חוּמָּשׁ עִם רַשִּׁ"י · בראשית · שְׁבִיעִי

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

BERESHIT · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, we follow the final generations of the ten generations from Adam to Noach, tracing the lineage through Mesushelach and Lemech down to the birth of Noach and his sons, Shem, Cham, and Yephes. We see the world beginning to slip into deep spiritual decline as the generations multiply and the moral fabric of society starts to unravel.

Lichoira, the Torah is setting the stage for the great flood by showing us the contrast between the growing wickedness of the world and the righteousness of Noach. We learn about the decree of the hundred and twenty years that Hashem gave as a space for teshuvah, and how the corruption eventually reached a point where Hashem, כביכול, regretted creating mankind.

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

פָּסוּק א

Pasuk 1

וַיְחִי מְתוּשֶׁלַח שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד אֶת לָמֶךְ׃

And lived Methuselah seven and eighty years and one hundred years and he begot — Lamech

פָּסוּק ב

Pasuk 2

וַיְחִי מְתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת לֶמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת

And lived Metushelach after his begetting — Lemech two and eighty years and seven hundred

שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת׃

years and he begot sons and daughters

פָּסוּק ג

Pasuk 3

וַיִּהְיוּ כָּל יְמֵי מְתוּשֶׁלַח תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמֹת׃

And were all the days of Metushelach nine and sixty years and nine hundred years and he died

פָּסוּק ד

Pasuk 4

וַיְחִי לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה וַיּוֹלֶד בֵּן׃

And lived Lamech two and eighty years and one hundred years and he begot a son

רַשִּׁ"י

ויולד בן. שֶׁמִּמֶּנּוּ נִבְנָה הָעוֹלָם בראשית רבה׃

And he begot a son that from him was built the world Bereishis Rabbah

פָּסוּק ה

Pasuk 5

וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְּבוֹן יָדֵינוּ
And he called his name — Noach saying this one will comfort us from our work and from the toil of our hands

מִן הָאֲדָמָה אֲשֶׁר אֵרְרָהּ יְהוָה׃
from the ground which Hashem cursed it

רַ"שִׁ"י

זה ינחמנו. יָנַח מִמֶּנּוּ אֶת עִצָּבוֹן יָדֵינוּ. עַד שֶׁלֹּא בָא נֹחַ לֹא הָיָה לָהֶם כְּלֵי
This will comfort us will ease from us — the toil of our hands Until that not Noach came tools of to them was there not

מַחֲרֵשָׁה וְהוּא הֵכִין לָהֶם וְהָיְתָה הָאָרֶץ מוֹצִיאָה קוֹצִים וְדַרְדַּרִים כְּשֶׁזּוֹרְעִים חִטִּים,
plowing and he prepared for them and was the earth bringing forth thorns and thistles when they sowed wheat

מִקִּלְלָתוֹ שֶׁל אָדָם הָרִאשׁוֹן, וּבִימֵי נֹחַ נָחָה, וְזֶהוּ יְנַחֲמֵנוּ, וְאִם לֹא תְּפָרְשֵׁהוּ
from the curse of Adam the First and in the days of Noach it rested and this is will comfort us and if not you explain it

כָּךְ אֵין טַעַם הַלָּשׁוֹן נוֹפֵל עַל הַשֵּׁם וְאַתָּה צָרִיךְ לִקְרוֹת שְׁמוֹ מְנַחֵם׃
so there is no meaning of the expression falling upon the name and you would need to call his name Menachem

פָּסוּק ו

Pasuk 6

וַיְחִי לֶמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאוֹת שָׁנָה
And lived Lamech after his begetting — Noach five and ninety years and five hundred years

וַיּוֹלֶד בָּנִים וּבָנוֹת׃
and he begot sons and daughters

פָּסוּק ז

Pasuk 7

וַיְהִי כָּל יְמֵי לֶמֶךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמֹת׃
And were the days of Lemech seven and seventy years and seven hundred years and he died

פָּסוּק ח

Pasuk 8

וַיְהִי נֹחַ בֶּן חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת שֵׁם אֶת חָם וְאֶת
And it was Noach the son of five hundred years and he begot Noach — Shem — Cham and —

יָפֶת׃
Yafeth

רַ"שִׁ"י

בן חמש מאות שנה. אָמַר רַבִּי יוּדָן מַה טַּעַם כָּל הַדּוֹרוֹת הוֹלִידוּ לְק'
A son of five hundred years said Rabbi Yudan what is the reason all the generations begot at one hundred

שָׁנָה וְזֶה לַחֲמֵשׁ מֵאוֹת? אָמַר הַקָּבָ"ה אִם רְשָׁעִים הֵם יֹאבְדוּ בַּמַּיִם וְרַע
years and this one at five hundred said the Holy One if wicked they are they will perish in the water and it is bad

לְצַדִּיק זֶה, וְאִם צַדִּיקִים הֵם אַטְרִיחַ עָלָיו לַעֲשׂוֹת תֵּבוֹת הַרְבֵּה, כָּבַשׁ אֶת
for the righteous this one and if righteous they are I will trouble upon him to make arks many He withheld —

