

תלמוד בבלי • דף יומי

דף יומי • חזקוני • דף נ"ד

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

THE SUGYA

In this daf, we continue our deep dive into the halachos of tereifos, focusing on the critical differences between the gullet (veshet) and the windpipe (kaneh). The Gemara explores the severe nature of clawing (derisah) by a predator, explaining how the venom burns and widens any wound, which requires a thorough inspection of the animal. We also learn about the immense stature of Rav, as Rabbi Yochanan rebukes Reish Lakish and describes Rav's unmatched greatness in Torah and piety.

Additionally, the sugya addresses whether we can add to the list of tereifos established by Chazal. We encounter hunters who killed animals by striking them in the sciatic nerve or the kidneys, yet the Sages ruled these are not tereifos because the wounds could theoretically heal with medicine. We then begin a new Mishnah listing the cases where an animal remains kosher, such as a split windpipe, a fractured skull where the brain membrane is intact, or removed kidneys.

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

עמוד א' DAF 54A

STATEMENT

וּשְׁט נְקוּבָתוֹ בְּמִשְׁהוֹ, דְּרוּסָתוֹ בְּמִשְׁהוֹ.

Regarding the **gullet, its perforation** renders the animal a tereifa **in any amount**, and likewise **its clawing** renders it a tereifa **in any amount**.

QUESTION

כָּנָה נְקוּבָתוֹ בְּכַאִיסָר, דְּרוּסָתוֹ בְּכַמָּה?

But regarding the **windpipe, its perforation** renders it a tereifa only **as** the size of an **issar**; if so, **its clawing** requires how much reddening to render it a tereifa? **In how much** is it?

RESOLUTION

בְּתַר דְּבִעָא הָדָר פְּשֻׁטָּה: אֶחָד זֶה וְאֶחָד זֶה בְּמִשְׁהוֹ.

After he raised the dilemma, he then resolved it: Both this, the gullet, **and that**, the windpipe, render the animal a tereifa if they are clawed and redden **in any amount**.

EXPLANATION

מַאי טַעְמָא? זִיְהִירִיָּה מְקַלָּא קְלִי וְאַזִּיל.

What is the reason? The predator's **ve nom burns continuously** and **goes** on to widen the hole.

STATEMENT

יְתִיב רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מַרְתָּא קָמִיה דְּרַב נַחֲמָן, וְיְתִיב וְקָאָמַר: דְּרוּסָה שְׁאָמְרוּ – צְרִיכָה בְּדִיקָה כְּנֶגֶד בְּנֵי מַעֲיִים.

Rav Yitzchak bar Shmuel bar Marta sat before Rav Nachman, and he sat and was saying: A clawed animal about which the Sages said one must be concerned, requires inspection only in the area adjacent to the intestines.

OBJECTION

רַב נַחֲמָן אָמַר: הֲאֵלֶּהִים! מוֹרִי בַּה רַב מִכְּפָא וְעַד אֶטְמָא.

Rav Nachman said to him: By God! Rav would teach regarding it that it must be inspected from the hollow to the thigh.

EXPLANATION

מַאי כְּפָא? אֵילִימָא כְּפָא דִּידָא – הֵיִינוּ כְּנֶגֶד בְּנֵי מַעֲיִים, אֶלָּא מִכְּפָא דְמוֹחָא עַד אֶטְמָא.

What is the hollow? If we say it is the hollow of the foreleg, that is the same area as adjacent to the intestines, and Rav Nachman would have said nothing new. Rather, it means from the hollow of the brain, the skull, to the thigh.

STATEMENT

כִּי סָלִיק רַב חִיָּיא בַּר יוֹסֵף, אֲשֶׁכְּחִינְהוּ לְרַבִּי יוֹחָנָן וְרִישׁ לָקִישׁ דִּיתְבִּי וְקָאָמְרוּ: דְּרוּסָה שְׁאָמְרוּ – צְרִיכָה בְּדִיקָה כְּנֶגֶד בְּנֵי מַעֲיִים.

When Rav Chiyya bar Yosef went up to Eretz Yisrael, he found Rabbi Yochanan and Reish Lakish sitting and saying: A clawed animal about which the Sages said one must be concerned, requires inspection adjacent to the intestines.

OBJECTION

אָמַר לְהוּ: הֲאֵלֶּהִים! מוֹרִי בַּה רַב מִכְּפָא וְעַד אֶטְמָא.

He said to them: By God! Rav would teach regarding it that it must be inspected from the hollow to the thigh.

OBJECTION

אָמַר לִיה רִישׁ לָקִישׁ: מִנּוּ רַב וּמִנּוּ רַב? וְלֹא יָדַעְנָא לִיה!

Reish Lakish said to him: Who is Rav, and who is Rav? I do not know him!

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: וְלֹא נִהֲרָא לִיה לְאוּתוֹ תַּלְמִיד שְׁשִׁימָשׁ אֶת רַבִּי רַבְּה, וְרַבִּי חִיָּיא? וְהֲאֵלֶּהִים! כָּל אוֹתָן שְׁנַיִם שְׁשִׁימָשׁ אוֹתוֹ תַּלְמִיד בִּישְׁיכָה, אֲנִי שְׁמַשְׁתִּי בְּעַמֻּדָה, וּמֵאן גָּבַר? הוּא גָּבַר בְּכוּלָּא.

