חוּמָּשׁ עִם רַשִׁ"י · פִּנְחָס · חֲמִישִׁי

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

PINCHAS · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we begin learning about the holy avodah of the public korbanos that are brought in the Mishkan and the Beis HaMikdash. Hashem commands Moshe Rabbeinu to instruct the Bnei Yisrael to be meticulous in bringing His offerings at their designated times, establishing the daily schedule of our communal connection to Hashem.

We will learn the specific details of the Korban Tamid, the daily burnt offering brought every single morning and afternoon, along with its accompanying grain offerings and wine libations. The aliyah then transitions into the additional korbanos, the Musaf offerings, brought on the holy day of Shabbos and on Rosh Chodesh.

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׃

saying Moshe to Hashem And spoke

פָּסוּק ב

Pasuk 2

צַו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי

for My fire-offerings My food My offering — to them and you shall say Yisrael the children of — Command

רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

in its appointed time to Me to offer you shall watch My satisfaction a savor of

רַשִׁ"י

צו את בני ישראל. מָה אָמוּר לְמַעְלָה? יִפְקֹד ה', אָמַר לוֹ

to him said Hashem Let appoint above is said what Yisrael the children of — Command

הַקָּבָּ"ה עַד שֶׁאַתָּה מְצַוֵּנִי עַל בָּנַי, צַוֵּה אֶת בָּנַי

My children — command My children concerning are commanding Me that you instead of the Holy One blessed be He

עָלַי, מָשָׁל לְבַת מֶלֶךְ שֶׁהָיְתָה נִפְטֶרֶת מִן הָעוֹלָם וְהָיְתָה מְפַקֶּדֶת בַּעְלָהּ

her husband charging and she was the world from departing who was a king to a daughter of a parable concerning Me

עַל בָּנֶיהָ וְכוּ' כְּדְאִיתָא בְּסִפְרֵי׃

in the Sifrei as it is etcetera her children concerning

רַשִׁ"י

קרבני. זֶה הַדָּם׃

the blood this My offering

רַשִׁ"י

לחמי. אֵלּוּ אֵמוּרִין, וְכֵן הוּא אוֹמֵר ויקרא ג' "וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחָה
My food these are the sacrificial parts and so it says Vayikra three and he shall burn them the Kohen on the altar

לֶחֶם אִשֶּׁה" ספרי :
food of the fire offering Sifrei

רַשִׁ"י

לאשי. הַנִּתָּנִין לְאִשַּׁי מִזְבְּחִי:
for My fire offerings that are given for the fire offerings of My altar

רַשִׁ"י

תשמרו. שֶׁיִּהְיוּ כֹּהֲנִים וּלְוִיִּם וְיִשְׂרָאֵל עוֹמְדִין עַל גַּבָּיו, מִכָּאן לָמְדוּ
you shall watch that there shall be Kohanim and Levites and Israelites standing upon its back from here they learned

וְתִקְּנוּ מַעֲמָדוֹת תענית כ"ו :
and they instituted Maamadot Taanis 26

רַשִׁ"י

במועדו. בְּכָל יוֹם הוּא מוֹעֵד הַתְּמִידִים:
In its appointed season on every day it is the appointed season of the continual offerings

פָּסוּק ג

Pasuk 3

וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי שָׁנָה
And you shall say to them This is the fire-offering which you shall bring to Hashem lambs within their first year

תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד:
unblemished two for the day as a burnt-offering continual

רַשִׁ"י

ואמרת להם. אַזְהָרָה לְבֵית דִּין ספרי :
And you shall say to them an instruction to the house of judgment Sifrei

רַשִׁ"י

שנים ליום. כִּפְשׁוּטוֹ, וְעִקָּרוֹ בָּא לְלַמֵּד שֶׁיִּהְיוּ נִשְׁחָטִין כְּנֶגֶד
Two for the day according to its plain sense and its main purpose comes to teach that they should be slaughtered opposite

הַיּוֹם — תָּמִיד שֶׁל שַׁחַר בַּמַּעֲרָב וְשֶׁל בֵּין הָעַרְבַּיִם בְּמִזְרָחָן שֶׁל טַבָּעוֹת
the day the continual offering of morning in the west and that of between the evenings in the east of the rings

ספרי; יומא ס"ב :
Sifrei Yoma 62b

פָּסוּק ד

Pasuk 4

אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין
— the lamb one you shall offer in the morning and — the lamb the second you shall offer between

הָעַרְבָּיִם׃

the evenings

רַשִׁ״י

את הכבש אחד. אַע"פ שֶׁכְּבָר נֶאֱמַר בְּפָרָשַׁת וְאַתָּה תְּצַוֶּה "וְזֶה אֲשֶׁר

— the lamb one even though that already it was said in the parsha of And you shall command "And this which

תַּעֲשֶׂה" וְגוֹ' שמות כט לח , הִיא הָיְתָה אַזְהָרָה לִימֵי הַמִּלּוּאִים וְכָאן צִוָּה

you shall offer" etc. Shemos 29 38 it was an instruction for the days of the installation and here He commanded

לַדּוֹרוֹת׃

for the generations

פָּסוּק ה

Pasuk 5

וַעֲשִׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין׃

and a tenth of the ephah fine flour for a meal-offering mixed with oil beaten a fourth of the hin

רַשִׁ״י

סלת למנחה. מִנְחַת נְסָכִים׃

Flour for a meal-offering the meal-offering of drink-offerings

פָּסוּק ו

Pasuk 6

עֹלַת תָּמִיד הָעֲשָׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה׃

a burnt offering of continual that was made at Mount Sinai for a savor of satisfaction a fire offering to Hashem

רַשִׁ״י

העשיה בהר סיני. כְּאוֹתָן שֶׁנַּעֲשׂוּ בִּימֵי הַמִּלּוּאִים; דָּ"אַ —

Which was made at Mount Sinai like those that were made in the days of the installation Another explanation

העשיה בהר סיני , הִקִּישׁ עוֹלַת תָּמִיד לְעוֹלַת הַר סִינַי —

Which was made at Mount Sinai It compares the burnt offering of continual to the burnt offering of Mount Sinai

אוֹתָהּ שֶׁנִּתְקָרְבָה לִפְנֵי מַתַּן תּוֹרָה — שֶׁכָּתוּב בָּהּ שם כ"ד "וַיָּשֶׂם

that which was offered before the giving of Torah — of which it is written concerning it there chapter 24 and he put

בָּאַגָּנֹת", מְלַמֵּד שֶׁטְּעוּנָה כְּלִי ספרי :

in basins this teaches that it requires a vessel Sifrei

פָּסוּק ז

Pasuk 7

וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה׃

And its libation a quarter of the hin for the lamb the one in the Sanctuary pour a libation of strong drink to Hashem

רַשִׁ״י

ונסכו. יַיִן׃

and its libation wine

רַשִׁ"י

בקדש הסך. עַל הַמִּזְבֵּחַ יִתְנַסְּכוּ:
they shall be poured the altar upon causing to pour In the holy

רַשִׁ"י

נסך שכר. יַיִן הַמְשַׁכֵּר, פְּרָט לְיַיִן מִגִּתּוֹ בבא בתרא צ"ז :
97 Batra Bava from its press wine excluding that intoxicates wine strong drink a libation of

פָּסוּק ח

Pasuk 8

וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם כְּמִנְחַת הַבֹּקֶר
the morning like the meal-offering of the evenings between you shall make the second the sheep and —

וּכְנִסְכּוֹ תַּעֲשֶׂה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה:
to Hashem satisfaction an aroma of a fire-offering you shall make and like its libation

רַשִׁ"י

ריח ניחח. נַחַת רוּחַ לְפָנַי שֶׁאָמַרְתִּי וְנַעֲשָׂה רְצוֹנִי ספרי :
Sifrei My will and was done that I spoke before Me spirit satisfaction of satisfaction A smell of

פָּסוּק ט

Pasuk 9

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת
fine flour tenths and two unblemished year within their lambs two Shabbos And on the day of

מִנְחָה בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ:
and its libation with oil mixed a meal offering

פָּסוּק י

Pasuk 10

עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עֹלַת הַתָּמִיד וְנִסְכָּהּ:
and its libation the continual the burnt-offering of besides on its Shabbos Shabbos the burnt-offering of

רַשִׁ"י

עלת שבת בשבתו. וְלֹא עוֹלַת שַׁבָּת זוֹ בְּשַׁבָּת אַחֶרֶת, הֲרֵי שֶׁלֹּא
that not behold another on Shabbos this Shabbos the burnt offering of and not on its Shabbos Shabbos The burnt offering of

הִקְרִיב בְּשַׁבָּת זוֹ שׁוֹמֵעַ אֲנִי יַקְרִיב שְׁתַּיִם לַשַּׁבָּת הַבָּאָה, תַּ"ל "בְּשַׁבַּתּוֹ",
on its Shabbos the Torah teaches the coming on the Shabbos two he may offer I hear this on Shabbos he offered

מַגִּיד שֶׁאִם עָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ ספרי :
Sifrei its offering is cancelled its day passed that if it tells

