

מסכת תענית • דף י"ח

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to delve deeper into the halachos of Megillat Ta'anit and the special days when our Chachamim prohibited fasting and eulogizing. The Gemara continues its discussion on whether these prohibitions extend to the days immediately preceding and following these festive dates, analyzing the opinions of Rabbi Yosei and Rabbi Meir. We learn how the calendar's structure, such as whether a month is full or deficient, impacts these halachos.

We also encounter a beautiful and moving story of Hashgacha Pratis during the Roman exile. The Gemara recounts how the wicked Roman empire issued terrible decrees against Torah study, Bris Milah, and Shabbos. Through the wise counsel of a Roman matron, Yehuda ben Shammua and his colleagues cried out to Shamayim in the dark of night, demanding to know why they were treated differently than other nations when we are all children of one Father. Hashem heard their tefillos, the decrees were annulled, and the twenty-eighth of Adar was established as a day of joy.

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

EXPLANATION

אַלָּא לְאַסוּר יוֹם שְׁלִפְנָיו, הֲכָא נָמִי — לֹא נִצְרְכָּה אֶלָּא לְאַסוּר יוֹם שְׁלֵאַחֲרָיו.

Rather, the mention of the day before was only to **prohibit** fasting on the **day before it**. Here too, with regard to the New Moon of Nisan, **it is not necessary** to mention it **except to prohibit** eulogizing on the **day after it**, which is the second of Nisan.

EXPLANATION

כְּמֵאן, כְּרַבִּי יוֹסִי דָאָמַר: בֵּין לְפָנָיו וּבֵין לְאַחֲרָיו אָסוּר.

In accordance **with whose** opinion is this? It is **in accordance with Rabbi Yosei**, who said: **Both** on the day **before** a holiday of Megillas Taanis **and** on the day **after it**, **it is prohibited** to fast and eulogize.

QUESTION

אִי הָכִי בְּעֲשָׂרִים וְתֵשְׁעָה נָמִי — מַאי אִירְיָא דְהוּי יוֹמָא דְמִקְמַי יוֹמָא דְמִיתוּקָם תְּמִידָא? תִּיפּוּק לִיה דְּהוּי לִיה יוֹמָא דְכֶתֶר עֲשָׂרִין וְתִמְנָא בִּיה!

The Gemara asks: **If so**, that we hold like Rabbi Yosei, then **with regard to the twenty-ninth** of Adar **also**, why specifically state **that it is** prohibited because it is **the day before the day on which the daily offering was established**, which is the New Moon of Nisan? **Let him derive it** that it is prohibited **because it is the day after the twenty-eighth** of Adar itself!

BRAISA

דְּתִנָּא: בְּעֲשָׂרִים וְתִמְנָא בִּיה, אֲתַת בְּשׁוּרְתָא טְבִתָּא לִיהוּדָאִי דְלֹא יַעֲידוּן מִן אוּרְיִיתָא.

As it is taught in a baraita: **On the twenty-eighth** of Adar, **good tidings** came to the Jews that they would not be **removed from** studying the Torah.

BRAISA

שְׁפַעַם אַחַת גְּזָרָה מַלְכוּת הָרִשָּׁעָה שָׁמַד עַל יִשְׂרָאֵל שֶׁלֹּא יַעֲסֻקוּ בַּתּוֹרָה, וְשֶׁלֹּא יְמוּלוּ אֶת בְּנֵיהֶם, וְשִׁיחַ לָלוּ שַׁבָּתוֹת.

For once, the wicked empire of Rome decreed a decree of destruction upon Israel, that they should not occupy themselves with the Torah, and that they should not circumcise their sons, and that they should desecrate Shabbos.

BRAISA

מָה עָשָׂה יְהוּדָה בֶּן שָׁמוּעַ וְחֻבְרִיו? הָלְכוּ וְנָטְלוּ עֲצָה מִמַּטְרוֹנִיתָא אַחַת שְׁכַל גְּדוּלֵי רוֹמֵי מִצּוּרֵין אֲצִלָּהּ.

What did Yehuda ben Shammua and his colleagues do? They went and took counsel from a certain matron whose company all the prominent people of Rome frequent.

BRAISA

אָמְרָה לָהֶם: עֲמָדוּ וְהִפְגִּינוּ בַּלַּיְלָהּ.

She said to them: Arise and cry out in protest at night.

