

חומש עם רש"י • עקב • רביעי

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EIKEV • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues recounting the aftermath of the cheit ha'egel, describing how Hashem commanded him to carve out the second luchos and build a wooden aron to hold them. Moshe recalls going up the mountain, receiving the second luchos with the Aseres HaDibros, and placing them in the aron upon his descent, where they remained safe and sound.

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

פסוק א

Pasuk 1

בַּעַת הַהוּא אָמַר יְהוָה אֵלַי פֶּסֶל לָךְ שְׁנֵי לוחֹת אֲבָנִים כְּרָאשֵׁנִים
like the first stone tablets of two for yourself carve to me Hashem said that At the time
וַעֲלֶה אֵלַי הַהָרָה וַעֲשִׂיתָ לָךְ אָרוֹן עֹץ:
wood an ark of for yourself and you shall make to the mountain to Me and ascend

רש"י

בעת ההוא. לסוף ארבעים יום נתרצה לי ואמר לי פסל לך ,
for yourself hew to me and He said with me He was reconciled days forty at the end of that At the time
ואחר כך ועשית לך ארון , ואני עשיתי ארון תחלה, ששפאבא והלוחות
and the tablets for when I come first an Ark made and I an Ark for yourself and you shall make that and after
בידי היכן אתנם? ולא זה הוא הארון שעשה בצלאל, שהרי משכן לא
not the Tabernacle for behold Bezalel which made the Ark is this and not shall I place them where in my hand
נתעסקו בו עד לאחר יום הכפורים, כי בדתו מן ההר
the mountain from upon his descent for Atonement the Day of after until with it did they occupy themselves
צוה להם על מלאכת המשכן, ובצלאל עשה משכן תחלה ואחר כך
that and after first the Tabernacle made and Bezalel the Tabernacle the work of concerning them he commanded
ארון וכלים, נמצא זה ארון אחר הנה, וזהו שהיה יוצא עמהם למלחמה, ואותו
and that to battle with them going out which was and this is was other an Ark this it turns out and vessels the Ark
שעשה בצלאל לא יצא למלחמה, אלא בימי עלי, ונענשו עליו
for it and they were punished Eli in the days of except to battle did go out not Bezalel which made
ונשפה תלמוד ירושלמי שקלים ו :
and Shekalim Yerushalmi Talmud and it was captured

פסוק ב

וְאָכַתְבָּ עַל הַלְּחָת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלְּחָת הָרִאשׁוֹנִים אֲשֶׁר

which the first the tablets upon were that the words — the tablets upon and I will write

שְׁבִרְתָּ וְשִׁמַּתָּם בְּאֹרֹן:

in the ark and you shall place you smashed them

פסוק ג

וַאֲעַשֵׂ אֹרֹן עֲצֵי שִׁטִּים וְאֶפְסַל שְׁנֵי לַחַת אֲבָנִים כְּרִאשֹׁנִים וְאֶעַל

and I went up like the first stone tablets of two and I carved shittim wood of an ark of And I made

הַהָרָה וְשְׁנֵי הַלְּחָת בְּיָדַי:

in my hand the tablets and the two of the mountain

פסוק ד

וַיִּכְתֹּב עַל הַלְּחָת כַּמִּכְתָּב הָרִאשׁוֹן אֶת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה

Hashem spoke which commandments the ten — the first like the writing the tablets upon And He wrote

אֵלֵינוּ בְּהָרַ מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקֹּהֵל וַיִּתֵּן יְהוָה אֵלַי:

to me Hashem and He gave them the assembly on the day of the fire from the midst of on the mountain to you

פסוק ה

וְאֶפְנִי וְאֵרַד מִן הָהָר וְאָשֵׁם אֶת הַלְּחָת בְּאֹרֹן אֲשֶׁר עָשִׂיתִי

I made that in the ark the tablets — and I placed the mountain from and I descended And I turned

וַיְהִיו שָׁם כַּאֲשֶׁר צִוֵּנִי יְהוָה:

Hashem commanded me as there and they were

פסוק ו

וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּעֵרֹת בְּנֵי יַעֲקֹב מוֹסֶרָה שָׁם מֵת אַהֲרֹן

Aharon died there to Moserah Yaakan of the children of from Beeroth journeyed Yisrael And the children of

וַיִּקְבֹּר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו:

in his stead his son Elazar and served as priest there and he was buried

רש"י

ובני ישראל נסעו מבארות בני יעקב מוסרה שם מת אהרן

to here has this connection what to Moserah Yaakan the children of from the wells of journeyed Yisrael And the children of

ועוד, וכי מבארות בני יעקב נסעו למוסרה, והלא ממוסרה

from Moserah but did they not to Moserah they journey Yaakan the children of from the wells of did indeed and furthermore

באו לבני יעקב, שנאמר "ויסעו ממסרות וגו'" במדבר ל"ג, ועוד, שם

there and furthermore 33 Bamidbar etc from Mosereth and they journeyed as it is said Yaakan to the children of come

מת אהרן, והלא בהר ההר מת, צא וחשב ותמצא שמונה מסעות
journeys eight and you will find and calculate go die the mountain at Hor but did he not Aharon died
ממוסרות להר ההר? אלא אף זו מן התוכחה, ועוד זאת עשיתם, כשמת
when died you did this and furthermore the rebuke is of this even rather the mountain to Hor from Moseroth
אהרן בהר ההר לסוף ארבעים שנה ונסתלקו ענני כבוד, יראתם לכם
for yourselves you feared glory the clouds of and departed years forty at the end of the mountain at Hor Aharon
ממלחמת מלך ערד, ונתתם ראש לחזר למצרים וחזרתם לאחוריים
on your backward steps and you turned back to Mitzrayim to return a leader and you appointed Arad the king of from the war of
שמונה מסעות עד בני יעקב, ומשם למוסרה, שם נלחמו בכם בני לוי
Levi the children of with you fought there to Moserah and from there Yaakan the children of until journeys eight
והרגו מכם ואתם מהם, עד שהחזירו אתכם בדרך חזרתכם, ומשם חזרתם
you returned and from there your retreat on the way of you they forced back until of them and you of you and they killed
הגדגדה הוא חר הגדגד.
Hagidgad Chor which is to Gudgodah

פסוק ז

Pasuk 7

משם נסעו הגדגדה ומן הגדגדה יטבתה ארץ נחלי מים:
water streams of a land of to Jotbath Gudgod and from to Gudgod they journeyed From there

