֶל שמות ל"ג:י"א , וְזֶהוּ שֶׁאָמַר שְׁלֹמֹה משלי כ"ז

Mishlei Shlomo what said and this is 11 33 Shemos the tent from within depart for he did not his service

"נוֹצֵר תְּאֵנָה יֹאכַל פִּרְיָהּ" תנחומא :

its fruit shall eat a fig tree He who guards 27

רַשִׁ"י

אלהי הרוחת. לָמָּה נֶאֱמַר? אָמַר לְפָנָיו, רִבּוֹנוֹ שֶׁל עוֹלָם, גָּלוּי לְפָנֶיךָ דַּעְתּוֹ שֶׁל

of the mind before You it is revealed the universe of Master before Him He said is it said why the spirits God of

כָּל אֶחָד וְאֶחָד, וְאֵינָן דּוֹמִין זֶה לָזֶה, מַנֵּה עֲלֵיהֶם מַנְהִיג שֶׁיְּהֵא סוֹבֵל כָּל

every tolerate who will a leader over them appoint to that one this one similar and they are not one single every

אֶחָד וְאֶחָד לְפִי דַּעְתּוֹ ילקוט שמעוני :

Shimoni Yalkut his mind according to one single

פָּסוּק יב

Pasuk 12

אֲשֶׁר יֵצֵא לִפְנֵיהֶם וַאֲשֶׁר יָבֹא לִפְנֵיהֶם וַאֲשֶׁר יוֹצִיאֵם וַאֲשֶׁר

and who shall lead them out and who before them shall come in and who before them shall go out who

יְבִיאֵם וְלֹא תִהְיֶה עֲדַת יְהוָה כַּצֹּאן אֲשֶׁר אֵין לָהֶם רֹעֶה:

shepherd to them have no which like sheep Hashem the congregation of shall be and not shall bring them in

רַשִׁ"י

אשר יצא לפניהם. לֹא כְדַרְכְּךָ מַלְכֵי הָאֻמּוֹת שֶׁיּוֹשְׁבִים בְּבָתֵּיהֶם וּמְשַׁלְּחִין אֶת

— and send in their houses who sit the nations kings of like the way of not before them will go out Who

חַיָּלוֹתֵיהֶם לַמִּלְחָמָה, אֶלָּא כְּמוֹ שֶׁעָשִׂיתִי אֲנִי, שֶׁנִּלְחַמְתִּי בְּסִיחוֹן וּבְעוֹג, שֶׁנֶּאֱמַר

as it is said and against Og against Sihon who fought I that I did like but to the war their armies

במדבר כ"א "אַל תִּירָא אֹתוֹ", וּכְדַרְכּוֹ שֶׁעָשָׂה יְהוֹשֻׁעַ, שֶׁנֶּאֱמַר "וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו

to him Yehoshua and went as it is said Yehoshua that did and like the way him fear do not 21 Bamidbar

וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה" וְגוֹ' יהושע ה' , וְכֵן בְּדָוִד הוּא אוֹמֵר שמואל א י"ח
18 I Shmuel says it regarding Dovid and so 5 Yehoshua etc. you are you for us to him and said

"כִּי הוּא יוֹצֵא וָבָא לִפְנֵיהֶם" — יוֹצֵא בָּרֹאשׁ וְנִכְנָס בָּרֹאשׁ ספרי :
Sifrei at the head and coming in at the head going out before them and comes in goes out he for

רַשִׁ"י

ואשר יוציאם. בִּזְכֻיּוֹתָיו:
through his merits will lead them out and who

רַשִׁ"י

ואשר יביאם. בִּזְכֻיּוֹתָיו. דָּ"אַ — ואשר יביאם , שֶׁלֹּא תַעֲשֶׂה לוֹ
to him You should do that not will bring them and who another explanation through his merits will bring them and who

כְּדֶרֶךְ שֶׁאַתָּה עוֹשֶׂה לִּי, שֶׁאֵינִי מַכְנִיסָן לָאָרֶץ ילקוט שמעוני :
Shimoni Yalkut to the Land bringing them in for I am not to me are doing that You like the way

פָּסוּק יג

Pasuk 13

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה קַח לְךָ אֶת יְהוֹשֻׁעַ בִּן נוּן אִישׁ אֲשֶׁר רוּחַ בּוֹ
is in him spirit whom a man Nun son of Yehoshua — for yourself Take Moshe to Hashem And He said

וְסָמַכְתָּ אֶת יָדְךָ עָלָיו:
upon him your hand — and you shall lean

רַשִׁ"י

קח לך. קָחֶנּוּ בִּדְבָרִים — אַשְׁרֶךָ שֶׁזָּכִיתָ לְהַנְהִיג בָּנָיו שֶׁל מָקוֹם:
the Omnipresent of the children to lead that you merited fortunate are you with words take him to thee Take

רַשִׁ"י

לך. אֶת שֶׁבָּדוּק לְךָ, אֶת שֶׁאַתָּה מַכִּיר:
are familiar with one whom you — by you one who is examined — take to yourself

רַשִׁ"י

אשר רוח בו. כַּאֲשֶׁר שָׁאַלְתָּ, שֶׁיּוּכַל לַהֲלֹךְ כְּנֶגֶד רוּחוֹ שֶׁל כָּל אֶחָד וְאֶחָד
and one one every of the spirit corresponding to to go who is able you requested just as is in him spirit who

ספרי :
Sifrei

רַשִׁ"י

וסמכת את ידך עליו. תֵּן לוֹ מְתֻרְגְּמָן שֶׁיִּדְרֹשׁ בְּחַיֶּיךָ, שֶׁלֹּא יֹאמְרוּ
they will say so that not in your lifetime that he may lecture an interpreter to him give upon him your hand — And you shall lean

עָלָיו, לֹא הָיָה לוֹ לְהָרִים רֹאשׁ בִּימֵי מֹשֶׁה:
Moshe in the days of head to raise for him was it not about him

פָּסוּק יד

Pasuk 14

וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל הָעֵדָה וְצִוִּיתָה
and you shall stand him before Elazar the Kohen and before all of the congregation and you shall command

אֹתוֹ לְעֵינֵיהֶם:
him before their eyes

רַשִׁ"י

וצויתה אתו. עַל יִשְׂרָאֵל, דַּע שֶׁטַּרְחָנִין הֵם, סַרְבָנִים הֵם, עַל מְנָת
And you shall charge him concerning Yisrael know that troublesome they are refractory they are on condition

שֶׁתְּקַבֵּל עָלֶיךָ ספרי במדבר י"א :
that you accept upon yourself Sifrei Bamidbar 11

