

חומש עם רש"י • בראשית • שביעי

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

BERESHIT • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow the final generations of the ten generations from Adam to Noah, tracing the lineage through Mesushelach and Lemech down to the birth of Noah and his sons, Shem, Cham, and Yephes. We see the world beginning to slip into deep spiritual decline as the generations multiply and the moral fabric of society starts to unravel.

Lichoira, the Torah is setting the stage for the great flood by showing us the contrast between the growing wickedness of the world and the righteousness of Noah. We learn about the decree of the hundred and twenty years that Hashem gave as a space for teshuvah, and how the corruption eventually reached a point where Hashem, כביכול, regretted creating mankind.

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

פסוק א

Pasuk 1

וַיְחִי מֵתוֹשֶׁלַח שְׁבַע וְשָׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד אֶת לָמֶךְ:
Lamech — and he begot years and one hundred years and eighty seven Methuselah And lived

פסוק ב

Pasuk 2

וַיְחִי מֵתוֹשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת לָמֶךְ שְׁתֵּים וְשָׁמֹנִים שָׁנָה וְשִׁבְעָה מֵאוֹת:
hundred and seven years and eighty two Lamech — his begetting after Metushelach And lived
שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:
and daughters sons and he begot years

פסוק ג

Pasuk 3

וַיְהִי כָּל יְמֵי מֵתוֹשֶׁלַח תִּשְׁעִים וְשָׁשִׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
and he died years hundred and nine years and sixty nine Metushelach the days of all And were

פסוק ד

Pasuk 4

וַיְחִי לָמֶךְ שְׁתֵּים וְשָׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד בֶּן:
a son and he begot years and one hundred years and eighty two Lamech And lived

רש"י

ויולד בן. שִׁמְמוֹנוּ נִבְנָה הָעוֹלָם בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis the world was built that from him a son And he begot

וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ
 our hands and from the toil of from our work will comfort us this one saying Noach his name — And he called
 מִן הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה:
 Hashem cursed it which the ground from

רש"י

זֶה יִנְחַמְנוּ. יִנְחַ מִמְּנוּ אֶת עֲצָבוֹן יָדֵינוּ. עַד שֶׁלֹּא בָּא נֹחַ לֹא הָיָה לָהֶם כְּלִי
 tools of to them was there not Noach came that not Until our hands the toil of — from us will ease will comfort us This
 מִחֲרֹשֶׁה וְהוּא הָכִין לָהֶם וְהָיְתָה הָאֶרֶץ מוֹצִיָּאָה קוֹצִים וְדַרְדָּרִים כְּשִׁזְרָעִים חֲטִיִּם,
 wheat when they sowed and thistles thorns bringing forth the earth and was for them prepared and he plowing
 מִקְלָלָתוֹ שֶׁל אָדָם הָרִאשׁוֹן, וּבִימֵי נֹחַ נָחָה, וְזֶהוּ יִנְחַמְנוּ, וְאִם לֹא תִפְרָשֶׁהוּ
 you explain it not and if will comfort us and this is it rested Noach and in the days of the First Adam of from the curse of
 כִּי אֵין טַעַם הַלְשׁוֹן נוֹפֵל עַל הַשֵּׁם וְאַתָּה צָרִיךְ לְקִרְוֹת שְׁמוֹ מִנַּחֵם:
 Menachem his name to call would need and you the name upon falling the expression meaning of there is no so

וַיְחִי לָמֶה אַחֲרֵי הוֹלִידוֹ אֶת נֹחַ חָמֵשׁ וּתְשַׁעִּים שָׁנָה וַחֲמֵשׁ מֵאוֹת שָׁנָה
 years hundred and five years and ninety five Noach — his begetting after Lamech And lived
 וַיּוֹלֵד בָּנִים וּבָנוֹת:
 and daughters sons and he begot

וַיְהִי כָּל יְמֵי לָמֶה שִׁבְעֵי וּשְׁבַעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת:
 and he died years hundred and seven years and seventy seven Lamech the days of all And were