רש"י

ומן הגדגדה וגו'. ובמוסרה עשיתם אכל כבד על מיתתו של אהרן שגרמה לכם
to you which caused Aharon of the death over heavy a mourning you made and at Mosera etc. Gudgodah And from
זאת, ונדמה לכם כאלו מת שם תלמוד ירושלמי סוטה א'; מכילתא שמות ט"ו;
15 Shemos Mekhilta 1 Sotah Yerushalmi Talmud there he died as if to you and it seemed this
תנחומא חקת; וסמך משה תוכחה זו לשבור הלוחות לומר שקשה מיתתו
the death that is grievous to say of the tablets to the breaking this reproof Moshe And juxtaposed Chukas Tanchuma
של צדיקים לפני הקב"ה כיום שנשתפרו בו הלוחות, ולהודיעה שקשה
that it was hard and to inform you the tablets on it that were broken like the day the Holy One before righteous ones of
לו מה שאמרו "נתנה ראש" במדבר י"ד לפרש ממנו - כיום שעשו בו
on it that they made like the day from Him to separate 14 Bamidbar a leader let us appoint that they said what to Him
את העגל ויקרא רבה כ':
20 Rabbah Vayikra the calf —

פסוק ח

Pasuk 8

בעת ההוא הבדיל יהוה את שבט הלוי לשאת את ארון ברית
the covenant of the Ark of — to carry Levi the tribe of — Hashem separated that At the time
יהוה לעמד לפני יהוה לשירתו ולברך בשמו עד היום הזה:
this the day until in His Name and to bless to minister to Him Hashem before to stand Hashem

רש"י

בעת ההוא הבדיל ה' וגו'. מוסב לענין הראשון:
the first to the matter is connected etc. Hashem separated that At the time

רש"י

בעת ההוא, בשנה הראשונה לצאתכם ממצרים, וטעיתם בעגל ובני
and the sons of with the calf and you went astray from Mitzrayim of your going out first in the year that At the time
לוי לא טעו, הבדילם המקום מכם; וסמך מקרא זה לחזרת בני יעקב
Yaakan Bnei to the retreat of this verse and He juxtaposed from you the Omnipresent separated them go astray did not Levi
לומר שאף בזו לא טעו בה בני לוי אלא עמדו באמונתם:
in their faith they stood but rather Levi the sons of in it go astray did not in this that even to say

רש"י

לשאת את ארון הלויים:
the Levites the Ark — to bear

רש"י

לעמד לפני ה' לשרתו ולברך בשמו. הכהנים, והוא נשיאת כפים ערכין
Arakhin the hands the raising of and this is the Kohanim in His Name and to bless to minister to Him Hashem before to stand
י"א:
11a

פסוק ט

Pasuk 9

על כן לא היה ללוי חלק ונחלה עם אחיו יהוה הוא נחלתו
is his inheritance He Hashem his brothers with and an inheritance a portion for Levi there was not . Therefore
כאשר דבר יהוה אלהיו לו:
to him your God Hashem spoke as

רש"י

על כן לא היה ללוי חלק. לפי שהבדלו לעבודת מזבח ואינו
and they are not the altar for the service of that they were separated because a portion to Levi did have not . Therefore
פנויין לחרש ולזרע:
and to sow to plow free

רש"י

ה' הוא נחלתו. נוטל פרס מזמן מבית המלך:
the King from the house of ready a portion he receives is his inheritance He Hashem

פסוק י

Pasuk 10

ואנכי עמדתי בהר פתמים הראשנים ארבעים יום וארבעים לילה
night and forty day forty the first like the days on the mountain stood And I
וישמע יהוה אלי גם בפעם ההוא לא אבה יהוה השחיתך:
to destroy you Hashem did want not that at the time also to me Hashem and hearkened

רש"י

ואנכי עמדתי בהר. לקבל הלוחות האחרונות, ולפי שלא פרש למעלה כמה
how much above he specified that not And because the latter the tablets to receive on the mount stood And I

עָמַד בְּהָרַ בְּעֹלְיָה אֶחְרֹנָה זֶה, חָזַר וְהִתְחִיל בָּהּ:
with it and began he returned this latter in the ascent on the mount he stood

רש"י

כִּימִים הָרִאשֹׁנִים. שֶׁל לִוְחוֹת הָרִאשֹׁנוֹת, מֵהֶם בְּרָצוֹן אֶף אֵלֹו בְּרָצוֹן, אֲבָל
but were in goodwill these so were in goodwill they just as the first the tablets of the former As the days
הָאֲמֻצָּעִים שֶׁעָמְדָתִי שָׁם לְהִתְפַּלֵּל עֲלֵיכֶם הָיוּ בְּכַעַס:
in anger were for you to pray there that I stood the middle ones

פסוק יא

Pasuk 11

וַיֹּאמֶר יְהוָה אֵלַי קוּם לִךְ לְמַסַּע לִפְנֵי הָעָם וַיָּבֵאוּ וַיִּרְשׁוּ
and they shall inherit and they shall enter the people before for the journey go Arise to me Hashem And He said
אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָם לָתֵת לָהֶם:
to them to give to their fathers I swore which the land —

רש"י

וַיֹּאמֶר ה' אֵלַי וְגו'. אֶף עַל פִּי שִׁסְרָתָם מֵאַחֲרָיו וְטָעִיתָם בְּעֶגְלָה, אָמַר לִי
to me He said with the calf and you strayed from after Him that you turned though · even etc. to me Hashem And He said
לִךְ נִחָה אֶת הָעָם שְׁמוֹת ל"ב:
32 Shemos the people — lead go

CHAPTER SUMMARY

The aliyah then transitions to the journeys of Bnei Yisrael, noting the death and burial of Aaron HaKohen at Moserah and the succession of his son Elazar to the Kehunah. Moshe explains how Hashem set apart the shevet of Levi to carry the Aron, stand in service before Hashem, and bless the people, which is why they do not receive a standard portion in the land. Finally, Moshe recalls how he stayed on the mountain for forty days and forty nights to plead for the nation, and how Hashem accepted his tefillos, sparing Bnei Yisrael and commanding them to resume their journey to inherit the land promised to their Avos.

The Torah tells us that Moshe Rabbeinu was commanded to make a wooden ark to hold the second Luchos, and Rashi explains a beautiful, deep point here. This was not the main Aron made later by Betzalel; this was a special, temporary Aron that Moshe made himself. Whenever Klal Yisrael went out to war, this specific Aron, containing the broken pieces of the first Luchos, went out with them.

