חוּמָּשׁ עִם רַשִּׁ"י · נח · שְׁלִישִׁי

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.

פָּסוּק א

Pasuk 1

וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת הַתֵּבָה
And it was the flood forty days upon the earth and increased the waters and they lifted — the ark

וַתָּרָם מֵעַל הָאָרֶץ׃
and it rose from above the earth

רַשִּׁ"י

וַתָּרָם מֵעַל הָאָרֶץ. מְשֻׁקַּעַת הָיְתָה בַּמַּיִם י"א אַמָּה כִּסְפִינָה טְעוּנָה הַמְשֻׁקַּעַת מִקְצָתָהּ בַּמַּיִם; וּמִקְרָאוֹת שֶׁלְּפָנֵינוּ יוֹכִיחוּ׃
And it was lifted from above. Submerged it was in the water eleven cubits like a ship laden that is submerged part of it in the water; and verses that are before us will prove

פָּסוּק ב

Pasuk 2

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל הָאָרֶץ וַתֵּלֶךְ הַתֵּבָה עַל פְּנֵי הַמָּיִם׃
And swelled the waters and increased greatly upon the earth and drifted the ark upon the surface of the waters

רַשִּׁ"י

וַיִּגְבְּרוּ. מֵאֲלֵיהֶן׃
And they prevailed by themselves

פָּסוּק ג

Pasuk 3

וְהַמַּ֗יִם גָּבְר֤וּ מְאֹד֙ מְאֹ֔ד עַל־הָאָ֖רֶץ וַיְכֻסּ֣וּ כָל־הֶהָרִ֗ים הַגְּבֹהִ֛ים אֲשֶׁ֥ר

And the waters swelled very much upon the earth and were covered all the mountains the high that

תַּ֖חַת כָּל־הַשָּׁמָ֑יִם׃

under all the heavens

פָּסוּק ד

Pasuk 4

חֲמֵ֣שׁ עֶשְׂרֵ֤ה אַמָּה֙ מִלְמַ֔עְלָה גָּבְר֖וּ הַמָּ֑יִם וַיְכֻסּ֖וּ הֶהָרִֽים׃

Five cubits ten from above swelled the waters and were covered the mountains

רַ"שִׁ"י

חמש עשרה אמה מלמעלה. לְמַעְלָה שֶׁל גֹּבַהּ כָּל הֶהָרִים, לְאַחַר שֶׁהָשְׁווּ

Five ten cubits from above above of the height of all the mountains after that were leveled

הַמַּ֖יִם לְרָאשֵׁ֥י הֶהָרִֽים׃

the waters to the tops of the mountains

פָּסוּק ה

Pasuk 5

וַיִּגְוַ֗ע כָּל־בָּשָׂר֙ הָרֹמֵ֣שׂ עַל־הָאָ֔רֶץ בָּע֖וֹף וּבַבְּהֵמָ֑ה וּבַחַיָּ֔ה

And expired all flesh that moved upon the earth among the birds and among the cattle and among the beasts

וּבְכָל־הָאָדָֽם׃ הַשֶּׁ֣רֶץ הַשֹּׁרֵ֔ץ עַל־הָאָ֖רֶץ וְכֹ֥ל

and among all the swarming things that swarm upon the earth and all mankind

פָּסוּק ו

Pasuk 6

כֹּ֚ל אֲשֶׁ֣ר נִשְׁמַת־ר֣וּחַ חַיִּ֔ים בְּאַפָּ֖יו מִכֹּ֣ל אֲשֶׁ֣ר בֶּחָרָבָ֑ה מֵֽתוּ׃

all that the breath of the spirit of life was in his nostrils from all that was on dry land died

רַ"שִׁ"י

נשמת רוח חיים. נְשָׁמָה שֶׁל רוּחַ חַיִּים:

the breath of the spirit of life the breathing of the spirit of life

רַ"שִׁ"י

אשר בחרבה. וְלֹא דָגִים שֶׁבַּיָּם סנה' ק"ח :

that was in the dry land and not the fish that are in the sea Sanhedrin 108a

פָּסוּק ז

Pasuk 7

וַיִּמַּ֗ח אֶת־כָּל־הַיְקוּם֙ אֲשֶׁ֣ר עַל־פְּנֵי־הָאֲדָמָ֔ה מֵאָדָ֖ם עַד־בְּהֵמָ֑ה עַד

And He blotted out — all the existence which upon the face of the earth from man to animal to

רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן הָאָרֶץ וַיִּשָּׁאֶר אַךְ נֹחַ
Noach only and there remained the earth from and they were blotted out the heavens bird of and to creeping thing

וַאֲשֶׁר אִתּוֹ בַּתֵּבָה׃
in the ark were with him and those who

רַשִׁ"י

וימח. לְשׁוֹן וַיִּפְעַל הוּא וְאֵינוֹ לָשׁוֹן וַיִּפָּעֵל, וְהוּא מִגְּזֶרֶת וַיִּפֶן
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

וַיִּבֶן כָּל תֵּבָה שֶׁסּוֹפָהּ ה"א, כְּגוֹן בָּנָה, מָחָה, קָנָה, כְּשֶׁהוּא נוֹתֵן וָי"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

בְּרֹאשָׁהּ, נָקוּד בְּחִירִק תַּחַת הַיו"ד׃
the Yud under with a Chireq it is vocalized at its beginning