מַעְיָנוֹ וְלֹא הוֹלִיד עַד חֲמֵשׁ מֵאוֹת שָׁנָה, כְּדֵי שֶׁלֹּא יִהְיֶה יֶפֶת הַגָּדוֹל שֶׁבִּבָנָיו רָאוּי

fitting of his sons the oldest Yefes will be that not in order years hundred five until beget and did not his spring

לָעֲנָשִׁין לִפְנֵי הַמַּבּוּל בראשית רבה , דִּכְתִיב כִּי הַנַּעַר בֶּן מֵאָה שָׁנָה יָמוּת

shall die years one hundred of the youth for as it is written Rabbah Bereishis the Flood before for punishments

ישעיהו ס"ה רָאוּי לְעָנְשׁ לֶעָתִיד, וְכֵן לִפְנֵי מַתַּן תּוֹרָה:

Torah the giving of before and so in the future for punishment fitting 65 Yeshayahu

רַשִׁ"י

את שם את חם ואת יפת. וַהֲלֹא יֶפֶת הַגָּדוֹל הוּא? אֶלָּא בַּתְּחִלָּה אַתָּה דוֹרֵשׁ אֶת

— expound you at first rather he was the eldest Yafeth but is it not Yafeth and — Cham — Shem —

שֶׁהוּא צַדִּיק וְנוֹלַד כְּשֶׁהוּא מָהוּל וְשֶׁאַבְרָהָם יָצָא מִמֶּנּוּ וְכוּ' בבראשית

in Bereishis etcetera from him descended and that Avraham circumcised while he was and was born righteous that he was

רבה:

Rabbah

פָּסוּק ט

Pasuk 9

וַיְהִי כִּי הֵחֵל הָאָדָם לָרֹב עַל פְּנֵי הָאֲדָמָה וּבָנוֹת יֻלְּדוּ לָהֶם:

to them were born and daughters the earth the face of upon to multiply man began when And it was

פָּסוּק י

Pasuk 10

וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ

and they took they were good that the man the daughters of — the rulers the sons of And saw

לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ:

they chose whom from all wives for themselves

רַשִׁ"י

בני האלהים. בְּנֵי הַשָּׂרִים וְהַשּׁוֹפְטִים. דָּבָר אַחֵר בְּנֵי הָאֱלֹהִים, הֵם

they are the angels the sons of explanation Another and the judges the princes the sons of the rulers The sons of

הַשָּׂרִים הַהוֹלְכִים בִּשְׁלִיחוּתוֹ שֶׁל מָקוֹם, אַף הֵם הָיוּ מִתְעָרְבִים בָּהֶם; כָּל אֱלֹהִים

Elohim Every with them intermingling were they even the Omnipresent of on the mission who go the princes

שֶׁבַּמִּקְרָא לְשׁוֹן מָרוּת, וְזֶה יוֹכִיחַ וְאַתָּה תִּהְיֶה לּוֹ לֵאלֹהִים שמות ד' ,

4 Shemos for a master to him shall be and you will prove it and this authority is an expression of that is in Scripture

רְאֵה נְתַתִּיךָ אֱלֹהִים שם ז' :

7 there a master I have made you See

רַשִׁ"י

כי טבת הנה. אָמַר רַבִּי יוּדָן טבת כְּתִיב, כְּשֶׁהָיוּ מְטִיבִין אוֹתָהּ מְקֻשֶּׁטֶת לִכָּנֵס

to enter adorned her make good when they would is written tovos Yudan Rabbi said they were fair that

לַחֻפָּה, הָיָה גָּדוֹל נִכְנָס וּבוֹעֲלָהּ תְּחִלָּה בראשית רבה :

Rabbah Bereishis first and cohabit with her enter a lord would to the canopy

רַשִׁ"י

מכל אשר בחרו. אַף בְּעוּלַת בַּעַל, אַף הַזָּכָר וְהַבְּהֵמָה:

Of all whom they chose even a married woman of a husband even the male and the animal

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר יְהוָה לֹא יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו

And said Hashem not shall contend My spirit in man forever since also he is flesh and shall be his days

מֵאָה וְעֶשְׂרִים שָׁנָה:

one hundred and twenty years

רַשִׁ"י

לא ידון רוחי באדם. לֹא יִתְרַעֵם וְיָרִיב רוּחִי עָלַי בִּשְׁבִיל הָאָדָם

Not shall strive My spirit against man not shall be discontented and strive My spirit within Me because of man

רַשִׁ"י

לעלם. לְאֹרֶךְ יָמִים; הִנֵּה רוּחִי נָדוֹן בְּקִרְבִּי אִם לְהַשְׁחִית וְאִם לְרַחֵם, לֹא

forever for a length of days behold My spirit contends within Me whether to destroy or whether to show mercy not

יִהְיֶה מָדוֹן זֶה בְרוּחִי לְעוֹלָם, כְּלוֹמַר לְאֹרֶךְ יָמִים:

shall be contention this in My spirit forever meaning for a length of days

רַשִׁ"י

בשגם הוא בשר. כְּמוֹ בְּשֶׁגַּם, כְּלוֹמַר, בִּשְׁבִיל שֶׁגַּם זֹאת בוֹ, שֶׁהוּא בָשָׂר

for that also he is flesh like because that also meaning to say because that also this is in him that he is flesh