Think about the depth of this chiddush. The first Luchos were broken because of the Cheit HaEigel, a time of terrible failure and brokenness. Lichoira, we would want to hide those broken pieces away, to forget our spiritual downfalls. Yet Hashem commands that the broken pieces must be carried with us, right into the battlefield. The Torah is teaching us that our brokenness, our past struggles, and the times we fell are not meant to be erased. When we do teshuvah, those very struggles become a source of strength that helps us fight our daily battles against the yetzer hara.

You might feel that because you have slipped in your avodas Hashem, you are no longer fit to stand before Hashem or fight the spiritual battles of life. The Torah is telling you the exact opposite. Do not leave your broken pieces behind. Carry them with you as a reminder of Hashem's infinite rachmanus and your own resilience.

Today, when you experience a moment of frustration or remember a past spiritual failure, do not let it bring you down. Instead, use that memory as a catalyst to daven with more heart, reminding yourself that Hashem wants you to move forward specifically with the lessons of your past.

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THE SUGYA

We start off on daf 90 with the Gemara continuing its shakla v'tarya on how the issur of gid hanasheh can take effect on a korban. Since the kedusha of a consecrated animal usually comes first, lichaira the rule of 'ein issur chal al issur' should prevent the gid hanasheh prohibition from taking effect. The Gemara goes through several teretzim, suggesting that the gid hanasheh is more inclusive because it applies to Bnei Noach, or that we are dealing with a bechor where the gid is formed before the kedusha takes effect at birth.

Next, the Gemara brings a machlokes between Rabbi Chiyya bar Yosef and Rabbi Yochanan regarding whether the issur of gid hanasheh applies to an olah, which is not eaten at all, or only to a shelamim. This leads into a beautiful discussion of the sugya of offering bones and sinews on the Mizbe'ach, analyzing the pesukim of 've'hiktir hakohen es hakol' and 've'asisa olosecha habasar ve'hadam' to see what may be brought up to the Altar.

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עמוד א' DAF 90A

OBJECTION

אִלְמָא אִיסּוּר מוֹקֵדֵשִׁין קָדִים!

Consequently, we see that the prohibition of consecrated animals comes first before the animal is even born, so how can the prohibition of the sciatic nerve take effect on it later?

ANSWER

אֲף עַל גַּב דְּאִיסּוּר מוֹקֵדֵשִׁין קָדִים, אֲתִי אִיסּוּר גִּיד חֲזִיל עַל־יְהוּ, שְׁפֵן אִיסּוּרוֹ נֹהֵג בְּבִנֵי נֹחַ.

The Gemara answers: Even though the prohibition of consecrated animals comes first, the prohibition of the sciatic nerve comes and takes effect upon them, because its prohibition applies to the descendants of Noach as well, which makes it a more inclusive and stringent prohibition.

OBJECTION

מֵאֵן שְׁמַעְתָּ לִיהָא סְבָרָא? רַבִּי יְהוּדָה,

The Gemara challenges: Whom did you hear who holds this reasoning that a prohibition takes effect because it applies to the descendants of Noach? It is Rabbi Yehuda.

OBJECTION

וְהָא מִתְּנִיתִין דְּלָא כְּרַבִּי יְהוּדָה, דְּקִתְּנִי: נֹהֵג בְּכֹהֶמָה וּבְחִיָּה, בְּיָרֵךְ שֶׁל יְמִין וּבְיָרֵךְ שֶׁל שְׂמָאל!

But our Mishnah is not in accordance with Rabbi Yehuda, as it teaches: The prohibition of the sciatic nerve applies to a domesticated animal and to a wild animal, to the right thigh and to the left thigh, whereas Rabbi Yehuda holds it only applies to one thigh!

RESOLUTION

האי תנא סבר לה כוותיה בחדא, ופליג עליה בחדא.

The Gemara suggests: **This Tanna agrees with him in one** halacha, that the prohibition applies to the descendants of Noach, **and disagrees with him in one** halacha, holding that it applies to both thighs.

REFUTATION

אימר דשמעת ליה לרבי יהודה בטמאה, דאיסור לאו, קדשים דאיסור כרת – מי שמעת ליה?

The Gemara rejects this: **Say that you heard Rabbi Yehuda** holds that the sciatic nerve prohibition takes effect on a pre-existing prohibition **in the case of a non-kosher animal, which is only a negative prohibition; but** in the case of **consecrated animals, which is a prohibition of kares, did you hear him** say that the sciatic nerve prohibition can take effect on it? Surely not!

ANSWER

אלא, הכא במבכרת עסקינן, דברחם קדוש.

Rather, we must say that **here** in the Mishnah, **we are dealing with a firstborn animal, which becomes holy only in the womb** as it emerges, so the sciatic nerve prohibition, which was already formed, actually came first.

ANSWER

ואי בעית אימא: ולדות קדשים בהווייתו הו קדושים.

And if you want, say instead: **The offspring of consecrated animals become holy only at their coming into being** at birth, so the sciatic nerve prohibition of the fetus preceded the holiness of the offspring.

STATEMENT

אמר רבי חייא בר יוסה: לא שנו אלא קדשים הנאכלין, אבל קדשים שאינן נאכלין – אין איסור גיד נוהג בהן.

Rabbi Chiyya bar Yosef said: **They only taught** that the sciatic nerve prohibition applies to consecrated animals **regarding consecrated animals that are eaten**, like a shelamim; **but** regarding **consecrated animals that are not eaten**, like an olah, **the prohibition of the sciatic nerve does not apply to them.**

STATEMENT

ורבי יוחנן אמר: אחד קדשים הנאכלין ואחד קדשים שאינן נאכלין – איסור גיד נוהג בהן.

And Rabbi Yochanan said: **Both** regarding **consecrated animals that are eaten** and regarding **consecrated animals that are not eaten**, **the prohibition of the sciatic nerve applies to them.**

EXPLANATION

אמר רב פפא: ולא פליגי, כאן – להלקותו, כאן – להעלותו.

Rav Pappa said: **And they do not disagree; here**, Rabbi Yochanan is speaking **regarding flogging him** if he eats it, **and there**, Rabbi Chiyya bar Yosef is speaking **regarding offering it up** on the Mizbe'ach, meaning it does not have to be removed before burning the offering.

