חוּמָּשׁ עִם רַשִׁ"י · עקב · חֲמִישִׁי

Complete Word-for-Word Interlinear · Navy & Gold Edition

EIKEV · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his warm and heartfelt words of mussar to Klal Yisrael, asking them the famous question: "What does Hashem demand of you? Only to fear Hashem." Moshe is teaching us that despite Hashem owning the entire universe, the heavens and the earth, He chose our holy Avos out of pure love, and chose us, their children, from all the nations. Moshe begs the Yidden to remove the blockages from their hearts, to stop being stiff-necked, and to serve Hashem with all their heart and soul.

Moshe then describes the greatness of Hashem, who is the ultimate Judge, showing no favor and taking no bribes, yet He cares for the most vulnerable—the orphan, the widow, and the stranger. We are commanded to love the stranger because we ourselves were strangers in Mitzrayim. Moshe reminds the generation entering the land that they saw Hashem's great miracles with their own eyes, from the plagues in Mitzrayim to the splitting of the Yam Suf, and the punishment of Dathan and Abiram, and therefore they must keep all the mitzvos.

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

פָּסוּק א

Pasuk 1

וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה אֶת יְהוָה

Hashem — to fear · except from you asks your God Hashem what Yisrael And now

אֱלֹהֶיךָ לָלֶכֶת בְּכָל דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת יְהוָה אֱלֹהֶיךָ בְּכָל

with all your God Hashem — and to serve Him and to love His ways in all to walk your God

לְבָבְךָ וּבְכָל נַפְשֶׁךָ׃

your soul and with all your heart

רַשִׁ"י

וְעַתָּה יִשְׂרָאֵל. אַף עַל פִּי שֶׁעָשִׂיתֶם כָּל זֹאת, עוֹדֶנּוּ רַחֲמָיו וְחִבָּתוֹ עֲלֵיכֶם, וּמִכָּל

and from all upon you and His love His mercy still is this all that you did though · even Israel And now

מַה שֶּׁחֲטָאתֶם לְפָנָיו אֵינוֹ שׁוֹאֵל מִכֶּם כִּי אִם לְיִרְאָה וגו׳׃

etc. to fear · except of you ask He does not before Him which you sinned that

רַשִׁ"י

כִּי אִם לְיִרְאָה וגו׳. וְרַבּוֹתֵינוּ דָּרְשׁוּ מִכָּאן הַכֹּל בִּידֵי שָׁמַיִם חוּץ מִיִּרְאַת

from the fear of except Heaven is in the hands of everything from here derived and our Rabbis etc. to fear · except

שָׁמַיִם׃ ברכות ל"ג

Heaven Berakhot 33b

פָּסוּק ב

Pasuk 2

לִשְׁמֹר אֶת מִצְוֹת יְהוָה וְאֶת חֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְטוֹב
to keep — the commandments of Hashem and — His statutes which I command you today for good

לָךְ׃
for you

רַשִׁ"י

לשמר את מצות ה'. וְאַף הֵיא לֹא לְחִנָּם, אֶלָּא לטוב לך שֶׁתִּתְקַבְּלוּ שָׂכָר׃
to keep — the commandments of Hashem and even this is not for nothing but for the good of you that you will receive reward

פָּסוּק ג

Pasuk 3

הֵן לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמָיִם הָאָרֶץ וְכָל אֲשֶׁר בָּהּ׃
Behold to Hashem your God belong the heavens and the heavens of the earth and all that is in her

רַשִׁ"י

הן לה' אלהיך. הַכֹּל, וְאַף עַל פִּי כֵן, רק באבתיך חשק ה'. מִן הַכֹּל׃
Behold to Hashem your G-d is everything · and even though so only in your fathers desired Hashem. out of everything

פָּסוּק ד

Pasuk 4

רַק בַּאֲבֹתֶיךָ חָשַׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזַרְעָם אַחֲרֵיהֶם בָּכֶם
Only in your forefathers desired Hashem to love them and He chose in their offspring after them in you

מִכָּל הָעַמִּים כַּיּוֹם הַזֶּה׃
from all the peoples as this day ·

רַשִׁ"י

בכם. כְּמוֹ שֶׁאַתֶּם רוֹאִים אֶתְכֶם חֲשׁוּקִים מכל העמים היום הזה׃
in you just as that you see yourselves desired more than all the nations this day ·

פָּסוּק ה

Pasuk 5

וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד׃
And you shall circumcise — the barrier of your heart and your neck not you shall stiffen anymore

רַשִׁ"י

ערלת לבבכם. אֹטֶם לְבַבְכֶם וְכִסּוּיוֹ׃
the foreskin of your heart the closure of your heart and its covering

פָּסוּק ו

Pasuk 6

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל
For Hashem your God He is the God of the gods and the Lord of the lords the God the great

הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד׃
the mighty and the awesome Who does not favor persons and does not take a bribe

רַשִּׁ"י

ואדני האדנים. לֹא יוּכַל שׁוּם אָדוֹן לְהַצִּיל אֶתְכֶם מִיָּדוֹ׃
and Lord of the lords not will be able any lord to rescue you from His hand

רַשִּׁ"י

לא ישא פנים. אִם תִּפְרְקוּ עֻלּוֹ׃
He will not regard persons if you cast off His yoke

רַשִּׁ"י

ולא יקח שחד. לְפַיְּסוֹ בְּמָמוֹן׃
and not will He take a bribe to appease Him with money

פָּסוּק ז

Pasuk 7

עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֶת לוֹ לֶחֶם וְשִׂמְלָה׃
Who executes the justice of an orphan and a widow and Who loves a stranger to give to him bread and clothing

רַשִּׁ"י

עשה משפט יתום ואלמנה. הֲרֵי גְּבוּרָה, וְאֵצֶל גְּבוּרָתוֹ אַתָּה מוֹצֵא עֲנָוְתָנוּתוֹ׃
He executes the judgment of the orphan and the widow behold might and alongside His might you find His humility

מגילה ל"א :
Megillah 31a

רַשִּׁ"י

ואהב גר לתת לו לחם ושמלה. וְדָבָר חָשׁוּב הוּא זֶה, שֶׁכָּל עִצְמוֹ שֶׁל
And He loves a stranger to give to him bread and clothing and a matter important is this for all the essence of

יַעֲקֹב אָבִינוּ עַל זֶה נִתְפַּלֵּל בראשית כ"ח וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ
Yaakov our father for this prayed Bereishis 28 and He gives to me bread to eat and clothing to wear

בראשית רבה ע' :
Bereishis Rabbah 70

פָּסוּק ח

Pasuk 8

וַאֲהַבְתֶּם אֶת הַגֵּר כִּי גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם׃
And you shall love — the stranger for strangers you were in the land of Mitzrayim

רַשִּׁ"י

כי גרים הייתם. מוּם שֶׁבְּךָ אַל תֹּאמַר לַחֲבֵרְךָ בבא מציעא נ"ט :
for strangers you were a blemish that is in you do not say to your fellow Bava Metzia 59

פָּסוּק ט

Pasuk 9

אֶת יְהוָה אֱלֹהֶיךָ תִּירָא אֹתוֹ תַּעֲבֹד וּבוֹ תִדְבָּק וּבִשְׁמוֹ

— Hashem your God you shall fear Him you shall serve and to Him you shall cleave and by His name

תִּשָּׁבֵעַ׃

you shall swear

רַשִׁ"י

אֶת ה' אֱלֹהֶיךָ תִּירָא. וְתַעֲבֹד לוֹ וְתִדָּבֵק בּוֹ, וּלְאַחַר שֶׁיִּהְיוּ בְךָ

— Hashem your God you shall fear and you shall serve Him and you shall cleave to Him and after that there will be in you

כָּל הַמִּדּוֹת הַלָּלוּ, אָז בִּשְׁמוֹ תִּשָּׁבֵעַ׃

all of the traits these then by His Name you may swear

פָּסוּק י

Pasuk 10

הוּא תְהִלָּתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר עָשָׂה אִתְּךָ אֶת הַגְּדֹלֹת וְאֶת

He is your praise and He is your God Who performed with you — these great deeds and —

הַנּוֹרָאֹת הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ׃

the awesome deeds these which saw your eyes

פָּסוּק יא

Pasuk 11

בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיְמָה וְעַתָּה שָׂמְךָ יְהוָה אֱלֹהֶיךָ

With seventy soul went down your ancestors to Mitzrayim and now has made you Hashem your God

כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב׃

like the stars of the heaven for multitude

פָּסוּק יב

Pasuk 12

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמַרְתּוֹ וְחֻקֹּתָיו וּמִשְׁפָּטָיו

And you shall love — Hashem your God you shall keep His charge and His statutes and His ordinances

וּמִצְוֹתָיו כָּל הַיָּמִים׃

and His commandments all the days

פָּסוּק יג

Pasuk 13

וְיָדַעְתָּם הַיּוֹם כִּי לֹא אֶת בְּנֵיכֶם אֲשֶׁר לֹא יָדְעוּ וַאֲשֶׁר לֹא רָאוּ

And you shall know today that not — your children who have not known and who have not seen

אֶת מוּסַר יְהוָה אֱלֹהֵיכֶם אֶת גָּדְלוֹ אֶת יָדוֹ הַחֲזָקָה וּזְרֹעוֹ

— the discipline of Hashem your God — His greatness — His hand the strong and His arm

הַנְּטוּיָה׃

the outstretched

רַשִׁ״י

וידעתם היום. תְּנוּ לֵב לָדַעַת וּלְהָבִין וּלְקַבֵּל תּוֹכַחְתִּי׃

And you shall know today set heart to know and to understand and to accept my reproof

