חוּמָּשׁ עִם רַשִּׁ"י · עקב · שְׁבִיעִי

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EIKEV · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Eikev, Moshe Rabbeinu continues his warm words of chizuk and warning to Klal Yisrael as they prepare to enter the land. He lays out the fundamental yesod of our avodah: that our success in conquering Eretz Yisrael is completely dependent on our d'veikus to Hashem and our commitment to keeping His mitzvos.

Moshe Rabbeinu makes it clear that if we walk in Hashem's ways and hold fast to Him, we will see open nissim. The Torah promises that Hashem will personally drive out the mighty nations before us, giving us a supernatural victory that defies all natural order.

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

פָּסוּק א

Pasuk 1

כִּי אִם שָׁמֹר תִּשְׁמְרוּן אֶת כָּל הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
For you command I which this the commandment all of — you will keep surely if

לַעֲשֹׂתָהּ לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל דְּרָכָיו וּלְדָבְקָה בוֹ׃
to perform it to love Hashem your God to walk in all of His ways and to cleave to Him

רַשִּׁ"י

שמר תשמרון. אַזְהָרַת שְׁמִירוֹת הַרְבֵּה, לְהִזָּהֵר בְּתַלְמוּדוֹ שֶׁלֹּא יִשְׁתַּכַּח שָׁם׃
Observe you shall observe an admonition of many observances to be careful in his study that not it will be forgotten there

רַשִּׁ"י

ללכת בכל דרכיו. הוּא רַחוּם וְאַתָּה תְּהֵא רַחוּם, הוּא גּוֹמֵל חֲסָדִים וְאַתָּה גּוֹמֵל
To walk in all of His ways He is merciful and you shall be merciful He bestows lovingkindness and you bestow

חֲסָדִים שָׁם׃
there lovingkindness

רַשִּׁ"י

ולדבקה בו. אֶפְשָׁר לוֹמַר כֵּן? וַהֲלֹא אֵשׁ אוֹכְלָה הוּא? אֶלָּא הִדָּבֵק בְּתַלְמִידִים
And to cleave to Him is it possible to say so but is He not consuming fire He is to the disciples cleave rather

וּבַחֲכָמִים וּמַעֲלֶה אֲנִי עָלֶיךָ כְּאִלּוּ נִדְבַּקְתָּ בּוֹ ספרי׃
and to the sages and I reckon upon you as if you cleaved to Him Sifrei

פָּסוּק ב

Pasuk 2

וְהוֹרִישׁ יְהוָה אֶת כָּל הַגּוֹיִם הָאֵלֶּה מִלְּפְנֵיכֶם וִירִשְׁתֶּם גּוֹיִם גְּדֹלִים
greater nations and you will banish from before you these the nations all of — Hashem and He will drive out

וַעֲצֻמִים מִכֶּם׃
than you and mightier

רַשִׁ"י

והוריש ה'. עֲשִׂיתֶם מַה שֶּׁעֲלֵיכֶם, אַף אֲנִי אֶעֱשֶׂה מַה שֶּׁעָלַי שם׃
there is upon Me what will do I also is upon you what If you do Hashem Then He will drive out

רַשִׁ"י

ועצמים מכם. אַתֶּם גִּבּוֹרִים, וְהֵם גִּבּוֹרִים מִכֶּם, שֶׁאִם לֹא שֶׁיִּשְׂרָאֵל גִּבּוֹרִים מַה הַשֶּׁבַח
praise what are mighty that Yisrael not for if than you are mighty and they are mighty you than you and mightier

הַהוּא שֶׁמְּשַׁבֵּחַ אֶת הָאֱמוֹרִיִּים לוֹמַר וַעֲצוּמִים מִכֶּם? אֶלָּא אַתֶּם גִּבּוֹרִים מִשְּׁאָר
than the rest are mighty you rather than you and mightier by saying the Emorim — that he praises is that

הָאֻמּוֹת, וְהֵם גִּבּוֹרִים מִכֶּם ע' שם׃
there see than you are mighty and they of the nations

פָּסוּק ג

Pasuk 3

כָּל הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף רַגְלְכֶם בּוֹ לָכֶם יִהְיֶה מִן הַמִּדְבָּר
the wilderness from it shall be yours on it your foot the sole of shall tread that the place Every

