

דף יומי • חל"ן • דף צ"ה

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

THE SUGYA

We begin this daf with a fascinating and practical discussion regarding the kashrus of meat that was sold to a non-Jew. The Gemara brings a story of a butcher who claimed to have sold a tereifa bull to a non-Jew, which a Jew then unwittingly ate. This leads Rabbi Yehuda HaNasi to address whether we must suspect all the butcher shops in a city because of one irresponsible individual, bringing us to a fundamental discussion about the status of meat found in the possession of a non-Jew.

From there, the Gemara transitions into one of the most famous sugyas in Hilchos Ta'arobos: the shitta of Rav regarding "basar she'nisaleim min ha'ayin" —meat that was left unsupervised and obscured from sight. The Gemara launches into a rigorous shakla v'tarya, challenging Rav's strict ruling from various Mishnayos and braisos that discuss finding lost meat, and analyzes whether Rav's ruling was an absolute halachic decree or an inference from a specific local incident.

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

דף יומי DAF 95A

STATEMENT

אי הוה פייסת מינאי, מי לא ספיי לך משור של פטם דעבדי אתמול?

The butcher said to his friend: **If you would have made peace with me yesterday, would I not have fed you from the fattened bull that I prepared yesterday?**

STATEMENT

אמר ליה: אכלי משופרי שופרי.

The other said to him: **I ate from the finest of the fine** of that very bull!

QUESTION

אמר ליה: מנלך?

The butcher said to him: **From where did you** get a piece?

ANSWER

אמר ליה: דזבן פלוני גוי וספא לי.

The other said to him: **So-and-so the non-Jew bought** it from you and fed it to me.

STATEMENT

אמר ליה: תרי עבדי, והוא טרפה הוה.

The butcher said to him: **I prepared two** bulls yesterday, and that one which the non-Jew bought was a tereifa, which is why I sold it to him!

RULING

אמר רבי: בשביל שוטה זה שעשה שלא כהוגן, אנו נאסור כל המקו לין?!

When he heard of this, **Rabbi Yehuda HaNasi said: Because of this imbecile who acted improperly** by selling non-kosher meat to a non-Jew without publicizing it, **should we forbid all the butcher shops** in the city?!

EXPLANATION

רבי לטעמיה, דאמר: מקו לין וטבחי ישראל, בשר הנמצא ביד גוי – מותר.

The Gemara notes: **Rabbi Yehuda HaNasi conforms to his** standard line of **reasoning**, as **he said** in a braisa: If there are **butcher shops and Jewish butchers** in a city, any **meat found in the possession of a non-Jew is permitted**, because we do not assume it is a tereifa.

RULING

איכא דאמרי, אמר רבי: מפני שוטה זה דאיכוון לצעוריה לחבריה, אנו נאסור כל המקו לין?!

There are those who say a different version of Rabbi's reaction. **Rabbi said: Because of this imbecile, who intended only to cause distress to his fellow** by lying to him that he ate tereifa, **should we forbid all the butcher shops?!**

INFERENCE

טעמא דאיכוון לצעוריה לחבריה, הא לא הכי, אסור.

The Gemara analyzes this version: **The reason** Rabbi permits the meat is only **because** we assume the butcher **intended to cause distress to his fellow** and was lying; **but if not for this** assumption, the meat in the non-Jewish shops would indeed be **forbidden!**

OBJECTION

והתנא: רבי אומר: מקו לין וטבחי ישראל, בשר הנמצא ביד גוי מותר!

But isn't it taught in a braisa: **Rabbi says: If there are butcher shops and Jewish butchers, meat found in the possession of a non-Jew is permitted** unconditionally!

RESOLUTION

שאני הכא, דאיתחזק איסורא.

The Gemara answers: **It is different here, because a prohibition has been established.** Since we know for a fact that a Jewish butcher sold tereifa meat to a non-Jew, we must be concerned that this is a common practice in this city.

STATEMENT

אמר רב: בשר, כיון שנתעלם מן העין – אסור.

Rav said: Meat, once it is obscured from sight and left unsupervised, **is forbidden**, because we worry a non-kosher piece was swapped in.

OBJECTION

מיתיבי: רבי אומר: מקו לין וטבחי ישראל, בשר הנמצא ביד גוי – מותר.

The Gemara **raises an objection** from the braisa: **Rabbi says: If there are butcher shops and Jewish butchers, meat found in the possession of a non-Jew is permitted.** Why is this not forbidden as meat left unsupervised?

RESOLUTION

נמצא ביד גוי – שאני.

The Gemara answers: Meat **found in the possession of a non-Jew is different**, because it was never left lying around unsupervised; the non-Jew was holding it the whole time.

OBJECTION

תא שמע: תשע חנויות, כולן מוכרות בשר שחוטא, ואחת מוכרת בשר נבלה, ולקח מאחת מהן ואינו יודע מאיזה מהן לקח – ספקו אסור, ובנמצא הלך אחר הרוב.

Come and hear a challenge from a braisa: If there are **nine stores**, all of them selling kosher slaughtered meat, and one selling **nevelah** meat, and one purchased from one of them and does not know from which he purchased, the doubt is **forbidden** because of the rule of קבוע. But in the case of meat found outside, follow the majority and it is kosher. This contradicts Rav, as the found meat was unsupervised!

RESOLUTION

הכא נמי – בנמצא ביד גוי.

The Gemara answers: **Here too**, the braisa is referring to meat found in the possession of a non-Jew, so it was not unsupervised.

OBJECTION

תא שמע: מצא בה בשר (אם חי) – הלך אחר רוב טבחים, ואם מבושל – הלך אחר רוב אוכלי בשר.

Come and hear another challenge from a Mishnah: If one found meat in a city, if it is **raw**, follow the majority of butchers; and if it is **cooked**, follow the majority of meat eaters. This implies that even though it was lost and unsupervised, it can be permitted!