רַשִׁ״י

כי לא את בניכם. אֲנִי מְדַבֵּר עַכְשָׁו, שֶׁיּוּכְלוּ לוֹמַר אָנוּ לֹא יָדַעְנוּ וְלֹא רָאִינוּ בְּכָל זֶה׃

for not with your children am I speaking now who might be able to say we did not know and did not see all of this

פָּסוּק יד

Pasuk 14

וְאֶת אֹתֹתָיו וְאֶת מֹפְתָיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפַרְעֹה מֶלֶךְ מִצְרַיִם

and — His signs and — His deeds which He did in the midst of Mitzrayim to Pharaoh king of Mitzrayim

וּלְכָל אַרְצוֹ׃

and to all of his land

פָּסוּק טו

Pasuk 15

וַאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרִכְבּוֹ אֲשֶׁר הֵצִיף אֶת מֵי

and what He did to the army of Mitzrayim to its horses and to its chariots whom He flooded — the waters of

יַם סוּף עַל פְּנֵיהֶם בְּרָדְפָם אַחֲרֵיכֶם וַיְאַבְּדֵם יְהוָה עַד הַיּוֹם

the Sea of Reeds over their faces in their pursuing after you and He destroyed them Hashem until the day

הַזֶּה׃

this

פָּסוּק טז

Pasuk 16

וַאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד בֹּאֲכֶם עַד הַמָּקוֹם הַזֶּה׃

and what He did to you in the wilderness until your coming unto the place this

פָּסוּק יז

Pasuk 17

וַאֲשֶׁר עָשָׂה לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב בֶּן רְאוּבֵן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת

and what He did to Dathan and to Aviram sons of Eliab son of Reuven that opened the earth —

פִּיהָ וַתִּבְלָעֵם וְאֶת בָּתֵּיהֶם וְאֶת אָהֳלֵיהֶם וְאֶת כָּל הַיְקוּם אֲשֶׁר

its mouth and swallowed them and — their households and — their tents and — all the living substance that was

בְּרַגְלֵיהֶם בְּקֶרֶב כָּל יִשְׂרָאֵל׃

Yisrael all of in the midst of at their feet

רַשִׁ"י

בקרב כל ישראל. כָּל מָקוֹם שֶׁהָיָה אֶחָד מֵהֶם בּוֹרֵחַ הָאָרֶץ נִבְקַעַת מִתַּחְתָּיו

beneath him was split the earth fleeing of them one that was place every Israel all of In the midst of

וּבוֹלַעְתּוּ, אֵלּוּ דִּבְרֵי רַבִּי יְהוּדָה, אָמַר לוֹ רַבִּי נְחֶמְיָה וַהֲלֹא כְבָר נֶאֱמַר

stated already but is it not Nehemiah Rabbi to him said Yehudah Rabbi the words of these are and swallowed him

במדבר ט"ז וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ – וְלֹא פִיּוֹתֶיהָ. אָמַר לוֹ וּמָה אֲנִי מְקַיֵּם

establish do I and how to him said its mouths and not its mouth — the earth and opened 16 Bamidbar

בקרב כל ישראל ? אָמַר לוֹ שֶׁנַּעֲשֵׂית הָאָרֶץ מִדְרוֹן כְּמַשְׁפֵּךְ, וְכָל מָקוֹם שֶׁהָיָה

that was place and every like a funnel a slope the earth that became to him said Israel all of in the midst of

אֶחָד מֵהֶם הָיָה מִתְגַּלְגֵּל וּבָא עַד מְקוֹם הַבְּקִיעָה עי' ילקוט שמעוני תשנ"ב :

752 Shimoni Yalkut see the split the place of until and come roll he would of them one

רַשִׁ"י

ואת כל היקום אשר ברגליהם. זֶה מָמוֹנוֹ שֶׁל אָדָם שֶׁמַּעֲמִידוֹ עַל רַגְלָיו סנהדרין

Sanhedrin his feet upon that stands him a man of is the money this was at their feet that the substance all And —

ק"י :

110

פָּסוּק יח

Pasuk 18

כִּי עֵינֵיכֶם הָרֹאֹת אֶת כָּל מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה׃

He did that the great Hashem the work of all of — are the ones seeing your eyes for

רַשִׁ"י

כי עיניכם הראת. מְסֻבָּ עַל הַמִּקְרָא הָאָמוּר לְמַעְלָה – כִּי לֹא אֶת בְּנֵיכֶם אֲשֶׁר לֹא

not who your children — not for above that is said the verse to is connected have seen your eyes For

יָדְעוּ כִּי אִם עִמָּכֶם אֲשֶׁר עֵינֵיכֶם הָרֹאֹת וְגוֹ':

etcetera saw eyes whose with you rather but knew

פָּסוּק יט

Pasuk 19

וּשְׁמַרְתֶּם אֶת כָּל הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְמַעַן תֶּחֶזְקוּ

you will be strong so that today command you I that the commandment all of — And you shall keep

וּבָאתֶם וִירִשְׁתֶּם אֶת הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

to inherit it there are crossing over you that the land — and you will inherit and you will enter

פָּסוּק כ

Pasuk 20

וּלְמַעַן תַּאֲרִיכוּ יָמִים עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם

to them to give to your fathers Hashem swore which the land upon days you may prolong and so that

וּלְזַרְעָם אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

and to their offspring | a land | flowing with | milk | and honey

CHAPTER SUMMARY

The aliyah flows from a powerful demand for yiras Shamayim and ahavas Hashem to a reminder of our historical obligations. Moshe Rabbeinu commands Klal Yisrael to fear Hashem, walk in His ways, love Him, and serve Him, while specifically warning them to love the stranger. He reminds them of their humble beginnings when seventy souls went down to Mitzrayim, contrasted with how Hashem has now made them as numerous as the stars. Finally, Moshe warns them that because they personally witnessed the great miracles in Mitzrayim, the midbar, and the downfall of Dathan and Abiram, they carry a personal responsibility to keep the Torah so they can merit to inherit and live long in Eretz Yisrael, a land flowing with milk and honey.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah asks us a question that seems to make no sense: "What does Hashem ask of you, except to fear Him?" The Gemara in Berachos is immediately bothered by this. Is yiras Shamayim really such a small, simple thing that Hashem can ask for it as if it is nothing? The Gemara answers that yes, for Moshe Rabbeinu, yiras Shamayim is indeed a small thing. But we have to ask, if the Torah is speaking to all of Klal Yisrael, how does Moshe's level help us?

The yesod here is that by connecting ourselves to the tzaddikim of the generation, and by remembering that we are the children of the Avos whom Hashem loved, we inherit a natural capacity for emunah and yiras Shamayim. It is already inside us, waiting to be uncovered. The only thing holding us back is the "orlas levavchem", the spiritual blockage on our hearts that comes from getting too caught up in the material world and our own stubbornness.

When we remove that outer shell, we find that loving and fearing Hashem is not a distant, impossible mountain to climb. It is our natural state. We don't need to achieve angelic perfection; we just need to clear away the distractions and remember who we are and what our eyes have seen throughout our history.

Today, take three minutes to sit quietly, away from your phone and the noise of the world, and simply think about the chessed Hashem has done in your life. By clearing away the daily noise, you allow your natural, inherited yiras Shamayim to surface.

דַּף יוֹמִי · חֻלִּין · דַּף צ״א

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📖 THE SUGYA

We are continuing our sugya on the sciatic nerve, the gid hanasheh, and the Gemara is looking to clarify the status of its fat and the different parts of the nerve itself. We start off with a beautiful discussion on how the Jewish people took on a holy practice to treat the fat of the nerve as forbidden, even though it is technically permitted by Torah law. This leads us into a deep shakla v'tarya regarding the Pesach offering and how we handle these parts when they become leftover sacrificial meat, or nosar, which must be burned.

From there, the Gemara dives into a classic lomdishe kasha regarding Rabbi Yehuda's view on whether we are certain which thigh is forbidden by Torah law—the right or the left—and how this affects the lashes one receives. We explore the concept of an uncertain forewarning, a "hatra'as safek," and bring proofs from various beraisos, including cases of a son who is in doubt about who his father is, and the halachos of leaving over the Pesach offering. We also learn the beautiful Midrashim about Yaakov Avinu's wrestling match with the angel, explaining why davka the right thigh was struck.

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

עַמּוּד א׳ DAF 91A

ANSWER

רַב אָשֵׁי אָמַר: לֹא נִצְרְכָה אֶלָּא לְשָׁמְנוֹ,

Rav Ashi said: The Mishnah's ruling that the sciatic nerve must be burned **is not necessary** to be explained as referring to the nerve itself, **except** that it is needed **for its fat** which is around the nerve,

PROOF

דְּתַנְיָא: שָׁמְנוֹ מוּתָּר, וְיִשְׂרָאֵל קְדוֹשִׁים נָהֲגוּ בּוֹ אִיסּוּר.

as it is taught in a baraisa: **Its fat is permitted** by Torah law, **but** the **Jewish people are holy** and **treated it as forbidden.** Since it is permitted by Torah law, it has the status of sacrificial meat and cannot be discarded, but since they treat it as forbidden, they do not eat it, so it must be burned as leftover sacrificial meat.

ANSWER

רָבִינָא אָמַר: לֹא נִצְרְכָה אֶלָּא לְכִדְרַב יְהוּדָה אָמַר שְׁמוּאֵל,

Ravina said: The Mishnah's statement **is not necessary except** to be explained **in accordance with that which Rav Yehuda said** that **Shmuel said,**

EXPLANATION

דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל, שְׁנֵי גִידִין הַן: פְּנִימִי סָמוּךְ לְעֻצֶּם – אָסוּר, וְחַיָּיבִין עָלָיו; חִיצוֹן סָמוּךְ לְבָשָׂר – אָסוּר, וְאֵין חַיָּיבִין עָלָיו.

as Rav Yehuda said that **Shmuel said: There are two nerves** included in the sciatic nerve: The **inner** nerve **that is next to the bone is forbidden** by Torah law, **and one is liable** to be flogged **for** eating **it;** the **outer** nerve **that is next to the flesh is forbidden** by Rabbinic law, **and therefore one is not liable** to be flogged **for** eating **it.** In the case of a Pesach offering, since the outer nerve is permitted by Torah law, it becomes leftover sacrificial meat and must be burned.