רַשִׁ"י

על עלת התמיד. אֵלּוּ מוּסָפִין, לְבַד אוֹתָן שְׁנֵי כְבָשִׂים שֶׁל
of lambs two those besides are additional offerings these the continual the burnt offering of Besides

עוֹלַת הַתָּמִיד, וּמַגִּיד שֶׁאֵין קְרֵבִין אֶלָּא בֵּין שְׁנֵי הַתְּמִידִין, וְכֵן
and likewise continual offerings the two between except brought that they are not and it tells the continual the burnt offering of

בְּכָל הַמּוֹסָפִין נֶאֱמַר עַל עֹלַת הַתָּמִיד לְתַלְמוּד זֶה:

in all of the additional offerings it is said besides the burnt offering of the continual for a teaching of this

פָּסוּק יא

Pasuk 11

וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי בָקָר שְׁנַיִם

And on the beginnings of your months you shall bring a burnt offering to Hashem bulls young of the herd two

וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם:

and a ram one lambs in their first year seven unblemished

פָּסוּק יב

Pasuk 12

וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים

and three tenths fine flour a meal offering mixed with oil for the bull the one and two tenths

סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן לָאַיִל הָאֶחָד:

fine flour a meal offering mixed with oil for the ram the one

רַשִׁ"י

ושלשה עשרנים. כְּמִשְׁפַּט נִסְכֵּי פַּר, שֶׁכֵּן הֵן קְצוּבִין בְּפָרָשַׁת נְסָכִים:

and three tenths according to the rule of the drink-offerings of a bull for so they are fixed in the section of drink-offerings

פָּסוּק יג

Pasuk 13

וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בַשָּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה

and a tenth of a tenth fine flour as a meal-offering mixed with oil for the sheep the one a burnt-offering

רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה:

of an aroma pleasing a fire-offering to Hashem

פָּסוּק יד

Pasuk 14

וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין

and their libations half the hin shall be for the bull and a third the hin for the ram and a quarter the hin

לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה:

for the lamb of wine this is the burnt offering of the new moon in its month for the months of the year

רַשִׁ"י

זאת עלת חדש בחדשו. שֶׁאִם עָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ וְשׁוּב אֵין לוֹ תַּשְׁלוּמִין:

This is the burnt offering of a month in its month that if its day passed its offering is cancelled and again there is not for it supplementary payment

פָּסוּק טו

וּשְׂעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל עֹלַת הַתָּמִיד יֵעָשֶׂה
it shall be made the continual the burnt offering of besides to Hashem for a sin offering one goats and a male goat of

וְנִסְכּוֹ׃
and its libation

רַשִׁ״י

ושעיר עזים וגו'. כָּל שְׂעִירֵי הַמוּסָפִין בָּאִין לְכַפֵּר עַל טֻמְאַת מִקְדָּשׁ
the Sanctuary the uncleanness of for to atone come the additional offerings the goats of All etc. of goats And a kid

וְקָדָשָׁיו, הַכֹּל כְּמוֹ שֶׁמְּפֹרָשׁ בְּמַסֶּכֶת שְׁבוּעוֹת דף ט' , וְנִשְׁתַּנָּה שְׂעִיר רֹאשׁ חֹדֶשׁ
Chodesh Rosh the goat of And is different 9 page Shevuot in Tractate is explained as all and its holy things

שֶׁנֶּאֱמַר בּוֹ "לַה'"; לְלַמֶּדְךָ שֶׁמְּכַפֵּר עַל שֶׁאֵין בּוֹ יְדִיעָה לֹא בַּתְּחִלָּה
at the beginning neither knowledge in it that which there is not for that it atones to teach you to Hashem regarding it that it is said

וְלֹא בַסּוֹף — שֶׁאֵין מַכִּיר בַּחֵטְא אֶלָּא הַקָּבָ"ה בִּלְבָד, וּשְׁאָר
and the rest of alone the Holy One blessed be He except of the sin who knows for there is none at the end nor

הַשְּׂעִירִים לְמֵדִין מִמֶּנּוּ; וּמִדְרָשׁוֹ בָּאַגָּדָה, אָמַר הַקָּבָ"ה הָבִיאוּ
bring the Holy One blessed be He said in the Aggadah And its homiletical interpretation from it learn the goats

כַּפָּרָה עָלַי עַל שֶׁמִּעַטְתִּי אֶת הַיָּרֵחַ חולין ס' :
60 Chullin the moon — that I diminished for for Me an atonement

רַשִׁ״י

על עלת התמיד יעשה. כָּל הַקָּרְבָּן הַזֶּה׃
this the offering all of shall it be done the continual the burnt offering of Besides

רַשִׁ״י

ונסכו. אֵין "וְנִסְכּוֹ" מוֹסֵב עַל הַשָּׂעִיר, שֶׁאֵין נְסָכִים לְחַטָּאת׃
for a sin-offering drink-offerings for there are no the goat to refers "and its drink-offering" not And its drink-offering

CHAPTER SUMMARY

The aliyah begins with Hashem's command to safeguard and bring His offerings at their proper times, specifically detailing the daily Korban Tamid consisting of two yearling lambs, one offered in the morning and one in the afternoon, alongside their meal offerings and wine libations. It then details the Musaf offerings for Shabbos, which consist of two additional lambs, and the Musaf for Rosh Chodesh, which includes two bulls, one ram, seven lambs, and a male goat for a sin offering, all brought in addition to the regular daily Tamid.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In this week's aliyah, the Torah introduces the Korban Tamid, the daily offering brought every single morning and every single afternoon, without fail. Think about the consistency this required. No matter what was happening in the camp of Israel, whether they were celebrating or mourning, traveling or resting, the day always began and ended with the exact same service. This is the foundation of our relationship with Hashem: the power of holy routine.

We often look for inspiration in the dramatic, high-energy moments of life, like a beautiful Yom Tov or a major life event. But the real avodah of a Yid is built on the quiet, steady commitments of the everyday. The morning lamb and the afternoon lamb teach us that consistency is what creates a dwelling place for Hashem in our lives. When we show up for our davening, our learning, and our mitzvos day after day, even when we do not feel a special rush of emotion, we are building a vessel that holds true kedushah.

This consistency is what Chazal call "olam keminhago noheg" in our spiritual lives, creating a steady, unbreakable rhythm. When you establish a daily spiritual anchor that nothing can touch, you anchor your entire soul. It is the small, daily steps, repeated day after day, that ultimately transform a person and bring the greatest nachas ruach to the Creator.

Today, choose one small spiritual act, such as learning two halachos, saying a specific chapter of Tehillim, or giving a coin to tzedakah, and commit to doing it at the exact same time every single day, making it your own personal Korban Tamid that nothing can disrupt.

דַּף יוֹמִי · חֻלִּין · דַּף ס״ג

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

📖 THE SUGYA

In this daf, we continue our sweet and vital learning of the simanim of kosher and non-kosher birds, looking closely at the specific species named by the Torah. We will learn how to identify various birds mentioned in the pesukim, such as the dukhifat, the shalakh, and the tinshemet, using the beautiful and precise traditions handed down by our Chazal. The Gemara will also bring out wonderful, warm lessons of emunah and hashgacha pratis, showing how Hashem's mercy and judgment extend to every single creature, from the fish in the deep blue sea to the tiniest ant on the ground.

We will also delve into the halachic definitions of the racham, the chasidah, and the different types of crows. The Gemara guides us through the thirteen middos of Torah exposition to clarify how the same name, like tinshemet, can refer to both a bird and a creeping creature depending on its context. Along the way, we will learn inspiring traditions about the signs of rain and the coming of Moshiach, showing how the physical world and the spiritual world are beautifully bound together.

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

עַמּוּד א׳ DAF 63A

STATEMENT

בַּת מְזַגָּא חַמְרָא – שַׂרְיָא, וְסִימָנַיְיהוּ ״יָפֶה כֹּחַ הַבֵּן מִכֹּחַ הָאָב״.

But the bird called **the daughter of the wine pourer**, which is smaller than the wine pourer, **is permitted** to be eaten, **and your mnemonic** to remember this **is** the Rabbinic idiom: **"The power of the son is greater than the power of the father"**, meaning the larger father bird is forbidden, while the smaller son bird is permitted.

STATEMENT

אָמַר רַב יְהוּדָה: שְׁקִיטָנָא, אֲרִיכֵי שָׁקֵי וְסוּמָקֵי – שַׂרְיָא, וְסִימָנַיְיהוּ מוּרְזְמָא.

Rav Yehuda says: Regarding the bird called **shekitena**, those that have **long shanks and** are **red are permitted**, **and your mnemonic** to remember this **is** the **murzema** bird, which is similar in appearance and known to be kosher.

STATEMENT

גּוּצֵי וְסוּמָקֵי – אֲסִירִי, וְסִימָנַיְיהוּ ״נָנוּס פְּסוּל״.

Those that are **short and red are forbidden**, **and your mnemonic** for this **is** the halacha that **"a dwarf** priest **is unfit"** for Temple service.

STATEMENT

אֲרִיכֵי שָׁקֵי וִירוּקֵי – אֲסִירִי, וְסִימָנַיְיהוּ ״יְרוּקִין פְּסוּלִין״.