BRAISA

הָלְכוּ וְהִפְגִּינוּ בַּלַּיְלָהּ, אָמְרוּ: אֵי שָׁמַיִם! לֹא אַחִים אֲנַחְנוּ, לֹא בָנֵי אָב אֶחָד אֲנַחְנוּ, לֹא בָנֵי אִם אַחַת אֲנַחְנוּ? מָה נִשְׁתַּנֵּינוּ מִכָּל אוֹמָה וְלָשׁוֹן שֶׁאַתֶּם גּוֹזְרִין עָלֵינוּ גְּזֵירוֹת רָעוֹת!

They went and cried out at night, saying: O Heaven! Are we not brothers? Are we not children of one father? Are we not children of one mother? How are we different from every other nation and tongue that you decree evil decrees upon us?

BRAISA

וּבִטְלוּם, וְאוֹתוֹ יוֹם עָשְׂאוּהוּ יוֹם טוֹב.

And the Romans annulled them, and they made that day a holiday on which fasting and eulogizing are prohibited.

ANSWER

אָמַר אֲבִי: לֹא נִצְרָכָה אֵלָּא לְחֹדֶשׁ מְעוּבָר.

Abaye said in resolution: It is **not necessary** to mention the New Moon of Nisan to prohibit the twenty-ninth of Adar **except for a full month** of Adar, which has thirty days. In that case, the thirtieth of Adar is prohibited only because it is the day before the New Moon, and not because it follows the twenty-eighth.

ANSWER

רַב אֲשִׁי אָמַר: אֲפִילוּ תִימָא לְחֹדֶשׁ חָסֵר, כָּל שְׁלֹאֲחֶרִיו — בְּתַעֲנִית אָסוּר, בְּהִסְפַּד מוֹתֵר. וְזֶה, הוּאֵיל וּמוֹטֵל בֵּין שְׁנֵי יָמִים טוֹבִים — עָשְׂאוּהוּ כְּיוֹם טוֹב עֲצָמוֹ, וְאֲפִילוּ בְּהִסְפַּד נָמִי אָסוּר.

Rav Ashi said: Even if you say we are referring to a deficient month of twenty-nine days, the explanation is: Any day that is after a holiday of Megillas Taanis is **prohibited for fasting, but permitted for eulogizing**. But this day, the twenty-ninth of Adar, since it lies between two holidays—the twenty-eighth of Adar and the New Moon of Nisan—the Sages made it like a holiday itself, and even for eulogizing it is also prohibited.

STATEMENT

אמר מר: מתמנא ביה ועד סוף מועדא איתותב חגא דשבועיא, דלא למיספד.

The Master said above in Megillas Taanis: From the eighth of Nisan until the end of the festival of Pesach, the festival of Shavuos was restored, so as not to eulogize.

QUESTION

למה לי למימר מתמנא ביה? לימא מתשעה ביה, ותמנא גופיה אסור, דהוה ליה יום דאיתוקם ביה תמידא!

The Gemara asks: Why do I need to say: From the eighth of Nisan? Let him say: From the ninth of Nisan, and the eighth itself will be prohibited anyway, as it is the day on which the daily offering was established, which is the final day of that eight-day dedication period!

ANSWER

כיון דאילו מקלע ליה מילתא ובטליניה לשבועה — תמנא גופיה אסור, דהוה ליה יום קמא דאיתותב ביה חגא דשבועיא.

The Gemara answers: Since if an event happened and they annulled the seven days of the daily offering dedication, the eighth itself would still be prohibited, as it is the first day on which the festival of Shavuos was restored.

INFERENCE

השתא דאתית להכי, עשרים ותשעה נמי: כיון דאילו מיקלע מילתא ובטליניה לעשרים ותמנא — עשרין ותשעה גופיה אסור, דהוה ליה יום דמקמי יומא דאיתוקם תמידא.

The Gemara notes: Now that you have arrived at this reasoning, with regard to the twenty-ninth of Adar also we can say: Since if an event happened and they annulled the twenty-eighth of Adar, the twenty-ninth itself would still be prohibited, as it is the day before the day on which the daily offering was established.

STATEMENT

איתמר, רב חייא בר אסי אמר רב: הלכה כרבי יוסי, ושמואל אמר: הלכה כרבי מאיר.