QUESTION

תָּא שְׁמַע: אָכַל מִזֶּה כְּזַיִת וּמִזֶּה כְּזַיִת – סוֹפֵג שְׁמוֹנִים, רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ סוֹפֵג אֶלָּא אַרְבָּעִים.

The Gemara suggests: **Come and hear** a resolution to our dilemma from a Mishnah: If **one ate an olive-bulk from this** sciatic nerve of the right leg **and an olive-bulk from that** sciatic nerve of the left leg, **he incurs eighty** lashes. **Rabbi Yehuda says: He incurs only forty** lashes.

EXPLANATION

אִי אָמְרַתְּ בְּשִׁלָּמָא מִיפְּשַׁט פְּשִׁיטָא לֵיהּ – שַׁפִּיר,

Granted, if you say that **it is obvious to him**—to Rabbi Yehuda—which thigh is forbidden by Torah law, then it is **well,** as he only gets forty lashes for eating the one that is definitely forbidden.

EXPLANATION

אֶלָּא אִי אָמְרַתְּ סַפּוּקֵי מְסַפְּקָא לֵיהּ – הָוְיָא לַהּ הַתְרָאַת סָפֵק, וְשָׁמְעִינַן לֵיהּ לְרַבִּי יְהוּדָה דְּאָמַר: הַתְרָאַת סָפֵק לֹא שְׁמָהּ הַתְרָאָה.

But if you say that **he is in doubt** as to which thigh is forbidden, then the warning given to him before eating each nerve **is an uncertain forewarning, and we have heard of Rabbi Yehuda that he said: An uncertain forewarning is not considered a forewarning,** and he should be exempt from lashes altogether!

PROOF

דְּתַנְיָא: הִכָּה אֶת זֶה, וְחָזַר וְהִכָּה אֶת זֶה, קִלֵּל אֶת זֶה, וְחָזַר וְקִלֵּל אֶת זֶה, הִכָּה שְׁנֵיהֶם בְּבַת אַחַת, אוֹ שֶׁקִּלֵּל שְׁנֵיהֶם בְּבַת אַחַת – חַיָּיב.

As it is taught in a baraisa: If one is in doubt which of two men is his father, and **he struck this one and then struck that one,** or **cursed this one and then cursed that one,** or if **he struck both of them simultaneously, or cursed both of them simultaneously, he is liable** to receive the death penalty, because he has certainly struck or cursed his father.

PROOF

רַבִּי יְהוּדָה אוֹמֵר: בְּבַת אַחַת – חַיָּיב, בְּזֶה אַחַר זֶה – פָּטוּר.

Rabbi Yehuda says: If he did so **simultaneously, he is liable,** because the warning was certain; but if he did so **one after the other, he is exempt,** because each warning was uncertain. This proves Rabbi Yehuda holds an uncertain forewarning is invalid.

ANSWER

הַאי תַּנָּא סָבַר לַהּ כְּאִידָךְ תַּנָּא דְּרַבִּי יְהוּדָה, דְּאָמַר: הַתְרָאַת סָפֵק שְׁמָהּ הַתְרָאָה.

The Gemara answers: **This Tanna** of that Mishnah **holds in accordance with another Tanna** who transmits the view **of Rabbi Yehuda, who said** that Rabbi Yehuda holds that **an uncertain forewarning is considered a forewarning.**

PROOF

דְּתַנְיָא: ״לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וגו׳״ – בָּא הַכָּתוּב לִיתֵּן עֲשֵׂה אַחַר לֹא תַעֲשֶׂה, לוֹמַר שֶׁאֵין לוֹקִין עָלָיו, דִּבְרֵי רַבִּי יְהוּדָה.

As it is taught in a baraisa: The verse states regarding the Pesach offering, **"And you shall not leave any of it until morning..."** (Exodus 12:10). **The verse comes to provide a positive mitzvah after a negative commandment, to say that one is not flogged for** violating **it;** this is **the statement of Rabbi Yehuda.**

PROOF

רַבִּי יַעֲקֹב אוֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה, אֶלָּא מִשּׁוּם דְּהָוֵה לָאו שֶׁאֵין בּוֹ מַעֲשֶׂה, וְכָל לָאו שֶׁאֵין בּוֹ מַעֲשֶׂה – אֵין לוֹקִין עָלָיו.

Rabbi Yaakov says: It is not for that reason that one is not flogged, **but rather because it is a negative commandment that does not involve an action, and** for **any negative commandment that does not involve an action, one is not flogged for it.** Now, the warning for leaving over sacrificial meat is an uncertain warning, yet Rabbi Yehuda only exempts him because it is a negative commandment rectified by a positive one, implying that otherwise, he would hold that an uncertain warning is valid.

QUESTION

תָּא שְׁמַע: אָכַל שְׁנֵי גִידִין מִשְּׁתֵּי יְרֵכוֹת מִשְּׁתֵּי בְּהֵמוֹת – סוֹפֵג שְׁמוֹנִים; רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ סוֹפֵג אֶלָּא אַרְבָּעִים.

The Gemara suggests: **Come and hear** another proof from a baraisa: If **one ate two sciatic nerves from two thighs of two different animals, he incurs eighty** lashes; **Rabbi Yehuda says: He incurs only forty** lashes.

INFERENCE

מִדְּקָאָמַר מִשְּׁתֵּי יְרֵכוֹת מִשְּׁתֵּי בְּהֵמוֹת, פְּשִׁיטָא דְּתַרְוַיְיהוּ לְאִיסּוּרָא, וּלְרַבִּי יְהוּדָה אִיצְטְרִיךְ.

From the fact that the first Tanna **said** he ate them **from two thighs of two different animals, it is obvious that both of them are from the forbidden** thigh (the right thigh), **and it was necessary** to teach this **according to Rabbi Yehuda** that he only gets forty lashes.

RESOLUTION

שְׁמַע מִינַּהּ מִיפְּשָׁט פְּשִׁיטָא לֵיהּ, שְׁמַע מִינַּהּ.

Conclude from this baraisa that **it is obvious to him**—to Rabbi Yehuda—that the right thigh is the one forbidden by Torah law. The Gemara affirms: Indeed, **conclude from it** that this is so.

QUESTION

וְאִי פְּשִׁיטָא לֵיהּ, אַמַּאי סוֹפֵג אַרְבָּעִים וְתוּ לָא? לִילְקֵי שְׁמוֹנִים!

The Gemara asks: **But if it is obvious to him** that the right thigh is forbidden, **why does he incur forty** lashes **and no more? Let him be flogged eighty** times, since he ate two forbidden nerves!

ANSWER

הָכָא בְּמַאי עָסְקִינַן – כְּגוֹן דְּלֵית בּוֹ כְּזַיִת, דְּתַנְיָא: אֲכָלוֹ וְאֵין בּוֹ כְּזַיִת – חַיָּיב, רַבִּי יְהוּדָה אוֹמֵר: עַד שֶׁיְּהֵא בּוֹ כְּזַיִת.

The Gemara answers: **Here we are dealing with** a case **where** one of the nerves **does not have an olive-bulk** of volume, **as it is taught** in a baraisa: If **one ate** the entire sciatic nerve **and it does not have an olive-bulk** of volume, he is **liable; Rabbi**

Yehuda says: He is not liable **unless there is an olive-bulk in it.** Therefore, he only gets forty lashes for the one that had an olive-bulk.

EXPLANATION

וְטַעְמָא מַאי? אָמַר רָבָא: אָמַר קְרָא "הַיָּרֵךְ" – הַמְיוּמֶּנֶת שֶׁבְּיָרֵךְ.

The Gemara asks: **And what is the reason** that Rabbi Yehuda holds that only the right thigh is forbidden? **Rava said: The verse states, "the thigh"** (Genesis 32:33)—implying **the most important of the thighs,** which is the right thigh.

EXPLANATION

וְרַבָּנַן, הַהוּא דְּפָשֵׁיט אִיסּוּרֵיהּ בְּכוּלֵּיהּ יָרֵךְ, לְאַפּוֹקֵי חִיצּוֹן דְּלָא.

And the Rabbis explain: **That** word "the thigh" is needed to teach that the prohibition applies to the nerve **whose prohibition spreads throughout the entire thigh, to exclude the outer** nerve **which does not** spread throughout the thigh.

STATEMENT

וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: אָמַר קְרָא "בְּהֵאָבְקוֹ עִמּוֹ" – כְּאָדָם שֶׁחוֹבֵק אֶת חֲבֵירוֹ, וְיָדוֹ מַגַּעַת לְכַף יְמִינוֹ שֶׁל חֲבֵירוֹ.

And Rabbi Yehoshua ben Levi said: The verse states, "as he wrestled with him" (Genesis 32:26)—this is **like a person who hugs his fellow, and his hand reaches the right thigh of his fellow.** Therefore, the angel struck Yaakov's right thigh.

STATEMENT

רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר: כְּגוֹי נִדְמָה לוֹ, דְּאָמַר מָר: יִשְׂרָאֵל שֶׁנִּטְפַּל לוֹ גּוֹי בַּדֶּרֶךְ – טוֹפְלוֹ לִימִינוֹ.

