

תלמוד בבלי • דף יומי

דף יומי • חזקין • דף ק'

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

THE SUGYA

We start off on our daf continuing the sugya of bitul, looking at why certain things are never nullified in a mixture. The Gemara is mechadesh that a dabar chashuv—an important item—is not batel, and we learn that this applies to a piece of meat that is fit to serve to guests (ra'uy l'hitchabed bo). We also look at the famous yesod of cha'na'sh (chaticha na'aseth nevela), where a kosher piece of meat absorbs non-kosher flavor and itself becomes like a piece of nevela, and how this affects the rest of the pot.

In the second half of the daf, we learn a new Mishnah regarding the gid hanasheh (sciatic nerve). The Tanna Kamma holds that the prohibition of gid hanasheh only applies to a kosher animal, whereas Rabbi Yehuda holds it applies even to a non-kosher animal. This leads into a classic lomdishe shakla v'tarya in the Gemara about whether a prohibition can take effect on top of an already existing prohibition (issur chal al issur).

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

דף יומי DAF 100A

ANSWER

בריה שאני.

The Gemara answers: A **distinct entity**, such as the sciatic nerve, **is different**, and because of its importance, it is never nullified.

משנה MISHNAH

MISHNAH

וכן חתיכה של נבלה [וכו'].

We learned in the Mishnah: **And similarly**, in the case of a **piece of** an animal **carcass** or a piece of non-kosher fish that was cooked with kosher pieces, if it is not identified and removed, all the pieces are forbidden.

גמרא GEMARA

QUESTION

ותבטיל ברובא!

The Gemara asks: But **let it be nullified by a majority** of kosher pieces, since the majority of the mixture is kosher!

EXPLANATION

הניחא למאן דאמר, כל שדרכו לימנות שנינו,

The Gemara clarifies the kasha: **This works out well according to the one who said that we learned** in the Mishnah: **Any item whose manner is to be counted**—meaning even if it is only sometimes sold by unit—is considered significant and is not subject to nullification. Since a piece of meat is sometimes sold by unit, it would not be nullified.

QUESTION

אָלָא לְמַאן דְּאָמַר אֶת שְׁדִּרְכוֹ לִימְנוֹת שְׁנִינוּ, מַאי אִיכָא לְמִימַר?

But according to the one who said that we learned in the Mishnah: Only **that whose manner is exclusively to be counted** is significant and not nullified, **what is there to say?** Since pieces of meat are not exclusively sold by unit, they should be nullified!

ANSWER

שְׁאֵנִי חֲתִיכָה, הוֹאִיל וְרֹאוּיָהּ לְהִתְכַּפֵּד בָּהּ לְפָנֵי הָאוֹרְחִים.

The Gemara answers: **A piece of meat is different, since it is suitable to honor oneself with it before guests.** Because of this importance, it is not nullified.

EXPLANATION

וְצָרִיכָא, דְּאִי אֲשַׁמְעִינוּ גִיד – מְשׁוּם דְּבִרְיָה הִיא, אֲכָל חֲתִיכָה – אִימָא לָא.

And both cases are **necessary; for if** the Mishnah **had taught us** only the case of the sciatic **nerve**, we would say it is not nullified **because it is a distinct entity, but** as for a **piece of meat**, say it is **not** important enough and should be nullified.

EXPLANATION

וְאִי אֲשַׁמְעִינוּ חֲתִיכָה, הוֹאִיל וְרֹאוּיָהּ לְהִתְכַּפֵּד בָּהּ לְפָנֵי הָאוֹרְחִים, אֲכָל גִּיד – אִימָא לָא. צָרִיכָא.

And if the Mishnah **had taught us** only the case of a **piece of meat**, we would say it is not nullified **since it is suitable to honor oneself with it before guests, but** as for the sciatic **nerve**, which is not fit for guests, say it is **not** important and should be nullified. Therefore, both are **necessary**.

STATEMENT

דְּרַשׁ רַבָּה בַּר בַּר חָנָה: חֲתִיכָה שֶׁל נֶבֶלָה וְשֶׁל דָּג טָמֵא אֵינָהּ אוֹסֶרֶת, עַד שֶׁתִּתֵּן טַעַם בְּרוֹטְבּ וּבְקִיפָה וּבְחֲתִיכוֹת.