It was stated that there is a dispute among Amora'im: Rav Chiyya bar Ashi said that Rav said: The halacha is in accordance with Rabbi Yosei, that both the day before and the day after are prohibited. And Shmuel said: The halacha is in accordance with Rabbi Meir, that the day before is prohibited but the day after is permitted.

QUESTION

ומי אמר שמואל הכי? והתנא, רבן שמעון בן גמליאל אומר: ומה תלמוד לומר "בָּהוֹן" "בָּהוֹן" שתי פעמים — לומר לה שחן אסורין, לפניהן ולאחריהן מותרין. ואמר שמואל: הלכה כרבן שמעון בן גמליאל.

The Gemara asks: And did Shmuel actually say this? But isn't it taught in a baraita: Rabban Shimon ben Gamliel says: Why does the verse teach 'on them', 'on them' two times? To tell you that they themselves are prohibited, but the days before them and after them are permitted. And Shmuel said: The halacha is in accordance with Rabban Shimon ben Gamliel! How then could Shmuel say the halacha is like Rabbi Meir?

ANSWER

מעיקרא סבר: כיון דליכא תנא דמיקל כרבי מאיר, אמר הלכה כרבי מאיר. כיון דשמעיה לרבן שמעון דמיקל טפי, אמר: הלכה כרבן שמעון בן גמליאל.

The Gemara answers: Initially, he thought: Since there is no Tanna who is as lenient as Rabbi Meir, he said the halacha is like Rabbi Meir. Once he heard that Rabban Shimon ben Gamliel is even more lenient, as he permits even the day before, Shmuel said: The halacha is in accordance with Rabban Shimon ben Gamliel.

STATEMENT

וכן אמר בלי אמר רבי חייא בר אבא אמר רבי יוחנן: הלכה כרבי יוסי.

And so Bali said that Rabbi Chiyya bar Abba said that Rabbi Yochanan said: The halacha is in accordance with Rabbi Yosei.

EXPLANATION

אמר ליה רבי חייא לבי: אסברה לה, כי אמר רבי יוחנן הלכה כרבי יוסי — אדלא להתענא.

Rabbi Chiyya said to Bali: Let me explain it to you. When Rabbi Yochanan said the halacha is like Rabbi Yosei, he meant only with regard to not fasting on the day before, but not with regard to eulogizing.

QUESTION

ומי אמר רבי יוחנן הכי? והאמר רבי יוחנן: הלכה כסתם משנה.

The Gemara asks: And did Rabbi Yochanan actually say this? But didn't Rabbi Yochanan say: The halacha is in accordance with an unattributed Mishnah?

PROOF

ותנן: אף על פי שאמרו מקדימין ולא מאחרין, מותרין בהספד ותענית.

And we learned in an unattributed Mishnah in Megillah: Even though they said that we bring forward the reading of the Megillah and do not delay it, those days are permitted for eulogizing and fasting.

QUESTION

אימת? אילימא בני חמיסר וקא קרו ליה בארביסר, ומי שרי?

The Gemara analyzes this: When is this referring to? If we say it refers to the residents of the fifteenth of Adar, walled cities, and they read it on the fourteenth, is it permitted to fast and eulogize on that day?

OBJECTION

והכתיב במגילת תענית: יום ארבעה עשר בו ויום חמשה עשר בו, יומי פוריא אינון דלא למיספד בהון.

But isn't it written in Megillas Taanis: The fourteenth day of it and the fifteenth day of it are the days of Purim, on which it is prohibited to eulogize?

STATEMENT

ואמר רבא: לא נצרכא, אלא לאסור את של זה בזה ואת של זה בזה.

And Rava said: This is necessary only to prohibit that of this day on that day, and that of that day on this day, meaning both days are prohibited for everyone.

OBJECTION

וְאֵלָּא, בְּנֵי אֲרֵבִיסְר וְקָא קְרִי לִיה בְּתֵלִיסְר — יוֹם נִיקְנֹר הוּא!

Rather, is it referring to the residents of the fourteenth who read it on the thirteenth? But that is the Day of Nicanor, which is a holiday of Megillas Taanis!

OBJECTION

וְאֵלָּא, בְּנֵי אֲרֵבִיסְר וְקָא קְרִי לִיה בְּתֵרִיסְר — יוֹם טוֹרְיִינוֹס הוּא!

Rather, is it referring to the residents of the fourteenth who read it on the twelfth? But that is the Day of Trajan, which is also a holiday!

