

דף יומי • חלין • דף צ"ב

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

THE SUGYA

We begin this part of the perek with a beautiful and inspiring collection of Aggadeta, focusing on the deep secrets of the pesukim. The Gemara first discusses the shira of the ofanim and the angels, and then dives into the struggle between Yaakov Avinu and the angel of Esav. We learn how the angel wept and begged Yaakov to let him go, and how he hinted to Yaakov about the future leaders of Klal Yisrael in Bavel and Eretz Yisrael, as well as the coming exiles.

From there, the Gemara brings a fascinating series of drashos on the butler's dream in Mitzrayim, where he saw a vine with three branches. The Tannaim and Amoraim offer different ways to understand these metaphors, explaining how they refer to the Avos, the leaders of Klal Yisrael, the Beis HaMikdash, the gifts in the midbar, or the redemption from Mitzrayim. We also learn a beautiful yesod from Reish Lakish about how Klal Yisrael is compared to a vine, where the Talmidei Chachamim are the clusters and the simple folk are the leaves that protect them.

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

עמוד א' DAF 92A

ANSWER

”ברוך” – אופנים הוא דאמר ליה.

As for the verse that mentions “**Blessed** be the glory of Hashem from His place,” **it is the ofanim**, the holy wheels of the Chariot, **who say it**, and not the ministering angels.

ANSWER

ואיבעית אימא: כיון דאתיהיב רשותא, אתיהיב.

And if you want, say instead: Once permission was given to the angels to mention the Name of Hashem after three words when they say “Holy, holy, holy,” **permission was given** to them to mention it again even after fewer than three words.

STATEMENT

”וישר אל מלאך ויכל בכה ויתחנן לו” – איני יודע מי נעשה שר למי,

Regarding the pasuk, “**And he strove with an angel and prevailed, he wept and made supplication to him**,” I do not **know** from this wording **who became master over whom**, meaning who won the struggle.

PROOF

כשהוא אומר “כי שרית עם אלהים” – הני אומר יעקב נעשה שר למלאך.

But **when it says** in another pasuk, “**For you have striven with angels** and with men, and have prevailed,” **you must say** that Yaakov became master over the angel.

STATEMENT

”בָּכָה וַיִּתְחַנֵּן לוֹ” – אֵינִי יוֹדֵעַ מִי בָכָה לְמִי,

Regarding the words, “He wept and made supplication to him,” I do not know who wept to whom.

PROOF

כִּשְׁהוּא אָמַר ”וַיֹּאמֶר שְׁלַחֲנִי”, הָיָה אֹמֵר: מִלָּאךְ בָּכָה לְיַעֲקֹב.

But **when it says** in the Torah, “And he said, ‘Let me go,’” you must say that the angel wept to Yaakov, begging to be released.

STATEMENT

”כִּי שָׁרִיתָ עִם אֱלֹהִים וְעִם אָנָשִׁים”, אָמַר רַבָּה: רָמַז רָמַז לוֹ שְׁעֵתִידִים שְׁנֵי שָׂרִים לְצֵאת מִמֶּנּוּ, רֹאשׁ גּוֹלָה שֶׁבְּכָכָל וְנָשִׂיא שֶׁבְּאַרְץ יִשְׂרָאֵל,

On the pasuk, “For you have striven with angels and with men,” Rabba said: The angel hinted to him that in the future, two princes are destined to emerge from him: the Exilarch who is in Bavel, and the Nasi who is in Eretz Yisrael.

INFERENCE

מִכָּאן רָמַז לוֹ גְּלוּת.

And **from here**, by mentioning both Bavel and Eretz Yisrael, the angel also **hinted to him** about the future exile.

STATEMENT

”וּבִגְפוֹן שְׁלֹשָׁה שָׂרִיגִים”, אָמַר רַב חִיָּיא בַּר אֲבָא אָמַר רַב: אֵלּוּ שְׁלֹשָׁה שָׂרֵי גָאִים הַיּוֹצְאִים מִיִּשְׂרָאֵל בְּכָל דּוֹר וָדוֹר,

Regarding the butler's dream, “And on the vine were three branches,” Rav Chiyya bar Abba said that Rav said: These three branches **are the three proud princes who emerge from Israel in every generation** to lead and protect them,

STATEMENT

פְּעָמִים שְׁשָׁנִים כָּאן וְאַחַד בְּאַרְץ יִשְׂרָאֵל, פְּעָמִים שְׁשָׁנִים בְּאַרְץ יִשְׂרָאֵל וְאַחַד כָּאן.

sometimes **two** are **here** in Bavel and **one** is in Eretz Yisrael, and sometimes **two** are in Eretz Yisrael and **one** is **here** in Bavel.

STATEMENT

הֵיבּוּ רַבֵּנּוּ עֵינֵיהֶם בְּרַבְּנָא עוֹקְבָא וְרַבְּנָא נְחֻמְיָה בְּנֵי בְרַתִּיהָ דְּרַב.

When this was said in the Beis Medrash, **the Rabbis cast their eyes upon Rabbana Ukva and Rabbana Nechemiah, the sons of the daughter of Rav**, who were the great leaders of that generation in Bavel.

STATEMENT

רַבָּא אָמַר: אֵלּוּ שְׁלֹשָׁה שָׂרֵי גוֹיִם, שְׁמֵלְמָדִים זְכוּת עַל יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר.

But Rava said: These three branches **are the three heavenly princes of the nations who plead merit for Israel in every generation**.

BRAISA

תניא, רבי אליעזר אומר: "גפן" – זה העולם, "שלשה שריגים" – זה אברהם יצחק ויעקב,

It is taught in a Braisa, Rabbi Eliezer says: The "vine" refers to this world; the "three branches" refer to Avraham, Yitzchak, and Yaakov;

BRAISA

"והיא כפרחת עלתה נצה" – אלו האמהות, "הבשילו אשכלתיה ענבים" – אלו השבטים.

"and as it budded, its blossoms shot forth" refers to the Matriarchs; "and its clusters brought forth ripe grapes" refers to the twelve Tribes.

OBJECTION

אמר לו רבי יהושע: וכי מראין לו לאדם מה שהיה? והלא אאין מראין לו לאדם אלא מה שעתיד להיות!

Rabbi Yehoshua said to him: But does one show a person in a dream that which already was in the past? Behold, one is only shown that which is destined to be in the future!

ANSWER

אלא "גפן" – זה תורה, "שלשה שריגים" – אלו משה ואהרן ומרים,

Rather, the "vine" refers to the Torah; the "three branches" refer to Moshe, Aharon, and Miriam;

ANSWER

"והיא כפרחת עלתה נצה" – אלו סנהדרין, "הבשילו אשכלתיה ענבים" – אלו הצדיקים שבכל דור ודור.

"and as it budded, its blossoms shot forth" refers to the Sanhedrin; "and its clusters brought forth ripe grapes" refers to the righteous of every generation.

STATEMENT

אמר רבן גמליאל: עדיין צריכין אנו למודעי, דמוקים ליה כוליה בחד מקום.

Rabban Gamliel said: We still need the explanation of Rabbi Elazar HaModa'i, who establishes the entire pasuk in one place, meaning he explains all the metaphors as referring to a single theme.

STATEMENT

רבי אלעזר המודעי אומר: "גפן" – זה ירושלים, "שלשה שריגים" – זה מקדש, מלך, וכהן גדול,

For Rabbi Elazar HaModa'i says: The "vine" refers to Yerushalayim; the "three branches" refer to the Beis HaMikdash, the King, and the Kohen Gadol;

STATEMENT

"והיא כפרחת עלתה נצה" – אלו פרחי כהונה, "הבשילו אשכלתיה ענבים" – אלו נסכים.

"and as it budded, its blossoms shot forth" refers to the young Kohanim; "and its clusters brought forth ripe grapes" refers to the wine libations.

STATEMENT

רבי יהושע בן לוי מוקים לה במתנות, דאמר רבי יהושע בן לוי: "גפן" – זו תורה, "שלשה שריגים" – זה פאר, עמוד ענן, ומן.

Rabbi Yehoshua ben Levi establishes it as referring to the gifts Hashem gave Bnei Yisrael in the midbar, as Rabbi Yehoshua ben Levi said: The "vine" refers to the Torah; the "three branches" refer to the Well of Miriam, the Pillar of Cloud, and the Manna;

STATEMENT

"והיא כפרחת עלתה נצה" – אלו הבכורים, "הבשילו אשכלתיה ענבים" – אלו נסכים.

