

חומש עם רש"י • נח • שני

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

NOACH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem commands Noach to enter the teivah with his entire family, as he alone was found righteous in his generation. Hashem instructs him to bring seven pairs of the tahor animals and birds, and two of the animals that are not tahor, in order to keep their seed alive. Hashem warns that in seven days, He will bring forty days and forty nights of rain to blot out all existence from the earth.

Noach carries out Hashem's command, entering the teivah at six hundred years old along with his family and the animals. The Torah describes how the waters of the Mabul began, with the fountains of the great deep bursting apart and the floodgates of the sky breaking open on the seventeenth day of the second month.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא אִתָּהּ וְכָל בֵּיתְךָ אֶל הַתֵּבָה כִּי אֶתְּךָ רְאִיתִי

I have seen you for the ark into your household and all you come to Noach Hashem And He said

צָדִיק לְפָנַי בְּדֹר הַזֶּה:

this in the generation before Me righteous

רש"י

רְאִיתִי צָדִיק. וְלֹא נֹאמַר צָדִיק תָּמִים, מִכָּאן שְׂאוּמְרִים מְקַצֵּת שִׁבְחוֹ שֶׁל אָדָם

a man of the praise of a part of that we say from here wholehearted righteous was it said and not righteous I have seen

בְּפָנָיו וְכָלּוֹ שֶׁלֹּא בְּפָנָיו ב"ר :

Bereshis Rabbah in his presence not and all of it in his presence

פסוק ב

Pasuk 2

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח לָךְ שִׁבְעָה שִׁבְעָה אִישׁ וְאִשְׁתּוֹ וּמִן

and from and its mate a male seven seven for yourself you shall take that is pure the animal From all

הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הוּא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ:

and its mate a male two it is pure not which the animal

רש"י

הַטְּהוֹרָה. הַעֲתִידָהּ לִהְיוֹת טְהוֹרָה לְיִשְׂרָאֵל; לְמַדְנוּ שֶׁלְמַד נֹחַ תוֹרָה שֶׁם פ' כ"ו :

26 chapter there Torah Noach that studied we learned to Israel clean to be that is destined The clean

רש"י

שבעה שבעה. כְּדֵי שִׁיקְרִיב מֵהֶם קָרְבֵּן בְּצֵאתוֹ:
upon his exit a sacrifice from them that he should offer in order seven seven

פסוק ג

Pasuk 3

גַּם מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וּנְקֵבָה לְחַיּוֹת זָרַע עַל פְּנֵי כָל
all the face of upon seed to keep alive and female male seven seven the heavens from the birds of Also

הָאָרֶץ:
the earth

רש"י

גַּם מֵעוֹף הַשָּׁמַיִם וגו'. בְּטָהוֹרִים הַכָּתוּב מְדַבֵּר, וְלָמַד סָתוּם מִן הַמִּפְרָשׁ:
the explicit from the unexplained and it learns speaks the verse of clean ones etc. of the heavens of the fowl Also

פסוק ד

Pasuk 4

כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים
and forty day forty the earth upon will make rain I seven more to days For
לְיָלָה וּמַחֲיִיתִי אֶת כָּל הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה:
the ground the face of from upon I made that the existence all — and I will blot out night

רש"י

כִּי לְיָמִים עוֹד שִׁבְעָה. אֵלֹהִים ז' יָמִים אָבְלוּ שֶׁל מִתּוֹשֵׁלַח הַצַּדִּיק שְׁחָס הַקּוֹב"ה
the Holy One that spared the righteous Methuselah · mourning of days of seven these seven yet to days For
עַל כְּבוֹדוֹ וְעָכַב אֶת הַפְּרָעָנוּת. צֵא וַחֲשַׁב שְׁנוֹתָיו שֶׁל מִתּוֹשֵׁלַח וְתִמְצָא שֶׁהֵם
that they and you will find Methuselah · his years and calculate go out the punishment — and delayed his honor for
כָּלִים בְּשָׁנַת ת"ר שָׁנָה לְחַיֵּי נח סנה' ק"ח :
108b Sanhedrin Noach of the life of year six hundred in the year of ended

רש"י

כִּי לְיָמִים עוֹד. מָהוּ עוֹד? זָמַן אַחֵר זָמַן זֶה נוֹסֵף עַל ק"כ שָׁנָה:
years one hundred and twenty upon additional this period another a period yet what is yet to days For

רש"י

אַרְבָּעִים יוֹם. כִּנּוּי יִצִּירַת הַזָּרָא, שֶׁקִּלְקְלוּ לְהַטְרִיחַ לְיוֹצְרָם לְצוּר צוּרַת
the form of to form their Creator to trouble for they sinned the embryo the formation of corresponding to days Forty
מִמְזֵרִים:
illegitimate children

פסוק ה

Pasuk 5

וַיַּעַשׂ נח כְּכֹל אֲשֶׁר צִוָּהוּ יְהוָה:
Hashem He commanded him that according to all Noach And he did

רש"י

ויעש נח. זה ביאתו לתבה:
to the Ark is his coming this Noah And Noah did

פסוק ו

Pasuk 6

וְנֹחַ בֶּן שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְבּוּל הָיָה מִיַּם עַל הָאָרֶץ:
the earth upon waters was and the Flood years hundred six was the son of And Noah

