

חומש עם רש"י • פנחס • רביעי

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.

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And He said

פסוק ב

Pasuk 2

כֵּן בָּנוֹת צִלְפַּחַד דְּבָרָתְנָתָן תִּתֵּן לָהֶם אֲחֻזָּת נַחֲלָה בְּתוֹךְ

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

אֶחָיו אֲבִיהֶם וְהֵעֲבַרְתָּ אֶת נַחֲלַת אֲבִיהֶן לָהֶן:

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

רש"י

כֵּן בָּנוֹת צִלְפַּחַד דְּבָרָתְנָתָן תִּתֵּן לָהֶם אֲחֻזָּת נַחֲלָה בְּתוֹךְ

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

בְּמִדְרָם, מִגִּיד שֶׁרָאָתָה עֵינֶיךָ מָה שֶׁלֹּא רָאָתָה עֵינֶיךָ שֶׁל מֹשֶׁה תַּנְחוּמָא :

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

רש"י

כֵּן בָּנוֹת צִלְפַּחַד דְּבָרָתְנָתָן תִּתֵּן לָהֶם אֲחֻזָּת נַחֲלָה בְּתוֹךְ

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

be He

לְדִבְרֵי סִפְרֵי :

Sifrei to his words

רש"י

נתן נתן. שְׁנֵי חֲלָקִים, חֶלֶק אָבִיהֶן שֶׁהָיָה מִיּוֹצְאֵי מִצְרַיִם, וְחֶלְקוֹ עִם
with and his portion Mitzrayim of those who left who was their father the portion of portions two you shall give Giving
אָחָיו בְּנִכְסֵי חֶפֶר בָּבָא בְּתָרָא קִי"ח :
118 Batra Bava Chefer in the property of his brothers

רש"י

והעברת. לְשׁוֹן עֲבָרָה הוּא בְּמִי שְׁאִינוֹ מְנִיחַ בֶּן לְיִרְשׁוֹ. ד"א —
another explanation to inherit him a son leave who does not against one it is wrath an expression of and you shall transfer
עַל שֵׁם שֶׁהָבֵת מַעֲבָרָת נָחֳלָה מִשִּׁבְטָא לְשִׁבְטָא, שְׁפָנָה וּבְעָלָה יוֹרְשִׁין
inherit and her husband for her son to a tribe from a tribe an inheritance causes to pass that the daughter account of on
אוֹתָהּ — ש"ל לא תִּסָּב נָחֳלָה" בַּמְדַּבֵּר ל"ו לֹא נִצְטָוָה אֶלָּא לְאוֹתוֹ הַדּוֹר בְּלִבְד
alone generation to that except commanded was not 36 Numbers an inheritance turn about for do not her
בָּבָא בְּתָרָא ק"כ — וְכֵן וְהַעֲבַרְתָּם אֶת נִחְלָתוֹ לְבָתּוֹ, בְּכָלֵן הוּא אוֹמֵר
says He in all of them to his daughter his inheritance — and you shall transfer and so 120 Batra Bava
"וְנָתַתָּם" וּכְבַת הוּא אוֹמֵר "וְהַעֲבַרְתָּם":
and you shall transfer says He but by the daughter and you shall give

פסוק ג

Pasuk 3

וְאֵל בְּנֵי יִשְׂרָאֵל תִּדְבֹּר לֵאמֹר אִישׁ כִּי יָמוּת וּבֶן אֵין לוֹ
to him there is not and a son he dies when A man saying you shall speak Yisrael the children of And to
וְהַעֲבַרְתָּם אֶת נִחְלָתוֹ לְבָתּוֹ:
to his daughter his inheritance — then you shall transfer

פסוק ד

Pasuk 4

וְאִם אֵין לוֹ בֵּת וְנָתַתָּם אֶת נִחְלָתוֹ לְאָחָיו:
to his brothers his inheritance — then you shall give a daughter to him there is not And if