Rabba bar bar Chana expounded: **A piece of an animal carcass or of a non-kosher fish does not forbid** the mixture **until** it imparts flavor to the broth, and to the sediment, and to the other pieces in the pot.

STATEMENT

אֱמַר רַב אֲמֹרָא עָלֶיהָ, וּדְרַשׁ: כִּיּוֹן שֶׁנִּתֵּן טַעַם בְּחֲתִיכָה – חֲתִיכָה עֲצָמָה נֹעֶשֶׂת נֶבֶלָה, וְאוֹסֶרֶת כָּל הַחֲתִיכוֹת כּוּלָן מִפְּנֵי שֶׁהֵן מִינָהּ.

Rav set up a spokesman over himself and expounded to the public: **Once** the non-kosher piece **imparts flavor to** one kosher piece, that kosher piece **itself becomes** like a carcass (the principle of cha'na'sh), **and it forbids all the other pieces entirely** because they are of its own type, and a min b'mino is not nullified.

QUESTION

אמר ליה רב ספרא לאביי: מכדי רב כמאן אמרה לשמעתיה? כרבי יהודה, דאמר מין במינו לא בטיל.

Rav Safra said to Abaye: Now, according to whom did Rav say his teaching? It must be according to Rabbi Yehuda, who says that a type in its own type is not nullified.

QUESTION

מאי איריא כי נתן טעם? אפילו כי לא נתן טעם נמי!

If so, **why specifically** does Rav say this applies only **when it imparted flavor** to that first piece? **Even when it did not impart flavor**, the non-kosher piece should **also** forbid all the other pieces, since they are all of the same type and cannot be nullified!

ANSWER

אמר ליה: הך במאי עסקינן – בשקדם וסלקו.

Abaye said to him: Here we are dealing with a case where he went ahead and removed the non-kosher piece before the other kosher pieces were added. Therefore, the remaining pieces are only forbidden if the non-kosher piece had already imparted flavor to the first kosher piece.

ANSWER

רבא אמר:

Rava said a different answer to Rav Safra's kasha:

עמוד ב' DAF 100B

EXPLANATION

אפילו תימא לא קדם וסלקו,

You may even say that Rav's ruling applies where **he did not first** remove the forbidden piece of meat or fish **and remove it** before the spices and broth were added.

EXPLANATION

הוי מין ומינו ודבר אחר.

Nevertheless, this is a case of a species mixed with its own species and with another thing, meaning the forbidden piece of meat is mixed with the permitted piece of meat, which is its own species, and with the spices and broth, which are another thing.

EXPLANATION

וכל מין ומינו ודבר אחר – סלק את מינו כמי שאינו, ושאין מינו רבה עליו ומבטלו.

And the rule is that in **any case of a species mixed with its own species and with another thing**, disregard the food that is its own species as though it is not present in the mixture, and see if the permitted food that is not its own species is greater than it and nullifies it by having sixty times its volume.

MISHNAH

מתני' נוהג בטהורה, ואינו נוהג בטמאה.

MISHNAH: The prohibition of the sciatic nerve **applies to a kosher animal, and does not apply to a non-kosher animal.**

MISHNAH

רבי יהודה אומר: אף בטמאה.

Rabbi Yehuda says: It applies even to a non-kosher animal.

MISHNAH

אמר רבי יהודה: והלא מבני יעקב נאסר גיד הנשה, ועדיין בהמה טמאה מותרת להן?

Rabbi Yehuda said to the Sages: Was not the sciatic nerve forbidden from the time of the children of Yaakov, and yet a non-kosher animal was still permitted to them until the Torah was given at Sinai? Since the nerve was already forbidden, the later prohibition of non-kosher animals cannot override it.

MISHNAH

אמרו לו: בסיני נאמר, אלא שנכתב במקומו.

The Sages said to him: The prohibition was stated at Sinai, but it was written in its historical place in Bereishis to show the origin of the custom.

גמרא GEMARA

QUESTION

גמ' וסבר רבי יהודה איסור חל על איסור?

GEMARA: The Gemara asks: And does Rabbi Yehuda hold that a prohibition takes effect upon another existing prohibition?

OBJECTION

והתנאי: רבי יהודה אומר: יכול תהא נבלת עוף טמא מטמאה בגדים בבית הבליעה?

But isn't it taught in a braisa: Rabbi Yehuda says: One might have thought that the carcass of a non-kosher bird should transmit impurity to garments in the throat of the one who swallows it, just like the carcass of a kosher bird?