פסוק ז

Pasuk 7

וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ אֶל הַתֵּבָה מִפְּנֵי
because of the ark into with him his sons and the wives of and his wife and his sons Noah And he entered
מִי הַמְבּוּל:
the flood the waters of

רש"י

נח ובניו. האנשים לבד והנשים לבד, לפי שנאסרו בתשמיש
in marital relations that they were forbidden because separately and the women separately the men and his sons Noah
המטה מפני שהעולם שרוי בצער:
in distress was placed that the world because of the bed

רש"י

מפני מי המבול. אף נח מקטני אמונה היה, מאמין ואינו מאמין
believing and not believing he was faith was of those of small Noah Even the flood the waters of Because of
שִׁיבָא הַמְבּוּל, וְלֹא נָכַנס לַתֵּבָה עַד שֶׁדִּחְקוּהוּ הַמַּיִם:
the waters that forced him until into the Ark did he enter and not the flood that would come

פסוק ח

Pasuk 8

מִן הַבְּהֵמָה הַטְּהוֹרָה וּמִן הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה וּמִן הָעוֹף וְכָל
and everything the bird and from pure is not which the animal and from that is pure the animal From
אֲשֶׁר רֵמֵשׁ עַל הָאֲדָמָה:
the ground upon creeps that

פסוק ט

Pasuk 9

שְׁנַיִם שָׁנִים בָּאוּ אֶל נֹחַ אֶל הַתֵּבָה זָכָר וּנְקֵבָה כָּאֲשֶׁר צִוָּה אֱלֹהִים
God commanded as and female male the ark into Noah to they came by two two
אֶת נֹחַ:
Noah —

רש"י

שנים שנים. כלם השוו במנן זה - מן הפחות היו שנים:

two they were the least from this in number were equal all of them two Two

רש"י

באו אל נח. מאליהן:

of their own accord Noach to they came

פסוק י

Pasuk 10

ויהי לשבעת הימים ומי המבול היו על הארץ:

the earth upon were the Flood and the waters of of the days at the seven And it was

פסוק יא

Pasuk 11

בשנת שש מאות שנה לחיי נח בחדש השני בשבעה עשר יום

day . on the seventeenth the second in the month Noach to the life of years hundred six In the year of

לחדש ביום הזה נבקעו כל מעינות תהום רבה וארבת השמים

the heavens and the windows of great the deep the fountains of all burst open this on the day of the month

נפתחו:

were opened

רש"י

בחדש השני. רבי אליעזר אומר זה מרחשון: רבי יהושע אומר זה אייר ר"ה

Rosh Hashanah Iyar this is says Yehoshua Rabbi Marcheshvan this is says Eliezer Rabbi the second In the month

י"א :

11

רש"י

נבקעו. להוציא מימיהן:

their waters to bring forth were split

רש"י

תהום רבה. מדה כנגד מדה, הם חטאו ברבה רעת האדם ולקו בתהום

with the deep and they were punished man evil of with great sinned they measure against measure great The deep

רבה:

great

פסוק יב

Pasuk 12

ויהי הגשם על הארץ ארבעים יום וארבעים לילה:

night and forty day forty the earth upon the rain and there was

רש"י

וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ. וַלְהֵלֵךְ הוּא אוֹמֵר וַיְהִי הַמָּבּוּל? אֲלָא כְּשֶׁהוֹרִידוֹן
when He brought-them- rather the flood and it was says it and further on the earth upon the rain And it was
down

הוֹרִידוֹן בְּרַחֲמִים, שָׂאם יַחְזְרוּ יְהִיו גְּשָׁמֵי בְרָכָה; כְּשֶׁלֹּא חָזְרוּ
they repented when not blessing rains of they would be they would repent so that if with mercy He brought-them-down

הָיוּ לְמָבּוּל:
a flood they became

רש"י

אַרְבַּעִים יוֹם וָגו'. אֵין יוֹם רִאשׁוֹן מִן הַמִּנּוֹן, לְפִי שָׂאִין לַיְלוֹ עִמּוֹ שְׁהָרִי כְּתִיב
it is written for behold with it its night that is not because the count from first the day is not etc. days Forty

בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל מַעְיָנֹת, נִמְצְאוּ אַרְבָּעִים יוֹם כָּלִים בְּכ"ח בְּכֶסֶל
of Kislev on the twenty-eighth ending days forty they are found fountains of all were split this on the day

לְרַבִּי אֱלִיעֶזֶר, שֶׁחֲדָשִׁים נִמְנִין כְּסִדְרוֹ אֶחָד מְלֵא וְאֶחָד חָסֵר, הָרִי י"ב
twelve behold defective and one full one in their order are counted for the months Eliezer according to Rabbi

מִמַּרְחֶשְׁוֹן וְכ"ח מְכֶסֶל:
from Kislev and twenty-eight from Marcheshvan

פסוק יג

Pasuk 13

בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם וְחָם וְיָפֶת בְּנֵי נֹחַ וְאִשְׁתּוֹ
and the wife of Noach the sons of and Yephes and Cham and Shem Noach entered this the day In the strength of
נֹחַ וּשְׁלֹשֶׁת נָשִׁי בָנָיו אִתָּם אֶל הַתֵּבָה:
the ark into with them his sons the wives of and the three of Noach