"and as it budded, its blossoms shot forth" refers to the Bikkurim; "and its clusters brought forth ripe grapes" refers to the wine libations.

STATEMENT

רבי ירמיה בר אבא אמר: "גפן" – אלו ישראל, וכן הוא אומר: "גפן ממצרים תסיע".

Rabbi Yirmeyah bar Abba said: The "vine" refers to Israel, and so it says in Tehillim, "You plucked up a vine out of Mitzrayim."

STATEMENT

"שלשה שריגים" – אלו שלשה רגלים שישראל עולין בהן בכל שנה ושנה.

The "three branches" refer to the three pilgrimage Festivals on which Israel ascends to Yerushalayim every single year.

STATEMENT

"והיא כפרחת עלתה נצה" – הגיע זמן של ישראל לפרות ולרבות, וכן הוא אומר: "ובני ישראל פרו וישרצו".

"And as it budded" means the time arrived for Israel to be fruitful and multiply, and so it says, "And the children of Israel were fruitful and increased abundantly."

STATEMENT

"עלתה נצה" – הגיע זמן של ישראל ליגאל, וכן הוא אומר: "ויז נצחם על בגדי וכל מלבושי אגאלתי",

"Its blossoms shot forth" means the time arrived for Israel to be redeemed, and so it says in Yeshayahu, "And their lifeblood was sprinkled upon My garments, and I have stained all My raiment."

STATEMENT

"הבשילו אשכלתיה ענבים" – הגיע זמנה של מצרים לשות כוס התרעלה.

"And its clusters brought forth ripe grapes" means the time arrived for Mitzrayim to drink the cup of fury.

QUESTION

והיינו דאמר רבא: שלשה כוסות האמורות במצרים למה?

And this is what Rava said: Why are there three cups mentioned in connection with Mitzrayim in the butler's dream?

ANSWER

אֶחָד, שְׁשֹׁתֵת בַּיָּמִי מֹשֶׁה, וְאֶחָד שְׁשֹׁתֵת בַּיָּמִי פַרְעֹה נֶכֶחַ, וְאֶחָד שְׁשֹׁתֵת לְשָׁתוֹת עִם כָּל הַגּוֹיִם.

One is the cup of punishment that it drank in the days of Moshe, and one that it drank in the days of Pharaoh Necho, and one that it is destined to drink in the future along with all the nations.

STATEMENT

אָמַר לִיהִי רַבִּי אָבָא לְרַבִּי יִרְמְיָה בַּר אָבָא: כִּי דְרִישׁ לְהוּ רַב לְהַנִּי קְרָאִי בְּאַגְדָּתָא, כְּוֹתֵךְ דְּרִישׁ לְהוּ.

Rabbi Abba said to Rabbi Yirmeyah bar Abba: When Rav expounded these verses in Aggadah, he expounded them just like you did.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אוֹמָה זֹאת כְּגִפֶּן נִמְשָׁלָה.

Rabbi Shimon ben Lakish said: This nation of Israel is compared to a vine:

STATEMENT

זְמוֹרוֹת שָׁבָה – אֵלֹו בְּעָלֵי בָתִּים, אֲשֶׁכּוֹלוֹת שָׁבָה – אֵלֹו תַלְמִידֵי חֲכָמִים, עָלִין שָׁבָה – אֵלֹו עָמִי הָאָרֶץ, קְנוֹקְנוֹת שָׁבָה – אֵלֹו רִיקָנִים שְׁבִישָׁרָאֵל.

The branches on it are the homeowners; the clusters on it are the Talmidei Chachamim; the leaves on it are the simple folk; and the tendrils on it are the empty ones of Israel.

STATEMENT

וְהֵינּוּ דִשְׁלַחוּ מִתָּם: לִיבְעֵי רַחֲמִים אֵיתִפְּלִיא עַל עֲלִיא, דְּאֵילְמָלָא עֲלִיא לֹא מִתְקַיֵּימַן אֵיתִפְּלִיא.

And this is what they sent from there, from Eretz Yisrael: Let the clusters pray for mercy for the leaves, because if not for the leaves, the clusters could not exist, just as the leaves protect the grapes.

STATEMENT

”וְאַכְרָהָ לִי בַחֲמִשָּׁה עָשָׂר כֶּסֶף”, אָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: אֵין ”כִּירָה” אֶלָּא לְשׁוֹן מְכִירָה, שְׁנַאֲמַר ”בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי”.

On the pasuk, "So I bought her to me for fifteen pieces of silver," Rabbi Yochanan said in the name of Rabbi Shimon ben Yehotzadak: The word "kirah" means nothing other than purchase, as it says, "In my grave which I dug (karisi) for myself."

STATEMENT

”בַּחֲמִשָּׁה עָשָׂר” – זֶה חֲמִשָּׁה עָשָׂר בְּנִיסָן שְׁבוּ נִגְאָלוֹ יִשְׂרָאֵל מִמִּצְרַיִם, ”כֶּסֶף” – אֵלֹו צְדִיקִים, וְכֵן הוּא אוֹמַר ”צָרוּר הַכֶּסֶף לְקַח בְּיָדוֹ”.

"For fifteen" refers to the fifteenth of Nissan, on which Israel was redeemed from Mitzrayim; "silver" refers to the Tzaddikim, and so it says, "He took the bag of silver in his hand."

STATEMENT

”חֹמֶר שְׁעוּרִים וְלִתְּךָ שְׁעוּרִים” – אֵלֹו אַרְבָּעִים וְחֲמִשָּׁה צְדִיקִים שְׁהָעוּ לָם מִתְקִיִּים בְּהֶם,

"A chomer of barley and a letekh of barley"—which equal forty-five se'ah—refers to the forty-five Tzaddikim through whom the world is sustained.

STATEMENT

וַאֲנִי יוֹדֵעַ אִם שְׁלֹשִׁים כָּאן וַחֲמִשָּׁה עָשָׂר בְּאֶרֶץ יִשְׂרָאֵל, וְאִם שְׁלֹשִׁים בְּאֶרֶץ יִשְׂרָאֵל וַחֲמִשָּׁה עָשָׂר כָּאן.

But I do not know if thirty are here in Bavel and fifteen are in Eretz Yisrael, or if thirty are in Eretz Yisrael and fifteen are here in Bavel.

PROOF

כְּשֶׁהוּא אוֹמֵר: "וַאֲקַחְהָ שְׁלֹשִׁים הַכֶּסֶף וְאַשְׁלִיף אֹתוֹ בֵּית ה' אֶל הַיּוֹצֵר" – הֲוֵי אוֹמֵר: שְׁלֹשִׁים בְּאֶרֶץ יִשְׂרָאֵל וַחֲמִשָּׁה עָשָׂר כָּאן.

When it says in Zechariah, "And I took the thirty pieces of silver and cast them into the House of Hashem, to the potter," you must say that there are thirty in Eretz Yisrael and fifteen here in Bavel.

STATEMENT

אָמַר אַבְי: וְרוֹבֵייהוּ מִשְׁתַּכְּחִי בְּבִי כְּנִישְׁתָּא דְּתוּתִי אַפְתָּא,

Abaye said: And the majority of those fifteen who are in Bavel are found in the synagogue of Tusei Afta.

PROOF

וְחֵינֵנוּ דְּכַתִּיב: "וַאֲמַר אֲלֵיהֶם אִם טוֹב בְּעֵינֵיכֶם הָבוּ שְׂכָרִי וְאִם לֹא חֲדָלוּ וַיִּשְׁקְלוּ אֶת שְׂכָרִי שְׁלֹשִׁים כֶּסֶף."

And this is as it is written: "And I said to them, 'If it is good in your eyes, give me my hire, and if not, forbear.' So they weighed for my hire thirty pieces of silver."

STATEMENT

רַבִּי יְהוּדָה אוֹמֵר: אֵלּוּ שְׁלֹשִׁים צְדִיקֵי אוֹמוֹת הָעוֹלָם, שְׂאוֹמוֹת הָעוֹלָם מִתְקַיְּמִים עֲלֵיהֶם.

Rabbi Yehudah says: These thirty pieces of silver refer to the thirty righteous people among the nations of the world, through whom the nations of the world are sustained.

STATEMENT

עוֹלָא אָמַר: אֵלּוּ שְׁלֹשִׁים מִצְוֹת שֶׁקִּבְּלוּ עֲלֵיהֶם בְּנֵי נֹחַ, וְאִין מְקַיְּמִין אֶלָּא שְׁלֹשָׁה. אַחַת

Ulla said: These are the thirty mitzvos that the Bnei Noach accepted upon themselves, but they only fulfill three of them. One of them is...

