

דף יומי • חזקוני • דף ס"ג

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

THE SUGYA

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

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

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

עמוד א' DAF 63A

STATEMENT

בַּת מִזְגָּא חֲמֵרָא – שְׂרָיָא, וְסִימְנִיהָ: "יִפָּה כַּח הֵבֵן מִכַּח הָאָב."

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

STATEMENT

אָמַר רַב יְהוּדָה: שְׂקִיטָנָא, אֲרִיכֵי שְׁקִי וְסוּמָקֵי – שְׂרָיָא, וְסִימְנִיהָ מוֹרְזָמָא.

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

STATEMENT

גוֹיָזִי וְסוּמָקֵי – אֲסִירִי, וְסִימְנִיהָ: "נָנוּס פְּסוּלִי."

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

STATEMENT

אֲרִיכֵי שְׁקִי וִירוּקֵי – אֲסִירִי, וְסִימְנִיהָ: "יְרוּקִין פְּסוּלִין."

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

STATEMENT

אמר רב יהודה: "שֶׁלַךְ", זוּה הַשּׁוֹלֶה דְּגִים מִן הַיָּם.

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

STATEMENT

"דוכיפת", שֶׁהוּדוּ כָּפוּת.

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

PROOF

תָּנִיא נָמִי הָכִי: דוכיפת, שֶׁהוּדוּ כָּפוּת, וְזֶהוּ שֶׁהָבִיא שָׁמִיר לְבֵית הַמִּקְדָּשׁ.

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

STATEMENT

רבי יוחנן, כִּי הָיָה חֲזִי שֶׁלַךְ, אָמַר: "מִשְׁפָּטֶיךָ תְּהוּם רַבָּה".

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

STATEMENT

כִּי הָיָה חֲזִי נִמְלָה, אָמַר: "צִדְקָתְךָ כְּהַרְרֵי אֵל".

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

STATEMENT

אמר אמימר: לַקְנֵי וּבִטְנֵי – שְׂרִיזוּ.

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

STATEMENT

שְׁקֵנָאֵי וּבִטְנָאֵי – מְקוֹם שֶׁנֶּהֱגוּ לֶאֱכֹל אוֹכְלִין, מְקוֹם שֶׁנֶּהֱגוּ שְׁלֹא לֶאֱכֹל אֵין אוֹכְלִין.

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

QUESTION

אִטוּ בְּמִנְהַגָּא תֵּלִיא מִיִּלְתָּא?

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

ANSWER

אֵין, וְלֹא קִשְׁיָא: הָא בְּאַתְרָא דְּשִׁכְחִי פֶּרֶס וְעִזְנִיָּה, הָא בְּאַתְרָא דְּלֹא שִׁכְחִי פֶּרֶס וְעִזְנִיָּה.

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

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

STATEMENT

אָמַר אַבֵּי: קוֹאֵי וְקוֹאֵי אֶסִּירִי, קְוֹאָתָא שְׂרִיָא.

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

STATEMENT

בְּמַעֲרָבא מִלְקוֹ עִילָוּה, וְקָרוּ לָהּ תַחְוּוּתָא.

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

BRAISA

תַּנּוּ רַבִּנּוּ: "תַּנְשֻׁמֶת" בָּאוֹת שֶׁבְּעוֹפוֹת.

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

QUESTION

אַתָּה אוֹמֵר בָּאוֹת שֶׁבְּעוֹפוֹת, אוֹ אֵינוֹ אֶלָּא בָּאוֹת שֶׁבְּשָׂרָצִים?

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

ANSWER

אֲמַרְתָּ: צֵא וּלְמַד מִשְׁלֹש עֶשְׂרֵה מִדּוֹת שֶׁהַתּוֹרָה נִדְרָשֶׁת בָּהֶן, דְּבַר הַלְּמִיד מֵעֲנִינּוּ.

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

EXPLANATION

בְּמָה הַכָּתוּב מְדַבֵּר? בְּעוֹפוֹת, אֶף כֹּאן בְּעוֹפוֹת.

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

BRAISA

תַּנּוּא נָמִי גַבִּי שָׂרָצִים כִּהֵּאִי גִּוּוֹנָא: "תַּנְשֻׁמֶת" בָּאוֹת שֶׁבְּשָׂרָצִים.

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

QUESTION

אַתָּה אוֹמֵר בָּאוֹת שֶׁבְּשָׂרָצִים, אוֹ אֵינוֹ אֶלָּא בָּאוֹת שֶׁבְּעוֹפוֹת?