רש"י

בְּעֶצֶם הַיּוֹם הַזֶּה. לְמַדָּה הַפֶּתוּב שֶׁהָיוּ בְּנֵי דוֹרוֹ אוֹמְרִים אֵלָיו אָנּוּ רוֹאִים
see we if saying his generation the people of that were the verse teaches you this the day In the strength of

אוֹתוֹ נִכְנָס לַתֵּבָה, אָנּוּ שׁוֹבְרִין אוֹתָהּ וְהוֹרְגִין אוֹתוֹ, אָמַר הַקָּב"ה אֲנִי מִכְנִיסוֹ
will bring him in I the Holy One said him and kill it will break we into the Ark entering him

לְעֵינַי כָּלָם וְנִרְאָה דְּבַר מִי יָקוּם:
will stand whom the word of and we shall see all of them before the eyes of

פסוק יד

Pasuk 14

הַמָּה וְכָל הַחַיָּה לְמִינָהּ וְכָל הַבְּהֵמָה לְמִינָהּ וְכָל הָרֶמֶשׂ
the creeping thing and all according to its kind the cattle and all according to its kind the beast and all They
הָרֶמֶשׂ עַל הָאָרֶץ לְמִינָהּ וְכָל הָעוֹף לְמִינָהּ כָּל צֹפּוֹר כָּל כְּנָף:
wing of every bird every according to its kind the bird and all according to its kind the earth upon that creeps

רש"י

צֹפּוֹר כָּל כְּנָף. דְּבוּק הוּא, צֹפּוֹר שֶׁל כָּל מִין כְּנָף, לְרִבּוֹת חֲגָבִים כְּנָף לְשׁוֹן
an expression of wing locusts to include wing kind of every of birds it is construct wing every bird of

נוֹצָה, כְּמוֹ וְשִׁפְעַת אֶת־בְּכַנְפָּיו, שֶׁאֵפְלוּ נֹצְתָהּ עוֹלָהּ, אֵף כָּאֵן צִפּוֹר כָּל מִין
kind of every birds of here also goes up its feather for even by its wings it and he shall split like feather
מֵרָאִית נֹצָה :
feather appearance of

פסוק טו

Pasuk 15

וַיָּבֹאוּ אֶל נֹחַ אֶל הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל הַבָּשָׂר אֲשֶׁר בּוֹ רוּחַ חַיִּים:
life breath of in it which the flesh from all by two two the ark to Noach to And they came

פסוק טז

Pasuk 16

וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל בָּשָׂר בָּאוּ כְּאֲשֶׁר צִוָּה אֱלֹהִים
God him had commanded as they came flesh of all and female male And those that entered
וַיִּסְגֹּר יְהוָה בְּעֵדוֹ:
behind him Hashem and closed

רש"י

וַיִּסְגֹּר ה' בְּעֵדוֹ. הִגֵּן עָלָיו שְׁלָא יִשְׁבְּרוּהָ, הַקִּיף הַתֵּבָה דְּבִים
bears the Ark He surrounded they would break it so that not upon him He protected behind him Hashem And He shut
וְאֲרִיֹת וְהָיוּ הוֹרְגִים בָּהֶם; וּפְשׁוּטוֹ שֶׁל מִקְרָא סָגַר כְּנִגְדּוֹ מִן הַמַּיִם,
the waters from in front of him He closed the verse of And its literal meaning among them killing and they were and lions
וְכֵן כָּל בְּעֵד שְׁבַמִּקְרָא לְשׁוֹן כְּנִגְדָּהּ הוּא, בְּעֵד כָּל רַחֵם בְּרֵאשִׁית כִּי: י"ח ,
20 Bereishis womb every in front of it in front of is an expression of that is in Scripture in front of every And so
בְּעֵדָהּ וּבְעֵד בְּנֵיהָ מ"ב ד' , עוֹר בְּעֵד עוֹר אִיּוֹב ב' , מִגֵּן בְּעֵדִי
a shield 2 Iyov skin in front of skin 4 Melachim II your sons and in front of in front of you 18
תַּהֲלִים ג' , הַתְּפִלָּה בְּעֵד עֲבָדֶיהָ שְׁמוּאֵל א' י"ב - כְּנִגְדָּהּ עֲבָדֶיהָ:
in front of 12 I Shmuel your servants in front of pray 3 Tehillim in front of me

CHAPTER SUMMARY

The aliyah details Noach's entry into the teivah with his family and the designated pairs of tahor and tamei animals as Hashem commanded. Once they are all inside, the Mabul begins in earnest on the seventeenth day of the second month of Noach's six hundredth year, with torrential rain falling for forty days and forty nights, and Hashem Himself shuts Noach safely inside.

The Torah tells us that Noach went into the teivah "mipnei mei hamabul", because of the waters of the flood. Rashi brings down a famous, sharp chiddush here: Noach was actually lacking in emunah. He believed and he didn't believe that the flood would really happen, and he didn't enter the teivah until the rising waters literally forced him inside. Lichoira, this is mind-boggling. Noach spent one hundred and twenty years building a massive ark, warning his entire generation, and following every single command of Hashem. How could we say he lacked emunah?