OBJECTION

אֵלָּא לָאוּ, דְּקָא קְרוּ לִיה בְּחֵדִיסְר, וְקִתְנֵי מוֹתֵר בְּהֶסְפֵּד וּבְתַעֲנִית!

Rather, is it not that they read it on the eleventh, which is the day before the Day of Trajan, and it teaches that it is permitted for eulogizing and fasting? This proves that the day before a holiday is permitted, which contradicts Rabbi Yose!

ANSWER

לֹא, בְּנֵי אֲרֵבֶּעָה עָשָׂר, וְקָא קְרוּ לִיה בְּתֵרִיסְר. וְדִקְאֻמְרֵת יוֹם טוֹרְיִינוֹס הוּא — יוֹם טוֹרְיִינוֹס גּוֹפִיָּה בְּטוֹלֵי בְּטָלוּהָ, הוּאִיל וְנִהְרְגוּ בּוֹ שְׁמַעְיָה וְאַחִיָּה אַחֲיוּ.

The Gemara answers: No, it refers to the residents of the fourteenth who read it on the twelfth. And as for what you said, that it is the Day of Trajan—the Day of Trajan itself was annulled, since Shemayah and his brother Achiyah were killed on it.

STATEMENT

כִּי הָא ד"ר בְּנַחְמָן גִּזַּר תַּעֲנִיתָא בְּתֵרִיסְר, אָמְרוּ לִיה רַבָּנֵן: יוֹם טוֹרְיִינוֹס הוּא!

This is like that incident where Rav Nachman decreed a fast on the twelfth of Adar, and the Rabbis said to him: It is the Day of Trajan!

STATEMENT

אָמַר לְהוֹ: יוֹם טוֹרְיִינוֹס גּוֹפִיָּה בְּטוֹלֵי בְּטָלוּהָ, הוּאִיל וְנִהְרְגוּ בּוֹ שְׁמַעְיָה וְאַחִיָּה אַחֲיוּ.

He said to them: The Day of Trajan itself was annulled, since Shemayah and his brother Achiyah were killed on it.

QUESTION

וְתִיפּוּק לִיה דְּהִנּוּה לִיה יוֹם שְׁלָפְנֵי נִיקְנֹר!

The Gemara asks: But let him derive that the twelfth is prohibited because it is the day before Nicanor, which is on the thirteenth!

ANSWER

אָמַר רַב אָשִׁי: הֲשֵׁתָא אִיהוּ גּוֹפִיָּה בְּטָלוּהָ, מִשּׁוּם יוֹם נִיקְנֹר נִיקּוּם וְנִגְזַר?

Rav Ashi said: Now, if it itself, the Day of Trajan, was annulled, shall we stand and decree a prohibition on it because of the Day of Nicanor?

QUESTION

מאי ניקנור ומאי טורְיָנוֹס?

The Gemara asks: **What** is the story of Nicanor and what is the story of Trajan?

BRAISA

דְּתַנְיָא: נִיקְנוֹר, אֶחָד מֵאַפְרָכֵי יוֹנִיִּים הָיָה, וּבְכָל יוֹם הָיָה מְנִיף יָדוֹ עַל יְהוּדָה וִירוּשָׁלַיִם, וְאָמַר: אֵימָתִי תִפּוֹל בְּיָדִי וְאֶרְמְסֶנָּה.

As it is taught in a baraita: Nicanor was one of the Greek generals, and every single day he would wave his hand over Judea and Yerushalayim, and say: When will it fall into my hand so that I may trample it?

BRAISA

וּכְשֶׁגָּבְרָה מְלָכוֹת בֵּית חֲשִׁמוֹנָאִי וְנִצְחוּם, קָצְצוּ בְּהוֹנוֹת יָדָיו וְרַגְלָיו וְתָלְאוּם בְּשַׁעְרֵי יְרוּשָׁלַיִם, וְאָמְרוּ: פֶּה שֶׁהָיָה מְדַבֵּר בְּגָאוֹה, וְיָדַיִם שֶׁהָיוּ מְנִיפּוֹת עַל יְרוּשָׁלַיִם — תַּעֲשֶׂה בָּהֶם נִקְמָה.

And when the Hasmonean dynasty overcame and defeated them, they cut off his thumbs and big toes and hung them on the gates of Yerushalayim, and said: The mouth that spoke with pride, and the hands that waved over Yerushalayim —may vengeance be done to them.

