

חומש עם רש"י • נח • שלישי

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

NOACH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah describes the full force of the Mabul as the waters rise and cover even the tallest mountains, wiping out all life on the dry land. We see the Yad Hashem keeping the teivah afloat above the destruction, carrying Noach and the animals safely through the raging waters. After one hundred and fifty days, Hashem remembers Noach and the animals, and He sends a wind to make the waters begin to subside.

We then follow Noach's efforts to see if the earth is ready for habitation. He opens the window of the teivah and sends out first the raven, and then the dove in a series of missions. Through the dove's return with an olive branch, and its eventual departure, Noach tracks the gradual drying of the land until the earth is completely dry and ready for them to step out.

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

פסוק א

Pasuk 1

וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל הָאָרֶץ וַיִּרְבוּ הַמַּיִם וַיִּשְׂאוּ אֶת הַתֵּיבָה
the ark — and they lifted the waters and increased the earth upon days forty the flood And it was
וַתָּרָם מֵעַל הָאָרֶץ:
the earth from above and it rose

רש"י

וַתָּרָם מֵעַל הָאָרֶץ. מְשַׁקֶּצֶת הִיָּתָה בַּמַּיִם י"א אַמָּה כִּסְפִינָה טְעוּנָה הַמְשַׁקֶּצֶת
that is submerged laden like a ship cubits eleven in the water it was submerged the earth from above And it was lifted
מִקְצָתָהּ בַּמַּיִם; וּמִקְרָאוֹת שְׁלֹפְנֵינוּ יוֹכִיחוּ:
will prove that are before us and verses in the water part of it

פסוק ב

Pasuk 2

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבוּ מְאֹד עַל הָאָרֶץ וַתִּלָּךְ הַתֵּיבָה עַל פְּנֵי הַמַּיִם:
the waters the surface of upon the ark and drifted the earth upon greatly and increased the waters And swelled
וַיִּגְבְּרוּ. מֵאֵלֵיהֶן:
by themselves And they prevailed

פסוק ג

וַהַיִּמִּים גָּבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ וַיִּכְסּוּ כָּל הַהָרִים הַגְּבוּהִים אֲשֶׁר
 that the high the mountains all and were covered the earth upon much very swelled And the waters
 תַּחַת כָּל הַשָּׁמַיִם:
 the heavens all under

פסוק ד

חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הַהָרִים:
 the mountains and were covered the waters swelled from above cubits ten Five

רש"י

חמש עשרה אמה מלמעלה. לַמַּעְלָה שֶׁל גְּבוּהַ כָּל הַהָרִים, לְאַחַר שֶׁהָשׁוּ
 that were leveled after the mountains all the height of of above from above cubits ten Five
 הַמַּיִם לְרֹאשֵׁי הַהָרִים:
 the mountains to the tops of the waters

פסוק ה

וַיָּגוּעַ כָּל בֶּשָׂר הָרֹמֵשׁ עַל הָאָרֶץ בְּעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבַחַיָּה
 and among the beasts and among the cattle among the birds the earth upon that moved flesh all And expired
 וּבְכָל הַשָּׂרִץ הַשָּׂרִץ עַל הָאָרֶץ וְכָל הָאָדָם:
 mankind and all the earth upon that swarm the swarming things and among all

פסוק ו

כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו מִכָּל אֲשֶׁר בַּחֲרָבָה מֵתוּ:
 died was on dry land that from all was in his nostrils life the spirit of the breath of that all

רש"י

נשמת רוּחַ חַיִּים. נְשָׁמָה שֶׁל רוּחַ חַיִּים:
 life the spirit of of the breathing life the spirit of the breath of

רש"י

אשר בחרבה. וְלֹא דָגִים שָׂפָיִם סֵנְה' ק"ח :
 108a Sanhedrin that are in the sea the fish and not was in the dry land that

פסוק ז

וַיִּמַּח אֶת כָּל הַיָּקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד בְּהֵמָה עַד
 to animal to from man the earth the face of upon which the existence all — And He blotted out

רָמַשׁ וְעַד עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן הָאָרֶץ וַיִּשָּׂאֵר אֶךְ נֹחַ

Noach only and there remained the earth from and they were blotted out the heavens bird of and to creeping thing

וְאֵשֶׁר אִתּוֹ בַּתֵּיבָה:

in the ark were with him and those who

רש"י

וַיִּמָּחַ. לְשׁוֹן וַיִּפְעַל הוּא וְאֵינוּ לְשׁוֹן וַיִּפְעַל, וְהוּא מְגִזֵּרֵת וַיִּפְּן

and he turned from the form of and it is passive an expression of and it is not it is active an expression of And He blotted

וַיִּבְנוּ כָּל תֵּיבָה שְׂסוּפָהּ ה"א, כְּגוֹן בְּנֵה, מָחָה, קָנָה, כָּשָׂהוּא נֹתֵן וַי"ו יו"ד

and a Yud a Vav places when one he acquired he blotted he built such as the letter Hei whose end is word every and he built

בְּרֵאשִׁי, נִקּוּד בְּחִירָק תַּחַת הַי"ד:

the Yud under with a Chireq it is vocalized at its beginning

רש"י

אֶךְ נֹחַ. לְבַד נֹחַ, זֶהוּ פְּשׁוּטוֹ; וּמ"א גֹּנֵחַ וְכוּהָה דָּם מִטֶּרֶחַ

from the trouble of blood and spitting groaning and Midrashically its plain meaning this is Noah alone Noah only

הַבְּהֵמוֹת וְהַחַיִּים. וַי"א שְׂאֵחַר מְזֻנּוֹת לְאֶרֶץ וְהַפִּישׁוּ, וְעָלִיו

and regarding him and it struck him for the lion food that he delayed and some say and the wild beasts the domestic animals

נֹאמֵר הֵן צְדִיק בְּאֶרֶץ יִשְׁלָם מִשְׁלֵי יָא :

eleven Mishlei will be repaid on the earth the righteous behold it is said

פסוק ח

Pasuk 8

וַיִּגְבְּרוּ הַמַּיִם עַל הָאָרֶץ חֲמֵשִׁים וּמֵאָת יוֹם:

days and one hundred fifty the earth upon the waters And they swelled

פסוק ט

Pasuk 9

וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר

that the domestic animals all and — the wild beasts all and — Noach — God And remembered

אִתּוֹ בַּתֵּיבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

the waters and subsided the earth over a wind God and caused to pass in the ark were with him