Rabbi Shmuel bar Nachmani said: He appeared to him like a non-Jew, as the Master said: A Jew who is accompanied by a non-Jew on the road should place him on his right so he can guard himself. Thus, the angel was on Yaakov's right and struck his right thigh.

STATEMENT

רַב שְׁמוּאֵל בַּר אַחָא קַמֵּיהּ דְּרַב פָּפָּא מִשְּׁמֵיהּ דְּרָבָא בַּר עוּלָּא אָמַר: כְּתַלְמִיד חָכָם נִדְמָה לוֹ, דְּאָמַר מָר: הַמְהַלֵּךְ לִימִין רַבּוֹ – הֲרֵי זֶה בּוּר.

Rav Shmuel bar Acha, speaking **before Rav Pappa in the name of Rava bar Ulla, said: He appeared to him like a Torah scholar, as the Master said: One who walks to the right of his teacher is an ignoramus.** Therefore, Yaakov walked to the left of the angel, placing the angel on his right, and the angel struck his right thigh.

EXPLANATION

וְרַבָּנַן, מֵאָחוֹרֵיהּ אֲתָא, וְנַשְּׁיֵיהּ בְּתַרְוַיְיהוּ.

And the Rabbis hold: The angel **came from behind him, and struck him in both of them**—both thighs.

QUESTION

וְרַבָּנַן, הַאי "בְּהֵאָבְקוֹ עִמּוֹ" מַאי דָּרְשִׁי בֵּיהּ?

And the Rabbis, what do they expound from this phrase, **"as he wrestled with him"?**

ANSWER

מִבָּעֵי לֵיהּ לִכְאִידָךְ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְלַמֵּד שֶׁהֶעֱלוּ אֲבַק מַרְגְּלוֹתָם עַד כִּסֵּא הַכָּבוֹד, כְּתִיב הָכָא "בְּהֵאָבְקוֹ עִמּוֹ", וּכְתִיב הָתָם "וְעָנָן אֲבַק רַגְלָיו".

They require it for another teaching of Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: This teaches that they kicked up the dust of their feet up to the Throne of Glory; it is written here, "as he wrestled [behe'avko] with him," and it is written there, "and the cloud is the dust [avak] of His feet."

STATEMENT

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: לָמָּה נִקְרָא שְׁמוֹ גִּיד הַנָּשֶׁה? שֶׁנָּשָׁה מִמְּקוֹמוֹ וְעָלָה, וְכֵן הוּא אוֹמֵר: "נָשְׁתָּה גְבוּרָתָם הָיוּ לְנָשִׁים".

And Rabbi Yehoshua ben Levi said: Why is its name called "Gid HaNasheh"? Because it slipped from its place and rose up, and so it says in the verse, "Their strength has slipped [nashtah], they became like women."

QUESTION

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "דָּבָר שָׁלַח בְּיַעֲקֹב וְנָפַל בְּיִשְׂרָאֵל"?

Rabbi Yosei b'rabbi Chanina said: What is the meaning of that which is written, "A word Hashem sent into Yaakov, and it fell upon Yisrael" (Isaiah 9:7)?

ANSWER

"דָּבָר שָׁלַח בְּיַעֲקֹב" – זֶה גִּיד הַנָּשֶׁה, "וְנָפַל בְּיִשְׂרָאֵל" – שֶׁפָּשַׁט אִיסּוּרוֹ בְּכָל יִשְׂרָאֵל.

"A word Hashem sent into Yaakov"—this is the sciatic nerve; "and it fell upon Yisrael"—that its prohibition spread to all of Israel.

QUESTION

וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "וּטְבוֹחַ טֶבַח וְהָכֵן"?

And Rabbi Yosei b'rabbi Chanina said: What is the meaning of that which is written regarding Yosef's instructions to his servant, "Slaughter the slaughtering and prepare [ve-hachen]" (Genesis 43:16)?

ANSWER

פְּרַע לָהֶן בֵּית הַשְּׁחִיטָה, "וְהָכֵן" – טוֹל גִּיד הַנָּשֶׁה בִּפְנֵיהֶם, כְּמַאן דְּאָמַר גִּיד הַנָּשֶׁה נֶאֱסָר לִבְנֵי נֹחַ.

It means: Expose for them the place of shechitah to show them it was slaughtered properly, "and prepare"—remove the sciatic nerve in front of them, in accordance with the one who says that the sciatic nerve was forbidden to the descendants of Noach before the Torah was given.

STATEMENT

"וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ", אָמַר רַבִּי אֶלְעָזָר: שֶׁנִּשְׁתַּיֵּיר עַל פַּכִּין קְטַנִּים,

Regarding the verse, "And Yaakov was left alone" (Genesis 32:25), Rabbi Eleazar said: This teaches that he remained behind for small jars that he had forgotten.

EXPLANATION

מִכָּאן לַצַּדִּיקִים שֶׁחָבִיב עֲלֵיהֶם מָמוֹנָם יוֹתֵר מִגּוּפָם, וְכָל כָּךְ לָמָּה? לְפִי שֶׁאֵין פּוֹשְׁטִין יְדֵיהֶן בְּגָזֵל.

From here we see **regarding the righteous that their money is dearer to them than their bodies. And why so much? Because they do not stretch out their hands to theft,** so all their possessions are completely honest and precious to them.

STATEMENT

"וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר", אָמַר רַבִּי יִצְחָק: מִכָּאן לְתַלְמִיד חָכָם שֶׁלֹּא יֵצֵא יְחִידִי בַּלַּיְלָה.

Regarding the verse, **"And a man wrestled with him until the rise of dawn," Rabbi Yitzchak said: From here** we learn **that a Torah scholar should not go out alone at night,** as Yaakov did and was attacked.

STATEMENT

רַבִּי אַבָּא בַּר כָּהֲנָא אָמַר מֵהָכָא:

Rabbi Abba bar Kahana said that we learn this **from here:**

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STATEMENT

"הִנֵּה הוּא זֹרֶה אֶת גֹּרֶן הַשְּׂעֹרִים".

The Gemara continues to discuss the source for the rule that a talmid chacham should not go out alone at night. The first source was from Naomi's instruction to Ruth regarding Boaz: **"Behold, he winnows the barley threshing floor** tonight." This shows he stayed overnight at the threshing floor rather than traveling home in the dark.

STATEMENT

רַבִּי אַבָּהוּ אָמַר מֵהָכָא: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת וְגוֹ'".

Rabbi Abbahu said the source is **from here: "And Abraham rose early in the morning, and saddled** his donkey, etc." He waited until morning to travel, even though he had companions.

STATEMENT

וְרַבָּנַן אָמְרִי מֵהָכָא: "לֶךְ נָא רְאֵה אֶת שְׁלוֹם אַחֶיךָ וְאֶת שְׁלוֹם וְגוֹ'".

And the Rabbis say the source is **from here,** when Yaakov sent Yosef: **"Go now, see the welfare of your brothers and the welfare of** the flock, etc." Yaakov sent him during the day when he could see them, showing a talmid chacham should not travel at night.

STATEMENT

רַב אָמַר מֵהָכָא: "וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ".

Rav said the source is **from here: "And the sun rose for him"** as Yaakov passed Peniel, implying he waited for sunrise before traveling.

STATEMENT

אָמַר רַבִּי עֲקִיבָא: שָׁאַלְתִּי אֶת רַבָּן גַּמְלִיאֵל וְאֶת רַבִּי יְהוֹשֻׁעַ בְּאִיטְלִיז שֶׁל אִימָּאוּם, שֶׁהָלְכוּ לִיקַּח בְּהֵמָה לְמִשְׁתֵּה בְנוֹ שֶׁל רַבָּן גַּמְלִיאֵל.

Rabbi Akiva said: I asked Rabban Gamliel and Rabbi Yehoshua in the meat market of Emmaus, where they went to buy an animal for the wedding feast of the son of Rabban Gamliel, the following kasha:

QUESTION

כְּתִיב ״וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ״, וְכִי שֶׁמֶשׁ לוֹ לְבַד זָרְחָה? וַהֲלֹא לְכָל הָעוֹלָם זָרְחָה!

It is written: "And the sun rose for him." But did the sun rise for him alone? Didn't it rise for the entire world? Why does the pasuk say "for him"?

ANSWER

אָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ הַבָּאָה בַּעֲבוּרוֹ זָרְחָה בַּעֲבוּרוֹ,

Rabbi Yitzchak said in response: **The sun that had set early for his sake, now rose early for his sake** to make up for the lost daylight.

PROOF

דִּכְתִיב: ״וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה״, וּכְתִיב: ״וַיִּפְגַּע בַּמָּקוֹם״.

As it is written: "And Jacob went out from Beersheba and went toward Haran," and it is written immediately after: **"And he encountered the place."**

EXPLANATION

כִּי מָטָא לְחָרָן אָמַר: אֶפְשָׁר עָבַרְתִּי עַל מָקוֹם שֶׁהִתְפַּלְּלוּ אֲבוֹתַי וַאֲנִי לֹא הִתְפַּלַּלְתִּי?

When he arrived at Haran, he said to himself: **Is it possible that I passed a place where my fathers prayed,** namely Mount Moriah, **and I did not pray there?**

EXPLANATION

כַּד יָהֵיב דַּעְתֵּיהּ לְמֵיהְדַּר, קְפָצָה לֵיהּ אַרְעָא, מִיָּד – ״וַיִּפְגַּע בַּמָּקוֹם״.

When he set his mind to return, the land contracted for him, and **immediately** he found himself there, as it says: **"And he encountered the place."**

EXPLANATION

כַּד צַלִּי, בָּעֵי לְמֵיהְדַּר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: צַדִּיק זֶה בָּא לְבֵית מְלוֹנִי, וְיִפָּטֵר בְּלֹא לִינָה?