Those that have **long shanks and** are **green**, meaning yellow, **are forbidden**, **and your mnemonic** for this **is** the Mishnah's ruling that **"green** innards **render** an animal **unfit"** as a tereifa.

STATEMENT

אָמַר רַב יְהוּדָה: ״שָׁלָךְ״, זֶה הַשּׁוֹלֶה דָּגִים מִן הַיָּם.

Rav Yehuda says: As for the non-kosher bird called **shalakh, this is** the bird **that scoops fish out of the sea**.

STATEMENT

״דּוּכִיפַת״, שֶׁהוֹדוֹ כָּפוּת.

The **dukhifat** is the bird **whose comb** appears **bent** and doubled over because of its thickness.

PROOF

תַּנְיָא נָמֵי הָכִי: דּוּכִיפַת, שֶׁהוֹדוֹ כָּפוּת, וְזֶהוּ שֶׁהֵבִיא שָׁמִיר לְבֵית הַמִּקְדָּשׁ.

This is also taught in a Braisa: The **dukhifat** is the bird **whose comb is bent, and this is** the bird **that brought the shamir** worm **to the Beis HaMikdash** to split the stones.

STATEMENT

רַבִּי יוֹחָנָן, כִּי הֲוָה חָזֵי שָׁלָךְ, אָמַר: ״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״.

Rabbi Yochanan, when he would see a shalakh diving for fish, **would say** the verse: **"Your judgments are like the great deep"**, because Hashem brings judgment even upon the fish in the sea.

STATEMENT

כִּי הֲוָה חָזֵי נְמָלָה, אָמַר: ״צִדְקָתְךָ כְּהַרְרֵי אֵל״.

When he would see an ant, he would say the first part of the verse: **"Your righteousness is like the mighty mountains"**, because Hashem provides sustenance for even the tiniest creatures.

STATEMENT

אָמַר אַמֵּימָר: לַקְנִי וּבָטְנִי – שַׁרְיָין,

Ameimar says: The birds called **laknei and batnei are permitted**.

STATEMENT

שַׁקְנַאי וּבָטְנַאי – מְקוֹם שֶׁנָּהֲגוּ לֶאֱכוֹל אוֹכְלִין, מְקוֹם שֶׁנָּהֲגוּ שֶׁלֹּא לֶאֱכוֹל אֵין אוֹכְלִין.

As for the **sakna'ei and batna'ei** birds, in **a place where they accustomed to eat** them, **one may eat** them; in **a place where they accustomed not to eat** them, **one may not eat** them.

QUESTION

אַטוּ בְּמִנְהָגָא תַּלְיָא מִילְתָא?

The Gemara asks: **Is that to say that the matter depends on custom?** If they are kosher, they should be permitted everywhere, and if they are non-kosher, they should be forbidden everywhere!

ANSWER

אִין, וְלָא קַשְׁיָא: הָא בְּאַתְרָא דְּשָׁכִיחִי פֶּרֶס וְעָזְנְיָה, הָא בְּאַתְרָא דְּלָא שָׁכִיחִי פֶּרֶס וְעָזְנְיָה.

The Gemara answers: **Yes, and it is not difficult: This** place where they are forbidden **is in a place where the peres and ozniyah are common**, and since these kosher birds resemble them, we forbid them lest people confuse them; whereas **that** place

where they are permitted **is in a place where the peres and ozniyah are not common**, so there is no concern.

STATEMENT

אָמַר אַבָּיֵי: קוּאֵי וְקָקוֹאֵי אֲסִירִי, קָקוֹאֲתָא שַׁרְיָא.

Abaye says: The birds called **ku'ei and kaku'ei are forbidden, but the kakvata is permitted**.

STATEMENT

בְּמַעֲרָבָא מַלְקוּ עִילָּוֵה, וְקָרוּ לַהּ תַּחְוָותָא.

However, **in the West**, Eretz Yisrael, **they flog** a person **on its account** for eating it, **and they call it tachveta**, holding that it is a non-kosher bird.

BRAISA

תָּנוּ רַבָּנַן: "תִּנְשֶׁמֶת" בָּאוֹת שֶׁבָּעוֹפוֹת.

The Rabbis taught in a Braisa: The **tinshemet** listed among the non-kosher birds is the **ba'us among the birds**, which is the owl.

QUESTION

אַתָּה אוֹמֵר בָּאוֹת שֶׁבָּעוֹפוֹת, אוֹ אֵינוֹ אֶלָּא בָּאוֹת שֶׁבַּשְּׁרָצִים?

Do you say it is the **ba'us among the birds, or is it only** the **ba'us among the creeping animals**, since the name tinshemet is written in both places?

ANSWER

אָמַרְתָּ: צֵא וּלְמַד מִשְּׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁהַתּוֹרָה נִדְרֶשֶׁת בָּהֶן, דָּבָר הַלָּמֵד מֵעִנְיָנוֹ.

You must say: Go out and learn from the thirteen principles by which the Torah is expounded, one of which is: **A matter derived from its context**.

EXPLANATION

בְּמָה הַכָּתוּב מְדַבֵּר? בְּעוֹפוֹת, אַף כָּאן בְּעוֹפוֹת.

With what is the passage speaking? It is speaking **about birds; so too here,** this tinshemet refers **to birds**.

BRAISA

תַּנְיָא נָמֵי גַּבֵּי שְׁרָצִים כְּהַאי גַּוְונָא: "תִּנְשֶׁמֶת" בָּאוֹת שֶׁבַּשְּׁרָצִים.

It is also taught in a Braisa regarding creeping animals in this manner: The **tinshemet** listed there is the **ba'us among the creeping animals**.

QUESTION

אַתָּה אוֹמֵר בָּאוֹת שֶׁבַּשְּׁרָצִים, אוֹ אֵינוֹ אֶלָּא בָּאוֹת שֶׁבָּעוֹפוֹת?

Do you say it is the **ba'us among the creeping animals, or is it only** the **ba'us among the birds**?

ANSWER

אָמַרְתָּ: צֵא וּלְמַד מִשְּׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁהַתּוֹרָה נִדְרֶשֶׁת בָּהֶן, דָּבָר הַלָּמֵד מֵעִנְיָנוֹ – בְּמָה הַכָּתוּב מְדַבֵּר? בִּשְׁרָצִים, אַף כָּאן בִּשְׁרָצִים.

You must say: Go out and learn from the thirteen principles by which the Torah is expounded, a matter derived from its context — with what is the passage speaking? It is speaking **about creeping animals; so too here,** this tinshemet refers **to creeping animals**.

STATEMENT

אָמַר אַבָּיֵי: בַּאוֹת שֶׁבָּעוֹפוֹת – קִיפּוֹף, בַּאוֹת שֶׁבַּשְּׁרָצִים – קוּרְפְּדַאי.

Abaye says: The **ba'us among the birds is** the bird called **kifof**, and the **ba'us among the creeping animals is** the mole, called **kurpedai**.

STATEMENT

אָמַר רַב יְהוּדָה: "קָאָת" – זוֹ הַקּוּק, "רָחָם" – זוֹ שְׁרַקְרַק.

Rav Yehuda says: The non-kosher bird called **ka'as — this is the kuk** bird; the **racham — this is the sherakrak** bird.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: לָמָּה נִקְרָא שְׁמוֹ רָחָם? כֵּיוָן שֶׁבָּא רָחָם בָּאוּ רַחֲמִים לָעוֹלָם.

Rabbi Yochanan says: Why is its name called racham? Because when the racham comes to Eretz Yisrael, **mercy comes to the world**, as its arrival is a sign of the rainy season.

STATEMENT

אָמַר רַב בִּיבִי בַּר אַבָּיֵי: וְהוּא דְּיָתֵיב אַמִּידֵי וְעָבֵיד "שְׁרַקְרַק",

Rav Beivai bar Abaye said: And this that it is a sign of rain **is only when it sits on something and makes** a sound like **"sherakrak"**.

STATEMENT

וּגְמִירִי דְּאִי יָתֵיב אַאַרְעָא וְשָׁרֵיק – אֲתָא מְשִׁיחָא, שֶׁנֶּאֱמַר: "אֶשְׁרְקָה לָהֶם וַאֲקַבְּצֵם".

And we have a tradition that if it sits on the ground and hisses, the Messiah is coming, as it is stated: "I will hiss for them and gather them".

QUESTION

אֲמַר לֵיהּ רַב אַדָּא בַּר שִׁימִי לְמָר בַּר רַב אִידַאי: וְהָא הָהוּא דְּיָתֵיב בֵּי כַּרְכָּא וּשְׁרַק, וַאֲתָא גָּלָל אַפְּסְקֵיהּ לְמוֹחֵיהּ!

Rav Adda bar Shimi said to Mar bar Rav Idai: But wasn't there a certain racham **that sat on a plowed field and hissed, and a stone came and split its brain**, yet the Messiah did not come!

ANSWER

אֲמַר לֵיהּ: הָהוּא בַּיְידָא הֲוָה.

He said to him: That bird **was a liar**, and it was punished for prophesying falsely.