The yesod here is that there is a deep difference between intellectual emunah and lived emunah. It is one thing to know something in your mind, to talk about it, and even to spend years preparing for it. But it is a completely different level of avodah to let that truth penetrate your heart so deeply that it dictates your actual movements. Until the water was touching his ankles, Noach's emunah remained somewhat theoretical. He had the head-knowledge, but the ratzon to fully step into the teivah and leave the old world behind was held back by a subtle, lingering doubt.

We often suffer from this same disconnect in our own avodas Hashem. We know Hashem runs the world, we know the power of tefillah, and we know the importance of Torah. Yet, we often hesitate to fully "step into the teivah", to commit ourselves completely to the truth we claim to believe. We wait until a crisis, a spiritual flood, forces our hand. The lesson of Noach is that we must bridge the gap between what we know and how we live.

Today, take one area of your life where you know the right thing to do but have been hesitating to fully commit. Don't wait for the "waters" of life to force you; make the move and step fully into that mitzvah or kabalah right now.

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THE SUGYA

We begin the daf by analyzing Rav's ruling regarding the halacha in our chapter. The Gemara is bothered by a redundancy: if Rav already established that the halacha follows the anonymous Mishnah throughout the entire chapter, why did he need to explicitly state that the halacha follows Rabbi Yosei ben HaMeshullam, who is the anonymous Tanna of our Mishnah? The Gemara explains that this explicit ruling was necessary to teach us a major chiddush in the rules of psak: a dispute in a Braisa does not break the anonymity of a Mishnah, meaning we still paskin like the anonymous Mishnah even if a Braisa argues on it.

This leads the Gemara into a deep discussion of a Braisa where Rabban Shimon ben Gamliel argues on the Rabbis regarding a nursing animal purchased from a non-Jew. The Tanna Kamma holds we fear the animal is nursing another's offspring out of mercy, making the next birth a doubt-firstborn, while Rabban Shimon ben Gamliel says we go by the presumptive status that she is nursing her own. The Gemara raises a kasha on the exact parameters of Rabban Shimon ben Gamliel's sevara, analyzing whether an animal only shows mercy to another's offspring if she herself has given birth, or if she never shows mercy to another's offspring at all.

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

עמוד א' DAF 24A

QUESTION

הלכה כרבי יוסי בן המשולם למה ל?

The Gemara asks: **The halakha is in accordance with Rabbi Yosei ben HaMeshullam, why do I need** Rav to state this explicitly? Since he already said that the halakha is like the anonymous Mishnah throughout the entire chapter, and Rabbi Yosei ben HaMeshullam is the anonymous Tanna of our Mishnah, this is redundant!

ANSWER

אי אמר הלכתא דכוליה פירקין, ולא אמר הלכתא כרבי יוסי בן המשולם, הוה אמינא: אדרבי יוסי בן המשולם קאי,

The Gemara explains: **If Rav had said** only that **the halakha** is in accordance with the anonymous Tanna of our entire chapter, **and he had not said** explicitly that **the halakha is in accordance with Rabbi Yosei ben HaMeshullam**, I would have said that Rav **is referring** only to **Rabbi Yosei ben HaMeshullam's** rulings in this chapter,

EXPLANATION

ומאי "בכוליה פירקין"? דרבי יוסי תרתי אמר,

and what is the meaning of his phrase "**throughout our entire chapter**" which implies multiple rulings? It means **that Rabbi Yosei said two** separate rulings in this chapter,

INFERENCE

וּפְּלוּגְתָּא דְּבִרְיִיתָא פְּלוּגְתָּא הִיא.

and we would have concluded that Rav holds that a **dispute in a Braisa** against an anonymous Mishnah is considered a valid **dispute** that breaks the anonymity of the Mishnah, and therefore we would not rule like the other anonymous Mishnah in our chapter which is disputed by a Braisa.

EXPLANATION

אֲשָׁמְעִינוּ הֵלֵכָה בְּרַבִּי יוֹסִי — לֹא־שָׁמְעִינוּ דְּאֶדְרָבּוֹן שְׁמַעְיוֹן בֶּן גַּמְלִיאֵל קָאֵי, וּפְּלוּגְתָּא דְּבִרְיִיתָא לָא
פְּלוּגְתָּא הִיא.

Therefore, Rav **teaches us** explicitly that **the halakha is in accordance with Rabbi Yosei ben HaMeshullam**, to **teach us** that when he said "throughout our entire chapter" **he is referring** also to **Rabban Shimon ben Gamliel's** anonymous ruling in the later Mishnah, **and** this proves that a **dispute in a Braisa** is **not** considered a valid **dispute** to break the anonymity of a Mishnah.

QUESTION

מַאי בְּרִייתָא?

The Gemara asks: **What is** this **Braisa** that disputes Rabban Shimon ben Gamliel's ruling?

