חוּמָשׁ עִם רַשִׁ"י · עקב · רְבִיעִי

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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.

פָּסוּק א

Pasuk 1

בָּעֵת הַהִוא אָמַר יְהוָה אֵלַי פְּסָל לְךָ שְׁנֵי לֻחֹת אֲבָנִים כָּרִאשֹׁנִים
At the time that said Hashem to me carve for yourself two tablets of stone like the first

וַעֲלֵה אֵלַי הָהָרָה וְעָשִׂיתָ לְךָ אֲרוֹן עֵץ׃
and ascend to Me to the mountain and you shall make for yourself an ark of wood

רַשִׁ"י

בעת ההוא. לְסוֹף אַרְבָּעִים יוֹם נִתְרַצָּה לִי וְאָמַר לִי פסל לך ,
At the time that at the end of forty days He was reconciled with me and He said to me hew for yourself

וְאַחַר כָּךְ ועשית לך ארון , וַאֲנִי עָשִׂיתִי אָרוֹן תְּחִלָּה, שֶׁכְּשֶׁאֶבֹא וְהַלּוּחוֹת
and after that and you shall make for yourself an Ark and I made an Ark first, for when I come and the tablets

בְּיָדִי הֵיכָן אֶתְּנֵם? וְלֹא זֶה הוּא הָאָרוֹן שֶׁעָשָׂה בְצַלְאֵל, שֶׁהֲרֵי מִשְׁכָּן לֹא
in my hand where shall I place them? and not this is the Ark which made Bezalel, for behold the Tabernacle not

נִתְעַסְּקוּ בּוֹ עַד לְאַחַר יוֹם הַכִּפּוּרִים, כִּי בְּרִדְתּוֹ מִן הָהָר
did they occupy themselves with it until after the Day of Atonement for upon his descent from the mountain

צִוָּה לָהֶם עַל מְלֶאכֶת הַמִּשְׁכָּן, וּבְצַלְאֵל עָשָׂה מִשְׁכָּן תְּחִלָּה וְאַחַר כָּךְ
he commanded them concerning the work of the Tabernacle, and Bezalel made the Tabernacle first and after that

אָרוֹן וְכֵלִים, נִמְצָא זֶה אָרוֹן אַחֵר הָיָה, וְזֶהוּ שֶׁהָיָה יוֹצֵא עִמָּהֶם לַמִּלְחָמָה, וְאוֹתוֹ
the Ark and vessels, it turns out this an Ark was other, and this is which was going out with them to battle and that

שֶׁעָשָׂה בְצַלְאֵל לֹא יָצָא לַמִּלְחָמָה, אֶלָּא בִּימֵי עֵלִי, וְנִגְנְשׁוּ עָלָיו
which made Bezalel not did go out to battle except in the days of Eli, and they were punished for it

וְנִשְׁבָּה תלמוד ירושלמי שקלים ו :
and it was captured and Talmud Yerushalmi Shekalim and

פָּסוּק ב

Pasuk 2

וְאֶכְתֹּב עַל הַלֻּחֹת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלֻּחֹת הָרִאשֹׁנִים אֲשֶׁר

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

שִׁבַּרְתָּ וְשַׂמְתָּם בָּאָרוֹן׃

you smashed and you shall place them in the ark

פָּסוּק ג

Pasuk 3

וָאַעַשׂ אֲרוֹן עֲצֵי שִׁטִּים וָאֶפְס�ל שְׁנֵי לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וָאַעַל

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

הָהָרָה וּשְׁנֵי הַלֻּחֹת בְּיָדִי׃

the mountain and the two of the tablets in my hand

פָּסוּק ד

Pasuk 4

וַיִּכְתֹּב עַל הַלֻּחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֵת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה

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

אֲלֵיכֶם בָּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתְּנֵם יְהוָה אֵלָי׃

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

פָּסוּק ה

Pasuk 5

וָאֵפֶן וָאֵרֵד מִן הָהָר וָאָשִׂם אֶת הַלֻּחֹת בָּאָרוֹן אֲשֶׁר עָשִׂיתִי

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

וַיִּהְיוּ שָׁם כַּאֲשֶׁר צִוַּנִי יְהוָה׃

and they were there as Hashem commanded me

פָּסוּק ו

Pasuk 6

וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֹת בְּנֵי יַעֲקָן מוֹסֵרָה שָׁם מֵת אַהֲרֹן

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

וַיִּקָּבֵר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו׃

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

רַשִׁ"י

ובני ישראל נסעו מבארת בני יעקן מוסרה. מָה עִנְיָן זֶה לְכָאן?