וְהַלְּבָנוֹן מִן הַנָּהָר נְהַר פְּרָת וְעַד הַיָּם הָאַחֲרוֹן יִהְיֶה גְּבֻלְכֶם׃
your boundary shall be the western the sea and until Peras the river of the river from and the Levanon

פָּסוּק ד

Pasuk 4

לֹא יִתְיַצֵּב אִישׁ בְּפְנֵיכֶם פַּחְדְּכֶם וּמוֹרַאֲכֶם יִתֵּן יְהוָה אֱלֹהֵיכֶם עַל
upon your God Hashem will place and your fear your dread before you any man will stand up Not

פְּנֵי כָּל הָאָרֶץ אֲשֶׁר תִּדְרְכוּ בָהּ כַּאֲשֶׁר דִּבֶּר לָכֶם׃
to you He spoke just as upon it you will tread that the land all the face of

רַשִׁ"י

לא יתיצב איש וגו'. אֵין לִי אֶלָּא אִישׁ, אִשָּׁה מִשְׁפָּחָה וְאִשָּׁה בִּכְשָׁפֶיהָ
with her witchcraft or a woman or a family a nation a man but to me there is not etc. a man shall stand not

מִנַּיִן? תַּלְמוּד לוֹמַר "לֹא יִתְיַצֵּב" מִכָּל מָקוֹם, אִם כֵּן מַה תַּלְמוּד לוֹמַר "אִישׁ"?
a man says the teaching what so if place from any shall stand not says the teaching from where

אֲפִלּוּ כְּעוֹג מֶלֶךְ הַבָּשָׁן שם׃
there Bashan king of like Og even

רַשִׁ"י

פחדכם ומוראכם. וַהֲלֹא פַּחַד הוּא מוֹרָא? אֶלָּא פַּחְדְּכֶם עַל הַקְּרוֹבִים
those who are near is upon the dread of you rather fear the same as dread but is not and the fear of you The dread of you

וּמוֹרַאֲכֶם עַל הָרְחוֹקִים; פַּחַד לְשׁוֹן בְּעִיתַת פִּתְאֹם, מוֹרָא לְשׁוֹן דְּאָגָה
and the fear of you is upon those who are far dread is an expression of sudden terror of a sudden fear is an expression of worry

מִיָּמִים רַבִּים:
from days many

רַשִׁ"י

כאשר דבר לכם. וְהֵיכָן דִּבֵּר? שמות כ"ג אֶת אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְגוֹ' ספרי שם
As He spoke to you and where did He speak Shemos 23 — My terror I will send before you etc. Sifrei there

:

CHAPTER SUMMARY

The aliyah concludes with the beautiful and powerful promise that if Klal Yisrael faithfully keeps the mitzvos, loves Hashem, and cleaves to Him, Hashem will dispossess all the mighty nations of Canaan before them. Every place where their feet tread will become their territory, stretching from the wilderness to the Lebanon and the Euphrates all the way to the Western Sea, with Hashem casting a dread and fear of them upon the entire land so that no man will be able to stand against them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us here a major yesod in avodas Hashem. The pesukim promise us that we will inherit the Eretz, that we will conquer nations much stronger than us, and that no man will be able to stand against us. But lichoira, how does this work? What is the key to unlocking this supernatural protection? The Torah makes it depend on one thing: "u'ledovka bo", to cleave to Hashem.

Rashi is immediately bothered by this. How is it possible for a human being of flesh and blood to cleave to the Shechinah? Is the Shechinah not a consuming fire? The teretz Rashi brings is beautiful: "Cleave to the talmidei chachamim and the sages, and I will account it to you as if you cleaved to Me." The Torah is teaching us that we do not have to climb up to Shamayim to find Hashem. He gave us a tangible, real way to connect to Him in this world, and that is by attaching ourselves to the true talmidei chachamim of our generation.

When you make an effort to be near a talmid chacham, to support them, to listen to their shiurim, or even just to watch how they conduct themselves, you are connecting your neshama directly to Hashem. This is not just a nice hiddur; it is our actual life support system. When we bind ourselves to those who are completely bated to Hashem, we merit that same supernatural siyata d'shmaya where no obstacle can stand in our way.

Today, make a point to connect with a talmid chacham. Go out of your way to attend a shiur in person, ask a sheilah, or support a local yungerman, keeping in mind that through this connection you are fulfilling "u'ledovka bo" and binding yourself to Hashem.

