

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

Pasuk 1

saying Noach to God And spoke

Pasuk 2

with you your sons and the wives of and your sons and your wife you the ark from Go out

the bed cohabitation of to them He permitted here and his wife husband etc. and your wife You

Pasuk 3

creeping thing and among every and among animals among birds flesh of all is with you that living thing Every

and multiply and be fertile on the earth and let them swarm with you bring out bring out the earth upon that creeps

the earth upon

bring forth that they should go out to them say make go forth is read make go forth is written bring forth Bring forth.

you make them go out to go out willing they are not if

רש"י

וּשְׂרָצוּ בָאָרֶץ. וְלֹא בַתְּכָה, מִגִּיד שֶׁאֵף הַבְּהֵמָה וְהָעוֹף נִאָּסְרוּ בְּתַשְׁמִישׁ:
in cohabitation were forbidden and the bird the animal that even this teaches in the Ark and not on the earth and they shall swarm

פסוק ד

Pasuk 4

וַיֵּצֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ:

with him his sons and the wives of and his wife and his sons Noach And he went out

פסוק ה

Pasuk 5

כָּל הַחַיָּה כָּל הָרֶמֶשׂ וְכָל הָעוֹף כֹּל רוֹמֵשׁ עַל הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם

by their families the earth upon that creeps everything bird and every creeping thing every beast Every

יָצְאוּ מִן הַתְּכָה:

the ark from they went out

רש"י

לְמִשְׁפַּחְתֵּיהֶם. קָבְלוּ עָלֵיהֶם עַל מִנַּת לְדָבָק בְּמִינָם:

to their species to cling condition on upon themselves they accepted according to their families

פסוק ו

Pasuk 6

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף

the bird and from all of the pure the animal from all of and he took to Hashem an altar Noach And he built

הַטְּהוֹר וַיַּעַל עֲלֵת בְּמִזְבֵּחַ:

on the altar burnt offerings and he offered the pure

רש"י

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה. אָמַר לֹא צֹהַ לִי הַקֹּדֶשׁ לְהַכְנִיִם מֵאֵלֵינוּ ז' ז'

seven seven of these to bring in the Holy One blessed be me commanded not he said the clean the animal Of all
He

אֶלָּא כָּדִי לְהַקְרִיב קָרְבָּן מֵהֶם:

from them a sacrifice to offer in order except

פסוק ז

Pasuk 7

וַיֵּרַח יְהוָה אֶת רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל לְבוֹ לֹא אֶסְף

continue I will not His heart to Hashem and said the pleasantness the aroma of — Hashem And smelled

לְקַלֵּל עוֹד אֶת הָאָדָמָה בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע

is evil man the heart of the inclination of for man because of the ground — again to curse

מִנְעָרִיו וְלֹא אֶסָּף עוֹד לְהַכּוֹת אֶת כָּל חַי פֶּאֶשֶׁר עָשִׂיתִי:

I have done as living things all — to smite again continue and I will not from his youth

רש"י

מנעריו. מנעריו כתיב, משננער לצאת ממעי אמו נתן בו יצר
the inclination in him is given his mother from the womb of to go out from when he bestirs it is written from his youth from his youth

הרע:

evil

רש"י

לא אסך ולא אסך. כפל הדבר לשבועה; הוא שכתוב אשר נשבעת
I swore as that which is written it is for an oath the statement He doubled continue and I will not continue I will not

מעבר מי נח, ולא מצינו כה שבועה, אלא זו שכתוב דבריו והיא
and it is His words that He doubled this except an oath in it we have found and not Noach the waters of from passing over

שבועה וכן דרשו חכמים במס' שבועות:

Shevuot in tractate the Sages expounded and so an oath

פסוק ח

Pasuk 8

עד כל ימי הארץ זרע וקציר וקור וחם וקיץ וחרף ויום ולילה

and night and day and winter and summer and heat and cold and harvest seedtime the earth the days of all Still

לא ישבתו:

cease shall not

רש"י

עוד כל ימי הארץ וגו' לא ישבתו. ו' עתים הללו שני חדשים לכל אחד ואחד,

and one one for each months two these seasons Six cease shall not etc. the earth the days of all Still

כמו ששנינו חצי תשרי ומרחשון וחצי כסלו זרע, חצי כסלו וטבת וחצי

and half of and Teves Kislev half of is seedtime Kislev and half of and Marcheshvan Tishrei half of we learned just as

שבת קר חרף ב"מ ק"ו :

106b Bava Metzia winter is cold-season Shevat

רש"י

קור. קשה מחרף:

than winter is more severe cold season

רש"י

חרף. עת זרע שעורים וקטנית החריפין להתפשט מהר, והוא חצי שבת ואדר

and Adar Shevat half of and it is quickly to ripen which are quick and pulse barley sowing is the time of Winter

וחצי ניסן:

Nissan and half of

רש"י

קציר. חצי ניסן ואיר וחצי סיון:

Sivan and half of and Iyar Nissan half of Harvest

רש"י

קִיץ. חֲצִי סִינוֹן תַּמוּז וְחֲצִי אָב, הוּא זְמַן לְקִיטַת תְּאֲנִים וְזְמַן שְׁמִיכָשִׁים אוֹתָן
them that they dry and the time figs gathering of the time of it is Av and half of Tammuz Sivan half of Summer
בַּשָּׂדוֹת, וְשָׁמוֹ קִיץ, כְּמוֹ הַלֶּחֶם וְהַקִּיץ לֶאֱכֹל הַנְּעָרִים ש"ב ט"ז :
16 Shmuel II the young men to eat and the summer fruit the bread like summer fruit and its name is in the fields

רש"י

חום. הוּא סוּף יָמוֹת הַחֹמָה, חֲצִי אָב וְאַלּוּל וְחֲצִי תִשְׁרֵי, שֶׁהָעוֹלָם חם בְּיוֹתֵר;
exceedingly is hot when the world Tishrei and half of and Elul Av half of the sun the days of the end of it is Heat
כְּמוֹ שֶׁשָּׁנִינוּ בְּמַסְכֵּת יוֹמָא שְׁלֵהִי קִיטָא קָשִׁי מִקִּיטָא:
than summer is harder summer the end of Yoma in the tractate of we learned just as

