חוּמָּשׁ עִם רַשִׁ"י · נח · שֵׁנִי

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.

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה כִּי אֹתְךָ רָאִיתִי
And He said Hashem to Noach come you and all your household into the ark for you I have seen

צַדִּיק לְפָנַי בַּדּוֹר הַזֶּה׃
righteous before Me in the generation this

רַשִׁ"י

ראיתי צדיק. וְלֹא נֶאֱמַר צַדִּיק תָּמִים, מִכָּאן שֶׁאוֹמְרִים מִקְצַת שִׁבְחוֹ שֶׁל אָדָם בְּפָנָיו וְכֻלּוֹ שֶׁלֹּא בְּפָנָיו ב"ר ׃
I have seen righteous and not was it said righteous wholehearted from here that we say a part of the praise of a man of in his presence and all of it not in his presence Bereshis Rabbah

פָּסוּק ב

Pasuk 2

מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח לְךָ שִׁבְעָה שִׁבְעָה אִישׁ וְאִשְׁתּוֹ וּמִן
From all the animal that is pure you shall take for yourself seven seven a male and its mate and from

הַבְּהֵמָה אֲשֶׁר לֹא טְהֹרָה הִוא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ׃
the animal which not pure it is two a male and its mate

רַשִׁ"י

הטהורה. הָעֲתִידָה לִהְיוֹת טְהוֹרָה לְיִשְׂרָאֵל; לָמַדְנוּ שֶׁלָּמַד נֹחַ תּוֹרָה שָׁם פ' כ"ו ׃
The clean that is destined to be clean to Israel we learned that studied Noach Torah there chapter 26

רַשִׁ"י

שבעה שבעה. כְּדֵי שֶׁיַּקְרִיב מֵהֶם קָרְבָּן בְּצֵאתוֹ:

upon his exit a sacrifice from them that he should offer in order seven seven

פָּסוּק ג

Pasuk 3

גַּם מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וּנְקֵבָה לְחַיּוֹת זֶרַע 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

רַשִׁ"י

גם מעוף השמים וגו'. בִּטְהוֹרִים הַכָּתוּב מְדַבֵּר, וְלָמַד סָתוּם מִן הַמְפֹרָשׁ:

the explicit from the unexplained and it learns speaks the verse of clean ones etc. of the heavens of the fowl Also

פָּסוּק 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

לָיְלָה וּמָחִיתִי 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

רַשִׁ"י

כי לימים עוד שבעה. אֵלּוּ ז' יְמֵי אֲבֵלוֹ שֶׁל מְתוּשֶׁלַח הַצַּדִּיק שֶׁחָס הַקָּבָ"ה

the Holy One that spared the righteous Methuselah · mourning of days of seven these seven yet to days For

עַל כְּבוֹדוֹ וְעִכֵּב אֶת הַפֻּרְעָנוּת. צֵא וַחֲשֹׁב שְׁנוֹתָיו שֶׁל מְתוּשֶׁלַח וְתִמְצָא שֶׁהֵם

that they and you will find Methuselah · his years and calculate go out the punishment — and delayed his honor for

כָּלִים בִּשְׁנַת ת"ר שָׁנָה לְחַיֵּי נֹחַ סנה' ק"ח :

108b Sanhedrin Noach of the life of year six hundred in the year of ended

רַשִׁ"י

כי לימים עוד. מַהוּ עוֹד? זְמַן אַחֵר זְמַן זֶה נוֹסָף עַל ק"כ שָׁנָה:

years one hundred and twenty upon additional this period another a period yet what is yet to days For

רַשִׁ"י

ארבעים יום. כְּנֶגֶד יְצִירַת הַוָּלָד, שֶׁקִּלְקְלוּ לְהַטְרִיחַ לְיוֹצְרָם לָצוּר צוּרַת

the form of to form their Creator to trouble for they sinned the embryo the formation of corresponding to days Forty

מַמְזֵרִים:

illegitimate children

פָּסוּק ה

Pasuk 5

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ יְהוָה:

Hashem He commanded him that according to all Noach And he did

רַשִׁ״י

ויעש נח. זֶה בִּיאָתוֹ לַתֵּבָה:

And Noah did this is his coming to the Ark

פָּסוּק ו

Pasuk 6

וְנֹחַ בֶּן שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מַיִם עַל הָאָרֶץ:

And Noach was the son of six hundred years and the Flood was waters upon the earth

פָּסוּק ז

Pasuk 7

וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ אֶל הַתֵּבָה מִפְּנֵי

And he entered Noach and his sons and his wife and the wives of his sons with him into the ark because of

מֵי הַמַּבּוּל:

the waters of the flood

רַשִׁ״י

נח ובניו. הָאֲנָשִׁים לְבַד וְהַנָּשִׁים לְבַד, לְפִי שֶׁנֶּאֶסְרוּ בְּתַשְׁמִישׁ

Noah and his sons the men separately and the women separately because that they were forbidden in marital relations

הַמִּטָּה מִפְּנֵי שֶׁהָעוֹלָם שָׁרוּי בְּצַעַר:

of the bed because that the world was placed in distress

רַשִׁ״י

מפני מי המבול. אַף נֹחַ מִקְּטַנֵּי אֱמוּנָה הָיָה, מַאֲמִין וְאֵינוֹ מַאֲמִין

Because of the waters of the flood Even Noach was of those of small faith he was believing and not believing

שֶׁיָּבֹא הַמַּבּוּל, וְלֹא נִכְנַס לַתֵּבָה עַד שֶׁדְּחָקוּהוּ הַמַּיִם:

that would come the flood and not did he enter into the Ark until that forced him the waters

פָּסוּק ח

Pasuk 8

מִן הַבְּהֵמָה הַטְּהוֹרָה וּמִן הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהֹרָה וּמִן הָעוֹף וְכֹל

From the animal that is pure and from the animal which is not pure and from the bird and everything

אֲשֶׁר רֹמֵשׂ עַל הָאֲדָמָה:

that creeps upon the ground

פָּסוּק ט

Pasuk 9

שְׁנַיִם שְׁנַיִם בָּאוּ אֶל נֹחַ אֶל הַתֵּבָה זָכָר וּנְקֵבָה כַּאֲשֶׁר צִוָּה אֱלֹהִים

two by two they came to Noach into the ark male and female as commanded God

אֶת נֹחַ:

— Noach

רַשִׁ"י

שנים שנים. כֻּלָּם הֻשְׁווּ בְּמִנְיָן זֶה – מִן הַפָּחוּת הָיוּ שְׁנַיִם:

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

רַשִׁ"י

באו אל נח. מֵאֵלֵיהֶן:

they came to Noach of their own accord

פָּסוּק י

Pasuk 10

וַיְהִי לְשִׁבְעַת הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ עַל הָאָרֶץ:

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

פָּסוּק יא

Pasuk 11

בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה לְחַיֵּי נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה עָשָׂר יוֹם

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

לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל מַעְיְנֹת תְּהוֹם רַבָּה וַאֲרֻבֹּת הַשָּׁמַיִם

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

נִפְתָּחוּ:

were opened

רַשִׁ"י

בחודש השני. רַבִּי אֱלִיעֶזֶר אוֹמֵר זֶה מַרְחֶשְׁוָן; רַבִּי יְהוֹשֻׁעַ אוֹמֵר זֶה אִיָּר ר"ה

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

י"א :

11

רַשִׁ"י

נבקעו. לְהוֹצִיא מֵימֵיהֶן:

were split to bring forth their waters

רַשִׁ"י

תהום רבה. מִדָּה כְנֶגֶד מִדָּה, הֵם חָטְאוּ בְּרַבָּה רָעַת הָאָדָם וְלָקוּ בִּתְהוֹם

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

רַבָּה:

great

פָּסוּק יב

Pasuk 12

וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה:

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

רַשִׁ"י

ויהי הגשם על הארץ. וּלְהַלָּן הוּא אוֹמֵר וַיְהִי הַמַּבּוּל? אֶלָּא כְּשֶׁהוֹרִידָן

And it was the rain upon the earth. and further on it says and it was the flood? rather when He brought-them-down

הוֹרִידָן בְּרַחֲמִים, שֶׁאִם יַחְזְרוּ יִהְיוּ גִּשְׁמֵי בְרָכָה; כְּשֶׁלֹּא חָזְרוּ

He brought-them-down with mercy so that if they would repent they would be rains of blessing when not they repented