וְאַף עַל פִּי כֵן אֵינוֹ נִכְנָע לְפָנַי, וּמָה אִם יִהְיֶה אֵשׁ אוֹ דָּבָר קָשֶׁה? כַּיּוֹצֵא

and even · though so he is not submissive before Me and what if he were fire or a substance hard similar

בוֹ עַד שַׁקַּמְתִּי דְּבוֹרָה שופטים ה' כְּמוֹ שֶׁקַּמְתִּי וְכֵן שָׁאַתָּה מְדַבֵּר עִמִּי שם ו'

to it until that I arose Devorah Shoftim chapter 5 like that I arose and so that you speak with me there chapter 6

כְּמוֹ שֶׁאַתָּה, אַף בְּשַׁגַּם כְמוֹ בְשֶׁגַּם;

like that you so also beshagam is like beshegam

רַשִׁ"י

והיו ימיו וגו'. עַד ק"ך שָׁנָה אַאֲרִיךְ לָהֶם אַפִּי, וְאִם לֹא יָשׁוּבוּ

And shall be his days etc. until one hundred and twenty years I will extend to them My anger and if not they repent

אָבִיא עֲלֵיהֶם מַבּוּל. וְאִם תֹּאמַר מִשֶּׁנּוֹלַד יֶפֶת עַד הַמַּבּוּל אֵינוֹ אֶלָּא מֵאָה

I will bring upon them a flood And if you will say from when was born until Yefes the flood it is not but one hundred

שָׁנָה, אֵין מֻקְדָּם וּמְאֻחָר בַּתּוֹרָה פסחים ו' – כְּבָר הָיְתָה הַגְּזֵרָה גְּזוּרָה עֶשְׂרִים שָׁנָה

years there is no earlier and later in the Torah Pesachim 6b already was the decree decreed twenty years

קֹדֶם שֶׁהוֹלִיד נֹחַ תּוֹלָדוֹת, וְכֵן מָצִינוּ בְּסֵדֶר עוֹלָם. יֵשׁ מִדְרְשֵׁי אַגָּדָה

before that fathered Noach offspring and so we found in Seder Olam There are midrashic explanations of Aggadah

רַבִּים בְּלֹא יָדוֹן, אֲבָל זֶה הוּא צִחְצוּחַ פְּשׁוּטוֹ:

many in not shall contend but this is the clarity of its plain sense

פָּסוּק יב

הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים
The giants were on the earth in the days those and also after so when came the sons of the rulers

אֶל בְּנוֹת הָאָדָם וְיָלְדוּ לָהֶם הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם אַנְשֵׁי
unto the daughters of the man and they bore to them they the mighty men who from of old men of

הַשֵּׁם׃
the renown

רַשִּׁ"י

הנפלים. עַל שֵׁם שֶׁנָּפְלוּ וְהִפִּילוּ אֶת הָעוֹלָם, וּבְלָשׁוֹן עִבְרִית לְשׁוֹן
The giants on account of that they fell and they caused to fall — the world and in the language a term of Hebrew

עֲנָקִים הוּא׃
giants it is

רַשִּׁ"י

בימים ההם. בִּימֵי דּוֹר אֱנוֹשׁ וּבְנֵי קַיִן בראשית רבה ׃
In the days those in the days of the generation of Enosh and the sons of Kayin Bereishis Rabbah

רַשִּׁ"י

וגם אחרי כן. אַף עַל פִּי שֶׁרָאוּ בְאָבְדָן שֶׁל דּוֹר אֱנוֹשׁ, שֶׁעָלָה אוֹקְיָנוּס
And also after that even · though that they saw the destruction of the generation of Enosh when rose the ocean

וְהֵצִיף שְׁלִישׁ הָעוֹלָם לֹא נִכְנַע דּוֹר הַמַּבּוּל לִלְמֹד מֵהֶם׃
and flooded a third of the world not humbled itself the generation of the Flood to learn from them

רַשִּׁ"י

אשר יבאו. הָיוּ יוֹלְדוֹת עֲנָקִים כְּמוֹתָם׃
when they came in they were bearing giants like them

רַשִּׁ"י

הגבורים. לִמְרֹד בַּמָּקוֹם׃
the mighty to rebel against the Omnipresent

רַשִּׁ"י

אנשי השם. אוֹתָן שֶׁנִּקְבוּ בְּשֵׁמוֹת עִירָד מְחוּיָאֵל מְתוּשָׁאֵל שֶׁנִּקְבוּ עַל
Men of the name those who were designated with names Irad Mechuyael Metushael who were named upon

שֵׁם אָבְדָן, וְהָתְּשׁוּ. דָּבָר אַחֵר אַנְשֵׁי שִׁמָּמוֹן, שֶׁשִּׁמְּמוּ
the account of their destruction, for they were wiped out and were torn out Another explanation men of devastation who devastated

אֶת הָעוֹלָם׃
— the world

פָּסוּק יג

וַיַּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל יֵצֶר מַחְשְׁבֹת
And saw Hashem that was great the wickedness of man on the earth and every inclination of the thoughts of

לִבּוֹ רַק רַע כָּל הַיּוֹם׃
the day all evil was only his heart

פָּסוּק יד

Pasuk 14

וַיִּנָּחֶם יְהוָה כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל לִבּוֹ׃
His heart to and He was saddened on the earth man — He made that Hashem And He regretted