OBJECTION

וכי תימא: הכא נמי בנמצא ביד גוי, מבושל הלך אחר רוב אוכלי בשר? ונחזי: אי דגוי נקיט ליה, אי דישאל נקיט ליה!

And if you should say: Here too, it refers to meat found in the possession of a non-Jew; if so, why does the Mishnah say regarding **cooked** meat to follow the majority of meat eaters? Let us look at the reality: if a non-Jew is holding it, it is forbidden as non-Jewish cooking, and if a Jew is holding it, it is permitted!

RESOLUTION

הכא במאי עסקינן: בעומד ורואהו.

The Gemara answers: **With what are we dealing here?** With a case where a person was **standing and watching** it from the moment it fell, so it was never out of sight, but he does not know who dropped it.

OBJECTION

תא שמע: נמצא בגבולין, אכרים – נבלות, חתיכות – מותרות.

Come and hear another challenge from a Mishnah: Meat **found in the provinces**, if found as whole limbs, they are assumed to be **nevelos**; but if found as **pieces**, they are permitted. This indicates that unsupervised meat is permitted!

OBJECTION

וכי תימא: הָכָא נָמִי בְּעוֹמֵד וְרוֹאֶהוּ, אֲכָרִים נִבְלֹת – אֲמַאי?

And if you should say: Here too, we are dealing with a case where one was standing and watching it; if so, why are whole limbs assumed to be nevelos? If we watched it fall from a Jew, it should be kosher!

RESOLUTION

מִיָּדֵי הוּא טַעֲמָא אֶלָּא לְרַב, הָא אֵיתִמֵּר עֲלֵהּ: רַב אָמַר מוֹתְרוֹת מְשׁוּם נִבְלָה, וְלֹא אָמַר מוֹתְרוֹת בְּאֲכִילָהּ.

The Gemara answers: Is this a difficulty except according to Rav? But indeed, it was stated on this very Mishnah: Rav said that the pieces are only permitted in that they do not convey the impurity of nevelah, but they are forbidden to be eaten because they were out of sight; and Levi said they are permitted even for eating.

EXPLANATION

וְהָא דְרַב, לָאוּ בְּפִירוּשׁ אֵתֵמֵר, אֶלָּא מִכְּלָלָא אֵתֵמֵר.

The Gemara notes: And this ruling of Rav, that meat out of sight is forbidden, was not stated explicitly by him, but was rather inferred from an incident.

STATEMENT

דְּרַב הָוָה יָתִיב אֲמַבְרָא דְּאִישְׁתַּטִּיטָא, חֲזַיִיה לְהָהוּא גִבְרָא דְּהָוָה קָא

As Rav was sitting at the ford of the Ishtetit River, and he saw a certain man who was washing an animal head in the water...

עמוד ב' DAF 95B

STATEMENT

מְחִוּוֹר רִישָׁא,

The Gemara relates an incident: A certain person was cleaning the head of an animal in the river,

STATEMENT

נָפַל מִיָּנִיהּ,

and it fell from him into the water.

STATEMENT

אִזְל אִיתִי סִילְתָּא שְׂדָא אַסִּיק תִּרְיוֹן,

He went, brought a basket, cast it into the river, and pulled out two animal heads.

STATEMENT

אָמַר רַב: עֲבָדִי נָמִי הָכִי,

Rav said to him: Does it commonly happen this way that one loses one item and finds two?

STATEMENT

אָסרינְהוּ נִיחָ לֵיהּ.

Therefore, **he rendered them forbidden to him**, because we suspect both might be non-kosher meat dropped by someone else.

QUESTION

אָמְרִי לֵיהּ רַב פְּהֵנָּא וְרַב אָסִי לְרַב: דְּאִסּוּרָא שְׂכִיחִי, דְּהִתִּירָא לָא שְׂכִיחִי?

Rav Kahana and Rav Asi said to Rav: Is forbidden meat common, but permitted meat not common? Since the majority of meat in this area is kosher, why forbid them?

ANSWER

אָמַר לְהוּ: דְּאִסּוּרָא שְׂכִיחִי טְפִי.

He said to them: Forbidden meat is more common here.

QUESTION

וְכִי מִכָּלְלָא, מַאי?

The Gemara asks: **And** if we learned Rav's opinion that meat left unsupervised becomes forbidden only **by inference** from this story, **what** is the difference?

ANSWER

פְּרוּוֹתָא דְּגוֹזִים הָוְאִי,

The Gemara answers: There is room to say that this incident cannot serve as a general precedent, because that location **was a port of non-Jews** where most of the meat was indeed non-kosher.

PROOF

תַּדַּע, דְּקָאָמַר לְהוּ: "דְּאִסּוּרָא שְׂכִיחִי טְפִי".

Know that this is so, **as he said to them: "Forbidden meat is more common."** Thus, in a place where the majority of meat is kosher, Rav might not forbid it.

QUESTION

אָלָא רַב, הֵיכִי אָכַל בְּשָׂרָא

The Gemara asks: **But** if Rav holds that unsupervised meat is strictly forbidden, **how did Rav ever eat meat?**

ANSWER

בְּשַׁעֲתִיהּ, דְּלֹא (עֲלִים) [מַעֲלִים] עֵינֶיהּ מִינִיחָ?

The Gemara answers: He ate it **in its time**, immediately after shechita, **where he did not remove his eyes from it** at all.

ANSWER

אִיבָעִית אִימָא: בְּצִירָא וְחִתִּמָּא,

Or if you wish, say: He ate meat that was **tied and sealed**, which prevents any switching.

ANSWER

וְאִי נָמִי: בְּסִימָנָא, כִּי הָא דְרַבָּה בַּר רַב הוּנָא מְחַתֵּךְ לֵיהּ אֶתְלַת קַרְנֵתָא.

