

חומש עם רש"י • פנחס • שלישי

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

PINCHAS • 3RD ALIYAH

CHAPTER PREVIEW

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

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

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

לְאֵלֶּה תִּחְלַק הָאָרֶץ בְּנַחֲלָה כַּמִּסְפֵּר שְׁמוֹת:

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

רש"י

לאלה תחלק הארץ. ולא לפחותים מִכֶּן עֲשָׂרִים אֶ"פ שָׁבָאוּ

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

לְכָל עֲשָׂרִים בְּטָרָם חֶלֶק הָאָרֶץ; שִׁבְעִי שָׁנִים כָּבָשׁוּ וְשִׁבְעַ

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

חֶלְקוֹ, לֹא נָטְלוּ חֶלֶק בְּאֶרֶץ אֲלֵא אֵלֶּה שֵׁשׁ מֵאוֹת אֶלֶף, וְאִם הָיוּ

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

לְאֶחָד מֵהֶם שֵׁשָׁה בָנִים לֹא נָטְלוּ אֶלֶּה חֶלֶק אֲבִיהֶם לְבָדּוּ בְּבֵא בְּתָרָא קי"ז :

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

פסוק ג

לְרַב תִּרְבֶּה נַחֲלָתוֹ וְלִמְעַט תִּמְעַט נַחֲלָתוֹ אִישׁ לְפִי
 according to each man his inheritance you shall decrease and to the few his inheritance you shall increase To the numerous
 פָּקָדָיו יִתֵּן נַחֲלָתוֹ:
 his inheritance shall be given his counted ones

רש"י

לְרַב תִּרְבֶּה נַחֲלָתוֹ. לְשֹׁכֵט שְׁהִיָּה מְרֻבָּה בְּאַכְלוּסִין נָתַנוּ חֶלֶק רַב, וְאַף
 and even large a portion they gave in population numerous that was to a tribe his inheritance you shall increase To the numerous
 עַל פִּי שֶׁלֹּא הָיוּ הַחֲלָקִים שְׁוִים, שֶׁהָרִי הִפֵּל לְפִי רַבּוּי הַשִּׁבְטִים חֲלָקוֹ
 they divided the tribe the size of according to everything for behold equal the portions were that not though
 הַחֲלָקִים, לֹא עָשׂוּ אֶלָּא ע"י? גּוֹרֵל, וְהַגּוֹרֵל הָיָה עַל פִּי רוּחַ הַקֹּדֶשׁ,
 the Holiness the Spirit of the mouth of by was and the lot lot by means of except did they do not the portions
 כְּמוֹ שֶׁמִּפְּרָשׁ בְּבִבְא בְּתָרָא דָּף קכ"ב: אֵלְעָזָר הַכֹּהֵן הָיָה מְלַבֵּשׁ בְּאוּרִים וְתֻמִּים
 and Thummim in Urim clothed was the Priest Elazar 122 page Batra in Bava it is explained just as
 וְאוֹמֵר בְּרוּחַ הַקֹּדֶשׁ אִם שִׁבְטֵי פְלוֹנִי עוֹלָה, תַּחֲוִם פְּלוֹנִי עוֹלָה עִמּוֹ, וְהַשִּׁבְטִים
 and the tribes with him comes up so-and-so territory of comes up so-and-so tribe of if the Holiness by the Spirit of and saying
 הָיוּ כְּתוּבִים בְּשָׁנִים עֶשֶׂר פְּתָקִין וִי"ב גְּבוּלִין בִּי"ב פְּתָקִין, וּבְלָלוּם בְּקִלְפִי,
 in the urn and they mixed them tablets on twelve boundaries and twelve tablets on twelve written were
 וְהַנְּשִׂיא מִכְנִיס יָדוֹ לְתוֹכוֹ וְנוֹטֵל שְׁנֵים פְּתָקִין, עוֹלָה בְּיָדוֹ פְּתָק שֶׁל שֵׁם
 the name of of the tablet in his hand comes up tablets two and takes into it his hand inserts and the prince
 שִׁבְטוֹ וּפְתָק שֶׁל גְּבוּל הַמִּפְרָשׁ לוֹ, וְהַגּוֹרֵל עֲצָמוֹ הָיָה צוֹנֵחַ וְאוֹמֵר אֲנִי הַגּוֹרֵל
 the lot I and saying crying out was itself and the lot for him declared the boundary of and the tablet his tribe
 עָלִיתִי לְגְבוּל פְּלוֹנִי לְשִׁבְטֵי פְלוֹנִי, שֶׁנֶּאֱמַר "עַל פִּי הַגּוֹרֵל", וְלֹא
 and not the lot" the mouth of "by as it is said so-and-so for the tribe of so-and-so for the boundary of have come up
 נִתְחַלְקָה הָאָרֶץ בְּמִדָּה, לְפִי שֵׁשׁ גְּבוּל מְשַׁבַּח מִחֲבֵרוֹ, אֶלָּא בְּשׁוּמָא, בֵּית
 an area of by estimation but to its fellow superior a boundary that there is because by measurement the land was divided
 כֹּר רַע כְּנֶגֶד בֵּית סֵּאָה טוֹב, הִפֵּל לְפִי הַדָּמִים:
 the value according to everything good a seah an area of equivalent to bad a kor