רש"י

וּיּוֹם וּלְיֵלָה לֹא יִשְׁבְּתוּ. מִכָּלֵל שֶׁשָּׁבְתוּ כָּל יָמוֹת הַמַּבּוּל, שֶׁלֹּא שָׁמְשׁוּ
did function for not the Flood the days of all that they ceased From the implication cease shall not and night And day
הַמְּזֻלוֹת, וְלֹא נִכְרַ בֵּין יוֹם וּבֵין לַיְלָה ב"ר פכ"ה ופ'
and parshah chapter twenty five Bereishis Rabbah night and between day between was it recognizable and not the constellations
ל"ד :
thirty four

רש"י

לֹא יִשְׁבְּתוּ. לֹא יִפְסְקוּ כָּל אֵלֶּה מִלְּהִתְנַחֵג כְּסִדְרָן:
according to their order from behaving these all of cease shall not cease shall not

פסוק ט

Pasuk 9

וַיְבָרֶךְ אֱלֹהִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת
— and fill and multiply be fruitful to them and He said his sons and — Noach — God And blessed
הָאָרֶץ:
the earth

פסוק י

Pasuk 10

וּמִוִּרְאֵאֲכֶם וּחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף
the birds of all and upon the earth the beasts of all upon shall be and the dread of you And the fear of you
הַשָּׁמַיִם כָּל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה וּבְכָל דְּגֵי הַיָּם בְּיַדְכֶם
into your hand the sea the fish of and with all the ground creeps on that with everything the heavens
נִתְּנוּ:
they are delivered

רש"י

וּחִתְּכֶם. כְּמוֹ תִּרְאוּ חִתַּת אִיּוֹב ו' וְאֲגָדָה לְשׁוֹן חַיּוֹת שְׁכָל זְמַן
the time for all vitality an expression of and the Agadah 6 Iyov a terror you see like and your fear and the dread of you

שְׁתִּינוּק בֶּן יוֹמוֹ חַי אֵין אַתָּה צָרִיךְ לְשָׁמְרוֹ מִן הָעֶכְבְּרִים; עוֹג מֶלֶךְ הַבָּשָׁן מֵת.
dead Bashan king of Og the mice from to guard him need you there is no is alive his day of that a baby
צָרִיךְ לְשָׁמְרוֹ מִן הָעֶכְבְּרִים, שֶׁנֶּאֱמַר וּמִוֶּרְאָכָם וְחִתָּכֶם יִהְיֶה, אֵימָתִי יִהְיֶה
will be when shall be and the dread of you and the fear of you as it is said the mice from to guard him needs
מִוֶּרְאָכָם עַל הַחַיּוֹת? כָּל זְמַן שְׁאַתֶּם חַיִּים שֶׁבַת קִנ"א :
151b Shabbos are alive that you the time all the beasts upon the fear of you

פסוק יא

Pasuk 11

כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי לָכֶם יִהְיֶה לְאֹכְלָהּ כִּיִּרְק עֵשֶׂב נָתַתִּי לָכֶם
to you I have given herb like the green for food shall be for you is alive it that creeping thing Every
אֵת כָּל:
everything —

רש"י
לכם יהיה לאכלה. שלא הרשיתי לאדם הראשון בשר אלא ירק עשב; ולכם –
and to you herbs green but meat Harishon to Adam did I permit for not for food it shall be for you
כִּיִּרְק עֵשֶׂב שֶׁהִפְקַרְתִּי לְאָדָם הָרִאשׁוֹן, נָתַתִּי לָכֶם אֵת כָּל סִנְה' נ"ט :
59b Sanhedrin everything — to you I have given Harishon to Adam that I permitted herbs like the green

פסוק יב

Pasuk 12

אך בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:
you shall eat not its blood with its life flesh However

רש"י
בשר בנפשו. אסר להם אבר מן החי, כלומר כל זמן שנפשו בו, לא
do not is in it that its soul time all meaning to say the living from a limb to them He prohibited with its soul flesh
תֹאכְלוּ הַבָּשָׂר:
the flesh eat

רש"י
בנפשו דמו. בעוד נפשו בו
is in it its life while still its blood with its life

רש"י
בשר בנפשו לא תאכלו. הרי אבר מן החי, ואף בנפשו דמו לא תאכלו,
shall you eat not with its life flesh and even the living from a limb behold this is shall you eat not with its life
הֲרִי דָם מִן הַחַי:
the living from blood behold this is

פסוק יג

וְאֵךְ אֶת דְּמָמְכֶם לְנַפְשֵׁיכֶם אֲדַרְשׁ מִיָּד כָּל חַיָּה אֲדַרְשָׁנּוּ

I will demand it beast every from the hand of I will demand for your lives your blood — And surely

וּמִיָּד הָאָדָם מִיָּד אִישׁ אָחִיו אֲדַרְשׁ אֶת נַפְשׁ הָאָדָם:

man the life of — I will demand brother a man's from the hand of man and from the hand of

רש"י

וְאֵךְ אֶת דְּמָמְכֶם. אַע"פ שֶׁהִתְרַתִּי לָכֶם נְטִילַת נֶשְׁמָה בַּבְּהֵמָה, אֶת דְּמָמְכֶם

your blood — in the animal soul the taking of to you that I permitted even though your blood — And however

אֲדַרְשׁ מִהַשּׁוֹפֵךְ דָּם עַצְמוֹ:

himself the blood of from the one who spills I will demand

רש"י

לְנַפְשֵׁיכֶם. אֵךְ הַחוּגֵק עַצְמוֹ, אֵךְ עַל פִּי שֶׁלֹּא יֵצֵא מִמֶּנּוּ דָּם:

blood from him went out that not though . even himself one who strangles even for your souls

