

דף יומי • חזקוני • דף ס"ב

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

THE SUGYA

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

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

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

דף יומי DAF 62A

STATEMENT

הָיָה בָּרִי בָּהֶן וּבְשִׁמוֹתֵיהֶן – עוֹף הַבָּא בְּסִימָן אֶחָד טָהוֹר,

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

STATEMENT

לֹא הָיָה בָּרִי בָּהֶן וּבְשִׁמוֹתֵיהֶן – בְּסִימָן אֶחָד טָמֵא,

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

STATEMENT

בְּשָׁנֵי סִימָנִין טָהוֹר, וְהוּא שִׁפְיֵר עוֹרֵב.

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

QUESTION

עוֹרֵב וְתוֹ לֹא?

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

OBJECTION

וְהִתְנַחֵא: "עוֹרֵב" – זֶה עוֹרֵב, "לְמִינוֹ" – רַבִּי אֶלְעָזָר אָמַר: לְהַבִּיא אֶת הַזְּרִיר.

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

OBJECTION

אָמְרוּ לוֹ לְרַבִּי אֱלִיעֶזֶר: וְהֵלֵא אֲנָשִׁי כְּפַר תְּמַרְתָּא שְׁבִיהוּדָה הֵיוּ אוֹכְלִים אוֹתָן מִפְּנֵי שֵׁישׁ לָהֶן זָפְקוּ!

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

ANSWER

אָמַר לָהֶם: אִף הֵן עֲתִידִין לִיתֵן אֶת הַדִּין.

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

STATEMENT

דָּבָר אַחֵר: "לְמִינֵהוּ" לְהַבִּיא סְנוּנִית לְכַנָּה, דְּבָרֵי רַבִּי אֱלִיעֶזֶר.

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

OBJECTION

אָמְרוּ לוֹ: וְהֵלֵא אֲנָשִׁי גְלִיל הָעֶלְיוֹן אוֹכְלִים אוֹתוֹ, מִפְּנֵי שֶׁקָּרְקֵנוּ נִקְלָף!

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

ANSWER

אָמַר לָהֶם: אִף הֵן עֲתִידִין לִיתֵן אֶת הַדִּין.

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

RESOLUTION

אֶלָּא עוֹרֵב וְכָל מִין עוֹרֵב.

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

RULING

אָמַר אַמֵּימָר: הַלְּכָתָא, עוֹף הַבָּא בְּסִימָן אֶחָד – טָהוֹר, וְהוּא דִּלָּא דָּרִיס.

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

QUESTION

אָמַר לִיהֵא רַב אָשִׁי לְאַמֵּימָר: הָא דָּרֵב נַחְמָן מַאי?

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

ANSWER

אָמַר לֵיהּ: לֹא שָׁמִיעַ לִי, כְּלוּמַר לֹא סְבִירָא לִי.

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

EXPLANATION

מַאי אֵיכָא? מִשּׁוּם פֶּרֶס וְעִזְנִיָּה? לִיתְנָהוּ בִּישׁוּב.

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

STATEMENT

אָמַר רַב יְהוּדָה: עוֹף הַמָּסֵרֵט – כָּשֶׁר לְטָהָרֵת מְצוֹרָע,

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

EXPLANATION

וְזוֹ הִיא סְנוּנִית לְכֹנָה שֶׁנֶּחֱלָקוּ בָּהּ רַבִּי אֱלִיעֶזֶר וַחֲכָמִים.

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

STATEMENT

אָמַר אַמֵּימַר: בְּחִינָא כְּרִסָּה – כּוּלִי עֲלָמָא לֹא פְּלִיגִי דְּשַׂרְיָא,

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

STATEMENT

כִּי פְּלִיגִי – בְּדִירוּקָא כְּרִסָּה, רַבִּי אֱלִיעֶזֶר אָסֵר וְרַבְּנָן שְׂרוּ, וְהִלְכְּתָא כְּרַבִּי אֱלִיעֶזֶר.