פסוק ד

אֲךָ בַּגּוֹרֵל יִחַלֵּק אֶת הָאָרֶץ לְשֵׁמוֹת מִטּוֹת אֲבֹתָם יִנְחֲלוּ:
 they shall inherit their fathers the tribes of according to names of the land — shall be divided by lot But

רש"י

לְשֵׁמוֹת מִטּוֹת אֲבֹתָם. אֵלּוּ יוֹצְאֵי מִצְרַיִם; שֶׁנָּה הַפְּתוּב נִחְלָה זֶה
 this inheritance the Scripture changed Mitzrayim those who came out of these their fathers the tribes of According to the names of
 מִכָּל הַנְּחִלּוֹת שֶׁפְּתוּרָה, שֶׁכָּל הַנְּחִלּוֹת הַחַיִּים יוֹרְשִׁים אֶת הַמֵּתִים וְכֹאן מֵתִים
 dead and here the dead — inherit the living the inheritances for all that are in the Torah the inheritances from all
 יוֹרְשִׁים אֶת הַחַיִּים, כִּיצַד? שְׁנֵי אֲחִים מִיוֹצְאֵי מִצְרַיִם שֶׁהָיוּ לָהֶם בָּנִים
 sons to them who had Mitzrayim from those who came out brothers two how so the living — inherit
 of

בְּבָאֵי הָאָרֶץ, לָזֶה אֶחָד וְלָזֶה שְׁלֹשָׁה, הָאֶחָד נָטַל חֶלֶק אֶחָד וְהַשְּׁלֹשָׁה
and the three one portion took the one three and to that one one to this one the Land among those who entered
נָטְלוּ שְׁלֹשָׁה, שֶׁנֶּאֱמַר לֹא לָהּ תִּחְלַק הָאָרֶץ, חֲזָרָה נָחֲלָתָן אֶצֶל אָבִי אֲבִיהֶן
their father the father of to their inheritance returned the land shall be divided to these as it is said three took
וְחִלְקוּ הַכֹּל בְּשִׁוְהָ, וְזֶהוּ שֶׁנֶּאֱמַר לְשֵׁמוֹת מִטּוֹת אֲבֹתָם יִנְחֻלוּ —
they shall inherit their fathers the tribes of according to the names of what is said and this is equally the whole and they divided
שְׂאֵחַר שֶׁנָּטְלוּ הַבָּנִים, חִלְקוּהָ לְפִי הָאָבוֹת שֶׁיָּצְאוּ מִמִּצְרַיִם, וְאַלֹּ
whereas if from Mitzrayim who came out the fathers according to they divided it the sons that they took that after
מִתְחִלָּה חִלְקוּהָ לְמִנְיָן יוֹצְאֵי מִצְרַיִם לֹא הָיוּ נוֹטְלִין אֵלָיו
these taken would have not Mitzrayim those who came out of according to the number of they had divided it from the beginning
הָאֲרֻכָּעָה אֲלֵא שְׁנֵי חֲלָקִים, עַכְשָׁיו נָטְלוּ אֲרֻכָּעָה חֲלָקִים סְפָרִי; כְּבֹא בְּתֵרָא קִי"ז :
117 Batra Bava Sifrei portions four they took now portions two except four

רש"י

אך בגורל. יָצְאוּ יְהוֹשֻׁעַ וְכָלֵב, וְכֵן הוּא אוֹמֵר "וַיִּתְּנוּ לְכָלֵב אֶת חֶבְרוֹן כְּאֲשֶׁר
as Chevron — to Calev And they gave says it and so and Calev Yehoshua were excluded by lot Only
דָּבָר מֹשֶׁה" שׁוֹפְטִים א', וְאוֹמֵר יְהוֹשֻׁעַ י"ט "עַל פִּי ה'" נִתְּנוּ לוֹ אֶת הָעִיר
the city — to him they gave Hashem the word of By 19 Yehoshua and it says 1 Shoftim Moshe spoke
אֲשֶׁר שָׂאֵל" סְפָרִי :
Sifrei he requested which

רש"י

מִטּוֹת אֲבֹתָם. יָצְאוּ גֵרִים וְעַבְדִּים:
and slaves proselytes were excluded their fathers the tribes of

פסוק ה

Pasuk 5

עַל פִּי הַגּוֹרֵל תִּחְלַק נִחְלָתוֹ בֵּין רַב לְמַעֲט:
to few many between its inheritance shall be divided the lot the word of By

רש"י

עַל פִּי הַגּוֹרֵל. הַגּוֹרֵל הָיָה מְדַבֵּר, כְּמוֹ שֶׁפִּרְשְׁתִּי, מִגִּיד שֶׁנִּתְחַלְקָה בְּרוּחַ
by the spirit of that it was divided it tells that I explained as speaking was the lot the lot the mouth of By
הַקֹּדֶשׁ לְכָה נֶאֱמַר יְהוֹשֻׁעַ י"ט "עַל פִּי ה'" :
Hashem" the mouth of "by 19 Yehoshua it is said therefore the Holiness