And alternatively: He ate meat recognized by a distinguishing mark, like that of Rabba bar Rav Huna, who would cut his meat into three corners, making a triangle shape.

STATEMENT

רַב הָוָה קָאזִיל לְכִי רַב חָנָן חַתָּנִיהּ,

The Gemara relates: Rav was going to the house of Rav Chanan, his son-in-law.

STATEMENT

חָזָא מִבְּרָא דְקָאֲתִי לְאַפִּיָּהּ,

He saw a ferry boat coming toward him just as he arrived.

STATEMENT

אָמַר: מִבְּרָא קָאֲתִי לְאַפִּי, יוֹמָא טָבָא לְגוּ.

He said: The ferry is coming toward me; a good day, meaning a festive meal, awaits me inside the house.

STATEMENT

אִזֵּל, קָם אַבְבָּא, אוּדִיק בְּבוּזָא דְדִשָּׂא, חָזָא חֵיוָתָא דִּתְלִיא,

He went, stood at the gate, peered through a crack in the door, and saw an animal hanging, prepared for cooking.

STATEMENT

טָרַף אַבְבָּא, נָפֹק אֶתּוֹ כּוּלֵּי עֲלָמָא לְאַפִּיָּהּ, אֶתָּא טַבְּחֵי נָמִי,

He knocked on the gate; everyone came out to greet him, and the butchers also came out to greet him.

STATEMENT

לָא עֲלִים רַב עֵינֵיהּ מֵינֵיהּ,

Rav did not remove his eyes from the meat while they were away.

STATEMENT

אָמַר לְהוּ: אִיבּוֹ הִשְׁתָּא סְפִיתוֹ לְהוּ אִיסּוּרָא לְבְנֵי בֵּרְתָא.

He said to them: If I had not been watching now, you would have fed forbidden meat to my daughter's children, because you left it unsupervised.

STATEMENT

לָא אָכַל רַב מִהָהוּא בִּישּׁוּרָא.

Yet, Rav did not eat from that meat.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** Rav did not eat it?

OBJECTION

אי משום איעלומי – הָא לָא אִיעֲלִים,

If because of it being unsupervised—but it was not unsupervised, since Rav kept his eyes on it!

ANSWER

אֶלָּא דִּנְחִישׁ.

Rather, it was because he divined by using the ferry as an omen, which is forbidden, so he penalized himself.

QUESTION

והאמר רב: כָּל נַחֲשׁ שֶׁאֵינוֹ כְּאֵלְעִזֶּר עֶבֶד אַבְרָהָם וּכְיוֹנָתָן בֶּן שָׁאוּל – אֵינוֹ נַחֲשׁ!

The Gemara asks: **But didn't Rav say: Any divination that is not like** that of Eliezer, servant of Avraham, or Yonasan, son of Shaul—where they actually acted based on the sign—is **not** considered forbidden **divination**? Since Rav did not change his actions based on the ferry, why penalize himself?

ANSWER

אֶלָּא סְעוּדַת הָרְשׁוּת הִוא, וְרַב לֹא מִתְהַנֵּי מִסְעוּדַת הָרְשׁוּת.

Rather, the reason is that it was an optional feast, not a seudas mitzvah, and Rav would not derive pleasure from an optional feast.

STATEMENT

רב בְּדִיק בְּמַפְרָא, וּשְׁמוּאֵל בְּדִיק בְּסַפְרָא, רַבִּי יוֹחָנָן בְּדִיק בְּיָנוּקָא.

The Gemara notes: Rav would check his path by seeing if a ferry arrived quickly; Shmuel would check by opening a Sefer; and Rabbi Yochanan would check by asking a child for his verse.

STATEMENT

כּוּלְהוּ שְׁנֵי דְרַב, הָוָה כָּתַב לֵיהּ רַבִּי יוֹחָנָן "לְקֵדָם רַבִּינוּ שְׁכֻכְכָּל".

All the years of Rav's life, Rabbi Yochanan would write to him: "To our Master who is in Babylonia."

STATEMENT

כִּי נַח נִפְשִׁיהּ, הָוָה כָּתַב לְשְׁמוּאֵל "לְקֵדָם חֲבִירֵינוּ שְׁכֻכְכָּל".

When Rav passed away, Rabbi Yochanan would write to Shmuel: "To our colleague who is in Babylonia."

STATEMENT

אָמַר: לָא יָדַע לִי מִיָּדֵי דְרַבִּיהּ אָנָּא?

Shmuel said: Does he not know any matter in which I am his master?

STATEMENT

כָּתַב שְׁדֵר לֵיהּ עִיבוּרָא דְשִׁיתִין שָׁנִי.

So Shmuel wrote and sent him the calendar calculations for sixty years.

STATEMENT

אמר: השתא חושבנא בעלמא ידע.

Rabbi Yochanan said: Now, he merely knows simple mathematics. This does not make him my master.

STATEMENT

כתב שדר ליה תליסר גמלי ספקי טריפתא,

Shmuel then wrote and sent him thirteen camel-loads of questions regarding doubtful treifos.

STATEMENT

אמר: אית לי רב בבבל, איזיל איחזייה.

Rabbi Yochanan said: I indeed have a Master in Babylonia; I will go and see him.

STATEMENT

אמר ליה לינוקא: פסוק לי פסוקיה, אמר ליה: "ושמואל מת",

Before leaving, he said to a child: Recite your verse for me. The child said to him: "And Shmuel died."

STATEMENT

אמר: שמע מינה נח נפשיה דשמואל.

Rabbi Yochanan said: Learn from this that Shmuel has passed away. So he did not go.

EXPLANATION

ולא היא, לא שכיב שמואל, אלא כי היכי דלא ליטרח רבי יוחנן.

But it was not so; Shmuel had not died yet. Rather, Heaven showed him this so that Rabbi Yochanan would not trouble himself with the long journey.