רַשִׁ"י

אך נח. לְבַד נֹחַ, זֶהוּ פְּשׁוּטוֹ; וּמִ"א גּוֹנֵחַ וְכוֹהֶה דָּם מִטַּרַח
from the trouble of blood and spitting groaning and Midrashically its plain meaning this is Noah alone Noah only

הַבְּהֵמוֹת וְהַחַיּוֹת. וְיֵ"א שֶׁאִחֵר מְזוֹנוֹת לָאֲרִי וְהִכִּישׁוֹ, וְעָלָיו
and regarding him and it struck him for the lion food that he delayed and some say and the wild beasts the domestic animals

נֶאֱמַר הֵן צַדִּיק בָּאָרֶץ יִשָּׁלֵם משלי יא׃
eleven Mishlei will be repaid on the earth the righteous behold it is said

פָּסוּק ח

Pasuk 8

וַיִּגְבְּרוּ הַמַּיִם עַל הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם׃
days and one hundred fifty the earth upon the waters And they swelled

פָּסוּק ט

Pasuk 9

וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֵת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר
that the domestic animals all and — the wild beasts all and — Noach — God And remembered

אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל הָאָרֶץ וַיָּשֹׁכּוּ הַמָּיִם׃
the waters and subsided the earth over a wind God and caused to pass in the ark were with him

רַשִׁ"י

ויזכור אלהים. זֶה הַשֵּׁם מִדַּת הַדִּין הוּא, וְנֶהְפְּכָה 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 תְּפִלַּת הַצַּדִּיקִים; וְרִשְׁעָתָן שֶׁל רְשָׁעִים הוֹפֶכֶת מִדַּת רַחֲמִים
mercy the attribute of turns wicked people of and the wickedness the righteous the prayer of means of by

לְמִדַּת הַדִּין, שֶׁנֶּאֱמַר וַיַּרְא 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

אֶמְחֶה, ברא' ו' וְהוּא שֵׁם מִדַּת רַחֲמִים׃
mercy the attribute of is the Name of and that six Genesis I will blot out

רַשִׁ"י

ויזכור אלהים את נח וגו'. מַה זָּכַר לָהֶם לַבְּהֵמוֹת? זְכוּת, שֶׁלֹּא
And He remembered God — Noach etc. What did He remember for them for the animals the merit that not

הִשְׁחִיתוּ דַרְכָּם קֹדֶם לָכֵן וְשֶׁלֹּא שִׁמְּשׁוּ בַּתֵּבָה:
did they corrupt their way before this and that not did they mate in the Ark

רַשִׁ"י

ויעבר אלהים רוח. רוּחַ תַּנְחוּמִין וְהַנָּחָה עָבְרָה לְפָנָיו:
And passed God a wind a spirit of consolation and relief passed before Him

רַשִׁ"י

על הארץ. עַל עִסְקֵי הָאָרֶץ:
over the earth because of the matters of the earth

רַשִׁ"י

וישכו. כְּמוֹ כְּשֹׁךְ חֲמַת הַמֶּלֶךְ אסתר ב' לְשׁוֹן הַנָּחַת חֵמָה:
And they assuaged like when was assuaged the wrath of the king Esther two an expression of abatement of anger

פָּסוּק י׳

Pasuk 10

וַיִּסָּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם וַיִּכָּלֵא הַגֶּשֶׁם מִן
And were stopped up the fountains of the deep and the floodgates of the heavens and was restrained the rain from

הַשָּׁמָיִם:
the heavens

רַשִׁ"י

ויסכרו מעינות. כְּשֶׁנִּפְתְּחוּ כְּתִיב כָּל מַעְיְנֹת; וְכָאן אֵין כְּתִיב כָּל, לְפִי
And were stopped up the fountains when they opened it is written all fountains of and here there is not written all because

שֶׁנִּשְׁתַּיְּרוּ מֵהֶם אוֹתָן שֶׁיֵּשׁ בָּהֶם צֹרֶךְ לָעוֹלָם, כְּגוֹן חַמֵּי טְבֶרְיָא וְכַיּוֹצֵא בָּהֶן:
that were left of them those that there is need in them for the world such as the hot springs of Tiveriah and similar to them

רַשִׁ"י

ויכלא. וַיִּמָּנַע כְּמוֹ לֹא תִכְלָא רַחֲמֶיךָ תהלים מ' , לֹא יִכָּלֶה
And was restrained And was withheld as in You will not withhold Your mercies Tehillim chapter 40 , will not withhold

מִמְּךָ ברא' כג :
from you Bereishis chapter 23

פָּסוּק י״א

Pasuk 11

וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ הַמַּיִם מִקְצֵה
And returned the waters from upon the earth going and returning and decreased the waters at the end of

חֲמִשִּׁים וּמְאַת יוֹם:
fifty and one hundred days

רַשִׁ"י

מקצה חמשים ומאת יום. הִתְחִילוּ לַחֲסֹר וְהוּא אֶחָד בְּסִיוָן. כֵּיצַד?
At the end of fifty and one hundred days they began to decrease and that the first in Sivan how so

בְּכ"ז בְּכִסְלֵו פָּסְקוּ הַגְּשָׁמִים, הֲרֵי ג' מִכִּסְלֵו וְכ"ט מִטֵּבֵת הֲרֵי
on the twenty-seventh of Kislev ceased the rains behold three days from Kislev and twenty-nine from Teves behold