פסוק ו

Pasuk 6

וְאַלֶּה פְּקוּדֵי הַלְוִי לְמִשְׁפַּחְתָּם לְגֶרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשֹׁנִי לְקַהַת מִשְׁפַּחַת
the family of of Kehas the Gershonite the family of of Gershon by their families the Levi the count of And these are
הַקֵּהָתִי לְמֶרָרִי מִשְׁפַּחַת הַמֶּרָרִי:
the Merarite the family of of Merari the Kehasite

פסוק ז

אֵלֶּה מִשְׁפַּחַת לֵוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחֲלִי

the Mahlite the family of the Hebronite the family of the Libnite the family of Levi the families of These are

מִשְׁפַּחַת הַמוּשִׁי מִשְׁפַּחַת הַקֹּרַחִי וַיִּקְהֶת הוֹלֵד אֶת עֲמֶרָם:

Amram — begot and Kehas the Korahite the family of the Mushite the family of

רש"י

אלה משפחת לוי. חסר כאן משפחות השמע'י והעזיאל'י וקצת מן היצחק'י:

the Izharite of and part and the Uzzielite the Shimeite the families of here missing Levi the families of These are

פסוק ח

Pasuk 8

וְשֵׁם אִשְׁתּוֹ עֲמֶרָם יוֹכְבֵד בַּת לֵוִי אֲשֶׁר יָלְדָהּ אֶתָּהּ לְלֵוִי בְּמִצְרַיִם

in Mitzrayim to Levi her she bore whom Levi daughter of Yocheved Amram the wife of And the name of

וַיִּלְדַּת לְעֲמֶרָם אֶת אֶהֱרֹן וְאֶת מֹשֶׁה וְאֶת מִרְיָם אֲחֹתָם:

their sister Miryam and — Moshe and — Aharon — to Amram and she bore

רש"י

אשר ילדה אתה ללוי במצרים. לידתה במצרים ואין הורתה במצרים, כשנכנסו

when they entered in Egypt her conception but not in Egypt her birth was in Egypt to Levi — her she bore whom

לתוך החומה לידתה, והיא השלימה מגזן שבעים, שהרי בפרטן אי אתה מוצא

find do you where in their details for behold seventy the tally of completed and she she bore her the wall into

אֶלָּא שָׁשִׁים וְתֵשַׁע:

and nine sixty but

פסוק ט

Pasuk 9

וַיִּוָּלְדוּ אֶת אֶהֱרֹן אֶת נָדָב וְאֶת אַבִּיהוּא אֶת אֶלְעָזָר וְאֶת אִיתָמָר:

Isamar and — Elazar — Avihu and — Nadav — to Aharon And there were born

פסוק י

Pasuk 10

וַיָּמָת נָדָב וַאֲבִיהוּא בְּהִקְרִיבָם אֵשׁ זָרָה לִפְנֵי יְהוָה:

Hashem before alien fire when they offered and Avihu Nadav And died

פסוק יא

Pasuk 11

וַיְהִיו בְּקִדְיָהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף כָּל זָכָר מִבֶּן חֹדֶשׁ וּמַעֲלָה

and upward a month from the age of male every thousand and twenty three their counted ones And they were

כִּי לֹא הִתְפַּקְדּוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי לֹא נָתַן לָהֶם נַחֲלָה

an inheritance to them was given not because Yisrael the children of among were they counted not for

בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Yisrael the children of among

רש"י

כִּי לֹא הִתְפַּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. לְהִיְוֹת נִמְנִין בְּנֵי עֶשְׂרִים שָׁנָה, מֶה
what is years twenty those of counted to be Yisrael the children of among they were numbered not for
טַעַם? כִּי לֹא נָתַן לָהֶם נַחֲלָה, וְהַנִּמְנִין מִבֶּן עֶשְׂרִים שָׁנָה הָיוּ
were years twenty from the age of and those counted an inheritance to them was given not because the reason
בְּנֵי נַחֲלָה, שֶׁנֶּאֱמַר "אִישׁ לְפִי פָקְדֵיו יִתֵּן נַחֲלָתוֹ":
his inheritance shall be given his numbers according to to each man as it is said an inheritance recipients of

פסוק יב

Pasuk 12

אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת בְּנֵי יִשְׂרָאֵל
Yisrael the children of — counted who the Kohen and Elazar Moshe the counted of These are
בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרֵחוֹ:
Yerecho the Yarden of by Moav in the plains of

פסוק יג

Pasuk 13

וּבְאֵלֶּה לֹא הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ
they counted who the Kohen and Aharon Moshe from those counted of a man was not And among these
אֶת בְּנֵי יִשְׂרָאֵל בְּמִדְבַּר סִינַי:
Sinai in the wilderness of Yisrael the children of —