פָּסוּק טו

Pasuk 15

וְנָתַתָּה מֵהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָּל עֲדַת בְּנֵי
and you shall place from your majesty upon him so that they will obey all of the congregation of the children of

יִשְׂרָאֵל:
Yisrael

רַשִׁ"י

ונתתה מהודך עליו. זֶה קֵרוּן עוֹר פָּנִים:
And you shall put some of your glory upon him this the shining of the skin of the face

רַשִׁ"י

מהודך. וְלֹא כָּל הוֹדְךָ, וּמָצִינוּ לְמֵדִין פְּנֵי מֹשֶׁה כַּחַמָּה פְּנֵי יְהוֹשֻׁעַ כַּלְּבָנָה
From your glory and not all of your glory and we find learning the face of Moshe like the sun the face of Yehoshua like the moon

ספרי; בבא בתרא ע"ה :
Sifrei Bava Batra 75a

רַשִׁ"י

למען ישמעו כל עדת בני ישראל. שֶׁיִּהְיוּ נוֹהֲגִין בּוֹ כָּבוֹד
so that they will hear all the congregation of the children of Yisrael that they should behave towards him with respect

וְיִרְאָה, כְּדֶרֶךְ שֶׁנּוֹהֲגִין בְּךָ:
and reverence in the manner that they behave towards you

פָּסוּק ט ז

Pasuk 16

וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד וְשָׁאַל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי
And before Elazar the Kohen he shall stand and he shall inquire for him by the judgment of the Urim before

יְהוָה עַל פִּיו יֵצְאוּ וְעַל פִּיו יָבֹאוּ הוּא וְכָל בְּנֵי יִשְׂרָאֵל
Hashem by his word they shall go out and by his word they shall come in he and all of the children of Yisrael

אִתּוֹ וְכָל הָעֵדָה:
with him and all the congregation

רַשִׁ"י

וּלְפִנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד. הֲרֵי שְׁאֵלָתְךָ שֶׁשָּׁאַלְתָּ, שֶׁאֵין הַכָּבוֹד הַזֶּה זָז
departs · this honor that not that you asked your request Behold he shall stand the Kohen Elazar And before

מִבֵּית אָבִיךָ, שֶׁאַף יְהוֹשֻׁעַ יְהֵא צָרִיךְ לְאֶלְעָזָר תנחומא :
Tanchuma Elazar needing will be Yehoshua for even your father from the house of

רַשִׁ"י

וְשָׁאַל לוֹ. כְּשֶׁיִּצְטָרֵךְ לָצֵאת לַמִּלְחָמָה:
to war to go out when he needs for him And he shall ask

רַשִׁ"י

עַל פִּיו. שֶׁל אֶלְעָזָר:
Elazar of his word At

רַשִׁ"י

וְכָל הָעֵדָה. סַנְהֶדְרִין:
the Sanhedrin the congregation and all

פָּסוּק יז

Pasuk 17

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת יְהוֹשֻׁעַ וַיַּעֲמִדֵהוּ לִפְנֵי
before and he stood him Yehoshua — and he took him Hashem commanded as Moshe And did

אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָּל הָעֵדָה:
the congregation all of and before the Kohen Elazar

רַשִׁ"י

וַיִּקַּח אֶת יְהוֹשֻׁעַ. לְקָחוֹ בִּדְבָרִים וְהוֹדִיעוֹ מַתַּן שְׂכַר פַּרְנְסֵי יִשְׂרָאֵל
Yisrael the leaders of the reward of the giving of and informed him with words he took him Yehoshua — And he took

לָעוֹלָם הַבָּא ספרי :
Sifrei to come for the world

פָּסוּק יח

Pasuk 18

וַיִּסְמֹךְ אֶת יָדָיו עָלָיו וַיְצַוֵּהוּ כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד מֹשֶׁה:
Moshe by the hand of Hashem spoke just as and he commanded him upon him his hands — And he laid

רַשִׁ"י

וַיִּסְמֹךְ אֶת יָדָיו. בְּעַיִן יָפָה, יוֹתֵר וְיוֹתֵר מִמַּה שֶׁנִּצְטַוָּה, שֶׁהַקָּבָּ"ה אָמַר
said for the Holy One which he was commanded than that and more more generous with an eye his hands — And he laid

לוֹ "וְסָמַכְתָּ אֶת יָדְךָ", וְהוּא עָשָׂה בִּשְׁתֵּי יָדָיו, וַעֲשָׂאוֹ כִּכְלִי מָלֵא וְגָדוּשׁ,
and overflowing full like a vessel and made him his hands with two of did and he your hand" — "and you shall lay to him

וּמִלְּאוֹ חָכְמָתוֹ בְּעַיִן יָפָה שם :
there generous with an eye with his wisdom and filled him

רַשִׁ״י

כאשר	דבר	ה׳.	אַף	לְעִנְיַן	הַהוֹד	—	נָתַן	מֵהוֹדוֹ	עָלָיו׃
As	spoke	Hashem	also	regarding the matter of	the majesty		He placed	from His majesty	upon him

CHAPTER SUMMARY

The aliyah details the laws of inheritance, establishing that a daughter inherits her father's estate if there are no sons, followed by brothers, paternal uncles, and then the closest next of kin. After Hashem instructs Moshe to view Eretz Yisrael from the mountain before his passing due to the waters of Merivah, Moshe asks Hashem to appoint a successor. Hashem designates Yehoshua bin Nun, a man of spirit, and instructs Moshe to lay his hands on him, invest him with authority, and commission him before Elazar the Kohen and the entire congregation, which Moshe carries out with complete devotion.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the incredible gadlus of Moshe Rabbeinu in this parsha. Hashem tells him that his time in this world is coming to an end, and that he will soon be gathered to his people. In that very moment of receiving his own decree of death, what is Moshe thinking about? He does not cry out about his own pain, nor does he focus on his unfulfilled dream of entering Eretz Yisrael. Instead, his immediate response is to plead with Hashem: "Let Hashem appoint someone over the community... so that Hashem's community may not be like sheep that have no shepherd."

This is the true definition of a Jewish leader, and it is the avodah of every single one of us. When we face our own personal challenges, transitions, or moments of pain, our natural instinct is to turn inward and focus entirely on ourselves. But the Torah is teaching us that a Yid must always look outward. Even when your own world is shaking, you must ask: "What do the people around me need right now? How can I make sure those who depend on me are cared for?"

Whether it is your children, your spouse, your students, or a friend who looks up to you, you have people in your life who need your guidance and strength. True greatness means rising above your own personal worries to ensure that those around you are not left like sheep without a shepherd.

Today, when you feel overwhelmed by your own personal tasks or worries, consciously pause, step outside of your own needs, and do one concrete act of care or guidance for someone who relies on you.