צמוד ב' DAF 92B

STATEMENT

שְׂאִין כּוֹתֵבִין כְּתוּבָה לְזִכְרֵיהֶם,

The first of these three good traits is **that they do not write a marriage contract for males** to marry each other, showing they still respect the institution of marriage;

STATEMENT

ואחת שאין שוקלין בשר המת במקוה לין,

and another good trait is **that they do not weigh the flesh of the dead in butcher shops** to sell it for food, even though they are suspected of cannibalism;

STATEMENT

ואחת שמכבדין את התורה.

and the third one is **that they honor the Torah** and do not mock it.

משנה MISHNAH

MISHNAH

ואינו נוהג בעור.

The Mishnah states: **And** the prohibition of the sciatic nerve **does not apply to a bird** because a bird does not have a rounded thigh bone like a spoon.

גמרא GEMARA

QUESTION

הא קא חזינו דאית ליה?

The Gemara asks: **But we see that it does have** a protrusion of flesh on its thigh bone!

ANSWER

אית ליה, ולא עגיל.

The Gemara answers: Indeed, **it has** a protrusion, **but** it is flat and **not rounded** like a spoon.

QUESTION

בעי רבי ירמיה:

Rabbi Yirmeya asks a she'eilah:

QUESTION

אית ליה לעוף ועגיל, אית ליה לבהמה ולא עגיל, מאי?

If **a bird has** a protrusion **and** it is **rounded**, or if **an animal has** a protrusion **but** it is **not rounded**, **what** is the halacha?

QUESTION

בְּתֵר דִּידִיָּה אֲזֵלִינוּ, אוּ בְּתֵר מִיָּנִיָּה אֲזֵלִינוּ?

Do we follow its own individual physical shape, or do we follow its species as a whole?

RESOLUTION

תִּיקוּן.

The Gemara concludes: The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

וְנוֹהֵג בְּשָׁלִיל.

The Mishnah states: **And** the prohibition of the sciatic nerve **applies to a fetus** found inside a slaughtered animal.

גְּמָרָא GEMARA

STATEMENT

אָמַר שְׁמוּאֵל: וְחֵלְבוֹ מוּתָּר לְדַבְּרֵי הַכֹּל.

Shmuel said: And its fat is permitted according to everyone.

QUESTION

חֵלְבוֹ דִּמְאִי?

The Gemara asks: **The fat of what** is Shmuel referring to?

OBJECTION

אֵילִימָא דְשָׁלִיל – וְהָא מִיפְּלַג פְּלִיגֵי בֵּיהּ,

If we say he means the fat of a fetus, but don't they argue about this in a braisa?

PROOF

דִּתְנִינָא: נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ אָסוּר, דְּבִרֵּי רַבִּי מֵאִיר.

As it is taught in a braisa: The prohibition of the sciatic nerve **applies to a fetus**, and its fat is forbidden; this is the statement of Rabbi Meir.

PROOF

רַבִּי יְהוּדָה אָמַר: אֵינּוּ נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ מוּתָּר.

Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted. So they clearly argue!

EXPLANATION

ואמר רבי אֶלְעָזָר, אָמַר רַבִּי אוֹשְׁיָא: מִחֲלוּקֵת בֶּבֶן תִּשְׁעָה חִי, וְהִלֵּךְ רַבִּי מֵאִיר לְשִׁטָּתוֹ, וְרַבִּי יְהוּדָה לְשִׁטָּתוֹ.

And Rabbi Elazar said that Rabbi Oshaya said: This dispute is regarding a nine-month-old full-term fetus found alive after its mother was slaughtered, and Rabbi Meir went according to his general opinion that it is a separate animal, and Rabbi Yehuda went according to his opinion that it is part of its mother.

QUESTION

ואלא חֶלְבּוֹ דְּגִיד?

But rather, did Shmuel mean the fat of the sciatic nerve itself?

OBJECTION

הא מיפֿלג פֿליגי בָּהּ,

But don't they argue about this as well?

PROOF

דְּתַנָּא: גִיד הַנֶּשֶׂה מִחִטָּט אַחֲרָיו בְּכָל מְקוֹם שֶׁהוּא, וְחוּתָּהּ שְׁמָנוּ מְעִיקָרוֹ – דְּבַרֵּי רַבִּי מֵאִיר.

As it is taught in a braisa: Regarding the sciatic nerve, one digs after it in any place that it is embedded, and cuts away its fat from its source; this is the statement of Rabbi Meir.

PROOF

רַבִּי יְהוּדָה אוֹמֵר: גּוֹמְמוֹ עִם הַשּׁוֹפִי.

Rabbi Yehuda says: One cuts it level with the surface of the meat, but does not dig inside. So they argue about the fat of the nerve too!

ANSWER

לְעוֹלָם חֶלְבּוֹ דְּגִיד, מוֹדָה שְׁמוּאֵל דְּלְרַבִּי מֵאִיר מְדַרְבְּנֵן אֲסוּר,

The Gemara answers: **Actually**, Shmuel was referring to the fat of the sciatic nerve, and when Shmuel said it is permitted according to all, he meant from the Torah, but Shmuel admits that according to Rabbi Meir it is forbidden mid'Rabbanan,

PROOF

דְּתַנָּא: וְשְׁמָנוּ מוּתָר, וְיִשְׂרָאֵל קְדוֹשִׁים נִהְגּוּ בּוֹ אִיסוּר.

as it is taught in a braisa: And its fat is permitted by Torah law, but the Jewish people are holy and have adopted a custom of prohibition regarding it.

INFERENCE

מֵאִי לָאוּ רַבִּי מֵאִיר הִיא, דָּאָמַר: מוּתָר מִן הַתּוֹרָה וְאֲסוּר מְדַרְבְּנֵן?

Is it not that this braisa is according to Rabbi Meir, who says that the fat is permitted from the Torah but forbidden mid'Rabbanan?

OBJECTION

מֵמַאי דִּילְמָא רַבִּי יְהוּדָה הִיא, אֲבָל לְרַבִּי מֵאִיר מְדַאֲוֵרִייתָא נָמִי אֲסִיר!

The Gemara challenges: **From where** do you know this? **Perhaps** it is according to Rabbi Yehuda, but according to Rabbi Meir it is forbidden even mid'Oraisa!

REFUTATION

לֹא סֵלְקָא דַּעְתָּהּ, דִּתְנִינָא: גִיד הַנֶּשֶׁה מִחִטּט אַחֲרָיו בְּכָל מְקוֹם שֶׁהוּא, וְשִׁמְנוֹ מוֹתֵר.

The Gemara rejects this: **Do not let this enter your mind, as it is taught** in another braisa: Regarding the sciatic nerve, one digs after it in any place that it is, and its fat is permitted.

PROOF

מֵאֵן שִׁמְעֵת לִיָּה דְאִית לִיָּה חֲטִיטָה? רַבִּי מֵאִיר, וְקֹאֲמֵר: שִׁמְנוֹ מוֹתֵר.

Now, **whom have you heard who holds of digging** after the nerve? It is Rabbi Meir, and yet the braisa says: **Its fat is permitted!** This proves Rabbi Meir holds it is permitted from the Torah.

STATEMENT

אָמַר רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מָרְתָּא, אָמַר רַב: לֹא אֶסְרָה תוֹרָה אֲלָא קְנוֹקְנוֹת שָׁבוּ.

Rav Yitzchak bar Shmuel bar Marta said that Rav said: The Torah only prohibited the tendrils of the sciatic nerve that branch off and have taste, but the main nerve itself is tasteless like wood and not forbidden by Torah law.

STATEMENT

עוֹלָא אָמַר: עֵץ הוּא, וְהַתוֹרָה חִיְיְבָה עָלָיו.

Ulla said: It is indeed tasteless like wood, but the Torah nevertheless made one liable for eating it.

STATEMENT

אָמַר אַבְיִי: כְּוֹתִיָּה דְּעוֹלָא מְסַתְבָּרָא,

Abaye said: It stands to reason that the halacha is like Ulla,

PROOF

דָּאֲמַר רַב שִׁשְׁתֵּי אָמַר רַב אָסִי: חוּטִין שְׂבַחֲלָב אֶסוּרִין, וְאִין חִיְיְבִין עָלֵיהֶן,

as Rav Sheshet said that Rav Asi said: The strands of veins that are in the forbidden fat are forbidden, but one is not liable to kares for eating them.