Rabbi Yochanan said to Reish Lakish: And do you not remember that student who served Rabbi Yehuda HaNasi the Great, and Rabbi Chiyya? By God! All those years that that student served in the yeshiva, I served standing, and who was the greater man? He was the greater man in everything, in Torah and piety.

STATEMENT

מִיד פִּתַּח רִישׁ לָקִישׁ וְאָמַר: בְּרַם זְכוּר אוֹתוֹ הָאִישׁ לְטוֹב, שְׁאָמְרוּ שְׁמוּעָה מִפִּיו: שְׁמוּטָה וּשְׁחוּטָה – כְּשֶׁרָה, שְׂאִי אֶפְשָׁר לְשְׁמוּטָה שְׁתִּיעֶשֶׂה שְׁחוּטָה.

Immediately Reish Lakish began to speak and said: Indeed, remembered is that man for good, as they said a halachic ruling from his mouth: If the windpipe was dislocated and then the animal was slaughtered, it is kosher, because it is

impossible for a dislocated windpipe to be slaughtered, as it would slip away from the knife.

STATEMENT

ורבי יוחנן אומר: יביא ויִקְרֶה.

And Rabbi Yochanan says: This is not certain; rather, he should bring the windpipe, make a new cut, and compare the two cuts to see if they are similar.

EXPLANATION

אמר רב נחמן: לא שנו אלא שלא תפס בסימנים, אבל תפס בסימנים ושחט – אפשר לשמוטה שתיעשה שחוטתה.

Rav Nachman said: They only taught that it is impossible to slaughter a dislocated windpipe where he did not hold the simanim, but if he held the simanim and slaughtered, it is possible for a dislocated windpipe to be slaughtered.

QUESTION

זה הכלל, לאתויי מאי? לאתויי שב שמעתתא.

The Mishnah stated: This is the general rule. To include what? To include seven halachic rulings of tereifot taught by the Amora'im.

STATEMENT

דבי יוסף רישבא מחו בגידא נשיא וקטלי, אתו לקמיה דרבי יהודה בן בתירא, אמר להו: וכי להוסיף על הטרפות יש? אין לה אלא מה שִּמְנו חכמים!

The men of the house of Yosef the hunter would strike animals in the sciatic nerve and kill them. They came before Rabbi Yehuda ben Beteira to ask if it is a tereifa. He said to them: Is there any authority to add to the tereifot? You have only what the Sages enumerated!

STATEMENT

רב פפא בר אבא רישבא, מחו בכוֹלִיא וקטלי. אתו לקמיה דרבי אבא, אמר להו: וכי להוסיף על הטרפות יש? אין לה אלא מה שִּמְנו חכמים!

The men of Rav Pappa bar Abba the hunter would strike animals in the kidney and kill them. They came before Rabbi Abba. He said to them: Is there any authority to add to the tereifot? You have only what the Sages enumerated!

QUESTION

והא קא חזינן דקא מתה!

The Gemara asks: But we see that they die from these wounds! Why are they not tereifot?

ANSWER

גמירי דאי בדרי לה סמא, חזיא.

The Gemara answers: It is learned as a tradition that if they apply medicine to it, it would live, and a wound that can heal does not make a tereifa.

MISHNAH

מתני' ואלו כשרות בבמה, ניקבה הגרגרת או שנסדקה.

MISHNAH: And these are kosher in an animal: If the windpipe was perforated, or if it was split lengthwise.

MISHNAH

עד כמה תחסר? רבן שמעון בן גמליאל אומר: עד פאיסר האיטלקי.

How much can be missing from the windpipe and still be kosher? Rabban Shimon ben Gamliel says: Up to the size of an Italian issar.

MISHNAH

נפחתה הגולגולת ולא ניקב קרום של מוח, ניקב הלב ולא לבית חללו, נשברה השדרה ולא נפסק החוט שלה, ניטלה הכבד ונשתיר הימנה פזית.

If the skull was fractured but the membrane of the brain was not perforated; if the heart was perforated but not to its chamber; if the spine was broken but its cord was not severed; if the liver was removed but an olive-bulk of it remained, it is kosher.

MISHNAH

המסס ובית הפוסות, שניקבו זה לתוך זה.

If the omasum and the reticulum were perforated one into the other, it is kosher.

MISHNAH

ניטל הטחול, ניטלו הכליות, ניטל לחי התחתון, ניטלה האם שלה, וחרוטה בידי שמים.

If the spleen was removed, or the kidneys were removed, or the lower jaw was removed, or its womb was removed, or if the lung shriveled by the hand of Heaven, it is kosher.

MISHNAH

הגלודה – רבי מאיר מכשיר, וחכמים פוסלין.

An animal whose hide was removed — Rabbi Meir deems it kosher, and the Sages deem it unfit as a tereifa.

גמרא GEMARA

GEMARA

גמ' אתמר: רבי יוחנן אומר: "אלו טרפות" דוקא, ורבי שמעון בן לקיש אומר: "אלו כשרות" דוקא.

GEMARA: It was stated: Rabbi Yochanan said: The phrase "These are tereifot" in the first Mishnah is **exclusive**, meaning only these are tereifot but other cases are kosher. And Rabbi Shimon ben Lakish said: The phrase "These are kosher" in our Mishnah is **exclusive**, meaning only these are kosher but other cases are tereifot.