רש"י

וַיִּזְכֹּר אֱלֹהִים. זֶה הַשֵּׁם מִדַּת הַדִּין הוּא, וְנִהְפָּכָה לְמִדַּת רַחֲמִים

mercy to the attribute of and it is turned it is strict justice the attribute of the Name this God And remembered

עַל יְדֵי תַּפְלַת הַצְּדִיקִים; וְרַשְׁעָתוֹ שֶׁל רָשָׁעִים הוֹפֵכֶת מִדַּת רַחֲמִים

mercy the attribute of turns wicked people of and the wickedness the righteous the prayer of means of by

לְמִדַּת הַדִּין, שֶׁנֶּאֱמַר וַיֵּרָא ה' כִּי רַבָּה רָעַת הָאָדָם, וַיֹּאמֶר ה'

Hashem and said man the wickedness of was great that Hashem And saw as it is said strict justice to the attribute of

אֶמְחָה, בְּרֵא' ו' וְהוּא שֵׁם מִדַּת רַחֲמִים:

mercy the attribute of is the Name of and that six Genesis I will blot out

רש"י

ויזכור אלהים את נח וגו'. מה זכר להם לבהמות? זכות, שלא
that not the merit for the animals for them did He remember What etc. Noah — God And He remembered
השחיתו דרכם קדם לכן וּשְׁלָא שִׁמְשׁוּ בַּתְּכָה:
in the Ark did they mate and that not this before their way did they corrupt

רש"י

ויעבר אלהים רוח. רוח תנחומין והנחה עברה לפניו:
before Him passed and relief consolation a spirit of a wind God And passed

רש"י

על הארץ. על עסקי הארץ:
the earth the matters of because of the earth over

רש"י

וישכו. כמו כשך חמת המלך אסתר ב' לשון הנחת חמה:
anger abatement of an expression of two Esther the king the wrath of when was assuaged like And they assuaged

פסוק י

Pasuk 10

ויִסָּכְרוּ מַעֲיִנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכָּלָּה הַגֶּשֶׁם מִן
from the rain and was restrained the heavens and the floodgates of the deep the fountains of And were stopped up
הַשָּׁמַיִם:
the heavens

רש"י

ויסכרו מעינות. כְּשֶׁנִּפְתְּחוּ כְּתִיב כָּל מַעֲיִנַת; וְכֵן אֵין כְּתִיב כָּל, לְפִי
because all written there is not and here fountains of all it is written when they opened the fountains And were stopped
שְׁנִשְׁתִּירוּ מֵהֶם אוֹתָן שֵׁשׁ בָּהֶם צָרָה לְעוֹלָם, כְּגוֹן חֲמִי טִבְרִיָּא וְכִיּוּצָא בָּהֶן:
to them and similar Tiberiah the hot springs of such as for the world need in them that there is those of them that were left

רש"י

ויכלא. וַיִּמָּנַע כָּמוֹ לֹא תִכָּלָּא רַחֲמֶיךָ תְּהִלִּים מ', לֹא יִכָּלָּה
withhold will not chapter 40 Tehillim Your mercies withhold You will not as in and was withheld And was restrained
מִמֶּךָ בְּרֹא' כַּג :
chapter 23 Bereishis from you

פסוק יא

Pasuk 11

וַיָּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלּוֹף וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקְצָה
at the end of the waters and decreased and returning going the earth from upon the waters And returned
חֲמִשִּׁים וּמֵאָת יוֹם:
days and one hundred fifty

רש"י

מקצה חמשים ומאת יום. התחילו לחסר והוא אחד בסיון. כיצד?

how so in Sivan the first and that to decrease they began days and one hundred fifty At the end of

בכ"ז בכסלו פסקו הגשמים, הרי ג' מפסלו וכ"ט מטבת הרי

behold from Teves and twenty-nine from Kislev three days behold the rains ceased of Kislev on the twenty-seventh

ל"ב, ושבת ואדר וניסן ואיר קי"ח, הרי ק"נ:

one hundred fifty behold one hundred eighteen and Iyar and Nissan and Adar and Shevat thirty-two

פסוק יב

Pasuk 12

ותנח התבה בחדש השביעי בשבעה עשר יום לחדש על הרי

the mountains of upon of the month day ten on seven the seventh in the month the ark and rested

אררט:

Ararat

רש"י

בחדש השביעי. סיון, והוא שביעי לכסלו שבו פסקו הגשמים:

the rains stopped that in it to Kislev is seventh and it Sivan the seventh In the month

רש"י

בשבעה עשר יום. מכאן אתה למד שהיתה התבה משקעת במים י"א אמה,

cubits eleven in the water submerged the Ark that was learn you from here day . On the seventeenth

שהרי כתיב בעשירי באחד לחדש נראו ראשי ההרים, זה אב, שהיא עשירי

tenth which is Av this the mountains the tops of were seen of the month on the first in the tenth it is written for behold

למרחשון לירידת גשמים, והם היו גבוהים על ההרים חמש עשרה אמה,

cubits . fifteen the mountains above high were and they rains from the descent of to Marcheshvan

וחסרו מיום אחד בסיון עד אחד באב חמש עשרה אמה לששים יום, הרי

behold days for sixty cubits . fifteen in Av the first until in Sivan one from the day of and they decreased

אמה לד' ימים, נמצא, שפ"ו בסיון לא חסרו אלא ד' אמות ונחה

and rested cubits four but did they decrease not in Sivan that on the sixteenth it turns out days for four a cubit

התבה ליום המחרת; למדת, שהיתה משקעת י"א אמה במים שעל ראשי

the tops of that was above in the water cubits eleven submerged that it was you have learned the morrow on the day of the Ark

ההרים:

the mountains

פסוק יג

Pasuk 13

והמים היו הלוך וחסור עד החדש העשירי בעשירי באחד לחדש

of the month on the first in the tenth the tenth the month until and diminishing going were and the waters