דַּף יוֹמִי · חֻלִּין · דַּף ס״ב

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📖 THE SUGYA

In this daf, we continue our deep dive into the simanim (kosher signs) of birds, focusing on how a person's expertise in their names affects whether a bird with only one or two signs may be eaten. We learn about the specific non-kosher birds, like the orev (crow) and its various sub-species, that we must be able to identify, and we explore the fascinating machlokes between Rabbi Eliezer and the Rabbis regarding the zarzir and the white senunit.

The Gemara also guides us through the halachos of which birds are fit for the altar as doves or pigeons, and which are kosher for the purification of a metzora. We then move into identifying specific kosher and non-kosher species of birds and grasshoppers, including the famous 'eight uncertain cases' where the gizzard can only be peeled with the help of a knife, leaving us with a halachic doubt.

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

עַמּוּד א׳ DAF 62A

STATEMENT

הָיָה בָּקִי בָּהֶן וּבִשְׁמוֹתֵיהֶן – עוֹף הַבָּא בִּסִימָן אֶחָד טָהוֹר,

If **one was expert in them and in their names**, then **a bird that comes with one** kosher **sign is kosher**, because he can be sure it is not the peres or the ozniyah, which have only one sign.

STATEMENT

לֹא הָיָה בָּקִי בָּהֶן וּבִשְׁמוֹתֵיהֶן – בִּסִימָן אֶחָד טָמֵא,

But if **he was not expert in them and in their names**, then a bird found **with one sign is non-kosher**, since it might be the peres or the ozniyah.

STATEMENT

בִּשְׁנֵי סִימָנִין טָהוֹר, וְהוּא שֶׁיַּכִּיר עוֹרֵב.

If he finds a bird **with two signs**, it is **kosher, and this is** provided **that he recognizes a crow**, which is the only non-kosher bird with exactly two signs.

QUESTION

עוֹרֵב וְתוּ לָא?

The Gemara asks: Must he recognize only the **crow and nothing more**? Are there no other non-kosher birds with two signs?

OBJECTION

וְהָתַנְיָא: ״עוֹרֵב״ – זֶה עוֹרֵב, ״לְמִינוֹ״ – רַבִּי אֱלִיעֶזֶר אוֹמֵר: לְהָבִיא אֶת הַזַּרְזִיר.

But isn't it taught in a braisa: The verse states **"orev" — this is** the well-known **crow; "after its kind" — Rabbi Eliezer says:** This is written **to include the zarzir**, which is another type of crow, to teach that it is non-kosher.

OBJECTION

אָמְרוּ לוֹ לְרַבִּי אֱלִיעֶזֶר: וַהֲלֹא אַנְשֵׁי כְּפַר תְּמַרְתָּא שֶׁבִּיהוּדָה הָיוּ אוֹכְלִים אוֹתָן מִפְּנֵי שֶׁיֵּשׁ לָהֶן זֶפֶק!

They said to Rabbi Eliezer: But do not the people of Kefar Temarta in Yehudah eat them, because they have a crop, which is a kosher sign?

ANSWER

אָמַר לָהֶם: אַף הֵן עֲתִידִין לִיתֵּן אֶת הַדִּין.

He said to them: They too are destined to give judgment in the future for their transgression, as it is indeed non-kosher.

STATEMENT

דָּבָר אַחֵר: "לְמִינֵהוּ" לְהָבִיא סְנוּנִית לְבָנָה, דִּבְרֵי רַבִּי אֱלִיעֶזֶר.

Another explanation of the verse: **"after its kind"** is written **to include the white senunit**, teaching that it is non-kosher; these are **the words of Rabbi Eliezer.**

OBJECTION

אָמְרוּ לוֹ: וַהֲלֹא אַנְשֵׁי גָּלִיל הָעֶלְיוֹן אוֹכְלִים אוֹתוֹ, מִפְּנֵי שֶׁקִּרְקְבָנוֹ נִקְלָף!

They said to him: But do not the people of the Upper Galil eat it, because its gizzard can be peeled, which is a kosher sign?

ANSWER

אָמַר לָהֶם: אַף הֵן עֲתִידִין לִיתֵּן אֶת הַדִּין.

He said to them: They too are destined to give judgment in the future for their transgression. In any event, we see there are other non-kosher birds with two signs.

RESOLUTION

אֶלָּא עוֹרֵב וְכָל מִין עוֹרֵב.

Rather, Rav Nachman meant: He must recognize the **crow and every kind of crow**.

RULING

אָמַר אַמֵּימָר: הִלְכְתָא, עוֹף הַבָּא בְּסִימָן אֶחָד – טָהוֹר, וְהוּא דְּלָא דָּרֵיס.

Ameimar said: The halacha is that **a bird that comes with one sign is kosher, and this is** provided **that it does not claw** its food.

QUESTION

אָמַר לֵיהּ רַב אָשֵׁי לְאַמֵּימָר: הָא דְּרַב נַחְמָן מַאי?

Rav Ashi said to Ameimar: What about that statement **of Rav Nachman**, who said that one must be an expert in all non-kosher birds to eat a bird with only one sign?

ANSWER

אֲמַר לֵיהּ: לָא שְׁמִיעַ לִי, כְּלוֹמַר לָא סְבִירָא לִי.

He said to him: I did not hear it, meaning to say, **I do not agree with it**.

EXPLANATION

מַאי אִיכָּא? מִשּׁוּם פֶּרֶס וְעָזְנִיָּה? לֵיתַנְהוּ בַּיִשּׁוּב.

For **what is there** to worry about? Is it **because of the peres and the ozniyah**, which have only one sign? **They are not found in settled areas**, so we do not need to worry about them.

STATEMENT

אָמַר רַב יְהוּדָה: עוֹף הַמְסָרֵט – כָּשֵׁר לְטָהֳרַת מְצוֹרָע,

Rav Yehuda said: The scratching bird is fit for the purification of a metzora, which requires kosher birds,

EXPLANATION

וְזוֹ הִיא סְנוּנִית לְבָנָה שֶׁנֶּחְלְקוּ בָּהּ רַבִּי אֱלִיעֶזֶר וַחֲכָמִים.

and this is the white senunit about which Rabbi Eliezer and the Sages disputed in the braisa.