וַיְהִי נֹחַ בֶּן חָמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ אֶת שֵׁם אֶת חָם וְאֶת
 and — Cham — Shem — Noach and he begot years hundred five the son of Noach And it was

יפת:

Yafeth

רש"י

בן חמש מאות שנה. אמר רבי יודן מה טעם כל הדורות הולידו לק'
 at one hundred begot the generations all the reason what is Yudan Rabbi said years hundred five A son of
 שנה וזה לחמש מאות? אמר הקב"ה אם רשעים הם יאבדו במים ורע
 and it is bad in the water they will perish they are wicked if the Holy One said hundred at five and this one years
 לצדיק זה, ואם צדיקים הם אטריח עליו לעשות תבות הרבה, כבש את
 — He withheld many arks to make upon him I will trouble they are righteous and if this one for the righteous

מַעֲיָנוּ וְלֹא הוֹלִיד עַד חֲמֵשׁ מֵאוֹת שָׁנָה, כִּדִּי שְׁלֹא יִהְיֶה יָפֶת הַגָּדוֹל שֶׁכִּכְנִי רְאוּי
fitting of his sons the oldest Yefes will be that not in order years hundred five until beget and did not his spring
לְעֲנֹשִׁין לִפְנֵי הַמָּבּוּל בְּרֵאשִׁית רַבָּה, דְּכָתִיב כִּי הַנַּעַר בֶּן מֵאָה שָׁנָה יָמוּת
shall die years one hundred of the youth for as it is written Rabbah Bereishis the Flood before for punishments
יִשְׁעִיהוּ ס"ה רְאוּי לְעֲנֹשׁ לְעֵתִיד, וְכֵן לִפְנֵי מִתּוֹרָה:
Torah the giving of before and so in the future for punishment fitting 65 Yeshayahu

רש"י

אֵת שֵׁם אֶת חָם וְאֵת יֶפֶת. וְהֵלֵא יָפֶת הַגָּדוֹל הוּא? אֶלָּא בְּתַחֲלָה אָתָּה דּוֹרֵשׁ אֵת
— expound you at first rather he was the eldest Yafeth but is it not Yafeth and — Cham — Shem —
שֶׁהוּא צָדִיק וְנוֹלָד כְּשֶׁהוּא מְהוּל וְשֶׁאַבְרָהָם יָצָא מִמֶּנּוּ וְכו' בְּבִרְאשִׁית
in Bereishis etcetera from him descended and that Avraham circumcised while he was and was born righteous that he was
רַבָּה:
Rabbah

פסוק ט

Pasuk 9

וַיְהִי כִּי יָחַל הָאָדָם לָרֹב עַל פְּנֵי הָאֲדָמָה וּבָנוּת יִלְדוּ לָהֶם:
to them were born and daughters the earth the face of upon to multiply man began when And it was

פסוק י

Pasuk 10

וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֵת בָּנוּת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ
and they took they were good that the man the daughters of — the rulers the sons of And saw
לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:
they chose whom from all wives for themselves

רש"י

בְּנֵי הָאֱלֹהִים. בְּנֵי הַשָּׁרִים וְהַשּׁוֹפְטִים. דְּבָר אַחֵר בְּנֵי הָאֱלֹהִים, הֵם
they are the angels the sons of explanation Another and the judges the princes the sons of the rulers The sons of
הַשָּׁרִים הַחֹלְכִים בְּשִׁלְיָחוֹתוֹ שֶׁל מָקוֹם, אִי הֵם הָיוּ מִתְעַרְבִּים בָּהֶם; כָּל אֱלֹהִים
Elohim Every with them intermingling were they even the Omnipresent of on the mission whogoo the princes
שֶׁבְּמִקְרָא לְשׁוֹן מְרוּת, וְזֶה יוֹכִיחַ וְאָתָּה תִּהְיֶה לוֹ לְאֱלֹהִים שְׁמוֹת ד',
4 Shemos for a master to him shall be and you will prove it and this authority is an expression of that is in Scripture
רְאֵה נִתְּתִיךָ אֱלֹהִים שֵׁם ז':
7 there a master I have made you See