BRAISA

תנא: רבי שמעון בן אלעזר אומר: בית, תינוק, ואשה – אף על פי שאין נחש, יש סימן.

It is taught in a Braisa: Rabbi Shimon ben Elazar says: A house, a child, and a wife—even though there is no permitted divination, there is a sign of success if one is successful immediately after acquiring them.

STATEMENT

אמר רבי אלעזר: והוא דאיתחזק תלתא זימני,

Rabbi Elazar said: And this is provided that it was established three times,

PROOF

דכתיב: "יוסף איננו ושמעון איננו ואת בנימין תקחו".

as it is written: "Yosef is no more, and Shimon is no more, and now you will take Binyamin."

QUESTION

בָּעָא מִינֵיהּ רַב הוּנָא מֶרַב: בְּחֲרוּזִין מַהוּ?

Rav Huna asked of Rav: What is the law regarding meat found in strings? Is it considered a distinguishing mark?

ANSWER

אָמַר לֵיהּ: אַל תְּהִי שׁוֹטָה, בְּחֲרוּזִין הָרִי זֶה סִמָּן.

He said to him: Do not be foolish; meat found in strings is indeed a sign.

STATEMENT

אִיכָא דְאָמְרִי: אָמַר רַב הוּנָא אָמַר רַב: בְּחֲרוּזִין הָרִי זֶה סִמָּן.

There are those who say a different version: Rav Huna said in the name of Rav: Meat in strings is indeed a sign.

STATEMENT

רַב נַחֲמָן מִנְהַרְדָּעָא אִיקָלַע לְגַבֵּי רַב כְּהָנָא לְפּוּם נַהֲרָא בְּמַעַלֵי יוֹמָא דְכַפּוּרִי,

Rav Nachman of Nehardea happened to visit Rav Kahana in Pum Nahara on Erev Yom Kippur.

STATEMENT

אֲתוּ עוֹרְבֵי שָׂדוּ כְּבָדֵי וְכוּלֵיתָא,

Ravens came and dropped livers and kidneys from the sky.

STATEMENT

אָמַר לֵיהּ... שְׁקוּל וְאָכּוּל, הָאִידָנָא דְהֵיתְרָא שְׂכִיחַ טְפִי.

Rav Kahana said to him: Take and eat, for today, when everyone is preparing for the pre-fast meal, permitted kosher meat is more common.

STATEMENT

רַב חִיַּיא בַר אָבִין אֵיתְבַּד לֵיהּ פְּרַכְשָׁא בִּי דִינָא, אֲתָא לְקַמֵּיהּ דְּרַב הוּנָא.

Rav Chiyya bar Abin lost a large intestine in the Beis Din, and he came before Rav Huna to ask if he could take it back.

STATEMENT

אָמַר לֵיהּ: אֵית לָךְ סִמָּנָא בְּגוּיָהּ? אָמַר לֵיהּ: לֹא.

Rav Huna said to him: Do you have a sign on it? He said to him: No.

STATEMENT

אֵית לָךְ טְבִיעוֹת עֵינָא בְּגוּיָהּ? אָמַר לֵיהּ... אֵין.

Do you have visual recognition of it? He said to him: Yes.

RULING

אָם כֵּן, זִיל שְׁקוּל.

Rav Huna said: If so, go and take it.

STATEMENT

רב חנינא חוּזָאָה אֵיתְבַּד לִיה גָּבַא דְּבִשְׂרָא, אֶתָּא לְקַמִּיָּה דְּרַב נַחֲמָן.

Similarly, Rav Chanina of Choza'ah lost a cut of meat, and he came before Rav Nachman.

STATEMENT

אָמַר לִיה: אֵית לָךְ סִמָּנָא בְּגוּיָה? אָמַר לִיה: לֹא.

He said to him: Do you have a sign on it? He said to him: No.

STATEMENT

אֵית לָךְ טְבִיעוֹת עֵינָא בְּגוּיָה? אָמַר לִיה... אֵין.

Do you have visual recognition of it? He said to him: Yes.

RULING

אִם כֵּן, זִיל שְׁקוּל.

Rav Nachman said: If so, go and take it.

STATEMENT

רב נַתָּן בַּר אֲבִי אֵיתְבַּד לִיה קִיבוּרָא דְּתַכְלָתָא, אֶתָּא לְקַמִּיָּה דְּרַב חֲסִידָא.

Rav Nasan bar Abaye lost a bundle of techeiles thread, and he came before Rav Chisda.

STATEMENT

אָמַר לִיה: אֵית לָךְ סִמָּנָא בְּגוּיָה? אָמַר לִיה: לֹא.

He said to him: Do you have a sign on it? He said to him: No.

STATEMENT

אֵית לָךְ טְבִיעוֹת עֵינָא בְּגוּיָה? אָמַר לִיה... אֵין.

Do you have visual recognition of it? He said to him: Yes.

RULING

אִם כֵּן, זִיל שְׁקוּל.

Rav Chisda said: If so, go and take it.

STATEMENT

אָמַר רַבָּא: מֵרִישָׁא הָוָה אֲמִינָא סִמָּנָא עָדִיף מִטְבִּיעוֹת עֵינָא, דְּהָא מִהֲדַרְיָנָן אֲבִידְתָּא בְּסִמָּנָא,

Rava said: At first, I used to say that a sign is greater than visual recognition, because we return a lost object based on a sign even to a regular person,

SUMMARY

The daf first clarifies that under normal circumstances, if the majority of butchers in a city are Jewish, meat found in the possession of a non-Jew is permitted. However, if we have an established concern that tereifa meat was sold, we must be choshash. The Gemara then focuses on Rav's shitta that unsupervised meat becomes forbidden due to the concern of a swap. The Gemara raises several kashas from Mishnayos that permit found meat based on the majority of butchers or consumers, resolving them by explaining that those cases refer to where the meat was either held by a non-Jew or constantly watched. Finally, the Gemara notes that Rav's strict ruling may have been inferred from a specific ma'aseh at the Ishtetit River, where Rav forbade two animal heads pulled from the water because non-kosher meat was highly prevalent in that specific port, leaving the Gemara to question the scope of Rav's general ruling.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a fascinating story where a butcher, out of sheer spite and a desire to cause distress to his friend, lied and claimed he had fed him tereifa meat. Rabbi Yehuda HaNasi looks at this ugly display of petty fighting and declares: "Because of this imbecile who intended only to cause distress to his fellow, should we forbid all the butcher shops?!" The Gemara is teaching us a deep yesod about the destructive power of petty arguments and the lengths people will go just to get under someone else's skin. This butcher was ready to ruin his own business reputation and make his friend believe he had stumbled into a major sin, all for the cheap satisfaction of a temporary jab.