EXPLANATION

בְּמַאי קָא מִיפְלִגִּי? בְּדֶרֶב מִתְנָא, דְּאָמַר רַב מִתְנָא: הָאִי בּוֹקָא דְּאֵטְמָא דְּשִׁפּי מְדּוּכָתִיָּה – טֵרֶפָּה.

In what do they differ? They differ regarding the ruling of Rav Mattana, as Rav Mattana said: This head of the femur that slipped from its place is a tereifa.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: "אֵלּוּ טֵרֵפוֹת" דּוֹקָא, תֵּנָא טֵרֵפוֹת, וְתֵנָא "זֶה הַכֶּלֶל",

Rabbi Yochanan said: "These are tereifot" is exclusive. The Mishnah taught tereifot, and taught "This is the general rule" to include other cases.

צמוד ב' DAF 54B

EXPLANATION

וְחִזְיָהּ לְדֶרֶב מִתְנָא דְּאֵתִיָּא בְּזָה הַכֶּלֶל,

And the Tanna saw that the case of Rav Mattana, where the thigh bone is dislocated, comes under the category of "This is the general rule", which includes cases of missing limbs, and one might think it is a tereifa.

EXPLANATION

מַאי טַעְמָא? דְּדִמְיָא לְנִטּוּלִי.

What is the reason for this? Because it is similar to cases of removed organs, which render the animal a tereifa.

EXPLANATION

תֵּנָא "אֵלּוּ טֵרֵפוֹת" – הֵנִי הוּא דְּטֵרֶפָּה, הָא דֶּרֶב מִתְנָא כְּשֶׁרָה.

Therefore, the Tanna taught "These are the tereifos" at the beginning of the Mishnah to emphasize: These listed cases alone are tereifos, but this case of Rav Mattana is kosher.

STATEMENT

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: אֵלּוּ כְּשֵׁרוֹת דּוֹקָא,

And Rabbi Shimon ben Lakish said: "These are kosher" at the end of the Mishnah is meant specifically to exclude other cases.

EXPLANATION

תֵּנָא טֵרֵפוֹת, וְתֵנָא "זֶה הַכֶּלֶל",

The Tanna taught the list of tereifos, and then taught "This is the general rule" to include other cases of tereifos.

EXPLANATION

וְחִזְיָהּ לְדֶרֶב מִתְנָא דְּלֹא אֵתִיָּא בְּ"זֶה הַכֶּלֶל",

And the Tanna saw that the case of Rav Mattana does not come under "This is the general rule", and one might think it is kosher.

EXPLANATION

מאי טעמא? לאו לנקובי דמזא, ולא לפסוקי דמזא, ולנטולי נמי לא דמזא,

What is the reason for this? It is not similar to perforated organs, and not similar to severed organs, and also not similar to removed organs.

EXPLANATION

תנא "אלו כשרות" – הני הוא דכשרות, הא דרב מתנא טרפה.

Therefore, the Tanna taught "These are kosher" to emphasize: These listed cases alone are kosher, but this case of Rav Mattana is a tereifa.

STATEMENT

גופא, אמר רב מתנא: האי בוקא דאטמא דשף מדוכתיה – טרפה,

Returning to the text itself: Rav Mattana said: This head of the femur that slipped from its place, meaning it was dislocated, renders the animal a tereifa.

STATEMENT

ורבא אמר: כשרה, ואי איפסיק ניביה – טרפה.

And Rava said: It is kosher, but if its sinew that binds the bone in place is severed, it is a tereifa.

RULING

והלכתא: איפסיק נמי כשרה, עד דמתעכלא אתעכולי.

And the halacha is: Even if the sinew is severed, it is also kosher, until it is completely decayed.

מִשְׁנָה MISHNAH

MISHNAH

עד כמה תחסר?

The Mishnah states: How much can the windpipe be missing and still be kosher? Rabban Shimon ben Gamliel says: Until the size of an Italian issar.

גְּמָרָא GEMARA

STATEMENT

אמר זעירי: אתון דלא מיתחמי לכוון שיעורא, שיעוריה בדינרא קורדינא,

Ze'eiri said: You in Babylonia, who do not see and are not familiar with this measure of an Italian issar, its measure is like a Kurdish dinar,

STATEMENT

וְהוּי כְּפִשְׁיטָא זוטרתִי, וּמִשְׁתַּכְחָא בֵּינִי פְּשִׁיטִי דְּפּוּמְבִּדִּיתָא.

and it is like a small peruta coin, and it is found among the perutah coins of Pumbedita.

STATEMENT

אָמַר רַבִּי חָנָא פְּתוּרָאָה: עֵילָא מִינָאי הָוָה קָאִי בַר נַפְחָא,

Rabbi Chana the moneychanger said: Bar Nappacha, meaning Rabbi Yochanan, was standing over me,

STATEMENT

וּבִעָא מִינִי דִּינָרָא קוּרְדִּינָאָה לְשַׁעוּרֵי בֵּיהּ טְרִיפְתָּא, וּבָעִי לְמִיקָם מְקָמֶיהּ וְלֹא שְׁבִקְנִי.

and he requested of me a Kurdish dinar to measure a tereifa with it, and I wanted to stand up before him out of respect, but he did not let me.