STATEMENT

אָמַר אַמֵּימָר: בְּחִיוָּרָא כְּרֵסָהּ – כּוּלֵּי עָלְמָא לָא פְּלִיגִי דְּשַׁרְיָא,

Ameimar said: Regarding the senunit **whose belly is white, everyone agrees that it is permitted** to be eaten;

STATEMENT

כִּי פְּלִיגִי – בִּדְירוֹקָא כְּרֵסָהּ, רַבִּי אֱלִיעֶזֶר אָסַר וְרַבָּנַן שָׁרוּ, וְהִלְכְתָא כְּרַבִּי אֱלִיעֶזֶר.

when they dispute, it is regarding the one **whose belly is yellow; Rabbi Eliezer prohibits** it **and the Rabbis permit** it, **and the halacha is like Rabbi Eliezer** to prohibit it.

STATEMENT

מָר זוּטְרָא מַתְנֵי הָכִי: בְּדִירוֹקָא כְּרֵסָהּ, כּוּלֵּי עָלְמָא לָא פְּלִיגִי דַּאֲסִיר.

Mar Zutra teaches this matter **as follows: Regarding** the senunit **whose belly is yellow, everyone agrees that it is prohibited**;

STATEMENT

כִּי פְּלִיגִי בִּדְחִיוָּרָא כְּרֵסָהּ, רַבִּי אֱלִיעֶזֶר אָסַר וְרַבָּנַן שָׁרוּ, וְהִלְכְתָא כְּרַבָּנַן דְּשָׁרוּ.

when they dispute, it is regarding the one **whose belly is white; Rabbi Eliezer prohibits** it **and the Rabbis permit** it, **and the halacha is like the Rabbis who permit** it.

QUESTION

בִּשְׁלָמָא לְמַאן דְּאָמַר בְּחִיוָּרָא כְּרֵסָהּ פְּלִיגִי – הַיְינוּ דְּקָתָנֵי "זוֹ הִיא סְנוּנִית לְבָנָה",

The Gemara asks: **Granted, according to the one who says they dispute regarding** the one **whose belly is white, that is why it is taught** in the braisa: **"This is the white senunit"**;

QUESTION

אֶלָּא לְמַאן דְּאָמַר בְּדִירוּקָא פְּלִיגִי, מַאי ״זוֹ הִיא סְנוּנִית לְבָנָה״?

but according to the one who says they dispute regarding the one with **the yellow** belly, **what is** the meaning of **"this is the white senunit"**?

ANSWER

לְאַפּוֹקֵי דְּבָתֵּי דְּאוּכַּמְתִּי.

The Gemara answers: It is called "white" **to exclude the house** senunit, **which is black**.

STATEMENT

אָמַר רַחֲבָה, אָמַר רַבִּי יְהוּדָה: תְּסִיל פָּסוּל מִשּׁוּם תּוֹרִין, וְכָשֵׁר מִשּׁוּם בְּנֵי יוֹנָה,

Rachava said that **Rabbi Yehuda said: A young tasil is unfit as a dove**, which is fit only when mature, **but is fit as a pigeon**, which is fit only when immature, because it is a type of pigeon;

STATEMENT

דַּאֲצִיפִּי וְתוֹרִין שֶׁל רְחָבָה כְּשֵׁרִין מִשּׁוּם תּוֹרִין, וּפְסוּלִין מִשּׁוּם בְּנֵי יוֹנָה.

a datzifi bird and the doves of Rachava are fit as doves, but are unfit as pigeons, because they are types of doves.

OBJECTION

מֵתִיב רַב דָּנִיאֵל בַּר רַב קַטִינָא: כָּל הָעוֹפוֹת

Rav Daniel bar Rav Katina raised an objection from a Mishnah: **All birds**...

עַמּוּד ב׳ DAF 62B

OBJECTION

פּוֹסְלִין בְּמֵי חַטָּאת חוּץ מִן הַיּוֹנָה מִפְּנֵי שֶׁמּוֹצֶצֶת,

All birds **disqualify the water of purification** by drinking from it, **except for the pigeon, because it sips** the water directly and none drips back from its mouth,

OBJECTION

וְאִם אִיתָא לִיתְנֵי חוּץ מִיּוֹנָה וְתָסִיל!

and if it is so that the tasil is a type of pigeon, **let** the Mishnah **teach: Except for the pigeon and the tasil**!

ANSWER

אָמַר רַבִּי זֵירָא: זֶה מוֹצֵץ וּמַקִּיא, וְזֶה מוֹצֵץ וְאֵינוֹ מַקִּיא.

Rabbi Zeira said: This one, the tasil, **sips and spits** some back, **and that** one, the pigeon, **sips and does not spit** back.

STATEMENT

אָמַר רַב יְהוּדָה: הָנֵי כּוּפְשָׁנֵי צוּצְיָינֵי כְּשֵׁרִים לְגַבֵּי מִזְבֵּחַ, וְהֵן הֵן תּוֹרִין שֶׁל רְחָבָה.

Rav Yehuda says: These tzutzeyanei doves are fit for sacrifice on **the altar, and they are the** very same **doves of Rechava** mentioned earlier.

OBJECTION

מֵיתִיבִי: ״אֵזוֹב״, וְלֹא אֵזוֹב יוֹן, וְלֹא אֵזוֹב כּוֹחֲלִי, וְלֹא אֵזוֹב רוֹמִי, וְלֹא מִדְּבָרִי, וְלֹא כָּל אֵזוֹב שֶׁיֵּשׁ לוֹ שֵׁם לָוַוי.

The Gemara **raises an objection** from a Mishnah: The Torah requires **'hyssop'** for the purification of a leper, **and not Greek hyssop, and not stibium hyssop, and not Roman hyssop, and not desert** hyssop, **and not any hyssop that has an accompanying modifier** in its name. Thus, tzutzeyanei doves should likewise be unfit because of their modifier!

ANSWER

אָמַר אַבָּיֵי: כֹּל שֶׁנִּשְׁתַּנָּה שְׁמוֹ קוֹדֶם מַתַּן תּוֹרָה, וְהִקְפִּידָה תּוֹרָה עָלָיו, יֵשׁ לוֹ שֵׁם לָוַוי – פָּסוּל.

Abaye said: Any item **whose name was modified before the giving of the Torah, and** concerning which **the Torah was particular** when naming it, if **it has an accompanying modifier** now, it is **unfit**,

ANSWER

וְהָנֵי לֹא נִשְׁתַּנָּה שְׁמָן קוֹדֶם מַתַּן תּוֹרָה.

and the name of **these** doves **was not modified before the giving of the Torah**, so they remain fit.

ANSWER

רָבָא אָמַר: הָנֵי כּוּפְשָׁנֵי צוּצְיָינֵי, בְּאַתְרַיְיהוּ סְתָמָא קָרֵי לְהוּ.

Rava said an alternative answer: **These tzutzeyanei doves, in their** own **place, people call them simply** doves, without any modifier.