When he finished praying, he wanted to return to Haran. **The Holy One, Blessed be He, said: This tzaddik came to My lodging place, and shall he leave without staying overnight?**

EXPLANATION

מִיָּד, ״בָּא הַשֶּׁמֶשׁ״.

Immediately, the sun set prematurely, as it says: **"The sun had set."** Thus, the sun that set early for him now rose early for him.

QUESTION

כְּתִיב ״וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם״, וּכְתִיב ״וַיִּקַּח אֶת הָאֶבֶן״.

The Gemara points out a contradiction: **It is written** in one pasuk: **"And he took from the stones of the place"** in the plural, **and it is written** in a later pasuk: **"And he took the stone"** in the singular!

ANSWER

אָמַר רַבִּי יִצְחָק: מִלַּמֵּד שֶׁנִּתְקַבְּצוּ כָּל אוֹתָן אֲבָנִים לְמָקוֹם אֶחָד, וְכָל אַחַת וְאַחַת אוֹמֶרֶת: ״עָלַי יָנִיחַ צַדִּיק זֶה רֹאשׁוֹ״.

Rabbi Yitzchak said: This teaches that all those stones gathered to one place, and each and every one was saying: "Upon me let this tzaddik lay his head."

STATEMENT

תָּנָא: וְכוּלָּן נִבְלְעוּ בְּאֶחָד.

A Tanna **taught: And all of them were absorbed into one** single stone, which is why the later pasuk refers to it in the singular.

STATEMENT

״וַיַּחֲלֹם וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה״, תָּנָא: כַּמָּה רָחְבוֹ שֶׁל סוּלָּם? שְׁמוֹנַת אֲלָפִים פַּרְסָאוֹת,

Regarding the pasuk: **"And he dreamed, and behold, a ladder was set on the ground,"** a Tanna **taught: How wide was the ladder? It was eight thousand parasangs wide.**

PROOF

דִּכְתִיב: ״וְהִנֵּה מַלְאֲכֵי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ״, ״עוֹלִים״ – שְׁנַיִם, ״וְיוֹרְדִים״ – שְׁנַיִם, וְכִי פָּגְעוּ בַּהֲדֵי הֲדָדֵי הָווּ לְהוּ אַרְבָּעָה.

As it is written: "And behold, angels of Elokim were ascending and descending on it." The plural word **"ascending"** implies at least **two** angels, **and "descending"** implies at least **two** angels. **And when they met each other** on the ladder, **there were four** angels standing side-by-side.

PROOF

וּכְתִיב בֵּיהּ בְּמַלְאָךְ ״וּגְוִיָּתוֹ כְּתַרְשִׁישׁ״, וּגְמִירִי דְּתַרְשִׁישׁ תְּרֵי אַלְפֵי פַּרְסֵי הָווּ.

And it is written regarding an angel: "And his body was like Tarshish," and we have a tradition that Tarshish is two thousand parasangs in size. Since four angels stood abreast, the ladder must have been at least eight thousand parasangs wide.

STATEMENT

תָּנָא: עוֹלִין וּמִסְתַּכְּלִין בִּדְיוֹקְנוֹ שֶׁל מַעְלָה, וְיוֹרְדִין וּמִסְתַּכְּלִין בִּדְיוֹקְנוֹ שֶׁל מַטָּה.

A Tanna **taught: They would ascend and gaze at his image above,** which is engraved on the Kiseh HaKavod, **and descend and gaze at his image below** as he slept.

EXPLANATION

בְּעוֹ לְסַכּוֹנֵיהּ, מִיָּד ״וְהִנֵּה ה׳ נִצָּב עָלָיו״.

Out of jealousy, the angels **wanted to endanger him. Immediately,** Hashem protected him, as it says: **"And behold, Hashem stood over him."**

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אִלְמָלֹא מִקְרָא כָּתוּב אִי אֶפְשָׁר לְאָמְרוֹ, כְּאָדָם שֶׁמֵּנִיף עַל בְּנוֹ.

Rabbi Shimon ben Lakish said: Were it not written in the pasuk, it would be impossible to say it, out of respect for Hashem. The Torah describes Hashem standing over him **like a man who fans his son** to protect him from the heat.

QUESTION

"הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ וגו'", מַאי רְבוּתֵיהּ?

Regarding the promise: **"The land upon which you lie,** to you I will give it," the Gemara asks: **What is the greatness of this** promise? He was only lying on a few cubits of land!

ANSWER

אָמַר רַבִּי יִצְחָק: מְלַמֵּד שֶׁקִּפְּלָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְכָל אֶרֶץ יִשְׂרָאֵל וְהִנִּיחָהּ תַּחַת יַעֲקֹב אָבִינוּ, שֶׁתְּהֵא נוֹחָה לִיכָּבֵשׁ לִבָּנָיו.

Rabbi Yitzchak said: This teaches that the Holy One, Blessed be He, folded up the entire Eretz Yisrael and placed it under Yaakov Avinu, so that it would be easy to be conquered by his children.

STATEMENT

"וַיֹּאמֶר שַׁלְּחֵנִי כִּי עָלָה הַשָּׁחַר", אָמַר לוֹ: גַּנָּב אַתָּה אוֹ קוּבְיוֹסְטוֹס אַתָּה שֶׁמִּתְיָרֵא מִן הַשַּׁחַר?

Regarding the angel wrestling with Yaakov: **"And he said: Let me go, for the dawn has risen." Yaakov said to him: Are you a thief, or are you a gambler, that you are afraid of the morning?**

EXPLANATION

אָמַר לוֹ: מַלְאָךְ אֲנִי, וּמִיּוֹם שֶׁנִּבְרֵאתִי לֹא הִגִּיעַ זְמַנִּי לוֹמַר שִׁירָה עַד עַכְשָׁיו.

The angel **said to him: I am an angel, and from the day I was created, my time to sing shirah before Hashem has not arrived until now.** If I miss my turn, I will never be able to sing it.

STATEMENT

מְסַיַּיע לֵיהּ לְרַב חֲנַנְאֵל אָמַר רַב, דְּאָמַר רַב חֲנַנְאֵל אָמַר רַב: שָׁלֹשׁ כִּתּוֹת שֶׁל מַלְאָכֵי הַשָּׁרֵת אוֹמְרוֹת שִׁירָה בְּכָל יוֹם,

This **supports the opinion of Rav Chananel who said in the name of Rav. For Rav Chananel said in the name of Rav: Three groups of ministering angels sing shirah every day.**

STATEMENT

אַחַת אוֹמֶרֶת "קָדוֹשׁ", וְאַחַת אוֹמֶרֶת "קָדוֹשׁ", וְאַחַת אוֹמֶרֶת "קָדוֹשׁ ה' צְבָאוֹת".

One group says: "Holy," and another group says: "Holy," and the third group says: "Holy is Hashem of Hosts."

OBJECTION

מֵיתִיבִי: חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹתֵר מִמַּלְאָכֵי הַשָּׁרֵת, שֶׁיִּשְׂרָאֵל אוֹמְרִים שִׁירָה בְּכָל שָׁעָה, וּמַלְאָכֵי הַשָּׁרֵת אֵין אוֹמְרִים שִׁירָה אֶלָּא פַּעַם אַחַת בַּיּוֹם,

The Gemara **raises an objection** from a braisa: **Klal Yisrael are more beloved before the Holy One, Blessed be He, than the ministering angels. For Yisrael sing shirah at any hour, while the ministering angels only sing shirah once a day.**

OBJECTION

וְאָמְרִי לַהּ פַּעַם אַחַת בְּשַׁבָּת, וְאָמְרִי לַהּ פַּעַם אַחַת בְּחוֹדֶשׁ, וְאָמְרִי לַהּ פַּעַם אַחַת בַּשָּׁנָה, וְאָמְרִי לַהּ פַּעַם אַחַת בְּשָׁבוּעַ, וְאָמְרִי לַהּ פַּעַם אַחַת בְּיוֹבֵל, וְאָמְרִי לַהּ פַּעַם אַחַת בָּעוֹלָם.

And some say they only sing **once a week, and some say once a month, and some say once a year, and some say once in seven years, and some say once a jubilee, and some say only once in the history of the world!** This contradicts Rav's statement that three groups sing every single day.

STATEMENT

וְיִשְׂרָאֵל מַזְכִּירִין אֶת הַשֵּׁם אַחַר שְׁתֵּי תֵּיבוֹת, שֶׁנֶּאֱמַר: ״שְׁמַע יִשְׂרָאֵל ה׳ וְגוֹ׳״,

The braisa continues: **And Yisrael mention the Name of Hashem after only two words, as it is said: "Shema Yisrael, Hashem,** etc."

STATEMENT

וּמַלְאֲכֵי הַשָּׁרֵת אֵין מַזְכִּירִין אֶת הַשֵּׁם אֶלָּא לְאַחַר שָׁלֹשׁ תֵּיבוֹת, כִּדְכְתִיב: ״קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת״.

While the ministering angels do not mention the Name of Hashem until after three words, as it is written: "Holy, holy, holy, Hashem of Hosts."

STATEMENT

וְאֵין מַלְאֲכֵי הַשָּׁרֵת אוֹמְרוֹת שִׁירָה לְמַעְלָה, עַד שֶׁיֹּאמְרוּ יִשְׂרָאֵל לְמַטָּה, שֶׁנֶּאֱמַר: ״בְּרָן יַחַד כּוֹכְבֵי בֹקֶר״, וַהֲדַר ״וַיָּרִיעוּ כָּל בְּנֵי אֱלֹהִים״.

And the ministering angels do not sing shirah above until Yisrael sing below, as it is said: "When the morning stars sang together," referring to Yisrael, **and afterwards, "and all the sons of Elokim shouted for joy,"** referring to the angels.