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

STATEMENT

מָר זוּטְרָא מְתַנֵּי הֵכִי: בְּדִירוּקָא כְּרִסָּה, כּוּלִי עֲלָמָא לֹא פְּלִיגִי דְּאַסִּיר.

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

STATEMENT

כִּי פְּלִיגִי בְּדַחֲיוּרָא כְּרִסָּה, רַבִּי אֱלִיעֶזֶר אָסֵר וְרַבְּנָן שְׂרוּ, וְהִלְכְּתָא כְּרַבְּנָן דְּשְׂרוּ.

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

QUESTION

בְּשָׁלָמָא לְמָאן דְּאָמַר בְּחִינָא כְּרִסָּה פְּלִיגִי – הֵיִינוּ דְּקִתְנִי "זוֹ הִיא סְנוּנִית לְכֹנָה",

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

QUESTION

אָלָא לְמֵאן דְּאָמַר בְּדִירוּקָא פְּלִיגִי, מַאי יִזוּ הִיא סְנוּנִית לְכַנָּה?"

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

ANSWER

לְאַפּוּקֵי דְבִתֵּי דְאֻפְמָתִי.

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

STATEMENT

אָמַר רַחְבָּהּ, אָמַר רַבִּי יְהוּדָה: תָּסִיל פָּסוּל מִשּׁוּם תּוֹרִין, וְכֹשֶׁר מִשּׁוּם בְּנֵי יוֹנָה,

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

STATEMENT

דְּאֻצִּיפִי וְתוֹרִין שֶׁל רַחְבָּהּ כְּשֶׁרִין מִשּׁוּם תּוֹרִין, וּפָסוּלִין מִשּׁוּם בְּנֵי יוֹנָה.

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

OBJECTION

מִתִּיב רַב דָּנִיֵּאל בַּר רַב קַטִּינָא: כָּל הָעוֹפּוֹת

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

צְמוּד ב' DAF 62B

OBJECTION

פּוֹסְלִין בְּמֵי חֲטָאת חוּץ מִן הַיּוֹנָה מִפְּנֵי שְׂמוּצָצָת,

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

OBJECTION

וְאִם אֵיתָא לִיתְנֵי חוּץ מִיּוֹנָה וְתָסִיל!

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

ANSWER

אָמַר רַבִּי זֵירָא: זֶה מוּצֵץ וּמְקִיא, וְזֶה מוּצֵץ וְאֵינוֹ מְקִיא.

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

STATEMENT

אָמַר רַב יְהוּדָה: הֵנִי פּוֹפְשָׁנִי צוּצְיָנִי כְּשֶׁרִים לְגַבֵּי מִזְבֵּחַ, וְהֵן הֵן תּוֹרִין שֶׁל רַחְבָּהּ.

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

OBJECTION

מִיתִיבִי: "אֶזוֹב", וְלֹא אֶזוֹב יוֹן, וְלֹא אֶזוֹב כּוֹחֵלִי, וְלֹא אֶזוֹב רוֹמִי, וְלֹא מִדְּבָרִי, וְלֹא כָּל אֶזוֹב שֶׁיֵּשׁ לוֹ שֵׁם לְוִי.

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

ANSWER

אָמַר אַבַּיִי: כָּל שֶׁנִּשְׁתַּנָּה שְׁמוֹ קודֶם מִתֵּן תּוֹרָה, וְהִקְפִּידָה תּוֹרָה עָלָיו, יֵשׁ לוֹ שֵׁם לְוִי – פָּסוּל.

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

ANSWER

וְהָנִי לֹא נִשְׁתַּנָּה שְׁמוֹ קודֶם מִתֵּן תּוֹרָה.

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

ANSWER

רָבָא אָמַר: הָנִי כּוֹפְשֵׁי צוּצְיָנִי, בְּאַתְרֵיהּ סְתָמָא קָרִי לְהוּ.

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

STATEMENT

אָמַר רַב יְהוּדָה: הָנִי כְּרֹזֵי דְבֵי חִילְפִי שְׂרוּ, וְדְבֵי כְּרֵבִי אֶסְרִי.