נראו ראשי ההרים:

the mountains the tops of were seen

רש"י

בעשירי נראו ראשי ההרים. זה אב, שהוא עשירי למרחשון שהתחיל הגשם.
the rain when began from Marcheshvan the tenth which is is Av this the mountains the tops of were seen In the tenth
ואם תאמר הוא אלול, ועשירי לכסלו שפסק הגשם, כשם שאתה אומר בחדש
in the month say that you just as the rain when stopped from Kislev and the tenth Elul it is you say and if
השביעי סיון, והוא שביעי להפסקה – אי אפשר לומר כן, על כרחך
your compulsion by so to say . it is impossible from the stopping the seventh and it is is Sivan the seventh
שביעי אי אתה מונה אלא להפסקה, שהרי לא כלו ארבעים יום של ירידת
the falling of of days forty ended not for behold from the stopping except count you do not seventh
גשמים, ומאן וחדשים של תגברת המים עד אחד בסיון; ואם אתה אומר
say you and if in Sivan the first until the waters the prevailing of of and fifty and one hundred rains
שביעי לירידה, אין זה סיון, והעשירי אי אפשר למנות אלא לירידה, שאם
for if from the falling except to count . it is impossible and the tenth Sivan this is not from the falling seventh
אתה אומר להפסקה והוא אלול, אי אתה מוצא בראשון בחדש חרבו
dried up of the month on the first in the first find you do not Elul and it is from the stopping say you
המים מעל הארץ; שהרי מקץ ארבעים יום משנראו ראשי ההרים
the mountains the tops of from when were seen days forty at the end of for behold the earth from off the waters
שלח את העורב וכ"א יום הוחיל בשליחות היונה, הרי ששים יום
days sixty behold the dove in the sending of he waited days and twenty-one the raven — he sent forth
משנראו ראשי ההרים עד שחרבו פני האדמה. ואם תאמר באלול
in Elul you say and if the ground the face of that dried up until the mountains the tops of from when were seen
נראו, נמצא שחרבו במרחשון והוא קורא אותו ראשון, ואין זה אלא תשרי,
Tishri except this and is not first it calls and it in Marcheshvan that they dried up it is found they were seen
שהוא ראשון לבריאת עולם, ולרבי יהושע הוא ניסן:
Nisan it is Yehoshua and according to Rabbi world to the creation of first which is

פסוק יד

Pasuk 14

ויהי מקץ ארבעים יום ויפתח נח את חלון התבה אשר
which the ark the window of — Noach and he opened day forty at the end of And it was

עשה:

he had made

רש"י

מקץ ארבעים יום. משנראו ראשי ההרים:
the mountains the tops of from when were seen days forty At the end of

רש"י

את חלון התבה אשר עשה. לצהר, ולא זה פתח התבה העשוי לביאה
for entry which was made the Ark the entrance of this is and not for light he made which the Ark the window of —

ויציאה:

and exit

פסוק טו

וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא וַיָּשׁוּב עַד יִבְשֹׁת הַמַּיִם מֵעַל

from upon the waters the drying of until and returning going out and it went out the raven — And he sent

הָאָרֶץ:

the earth

רש"י

יצוא ושוב. הולך ומקיף סביבות התבה, ולא הלה בפליחותו, ששהיה חושדו

suspecting him for he was on its mission did go and not the Ark around and circling going and returning going forth

על בת זוגו, כמו ששנינו באגדת חלק סנה' ק"ח :

108 Sanhedrin Chelek in the Agadah of we learned just as its mate the female of concerning

רש"י

עד יבשת המים. פשוטו. כמשמעו. אבל מדרש אגדה מוכן

prepared Aggadah the Midrashic exposition of but is according to-its-implication its plain meaning the waters the drying of Until

היה העורב לשליחות אחרת בעצירת גשמים בימי אליהו, שנאמר והעורבים

and the ravens as it is said Eliyahu in the days of rain during the withholding of another for a mission the raven was

מבאים לו לחם ובשר מ"א י"ז :

seventeen Melachim Aleph and meat bread to him were bringing

פסוק טז

וַיִּשְׁלַח אֶת הַיּוֹנָה מֵאֲתוֹ לִרְאוֹת הֲקָלוּ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה:

the ground the face of from upon the waters whether subsided to see from with him the dove — And he sent

רש"י

וישלח את היונה. לסוף ז' ימים שהרי כתיב ויחל עוד ז' ימים אחרים,

other days seven yet And he stayed it is written for behold days seven at the end of the dove — And he sent

מכלל זה אתה למד שאף בראשונה הוחיל ז' ימים:

days seven he waited on the first occasion that even learn you this from the implication of

רש"י

וישלח. אין זה לשון שליחות אלא לשון שלוח, שלחה

he sent her away sending away an expression of but rather sending on a mission an expression of this is not And he sent forth

ללכת לדרכה, ובזו יראה אם קלו המים, שאם תמצא מנוח לא

not a resting place she would find for if the waters abated if he would see and through this on her way to go

תשוב אליו:

to him would she return

פסוק יז

וְלֹא מָצְאָה הַיּוֹנָה מְנוּחַ לָכֵף רַגְלָהּ וּתְשָׁב אֵל הַתֵּבָה כִּי

for the ark to to him and it returned its foot for the sole of a resting place the dove found and not

מים על פני כל הארץ וישלח ידו ויקחה ויבא אתה
her and he brought and he took her his hand and he sent forth the earth all the surface of was upon water
אליו אל התבה:
the ark to to him

פסוק יח

Pasuk 18

ויחל עוד שבעת ימים אחרים ויסף שלח את היונה מן התבה:
the ark from the dove — to send and he added other days seven yet And he waited

רש"י

ויחל. לשון המתנה, וכן לי שמעו ויחלו איוב כ"ט, והרבה יש
there are and many twenty nine Iyov and waited they listened To me and so waiting an expression of And he stayed

במקרא:

in the Scripture

פסוק יט

Pasuk 19

ותבא אליו היונה לעת ערב והנה עליה זית טרף בפיה
in her mouth plucked an olive tree a leaf of and behold evening at the time of the dove to him And she came
ויידע נח כי קלו המים מעל הארץ:
the earth from upon the waters subsided that Noach and he knew

רש"י

טרף בפיה. אומר אני שזכר היה, לכן קוראו פעמים לשון זכר
masculine in the language of sometimes it calls it therefore it was that a male I say in her mouth plucked
ופעמים לשון נקבה, לפי שכל יונה שבמקרא לשון נקבה, כמו פיונים
like doves like feminine is language of that is in Scripture dove that all because feminine in the language of and sometimes
על אפיקי מים רחצות שיר ה', פיוני הגאיות כלם המות יחו' ז' וכמו
and like 7 Yechezkel moaning all of them the valleys like doves of 5 Shir washing themselves water brooks of by
פיונה פוטה הושע ז':
7 Hoshea silly like a dove

רש"י

טרף. חטף. ומדרש אגדה עיר' י"ח לשון מזון; ודרשו בפיה
in her mouth and they expounded food an expression of 18 Eruvin exposition and the Midrashic it snatched plucked
לשון מאמר, אמרה יהיו מזונותי מרורין כזית בידו של הקב"ה
the Holy One Blessed Be of in the hand like an olive bitter my sustenance let be she said speech an expression of
ולא מתוקין כדבש בידי בשר ודם:
and blood flesh by the hands of like honey sweet and not