STATEMENT

אָמַר לִי: שֵׁב בְּנִי שֵׁב, אֵין בָּעֲלִי אוּמָנִיּוֹת רִשָּׁאִין לְעֲמוּד מִפְּנֵי תַלְמִידֵי חֲכָמִים בְּשַׁעֲה שְׁעִסוּקִין בְּמַלְאכְתָּם.

He said to me: Sit, my son, sit; craftsmen are not permitted to stand before Torah scholars at the time when they are occupied with their work.

QUESTION

וְלֹא? וְהִתְנֹן: כָּל בָּעֲלִי אוּמָנִיּוֹת עוֹמְדִים מִפְּנֵיהֶם, וְשׂוֹאֲלִין בְּשָׁלוֹמָן,

And are they not permitted to stand? But didn't we learn in a Mishnah regarding those bringing Bikkurim: All the craftsmen stand before them and greet them,

QUESTION

וְאוֹמְרִין לָהֶם: אַחֲינוּ אַנְשֵׁי מְקוֹם פְּלוֹנִי בּוֹאֲכֶם בְּשָׁלוֹם!

and say to them: "Our brothers, people of such-and-such place, may your coming be in peace!"

ANSWER

אָמַר רַבִּי יוֹחָנָן: מִפְּנֵיהֶם עוֹמְדִין, מִפְּנֵי תַלְמִידֵי חֲכָמִים אֵין עוֹמְדִין.

Rabbi Yochanan said: Before them, the bringers of Bikkurim, they stand, but before Torah scholars they do not stand while working.

STATEMENT

אָמַר רַבִּי יוֹסֵי בַר אֲבִין: בָּא וּרְאֵה כַּמָּה חֲבִיבָה מְצוּהָ בְּשַׁעֲתָהּ, שֶׁהָרִי מִפְּנֵיהֶם עוֹמְדִין, מִפְּנֵי תַלְמִידֵי חֲכָמִים אֵין עוֹמְדִין.

Rabbi Yosei bar Avin said: Come and see how beloved is a mitzvah in its proper time, for before them, the Bikkurim bringers, they stand, but before Torah scholars they do not stand.

REFUTATION

מַמַּאי? דִּילְמָא כְּדִי שְׁלֹא תִּהְיֵה נִמְצָא מְכַשִּׁילָן לְעֵתִיד לְבָא.

The Gemara objects: **From where** do you prove this? **Perhaps** they stand **so that you do not find yourself causing them to stumble in the future**, meaning they might stop bringing Bikkurim if they are not shown respect.

STATEMENT

אמר רב נחמן: כסלע – כיתר מכסלע, כאיסר – כיתר מכאיסר.

Rav Nachman said: A measure of "like a sela" is like more than a sela, and "like an issar" is like more than an issar.

INFERENCE

אלמא קסבר רב נחמן: "עד", ולא עד בכלל.

Consequently, Rav Nachman holds that the word "until" means until but not including the limit itself.

OBJECTION

איתיביה רבא לרב נחמן: חבל היוצא מן המטה עד חמשה טפחים – טהור.

Rava challenged Rav Nachman from a Mishnah: A rope that extends from a bed, until five handbreadths, is pure.

QUESTION

מאי לאו חמשה כלמטה?

What, is it not that exactly five handbreadths is like below five, meaning it is pure, which proves "until" includes the limit?

ANSWER

לא, חמשה כלמעלה.

The Gemara answers: No, exactly five is like above five, meaning it is susceptible to impurity.

PROOF

תא שמע: מחמשה ועד עשרה – טמא.

Come and hear a proof from the next clause: From five and until ten handbreadths, the rope is impure.

QUESTION

מאי לאו עשרה כלמטה?

What, is it not that exactly ten is like below ten, meaning it is impure?

ANSWER

לא, עשרה כלמעלה.

The Gemara answers: No, exactly ten is like above ten, meaning it is pure.

PROOF

תא שמע: הדקין שבבלי חרס. הן וקרורותיהן ודופנותיהם, יושבין שלא מסומכין –

Come and hear another proof: The smallest of earthenware vessels, they and their bases and their walls, that can sit without being supported, are susceptible to impurity.

SUMMARY

The daf establishes that while a puncture in the windpipe must be the size of an issar to render an animal a tereifa, clawing by a predator renders both the gullet and the windpipe a tereifa in any amount due to the burning venom. The Gemara discusses the scope of inspection required for a clawed animal, bringing Rav's view that it must be checked from the head to the thigh. We then transition to the new Mishnah listing kosher cases, which sparks a fundamental dispute between Rabbi Yochanan and Reish Lakish regarding whether the Mishnah's lists of 'these are tereifos' and 'these are kosher' are exclusive, specifically analyzing how this impacts Rav Mattana's ruling that a dislocated femur is a tereifa.

למעשה WHAT TO TAKE HOME

We see in our Gemara a beautiful and moving moment of kavod HaTorah. When Rav Chiyya bar Yosef mentioned the ruling of Rav, Reish Lakish initially questioned Rav's authority. But Rabbi Yochanan immediately corrected him, describing how he himself stood in awe of Rav's greatness, testifying that Rav was "the greater man in everything, in Torah and piety." Upon hearing this, Reish Lakish did not let pride get in the way; he immediately changed his tone, praised Rav, and quoted a halachah in his name with the utmost respect.