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

וְעוֹד, וְכִי מִבְּאֵרוֹת בְּנֵי יַעֲקָן נָסְעוּ לְמוֹסֵרָה, וַהֲלֹא מִמּוֹסֵרָה

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

בָּאוּ לִבְנֵי יַעֲקָן, שֶׁנֶּאֱמַר "וַיִּסְעוּ מִמֹּסֵרוֹת וְגוֹ'" בְּמִדְבַּר ל"ג, וְעוֹד, שָׁם

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

מֵת אַהֲרֹן, וַהֲלֹא בְּהֹר הָהָר מֵת, צֵא וַחֲשֹׁב וְתִמְצָא שְׁמוֹנָה מַסָּעוֹת

journeys eight and you will find and calculate go die the mountain at Hor but did he not Aharon died

מְמוֹסֵרוֹת לְהֹר הָהָר? אֶלָּא אַף זוֹ מִן הַתּוֹכֵחָה, וְעוֹד זֹאת עֲשִׂיתֶם, כְּשֶׁמֵּת

when died you did this and furthermore the rebuke is of this even rather the mountain to Hor from Moseroth

אַהֲרֹן בְּהֹר הָהָר לְסוֹף אַרְבָּעִים שָׁנָה וְנִסְתַּלְּקוּ עַנְנֵי כָבוֹד, יְרֵאתֶם לָכֶם

for yourselves you feared glory the clouds of and departed years forty at the end of the mountain at Hor Aharon

מִמִּלְחֶמֶת מֶלֶךְ עָרָד, וּנְתַתֶּם רֹאשׁ לַחֲזוֹר לְמִצְרַיִם וַחֲזַרְתֶּם לַאֲחוֹרֵיכֶם

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

שְׁמוֹנָה מַסָּעוֹת עַד בְּנֵי יַעֲקָן, וּמִשָּׁם לְמוֹסֵרָה, שָׁם נִלְחֲמוּ בָּכֶם בְּנֵי לֵוִי

Levi the children of with you fought there to Moserah and from there Yaakan the children of until journeys eight

וְהָרְגוּ מִכֶּם וְאַתֶּם מֵהֶם, עַד שֶׁהֶחֱזִירוּ אֶתְכֶם בְּדֶרֶךְ חֲזָרַתְכֶם, וּמִשָּׁם חֲזַרְתֶּם

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

הַגָּדְגֹּדָה הוּא חֹר הַגִּדְגָּד.

Hagidgad Chor which is to Gudgodah

פָּסוּק ז

Pasuk 7

מִשָּׁם נָסְעוּ הַגֻּדְגֹּדָה וּמִן הַגֻּדְגֹּדָה יָטְבָתָה אֶרֶץ נַחֲלֵי מָיִם:

water streams of a land of to Jotbath Gudgod and from to Gudgod they journeyed From there

רַשִׁ"י

ומן הגדגדה וגו'. וּבְמוֹסֵרָה עֲשִׂיתֶם אֵבֶל כָּבֵד עַל מִיתָתוֹ שֶׁל אַהֲרֹן שֶׁגָּרְמָה לָכֶם

to you which caused Aharon of the death over heavy a mourning you made and at Mosera etc. Gudgodah And from

זֹאת, וְנִדְמָה לָכֶם כְּאִלּוּ מֵת שָׁם 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 ; וְסָמַךְ מֹשֶׁה תּוֹכֵחָה זוֹ לְשִׁבּוּר הַלּוּחוֹת לוֹמַר שֶׁקָּשָׁה מִיתָתָן

the death that is grievous to say of the tablets to the breaking this reproof Moshe And juxtaposed Chukas Tanchuma

שֶׁל צַדִּיקִים לִפְנֵי הַקָּבָ"ה כַּיּוֹם שֶׁנִּשְׁתַּבְּרוּ בּוֹ הַלּוּחוֹת, וּלְהוֹדִיעֲךָ שֶׁהָקְשָׁה

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

לוֹ מַה שֶּׁאָמְרוּ "נִתְּנָה רֹאשׁ" במדבר י"ד לִפְרֹשׁ מִמֶּנּוּ – כַּיּוֹם שֶׁעָשׂוּ בּוֹ

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

אֶת הָעֵגֶל ויקרא רבה כ' :

20 Rabbah Vayikra the calf —

פָּסוּק ח

Pasuk 8

בָּעֵת הַהִוא הִבְדִּיל יְהוָה אֶת שֵׁבֶט הַלֵּוִי לָשֵׂאת אֶת אֲרוֹן בְּרִית

the covenant of the Ark of — to carry Levi the tribe of — Hashem separated that At the time

יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בִּשְׁמוֹ עַד הַיּוֹם הַזֶּה:

this the day until in His Name and to bless to minister to Him Hashem before to stand Hashem

רַשִׁ"י

בעת ההוא הבדיל ה' וגו'. מוּסָב לָעִנְיָן הָרִאשׁוֹן:

the first to the matter is connected etc. Hashem separated that At the time

רַשִׁ"י

בעת ההוא , בַּשָּׁנָה הָרִאשׁוֹנָה לְצֵאתְכֶם מִמִּצְרַיִם, וּטְעִיתֶם בָּעֵגֶל וּבְנֵי
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