EXPLANATION

איכא דאמרי, אמר רב פפא: ולא פליגי – כאן להלקותו, וכאן להעלותו.

There are those who say that Rav Pappa said: And they do not disagree; here, Rabbi Chiyya bar Yosef is speaking regarding removing it from the thigh, that one does not need to do so before offering it up, and there, Rabbi Yochanan is speaking regarding offering it up on its own, that if it was already removed, one may not offer it up.

OBJECTION

רב נחמן בר יצחק אמר: להעלותו פליגי, דתנא:

Rav Nachman bar Yitzchak said: Regarding offering it up they indeed disagree, as it was taught in a Braisa:

BRAISA

”והקטיר הכהן את הכל המזבחה” – לרבות העצמות והגידין והקרניים והטלפים.

The pasuk says: “And the Kohen shall burn the whole on the Altar”—this comes to include the bones, and the sinews, and the horns, and the hooves as being offered on the Altar.

BRAISA

יכול אפילו פִּרְשׁוֹ, תלמוד לומר “ועשית על־תִּיד הבֶּשֶׂר וְהַדָּם”.

One might have thought that this is so even if they became detached from the meat; therefore the verse teaches: “And you shall offer your burnt-offerings, the flesh and the blood.”

BRAISA

אי בֶּשֶׂר וְדָם, יכול יחלוץ גידים ועצמות ויַעֲלֶה בֶּשֶׂר לַגִּבִּי מִזְבֵּחַ?

If the Torah only said “flesh and blood,” one might have thought that the Kohen must remove the sinews and bones and only then bring up the flesh to the Altar?

BRAISA

תלמוד לומר: “והקטיר הכהן את הכל המזבחה”.

Therefore the verse teaches: “And the Kohen shall burn the whole on the Altar.”

BRAISA

הא כיצד? מחוברין – יעלו, פִּרְשׁוֹ, אֶפִּילוֹ בְּרָאשׁוֹ שֶׁל מִזְבֵּחַ – יֵרְדוּ.

How is this reconciled? If they are attached to the meat, they shall go up; if they became detached, then even if they are already on top of the Altar, they must come down.

EXPLANATION

ומאן תנא דשמעת ליה דאמר פִּרְשׁוֹ יֵרְדוּ? רבי היא, דתנא:

And who is the Tanna whom you heard who says that if they became detached they must come down? It is Rabbi Yehuda HaNasi, as it was taught in a Braisa:

BRAISA

”והקטיר הכהן את הכל” – לרבות העצמות והגידין והקרניים והטלפים, ואפילו פִּרְשׁוֹ.

“And the Kohen shall burn the whole”—this comes to include the bones, and the sinews, and the horns, and the hooves, and even if they became detached.

וְהָא, מַה אֲנִי מְקַיֵּים "וְעֹשִׁיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהַדָּם" בְּפֻקְעִין.

But if so, how do I establish the verse "And you shall offer your burnt-offerings, the flesh and the blood"? This refers to parts that **pop off** the Altar.

הָא כִּיצַד? עִיפּוּלֵי בָשָׂר – אֶתָּה מְחִזִּיר, וְאִי אֶתָּה מְחִזִּיר עִיפּוּלֵי גִידִים וְעֲצָמוֹת.

How is this? If they are charred pieces of meat, you must return them to the fire; but you do not return charred pieces of sinews and bones.

רַבִּי אוֹמֵר: כְּתוּב אֶחָד אוֹמֵר "וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל" – רִיבָּה, וְכְתוּב אֶחָד אוֹמֵר "וְעֹשִׁיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהַדָּם" – מֵיַעַט, הָא כִּיצַד? מְחֻבָּרִין – יַעֲלוּ, פֶּרֶשׁוּ – אֲפִילוּ בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ יֵרָדוּ.

Rabbi says: One verse says, "And the Kohen shall burn the whole"—which includes; and one verse says, "And you shall offer your burnt-offerings, the flesh and the blood"—which excludes. How is this? If they are attached, they shall go up; if they became detached, even if they are already on top of the Altar, they must come down.

וּרְבִנּוּ, מְחֻבָּרִין לֹא אֵיצְטְרִיף קָרָא לְרַבּוּי, מִיַּד דְּהוּה אֲרֹאשָׁה שֶׁל עוֹלָה,

And the Rabbis argue: For attached parts, a verse was not needed to include them, just as it is with the head of an olah which is offered with its bones and sinews.

כִּי אֵיצְטְרִיף קָרָא לְפֶרֶשׁוֹ.

When the verse was needed, it was for parts that became detached, to teach that they may still be offered.

וּרַבִּי, מְחֻבָּרִין דְּהִיתִּירָא

And Rabbi argues: The head is an attached part of permitted matter, so it does not require a special verse, unlike other bones.

לֹא אֵיצְטְרִיף קָרָא לְרַבּוּי,

The Torah did not need a verse to include bones and sinews that are detached, as they are already included in the word "it all";

כִּי אֵיצְטְרִיף קָרָא לְגִיד הַנֶּשֶׁה בְּמְחֻבָּר.

when a verse was needed, it was for the sciatic nerve when it is still attached to the meat, to teach that it is offered on the Altar.

EXPLANATION

ורבנן, "ממשקה ישראל" – מן המותר לישראל.

And the Rabbis learn from the pasuk "From the well-watered pastures of Israel"—which can also be read as "from that which is drinkable/edible to Israel"—that an offering must come only from that which is permitted to Israel for eating; since the sciatic nerve is forbidden to eat, it cannot be offered on the Altar.

EXPLANATION

ורבי, מידי דהוה אחלב ודם.

And Rabbi Yehuda HaNasi argues: The sciatic nerve is just as it is with forbidden fat and blood, which are forbidden to eat but are still offered on the Altar.

EXPLANATION

ורבנן, מצותן בכך שאני.

And the Rabbis answer: Forbidden fat and blood are different because their mitzvah is explicitly written in that way to be offered, whereas the Torah never explicitly commanded us to offer the sciatic nerve.

STATEMENT

אמר רב הונא: גיד הנשה של עולה חולצו לתפוח.

Rav Huna said: Regarding the sciatic nerve of a burnt-offering, the kohen removes it from the thigh and throws it to the circular mound of ashes in the center of the Altar, but does not burn it.

OBJECTION

אמר רב חסדא: מרי דיכ, מי כתיב "על פן לא יאכל המזבח"? "על פן לא יאכלו בני ישראל" כתיב.