הָיוּ לְמַבּוּל:

they became a flood

רַשִׁ"י

ארבעים יום וגו'. אֵין יוֹם רִאשׁוֹן מִן הַמִּנְיָן, לְפִי שֶׁאֵין לֵילוֹ עִמּוֹ שֶׁהֲרֵי כְתִיב

Forty days etc. is not the day first from the count because that is not its night with it for behold it is written

בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל מַעְיְנוֹת, נִמְצְאוּ אַרְבָּעִים יוֹם כָּלִים בְּכ"ח בְּכִסְלֵו

on the day this were split all fountains of they are found forty days ending on the twenty-eighth of Kislev

לְרַבִּי אֱלִיעֶזֶר, שֶׁהַחֲדָשִׁים נִמְנִין כְּסִדְרָן אֶחָד מָלֵא וְאֶחָד חָסֵר, הֲרֵי י"ב

according to Rabbi Eliezer for the months are counted in their order one full and one defective behold twelve

מִמַּרְחֶשְׁוָן וְכ"ח מִכִּסְלֵו:

from Marcheshvan and twenty-eight from Kislev

פָּסוּק יג

Pasuk 13

בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם וְחָם וְיֶפֶת בְּנֵי נֹחַ וְאֵשֶׁת

In the strength of the day this entered Noach and Shem and Cham and Yephes the sons of Noach and the wife of

נֹחַ וּשְׁלֹשֶׁת נְשֵׁי בָנָיו אִתָּם אֶל הַתֵּבָה:

Noach and the three of the wives of his sons with them into the ark

רַשִׁ"י

בעצם היום הזה. לְמֶדְךָ הַכָּתוּב שֶׁהָיוּ בְנֵי דוֹרוֹ אוֹמְרִים אִלּוּ אָנוּ רוֹאִים

In the strength of the day this teaches you the verse that were the people of his generation saying if we see

אוֹתוֹ נִכְנָס לַתֵּבָה, אָנוּ שׁוֹבְרִין אוֹתָהּ וְהוֹרְגִין אוֹתוֹ, אָמַר הַקָּבָ"ה אֲנִי מַכְנִיסוֹ

him entering into the Ark we will break it and kill him said the Holy One I will bring him in

לְעֵינֵי כֻלָּם וְנִרְאֶה דְּבַר מִי יָקוּם:

before the eyes of all of them and we shall see the word of whom will stand

פָּסוּק יד

Pasuk 14

הֵמָּה וְכָל הַחַיָּה לְמִינָהּ וְכָל הַבְּהֵמָה לְמִינָהּ וְכָל הָרֶמֶשׂ

They and all the beast according to its kind and all the cattle according to its kind and all the creeping thing

הָרֹמֵשׂ עַל הָאָרֶץ לְמִינֵהוּ וְכָל הָעוֹף לְמִינֵהוּ כֹּל צִפּוֹר כָּל כָּנָף:

that creeps upon the earth according to its kind and all the bird according to its kind every bird of every wing

רַשִׁ"י

צפור כל כנף. דָּבוּק הוּא, צִפּוֹר שֶׁל כָּל מִין כָּנָף, לְרַבּוֹת חֲגָבִים כָּנָף לְשׁוֹן

bird of every wing construct it is birds of every kind wing to include locusts wing an expression of

נוֹצָה, כְּמוֹ וְשִׁסַּע אֹתוֹ בִּכְנָפָיו, שֶׁאֲפִלּוּ נוֹצָתָהּ עוֹלָה, אַף כָּאן 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

מַרְאִית נוֹצָה :
feather appearance of

פָּסוּק 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

פָּסוּק טז

Pasuk 16

וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל בָּשָׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים
God him had commanded as they came flesh of all and female male And those that entered

וַיִּסְגֹּר יְהוָה בַּעֲדוֹ:
behind him Hashem and closed

רַשִׁ"י

ויסגור ה' בעדו. הֵגֵן עָלָיו שֶׁלֹּא יִשְׁבְּרוּהָ, הִקִּיף הַתֵּבָה דְּבִים
bears the Ark He surrounded they would break it so that not upon him He protected behind him Hashem And He shut