רַשִׁ״י

וינחם ה' כי עשה. נֶחָמָה הָיְתָה לְפָנָיו שֶׁבְּרָאוֹ בַּתַּחְתּוֹנִים,
among the lower beings that He created him before Him it was A consolation He made that Hashem And Hashem repented

שֶׁאִלּוּ הָיָה מִן הָעֶלְיוֹנִים הָיָה מַמְרִידָן בבראשית רבה׃
Rabbah in Bereishis caused them to rebel he would have the upper beings from he had been for if

רַשִׁ״י

ויתעצב. הָאָדָם אֶל לִבּוֹ שֶׁל מָקוֹם, עָלָה בְּמַחֲשַׁבְתּוֹ שֶׁל מָקוֹם לְהַעֲנִיבוֹ,
to punish him the Omnipresent of into the thought it entered the Omnipresent of His heart to the man And He grieved

זֶהוּ תַּרְגּוּם אֻנְקְלוֹס. דָּבָר אַחֵר וַיִּנָּחֶם – נֶהְפְּכָה מַחְשַׁבְתּוֹ שֶׁל מָקוֹם
the Omnipresent of the thought turned And He repented explanation Another Onkelos the translation of this is

מִמִּדַּת רַחֲמִים לְמִדַּת הַדִּין, עָלָה בְּמַחְשָׁבָה לְפָנָיו מַה לַּעֲשׂוֹת בָּאָדָם
with man to do what before Him in thought it arose justice to the attribute of mercy from the attribute of

שֶׁעָשָׂה בָּאָרֶץ, וְכֵן כָּל לְשׁוֹן נִחוּם שֶׁבַּמִּקְרָא לְשׁוֹן נִמְלָךְ מַה
what reconsidering is an expression of that is in Scripture repentance expression of every and likewise on the earth whom He made

לַּעֲשׂוֹת, וּבֶן אָדָם וְיִתְנֶחָם במדבר כ"ג וְעַל עֲבָדָיו יִתְנֶחָם
He will reconsider His servants and regarding 23 Bamidbar that He should reconsider man nor the son of to do

דברים ל"ב וַיִּנָּחֶם ה' עַל הָרָעָה שמות ל"ב נִחַמְתִּי כִּי הִמְלַכְתִּי שמואל א'
1 Shmuel I made king that I regret 32 Shemos the evil regarding Hashem And He reconsidered 32 Devarim

ט"ו כֻּלָּם לְשׁוֹן מַחֲשָׁבָה אַחֶרֶת הֵם׃
they are alternative thought are expressions of all of them 15

רַשִׁ״י

ויתעצב אל לבו. נִתְאַבֵּל עַל אָבְדַן מַעֲשֵׂה יָדָיו, כְּמוֹ נֶעֱצַב הַמֶּלֶךְ עַל בְּנוֹ שם
there his son for the king grieved like His hands the work of the loss of over He mourned His heart to And He grieved

ב' י"ט , וְזוֹ כָּתַבְתִּי לִתְשׁוּבַת הַמִּינִים גּוֹי אֶחָד שֶׁשָּׁאַל אֶת רַבִּי יְהוֹשֻׁעַ
Yehoshua Rabbi — who asked one A non-Jew the heretics for the refutation of I wrote And this 19 Shmuel II

בֶּן קָרְחָה, אָמַר לוֹ אֵין אַתֶּם מוֹדִים שֶׁהַקָּבָ"ה רוֹאֶה אֶת הַנּוֹלָד? אָמַר לוֹ הֵן,
Yes to him He said the future — sees that the Holy One admit you Do not to him He said Korcha son of

אָמַר לוֹ וְהָא כְתִיב וַיִּתְעַצֵּב אֶל לִבּוֹ? אָמַר לוֹ נוֹלַד לְךָ בֵּן זָכָר מֵימֶיךָ?
in your days male a son to you Was born to him He said His heart to and He grieved it is written But behold to him He said

אָמַר לוֹ הֵן, אָמַר לוֹ וּמָה עָשִׂיתָ? אָמַר לוֹ שָׂמַחְתִּי וְשִׂמַּחְתִּי אֶת הַכֹּל, אָמַר
He said everyone — and I made rejoice I rejoiced to him He said did you do And what to him He said Yes to him He said

לוֹ וְלֹא הָיִית יוֹדֵעַ שֶׁסּוֹפוֹ לָמוּת? אָמַר לוֹ בְּשָׁעַת חֶדְוָתָא חֶדְוָתָא בְּשָׁעַת
at the time of joy joy At the time of to him He said is to die that his end know you And did not to him

אֲבֵלָא אֲבֵלָא, אָמַר לוֹ כָּךְ מַעֲשֵׂה הַקָּבָ"ה, אַף עַל פִּי שֶׁגְּלוּי לְפָנָיו שֶׁסּוֹפָן
that their end before Him it is revealed though · even the Holy One the way of So is to him He said mourning mourning

לַחֲטוֹא וּלְאָבְדָן לֹא נִמְנַע מִלְּבָרְאָן בִּשְׁבִיל הַצַּדִּיקִים הָעֲתִידִים לַעֲמֹד מֵהֶם׃

from them to arise who are destined the righteous for the sake of from creating them refrain He did not and to perish is to sin