פסוק כ

וַיִּחַל עוֹד שְׁבַעַת יָמִים אַחֲרֵים וַיִּשְׁלַח אֶת הַיּוֹנָה וְלֹא יָסְפָה שׁוּב

to return did she continue and not the dove — and he sent other days seven still And he waited

אֵלָיו עוֹד:

anymore to him

רש"י

וַיִּחַל. הוּא לְשׁוֹן וַיִּחַל, אֶלָּא שָׁזָה לְשׁוֹן וַיִּפְעַל וְזֶה לְשׁוֹן

is an expression of and this the active verb is an expression of that this except and he waited is an expression of it And he stayed

וַיִּתְּפַעַל, וַיִּחַל - וַיִּמָּתֵן; וַיִּחַל - וַיִּתְּמֵן:

and he had patience and he stayed and he delayed and he waited the reflexive verb

פסוק כא

וַיְהִי בְּאַחַת וָשֵׁשׁ מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל

from upon the waters dried of the month on the first in the first year hundredth and six in the first And it was

הָאָרֶץ וַיִּסַּר נֹחַ אֶת מִכְסֵּה הַתֵּבָה וַיֵּרָא וְהָיָה חָרְבוּ פָנָיו

the face of had dried and behold and he saw the ark the covering of — Noah and removed the earth

הָאֲדָמָה:

the ground

רש"י

בראשון. לְרַבִּי אֱלִיעֶזֶר הוּא תִּשְׁרֵי וּלְרַבִּי יְהוֹשֻׁעַ הוּא נִיסָן ר"ה י"א :

Hashanah Rosh Nisan it is Yehoshua and according to Rabbi Tishrei it is Eliezer according to Rabbi In the first

רש"י

חֲרָבוּ. נִעְשְׂהָ כְּמִין טֵיט, שֶׁקָּרְמוּ פָּנֶיהָ שֶׁל מַעְלָה:

above of its surface for formed a crust clay like a type of it became They dried

פסוק כב

וּבַחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֵשָׁה הָאָרֶץ:

the earth was dry of the month day and twenty on seven the second And in the month

רש"י

בשבעה ועשרים. יְרִידָתָן בַּחֹדֶשׁ הַשְּׁנִי כִי"ז בַּחֹדֶשׁ, אֵלּוּ י"א יָמִים

days eleven these of the month on the seventeenth the second in the month their descent and twenty On the twenty-seventh

שֶׁהַחֲמָה יִתְּרָה עַל הַלְבָנָה, שֶׁמִּשְׁפֹּט דוֹר הַמַּבּוּל שָׁנָה תְּמִימָה הָיָה:

was full a year the Flood the generation of for the judgment of the moon over exceeds that the sun

רש"י

יבשה. נִעְשְׂהָ גָרִיד כְּהִלְכָתָהּ:

according to its manner hard ground it became was dried

CHAPTER SUMMARY

The aliyah begins with the waters of the Mabul swelling fifteen cubits above the highest mountains, completely blotting out all human and animal life on the dry land, leaving only Noach and those with him alive inside the teivah. After one hundred and fifty days of flooding, Hashem remembers Noach and the animals, stopping the fountains of the deep and the rain from the sky so that the waters steadily recede. The teivah comes to rest on the mountains of Ararat, and as the mountain tops become visible, Noach sends out a raven and then a dove to test the ground. Once the dove does not return and the earth is completely dry on the twenty-seventh day of the second month, the stage is set for Noach to finally leave the teivah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Torah describes the turning point of the entire Mabul: "And Elokim remembered Noach and all the beasts and all the cattle that were with him in the ark." Think about this for a moment. The world was completely wiped out, a total churban, and what is the zechus that brings Hashem's mercy to start drying up the waters? It was the fact that Noach was locked in that tight ark, working day and night to feed and care for every single animal, from the lion to the smallest bird. The midrashim tell us he barely slept because the feeding schedules were constant. This is the great chiddush of the parsha: the key to surviving the storm and bringing yeshuos to the world is not found in lofty, detached spiritual heights, but in the simple, exhausting, daily avodah of caring for another.

Sometimes we look at the storms raging in the world around us, or the personal floods of worry and parnassah that threaten to overwhelm our own homes, and we feel completely helpless. We think we need to do something dramatic to merit a yeshua. But the Torah is teaching us that Hashem remembers us when we are busy remembering others. When you step outside of your own worries to feed another neshama, to listen to a friend who is struggling, or to help your spouse with the heavy load at home, you are building the very zechus that quietens the stormy waters.

Today, find one small, concrete way to ease the burden of someone else in your circle. Whether it is taking over a chore at home, checking in on a neighbor, or helping a coworker with a difficult task, do it with the mindfulness that this quiet chesed is the ultimate avodah that brings Hashem's rachamim down into the world.

דף יומי • בכורות • דף כ"ה

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THE SUGYA

We begin the daf by diving straight into a classic yeshivish shakla v'tarya on the sugya of davar she'eino miskavein. The Gemara is bothered by a kasha on Rav, who seems to permit plucking hair to clear a space for shechita on Yom Tov. How can Rav permit this if he holds like Rabbi Yehuda that an unintentional melacha is prohibited? The Gemara works through several terutzim, analyzing whether plucking is considered shearing under Torah law, and exploring the unique halachos of shearing a red heifer.

We then move into a deeper analysis of the Mishnah's ruling regarding plucking hair without moving it from its place. The Gemara brings down a chiddush from Rav Ashi in the name of Reish Lakish, who limits this heter to plucking by hand, which leads the Gemara to carefully re-examine the wording of our Mishnah regarding the use of a cleaver.

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

עמוד א' DAF 25A

STATEMENT

מותר.

The previous ruling stated that plucking hair to facilitate slaughtering is **permitted**.

QUESTION

ומי אמר רב הכי?

The Gemara asks: **And did Rav** actually **say this**, that an unintentional melacha is permitted?

OBJECTION

והא אמר רב חייא בר אשי משמיה דרב: מסוכרין דנזייתא אסור להדוקיה ביומא טבא!

But doesn't Rav Chiyya bar Ashi say in the name of Rav: Regarding the cloth stopper of a barrel, it is prohibited to insert it tightly into the spout of the barrel on a Festival, because liquid will inevitably be squeezed out of the cloth, which is a prohibited melacha? This shows that Rav prohibits a davar she'eino miskavein!