Lichoira, we must ask ourselves: how often do we let the yetzer hara drag us into this exact kind of foolishness? In our homes, in the bais medrash, or in business, a small machlokes starts, and suddenly we find ourselves saying or doing things that make absolutely no sense, just to "win" or to make the other person feel bad. We are willing to damage our own standing, cause real pain, and create a whole storm of negativity, just like that foolish butcher who threw away his credibility for a moment of spite.

When we see a machlokes brewing, we have to stop and look at the big picture. Hashem wants us to live with shalom and nosei b'ol im chaveiro. Instead of looking for ways to get back at someone or make them squirm, we need to step back, swallow our pride, and refuse to play the game of the yetzer hara.

Today, if you find yourself in a disagreement or feeling slighted by someone, consciously choose not to say that sharp, biting word that would cause them distress. Step back, let it go, and choose shalom over being right.

הלכות תשובה • פרק ששי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes on a major question that troubles many Yidden when they learn the Torah and the Nevi'im: how do we understand those pesukim that seem to say Hashem forces a person to do bad or good, which would chalilah take away our free will? The Rambam promises to lay down a great and fundamental yesod of our emunah to clear up these difficult pesukim once and for all. He begins by explaining how Hashem runs the world with true justice, bringing retribution on a sinner in this world, in the next world, or both, depending on the sin, and how Teshuvah acts as a shield to protect a person from these punishments.

We then learn a deep and sobering concept in the ways of Hashem's judgment: sometimes, when a person chooses to commit very great or numerous sins willfully and consciously, the True Judge decrees that his punishment in this world is that the gates of Teshuvah are locked before him. The Rambam brings proofs from Pharaoh, Sichon, the Canaanites, and the Yidden in the times of Eliyahu Hanavi to show that they all started sinning on their own free will, and only afterward did Hashem harden their hearts as a punishment, preventing them from repenting so they would receive their full retribution. We also learn how the tefillos of Dovid Hamelech and the other nevi'im fit into this, as they begged Hashem not to let their sins block them from the path of truth, and how Hashem sends us prophets to guide us back to Him.

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

הלכה א

Halacha 1 • Free Will and the Divine System of Retribution in This World and the Next

פסוקים הרבה יש בתורה ובדברי נביאים

Many verses there are in the Torah and in the words of the Prophets

שהם נראין כסותרין עקר זה

that they appear as contradicting this fundamental principle of free will,

ונכשלין בהן רב האדם

and most people stumble through them by misunderstanding their true meaning,

ויצלה על דעתו מהן

and it arises in their minds from them

שהקדוש ברוך הוא הוא גוזר על האדם לעשות רעה או טובה

that the Holy One, blessed be He, decrees upon a person to do evil or good,

ושאין לבו של אדם מסור לו להטותו לכל אשר ירצה.

and that the heart of a person is not handed over to him to direct it to all that he desires.

וְהִרֵי אֲנִי מִבְּאֵר עֶקֶר גָּדוֹל

And behold, I will explain a great principle

שֶׁמִּמֶּנּוּ תִדַּע פֶּרוּשׁ כָּל אוֹתָן הַפְּסוּקִים.

from which you will know the explanation of all those verses.

בְּזֶמֶן שֶׁאָדָם אֶחָד אוֹ אֲנָשִׁי מִדִּינָה חוֹטְאִים

At a time when a single person or the people of a province sin,

וְעוֹשֶׂה הַחוּטָא חֲטָא שְׁעוֹשֶׂה מִדַּעְתּוֹ וּבְרָצוֹנוֹ כְּמוֹ שֶׁהוֹדַעְנוּ

and the sinner commits a sin that he does from his own mind and with his own will, as we have made known that he has the power to do,

רְאוּי לְהַפְרֵעַ מִמֶּנּוּ

it is proper to exact punishment from him,

וְהַקְדוֹשׁ בְּרוּךְ הוּא יוֹדֵעַ אֵיךְ יַפְרֶעַ.

and the Holy One, blessed be He, knows how He will punish him.

יֵשׁ חֲטָא שֶׁהֵדִין נוֹתֵן

There is a sin that the attribute of justice dictates

שֶׁנִּפְרָעִים מִמֶּנּוּ עַל חֲטָאוֹ בָּעוֹלָם הַזֶּה

that they exact punishment from him for his sin in this world,

בְּגוּפוֹ אוֹ בְּמִמּוֹנוֹ אוֹ בְּבָנָיו הַקְטָנִים

in his body, or in his money, or through his small children;

שֶׁבָּנָיו שֶׁל אָדָם הַקְטָנִים שֶׁאֵין בָּהֶם דַּעַת וְלֹא הִגִּיעוּ לְכָלֵל מִצְוֹת

for a person's small children, who do not have understanding in them and have not reached the category of mitzvot,

כְּקִנְיָנוֹ הוּא

are like his possession,

וְכָתִיב "אִישׁ בְּחַטָּאוֹ יָמוּת" עַד שֶׁיַּעֲשֶׂה אִישׁ.

and it is written, "A man for his sin shall die," which implies that this applies only until he becomes a man.