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

STATEMENT

אָמַר רַבִּינָא: וּמִלְקִינֵן עֲלֵיהּ מְשׁוּם שְׂרָץ הָעוֹף.

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

STATEMENT

וְאָמַר רַב יְהוּדָה: צְרָדָא – שְׂרִי, בְּרָדָא – אֶסִּיר, וְסִימְנִיהּ "בַּר מִינֵיהּ", מְרָדָא – סְפָקָא.

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

STATEMENT

אָמַר רַב אָסִי: שְׁמוֹנֶה סְפִיקוֹת הֵן: חוּבָא, חוּגָא, סוּגָא, וְהַרְנוּגָא, תוּשְׁלֵמִי, וּמְרָדָא, כּוֹחִילָנָא, וּבַר נַפְתָּא.

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

EXPLANATION

מאי ספיקיניהו? עופות טהורים קורקבנו נקלה, וטמאין אין קורקבנו נקלה, והני קורקבנו נקלה בספינא.

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

QUESTION

והא ההיא בר אווזא דההוּה בי מר שמואל, דלא הוה קא מקלה קורקבניה, ואותביה בשמא, וכיון דרפי איקליה!

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

ANSWER

התם, כי רפי איקליה בידא. הכא, אף על גב דרפי, לא מקליה אלא בספינא.

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

STATEMENT

אמר אביי: תרנגולא דאגמא חד משמונה ספיקות הוא, והיינו מרדו.

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

STATEMENT

אמר רב פפא: תרנגולא דאגמא אסירא, תרנגולתא דאגמא שריא, וסימניה – "עמוני ולא עמונית".

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

STATEMENT

דרש מרימר: תרנגולתא דאגמא אסירא, חזיוה דדרסה ואכלה, והיינו גירותא.

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

STATEMENT

אמר רב: שבור אנדרפטה – שרי, פירוז אנדרפטה – אסיר, וסימניה – פירוז רשיעא.

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

STATEMENT

אמר רב הונא: בונא – שרי, פרוא – אסיר, וסימניה – פרואה אמגושא.

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

STATEMENT

אמר רב פפא: מרדו וגיד ואכיל – שרי, סגיד ואכיל – אסיר, וסימניה "לא תשתחוה לאל אחר".

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

STATEMENT

אמר שמואל: שתא חמרא – אסירא, וסימניה "שתויי יין פסולי לעבודה".

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

STATEMENT

ואמר שמואל: מזגא חמרא – אסירא,

And Shmuel says: The wine pourer bird is forbidden,

SUMMARY

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

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

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

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

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

הלכות יסודי התורה • פרק תשיעי

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

CHAPTER PREVIEW

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

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

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

הלכה א

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

דבר ברור ומפורש בתורה

It is a matter clear and explicit in the Torah

שהיא מצוה עומדת לעולם ולעולמי עולמים

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

אין לה לא שנוי ולא גרעון ולא תוספת

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

שנאמר דברים יג א "את כל הדבר אשר אנכי מצוה אתכם אתו תשמרון לעשות לא תסר עליו ולא תגרע ממנו".

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

ונאמר דברים כט כח "והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת".

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

הא למדת שכל דברי תורה מצוין אנו לעשותן עד עולם.

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

וְכֵן הוּא אוֹמֵר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם.

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

וְנֵאמָר דְּבָרִים ל' יב "לא בשמים היא".

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

הָא לְמִדָּת שְׂאִין נְבִיא רִשְׁאִי לְחִדֵּשׁ דְּבָר מַעֲתָה.

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

לְפִיכָךְ אִם יַעֲמֵד אִישׁ בֵּין מִן הָאֻמּוֹת בֵּין מִיִּשְׂרָאֵל

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

וַיַּעֲשֶׂה אוֹת וּמוֹפֵת

and he performs a sign or a wonder

וַיֹּאמֶר שָׁה' שְׁלַחוּ לְהוֹסִיף מִצְוָה אוֹ לְגַרֵעַ מִצְוָה

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

אוֹ לְפָרֵשׁ בְּמִצְוָה מִן הַמִּצְוֹת פֶּרוּשׁ שֶׁלֹא שָׁמַעְנוּ מִמּוֹשֶׁה.