INFERENCE

אֲלָמָא "חֲלָב" אָמַר רַחֲמֵנָא וְלֹא חוּטִין, הֲכָא נָמִי "גִיד" אָמַר רַחֲמֵנָא וְלֹא קְנוֹקְנוֹת.

We see from there that the Merciful One said 'fat' is forbidden, and not the strands of veins. Here too, the Merciful One said 'the nerve' is forbidden, and not the tendrils. Thus, the main nerve is the primary prohibition, like Ulla said.

STATEMENT

גּוּפָא: אָמַר רַב שִׁשְׁתֵּי אָמַר רַב אָסִי: חוּטִין שְׂבַחֲלָב אֶסוּרִין, וְאִין חִיְיְבִין עָלֵיהֶן.

The Gemara returns to the text itself quoted above: Rav Sheshet said that Rav Asi said: The strands of veins that are in the forbidden fat are forbidden, but one is not liable for them.

STATEMENT

שֶׁכֹּפוֹלָיָא אֲסוּרִין, וְאֵין חֵיבִין עֲלֵיהֶן.

And the strands **that are in the kidney** are forbidden, but one is not liable for them.

STATEMENT

לֹוֹבֵן כּוֹלָיָא – רַבִּי וְרַבִּי חִיָּיא: חַד אָסֵר, וְחַד שְׁרִי.

Regarding **the white fat of the kidney**, Rabbi and Rabbi Chiyya argue: **one forbids** it and **one permits** it.

STATEMENT

רַבָּה מִמַּרְטֵט לִיה, רַבִּי יוֹחָנָן מִמַּרְטֵט לִיה, רַבִּי אָסִי גָאִים לִיה.

Rabba would **scrape it** away completely, Rabbi Yochanan would **scrape it** away completely, but Rabbi Asi would only **cut it** from the surface and not scrape the rest.

STATEMENT

אָמַר אֲבַיִי: כְּוֹתִיָּה דְרַבִּי אָסִי מִסְתַּבְּרָא, דְּאָמַר רַבִּי אָבָא אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל:

Abaye said: **It stands to reason** that the halacha is like Rabbi Asi, as Rabbi Abba said that Rav Ye huda said that Shmuel said:

SUMMARY

The Gemara expounds on the deeper meaning of the butler's dream, showing how the three branches of the vine represent either the Avos, the leaders of the generation, the Sanhedrin, or the three pilgrimage Festivals. We learn that the cups mentioned in the dream represent the cups of punishment that Mitzrayim drank and is destined to drink in the future. Finally, the Gemara expounds on the pasuk in Zechariah regarding the pieces of silver, explaining that they refer to the forty-five Tzaddikim who sustain the world, divided between Bavel and Eretz Yisrael.

The Gemara on our daf brings a beautiful and famous teaching from Rabbi Shimon ben Lakish: the Jewish nation is compared to a vine. The sweet clusters of grapes are the Talmidei Chachamim, the leaves are the simple folk, and the thin, winding tendrils are the empty ones among us. Yet, the Gemara immediately tells us that they sent a message from Eretz Yisrael: "Let the clusters pray for the mercy of the leaves, for if not for the leaves, the clusters could not exist."

Lichoira, we would have thought that the main thing is the learning, the high-level avodah of the great Talmidei Chachamim. But the Tanna is telling us a deep chiddush about how Hashem looks at Klal Yisrael. A grape cluster cannot grow or survive hanging in the hot sun without the broad, simple leaves to shade it and protect it from the elements. Mimeila, the greatest Rosh Yeshiva or Tzaddik is completely dependent on the simple Yid who works hard, supports Torah, and keeps his emunah simple and pure. We are one single organic vine, and every single part is absolutely necessary for the survival of the whole.

This is a powerful lesson in how we look at other Yidden. Sometimes the yetzer hara tries to make us look down on someone who seems "empty" or who isn't learning all day. But the Torah is teaching us that we are bound together. The simple Yid who says Tehillim with tears, the person who helps clean up the shul, the one who struggles just to keep a basic mitzvah, they are the protective leaves holding up the entire structure of our Torah world.

Today, make a conscious effort to show genuine respect and warmth to a fellow Yid who may not be a "cluster of grapes." Greet them with a shining face, realizing that your own spiritual growth and the very existence of the Torah world is sustained in their merit.

הלכות תשובה • פרק שלישי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes us into the awesome reality of how Hashem judges His creation, showing us how every single Yid, and indeed the entire world, is constantly balanced on a scale of merits and sins. We will learn how our personal avodah is never just about ourselves, but how a single mitzvah or, chas v'shalom, a single sin can tip the scales for the whole world.

We will also explore the deep meaning of the shofar's call on Rosh HaShanah, which rouses our neshamos from slumber to do teshuvah. The Rambam guides us through the special custom of klal Yisrael to increase in tzedakah, mitzvos, and heartfelt tefillos during the Aseres Yemei Teshuvah, and explains the beautiful ways in which Hashem, in His great mercy, reckons and forgives our misdeeds.

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

הלכה א

Halacha 1 • The Balance of Merits and Sins of the Individual and the World

כָּל אֶחָד וְאֶחָד מִבְּנֵי הָאָדָם

Every single one of the sons of man

יש לו זכויות ועונות.

has to him both merits and sins.

מִי שֶׁזְכוּתוֹ יִתְרוֹת עַל עֲוֹנוֹתָיו

One whose merits exceed over his sins is deemed a

צדיק.

righteous person.

וּמִי שֶׁעֲוֹנוֹתָיו יִתְרוֹת עַל זְכוּתוֹ

And one whose sins exceed over his merits is deemed a

רשע.

wicked person.

מִחֲצָה לְמִחֲצָה

One who is half to half, with an equal balance, is a

בינוני.

Beinoni, an intermediate person.

וכן המדינה

And so too regarding the country as a whole: if

אם היו זכויות כל יושביה מרבות על עונותיהן

the merits of all its inhabitants were greater over their sins,

הרי זו צדקת.

behold, this country is righteous.

ואם היו עונותיהם מרבין

And if their sins were greater,

הרי זו רשעה.

behold, this country is wicked.

וכן כל העולם כלו:

And so is the status of all the world entirely, judged as a whole based on the majority of its deeds.

הלכה ב

Halacha 2 · The Weighing of Merits and Sins by the Almighty

אדם שעונותיו מרבין על זכויותיו

A person whose sins are more numerous than his merits

מיד הוא מת ברשעו

immediately he dies in his wickedness, meaning he is sentenced to death by Heaven,

שנאמר על רב עונה.

as it is said in the pasuk, "for the multitude of your sin."

וכן מדינה שעונותיה מרבין

And likewise, a country whose sins are more numerous than its merits,

מיד היא אוכדת

immediately it perishes through destruction,

שנאמר בראשית יח כ "זעקת סדם ועמרה כי רבה" וגו'.

as it is said regarding the destruction of Sodom, "the outcry of Sodom and Amorah because it is great" etc.

וְכֹן כָּל הָעוֹלָם כָּלוֹ

And likewise, all the world entirely,

אִם הָיוּ עֲוֹנוֹתֵיהֶם מְרִבִּין מְזֻכָּרוֹתֵיהֶן

if their sins were more numerous than their merits,

מִיד הֵן נִשְׁחָתִין

immediately they are destroyed,

שֶׁנֶּאֱמַר בְּרֵאשִׁית ו' ה' "וַיֵּרָא ה' כִּי רַבָּה רָעַת הָאָדָם".

as it is said regarding the generation of the Flood, "And He saw, Hashem, that great was the wickedness of man."

וְשֶׁקוֹל זֶה אֵינוֹ לְפִי מִנְיַן הַזְכָּרוֹת וְהָעֲוֹנוֹת

And the weighing of this is not according to the simple number of the merits and the sins,

אֲלָא לְפִי גְדֻלָּתָם.

but according to their magnitude and quality in the eyes of Heaven.

יֵשׁ זְכוּת שֶׁהִיא כֹּנֶנֶד כַּמָּה עֲוֹנוֹת

There is a merit that it is against several sins and outweighs them all,

שֶׁנֶּאֱמַר מְלָכִים א יד יג "יָעַן נִמְצָא בּוֹ דָּבָר טוֹב".

as it is said regarding Aviyah the son of Yarovan, "Because there was found in him a matter good."