רש"י

וּבְאֵלֶּה לֹא הָיָה אִישׁ וּגו'. אֲכָל עַל הַנָּשִׁים לֹא נִגְזְרָה גְזֵרַת הַמֶּרְגְּלִים, לְפִי
because the spies the decree of was decreed not the women upon but etc. a man was not And among these
שֶׁהָיוּ מְחַבְּבֵי אֶת הָאָרֶץ, הָאֲנָשִׁים אֹמְרִים נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרַיִם,
to Mitzrayim and let us return a leader let us appoint were saying the men the Land — holding dear were that they
וְהַנָּשִׁים אֹמְרוֹת "תֵּן לָנוּ אֶחָדָה", לָכֵן נִסְמְכָה פָּרֶשֶׁת בָּנוֹת צֶלְפָּחָד
Zelophehad the daughters of the parsha of was juxtaposed therefore a possession to us give were saying and the women
לְכָאן תַּנְחוּמָא:
Tanchuma to here

פסוק יד

Pasuk 14

כִּי אָמַר יְהוָה לָהֶם מוֹת יָמָתוֹ בְּמִדְבַּר וְלֹא נֹתַר מֵהֶם אִישׁ כִּי
except a man of them there remained and not in the wilderness they shall die surely of them Hashem had said for
אִם כָּלֵב בֶּן יִפְנֶה וַיהוֹשֻׁעַ בֶּן נוּן:
Nun son of and Yehoshua Yefuneh son of Calev .

פסוק טו

וּתְקַרְבֵנָהּ בָּנוֹת צִלְפָּחַד בֶּן חֶפֶר בֶּן גִּלְעָד בֶּן מַכִּיר בֶּן מְנַשֶּׁה

Menashe son of Machir son of Gilad son of Chefer son of Tzelofchad the daughters of And they approached

לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן יוֹסֵף וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מַחֲלָה נָעִה וְחֻגְלָה

and Choglah Noach Machlah his daughters the names of and these are Yosef son of Menashe of the families of

וּמִלְכָּה וְתִרְצָה:

and Tirtzah and Milkah

רש"י

לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן יוֹסֵף. לָמָּה נֶאֱמַר? וְהֵלֵא כִּבְרָנָא מֵרַם בֶּן מְנַשֶּׁה, אֵלֶּה

rather Manasseh the son of said already and is it not is it said why Joseph the son of Manasseh Of the families of

לֹאמַר לָהּ, יוֹסֵף חֵבֵב אֶת הָאָרֶץ, שֶׁנֶּאֱמַר "וְהָעֵלֶתֶם אֶת עֲצָמֹתַי" וְגו' בְּרַאשִׁית נ'

50 Bereshis etc my bones — and you shall bring up as it is said the Land — held dear Joseph to you to say

וּבְנוֹתָיו חֵבְבוּ אֶת הָאָרֶץ, שֶׁנֶּאֱמַר תִּנֶּה לָנוּ אֶחָזָה, וְלִלְמֹדָהּ שֶׁהִיוּ כָלֶם

all of them that they were and to teach you a possession to us give as it is said the Land — held dear and his daughters

צְדִיקִים, שֶׁכָּל מִי שֶׁמַּעֲשֵׂיו וּמַעֲשֵׂה אֲבוֹתָיו סְתוּמִים וּפֶרֶט לָהּ הִפְתּוּב

the Scripture to you and detailed are unexplained his ancestors and the deeds of whose deeds who for everyone righteous

בְּאֶחָד מֵהֶם לִיְחִסּוֹ לְשִׁבְחָהּ, הֲרִי זֶה צְדִיק בֶּן צְדִיק, וְאִם יְחִסּוֹ

it traced his genealogy and if a righteous man son of a righteous man this behold for praise to trace his genealogy of them with one

לְגִנְאִי, כְּגוֹן "כִּי יִשְׁמַעֵאל בֶּן נֶתַנְיָה בֶּן אֵלִישָׁמַע" מְלָכִים ב כ"ה, בְּיָדוּעַ

it is known 25 II Melachim Elishama the son of Nethaniah the son of Yishmael came such as for disgrace

שֶׁכָּל הַנִּזְכָּרִים עִמּוֹ רָשָׁעִים הָיוּ סִפְרֵי:

Sifrei were wicked with him those mentioned that all

רש"י

מַחֲלָה נָעִה וְגו'. וְלִהְיוֹן בְּמִדְבַּר לֹא הָיָה אוֹמֵר "וְתִהְיֶינָה מַחֲלָה תִרְצָה", מֵגִיד

this tells Tirzah" Mahlah "and they were says it 11 36 Bamidbar and further on etc. Noah Mahlah

שֶׁכָּלֵן שְׁקוּלוֹת — זֶה כֵּן, לְפִיכָּה שֶׁנָּה אֶת סִדְרֹן שֵׁם:

there their order — it changed therefore as this one this one were equal that all of them