RESOLUTION

אֶלָּא, אַחַת אוֹמֶרֶת ״קָדוֹשׁ״, וְאַחַת אוֹמֶרֶת ״קָדוֹשׁ קָדוֹשׁ״, וְאַחַת אוֹמֶרֶת ״קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת״.

The Gemara resolves the contradiction: **Rather,** this is how Rav's statement should be understood: **One group says "Holy," and the second group says "Holy, holy," and the third group says "Holy, holy, holy, Hashem of Hosts."** Thus, they all join together to complete the phrase, and it is not three separate daily songs.

QUESTION

וְהָאִיכָּא ״בָּרוּךְ״!

The Gemara asks: **But isn't there** also the praise of **"Blessed** be the glory of Hashem from His place" which the angels sing? How does that fit into the groups?

SUMMARY

The Gemara concludes that according to Rabbi Yehuda, it is indeed obvious that the Torah's prohibition of the gid hanasheh applies davka to the right thigh, and we resolve the kasha regarding lashes by explaining that one of the nerves eaten did not contain the minimum shiur of an olive-bulk, an kezayis. We then bring several beautiful explanations for why the right thigh is the primary one, including Rava's derivation from the word "the thigh," and Rabbi Yehoshua ben Levi's description of how the angel wrestled with Yaakov Avinu like a person hugging his fellow. Finally, we learn practical halachic guidance from this

encounter, such as how a Jew should walk on the road with a non-Jew to protect himself, and the proper derech eretz of walking to the left of one's Torah teacher.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a beautiful teaching of Rav Ashi regarding the fat of the gid hanasheh: "Its fat is permitted by Torah law, but the Jewish people are holy and treated it as forbidden." Think about this lichoira. The Torah itself did not write an issur on this fat. Technically, strictly speaking, a Yid could have eaten it. Yet, the neshama of Klal Yisrael felt a natural, holy sensitivity. They said, "If this fat is associated with the gid hanasheh, the place where Yaakov Avinu was injured by the sar of Eisav, we want to stay far away from it." This is the definition of "Yisrael kedoshim."

This teaches us a massive yesod in our own avodas Hashem. Sometimes we look at halachah through a very narrow lens: "Is it muttar or is it assur?" We want to know the exact line, the bare minimum required to pass. But a Yid who wants to live with kedushah understands that our relationship with Hashem is not a legal contract where we try to get away with whatever we can. True kedushah means having a heart that is sensitive to what is proper, what brings us closer to Hashem, and what keeps us refined and pure.

When we adopt a chumra that has been accepted by Klal Yisrael, or when we simply choose to hold ourselves to a higher standard in our speech, our tznius, or our honesty, we are acting on that same holy instinct. We are saying, "I don't just want to avoid a lav; I want to live as a kadosh." This is what elevates a person from merely keeping the laws to truly living a life of dveykus.

Today, find one small area in your daily routine where you can go a step beyond the letter of the law, whether it is waiting a bit longer between meat and milk, being extra careful with shemiras halashon even when it is technically muttar, or giving a bit more tzedakah than you have to. Do it with joy, knowing that this is the true crown of Yisrael kedoshim.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק שֵׁנִי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam takes us into the very heart of the avodah of Teshuvah, showing us what it means to truly return to Hashem. We begin by learning about the highest level of complete Teshuvah—where a person faces the exact same nisayon but overcomes his yetzer hara solely out of yiras Shamayim—and how Hashem, in His infinite mercy, accepts our Teshuvah even in old age or on one's deathbed. The Rambam then defines the essential steps of this holy process: abandoning the sin in thought and action, feeling genuine regret, resolving never to return to it, and verbally confessing before Hashem.

We also learn about the practical paths that help a penitent awaken his neshama, such as crying out to Hashem, giving tzedakah, and even changing one's name or going into exile to break one's pride. The Rambam guides us on when to confess publicly—which is praiseworthy for sins committed against our fellow man—and when to keep our sins hidden and confess only to Hashem. Finally, the chapter transitions to the special power of the Aseres Yemei Teshuvah and Yom Kippur, outlining the specific times and order of the Vidui prayers that every Yid is obligated to say on this holy day.

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

הֲלָכָה א

Halacha 1 · The Definition of Complete Repentance and Repentance on the Day of Death

אֵי זוֹ הִיא תְּשׁוּבָה גְּמוּרָה.

Which is considered **complete repentance?**

זֶה שֶׁבָּא לְיָדוֹ דָּבָר שֶׁעָבַר בּוֹ

This is a person **who came to his hand** the opportunity to commit **a matter that he** previously **transgressed in,**

וְאֶפְשָׁר בְּיָדוֹ לַעֲשׂוֹתוֹ

and it is possible in his hand to do it again,

וּפֵרַשׁ וְלֹא עָשָׂה מִפְּנֵי הַתְּשׁוּבָה.

and yet **he separated and did not do** it, solely **because of** his desire for **repentance,**

לֹא מִיִּרְאָה וְלֹא מִכִּשָּׁלוֹן כֹּחַ.

and **not from fear** of human punishment, **and not from failure of** physical **strength.**

כֵּיצַד.

How so?

הֲרֵי שֶׁבָּא עַל אִשָּׁה בַּעֲבֵרָה

Behold, for example, one who came upon a woman in transgression,

וּלְאַחַר זְמַן נִתְיַחֵד עִמָּהּ

and after some time he was secluded with her again,

וְהוּא עוֹמֵד בְּאַהֲבָתוֹ בָּהּ

and he still stands in his love for her,

וּבְכֹחַ גּוּפוֹ

and he is still in the strength of his body,

וּבַמְּדִינָה שֶׁעָבַר בָּהּ

and he is in the same country that he transgressed in her originally,

וּפָרַשׁ וְלֹא עָבַר

and yet he separated and did not transgress;

זֶהוּ בַּעַל תְּשׁוּבָה גְּמוּרָה.

this is a master of complete repentance.

הוּא שֶׁשְּׁלֹמֹה אָמַר קהלת יב א "וּזְכֹר אֶת בּוֹרְאֶיךָ בִּימֵי בְחוּרֹתֶיךָ".

It is regarding this that Shlomo said in Koheles twelve, one: "And remember — your Creator in the days of your youth," while you still possess your physical desires.

וְאִם לֹא שָׁב אֶלָּא בִּימֵי זִקְנוּתוֹ

And if he did not repent except in the days of his old age,

וּבְעֵת שֶׁאִי אֶפְשָׁר לוֹ לַעֲשׂוֹת מַה שֶּׁהָיָה עוֹשֶׂה

and at the time that it is not possible for him to do what he was doing previously,

אַף עַל פִּי שֶׁאֵינָהּ תְּשׁוּבָה מְעֻלָּה

even though it is not excellent repentance,

מוֹעֶלֶת הֵיא לוֹ וּבַעַל תְּשׁוּבָה הוּא.

it is effective for him, and he is still considered a master of repentance.

אֲפִלּוּ עָבַר כָּל יָמָיו

Even if he transgressed all his days,

וְעָשָׂה תְּשׁוּבָה בְּיוֹם מִיתָתוֹ וּמֵת בִּתְשׁוּבָתוֹ

and he made repentance on the day of his death, and died in his repentance,

כָּל עֲוֹנוֹתָיו נִמְחָלִין

all his iniquities are forgiven,

שֶׁנֶּאֱמַר קהלת יב ב "עַד אֲשֶׁר לֹא תֶחְשַׁךְ הַשֶּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הֶעָבִים אַחַר הַגָּשֶׁם"

as it is said in Koheles twelve, two: "Until which the sun, and the light, and the moon, and the stars are not darkened, and the clouds return after the rain,"

שֶׁהוּא יוֹם הַמִּיתָה.

which is a reference to the day of death.

מִכְּלָל שֶׁאִם זָכַר בּוֹרְאוֹ וְשָׁב קֹדֶם שֶׁיָּמוּת נִסְלַח לוֹ:

By implication, that if he remembered his Creator and repented before he dies, it is forgiven to him.

הֲלָכָה ב

Halacha 2 · The Definition of Complete Teshuvah and Verbal Confession

וּמַה הִיא הַתְּשׁוּבָה.

And what is the essence of Teshuvah?

הוּא שֶׁיַּעֲזֹב הַחוֹטֵא חֶטְאוֹ

It is that the sinner should abandon his sin

וְיסִירוֹ מִמַּחֲשַׁבְתּוֹ

and remove it from his thought,

וְיִגְמֹר בְּלִבּוֹ שֶׁלֹּא יַעֲשֶׂהוּ עוֹד

and resolve in his heart that he will not do it again,

שֶׁנֶּאֱמַר ישעיה נה ז "יַעֲזֹב רָשָׁע דַּרְכּוֹ" וְגוֹ'.

as it is said in Yeshayahu 55:7, "May the wicked person abandon his way" etc.

וְכֵן יִתְנַחֵם עַל שֶׁעָבַר

And so too, he must regret and feel remorse over what has passed,

שֶׁנֶּאֱמַר ירמיה לא יט "כִּי אַחֲרֵי שׁוּבִי נִחַמְתִּי".

as it is said in Yirmeyahu 31:19, "For after my return, I regretted."

וְיָעִיד עָלָיו יוֹדֵעַ תַּעֲלוּמוֹת

And he must reach such a level of sincerity that **the Knower of secrets**, Hashem Himself, **can testify concerning him**

שֶׁלֹּא יָשׁוּב לְזֶה הַחֵטְא לְעוֹלָם

that he will not return to this sin forever,

שֶׁנֶּאֱמַר הושע יד ד "וְלֹא נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ" וְגוֹ'.

as it is said in Hoshea 14:4, **"And we will not say again, 'Our god,' to the work of our hands" etc.**

וְצָרִיךְ לְהִתְוַדּוֹת בִּשְׂפָתָיו

And he needs to confess with his lips

וְלוֹמַר עִנְיָנוֹת אֵלּוּ שֶׁגָּמַר בְּלִבּוֹ:

and to say these matters that he resolved in his heart.