וְיֵשׁ עוֹן שֶׁהוּא כֹּנֶנֶד כַּמָּה זְכוּרוֹת

And there is a sin that it is against several merits and ruins them all,

שֶׁנֶּאֱמַר קהלת ט יח "וְחֹטֵא אֶחָד יִאַבֵּד טוֹבָה הַרְבֵּה".

as it is said, "and a sinner, one, destroys good, much."

וְאֵין שׁוֹקֵלִין אֶלָּא בְּדַעַתוֹ שֶׁל אֵל יְדֹעוֹת

And they do not weigh these matters except with the knowledge of the God of knowledge,

וְהוּא הַיּוֹדֵעַ הַיָּאֵד עוֹרְכִין הַזְכָּרוֹת כֹּנֶנֶד הָעֲוֹנוֹת:

and He is the One Who knows how they arrange the merits against the sins.

כָּל מִי שֶׁנֶּחֱם עַל הַמִּצְוֹת שֶׁעָשָׂה

Every one who regrets over the mitzvos that he did,

וַתִּהְיֶה עָלָיו הַזְכִּיּוֹת

and wondered over the merits he accumulated,

וַאֲמַר בְּלִבּוֹ

and said in his heart,

וַיֹּמַר הֲוַעֲלֵתִי בַעֲשֵׂיתִי

"and what did I benefit in doing them?

הֲלוֹאִי לֹא עָשִׂיתִי אוֹתָן

would that I had not done them,"

הֲרִי זֶה אֶבֶד אֶת כָּלִי

behold this one lost all of them,

וְאֵין מְזַכְּרִים לוֹ שׁוּם זְכוּת בְּעוֹלָם

and they do not mention to him any merit in the world,

שֶׁנֶּאֱמַר "וַיִּצְדַּקְתָּ הַצַּדִּיק לֹא תַצִּילָנוּ בְּיוֹם רָשָׁעוֹ"

as it is said in the Navi, "and the righteousness of the righteous will not save him on the day of his wickedness".

אֵין זֶה אֶלָּא בְּתוֹהָה עַל הָרָאוּשׁוֹנוֹת.

This is not said except with one who wonders over the first ones, meaning he completely regrets his past good deeds.

וְכַשֵּׁם שֶׁשׁוֹקֵלִין זְכוּיּוֹת אָדָם וְעוֹנוֹתָיו בַּשָּׁעַת מִיתָתוֹ

And just as they weigh the merits of a person and his sins at the time of his death,

כִּי בְּכָל שָׁנָה וְשָׁנָה שׁוֹקֵלִין עוֹנוֹת כָּל אֶחָד וְאֶחָד מִבְּאֵי הָעוֹלָם עִם זְכוּיָתוֹ

so in every year and year they weigh the sins of every single one of those who enter the world with his merits,

בְּיוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה.

on the Yom Tov of Rosh HaShanah.

מִי שֶׁנִּמְצָא צַדִּיק נִחָתָם לְחַיִּים.

One who is found righteous is sealed for life.

ומי שנמצא רשע נחתם למיתה.

And one who is found wicked is sealed for death.

והבינוני תולין אותו עד יום הכפורים

And the Beinoni, the intermediate person, they suspend him until Yom HaKippurim;

אם עשה תשובה נחתם לחיים

if he did teshuvah, he is sealed for life,

ואם לא נחתם למיתה:

and if not, he is sealed for death.

הלכה ד

Halacha 4 • The Allusion of the Shofar and Tipping the Scales of the World to Merit

אף על פי שתקיעת שופר בראש השנה גזרת הכתוב

Even though the sounding of the shofar on Rosh HaShanah is a decree of the Scripture, and we do not need a reason to perform it,

רמז יש בו כלומר

an allusion there is in it, as if to say to us:

עורו ישנים משנתכם ונרדמים הקיצו מתרדמתכם

"Wake up, you sleepy ones, from your sleep, and you who slumber, arise from your slumber!"

וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם.

And search into your deeds, and return in repentance, and remember your Creator!

אלו השוכחים את האמת בהבלי הזמן

These who forget the truth with the vanities of the time,

ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל,

and stray all their year in vanity and emptiness, which will not benefit and will not save you in the end,

הביטו לנפשותיכם והיטיבו דרכיכם ומעלליכם

look to your souls, and improve your ways and your deeds,

ויזב כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה.

and let abandon, every one of you, his way which is evil, and his thought which is not good."

לְפִיכָּה צָרִיךְ כָּל אָדָם שְׂרָאָה עֲצָמוֹ כָּל הַשָּׁנָה כָּלָה

Therefore, needs every man that he should see himself all the year entirely

כְּאִלוֹ חָצִי זָכָאי וְחָצִי חַיִּב.

as if half of him is meritorious and half of him is guilty.

וְכֵן כָּל הָעוֹלָם חָצִי זָכָאי וְחָצִי חַיִּב.

And likewise, all the world should be seen as if half of it is meritorious and half of it is guilty.

חָטָא חָטָא אֶחָד הָרִי הִכְרִיעַ אֶת עֲצָמוֹ וְאֶת כָּל הָעוֹלָם כָּלוֹ לְכַף חוֹבָה

If he sinned a sin, one, behold, he tipped himself and all the world entirely to the scale of guilt,

וְגָרַם לוֹ הַשְׁחָתָה.

and caused for himself and the world destruction.

עָשָׂה מִצְוָה אֶחָד הָרִי הִכְרִיעַ אֶת עֲצָמוֹ וְאֶת כָּל הָעוֹלָם כָּלוֹ לְכַף זְכוּת

If he performed a mitzvah, one, behold, he tipped himself and all the world entirely to the scale of merit,

וְגָרַם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצָּלָה

and caused for himself and for them deliverance and salvation,

שֶׁנֶּאֱמַר מִשְׁלֵי י' כ"ה "וְצַדִּיק יְסֻד עוֹלָם"

as it is said in Mishlei, chapter 10, pasuk 25, "And a righteous man is the foundation of the world,"

זֶה שֶׁצַּדִּיק הִכְרִיעַ אֶת כָּל הָעוֹלָם לְזְכוּת וְהַצִּילוֹ.

meaning this one who acted righteously tipped all the world to merit and saved it.

וּמִפְּנֵי עֲנִיָּן זֶה נִהְגוּ כָּל בֵּית יִשְׂרָאֵל

And because of this matter, it is customary for all the House of Israel

לְהִרְבּוֹת בְּצַדָּקָה וּבְמַעֲשִׂים טוֹבִים וּלְעֹסֵק בְּמִצְוֹת

to increase in charity and in deeds that are good, and to occupy themselves with mitzvot

מִרֹאשׁ הַשָּׁנָה וְעַד יוֹם הַכִּפּוּרִים יִתֵּר מִכָּל הַשָּׁנָה.

from Rosh HaShanah and until Yom Kippur, more than all the year.

וְנִהְגוּ כָּלָם לָקוּם בַּלַּיְלָה בַּעֲשָׂרָה יָמִים אֵלּוֹ

And it is customary for all of them to rise in the night during the ten days, these, of Teshuvah,

וְלִהְתַּפֵּלל בְּכַתִּי כְּנִסְיוֹת בְּדִבְרֵי תַּחֲנוּנִים וּבְכַפּוּשִׁין עַד שִׁיאוֹר הַיּוֹם:

and to pray in houses of assembly with words of supplications and with subduing words of heart, until shines the day.

הלכה ה

Halacha 5 · The Calculation of Sins and Merits and the Portion in the World to Come

בְּשַׁעַת שְׁשׁוּקָלֵין עֲוֹנוֹת אָדָם עִם זְכוּתוֹ

At the time that they weigh the sins of a person with his merits in the Heavenly Court,

אִין מַחֲשִׁבִין עָלָיו עוֹן שֶׁחָטָא בּוֹ תַּחֲלָה וְלֹא שֵׁנִי

they do not reckon against him the sin that he sinned in it first, and not the second sin,

אֶלָּא מִשְׁלִישֵׁי וְאִילָּהּ.

but from the third and onward is where they begin to count.

אִם נִמְצְאוּ עֲוֹנוֹתָיו מִשְׁלִישֵׁי וְאִילָּהּ מְרַבִּין עַל זְכוּתוֹ

If were found his sins from the third and onward greater than his merits,

אוֹתָם שְׁתֵּי עֲוֹנוֹת מִצְטָרְפִים וְדָנִין אוֹתוֹ עַל הַכֹּל.

those two initial sins combine with the rest, and they judge him for everything.