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר יְהוָה אֶמְחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם

from man the earth the face of from upon I created whom the man — I will blot out Hashem And He said

עַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמָיִם כִּי נִחַמְתִּי כִּי עֲשִׂיתִם׃

I made them that I regret for the heavens bird of and to creeping thing to animal to

רַשִׁ"י

ויאמר ה' אמחה את האדם. הוּא עָפָר וְאָבִיא עָלָיו מַיִם וְאֶמְחֶה אוֹתוֹ,

him out and I will blot water upon him and I will bring is dust he the man — I will blot out Hashem And He said

לְכָךְ נֶאֱמַר לָשׁוֹן מְחוּי׃

wiping an expression of it is said therefore

רַשִׁ"י

מאדם עד בהמה. אַף הֵם הִשְׁחִיתוּ דַּרְכָּם בראשית רבה . דָּבָר אַחֵר הַכֹּל

Everything explanation Another Rabbah Bereishis their way corrupted they even beast to From man

נִבְרָא בִּשְׁבִיל אָדָם וְכֵיוָן שֶׁהוּא כָּלֶה מַה צֹּרֶךְ בְּאֵלּוּ׃

for these need is there what perishes that he and once man for the sake of was created

רַשִׁ"י

כי נחמתי כי עשיתם. חָשַׁבְתִּי מַה לַּעֲשׂוֹת עַל אֲשֶׁר עֲשִׂיתִים׃

I made them that on account of to do what I have thought I made them that I have reconsidered For

פָּסוּק טז

Pasuk 16

וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה׃

Hashem in the eyes of favor found And Noach

CHAPTER SUMMARY

The aliyah begins by listing the years and offspring of Mesushelach and Lemech, leading to the birth of Noach, who was named with the hope that he would bring relief from the curse of the ground. As humanity multiplied, the leaders and powerful people corrupted themselves by taking any women they chose, prompting Hashem to decree a limit of one hundred and twenty years before bringing destruction. The Torah describes the rise of the Nephilim and the total corruption of mankind's thoughts, which led Hashem to decide to blot out all of creation—both man and beast—though the aliyah concludes with the comforting note that Noach found favor in the eyes of Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a beautiful and deep yesod in the name of Noach. Lamech names his son Noach, saying, "This one will provide us relief (yechameinu) from our work and from the toil of our hands, out of the very soil that Hashem placed under a curse." Rashi is immediately bothered by this: how did Lamech know this child would bring relief? Rashi explains that Lamech was a prophet, and he foresaw that Noach would be the one to invent agricultural tools like the plow, easing the painful, cursed labor of the earth.

Think about this for a moment. The world was suffering under a heavy curse, and everyone was struggling just to survive. Yet, Noach did not just accept the difficulty as an unchangeable reality. He used his mind and his hands to build a plow, to bring comfort and relief to his entire generation. He saw a broken world and asked, "How can I make this easier for others?"

This is our avodah as well. We often look at the spiritual or physical struggles around us and think, "This is just the way the world is, there is nothing I can do." But the Torah is teaching us that a single person, by thinking practically about the needs of his generation, can bring yeshua and comfort to everyone. We are here to be like Noach, to find ways to ease the burdens of our families, our neighbors, and our communities.

Today, look for one practical way to ease someone else's burden. Whether it is helping a spouse with a difficult chore, offering a word of encouragement to a struggling friend, or finding a way to streamline a task at work or in the community, be the one who brings "nechama" and relief to those around you.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ב

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📖 THE SUGYA

We begin the daf by continuing our discussion on the status of a fetus inside a congealed mass of blood. The Gemara is bothered by why this fetus doesn't convey tumah like a normal carcass, and Rabbi Yochanan brings a major chiddush that the fetus is actually nullified by the majority of the congealed blood surrounding it. This leads the Gemara into a fascinating shakla v'tarya regarding the concept of bittul b'rov (nullification in a majority) and how it applies to other areas of halacha, such as an afterbirth in a house and the specific shiurim (measurements) of aborted fetuses that cause tumah.

Lichoira, once something is nullified, is it gone for good, or can it be "reawakened"? The second half of the daf dives into this very yesod, starting with a ruling from Reish Lakish about buying fish brine from an am ha'aretz. We learn about the process of hashakah (connecting water to a mikveh) and how the minority of tamei water in the brine is nullified. This prompts a deep discussion on whether nullified tumah can return and become reawakened when it meets its own kind again, bringing in a raaya from the complex halachos of tamei terumah that fell into chullin.

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

עמוד א׳ DAF 22A

ANSWER

כְּדֵי לְפַרְסָמָהּ שֶׁנִּפְטְרָה מִן הַבְּכוֹרָה.

The reason we bury the mass is **in order to publicize it, that** this mother **is exempt from** having her future offspring counted as **a firstborn**, so people will know she already gave birth.

QUESTION

לֵימְרָא דְּוָלָד מְעַלְיָא הוּא, וְאַמַּאי אֵין מְטַמֵּא לֹא בְּמַגָּע וְלֹא בְּמַשָּׂא?

The Gemara asks: Is this **to say that** the aborted fetus inside the mass **is a full-fledged offspring**? **But** if so, **why does it not impart ritual impurity, neither through contact nor through carrying** like a normal carcass?