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

ANSWER

אמרת: צא ולמד משלש עשרה מדות שהתורה נדרשת בהן, דבר הלמד מענינו – במה הפתוב מדבר? בשרצים, אף כאן בשרצים.

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

STATEMENT

אמר אביי: באות שבעופות – קיפוף, באות שבשרצים – קורפדאי.

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

STATEMENT

אמר רב יהודה: "קאת" – זו הקוק, "רחם" – זו שרקרק.

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

STATEMENT

אמר רבי יוחנן: למה נקרא שמו רחם? כיון שבא רחם בארצם לעולם.

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

STATEMENT

אמר רב ביבי בר אביי: והוא דיתיב אמידי ועביד "שרקרק",

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

STATEMENT

וגמירי דאי יתיב אארעא ושריק – אתא משיחא, שנאמר: "אשרקה להם ואקבצם".

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

QUESTION

אמר ליה רב אדא בר שימי למר בר רב אידאי: והא הוה דיתיב בי כרבא ושרק, ואתא גלל אפסקיה למוחיה!

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

ANSWER

אמר ליה: הוהא ביידיא הוה.

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

BRAISA

תנו רבנן: "עורב" – זה עורב, "את כל עורב" – להביא עורב העמקי, "למינו" – להביא עורב הבא בראשי יונים.

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

QUESTION

אמר רב: "עורב" – זה עורב. אטו קמן קאי?

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

ANSWER

אלא אימא: "עורב" – זה עורב אופקא, וכן הוא אומר: "קנצותיו תלתלים שחרות פְּעֹרֵב".

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

EXPLANATION

העמקי – חיוורא, וכן הוא אומר: "ומראהו עמק מן העור", כמראה חמה העמוקה מן הצל.

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

EXPLANATION

ועורב הבא בראשי יונים, אמר רב פפא: לא תימא דאתי בריש יוני, אלא דדמי רישיה לדיונה.

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

BRAISA

תנו רבנן: "חניץ" – זה חניץ, "למינהו" – להביא את בר חיריא.

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

QUESTION

מאי בר חיריא? אמר אביי: שוריןקא.

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

STATEMENT

אמר רב יהודה: "החסידה" – זו דיה לבנה. למה נקרא שמה חסידה? שעושה חסידות עם חברותיה.

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

STATEMENT

"האנפה" – זו דיה רגזנית. למה נקרא שמה אנפה? שמנאפת עם חברותיה.

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

STATEMENT

אמר רב חנן בר רב חסדא אמר רב חסדא אמר רב חנן בריה דרבא אמר רב: עשרים וארבע עופות
טמאין הן.

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

QUESTION

אמר ליה רב חנן בר רב חסדא לרב חסדא: דהיכא? אי דויקרא – עשרים הוו, אי דמשנה תורה –
עשרים וחד הוו,

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

EXPLANATION

וכי תימא דאח דכתיבא בויקרא ולא כתיבא במשנה תורה שדייה עלייה – אפתי עשרין ותריין
הוו!

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

ANSWER

אמר ליה...: "למינה" "למינה" "למינה" "למינה" – הרי פאן ארבע.

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

QUESTION

אי הכי עשרין ושית הוו?

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

ANSWER

אמר אביי: דאח וראח אחת היא, דאי סלקא דעתך תרתי אינון,

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

צמוד ב' DAF 63B

QUESTION

מכדי משנה תורה לאוסופי הוא דאחא, מאי שנא הכא דכתיב "דאח" ומאי שנא הכא דכתיב
"ראח" ולא כתיב "דאח"?

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

ANSWER

אֵלָּא שְׁמַע מִינָּה מִין רָאָה וְדָאָה אַחַת הִיא.

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

QUESTION

וְאַבְתִּי עֲשָׂרִין וְחֲמִשָּׁה הֵווּ?

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

ANSWER

אָמַר אַבְתִּי: כְּשֵׁם שֶׁרָאָה וְדָאָה אַחַת הִיא, כֵּן אֵיָּה וְדֵיָּה אַחַת הִיא.

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

EXPLANATION

דָּאִי סְלָקָא דַּעְתָּהּ תְּרִיתֵי אֵינּוּן, מִכְּדִי מְשֻׁנָּה תּוֹרָה לְאוֹסוֹפֵי הוּא דַּאֲתָא, מֵאִי שְׁנָא הָכָא דְּכָתִיב
"לְמִינָּה" אֵאָיָה, וּמֵאִי שְׁנָא הָתָם דְּכָתִיב "לְמִינָּה" אֲדִיָּה?