פסוק ה

Pasuk 5

וְאִם אֵין לוֹ אֲחִים וְנָתַתָּם אֶת נִחְלָתוֹ לְאָחֵי אָבִיו:
his father to the brothers of his inheritance — then you shall give brothers to him there are not And if

פסוק ו

Pasuk 6

וְאִם אֵין אֲחִים לְאָבִיו וְנָתַתָּם אֶת נִחְלָתוֹ לְשֹׂארוֹ הַקָּרֵב אֵלָיו
to him who is closest to his relative his inheritance — then you shall give to his father brothers there are no And if
מִמִּשְׁפַּחְתּוֹ וְיִרְשׁ אֹתָהּ וְהָיְתָה לְבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט
justice as a decree of Yisrael for the children of and it shall be it and he shall inherit from his family

כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded as

רש"י

לשאריו הקרב אליו ממשפחתו. ואין משפחה קרויה אלא מצד האב 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:

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פסוק ז

Pasuk 7

ויאמר יהוה אל משה עלה אל הר העברים הזה וראה את הארץ

the land — and see this Abarim the mountain of to ascend Moshe to Hashem And He said

אשר נתתי לבני ישראל:

Yisrael to the children of I have given that

רש"י

עלה אל הר העברים. למה נסמכה לכאן? כיון שאמר הקב"ה

the Holy One blessed be that said since to here is it juxtaposed why Abarim the mountain of to Goup
He

נתן נתן להם, אמר אותי צוה המקום להנחיל, שמה התרה

is annulled perhaps to apportion the the Omnipresent commanded me he said to them give you shall surely
inheritance

הגזרה ואפנס לארץ? אמר לו הקב"ה גזרתי במקומה עומדת.

stands in its place My decree the Holy One blessed be to him said into the Land and I shall enter the decree
He

ד"א — כיון שנקנס משה לנחלת בני גד ובני ראובן

Reuven and the children of Gad the children of into the inheritance of Moshe that entered since Another explanation

שמח ואמר, כמדמה שהתר לי נדרי; משל למלך שגזר על בנו שלא

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

יפנס לפתח פלטין שלו, נכנס לשער והוא אחריו, לחצר והוא אחריו,

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

לטרקליו והוא אחריו, כיון שבא לפנס לקיטון, אמר לו בני מכאן

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

ואילך אתה אסור לפנס ספרי:

Sifrei to enter are forbidden you and further

פסוק ח

Pasuk 8

וראיתך אתה ונאספת אל עמיה גם אתה כאשר נאסף אהרן

Aharon was gathered just as you also your people to and you shall be it And you shall see
gathered

אחיה:

your brother

רש"י

כאשר נאסף אהרן אחיך. מכאן שנתאנה משה למיתתו של אהרן שם ;
there Aaron of for the death Moshe that desired from here your brother Aaron was gathered as
ד"א — אין אתה טוב ממנו, "על אשר לא קדשתם" דברים לב, נא , הא
behold 51 32 Devarim you sanctified not that because than him better you not another explanation
אם קדשתם אותי עדין לא הגיע זמנכם להפטר שם ; בכל מקום שכתב
that it wrote place in every there to depart your time had arrived not still Me you had sanctified if
מיתתם כתב סרחנם, לפי שנגזרה גזרה על דור המדבר למות
to die the wilderness the generation of upon a decree that was decreed because their offense it wrote their death
במדבר בעון שלא האמינו, לכה בקש משה שיכתב סרחנו, שלא
so that not his offense that should be written Moshe requested therefore they believed that not for the sin in the wilderness
יאמרו אף הוא מן הממרים היה, משל לשתי נשים שלוקות בבית דין, אחת
one law in a house of who are lashed women to two a parable was the rebels from he even they will say
קלקלה ואחת אכלה פגי שביעית וכו', אף כאן בכל מקום שהזכיר
that it mentioned place in every here even etcetera the seventh year unripe figs of ate and one acted immorally
מיתתו הזכיר סרחנו, להודיע שלא היתה בהם אלא זו בלבד יומא פ"ו :
86 Yoma alone this except in them there was that not to make known their offense it mentioned their death