רש"י

מִיָּד כָּל חַיָּה. לְפִי שֶׁחָטְאוּ דוֹר הַמַּבּוּל וְהִפְקְרוּ לְמֵאֲכָל חַיּוֹת

beasts for food of and they were exposed the Flood the generation of that sinned Because beast every From the hand of

רָעוֹת לְשִׁלֹּט בָּהֶן, שֶׁנֶּאֱמַר נִמְשָׁל בַּבְּהֵמוֹת נִדְמוּ תַּהֲלִים מ"ט, לְפִיכָּהּ

therefore 49 Tehillim that perish like the beasts he is ruled over as it is said over them to rule evil

הַצָּרָה לְהַזְהִיר עֲלֵיהֶן אֶת הַחַיּוֹת:

the beasts — concerning them to warn it was necessary

רש"י

וּמִיָּד הָאָדָם. מִיָּד הַהוֹרֵג בְּמִזִּיד וְאִין עֵדִים, אֲנִי אֲדַרְשׁ:

will require I witnesses and there are no with premeditation one who kills from the hand of man And from the hand of

רש"י

מִיָּד אִישׁ אָחִיו. שֶׁהוּא אוֹהֵב לוֹ כְּאֵחַ וְהָרַג שׁוֹגֵג, אֲנִי אֲדַרְשׁ אִם לֹא

not if will require I unintentionally and killed like a brother him loving who is his brother a man From the hand of

יִגְלָה וַיִּבְקֹשׁ עַל עוֹנוֹ לְמַחֵל, שֶׁאֵף הַשּׁוֹגֵג צָרִיךְ כִּפּוּרָה, וְאִם אִין

there are no and if atonement needs the unintentional killer for even to be forgiven his sin for and seeks he goes into exile

עֵדִים לְחַיְבוֹ גְלוֹת וְהוּא אִינוֹ נִכְנָע, הַקָּב"ה דוֹרֵשׁ מִמֶּנּוּ, כְּמוֹ שֶׁדָּרְשׁוּ

that expounded just as from him requires the Holy One blessed be submissive is not and he exile to obligate him witnesses

He

רַבּוֹתֵינוּ "וְהֵאֱלֵהֶם אֵלָּה לְיָדוֹ" – בְּמַסֶּכֶת מִכּוֹת – הַקָּב"ה מְזַמְּנֵן

summons them the Holy One blessed be Makkot in the tractate of to his hand caused to happen and God our Rabbis

He

לְפָנֶיךָ אֶחָד וְכו':

etcetera one to an inn

שִׁפְךָ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצִלְם אֱלֹהִים עָשָׂה אֶת

— He made God in the image of for shall be shed his blood by man man the blood of One who sheds

הָאָדָם:

man

רש"י

באדם דמו ישפך. אם יש עדים המיתוהו אתם, למה? כי בצלם אלהים

God in the image of because why you kill him witnesses there are if shall be shed his blood By man

וגו':

etc

רש"י

עשה את האדם. זה מקרא חסר, וצריך להיות עשה העושה את האדם וכן הרבה

many and so man — the Maker made to be and needs is abbreviated verse this man — He made

במקרא:

in Scripture

פסוק טו

וְאַתֶּם פְּרוּ וּרְבוּ שְׂרִצוּ בָאָרֶץ וּרְבוּ בָהּ:

on it and multiply on the earth swarm and multiply be fruitful And you

רש"י

ואתם פרו ורבו. לפי פשוטו הראשונה לברכה וכאן לצווי. ולפי

and according to is for command and here was for blessing the first its plain sense according to and multiply be fruitful And you

מדרשו להקיש מי שאינו עוסק בפריה ורביה לשופך דמים

blood to one who sheds and multiplying in being fruitful engage who does not one to compare its Midrashic explanation

יבמות ס"ג :

63 Yevamos

CHAPTER SUMMARY

Hashem accepts Noach's korbanos with favor and promises never again to bring a mabul to destroy the world, establishing that the natural seasons of the earth will continue uninterrupted. Hashem then blesses Noach and his sons to be fruitful and multiply, placing the fear of man upon the animal kingdom and permitting them to eat meat for the first time, while strictly forbidding ever eating a limb from a living animal (eiver min hachai). Finally, Hashem warns them of the severe prohibition against murder, establishing the absolute sanctity of human life because man was created in the tzelem Elokim.

The Torah is telling us that the very first thing Noach did when he stepped out of the teivah into a ruined, empty world was to build a mizbeach and bring korbanos to Hashem. Lichoira, we have to ask: after a year of exhausting work feeding the animals day and night, and seeing the entire world destroyed, how did Noach have the presence of mind to immediately focus on giving back to Hashem? He could have been busy building a home, securing food, or just recovering from the trauma. Yet, his first step on dry land was an act of pure hakaras hatov.

This is a tremendous yesod for our own avodah. When we go through a difficult period, a personal "mabul" where everything feels stormy and unstable, our natural reaction when the crisis finally ends is to just collapse in relief or rush to rebuild our physical lives. The Tanna is teaching us that the true way to step out of the storm is to immediately stop and thank Hashem. Before you run to the next thing, you must build your own "mizbeach" of gratitude.

When Hashem smelled the sweet savor of Noach's korban, He promised never to bring another flood and established the natural cycles of the world. Mimeila, we see that when a Yid shows genuine hakaras hatov for being saved, it brings down a shefa of bracha and stability for the future. Your gratitude is what seals the yeshua and sweetens the judgment.

Today, when you experience a small salvation or finish a difficult task, do not just move on to the next thing. Stop for sixty seconds, say a chapter of Tehillim, or speak directly to Hashem from the heart to say thank you for getting you through the storm.

דף יומי • בכורות • דף כ"ו

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start the daf by continuing our deep dive into the sugya of wool that was plucked or fell off a blemished bechor. The Gemara is bothered by a contradiction to Rabbi Asi's ruling from a baraita, and we try to resolve it by analyzing how the Tanna of the baraita defines an "unblemished" animal before an expert has actually ruled on its blemish. This leads us into a major shakla v'tarya regarding whether the ruling of Reish Lakish is subject to a Tannaic dispute.