ל"ב, וּשְׁבָט וַאֲדָר וְנִיסָן וְאִיָּר קי"ח, הֲרֵי ק"נ:
thirty-two and Shevat and Adar and Nissan and Iyar one hundred eighteen behold one hundred fifty

פָּסוּק יב

Pasuk 12

וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי
and rested the ark in the month the seventh on seven ten day of the month upon the mountains of

אֲרָרָט:
Ararat

רַשִׁ"י

בחדש השביעי. סִיוָן, וְהוּא שְׁבִיעִי לְכִסְלֵו שֶׁבּוֹ פָּסְקוּ הַגְּשָׁמִים:
In the month the seventh Sivan and it is seventh to Kislev that in it stopped the rains

רַשִׁ"י

בשבעה עשר יום. מִכָּאן אַתָּה לָמֵד שֶׁהָיְתָה הַתֵּבָה מְשָׁקַעַת בַּמַּיִם י"א אַמָּה,
On the seventeenth day · from here you learn that was the Ark submerged in the water eleven cubits

שֶׁהֲרֵי כְּתִיב בָּעֲשִׂירִי בְּאֶחָד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הֶהָרִים, זֶה אָב, שֶׁהִיא עֲשִׂירִי
for behold it is written in the tenth on the first of the month the tops of the mountains were seen this Av which is tenth

לְמַרְחֶשְׁוָן יְרִידַת גְּשָׁמִים, וְהֵם הָיוּ גְּבוֹהִים עַל הָהָרִים חֲמֵשׁ עֶשְׂרֵה אַמָּה,
to Marcheshvan from the descent of rains and they were high above the mountains fifteen · cubits

וְחָסְרוּ מִיּוֹם אֶחָד בְּסִיוָן עַד אֶחָד בְּאָב חֲמֵשׁ עֶשְׂרֵה אַמָּה לְשִׁשִּׁים יוֹם, הֲרֵי
and they decreased from the day of one in Sivan until the first in Av fifteen · cubits for sixty days behold

אַמָּה לְד' יָמִים, נִמְצָא, שֶׁבְּי"ו בְּסִיוָן לֹא חָסְרוּ אֶלָּא ד' אַמּוֹת וְנָחָה
a cubit for four days it turns out that on the sixteenth in Sivan did they decrease not but four cubits and rested

הַתֵּבָה לְיוֹם הַמָּחֳרָת; לָמַדְתָּ, שֶׁהָיְתָה מְשָׁקַעַת י"א אַמָּה בַּמַּיִם שֶׁעַל רָאשֵׁי
the Ark on the day of the morrow you have learned that it was submerged eleven cubits in the water that was above the tops of

הֶהָרִים:
the mountains

פָּסוּק יג

Pasuk 13

וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי בְּאֶחָד לַחֹדֶשׁ
and the waters were going and diminishing until the month the tenth in the tenth on the first of the month

נִרְאוּ רָאשֵׁי הֶהָרִים:
were seen the tops of the mountains

רַשִׁ"י

בעשירי נראו ראשי ההרים. זֶה אָב, שֶׁהוּא עֲשִׂירִי לְמַרְחֶשְׁוָן שֶׁהִתְחִיל הַגֶּשֶׁם.

the rain when began from Marcheshvan the tenth which is is Av this the mountains the tops of were seen In the tenth

וְאִם תֹּאמַר הוּא אֱלוּל, וַעֲשִׂירִי לְכִסְלֵו שֶׁפָּסַק הַגֶּשֶׁם, כְּשֵׁם שֶׁאַתָּה אוֹמֵר בַּחֹדֶשׁ

in the month say that you just as the rain when stopped from Kislev and the tenth Elul it is you say and if

הַשְּׁבִיעִי סִיוָן, וְהוּא שְׁבִיעִי לַהַפְסָקָה – אִי אֶפְשָׁר לוֹמַר כֵּן, עַל כָּרְחֲךָ

your compulsion by so to say · it is impossible from the stopping the seventh and it is is Sivan the seventh

שְׁבִיעִי אִי אַתָּה מוֹנֶה אֶלָּא לַהַפְסָקָה, שֶׁהֲרֵי לֹא כָלוּ אַרְבָּעִים יוֹם שֶׁל יְרִידַת

the falling of of days forty ended not for behold from the stopping except count you do not seventh

גְּשָׁמִים, וּמֵאָה וַחֲמִשִּׁים שֶׁל תִּגְבֹּרֶת הַמַּיִם עַד אֶחָד בְּסִיוָן; וְאִם אַתָּה אוֹמֵר

say you and if in Sivan the first until the waters the prevailing of of and fifty and one hundred rains

שְׁבִיעִי לַיְרִידָה, אֵין זֶה סִיוָן, וְהָעֲשִׂירִי אִי אֶפְשָׁר לִמְנוֹת אֶלָּא לַיְרִידָה, שֶׁאִם

for if from the falling except to count · it is impossible and the tenth Sivan this is not from the falling seventh

אַתָּה אוֹמֵר לַהַפְסָקָה וְהוּא אֱלוּל, אִי אַתָּה מוֹצֵא בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ

dried up of the month on the first in the first find you do not Elul and it is from the stopping say you