BRAISA

תָּנוּ רַבָּנַן: ״עוֹרֵב״ – זֶה עוֹרֵב, ״אֶת כָּל עוֹרֵב״ – לְהָבִיא עוֹרֵב הָעֶמְקִי, ״לְמִינוֹ״ – לְהָבִיא עוֹרֵב הַבָּא בְּרָאשֵׁי יוֹנִים.

The Rabbis taught in a Braisa: **"The crow" — this is the** common **crow; "every crow" — this serves to include the valley crow; "after its kind" — this serves to include the crow that comes at the heads of pigeons**.

QUESTION

אָמַר מָר: ״עוֹרֵב״ – זֶה עוֹרֵב. אַטּוּ קַמַּן קָאֵי?

The Master said in the Braisa: **"The crow" — this is the crow. Is that to say that it stands before us** and we know exactly which one it is?

ANSWER

אֶלָּא אֵימָא: ״עוֹרֵב״ – זֶה עוֹרֵב אוּכְּמָא, וְכֵן הוּא אוֹמֵר: ״קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב״.

Rather, say: "The crow" — this is the black crow, and so it says in the verse: **"His locks are curled, and black as a crow"**.

EXPLANATION

הָעֶמְקִי – חִיוָּרָא, וְכֵן הוּא אוֹמֵר: ״וּמַרְאֵהוּ עָמֹק מִן הָעוֹר״, כְּמַרְאֵה חַמָּה הָעֲמוּקָה מִן הַצֵּל.

The **valley** crow **is the white** crow, **and so it says** regarding leprosy: **"And its appearance is deeper than the skin"**, which the Sages explained is **like the appearance of sunlight which seems deeper than the shade**, showing that "deep" is associated with white light.

EXPLANATION

וְעוֹרֵב הַבָּא בְּרָאשֵׁי יוֹנִים, אָמַר רַב פָּפָּא: לָא תֵּימָא דְּאָתֵי בְּרֵישׁ יוֹנֵי, אֶלָּא דְּדָמֵי רֵישֵׁיהּ לְדִיוֹנָה.

And regarding **the crow that comes at the heads of pigeons, Rav Pappa said: Do not say that it comes at the head of pigeons** to dwell with them, **but rather that its head resembles that of a pigeon**.

BRAISA

תָּנוּ רַבָּנַן: ״הַנֵּץ״ – זֶה הַנֵּץ, ״לְמִינֵהוּ״ – לְהָבִיא אֶת בַּר חִירְיָא.

The Rabbis taught in a Braisa: **"The hawk" — this is the hawk; "after its kind" — this serves to include the bar chireya**.

QUESTION

מַאי בַּר חִירְיָא? אָמַר אַבָּיֵי: שׁוּרִינְקָא.

The Gemara asks: **What is the bar chireya? Abaye said: It is the shurineka**.

STATEMENT

אָמַר רַב יְהוּדָה: ״הַחֲסִידָה״ – זוֹ דַּיָּה לְבָנָה. לָמָּה נִקְרָא שְׁמָהּ חֲסִידָה? שֶׁעוֹשָׂה חֲסִידוּת עִם חֲבֵרוֹתֶיהָ.

Rav Yehuda says: "The chasidah" — this is the white vulture. Why is its name called chasidah? Because it performs acts of kindness with its fellows by sharing its food.

STATEMENT

״הָאֲנָפָה״ – זוֹ דַּיָּה רַגְלָנִית. לָמָּה נִקְרָא שְׁמָהּ אֲנָפָה? שֶׁמְּנָאֶפֶת עִם חֲבֵרוֹתֶיהָ.

"The anafah" — this is the angry vulture. Why is its name called anafah? Because it quarrels with its fellows.

STATEMENT

אָמַר רַב חָנָן בַּר רַב חִסְדָּא אָמַר רַב חִסְדָּא אָמַר רַב חָנָן בְּרֵיהּ דְּרָבָא אָמַר רַב: עֶשְׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִין הֵן.

Rav Chanan bar Rav Chisda said that Rav Chisda said that Rav Chanan the son of Rava said that Rav said: There are twenty-four non-kosher birds in the Torah.

QUESTION

אֲמַר לֵיהּ רַב חָנָן בַּר רַב חִסְדָּא לְרַב חִסְדָּא: דְּהֵיכָא? אִי דְּוַיִּקְרָא – עֶשְׂרִים הָווּ, אִי דְּמִשְׁנֵה תּוֹרָה – עֶשְׂרִים וְחַד הָווּ,

Rav Chanan bar Rav Chisda said to Rav Chisda: Where are these twenty-four written? If you count those in Vayikra, they are twenty; if you count those in Mishneh Torah (Devarim), they are twenty-one!

EXPLANATION

וְכִי תֵּימָא דָּאָה דִּכְתִיבָא בְּוַיִּקְרָא וְלָא כְּתִיבָא בְּמִשְׁנֵה תּוֹרָה שְׁדַיֵּיהּ עֲלַיְיהוּ – אַכַּתִּי עֶשְׂרִין וּתְרֵין הָווּ!

And if you say that we should take the da'ah which is written in Vayikra and not written in Mishneh Torah, and add it to them, they are still only twenty-two!

ANSWER

אֲמַר לֵיהּ...: "לְמִינָהּ" "לְמִינוֹ" "לְמִינֵהוּ" "לְמִינֵהוּ" – הֲרֵי כָּאן אַרְבַּע.

He said to him: This is what your mother's father said in the name of Rav: The four exclusionary words "after its kind", "after its kind", "after its kind", "after its kind" written in the verses — behold, there are four additional categories here, bringing the total to twenty-four.

QUESTION

אִי הָכִי עֶשְׂרִין וְשֵׁית הָווּ?

The Gemara asks: If so, they are twenty-six, since we added four to the twenty-two!

ANSWER

אָמַר אַבָּיֵי: דָּאָה וְרָאָה אַחַת הִיא, דְּאִי סָלְקָא דַּעְתָּךְ תַּרְתֵּי אִינּוּן,

Abaye said: The da'ah and the ra'ah are one and the same bird, for if it should enter your mind that they are two different birds...

עמוד ב׳ DAF 63B

QUESTION

מִכְּדֵי מִשְׁנֵה תּוֹרָה לְאוֹסּוֹפֵי הוּא דַּאֲתָא, מַאי שְׁנָא הָכָא דִּכְתִיב "דָּאָה" וּמַאי שְׁנָא הָכָא דִּכְתִיב "רָאָה" וְלָא כְּתִיב "דָּאָה"?

Now, since the book of Deuteronomy, **the repetition of the Torah, comes to add** to the list of Leviticus, **what is different here** in Leviticus **that it is written "da'ah" and what is different here** in Deuteronomy **that it is written "ra'ah" and "da'ah" is not written?**

ANSWER

אֶלָּא שְׁמַע מִינַּהּ מִין רָאָה וְדָאָה אַחַת הִיא.

Rather, learn from this that the **species of ra'ah and da'ah are one** and the same.

QUESTION

וַאֲכַתִּי עֶשְׂרִין וְחַמְשָׁה הָווּ?

The Gemara asks: **But still, are there** not **twenty-five** non-kosher birds listed in total, if we count all the unique names?

ANSWER

אָמַר אַבָּיֵי: כְּשֵׁם שֶׁרָאָה וְדָאָה אַחַת הִיא, כָּךְ אַיָּה וְדַיָּה אַחַת הִיא.

Abaye said: Just as the ra'ah and da'ah are one species, **so too, the ayyah and dayyah are one** species.

EXPLANATION

דְּאִי סָלְקָא דַּעְתָּךְ תַּרְתֵּי אִינּוּן, מִכְּדֵי מִשְׁנֵה תּוֹרָה לְאוֹסוֹפֵי הוּא דַּאֲתָא, מַאי שְׁנָא הָכָא דִּכְתִיב "לְמִינָהּ" אַאַיָּה, וּמַאי שְׁנָא הָתָם דִּכְתִיב "לְמִינָהּ" אַדַּיָּה?

For if it enters your mind to say that **they are two** different species, **now, since the repetition of the Torah comes to add, what is different here** in Leviticus **that it is written "after its kinds" regarding the ayyah, and what is different there** in Deuteronomy **that it is written "after its kinds" regarding the dayyah** instead?

INFERENCE

אֶלָּא שְׁמַע מִינַּהּ: אַיָּה וְדַיָּה אַחַת הִיא.

Rather, learn from this that **ayyah and dayyah are one** and the same species.

QUESTION

וְכִי מֵאַחַר שֶׁאַיָּה וְדַיָּה אַחַת הִיא, לָמָּה לֵיהּ לְמִיכְתַּב אַיָּה וְדַיָּה?

The Gemara asks: **And since ayyah and dayyah are one** species, **why did** the Torah **need to write** both **ayyah and dayyah** in Deuteronomy?

ANSWER

כִּדְתַנְיָא, רַבִּי אוֹמֵר: אֶקְרָא אֲנִי אַיָּה, דַּיָּה לָמָּה נֶאֱמְרָה?