This teaches us a profound lesson in how we must view and speak of our gedolim, our rabbeim, and indeed, any talmid chacham. It is very easy in the course of learning or discussing Torah to treat opinions as mere intellectual arguments, forgetting the holiness of the souls who carried this Torah down to us. When we speak of the sages of the Gemara, the Rishonim, the Acharonim, or the rabbeim of our own generation, we must do so with a sense of awe and deep reverence.

This respect is not just a nice middah; it is the very foundation of our mesorah. When we show genuine kavod to those who teach and embody the Torah, we are showing kavod to the Torah itself and to the Aibershter who gave it.

Today, when you mention a Torah teaching, a vort, or a halachah, make sure to say the name of the rav or sage who said it with visible warmth and respect, consciously elevating their honor in your conversation.

הלכות יסודי התורה • פרק ראשון

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this opening perek of Hilchos Yesodei HaTorah, the Rambam sets down the very foundation of our entire emunah, guiding us to the ultimate knowledge of Hashem's existence. We begin by learning that Hashem is the Primary Being who brought everything into existence, and that He is completely independent of the world, while everything in creation is entirely dependent on Him.

The Rambam then brings us to understand the absolute unity of Hashem, explaining that He is not a body and has no physical form whatsoever. We will explore how the anthropomorphic expressions in the Torah are merely metaphors written in the language of man, and how even Moshe Rabbeinu, the greatest of all nevi'im, was limited by his physical nature from fully grasping the ultimate essence of the Creator.

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

הלכה א

Halacha 1 • The Existence of the Creator and the Derivation of All Existence from Him

יסוד היסודות ועמוד החכמות

The foundation of the foundations and the pillar of the wisdoms

לידע שיש שם מצוי ראשון.

is to know that there is there a Primary Being, Hashem, Who exists eternally.

והוא ממציא כל נמצא.

And He brings into being every existing thing in the universe.

וכל הנמצאים משמים וארץ ומה שביניהם

And all the existing things from heaven and earth and what is between them

לא נמצאו אלא מאמתת המצאו:

did not come into existence except from the truth of His existence.

הלכה ב

Halacha 2 • The Absolute Necessity of the Creator's Existence for the Existence of All Beings

ואם יעלה על הדעת

And if it should arise upon the mind, as an impossible thought,

שהוא אינו מצוי

that He is not existing,

אין דבר אחר יכול להמציאות:

there is no other thing able to exist at all, because everything depends entirely on Him.

הלכה ג

Halacha 3 · The Absolute and Independent Existence of Hashem

ואם יעלה על הדעת שאין כל הנמצאים מלבדו מצויים

And if it should arise upon the mind that there are not all the existing things aside from Him existing,

הוא לבדו יהיה מצוי.

He alone would still be existing.

ולא יבטל הוא לבטולם.

And He would not be nullified by their nullification,

שכל הנמצאים צריכין לו

because all the existing things need Him for their existence,

והוא ברוך הוא אינו צריך להם ולא לאחד מהם.

and He, blessed is He, is not needing them, and not even one of them.

לפיכך אין אמתתו כאמתת אחד מהם:

Therefore, His truth of existence is not like the truth of existence of one of them.

הלכה ד

Halacha 4 · The Absolute Truth of the Existence of the Creator

הוא שהנביא אומר ירמיה י' י"ו 'וה' אלהים אמת'.

This is what the prophet says in Yirmeyahu 10:10, "And Hashem God is truth."

הוא לבדו האמת

He alone is the truth

ואין לאחר אמת כאמתתו.

and there is not to another any truth like His truth.

והוא שהתורה אומרת דברים ד לה "אין עוד מלבדו".

And this is what the Torah says in Devarim 4:35, "There is none aside from Him."

כְּלוֹמַר אֵין שָׁם מְצוּי אֱמֶת מִלְכָּדוֹ כְּמוֹתוֹ:

Meaning, there is not any other existence of truth aside from Him like Him.

הַלְכָּה ה

Halacha 5 • The Existence of the Creator and His Infinite Guidance of the Sphere

הַמְצוּי הַזֶּה

This Being, Whose existence is necessary and primary,

הוּא אֱלֹהֵי הָעוֹלָם

He is the God of the world,

אֲדוֹן כָּל הָאָרֶץ.

and the Master of all the earth.

וְהוּא הַמְנְהִיג הַגִּלְגָּל

And He is the One Who guides the sphere of the universe

בְּכַח שְׂאִין לוֹ קֵץ וְתַכְלִית.

with power that has no end or limit,

בְּכַח שְׂאִין לוֹ הַפְסָק.

with power that has no interruption.

שֶׁהַגִּלְגָּל סוֹבֵב תָּמִיד

For the sphere revolves constantly,

וְאִי אֶפְשָׁר שְׂיִסֵּב בְּלֹא מְסַבֵּב.

and it is impossible that it should revolve without one who causes it to revolve.

וְהוּא בְּרוּךְ הוּא

And He, blessed is He,

הַמְסַבֵּב אוֹתוֹ

is the One Who causes it to revolve,

בְּלֹא יָד וּבְלֹא גּוּף:

without a hand and without a body.