Rav Chisda said in astonishment: Master of this ruling! Is it written in the Torah: "Therefore the Altar shall not consume"? "Therefore the children of Israel shall not eat" is written! Why should it be forbidden on the Altar?

EXPLANATION

ורב הונא, "ממשקה ישראל" – מן המותר לישראל.

And Rav Huna bases his view on the pasuk: "From the well-watered pastures of Israel"—which teaches that an offering must come only from that which is permitted to Israel.

OBJECTION

מיתיבי: גיד הנשה של שלמים – מכבדו לאמה, ושל עולה – מעלהו.

The Gemara raises an objection from a braisa: Regarding the sciatic nerve of a peace-offering, since the meat is eaten but the nerve is forbidden, the kohen sweeps it into the water channel of the Courtyard; but regarding the sciatic nerve of a burnt-offering, he brings it up to the Altar.

INFERENCE

מאי לא, מעלהו ומקטירו?

What, is it not that "he brings it up" means and he burns it on the Altar fire? This would directly contradict Rav Huna!

ANSWER

לא, מעלהו וחוץ לזו.

The Gemara answers: **No**, it means **he brings it up** to the top of the Altar **and** there **he removes it** from the thigh before throwing it to the ash heap.

QUESTION

ומאחר שחולצו למה מעלהו,

The Gemara asks: **And since he** ultimately **removes it**, **why does he bring it up** to the Altar in the first place?

ANSWER

משום שנאמר "הקריבהו נא לפחתה".

The Gemara answers: **Because it is said** regarding offering damaged or unpresentable things to Hashem: "**Present it now to your governor**; will he be pleased with you?" It is disrespectful to bring up a mutilated thigh to the Altar, so it must be brought up whole and the nerve removed only on top.

PROOF

תנאי פנותיה דרב הונא: גיד הנשה של שלמים – מכבדו לאמה, ושל עולה – חולצו לתפוח.

It is taught in a braisa in accordance with Rav Huna: Regarding the sciatic nerve of a peace-offering, he sweeps it into the water channel; and regarding the sciatic nerve of a burnt-offering, he removes it and throws it to the circular mound of ashes.

משנה MISHNAH

MISHNAH

תנו היתם: תפוח היה באמצע המזבח, פעמים היה עליו כשלש מאות כור.

We learned in a Mishnah there in Masechet Tamid: There was a circular mound of ashes in the center of the Altar, and sometimes there was upon it as much as three hundred kor of ashes.

גמרא GEMARA

STATEMENT

אמר רבא: גוזמא.

Rava said: This is an **exaggeration** and not meant literally.

STATEMENT

השקו את התמיד בכוס של זהב, אמר רבא: גוזמא.

We also learned in a Mishnah that they gave the daily-offering lamb water to drink from a golden cup; Rava said: This too is an **exaggeration**.

STATEMENT

אמר רבי אמי: דברה תורה לשון הוי, דברו נביאים לשון הוי, דברו חכמים לשון הוי.

Rabbi Ami said: The Torah spoke in exaggerated language, the Prophets spoke in exaggerated language, and the Sages spoke in exaggerated language.

EXPLANATION

דברו חכמים לשון הוי – הא דאמרן.

That the Sages spoke in exaggerated language is seen from this which we just said regarding the ash heap and the golden cup.

EXPLANATION

דברה תורה לשון הוי – "ערים גדולות ובצורות בשמים",

That the Torah spoke in exaggerated language is seen from the pasuk: "cities great and fortified up to heaven," which is not literal.

EXPLANATION

דברו נביאים לשון הוי – "ותבקע הארץ לקולם".

That the Prophets spoke in exaggerated language is seen from the pasuk: "and the earth rent with the sound of them."

STATEMENT

אמר רבי יצחק בר נחמני אמר שמואל: בשלשה מקומות דברו חכמים לשון הוי, אלו הן: תפוח, גפן, ופרוכת.

Rabbi Yitzchak bar Nachmani said that Shmuel said: In three places the Sages spoke in exaggerated language, and these are they: The ash heap, the golden vine, and the Curtain.

EXPLANATION

תפוח – הא דאמרן.

The ash heap is this which we just said about the three hundred kor.

מִשְׁנָה MISHNAH

MISHNAH

גפן – דתנו: גפן של זהב הייתה עומדת על פתחו של היכל, מודלה על גבי כלונסות, וכל מי שהיה מתנדב גרגיר או אשכול – מביא ותולה בה.

The golden vine is as we learned in a Mishnah: A golden vine was standing at the entrance of the Sanctuary, draped over poles, and anyone who would donate a golden leaf, grape, or cluster would bring it and hang it on it.

BRAISA

אמר רבי אלעזר ברבי צדוק: מעשה היה, ונמנו עליה שלש מאות כהנים לפנותה.

Rabbi Elazar son of Rabbi Tzadok said: There was an incident, and three hundred kohanim were designated to move it because of its immense weight—which Shmuel says is an exaggeration.

משנה MISHNAH

MISHNAH

פרוכת, דתנן: רבן שמעון בן גמליאל אומר משום רבי שמעון הסגן – פרוכת עוביה טפח, ועל שבעים ושנים נירים נארגת, ועל כל נימה ונימה עשרים וארבעה חוטין.

The Curtain is as we learned in a Mishnah: Rabban Shimon ben Gamliel says in the name of Rabbi Shimon the Deputy Kohen Gadol: The Curtain's thickness was a handbreadth, and it was woven on seventy-two looms, and on every single thread there were twenty-four strands.

MISHNAH

ארבה ארבעים באמה, ורחבה עשרים באמה, ומשמונים ושתי רבוא נעשת, ושתיים עושים בשנה, ושלש מאות כהנים מטבילין אותה.

Its length was forty cubits, and its width was twenty cubits, and it was made from eighty-two ten-thousands of dinars, and they would make two new ones each year, and three hundred kohanim would immerse it when it became tamei—which is also an exaggeration.

MISHNAH

בגרה של ימין ובגרה של שמאל.

The Mishnah stated that the prohibition of the sciatic nerve applies to the right thigh and to the left thigh.

STATEMENT

מתניתין לא פרבי יהודה, דתנא: רבי יהודה אומר: אינו נוהג אלא באחת, והדעת מכרעת את של ימין.

The Gemara notes: Our Mishnah is not in accordance with Rabbi Yehuda, as it is taught in a braisa: Rabbi Yehuda says: It applies only to one thigh, and the logic points to the right one.