The Gemara answers: It is **as it is taught** in a braisa, **Rabbi** Yehuda HaNasi **says: I would read "ayyah"** and know it is forbidden; **why is "dayyah" stated?**

EXPLANATION

כְּדֵי שֶׁלֹּא תִּתֵּן פִּתְחוֹן פֶּה לְבַעַל דִּין לַחְלוֹק, שֶׁלֹּא תְּהֵא אַתָּה קוֹרֵא אַיָּה וְהוּא קוֹרֵא דַּיָּה, אַתָּה קוֹרֵא דַּיָּה וְהוּא קוֹרֵא אַיָּה,

In order that you should not give an opening of the mouth to a litigant to argue, so that it should not be that you call it "ayyah" and he calls it "dayyah" and permits it, or **you call it "dayyah" and he calls it "ayyah"** and eats it.

STATEMENT

לְכָךְ כָּתַב בְּמִשְׁנֵה תּוֹרָה: ״וְהָרָאָה וְאֶת הָאַיָּה וְהַדַּיָּה לְמִינָהּ״.

Therefore, the Torah **wrote in the repetition of the Torah: "And the ra'ah, and the ayyah, and the dayyah after its kinds."**

OBJECTION

מֵיתִיבִי: לָמָּה נִשְׁנוּ? בִּבְהֵמָה – מִפְּנֵי הַשְּׁסוּעָה, וּבָעוֹפוֹת – מִפְּנֵי הָרָאָה.

The Gemara **raises an objection** from a braisa: **Why were** the lists of non-kosher animals and birds **repeated** in Deuteronomy? **Regarding animals, because of the shesuah** which is added there; **and regarding birds, because of the ra'ah** which is added there.

QUESTION

מַאי לָאו, מִדִּבְהֵמָה דְּהָתָם לְאוֹסוֹפֵי, עוֹפוֹת נָמֵי לְאוֹסוֹפֵי?

Is it not to be understood **that just as regarding animals there,** the repetition is **to add** a new species, so too regarding **birds,** the repetition is **also to add** a new species?

ANSWER

לָא, הָתָם לְאוֹסוֹפֵי, הָכָא לְפָרוֹשֵׁי.

The Gemara answers: **No, there** regarding animals, it is **to add,** but **here** regarding birds, it is only **to explain** and clarify the names.

STATEMENT

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: רָאָה זוֹ אַיָּה, וְלָמָּה נִקְרָא שְׁמָהּ רָאָה? שֶׁרוֹאָה בְּיוֹתֵר,

And this explanation **disagrees with** the view of **Rabbi Abbahu, as Rabbi Abbahu said: The ra'ah is the ayyah. And why is its name called "ra'ah"? Because it sees exceptionally well.**

PROOF

וְכֵן הוּא אוֹמֵר: ״נָתִיב לֹא יְדָעוֹ עָיִט וְלֹא שְׁזָפַתּוּ עֵין אַיָּה״,

And so it says in the verse: **"A path that no bird of prey knows, nor has the eye of the ayyah seen it."**

BRAISA

תָּנָא: עוֹמֶדֶת בְּבָבֶל וְרוֹאָה נְבֵלָה בְּאֶרֶץ יִשְׂרָאֵל.

A Sage **taught: It stands in Babylonia and sees a carcass in Eretz Yisrael.**

INFERENCE

מִדְּרָאָה הַיְינוּ אַיָּה, מִכְּלָל דְּדָאָה לָאו הַיְינוּ רָאָה.

The Gemara analyzes: **Since the ra'ah is the ayyah, it follows by implication that the da'ah is not the ra'ah.**

QUESTION

מִכְּדֵי מִשְׁנֵה תּוֹרָה לְאוֹסוֹפֵי הוּא דַּאֲתָא, מַאי שְׁנָא הָכָא דִּכְתִיב "דְּאָה", וּמַאי שְׁנָא הָתָם דְּלָא כְּתִיב "דְּאָה"?

Now, since the repetition of the Torah comes to add, what is different here in Leviticus that it is written "da'ah", and what is different there in Deuteronomy that "da'ah" is not written?

ANSWER

אֶלָּא לָאו שְׁמַע מִינַּה דְּאָה וְרָאָה וְאַיָּה אַחַת הִיא.

Rather, is it not correct to learn from this that da'ah, ra'ah, and ayyah are all one and the same species?

INFERENCE

וּמִדְּרָאָה הַיְינוּ אַיָּה, מִכְּלַל דְּדַיָּה לָאו הַיְינוּ אַיָּה.

And since the ra'ah is the ayyah, it follows by implication that the dayyah is not the ayyah.

QUESTION

מַאי שְׁנָא הָתָם דִּכְתִיב "לְמִינֵהוּ" אַאַיָּה, וּמַאי שְׁנָא הָכָא דְּלָא כְּתִיב "לְמִינֵהוּ" אַאַיָּה אֶלָּא אַדַּיָּה?

But if so, what is different there in Leviticus that it is written "after its kinds" regarding the ayyah, and what is different here in Deuteronomy that it is not written "after its kinds" regarding the ayyah, but rather regarding the dayyah?

ANSWER

אֶלָּא שְׁמַע מִינַּה דְּאָה וְרָאָה דַּיָּה וְאַיָּה אַחַת הִיא.

Rather, learn from this that da'ah, ra'ah, dayyah, and ayyah are all one and the same species.

BRAISA

תַּנְיָא, אִיסִי בֶּן יְהוּדָה אוֹמֵר: מֵאָה עוֹפוֹת טְמֵאִין יֵשׁ בַּמִּזְרָח, וְכוּלָּן מִין "אַיָּה" הֵן.

It is taught in a braisa, Isi ben Yehuda says: There are one hundred non-kosher birds in the East, and all of them are species of ayyah.

STATEMENT

תָּנֵי אֲבִימִי בְּרֵיהּ דְּרַבִּי אַבָּהוּ: שְׁבַע מֵאוֹת מִינֵי דָּגִים הֵן, וּשְׁמוֹנָה מֵאוֹת מִינֵי חֲגָבִים, וּלְעוֹפוֹת אֵין מִסְפָּר.

Avimi the son of Rabbi Abbahu taught: There are seven hundred species of non-kosher fish, and eight hundred species of non-kosher grasshoppers, and for birds there is no number.

QUESTION

עוֹפוֹת עֶשְׂרִין וְאַרְבָּעָה הָווּ!

The Gemara objects: But are there not only twenty-four non-kosher birds?

ANSWER

אֶלָּא: וּלְעוֹפוֹת טְהוֹרִים אֵין מִסְפָּר.

Rather, correct the statement to read: And for kosher birds there is no number.

BRAISA

תַּנְיָא, רַבִּי אוֹמֵר: גָּלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁבְּהֵמָה טְמֵאָה מְרוּבָּה מִן הַטְּהוֹרוֹת, לְפִיכָךְ מָנָה הַכָּתוּב בַּטְּהוֹרָה.

It is taught in a braisa, **Rabbi** Yehuda HaNasi **says: It is revealed and known before the One Who spoke and the world came into being that non-kosher animals are more numerous than the kosher ones; therefore, the verse enumerated the kosher** animals.

STATEMENT

גָּלוּי וְיָדוּעַ לִפְנֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם שֶׁעוֹפוֹת טְהוֹרִין מְרוּבִּין עַל הַטְּמֵאִין, לְפִיכָךְ מָנָה הַכָּתוּב בַּטְּמֵאִין.

And **it is revealed and known before the One Who spoke and the world came into being that kosher birds are more numerous than the non-kosher ones; therefore, the verse enumerated the non-kosher** birds.

QUESTION

מַאי קָא מַשְׁמַע לַן?

The Gemara asks: **What is this teaching us?**

ANSWER

כִּדְרַב הוּנָא אָמַר רַב, וְאָמְרִי לַהּ אָמַר רַב הוּנָא אָמַר רַב מְשׁוּם רַבִּי מֵאִיר: לְעוֹלָם יְשַׁנֶּה אָדָם לְתַלְמִידוֹ דֶּרֶךְ קְצָרָה.

The Gemara answers: It is **like that which Rav Huna said in the name of Rav, and some say Rav Huna said in the name of Rav in the name of Rabbi Meir: A person should always teach his student in a concise way.**

STATEMENT

אָמַר רַבִּי יִצְחָק: עוֹף טָהוֹר נֶאֱכָל בְּמָסוֹרֶת,

Rabbi Yitzchak said: A kosher bird is eaten by force of a tradition that it is kosher,

STATEMENT

וְנֶאֱמָן הַצַּיָּיד לוֹמַר: עוֹף זֶה טָהוֹר, מָסַר לִי רַבִּי.

and **a hunter is believed to say: "This bird is kosher, for my teacher passed down to me** that it is so."

STATEMENT

אָמַר רַבִּי יוֹחָנָן: וְהוּא שֶׁבָּקִי בָּהֶן וּבִשְׁמוֹתֵיהֶן.

Rabbi Yochanan said: And this is only when the teacher **is expert in them and in their names.**

QUESTION

בָּעֵי רַבִּי זֵירָא: רַבּוֹ חָכָם, אוֹ רַבּוֹ צַיָּיד?