STATEMENT

אָמַר רַב יְהוּדָה: הָנֵי כְּרָזֵי דְּבֵי חִילְפֵּי שָׁרוּ, וּדְבֵי כָּרְבֵי אֲסִירִי.

Rav Yehuda says: These grasshoppers **found among the shrubs are permitted, and those** found **among the cabbages are forbidden.**

STATEMENT

אָמַר רָבִינָא: וּמַלְקִינַן עֲלַיְיהוּ מִשּׁוּם שֶׁרֶץ הָעוֹף.

Ravina said: And we flog those who eat them **on their account, due to** the prohibition of **winged swarming things.**

STATEMENT

וְאָמַר רַב יְהוּדָה: צְרָדָא – שְׁרֵי, בַּרְדָּא – אֲסִיר, וְסִימָנָיךְ ״בַּר מִינֵּיהּ״, מַרְדָּא – סְפֵקָא.

And Rav Yehuda says: The tzarda bird **is permitted, the barda is forbidden, and your mnemonic** to remember which is forbidden **is 'except for it'** (bar mineih), **and the marda is an uncertainty.**

STATEMENT

אָמַר רַב אַסִי: שְׁמוֹנָה סְפֵיקוֹת הֵן: חוּבָא, חוּגָא, סוּגָא, וְהַרְנוּגָא, תּוּשְׁלְמִי, וּמַרְדָּא, כּוּחִילְנָא, וּבַר נַפָּחָא.

Rav Asi says: There are eight uncertain cases: The chuva, chuga, suga, and harnuga, tushelemi, and marda, kuchilna, and bar nappacha.

EXPLANATION

מַאי סְפֵיקֵיְיהוּ? עוֹפוֹת טְהוֹרִים קוּרְקְבָנָן נִקְלָף, וּטְמֵאִין אֵין קוּרְקְבָנָן נִקְלָף, וְהָנֵי קוּרְקְבָנָן נִקְלָף בְּסַכִּינָא.

What is their uncertainty? The gizzard of **kosher birds can be peeled** by hand, **and** the gizzard of **non-kosher birds cannot be peeled, but** the gizzard of **these** eight birds **can be peeled** only **with a knife.**

QUESTION

וְהָא הָהִיא בַּר אֲוָוזָא דַּהֲוָה בֵּי מָר שְׁמוּאֵל, דְּלָא הֲוָה קָא מִקְלַף קוּרְקְבָנֵיהּ, וְאוֹתְבֵיהּ בְּשִׁימְשָׁא, וְכֵיוָן דְּרָפֵי אִיקְלֵיף!

The Gemara asks: **But wasn't there a certain duck in the house of Mar Shmuel whose gizzard could not be peeled, and they set it in the sun, and once it softened it could be peeled?** Why not do the same here?

ANSWER

הָתָם, כִּי רָפֵי אִיקְלֵיף בִּידָא. הָכָא, אַף עַל גַּב דְּרָפֵי, לָא מִקְלֵיף אֶלָּא בְּסַכִּינָא.

The Gemara answers: **There, when it softened it could be peeled by hand. Here, even though it softened, it cannot be peeled except with a knife.**

STATEMENT

אָמַר אַבָּיֵי: תַּרְנְגוֹלָא דְּאַגְמָא חַד מִשְּׁמוֹנָה סְפֵיקוֹת הוּא, וְהַיְינוּ מַרְדּוּ.

Abaye says: The swamp rooster is one of the eight uncertain cases, and this is the mardu mentioned above.

STATEMENT

אָמַר רַב פָּפָּא: תַּרְנְגוֹלָא דְּאַגְמָא אֲסִירָא, תַּרְנְגוֹלְתָּא דְּאַגְמָא שַׁרְיָא, וְסִימָנָיךְ – ”עַמּוֹנִי וְלֹא עַמּוֹנִית“.

Rav Pappa says: The swamp rooster is forbidden, but the swamphen is permitted, and your mnemonic is: 'An Ammonite man is forbidden to enter the assembly, **but not an Ammonite woman'.**

STATEMENT

דְּרַשׁ מָרִימָר: תַּרְנְגוֹלְתָּא דְּאַגְמָא אֲסִירָא, חֲזִיוּהָ דְּדָרְסָה וְאָכְלָה, וְהַיְינוּ גֵּירוּתָא.

Mareimar taught: The swamphen is forbidden, because **they saw that it claws** its prey **and eats** it, **and this is the giruta** bird.

STATEMENT

אָמַר רַב: שַׁבּוּר אַנַּדְרַפְּטָא – שְׁרֵי, פֵּירוּז אַנַּדְרַפְּטָא – אֲסִיר, וְסִימָנָיךְ – פֵּירוּז רַשִּׁיעָא.

Rav says: The shavor anderafta bird **is permitted, but the piruz anderafta is forbidden, and your mnemonic is: Piruz the Evil.**

STATEMENT

אָמַר רַב הוּנָא: בּוּנְיָא – שְׁרֵי, פַּרְוָא – אֲסִיר, וְסִימָנָיךְ – פַּרְוָאָה אַמְגּוּשָׁא.

Rav Huna says: The bunya bird **is permitted, the parva is forbidden, and your mnemonic is: Parva'a the Sorcerer.**

STATEMENT

אָמַר רַב פָּפָּא: מַרְדּוּ זָגִיד וְאָכִיל – שְׁרֵי, סָגִיד וְאָכִיל – אָסִיר, וְסִימָנָיךְ ״לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר״.

Rav Pappa says: The mardu bird that **reclines and eats is permitted, but** the one that **bows and eats is forbidden, and your mnemonic is: 'You shall bow down to no other god'.**

STATEMENT

אָמַר שְׁמוּאֵל: שָׁתְיָא חַמְרָא – אָסִירָא, וְסִימָנָיךְ ״שִׁתּוּיֵי יַיִן פְּסוּלִין לַעֲבוֹדָה״.

Shmuel says: The wine drinker bird **is forbidden, and your mnemonic is: 'Those who drank wine are unfit for service'** in the Beis HaMikdash.

STATEMENT

וְאָמַר שְׁמוּאֵל: מָזְגָא חַמְרָא – אָסִירָא,

And Shmuel says: The wine pourer bird **is forbidden,**

SUMMARY

The daf begins by clarifying that a bird with two signs is kosher only if the person can recognize a crow, which Rav Nachman explains includes all its sub-species. Ameimar rules that a bird with one sign is kosher as long as we know it does not claw its food, since the only non-kosher birds with one sign (the peres and ozniyah) do not live in settled areas. We then analyze the status of the senunit (swallow) and the tasil, determining their suitability for sacrifices and purification rituals. Finally, Rav Yehuda and Rav Asi identify various kosher and non-kosher birds and grasshoppers, concluding with the eight species of birds whose kashrus remains doubtful because their gizzards can only be peeled with a knife.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In our sugya, we find a sharp and sobering exchange. Rabbi Eliezer rules that certain birds, like the zarzir and the white senunit, are non-kosher. When the Sages object that the Jews of Kefar Temarta and the Upper Galil have a tradition of eating them because they possess kosher signs, Rabbi Eliezer responds with trembling words: "They too are destined to give judgment in the future for their transgression."