הַמַּיִם מֵעַל הָאָרֶץ; שֶׁהֲרֵי מִקֵּץ אַרְבָּעִים יוֹם מִשֶּׁנִּרְאוּ רָאשֵׁי הָהָרִים

the mountains the tops of from when were seen days forty at the end of for behold the earth from off the waters

שִׁלַּח אֶת הָעוֹרֵב וְכ"א יוֹם הוֹחִיל בִּשְׁלִיחוּת הַיּוֹנָה, הֲרֵי שִׁשִּׁים יוֹם

days sixty behold the dove in the sending of he waited days and twenty-one the raven — he sent forth

מִשֶּׁנִּרְאוּ רָאשֵׁי הָהָרִים עַד שֶׁחָרְבוּ פְּנֵי הָאֲדָמָה. וְאִם תֹּאמַר בֶּאֱלוּל

in Elul you say and if the ground the face of that dried up until the mountains the tops of from when were seen

נִרְאוּ, נִמְצָא שֶׁחָרְבוּ בְּמַרְחֶשְׁוָן וְהוּא קוֹרֵא אוֹתוֹ רִאשׁוֹן, וְאֵין זֶה אֶלָּא תִּשְׁרֵי,

Tishri except this and is not first it calls and it in Marcheshvan that they dried up it is found they were seen

שֶׁהוּא רִאשׁוֹן לִבְרִיאַת עוֹלָם, וְלִרְבִּי יְהוֹשֻׁעַ הוּא נִיסָן:

Nisan it is Yehoshua and according to Rabbi world to the creation of first which is

פָּסוּק יד

Pasuk 14

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת חַלּוֹן הַתֵּבָה אֲשֶׁר

which the ark the window of — Noach and he opened day forty at the end of And it was

עָשָׂה:

he had made

רַשִׁ"י

מקץ ארבעים יום. מִשֶּׁנִּרְאוּ רָאשֵׁי הָהָרִים:

the mountains the tops of from when were seen days forty At the end of

רַשִׁ"י

את חלון התבה אשר עשה. לְצֹהַר, וְלֹא זֶה פֶּתַח הַתֵּבָה הֶעָשׂוּי לְבִיאָה

for entry which was made the Ark the entrance of this is and not for light he made which the Ark the window of —

וִיצִיאָה:

and exit

פָּסוּק טו

Pasuk 15

וַיְשַׁלַּח אֶת הָעֹרֵב וַיֵּצֵא יָצוֹא וָשׁוֹב עַד יִבְּשֹׁת הַמַּיִם מֵעַל
And he sent — the raven and it went out going out and returning until the drying of the waters from upon

הָאָרֶץ׃
the earth

רַשִׁ״י

יצוא ושוב. הוֹלֵךְ וּמַקִּיף סְבִיבוֹת הַתֵּבָה, וְלֹא הָלַךְ בִּשְׁלִיחוּתוֹ, שֶׁהָיָה חוֹשְׁדוֹ
going forth and returning going circling and around the Ark and not did go on its mission for he was suspecting him

עַל בַּת זוּגוֹ, כְּמוֹ שֶׁשָּׁנִינוּ בְּאַגָּדַת חֶלֶק סנה' ק"ח׃
concerning the female of its mate just as we learned in the Agadah of Chelek Sanhedrin 108

רַשִׁ״י

עד יבשת המים. פְּשׁוּטוֹ כְּמַשְׁמָעוֹ. אֲבָל מִדְרַשׁ אַגָּדָה מוּכָן
Until the drying of the waters its plain meaning is according to-its-implication but the Midrashic exposition of Aggadah prepared

הָיָה הָעוֹרֵב לִשְׁלִיחוּת אַחֶרֶת בַּעֲצִירַת גְּשָׁמִים בִּימֵי אֵלִיָּהוּ, שֶׁנֶּאֱמַר וְהָעֹרְבִים
was the raven for a mission another during the withholding of rain in the days of Eliyahu as it is said and the ravens

מְבִאִים לוֹ לֶחֶם וּבָשָׂר מ"א י"ז׃
were bringing to him bread and meat Melachim Aleph seventeen

פָּסוּק ט ז

Pasuk 16

וַיְשַׁלַּח אֶת הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקַלּוּ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה׃
And he sent — the dove from with him to see whether subsided the waters from upon the face of the ground

רַשִׁ״י

וישלח את היונה. לְסוֹף ז' יָמִים שֶׁהֲרֵי כְּתִיב וַיָּחֶל עוֹד ז' יָמִים אֲחֵרִים,
And he sent — the dove at the end of seven days for behold it is written And he stayed yet seven days other

מִכְּלַל זֶה אַתָּה לָמֵד שֶׁאַף בָּרִאשׁוֹנָה הוֹחִיל ז' יָמִים׃
from the implication of this you learn that even on the first occasion he waited seven days

רַשִׁ״י

וישלח. אֵין זֶה לְשׁוֹן שְׁלִיחוּת אֶלָּא לְשׁוֹן שִׁלּוּחַ, שִׁלְּחָהּ
And he sent forth is not this an expression of sending on a mission but rather an expression of sending away he sent her away

לָלֶכֶת לְדַרְכָּהּ, וּבְזוֹ יִרְאֶה אִם קָלוּ הַמַּיִם, שֶׁאִם תִּמְצָא מָנוֹחַ לֹא
to go on her way and through this he would see if abated the waters for if she would find a resting place not