ANSWER

בההיא, אפילו רבי שמעון מודה, דאבוי ורבא דאמרי תרוניהו: מודה רבי שמעון בפסיק רישיה ולא מות.

The Gemara answers: **In that** case of the stopper, **even Rabbi Shimon**, who normally permits an unintentional act, **concedes** that it is prohibited, **as Abaye and Rava both say: Rabbi Shimon concedes in a case of 'cut off its head and will it not die?',** meaning an inevitable consequence, that it is prohibited. Squeezing the stopper is a pesik reishei.

OBJECTION

וְהָא אָמַר רַב חִיְיָא בַר אֲשִׁי אָמַר רַב: הֲלָכָה כְּרַבִּי יְהוּדָה,

The Gemara objects: **But doesn't Rav Chiyya bar Ashi say that Rav says: The halacha is in accordance with Rabbi Yehuda,** who prohibits a *davar she'eino miskavein*?

OBJECTION

וְרַב חָנַן בַּר אַמִּי אָמַר שְׁמוּאֵל: הֲלָכָה כְּרַבִּי שְׁמַעוֹן,

And Rav Chanan bar Ami says that Shmuel says: The halacha is in accordance with Rabbi Shimon?

OBJECTION

וְרַב חִיְיָא בַר אָבִין מִתְּנִי כְּלָא גְבָרִי: רַב אָמַר הֲלָכָה כְּרַבִּי יְהוּדָה, וְשְׁמוּאֵל אָמַר הֲלָכָה כְּרַבִּי שְׁמַעוֹן!

And Rav Chiyya bar Avin teaches this dispute **without** mentioning the transmitting **men**, but directly: **Rav says the halacha is in accordance with Rabbi Yehuda, and Shmuel says the halacha is in accordance with Rabbi Shimon!** Thus, Rav clearly holds like Rabbi Yehuda.

RESOLUTION

אָלָא, לְעוֹלָם סֵבֵר רַב: דְּבַר שְׂאִין מִתְּפִיזִין אָסוּר,

Rather, actually Rav holds that an **unintentional act is prohibited** like Rabbi Yehuda,

RESOLUTION

וְתוֹלֵשׁ לֹא הֵינְנוּ גּוֹזְזִים,

and the reason he permits plucking here is because he holds that **plucking is not** considered **shearing** under Torah law,

RESOLUTION

וּבְיוֹם טוֹב הֵינְנוּ טֻעֵמָא דְשָׂרִי — דְּהָהָא לִיה עוֹקֵר דְּבַר מְגִידוּלוֹ כְּלֹאֲחֵר יָד.

and on a Festival, this is the reason that it is permitted to clear the hair with a cleaver: **because it is** considered **uprooting something from its place of growth in an unusual manner**, which is only a Rabbinic prohibition, and they permitted it for the sake of Simchas Yom Tov.

QUESTION

וְתוֹלֵשׁ לֹא הֵינְנוּ גּוֹזְזִים?

The Gemara asks: **And is plucking not** considered **shearing**?

OBJECTION

וְהִתְנַגָּא: הַתּוֹלֵשׁ אֶת הַכֶּנֶף, וְהַקּוֹטֵמוֹ, וְהַמּוֹרְטוֹ — חַיִּיב שְׁלֹשׁ חֲטָאוֹת.

But isn't it taught in a braisa: One who plucks a large feather from the **wing** of a bird on Shabbos, **and one who snips its tip, and one who pulls out its thin threads, is liable to bring three sin-offerings** because he violated three distinct *melachos*?

OBJECTION

ואמר ריש לקיש: תולש — חייב משום גזוז, קוטים — חייב משום מחתך, מקרט — חייב משום
ממחק!

And Reish Lakish says in explanation: One who plucks is liable due to the melacha of shearing; one who snips is liable due to the melacha of cutting; and one who pulls out the threads is liable due to the melacha of smoothing! We see that plucking is indeed classified under shearing!

ANSWER

שאני כנה, דהיינו אורחיה.

The Gemara answers: Plucking a feather from a wing is different, as that is its normal manner of removal, whereas plucking hair from an animal is unusual and not the normal way of shearing.

INFERENCE

ומדרב סבר כרבי יוסי בן המשולם, רבי יוסי בן המשולם סבר לה כרב,

The Gemara notes: And since Rav holds in accordance with Rabbi Yosei ben HaMeshullam that plucking is not shearing, it must be that Rabbi Yosei ben HaMeshullam holds in accordance with Rav in general,

QUESTION

וסבר רבי יוסי בן המשולם דבר שאין מתכוין אסור?

and does Rabbi Yosei ben HaMeshullam really hold that an unintentional act is prohibited?

OBJECTION

והתנא: שתי שערות — עיקרן מאדים, וראשן משחיר, רבי יוסי בן המשולם אומר: גזוז במספרים,
ואינו חושש.

But isn't it taught in a braisa: Regarding a red heifer that had two hairs whose roots were red but whose tops were black, Rabbi Yosei ben HaMeshullam says: One shears the black tops with scissors, and he need not be concerned about violating the prohibition of shearing a consecrated animal. This is because his intent is only to make the heifer fit, showing that Rabbi Yosei ben HaMeshullam permits an unintentional act!

ANSWER

שאני פרה, דלאו בת גיזה היא.

The Gemara answers: A red heifer is different, as it is not subject to shearing under Torah law because it does not have wool, and that is why it is permitted.

OBJECTION

והתנא: "לא תעבד בכור שורך ולא תגזו בכור צאנה", ואין לי אלא שור בעבודה וצאן בגיזה, מנין
ליתן את האמור של זה בזה ואת האמור של זה בזה? תלמוד לומר: "לא תעבד... ולא תגזו"!

The Gemara objects: But isn't it taught in a braisa: The Torah states, 'You shall do no work with the firstborn of your ox, and you shall not shear the firstborn of your flock.' I only know that an ox is prohibited in labor and sheep in shearing; from where do we derive to apply that which is said of this one to that one, and that which is said of that one to this one? The Torah teaches: 'You shall do no work... and you shall not shear', linking them together. Thus, shearing does apply to cattle, including a red heifer!

ANSWER

אָלאַ, שְׂאֵנִי פֶּרֶה, דֶּקְדָּשִׁי בְּדֶק הַבַּיִת הִיא.

Rather, the Gemara suggests: A red heifer is different, as it has the sanctity of items consecrated for Temple maintenance, which are not subject to the Torah prohibition of shearing.