וַאֲרָיוֹת וְהָיוּ הוֹרְגִים בָּהֶם; וּפְשׁוּטוֹ שֶׁל מִקְרָא סָגַר כְּנֶגְדּוֹ 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 בְּעַד שֶׁמַּמְקָרָא לְשׁוֹן כְּנֶגֶד הוּא, בְּעַד כָּל רֶחֶם בראשית כ: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

בַּעֲדֶךָ וּבְעַד בָּנֶיךָ מ"ב ד' , עוֹר בְּעַד עוֹר איוב ב' , מָגֵן בַּעֲדִי
a shield 2 Iyov skin in front of skin 4 Melachim II your sons and in front of in front of you 18

תהלים ג' , הִתְפַּלֵּל בְּעַד עֲבָדֶיךָ שמואל א' י"ב – כְּנֶגֶד עֲבָדֶיךָ:
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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף כ״ד

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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.

עַמּוּד א׳ DAF 24A

QUESTION

הֲלָכָה כְּרַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם לְמָה לִי?

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

אִי אָמַר הִלְכְתָא דִּכוּלֵּיהּ פִּירְקִין, וְלָא אָמַר הִלְכְתָא כְּרַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם, הֲוָה אָמֵינָא: אַדְּרַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם קָאֵי,

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

וּמַאי ״בְּכוּלֵּיהּ פִּירְקִין״? דְּרַבִּי יוֹסֵי תַּרְתֵּי אָמַר,

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

וּפְלוּגְתָּא דְּבָרַיְיתָא 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

אַשְׁמְעִינַן הֲלָכָה כְּרַבִּי יוֹסֵי — לְאַשְׁמוּעִינַן דְּאַדְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל קָאֵי, וּפְלוּגְתָּא דְּבָרַיְיתָא לָאו 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 בָּרַיְיתָא?

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

BRAISA

דְּתַנְיָא: הַלּוֹקֵחַ בְּהֵמָה מְנִיקָה מִן הַגּוֹי, הַבָּא אַחֲרָיו בְּכוֹר מִסָּפֵק, מִפְּנֵי שֶׁמְּרַחֶמֶת אַף עַל פִּי שֶׁאֵינָהּ יוֹלֶדֶת.

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

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: דָּבָר בְּחֶזְקָתוֹ.

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

וְכֵן הָיָה רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַנִּכְנָס לְתוֹךְ עֶדְרוֹ בַּלַּיְלָה וְרָאָה כְּעֶשֶׂר כַּחֲמֵשׁ עֶשְׂרֵה, מֵהֶן מְבִכִּירוֹת וְשֶׁאֵינָן מֵהֶן מְבִכִּירוֹת, יוֹלְדוֹת,

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

לְמָחָר הִשְׁכִּים וּמָצָא זְכָרִים (תְּלוּיִים) [תְּלוּיִין] בְּשֶׁאֵין מֵהֶן מְבִכִּירוֹת, וּנְקֵבוֹת תְּלוּיוֹת בְּמֵהֶן מְבִכִּירוֹת — אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא בְּנָהּ שֶׁל זוֹ בָּא לוֹ אֵצֶל זוֹ.

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

אִיבַּעְיָא לְהוּ: דָּבָר בְּחֶזְקָתוֹ דְּקָאָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, דְּאֵינָהּ מְרַחֶמֶת אֶלָּא אִם כֵּן יוֹלֶדֶת — הָא הֵיכָא דְּאוֹלִיד חָיְישִׁינַן לְרַחוּמֵי,

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

אוֹ דִלְמָא: דִּידַהּ מְרַחֲמָא, דְּלָא דִּידַהּ לָא מְרַחֲמָא לֵיהּ?

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

לְמַאי נָפְקָא מִינַּהּ?

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

ANSWER

לְמִלְקֵא עֲלַהּ מִשּׁוּם "אוֹתוֹ וְאֶת בְּנוֹ".

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

אִי אָמְרַתְּ דִּידַהּ מְרַחֲמָא, דְּלָא דִּידַהּ לָא מְרַחֲמָא — לָקֵי,

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

וְאִי אָמְרַתְּ דְּלָא דִּידַהּ נָמֵי מְרַחֲמָא — לָא לָקֵי. מַאי?