הֲלָכָה ג

Halacha 3 · Confession Must Be Sincere and Specify the Sin

כָּל הַמִּתְוַדֶּה בִּדְבָרִים

Everyone who confesses with words

וְלֹא גָּמַר בְּלִבּוֹ לַעֲזֹב

and is **not resolved in his heart to abandon** his sin,

הֲרֵי זֶה דּוֹמֶה לְטוֹבֵל וְשֶׁרֶץ בְּיָדוֹ

behold, this is similar to one who immerses in a mikvah **while a creeping animal is in his hand,**

שֶׁאֵין הַטְּבִילָה מוֹעֶלֶת לוֹ

that the immersion is not effective for him

עַד שֶׁיַּשְׁלִיךְ הַשֶּׁרֶץ.

until he casts away the creeping animal.

וְכֵן הוּא אוֹמֵר

And so it says in the pasuk,

וּמוֹדֶה וְעֹזֵב יְרֻחָם

"He who **confesses and forsakes** his sins **will find mercy."**

וְצָרִיךְ לִפְרֹט אֶת הַחֵטְא

And it is necessary to specify the sin,

שֶׁנֶּאֱמַר

as it is said by Moshe Rabbeinu,

אָנָּא חָטָא הָעָם הַזֶּה חֲטָאָה גְדֹלָה

"Please, this nation has sinned a great sin,

וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב:

and they made for themselves gods of gold."

הֲלָכָה ד

Halacha 4 · The Paths of Repentance and Actions of the Penitent to Atone for Sin

מִדַּרְכֵי הַתְּשׁוּבָה

From the paths of repentance

לִהְיוֹת הַשָּׁב צוֹעֵק תָּמִיד לִפְנֵי הַשֵּׁם

is for the penitent to be crying out constantly before Hashem

בִּבְכִי וּבְתַחֲנוּנִים

with weeping and with supplications

וְעוֹשֶׂה צְדָקָה כְּפִי כֹּחוֹ

and performing charity according to his strength

וּמִתְרַחֵק הַרְבֵּה מִן הַדָּבָר שֶׁחָטָא בּוֹ

and distancing himself much from the thing that he sinned with

וּמְשַׁנֶּה שְׁמוֹ

and changing his name

כְּלוֹמַר אֲנִי אַחֵר

as if to say, "I am another

וְאֵינִי אוֹתוֹ הָאִישׁ שֶׁעָשָׂה אוֹתָן הַמַּעֲשִׂים

and I am not that man who did those deeds"

וּמְשַׁנֶּה מַעֲשָׂיו כֻּלָּן לְטוֹבָה וּלְדֶרֶךְ יְשָׁרָה

and changing his deeds, all of them, to good and to a straight path

וְגוֹלָה מִמְּקוֹמוֹ.

and wandering into exile from his place

שֶׁגָּלוּת מְכַפֶּרֶת עָוֹן

for exile atones for iniquity

מִפְּנֵי שֶׁגּוֹרֶמֶת לוֹ לְהִכָּנַע

because it causes him to submit

וְלִהְיוֹת עָנָו וּשְׁפַל רוּחַ:

and to be humble and lowly of spirit

הֲלָכָה ה

Halacha 5 · The Distinction Between Public Confession of Interpersonal Sins and Private Confession of Sins Against God

וְשֶׁבַח גָּדוֹל לַשָּׁב שֶׁיִּתְוַדֶּה בָּרַבִּים

And it is great praise for the penitent that he confess in public,

וְיוֹדִיעַ פְּשָׁעָיו לָהֶם

and make known his transgressions to them,

וּמְגַלֶּה עֲבֵרוֹת שֶׁבֵּינוֹ לְבֵין חֲבֵרוֹ לַאֲחֵרִים

and reveal sins that are between him to his fellow to others,

וְאוֹמֵר לָהֶם אָמְנָם חָטָאתִי לְפְלוֹנִי וְעָשִׂיתִי לוֹ כָּךְ וְכָךְ

and say to them, "Indeed, I sinned to so-and-so, and I did to him such and such,

וַהֲרֵינִי הַיּוֹם שָׁב וּמִתְנַחֵם.

and behold, I am today repenting and regretting."

וְכָל הַמִּתְגָּאֶה וְאֵינוֹ מוֹדִיעַ אֶלָּא מְכַסֶּה פְּשָׁעָיו

And anyone who is proud and does not make known, but rather conceals his transgressions,

אֵין תְּשׁוּבָתוֹ גְּמוּרָה

is not his repentance complete,

שֶׁנֶּאֱמַר "מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ".

as it is said in Mishlei, "He who conceals his transgressions will not succeed."

בַּמֶּה דְּבָרִים אֲמוּרִים בַּעֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ

In what case **are** these **words said? Regarding sins that are between man and his fellow**.

אֲבָל בַּעֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם אֵינוֹ צָרִיךְ לְפַרְסֵם עַצְמוֹ

But regarding sins that are between man and the Omnipresent, he does not need to publicize himself,

וְעַזּוּת פָּנִים הִיא לוֹ אִם גִּלָּם.

and impudence of face it is for him if he revealed them.

אֶלָּא שָׁב לִפְנֵי הָאֵל בָּרוּךְ הוּא

Rather, he repents before God, blessed is He,

וּפוֹרֵט חַטָּאָיו לְפָנָיו

and specifies his sins before Him,

וּמִתְוַדֶּה עֲלֵיהֶם לִפְנֵי רַבִּים סְתָם.

and confesses upon them before many generally, without detailing the specific sin.

וְטוֹבָה הִיא לוֹ שֶׁלֹּא נִתְגַּלָּה עֲוֹנוֹ

And good it is for him that was not revealed his iniquity,

שֶׁנֶּאֱמַר "אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חַטָּאָה".

as it is said in Tehillim, **"Praiseworthy is the one forgiven of transgression, whose sin is covered."**

הֲלָכָה ו

Halacha 6 · The Superiority of Repentance During the Ten Days and in a Community

אַף עַל פִּי שֶׁהַתְּשׁוּבָה וְהַצְּעָקָה יָפָה לָעוֹלָם.

Even though repentance and crying out in prayer **is good always**, at any time of the year,

בַּעֲשָׂרָה הַיָּמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה וְיוֹם הַכִּפּוּרִים הִיא יָפָה בְּיוֹתֵר

yet **during the ten days that are between Rosh HaShanah and Yom Kippur, it is exceedingly good**

וּמִתְקַבֶּלֶת הִיא מִיָּד

and it is accepted immediately by Hashem,

שֶׁנֶּאֱמַר "דִּרְשׁוּ ה' בְּהִמָּצְאוֹ".

as it is said in the Navi, **"Seek Hashem when He is found"**.

בַּמֶּה דְּבָרִים אֲמוּרִים בְּיָחִיד

In what case **are these words said?** Specifically **with an individual**, who needs these special days for his teshuvah to be so readily accepted;

אֲבָל צִבּוּר כָּל זְמַן שֶׁעוֹשִׂים תְּשׁוּבָה וְצוֹעֲקִין בְּלֵב שָׁלֵם הֵם נַעֲנִין

but regarding a community, at any time that they do repentance and cry out with a complete heart, they are answered,

שֶׁנֶּאֱמַר "כַּה' אֱלֹהֵינוּ בְּכָל קָרְאֵנוּ אֵלָיו":

as it is said in the Torah, "like Hashem our God in all our calling to Him".

הֲלָכָה ז

Halacha 7 · The Obligation of Teshuvah and Confession on Yom Kippur

יוֹם הַכִּפּוּרִים הוּא זְמַן תְּשׁוּבָה לַכֹּל

Yom Kippur, it is the time of teshuvah for all,

לַיָּחִיד וְלָרַבִּים

both for the individual and for the public,

וְהוּא קֵץ מְחִילָה וּסְלִיחָה לְיִשְׂרָאֵל.

and it is the end and ultimate point of forgiveness and pardon for Yisrael.

לְפִיכָךְ חַיָּבִים הַכֹּל לַעֲשׂוֹת תְּשׁוּבָה וּלְהִתְוַדּוֹת בְּיוֹם הַכִּפּוּרִים.

Therefore, everyone is obligated to do teshuvah and to confess on Yom Kippur.

וּמִצְוַת וִדּוּי יוֹם הַכִּפּוּרִים

And the mitzvah of confession of Yom Kippur is

שֶׁיַּתְחִיל מֵעֶרֶב הַיּוֹם קֹדֶם שֶׁיֹּאכַל

that he should begin from the eve of the day, before he eats the seudah hamafsekes,

שֶׁמָּא יֵחָנֵק בַּסְּעֻדָּה קֹדֶם שֶׁיִּתְוַדֶּה.

lest he choke in the meal before he confesses.

וְאַף עַל פִּי שֶׁהִתְוַדָּה קֹדֶם שֶׁיֹּאכַל

And even though he confessed before he ate,

חוֹזֵר וּמִתְוַדֶּה בְּלֵילֵי יוֹם הַכִּפּוּרִים עַרְבִית

he returns and confesses on the night of Yom Kippur in Maariv,

וְחוֹזֵר וּמִתְוַדֶּה בְּשַׁחֲרִית וּבְמוּסָף וּבְמִנְחָה וּבִנְעִילָה.

and he returns and confesses in Shacharis, and in Musaf, and in Minchah, and in Neilah.

וְהֵיכָן מִתְוַדֶּה.

And where does he confess?