פסוק טז

וּתַעֲמִידָהּ לְפָנֵי מֹשֶׁה וּלְפָנֵי אֶלְעָזָר הַכֹּהֵן וּלְפָנֵי הַנְּשִׂאִים וְכָל הָעֵדָה

the congregation and all the leaders and before the Kohen Elazar and before Moshe before And they stood

פֶּתַח אֹהֶל מוֹעֵד לֵאמֹר:

saying Meeting the Tent of at the entrance of

רש"י

לְפָנֵי מֹשֶׁה וּלְפָנֵי אֶלְעָזָר. מֵגִיד שֶׁלֹּא עָמְדוּ לְפָנֵיהֶם אֵלֶּה בְּשָׁנָה הָאַרְבָּעִים, אַחֵר

after the fortieth in the year of except before them they stood that not It teaches Elazar and before Moshe Before

שְׁמַת אַהֲרֹן שֵׁם:

there Aharon that died

רש"י

לפני משה. ואחר כך לפני אלעזר? אפשר אם משה לא ידע אלעזר יודע? אלא
Rather would know Elazar know did not Moshe if Is it possible Elazar before that and after Moshe Before
סרס המקרא ודרשהו, דברי רבי יאשיה. אבא חנן משום רבי אלעזר
Elazar Rabbi in the name of Chanan Abba Yoshiyah Rabbi these are the words of and expound it the verse invert
אומר, בבית המדרש היו יושבים ועמדו לפני כלם שם; בבא בתרא קי"ט :
119 Batra Bava there all of them before and they stood sitting they were Study in the House of says

פסוק יז

Pasuk 17

אבינו מת במדבר והוא לא היה בתוך העדה הנועדים על יהוה
Hashem against that gathered the assembly in the midst of was not and he in the wilderness died our father
בעדת קרח כי בחטאו מת ובנים לא היו לו:
to him there were not and sons he died for his own sin but Korach in the assembly of

רש"י

והוא לא היה וגו'. לפי שהיו באות לומר בחטאו מת, נזקקו לומר לא
not to say they were needed he died in his sin to say coming that they were Because etc. was not And he
בחטא מתלוננים ולא בעדת קרח שהצו על הקב"ה היה,
was he the Holy One blessed be against who incited Korach in the congregation of and not those who murmured in the sin of
He
אלא בחטאו לבדו מת, ולא החטיא את אחרים עמו ספרי; רבי עקיבא אומר
says Akiva Rabbi Sifrei with him others — cause to sin and did not he died alone in his sin but
מקושש עצים היה ורבי שמעון אומר מן המעפילים היה שבת צ"ו :
96 Shabbos he was those who presumed from says Shimon and Rabbi he was wood the gatherer of

פסוק יח

Pasuk 18

למה יגרע שם אבינו מתוך משפחתו כי אין לו בן
a son to him there is not because his family from the midst of our father the name of should be diminished Why
תנה לנו אחזה בתוך אחי אבינו:
our father the brothers of among a possession to us give

רש"י

למה יגרע שם אבינו. אנו במקום בן עומדות, ואם אין הנקבות חשובות
are considered females not and if stand a son in place of we our father the name of should be diminished Why
זרע, תתיבם אמנו ליבם בבא בתרא קיט :
119 Batra Bava to a brother-in-law our mother let her marry offspring

רש"י

כי אין לו בן. הא אם היה לו בן, לא היו תובעות כלום, מגיד
this tells anything claimed would they have not a son to him there was if behold a son to him there is not Because
שחכמניות היו שם :
there they were that wise women

וַיִּקְרַב מֹשֶׁה אֶת מִשְׁפָּטוֹן לִפְנֵי יְהוָה:

Hashem before their case — Moshe And brought near

רש"י

וַיִּקְרַב מֹשֶׁה אֶת מִשְׁפָּטוֹן. נִתְעַלְמָה הַלָּכָה מִמֶּנּוּ, וְכֵאן נִפְרַע עַל שְׁנֵטֶל
 that he took for he was punished and here from him the halacha was hidden their cause — Moshe And he brought
 עֲטָרָה לִזְמַר דְּבָרִים א' "וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי"; ד"א
 Another explanation to me you shall bring for you will be hard which and the matter 1 Devarim to say a crown
 רְאוּיָה הִיְתָה פֶּרֶשָׁה זֹה לְהַכְתִּיב עַל יְדֵי מֹשֶׁה, אֲלֵא שְׂזָכוּ בְּנוֹת זֶלְפָּחָד
 Tzelofchad the daughters of that merited but Moshe the hand of by to be written this parsha was Fitting
 וְנִכְתְּבָה עַל יָדָן בְּבֵא בְּתָרָא קי"ט; סנהדרין ח':
 8 Sanhedrin 119 Batra Bava them through and it was written

CHAPTER SUMMARY

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

למעשה WHAT TO TAKE HOME

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

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

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

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THE SUGYA

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

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

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

BRAISA

מה נִשְׁר מִיּוֹחַד שְׂאִין לוֹ אֶצְבַּע יְתֵרָה וְזָפָק וְאִין קוֹרְקָבָנוּ נִקְלָף וְדוֹרֵס וְאוֹכֵל – אֵף כָּל פִּיּוֹצָא
בו – טֵמֵא.