QUESTION

מאי טורְיָנוֹס?

The Gemara asks: **What** is the story of Trajan?

BRAISA

אָמְרוּ: כְּשֶׁבִקֵּשׁ טוֹרְיָנוֹס לְהַרוֹג אֶת לוּלְיָנוֹס וּפָפּוֹס אֶחָיו בְּלוּדִיקְיָא, אָמַר לָהֶם: אִם מַעֲמֹו שֶׁל חֲנַנְיָה מִיִּשְׂאֵל וְעִזְרְיָה אִתָּם — יָבֹא אֱלֹהֵיכֶם וַיַּצִּיל אֶתְכֶם מִיָּדִי, כְּדֶרֶךְ שֶׁהָצִיל אֶת חֲנַנְיָה מִיִּשְׂאֵל וְעִזְרְיָה מִיַּד נְבוּכַדְנֶצַּר!

They said: When Trajan sought to kill Lulianus and Pappus his brother in Laodicea, he said to them: If you are from the nation of Chananyah, Mishael, and Azaryah, let your God come and save you from my hand, just as He saved Chananyah, Mishael, and Azaryah from the hand of Nebuchadnezzar!

BRAISA

אָמְרוּ לוֹ: חֲנַנְיָה מִיִּשְׂאֵל וְעִזְרְיָה צְדִיקִים גְּמוּרִין הָיוּ, וְרֵאוּיָן הָיוּ לַיעֲשׂוֹת לָהֶם נִס. וְנְבוּכַדְנֶצַּר מֶלֶךְ הַגּוֹן הָיָה, וְרֵאוּי לַעֲשׂוֹת נִס עַל יָדוֹ.

They said to him: Chananyah, Mishael, and Azaryah were completely righteous, and they were worthy of having a miracle performed for them. And Nebuchadnezzar was a worthy king, and it was fitting to perform a miracle through him.

BRAISA

וְאוֹתוֹ רָשָׁע, הָדְיוּט הוּא, וְאֵינּוּ רְאוּי לַעֲשׂוֹת נִס עַל יָדוֹ.

But that wicked man, referring to Trajan himself, is a commoner, and he is not fitting to have a miracle performed through him.

BRAISA

וְאֵנּוּ נִתְחַיֵּיבִנוּ כְּלָיָה לְמָקוֹם, וְאִם אֵין אֶתְּהּ הוֹרֵגֵנוּ — הֲרֵבָה הוֹרֵגִים יֵשׁ לוֹ לְמָקוֹם, וְהֲרֵבָה דּוֹפִין וְאֲרִיּוֹת יֵשׁ לוֹ לְמָקוֹם בְּעוֹלָמוֹ שְׂפוֹגְעִין בָּנוּ וְהוֹרֵגִין אוֹתָנוּ.

And we have become liable to destruction before the Omnipresent, and if you do not kill us, the Omnipresent has many other killers, and the Omnipresent has many bears and lions in His world that can attack us and kill us.

BRAISA

אֶלָּא, לֹא מִסְרָנוּ הַקָּדוֹשׁ בְּרוּךְ הוּא בְּיָדָהּ, אֶלָּא שְׁעֵתִיד לִיפְרַע דְּמֵינוּ מִיָּדָהּ. אִי עַל פִּי כּוֹן הֲרָגוֹן מִיָּד.

Rather, the Holy One, Blessed be He, has delivered us into your hand only because He is destined to exact punishment for our blood from your hand. Nevertheless, he killed them immediately.

BRAISA

אָמְרוּ: לֹא זָזוּ מִשָּׁם, עַד שֶׁבָּאוּ דִּיּוֹפְלֵי מְרוֹמֵי וּפְצָעוּ אֶת מוֹחוֹ בְּגִזְרִין.

They said: They did not move from there before commissioners came from Rome and split his brain with clubs.

מִשְׁנָה MISHNAH

MISHNAH

אֵין גּוֹזְרִין תַּעֲנִית עַל הַצָּבוּר בַּתְּחִלָּה בַּחֲמִישֵׁי כּוֹ', אֵין גּוֹזְרִין תַּעֲנִית בְּרֵאשִׁי חֲדָשִׁים כּוֹ'.