וְיֵשׁ חֲטָא שֶׁהֵדִין נוֹתֵן שֶׁנִּפְרָעִין מִמֶּנּוּ לְעוֹלָם הַבָּא

And there is a sin that justice dictates that they exact punishment from him in the World to Come,

ואין לעובר עליו שום נזק בעולם הזה.

and there is not to the transgressor of it any damage in this world.

ויש חטא שנפרעין ממנו בעולם הזה ולעולם הבא:

And there is a sin that they exact punishment from him in this world and for the World to Come.

הלכה ב

Halacha 2 · The Power of Teshuvah to Shield Against Retribution

במה דברים אמורים

In what cases are these words said?

בזמן שלא עשה תשובה

At a time when the sinner did not do teshuvah,

אבל אם עשה תשובה

but if he did do teshuvah,

התשובה כתריס לפני הפרענות.

the teshuvah stands like a shield before the retribution and protects him from punishment.

וכשם שהאדם חוטא מדעתו ובכחו

And just as a person sins of his own knowledge and with his own will,

כה הוא עושה תשובה מדעתו ובכחו:

so he does teshuvah of his own knowledge and with his own will, for Hashem does not force him to do bad or good.

הלכה ג

Halacha 3 · Withholding Repentance as a Punishment for Severe Sins

ואפשר שיחטא אדם חטא גדול או חטאים רבים

And it is possible that a person will commit a great sin, or many sins,

עד שיתן הדין לפני דין האמת

until the judgment will be given before the Judge of Truth, Hashem,

שיהא הפרעון מזה החוטא על חטאים אלו שעשה ברצונו ומדעתו

that the retribution from this sinner for these sins, which he committed of his own free will and with his knowledge, should be

שמונעין ממנו התשובה

that they withhold repentance from him,

וְאֵין מְנִיחִין לוֹ רְשׁוּת לְשׁוּב מִרְשָׁעוֹ

and they do not allow him permission to repent from his wickedness,

כְּדִי שְׂיָמוּת וְיֵאָבֵד בְּחַטָּאוֹ שְׁעָשָׂה.

in order that he will die and perish in his sin that he committed.

הוא שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא אָמַר עַל יְדֵי יִשְׁעָיָהוּ

This is what the Holy One, blessed is He, said through Yeshayahu:

"הַשְׁמֵן לֵב הָעָם הַזֶּה" וְגו'.

"Make fat the heart of this people..." and so on.

וְכֵן הוּא אוֹמֵר

And so He says in Divrei HaYamim:

"וַיְהִיו מְלַעְבִּים בְּמַלְאֲכֵי הָאֱלֹהִים וּבִזְיֹם דְּבָרָיו וּמִתְעַתְּעִים בְּנִבְאָיו עַד עֲלוֹת חֲמַת ה' בָּעַמּוֹ עַד לֵאמֹר מִרְפָּא."

"And they were mocking the messengers of God, and despising His words, and scoffing at His prophets, until the rising of the wrath of Hashem against His people, until there was no remedy."

כְּלוֹמַר חָטְאוּ בְּרִצּוֹנָם וְהִרְבּוּ לְפָשַׁעַ

Meaning to say, they sinned of their own free will and multiplied their transgressions,

עַד שֶׁנִּתְחַיְבוּ לְמַנַּע מִהֵן הַתְּשׁוּבָה שֶׁהִיא הַמִּרְפָּא.

until they became liable to have repentance withheld from them, which is the remedy.

לְפִיכָךְ כָּתוּב בַּתּוֹרָה

Therefore, it is written in the Torah:

"וְאֲנִי אֲחַזֵּק אֶקְשָׁה אֶת לֵב פַּרְעֹה."

"And I will strengthen" and "I will harden the heart of Pharaoh."

לְפִי שֶׁחָטָא מֵעֲצֻמוֹ תַּחֲלָה

Because he sinned on his own at first,

וַחֲרַע לְיִשְׂרָאֵל הַגָּרִים בְּאֶרְצוֹ

and did evil to Yisrael who were dwelling in his land,

שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְמָה לוֹ".

as it is said: "Come, let us deal wisely with them."

נתן הדין למנע התשובה ממנו עד שנפרע ממנו.

The judgment dictated to withhold repentance from him until retribution was exacted from him.

לפיכך חזק הקדוש ברוך הוא את לבו.

Therefore, the Holy One, blessed is He, hardened his heart.

ולמה היה שולח לו ביד משה ואומר שלח ועשה תשובה

And why did He send to him through Moshe, saying, "Send them out and do teshuvah,"

וכבר אמר לו הקדוש ברוך הוא אין אתה משלח

when the Holy One, blessed is He, had already said to him, "You will not send them,"

שנאמר "ואתה ועבדיך ידעתי" וגו'

as it is said: "But as for you and your servants, I know..." and so on,

"ואולם בעבור זאת העמדתיך".

and "But indeed, for this reason I have kept you standing"?

כדי להודיע לבאי העולם

In order to make known to all who enter the world

שבזמן שמונע הקדוש ברוך הוא התשובה לחוטא אינו יכול לשוב

that at a time when the Holy One, blessed is He, withholds repentance from the sinner, he is unable to repent,

אלא ימות ברשעו שעשה בתחלה ברצונו.

but he will die in his wickedness which he committed at first of his own free will.

וכן סיחון לפי עונות שהיו לו נתחייב למנעו מן התשובה

And so too Sichon, according to the sins that he had, became liable to have repentance withheld from him,

שנאמר "כי הקשה ה' אלהיך את רוחו ואמץ את לבבו".

as it is said: "For Hashem, your God, hardened his spirit and made his heart obstinate."