דַּף יוֹמִי · חֻלִּין · דַּף צ״ג

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

📖 THE SUGYA

We start off on this daf by continuing the sugya of chelev, the forbidden fats of an animal. The Gemara is medayek from the pesukim to find the exact parameters of what the Torah prohibited, specifically focusing on the fat that is covered by the animal's flesh. Shmuel teaches us that fat covered by flesh is muttar, but the Gemara immediately raises a kasha from another ruling of Shmuel regarding the fat under the loins. To resolve this, Abaye and Rabbi Yochanan explain that when the animal walks, its joints actually separate, meaning this fat is not truly covered while the animal is alive.

From there, the Gemara goes into a detailed list of various fats, veins, and membranes that are assur, distinguishing between those that are d'Oraisa and carry the chiyuv of kares, and those that are only d'Rabbanan. We learn about the fat on the omasum, the reticulum, and the tailbone, as well as the veins of the foreleg. The Gemara explains that these veins are only assur because they are full of blood, which leads to a practical nafka mina: if one cuts and salts them properly, they become completely muttar to cook in a pot.

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עמוד א׳ DAF 93A

INFERENCE

חֵלֶב שֶׁהַבָּשָׂר חוֹפֶה אוֹתוֹ מוּתָּר,

The Gemara infers: **The fat that the flesh covers is permitted**.

INFERENCE

אַלְמָא שֶׁעַל הַכְּסָלִים אָמַר רַחֲמָנָא וְלֹא שֶׁבְּתוֹךְ הַכְּסָלִים,

Consequently, we see that **that which is upon the loins, the Merciful One said** in the Torah is forbidden, **but not that which is inside the loins**.

INFERENCE

הָכָא נָמֵי שֶׁעַל הַכְּלָיוֹת אָמַר רַחֲמָנָא וְלֹא שֶׁבְּתוֹךְ הַכְּלָיוֹת.

Here too, regarding the kidneys, **that which is upon the kidneys, the Merciful One said** is forbidden, **but not that which is inside the kidneys**.

STATEMENT

גּוּפָא, אָמַר רַבִּי אַבָּא אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: חֵלֶב שֶׁהַבָּשָׂר חוֹפֶה אוֹתוֹ – מוּתָּר.

Returning to **the text itself** cited above: **Rabbi Abba said** that **Rav Yehuda said** that **Shmuel said: The fat that the flesh covers is permitted**.

QUESTION

אִינִי? וְהָאָמַר רַבִּי אַבָּא אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: הַאי תַּרְבָּא דְּתוּתֵי מָתְנֵי – אֲסִיר!

The Gemara asks: **Is that so? But didn't Rabbi Abba say** that **Rav Yehuda said** that **Shmuel said: This fat that is under the loins is forbidden**, even though it is covered by flesh?

ANSWER

אָמַר אַבָּיֵי: בְּהֵמָה בְּחַיֶּיהָ פָּרוֹקֵי מִיפַּרְקָא.

Abaye said: When **an animal** is **alive,** its joints **separate** as it walks, so that this fat is actually exposed and not considered covered by flesh.

STATEMENT

אָמַר רַבִּי יוֹחָנָן: אֲנָא לָאו טַבָּחָא אֲנָא וְלָאו בַּר טַבָּחָא אֲנָא, וּנְהִירְנָא דְּהָכִי הֲווֹ אָמְרִי בֵּי מִדְרְשָׁא: בְּהֵמָה בְּחַיֶּיהָ פָּרוֹקֵי מִיפַּרְקָא.

Rabbi Yochanan said: I am not a butcher, and I am not the son of a butcher, but I remember that this is what they would say in the Beis Medrash: When **an animal** is **alive,** its joints **separate**.

STATEMENT

אָמַר רַבִּי אַבָּא, אָמַר רַב יְהוּדָה, אָמַר שְׁמוּאֵל: חֵלֶב שֶׁעַל הָמְסֵס וּבֵית הַכּוֹסוֹת (אסורין) [אָסוּר], וְעָנוּשׁ כָּרֵת, וְזֶהוּ חֵלֶב שֶׁעַל הַקֶּרֶב.

Rabbi Abba said that **Rav Yehuda said** that **Shmuel said: The fat that is on the omasum and the reticulum is forbidden, and** one who eats it is **punishable by kares; and this is** the forbidden **fat that is upon the innards** mentioned in the Torah.