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

תָּא שְׁמַע, רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַלּוֹקֵחַ בְּהֵמָה מִן הַגּוֹי — אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא בְּנָהּ שֶׁל אַחֶרֶת הָיָה.

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

מִי קָתָנֵי "הוּא"? "הָיָה" קָתָנֵי!

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 קָאָמַר: אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא בְּנָהּ שֶׁל אַחֶרֶת, אֶלָּא אִם כֵּן הָיָה לָהּ וָלָד מֵעִיקָּרָא.

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 הַמַּבְכִּירוֹת מְנִיקוֹת, וְאֶת שֶׁאֵינָן מַבְכִּירוֹת מְנִיקוֹת — אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא בְּנָהּ שֶׁל זוֹ בָּא לוֹ אֵצֶל זוֹ, אוֹ שֶׁמָּא בְּנָהּ שֶׁל זוֹ בָּא לוֹ אֵצֶל זוֹ.

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

אַמַּאי? לֵיחוֹשׁ דִּלְמָא רַחוּמֵי רַחֵים!

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 דִּידַהּ, לָא שָׁבְקָא דִּידַהּ וּמְרַחֲמָא דִּלָּא דִּידַהּ.

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: דָּבָר בְּחֶזְקָתוֹ כּוּ'.

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

PROOF

מַאי לָאו רֵישָׁא דּוֹמְיָא דְּסֵיפָא? מָה סֵיפָא וַדַּאי דִּידַהּ, אַף רֵישָׁא וַדַּאי דִּידַהּ.

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

מִידֵּי אִירְיָא? הַאי כִּדְאִיתָא, וְהַאי כִּדְאִיתָא.

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"? אַפְּטוּרָה דִּבְכוֹרָה.

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

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: רָאָה חֲזִיר שֶׁכָּרוּךְ אַחַר רָחֵל, פְּטוּרָה מִן הַבְּכוֹרָה, וְאָסוּר בַּאֲכִילָה ״עַד יָבֹא וְיוֹרֶה צֶדֶק לָכֶם״.

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

פָּטוּר מִן הַבְּכוֹרָה — כְּמַאן? כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, וְאָסוּר בַּאֲכִילָה — כְּרַבָּנַן.

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

וְתוּ, אִי כְּרַבָּנַן, מַאי ״עַד יָבֹא וְיוֹרֶה צֶדֶק לָכֶם״? ״עַד שֶׁיִּוָּדַע לְךָ דָּבָר״ מִיבָּעֵי לֵיהּ!

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

וְכִי תֵּימָא: מְסַפְּקָא לֵיהּ אִי הֲלָכָה כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אִי כְּרַבָּנַן,

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

אִי מְסַפְּקָא לֵיהּ — אַמַּאי פְּטוּרָה מִן הַבְּכוֹרָה?

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

וְתוּ: מִי מְסַפְּקָא לֵיהּ? וְהָאָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁשָּׁנָה רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל בְּמִשְׁנָתֵינוּ — הֲלָכָה כְּמוֹתוֹ, חוּץ מֵעֶרֶב, וְצַיְדָן, וּרְאָיָה אַחֲרוֹנָה!

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

לְעוֹלָם פְּשִׁיטָא לֵיהּ הֲלָכָה כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, מִיהוּ מְסַפְּקָא לֵיהּ אִי סָבַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל יוֹלֶדֶת מְרַחֶמֶת, אוֹ אֵינָהּ מְרַחֶמֶת.

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

אִי הָכִי, עַד דְּאַשְׁמְעִינַן חֲזִיר, לַישְׁמְעִינַן טָלֶה, וּלְמֵילְקֵי עֲלֵיהּ מִשּׁוּם ״אוֹתוֹ וְאֶת בְּנוֹ״!

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

חֲזִיר אִיצְּטְרִיכָא לֵיהּ, דְּאִי אַשְׁמְעִינַן טָלֶה, הֲוָה אָמֵינָא: אִם תִּמְצָא לוֹמַר דְּסָבַר יוֹלֶדֶת מְרַחֶמֶת — דְּמִינַּהּ, דְּלָא מִינַּהּ — לָא.

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

אַשְׁמְעִינַן חֲזִיר, דִּמְרַחֶמֶת, וַאֲפִילּוּ דְּלָאו מִינַּהּ נָמֵי, דְּאִיכָּא לְמֵימַר דִּלְמָא מְרַחֲמָא.