ANSWER

אָמַר רַבִּי יוֹחָנָן: מִשּׁוּם בִּיטּוּל בְּרוֹב נָגְעוּ בָּהּ.

Rabbi Yochanan said: It is because of nullification in a majority that the Sages **touched upon it** to rule that it is clean; the fetus is indeed a full-fledged offspring, but it is nullified by the majority of the congealed blood surrounding it.

STATEMENT

וְאָזְדָא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי יוֹחָנָן: רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב וְרַבִּי שִׁמְעוֹן אָמְרוּ דָּבָר אֶחָד,

And Rabbi Yochanan follows his own **line of reasoning, as Rabbi Yochanan said: Rabbi Eliezer ben Yaakov and Rabbi Shimon both said the same thing**, relying on this same principle of nullification.

EXPLANATION

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב — הָא דַּאֲמַרַן.

The ruling of **Rabbi Eliezer ben Yaakov** is **this which we just said**, that the fetus is nullified by the majority of the mass.

EXPLANATION

רַבִּי שִׁמְעוֹן מַאי הִיא? דְּתָנַן: הַשִּׁלְיָא בַּבַּיִת טָמֵא. לֹא שֶׁהַשִּׁלְיָא וָלָד, אֶלָּא שֶׁאֵין שִׁלְיָא בְּלֹא וָלָד.

And as for **Rabbi Shimon, what is** his ruling? **As we learned** in a Mishnah: If **an afterbirth is in a house, the house is tamei** with corpse-impurity. This is **not because the afterbirth** itself **is an offspring, but because there is no afterbirth without an offspring** inside it, even if we cannot see it.

EXPLANATION

רַבִּי שִׁמְעוֹן אוֹמֵר: וָלָד נִימּוֹק עַד שֶׁלֹּא יָצָא.

But **Rabbi Shimon says:** The house is tahor, because we assume the **offspring dissolved before it emerged**, and the dissolved pieces are nullified by the majority of the afterbirth.

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: אֵין לִנְפָלִים פְּתִיחַת הַקֶּבֶר, עַד שֶׁיַּעֲגִילוּ רֹאשׁ כִּפִּיקָה.

We learned in a Mishnah **elsewhere: Deceased fetuses do not** cause impurity through **the opening of the womb until** their **head is round like a skein** of yarn.

גְּמָרָא GEMARA

QUESTION

מַאי כִּפִּיקָה? אָמַר רַב הוּנָא: כִּפִּיקָה שֶׁל צֶמֶר.

The Gemara asks: **What is** the meaning of **'like a skein'? Rav Huna said: Like a skein of wool** yarn.

QUESTION

אֲמַר לֵיהּ חִיָּיא בַּר רַב לְרַב הוּנָא: רַבִּי, פֵּרוּשׁ שֶׁל שְׁתִי אוֹ שֶׁל עֵרֶב?

Chiyya bar Rav said to Rav Huna: My teacher, explain your words; do you mean a skein **of warp** threads, **or of woof** threads?

ANSWER

אֲמַר לֵיהּ: תַּנְיָא: פִּיקָה שֶׁל שְׁתִי, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: שֶׁל עֵרֶב.

Rav Huna **said to him: It is taught** in a Braisa: It must be the size of **a skein of warp** threads, which is smaller; these are **the words of Rabbi Meir. Rabbi Yehuda says:** It must be the size **of woof** threads, which is larger.

STATEMENT

רַבִּי אֱלִיעֶזֶר בְּרַבִּי צָדוֹק אוֹמֵר: מִשֶּׁיֵּרָאוּ טְפִיפְיּוֹת.

Rabbi Eliezer the son of Rabbi Tzadok says: The womb is considered open **from when the 'tefifiyot' are seen**.

QUESTION

מַאי טְפִיפְיּוֹת? אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל מִשּׁוּם רַבִּי אֱלִיעֶזֶר בְּרַבִּי צָדוֹק: כָּךְ הָיוּ מְפָרְשִׁין בִּירוּשָׁלַיִם: כִּפְרֵידָה שֶׁכּוֹרַעַת לְהַטִּיל מֵימֶיהָ, וְנִרְאֵית פִּיקָה מִתּוֹךְ פִּיקָה.

The Gemara asks: **What are 'tefifiyot'? Rav Yehuda said** that **Shmuel said in the name of Rabbi Eliezer the son of Rabbi Tzadok: Thus they would explain in Yerushalayim: Like a mule that bends down to urinate, and** the flesh at the opening of the womb folds so that **a skein appears from within a skein**.

STATEMENT

אָמַר רַב הוּנָא: שָׁמַעְתִּי שְׁתֵּי פִּיקוֹת, אַחַת שֶׁל שְׁתִי וְאַחַת שֶׁל עֵרֶב, וְאֵין לִי לְפָרֵשׁ.

Rav Huna said: I heard traditions regarding **two skeins, one of warp and one of woof, but I do not know how to explain** which halacha applies to which case.

STATEMENT

כִּי אֲתָא רַב דִּימִי אָמַר רַבִּי יוֹחָנָן: שָׁלֹשׁ פִּיקוֹת שָׁמַעְתִּי, אַחַת שֶׁל שְׁתִי וְאַחַת שֶׁל עֵרֶב וְאַחַת שֶׁל פִּיקָה גְּדוֹלָה שֶׁל סַקָּאִין, וְאֵין לִי לְפָרֵשׁ.