To understand this, the Gemara brings down a fascinating baraita featuring a dispute between Akavya ben Mahalalel and the Sages regarding wool that fell out of a blemished bechor. We analyze three different ways to understand this dispute, as explained by the First Tanna, Rabbi Yehuda, and Rabbi Yosei. The Gemara then transitions to a new she'ilah raised by Rabbi Yannai regarding wool that fell out on its own from an unblemished Olah-offering, setting up a discussion on the halachic status of such wool.

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

עמוד א' DAF 26A

OBJECTION

הא בעל מום שרי, אף על פי שלא התירו מומקה!

But we can infer from the baraita that if it is a **blemished** firstborn, the use of its plucked wool is **permitted**, even though an expert **did not** yet **permit** the animal for slaughter! This contradicts the ruling of Rabbi Asi.

ANSWER

תנא: כל היכא דלא התירו מומקה — תם קרי ליה.

The Gemara answers: The **Tanna** of that baraita is of the opinion that **anywhere** that an expert **did not** yet **permit it**, he calls it an **unblemished** animal, even if it is physically blemished. Therefore, the baraita's prohibition of wool plucked from an 'unblemished' firstborn includes a blemished one before the expert's ruling.

STATEMENT

לימא כתנאי:

The Gemara suggests: **Shall we say** that this ruling of Reish Lakish is subject to a dispute **between Tannaim**? As we learned in the following baraita:

BRAISA

התולש צמר מבכור תם, אף על פי שנוול בו מום ושחטו — אסור.

One who plucks wool from an unblemished firstborn, even though a blemish subsequently developed in it and he slaughtered it based on that blemish, the use of the plucked wool is **prohibited**.

BRAISA

בְּכוֹר בַּעַל מוֹם שֶׁתֵּלַשׁ מִמֶּנּוּ, וְאַחֵר כֶּה מֵת — עֲקֵבְיָא בֶן מַהֲלֵלָא לִמַּל מִתִּיר, וְחֲכָמִים אוֹסְרִים.

But in the case of a blemished firstborn from which he plucked wool and afterwards it died without being slaughtered, Akavya ben Mahalalel permits the use of the wool, and the Sages prohibit it.

BRAISA

אָמַר רַבִּי יְהוּדָה: לֹא בָזָה הַתִּיר עֲקֵבְיָא בֶן מַהֲלֵלָא, אֶלָּא בְּשַׁעַר בְּכוֹר בַּעַל מוֹם שֶׁנֶּשֶׂר וְהִנִּיחוֹ בַּחֲלוֹן, וְאַחֵר כֶּה שֶׁחָטוּ — בָּזָה עֲקֵבְיָא בֶן מַהֲלֵלָא לִמַּל מִתִּיר, וְחֲכָמִים אוֹסְרִין.

Rabbi Yehuda said: It was not in this case of an animal that died that Akavya ben Mahalalel permitted the wool, but rather in the case of the hair of a blemished firstborn that fell out on its own, and he placed it in a window-compartment, and afterwards he slaughtered the animal; in this case Akavya ben Mahalalel permits the wool, and the Sages prohibit it.

BRAISA

אָמַר רַבִּי יוֹסֵי: מוֹדָה אָבָא חֲלַפְתָּא בָּזָה שֶׁהוּא מוֹתֵר, אֲבָל בְּיִחוּד אֲמָרוּ חֲכָמִים: יִנִּיתָנוּ בַּחֲלוֹן, שְׂמָא יֵשׁ תַּקְוָה.

Rabbi Yosei said: My father, Chalaphtha, concedes in this case of a slaughtered animal that it is permitted. But it was specifically regarding this that the Sages said: Let him place it in the window-compartment, because perhaps there is hope that it will eventually be permitted, since if he slaughters it, everyone agrees it is permitted.

BRAISA

שֶׁחָטוּ — דְּבָרֵי הַכֹּל מוֹתֵר, מֵת — עֲקֵבְיָא בֶן מַהֲלֵלָא לִמַּל מִתִּיר וְחֲכָמִים אוֹסְרִים.

If he slaughtered it, all agree that the wool is permitted; if it died, Akavya ben Mahalalel permits it and the Sages prohibit it.

QUESTION

רַבִּי יוֹסֵי — הֵינּוּ תִנָּא קָמָא!

The Gemara asks: The opinion of Rabbi Yosei is identical to that of the First Tanna! Both say that if he slaughtered it, it is permitted, and if it died, they dispute.

QUESTION

אֶלָּא לָאוּ הַתִּירוּ מוֹמָחָה אִיפָא בִּינִייהוּ?

Rather, is it not that the requirement of the expert's permission is the difference between them?

EXPLANATION

דִּתְנָא קָמָא סָבַר: הַתִּירוּ מוֹמָחָה — אִין, וְאִי לָא — לָא, וְאַתָּא רַבִּי יוֹסֵי לְמִימַר: אַף עַל גַּב דְּלֹא הַתִּירוּ מוֹמָחָה!

For the First Tanna holds: If the expert permitted it before the wool fell out, yes, it is permitted after shechita, but if not, no, it is not permitted. And Rabbi Yosei comes to say: It is permitted even though the expert did not yet permit it before the wool fell out. If so, Reish Lakish's ruling is a Tannaic dispute!

ANSWER

אמר רבא: לא, דכולי עלמא אי התירו מומחה — אין, אי לא התירו — לא,

Rava said: No, that is not the dispute, for everyone agrees that if the expert permitted it beforehand, yes, it is permitted, but if he did not permit it, no, it is not permitted.

EXPLANATION

ושלש מחלוקות בדבר,

And there are three distinct disputes in this matter of how to understand Akavya and the Sages:

EXPLANATION

דתנא קמא סבר: פליגי במת, והוא הדין לשחטו, והאי דקמיפלגי במת — להודיעה פחו דעקביא.