QUESTION

איבעצא להו: מיפֿשט פֿשיטא ליה לרבי יהודה, ומאי דעת? דעת תורה, או דלמא ספוקי מספקא ליה, ומאי דעת? דעת נוטה.

An inquiry was raised by them: Is it absolutely clear to Rabbi Yehuda that the right thigh is forbidden, and what is the meaning of "logic"? The logic of the Torah which indicates this clearly? Or perhaps he is in doubt, and what is the meaning of "logic"? The leaning of the mind toward the right side, but without absolute certainty?

PROOF

תא שמע: העצמות והגידים והנותר ישרפו לששה עשר.

Come and hear a proof from a Mishnah: The bones, the sinews, and the leftover sacrificial meat (nosar) must be burned on the sixteenth of Nissan.

QUESTION

והנינו בה: הני גידי מאי עבדתיהו? אי גידי בשר – ליכלינהו, ואי דאיתור – היינו נותר!

And we discussed this: What is the case of these sinews? If they are edible meat-sinews, let them eat them; and if they were left over, that is already included in nosar!

QUESTION

אלא גידי צואר, אי לאו בשר נינהו – לישדינהו?

Rather, they must be tough neck-sinews; but if they are not considered meat, let us throw them away rather than requiring them to be burned as holy things!

ANSWER

ואמר רב חסדא: לא נצרכה אלא לגיד הנשה, ואליבא דרבי יהודה, דאמר: אינו נוהג אלא באחת.

And Rav Chisda said: It is only necessary for the sciatic nerve, and in accordance with Rabbi Yehuda, who said: It applies only to one of the thighs.

INFERENCE

אי אמרת בשלמא ספוקי מספקא ליה – שפיר, אלא אי אמרת מיפֿשט פֿשיטא ליה דהיתירא – ליכלייה, דאיסורא – לשדייה!

Now, granted if you say he is in doubt as to which thigh is forbidden, then it is well—since both are in doubt, we cannot eat either, and we cannot throw either away because one is actually permitted and thus holy sacrificial meat, so both must be burned. But if you say it is absolutely clear to him which is which, then the permitted one let him eat, and the forbidden one let him throw away! Why burn them?

RESOLUTION

אמר רב איקא בר חנינא: לעולם אימא לך מיפֿשט פֿשיטא ליה, והכא במאי עסקינן – בפֿשהוכרו ולבסוף נתערבו.

Rav Ika bar Chanina said: Actually, I can say to you that it is absolutely clear to him which thigh is forbidden, and here we are dealing with a case where they were identified originally, but ultimately they became mixed up with each other, which is why both must be burned.

SUMMARY

The Gemara resolves the conflict of 'ein issur chal al issur' regarding the gid hanasheh of a korban by explaining that either the gid's prohibition preceded the kedusha (such as in a bechor or where the offspring's kedusha only starts at birth), or that the gid hanasheh is a more inclusive issur. We then learn a machlokes between Rabbi Chiyya bar Yosef and Rabbi Yochanan about whether the gid hanasheh prohibition applies to an olah, which Rav Pappa clarifies is a question of whether the gid must be removed before burning the korban on the Mizbe'ach. This leads to a detailed analysis of a Braisa where Rabbi Yehuda HaNasi (Rabbi) and the Rabbis argue over whether detached bones and sinews, including the gid hanasheh, may be offered on the Altar, debating the implications of the pasuk 'mishkeh Yisrael' which implies that only things permitted for Yisrael to eat may be brought as a korban.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by how we treat the parts of an offering that are not meant to be eaten, like the bones and sinews. We learn that if they are attached to the meat, they go up on the Mizbe'ach as part of the whole, but if they become detached, they must come down. We even see a beautiful discussion about the 'tappuah', the massive ash pile on the Altar, and how Chazal used 'leshon havai', exaggerated language, to describe its size, not to mislead, but to convey the sheer, overwhelming abundance of the avodah.

This teaches us a profound yesod in our own avodas Hashem. Sometimes we look at our lives and feel like we are made of 'detached' pieces, dry bones, sinews, and mundane chores that seem to have no connection to the spiritual fire of the neshama. We think that only our 'flesh and blood', our davening, our learning, our moments of pure inspiration, belong on the Altar. But the Torah is telling us: when you attach your daily, physical actions to a higher purpose, when they are 'mechubarin' to your ratzon to serve Hashem, then even the bones and sinews go up. The mundane becomes holy.

Today, take one simple, physical action that usually feels completely detached from your spiritual life, whether it is eating lunch, driving to work, or cleaning the house, and explicitly think before you start: 'I am doing this so that I have the strength and peace of mind to serve Hashem.' By attaching it to your avodah, you bring it up on the Mizbe'ach.

הלכות תשובה • פרק ראשון

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

CHAPTER PREVIEW

In this opening perek of Hilchos Teshuvah, the Rambam introduces us to the beautiful and essential mitzvah of Teshuvah, showing us how Hashem in His infinite mercy always leaves the door open for us to return to Him. We will learn that the very heart of this mitzvah is Vidui—verbal confession—which is required for any sin we commit, whether it was done on purpose or by accident, and even when bringing a korban or receiving a court-imposed punishment.

The perek also guides us through the different ways Hashem grants us atonement, from the special avodah of the Se'ir HaMishtaleach (the scapegoat) on Yom Kippur during the times of the Beis HaMikdash, to the power of Teshuvah in our own times when we no longer have the Mizbe'ach. We will see how the process of cleansing our neshama depends on the severity of the transgression, showing us the path to complete forgiveness.

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

הלכה א

Halacha 1 • The Positive Commandment of Verbal Confession as Part of Repentance

כָּל מִצְוֹת שֶׁבְּתוֹרָה בֵּין עֲשֵׂה בֵּין לֹא תַעֲשֶׂה

Regarding all mitzvot of the Torah, whether a positive command or a negative command,

אִם עָבַר אָדָם עַל אַחַת מֵהֶן בְּזָדוֹן בִּין בְּשִׁגְגָה

if a person transgresses one of them, whether willfully or inadvertently,

כְּשִׁיעָשָׂה תְּשׁוּבָה וַיָּשׁוּב מִחֲטָאוֹ

when he performs repentance and returns from his sin,

חֵיב לְהִתְנַדֵּוֹת לִפְנֵי הָאֵל בְּרוּךְ הוּא

he is obligated to confess before God, blessed is He,

שֶׁנֶּאֱמַר "אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ" וְגו' "וְהִתְנַדְּוּ אֶת חַטֹּאתֵם אֲשֶׁר עָשׂוּ"

as it is said in the Torah, "a man or a woman when they commit" etc. "and they shall confess their sin which they committed."