Rabbi Zeira raised a dilemma: Does "his teacher" mean **his teacher who is a Sage, or his teacher who is a hunter?**

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי יוֹחָנָן: וְהוּא שֶׁבָּקִי בָּהֶן וּבִשְׁמוֹתֵיהֶן.

Come and hear a proof, **for Rabbi Yochanan said: And this is only when he is expert in them and in their names.**

EXPLANATION

אִי אָמְרַתְּ בְּשִׁלָּמָא רַבּוֹ צַיָּיד – שַׁפִּיר,

Granted, if you say it refers to **his teacher who is a hunter, it is well,** as a hunter knows both the birds and their names.

EXPLANATION

אֶלָּא אִי אָמְרַתְּ רַבּוֹ חָכָם, בְּשִׁלָּמָא שְׁמַיְיהוּ גְּמִיר לְהוּ, אֶלָּא אִינְהוּ מִי יָדַע לְהוּ?

But if you say it refers to **his teacher who is a Sage, granted, their names he has learned, but does he recognize the birds themselves** in the wild?

INFERENCE

אֶלָּא לָאו שְׁמַע מִינַּהּ: רַבּוֹ צַיָּיד.

Rather, is it not correct to **learn from this** that it refers to **his teacher who is a hunter?**

RESOLUTION

שְׁמַע מִינַּהּ.

The Gemara concludes: **Learn from this** that indeed it is so.

BRAISA

תָּנוּ רַבָּנַן: לוֹקְחִין בֵּיצִים מִן הַגּוֹיִם בְּכָל מָקוֹם, וְאֵין חוֹשְׁשִׁין לֹא מִשּׁוּם נְבֵלוֹת וְלֹא מִשּׁוּם טְרֵפוֹת.

Our Rabbis taught: We may buy eggs from non-Jews anywhere, and we do not worry neither on account of nevelos nor on account of treifos.

QUESTION

וְדִילְמָא דְּעוֹף טָמֵא נִינְהוּ?

The Gemara asks: **But perhaps they are of a non-kosher bird?**

ANSWER

אָמַר אֲבוּהּ דִּשְׁמוּאֵל: בְּאוֹמֵר שֶׁל עוֹף פְּלוֹנִי טָהוֹר.

The father of Shmuel said: This is **where** the non-Jew **says, "These are of such-and-such a bird, which is kosher."**

QUESTION

וְלֵימָא שֶׁל עוֹף טָהוֹר?

The Gemara asks: **But let him** just **say, "These are of a kosher bird"?**

ANSWER

אִי הָכִי, אִית לֵיהּ לְאִישְׁתְּמוֹטֵי.

The Gemara answers: **If so, he has** room **to slip out** of his lie by claiming he meant a different bird; but when he names a specific bird, he is afraid to lie.

QUESTION

וְלִבְדּוֹק בְּסִימָנִין!

The Gemara asks: **But let us check them by the signs** of eggs!

PROOF

דְּתַנְיָא: כְּסִימָנֵי בֵיצִים כָּךְ סִימָנֵי דָּגִים.

As it is taught in a braisa: **Like the signs of eggs, so are the signs of fish.**

OBJECTION

סִימָנֵי דָּגִים סָלְקָא דַּעְתָּךְ? "סְנַפִּיר וְקַשְׂקֶשֶׂת" אָמַר רַחֲמָנָא!

The Gemara objects: **Does it enter your mind** to say **"the signs of fish"** are like eggs? **"Fins and scales" the Merciful One said** in the Torah!

RESOLUTION

אֶלָּא אֵימָא: כָּךְ סִימָנֵי

Rather, say and correct the text: **so are the signs of** fish roe.

SUMMARY

The daf begins by distinguishing between permitted and forbidden birds based on their size, leg length, and color, using memorable mnemonics from Chazal. We identify the dukhifat as the bird that brought the shamir worm to the Beis HaMikdash, and we learn how Rabbi Yochanan would see the hand of Hashem in the actions of the shalakh and the ant. The Gemara then discusses how local customs regarding certain birds depend on whether the non-kosher peres and ozniyah are common in that area. Finally, we learn how to apply the principle of 'davar halamed me'inyano' (a matter derived from its context) to identify the tinshemet, and we analyze the various species of crows, hawks, and the kind-hearted chasidah, which is named for the chesed it does by sharing food with its companions.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, we learn about the remarkable bird called the racham, whose very name means mercy. Rabbi Yochanan teaches that when this bird appears, it signals that Hashem is bringing rain and mercy to the world. Yet, the Gemara notes a fascinating condition: this bird only brings the blessing of rain when it sits elevated on an object and chirps. If it sits on the ground and hisses, it is trying to signal the ultimate redemption, but if it does so falsely, it meets a sudden end.

This teaches us a profound lesson about our own avodah. Every single one of us has a "racham" inside, a spark of mercy, a desire to do chesed and bring goodness into the world. But to truly bring down Hashem's blessing, our actions must be grounded in truth and aligned with our actual spiritual standing. When we try to act from a place of false pretense, pretending to be on a level of lofty righteousness that we have not actually earned, it backfires. True holiness is built step-by-step, with honesty.

Today, when you look for opportunities to show mercy and do chesed, do it with absolute simplicity and truth. Do not look for honor or try to appear more righteous than you are. Just do a quiet, genuine act of kindness for another Yid, purely for the sake of Heaven.

הִלְכוֹת יְסוֹדֵי הַתּוֹרָה · פֶּרֶק עֲשִׂירִי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam teaches us how we are to identify and verify a true prophet of Hashem. We learn that a prophet does not need to perform supernatural wonders that alter the laws of nature, such as splitting the sea or reviving the dead, to prove his authenticity. Instead, his primary test lies in his ability to accurately predict future events with absolute precision.

We will also explore the fundamental differences between a true prophet of Hashem and common diviners or sorcerers. While the predictions of stargazers and dreamers are like chaff mixed with a little grain, the word of Hashem spoken through a prophet is pure grain, completely free of falsehood, serving to guide Klal Yisrael in all their needs.

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

הֲלָכָה א

Halacha 1 · Testing a Prophet by the Fulfillment of Future Predictions

כָּל נָבִיא שֶׁיַּעֲמֹד לָנוּ וְיֹאמַר שֶׁה' שְׁלָחוֹ

Any prophet who arises for us and says that Hashem sent him

אֵינוֹ צָרִיךְ לַעֲשׂוֹת אוֹת כְּאֶחָד מֵאוֹתוֹת מֹשֶׁה רַבֵּנוּ

is not required to perform a sign like one of the signs of Moshe our teacher,

אוֹ כְּאוֹתוֹת אֵלִיָּהוּ וֶאֱלִישָׁע שֶׁיֵּשׁ בָּהֶם שִׁנּוּי מִנְהָגוֹ שֶׁל עוֹלָם.

or like the signs of Eliyahu and Elisha, which have in them a change of the natural **custom of the world**.

אֶלָּא הָאוֹת שֶׁלּוֹ שֶׁיֹּאמַר דְּבָרִים הָעֲתִידִים לִהְיוֹת בָּעוֹלָם וְיֵאָמְנוּ דְּבָרָיו

Rather, his sign is that he will say things destined to be in the world, and his words will be verified,

שֶׁנֶּאֱמַר דברים יח כא "וְכִי תֹאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע אֶת הַדָּבָר" וְגוֹ'.

as it is said in Devarim 18:21, **"And if you say in your heart, 'How will we know the word** which Hashem has not spoken?'" **etc.**

לְפִיכָךְ כְּשֶׁיָּבוֹא אָדָם הָרָאוּי לִנְבוּאָה בְּמַלְאֲכוֹת הַשֵּׁם

Therefore, when a man comes who is worthy of prophecy, in the service of Hashem,

וְלֹא יָבוֹא לְהוֹסִיף וְלֹא לִגְרֹעַ אֶלָּא לַעֲבֹד אֶת ה' בְּמִצְוֹת הַתּוֹרָה

and he does not come to add to **and not to diminish** from the mitzvos, **rather to serve Hashem with the mitzvos of the Torah,**

אֵין אוֹמְרִין לוֹ קְרַע לָנוּ הַיָּם אוֹ הַחֲיֵה מֵת וְכַיּוֹצֵא בְּאֵלּוּ וְאַחַר כָּךְ נַאֲמִין בְּךָ.

we do not say to him, "Split the sea for us," or "Revive the dead," and the like of these, "and after that we will believe in you."

אֶלָּא אוֹמְרִים לוֹ אִם נָבִיא אַתָּה אֱמוֹר דְּבָרִים הָעֲתִידִים לִהְיוֹת

Rather, we say to him, "If you are a prophet, say things destined to be in the future,"

וְהוּא אוֹמֵר וְאָנוּ מְחַכִּים לִרְאוֹת הֲיָבוֹאוּ דְּבָרָיו אִם לֹא יָבוֹאוּ.

and he says them, and we wait to see whether his words will come to pass or will not come to pass.

וַאֲפִלּוּ נָפַל דָּבָר קָטָן בְּיָדוּעַ שֶׁהוּא נְבִיא שֶׁקֶר.

And even if a small matter fell through and did not happen, it is known that he is a prophet of falsehood.