רש"י

כִּי טֹבֹת הָיָה. אָמַר רַבִּי יוֹדֵן טֹבֹת כְּתִיב, כְּשֶׁהָיוּ מְטִיבִין אוֹתָהּ מְקַשְׁטֶת לְפָנֶיךָ
to enter adorned her make good when they would is written tovos Yudan Rabbi said they were fair that
לְחַפָּה, הָיָה גָּדוֹל נִכְנָס וּבֹעֵלָה תַּחֲלָה בְּרֵאשִׁית רַבָּה:
Rabbah Bereishis first and cohabit with her enter a lord would to the canopy

רש"י

מכל אשר בחרו. אף בעולת בעל, אף הזכר והבהמה:
and the animal the male even a husband a married woman of even they chose whom Of all

בסוק יא

Pasuk 11

ויאמר יהוה לא ידון רוחי באדם לעלם בשגם הוא בשר והיו ימיו
his days and shall be is flesh he since also forever in man My spirit shall contend not Hashem And said
מאה ועשרים שנה:
years and twenty one hundred

רש"י

לא ידון רוחי באדם. לא יתרעם ויריב רוחי עלי בשביל האדם
man because of within Me My spirit and strive shall be discontented not against man My spirit shall strive Not

רש"י

לעלם. לארץ ימים; הנה רוחי נדון בקרבי אם להשחית ואם לרחם, לא
not to show mercy or whether to destroy whether within Me contends My spirit behold days for a length of forever
יהיה מדון זה ברוחי לעולם, כלומר לארץ ימים:
days for a length of meaning forever in My spirit this contention shall be

רש"י

בשגם הוא בשר. כמו בשגם, כלומר, בשביל שגם זאת בו, שהוא בשר
is flesh that he is in him this that also because meaning to say because that also like is flesh he for that also
ואף על פי כן אינו נכנע לפני, ומה אם יהיה אש או דבר קשה? פיוצא
similar hard a substance or fire he were if and what before Me submissive he is not so though and even
בו עד שקמתי דבורה שופטים ה' כמו שקמתי וכן שאתה מדבר עמי שם ו'
chapter 6 there with me speak that you and so that I arose like chapter 5 Shoftim Devorah that I arose until to it
כמו שאתה, אף בשגם כמו בשגם;
beshegam is like beshagam so also that you like

רש"י

והיו ימיו וגו'. עד ק"ך שנה אאריה להם אפי, ואם לא ישובו
they repent not and if My anger to them I will extend years one hundred and twenty until etc. his days And shall be
אביא עליהם מבול. ואם תאמר משנולד יפת עד המבול אינו אלא מאה
one hundred but it is not the flood until Yefes from when was born you will say And if a flood upon them I will bring
שנה, אין מקדם ומאחר בתורה פסחים ו' - כבר היתה הגזרה גזירה עשרים שנה
years twenty decreed the decree was already 6b Pesachim in the Torah and later earlier there is no years
קדם שהוליד נח תולדות, וכן מצינו בסדר עולם. יש מדרשי אגדה
Aggadah midrashic explanations of There are Olam in Seder we found and so offspring Noah that fathered before
רבים בלא ידון, אבל זה הוא צחצוח פשוטו:
its plain sense the clarity of is this but shall contend in not many

בסוק יב

הַנְּפִלִים הָיוּ בָּאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים

the rulers the sons of came when so after and also those in the days on the earth were The giants

אֶל בָּנוֹת הָאָדָם וַיִּלְדּוּ לָהֶם הַמְּבָרִים אֲשֶׁר מֵעוֹלָם אָנְשֵׁי

men of from of old who the mighty men they to them and they bore the man the daughters of unto