QUESTION

וְהָאֵמַר רַבִּי אֶלְעָזָר: קִדְּשִׁי בְּדֶק הַבַּיִת אֲסוּרִין בְּגִיזָה וְעִבּוּדָה!

The Gemara asks: But doesn't Rabbi Elazar say: Items consecrated for Temple maintenance are prohibited from being sheared or worked with?

ANSWER

מִדְּרַבָּנָן.

The Gemara answers: That prohibition is only by Rabbinic law.

OBJECTION

וְהָאֵיכָא אִיסוּרָא דְּרַבָּנָן!

The Gemara objects: But there is still a Rabbinic prohibition! Why did Rabbi Yosei ben HaMeshullam permit it?

RESOLUTION

אָלאַ, שְׂאֵנִי פֶּרֶה דִּלָּא שְׂכִיחָא.

Rather, the Gemara answers: A red heifer is different because it is uncommon, and the Rabbis did not apply their decree to uncommon cases.

QUESTION

וְלִיחֲלָה לָהּ וְלַפְקָהּ לַחֻלִּין, וְלִיגְזָהּ וְהִדְר לִיקְדָּשָׁה!

The Gemara challenges: But let him desacralize it and remove it to non-sacred status, and shear it, and then re-consecrate it!

ANSWER

דְּמִיתָ יְקָרִיז.

The Gemara answers: Its price is expensive, and it would require a massive sum of money to redeem it.

QUESTION

וְלִיעֲבֹד לָהּ כְּדִשְׁמוּאֵל, דָּאֵמַר שְׁמוּאֵל: הֶקְדֵּשׁ שְׁוֵה מָנָה שְׁחִילָלוֹ עַל שְׁוֵה פְּרוּטָה מְחֻלָּל!

The Gemara asks: But let him act in accordance with Shmuel's ruling, as Shmuel says: A consecrated item worth one hundred dinars that one desacralized upon a coin worth a perutah is desacralized!

ANSWER

אִימּוֹר דָּאֵמַר שְׁמוּאֵל שְׁחִילָלוֹ, לְכַתְּחָלָה מִי אֵמַר?

The Gemara answers: **You can say that Shmuel said** this post facto, that **he has successfully desacralized** it, but **did he say** one may do so **ab initio**? Therefore, he could not rely on this.

RESOLUTION

איבעית אימא: רב סבר לה כרבי יוסי בן המשולם, ורבי יוסי בן המשולם לא סבר לה כרב.

If you wish, say instead: Rav holds in accordance with Rabbi Yosei ben HaMeshullam that plucking is not shearing, but Rabbi Yosei ben HaMeshullam does not hold in accordance with Rav; rather, he permits a *davar she'eino miskavein*.

מִשְׁנָה MISHNAH

MISHNAH

ותולש את השער, ובלבד שלא יזיזנו ממקומו.

The Mishnah taught: And he plucks the hair, provided that he does not move it from its place.

גְּמָרָא GEMARA

STATEMENT

אמר רב אשי אמר ריש לקיש: לא שנו אלא ביד, אבל בכלי — אסור.

Rav Ashi says that Reish Lakish says: They only taught this allowance to pluck by hand, but with an implement, it is prohibited.

OBJECTION

והקתני: עושה מקום בקופיץ מיכן ומיכן!

The Gemara asks: But doesn't the Mishnah teach: He clears space with a cleaver from here and from there? A cleaver is an implement!

RESOLUTION

תני: "לקופיץ".

The Gemara answers: Emend the text and **teach**: He clears space by hand **for the cleaver** to have room to slaughter.

מִשְׁנָה MISHNAH

MISHNAH

וכן תולש את השער לראות מום.

The Mishnah continues: And likewise, one may pluck the hair to see the place of a blemish.

QUESTION

איבעיא להו: לכתחלה או דיעבד?

An inquiry was raised to them: Does this mean he may do so **ab initio**, or only **post facto**?

PROOF

אמר רבי ירמיה: תא שמע, צמר המסופך באוזן — רבי יוסי בן המשוילם אומר: תולשו ומראה את מומו.

Rabbi Yirmeyah said: Come and hear a proof from a braisa: Regarding wool that is tangled in the ear, Rabbi Yosei ben HaMeshullam says: He plucks it and shows its blemish to a specialist.

PROOF

שמע מינה לכתחלה, שמע מינה.

Learn from this that it is permitted **ab initio**. The Gemara concludes: Indeed, learn from this.

PROOF

אמר רב מרי: אף אנן נמי תנינא, וכן התוילש את השער לראות מקום מום.

Rav Mari said: We also learned this in our Mishnah: 'And likewise, one who plucks the hair to see the place of a blemish.'

PROOF

מאי "וכן"? אילימא שלא (יזינו את) [יזינו מ] מקומו — השתא ומה שוחט, דשחיטתו מוכחת עָלָיו, לא יזינו — לראות מקום מום מיבעיא?

What is the meaning of 'and likewise'? If we say it means that he may not move it from its place, now, if for one who is slaughtering, whose slaughtering proves his intent is not to shear, the Mishnah says he may not move it, is it necessary to say this for one who is merely seeing the place of a blemish, where his intent is less obvious?

PROOF

אָלָא לָאו אֵתוּלֵשׁ? שָׁמַע מִינָהּ לְכַתְּחָלָהּ, שָׁמַע מִינָהּ.

Rather, is it not referring to the ruling of Rabbi Yosei ben HaMeshullam that one may pluck **ab initio**? Learn from this that it is permitted **ab initio**. The Gemara concludes: Indeed, learn from this.

משנה MISHNAH

MISHNAH

מתני' שער בכור בעל מום שנשר, והניחו בחלון, ואחר כך שחטו — עקבֵיָא בן מהללאל מתיר,

MISHNAH: Regarding the hair of a blemished firstborn that fell out, and he placed it in a window-niche, and afterwards he slaughtered the animal, Akavya ben Mahalalel permits benefiting from the hair,

עמוד ב' DAF 25B

MISHNAH

וחכמים אוסרין, דברי רבי יהודה.

And the Sages prohibit using the wool; this is the statement of Rabbi Yehuda.

MISHNAH

אמר לו רבי יוסי: לא בזה התיר עקביא בן מהללאל,

Rabbi Yosei said to him: It was not in this case of a slaughtered firstborn that Akavya ben Mahalalel permitted the wool,

MISHNAH

אלא שער בעל מום שנשר והניחו בחלון ואחר כך מת —

rather, it was in the case of the hair of a blemished firstborn that shed on its own while the animal was alive, and he placed it in a window-compartment, and afterwards the animal died without being slaughtered —

MISHNAH

בזה עקביא בן מהללאל מתיר וחכמים אוסרין.

in this case Akavya ben Mahalalel permits the wool, and the Sages prohibit it even after the animal's death.