BRAISA

דִּתְנִינָא: הַלּוֹקֵחַ בְּהֵמָה מִנִּיקָה מִן הַגּוֹי, הֵבֵא אַחֲרָיו בְּכוֹר מִסֶּפֶק, מִפְּנֵי שְׁמִרְחֻמָּתָא אֶף עַל פִּי שְׂאִינָה
יּוֹלֶדֶת.

As it is taught in a Braisa: One who purchases a nursing animal from a non-Jew, the offspring that comes after it (the one currently nursing) is a **firstborn out of doubt**, because we say that an animal sometimes **shows mercy** and nurses another's offspring **even though she did not give birth** at all.

BRAISA

רַבּוֹן שְׁמַעְיוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: דָּבָר בְּהִזְקָתוֹ.

Rabban Shimon ben Gamliel says: The matter stands in its **presumptive status**, meaning we assume she is nursing her own offspring, and she has definitely given birth, so the next one is not a firstborn.

BRAISA

וְכֹן הָיָה רַבּוֹן שְׁמַעְיוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַנִּכְנָס לְתוֹךְ עֶדְרוֹ בַּלַּיְלָה וְרָאָה כְּעֶשֶׂר כְּחֹמֶשׁ עֶשְׂרֵה,
מִבְּכִירוֹת וְשְׂאִינָן מִבְּכִירוֹת, יּוֹלֶדֶת.

And so would Rabban Shimon ben Gamliel say: One who enters into his flock at night and saw about ten or fifteen mother animals, some **giving birth for the first time** and some that are **not giving birth for the first time**, and all of them were **giving birth**,

BRAISA

לְמַחֲרָה הַשָּׂבִים וּמֵצֵא זָכָרִים (תְּלוּיּוֹת) [תְּלוּיּוֹת] בְּשֹׂאִין מִבְּכִירוֹת, וְנִקְבּוֹת תְּלוּיּוֹת מִבְּכִירוֹת — אֵינוֹ
חוֹשֶׁשׁ שֶׁמָּא בָּנָה שֶׁל זָכָר לֹא אֶצֶל זָכָר.

and the next day he arose early and found the **male** offspring **clinging to** and nursing from the mothers that are **not giving birth for the first time**, and the **females** **clinging to** and nursing from the mothers **giving birth for the first time**, he does **not fear** lest the offspring of this mother came to that mother. Rather, we assume each is nursing its own.

QUESTION

איבעיא להו: דבר בחזקתו דקאמר רבן שמעון בן גמליאל, דאינה מרחמת אלא אם כן יולדת — הא היכא דאוליד תישינון לרחומי,

A dilemma was raised before them: When Rabban Shimon ben Gamliel said "the matter stands in its presumptive status," did he mean **that** an animal **does not show mercy** to nurse another's offspring **unless** she gave birth, but where she did give birth **we do fear** for her **showing mercy** to another's offspring?

QUESTION

או דלמא: דידה מרחמא, דלא דידה לא מרחמא ליה?

Or perhaps he meant: **She shows mercy** only to **her own** offspring, but to one that is **not her own**, she **does not show mercy** to **it** at all, even if she gave birth?

QUESTION

למאי נפקא מינה?

The Gemara asks: **What is the practical difference** of this inquiry?

ANSWER

למלקא עלה משום "אותו ואת בנו".

The Gemara answers: **To** determine whether one is **flogged for** slaughtering **it** together with the nursing young **because of** the prohibition of "**it and its offspring**" on the same day.

EXPLANATION

אי אמרת דידה מרחמא, דלא דידה לא מרחמא — לקי,

If you say that **she shows mercy** only to **her own**, but to one **not her own** she **does not show mercy**, then it is certain that this is her offspring, and he **is flogged**.

EXPLANATION

ואי אמרת דלא דידה נמי מרחמא — לא לקי. מאי?

But if you say that to one **not her own** she **also shows mercy**, then there is a doubt, and he **is not flogged**. **What** is the law?

PROOF

תא שמע, רבן שמעון בן גמליאל אומר: הלוקח בהמה מן הגוי — אינו חושש שמא בנה של אחרת הקה.

Come and hear a proof from our Mishnah, where **Rabban Shimon ben Gamliel** says: **One who purchases** a nursing animal **from a non-Jew** **does not fear** lest the nursing young **was the offspring of another** animal. This implies she only nurses her own!

REFUTATION

מי קתני "הוא"? "היה" קתני!

The Gemara rejects this: **Does it teach** "**it is**" the offspring of another? "**It was**" the offspring of another **is what it teaches**!

EXPLANATION

הָכִי קֹאֵמֶר: אֵינוּ חוֹשֵׁשׁ שְׂמָא בְּנָה שֶׁל אַחֶרֶת, אֲלֵא אִם כֵּן הִיָּה לָהּ וְלָד מֵעִיקָרָא.

This is what it is saying: He does not fear lest it is the offspring of another, unless she had an offspring originally, meaning she only nurses if she gave birth, but we still don't know if she would nurse another's offspring once she has given birth.

PROOF

תָּא שְׁמַע: נִכְנַס בְּתוֹךְ עֶדְרוֹ וְרָאָה אֶת הַמְּבִירֹת מְנִיקוֹת, וְאֵת שְׂאֵינָן מְבִירֹת מְנִיקוֹת — אֵינוּ חוֹשֵׁשׁ שְׂמָא בְּנָה שֶׁל זֶה בָּא לוֹ אֲצֵל זֶה, אוֹ שְׂמָא בְּנָה שֶׁל זֶה בָּא לוֹ אֲצֵל זֶה.