תָּשׁוּב אֵלָיו׃
would she return to him

פָּסוּק י ז

Pasuk 17

וְלֹא מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל הַתֵּבָה כִּי
and not found the dove a resting place for the sole of its foot and it returned to him to the ark for

מַיִם עַל פְּנֵי כָל הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ
her and he brought and he took her his hand and he sent forth the earth all the surface of was upon water

אֵלָיו אֶל הַתֵּבָה׃
the ark to to him

פָּסוּק יח

Pasuk 18

וַיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיֹּסֶף שַׁלַּח אֶת הַיּוֹנָה מִן הַתֵּבָה׃
the ark from the dove — to send and he added other days seven yet And he waited

רַשִּׁ"י

ויחל. לְשׁוֹן הַמְתָּנָה, וְכֵן לִי שָׁמְעוּ וְיִחֲלוּ אִיּוֹב כ"ט , וְהַרְבֵּה יֵשׁ
there are and many twenty nine Iyov and waited they listened To me and so waiting an expression of And he stayed

בַּמִּקְרָא׃
in the Scripture

פָּסוּק יט

Pasuk 19

וַתָּבֹא אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב וְהִנֵּה עֲלֵה זַיִת טָרָף בְּפִיהָ
in her mouth plucked an olive tree a leaf of and behold evening at the time of the dove to him And she came

וַיֵּדַע נֹחַ כִּי קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ׃
the earth from upon the waters subsided that Noach and he knew

רַשִּׁ"י

טרף בפיה. אוֹמֵר אֲנִי שֶׁזָּכָר הָיָה, לְכֵן קוֹרְאוֹ פְּעָמִים לְשׁוֹן זָכָר
masculine in the language of sometimes it calls it therefore it was that a male I say in her mouth plucked

וּפְעָמִים לְשׁוֹן נְקֵבָה, לְפִי שֶׁכָּל יוֹנָה שֶׁבַּמִּקְרָא לְשׁוֹן נְקֵבָה, כְּמוֹ כְּיוֹנִים
like doves like feminine is language of that is in Scripture dove that all because feminine in the language of and sometimes

עַל אֲפִיקֵי מָיִם רֹחֲצוֹת שִׁיר ה' , כְּיוֹנֵי הַגַּאָיוֹת כֻּלָּם הֹמוֹת יחז' ז' וּכְמוֹ
and like 7 Yechezkel moaning all of them the valleys like doves of 5 Shir washing themselves water brooks of by

כְּיוֹנָה פוֹתָה הושע ז' :
7 Hoshea silly like a dove

רַשִּׁ"י

טרף. חָטַף. וּמִדְרַשׁ אַגָּדָה עיר' י"ח לְשׁוֹן מָזוֹן; וְדָרְשׁוּ בְּפִיהָ
in her mouth and they expounded food an expression of 18 Eruvin exposition and the Midrashic it snatched plucked

לְשׁוֹן מַאֲמָר, אָמְרָה יִהְיוּ מְזוֹנוֹתַי מְרוֹרִין כְּזַיִת בְּיָדוֹ שֶׁל הַקָּבָ"ה
the Holy One Blessed Be He of in the hand like an olive bitter my sustenance let be she said speech an expression of

וְלֹא מְתוּקִין כִּדְבַשׁ בִּידֵי בָּשָׂר וָדָם:
and blood flesh by the hands of like honey sweet and not

פָּסוּק כ

Pasuk 20

וַיִּיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים וַיְשַׁלַּח אֶת הַיּוֹנָה וְלֹא יָסְפָה שׁוּב

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

אֵלָיו עוֹד׃

to him anymore

רַשִּׁ"י

וייחל. הוּא לְשׁוֹן וַיָּחֶל, אֶלָּא שֶׁזֶּה לְשׁוֹן וַיִּפְעַל וְזֶה לְשׁוֹן

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

וַיִּתְפַּעֵל, וַיָּחֶל – וַיַּמְתֵּן; וַיִּיָּחֶל – וַיִּתְמַהְתֵּן׃

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

פָּסוּק כא

Pasuk 21

וַיְהִי בְּאַחַת וְשֵׁשׁ מֵאוֹת שָׁנָה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל

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

הָאָרֶץ וַיָּסַר נֹחַ אֶת מִכְסֵה הַתֵּבָה וַיַּרְא וְהִנֵּה חָרְבוּ פְּנֵי

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

הָאֲדָמָה׃

the ground

רַשִּׁ"י

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

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

רַשִּׁ"י

חרבו. נַעֲשָׂה כְּמִין טִיט, שֶׁקָּרְמוּ פָּנֶיהָ שֶׁל מַעְלָה׃

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

פָּסוּק כב

Pasuk 22

וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ׃

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

רַשִּׁ"י

בשבעה ועשרים. יְרִידָתָן בַּחֹדֶשׁ הַשֵּׁנִי בְּי"ז בַּחֹדֶשׁ, אֵלּוּ י"א יָמִים

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

שֶׁהַחַמָּה יְתֵרָה עַל הַלְּבָנָה, שֶׁמִּשְׁפַּט דּוֹר הַמַּבּוּל שָׁנָה תְּמִימָה הָיָה׃

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

רַשִּׁ"י

יבשה. נַעֲשָׂה גָּרִיד כְּהִלְכָתָהּ׃

was dried it became hard ground according to its manner

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.