יָחִיד אַחַר תְּפִלָּתוֹ

An individual confesses after his prayer,

וּשְׁלִיחַ צִבּוּר בְּאֶמְצַע תְּפִלָּתוֹ בִּבְרָכָה רְבִיעִית:

and the emissary of the congregation confesses in the middle of his prayer, in the fourth blessing.

הֲלָכָה ח

Halacha 8 · The Text of the Confession and Confessing Again on Subsequent Yom Kippurs

הַוִּדּוּי שֶׁנָּהֲגוּ בּוֹ כָּל יִשְׂרָאֵל

The confession that all of Yisrael have accustomed themselves to say in the prayers is:

אֲבָל אֲנַחְנוּ חָטָאנוּ כֻּלָּנוּ

"But we have sinned, all of us,"

וְהוּא עִקַּר הַוִּדּוּי.

and this is the essence of the confession.

עֲבֵרוֹת שֶׁהִתְוַדָּה עֲלֵיהֶם בְּיוֹם הַכִּפּוּרִים זֶה

Regarding sins that he confessed for on this Yom Kippur,

חוֹזֵר וּמִתְוַדֶּה עֲלֵיהֶן בְּיוֹם הַכִּפּוּרִים אַחֵר

he returns and confesses for them on another Yom Kippur,

אַף עַל פִּי שֶׁהוּא עוֹמֵד בִּתְשׁוּבָתוֹ

even though he stands in his repentance and has not repeated those sins,

שֶׁנֶּאֱמַר "כִּי פְשָׁעַי אֲנִי אֵדָע וְחַטָּאתִי נֶגְדִּי תָמִיד":

as it is said in Tehillim, "For my transgressions I know, and my sin is before me always."

הֲלָכָה ט

Halacha 9 · Atonement for Sins Between Man and His Fellow and Requesting Forgiveness

אֵין הַתְּשׁוּבָה וְלֹא יוֹם הַכִּפּוּרִים מְכַפְּרִין

Neither repentance nor Yom Kippur atone

אֶלָּא עַל עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם

except for sins that are between man and the Omnipresent,

כְּגוֹן מִי שֶׁאָכַל דָּבָר אָסוּר

for example, one who ate a forbidden thing,

אוֹ בָּעַל בְּעִילָה אֲסוּרָה

or cohabited in a forbidden cohabitation,

וְכַיּוֹצֵא בָּהֶן.

and the like of them.

אֲבָל עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ

But sins that are between man and his fellow,

כְּגוֹן הַחוֹבֵל אֶת חֲבֵרוֹ

for example, one who injures his fellow,

אוֹ הַמְקַלֵּל חֲבֵרוֹ אוֹ גוֹזְלוֹ

or one who curses his fellow, or robs him,

וְכַיּוֹצֵא בָּהֶן

and the like of them,

אֵינוֹ נִמְחָל לוֹ לְעוֹלָם

it is not forgiven him ever,

עַד שֶׁיִּתֵּן לַחֲבֵרוֹ מַה שֶּׁהוּא חַיָּב לוֹ

until he gives to his fellow what he owes him

וִירַצֵּהוּ.

and appeases him.

אַף עַל פִּי שֶׁהֶחֱזִיר לוֹ מָמוֹן שֶׁהוּא חַיָּב לוֹ

Even though he returned to him the money that he owes him,

צָרִיךְ לְרַצּוֹתוֹ

he must appease him

וְלִשְׁאל מִמֶּנּוּ שֶׁיִּמְחל לוֹ.

and ask of him that he forgive him.

אֲפִלּוּ לֹא הִקְנִיט אֶת חֲבֵרוֹ אֶלָּא בִּדְבָרִים

Even if he did not anger his fellow except with words,

צָרִיךְ לְפַיְּסוֹ וְלִפְגֹּעַ בּוֹ

he must appease him and approach him

עַד שֶׁיִּמְחל לוֹ.

until he forgives him.

לֹא רָצָה חֲבֵרוֹ לִמְחל לוֹ

If his fellow did not want to forgive him,

מֵבִיא לוֹ שׁוּרָה שֶׁל שְׁלֹשָׁה בְּנֵי אָדָם מֵרֵעָיו

he brings to him a row of three men from his friends,

וּפוֹגְעִין בּוֹ וּמְבַקְּשִׁין מִמֶּנּוּ.

and they approach him and request of him.

לֹא נִתְרַצָּה לָהֶן

If he was not appeased by them,

מֵבִיא לוֹ שְׁנָיָה וּשְׁלִישִׁית.

he brings to him a second and a third time.

לֹא רָצָה מְנִיחוֹ וְהוֹלֵךְ לוֹ

If he still did not want to forgive, he leaves him and goes his way,

וְזֶה שֶׁלֹּא מָחַל הוּא הַחוֹטֵא.

and this one who did not forgive, he is now the sinner.

וְאִם הָיָה רַבּוֹ

And if it was his teacher whom he offended,

הוֹלֵךְ וּבָא אֲפִלּוּ אֶלֶף פְּעָמִים

he goes and comes back even a thousand times

עַד שֶׁיִּמְחל לוֹ:

until he forgives him.

אָסוּר לָאָדָם לִהְיוֹת אַכְזָרִי וְלֹא יִתְפַּיֵּס

It is **forbidden for a person to be cruel and not be appeased** when someone comes to ask him for forgiveness,

אֶלָּא יְהֵא נוֹחַ לִרְצוֹת וְקָשֶׁה לִכְעֹס

rather, he should be easy to pacify and hard to anger,

וּבְשָׁעָה שֶׁמְּבַקֵּשׁ מִמֶּנּוּ הַחוֹטֵא לִמְחל

and at the time that the sinner requests from him to forgive,

מוֹחֵל בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה.

he **forgives with a complete heart and with a willing soul.**

וַאֲפִלּוּ הֵצַר לוֹ וְחָטָא לוֹ הַרְבֵּה

And even if the offender **distressed him and sinned against him much,**

לֹא יִקֹּם וְלֹא יִטֹּר.

he shall not take revenge and he shall not bear a grudge.

וְזֶהוּ דַּרְכָּם שֶׁל זֶרַע יִשְׂרָאֵל וְלִבָּם הַנָּכוֹן.

And this is the way of the seed of Yisrael and their upright heart.

אֲבָל הָעוֹבְדֵי כּוֹכָבִים עֲרֵלֵי לֵב אֵינָן כֵּן

But the worshippers of stars who are **uncircumcised of heart are not so,**

אֶלָּא וְעֶבְרָתוֹ שָׁמָרָה נֶצַח.

rather, as the pasuk says, **'and his wrath he kept forever'.**

וְכֵן הוּא אוֹמֵר עַל הַגִּבְעוֹנִים

And so it says about the Gibeonites,

לְפִי שֶׁלֹּא מָחֲלוּ וְלֹא נִתְפַּיְּסוּ

because they did not forgive and they were not appeased,

וְהַגִּבְעֹנִים לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה:

'and the Gibeonites are not of the children of Yisrael'.

הַחוֹטֵא לַחֲבֵרוֹ

One who sins against his colleague

וּמֵת חֲבֵרוֹ

and his colleague died

קֹדֶם שֶׁיְּבַקֵּשׁ מְחִילָה

before he requested forgiveness from him,

מֵבִיא עֲשָׂרָה בְּנֵי אָדָם

he brings ten men

וּמַעֲמִידָן עַל קִבְרוֹ

and stands them upon his grave,

וְיֹאמַר בִּפְנֵיהֶם

and he says before them:

חָטָאתִי לַה' אֱלֹהֵי יִשְׂרָאֵל

"I have sinned to Hashem, God of Yisrael,

וְלִפְלוֹנִי זֶה

and to this so-and-so,

שֶׁכָּךְ וְכָךְ עָשִׂיתִי לוֹ.

for such and such that I did to him."

וְאִם הָיָה חַיָּב לוֹ מָמוֹן

And if he was obligated to him for money that he stole or owes him,

יַחֲזִירוֹ לַיּוֹרְשִׁים.

he must return it to the heirs.

לֹא הָיָה יוֹדֵעַ לוֹ יוֹרְשִׁין

If he was not knowing of any heirs for him,

יַנִּיחֶנּוּ בְּבֵית דִּין

he should leave it in the Beis Din (the house of law)

וְיִתְוַדֶּה׃

and confess his sin.

CHAPTER SUMMARY

The Rambam teaches that true Teshuvah requires a complete transformation where one abandons the sin, regrets the past, and resolves never to repeat it, backed by a verbal confession; confessing without this inner resolve is compared to immersing in a mikvah while holding a sheretz. To aid this process, a Baal-Teshuvah should pursue paths of humility like tzedakah, changing his name, and exile, while publicly confessing interpersonal sins but keeping sins against Hashem private. While Teshuvah is always accepted, it is especially potent for individuals during the Aseres Yemei Teshuvah, culminating on Yom Kippur—the ultimate day of forgiveness—where we are obligated to repeat the Vidui throughout the day's tefillos, even returning to confess the same sins on subsequent years.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam teaches us a profound secret about the nature of change. True teshuvah is not just about feeling bad or saying words; it is about becoming a completely different person. When you change your actions, distance yourself from the sin, and even say to yourself, "I am someone else, I am not that same person who did those things," you are rewriting your identity. You are not just a person who made a mistake; you are a new creation.

This is why the Rambam compares someone who confesses with their mouth but keeps the sin in their heart to someone immersing in a mikvah while holding a dead creeping animal. The water cannot purify you if you are still holding onto the very thing that makes you tamei. To truly heal, we have to let go of the past identity and step into the new one.

Today, identify one negative habit or mistake you keep repeating. Instead of just feeling guilty, make a firm, practical boundary to distance yourself from it, and declare to yourself: "That is no longer who I am. I am a new person today."

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.'