הַשֵּׁם:

the renown

רש"י

הַנְּפִלִים. עַל שֵׁם שֶׁנִּפְּלוּ וַהֲפִילוּ אֶת הָעוֹלָם, וּבְלָשׁוֹן עֵבְרִית לָשׁוֹן

a term of Hebrew and in the language the world — and they caused to fall that they fell account of on The giants

עֲנָקִים הוּא:

it is giants

רש"י

בַּיָּמִים הָהֵם. בַּיָּמִי דוֹר אָנוֹשׁ וּבְנֵי קַיִן בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis Kayin and the sons of Enosh the generation of in the days of those In the days

רש"י

וְגַם אַחֲרֵי כֵן. אֵף עַל פִּי שָׂרָאוּ בְּאַבְדֹּן שֶׁל דוֹר אָנוֹשׁ, שֶׁעָלָה אוֹקְיָנוֹס

the ocean when rose Enosh the generation of of the destruction that they saw though · even that after And also

וַהֲצִיף וְהָיָה שְׁלִישׁ הָעוֹלָם לֹא נִכְנַע דוֹר הַמַּבּוּל לְלַמֵּד מֵהֶם:

from them to learn the Flood the generation of humbled itself not the world a third of and flooded

רש"י

אֲשֶׁר יָבֹאוּ. הָיוּ יוֹלְדוֹת עֲנָקִים כְּמוֹתֵם:

like them giants bearing they were they came in when

רש"י

הַגְּבוּרִים. לְמַרְדִּי בְּמָקוֹם:

against the Omnipresent to rebel the mighty

רש"י

אֲנָשֵׁי הַשֵּׁם. אוֹתָן שֶׁנִּקְבּוּ בְּשֵׁמוֹת עִירַד מְחֻיָּאֵל מְתוּשָׁאֵל שֶׁנִּקְבּוּ עַל

upon who were named Metushael Mechuyael Irad with names who were designated those the name Men of

שֵׁם אֲבָדָן, שֶׁנִּמְחָחוּ וַהֲתָשׁוּ. דְּבַר אַחֵר אֲנָשֵׁי שְׁמֹמוֹן, שֶׁשִּׁמְמוּ

who devastated devastation men of explanation Another and were torn out for they were wiped out their destruction the account of

אֶת הָעוֹלָם:

the world —

פסוק יג

וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל יֵצֵר מַחְשַׁבַת

the thoughts of inclination of and every on the earth man the wickedness of was great that Hashem And saw

לבּוֹ רַק רַע כָּל הַיּוֹם:

the day all evil was only his heart

פסוק יד

Pasuk 14

וַיִּנָּחֵם יְהוָה כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ וַיִּתְּעַצֵּב אֵל לִבּוֹ:

His heart to and He was saddened on the earth man — He made that Hashem And He regretted

רש"י

וַיִּנָּחֵם ה' כִּי עָשָׂה. נִחָמָה הִיָּתָה לְפָנָיו שֶׁבָּרָא בַּתְּחִלָּתוֹנִים,

among the lower beings that He created him before Him it was A consolation He made that Hashem And Hashem repented

שֶׁאֵלּוּ הָיָה מִן הָעֲלִיּוֹנִים הָיָה מִמְּרִידוֹן בְּבִרְאשִׁית רַבָּה:

Rabbah in Bereishis caused them to rebel he would have the upper beings from he had been for if

רש"י

וַיִּתְּעַצֵּב. הָאָדָם אֵל לִבּוֹ שֶׁל מְקוֹם, עָלָה בְּמַחְשַׁבְתּוֹ שֶׁל מְקוֹם לְהַעֲצִיבוֹ,

to punish him the Omnipresent of into the thought it entered the Omnipresent of His heart to the man And He grieved

זֶהוּ תַּרְגוּם אֲנָקְלוֹס. דָּבָר אַחֵר וַיִּנָּחֵם – נִהְפָּכָה מַחְשַׁבְתּוֹ שֶׁל מְקוֹם

the Omnipresent of the thought turned And He repented explanation Another Onkelos the translation of this is