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

INFERENCE

אֵלָּא שְׁמַע מִינָּה: אֵיָּה וְדֵיָּה אַחַת הִיא.

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

QUESTION

וְכִי מֵאַחַר שֶׁאֵיָּה וְדֵיָּה אַחַת הִיא, לָמָּה לִיָּה לְמִיכְתַּב אֵיָּה וְדֵיָּה?

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

ANSWER

כְּדִתְנִיָּא, רַבִּי אוֹמֵר: אֶקְרָא אֲנִי אֵיָּה, דֵּיָּה לָמָּה נֶאֱמַרְהָ?

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

EXPLANATION

כְּדִי שֶׁלֹּא תִתֵּן פֶּתַח חוֹן פֶּה לְבַעַל דִּין לְחִלּוֹק, שֶׁלֹּא תִהְיֶה אֶתְּהָא קוֹרָא אֵיָּה וְהוּא קוֹרָא דֵּיָּה, אֶתְּהָא קוֹרָא
דֵּיָּה וְהוּא קוֹרָא אֵיָּה,

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

STATEMENT

לְכֹךְ כָּתַב בַּמִּשְׁנָה תוֹרָה: "וְהָרָאָה וְאֵת הָאֵיָּה וְהַדֵּיָּה לְמִינָהּ".

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

OBJECTION

מִיִּתְיָבִי: לָמָּה נִשְׁנוּ? בְּבִהְמָה – מִפְּנֵי הַשְּׁסוּעָה, וּבְעוֹפוֹת – מִפְּנֵי הָרָאָה.

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

QUESTION

מֵאֵי לָאוּ, מִדְּבַהֲמָה דְּהֵתָם לְאוֹסוּפִי, עוֹפּוֹת נִמִּי לְאוֹסוּפִי?

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

ANSWER

לֹא, הֵתָם לְאוֹסוּפִי, הֵכָא לְפָרוּשִׁי.

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

STATEMENT

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: רָאָה זֶה אֵיָּה, וְלָמָּה נִקְרָא שְׁמָהּ רָאָה? שְׂרוּאָה בְּיוֹתֵר,

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

PROOF

וְכֵן הוּא אוֹמֵר: "נִתְיָב לֹא יִדְעוּ עֵיט וְלֹא שְׂזֻפְתּוֹ עֵין אֵיָּה",

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

BRAISA

תָּנָא: עוֹמֶדֶת בְּכַבֵּל וְרוֹאֶה נִבְלָה בְּאַרְצֵי יִשְׂרָאֵל.

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

INFERENCE

מִדְּרָאָה הֵיִינוּ אֵיָּה, מִכְּלָל דְּדָאָה לָאוּ הֵיִינוּ רָאָה.

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

QUESTION

מִכַּדֵּי מִשְׁנֵה תּוֹרָה לְאוֹסוֹפֵי הוּא דְאֵתָא, מֵאִי שְׁנָא הָכָא דְכֶתִיב "דָּאָה", וּמֵאִי שְׁנָא הָתָם דְּלֹא כְתִיב "דָּאָה"?

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

ANSWER

אֵלָּא לָאוּ שְׁמַע מִינֵה דָּאָה וְרָאָה וְאַיָּה אַחַת הִיא.

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

INFERENCE

וּמִדְרָאָה הֵינֵנוּ אֵיָּה, מִכָּלֵל דְּדִיָּה לָאוּ הֵינֵנוּ אֵיָּה.

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

QUESTION

מֵאִי שְׁנָא הָתָם דְּכֶתִיב "לְמִינֵהוּ" אֲאַיָּה אֵלָּא אֲדִיָּה?

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

ANSWER

אֵלָּא שְׁמַע מִינֵה דָּאָה וְרָאָה דִּיָּה וְאַיָּה אַחַת הִיא.

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

BRAISA

תַּנְיָא, אִיסִי בֶן יְהוּדָה אוֹמֵר: מָאָה עוֹפוֹת טְמֵאִין יֵשׁ בְּמִזְרַח, וְכוּלָן מִין "אַיָּה" הֵן.

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

STATEMENT

תַּנִּי אַבְיִמִי בְּרִיָּה דְרַבִּי אֲבָהוּ: שְׁבַע מֵאוֹת מִינֵי דְגִים הֵן, וּשְׁמוֹנֶה מֵאוֹת מִינֵי חֲגָבִים, וּלְעוֹפוֹת אֵין מִסְפָּר.