וכן הכנענים לפי תועבותיהן מנע מהן התשובה

And so too the Canaanites, according to their abominations, He withheld repentance from them

עד שעשו מלחמה עם ישראל.

until they waged war with Yisrael,

שֶׁנֶאֱמַר "כִּי מֵאֵת ה' הָיְתָה לְחֻזֵּק אֶת לִבָּם לִקְרַאת הַמִּלְחָמָה עִם יִשְׂרָאֵל לְמַעַן הַחֲרִימָם".

as it is said: "For it was from Hashem to harden their hearts to meet in war with Yisrael, in order to utterly destroy them."

וְכֵן יִשְׂרָאֵל בְּיָמֵי אֱלִיָּהוּ לְפִי שְׁהֲרֵבוּ לַפֶּשַׁע

And so too Yisrael in the days of Eliyahu, because they multiplied their transgressions,

מִנֵּעַ מְאוּתָן הַמִּרְבִּים לַפֶּשַׁע תְּשׁוּבָה

He withheld repentance from those who multiplied their transgressions,

שֶׁנֶאֱמַר "וְאַתָּה הִסַּבְתָּ אֶת לִבָּם אַחֲרָנִית"

as it is said: "And You have turned their heart backward,"

כְּלוּמַר מִנֵּעַת מִהֵן הַתְּשׁוּבָה.

meaning to say, You withheld repentance from them.

נִמְצְאָתָּ אוֹמֵר שֶׁלֹּא גָזַר הָאֵל עַל פַּרְעֹה לְהַרְע לְיִשְׂרָאֵל.

Consequently, you must say that God did not decree upon Pharaoh to do evil to Yisrael,

וְלֹא עַל סִיחֹן לְחַטֹּא בְּאֶרְצוֹ.

nor upon Sichon to sin in his land,

וְלֹא עַל הַכְּנַעֲנִים לְהִתְעִיב.

nor upon the Canaanites to act abominably,

וְלֹא עַל יִשְׂרָאֵל לְעַבֹד עֲבוֹדָה זָרָה.

nor upon Yisrael to worship idols.

אֲלֹא כָּלָן חָטְאוּ מֵעַצְמָן

Rather, all of them sinned of their own accord,

וְכָלָן נִתְּחַיְבוּ לְמִנֵּעַ מִהֵן הַתְּשׁוּבָה:

and all of them became liable to have repentance withheld from them.

הַלָּכָה ד

Halacha 4 · The Request of the Righteous for Divine Assistance to Do God's Will

וְכַעֲנִין זֶה שׁוֹאֵלִין הַצַּדִּיקִים וְהַנְּבִיאִים בְּתַפִּלָּתָם מֵאֵת ה' לְעֲזֹרָם עַל הָאֱמֶת.

And like this matter, the righteous and the prophets ask in their prayer from Hashem to help them upon the truth, so that they do not stumble in sin and lose their path.

כְּמוֹ שֶׁאָמַר דָּוִד תְּהִלִּים כֹּז יֵא "הוֹרֵנִי ה' דְּרָכֶךָ".

This is like that which Dovid said in Tehillim 27:11, "Teach me, Hashem, Your way."

כְּלוֹמַר אֵל יִמְנְעוּנִי חֲטָאֵי דְרָךְ הָאֱמֶת שֶׁמִּמָּנָה אֶדַע דְּרָכֶךָ וְיַחֲדוּ שְׂמֶךְ.

Meaning to say: Let not my sins prevent me from finding the path of the truth, from which I will know Your way and the oneness of Your Name, and thus serve You with a complete heart.

וְכֵן זֶה שֶׁאָמַר תְּהִלִּים נֹא יֵד "וְרוּחַ נְדִיבָה תִּסְמְכֵנִי"

And so too, this is the meaning of that which he said in Tehillim 51:14, "and a spirit of magnanimity support me,"

כְּלוֹמַר תְּנִיחַ רוּחִי לַעֲשׂוֹת חֶפְצְךָ

meaning to say: Let my spirit rest and be willing to do Your desire,

וְאֵל יִגְרְמוּ לִי חֲטָאֵי לְמִנְעָנִי מִתְּשׁוּבָה

and let not my sins cause me to prevent me from doing repentance,

אֶלָּא תִּהְיֶה הָרְשׁוּת בְּיָדִי עַד שֶׁאֶחְזֹר וְאָבִין וְאֶדַע דְּרָךְ הָאֱמֶת.

rather, let the free will be in my hand until I return and understand and know the path of the truth without any spiritual blockages.

וְעַל דְּרָךְ זֶה כָּל הַדּוּמָה לְפִסְוִיקִים אֵלֶּה:

And upon this path we must explain all that is similar to these verses, where the tzaddikim pray for Hashem's guidance.

הִלְכָּה ה

Halacha 5 · Free Will and General Prophecies Regarding the Future

וּמַהוּ זֶה שֶׁאָמַר דָּוִד תְּהִלִּים כֹּה ה' טוֹב וְיָשָׁר ה' עַל כֵּן יוֹרֶה חֲטָאִים בְּדֶרֶךְ "תְּהִלִּים כֹּה ט" יִדְרֹךְ עֲנִיִּים" וְגו'.

And what is this that Dovid said in Tehillim, "Good and upright is Hashem, therefore He instructs sinners in the path. He guides the humble in justice..." etc.?

זֶה שֶׁשָּׁלַח נְבִיאִים לָהֶם מוֹדִיעִים דְּרָכֵי ה' וּמַחְזִירִין אוֹתָן בְּתִשְׁבּוּבָה.

This refers to the fact that He sent prophets to them, informing them of the ways of Hashem, and returning them in repentance.

וְעוֹד שֶׁנָּתַן בָּהֶם כֹּחַ לְלַמֵּד וּלְהַבִּין.

And furthermore, that He gave in them strength to learn and to understand.

שֶׁמִּדָּה זֹאת בְּכָל אָדָם שֶׁכָּל זְמַן שֶׁהוּא נִמְשָׁךְ בְּדַרְכֵי הַחֲכָמָה וְהַצֶּדֶק מִתְאַוָּה לָהֶן וְרוֹדֵף אוֹתָם.