לֵוִי לֹא טָעוּ, הִבְדִּילָם הַמָּקוֹם מִכֶּם; וְסָמַךְ מִקְרָא זֶה לַחֲזָרַת בְּנֵי יַעֲקָן
Yaakan Bnei to the retreat of this verse and He juxtaposed from you the Omnipresent separated them go astray did not Levi

לוֹמַר שֶׁאַף בְּזוֹ לֹא טָעוּ בָהּ בְּנֵי לֵוִי אֶלָּא עָמְדוּ בֶּאֱמוּנָתָם:
in their faith they stood but rather Levi the sons of in it go astray did not in this that even to say

רַשִׁ"י

לשאת את ארון. הַלְוִיִּם:
the Levites the Ark — to bear

רַשִׁ"י

לעמד לפני ה' לשרתו ולברך בשמו. הַכֹּהֲנִים, וְהוּא נְשִׂיאַת כַּפַּיִם 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

פָּסוּק ט

Pasuk 9

עַל כֵּן לֹא הָיָה לְלֵוִי חֵלֶק וְנַחֲלָה עִם אֶחָיו יְהוָה הוּא נַחֲלָתוֹ
is his inheritance He Hashem his brothers with and an inheritance a portion for Levi there was not · Therefore

כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ:
to him your God Hashem spoke as

רַשִׁ"י

על כן לא היה ללוי חלק. לְפִי שֶׁהֻבְדְּלוּ לַעֲבוֹדַת מִזְבֵּחַ וְאֵינָן
and they are not the altar for the service of that they were separated because a portion to Levi did have not · Therefore

פְּנוּיִין לַחֲרֹשׁ וְלִזְרֹעַ:
and to sow to plow free

רַשִׁ"י

ה' הוא נחלתו. נוֹטֵל פְּרָס מְזֻמָּן מִבֵּית הַמֶּלֶךְ:
the King from the house of ready a portion he receives is his inheritance He Hashem

פָּסוּק י

Pasuk 10

וְאָנֹכִי עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה
night and forty day forty the first like the days on the mountain stood And I

וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהִוא לֹא אָבָה יְהוָה הַשְׁחִיתֶךָ:
to destroy you Hashem did want not that at the time also to me Hashem and hearkened

רַשִׁ"י

ואנכי עמדתי בהר. לְקַבֵּל הַלּוּחוֹת הָאַחֲרוֹנוֹת, וּלְפִי שֶׁלֹּא פֵּרֵשׁ
how much above he specified that not And because the latter the tablets to receive on the mount stood And I

עָמַד בָּהָר בַּעֲלִיָּה אַחֲרוֹנָה זוֹ, חָזַר וְהִתְחִיל בָּהּ׃
he stood on the mount in the ascent latter this he returned and began with it

רַשִׁ״י

כימים הראשנים. שֶׁל לוּחוֹת הָרִאשׁוֹנוֹת, מַה הֵם בִּרְצוֹן אַף אֵלּוּ בִּרְצוֹן, אֲבָל
As the days the former of the tablets the first just as they were in goodwill so these were in goodwill but

הָאֶמְצָעִיִּים שֶׁעָמַדְתִּי שָׁם לְהִתְפַּלֵּל עֲלֵיכֶם הָיוּ בְכַעַס׃
the middle ones that I stood there to pray for you were in anger

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר יְהוָה אֵלַי קוּם לֵךְ לְמַסַּע לִפְנֵי הָעָם וְיָבֹאוּ וְיִרְשׁוּ
And He said Hashem to me Arise go for the journey before the people and they shall enter and they shall inherit

אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתָם לָתֵת לָהֶם׃
— the land which I swore to their fathers to give to them

רַשִׁ״י

ויאמר ה' אלי וגו'. אַף עַל פִּי שֶׁסַּרְתֶּם מֵאַחֲרָיו וּטְעִיתֶם בָּעֵגֶל, אָמַר לִי
And He said Hashem to me etc. even · though that you turned from after Him and you strayed with the calf He said to me

לֵךְ נְחֵה אֶת הָעָם שמות ל"ב :
go lead — the people Shemos 32

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף צ׳

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

📖 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, lichoira 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.

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

עַמּוּד א׳ DAF 90A

OBJECTION

אַלְמָא אִיסּוּר מוּקְדָּשִׁין קָדֵים!