When Rav Dimi came from Eretz Yisrael, **he said** that **Rabbi Yochanan said: I heard** traditions regarding **three skeins: one of warp, one of woof, and one of the large skein of sack-makers, but I do not know how to explain** them.

EXPLANATION

כִּי אֲתָא רָבִין פֵּירְשַׁהּ מִשְּׁמֵיהּ דְּרַבִּי יוֹחָנָן: שֶׁל אִשָּׁה כְּשֶׁל שְׁתִי, שֶׁל בְּהֵמָה כְּשֶׁל עֵרֶב.

When Ravin came, he explained it in the name of Rabbi Yochanan: The head of a fetus **of a woman** must be **like** the size of a skein **of warp**, and the head of a fetus **of an animal** must be **like** the size of a skein **of woof**.

EXPLANATION

פִּיקָה גְּדוֹלָה שֶׁל סַקָּאִין, כְּדִתְנַן: גּוּשׁ הַבָּא מִבֵּית הַפְּרָס, מֵאֶרֶץ הָעַמִּים — שִׁיעוּרוֹ כִּפִּיקָה גְּדוֹלָה שֶׁל סַקָּאִין, שֶׁהוּא כְּחוֹתָם הַמַּרְצוּפִין, וְיֶשְׁנוֹ בְּצַד הָעֶלְיוֹן שֶׁל מְגוּפַּת הַחֲבִית הַלַּחְמִית.

And as for the **large skein of sack-makers,** it is **as we learned** in a Braisa: **A clod of earth that comes from a Beis HaPeras**, a field with a plowed grave, **or from the land of the nations, its minimum size** to convey impurity **is like a large skein of sack-makers, which is like the seal of large sacks, and this same size is found on the upper side of the clay stopper of a Bethlehem jug**.

STATEMENT

אָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי יְהוּדָה נְשִׂיאָה: הַלּוֹקֵחַ צִיר מֵעַם הָאָרֶץ — מַשִּׁיקוֹ בְּמַיִם, וְטָהוֹר.

Reish Lakish said in the name of Rabbi Yehuda Nesia: One who buys fish brine from an am ha'aretz, who is suspected of not keeping taharah laws, **brings it into contact with water** of a mikveh, **and it becomes tahor**.

EXPLANATION

מִמָּה נַפְשָׁךְ, אִי מַיָּא רוּבָּא נִינְהוּ — כֵּיוָן דְּעָבֵיד לְהוּ הַשָּׁקָה טָהֲרֵי לְהוּ, וְאִי רוּבָּא צִיר נִינְהוּ — צִיר לָא בַּר קַבּוֹלֵי טוּמְאָה הוּא.

This is so **whichever way you look at it: If water is the majority** of the mixture, **once he performs hashakah**, bringing it into contact with the mikveh, **the water becomes tahor; and if the majority is brine, brine is not susceptible to tumah**, so the mixture is clean.

EXPLANATION

מַאי אִיכָּא — מִשּׁוּם הָנָךְ מִיעוּטָא דְּמַיָּא, הָנָךְ בָּטְלוּ לְהוּ בִּרוּבָּא.

What is there to worry about then? Only **because of that minority of water** in the brine, but **that minority is nullified in the majority** of the clean brine.

STATEMENT

אָמַר רַבִּי יִרְמְיָה: לֹא שָׁנוּ אֶלָּא לִטְבּוֹל בָּהֶן פִּיתּוֹ, אֲבָל לִקְדֵּירָה — לֹא, מָצָא מִין אֶת מִינוֹ וְנִיעוֹר.

Rabbi Yirmeya said: They only taught this heter **where he wants to dip his bread in it, but to put it into a pot** of soup **no**, because the nullified water **finds its own kind**, the water in the pot, **and is reawakened** to its state of tumah.

QUESTION

יָתֵיב רַב דִּימִי וְקָאָמַר לְהָא שְׁמַעְתָּא. אֲמַר לֵיהּ אַבָּיֵי: וְכִי טוּמְאָה שֶׁבָּטְלָה חֲזָרָה וְנִיעוֹרָה?

Rav Dimi sat and was saying this halacha. Abaye said to him: Does a tumah that was once **nullified return and become reawakened**?

QUESTION

אֲמַר לֵיהּ: וְאַתְּ לָא תְּסִבְרַהּ? וְהָתְנַן: סְאָה תְּרוּמָה טְמֵאָה שֶׁנָּפְלָה

Rav Dimi **said to him: And do you not hold of this** concept? **But didn't we learn** in a Mishnah: If **a se'ah of tamei terumah fell** into a hundred se'ah of chullin, it is nullified...

עַמּוּד ב׳ DAF 22B

מִשְׁנָה MISHNAH

MISHNAH

לְמֵאָה חוּלִּין טְהוֹרִין,

The Mishnah there discusses a case where a se'ah of tamei terumah fell **into one hundred** se'ah of **pure, non-sacred produce**, which is the exact ratio of one hundred to one needed to nullify the terumah.