STATEMENT

אָמַר רַבִּי אַבָּא, אָמַר רַב יְהוּדָה, אָמַר שְׁמוּאֵל: הַאי תַּרְבָּא דְּקִלְיבוֹסְתָּא אָסוּר, וְעָנוּשׁ כָּרֵת, וְזֶהוּ חֵלֶב שֶׁעַל הַכְּסָלִים.

Rabbi Abba said that **Rav Yehuda said** that **Shmuel said: This fat of the coccygeal bone is forbidden, and** one who eats it is **punishable by kares; and this is** the forbidden **fat that is upon the loins**.

STATEMENT

וְאָמַר רַבִּי אַבָּא, אָמַר רַב יְהוּדָה, אָמַר שְׁמוּאֵל: חוּטִין שֶׁבַּיָּד אֲסוּרִין.

And Rabbi Abba said that **Rav Yehuda said** that **Shmuel said: The veins that are in the foreleg are forbidden**.

OBJECTION

אָמַר רַב סָפְרָא: מֹשֶׁה, מִי אָמַר רַחֲמָנָא "לָא תֵּיכוֹל בִּישְׂרָא"?

Rav Safra said to Rabbi Abba in astonishment: O **Moshe! Did the Merciful One say** in the Torah, **"Do not eat meat"?** Why forbid these veins, which are just part of the meat?

ANSWER

אָמַר רָבָא: מֹשֶׁה, מִי אָמַר רַחֲמָנָא "אֲכוֹל דְּמָא"?

Rava said in response: O **Moshe! Did the Merciful One say** in the Torah, **"Eat blood"?** These veins are forbidden because they are full of blood!

RULING

חַתְכֵיהּ וּמַלְחֵיהּ, אֲפִילּוּ לִקְדֵירָה נָמֵי שַׁפִּיר דָּמֵי.

Therefore, if **one cuts it and salts it, even for** cooking in **a pot it is also perfectly fine** and permitted.

STATEMENT

אָמַר רַב יְהוּדָה, אָמַר שְׁמוּאֵל: רֵישׁ מְעָיָא בְּאַמְּתָא בָּעֵי גִּרִירָה, וְזֶהוּ חֵלֶב שֶׁעַל הַדַּקִּין.

Rav Yehuda said that **Shmuel said: The top of the small intestine,** for the length of **a cubit, requires scraping** to remove the fat; **and this is** the rabbinically forbidden **fat that is on the small intestines**.

STATEMENT

וְאָמַר רַב יְהוּדָה: חוּטִין שֶׁבָּעוֹקֶץ אֲסוּרִין.

And Rav Yehuda said: The sinews that are in the tailbone are forbidden.

STATEMENT

חֲמִשָּׁא חוּטֵי אִית בֵּיהּ בְּכַפְלָא, תְּלָתָא מִימִינָא וְתַרְתֵּי מִשְּׂמָאלָא.

There are five sinews in the tailbone: three on the right and two on the left.

STATEMENT

תְּלָתָא מִפַּצְלֵי לְתְרֵי תְּרֵי, תְּרֵי מִפַּצְלֵי לִתְלָתָא תְּלָתָא.

The three on the right **each split into two,** and **the two** on the left **each split into three**.

EXPLANATION

נָפְקָא מִינַּהּ, דְּאִי שָׁלֵיף לְהוּ עַד דְּחַמְימֵי – מְשִׁתַּלְפִי, וְאִי לָא – בָּעֵי חַטּוֹטֵי בָּתְרַיְיהוּ.

The practical difference of knowing this **is that if one draws them out while** the meat is still **warm, they are easily drawn out; but if not, he is required to dig after them** to remove them.

STATEMENT

אָמַר אַבָּיֵי, וְאִיתֵּימָא רַב יְהוּדָה: חֲמִשָּׁא חוּטֵי הָווּ, תְּלָתָא מִשּׁוּם תַּרְבָּא, וּתְרֵין מִשּׁוּם דְּמָא.

Abaye said, and some say it was **Rav Yehuda** who said: **There are five strands** that are forbidden; **three** are forbidden **because of fat, and two because of blood**.

STATEMENT

דְּטְחָלֵי וּדְכַפְלֵי וּדְכוּלְיָתָא – מִשּׁוּם תַּרְבָּא, דִּידָא וּדְלוּעָא – מִשּׁוּם דְּמָא.