זֶה וְדוּי דְּבָרִים.

This refers to a confession of words.

וְדוּי זֶה מִצְוַת עֲשֵׂה.

And this confession is a positive mitzvah.

כיצד מתוודין.

How does one confess?

אומר אָנָּה הַשֵּׁם חָטֵאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וְעָשִׂיתִי כָךְ וְכָךְ

The sinner says: "I implore You, Hashem, I sinned, I transgressed, I rebelled before You, and I did such and such,

וְהִרֵי נַחֲמָתִי וּבִשְׁתִּי בְּמַעֲשֵׂי וְלַעֲוֹלָם אֵינִי חוֹזֵר לְדָבָר זֶה."

and behold, I regret and am embarrassed by my deeds, and forever I will not return to this thing."

וְזֶהוּ עֲקָרוֹ שֶׁל וְדוּי.

And this is the essence of confession.

וְכָל הַמְרַבֵּה לְהַתְוֹדוֹת וּמְאָרִיךְ בְּעֲנָנָיו זֶה הֵרִי זֶה מְשַׁבַּח.

And whoever increases to confess and elaborates on this matter, behold, this is praiseworthy.

וְכֵן בְּעֲלֵי חֲטָאוֹת וְאַשְׁמוֹת בְּעֵת שֶׁמְבִיאִין קִרְבָּנוֹתֵיהֶן עַל שְׁגָגָתָן אוֹ עַל זְדוּנָן

And likewise, those obligated in sin offerings and guilt offerings, at the time that they bring their sacrifices for their inadvertent transgression or for their willful transgression,

אֵין מִתְכַּפֵּר לָהֶן בְּקִרְבָּנָם עַד שֶׁיַּעֲשׂוּ תְּשׁוּבָה וְיִתְוֹדוּ וְדוּי דְּבָרִים

do not attain atonement for themselves with their sacrifice until they perform repentance and confess a confession of words,

שֶׁנֶּאֱמַר "וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ".

as it is said, "and he shall confess that he sinned upon it."

וְכֵן כָּל מְחֻיְבֵי מִיתוֹת בֵּית דִּין וּמְחֻיְבֵי מִלְּקוֹת

And likewise, all those liable to deaths of Beis Din and those liable to lashes

אֵין מִתְכַּפֵּר לָהֶן בְּמִיתָתָן אוֹ בְּלִקְוָתָן עַד שֶׁיַּעֲשׂוּ תְּשׁוּבָה וְיִתְוֹדוּ.

do not attain atonement for themselves through their death or through their lashes until they perform repentance and confess.

וְכֵן הַחוֹבֵל בַּחֲבֵירוֹ וְהַמְזִיק מִמוֹנֵו

And likewise, one who injures his fellow and one who damages his property,

אֲףֵי עַל פִּי שֶׁשָּׁלַם לוֹ מֵה שֶׁהוּא חַיֵּב לוֹ אֵינוֹ מִתְכַּפֵּר

even though he paid him what he is obligated to him, he does not attain atonement

עַד שֶׁיִּתְוֹדָה וְיָשׁוּב מִלַּעֲשׂוֹת כְּזֶה לַעֲוֹלָם

until he confesses and returns from doing like this ever,

שנאמר "מכל חטאת האדם".

as it is said, "from all sins of man."

הלכה ב

Halacha 2 · Atonement of the Scapegoat and the Distinction Between Light and Severe Transgressions

שעיר המשתלח לפי שהוא כפרה על כל ישראל

Regarding the goat that is sent to Azazel on Yom Kippur, since it is an atonement for all of Yisrael,

כהן גדול מתודה עליו על לשון כל ישראל

the Kohen Gadol confesses upon it on the tongue of all of Yisrael,

שנאמר ויקרא טז כא "והתודה עליו את כל עונת בני ישראל".

as it is said in the Torah in Vayikra 16:21, "And he shall confess upon it all of the iniquities of the children of Yisrael".

שעיר המשתלח מכפר על כל עבירות שבתורה, הקלות והחמורות,

The goat that is sent atones for all transgressions in the Torah, the light and the severe,

בין שעבר בזדון בין שעבר בשגגה,

whether that he transgressed intentionally, whether that he transgressed inadvertently,

בין שהודע לו בין שלא הודע לו,

whether that it became known to him, whether that not it became known to him,

הכל מתכפר בשעיר המשתלח.

everything is atoned for by the goat that is sent.

והוא שעשה תשובה.

And this is provided that he made teshuvah.

אבל אם לא עשה תשובה אין השעיר מכפר לו אלא על הקלות.

But if not he made teshuvah, does not the goat atone for him except for the light ones.

ומה הן הקלות ומה הן החמורות.

And what are the light ones, and what are the severe ones?

החמורות הן שחיבין עליהם מיתת בית דין או כרת.

The severe ones are those that one is liable for them death of the court of law or karet.

ושְׁבוּעַת שְׁוֹא וְשָׁקָר אֵף עַל פִּי שְׂאִין בָּהֶן כֶּרֶת הֲרִי הֵן מִן הַחֲמוּרוֹת.

And an oath of vanity and falsehood, even though that there is not in them karet, behold they are among the severe ones.

ושְׁאָר מִצְוֹת לֹא תַעֲשֶׂה וּמִצְוֹת עֲשֶׂה שְׂאִין בָּהֶן כֶּרֶת הֵם הַקִּלּוֹת:

And the rest of commandments of do not and commandments of do that there is not in them karet, they are the light ones.

הִלְכָּה ג

Halacha 3 · The Power of Teshuvah and Yom Kippur to Atone in the Absence of the Temple

בְּזֶמַן הַזֶּה שְׂאִין בֵּית הַמִּקְדָּשׁ קַיָּם

At this time, when the Beis HaMikdash is not standing,

וְאִין לָנוּ מִזְבֵּחַ כִּפָּרָה

and we do not have an altar of atonement to bring korbanos upon,

אִין שָׁם אֵלָּא תְּשׁוּבָה.

there is nothing there left to bring us forgiveness but teshuvah.

