

דף יומי • חלין • דף ס"א

Elucidated Talmud • Statement and Proof • Navy & Gold Edition • with Rashi

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 נשר מיוחד שאין לו אצבע יתרה וזפק ואין קורקבנו נקלה ודורס ואוכל – טמא, אף כל פיוצא
בו – טמא.

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

תורין שיש להן אצבע יתרה וזפק וקורקבנו נקלה ואין דורסין ואוכלין – טהורין, אף כל פיוצא בהן –
טהורין.

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

RESOLUTION

אמר אביי: לא נאמר פירושן מדברי תורה אלא מדברי סופרים.

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

תני רבי חייא: עוף הבא בסיומן אחד טהור, לפי שאין דומה לנשר.

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 נָמִי 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 דְּכָתֵב 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 כֹּל תִּלְתָּא וְלֹא יִכּוּל, וְכָל שְׁפֹן תִּרִי 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, דְּכָתֵב רַחֲמָנָא, לָמָּה לִּי? הַשֵּׁתָא דְאִית לִיה תִּלְתָּא לֹא אֶכְלִינּוּ, דְאִית לִיה תִּרִי מִיבָעִיא?

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 תִּרִי לֹא, אִף כֹּל תִּרִי לֹא?

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 דְכָתֵב רַחֲמָנָא לָמָּה לִּי? הַשֵּׁתָא דְאִית לִיה תִּרִי לֹא אֶכְלִינּוּ, דְאִית לִיה חַד מִיבָעִיא!

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

וּנִגְמַר מִפֶּרֶס וְעִזְנִיָּה?

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

ANSWER

אִם כֵּן, נֶשֶׁר דִּכְתַּב רַחֲמָנָא לְמָה לִי? הֲשֵׁתָא דְאִית לִיה חַד לָא אֲכָלִינוּ, דְּלִית לִיה כָּלֵל 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 נֶשֶׁר דְּלִית לִיה כָּלֵל – הוּא דְלָא תִיכּוּל, הָא דְאִית 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 דִּכְתַּב רַחֲמָנָא נֶשֶׁר, הָא לָאו הֲכִי הָוָה אָמִינָא: לִילָף מִפֶּרֶס 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 פֶּרֶס וְעִזְנִיָּה שְׁנֵי כְּתוּבִין הִבְאִין כְּאַחַד, וּשְׁנֵי כְּתוּבִין הִבְאִין כְּאַחַד אִין מִלְּמַדִּין.

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

מִכְדִּי 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 בְּפֶרֶס 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

אַלָּא, תּוֹרִין 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,

וְאֵינוֹ צָרִיף לַעֲשׂוֹת לָהֶן אוֹת אֲחֵר.

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,

וְאֵינוֹ 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 שֶׁהַמֶּאֱמִין 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

שֶׁאֵלוֹ הָאוֹתוֹת אֵינָן אֶלָּא עַד שֶׁיֵּצְאוּ מִמִּצְרַיִם

that these signs are only for until they leave Mitzrayim,

וְאַחֵר שֶׁיֵּצְאוּ וַיַּעֲמֵדוּ עַל הַהָר הַזֶּה

and after they leave and stand upon this mountain,

יִסְתַּלֵּק הִרְהוּר שֶׁמְהַרְהִינִי אַחֲרֶיהָ

the doubt that they harbor about you will be removed,

שֶׁאֲנִי נֹתֵן לָהֶם כֹּהֵן אוֹת

for I am giving you a sign here

שֶׁיֵּדְעוּ שֶׁאֲנִי שֶׁלַּחְתִּיהָ בְּאֵמֶת מֵתַחֲלָה

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

וְלֹא יִשָּׁאֵר בְּלִבָּם הִרְהוּר.

and no doubt will remain in their heart.

וְהוּא שֶׁהִכָּתוּב אוֹמֵר

And that is what the verse says:

"וְזֶה לָהֶם הָאוֹת כִּי אֶנֶכִּי שֶׁלַּחְתִּיהָ

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

בְּהוֹצִיאָהֶם אֶת הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת הָאֱלֹהִים עַל הַהָר הַזֶּה."

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

נִמְצָאת אוֹמֵר

Consequently, you must say

שֶׁכָּל נָבִיא שֶׁיֵּצֵא אַחֵר מֹשֶׁה רַבֵּנוּ

that any prophet who arises after Moshe Rabbeinu,

אֵין אֲנוּ 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 לְחַתּוֹת 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 הֵעִידוּ אֱמֶת אִם שָׁקֶר.

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

כִּהְיָ 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

לְפִיכָּה 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 בְּבִאֹר 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.

אֵלָא 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 לְמָה הַדָּבָר דּוֹמֶה

To what is this matter comparable?

לְעֵדִים שֶׁהֵעִידוּ לְאָדָם עַל דָּבָר 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

דברים 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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רַגְלִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

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 וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה 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.'