We learned in the Mishnah: We do not decree a fast on the community initially on a Thursday, etc., and we do not decree a fast on Roshei Chodashim, etc.

גְּמָרָא GEMARA

STATEMENT

וּכְמָה הוּיָא הִתְחַלָּה? רַב אַחָא אָמַר: שְׁלֹשׁ. רַבִּי אֲסִי אָמַר: אַחַת.

The Gemara asks: And how much is considered an initiation of fasts? Rav Acha said: Three fasts. Rabbi Assi said: One fast.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: זֶה דְּבַרֵּי רַבִּי מֵאִיר שֶׁאָמַר מִשּׁוֹם רַבֵּן גַּמְלִיאֵל, אֲבָל חֻכְמִים אוֹמְרִים: מִתְעַנֶּה וּמִשְׁלִים.

Rav Yehuda said that Rav said: This is the opinion of Rabbi Meir, who said it in the name of Rabban Gamliel, but the Sages say: One who accidentally began fasting on Rosh Chodesh fasts and completes his fast.

RULING

דרש מר זוטרא משמיה דרב הונא: הלכה מתענה ומשלים.

Mar Zutra expounded in the name of Rav Huna: The halacha is that one fasts and completes the fast.

STATEMENT

הדרו עליה סדר תעניות כיצד

May we return to you, "Seder Ta'aniyos Keitzad".

מִשְׁנָה MISHNAH

MISHNAH

סדר תעניות אלו, האמור ברכיזה ראשונה. אבל צמחים ששנו — מתריעין עליהן מיד.

The order of these fasts mentioned in the previous chapter is said only with regard to the first rainfall. But if crops changed and began to wither, we sound the shofar for them immediately.

MISHNAH

וכן שפסקו גשמים בין גשם לגשם ארבעים יום — מתריעין עליהן, מפני שהיא מכת בצורת.

And so too, if the rains ceased between one rain and another rain for forty days, we sound the shofar for them, because it is a plague of drought.

MISHNAH

ירדו לצמחין אבל לא ירדו לאילן, לאילן ולא לצמחין, לזה ולזה אבל לא לפורות לשיחין ולמערות — מתריעין עליהן מיד.

If rains fell for the crops but did not fall for the trees, or for the trees and not for the crops, or for this and for that but not for the cisterns, ditches, and caves, we sound the shofar for them immediately.

MISHNAH

וכן עיר שלא ירדו עליה גשמים, דכתיב: "והמטירתי על עיר אחת ועל עיר אחת לא אמטיר חלקה אחת תמטיר וגו'".

And so too, a city upon which rain did not fall, as it is written: "And I caused it to rain upon one city, and upon another city I caused it not to rain; one portion was rained upon, etc."

SUMMARY

The Gemara clarifies the status of the twenty-ninth of Adar and the New Moon of Nisan, explaining how these dates function as boundaries for fasting and eulogizing under different calendar configurations. We see a machlokes between Rav and Shmuel regarding the final halacha: Rav rules like Rabbi Yosei, who is machmir and prohibits eulogizing on both the day before and the day after a Megillat Ta'anit holiday, while Shmuel seeks the most lenient ruling possible, ultimately aligning with Rabban Shimon ben Gamliel to permit fasting and eulogizing on both the preceding and succeeding days.

In our daf, we learn of the terrible decrees of the Roman empire, who sought to tear the Yidden away from the Torah, from bris milah, and from the holy Shabbos. In their great distress, Yehuda ben Shammua and his colleagues cried out in the dark of night: "O Heaven! Are we not brothers? Are we not children of one father?" This heartfelt cry, rooted in the deep, unbreakable bond of Jewish brotherhood, pierced the heavens and brought about the salvation of our people.

This teaches us a profound lesson about our own avodah. When we look at another Yid, we must never see a stranger. No matter how far apart we may seem in our daily lives, our external dress, or our backgrounds, we are children of the very same Father. When a fellow Yid is hurting, or when we see someone struggling to connect to the Aibershter, our hearts must cry out with that same deep feeling of family. We are brothers, and we are responsible for one another.

Today, take a moment to look at a fellow Yid with whom you do not normally interact, and consciously remind yourself: "This is my brother, a child of my Father in Heaven." Show them a warm smile, offer a kind word, or say a chapter of Tehillim for someone in need, strengthening the holy bond of ahavas Yisrael that brings Hashem's salvation to us all.