The strands **of the spleen, of the tailbone, and of the kidneys** are forbidden **because of fat;** the veins **of the foreleg and of the pharynx** are forbidden **because of blood**.

EXPLANATION

לְמַאי נָפְקָא מִינַּהּ – הָנֵי דְּמִשּׁוּם דְּמָא, אִי מְחַתֵּהּ לְהוּ וּמָלַח לְהוּ – שַׁפִּיר דָּמֵי, הָנָךְ – לֵית לְהוּ תַּקָּנְתָּא.

What is the practical difference? These strands **that are forbidden because of blood, if one cuts them and salts them, they are perfectly fine; but those** that are forbidden because of fat **have no rectification** and can never be eaten.

STATEMENT

אָמַר רַב כָּהֲנָא, וְאִיתֵּימָא רַב יְהוּדָה: חֲמִשָּׁה קְרָמֵי הָווּ, תְּלָתָא מִשּׁוּם תַּרְבָּא, וּתְרֵי מִשּׁוּם דְּמָא.

Rav Kahana said, and some say it was **Rav Yehuda** who said: **There are five membranes** that are forbidden; **three** are forbidden **because of fat, and two because of blood**.

STATEMENT

דְּטְחָלֵי דְּכַפְלֵי וּדְכוּלְיָתָא מִשּׁוּם תַּרְבָּא, דְּבֵיעֵי וּדְמוֹקְרָא מִשּׁוּם דְּמָא.

The membranes **of the spleen, of the tailbone, and of the kidneys** are forbidden **because of fat;** the membranes **of the testicles and of the brain** are forbidden **because of blood**.

STATEMENT

רַב יְהוּדָה בַּר אוֹשַׁעְיָא הֲוָה קָא קָלֵיף לֵיהּ טְחָלָא לְלֵוִי בְּרֵיהּ דְּרַב הוּנָא בַּר חִיָּיא, הֲוָה קָא גָּאֵים לֵיהּ מֵעִילַּאי.

The Gemara relates: **Rav Yehuda bar Oshaya was peeling a spleen for Levi, the son of Rav Huna bar Chiyya; he was cutting it only from the upper part** of the spleen.

STATEMENT

אֲמַר לֵיהּ: חוֹת בֵּיהּ טְפֵי.

Levi **said to him: Go down further** and peel the lower part as well.

STATEMENT

אֲתָא אֲבוּהּ אַשְׁכְּחֵיהּ, אֲמַר לֵיהּ: הָכִי אָמַר אֲבוּהּ דְּאִמָּךְ מִשּׁוּם דְּרַב, וּמַנּוּ רַב יִרְמְיָה בַּר אַבָּא: לֹא אָסְרָה תּוֹרָה אֶלָּא שֶׁעַל הַדַּד בִּלְבָד.

Levi's **father came and found him, and said to him: This is what your mother's father said in the name of Rav—and who was** your mother's father? It was **Rav Yirmeya bar Abba: The Torah only prohibited** the membrane **that is on the thick part** of the spleen **alone**.

QUESTION

אִינִי? וְהָאָמַר רַב הַמְנוּנָא: תָּנָא קְרוּם שֶׁעַל הַטְּחוֹל אָסוּר, וְאֵין חַיָּיבִים עָלָיו.

Levi asked: **Is that so? But didn't Rav Hamnuna say** that **it was taught** in a Braisa: **The membrane that is on the spleen is forbidden, but one is not liable** to kares **for it**?

INFERENCE

הֵיכִי דָּמֵי? אִילֵּימָא שֶׁעַל הַדַּד – אַמַּאי אֵין חַיָּיבִין עָלָיו? אֶלָּא דְּכוּלֵּיהּ.

What are the circumstances? If we say it refers to the membrane **that is on the thick part, why is one not liable for it? Rather,** it must refer to the membrane of **the entire** spleen, which shows the whole membrane is forbidden!

ANSWER

אֲמַר לֵיהּ: אִי תַּנְיָא – תַּנְיָא.

Rav Huna bar Chiyya **said to him: If it is taught** in a Braisa, **it is taught,** and I cannot argue with a Braisa.