פסוק ט

Pasuk 9

כאשר מריתם פי במדבר צן במריבת העדה להקדישני
to sanctify Me the congregation during the strife of Zin in the wilderness of My word you rebelled against because
במים לעיניהם הם מי מריבת קדש מדבר צן:
Zin in the wilderness of Kadesh strife of are the waters of they before their eyes with the water

רש"י

הם מי מריבת קדש. הם לבדם — אין בהם עון אחר; ד"א — הם
they another explanation other sin in them there is no alone they Kadesh strife of the waters of They
שהמרו במרה, הם היו שהמרו בים סוף, הם עצמם שהמרו במדבר צן:
Zin in the wilderness of that rebelled themselves they Reeds at the Sea of that rebelled were they at Marah that rebelled

פסוק י

Pasuk 10

וידבר משה אל יהוה לאמר:
saying Hashem to Moshe And spoke

רש"י

וידבר משה אל ה' וגו'. להודיע שבחן של צדיקים, כשנפטרים מן
from when they depart righteous ones of the praise of to make known etc. Hashem to Moses And Moses spoke
העולם מניחים צרכן, ועוסקין בצרכי צבור ספרי:
Sifrei the community with the needs of and occupy themselves their own needs they leave aside the world

לאמר. אָמַר לוֹ, הַשִּׁיבֵנִי אִם אַתָּה מְמַנֶּה לָּהֶם פְּרִנָּס אִם לֹא שָׁם :
there not or a leader for them are appointing You whether answer me to Him he said to say

פסוק 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

יִפְקֹד ה'. פִּיּוֹן שִׁשְׁמַע מֹשֶׁה שָׁאֲמַר לוֹ הַמָּקוֹם תֵּן נַחֲלָת צִלְפָּחָד

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

לְבָנוֹתָיו, אָמַר הַגִּיעַ שָׁעָה שְׁאֲתַבַּע צָרְכִּי — שְׂיִירְשׁוּ בָנֵי 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 הַקֹּפ"ה לֹא כָּה עָלְתָה בְּמַחְשָׁבָה לְפָנַי, כְּדָאִי הוּא יְהוֹשֻׁעַ לְטַל שְׂכָר

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

שְׂמוֹשׁוֹ שֶׁלֹּא מָשׁ מִתּוֹךְ הָאֹהֶל שְׁמוֹת ל"ג:י"א, וְזֶהוּ שָׁאֲמַר שְׁלֹמֹה מִשְׁלֵי כ"ז

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

"נוֹצֵר תֵּאֱכַל פְּרִיָּה" תַּנְחוּמָא :

its fruit shall eat a fig tree He who guards 27

אלהי הרוחות. לָמָּה נֶאֱמַר? אָמַר לְפָנָיו, רַבּוֹנוֹ שֶׁל עוֹלָם, גָּלוּי לְפָנֶיהָ 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, מִנֵּה עֲלֵיהֶם מְנַהֵיג שִׁיְהֵא 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 יִלְקוּט שְׁמַעוֹנִי :

Shimoni Yalkut his mind according to one single

פסוק יב

Pasuk 12

אֲשֶׁר יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר יָבֹא לְפָנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר

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

יְבִיאֵם וְלֹא תִהְיֶה עֵדָת יְהוָה כְּצֹאֵן אֲשֶׁר אֵין לָהֶם רֹעֶה:

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

אשר יצא לפנייהם. לֹא כְדֶרֶךְ מְלָכֵי הָאֲמוֹת שְׂיוֹשְׁבִים בְּבֵתֵיהֶם וּמִשְׁלָחִין אֶת