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

אַף עַל גַּב דְּאִיסּוּר מוּקְדָּשִׁין קָדֵים, אָתֵי אִיסּוּר גִּיד חָיֵיל עֲלַיְיהוּ, שֶׁכֵּן אִיסּוּרוֹ נוֹהֵג בִּבְנֵי 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

מַאן שָׁמְעַתְּ לֵיהּ הַאי 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 מַתְנִיתִין דְּלָא כְּרַבִּי יְהוּדָה, דְּקָתָנֵי: נוֹהֵג בִּבְהֵמָה וּבְחַיָּה, בְּיָרֵךְ שֶׁל יָמִין וּבְיָרֵךְ שֶׁל שְׂמֹאל!

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

הַאי תַּנָּא סָבַר לַהּ כְּוָותֵיהּ בַּחֲדָא, וּפְלִיג עֲלֵיהּ בַּחֲדָא.

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

אֵימַר דְּשָׁמְעַתְּ לֵיהּ לְרַבִּי יְהוּדָה בִּטְמֵאָה, דְּאִיסּוּר לָאו, קָדָשִׁים דְּאִיסּוּר כָּרֵת – מִי שָׁמְעַתְּ לֵיהּ?

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

אֶלָּא, הָכָא בִּמְבַכֶּרֶת עָסְקִינַן, דְּבָרְחֶם קָדוֹשׁ.

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

וְאִי בָּעֵית אֵימָא: וַלְדוֹת קָדָשִׁים בַּהֲוָויָתָן הֵן קְדוֹשִׁים.

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

אָמַר רַבִּי חִיָּיא בַּר יוֹסֵף: לֹא שָׁנוּ אֶלָּא קָדָשִׁים הַנֶּאֱכָלִין, אֲבָל קָדָשִׁים שֶׁאֵינָן נֶאֱכָלִין – אֵין אִיסּוּר גִּיד נוֹהֵג בָּהֶן.

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

וְרַבִּי יוֹחָנָן אָמַר: אֶחָד קָדָשִׁים הַנֶּאֱכָלִין וְאֶחָד קָדָשִׁים שֶׁאֵין נֶאֱכָלִין – אִיסּוּר גִּיד נוֹהֵג בָּהֶן.

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

אָמַר רַב פָּפָּא: וְלָא פְּלִיגִי, כָּאן – לְהַלְקוֹתוֹ, כָּאן – לְהַעֲלוֹתוֹ.

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

אִיכָּא דְּאָמְרִי, אָמַר רַב פָּפָּא: וְלָא פְּלִיגִי – כָּאן לְחָלְצוֹ, וְכָאן לְהַעֲלוֹתוֹ.

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

רַב נַחְמָן בַּר יִצְחָק אָמַר: לְהַעֲלוֹתוֹ פְּלִיגִי, דְּתַנְיָא:

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

BRAISA

"וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל הַמִּזְבֵּחָה" – לְרַבּוֹת הָעֲצָמוֹת וְהַגִּידִין וְהַקְּרָנַיִם וְהַטְּלָפַיִם.

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

יָכוֹל אֲפִילּוּ פֵּרְשׁוּ, תַּלְמוּד לוֹמַר "וְעָשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר 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

אִי בָּשָׂר וָדָם, יָכוֹל יַחְלוֹץ גִּידִים וַעֲצָמוֹת וְיַעֲלֶה בָּשָׂר לְגַבֵּי 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

תַּלְמוּד לוֹמַר: "וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל הַמִּזְבֵּחָה".

Therefore **the verse teaches: "And the Kohen shall burn the whole on the Altar."**

BRAISA

הָא כֵּיצַד? מְחוּבָּרִין – יַעֲלוּ, פֵּרְשׁוּ, אֲפִילּוּ בְּרֹאשׁוֹ 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

וּמַאן תַּנָּא דְּשָׁמְעַתְּ לֵיהּ דְּאָמַר פֵּרְשׁוּ יֵרְדוּ? רַבִּי הִיא, דְּתַנְיָא:

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

"וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל" – לְרַבּוֹת הָעֲצָמוֹת וְהַגִּידִין וְהַקְּרָנַיִם וְהַטְּלָפַיִם, וַאֲפִילּוּ פֵּרְשׁוּ.

"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.

BRAISA

וְהָא, מָה אֲנִי מְקַיֵּים ״וְעָשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר וְהַדָּם״? בְּפוֹקְעִין.

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.

BRAISA

הָא כֵּיצַד? עֵיכּוּלֵי בָּשָׂר – אַתָּה מַחֲזִיר, וְאִי אַתָּה מַחֲזִיר עֵיכּוּלֵי גִּידִים וַעֲצָמוֹת.

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.**

BRAISA

רַבִּי אוֹמֵר: כָּתוּב אֶחָד אוֹמֵר ״וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל״ – רִיבָּה, וְכָתוּב אֶחָד אוֹמֵר ״וְעָשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר וְהַדָּם״ – מִיעֵט, הָא כֵּיצַד? מְחוּבָּרִין – יַעֲלוּ, פֵּרְשׁוּ – אֲפִילּוּ בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ יֵרְדוּ.