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

QUESTION

עוֹפוֹת עֶשְׂרִין וְאַרְבָּעָה הֵווּ!

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

ANSWER

אֵלָּא: וּלְעוֹפוֹת טְהוֹרִים אֵין מִסְפָּר.

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

BRAISA

תנ"א, רבי אומר: גלוי וידוע לפני מי שאמר והיה העולם שבהמה טמאה מרובה מן הטהורות, לפיכך מנה הכתוב בטהורה.

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

STATEMENT

גלוי וידוע לפני מי שאמר והיה העולם שעופות טהורין מרובין על הטמאין, לפיכך מנה הכתוב בטמאין.

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

QUESTION

מאי קא משמע לן?

The Gemara asks: What is this teaching us?

ANSWER

כדרב הונא אמר רב, ואמרי לה אמר רב הונא אמר רב משום רבי מאיר: לעולם ישנה אדם לתלמידו דרך קצרה.

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

STATEMENT

אמר רבי יצחק: עוף טהור נאכל במסורת,

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

STATEMENT

נאמן הצייד לומר: עוף זה טהור, מסר לי רבי.

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

STATEMENT

אמר רבי יוחנן: והוא שבקי בהן ובשמותיהן.

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

QUESTION

בעי רבי זירא: רבו חכם, או רבו צייד?

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

PROOF

תא שמע, דאמר רבי יוחנן: והוא שפקי בהן ובשמותיהן.

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

EXPLANATION

אי אמרת בשלמא רבו צייד – שפיר,

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

EXPLANATION

אלא אי אמרת רבו חכם, בשלמא שמיהו גמיר להו, אלא אינהו מי ידע להו?

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

INFERENCE

אלא לאו שמע מינה: רבו צייד.

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

RESOLUTION

שמע מינה.

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

BRAISA

תנו רבנן: לוקחין ביצים מן הגוים בכל מקום, ואין חוששין לא משום נבלות ולא משום טרפות.

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

QUESTION

ודילמא דעוף טמא נינהו?

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

ANSWER

אמר אבוח דשמואל: באומר של עוף פלוני טהור.

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

QUESTION

ולימא של עוף טהור?

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

ANSWER

אי הכי, אית ליה לאישתמוטי.

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

QUESTION

וְלִבְדּוֹק בְּסִמְנֵיָּו!

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

PROOF

דְּתַנְיָא: כְּסִמְנֵי בֵיצִים כֹּךְ סִמְנֵי דָּגִים.

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

OBJECTION

סִמְנֵי דָּגִים סֵלָקָא דַּעְתָּהּ? "סִנְפִּיר וְקִשְׁקֶשֶׁת" אָמַר רַחֲמָנָא!

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

RESOLUTION

אֵלָא אֵימָא: כֹּךְ סִמְנֵי

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

SUMMARY

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

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

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

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

הלכות יסודי התורה • פרק עשירי

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

CHAPTER PREVIEW

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

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

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

הלכה א

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

כָּל נָבִיא שֶׁיֵּצֵא לָנוּ וַיֹּאמֶר שֶׁה' שְׁלָחוּ

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

אִינוּ צָרִיךְ לַעֲשׂוֹת אוֹת כְּאוֹתוֹת מֹשֶׁה רַבֵּנוּ

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

אוּ כְּאוֹתוֹת אֱלִיהוּ וְאֵלִישָׁע שֶׁיֵּשׁ בָּהֶם שְׁנוֹי מִנְהֲגוֹ שֶׁל עוֹלָם.

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

אֶלָּא הָאוֹת שֶׁלוֹ שֶׁיֹּאמֶר דְּבָרִים הַעֲתִידִים לִהְיוֹת בְּעוֹלָם וַיֹּאמְנוּ דְּבָרָיו

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

שֶׁנֶּאֱמַר דְּבָרִים יח כ"א "וְכִי תֹאמַר בְּלִבְּךָ אֵיכָה גִידַע אֶת הַדָּבָר" וְגו'.

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

לְפִיכָה כְּשִׁיבֹא אָדָם הָרְאוּי לְנְבוּאָה בְּמִלְאֲכוֹת הַשָּׁם

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

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

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

אין אומרין לו קרע לנו הים או החיה מת וכיוצא באלו ואחר כך נאמין בך.

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

אלא אומרים לו אם נביא אתה אמר דברים העתידים להיות

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

והוא אומר ואנו מחכים לראות היבואו דבריו אם לא יבואו.

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

ואפילו נפל דבר קטן בידיע שהוא נביא שקר.