This is a profound lesson in our personal avodah. It is so easy for a person to look around and say, "But everyone in my circle does this!" or "This is how we have always done it in our town." We comfort ourselves with the crowd, assuming that if a practice is common, it must be correct. But Rabbi Eliezer teaches us that when it comes to the truth of Torah and the will of the Aibershter, there is no safety in numbers. A popular mistake remains a mistake, and a compromise of the ratzon Hashem is not sweetened just because an entire village participates in it.

We must develop the spiritual courage to look past social norms and ask: "What does Hashem actually want from me?" Our personal accounting after one hundred and twenty years will not be graded on a curve based on what our neighbors were doing. We will stand before the Master of the World as individuals.

Today, choose one area of halacha or middos where you have been lax simply because "everyone else does it", whether it is speaking lashon hara in social settings, checking your phone during davening, or being lenient in business honesty. Stand strong and do what is right, even if you are the only one in the room doing so.

הִלְכוֹת יְסוֹדֵי הַתּוֹרָה · פֶּרֶק תְּשִׁיעִי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam teaches us a fundamental principle of our emunah: the absolute eternity of the Torah. We learn that the Torah given through Moshe Rabbeinu is perfect and unchanging, and that no prophet, whether Jew or non-Jew, can ever add a new mitzvah, take one away, or alter the received Mesorah. The Rambam guides us in how to identify a false prophet who seeks to undermine the Torah, and explains the severe punishment such an individual faces.

At the same time, the Rambam clarifies the true role of a kosher prophet, who comes only to urge the people to keep the Torah, not to start a new religion. We will learn about the unique authority of a prophet to issue temporary directives—even to temporarily suspend a mitzvah, as Eliyahu HaNavi did on Har HaCarmel—and the strict boundaries of this authority, which never applies to the worship of avodah zarah.

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

הֲלָכָה א

Halacha 1 · The Eternity of the Torah and the Prohibition Against Adding or Diminishing Mitzvos

דָּבָר בָּרוּר וּמְפֹרָשׁ בַּתּוֹרָה

It is **a matter clear and explicit in the Torah**

שֶׁהִיא מִצְוָה עוֹמֶדֶת לְעוֹלָם וּלְעוֹלְמֵי עוֹלָמִים

that it, the Torah, **is a mitzvah standing forever and for eternity of eternities**.

אֵין לָהּ לֹא שִׁנּוּי וְלֹא גֵּרָעוֹן וְלֹא תּוֹסֶפֶת

There is to it no change, and no diminishment, and no addition,

שֶׁנֶּאֱמַר דברים יג א "אֵת כָּל הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם אֹתוֹ תִשְׁמְרוּן לַעֲשׂוֹת לֹא תֹסֵף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ".

as it is said in Devarim 13:1, **"All the matter which I command you, it you shall watch to do; you shall not add upon it, and you shall not diminish from it."**

וְנֶאֱמַר דברים כט כח "וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת".

And it is said in Devarim 29:28, **"And the revealed things are for us and for our children until forever, to do all the words of this Torah."**

הָא לָמַדְתָּ שֶׁכָּל דִּבְרֵי תוֹרָה מְצֻוִּין אָנוּ לַעֲשׂוֹתָן עַד עוֹלָם.

Behold, you have learned that regarding **all the words of Torah, we are commanded to do them until forever**.

וְכֵן הוּא אוֹמֵר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם.

And so He says regarding many mitzvos, that it is "an eternal statute for your generations."

וְנֶאֱמַר דברים ל יב "לֹא בַשָּׁמַיִם הִיא".

And it is said in Devarim 30:12, "It is not in heaven."

הָא לָמַדְתָּ שֶׁאֵין נָבִיא רַשַּׁאי לְחַדֵּשׁ דָּבָר מֵעַתָּה.

Behold, you have learned that no prophet is permitted to innovate a matter from now on.

לְפִיכָךְ אִם יַעֲמֹד אִישׁ בֵּין מִן הָאֻמּוֹת בֵּין מִיִּשְׂרָאֵל

Therefore, if there will arise a man, whether from the nations of the world whether from Israel,

וְיַעֲשֶׂה אוֹת וּמוֹפֵת

and he performs a sign or a wonder

וְיֹאמַר שֶׁה' שְׁלָחוֹ לְהוֹסִיף מִצְוָה אוֹ לִגְרֹעַ מִצְוָה

and says that Hashem sent him to add a mitzvah or to diminish a mitzvah,

אוֹ לְפָרֵשׁ בְּמִצְוָה מִן הַמִּצְוֹת פֵּרוּשׁ שֶׁלֹּא שָׁמַעְנוּ מִמֹּשֶׁה.

or to explain regarding a mitzvah from the mitzvos an explanation that we did not hear from Moshe Rabbeinu,

אוֹ שֶׁאָמַר שֶׁאוֹתָן הַמִּצְוֹת שֶׁנִּצְטַוּוּ בָּהֶן יִשְׂרָאֵל אֵינָן לְעוֹלָם וּלְדוֹרֵי דּוֹרוֹת

or who said that those mitzvos that Israel were commanded in are not forever and for generations of generations,

אֶלָּא מִצְוֹת לְפִי זְמַן הָיוּ.

rather they were mitzvos only according to that time,

הֲרֵי זֶה נָבִיא שֶׁקֶר

behold, this is a prophet of falsehood,

שֶׁהֲרֵי בָּא לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה.

for behold, he comes to deny the prophecy of Moshe.

וּמִיתָתוֹ בְּחֶנֶק עַל שֶׁהֵזִיד לְדַבֵּר בְּשֵׁם ה' אֲשֶׁר לֹא צִוָּהוּ.

And his death is by strangulation for that he willfully sinned to speak in the name of Hashem which He did not command him,

שֶׁהוּא בָּרוּךְ שְׁמוֹ צִוָּה לְמֹשֶׁה שֶׁהַמִּצְוָה הַזֹּאת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם

for He, blessed is His name, commanded to Moshe that this mitzvah is for us and for our children until forever,

במדבר כג יט וְ"לֹא אִישׁ אֵל וִיכַזֵּב":

and as Bamidbar 23:19 says, "God is not a man, that He should lie."