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

BRAISA

תוֹרִין שְׂיֵשׁ לָהֶן אֶצְבַּע יְתֵרָה וְזָפָק וְקוֹרְקָבָנוּ נִקְלָף וְאִין דוֹרֵסִין וְאוֹכְלִין – טְהוֹרִין, אֵף כָּל פִּיּוֹצָא בָּהֶן –
טְהוֹרִין.

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

RESOLUTION

אָמַר אֲבַיִי: לֹא נֶאֱמַר פִּירוּשׁן מִדְּבַרֵי תוֹרָה אֶלָּא מִדְּבַרֵי סוֹפְרִים.

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

BRAISA

תָּנִי רַבִּי חִיָּיא: עוֹף הֶבֶא בְּסִימָן אֶחָד טְהוֹר, לְפִי שְׂאִין דּוֹמָה לְנֶשֶׁר.

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

EXPLANATION

נֶשֶׁר דְּלִית לִיה פֶּלֶל – הוּא דֹלָא תִיכּוּל, הָא אֵיכָא דְאִית לִיה חַד – תִּיכּוּל.

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

QUESTION

וְלִילָף מִתּוֹרִין: מָה תּוֹרִין דְּאֵיכָא פּוֹלְהוּ אֲרֵבְעָה, אִף הָכָא נִמִּי עַד דְּאֵיכָא פּוֹלְהוּ אֲרֵבְעָה?

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

ANSWER

אם כן, שָׁאֵר עוֹפוֹת טְמֵאִין דְּכָתַב רַחֲמָנָא לָמָּה לִּי?

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

OBJECTION

וְנִילָף מִיִּנְיָהּ: מָה הָתָם תִּלְתָּא וְלֹא אֶכְלִינּוּ, אִף כָּל תִּלְתָּא וְלֹא נִיכּוּל, וְכָל שְׁפֹן תִּרִּי וְחַד?

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

ANSWER

אם כן, עוֹרֵב, דְּכָתַב רַחֲמָנָא, לָמָּה לִּי? הֲשֵׁתָא דְאִית לִיה תִּלְתָּא לָא אֶכְלִינּוּ, דְאִית לִיה תִּרִּי מִיבְעִיא?

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

OBJECTION

וְלִילָף מִעוֹרֵב: מָה הָתָם תִּרִּי לָא, אִף כָּל תִּרִּי לָא?

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

ANSWER

אם כן, פֶּרֶס וְעִזְנִיָּה דְכָתַב רַחֲמָנָא לָמָּה לִּי? הֲשֵׁתָא דְאִית לִיה תִּרִּי לָא אֶכְלִינּוּ, דְאִית לִיה חַד מִיבְעִיא!

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

OBJECTION

וניגמר מפרס ועזניה?

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

ANSWER

אם כן, נִשְׁר דְּכָתַב רַחֲמָנָא לְמָה לִי? הֲשֵׁתָא דְּאִית לִיה חַד לָא אֲכָלִינוּ, דְּלִית לִיה כָּלִל מִיבְעִיא!

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

EXPLANATION

אֵלָא נִשְׁר דְּלִית לִיה כָּלִל – הוּא דְּלָא תִּיכּוּל, הָא דְּאִית לִיה חַד – אֲכּוּל.

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

OBJECTION

וְאֵלָא, טַעֲמָא דְּכָתַב רַחֲמָנָא נִשְׁר, הָא לָאו הֲכִי הָוָה אָמִינָא: לִילָף מִפְּרָס וְעִזְנִיָּה?

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

INFERENCE

הָוָה לִיה פְּרָס וְעִזְנִיָּה שְׁנֵי כְּתוּבִין הִבְאִין כְּאַחַד, וּשְׁנֵי כְּתוּבִין הִבְאִין כְּאַחַד אִין מְלַמְדִין.

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

ANSWER

גְּמִירִי, דְּאִיכָא בְּהָאִי לִיכָא בְּהָאִי, וְדְאִיכָא בְּהָאִי לִיכָא בְּהָאִי.

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

OBJECTION

מְכַדִּי עֲשָׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִים הָווּ, אִי אֶפְשָׁר דְּחַד דְּאִיכָא בְּהִנָּה לִיכָא בְּהִנָּה, וְהָווּ לָהּ שְׁנֵי כְּתוּבִים הִבְאִים כְּאַחַד.

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

ANSWER

גְּמִירִי: עֲשָׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִים הָווּ, וְאַרְבָּעָה סִימָנִין. תִּלְתָּא הֲדָרִי בְּכוּלָּהּ, עֲשָׂרִים מֵהֶם שְׁלֹשָׁה שְׁלֹשָׁה, וְתָרִי בְּעוֹרֵב, חַד בְּפָרָס וְחַד בְּעִזְנִיָּה, דְּאִיתִיה בְּהָא לִיתִיה בְּהָא.