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

אוֹ שֶׁאָמַר שְׁאוֹתֵן הַמִּצְוֹת שֶׁנִּצְטְווּ בָּהֶן יִשְׂרָאֵל אֵינָן לְעוֹלָם וּלְדוֹרֵי דוֹרוֹת

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

אֶלָּא מִצְוֹת לְפִי זְמַן הָיוּ.

rather they were mitzvos only according to that time,

הֲרִי זֶה נְבִיא שֶׁקֶר

behold, this is a prophet of falsehood,

שֶׁהֲרִי בָּא לְהַכְחִישׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה.

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

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

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

שֶׁהוּא בָּרוּךְ שְׁמוֹ צִוָּה לְמֹשֶׁה שֶׁהַמִּצְוָה הַזֹּאת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם

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

במדבר כג יט ו"לא איש אל ויכזב":

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

הלכה ב

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

אם כן למה נאמר בתורה

If so, why is it said in the Torah

"נביא אקים להם מקרב אחיהם כמוך".

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

לא לעשות דת הוא בא

Not to establish a new religion does he come,

אלא לצוות על דברי התורה

but to command upon the words of the Torah

ולהזהיר העם שלא יעברו עליה.

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

כמו שאמר האחרון שבהן

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

"זכרו תורת משה עבדי".

"Remember the Torah of Moshe My servant."

וכן אם צונו בדברי הרשות

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

כגון לכו למקום פלוני או אל תלכו.

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

עשו מלחמה היום או אל תעשו.

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

בנו חומה זו או אל תבנה.

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

מצוה לשמע לו.

it is a mitzvah to listen to him.

וְהַעֲוִיב עַל דְּבָרָיו חַיֵּב מִיתָה בְּיַדֵּי שָׁמַיִם

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

שְׁנֵאמַר

as it is said:

"וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶל דְּבָרֵי אֲשֶׁר יְדַבֵּר בְּשֵׁמי אֲנֹכִי אֶדְרֹשׁ מֵעַמּוֹ":

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

הִלָּכָה ג

Halacha 3 · Obeying a Prophet to Transgress Torah Commandments Temporarily

וְכֵן נִבְיָא שְׁעָבַר עַל דְּבָרֵי עֲצֻמוֹ

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

וְהַכּוֹבֵשׁ נְבוּאָתוֹ

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

חַיֵּב מִיתָה בְּיַדֵּי שָׁמַיִם

is liable for death by the hand of Heaven,

וּבִשְׁלֹשָׁתָן נֶאֱמַר

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

"אֲנֹכִי אֶדְרֹשׁ מֵעַמּוֹ".

"I will seek it from him."

וְכֵן אִם יֹאמַר לָנוּ הַנְּבִיא שְׁנוּדָע לָנוּ שֶׁהוּא נְבִיא

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

לְעַבֵּר עַל אַחַת מִכָּל מִצְוֹת הָאֲמֻרוֹת בַּתּוֹרָה

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

אוּ עַל מִצְוֹת הַרְבֵּה בֵּין קִלּוֹת בֵּין חֲמֻרוֹת

or against many mitzvos, whether light or severe,

לְפִי שְׁעָה

as a temporary measure according to the hour,

מצוה לשמע לו.

it is a mitzvah to listen to him.

וכן למדנו מחכמים ראשונים מפיו השמועה

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

בכל אם יאמר לך הנביא עבר על דברי תורה

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

כאליהו בהר הכרמל

like Eliyahu on Mount Carmel,

שמע לו

listen to him,

חוץ מעבודת כוכבים.

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

והוא שיהיה הדבר לפי שעה.

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

כגון אליהו בהר הכרמל שהקריב עולה בחוץ

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

וירושלים נבחרת לכה

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

והמקריב בחוץ חייב כרת.

and one who offers outside is liable for karet.