וידיעת דבר זה מצות עשה

And knowledge of this matter, to know that there is a First Being Who brought everything into existence, is a positive commandment,

שנאמר "אנכי ה' אלהיך".

as it is said in the Ten Commandments: "I am Hashem your God."

וכל המעלה על דעתו שיש שם אלוה אחר חוץ מזה

And anyone who brings up upon his mind that there is there in existence another god besides this One, Hashem,

עובר בלא תעשה

transgresses a negative commandment,

שנאמר "לא יהיה לך אלהים אחרים על פני".

as it is said: "There shall not be to you other gods before My face."

וכופר בעקר

And such a person denies the fundamental principle of our entire faith,

שהוא העקר הגדול שהכל תלוי בו:

for this is the great principle upon which everything in the Torah and the world is dependent.

אלוה זה אחד הוא

This God is one,

ואינו שנים ולא יתר על שנים.

and He is not two, and not more than two,

אלא אחד.

but He is absolutely one,

שאין כחידו אחד מן האחדים הנמצאים בעולם.

that there is no other one like His unity among the other unities that are found in the world.

לא אחד כמין שהוא כולל אחדים הרבה.

He is not one like a category that includes many individual entities,

וְלֹא אֶחָד כְּגוֹף שֶׁהוּא נִחְלָק לְמַחְלָקוֹת וְלִקְצוֹת.

and not one like a body that is divided into parts and into boundaries,

אֲלָא יְחִיד שֶׁאֵין יְחִיד אֲחֵר כְּמוֹתוֹ בָּעוֹלָם.

but rather He is a unity that there is no other unity like it in the world.

אִלּוּ הָיוּ אֱלֹהוֹת הִרְבֵּה הָיוּ גּוֹפִין וְגוֹיּוֹת.

If there were many divinities, they would have to be bodies and physical forms,

מִפְּנֵי שֶׁאֵין הַנִּמְנָחִים הַשְׂוִין בְּמִצִּיאוֹתֵן נִפְרָדִין זֶה מִזֶּה

because those that are numbered, who are equal in their basic existence, do not separate this one from this one

אֲלָא בְּמֵאֲרָעִין שֶׁיֵּאֲרָעוּ בְּגוֹפּוֹת וְהִגּוּיּוֹת.

except by circumstances that occur to bodies and physical forms.

וְאִלּוּ הָיָה הַיּוֹצֵר גּוֹף וְגוּיָה הָיָה לוֹ קֵץ וְתִכְלִית

And if the Creator were a body and physical form, He would have a limit and boundary,

שֶׁאֵי אֶפְשָׁר לְהִיּוֹת גּוֹף שֶׁאֵין לוֹ קֵץ.

since it is impossible to be a body that does not have a limit.

וְכָל שֵׁשׁ לְגוּפוֹ קֵץ וְתִכְלִית יֵשׁ לְכַחוֹ קֵץ וְסוֹף.

And anything that has a limit and boundary to its body, there is a limit and end to its power.

וְאַלֵּהֵינוּ בָּרוּךְ שְׁמוֹ הוּאֵיל וְכַחוֹ אֵין לוֹ קֵץ וְאֵינוּ פּוֹסֵק

And our God, blessed is His name, since His power has no limit and it does not cease,

שֶׁהָרִי הַגָּלְגַּל סוֹבֵב תָּמִיד.

for behold, the sphere revolves always,

אֵין כַּחוֹ כַּחַ גּוֹף.

His power is not the power of a body.

וְהוּאֵיל וְאֵינוּ גּוֹף לֹא יֵאֲרָעוּ לוֹ מֵאֲרָעוֹת הַגּוֹפּוֹת

And since He is not a body, the circumstances of bodies do not occur to Him

כְּדִי שִׁיחַא נִחְלָק וְנִפְרָד מֵאַחֵר.

in order that He should be divided and separated from another.

לפיכך אי אפשר שיהיה אלא אחד.

Therefore, it is impossible that He should be anything but one.

וידעת דבר זה מצות עשה

And knowledge of this matter is a positive commandment,

שנאמר דברים ו ד "ה' אלהינו ה' אחד":

as it is said in Devarim 6:4, "Hashem is our God, Hashem is one."

הלכה ח

Halacha 8 - The Holy One Blessed Be He Has No Body or Physical Form

הרי מפרש בתורה ובנביאים

Behold, it is explicitly stated in the Torah and in the Prophets

שאין הקדוש ברוך הוא גוף וגויה

that the Holy One, blessed be He, is not a body or a physical form,

שנאמר

as it is said in the book of Yehoshua:

כי ה' אלהיכם הוא אלהים בשמים ומעל ועל הארץ מתחת

"Because Hashem your God, He is God in the heavens above and on the earth below."

והגוף לא יהיה בשני מקומות

And a body cannot be in two places at the same time, proving that Hashem is not physical.

ונאמר

And it is also said in Devarim:

כי לא ראיתם כל תמונה

"For you did not see any image" on the day Hashem spoke to you at Sinai.

ונאמר

And it is said in Yeshayah:

ואל מי תדמיוני ואשוה

"And to whom will you liken Me, that I should be equal?"

ואלו היה גוף היה דומה לשאר גופים

And if He were a body, He would be similar to other bodies which are created and limited.