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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.

עַמּוּד א׳ DAF 25A

STATEMENT

מוּתָּר.

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

QUESTION

וּמִי אָמַר רַב הָכִי?

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

OBJECTION

וְהָא אָמַר רַב חִיָּיא בַּר אָשֵׁי מִשְּׁמֵיהּ דְּרַב: מְסוֹכַּרְיָא דְּנַזְיָיתָא אָסוּר לְהַדּוֹקֵיהּ בְּיוֹמָא טָבָא!

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

בְּהָהִיא, אֲפִילּוּ רַבִּי שִׁמְעוֹן מוֹדֶה, דְּאַבָּיֵי וְרָבָא דְּאָמְרִי תַּרְוַיְיהוּ: מוֹדֶה רַבִּי שִׁמְעוֹן בִּפְסִיק רֵישֵׁיהּ וְלָא יָמוּת.

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 חִיָּיא בַּר אָשֵׁי 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 חָנָן בַּר אַמֵּי אָמַר שְׁמוּאֵל: הֲלָכָה כְּרַבִּי שִׁמְעוֹן,

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

OBJECTION

וְרַב חִיָּיא בַּר אָבִין מַתְנֵי בְּלָא גַּבְרֵי: רַב אָמַר הֲלָכָה כְּרַבִּי יְהוּדָה, וּשְׁמוּאֵל אָמַר הֲלָכָה כְּרַבִּי שִׁמְעוֹן!

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

אֶלָּא, לְעוֹלָם סָבַר רַב: דָּבָר שֶׁאֵין מִתְכַּוֵּין אָסוּר,

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

RESOLUTION

וְתוֹלֵשׁ לָאו הַיְינוּ גּוֹזֵז,

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

RESOLUTION

וּבְיוֹם טוֹב הַיְינוּ טַעְמָא דִּשְׁרֵי — דְּהָוֵה לֵיהּ עוֹקֵר דָּבָר מִגִּידּוּלוֹ כִּלְאַחַר 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 לָאו הַיְינוּ גּוֹזֵז?

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

OBJECTION

וְהָתַנְיָא: הַתּוֹלֵשׁ אֶת הַכָּנָף, וְהַקּוֹטֵמוֹ, וְהַמּוֹרְטוֹ — חַיָּיב שָׁלֹשׁ חַטָּאוֹת.

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

וְאָמַר רֵישׁ לָקִישׁ: תּוֹלֵשׁ — חַיָּיב מִשּׁוּם גּוֹזֵז, קוֹטֵם — חַיָּיב מִשּׁוּם מְחַתֵּךְ, מְמָרֵט — חַיָּיב מִשּׁוּם מְמַחֵק!

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

שָׁאנֵי כָּנָף, דְּהַיְינוּ אוֹרְחֵיהּ.

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

וּמִדְּרַב סָבַר כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם, רַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם סָבַר לַהּ כְּרַב,

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

וְסָבַר רַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם דָּבָר שֶׁאֵין מִתְכַּוֵּין אָסוּר?

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

OBJECTION

וְהָתַנְיָא: שְׁתֵּי שְׂעָרוֹת — עִיקָּרָן מַאֲדִים, וְרֹאשָׁן מַשְׁחִיר, רַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם אוֹמֵר: גּוֹזֵז בְּמִסְפָּרַיִם, וְאֵינוֹ חוֹשֵׁשׁ.

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

שָׁאנֵי פָּרָה, דְּלָאו בַּת גִּיזָּה הִיא.

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

וְהָתַנְיָא: "לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ", וְאֵין לִי אֶלָּא שׁוֹר בַּעֲבוֹדָה וְצֹאן בְּגִיזָּה, מִנַּיִן לִיתֵּן אֶת הָאָמוּר שֶׁל זֶה בָּזֶה וְאֶת הָאָמוּר שֶׁל זֶה בָּזֶה? תַּלְמוּד לוֹמַר: "לֹא תַעֲבֹד... וְלֹא תָגֹז"!

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

אֶלָּא, שָׁאנֵי פָּרָה, דִּקְדוּשֵּׁי בֶּדֶק 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

וְהָאָמַר רַבִּי אֶלְעָזָר: קָדְשֵׁי בֶּדֶק הַבַּיִת אֲסוּרִין בִּגִּיזָּה וַעֲבוֹדָה!

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

ANSWER

מִדְּרַבָּנַן.

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

OBJECTION

וְהָאִיכָּא אִיסּוּרָא דְּרַבָּנַן!

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

RESOLUTION

אֶלָּא, שָׁאנֵי פָּרָה דְּלָא 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

וְלִיחַלַּהּ וְלַפְקַהּ לְחוּלִּין, וְלִיגְזַּהּ וְהָדַר לַיקְדְּשַׁהּ!

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

ANSWER

דְּמֵיהָּ יְקָרִין.

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

QUESTION

וְלֵיעְבַּד לָהּ כִּדְשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: הֶקְדֵּשׁ שָׁוֶה מָנֶה שֶׁחִילְּלוֹ עַל שָׁוֶה פְּרוּטָה מְחוּלָּל!

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

אֵימוֹר דְּאָמַר שְׁמוּאֵל שֶׁחִילְּלוֹ, לְכִתְחִלָּה מִי אָמַר?