STATEMENT

גּוּפָא, אָמַר רַב הַמְנוּנָא: תָּנָא, קְרוּם שֶׁעַל הַטְּחוֹל אָסוּר וְאֵין חַיָּיבִין עָלָיו, קְרוּם שֶׁעַל גַּבֵּי כּוּלְיָא אָסוּר וְאֵין חַיָּיבִין עָלָיו.

Returning to **the text itself: Rav Hamnuna said** that **it was taught: The membrane that is on the spleen is forbidden, but one is not liable** to kares **for it; the membrane that is on the kidney is forbidden, but one is not liable** to kares **for it**.

QUESTION

וְהָתַנְיָא: חַיָּיבִין עָלָיו!

The Gemara challenges: **But isn't it taught** in another Braisa that **one is liable** to kares **for it**?

ANSWER

טְחוֹל אַטְחוֹל לָא קַשְׁיָא: הָא כְּנֶגֶד הַדַּד, הָא שֶׁלֹּא כְּנֶגֶד הַדַּד.

The Gemara answers: The contradiction between the Braisas regarding **spleen and spleen is not difficult: This** Braisa which says one is liable refers to the membrane **opposite the thick part; that** Braisa which says one is not liable refers to the membrane **not opposite the thick part**.

ANSWER

כּוּלְיָא אַכּוּלְיָא נָמֵי לָא קַשְׁיָא: הָא בְּעִילָּאָה, הָא בְּתַתָּאָה.

The contradiction between **kidney and kidney is also not difficult: This** Braisa refers to the **upper** membrane, **that** Braisa refers to the **lower** membrane.

STATEMENT

בֵּיעֵי חֲשִׁילָתָא, רַב אַמֵּי וְרַב אַסִּי – חַד אָסַר וְחַד שָׁרֵי. מַאן דְּאָסַר,

Regarding **crushed testicles, Rav Ami and Rav Assi** argued: **one forbade** them **and one permitted** them. **The one who forbade** them did so because...

עַמּוּד ב׳ DAF 93B

EXPLANATION

מִדְּלָא קָא בָרְיָין, הָנֵי אֵבֶר מִן הַחַי נִינְהוּ.

The Gemara explains the two sides of the machlokes: The one who forbids crushed testicles reasons that **since they do not heal** once they are crushed, **these** testicles **are** considered like **a limb** severed **from the living** animal, which is forbidden even after shechita.

EXPLANATION

מַאן דְּשָׁרֵי, מִדְּלָא קָא מַסְרְחָן, הָנֵי חִיּוּתָא אִית בְּהוּ.

And **the one who permits** them reasons that **since they do not rot**, this proves that **these** testicles still **have vitality in them**, and they are not considered dead or severed.

EXPLANATION

וְאִידָךְ, הַאי דְּלָא קָא מַסְרְחָן – דְּלָא קָא שָׁלֵיט בְּהוּ אַוִּירָא,

And the other Tanna, who forbids them, answers: **This** fact **that they do not rot** is not because they are alive, but rather **because the air does not rule over them** inside the scrotum, which keeps them from decaying.

EXPLANATION

וְאִידָךְ – הַאי דְּלָא בָּרְיָין, כְּחִישׁוּתָא הוּא דְּנָקַט לְהוּ.

And the other Tanna, who permits them, answers: **This** fact **that they do not heal** is not because they are dead, but rather because **a weakness has seized them**, yet they still retain some vitality.

STATEMENT

אֲמַר לֵיהּ רַבִּי יוֹחָנָן לְרַב שֵׁמֶן בַּר אַבָּא: הָנֵי בֵּיעֵי חֲשִׁילָתָא שַׁרְיָין, וְאַתְּ לָא תֵּיכוֹל מִשּׁוּם "וְאַל תִּטֹּשׁ תּוֹרַת אִמֶּךָ".

Rabbi Yochanan said to Rav Shemen bar Abba: These crushed testicles are halachically **permitted** to be eaten, **but you should not eat** them **because of** the pasuk: **"And do not forsake the Torah of your mother,"** since you come from Bavel where they have a minhag to be machmir and forbid them.

STATEMENT

אָמַר מָר בַּר רַב אָשֵׁי: הָנֵי בֵּיעֵי דְּגַדְיָא, עַד תְּלָתִין יוֹמִין שַׁרְיָין בְּלָא קְלִיפָּה,

Mar bar Rav Ashi said: These testicles of a young goat, until thirty days from its birth, **are permitted** to be eaten **without peeling** off the outer membrane,

STATEMENT

מִכָּאן וְאֵילָךְ – אִי אִזְרָעָן אָסוּרִין, וְאִי לָא אִזְרָעָן שַׁרְיָין.

but **from this** point **forward, if they have produced semen they are forbidden** because of the blood vessels that develop, **and if they have not produced semen they are permitted**.