For this attribute is in every man, that all the time that he is drawn in the ways of wisdom and righteousness, he desires them and pursues them.

והוא מה שאמרו רבותינו זכרונם לברכה בא לטהר מסייעין אותו כלומר ימצא עצמו נעזר על הדבר.

And it is what our Sages, their memory for blessing, said: "One who comes to purify himself, they assist him"—meaning to say, he will find himself assisted upon the matter.

והלא כתוב בתורה בראשית טו יג "ויעבדום וענו אתם", הרי גזר על המצריים לעשות רע.

And is it not written in the Torah, "And they shall serve them, and they shall afflict them"? Behold, He decreed upon the Egyptians to do evil!

וכתיב דברים לא טז "וְקָם הָעָם הַזֶּה וְזָנָה אַחֲרֵי אֱלֹהֵי נֹכַר הָאָרֶץ", הרי גזר על ישראל לעבד עבודה זרה.

And it is written, "And this nation will arise and stray after the gods of the foreigners of the land." Behold, He decreed upon Yisrael to worship foreign worship!

ולמה נפרע מהן.

And why did He punish them?

לפי שלא גזר על איש פלוני הידוע שיהיה הוא הזונה אלא כל אחד ואחד מאותן הזונים לעבד עבודה זרה אלו לא רצה לעבד לא היה עובד.

Because He did not decree upon so-and-so, the known individual, that he would be the one who strays; rather, every single one of those who strayed to worship foreign worship, if he did not want to worship, he would not have worshipped.

ולא הודיעו הבורא אלא מנהגו של עולם.

And the Creator did not inform him of anything except the custom of the world.

הא למה זה דומה לאומר העם הזה יהיה בהן צדיקים ורשעים.

Behold, to what is this comparable? To one who says, "This nation, there will be among them righteous and wicked people."

לא מפני זה יאמר הרשע כבר נגזר עליו שיהיה רשע מפני שהודיע למשה שיהיו רשעים בישראל.

Not because of this will the wicked person say that it was already decreed upon him that he would be wicked, just because He informed Moshe that there would be wicked people in Yisrael.

כענין שנאמר דברים טו יא "כי לא יחדל אביון מקרב הארץ".

Like the matter that is said, "For the needy will not cease from the midst of the land."

וכן המצריים כל אחד ואחד מאותן המצרים והמרעים לישראל אלו לא רצה להרע להם הרשות בקידו.

And so too with the Egyptians: every single one of those who oppressed and who did evil to Yisrael, if he did not want to do evil to them, the permission was in his hand to refrain.

שְׁלֹא גָזַר עַל אִישׁ יָדוּעַ אֶלָּא הוֹדִיעוּ שְׁסוּף זָרְעוֹ עָתִיד לְהִשְׁתַּעַבַּד בְּאֶרֶץ לֹא לָהֶם.

For He did not decree upon a known individual, but rather He informed him that the end of his seed was destined to be enslaved in a land not theirs.

וּכְכֹר אָמַרְנוּ שֶׁאֵין כַּח בְּאָדָם לִידַע הַיָּדַע הַקָּדוֹשׁ בְּרוּךְ הוּא דְּבָרִים הָעֲתִידִין לְהִיטוֹ:

And already we have said that there is no strength in man to know how the Holy One, blessed is He, knows things that are destined to be.

CHAPTER SUMMARY

The Rambam explains that while every person has the free will to choose good or bad and to do Teshuvah, a sinner can commit such severe or repeated sins that the True Judge punishes him by withholding the opportunity for Teshuvah, causing him to die in his wickedness. This explains why Hashem hardened the hearts of Pharaoh, Sichon, and the Canaanites, and why He turned the hearts of the people backward in the days of Eliyahu—not because He decreed they should sin from the start, but as a punishment for the terrible sins they chose to commit on their own initiative. Because of this, the righteous and the prophets, like Dovid Hamelech, constantly pray to Hashem to support them and not let their sins block them from the path of truth, while Hashem in His goodness sends prophets to teach and guide sinners back to the right path.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, we often think of Teshuvah as a safety net that will always be there, waiting for us whenever we finally decide to get around to it. But the Rambam here reveals a sobering, shaking truth about how the spiritual world works: the freedom to choose is a gift, and like any gift, it can be lost. When a person willfully and repeatedly hardens their own heart against the truth, there comes a point where Heaven says, "You wanted to close the door? Now, the door is closed." The ultimate punishment for sin is not always a physical blow; sometimes, it is the loss of the desire and the ability to change. Pharaoh and Sichon were not born wicked, but by their own choices, they locked themselves in a prison of their own making.

This is not meant to bring us to despair, chas v'shalom, but to wake us up to the preciousness of the present moment. Every single time you feel a small awakening in your heart, a sudden desire to daven with more kavanah, a urge to stop yourself from speaking lashon hara, or a pull to learn one more mishnah, that is a direct gift from Hashem. It is a door opening. If you ignore it, the next time it will be harder to hear. But if you seize it, you create a vessel for even more help from Shamayim. As Chazal teach us, "One who comes to purify himself is assisted."

This is why Dovid HaMelech cried out in Tehillim, "And let a willing spirit support me." He was davening that his past mistakes should not block his path to growth, begging Hashem to keep his heart open and soft. We must have the same yiras Shamayim. Do not wait for tomorrow, and do not assume your heart will always be this open. When the spark of inspiration is there, you must act on it immediately.

Today, the very moment you feel a slight inner push to do the right thing or to pull back from a temptation, do not hesitate for even a second, act on that holy impulse immediately to keep your heart open and receptive to Hashem.

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 יַחְשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְּג וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
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 וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שִׁמְרָךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךָ יְהוָה צִלָּךָ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שָׁמְעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'