

## משלי י"ח : י"ד

### Proverbs Chapter 18: Verse 14

רוח־אִישׁ יְכַלֵּל מַחְלָהוּ וְרוּחַ נְכַאָּה מִי יִשְׁאַנָּה: (T)

The spirit of a man will sustain his infirmity; But a broken spirit who can bear?

<sup>1</sup> **Targum:** translation into arramaic.

רוח־אִישׁ דְּגַבְרָא תְּסוּבַר כְּרִהַנְיָה וְרוּחָא מְכַתָּא מִן נְטַעֲיָנְיָה

**Transliteration:** Roochay degavra tesovar kurhanay...(corona)

**Translation:** the spirit of man will sustain his infirmity (disease)

### Commentary:

#### <sup>2</sup> Rashi

רוח איש – רוח גבר שהוא איש גבור ואינו נותן דאגה בלבו ומקבל כל הבא עליו בשמחה ובחבה.

**The Spirit of man:** The spirit of a person who is strong, and does not give way to worry of the heart, and accepts all that comes along with gladness and joy.

יכלכל מחלהו – אין כחו סר מעליו.

**Will sustain his infirmity:** His strength will not depart from him

#### <sup>3</sup> Metzudas Dovid

רוח איש – רוח השכלי אשר באיש יסבול ויחזיק חולי הגוף כי היא מנהגת את הגוף בבריאותו ואף כי בחליו אבל כשהרוח עצמה נכאה ושבורה בעצב ויגון מי ישאנה כי אין הגוף נושא אותה להחזיקה כי אם היא את הגוף.

**The spirit of man:** the intellectual spirit of an individual, will sustain and hold back the weakness of the body, because the intellect drives the body to its health, and even when the body is ill. However when the spirit is maimed and broken in sadness and depression, what will lift it up? For the body does not control the mind and the intellect, rather the intellect controls and sustains the body.

1. The targumim (singular targum, Hebrew: תרגום; interpretation, translation, version) were originally spoken translations of the Jewish scriptures (also called the Tanakh) that a meturgeman (professional interpreter) would give in the common language of the listeners when that was not Hebrew. This had become necessary near the end of the 1st century BCE, as the common language was Aramaic and Hebrew was used for little more than schooling and worship.
2. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי; Latin: Salomon Isaacides; French: Salomon de Troyes, 22 February 1040 – 13 July 1105), today generally known by the acronym Rashi (Hebrew: רש"י, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh.
3. Rabbi David Altschuler of Prague (1687-1769), also known as Baal haMetzudot, was a Jewish Bible commentator, author of a classic commentary to Nevi'im and Ketuvim in the Hebrew Bible.