MISHNAH

צמר המדולדל בבכור, את שנראה עם הגיזה — מותר, ואת שאינו נראה עם הגיזה — אסור.

Regarding wool that is dangling from a firstborn animal, that which appears to be unified with the fleece when the animal is shorn after its death is permitted, and that which does not appear to be unified with the fleece is prohibited.

גמרא GEMARA

INFERENCE

גמ' מפלל דאסר,

The Gemara begins its analysis: **By inference**, Rabbi Yosei's statement implies that Akavya prohibited the wool if the animal was slaughtered. But this is difficult:

QUESTION

השתא במת — שרי, שחטו מיבעיא?

Now, if in a case where the animal died on its own, Akavya permits the shed wool, is it necessary to say that where he slaughtered it, which is a permitted act of slaughter, that the wool is permitted?

RESOLUTION

אָלאַ, לאַ בְּזֶה הַתִּיר עֲקֵבָא וְחֻכָּמִים אוֹסְרִין, שְׁחָטוּ — דְּבָרֵי הַכֹּל שָׂרִי, כִּי פְּלִיגֵי בְּמַת.

Rather, this is what Rabbi Yosei meant: It was not in this case of a slaughtered animal that Akavya permitted and the Sages prohibited, because if he slaughtered it, everyone agrees it is permitted; they only argue in a case where the animal died.

STATEMENT

אָמַר רַבִּי אָסִי אָמַר רִישׁ לָקִישׁ: מַחְלוּקֶת בְּשֶׁהֲתִירוּ מוֹמָחָה,

Rabbi Asi says that Reish Lakish says: The dispute between Akavya and the Sages applies only where an expert had already permitted the animal for slaughter due to its blemish before the wool shed,

EXPLANATION

דָּמַר סָבֵר: גְּזֵרֵינוּ דְּלָמָּא אֵתִי לְשִׁהוּיָהּ, וּמָר סָבֵר: לֹא גְזֵרֵינוּ,

as one Master, the Sages, holds: We decree that the shed wool is prohibited lest he come to delay the slaughtering of the animal in order to collect more shed wool; and one Master, Akavya, holds: We do not decree this.

STATEMENT

אָבֵל לֹא הֲתִירוּ מוֹמָחָה — דְּבָרֵי הַכֹּל אָסוּר.

But if an expert had not permitted it before the wool shed, everyone agrees that the wool is prohibited.

OBJECTION

מֵתִיב רַב שֶׁשֶׁת: בַּעֲלֵי מוֹמִין אוֹסְרִין בְּכֹל שֶׁהוּא, וְרַבִּי יוֹסִי אוֹמֵר: יִבְקֹר.

Rav Sheshet raised an objection from a baraita: Blemished consecrated animals that became mixed up with unblemished ones render the entire mixture prohibited in any amount, and Rabbi Yosei says: Let the matter be investigated.

EXPLANATION

וְהִינֵנוּ בָּהּ: מַאי "יִבְקֹר"? אֲלִימָא דְּבַעַל מוֹם הוּא, וְלִישְׁקָלֶיהָ — מִכָּל דְּתִנָּא קָמָא אָמַר לָאוּ?

And we discussed it: What is the meaning of "let it be investigated"? If we say it means to find which one is the blemished animal and remove it, by inference, does the First Tanna say that even if you remove it, the rest remain prohibited? That makes no sense!

EXPLANATION

אָמַר רַב נַחֲמָן אָמַר רַבָּה בַּר אַבּוּה: הֵכָּא בְּגִיזַת בְּכוֹר בַּעַל מוֹם עֲסָקִינוּ, שְׁנִתְעָרְבוּ בְּגִיזֵי חוּלִין.

Rather, Rav Nachman says that Rabba bar Avuh says: Here we are dealing with the shearings of a blemished firstborn that became mixed up with shearings of chullin.

EXPLANATION

וּמֵאַן תִּנָּא קָמָא? רַבִּי יְהוּדָה הִיא, דְּאָמַר: נִשְׁחָטוּ — אָסְרֵי רַבָּנָן.

And who is the First Tanna who prohibits the mixture? It is Rabbi Yehuda, who says in our Mishnah that even if they were slaughtered, the Rabbis prohibit the wool.

EXPLANATION

וְרַבִּי יוֹסִי לְטַעְמִיהָ, דְּאָמַר: נִשְׁחָטוּ — שָׂרוּ רַבָּנָן.

And Rabbi Yosei is consistent with his own reasoning, as he says: If they were slaughtered, the Rabbis permit the wool.

OBJECTION

וְתַתִּי: "יְבוֹקֵר", מֵאִי "יְבוֹקֵר"? לֹא אִי "מוֹם קָבוֹעַ" אִי "מוֹם עוֹבֵר" הוּא, אֲךָ עַל גֵּב שֶׁלֹּא הִתִּירוּ מוֹמָהּ.

And yet it teaches: "Let it be investigated." What is the meaning of "let it be investigated"? Is it not to see whether it is a permanent blemish or a temporary blemish, and if it is permanent, the wool is permitted, even though an expert had not yet permitted it before the wool fell off? This is a kasha on Reish Lakish!

RESOLUTION

אָמַר רָבָא: לֹא; יְבוֹקֵר, אִי הִתִּירוּ מוֹמָהּ — אִין, וְאִי לָא — לָא.

Rava said: No; "let it be investigated" means to check if an expert had permitted it before the wool fell off; if yes, it is permitted, and if not, no.

STATEMENT

כִּי סָלִיק רַבִּין, אָמַרָה לְשִׁמְעָתָא קַמִּיה דְּרַבִּי יִרְמְיָהּ.

When Ravin went up from Bavel to Eretz Yisrael, he said this teaching of Rav Nachman before Rabbi Yirmeyah.

OBJECTION

אָמַר: בְּבִלְאִי טַפְשָׁאִי, מְשוּם דִּיתְבִּי בְּאַרְעָא דְחֹשׁוּכָא אָמְרִי שְׁמַעְתָּא דְּמַחֲשָׁכֵין!

Rabbi Yirmeyah said: Foolish Babylonians! Because they dwell in a dark land, they say dark, unclear teachings!

EXPLANATION

לֹא שְׁמִיעַ לָהּ הָא דְאָמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: מַחֲלוּקָת בְּשִׁבְדָּק וְלֹא מִצָּא.