For the First Tanna holds: They dispute in a case where the animal died, and the same law applies to where he slaughtered it—they dispute there too. And the fact that they dispute in the case of where it died is to let you know the far-reaching power of Akavya, who permits it even when it died.

EXPLANATION

ורבי יהודה סבר: במת — דברי הכל אסור, כי פליגי — בשחטו,

And Rabbi Yehuda holds: In a case where it died, all agree that it is prohibited; when they dispute, it is specifically in a case where he slaughtered it.

EXPLANATION

ואתא רבי יוסי למימר: בשחטו — דברי הכל מותר, כי פליגי — במת.

And Rabbi Yosei comes to say: In a case where he slaughtered it, all agree that it is permitted; when they dispute, it is only in a case where it died.

RULING

אמר רב נחמן: הלכה כרבי יהודה, הואיל ותנן בבבכירתא פויתיה, דתנן:

Rav Nachman said: The halacha is like Rabbi Yehuda, since we learned in the chosen tractate, Eduyos, in accordance with his opinion, as we learned there in a Mishnah:

PROOF

שער בכור בעל מום שנשר והניחו בחלון, ואחר כך שחטו — עקביא פן מהללאל מתיר, וחכמים אוסרין.

The hair of a blemished firstborn that fell out and he placed it in a window-compartment, and afterwards he slaughtered it—Akavya ben Mahalalel permits it, and the Sages prohibit it.

PROOF

אמר רב נחמן בר יצחק: מתניתין נמי דיקא, דתנן:

Rav Nachman bar Yitzchak said: Our Mishnah is also precise in supporting this, as we learned in the latter clause of our Mishnah:

MISHNAH

צֶמֶר הַמְדוּלָּדֵל בְּבִכּוֹר, אֶת שֶׁנִּרְאָה עִם הַגִּיזָה — מוֹתֵר, וְאֶת שֶׁאִינוֹ נִרְאָה — אָסוּר.

Dangling wool on a firstborn: that which appears level with the sheared fleece is permitted when shorn after its death, and that which does not appear level with the fleece is prohibited.

גְּמָרָא GEMARA

QUESTION

מִנִּי? אֵילִימָא רַבִּי יוֹסֵי;

The Gemara analyzes this: Whose opinion is this? If we say it is Rabbi Yosei,

OBJECTION

וּבִמְאִי? אֵילִימָא בְּשַׁחֲטוֹ — בֵּין עֲקֻבָּיָא בֵּין רַבֵּנּוּ, אִידֵי וְאִידֵי מִשְׁרָא שְׂרִי!

and in what case does it speak? If we say in a case where he slaughtered it, then according to Rabbi Yosei, both according to Akavya and according to the Rabbis, both this wool and that wool are permitted!

QUESTION

וְאֵלָא בְּמָת?

But rather, must we say it speaks in a case where the animal died?

OBJECTION

וְאִי רַבֵּנּוּ — אִידֵי וְאִידֵי מִיֶּסֶר אָסְרִי,

If the Mishnah follows the Rabbis, both this wool and that wool are prohibited because the animal died.

OBJECTION

וְאִי עֲקֻבָּיָא — אִיפְכָא מִיַּבְעָא לִיה: נִרְאָה עִם הַגִּיזָה — אָסוּר, דְּמִיתָה קְאָסְרָה לִיה; אִינוֹ נִרְאָה עִם

הַגִּיזָה — מוֹתֵר, דְּמַעֲיָקְרָא תְּלִישׁ!

And if it follows Akavya, he should have required the opposite: that which appears level with the sheared fleece should be prohibited, because the death of the animal prohibits it since it is considered attached; and that which does not appear level with the sheared fleece should be permitted, because from the beginning it was considered detached before death!

EXPLANATION

אֵלָא פְּשִׁיטָא רַבִּי יְהוּדָה, וּבִמְאִי?

Rather, it is obvious that the Mishnah follows Rabbi Yehuda. And in what case does it speak?

OBJECTION

אִילִימָא בְּמַת — בֵּין לְעֻקְבָּא בֵּין לְרִבְנָן, אִידִי וְאִידִי מִיֶּסֶר אָסְרִי!

If we say in a case where the animal died, both according to Akavya and according to the Rabbis, both this wool and that wool are prohibited!

QUESTION

אָלָא לָאוּ בְּשַׁחֲטוּ?

Rather, is it not speaking in a case where he slaughtered it?

OBJECTION

וְאִי עֻקְבָּא — אִידִי וְאִידִי מִשְׁרָא שְׂרִי!

And if it follows Akavya, both this wool and that wool are permitted!

EXPLANATION

אָלָא לָאוּ רִבְנָן הִיא? וְשָׁמַע מִיִּנְה: בְּשַׁחֲטוּ פְּלִיגִי.

Rather, is it not that the Mishnah is according to the Rabbis who argue with Akavya? And learn from this that they dispute in a case where he slaughtered it, just as Rabbi Yehuda said.

RESOLUTION

שָׁמַע מִיִּנְה.

The Gemara concludes: Indeed, learn from this.

QUESTION

בְּעֵי רַבִּי יֵנָאי: הַתּוֹלֵשׁ צֶמֶר מֵעוֹלָה תְּמִימָה, מָהוּ?

Rabbi Yannai asked: One who plucks wool from an unblemished Olah-offering, what is the law regarding the use of this wool?

QUESTION

תּוֹלֵשׁ? מִי אֵיכָא מַאן דְּשֶׁרִי?

The Gemara wonders: One who actively plucks it? Is there anyone who permits this? Plucking is a violation of the prohibition against shearing consecrated animals!

QUESTION

אָלָא, צֶמֶר שֶׁנִּתְּלַשׁ מֵעוֹלָה תְּמִימָה, מָהוּ?

Rather, the question must be: Wool that fell out on its own from an unblemished Olah-offering, what is the law?