ANSWER

מְנָא יָדְעִינַן? אִי אִית בְּהוּ שׁוּרְיָיקֵי סוּמָקֵי – אֲסִירָן, לֵית בְּהוּ שׁוּרְיָיקֵי סוּמָקֵי – שַׁרְיָין.

The Gemara asks: **How do we know** if they produced semen? The Gemara answers: **If they have red streaks in them, they are forbidden**; but if **they do not have red streaks in them, they are permitted**.

STATEMENT

אוּמְצֵי בֵּיעֵי וּמְזִירְקֵי, פְּלִיגִי בַּהּ רַב אַחָא וְרָבִינָא.

Regarding the halachos of **raw meat** that was not salted, **testicles, and the large veins** of the neck, **Rav Acha and Ravina argue about it**.

STATEMENT

בְּכָל הַתּוֹרָה כּוּלָּהּ, רָבִינָא לְקוּלָּא וְרַב אַחָא לְחוּמְרָא, וְהִלְכְתָא כְּרָבִינָא לְקוּלָּא, לְבַר מֵהָנֵי תְּלָת דְּרַב אַחָא לְקוּלָּא וְרָבִינָא לְחוּמְרָא, וְהִלְכְתָא כְּרַב אַחָא לְקוּלָּא.

The Gemara notes: **In the entire Torah, Ravina** is always **lenient and Rav Acha is stringent, and the halacha is like Ravina to be lenient, except for these three** cases **where Rav Acha is lenient and Ravina is stringent, and the halacha is like Rav Acha to be lenient**.

STATEMENT

אוּמְצָא דְּאַסְמִיק, חַתְכַהּ וּמַלְחַהּ – אַפִּילּוּ לִקְדֵרָה נָמֵי שַׁפִּיר דָּמֵי.

The Gemara explains: Regarding **raw meat that turned red** because of the blood inside it, if **one cut it and salted it, even** cooking it **in a pot is also perfectly fine**, because the salt draws out the blood.

STATEMENT

תַּלְיֵיהּ נָמֵי בְּשַׁפּוּדָא, דָּאִיב דְּמָא.

If **one hung it on a spit** to roast, it is **also** permitted, because the fire **draws out the blood**.

STATEMENT

אַגּוּמְרֵי – פְּלִיגִי בַּהּ רַב אַחָא וְרָבִינָא:

But if one placed it directly **on coals, Rav Acha and Ravina argue about it**:

EXPLANATION

חַד אָמַר: מְשָׁאֲבִי לֵיהּ, וְחַד אָמַר: מְצָמְתִי לֵיהּ.

One says: The coals **draw out** the blood, so it is permitted; **and one says:** The coals **constrict** the meat and lock the blood inside, so it is forbidden.

STATEMENT

וְכֵן בֵּיעֵי, וְכֵן מְזִירְקֵי.

And likewise they argue regarding **testicles** placed on coals, **and likewise** regarding the neck **veins** placed on coals.

STATEMENT

רֵישָׁא בְּכִבְשָׁא, אוֹתְבֵיהּ אַבֵּית הַשְּׁחִיטָה – דָּיֵיב דְּמָא וּשְׁרֵי.

Regarding removing the hair from **a head in hot ashes:** If **one placed it on the place of the shechita** facing down, the heat **draws out the blood and it is permitted**.

STATEMENT

אַצִּדָּדִין – מִיקְּפָא קָפֵי וַאֲסִיר.

But if one placed it **on its sides,** the blood **congeals and it is forbidden**.

STATEMENT

אוֹתְבֵיהּ אַנַּחְיֵרֵיהּ, דָּיֵץ בֵּיהּ מִידֵּי – שְׁרֵי, וְאִי לָא – אֲסִיר.

If **one placed it on its nostrils,** then if **he inserted something into them** to keep them open, **it is permitted, but if not, it is forbidden**.