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

וְהַיְינוּ דְּאָמַר רַבִּי יוֹחָנָן: בָּעֵי

And this is what Rabbi Yochanan asked as a dilemma:

QUESTION

אַחַאי בְּרִיבִּי: רָאָה חֲזִיר שֶׁכָּרוּךְ אַחַר רָחֵל, מַהוּ?

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

מַאי קָמִיבַּעְיָא לֵיהּ?

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

OBJECTION

אִילֵּימָא לִבְכוֹרָה, וְקָמִיבַּעְיָא לֵיהּ אִי הִלְכְתָא כְּרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אִי הִלְכְתָא כְּרַבָּנַן, תִּיבְעֵי לֵיהּ טָלֶה!

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 קָמִיבַּעְיָא לֵיהּ, לִבְכוֹרָה וְאַלִּיבָּא דְּרַבָּנַן, לַאֲכִילָה וְאַלִּיבָּא דְּרַבָּן שִׁמְעוֹן 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

לִבְכוֹרָה, וַאֲפִילּוּ לְרַבָּנַן דְּאָמְרִי מְרַחֶמֶת דְּמִינַהּ, דְּלָא מִינַהּ — לָא, אוֹ דִלְמָא דְּלָא מִינַהּ נָמֵי מְרַחֶמֶת?

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

לַאֲכִילָה, וַאֲפִילּוּ לְרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל — אִם תִּמְצָא לוֹמַר סָבַר: יוֹלֶדֶת מְרַחֶמֶת דְּמִינַהּ, דְּלָאו מִינַהּ — לָא; אוֹ דִלְמָא: דְּלָאו מִינַהּ נָמֵי מְרַחֶמֶת?

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

תֵּיקוּ.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ רַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם אוֹמֵר: הַשּׁוֹחֵט אֶת הַבְּכוֹר, עוֹשֶׂה מָקוֹם בְּקוֹפִיץ מִיכָּן וּמִיכָּן, וְתוֹלֵשׁ אֶת הַשֵּׂעָר, וּבִלְבַד שֶׁלֹּא יְזִיזֶנּוּ מִמְּקוֹמוֹ, וְכֵן תּוֹלֵשׁ אֶת הַשֵּׂעָר לִרְאוֹת מְקוֹם מוּם.

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.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַב: הֲלָכָה כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם.

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

QUESTION

בְּעוֹ מִינֵּיהּ מֵרַב הוּנָא: כְּנֶגְדּוֹ בְּיוֹם טוֹב מַהוּ?

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

טַעְמָא דְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם מִשּׁוּם דְּקָסָבַר תּוֹלֵשׁ לָאו הַיְינוּ גּוֹזֵז, וּבְיוֹם טוֹב אָסוּר, דְּהָוֵה לֵיהּ עוֹקֵר דָּבָר מִגִּידּוּלוֹ.

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

אוֹ דִלְמָא בְּעָלְמָא סָבַר רַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם תּוֹלֵשׁ הַיְינוּ גּוֹזֵז, וְהַיְינוּ טַעְמָא דִּשְׁרֵי, דְּהָוֵה לֵיהּ דָּבָר שֶׁאֵין מִתְכַּוֵּין, וּבְיוֹם טוֹב דָּבָר שֶׁאֵין מִתְכַּוֵּין מוּתָּר?

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

אֲמַר לְהוּ: זִילוּ שַׁיְילוּהּ לְרַב חֲנַנְאֵל, אִי אָמַר הֲלָכָה כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם, אֵיפְשׁוֹט לְכוּ.

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

אֲתוֹ שַׁיְילוּהּ, אֲמַר לְהוּ: הָכִי אָמַר רַב: הֲלָכָה כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם.

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

אֲתוֹ לְקַמֵּיהּ דְּרַב הוּנָא, אֲמַר לְהוּ: כְּנֶגְדּוֹ בְּיוֹם טוֹב מוּתָּר.

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.

STATEMENT

אִיתְּמַר נָמֵי, אָמַר רַב חֲנַנְיָה בַּר שֶׁלֶמְיָא מִשְּׁמֵיהּ דְּרַב: כְּנֶגְדּוֹ 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.

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.'