EXPLANATION

דְּחֻטָּאת וְאַשָּׁם לֹא תִבְעֵי לָהּ, דְּכֵינוּ דְּלִכְפֹּרָה אָתוּ — לֹא מִשְׁהוּ לָהּ.

The Gemara explains the scope of the question: Do not ask your question regarding a Chatas or an Asham, because since they come for atonement, one does not delay them from being offered, so there is no concern that wool will fall out while waiting.

EXPLANATION

דְּבָכּוֹר וּמַעֲשֵׂר נָמִי, דְּכִיּוֹן דְּלֹא לְכַפֵּרָה אֶתּוּ — מִשְׁהוּ לָהּ.

And regarding a firstborn and animal tithe also do not ask, because since they do not come for atonement, one delays them until they develop a blemish, and we already know their laws.

QUESTION

כִּי תִיבְעִי לָךְ דְּעוּלָה, מֵאִי? בִּיּוֹן

When you should ask your question, it is regarding an Olah-offering: what is the law? Since it does not come for atonement, does one delay it, or not?

עמוד ב' DAF 26B

QUESTION

דְּעִיקָר לֹא לְכַפֵּרָה אֶתִּי — מִשְׁהִי לָהּ,

Is it that since its primary purpose is not to come for atonement, but rather as a gift to the Kohen, he will delay it and keep it around, and we must therefore forbid the wool?

QUESTION

אוּ דְלָמָּא, בִּיּוֹן דְּעוּלָה נָמִי מְכַפֵּרָא אַעֲשֵׂה — לֹא מִשְׁהִי לָהּ?

Or perhaps, since a burnt offering also effects atonement for neglecting to perform a positive mitzva, he is anxious to get his kapparah and will not delay it, meaning there is no concern?

PROOF

תָּא שְׁמַע: הֲתוּלֵשׁ צֶמֶר מִבְּכוֹר תָּם, אֲרֵי עַל פִּי שְׁנוּלָד בּוּ מוּם, שְׁהָטוּ — אָסוּר.

The Gemara suggests: Come and hear a resolution from a braisa: One who plucks wool from an unblemished firstborn animal, even though a blemish subsequently developed in it and he then slaughtered it on account of its blemish, benefit from the wool is prohibited.

INFERENCE

טַעְמָא דְּתוּלֵשׁ, הָא נִתְּלֵשׁ — שְׂרִי,

The Gemara infers: The reason it is prohibited is specifically because he plucked it by hand, but if it was torn out on its own, it is permitted,

INFERENCE

וְכָל שֶׁכֵּן עוּלָה דְּלֹא מִשְׁהִי לָהּ!

and all the more so in the case of a burnt offering, where he does not delay it, that its torn-out wool should be permitted!

REFUTATION

הוּא הָדִין אֲפִילוּ נִתְּלֵשׁ נָמִי אָסוּר,

The Gemara rejects this: The same law applies that even if the wool was torn out on its own, it is also prohibited,

EXPLANATION

וְהָאִי דִקְתַּנִּי "תוֹלֵשׁ" לְהוֹדִיעָהּ כְּחוֹ דְעֻקְבָּיָא, דְּכַבְעַל מוֹם אֲפִילוּ בְּתוֹלֵשׁ נִמְי שְׂרִי.

and this which the braisa teaches using the term "plucks" is to let you know the power of Akavya ben Mahalalel, who maintains that in the case of a blemished animal, even if one plucks the wool, it is also permitted.

QUESTION

וְהָאֵנוּ "נִנְשֵׁר" תָּנוּ!

The Gemara asks: **But didn't we learn** in our Mishnah that the hair "**was shed**" on its own, rather than plucked?

ANSWER

תָּנָא "נִנְשֵׁר" לְהוֹדִיעָהּ כְּחוֹ דְרַבְּנָן, תָּנָא "תוֹלֵשׁ" לְהוֹדִיעָהּ כְּחוֹ דְעֻקְבָּיָא.

The Gemara explains: Our Mishnah taught "was shed" to let you know the power of the Rabbis, who deem the wool prohibited even in such a lenient case; whereas the braisa taught "plucks" to let you know the power of Akavya, who permits it even in such a stringent case.

מִשְׁנָה MISHNAH

MISHNAH

צֶמֶר הַמְּדוּלָּדֵל כּוּי.

We learned in the Mishnah: **Wool that is dangling** from a firstborn but was not completely detached is permitted if it appears to be part of the fleece, but otherwise it is prohibited.

גְּמָרָא GEMARA

QUESTION

הִיכִי דָמִי "אֵינוֹ נִרְאָה עִם הַגִּיזָה"?

The Gemara inquires: **What is considered** a case of "that which does not appear to be part of the fleece"?

ANSWER

אָמַר רַבִּי אֶלְעָזָר אָמַר רִישׁ לָקִישׁ: כָּל שְׁעִיקְרוּ הַפּוּף כְּלָפִי רֹאשׁוֹ.

Rabbi Elazar said that Reish Lakish said: This includes any strand of wool whose root is overturned and is facing toward its top, pointing outward.

ANSWER

רַב נָתָן בַּר אוֹשְׁעִיָּא אָמַר: כָּל שְׂאִינוֹ מְתַמְעָה עִם הַגִּיזָה.

Rav Natan bar Oshaya said: This includes any strand of wool that is not compressed together with the rest of the fleece when the fleece is pressed down.

QUESTION

וְרִישׁ לָקִישׁ, מַאי טַעְמָא לָא אָמַר כָּרַב נָתַן בַּר אוֹשְׁעִיָּא?

The Gemara asks: **And Reish Lakish**, what is the reason he did not state his explanation in accordance with Rav Natan bar Oshaya, whose explanation seems closer to the literal words?

ANSWER

אָמַר רַבִּי אִילְעָא: קָסָבַר רִישׁ לָקִישׁ, לְפִי שְׂאֵי אֶפְשָׁר לְגִיזָה בְּלֹא נִימִין חֲמֻדֵּי דְלֹת.