הֲלָכָה ב

Halacha 2 · The Role of a Prophet and the Obligation to Obey His Secular Directives

אִם כֵּן לָמָּה נֶאֱמַר בַּתּוֹרָה

If so, why is it said in the Torah

"נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ".

"A prophet I will raise up for them from among their brethren like you"?

לֹא לַעֲשׂוֹת דָּת הוּא בָּא

Not to establish a new religion does he come,

אֶלָּא לְצַוּוֹת עַל דִּבְרֵי הַתּוֹרָה

but to command upon the words of the Torah

וּלְהַזְהִיר הָעָם שֶׁלֹּא יַעַבְרוּ עָלֶיהָ.

and to warn the people that they should not transgress against it,

כְּמוֹ שֶׁאָמַר הָאַחֲרוֹן שֶׁבָּהֶן

as that which was said by the last among them, the prophets,

"זִכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי".

"Remember the Torah of Moshe My servant."

וְכֵן אִם צִוָּנוּ בְּדִבְרֵי הָרְשׁוּת

And so, if he commanded us in matters of permission, which are optional,

כְּגוֹן לְכוּ לְמָקוֹם פְּלוֹנִי אוֹ אַל תֵּלְכוּ.

for example, "Go to such-and-such a place," or "Do not go";

עֲשׂוּ מִלְחָמָה הַיּוֹם אוֹ אַל תַּעֲשׂוּ.

"Make war today," or "Do not make war";

בְּנוּ חוֹמָה זוֹ אוֹ אַל תִּבְנוּהָ.

"Build this wall," or "Do not build it"—

מִצְוָה לִשְׁמֹעַ לוֹ.

it is a **mitzvah to listen to him.**

וְהָעוֹבֵר עַל דְּבָרָיו חַיָּב מִיתָה בִּידֵי שָׁמַיִם

And the one who transgresses against his words is liable for death by the hands of Heaven,

שֶׁנֶּאֱמַר

as it is said:

"וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶל דְּבָרַי אֲשֶׁר יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ":

"And it shall be, the man who will not listen to My words which he shall speak in My name, I will require it from him."

הֲלָכָה ג

Halacha 3 · Obeying a Prophet to Transgress Torah Commandments Temporarily

וְכֵן נָבִיא שֶׁעָבַר עַל דִּבְרֵי עַצְמוֹ

And so, a prophet who transgressed against his own words, by not doing what Hashem told him to do,

וְהַכּוֹבֵשׁ נְבוּאָתוֹ

and one who suppresses his prophecy, holding back the message and not delivering it to the people,

חַיָּב מִיתָה בִּידֵי שָׁמַיִם

is liable for death by the hand of Heaven,

וּבִשְׁלָשְׁתָּן נֶאֱמַר

and regarding the three of them—including the one who ignores a prophet's words—**it is said** in the Torah,

"אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ".

"I will seek it from him."

וְכֵן אִם יֹאמַר לָנוּ הַנָּבִיא שֶׁנּוֹדָע לָנוּ שֶׁהוּא נָבִיא

And so, if the prophet who is known to us to be a true **prophet says to us**

לַעֲבֹר עַל אַחַת מִכָּל מִצְוֹת הָאֲמוּרוֹת בַּתּוֹרָה

to transgress against one of all the mitzvos stated in the Torah,

אוֹ עַל מִצְוֹת הַרְבֵּה בֵּין קַלּוֹת בֵּין חֲמוּרוֹת

or against many mitzvos, whether light or severe,

לְפִי שָׁעָה

as a temporary measure **according to the hour,**

מִצְוָה לִשְׁמֹעַ לוֹ.

it is a mitzvah to listen to him.

וְכֵן לָמַדְנוּ מֵחֲכָמִים רִאשׁוֹנִים מִפִּי הַשְּׁמוּעָה

And so we learned from the Sages of the early generations from the mouth of the tradition:

בְּכָל אִם יֹאמַר לְךָ הַנָּבִיא עֲבֹר עַל דִּבְרֵי תּוֹרָה

In all matters, **if the prophet says to you, "Transgress against the words of the Torah,"**

כְּאֵלִיָּהוּ בְּהַר הַכַּרְמֶל

like Eliyahu on Mount Carmel,

שְׁמַע לוֹ

listen to him,

חוּץ מֵעֲבוֹדַת כּוֹכָבִים.

except for the worship of stars and idols, which we never listen to a prophet to perform.

וְהוּא שֶׁיִּהְיֶה הַדָּבָר לְפִי שָׁעָה.

And this is provided **that the matter must be** only a temporary measure **according to the hour.**

כְּגוֹן אֵלִיָּהוּ בְּהַר הַכַּרְמֶל שֶׁהִקְרִיב עוֹלָה בַּחוּץ

For example, Eliyahu on Mount Carmel, who offered a burnt offering outside the Beis HaMikdash,

וִירוּשָׁלַיִם נִבְחֶרֶת לְכָךְ

and Yerushalayim was already **chosen for this** service, making offering elsewhere forbidden,

וְהַמַּקְרִיב בַּחוּץ חַיָּב כָּרֵת.

and one who offers outside is liable for karet.

וּמִפְּנֵי שֶׁהוּא נָבִיא מִצְוָה לִשְׁמֹעַ לוֹ

And because he is a prophet, it is a mitzvah to listen to him in this temporary instruction,

וְגַם בָּזֶה נֶאֱמַר

and also regarding this it is said in the Torah,

"אֵלָיו תִּשְׁמָעוּן".

"To him you shall listen."

וְאִלּוּ שָׁאֲלוּ אֶת אֵלִיָּהוּ וְאָמְרוּ לוֹ

And if they had asked Eliyahu and said to him,

הֵיאַךְ נַעֲקֹר מַה שֶּׁכָּתוּב בַּתּוֹרָה

"How can we uproot what is written in the Torah,

"פֶּן תַּעֲלֶה עֹלֹתֶיךָ בְּכָל מָקוֹם".

'Lest you offer your burnt offerings in every place'?"

הָיָה אוֹמֵר לֹא נֶאֱמַר אֶלָּא הַמַּקְרִיב בַּחוּץ לְעוֹלָם חַיָּב כָּרֵת

He would have said, "It was not said except that one who offers outside permanently is liable for karet,

כְּמוֹ שֶׁצִּוָּה מֹשֶׁה.

just as Moshe commanded.

אֲבָל אֲנִי אַקְרִיב הַיּוֹם בַּחוּץ בִּדְבַר ה'

But I will offer today outside by the word of Hashem,

כְּדֵי לְהַכְחִישׁ נְבִיאֵי הַבַּעַל.

in order to disprove the prophets of the Baal."