וְאִם בָּאוּ דְּבָרָיו כֻּלָּן יִהְיֶה בְּעֵינֵינוּ נֶאֱמָן:

But if all of his words came to pass, he shall be trustworthy in our eyes.

הֲלָכָה ב

Halacha 2 · Testing a Prophet and Establishing His Authenticity

וּבוֹדְקִין אוֹתוֹ פְּעָמִים הַרְבֵּה.

And we test him many times to verify his predictions.

אִם נִמְצְאוּ דְּבָרָיו נֶאֱמָנִים כֻּלָּן

If all of his words are found to be trustworthy, with every single prediction coming to pass,

הֲרֵי זֶה נְבִיא אֱמֶת.

behold, this one is a prophet of truth whom we are obligated to believe.

כְּמוֹ שֶׁנֶּאֱמַר בִּשְׁמוּאֵל

This is as it is said concerning Shmuel in the book of Shmuel Aleph, chapter 3, verse 20:

"וַיֵּדַע כָּל יִשְׂרָאֵל מִדָּן וְעַד בְּאֵר שָׁבַע

"And all of Yisrael, from Dan and until Beer Sheva, knew

כִּי נֶאֱמָן שְׁמוּאֵל לְנָבִיא לַה'":

that Shmuel was established as a prophet to Hashem."

הֲלָכָה ג

Halacha 3 · The Distinction Between True Prophecy and the Predictions of Sorcerers and Diviners

וַהֲלֹא הַמְעוֹנְנִים וְהַקּוֹסְמִים אוֹמְרִים מַה שֶּׁעָתִיד לִהְיוֹת.

And behold, the diviners and the sorcerers say what is destined to be in the future, so how do we distinguish a true prophet from them?

וּמַה הֶּפְרֵשׁ יֵשׁ בֵּין הַנָּבִיא וּבֵינָם.

And what difference is there between the prophet and between them?

אֶלָּא שֶׁהַמְעוֹנְנִים וְהַקּוֹסְמִים וְכַיּוֹצֵא בָּהֶן מִקְצָת דִּבְרֵיהֶם מִתְקַיְּמִין וּמִקְצָתָן אֵין מִתְקַיְּמִין.

But that the diviners and the sorcerers and the like of them, some of their words are fulfilled and some of them are not fulfilled,

כְּעִנְיָן שֶׁנֶּאֱמַר ישעיה מז יג "יַעַמְדוּ נָא וְיוֹשִׁיעֻךְ הֹבְרֵי שָׁמַיִם הַחֹזִים בַּכּוֹכָבִים מוֹדִעִים לֶחֳדָשִׁים מֵאֲשֶׁר יָבֹאוּ עָלָיִךְ".

as the matter that is said in Yeshayahu 47:13, **"Let stand now and save you the astrologers of heaven, the stargazers, who make known for the months from what will come upon you."**

מֵאֲשֶׁר וְלֹא כָּל אֲשֶׁר.

The verse says **"from what"** will come, **and not "all that"** will come.

וְאֶפְשָׁר שֶׁלֹּא יִתְקַיְּמוּ מִדִּבְרֵיהֶם כְּלוּם אֶלָּא יִטְעוּ בַּכֹּל

And it is possible that not will be fulfilled from their words anything, but they will err in everything,

כְּעִנְיָן שֶׁנֶּאֱמַר ישעיה מד כה "מֵפֵר אֹתוֹת בַּדִּים וְקֹסְמִים יְהוֹלֵל".

as the matter that is said in Yeshayahu 44:25, **"He frustrates the omens of imposters, and diviners He drives mad."**

אֲבָל הַנָּבִיא כָּל דְּבָרָיו קַיָּמִין

But the prophet, all his words are established,

שֶׁנֶּאֱמַר מלכים ב י י "כִּי לֹא יִפֹּל מִדְּבַר ה' אַרְצָה".

as it is said in Melachim II 10:10, **"for not will fall from the word of Hashem to the earth."**

וְכֵן הוּא אוֹמֵר ירמיה כג כח "הַנָּבִיא אֲשֶׁר אִתּוֹ חֲלוֹם יְסַפֵּר חֲלוֹם וַאֲשֶׁר דְּבָרִי אִתּוֹ יְדַבֵּר דְּבָרִי אֱמֶת מַה לַּתֶּבֶן אֶת הַבָּר נְאֻם ה'".

And so he says in Yirmeyahu 23:28, **"The prophet who is with him a dream, let him tell a dream; and he who My word is with him, let him speak words of truth. What is to the chaff — the grain? says Hashem."**

כְּלוֹמַר שֶׁדִּבְרֵי הַקּוֹסְמִים וְהַחֲלוֹמוֹת כְּתֶבֶן שֶׁנִּתְעָרֵב בּוֹ מְעַט בַּר

Meaning to say, that the words of the sorcerers and the dreams are like chaff that was mixed in it a little grain,

וּדְבַר ה' כְּבַר שֶׁאֵין בּוֹ תֶּבֶן כְּלָל.

and the word of Hashem is like grain that there is not in it chaff at all.

וּבַדָּבָר הַזֶּה הַכָּתוּב הִבְטִיחַ וְאָמַר

And in this matter the verse promised and said

שֶׁאוֹתָן הַדְּבָרִים שֶׁמּוֹדִיעִין הַמְּעוֹנְנִים וְהַקּוֹסְמִים לָאֻמּוֹת וּמְכַזְּבִין

that those the things that make known the diviners and the sorcerers to the nations, and they lie and fail to predict accurately,

הַנָּבִיא יוֹדִיעַ לָכֶם דִּבְרֵי אֱמֶת

the prophet will make known to you words of truth,

וְאֵין אַתֶּם צְרִיכִין לִמְעוֹנֵן וְקוֹסֵם וְכַיּוֹצֵא בּוֹ

and not you need a diviner or a sorcerer and the like of him,

שֶׁנֶּאֱמַר דברים יח י "לֹא יִמָּצֵא בְךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ" וְגוֹ'

as it is said in Devarim 18:10, "There shall not be found among you one who passes his son and his daughter through the fire," etc.,

דברים יח יד "כִּי הַגּוֹיִם הָאֵלֶּה" וְגוֹ'.

and in Devarim 18:14, "For these nations, these," etc., who listen to diviners,

וְאָמַר דברים יח טו "נָבִיא מִקִּרְבְּךָ... מֵאַחֶיךָ" וְגוֹ'.

and it says in Devarim 18:15, "A prophet from your midst, from your brothers," etc. Hashem will establish for you.

הָא לָמַדְתָּ שֶׁאֵין הַנָּבִיא עוֹמֵד לָנוּ אֶלָּא לְהוֹדִיעֵנוּ דְּבָרִים הָעֲתִידִים לִהְיוֹת בָּעוֹלָם

Behold, you have learned that not the prophet stands for us except to make known to us things that are destined to be in the world,

מִשֹּׂבַע וְרָעָב מִלְחָמָה וְשָׁלוֹם וְכַיּוֹצֵא בָּהֶן.

such as of plenty and famine, war and peace, and the like of them.

וַאֲפִלּוּ צָרְכֵי יָחִיד מוֹדִיעַ לוֹ.

And even the needs of an individual he makes known to him,

כְּשָׁאוּל שֶׁאָבְדָה לוֹ אֲבֵדָה וְהָלַךְ לַנָּבִיא לְהוֹדִיעוֹ מְקוֹמָהּ.

like Shaul, when was lost to him a lost item, and he went to the prophet to make known to him its place.

וְכַיּוֹצֵא בְּאֵלּוּ הַדְּבָרִים הוּא שֶׁיֹּאמַר הַנָּבִיא

And the like of these the things it is that will say the prophet,

לֹא שֶׁיַּעֲשֶׂה דָּת אַחֶרֶת אוֹ יוֹסִיף מִצְוָה אוֹ יִגְרַע:

not that he will make a religion another, or will add a mitzvah, or will subtract from the Torah.

הֲלָכָה ד

Halacha 4 · Testing a Prophet on Positive Prophecies and Not on Prophecies of Retribution

דִּבְרֵי הַפֻּרְעָנוּת שֶׁהַנָּבִיא אוֹמֵר

Regarding the words of retribution that the prophet says,

כְּגוֹן שֶׁיֹּאמַר פְּלוֹנִי יָמוּת

for example, that he says, "So-and-so will die,"

אוֹ שָׁנָה פְּלוֹנִית רָעָב אוֹ מִלְחָמָה וְכַיּוֹצֵא בִּדְבָרִים אֵלּוּ

or, "In such-and-such a year there will be famine or war," and the like with these words,

אִם לֹא עָמְדוּ דְּבָרָיו אֵין בָּזֶה הַכְחָשָׁה לִנְבוּאָתוֹ.

if his words do not stand and the punishment does not come, there is not in this a refutation of his prophecy.

וְאֵין אוֹמְרִים הִנֵּה דִּבֵּר וְלֹא בָּא.

And we do not say, "Behold, he spoke and it did not come to pass, so he must be a false prophet."

שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְנִחָם עַל הָרָעָה

This is for the Holy One, Blessed is He, is slow to anger and abundant in kindness, and relents on the evil decree,

וְאֶפְשָׁר שֶׁעָשׂוּ תְּשׁוּבָה וְנִסְלַח לָהֶם כְּאַנְשֵׁי נִינְוֵה.

and it is possible that they did teshuvah and it was forgiven to them, like the people of Nineveh,

אוֹ שֶׁתָּלָה לָהֶם כְּחִזְקִיָּה.

or that He suspended the decree for them to be paid later, like He did for King Chizkiyah.

אֲבָל אִם הִבְטִיחַ עַל טוֹבָה וְאָמַר שֶׁיִּהְיֶה כָּךְ וְכָךְ

But if he promised a good thing, and said that there will be so-and-so,

וְלֹא בָּאָה הַטּוֹבָה שֶׁאָמַר בְּיָדוּעַ שֶׁהוּא נָבִיא שֶׁקֶר.

and the good that he said did not come, it is known that he is a prophet of falsehood.

שֶׁכָּל דָּבָר טוֹבָה שֶׁיִּגְזֹר הָאֵל אֲפִלּוּ עַל תְּנַאי אֵינוֹ חוֹזֵר.

For every matter of good that God decrees, even if it was originally said on condition, He does not retract.

וְלֹא מָצִינוּ שֶׁחָזַר בִּדְבַר טוֹבָה אֶלָּא בְּחָרְבָּן רִאשׁוֹן

And we have not found that He retracted a matter of good except during the destruction of the First Temple,

כְּשֶׁהִבְטִיחַ לַצַּדִּיקִים שֶׁלֹּא יָמוּתוּ עִם הָרְשָׁעִים וְחָזַר בִּדְבָרָיו.

when He promised the righteous that they would not die with the wicked, and He retracted His words because they did not protest the sins of their generation.

וְזֶה מְפֹרָשׁ בְּמַסֶּכֶת שַׁבָּת.

And this is explained in the tractate of Shabbos.

הָא לָמַדְתָּ שֶׁבִּדְבָרִי הַטּוֹבָה בִּלְבַד יִבָּחֵן הַנָּבִיא.

Behold, you have learned that in words of good alone will the prophet be tested.

הוּא שֶׁיִּרְמְיָהוּ אָמַר בִּתְשׁוּבָתוֹ לַחֲנַנְיָה בֶּן עַזּוּר

This is what Yirmeyahu said in his reply to Chananyah son of Azzur,

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כְּשֶׁהָיָה יִרְמְיָה מִתְנַבֵּא לְרָעָה וַחֲנַנְיָה לְטוֹבָה.

when Yirmeyah was prophesying for evil, warning of the destruction, **and Chananyah** was prophesying **for good**, claiming the vessels of the Beis HaMikdash would return.

אָמַר לוֹ לַחֲנַנְיָה אִם לֹא יַעַמְדוּ דְּבָרַי אֵין בָּזֶה רְאָיָה שֶׁאֲנִי נְבִיא שֶׁקֶר

He said to him, to Chananyah, "If my words do not stand, there is not in this proof that I am a prophet of falsehood, for Hashem may have relented from the evil,

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אֲבָל אִם לֹא יַעַמְדוּ דְּבָרֶיךָ יִוָּדַע שֶׁאַתָּה נְבִיא שֶׁקֶר.

but if your words do not stand, it will be known that you are a prophet of falsehood, for a good prophecy must always come to pass."

שֶׁנֶּאֱמַר ירמיה כח ז "אַךְ שְׁמַע נָא אֶת הַדָּבָר הַזֶּה" וְגוֹ'

As it is said in the book of **Yirmeyah, chapter 28, verse 7, "But hear please this word** etc."

הַנָּבִיא אֲשֶׁר יִדַּבֵּר שָׁלוֹם בְּבֹא דְבַר הַנָּבִיא יִוָּדַע הַנָּבִיא אֲשֶׁר שְׁלָחוֹ ה' בֶּאֱמֶת:

And the verse concludes: **"The prophet who will prophesy peace, when the word of the prophet comes, it will be known that the prophet is one whom Hashem sent in truth."**

הֲלָכָה ה

Halacha 5 · Believing a Prophet Based on Another Prophet and the Prohibition of Excessive Testing

נָבִיא שֶׁהֵעִיד לוֹ נָבִיא אַחֵר שֶׁהוּא נָבִיא

A prophet who testified for him another prophet that he is a prophet,

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הֲרֵי הוּא בְּחֶזְקַת נָבִיא

behold he is in the status of a prophet,

וְאֵין זֶה הַשֵּׁנִי צָרִיךְ חֲקִירָה.

and this second one does not need investigation.

שֶׁהֲרֵי מֹשֶׁה רַבֵּנוּ הֵעִיד לִיהוֹשֻׁעַ

For behold, Moshe our teacher testified for Yehoshua,

וְהֶאֱמִינוּ בּוֹ כָּל יִשְׂרָאֵל קֹדֶם שֶׁיַּעֲשֶׂה אוֹת.

and all of Yisrael believed in him before he performed a sign.

וְכֵן לְדוֹרוֹת.

And so for generations to come:

נָבִיא שֶׁנּוֹדְעָה נְבוּאָתוֹ

a prophet whose prophecy was known

וְהֶאֱמִינוּ בִּדְבָרָיו פַּעַם אַחַר פַּעַם

and they believed in his words time after time,

אוֹ שֶׁהֵעִיד לוֹ נָבִיא

or who testified for him a prophet,

וְהָיָה הוֹלֵךְ בְּדַרְכֵי הַנְּבוּאָה

and he was going in the ways of the prophecy,

אָסוּר לַחְשֹׁב אַחֲרָיו וּלְהַרְהֵר בִּנְבוּאָתוֹ שֶׁמָּא אֵינָהּ אֱמֶת.

it is forbidden to suspect after him and to question his prophecy, lest it is not truth.

וְאָסוּר לְנַסּוֹתוֹ יוֹתֵר מִדַּאי

And it is forbidden to test him more than enough,

וְלֹא נִהְיֶה הוֹלְכִים וּמְנַסִּים לְעוֹלָם

and we shall not be going and testing forever,

שֶׁנֶּאֱמַר דברים ו טז "לֹא תְנַסּוּ אֶת ה' אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בַּמַּסָּה"

as it is said in Devarim 6:16, "Do not test Hashem your God as you tested in Massah,"

שֶׁאָמְרוּ שמות יז ז "הֲיֵשׁ ה' בְּקִרְבֵּנוּ אִם אָיִן".

when they said in Shemos 17:7, "Is there Hashem in our midst or not?"

אֶלָּא מֵאַחַר שֶׁנּוֹדַע שֶׁזֶּה נָבִיא

Rather, since it is known that this is a prophet,

יַאֲמִינוּ וְיֵדְעוּ כִּי ה' בְּקִרְבָּם

they shall believe and they shall know that Hashem is in their midst,

וְלֹא יְהַרְהֲרוּ וְלֹא יַחְשְׁבוּ אַחֲרָיו.

and they shall not question and they shall not suspect after him,

כְּעִנְיָן שֶׁנֶּאֱמַר יחזקאל ב ה "וְיָדְעוּ כִּי נָבִיא הָיָה בְתוֹכָם":

like the matter as it is said in Yechezkel 2:5, **"And they shall know that a prophet was in their midst."**

CHAPTER SUMMARY

The chapter establishes that a candidate for prophecy must be tested multiple times solely on the basis of his positive predictions, as any good decreed by Hashem is never nullified, whereas prophecies of retribution may not materialize if the people do teshuvah. While diviners and sorcerers only get some predictions right and often err completely, a true prophet's words must all come to fruition down to the smallest detail. Finally, the Rambam rules that if an established prophet attests to the authenticity of another individual, we accept the new prophet immediately without requiring any further testing or wonders, and it is strictly forbidden to doubt him.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam teaches us a profound difference between the word of Hashem and the predictions of sorcerers and dreamers. The predictions of the world are like chaff mixed with a little grain, mostly empty, with a tiny bit of truth by chance. But the word of Hashem is pure grain, completely free of chaff. Every single word of goodness that Hashem decrees is absolute truth and will never fall to the ground.

This is not just a rule for identifying a prophet; it is a fundamental guide for our own emunah and how we speak to others. In our daily lives, we are often surrounded by the 'chaff' of worldly predictions, worries, and negative voices telling us what the future holds. But a Yid must anchor his mind only in the 'pure grain', the eternal, unchanging promises of Hashem's goodness, His Torah, and His love for us.

Furthermore, we see that while a decree of retribution can be overturned through teshuvah and Hashem's mercy, a promise of good is never nullified. Hashem's default desire is always to bestow goodness upon us. When we speak to our children, our spouses, or our friends, we must emulate this divine middah. Our words of encouragement, belief, and goodness should be solid, reliable, and absolute, while any words of rebuke should be soft, conditional, and quick to be forgiven.

Today, choose to tune out the 'chaff' of worldly anxieties and focus on the 'pure grain' of Hashem's goodness. When speaking to someone close to you, make a conscious effort to offer a word of pure, unconditional encouragement or praise, giving them a solid foundation of goodness to stand on.

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.'