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

אִיבָּעֵית אֵימָא: רַב סָבַר לַהּ כְּרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם, וְרַבִּי יוֹסֵי בֶּן הַמְּשׁוּלָּם לָא סָבַר לַהּ כְּרַב.

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

וְתוֹלֵשׁ אֶת הַשֵּׂעָר, וּבִלְבַד שֶׁלֹּא יְזִיזֶנּוּ מִמְּקוֹמוֹ.

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

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב אָשֵׁי אָמַר רֵישׁ לָקִישׁ: לֹא שָׁנוּ אֶלָּא בַּיָּד, אֲבָל בִּכְלִי — אָסוּר.

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

OBJECTION

וְהָתָנֵי: עוֹשֶׂה מָקוֹם בְּקוֹפִיץ מִיכָּן וּמִיכָּן!

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

תְּנִי: "לְקוֹפִיץ".

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

מִשְׁנָה MISHNAH

MISHNAH

וְכֵן תּוֹלֵשׁ אֶת הַשֵּׂעָר לִרְאוֹת מוּם.

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

גְּמָרָא GEMARA

QUESTION

אִיבַּעְיָא לְהוּ: לְכַתְּחִלָּה אוֹ דְיֵעָבַד?

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

PROOF

אָמַר רַבִּי יִרְמְיָה: תָּא שְׁמַע, צֶמֶר הַמְסוּבָּךְ בָּאוֹזֶן — רַבִּי יוֹסֵי בֶּן הַמְשׁוּלָּם אוֹמֵר: תּוֹלְשׁוֹ וּמַרְאֶה אֶת מוּמוֹ.

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

שְׁמַע מִינַּהּ לְכַתְּחִלָּה, שְׁמַע מִינַּהּ.

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

PROOF

אָמַר רַב מָרִי: אַף אֲנַן נָמֵי תְּנֵינָא, וְכֵן הַתּוֹלֵשׁ אֶת הַשֵּׂעָר לִרְאוֹת מְקוֹם מוּם.

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

מַאי "וְכֵן"? אִילֵּימָא שֶׁלֹּא (יָזִיזוּ אֶת) [יְזִיזֶנּוּ מִ]מְּקוֹמוֹ — הַשְׁתָּא וּמָה שׁוֹחֵט, דִּשְׁחִיטָתוֹ מוֹכַחַת עָלָיו, לֹא יְזִיזֶנּוּ — לִרְאוֹת מְקוֹם מוּם מִיבַּעְיָא?

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

אֶלָּא לָאו אַתּוֹלֵשׁ? שְׁמַע מִינַּהּ לְכַתְּחִלָּה, שְׁמַע מִינַּהּ.

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**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' שֵׂעָר בְּכוֹר בַּעַל מוּם שֶׁנָּשַׁר, וְהִנִּיחוֹ בַּחֲלוֹן, וְאַחַר כָּךְ שְׁחָטוֹ — עֲקִבְיָא בֶּן מַהֲלַלְאֵל מַתִּיר,

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,

MISHNAH

וַחֲכָמִים אוֹסְרִין, דִּבְרֵי רַבִּי יְהוּדָה.

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

MISHNAH

אָמַר לוֹ רַבִּי יוֹסֵי: לֹא בָּזֶה הִתִּיר עֲקַבְיָא בֶּן מַהֲלַלְאֵל,

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

MISHNAH

אֶלָּא שֶׁעָר בַּעַל מוּם שֶׁנָּשַׁר וְהִנִּיחוֹ בַּחַלּוֹן וְאַחַר כָּךְ מֵת —

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

בָּזֶה עֲקַבְיָא בֶּן מַהֲלַלְאֵל מַתִּיר וַחֲכָמִים אוֹסְרִין.

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

MISHNAH

צֶמֶר הַמְּדוֹלְדָּל בַּבְּכוֹר, אֶת שֶׁנִּרְאֶה עִם הַגִּיזָּה — מוּתָּר, וְאֶת שֶׁאֵינוֹ נִרְאֶה עִם הַגִּיזָּה — אָסוּר.

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.**

גְּמָרָא GEMARA

INFERENCE

גְּמִ׳ מִכְּלָל דְּאָסַר,

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

הַשְׁתָּא בְּמֵת — שֶׁרֵי, שְׁחָטוֹ מִיבַּעְיָא?

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

אֶלָּא, לֹא בָּזֶה הִתִּיר עֲקַבְיָא וַחֲכָמִים אוֹסְרִין, שְׁחָטוֹ — דִּבְרֵי הַכֹּל שְׁרֵי, כִּי פְּלִיגִי בְּמֵת.

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 אַסִּי אָמַר רֵישׁ לָקִישׁ: מַחְלוֹקֶת בְּשֶׁהִתִּירוֹ מוּמְחֶה,

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

דְּמָר סָבַר: גָּזְרִינַן דִּלְמָא אָתֵי לְשַׁהוֹיֵיהּ, וּמָר סָבַר: לָא גָּזְרִינַן,

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

אֲבָל לֹא הִתִּירוֹ מוּמְחֶה — דִּבְרֵי הַכֹּל אָסוּר.

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

OBJECTION

מֵתִיב רַב שֵׁשֶׁת: בַּעֲלֵי מוּמִין אוֹסְרִין בְּכָל שֶׁהוּא, וְרַבִּי יוֹסֵי אוֹמֵר: יְבַקֵּר.