וְעַל הַדֶּרֶךְ הַזֹּאת אִם צִוּוּ כָּל הַנְּבִיאִים לַעֲבֹר לִפְעָמִים שָׁעָה

And in this way, if all the prophets commanded to transgress a mitzvah temporarily according to the hour,

מִצְוָה לִשְׁמֹעַ לָהֶם.

it is a mitzvah to listen to them.

וְאִם אָמְרוּ שֶׁהַדָּבָר נֶעֱקַר לְעוֹלָם

And if they said that the matter is uprooted forever,

מִיתָתוֹ בְּחֶנֶק

the false prophet's death is by strangulation,

שֶׁהַתּוֹרָה אָמְרָה

for the Torah said,

"לָנוּ וּלְבָנֵינוּ עַד עוֹלָם":

"For us and for our children until eternity."

הֲלָכָה ד

Halacha 4 · A False Prophet Who Denies the Torah or Oral Tradition

וְכֵן אִם עָקַר דָּבָר מִדְּבָרִים שֶׁלָּמַדְנוּ מִפִּי הַשְּׁמוּעָה

And so, if a prophet **uprooted a matter from the matters that we learned from the mouth of the tradition**,

אוֹ שֶׁאָמַר בְּדִין מִדִּינֵי תוֹרָה

or if he said regarding a law from the laws of the Torah

שֶׁה' צִוָּה לוֹ שֶׁהַדִּין כָּךְ הוּא

that Hashem commanded him that the law is so,

וַהֲלָכָה כִּדְבְרֵי פְּלוֹנִי

and that the **halacha is like the words of so-and-so**,

הֲרֵי זֶה נְבִיא הַשֶּׁקֶר וְיֵחָנֵק.

behold, this is a prophet of falsehood and he is strangled by the Beis Din.

אַף עַל פִּי שֶׁעָשָׂה אוֹת.

This is the law **even though he performed a sign** to verify his words,

שֶׁהֲרֵי בָּא לְהַכְחִישׁ הַתּוֹרָה שֶׁאָמְרָה

for behold, he comes to deny the Torah which said,

"לֹא בַשָּׁמַיִם הִיא".

"It is not in heaven."

אֲבָל לְפִי שָׁעָה שׁוֹמְעִין לוֹ בַּכֹּל:

But for the hour, as a temporary ruling, **we listen to him in everything** he says, even to temporarily bypass a mitzvah.

הֲלָכָה ה

Halacha 5 · The Prohibition of Listening to a Prophet Who Entices to Idol Worship

בַּמֶּה דְּבָרִים אֲמוּרִים

In what cases **are** these **words said?** Only **regarding**

בִּשְׁאָר מִצְוֹת.

the **other mitzvos** of the Torah.

אֲבָל בַּעֲבוֹדַת כּוֹכָבִים

But regarding worship of stars,

אֵין שׁוֹמְעִין לוֹ

we do not listen to him,

וַאֲפִלּוּ לְפִי שָׁעָה.

and even if it is only for a temporary hour.

וַאֲפִלּוּ עָשָׂה אוֹתוֹת וּמוֹפְתִים גְּדוֹלִים

And even if he performed great signs and wonders,

וְאָמַר שֶׁה' צִוָּהוּ

and said that Hashem commanded him

שֶׁתֵּעָבֵד עֲבוֹדַת כּוֹכָבִים הַיּוֹם בִּלְבַד

that there be worshipped worship of stars today alone,

אוֹ בְּשָׁעָה זוֹ בִּלְבַד

or in this hour alone,

הֲרֵי זֶה דִּבֵּר סָרָה עַל ה'.

behold, this one has spoken perversion against Hashem.

וְעַל זֶה צִוָּה הַכָּתוּב וְאָמַר

And concerning this, the verse commanded and said:

"וּבָא הָאוֹת וְהַמּוֹפֵת"

"And if the sign and the wonder comes...

"לֹא תִשְׁמַע אֶל דִּבְרֵי הַנָּבִיא הַהוּא"

do not listen to the words of that prophet...

"כִּי דִבֶּר סָרָה עַל ה' אֱלֹהֵיכֶם".

for he spoke perversion against Hashem, your God."

שֶׁהֲרֵי בָּא לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה.

For behold, he comes to deny the prophecy of Moshe Rabbeinu, which is eternal.

וּלְפִיכָךְ נֵדַע בְּוַדַּאי

And therefore, we know with certainty

שֶׁהוּא נָבִיא שֶׁקֶר

that he is a prophet of falsehood,

וְכָל מַה שֶּׁעָשָׂה

and all that he did

בְּלָט וְכִשּׁוּף עָשָׂה

he did with secret arts and sorcery,

וְיֶחֱנַק׃

and he is strangled by the Beis Din as a false prophet.

CHAPTER SUMMARY

The chapter begins by establishing that the Torah is an everlasting statute that can never be changed, meaning anyone who claims Hashem sent him to permanently alter a mitzvah is a false prophet liable to strangulation. The Rambam explains that while a prophet cannot change the Torah, we must obey his personal instructions or his temporary commands to suspend a mitzvah for a short duration, just as Bnei Yisrael obeyed Eliyahu HaNavi on Har HaCarmel. However, if a prophet claims that a law has been permanently nullified, or if he tries to use prophecy to decide a halachic dispute, he is a false prophet. Finally, the Rambam rules that we must never listen to a prophet who tells us to worship avodah zarah, even for a single hour, and anyone who makes such a claim is executed as a false prophet whose signs were merely sorcery.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The central foundation of our entire emunah is that the Torah is eternal. It is not a relic of history, nor is it subject to the changing winds of time. The Rambam teaches us that even if a prophet performs the most breathtaking miracles, if he claims that a mitzvah has been permanently changed or nullified, we pay him no attention. The Torah is "not in heaven" anymore; it was given to us as an everlasting inheritance. This means that the Torah we have today is the exact same blueprint for life that Moshe Rabbeinu received at Sinai, and it remains fully alive and binding in our modern world.

Sometimes, the yetzer hara whispers that the Torah needs to be "updated" to fit the times, or that certain mitzvos are too old-fashioned for our current lifestyle. This sugya reminds us that Hashem's wisdom is infinite and transcends all generations. When we perform a mitzvah, we are not just practicing an ancient ritual; we are connecting to an eternal, unchanging reality. Our commitment to Halacha cannot be shaken by the trends of society or the pressure to conform.

Today, when you perform a mitzvah, whether it is saying a brachah with kavana, putting on tefillin, or speaking gently to a family member, stop for five seconds beforehand. Remind yourself: "I am doing an act that is eternal. This mitzvah has never changed, and by doing it, I am binding my soul to the eternal Torah of Moshe Rabbeinu."

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.'