הַתְּשׁוּבָה מְכַפֶּרֶת עַל כָּל הָעֲבֵרוֹת.

And teshuvah atones for all transgressions.

אֲפִלּוּ רָשָׁע כָּל יָמָיו

Even if one was a wicked person all his days,

וַעֲשָׂה תְּשׁוּבָה בְּאַחֲרֹנָה

and he did teshuvah at the very end of his life,

אִין מִזְכִּירִין לוֹ שׁוֹם דְּבַר מִרְשָׁעוֹ

we do not mention to him any thing from his wickedness anymore in Heaven,

שֶׁנֶּאֱמַר יַחֲזַקְאֵל לֵג יב "רָשַׁעַת הָרָשָׁע לֹא יִכָּשֵׁל בָּהּ בְּיוֹם שׁוּבוֹ מִרְשָׁעוֹ".

as it is said by the Navi Yechezkel: "The wickedness of the wicked, he will not stumble in it on the day of his return from his wickedness."

וְעֶצְמוֹ שֶׁל יוֹם הַכִּפּוּרִים מְכַפֵּר לְשָׁבִים

And the essence of Yom Kippur atones for those who return in teshuvah,

שֶׁנֶּאֱמַר וִיקְרָא טַז ל "כִּי בְּיוֹם הַזֶּה יִכָּפֵּר עֲלֵיכֶם":

as it is said in the Torah: "For on this day it will atone for you to cleanse you."

אף על פי שהתשובה מכפרת על הכל ועצמו של יום הכפורים מכפר.

Even though repentance atones for everything, and the essence of Yom Kippur atones for our sins,

יש עבירות שהן מתכפרים לשעתן

there are transgressions that are atoned for immediately upon doing teshuvah,

ויש עבירות שאין מתכפרים אלא לאחר זמן.

and there are transgressions that are not atoned for except after a passage of time.

כיצד.

How so?

עבר אדם על מצות עשה שאין בה כרת ועשה תשובה

If a person transgressed a positive commandment that does not carry the punishment of karet, and he did teshuvah,

אינו זז משם עד שמוחלין לו,

he does not move from there until they forgive him completely from Shamayim;

ובא לו נאמר ירמיה ג כב "שובו בנים שובבים ארפה משובתיכם" וגו'.

and regarding these it is said in the Navi, "Return, rebellious children, I will heal your rebelliousness" etc.

עבר על מצות לא תעשה שאין בה כרת ולא מיתת בית דין ועשה תשובה,

If he transgressed a negative commandment that does not carry karet and not death by the Beis Din, and he did teshuvah,

תשובה תולה ויום הכפורים מכפר,

the teshuvah suspends the punishment and Yom Kippur atones for it fully;

ובא לו נאמר ויקרא טז ל "כי ביום הזה יכפר עליכם".

and regarding these it is said in the Torah, "For on this day it will atone for you."

עבר על פרתות ומיתות בית דין ועשה תשובה,

If he transgressed sins punishable by karet or death by the Beis Din, and he did teshuvah,

תשובה ויום הכפורים תולין ויסוריין הבאין עליו גומריין לו הכפרה.

the teshuvah and Yom Kippur suspend the judgment, and sufferings that come upon him complete the atonement for him.

ולעולם אין מתכפר לו כפרה גמורה עד שיבואו עליו יסורין,

And indeed, he is never atoned with a complete atonement until sufferings come upon him,

ובאלו נאמר תהילים פט לג "ופקדתי בשבט פשעם ובנגעים עונם".

and regarding these it is said in Tehillim, "And I will punish their transgression with a rod, and their iniquity with plagues."

במה דברים אמורים בשלא חלל את השם בשעה שעבר

In what case are these words said? When he did not desecrate the Name of Hashem at the time that he transgressed;

אבל המחלל את השם אף על פי שעשה תשובה והגיע יום הכפורים והוא עומד בתשובתו ובאו
עליו יסורים

but one who desecrates the Name, even though he did teshuvah, and Yom Kippur arrived, and he stands firm in his teshuvah, and sufferings came upon him,

אינו מתכפר לו כפרה גמורה עד שימות.

he is not atoned with a complete atonement until he dies.

אלא תשובה יום הכפורים ויסורין שלשתן תולין ומיתה מכפרת

Rather, teshuvah, Yom Kippur, and sufferings—the three of them suspend the punishment, and death atones completely,

שנאמר ישעיה כב יד "ונגלה באזני ה' צבאות וגו' אם יכפר העון הזה לכם עד תמותו":

as it is said, "And it was revealed in my ears by Hashem of Hosts... surely this iniquity shall not be atoned for you until you die."

CHAPTER SUMMARY

The Rambam begins by establishing that Vidui is a positive mitzvah of the Torah, outlining its essential text of regret, shame, and a firm commitment never to repeat the sin. He explains that sacrifices, court punishments, and even financial restitution do not bring atonement without sincere Teshuvah and Vidui. The chapter then details the unique power of the Se'ir HaMishtaleach on Yom Kippur to atone for various sins, and emphasizes that today, in the absence of the Beis HaMikdash, Teshuvah alone is what atones for all transgressions. Finally, the Rambam categorizes the four pathways of atonement, explaining how Teshuvah, Yom Kippur, suffering, and ultimately death work together to fully cleanse a person depending on the severity of the sin, culminating in the gravity of Chilul Hashem.

The central chiddush of this sugya is that teshuvah is never just a feeling in the heart; it requires "vidui devarim", the actual verbal confession of our mistakes before Hashem. The Rambam teaches us that even if a person brings a korban, pays back money they owe, or undergoes court-ordered punishment, their atonement is not complete until they physically speak the words of confession. There is a unique spiritual power in taking our vague feelings of regret and shaping them into clear, spoken words before Hashem.

When we keep our mistakes locked inside our minds, they remain blurry, and the yetzer hara can easily make us forget them or rationalize them away. By speaking them out loud in private prayer, we bring them into reality, which forces us to take true responsibility. The Torah gives us a simple, beautiful formula for this avodah: we state what we did, we express our sincere regret and embarrassment, and we resolve to do better. This verbal release is where the healing of the neshama truly begins.

Today, take two minutes to stand in a quiet corner alone with Hashem. Speak out loud, in your own words, one specific mistake you made recently, express your regret, and ask Hashem for the strength to do better next time.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאָסָף:

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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר 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 וָאָרֶץ:

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 וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אַזְנוֹיְךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד 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.'