וְאִם נִמְצְאוּ זְכוּתוֹ כְּנִגְדַּת עֲוֹנוֹתָיו אֲשֶׁר מֵעוֹן שְׁלִישֵׁי וְאִילָּהּ

And if were found his merits equal to his sins which are from the sin the third and onward,

מַעֲבִירִים כָּל עֲוֹנוֹתָיו רִאשׁוֹן רִאשׁוֹן.

they forgive all his sins, first by first, one by one, through Hashem's chessed,

לְפִי שֶׁהַשְּׁלִישִׁי נִחָשֵׁב רִאשׁוֹן שְׁכַכְּר נִמְחַל הַשְּׁנַיִם.

because the third is considered the first, since already were forgiven the two initial ones.

וְכֵן הָרְבִיעִי הִרִי הוּא רִאשׁוֹן שְׁכַכְּר נִמְחַל הַשְּׁלִישִׁי וְכֵן עַד סוֹפָן.

And so the fourth, behold it is the first, since already was forgiven the third, and so until their end.

בְּמָה דְּבָרִים אֲמֹרִים בְּיָחִיד

In what words are said? Regarding an individual,

שֶׁנֶּאֱמַר אִיּוֹב לֵג כַּט "הֵן כָּל אֵלֶּה יַפְעֵל אֵל פַּעַמִּים שְׁלוֹשׁ עִם גָּבֵר."

as it is said in the pasuk in Iyov 33:29, "Behold, all these does God twice, three times, with a man."

אֲבָל הַצָּבוּר תּוֹלִין לָהֶן עוֹן רִאשׁוֹן שֵׁנִי וּשְׁלִישִׁי

But for the community, they suspend for them the sin the first, second, and third,

שֶׁנֶאֱמַר עֲמוּס ב' ו' "עַל שְׁלֹשָׁה פְּשָׁעֵי יִשְׂרָאֵל וְעַל אַרְבָּעָה לֹא אֲשִׁיבֶנּוּ".

as it is said in the pasuk in Amos 2:6, "For three transgressions of Yisrael, and for four, not will I turn it back."

וּכְשֶׁמִּחְשְׁבִין לָהֶן עַל דֶּרֶךְ זֶה מִחְשְׁבִין לָהֶן מִרְבִּיעֵי וְאִילָּהּ.

And when they reckon for them in the way of this, they reckon for them from the fourth and onward.

הַבֵּינוֹנִים אִם הָיָה בְּכָלֵל מִחֲצָה עֲוֹנוֹת שֶׁלָּהֶן שְׁלֹא הִנִּיחַ תִּפְלִין מֵעוֹלָם

As for the Beinonim, if he was in the category of those whose half sins of theirs includes that not he laid tefillin ever,

דָּנִין אוֹתוֹ כְּפִי חֲטָאוֹ וַיֵּשׁ לוֹ חֶלֶק לְעוֹלָם הַבָּא.

they judge him according to his sin, but there is to him a portion in the world the coming.

וְכֹן כָּל הָרָשָׁעִים שֶׁעֲוֹנוֹתֵיהֶן מְרַבִּים

And so, all the wicked whose sins are greater than their merits,

דָּנִין אוֹתָן כְּפִי חֲטָאֵיהֶם וַיֵּשׁ לָהֶן חֶלֶק לְעוֹלָם הַבָּא

they judge them according to their sins, but there is to them a portion in the world the coming,

שֶׁכָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא אַף עַל פִּי שֶׁחָטְאוּ

for all of Yisrael have to them a portion in the world the coming, even though they sinned,

שֶׁנֶאֱמַר ישעיה ס כ"א "וְעַמֶּיךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ".

as it is said in the pasuk in Yeshayah 60:21, "And your people, all of them are righteous, forever they shall inherit land."

אֶרֶץ זוֹ מְשָׁל כָּלֹמֶר אֶרֶץ הַחַיִּים וְהוּא הָעוֹלָם הַבָּא.

Land, this is a parable, meaning to say, the land of the living, and it is the world the coming.

וְכֹן חֲסִידֵי אֲמוֹת הָעוֹלָם יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא:

And so, the pious of the nations of the world have to them a portion in the world the coming.

הַלָּכָה ו

Halacha 6 • Those Who Have No Portion in the World to Come

וְאֵלֵינוּ הֵן שְׂאִין לָהֶן חֶלֶק לְעוֹלָם הַבָּא

And these are they who do not have a portion in the World to Come,

אֲלָא נִכְרְתִים וְאוֹבְדִין

but instead are cut off and perish,

וְנִדְוָנִין עַל גְּדֹל רָשָׁעִים וְחֲטָאתָם

and are judged for the greatness of their wickedness and their sins

לְעוֹלָם וּלְעוֹלָמֵי עוֹלָמִים.

forever and for eternity of eternities:

הַמִּינִים.

The Minim (heretics),

וְהָאֶפִיקוֹרוֹסִין.

and the Epicursim (scoffers of Torah scholars),

וְהַכּוֹפְרִים בַּתּוֹרָה.

and those who deny the Torah,

וְהַכּוֹפְרִים בַּתְּחִיַּת הַמֵּתִים וּבְבִיאַת הַגּוֹאֵל.

and those who deny the resurrection of the dead and the coming of the redeemer,

הַמוֹרְדִים.

the rebels (who sin to anger Hashem),

וּמַחֲטִיאֵי הָרַבִּים.

and those who cause the many to sin,

וְהַפּוֹרְשֵׁין מִדֶּרֶךְ צִבּוֹר.

and those who separate from the ways of the community,

וְהַעוֹשֶׂה עֲבֵרוֹת בְּיָד רָמָה בְּפֶרֶהֶסְיָא כִּיהוֹיָקִים.

and one who performs transgressions with a high hand in public, like King Yehoyakim,

וְהַמוֹסְרִים.

and the informers (who hand over Jewish property or lives to non-Jewish authorities),

וּמַטִּילֵי אֵימָה עַל הַצִּבּוֹר שֶׁלֹּא לְשֵׁם שָׁמַיִם.

and those who cast fear upon the community not for the sake of Heaven,

וְשׁוֹפְכֵי דָמִים.

and shedders of blood (murderers),

וּבַעֲלֵי לָשׁוֹן הָרָע.

and masters of evil tongue (habitual speakers of lashon hara),

וְהַמּוֹשֶׁה עָרְלָתוֹ:

and one who extends his foreskin to hide his bris milah.

הִלְכָּה ז

Halacha 7: Five Categories of Minim Who Deny the Oneness and Incorporeality of Hashem

חֲמִשָּׁה הֵן הַנִּקְרָאִים מִיְנֵי.

Five are those who are called Minim (heretics):

הָאוֹמֵר שֶׁאֵין שָׁם אֱלֹהִים וְאֵין לְעוֹלָם מְנַהִיג.

One who says that there is not there a God and there is not for the world a ruler;

וְהָאוֹמֵר שֶׁיֵּשׁ שָׁם מְנַהִיג אֲבָל הֵן שְׁנַיִם אוֹ יוֹתֵר.

and one who says that there is there a ruler but they are two or more;

וְהָאוֹמֵר שֶׁיֵּשׁ שָׁם רַבּוֹן אֶחָד אֲבָל שֶׁהוּא גּוֹף וְכַעַל תְּמוּנָה.

and one who says that there is there Master one but that He is a body and possessor of form, chas v'shalom;

וְכֵן הָאוֹמֵר שֶׁאֵינוֹ לְבַדּוֹ הָרֵאשׁוֹן וְצוּר לְכָל.

and likewise one who says that He is not alone the First and Creator of everything;

וְכֵן הָעוֹבֵד כּוֹכַב אוֹ מְזָל וְזוֹלָתוֹ כְּדֵי לְהִיּוֹת מִלִּיץ בֵּינּוֹ וּבֵין רַבּוֹן הָעוֹלָמִים.

and likewise one who serves a star or constellation and other than it in order to be an intermediary between him and between the Master of the worlds.

כָּל אֶחָד מֵחֲמִשָּׁה אֵלֵּיו הוּא מִין:

Every one of these five, these, he is a Min.

הִלְכָּה ח

Halacha 8: Defining the Epicursim and Those Who Deny the Torah

שְׁלֹשָׁה הֵן הַנִּקְרָאִים אֶפִּיקוּרִסִּין.