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.**

EXPLANATION

וְרַבָּנַן, מְחוּבָּרִין לָא אִיצְטְרִיךְ קְרָא לְרַבּוֹיֵי, מִידֵּי דְּהָוֵה אַרֹאשָׁהּ 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.

EXPLANATION

כִּי אִיצְטְרִיךְ קְרָא לְפֵרְשׁוּ.

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

EXPLANATION

וְרַבִּי, מְחוּבָּרִין דְּהֵיתֵּירָא

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

EXPLANATION

לָא אִיצְטְרִיךְ קְרָא לְרַבּוֹיֵי,

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";

EXPLANATION

כִּי אִיצְטְרִיךְ קְרָא לְגִיד הַנָּשֶׁה בִּמְחוּבָּר.

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

וְרַבָּנַן, "מִמַּשְׁקֵה יִשְׂרָאֵל" – מִן הַמּוּתָּר לְיִשְׂרָאֵל.

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

וְרַבִּי, מִידֵּי דְּהָוֵה אַחֵלֶב וְדָם.

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

וְרַבָּנַן, מִצְוָתָן בְּכָךְ שָׁאנֵי.

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

אָמַר רַב הוּנָא: גִּיד הַנָּשֶׁה שֶׁל עוֹלָה חוֹלְצוֹ לַתַּפּוּחַ.

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

אָמַר רַב חִסְדָּא: מָרֵי דֵּיכִי, מִי כְּתִיב "עַל כֵּן לֹא יֹאכַל הַמִּזְבֵּחַ"? "עַל כֵּן לֹא יֹאכְלוּ בְּנֵי יִשְׂרָאֵל" כְּתִיב.

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

וְרַב הוּנָא, "מִמַּשְׁקֵה יִשְׂרָאֵל" – מִן הַמּוּתָּר לְיִשְׂרָאֵל.

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

מֵיתִיבִי: גִּיד הַנָּשֶׁה שֶׁל שְׁלָמִים – מְכַבְּדוֹ לָאַמָּה, וְשֶׁל עוֹלָה – מַעֲלֵהוּ.

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

מַאי לָאו, מַעֲלֵהוּ וּמַקְטִירוֹ?

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

לֹא, מַעֲלֵהוּ וְחוֹלְצוֹ.

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

וּמֵאַחַר שֶׁחוֹלְצוֹ לָמָּה מַעֲלֵהוּ,

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

ANSWER

מִשּׁוּם שֶׁנֶּאֱמַר "הַקְרִיבֵהוּ נָא לְפֶחָתֶךָ".

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

תַּנְיָא כְּוָותֵיהּ דְּרַב הוּנָא: גִּיד הַנָּשֶׁה שֶׁל שְׁלָמִים – מְכַבְּדוֹ לָאַמָּה, וְשֶׁל עוֹלָה – חוֹלְצוֹ לַתַּפּוּחַ.

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.**

מִשְׁנָה MISHNAH

MISHNAH

תְּנַן הָתָם: תַּפּוּחַ הָיָה בְּאֶמְצַע הַמִּזְבֵּחַ, פְּעָמִים הָיָה עָלָיו כִּשְׁלֹשׁ מֵאוֹת כּוֹר.

We learned in a Mishnah there in Maseches 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.

גְּמָרָא GEMARA

STATEMENT

אָמַר רָבָא: גּוּזְמָא.

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

STATEMENT

הִשְׁקוּ אֶת הַתָּמִיד בְּכוֹס שֶׁל זָהָב, אָמַר רָבָא: גּוּזְמָא.

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

אָמַר רַבִּי אַמִּי: דִּבְּרָה תּוֹרָה לְשׁוֹן הֲוַאי, דִּבְּרוּ נְבִיאִים לְשׁוֹן הֲוַאי, דִּבְּרוּ חֲכָמִים לְשׁוֹן הֲוַאי.

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

EXPLANATION

דִּבְּרוּ חֲכָמִים לְשׁוֹן הֲוַאי – הָא דַּאֲמַרַן.

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

EXPLANATION

דִּבְּרָה תּוֹרָה לְשׁוֹן הֲוַאי – "עָרִים גְּדוֹלוֹת וּבְצוּרוֹת בַּשָּׁמָיִם",

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

EXPLANATION

דִּבְּרוּ נְבִיאִים לְשׁוֹן הֲוַאי – "וַתִּבָּקַע הָאָרֶץ לְקוֹלָם".

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

STATEMENT

אָמַר רַבִּי יִצְחָק בַּר נַחְמָנִי אָמַר שְׁמוּאֵל: בִּשְׁלֹשָׁה מְקוֹמוֹת דִּבְּרוּ חֲכָמִים לְשׁוֹן הֲוַאי, אֵלּוּ הֵן: תַּפּוּחַ, גֶּפֶן, וּפָרוֹכֶת.