מִמִּדַּת רַחֲמִים לְמִדַּת הַדִּין, עָלָה בְּמַחְשַׁבָּה לְפָנָיו מַה לַּעֲשׂוֹת בְּאָדָם

with man to do what before Him in thought it arose justice to the attribute of mercy from the attribute of

שֶׁעָשָׂה בְּאָרֶץ, וְכֵן כָּל לְשׁוֹן נָחוּם שֶׁבְּמִקְרָא לְשׁוֹן נִמְלָךְ מַה

what reconsidering is an expression of that is in Scripture repentance expression of every and likewise on the earth whom He made

לַעֲשׂוֹת, וְכֵן אָדָם וַיִּתְּנָחֵם בַּמִּדְבָּר כ"ג וְעַל עֲבָדָיו יִתְּנָחֵם

He will reconsider His servants and regarding 23 Bamidbar that He should reconsider man nor the son of to do

דְּבָרִים ל"ב וַיִּנָּחֵם ה' עַל הָרָעָה שְׁמוֹת ל"ב נִחְמַתִּי כִּי הִמְלַכְתִּי שְׁמוּאֵל א'

1 Shmuel I made king that I regret 32 Shemos the evil regarding Hashem And He reconsidered 32 Devarim

ט"ו כָּלֵם לְשׁוֹן מַחְשַׁבָּה אַחֶרֶת הֵם:

they are alternative thought are expressions of all of them 15

רש"י

וַיִּתְּעַצֵּב אֵל לִבּוֹ. נִתְאַפֵּל עַל אֲבִדוֹן מַעֲשֵׂה יָדָיו, כְּמוֹ נִעְצֵב הַמֶּלֶךְ עַל בְּנוֹ שֶׁ

there his son for the king grieved like His hands the work of the loss of over He mourned His heart to And He grieved

ב' י"ט, וְזוֹ כְּתִבְתִּי לְתִשְׁבֹּת הַמִּינִים גוֹי אֶחָד שֶׁשָּׂאֵל אֶת רַבִּי יְהוֹשֻׁעַ

Yehoshua Rabbi — who asked one A non-Jew the heretics for the refutation of I wrote And this 19 Shmuel II

בֶּן קֶרְחָה, אָמַר לוֹ אֵין אַתָּם מוֹדִים שֶׁהַקָּב"ה רֹאֶה אֶת הַנּוֹלָד? אָמַר לוֹ הֵן,

Yes to him He said the future — sees that the Holy One admit you Do not to him He said Korcha son of

אָמַר לוֹ וְהָא כְּתִיב וַיִּתְּעַצֵּב אֵל לִבּוֹ? אָמַר לוֹ נוֹלַד לָהּ בֶּן זָכָר מִיָּמֶיהָ?

in your days male a son to you Was born to him He said His heart to and He grieved it is written But behold to him He said

אָמַר לוֹ הֵן, אָמַר לוֹ וּמָה עָשִׂיתָ? אָמַר לוֹ שִׂמְחָתִי וְשִׂמְחָתִי אֶת הַכָּל, אָמַר

He said everyone — and I made rejoice I rejoiced to him He said did you do And what to him He said Yes to him He said

לוֹ וְלֹא הִיָּיתָ יוֹדֵעַ שְׁסוּפוֹ לָמוּת? אָמַר לוֹ בְּשַׁעַת חֲדוּתָא חֲדוּתָא בְּשַׁעַת

at the time of joy joy At the time of to him He said is to die that his end know you And did not to him

אֲבָלָא אֲבָלָא, אָמַר לוֹ כֹּה מַעֲשֵׂה הַקָּב"ה, אַף עַל פִּי שֶׁגְּלוּי לְפָנָיו שְׁסוּפֹן

that their end before Him it is revealed though · even the Holy One the way of So is to him He said mourning mourning