Come and hear another proof from the Braisa: If he entered into his flock and saw the first-time mothers nursing, and those that are not first-time mothers nursing, he does not fear lest the offspring of this one came to that one, or lest the offspring of that one came to this one.

PROOF

אֲמַאי? לִיחֻשׁ דְּלָמָּא רַחוּמֵי רַחִים!

Why not? Let us fear lest she showed mercy to another's offspring, since they all gave birth! This proves she only nurses her own.

REFUTATION

בְּמָקוֹם דִּידָהּ, לָא שְׁבָקָא דִּידָהּ וּמְרַחֵמָא דְּלָא דִּידָהּ.

The Gemara rejects this: In a place where her own offspring is present, she does not leave her own and show mercy to one that is not her own. But where her own is not there, she might nurse another's.

PROOF

תָּא שְׁמַע: דְּכָר בְּחֻזְקָתוֹ כּו'.

Come and hear another proof from the Braisa: "The matter stands in its presumptive status," etc.

PROOF

מַאי לָאוּ רִישָׁא דּוּמְיָא דְּסִיפָא? מָה סִיפָא וְדָאי דִּידָהּ, אֶף רִישָׁא וְדָאי דִּידָהּ.

Is it not that the first clause is similar to the latter clause? Just as the latter clause is a case where it is certainly her own offspring, so too the first clause is a case where we assume it is certainly her own offspring, because she does not nurse another's.

REFUTATION

מִיָּדֵי אִירִיָּא? הָאִי כְּדָאִיתָא, וְהָאִי כְּדָאִיתָא.

The Gemara rejects this: Are the cases comparable? This first clause stands as it is, and that second clause stands as it is. They are different cases.

EXPLANATION

וּמַאי "וְכֵן"? אֶפְטוּרָה דְּכְבוּרָה.

And what is the meaning of the connection "and so"? It refers to the exemption from firstborn status in both cases, not that the mechanism of certainty is the same.

STATEMENT

אמר רבה בר בר חנה אמר רבי יוחנן: ראה חזיר שפרוה אחר רחל, פטורה מן הבכורה, ואסור באכילה "עד יבא ויורה צדק לכם".

Rabba bar bar Chanah said that Rabbi Yochanan said: If one saw a pig that was clinging after and nursing from a ewe, the ewe's next offspring is **exempt** from the law of firstborn, but the pig itself is **forbidden to be eaten** as a doubt "until Eliyahu comes and teaches righteousness to you."

EXPLANATION

פטור מן הבכורה — כמאן? כרפן שמעון בן גמליאל, ואסור באכילה — כרפנן.

The Gemara analyzes this: The ruling that the next offspring is **exempt from the law of firstborn**, like **whom** is this? It is like **Rabban Shimon ben Gamliel**, who says she only nurses if she gave birth. **But** the ruling that the pig is **forbidden to be eaten**, lest it actually came out of the ewe, is **like the Rabbis** who hold of "yotzei" (that which emerges from the tamei is tamei, and here we worry it emerged from the tahor ewe and is kosher, but we rule stringently).

OBJECTION

ותו, אי כרפנן, מאי "עד יבא ויורה צדק לכם"? "עד שיודע לך דבר" מיבעי ליה!

And furthermore, if it is like the Rabbis, what is the meaning of "until he comes and teaches righteousness to you"? "Until the matter becomes known to you" is what it should have said, since it is a standard doubt of fact!

EXPLANATION

וכי תימא: מספקא ליה אי הלכה כרפן שמעון בן גמליאל אי כרפנן.

And if you say that Rabbi Yochanan was **in doubt** whether the halakha is like Rabban Shimon ben Gamliel or like the Rabbis, and therefore ruled stringently on both sides,

OBJECTION

אי מספקא ליה — אמאי פטורה מן הבכורה?

if he was **in doubt**, why did he rule definitely that the next offspring is **exempt from the law of firstborn**? It should be a doubt!

OBJECTION

ותו: מי מספקא ליה? והאמר רבה בר בר חנה אמר רבי יוחנן: כל מקום ששנה רפן שמעון בן גמליאל במשנתינו — הלכה כמותו, חוץ מערב, וציידן, וראיה אחרונה!

And furthermore, was he really **in doubt**? But didn't Rabba bar bar Chanah say that Rabbi Yochanan said: Everywhere that Rabban Shimon ben Gamliel taught in our Mishnah, the halakha is like him, except for the cases of Guarantor, Tzidan, and the Last Proof!

RESOLUTION

לעולם פשיטא ליה הלכה כרפן שמעון בן גמליאל, מיהו מספקא ליה אי סבר רפן שמעון בן גמליאל יולדת מרחמת, או אינה מרחמת.

Rather, actually it was obvious to him that the halakha is like Rabban Shimon ben Gamliel, but he was in doubt whether Rabban Shimon ben Gamliel holds that a mother that gave birth shows mercy to another's offspring, or if she does not show mercy to another's offspring.