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

ואם באו דבריו כלן יהיה בעינינו נאמן:

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

הלכה ב

Halacha 2. Testing a Prophet and Establishing His Authenticity

ובודקין אותו פעמים הרבה.

And we test him many times to verify his predictions.

אם נמצאו דבריו נאמנים כלן

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

הרי זה נביא אמת.

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

כמו שנאמר בשמואל

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

"וידע כל ישראל מן דן ועד באר שבע

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

כי נאמן שמואל לנביא לה":

that Shmuel was established as a prophet to Hashem."

הלכה ג

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

והלא המעוננים והקוסמים אומרים מה שעתיד להיות.

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

ומה הפרש יש בין הנביא ובינם.

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

אֵלָּא שֶׁהַמְעוֹנְנִים וְהַקּוֹסְמִים וְכִיּוֹצֵא בָהֶן מְקַצֵּת דְּבָרֵיהֶם מִתְקַיֵּמִין וּמְקַצֵּתֵן אִין מִתְקַיֵּמִין.

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

כַּעֲנִין שֶׁנֶּאֱמַר יִשְׁעִיָּה מִזֵּי יג "יַעֲמְדוּ נָא וַיּוֹשִׁיעֶךָ הַכְּרִי שָׁמַיִם חֲזִים בְּכּוֹכְבִּים מוֹדְעִים לְחֻדָּשִׁים
מֵאֲשֶׁר יָבֹאוּ עָלֶיךָ."

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

מֵאֲשֶׁר וְלֹא כָּל אֲשֶׁר.

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

וְאִפְשָׁר שֶׁלֹּא יִתְקַיֵּם מִדְּבָרֵיהֶם כָּלֹם אֵלָּא יִטְעוּ בְּכָל

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

כַּעֲנִין שֶׁנֶּאֱמַר יִשְׁעִיָּה מִדֵּ כה "מִפֶּר אֲתוֹת בְּדִים וְקֹסְמִים יְהוֹלִלִי."

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

אֲבָל הַנְּבִיא כָּל דְּבָרָיו קִיָּמִין

But the prophet, all his words are established,

שֶׁנֶּאֱמַר מִלְכִּים ב י י "כִּי לֹא יִפֹּל מִדְּבַר ה' אֶרֶץ."

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

וְכֵן הוּא אוֹמֵר יִרְמְיָה כג כח "הַנְּבִיא אֲשֶׁר אֲתוֹ הָלֹם יִסְפֹּר הָלֹם וְאֲשֶׁר דְּבָרֵי אֲתוֹ יְדַבֵּר דְּבָרֵי אֱמֶת
מֵה לְתֶכֶן אֶת הַכֹּר נָאִם ה'."

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

כְּלוֹמַר שֶׁדְּבָרֵי הַקּוֹסְמִים וְהַחֲלוֹמוֹת כְּתֶכֶן שֶׁנִּתְעָרַב בּוֹ מֵעֵט בֹּר

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

וְדְבַר ה' כְּבֹר שֶׁאִין בּוֹ תֶכֶן כָּלֵל.

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

ובדבר הזה הכתוב הבטיח ואמר

And in this matter the verse promised and said

שאותן הדברים שמודיעין המעוננים והקוסמים לאמות ומכזבין

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

הנביא יודיע לכם דברי אמת

the prophet will make known to you words of truth,

ואין אתם צריכין למעונן וקוסם וכיוצא בו

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

שנאמר דברים יח י "לא ימצא בה מעביר בנו ובתו בֵּאֵשׁ" וגו'

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

דברים יח יד "כִּי הַגּוֹיִם הָאֵלֶּה" וגו'.

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

ואמר דברים יח טו "נביא מקרבך... מאחריך" וגו'.

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

הא למדת שאין הנביא עומד לנו אלא להודיענו דברים העתידים להיות בעולם

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

משבע ורעב מלחמה ושלום וכיוצא בהן.

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

ואפלו צרכי יחיד מודיע לו.

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

כשאול שאבדה לו אבדה והלה לנביא להודיעו מקומה.

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

וכיוצא באלו הדברים הוא שיאמר הנביא

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

לא שיעשה דת אחרת או יוסיף מצוה או יגרע:

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

הלכה ד

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

דברי הפרענות שהנביא אומר

Regarding the words of retribution that the prophet says,

כגון שיאמר פלוני ימות

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

או שנה פלוגית רעב או מלחמה וכיוצא בדברים אלו

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

אם לא עמדו דבריו אין בזה הכחשה לנבואתו.