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

תַּפּוּחַ – הָא דַּאֲמַרַן.

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

מִשְׁנָה MISHNAH

MISHNAH

גֶּפֶן – דִּתְנַן: גֶּפֶן שֶׁל זָהָב הָיְתָה עוֹמֶדֶת עַל פִּתְחוֹ שֶׁל הֵיכָל, מוּדְלָה עַל גַּבֵּי כְּלוֹנָסוֹת, וְכָל מִי שֶׁהָיָה מִתְנַדֵּב גַּרְגִּיר אוֹ אֶשְׁכּוֹל – מֵבִיא וְתוֹלֶה בָּהּ.

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.**

גְּמָרָא GEMARA

BRAISA

אָמַר רַבִּי אֶלְעָזָר בְּרַבִּי צָדוֹק: מַעֲשֶׂה הָיָה, וְנִמְנוּ עָלֶיהָ שְׁלֹשׁ מֵאוֹת כֹּהֲנִים לְפַנּוֹתָהּ.

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.

מִשְׁנָה MISHNAH

MISHNAH

פָּרוֹכֶת, דְּתָנַן: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר מִשּׁוּם רַבִּי שִׁמְעוֹן הַסְּגָן – פָּרוֹכֶת עוֹבְיָהּ טֶפַח, וְעַל שִׁבְעִים וּשְׁנַיִם נִירִים נֶאֱרֶגֶת, וְעַל כָּל נִימָה וְנִימָה עֶשְׂרִים וְאַרְבָּעָה חוּטִין.

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

אָרְכָּהּ אַרְבָּעִים בָּאַמָּה, וְרָחְבָּהּ עֶשְׂרִים בְּאַמָּה, וּמִשְּׁמוֹנִים וּשְׁתֵּי רִבּוֹא נַעֲשֶׂת, וּשְׁתַּיִם עוֹשִׂים בְּשָׁנָה, וּשְׁלֹשׁ מֵאוֹת כֹּהֲנִים מַטְבִּילִין אוֹתָהּ.

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

בְּיָרֵךְ שֶׁל יָמִין וּבְיָרֵךְ שֶׁל שְׂמֹאל.

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

גְּמָרָא GEMARA

STATEMENT

מַתְנִיתִין לָא כְּרַבִּי יְהוּדָה, דְּתַנְיָא: רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ נוֹהֵג אֶלָּא בְּאַחַת, וְהַדַּעַת מַכְרַעַת אֶת שֶׁל יָמִין.

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

אִיבַּעְיָא לְהוּ: מִיפְּשָׁט פְּשִׁיטָא לֵיהּ לְרַבִּי יְהוּדָה, וּמַאי דַּעַת? דַּעַת תּוֹרָה, אוֹ דִלְמָא סַפּוּקֵי מְסַפְּקָא לֵיהּ, וּמַאי דַּעַת? דַּעַת נוֹטָה.

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

תָּא שְׁמַע: הָעֲצָמוֹת וְהַגִּידִים וְהַנּוֹתָר יִשָּׂרְפוּ לְשִׁשָּׁה עָשָׂר.

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

וְהָוֵינַן בַּהּ: הָנֵי גִּידֵי מַאי עֲבִידְתַּיְיהוּ? אִי גִּידֵי בָּשָׂר – לֵיכְלִינְהוּ, וְאִי דְּאֵימוּר – הַיְינוּ נוֹתָר!

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

אֶלָּא גִּידֵי צַוָּאר, אִי לָאו בָּשָׂר נִינְהוּ – לִישְׁדִינְהוּ?

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

וְאָמַר רַב חִסְדָּא: לֹא נִצְרְכָה אֶלָּא לְגִיד הַנָּשֶׁה, וְאַלִּיבָּא דְּרַבִּי יְהוּדָה, דְּאָמַר: אֵינוֹ נוֹהֵג אֶלָּא בְּאַחַת.

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

אִי אָמְרַתְּ בְּשִׁלְמָא סַפּוּקֵי מְסַפְּקָא לֵיהּ – שַׁפִּיר, אֶלָּא אִי אָמְרַתְּ מִיפְּשָׁט פְּשִׁיטָא לֵיהּ דְּהֵיתֵירָא – לֵיכְלֵיהּ, דְּאִיסּוּרָא – לִשְׁדְּיֵיהּ!

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

אָמַר רַב אִיקָא בַּר חֲנִינָא: לְעוֹלָם אֵימָא לָךְ מִיפְּשָׁט פְּשִׁיטָא לֵיהּ, וְהָכָא בְּמַאי עָסְקִינַן – כְּשֶׁהוּכְּרוּ וּלְבַסּוֹף נִתְעָרְבוּ.

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.