Three are those who are called Epicursim, heretics who deny the fundamental truths of Hashem's connection to mankind:

הָאוֹמֵר שֶׁאֵין שָׁם נְבוּאָה כָּלֵל

One who says that there is no prophecy at all,

וְאֵין שָׁם מַדַּע שֶׁמִּגִּיעַ מִהַבּוֹרָא לְלֵב בְּנֵי הָאָדָם.

and there is no knowledge that reaches from the Creator to the heart of the children of man;

וְהַמְכַחֵשׁ נְבוּאָתוֹ שֶׁל מֹשֶׁה רַבֵּנוּ.

and one who denies the prophecy of Moshe our teacher, refusing to accept his unique level of nevuah;

וְהַאֲמִיר שֶׁאֵין הַבּוֹרֵא יוֹדֵעַ מַעֲשֵׂה בְּנֵי הָאָדָם.

and one who says that the Creator does not know the deeds of the children of man, denying Hashem's hashgacha pratis.

כָּל אֶחָד מִשְׁלָשָׁה אֵלּוּ הֵן אֶפִיקוֹרוֹסִים.

Each one of these three, these are Epicursim.

שְׁלֹשָׁה הֵן הַכּוֹפְרִים בַּתּוֹרָה.

Three are those who deny the Torah:

הַאֲמִיר שֶׁאֵין הַתּוֹרָה מֵעַם ה'

One who says that the Torah is not from Hashem;

אֶפְלוּ פָסוּק אֶחָד אֶפְלוּ תִבָּה אַחַת

even if he says this about one verse, even about one word,

אִם אָמַר מֹשֶׁה אָמְרוּ מִפִּי עֲצַמוֹ הֲרִי זֶה כּוֹפֵר בַּתּוֹרָה.

if he said that Moshe said it from his own mouth and not from Hashem, behold this one denies the Torah.

וְכֵן הַכּוֹפֵר בְּפִירוּשָׁה וְהוּא תּוֹרָה שֶׁבְּעַל פֶּה

And likewise, one who denies its explanation, and it is the Oral Torah,

וְהַמְכַחֵשׁ מַגִּידָהּ כְּגוֹן צְדוֹק וּבֵיתוֹס.

and one who disputes its spokesmen, the Chachanim of the Mesorah, such as Tzadok and Beitus.

וְהַאֲמִיר שֶׁהַבּוֹרֵא הֵחֵל לִיף מִצְוָה זֹאת בְּמִצְוָה אַחֶרֶת

And one who says that the Creator exchanged this mitzvah for another mitzvah,

וּכְבָּר בְּטָלָה תּוֹרָה זֹאת אֶף עַל פִּי שֶׁהָיָה הִיָּתָה מֵעַם ה'

and this Torah has already been annulled, even though it was originally from Hashem,

כְּגוֹן הַהֲגָרִים.

such as the Arabs, the Muslims, who claim a new revelation replaced the Torah.

כָּל אֶחָד מִשְׁלָשָׁה אֵלּוּ כּוֹפֵר בַּתּוֹרָה:

Each one of these three denies the Torah.

שנים הם המומרים מישראל.

Two are the apostates from Israel, meaning there are two categories of a mumar:

המומר לעברה אחת והמומר לכל התורה כלה.

the apostate to a transgression single, and the apostate to all of the Torah entirely.

מומר לעברה אחת זה שהחזיק עצמו לעשות אותה עברה בזדון

An apostate to a transgression single, this is one who established himself to do that transgression willfully,

והרגל ונתפרסם בה

and became accustomed and became public in it,

אפילו היתה מן הקלות

even if it was from the light ones among the mitzvot,

כגון שהחזק תמיד ללבש שעטנז או להקיף פאה

for example, one who was established constantly to wear shatnez or to round the corner of the head,

ונמצא פאלו בטלה מצוה זו מן העולם אצלו

and it turns out as if was nullified this mitzvah from the world by him,

הרי זה מומר לאותו דבר

behold, this one is an apostate for that matter;

והוא שיעשה להכעיס.

and this is specifically that he does it to anger Hashem, rather than out of physical desire.

מומר לכל התורה כלה

An apostate to all of the Torah entirely,

כגון החוזרים לדת העובדי פוכבים בשעה שגוזרין גזרה

for example, those who return to the religions of the worshippers of stars at a time that they decree a decree against the Jews,

וידבק בהם ויאמר

and he clings to them and says,

מה בצע לי להדבק בישראל שהם שפלים ונרדפים

"What gain is there for me to cling to Israel, who are lowly and pursued?

טוב לי שאֶדְבֵּק בְּאֵלֵי שִׂידִים תְּקִיפָה.

Better for me that I cling to these whose hand is strong."

הֲרִי זֶה מוֹמֵר לְכָל הַתּוֹרָה כָּלָה:

Behold, this one is an apostate to all of the Torah entirely.

הִלְכָּה י

Halacha 10 · Those Who Cause the Public to Sin Through Force or Enticement

מִחֲטִיאי הָרַבִּים כִּיצַד.

Regarding those who cause the public to sin, how so?

אֶחָד שֶׁחֲטִיא בְּדָבָר גָּדוֹל כְּגוֹן יִרְבָּעָם וְצָדוֹק וּבִיתוֹס.

It is the same for one who caused others to sin in a major matter, such as Yaroveam, and Tzadok, and Beitus,

וְאֶחָד שֶׁחֲטִיא בְּדָבָר קָל אֲפִלּוּ לְבָטֵל מִצְוַת עֲשֵׂה.

and it is the same for one who caused others to sin in a minor matter, even if it was only to nullify a positive commandment.

וְאֶחָד הָאוֹנֵס אֲחֵרִים עַד שִׁיחֲטְאוּ כַּמֶּנֶּשֶׁה שֶׁהָיָה הוֹרֵג אֶת יִשְׂרָאֵל עַד שִׁיעֲבֹדוּ עֲבוֹדַת פֹּכְבִּים,

And it is the same for one who coerces others until they sin, like Menasheh, who would kill — Jews until they would worship stars,

אוֹ שֶׁהִטְעָה אֲחֵרִים וְהִדִּיחָם כִּישׁוּעַ:

or one who misled others and led them astray, like Yeshu.

הִלְכָּה יא

Halacha 11 · One Who Separates from the Community and One Who Sins Brazenly

הַפּוֹרֵשׁ מִדֶּרֶכֵי צִבּוֹר

One who separates from the ways of the community,

אֲףֵי עַל פִּי שֶׁלֹּא עָבַר עֲבֵרוֹת

even though he did not actively transgress sins,

אֲלָא נִבְדֵּל מֵעֵדַת יִשְׂרָאֵל

but instead he is separated from the congregation of Yisrael,

וְאֵינוֹ עוֹשֶׂה מִצְוֹת בְּכָל לֶךְ

and is not doing mitzvot in their collective,

וְלֹא נִכְנָס בְּצָרָתָן

and is not entering into their distress to feel their pain,

וְלֹא מִתְעַנֶּה בְּתַעֲנִיתָן

and is not fasting in their fast days,

אֲלֵא הוּא לֵךְ בְּדַרְכּוֹ כְּאַחַד מִגּוֹיֵי הָאָרֶץ

but goes in his own way like one of the nations of the earth,

וְכֵאלוֹ אֵינוֹ מֵהֶן

and as if he is not of them, the holy nation of Yisrael,

אֵין לוֹ חֶלֶק לְעוֹלָם הַבָּא.

there is not to him a portion in the world to come.

הָעוֹשֶׂה עֲבֻרוֹת בְּיַד רָמָה כִּיהוֹיָקִים

One who does sins with a high hand, defiantly, like King Yehoyakim,

בֵּין שְׁעֵשֶׂה קִלּוֹת בֵּין שְׁעֵשֶׂה חֲמוּרוֹת

whether he did light ones or whether he did severe ones,

אֵין לוֹ חֶלֶק לְעוֹלָם הַבָּא.

there is not to him a portion in the world to come.

זֶהוּ הַנִּקְרָא מְגַלֵּה פָּנִים בַּתּוֹרָה

And this is the one called revealing faces in the Torah,

מִפְּנֵי שֶׁהֵעִז מַצְחֵוֹ וְגִלָּה פָּנָיו

because he made brazen his forehead and revealed his face,

וְלֹא בּוֹשׁ מִדְּבָרֵי תּוֹרָה:

and was not ashamed from the words of Torah.

הַלָּכָה יב

Halacha 12· One Who Betrays a Fellow Jew or His Property to Non-Jews

שְׁנַיִם הֵם הַמוֹסְרִין.