לַחַטּוֹא וּלְאַבְדֹן לֹא נִמְנָע מִלְבָּרֵאן בְּשִׁבְלֵי הַצְדִּיקִים הַעֲתִידִים לַעֲמֹד מֵהֶם:

from them to arise who are destined the righteous for the sake of from creating them refrain He did not and to perish is to sin

פסוק טו

Pasuk 15

וַיֹּאמֶר יְהוָה אֶמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם

from man the earth the face of from upon I created whom the man — I will blot out Hashem And He said

עַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתֵם:

I made them that I regret for the heavens bird of and to creeping thing to animal to

רש"י

וַיֹּאמֶר ה' אִמְחָה אֶת הָאָדָם. הוּא עָפָר וְאָבִיא עָלָיו מַיִם וְאֶמְחָה אוֹתוֹ,

him out and I will blot water upon him and I will bring is dust he the man — I will blot out Hashem And He said

לָכֵן נֹאמַר לְשׁוֹן מַחוּי:

wiping an expression of it is said therefore

רש"י

מֵאָדָם עַד בְּהֵמָה. אֵף הֵם הִשְׁחִיתוּ דְרָכָם בְּרָאשִׁית רְבָה. דִּבְרַר אַחֵר הַכָּל

Everything explanation Another Rabbah Bereishis their way corrupted they even beast to From man

נִבְרָא בְּשִׁבְלֵי אָדָם וְכִיּוֹן שֶׁהוּא כָּלָה מָה צָרָה בָּאֵלָיו:

for these need is there what perishes that he and once man for the sake of was created

רש"י

כִּי נִחַמְתִּי כִּי עָשִׂיתֵם. חָשַׁבְתִּי מָה לַעֲשׂוֹת עַל אֲשֶׁר עָשִׂיתִם:

I made them that on account of to do what I have thought I made them that I have reconsidered For

פסוק טז

Pasuk 16

וַנֹּחַ מָצָא חֵן בְּעֵינֵי יְהוָה:

Hashem in the eyes of favor found And Noach

CHAPTER SUMMARY

The aliyah begins by listing the years and offspring of Mesushelach and Lemech, leading to the birth of Noach, who was named with the hope that he would bring relief from the curse of the ground. As humanity multiplied, the leaders and powerful people corrupted themselves by taking any women they chose, prompting Hashem to decree a limit of one hundred and twenty years before bringing destruction. The Torah describes the rise of the Nephilim and the total corruption of mankind's thoughts, which led Hashem to decide to blot out all of creation—both man and beast—though the aliyah concludes with the comforting note that Noach found favor in the eyes of Hashem.

The Torah is telling us a beautiful and deep yesod in the name of Noach. Lamech names his son Noach, saying, "This one will provide us relief (yechameinu) from our work and from the toil of our hands, out of the very soil that Hashem placed under a curse." Rashi is immediately bothered by this: how did Lamech know this child would bring relief? Rashi explains that Lamech was a prophet, and he foresaw that Noach would be the one to invent agricultural tools like the plow, easing the painful, cursed labor of the earth.

Think about this for a moment. The world was suffering under a heavy curse, and everyone was struggling just to survive. Yet, Noach did not just accept the difficulty as an unchangeable reality. He used his mind and his hands to build a plow, to bring comfort and relief to his entire generation. He saw a broken world and asked, "How can I make this easier for others?"

This is our avodah as well. We often look at the spiritual or physical struggles around us and think, "This is just the way the world is, there is nothing I can do." But the Torah is teaching us that a single person, by thinking practically about the needs of his generation, can bring yeshua and comfort to everyone. We are here to be like Noach, to find ways to ease the burdens of our families, our neighbors, and our communities.

Today, look for one practical way to ease someone else's burden. Whether it is helping a spouse with a difficult chore, offering a word of encouragement to a struggling friend, or finding a way to streamline a task at work or in the community, be the one who brings "nechama" and relief to those around you.