PROOF

תלמוד לומר "נגלה וטרפה לא יאכל לטמאה בה" – מי שאיסורו משום "כל תאכל נבלה", יצא זה
שאין איסורו משום "כל תאכל נבלה" אלא משום "כל תאכל טמאה".

Therefore the verse states: "A carcass or a torn animal he shall not eat to become impure therewith"—this teaches that only a bird whose prohibition is because of "do not eat a carcass" transmits impurity in the throat, which excludes this non-kosher bird whose prohibition is not because of "do not eat a carcass" but rather because of "do not eat a non-kosher

bird.” This proves that the prohibition of carcass does not take effect on a non-kosher bird because of the existing prohibition of non-kosher species!

EXPLANATION

וכי תימא, קסבר אין בגידין בנותן טעם, ובטמאה נמי איסור גיד איכא, איסור טומאה ליכא.

And if you should say that Rabbi Yehuda holds that nerves do not impart flavor, and therefore the nerve is not considered food, so in a non-kosher animal also, the prohibition of the sciatic nerve exists, but the prohibition of non-kosher food does not exist on the nerve because it is not food, and thus there is no overlapping of prohibitions,

QUESTION

וסבר רבי יהודה אין בגידין בנותן טעם?

but does Rabbi Yehuda hold that nerves do not impart flavor?

OBJECTION

והתנא: האוכל גיד הנשה של בהמה טמאה – רבי יהודה מחייב שתים, ורבי שמעון פוטר!

But isn't it taught in a braisa: One who eats the sciatic nerve of a non-kosher animal—Rabbi Yehuda obligates him to two sets of lashes, one for the nerve and one for eating non-kosher meat, and Rabbi Shimon exempts him entirely from lashes because he holds nerves do not impart flavor! This proves Rabbi Yehuda holds they do impart flavor, so both prohibitions apply.

ANSWER

לעולם, קסבר יש בגידין בנותן טעם, וקסבר נוהג בפשליל, דאיסור גיד ואיסור טומאה בהדי הדדי קאתי.

Actually, Rabbi Yehuda holds that nerves do impart flavor, and he holds that the prohibition of the sciatic nerve applies to a fetus, so that the prohibition of the sciatic nerve and the prohibition of non-kosher meat come at the same time when the fetus is formed in the womb.

OBJECTION

ומי מצית אמרת נוהג בפשליל? והתנן: נוהג בפשליל, רבי יהודה אומר: אינו נוהג בפשליל, וקלפו מותר!

But how can you say that Rabbi Yehuda holds that the prohibition applies to a fetus? But didn't we learn in a Mishnah: The prohibition of the sciatic nerve applies to a fetus; Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted!

ANSWER

הני מילי גבי טהורה, דרחמנא אמר: "כל בבהמה תאכלו", אבל בטמאה נוהג.

The Gemara answers: These words of Rabbi Yehuda apply only regarding a kosher animal, as the Merciful One said in the Torah: "Anything inside the animal you may eat," which permits everything inside a slaughtered kosher animal, but regarding a non-kosher animal, the prohibition of the nerve applies even to a fetus.

QUESTION

ומי מצית אמרת דתרוייהו בהדי הדדי קאתו?

The Gemara asks: But how can you say that both of them come at the same time?

OBJECTION

וְהִתְנִיחַ: עַל אֵלּוּ טוּמְאוֹת הַנָּזִיר מְגַלַּח, עַל הַמֵּת וְעַל כְּזִית מִן הַמֵּת.

But didn't we learn in a Mishnah: For these impurities a Nazir must shave: For a corpse, and for an olive-bulk of a corpse?

OBJECTION

וְקָשָׁא לֹא: עַל כְּזִית מִן הַמֵּת מְגַלַּח, עַל הַמֵּת כּוּלּוֹ לֹא כָּל שֶׁפֶן?

And we had a difficulty with this: If for an olive-bulk of a corpse he must shave, is it not all the more so for an entire corpse?

PROOF

וְאָמַר רַבִּי יוֹחָנָן: לֹא נִצְרָכָא אָלָא לְנִפְל שְׁלֹא נִתְקַשְּׂרוּ אַבְרָיו בְּגִידֵין.