הלכה ט

Halacha 9 · Corporeal Expressions in the Torah as Metaphors and Descriptive Imagery

אם כן מהו זה שכתוב בתורה "ותחת רגליו".

If so, what is this that is written in the Torah: "And under His feet"?

שמות לא יח "כתובים באצבע אלהים".

Or that which is written, "written with the finger of God"?

"יד ה'". "עיני ה'". "אזני ה'".

Or expressions like "the hand of Hashem", "the eyes of Hashem", or "the ears of Hashem"?

וכיוצא בדברים האלו.

And similar to these things?

הכל לפי דעתן של בני אדם הוא שאינן מכירין אלא הנפשות הגופות

All of this is according to the mind of human beings, who do not recognize anything except physical bodies,

ודברה תורה כלשון בני אדם.

and the Torah spoke in the language of human beings so they could understand.

והכל כנויים הן.

And all of these are merely descriptive metaphors.

שנאמר דברים לב מא "אם שנותי ברק חרב".

As it is said: "If I whet the lightning of My sword".

וכי חרב יש לו ובחרב הוא הורג אלא משל והכל משל.

And does He have a sword, and with a sword does He kill? Rather, it is a metaphor, and all such descriptions are a metaphor.

ראיה לדבר שנביא אחד אומר שראה הקדוש ברוך הוא דניאל ז ט "לבושיה כתלג חור".

A proof to the matter is that one prophet says that he saw the Holy One, blessed is He, with "His garment like white snow",

ואחד ראהו ישעיה סג א "חמוץ בגדים מבצרה".

and another saw Him with "crimsoned garments from Batzrah".

משה רבנו עצמו ראהו על הים כגבור עושה מלחמה.

Moshe our teacher himself saw Him at the Sea like a mighty man making war,

וּבְסִינֵי כַּשְׁלִיחַ צָבוּר עָטוּף.

and at Sinai like a messenger of the congregation wrapped in a tallis.

לומר שאין לו דמות וצורה אלא הכל במראה הנבואה ובמחזה.

This is to say that He has no image or form, but all of these appearances were only in a vision of prophecy and in a vision.

ואמתת הדבר אין דעתו של אדם מבין ולא יכולה להשיגו ולחקרו.

And the truth of the matter, the mind of man cannot understand, nor is it able to grasp Him or to search Him out.

וזה שאמר הכתוב איוב יא ז "החקר אלוה תמצא אם עד תכלית שדי תמצא":

And this is what the verse says: "Can you find the search of God? Can you find unto the limit of the Almighty?"

הלכה י

Halacha 10 · The Request of Moshe Our Teacher to Comprehend the Truth of the Creator's Existence

מהו זה שבקש משה רבנו להשיג

What is this that Moshe our teacher requested to comprehend

כשאמר "הראני נא את כבודך".

when he said, "Show me please Your glory"?

בקש לידע אמתת המצאו של הקדוש ברוך הוא

He requested to know the truth of the existence of the Holy One, blessed be He,

עד שיהיה ידוע בלבו

until it would be known in his heart

כמו ידיעת אחד מן האנשים שראה פניו

like the knowledge of one of the men whose face he saw,

ונחקה צורתו בלבו

and his image is engraved in his heart,

שנמצא אותו האיש נפרד בדעתו משאר האנשים.

so that that man is found separated in his mind from the rest of the men.

כה בקש משה רבנו

So requested Moshe our teacher

להיות מציאות הקדוש ברוך הוא נפרדת בלבו משאר הנמצאים

to have the existence of the Holy One, blessed be He, separated in his heart from the rest of the existing entities,

עד שיֵדע אמתת המצאו כאשר היא.

until he would know the truth of His existence as it is.

והשיבו ברוך הוא

And He answered him, blessed be He,

שאין כח בדעת האדם החי

that there is no strength in the mind of a living man,

שהוא מחבר מגוף ונפש

who is composed of body and soul,

להשיג אמתת דבר זה על בריו.

to comprehend the truth of this matter upon its clarity.

והודיעו ברוך הוא

And He made known to him, blessed be He,

מה שלא ידע אדם לפניו ולא ידע לאחריו.

what no man knew before him and no one will know after him,

עד שהשיג מאמתת המצאו

until he comprehended from the truth of His existence

דבר שנפרד הקדוש ברוך הוא בדעתו משאר הנמצאים

a matter by which the Holy One, blessed be He, is separated in his mind from the rest of the existing entities,

כמו שיפרד אחד מן האנשים שראה אחריו

just as one of the men is separated whose back he saw,

והשיג כל גופו ומלבושו בדעתו משאר גופי האנשים.

and he comprehended his entire body and his clothing in his mind from the rest of the bodies of the men.

ועל דבר זה רמז הכתוב ואמר

And upon this matter the verse alluded and said,

"וראית את אחרי ופני לא יראו":

"And you shall see My back, and My face shall not be seen".

הלכה יא

Halacha 11 · The Absolute Negation of Physical Properties and Change from the Creator

וכיון שנתברר שאינו גוף וגו'.

And since it has been clarified that He is not a body or a physical form,

יתברר שלא יארע לו אחד ממארכעות הגופות.

it is also clarified that there will not happen to Him any of the occurrences of the bodies.

לא חבור ולא פירוד.

He has not connection and not separation.