ומפני שהוא נביא מצוה לשמע לו

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

וגם בזה נאמר

and also regarding this it is said in the Torah,

"אליו תשמעו."

"To him you shall listen."

ואלו שאלו את אליהו ואמרו לו

And if they had asked Eliyahu and said to him,

הֵיכָה נִעְקֹר מַה שְּׁכָתוּב בַּתּוֹרָה

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

"כִּי תַעֲלֶה עֲלֵתֶיךָ בְּכָל מְקוֹם".

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

הָיָה אוֹמֵר לֹא נֶאֱמַר אֲלָא הַמִּקְרִיב בַּחוּץ לְעוֹלָם חַיֵּב כֶּרֶת

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

כִּמוֹ שְׁצִוָּה מֹשֶׁה.

just as Moshe commanded.

אָבָל אֲנִי אֶקְרִיב הַיּוֹם בַּחוּץ בְּדִבְרֵי ה'

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

כְּדִי לְהַכְחִישׁ נְבִיאֵי הַפֻּעַל.

in order to disprove the prophets of the Baal."

וְעַל הַדֶּרֶךְ הַזֹּאת אִם צִוּ כָּל הַנְּבִיאִים לְעֵבֶר לְפִי שְׁעָה

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

מִצְוָה לְשָׁמַע לָהֶם.

it is a mitzvah to listen to them.

וְאִם אָמְרוּ שֶׁהַדָּבָר נִעְקֹר לְעוֹלָם

And if they said that the matter is uprooted forever,

מִיתָתוֹ בְּחֻנָּק

the false prophet's death is by strangulation,

שֶׁהַתּוֹרָה אָמְרָה

for the Torah said,

"לָנוּ וּלְבָנֵינוּ עַד עוֹלָם":

"For us and for our children until eternity."

וכן אם עקר דבר מדברים שלמדנו מפי השמועה

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

או שאמר בדיו מדיני תורה

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

שה' צוה לו שהדין כן הוא

that Hashem commanded him that the law is so,

והלכה כדברי פלוני

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

הרי זה נביא השקר ויחנק.

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

אף על פי שעשה אות.

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

שהרי בא להכחיש התורה שאמרה

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

"לא בשמים היא."

"It is not in heaven."

אבל לפי שעה שומעין לו בכל:

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

במה דברים אמורים

In what cases are these words said? Only regarding

בשאר מצות.

the other mitzvos of the Torah.

אבל בעבודת כוכבים

But regarding worship of stars,

אין שומעין לו

we do not listen to him,

ואפלו לפי שעה.

and even if it is only for a temporary hour.

ואפלו עשה אותות ומופתים גדולים

And even if he performed great signs and wonders,

ואמר ש' צוהו

and said that Hashem commanded him

שתעבד עבודת כוכבים היום בלבד

that there be worshipped worship of stars today alone,

או בשעה זו בלבד

or in this hour alone,

הרי זה דבר סרה על ה'.

behold, this one has spoken perversion against Hashem.

ועל זה צוה הכתוב ואמר

And concerning this, the verse commanded and said:

"ובא האות והמופת"

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

"לא תשמע אל דברי הנביא ההוא"

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

"כי דבר סרה על ה' אלהיכם".

for he spoke perversion against Hashem, your God."

שהרי בא להכחיש נבואתו של משה.

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

ולפיכך נדע בודאי

And therefore, we know with certainty

שהוא נביא שקר

that he is a prophet of falsehood,

וְכָל מַה שֶּׁעָשָׂה

and all that he did

בְּלֵט וּבְשׁוּף עָשָׂה

he did with secret arts and sorcery,

וַיִּהְיֶה:

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

CHAPTER SUMMARY

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

לְמַעַשׂה WHAT TO TAKE HOME

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

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

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

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם 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 אֱלֹהִי מְעוּזִי לָמָּה וְנִחַתְנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהֶלֶם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ 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 רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקָר שְׁמָרִים לְבָקָר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'