Did they not hear that which Rabbi Chiyya bar Abba says that Rabbi Yochanan says: The dispute in the baraita is actually about the animals themselves, where he searched the flock for the blemished animal and did not find it?

PROOF

וְקָמִיפְלָגִי בְּפִלּוּגְתָּא דְּרַבִּי מֵאִיר וְרַבְּנָן, דִּתְנִן, שְׁהָהּ רַבִּי מֵאִיר אוֹמֵר: כֹּל דְּכֹר שְׁהָהּ בְּחֻקָּת טוּמְאָה — לְעוֹלָם הוּא בְּטוּמְאוֹתוֹ, עַד שְׁתִּיּוּדַע הַטּוּמְאָה.

And they argue in the dispute of Rabbi Meir and the Rabbis, as we learned in a Mishnah: For Rabbi Meir would say: Any object that was in a presumption of tumah remains forever in its tumah until the location of the tumah becomes known.

PROOF

וְחֻכָּמִים אוֹמְרִים: חוּפֵר עַד שְׁמַגִּיעַ לְסֵלַע אוֹ לְבִתּוּלָהּ.

And the Sages say: He digs until he reaches bedrock or virgin soil, and if he finds nothing, we assume it is tahor. Here too, the Sages hold that since he searched and did not find the blemished animal, we assume it is gone.

STATEMENT

רבי אסי אומר רבי יוחנן: מחלוקת בשפדק ומצא, וקמיפלגי בפלוגתא דרבי ורבן שמעון בן גמליאל.

Rabbi Asi says that Rabbi Yochanan says: The dispute is where he searched and found one blemished animal, and they argue in the dispute of Rabbi and Rabban Shimon ben Gamliel.

PROOF

דתניא: שדה שאבד בה קבר, נכנס בתוכה — טמא.

As it is taught in a braisa: A field in which a grave was lost, anyone who enters into it is tamei.

PROOF

נמצא בתוכה קבר, נכנס לתוכה — טהור, שאני אומר: הוא קבר שאבד הוא קבר שנמצא, דברי רבי.

If a grave was found in it, anyone who enters into it is tahor, because I say: The grave that was lost is the very same grave that was found; this is the statement of Rabbi.

PROOF

רבן שמעון בן גמליאל אומר: תיבדק כל השדה כולה.

Rabban Shimon ben Gamliel says: The entire field must be searched to ensure there is not another grave.

QUESTION

ורבי אסי, מאי טעמא לא אומר כרבי חייא בר אבא?

The Gemara asks: And Rabbi Asi, what is the reason he did not say like Rabbi Chiyya bar Abba that they searched and did not find?

ANSWER

אמר לה: בשלמא גבי טומאה, אימר בא עורב ונטלה, בא עכבר ונטלה,

He could say to you: Granted regarding tumah, we can say a raven came and took it, or a mouse came and took it, which is why the Sages say it is gone;

ANSWER

אלא הקא — פעל מום להיכא אזיל?

but here, where did the blemished animal go? It could not have just vanished from the flock!

ANSWER

ואידך? אימר מום עובר תהו ואיתסי.

And the other Sage, Rabbi Chiyya? He says: We can say it was a temporary blemish and it healed, which is why it is no longer found.

QUESTION

ורבי חייא בר אבא מאי טעמא לא אומר כרבי אסי?

And Rabbi Chiyya bar Abba, what is the reason he did not say like Rabbi Asi that they found one?

ANSWER

אמר לך: בשלמא שדה, דרפה למיקבר בה, כי היכי דקבר בה האי — קבר אינש אחריןא.

He could say to you: Granted a field, whose way is to bury in it, just as this person buried in it, another person might have also **buried in it**, which is why Rabban Shimon ben Gamliel is concerned;

ANSWER

אלא קדשים, כיון דבדקי לו וקיימי, דרפיהו למיפל בהו מומא?

but consecrated animals, since they stand as checked and unblemished, is it their way to fall into blemishes so easily that we should assume another one became blemished?

ANSWER

ואידך — אגב דמנגחי אהדדי, שכיח בהו מומא.

And the other Sage, Rabbi Asi? He says: Since they gore one another, blemishes are common among them.

OBJECTION

מיתיבי: התוילש צמר מככור תם, אף על פי שנולד בו מום ושחטו — אסור.

They raised an objection: One who plucks wool from an unblemished firstborn, even though a blemish subsequently developed in it and he slaughtered it, the wool is prohibited.

INFERENCE

טעמא דתם,

The reason it is prohibited is because it was plucked when it was **unblemished**,

SUMMARY

The Gemara resolves the contradiction in Rav's rulings by explaining that plucking hair is not considered shearing under Torah law because it is an unusual manner of removal, and the Rabbis permitted it here for Simchas Yom Tov. In analyzing the opinion of Rabbi Yosei ben HaMeshullam regarding cutting the black tips of hairs on a red heifer, the Gemara clarifies that a red heifer only has the sanctity of items consecrated for Temple maintenance, which are not subject to the Torah prohibition of shearing, and the Rabbis did not apply their Rabbinic decree to such an uncommon case. Finally, the Gemara addresses the practical application of the Mishnah's heter, establishing that plucking is only permitted by hand, and emends the Mishnah's language regarding the cleaver accordingly.

The Gemara is bothered by how we can allow plucking hair to see a blemish or prepare for slaughter, and we delve into the classic yeshivish shakla v'tarya of *davar she'eino miskavein*, an action that brings about an unintended result. We see how the Chachamim carefully weigh the exact nature of our intentions, the inevitability of the outcome, and whether a situation is common or uncommon. It all comes down to a deep precision in how we define our actions and what we are actually trying to accomplish.

In our own *avodas Hashem*, we often find ourselves in situations where we want to do something good, but it might bring along some side effects or unintended consequences. Sometimes we hesitate to act because we are afraid of the 'messiness' or the secondary outcomes of our choices. The sugya teaches us that Hashem looks at the very definition of our actions. If your heart is set on doing a mitzvah, on bringing clarity and holiness into the world, you must learn the halachic guidelines of what is permitted and then move forward with confidence, without letting the fear of unintended side effects paralyze your growth.

Today, when you face a decision where doing the right thing might cause some minor, unintended complications, don't let it stop you. Consult the halacha, clarify your true intention to do the *ratzon Hashem*, and then act with a whole heart.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֵׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדֵי בְּחִרְבָּנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אִמְרָתִי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְהֶ אִיעֲצָה עָלַי עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:

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.'