לְמַעֲשֶׂה 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 'tappuach', 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.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק רִאשׁוֹן

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.

הֲלָכָה א

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

כָּל מִצְוֹת שֶׁבַּתּוֹרָה 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 בֵּין בְּזָדוֹן בֵּין בִּשְׁגָגָה

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

כְּשֶׁיַּעֲשֶׂה תְּשׁוּבָה וְיָשׁוּב מֵחֶטְאוֹ

when he performs repentance and returns from his sin,

חַיָּב לְהִתְוַדּוֹת לִפְנֵי הָאֵל בָּרוּךְ הוּא

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

שֶׁנֶּאֱמַר "אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ" וְגוֹ' "וְהִתְוַדּוּ אֶת חַטָּאתָם 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 וִדּוּי דְּבָרִים.

This refers to a **confession of words**.

וִדּוּי זֶה מִצְוַת עֲשֵׂה.

And **this confession is a positive mitzvah**.

כֵּיצַד מִתְוַדִּין.

How does one confess?

אוֹמֵר אָנָּא הַשֵּׁם חָטָאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וְעָשִׂיתִי כָּךְ וְכָךְ

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

וַהֲרֵי נִחַמְתִּי וּבוֹשְׁתִּי מִמַּעֲשַׂי וּלְעוֹלָם אֵינִי חוֹזֵר לְדָבָר זֶה".

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

וְזֶהוּ עִקָּרוֹ שֶׁל וִדּוּי.

And this is the essence of confession.

וְכָל הַמַּרְבֶּה לְהִתְוַדּוֹת וּמַאֲרִיךְ בְּעִנְיָן זֶה הֲרֵי זֶה מְשֻׁבָּח.

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

וְכֵן בַּעֲלֵי חַטָּאוֹת וַאֲשָׁמוֹת בְּעֵת שֶׁמְּבִיאִין קָרְבְּנוֹתֵיהֶן עַל שִׁגְגָתָן אוֹ עַל זְדוֹנָן

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 בְּקָרְבָּנָם עַד שֶׁיַּעֲשׂוּ תְּשׁוּבָה וְיִתְוַדּוּ וִדּוּי דְּבָרִים

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

שֶׁנֶּאֱמַר "וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ".

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

וְכֵן כָּל מְחֻיָּבֵי מִיתוֹת בֵּית דִּין וּמְחֻיָּבֵי מַלְקוֹת

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

אֵין מִתְכַּפֵּר לָהֶן בְּמִיתָתָן אוֹ בִּלְקִיָּתָן עַד שֶׁיַּעֲשׂוּ תְּשׁוּבָה וְיִתְוַדּוּ.

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

וְכֵן הַחוֹבֵל בַּחֲבֵרוֹ וְהַמַּזִּיק מָמוֹנוֹ

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

אַף עַל פִּי שֶׁשִּׁלֵּם לוֹ מַה שֶּׁהוּא חַיָּב לוֹ אֵינוֹ מִתְכַּפֵּר

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

עַד שֶׁיִּתְוַדֶּה וְיָשׁוּב מִלַּעֲשׂוֹת כָּזֶה לְעוֹלָם

until he confesses and returns from doing like this ever,

שֶׁנֶּאֱמַר "מִכֹּל חַטֹּאת הָאָדָם".

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

הֲלָכָה ב

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

שָׂעִיר הַמִּשְׁתַּלֵּחַ לְפִי שֶׁהוּא כַּפָּרָה עַל כָּל יִשְׂרָאֵל

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

כֹּהֵן גָּדוֹל מִתְוַדֶּה עָלָיו עַל לְשׁוֹן כָּל יִשְׂרָאֵל

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

שֶׁנֶּאֱמַר ויקרא טז כא "וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנֹת בְּנֵי יִשְׂרָאֵל".

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".

שָׂעִיר הַמִּשְׁתַּלֵּחַ מְכַפֵּר עַל כָּל עֲבֵרוֹת שֶׁבַּתּוֹרָה, הַקַּלּוֹת וְהַחֲמוּרוֹת,

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

בֵּין שֶׁעָבַר בְּזָדוֹן בֵּין שֶׁעָבַר בִּשְׁגָגָה,

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

בֵּין שֶׁהוֹדַע לוֹ בֵּין שֶׁלֹּא הוֹדַע לוֹ,

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

הַכֹּל מִתְכַּפֵּר בְּשָׂעִיר הַמִּשְׁתַּלֵּחַ.

everything is atoned for by the goat that is sent.

וְהוּא שֶׁעָשָׂה תְּשׁוּבָה.

And this is provided that he made teshuvah.

אֲבָל אִם לֹא עָשָׂה תְּשׁוּבָה אֵין הַשָּׂעִיר מְכַפֵּר לוֹ אֶלָּא עַל הַקַּלּוֹת.