Rabbi Ile'a said: **Reish Lakish** holds that the Sages did not prohibit strands that are not compressed, because it is impossible for there to be a fleece without dangling strands. If we followed Rav Natan bar Oshaya, the fleece of a dead firstborn would never be permitted.

STATEMENT

הֲדַרְוּ עָלַי הַלֹּקֶחַ בְּהֶמָּה.

May we return to you, "He who purchases a beast"!

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי' עַד כַּמָּה יִשְׂרָאֵל חֵיבִין לִיטְפֹל בְּכֹכּוֹר?

MISHNAH: Until when must an Israelite tend to and raise a firstborn animal before giving it to the Kohen?

MISHNAH

בִּדְקָה — שְׁלֹשִׁים יוֹם, וּבְגֹסֶה — חֲמִשִּׁים יוֹם.

With regard to a small animal, like a sheep or goat, it is thirty days; and with regard to a large animal, like cattle, it is fifty days.

MISHNAH

רַבִּי יוֹסִי אוֹמֵר: בִּדְקָה — שְׁלֹשָׁה חֳדָשִׁים.

Rabbi Yosei says: With regard to a small animal, it is three months.

MISHNAH

אָמַר לוֹ הַכֹּהֵן בְּתוֹךְ הַזְּמַן: "תִּתְּנֵהוּ לִי" — הָרִיזָה לֹא יִתְּנֶנּוּ לוֹ.

If the Kohen said to him within this period: "Give it to me," this owner may not give it to him.

MISHNAH

וְאִם בַּעַל מוֹם הוּא, וְאָמַר לוֹ: "תִּתְּנֵהוּ לִי שְׂאוֹכְלָנוּ" — מוּתָר.

And if it is a blemished firstborn, and the Kohen said to him: "Give it to me so that I may eat it," it is permitted for the owner to give it to him.

MISHNAH

וּבְשַׁעַת הַמִּקְדָּשׁ, אִם הָיָה תָמִים, אָמַר לוֹ: "תֵּן [לִי] וְאֶקְרִיבֶנּוּ" — מוּתָר.

And at the time of the Temple, if it was unblemished, and the Kohen said to him: "Give it to me and I will sacrifice it," it is permitted to give it to him.

MISHNAH

הַבְּכוֹר נֹאכָל שָׁנָה בְּשָׁנָה, בֵּין תָּם בֵּין בַּעַל מוּם, שְׁנַיִמָּר: "לִפְנֵי ה' אֱלֹהֶיךָ תֹאכְלֵנוּ שָׁנָה בְּשָׁנָה."

The firstborn is eaten year by year, within its first year, whether it is unblemished or whether it is blemished, as it is stated: "Before Hashem your Elokim you shall eat it year by year".

MISHNAH

נולד לו מום בתוך שנתו — רשאי לקיימו כל שנים עשר חדש.

If a blemish developed in it within its first year, he is permitted to keep it for the entire twelve months of its first year.

MISHNAH

לאחר שנים עשר חדש — אינו רשאי לקיימו אלא שלשים יום.

But if the blemish developed after twelve months have already passed, he is permitted to keep it for only thirty days.

גְּמָרָא GEMARA

QUESTION

גְּמ' מְנַהֵגִי מִיָּלִי?

GEMARA: From where are these matters regarding the thirty and fifty days derived?

ANSWER

אמר רב כהנא: דאמר קרא "בכור בניה תתן לי", "כן תעשה לצאנה".

Rav Kahana said: As the verse states: "The firstborn of your sons you shall give to Me," and immediately afterward it says: "So you shall do with your sheep." This teaches that just as a firstborn son is redeemed at thirty days, so too a sheep is given at thirty days.

ANSWER

"מלאאתה ודמעה לא תאחר", "כן תעשה לשורה".

And the verses also state: "You shall not delay the fullness of your harvest, and of the outflow of your presses," and then: "So you shall do with your ox." This teaches that just as the first fruits are brought on Shavuot, fifty days after Pesach, so too the firstborn ox is given at fifty days.

QUESTION

איפוך אנא!

The Gemara challenges: I could reverse the derivation and say that the ox requires thirty days and the sheep fifty days!

ANSWER

מסתברא דמקדם למקדם, דמאחר לדמאחר.

The Gemara explains: **It is logical that that which is mentioned earlier** in the first verse corresponds to **that which is mentioned earlier** in the second verse, and **that which is mentioned later** corresponds to **that which is mentioned later**.

OBJECTION

אֲדַרְבָּהּ, דְּסָמִיךְ לִיָּה לְדָסָמִיךְ לִיָּה!

The Gemara objects: **On the contrary**, that which is closest to it in the text should correspond to that which is closest to it!

RESOLUTION

אֶלָּא אָמַר רַבָּא: אָמַר קָרָא "תַּעֲשֶׂה", הוֹסִיף לָךְ הַכָּתוּב עֲשֵׂיָּה אַחֶרֶת בְּשׁוֹרֶךְ.

Rather, Rava said: The verse states "you shall do" in the case of the ox, which teaches that the verse added for you another act of doing, i.e., extra time, with your ox beyond the thirty days of the sheep.

QUESTION

וְאֵימָא: שִׁיתִּין!

The Gemara asks: **But** why fifty? **Say** he must keep it for **sixty** days!

ANSWER

לֹא מִסְרָךְ הַכָּתוּב אֶלָּא לְחֻכָּמִים.

The Gemara answers: **The verse only handed over** the exact determination of the time to the Sages, who established it as fifty days.

PROOF

תִּנְיָא נָמִי הָכִי: "בְּכוֹר בְּנֶיךָ תִּתֵּן לִי", "כֵּן תַּעֲשֶׂה לְצֹאנְךָ" — יָכוֹל אֶף לְשׁוֹרֶךְ?

This is also taught in a braisa: "The firstborn of your sons you shall give to Me," "So you shall do with your sheep" — I might have thought this applies even to your ox, that it requires only thirty days?