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

חֵילוֹתֵיהֶם לְמַלְחָמָה, אֶלָּא כְּמוֹ שֶׁעָשִׂיתִי אֲנִי, שֶׁנִּלְחַמְתִּי בְּסִיחוֹן וּבַעֲוֹג, שֶׁנֶּאֱמַר

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

בַּמִּדְבָּר כ"א "אֵל תִּירָא אֹתוֹ", וּכְדֶרֶךְ 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 הֲלֵנוּ אַתָּה" וְגו' יְהוֹשֻׁעַ ה' , וְכֵן בְּדוֹד הוּא אוֹמֵר שְׂמוּאֵל 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 וְכֹא לְפָנֵיהֶם" — יוֹצֵא בְּרֹאשׁ וְנִכְנָס בְּרֹאשׁ סִפְרֵי :

Sifrei at the head and coming in at the head going out before them and comes in goes out he for

רש"י

וְאֵשֶׁר יוֹצִיאָם. בְּזִכְיוֹתָיו:

through his merits will lead them out and who

רש"י

וְאֵשֶׁר יְבִיאָם. בְּזִכְיוֹתָיו. ד"א — וְאֵשֶׁר יְבִיאָם , שְׁלֹא תַעֲשֶׂה לוֹ

to him You should do that not will bring them and who another explanation through his merits will bring them and who

בְּדֶרֶךְ שְׁאֵתָה עוֹשֶׂה לִּי, שְׂאִינִי מִכְנִיסֵן לְאֶרֶץ יִלְקוּט שְׂמֵעוֹנִי :

Shimoni Yalkut to the Land bringing them in for I am not to me are doing that You like the way

פסוק יג

Pasuk 13

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה קַח לָךְ אֶת יְהוֹשֻׁעַ בֶּן 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

וְסִמַּכְתָּ אֶת יָדְךָ עָלָיו:

upon him your hand — and you shall lean

רש"י

קַח לָךְ. קַחְנוּ בְּדִבְרֵים — אֲשֶׁרְךָ שְׂזָכִיתָ לְהַנְהִיג בְּנֵי שֵׁל מְקוֹם:

the Omnipresent of the children to lead that you merited fortunate are you with words take him to thee Take

רש"י

לָךְ. אֶת שְׂפָדוֹק לָךְ, אֶת שְׂאֵתָה מִפִּיר:

are familiar with one whom you — by you one who is examined — take to yourself

רש"י

אֲשֶׁר רוּחַ בּוֹ. כַּאֲשֶׁר שְׂאֵלְתָּ, שְׂיִיכַל לְהִלָּךְ בְּנִגֵּד 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

רש"י

וְסִמַּכְתָּ אֶת יָדְךָ עָלָיו. תֵּן לוֹ מִתְּרַגְּמָן שְׂיִדְרֹשׁ בְּחַיָּיה, שְׁלֹא 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 בְּיָמֵי מֹשֶׁה:

Moshe in the days of head to raise for him was it not about him

פסוק יד

וְהִצַּמַּדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל הָעֵדָה וְצִוִּיתָה
and you shall command the congregation all of and before the Kohen Elazar before him and you shall stand
אֹתוֹ לְעֵינֵיהֶם:
before their eyes him

רש"י

וְצִוִּיתָה אֹתוֹ. עַל יִשְׂרָאֵל, דַּע שֶׁטְרַחֲנִין הֵם, סֹרְכָנִים הֵם, עַל מִנַּת
condition on they are refractory they are that troublesome know Yisrael concerning him And you shall charge
שֶׁתִּקַּחְלָה עָלֶיךָ סִפְרֵי בַּמִּדְבָּר י"א :
11 Bamidbar Sifrei upon yourself that you accept

פסוק טו

וְנָתַתָּה מִהוֹדָךְ עָלָיו לְמַעַן יִשְׁמְעוּ כָּל עֵדַת בְּנֵי
the children of the congregation of all of they will obey so that upon him from your majesty and you shall place
יִשְׂרָאֵל:
Yisrael