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

וּמַה הֵן הַקַּלּוֹת וּמַה הֵן הַחֲמוּרוֹת.

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

הַחֲמוּרוֹת הֵן שֶׁחַיָּבִין עֲלֵיהֶם מִיתַת בֵּית דִּין אוֹ כָּרֵת.

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

וּשְׁבוּעַת שָׁוְא וָשֶׁקֶר אַף עַל פִּי שֶׁאֵין בָּהֶן כָּרֵת הֲרֵי 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.

וּשְׁאָר מִצְוֹת לֹא תַעֲשֶׂה וּמִצְוֹת עֲשֵׂה שֶׁאֵין בָּהֶן כָּרֵת הֵם הַקַּלּוֹת:

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

הֲלָכָה ג

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

בַּזְּמַן הַזֶּה שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּם

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

וְאֵין לָנוּ מִזְבֵּחַ כַּפָּרָה

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

אֵין שָׁם אֶלָּא 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,

וְעָשָׂה תְּשׁוּבָה בָּאַחֲרוֹנָה

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

אֵין מַזְכִּירִין לוֹ שׁוּם דָּבָר מֵרִשְׁעוֹ

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

שֶׁנֶּאֱמַר יחזקאל לג יב "רִשְׁעַת הָרָשָׁע לֹא יִכָּשֶׁל בָּהּ בְּיוֹם שׁוּבוֹ מֵרִשְׁעוֹ".

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."

וְעַצְמוֹ שֶׁל יוֹם הַכִּפּוּרִים מְכַפֵּר לַשָּׁבִים

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

שֶׁנֶּאֱמַר ויקרא טז ל "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם":

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

אַף עַל פִּי שֶׁהַתְּשׁוּבָה מְכַפֶּרֶת עַל הַכֹּל וְעַצְמוֹ שֶׁל יוֹם הַכִּפּוּרִים מְכַפֵּר.

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

יֵשׁ עֲבֵרוֹת שֶׁהֵן מִתְכַּפְּרִים לְשָׁעָתָן

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

וְיֵשׁ עֲבֵרוֹת שֶׁאֵין מִתְכַּפְּרִים אֶלָּא לְאַחַר זְמַן.

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

כֵּיצַד.

How so?

עָבַר אָדָם עַל מִצְוַת עֲשֵׂה שֶׁאֵין בָּהּ כָּרֵת וְעָשָׂה תְּשׁוּבָה

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

אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ,

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

וּבְאֵלּוּ נֶאֱמַר ירמיה ג כב "שׁוּבוּ בָנִים שׁוֹבָבִים אֶרְפָּה מְשׁוּבֹתֵיכֶם" וְגוֹ'.

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

עָבַר עַל מִצְוַת לֹא תַעֲשֶׂה שֶׁאֵין בָּהּ כָּרֵת וְלֹא מִיתַת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה,

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

תְּשׁוּבָה תּוֹלָה וְיוֹם הַכִּפּוּרִים מְכַפֵּר,

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

וּבְאֵלּוּ נֶאֱמַר ויקרא טז ל "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם".

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

עָבַר עַל כְּרֵתוֹת וּמִיתוֹת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה,

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

תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין וְיִסּוּרִין הַבָּאִין עָלָיו גּוֹמְרִין לוֹ הַכַּפָּרָה.

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

וּלְעוֹלָם אֵין מִתְכַּפֵּר לוֹ כַּפָּרָה גְּמוּרָה עַד שֶׁיָּבוֹאוּ עָלָיו יִסּוּרִין,

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

וּבְאֵלּוּ נֶאֱמַר תהילים פט לג "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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

בַּמֶּה דְּבָרִים אֲמוּרִים בְּשֶׁלֹּא חִלֵּל אֶת הַשֵּׁם בְּשָׁעָה שֶׁעָבַר

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

אֲבָל הַמְחַלֵּל אֶת הַשֵּׁם אַף עַל פִּי שֶׁעָשָׂה תְּשׁוּבָה וְהִגִּיעַ יוֹם הַכִּפּוּרִים וְהוּא עוֹמֵד בִּתְשׁוּבָתוֹ וּבָאוּ עָלָיו יִסּוּרִין

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,

אֵינוֹ מִתְכַּפֵּר לוֹ כַּפָּרָה גְּמוּרָה עַד שֶׁיָּמוּת.

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

אֶלָּא תְּשׁוּבָה יוֹם הַכִּפּוּרִים וְיִסּוּרִין שְׁלָשְׁתָּן תּוֹלִין וּמִיתָה מְכַפֶּרֶת

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

שֶׁנֶּאֱמַר ישעיה כב יד "וְנִגְלָה בְאָזְנַי ה' צְבָאוֹת וגו' אִם יְכֻפַּר הֶעָוֹן הַזֶּה לָכֶם עַד תְּמֻתוּן":

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'