QUESTION

אי הכי, עד דאשמעינו חזיר, לישמענו טלה, ולמילקי עליה משום "אותו ואת בנו"!

The Gemara asks: If so, instead of teaching us this doubt using a pig, let him teach us using a kosher lamb, and the doubt would be whether one is flogged for it because of "it and its offspring"!

ANSWER

חזיר איצטריקא ליה, דאי אשמענו טלה, הוה אמינא: אם תמצא לומר דסבר יולדת מרחמא — דמינה, דלא מינה — לא.

The Gemara answers: A pig was necessary for him to teach, for if he had taught us using a lamb, I would have said: If you say that Rabban Shimon ben Gamliel holds that a mother that gave birth shows mercy, that is only to one of its own species, but to one not of its own species, she does not show mercy.

EXPLANATION

אשמענו חזיר, דמרחמת, ואפילו דלא מינה נמי, דאיכא למימר דלמא מרחמא.

Therefore, he teaches us using a pig, to show that she might show mercy even to one not of her own species, as we can say that perhaps she shows mercy even to a pig.

STATEMENT

והיינו דאמר רבי יוחנן: בעי

And this is what Rabbi Yochanan asked as a dilemma:

עמוד ב' DAF 24B

QUESTION

אחאי בריבי: ראה חזיר שפרוה אחר רחל, מהו?

The Sage Achai beribbi raised a she'elah: If one saw an animal with the appearance of a pig that was trailing after a ewe, what is the halachic status of this animal?

QUESTION

מאי קמיבעיא ליה?

The Gemara asks: What is the dilemma he is raising?

OBJECTION

אלימא לבכורה, וקמיבעיא ליה אי הלכתא ברבן שמעון בן גמליאל אי הלכתא ברבנן, תיבעי ליה טלה!

If we say he is inquiring with regard to the firstborn status of the future offspring of this ewe, and he is raising a dilemma as to whether the halacha is in accordance with the opinion of Rabban Shimon ben Gamliel, or whether the halacha is in

accordance with the opinion of the Rabbis, then let the dilemma be raised with respect to a regular lamb trailing after a ewe, rather than this unusual case of a pig-like animal!

ANSWER

כִּי קָמִיעָא לִיה, לְבִכּוּרָה וְאֶלִיפָא דְרַבְנָן, לְאֶכִילָהּ וְאֶלִיפָא דְרַבָּן שְׁמַעְיוֹן בֶּן גַּמְלִיאֵל.

The Gemara answers: **When he raised the dilemma**, he raised it on two fronts: **with regard to the firstborn status** of the future offspring, **and this was according to the opinion of the Rabbis**; and also **with regard to the eating** of this pig-like animal, **and this was according to the opinion of Rabban Shimon ben Gamliel**.

EXPLANATION

לְבִכּוּרָה, וְאֶפִּילוּ לְרַבְנָן דְּאִמְרֵי מְרַחֲמָא, כִּי מְרַחֲמָא דְמִינָהּ, דִּלָּא מִינָהּ — לָא, אוּ דְלָמָּא דִּלָּא מִינָהּ
נָמִי מְרַחֲמָא?

The Gemara explains: He inquired **with regard to the firstborn status**, and this applies **even according to the Rabbis**, who **say** that an animal **is merciful** and will nurse another animal's offspring. The question is: **When it is merciful**, is that only toward an offspring **of its own species**, but toward an offspring **not of its own species**, it is **not** merciful, so this pig-like animal must be its own offspring? **Or perhaps**, even toward an offspring **not of its own species**, it is **also merciful**, and therefore we have no proof that this ewe has already given birth?

EXPLANATION

לְאֶכִילָהּ, וְאֶפִּילוּ לְרַבָּן שְׁמַעְיוֹן בֶּן גַּמְלִיאֵל — אִם תִּמְצָא לומר סָבַר: יוֹלָדֶת מְרַחֲמָא דְמִינָהּ, דִּלָּא
מִינָהּ — לָא; אוּ דְלָמָּא: דִּלָּא מִינָהּ נָמִי מְרַחֲמָא?

And he also inquired **with regard to the eating** of this pig-like animal, and this applies **even according to Rabban Shimon ben Gamliel**: **If you say** that he **holds** that **an animal that has given birth is merciful** and will nurse, is that only toward an offspring **of its own species**, but toward an offspring **not of its own species**, it is **not** merciful, which would mean this pig-like animal is indeed the offspring of the kosher ewe and is permitted to be eaten? **Or perhaps**, even toward an offspring **not of its own species**, it is **also merciful**, and therefore the pig-like animal is not its offspring and is forbidden?

RESOLUTION

תִּיקוּ.

The Gemara concludes: The dilemma **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי רַבִּי יוֹסִי בֶּן הַמְּשׁוּלָּם אוֹמֵר: הַשּׁוֹחֵט אֶת הַבְּכוֹר, עוֹשֶׂה מְקוֹם בְּקוֹפִיץ מִיָּפֶן וּמִיָּפֶן, וְתוֹלֵשׁ אֶת
הַשַּׁעַר, וּבִלְבַד שֶׁלֹּא יִזְיָנוּ מִמְּקוֹמוֹ, וְכֵן תוֹלֵשׁ אֶת הַשַּׁעַר לְרֹאוֹת מְקוֹם מוֹם.