רש"י

וְנָתַתָּה מִהוֹדָךְ עָלָיו. זֶה קֶרֶן עוֹר פָּנִים:
the face the skin of the shining of this upon him some of your glory And you shall put

רש"י

מִהוֹדָךְ. וְלֹא כָּל הוֹדָךְ, וּמִצִּינוּ לְמַדִּין פָּנֵי מֹשֶׁה כַּחֲמָה פָּנֵי יְהוֹשֻׁעַ כְּלָכְנָה
like the moon Yehoshua the face of like the sun Moshe the face of learning and we find your glory all of and not From your glory
סִפְרֵי; בָּבָא בִּתְרָא ע"ה :
75a Batra Bava Sifrei

רש"י

לְמַעַן יִשְׁמְעוּ כָּל עֵדַת בְּנֵי יִשְׂרָאֵל. שִׁיחִיו נוֹהֲגִין בּוֹ כְּבוֹד
respect towards him with behave that they should Yisrael the children of the congregation of all they will hear so that
וְיִרְאָה, כְּדָרָךְ שְׁנוֹהֲגִין בָּךְ:
towards you that they behave in the manner and reverence

פסוק טז

וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֵד וְשָׂאֵל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי
before the Urim by the judgment of for him and he shall inquire he shall stand the Kohen Elazar And before
יְהוָה עַל פִּיו יֵצְאוּ וְעַל פִּיו יָבֹאוּ הוּא וְכָל בְּנֵי יִשְׂרָאֵל
Yisrael the children of and all of he they shall come in his word and by they shall go out his word by Hashem
אֹתוֹ וְכָל הָעֵדָה:
the congregation and all with him

רש"י

ולפני אלעזר הכהן יעמד. הרי שאלתה ששאלת, שאין הכבוד הזה ז
departs · this honor that not that you asked your request Behold he shall stand the Kohen Elazar And before
מבית אביו, שאף יהושע יהא צריך לאלעזר תנחומא :
Tanchuma Elazar needing will be Yehoshua for even your father from the house of

רש"י

ושאל לו. כשיצטרך לצאת למלחמה:
to war to go out when he needs for him And he shall ask

רש"י

על פיו. של אלעזר:
Elazar of his word At

רש"י

וכל העדה. סנהדרין:
the Sanhedrin the congregation and all

פסוק יז

Pasuk 17

ויעש משה כאשר צוה יהוה אתו ויקח את יהושע ויעמדהו לפני
before and he stood him Yehoshua — and he took him Hashem commanded as Moshe And did
אלעזר הכהן ולפני כל העדה:
the congregation all of and before the Kohen Elazar

רש"י

ויקח את יהושע. לקחו בדברים והודיעו מתן שכר פרנסי ישראל
Yisrael the leaders of the reward of the giving of and informed him with words he took him Yehoshua — And he took
לעולם הבא ספרי :
Sifrei to come for the world

פסוק יח

Pasuk 18

ויסמוך את ידיו עליו ויצוהו כאשר דבר יהוה ביד משה:
Moshe by the hand of Hashem spoke just as and he commanded upon him his hands — And he laid him

רש"י

ויסמך את ידיו. בעין יפה, יותר ויותר ממה שנצטוה, שהקב"ה אמר
said for the Holy One which he was commanded than that and more more generous with an eye his hands — And he laid
לו "וסמכת את ידך", והוא עשה בשתי ידיו, ועשאו ככלי מלא וגדוש,
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
ומלאו חכמתו בעין יפה שם :
there generous with an eye with his wisdom and filled him

כֹּאשֶׁר דִּבֶּר ה' אֶף לְעֵינַי הַהוּא — נָתַן מִהוּדוֹ עָלָיו:
 upon him from His majesty He placed the majesty regarding the matter of also Hashem spoke As

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.