PROOF

תִּלְמוּד לֹוֹמַר: "תַּעֲשֶׂה" — הוֹסִיף לָךְ הַכָּתוּב עֲשֵׂיָּה אַחֶרֶת בְּשׁוֹרֶךְ, לֹא מִסְרָךְ הַכָּתוּב אֶלָּא לְחֻכָּמִים.

Therefore the verse states: "You shall do" — the verse added for you another act of doing with your ox, and the verse only handed over the determination to the Sages.

PROOF

מָכָאן אָמְרוּ: עַד כַּמָּה יִשְׂרָאֵל חַיִּיבִין לְהַטְפִּיל בְּבִכּוֹר? בְּבִהֶמָּה דְקָה — שְׁלֹשִׁים יוֹם, בְּגִטָּה — חֲמִשִּׁים יוֹם.

From here they said: Until when must an Israelite tend to a firstborn? With regard to a small animal, thirty days; with regard to a large animal, fifty days.

BRAISA

רַבִּי יוֹסֵי אוֹמֵר: בִּדְקָה — שְׁלֹשָׁה חֳדָשִׁים, מִפְּנֵי שְׁטָפוּלָהּ מְרֻבָּה.

Rabbi Yosei says: With regard to a small animal, three months, because its tending is extensive.

EXPLANATION

תנא: מפני ששיניה דקות.

A Tanna **taught** in explanation: This is **because its teeth are small** and it needs more time to nurse.

QUESTION

אם אמר לו הפהו בתוך הזמן "תנהו לי", הרי זה לא יתן לו. מאי טעמא?

The Mishnah taught: **If the Kohen said to him within this period: "Give it to me," this owner may not give it to him.**
What is the reason for this?

ANSWER

אמר רב ששת: מפני שנראה ככהן המסייע בבית הגרנות.

Rav Sheshet said: **Because he appears like a Kohen who assists in the granaries** to get gifts, which is a degradation of the priesthood.

BRAISA

תנו רבנן: הכהנים והלוים והעניים המסייעים בבית הרועים, ובבית הגרנות, ובבית המטבחים — אין נותנין להם תרומה ומעשר בשכרן,

The Rabbis taught: **Kohanim, Levi'im, and poor people who assist owners in the shearing place, in the granaries, or in the slaughterhouses** — we do not give them **terumah, ma'aser, or the priestly gifts as their wages** for helping,

BRAISA

ואם עושין כן חיללו, ועליהן הכתוב אומר: "שחתם ברית ה' לי",

and if they do so, they have desecrated the holiness of the gifts, and about them the verse says: "**You have corrupted the covenant of Levi,**"

BRAISA

ואומר: "ואת קדשי בני ישראל לא תחללו ולא תמותו".

and it says: "**And you shall not profane the holy things of the children of Israel, lest you die.**"

QUESTION

מאי "ואומר"?

The Gemara asks: **What is** the purpose of adding the second verse introduced by "**and it says**"?

ANSWER

וכי תימא: מיתה לא — תא שמע: "ואת קדשי בני ישראל לא תחללו ולא תמותו".

The Gemara explains: **And if you should say** that they violate a prohibition but the punishment of **death is not** incurred, **come and hear:** "**And you shall not profane the holy things of the children of Israel, lest you die.**"

STATEMENT

ובקשו חכמים לקונסן, ולהיות מפרישין עליהן תרומה משלם,

And the Sages wished to penalize them, and to have them separate terumah from their own intact produce on behalf of the Kohanim who took the gifts as wages,

EXPLANATION

ומפני מה לא קנסום? דלמא אתי לאפרושי מן הפטור על החיוב.

but for what reason did they not penalize them? Lest they come to separate from that which is exempt for that which is obligated, which is halachically invalid.

STATEMENT

ובכולן יש בהן

And in all of them, there is in them a certain status...

SUMMARY

The daf focuses on resolving the Tannaic opinions regarding wool that was detached from a blemished bechor. We analyze the positions of Akavya ben Mahalalel and the Sages, looking at whether they argue in a case where the animal died or where it was slaughtered, and how the requirement of an expert's permission affects the wool's status. Rav Nachman rules that the halacha follows Rabbi Yehuda's understanding because it is supported by the Mishnah in Eduyos, and Rav Nachman bar Yitzchak brings a raaya to this from the wording of our own Mishnah. Finally, the Gemara raises a kasha from Rabbi Yannai regarding wool that fell off an unblemished Olah-offering, distinguishing it from a Chatas or Asham which are brought for atonement.

The Mishnah in our new perek asks a very basic question: "Until when is an Israelite obligated to care for a firstborn animal?" For a small animal like a sheep, it is thirty days, and for a large animal like a cow, it is fifty days. The Gemara brings the source from the pesukim: "The firstborn of your sons you shall give to Me, so shall you do for your oxen and your sheep." But lichoira, why does the Torah make the owner go through all this trouble? If the bechor belongs to the kohen, let the kohen come and take it right away! Why must the owner spend his own money, time, and energy feeding and tending to an animal that isn't even his?

The answer is a deep yesod in avodas Hashem. When Hashem gives us a mitzvah, He does not want us to just "get rid of it" or pass the burden along as quickly as possible. The Torah is telling us: "tappil bo", you must care for it, invest in it, and carry the responsibility yourself for a set time. It is easy to do a mitzvah when it requires no ongoing effort, but the real ratzon Hashem is that we should become nosei b'ol, carrying the weight of the holiness that enters our domain.

We often find ourselves wanting to rush through our obligations, to just "get them over with" so we can move on. Whether it is taking care of a needy family member, preparing for a mitzvah, or even sitting down to learn, the yetzer hara whispers to us to find the quickest way out. But the Torah teaches us that the care itself, the daily bother and the quiet investment of our time, is exactly where the kedushah lies.

Today, when a mitzvah or a chesed opportunity comes your way that requires ongoing effort, do not look for the quickest exit. Embrace the "tippul", the daily care and responsibility, knowing that Hashem wants your personal investment and effort, not just a completed task.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבֵּי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

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 צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'