MISHNAH: Rabbi Yosei ben HaMeshullam says: One who slaughters a firstborn animal, and needs to clear the neck of hair for the shechitah, **makes a space with a cleaver from here and from there**, and **plucks the hair**, provided that he **does not move it from its place** so that it remains looking as if it was not sheared. **And likewise**, one **plucks the hair** in this manner to **see the place of a blemish** so a Chacham can examine it.

STATEMENT

גמ' אמר רב: הלכה כרבי יוסי בן המשולם.

GEMARA: Rav said: The halacha is in accordance with Rabbi Yosei ben HaMeshullam.

QUESTION

בעו מיניה מרב הונא: כנגדו ביום טוב מהו?

The Sages raised a dilemma before Rav Huna: In the parallel case of one who wishes to pluck hair to slaughter a non-sacred animal on a Yom Tov, what is the halacha?

EXPLANATION

טעמא דרבי יוסי בן המשולם משום דקסבר תולש לאו היינו גוזז, וביום טוב אסור, דהנה ליה עוקר דבר מגידולו.

Is the reason of Rabbi Yosei ben HaMeshullam to permit this by a firstborn because he holds that plucking is not the same as shearing, and therefore it is not the d'Oraisa melacha of shearing, but on Yom Tov it is still Rabbinically forbidden, because it is considered uprooting something from its place of growth?

EXPLANATION

או דלמא בעלמא סבר רבי יוסי בן המשולם תולש היינו גוזז, והיינו טעמא דשרי, דהנה ליה דבר שאין מתכנין, וביום טוב דבר שאין מתכנין מותר?

Or perhaps in general Rabbi Yosei ben HaMeshullam holds that plucking is the same as shearing, and this is the reason that it is permitted here, because it is an unintentional act, since his intent is only to clear a space for the knife, and on Yom Tov an unintentional act is permitted?

STATEMENT

אמר להו: זילו שילוח לרב חננאל, אי אמר הלכה כרבי יוסי בן המשולם, איפשוט לכו.

Rav Huna said to them: Go and ask Rav Chananel, Rav's disciple; if he says that Rav indeed said the halacha is in accordance with Rabbi Yosei ben HaMeshullam, I will resolve the dilemma for you.

STATEMENT

אתו שילוח, אמר להו: הכי אמר רב: הלכה כרבי יוסי בן המשולם.

They went and asked him, and he said to them: This is what Rav said: The halacha is in accordance with Rabbi Yosei ben HaMeshullam.

RULING

אתו לקמיה דרב הונא, אמר להו: כנגדו ביום טוב מותר.

They came before Rav Huna, and he said to them: In the parallel case on Yom Tov, it is permitted to pluck the hair to facilitate the shechitah.

אִתְּמַר נָמִי, אָמַר רַב חַנְנִיָּה בַּר שְׁלָמְיָא מְשַׁמְיָה דְּרַב: כְּנִגְדּוֹ בְּיוֹם טוֹב

It was also stated by other Amoraim: Rav Chananya bar Shelamya said in the name of Rav: In the parallel case on Yom Tov, it is permitted to pluck the hair.

SUMMARY

The Gemara attempts to resolve this inquiry regarding Rabban Shimon ben Gamliel's view by bringing several proofs from the Mishnah and Braisas, analyzing cases of first-time mothers and older mothers nursing in a flock. The Gemara distinguishes between a situation where an animal's own offspring is present—where she certainly would not leave her own to nurse another—and a situation where her offspring is not present. Finally, the Gemara discusses a ruling from Rabba bar bar Chanah in the name of Rabbi Yochanan regarding a pig found nursing from a ewe, which exempts the ewe's next offspring from the law of the firstborn but leaves the pig's status as a doubt until Eliyahu HaNavi arrives.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is deeply bothered by a question of nature: does an animal only show mercy and nurse its own offspring, or will it nurse another's young as well? Rabban Shimon ben Gamliel teaches us a beautiful rule of nature: "In a place where her own offspring is present, she does not leave her own and show mercy to one that is not her own." An animal has a natural, deep-seated connection to its own child, and as long as its own is there, it will not divert its focus to another.

Think about the yesod here for our own lives. Hashem put a natural instinct in the world that we focus on what is truly ours. In our avodas Hashem, we each have our own unique neshama, our own specific portion in Torah, and our own distinct family and life circumstances. The yetzer hara loves to make us look at everyone else's portion, tempting us to "nurse" from fields that do not belong to us, or to wish we had someone else's life, talents, or spiritual strengths.

But the real avodah is to realize that "in a place where your own is present," you must not leave it. Hashem gave you your specific family, your specific chavrusa, and your specific nisyonos because that is your davka portion. When you focus on what is truly yours, you find the natural warmth, energy, and connection that Hashem built into your neshama.

Today, when you feel tempted to compare yourself to others or wish you had their portion, stop and say: "Hashem, this is the portion You gave me, and this is where I belong." Focus your heart and energy entirely on your own family, your own learning, and your own avodah.

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 נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד 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 עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא 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 הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עֲמֶךָ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה 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.'