Two are the informers who are excluded from the World to Come:

המוֹסֵר חֲבֵירו בְּיַד עֶכו"ם לְהַרְגוֹ אוֹ לְהַכּוֹתוֹ.

one who delivers his fellow into the hand of a non-Jew to kill him or to beat him;

וְהַמוֹסֵר מָמוֹן חֲבֵירו בְּיַד עֶכו"ם אוֹ בְּיַד אֲנָס שֶׁהוּא כְּעֶכו"ם.

and one who delivers the money of his fellow into the hand of a non-Jew or into the hand of an extortioner who is like a non-Jew, thereby causing him financial ruin.

וּשְׁנֵיהֶם אֵין לָהֶם חֵלֶק לְעוֹלָם הַבָּא:

And both of them do not have a portion in the World to Come.

הִלְכָּה יג

Halacha 13 · One Who Casts Fear Upon the Community for Selfish Honor

מְטִילֵי אֵימָה עַל הַצִּבּוֹר שֶׁלֹּא לְשֵׁם שָׁמַיִם

Those who cast fear upon the community not for the sake of Heaven—

זֶה הָרוֹדֵה צִבּוֹר בְּחֹזֶקָה

this is a leader who rules a community with force,

וְהֵם יִרְאוּם וּמִפְּחָדֵם מִמְּנוֹ

and they are afraid and terrified of him,

וּכְוֹנֵתוֹ לְכָבוֹד עַצְמוֹ

and his intention is only for the honor of himself,

וְכָל חֲפָצָיו שֶׁלֹּא לְכָבוֹד שָׁמַיִם

and all his desires are not for the honor of Heaven,

כְּגוֹן מְלָכֵי הָעֶכו"ם:

such as kings of the idolaters.

הִלְכָּה יד

Halacha 14 · Acceptance of Repentance for All Sins Even When Done in Secret

כָּל אֶחָד וְאֶחָד מֵעֲשָׂרִים וָאַרְבָּעָה אֲנָשִׁים אֵלּוּ שֶׁמִּנִּינוּ

Every single one of these twenty-four categories of people whom we have counted in the previous halachos,

אֲף עַל פִּי שֶׁהֵן מִיִּשְׂרָאֵל

even though they are from Israel,

אֵין לָהֶם חֵלֶק לְעוֹלָם הַבָּא.

they have no portion in the World to Come.

וְיֵשׁ עֲבֵרוֹת קְלוֹת מֵאלוֹ

And there are transgressions lighter than these,

וְאֵף עַל פִּי כֹן אָמְרוּ חֲכָמִים שֶׁהֲרִיגִל בָּהֶן אֵין לָהֶם חֵלֶק לְעוֹלָם הַבָּא

and even so, the Sages said that one who is accustomed to them has no portion in the World to Come;

וְכֵדִי וְכִדְאֵי הֵן לְהִתְרַחֵק מֵהֶן וּלְהִזָּהֵר בָּהֶן.

and they are fitting and worthy to distance oneself from them and to be careful with them.

וְאֵלּוּ הֵן.

And these are they:

הַמְכַנֶּה שֵׁם לְחֵבְרוֹ.

One who invents a nickname for his fellow to embarrass him,

וְהַקּוֹרֵא לְחֵבְרוֹ בְּכַנּוּיוֹ.

and one who calls his fellow by his nickname even if others invented it,

וְהַמְלַבֵּין פְּנֵי חֵבְרוֹ בְּרַבִּים.

and one who whitens the face of his fellow in public by shaming him,

וְהַמְתַּכְפִּיד בְּקִלּוֹן חֵבְרוֹ.

and one who honors himself through the shame of his fellow,

וְהַמְבִּזֶּה תַּלְמִידֵי חֲכָמִים.

and one who disgraces Torah scholars,

וְהַמְבִּזֶּה רַבּוֹתָיו.

and one who disgraces his teachers,

וְהַמְבִּזֶּה אֶת הַמוֹעֲדוֹת.

and one who disgraces the festivals by treating Chol HaMoed like a weekday,

וְהַמְחַלֵּל אֶת הַקֳּדָשִׁים.

and one who profanes sacred things.

בְּמָה דְּבָרִים אֲמוּרִים שֶׁכָּל אֶחָד מֵאלוֹ אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא

In what cases are these words said, that every one of these has no portion in the World to Come?

כְּשֶׁמֵּת בְּלֹא תְּשׁוּבָה

When he died without repentance.

אָבֵל אִם שָׁב מִרְשָׁעוֹ וּמֵת וְהוּא בָּעַל תְּשׁוּבָה

But if he repented from his wickedness and died, and he is a master of repentance,

הֲרִי זֶה מִבְּנֵי הָעוֹלָם הַבָּא

behold, this one is of the people of the World to Come,

שְׁאִין לָהּ דְּבָר שְׁעוֹמֵד בְּפָנֵי הַתְּשׁוּבָה.

for there is nothing that stands before repentance.

אֲפִלוּ כִּפָּר בְּעֶקֶר כָּל יָמָיו וּבִאֲחֻרּוֹנָה שָׁב

Even if he denied the fundamental principle of our faith all his days, and in the end he repented,

יֵשׁ לוֹ חֵלֶק לְעוֹלָם הַבָּא

he has a portion in the World to Come,

שֶׁנֶּאֱמַר יִשְׁעִיה נָו יֵט "שָׁלוֹם שָׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר ה' וְרִפָּאתִיו".

as it is said, 'Peace, peace to the far and to the near, said Hashem, and I will heal him.'

כָּל הָרָשָׁעִים וְהַמוֹמְרִים וְכִיּוֹצֵא בָהֶן שֶׁחָזְרוּ בַּתְּשׁוּבָה

All the wicked, and the apostates, and those similar to them, who returned in repentance,

בֵּין בְּגָלוּי בֵּין בְּמִטְמוֹנוֹת מְקַבְּלִין אוֹתָן

whether openly or in secret, we accept them,

שֶׁנֶּאֱמַר יִרְמְיָה ג' יד "שׁוּבוּ בָנִים שׁוֹכְבִים".

as it is said, 'Return, wayward children.'

אֲף עַל פִּי שְׁעָדִין שׁוֹכֵב הוּא

Even though he is still wayward in the eyes of people,

שֶׁחָרִי בִּסְתֵּר שָׁב וְלֹא בְּגָלוּי

since he repented in secret and not openly,

מְקַבְּלִין אוֹתוֹ בַּתְּשׁוּבָה:

we accept him in repentance before Hashem.

The Rambam begins by defining the categories of Tzaddik, Rasha, and Beinoni based on the balance of merits and sins, explaining that this reckoning is made not just by number but by the quality and weight of each deed, which only the Knowing God can measure. He warns that regretting one's past good deeds wipes them out completely, and describes how the world is judged on Rosh HaShanah, with the Beinoni's verdict hanging in the balance until Yom Kippur. The shofar serves as a wake-up call to abandon vanity and return to Hashem, prompting us to view ourselves and the world as equally balanced so that our next deed can bring salvation. Finally, the Rambam details the merciful system of how individual and communal sins are counted, explaining that while those with serious sins are punished accordingly, every Yid ultimately retains a portion in the World to Come.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, look at how the Rambam describes the delicate balance of the world. We often think of our lives as a massive, unmovable history of who we have been, but the Torah teaches us a completely different reality. At this very moment, you are standing on a scale that is perfectly balanced, fifty-fifty. Not only you, but the entire world is hanging in the exact same balance.

This means there is no such thing as an insignificant act. The next small mitzvah you do, the next word of Torah you study, or the extra tzedakah you give does not just add a drop to the ocean. It has the power to tip the scales for your entire life and bring salvation to the whole world. Hashem is waiting for your single move to tip the balance to the side of merit.

Conversely, we must protect the good we have already built. The Rambam warns us that regretting our past mitzvos can wash them away. We must cherish every good deed we have ever done, holding onto them with joy and using that momentum to wake up from our slumber, just as the shofar calls us to do.

Today, perform one small, deliberate mitzvah, whether it is giving a coin to tzedakah, saying a brachah with extra focus, or learning one halachah, with the conscious intention that this single act is tipping the scale of your life and the entire world to the side of merit.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב 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 פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֶנִּי רַגִּי 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 בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמַלְק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה 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 כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶיךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבֹדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ 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 שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהִרְבָּה 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.'