And Rabbi Yochanan said: It is only necessary for a miscarriage whose limbs have not yet been bound with nerves. This shows that the flesh of the limbs is formed before the nerves are formed.

INFERENCE

אֵלֶּמָּא אִיסּוּר טוּמְאָה קָדִים!

Consequently, the prohibition of non-kosher meat, which depends on the flesh, comes first before the nerves are formed!

ANSWER

אֲף עַל גַּב דְּאִיסּוּר טוּמְאָה קָדִים, אָתִי אִיסּוּר גִּיד חִייל עָלֶיהָ, שֶׁפֶן אִיסּוּרוֹ נוֹהֵג בְּבָנֵי נֹחַ.

The Gemara answers: Even though the prohibition of non-kosher meat comes first, the prohibition of the sciatic nerve comes and takes effect upon it, because its prohibition applies to the descendants of Noach as well, making it a more inclusive and severe prohibition.

PROOF

דִּיקָא נָמִי, דְּקִתְנִי: אָמַר רַבִּי יְהוּדָה: וְהֵלֵא מִבְּנֵי יַעֲקֹב נֶאֱסַר גִּיד הַנֶּשֶׁה, וְעַדִּין בְּהֶמָּה טְמֵאָה מוּתָּרָתָּ לָם.

The Gemara notes: The wording of the Mishnah is also precise, as it teaches: Rabbi Yehuda said: Was not the sciatic nerve forbidden from the children of Yaakov, and yet a non-kosher animal was still permitted to them? This shows that the historical priority of the nerve prohibition is the basis for it taking effect.

STATEMENT

גּוֹפֵא: הָאוֹכֵל גִּיד הַנֶּשֶׁה שֶׁל בְּהֶמָּה טְמֵאָה – רַבִּי יְהוּדָה מְחַיֵּיב שְׁתַּיִם,

The Gemara returns to the text itself: One who eats the sciatic nerve of a non-kosher animal—Rabbi Yehuda obligates him to two sets of lashes.

SUMMARY

The Gemara explains that both the sciatic nerve and a piece of meat fit for guests are too important to be nullified, and both cases are necessary to teach this rule. We then analyze a ruling of Rav regarding a non-kosher piece that imparts flavor to a kosher piece, making that kosher piece itself forbidden as nevela (cha'na'sh), which can then forbid the whole mixture. The

Gemara resolves how this fits with the rules of min b'mino (like species) and min b'she'eino mino (unlike species) when broth and spices are in the pot. Finally, the Mishnah introduces a machlokes between the Sages and Rabbi Yehuda about whether gid hanasheh applies to non-kosher animals, prompting the Gemara to question Rabbi Yehuda's shita regarding issur chal al issur and whether nerves are considered to have flavor.

למעשה WHAT TO TAKE HOME

The Gemara on our daf is bothered by a basic question of bittul: why isn't a piece of nevelah nullified by the majority of kosher meat in the pot? The teretz is a beautiful yesod: "shanei chatichah, ho'il u're'uyah l'hitkabad bah lifnei ha'orchim", a piece of meat is different because it is important enough to serve to an honored guest. Because it has this inherent status of "chashivus," it can never be nullified. It retains its identity no matter how much it is surrounded by other things.

Think about this, my friend. If the Torah gives such weight to a physical piece of meat just because it has the potential to honor a guest, how much more so does this apply to a Yiddishe neshama? Sometimes, you might feel overwhelmed by the world around you. You might feel like you are completely mixed in and lost in the daily grind, surrounded by distractions, coldness, or spiritual challenges. You might think, "Who am I? I am just one person, completely nullified by the majority."

But the Torah is telling us: a "chatichah hare'uyah l'hitkabad", something that has intrinsic value and importance, can never be lost or nullified. Your avodah, your mitzvos, your learning, and your very essence as a Yid make you incredibly chashuv. You are a ben melech, always fit to stand before the King of kings. You are never "batel" to the world around you unless you choose to view yourself that way.

Today, carry yourself with the dignity of a "chatichah d'chashiva." When you go about your day, remember that your neshama is too important to be swallowed up by the mundane. Take three minutes before you daven or learn to stop and say to yourself: "I am a chashuve Yid, precious to Hashem, and nothing in the world can wash away my identity."

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 לֹא עֶזְרָא וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בְּחִרְבָנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוּן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר 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 יִהְיֶינָה 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 מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעַרְב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה 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.'