לא מקום ולא מדה.

He has not place and not measure.

לא עליה ולא ירידה.

He has not ascent and not descent.

ולא ימין ולא שמאל.

And not right and not left.

ולא פנים ולא אחור.

And not front and not back.

ולא ישיבה ולא עמידה.

And not sitting and not standing.

ואינו מצוי בזמן

And He is not found in time,

עד שיהיה לו ראשית ואחרית ומנין שנים.

so that there would be to Him a beginning and an end and a number of years.

ואינו משתנה

And He is not subject to change,

שאינו לו דבר שיגרום לו שנוי.

for there is not to Him anything that would cause to Him change.

ואין לו לא מות ולא חיים כחיי הגוף החי.

And there is not to Him neither death and nor life like the life of the body that is living.

ולא סכלות ולא חכמה כחכמת האיש החכם.

And nor foolishness and nor wisdom like the wisdom of the man who is wise.

לא שנה ולא הקיצה.

He has not sleep and not waking.

ולא כעס ולא שחוק ולא שמחה ולא עצבות.

And not anger and not laughter and not joy and not sadness.

ולא שתיקה ולא דבור כדבור בני אדם.

And not silence and not speech like the speech of the children of man.

וכך אמרו חכמים

And thus said the Sages of blessed memory:

אין למעלה לא ישיבה ולא עמידה ולא ערף ולא עפוי:

there is not Above neither sitting and nor standing and nor separation and nor connection.

הלכה יב

Halacha 12 · Physical Descriptions of the Creator as Metaphor and Imagery in the Torah

והואיל והדבר כן הוא.

And since the matter is so, that Hashem has no physical form or body,

כל הדברים הללו וכיוצא בהן שנאמרו בתורה ובדברי נביאים

all these things and the like of them that were said in the Torah and in the words of the Prophets describing Hashem with physical actions or emotions,

הכל משל ומליצה הן.

all of them are metaphor and imagery.

כמו שנאמר "יושב בשמים ישחק".

This is like that which is said in Tehillim, "He who sits in the heavens shall laugh."

דברים לב כא "כעסוני בהבל ליהם".

And as it says in Devarim, "They angered Me with their vanities."

דברים כח סג "כִּאֲשֶׁר שָׂשׂה" וְכִיּוֹצֵא בָהֶן.

And as it says, "As Hashem rejoiced," and the like of them.

על הכל אמרו חכמים דברה תורה כלשון בני אדם.

Regarding all such expressions, the Sages said, "The Torah spoke in the language of human beings," so that the human ear can grasp the concepts.

וכן הוא אומר "האיתי להם מכעסים".

And so He says in Yirmeyahu, "Is it Me they anger?" showing that Hashem is not affected by human actions.

הרי הוא אומר "אני ה' לא שנית".

Behold, He says in Malachi, "I, Hashem, have not changed."

ואלו הנה פעמים כועס ופעמים שמח הנה משתנה.

And if He were at times angry and at times happy, He would change from state to state, which is impossible for Hashem.

וכל הדברים האלו אינן מצויין אלא לגופים האפלים השפלים

And all these things, like emotions and changes, are not found except in the dark, lowly bodies of this physical world,

שוכני בתי חמר אשר בעפר יסודם

the dwellers of houses of clay, whose foundation is in the dust, namely, human beings.

אבל הוא ברוך הוא יתברך ויתרומם על כל זה:

But He, blessed is He, shall be exalted and shall be elevated above all this, completely free from any physical attributes or changes.

CHAPTER SUMMARY

The chapter begins by establishing the positive mitzvah to know that there is a Creator who sustains all of existence with infinite power, and the negative commandment against believing in any other deity. The Rambam then demonstrates that Hashem is absolutely one, possessing a unique unity that is completely non-physical, as any physical body is inherently limited. He explains that all physical descriptions of Hashem in the Torah are purely metaphoric, meant to help human minds relate to the Divine, and concludes by explaining that while Moshe Rabbeinu sought to comprehend Hashem's true essence, such complete understanding is impossible for any living human being.

The Rambam begins our entire avodah with a staggering realization: Hashem is not just the most powerful force in the universe, but He is the only true, independent reality. Everything else in creation, from the vast heavens to the chair you are sitting on, only exists because His constant, infinite power wills it to be. If He were to stop willing it for a single second, everything would vanish. This is the meaning of "Ein od milvado", there is no true existence besides Him.

When we go about our day, we easily fall into the trap of thinking that the world has its own independent power. We worry about our parnassah, we stress over what people think of us, and we treat our daily challenges as if they are independent forces we must battle. But the Rambam is teaching us that there is no other power. The person standing in front of you, the obstacle in your way, and the very breath in your lungs are all being actively sustained by the Creator this very moment.

To live with this emunah means to look past the physical surface of our lives and see the hand of the Creator in everything. When you realize that Hashem is the only true reality, your worries begin to shrink. You realize you don't need to manipulate the world or fear anyone; you only need to connect to the One who is constantly bringing the entire world into being.

Today, take one minute during a busy moment to stop and look around you. Remind yourself: "Nothing in this room, and no one in my life, has any power of their own. Hashem is creating all of this right now, and He is the only truth."

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 הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד 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 מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל 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 זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל 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 תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

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.'