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

ואין אומרים הנה דבר ולא בא.

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

שהקדוש ברוך הוא ארך אפים ורב חסד ונתם על הרעה

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

ואפשר שעשו תשובה ונסלח להם כאנשי נינוה.

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

או שתלה להם כחזקיהו.

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

אבל אם הבטיח על טובה ואמר שיהיה כך וכך

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

ולא באה הטובה שאמר בידוע שהוא נביא שקר.

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

שכל דבר טובה שיגזר האל אפלו על תנאי אינו חוזר.

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

ולא מצוינו שחזר בדבר טובה אלא בחרבן ראשון

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

כְּשֶׁהִבְטִיחַ לַצַּדִּיקִים שֶׁלֹּא יָמוּתוּ עִם הָרָשָׁעִים וְחָזַר בְּדִבְרָיו.

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

וְזֶה מְפָרֵשׁ בְּמַסֶּכֶת שַׁבָּת.

And this is explained in the tractate of Shabbos.

הָא לְמִדַּת שְׂפָדֻכְרֵי הַטּוֹבָה בְּלִבָּד יִבָּחֵן הַנָּבִיא.

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

הוּא שִׁירְמְיָהוּ אָמַר בְּתִשּׁוּבָתוֹ לְחֲנַנְיָה בֶן עֲזִיר

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

כְּשֶׁהָיָה יִרְמְיָה מְתַנַּבֵּא לְרָעָה וְחֲנַנְיָה לְטוֹבָה.

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

אָמַר לוֹ לְחֲנַנְיָה אִם לֹא יַעֲמְדוּ דִּבְרֵי אֵין בָּזֶה רָאִיָּה שְׂאֲנִי נָבִיא שֶׁקֶר

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

אָבָל אִם לֹא יַעֲמְדוּ דִּבְרֵיךְ יוֹדַע שְׂאִתָּה נָבִיא שֶׁקֶר.

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

שֶׁנֶּאֱמַר יִרְמְיָה כח ז "אֶךָ שִׁמְעֵנָּה נָא אֶת הַדְּבָר הַזֶּה" וְגו'

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

הַנָּבִיא אֲשֶׁר יִדְבֵּר שְׁלוֹם בָּבֵא דְבַר הַנָּבִיא יוֹדַע הַנָּבִיא אֲשֶׁר שְׁלָחוּ ה' בְּאֵמֶת:

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

הַלָּכָה ה

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

נָבִיא שֶׁהֵעִיד לוֹ נָבִיא אַחֵר שֶׁהוּא נָבִיא

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

הֲרִי הוּא בְּחֻזְקַת נָבִיא

behold he is in the status of a prophet,

ואין זה השני צריך חקירה.

and this second one does not need investigation.

שהרי משה רבנו העיד ליהושע

For behold, Moshe our teacher testified for Yehoshua,

והאמינו בו כל ישראל קדם שיעשה אות.

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

וכן לדורות.

And so for generations to come:

נביא שנודעה נבואתו

a prophet whose prophecy was known

והאמינו בדבריו פעם אחר פעם

and they believed in his words time after time,

או שהעיד לו נביא

or who testified for him a prophet,

והיה הולך בדרכי הנבואה

and he was going in the ways of the prophecy,

אסור לחשב אחריו ולהרהר בנבואתו שמה אינה אמת.

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

ואסור לנסותו יותר מדאי

And it is forbidden to test him more than enough,

ולא נהיה הולכים ומנסים לעולם

and we shall not be going and testing forever,

שנאמר דברים ו טז "לא תנסו את ה' אלהיכם כאשר נסיתם במסה"

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

שאמרו שמות יז ז "ה'יש ה' בקרבנו אם אין?"

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

אלא מאחר שנודע שזה נביא

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

יֵאֱמִינוּ וְיֵדְעוּ כִּי ה' בְּקִרְבָּם

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

וְלֹא יִהְיֶה רוֹדֵף וְלֹא יִחָשְׁבוּ אַחֲרָיו.

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

כַּעֲנֵן שְׂנֵאֱמַר יִחְזַקְאֵל ב' ה' "וְיֵדְעוּ כִּי נָבִיא הָיָה בְּתוֹכָם":

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

CHAPTER SUMMARY

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

לְמַעַשׂה WHAT TO TAKE HOME

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

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

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

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

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 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 סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים 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 זִנְחִתָּנִי לָמָּה קֹדֶר 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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל 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 בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

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.'