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

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

EXPLANATION

מהו דְּתִימָא לִילִיף מִינֵיהּ – כְּתֵב רַחֲמָנָא "נֶשֶׁר", נֶשֶׁר דִּלִּית לִיהּ כָּלֵל הוּא דְּלֹא תִיכּוּל, הָא אִיכָא דְּאִית לִיהּ חֵד – אָכּוּל.

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

QUESTION

אַלֵּא, תוֹרִין דְּכְתֵב רַחֲמָנָא לָמָּה לִי?

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

ANSWER

אָמַר רַב עֻקְבָּא בַּר חָמָא: לְקַרְבָּן.

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

STATEMENT

אָמַר רַב נַחֲמָן:

Rav Nachman says:

SUMMARY

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

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

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

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

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

הלכות יסודי התורה • פרק שמיני

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

CHAPTER PREVIEW

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

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

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

הלכה א

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

משה רבנו לא האמינו בו ישראל מפני האותות שעשה.

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

שהמאמין על פי האותות יש בלבבו דפי שאפשר שיעשה האות בלט וכשוק.

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

אלא כל האותות שעשה משה במדבר לפי הצרה עשאו. לא להביא ראיה על הנבואה.

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

היה צריך להשקיע את המצרים קרע את הים והצילן בתוכו.

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

צרכנו למזון הוריד לנו את המן.

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

צמאו בקע להן את האבן.

When they thirsted, he split for them the rock.

כפרו בו עדת קרח בלעה אותן הארץ. וכן שאר כל האותות.

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

ובמה האמינו בו. במעמד הר סיני

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

שעינינו ראו ולא זר ואזנינו שמעו ולא אחר האש והקולות והלפידים

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

והוא נגש אל הערפל והקול מדבר אליו ואנו שומעים משה משה לה אומר להן כה וכה.

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

וכן הוא אומר "פנים בפנים דבר ה' עמכם".

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

ונאמר "לא את אבותינו כרת ה' את הברית הזאת".

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

ומנין שמעמד הר סיני לבדו היא הראיה לנבואתו שהיא אמת שאין בו דפי

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

שנאמר "הנה אנכי בא אליה בעב הענן בעבור. לשמע העם בדברי עמך וגם כה יאמינו לעולם".

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

מכלל שקדם דבר זה לא האמינו בו נאמנות שהיא עומדת לעולם

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

אלא נאמנות שיש אחריה הרהור ומחשבה:

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

הלכה ב

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

נמצאו אלו ששולח להן

It turns out that these people to whom he was sent

הם העדים על נבואתו שהיא אמת

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

וְאֵינוּ צָרִיף לַעֲשׂוֹת לָהֶן אוֹת אַחֵר.

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

שֶׁהֵם וְהוּא עֲדִים בְּדָבָר

For they and he are witnesses in the matter,

כְּשֵׁנִי עֲדִים שָׂרְאוּ דָבָר אֶחָד בְּיָחַד

like two witnesses who saw a single matter together,

שָׁכַל אֶחָד מֵהֶן עַד לַחֲבֵרוֹ שֶׁהוּא אוֹמֵר אֱמֶת

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

וְאֵין אֶחָד מֵהֶן צָרִיף לְהָבִיא רָאִיָּה לַחֲבֵרוֹ.

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

כִּי מֹשֶׁה רַבֵּנוּ כָּל יִשְׂרָאֵל עֲדִים לוֹ אַחֵר מֵעַמֵּד הַר סִינַי

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

וְאֵינוּ צָרִיף לַעֲשׂוֹת לָם אוֹת.

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

וְזֶהוּ שֶׁאָמַר לוֹ לְהַקְדוֹשׁ בְּרוּךְ הוּא בְּתֵחֶלֶת נְבוֹאָתוֹ

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

בְּעֵת שֶׁנָּתַן לוֹ הָאוֹתוֹת לַעֲשׂוֹתָן בְּמִצְרַיִם

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

וְאָמַר לוֹ "וְשָׁמְעוּ לְקוֹלִי".

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

יָדַע מֹשֶׁה רַבֵּנוּ שֶׁהַמַּאֲמִין עַל פִּי הָאוֹתוֹת

Moshe Rabbeinu knew that one who believes based on signs alone

יֵשׁ בּוֹ לִבָּבוֹ דְּפִי וּמַהֲרָהּ וּמַחֲשָׁב

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

וְהָיָה נִשְׁמָט מִלִּילָה

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

וְאָמַר "וְהֵן לֹא יֶאֱמִינוּ לִי".

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

עד שְׁהוֹדִיעוּ הַקָּדוֹשׁ בְּרוּךְ הוּא

Until the Holy One, blessed is He, informed him

שֶׁאֵלֹ הָאוֹתוֹת אֵינָן אֶלָּא עַד שְׁיִצְאוּ מִמִּצְרַיִם

that these signs are only for until they leave Mitzrayim,

וְאַחַר שְׁיִצְאוּ וַיַּעֲמֵדוּ עַל הָהָר הַזֶּה

and after they leave and stand upon this mountain,

יִסְתַּלַּק הֶרְהוּר שְׁמֵהֶרְהוּרִין אַחֲרֶיהָ

the doubt that they harbor about you will be removed,

שְׁאֲנִי נֹתֵן לָהּ כָּאֵן אוֹת

for I am giving you a sign here

שְׁיִדְעוּ שְׁאֲנִי שְׁלַחְתִּיהָ בְּאֵמֶת מֵתַחֲלָה

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

וְלֹא יִשָּׁאֵר בְּלִבָּם הֶרְהוּר.

and no doubt will remain in their heart.