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: תֵּירוֹם וְתֵרָקֵב,

Rabbi Eliezer says: Let one se'ah **be lifted** out of the mixture **and let it rot**, because we must treat it as the actual tamei terumah,

MISHNAH

שֶׁאֲנִי אוֹמֵר: הִיא סְאָה שֶׁנָּפְלָה הִיא סְאָה שֶׁעָלְתָה.

as I say: The very same **se'ah that fell is the** selfsame **se'ah that arose**, and since it is tamei terumah, it cannot be eaten and must be left to rot.

MISHNAH

וַחֲכָמִים אוֹמְרִים: תַּעֲלֶה,

And the Sages say: Let the se'ah of terumah **arise** and be nullified in the one hundred parts of chullin, and the whole mixture is now permitted to be eaten by non-Kohanim. However, since there is still a trace of tamei terumah mixed in, we must ensure it does not become tamei.

MISHNAH

וְתֵיאָכֵל נִיקּוּדִים, אוֹ קְלָיוֹת,

Therefore, **and it may be eaten** only as dry **punctured-bread, or** as dry **roasted grains**, so that it never comes into contact with water which would make it susceptible to tumah,

MISHNAH

אוֹ תִּילּוֹשׁ בְּמֵי פֵּירוֹת,

or it may be kneaded with fruit juice, which does not render food susceptible to receiving tumah,

MISHNAH

אוֹ תִּתְחַלֵּק לְעִיסוֹת, וּבִלְבַד שֶׁלֹּא יִהֵא בְּמָקוֹם אֶחָד כְּבֵיצָה.

or if one wants to knead it with water, **it may be divided into** small **doughs, provided that there is not in one place** a volume of **an egg-bulk** of the mixture, which is the minimum shiur to receive or transmit food tumah.

גְּמָרָא GEMARA

BRAISA

וְתָנֵי עֲלַהּ: אוֹתָן חוּלִּין

And it was taught in a Braisa regarding this Mishnah: **Those** one hundred se'ah of **non-sacred produce** that nullified the terumah...

SUMMARY

The daf begins by explaining that a fetus inside a congealed mass is halachically nullified by the majority of the mass, a principle Rabbi Yochanan aligns with the views of Rabbi Eliezer ben Yaakov and Rabbi Shimon regarding an afterbirth. The Gemara then defines the physical shiurim required for a fetus to convey tumah through the opening of the womb, comparing the head size to different types of yarn skeins (warp, woof, and sack-makers) for both humans and animals. Finally, the Gemara transitions to the halachos of fish brine purchased from an am ha'aretz, establishing that the minority of tamei water within the brine is nullified by the majority of the clean brine. This leads to a classic lomdishe debate between Rabbi Yirmeya,

Rav Dimi, and Abaye regarding "chozer v'ne'or"—whether a nullified substance can be reawakened to its original state of tumah when it later joins with its own kind, analyzing this through the lens of a Mishnah involving tamei terumah that fell into one hundred parts of chullin.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, the Gemara is bothered by a fascinating contradiction. On the one hand, we rule that a certain aborted fetus is a full-fledged offspring, which is why we must publicize its birth to exempt the mother's future offspring from the laws of a firstborn. Yet, on the other hand, this fetus does not convey the expected ritual impurity of a carcass. Rabbi Yochanan resolves this with a beautiful yeshivish yesod: the fetus is indeed a complete, real entity, but it has become physically nullified, btel b'rov, by the majority of the congealed blood surrounding it. The reality of what it is remains, but its active halachic impact is quieted because of what surrounds it.

Think about what this means for our own avodas Hashem. Every single Yid has a neshama, a pure, holy spark that is a "valad me'alya", a complete, beautiful spiritual reality. But sometimes, a person looks at themselves and feels spiritually numb, or they look at their daily life and see only the "congealed blood" of material worries, distractions, and mistakes. The yetzer hara whispers a kasha: "If you are really so holy, where is your warmth? Why don't you feel the impurity of your bad habits? You must be empty." But the teretz of Rabbi Yochanan is the ultimate comfort. The holiness inside you is real and complete; it is just temporarily covered over and nullified by the heavy, material world around it.

Lichoira, we might think that once something is nullified, it is gone forever. But the Gemara later discusses the concept of "meen b'meeno v'ne'or", that under the right conditions, a nullified element can find its own kind and be reawakened. This is the secret of a Yid. Your holy spark is never destroyed; it is only waiting to find its own kind. The moment you walk into a bais medrash, open a sefer, or connect with another Yid in a d'var Torah, your neshama finds its "meen," its matching source of holiness, and it instantly reawakens with all its original power.

Today, do not let the heavy, material details of your day make you forget who you really are. Take five minutes to step away from the noise and learn a passuk or say a chapter of Tehillim with real heart. By connecting to the Torah, you will instantly reawaken the holy neshama that is always alive inside you.

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📖 **CHAPTER PREVIEW**

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

Mishna 1 · The Chain of Torah Transmission and the Three Directives of the Great Assembly

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

> *Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לְכַף זְכוּת:

merit to the scale of

This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

they should be before you like wicked ones in your eyes they should be from before you and when they are dismissed

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

He used to say: If not I for myself, who is for me? And when I am for myself alone, what am I?

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

Mishna 17 · The Virtue of Silence and Action Over Mere Words

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

Shimon his son says: All my days I grew up among the Sages, and I did not find better for the body

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

Mishna 18 · Justice Truth and Peace Upon Which the World Stands

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'