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

וְהָוֵינַן בַּהּ: מַאי ״יְבַקֵּר״? אִילֵימָא דְּבַעַל מוּם הוּא, וְלִישְׁקְלֵיהּ — מִכְּלָל דְּתַנָּא קַמָּא אָמַר לָאו?

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 נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: הָכָא בְּגִיזַּת בְּכוֹר בַּעַל מוּם עָסְקִינַן, שֶׁנִּתְעָרְבוּ בְּגִיזֵּי חוּלִּין.

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

וּמַאן תַּנָּא קַמָּא? רַבִּי יְהוּדָה הִיא, דְּאָמַר: נִשְׁחֲטוּ — אָסְרִי רַבָּנַן.

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 יוֹסֵי לְטַעְמֵיהּ, דְּאָמַר: נִשְׁחֲטוּ — שָׁרוּ רַבָּנַן.

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

OBJECTION

וְקָתָנֵי: "יְבוּקַּר", מַאי "יְבוּקַּר"? לָאו אִי "מוּם קָבוּעַ" אִי "מוּם עוֹבֵר" הוּא, אַף עַל גַּב שֶׁלֹּא הִתִּירוֹ מוּמְחֶה.

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; יְבוּקַּר, אִי הִתִּירוֹ מוּמְחֶה — 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 סְלֵיק רָבִין, אֲמָרַהּ לִשְׁמַעְתָּא קַמֵּיהּ דְּרַבִּי יִרְמְיָה.

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

OBJECTION

אֲמַר: בַּבְלָאֵי טַפְשָׁאֵי, מִשּׁוּם דְּיָתְבִי בְּאַרְעָא דַּחֲשׁוֹכָא אָמְרִי שְׁמַעְתָּא דְּמַחֲשְׁכָן!

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

EXPLANATION

לָא שְׁמִיעַ לְהוּ הָא דְּאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: מַחְלוֹקֶת בְּשֶׁבָּדַק וְלֹא מָצָא.

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

וְקָמִיפַּלְגִי בִּפְלוּגְתָּא דְּרַבִּי מֵאִיר וְרַבָּנַן, דְּתַנַּן, שֶׁהָיָה רַבִּי מֵאִיר אוֹמֵר: כָּל דָּבָר שֶׁהָיָה בְּחֶזְקַת טוּמְאָה — לְעוֹלָם הוּא בְּטוּמְאָתוֹ, עַד שֶׁתֵּיָוּדַע 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

וַחֲכָמִים אוֹמְרִים: חוֹפֵר עַד שֶׁמַּגִּיעַ לְסֶלַע אוֹ לִבְתוּלָה.

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

רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: מַחְלוֹקֶת כְּשֶׁבָּדַק וּמָצָא, וְקָמִיפַּלְגִי בִּפְלוּגְתָּא דְּרַבִּי וְרַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל.

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

דְּתַנְיָא: שָׂדֶה שֶׁאָבַד בָּהּ קֶבֶר, נִכְנָס בְּתוֹכָהּ — טָמֵא.

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

PROOF

נִמְצָא בְּתוֹכָהּ קֶבֶר, נִכְנָס לְתוֹכָהּ — טָהוֹר, שֶׁאֲנִי אוֹמֵר: הוּא קֶבֶר שֶׁאָבַד הוּא קֶבֶר שֶׁנִּמְצָא, דִּבְרֵי רַבִּי.

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

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: תִּיבָּדֵק כָּל הַשָּׂדֶה כּוּלָּהּ.

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

QUESTION

וְרַבִּי אַסִּי, מַאי טַעְמָא לָא אָמַר כְּרַבִּי חִיָּיא בַּר אַבָּא?

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

אָמַר לָךְ: בִּשְׁלָמָא גַּבֵּי טוּמְאָה, אֵימַר בָּא עוֹרֵב וּנְטָלָהּ, בָּא עַכְבָּר וּנְטָלָהּ,

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

אֶלָּא הָכָא — בַּעַל מוּם לְהֵיכָא אָזֵיל?

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

ANSWER

וְאִידַּךְ? אֵימַר מוּם עוֹבֵר הֲוָה וְאִיתַּסִּי.

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

וְרַבִּי חִיָּיא בַּר אַבָּא מַאי טַעְמָא לָא אָמַר כְּרַבִּי אַסִּי?

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

ANSWER

אָמַר לָךְ: בִּשְׁלָמָא שָׂדֶה, דִּרְכָּהּ לְמִיקְבַּר בַּהּ, כִּי הֵיכִי דְּקָבַר בָּהּ הַאי — קָבַר אִינָשׁ אַחֲרִינָא.

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

אֶלָּא קָדָשִׁים, כֵּיוָן דִּבְדִקִי לַן וְקָיְימִי, דִּרְכַּיְיהוּ לְמִיפַּל בְּהוּ מוּמָא?

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

וְאִידַּךְ — אַגַּב דְּמִנַּגְחִי אַהֲדָדֵי, שְׂכִיחַ בְּהוּ מוּמָא.

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

OBJECTION

מֵיתִיבִי: הַתּוֹלֵשׁ צֶמֶר מִבְּכוֹר תָּם, אַף עַל פִּי שֶׁנּוֹלַד בּוֹ מוּם וּשְׁחָטוֹ — אָסוּר.

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

טַעְמָא דְּתָם,

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

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.'