וְהוּא שֶׁהִכָּתוּב אוֹמֵר

And that is what the verse says:

"וְזֶה לָהּ הָאוֹת כִּי אֶנֶכִּי שְׁלַחְתִּיהָ

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

כְּהוֹצִיאָהָ אֶת הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת הָאֱלֹהִים עַל הָהָר הַזֶּה."

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

נִמְצָאת אוֹמֵר

Consequently, you must say

שֶׁכָּל נָבִיא שְׁיֵעָמֵד אַחֲרַי מֹשֶׁה רַבֵּנוּ

that any prophet who arises after Moshe Rabbeinu,

אֵין אֲנִי מֵאֲמִינִים בּוֹ מִפְּנֵי הָאוֹת לְבַדּוֹ

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

כְּדִי שֶׁנֹּאמַר אִם יַעֲשֶׂה אוֹת נִשְׁמָע לוֹ לְכָל מָה שִׁיאָמַר.

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

אֲלָא מִפְּנֵי הַמִּצְוָה שֶׁצִּוָּה מֹשֶׁה בַּתּוֹרָה וְאָמַר

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

אִם נָתַן אוֹת "אֵלָיו תִּשְׁמָעוּ".

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

כִּמוֹ שֶׁצִּוָּנוּ לַחֲתוֹךְ הַדָּבָר עַל פִּי שְׁנַיִם עֵדִים

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

וְאִף עַל פִּי שְׁאִין אָנוּ יוֹדְעִין אִם הָעִידוּ אֱמֶת אִם שָׁקֶר.

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

כִּךָ מִצְוָה לִשְׁמָע מִזֶּה הַנָּבִיא

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

אִף עַל פִּי שְׁאִין אָנוּ יוֹדְעִים אִם הָאוֹת אֱמֶת אוֹ בִּכְשׁוֹף וְלֹט.

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

הִלְכָּה ג

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

לְפִיכָּךְ אִם עָמַד הַנָּבִיא וַעֲשֶׂה אוֹתוֹת וּמוֹפְתִים גְּדוֹלִים

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

וּבִקֵּשׁ לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה רַבֵּנוּ

and seeks to deny the prophecy of Moshe our teacher,

אִין שׁוֹמְעִין לוֹ

we do not listen to him;

וְאָנוּ יוֹדְעִין בְּבֹאֹר שֶׁאוֹתֵן הָאוֹתוֹת בְּלֹט וּבְשׁוֹף הֵן.

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

לְפִי שֶׁנְּבוּאָת מֹשֶׁה רַבֵּנוּ אֵינָה עַל פִּי הָאוֹתוֹת

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

כְּדִי שֶׁנַּעֲרָה אוֹתוֹת זֶה לְאוֹתוֹת זֶה.

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

אֵלָּא בְּעֵינֵינוּ רָאִינוּהָ וּבְאָזְנֵינוּ שָׁמַעְנוּהָ כְּמוֹ שֶׁשָּׁמַע הוּא.

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

הָא לְמַה הַדְּבָר דּוֹמֶה

To what is this matter comparable?

לְעֵדִים שֶׁהֵעִידוּ לְאָדָם עַל דְּבָר שֶׁרָאָה בְּעֵינָיו שֶׁאִינוֹ כְּמוֹ שֶׁרָאָה

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

שֶׁאִינוֹ שׁוֹמֵעַ לָהֶן אֲלָא יוֹדֵעַ בְּוַדָּאִי שֶׁהֵן עַדִּי שָׁקֵר.

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

לְפִיכָךְ אִמְרָה תּוֹרָה שֶׁאֵם כָּא הָאוֹת וְהַמוֹפֵת

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

דְּבָרִים יג ד "לֹא תִשְׁמַע אֶל דְּבָרֵי הַנָּבִיא הַהוּא".

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

שֶׁהָרִי זֶה בָּא אֵלֶיךָ בָּאוֹת וּמוֹפֵת לְהַכְחִישׁ מַה שֶׁרָאִיתָ בְּעֵינֶיךָ

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

וְהוֹאִיל וַאֲיֵן אֲנוּ מֵאֲמִינִים בְּמוֹפֵת אֲלָא מִפְּנֵי הַמִּצְוֹת שֶׁצִּוְּנוּ מֹשֶׁה

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

הֵיכָן נִקְבֵּל מֵאוֹת זֶה שֶׁבָּא לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה שֶׁרָאִינוּ וְשָׁמַעְנוּ:

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

CHAPTER SUMMARY

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

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

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

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

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

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרֶךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל 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.'