STATEMENT

אִיכָּא דְּאָמְרִי: אַנְחִירֵיהּ וְאַבֵּית הַשְּׁחִיטָה – דָּאֵיב,

There are those who say a different version: If he placed it **on its nostrils or on the place of the shechita,** the blood **is drawn out** and it is permitted.

STATEMENT

אַצְדָּדִין – אִי דָּץ בֵּיהּ מִידֵּי – שְׁרֵי, וְאִי לָא – אָסִיר.

But if he placed it **on its sides,** then **if he inserted something into it** to let the blood flow, **it is permitted, and if not, it is forbidden**.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל, שְׁנֵי גִּידִין הֵן:

Rav Yehuda said that **Shmuel said: There are two nerves** that make up the sciatic nerve:

STATEMENT

הַפְּנִימִי סָמוּךְ לָעֶצֶם – אָסוּר, וְחַיָּיבִין עָלָיו; חִיצוֹן סָמוּךְ לַבָּשָׂר – אָסוּר, וְאֵין חַיָּיבִין עָלָיו.

The inner nerve, which is **next to the bone, is forbidden** by Torah law, **and one is liable** to malkus **for** eating **it; the outer** nerve, which is **next to the flesh, is forbidden** only mid'Rabbanan, **and one is not liable** to malkus **for** eating **it**.

QUESTION

וְהָתַנְיָא: פְּנִימִי סָמוּךְ לַבָּשָׂר!

The Gemara asks: **But isn't it taught in a braisa** that the **inner** nerve is **next to the flesh?** This contradicts Shmuel's definition.

ANSWER

אָמַר רַב אַחָא אָמַר רַב כָּהֲנָא: אִיקְּלוֹדֵי מִיקְּלִיד.

Rav Acha said that **Rav Kahana said: It slips** and bores through, meaning it starts next to the bone but then enters into the flesh.

QUESTION

וְהָא תַּנְיָא: חִיצוֹן הַסָּמוּךְ לָעֶצֶם!

The Gemara asks: **But isn't it taught in** another **braisa** that the **outer** nerve is **next to the bone?**

ANSWER

אָמַר רַב יְהוּדָה: הֵיכָא דְּפָרְעִי טַבָּחֵי.

Rav Yehuda said: That braisa is referring to **the place where the butchers cut open** the meat to expose the nerve; at that specific point, the outer nerve appears closest to the bone.

STATEMENT

אִיתְּמַר: טַבָּח שֶׁנִּמְצָא חֵלֶב אַחֲרָיו,

It was stated by the Amoraim: In the case of **a butcher after whose** work **chelev was found** remaining on the meat,

STATEMENT

רַב יְהוּדָה אָמַר: בִּכְשְׁעוֹרָה, רַבִּי יוֹחָנָן אָמַר: בִּכְזַיִת.

Rav Yehuda said: He is penalized if he left even **the size of a barley grain; Rabbi Yochanan said:** Only if he left **the size of an olive**.

RESOLUTION

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

Rav Pappa said: And they do not argue; here, Rabbi Yochanan's shiur of a kezayis is **to lash him,** while **there,** Rav Yehuda's shiur of a kese'orah is **to remove him** from his job.

RESOLUTION

אָמַר מָר זוּטְרָא: כִּשְׁעוֹרָה בְּמָקוֹם אֶחָד, כְּזַיִת – אֲפִילּוּ בִּשְׁנַיִם וּבִשְׁלֹשָׁה מְקוֹמוֹת.

Mar Zutra said a different explanation: He is removed if he left **the size of a barley grain in one place,** or **the size of an olive even** if it is spread out **in two or three places**.

RULING

וְהִלְכְתָא: לְהַלְקוֹתוֹ – בִּכְזַיִת, לְעַבְּרוֹ – בִּכְשְׁעוֹרָה.

The Gemara rules: **And the halacha is: To lash him** requires **the size of an olive,** and **to remove him** requires only **the size of a barley grain**.

מִשְׁנָה MISHNAH

MISHNAH

אֵין הַטַּבָּחִין נֶאֱמָנִין [וְכוּ'].

We learned in the Mishnah: **Butchers are not believed** to say that the gid hanasheh was removed; this is the view of Rabbi Meir.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: חָזְרוּ לוֹמַר נֶאֱמָנִין.

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said: They retracted** this ruling **to say** that butchers **are believed**.

QUESTION

אָמַר רַב נַחְמָן: אִכַּשּׁוּר דָּרֵי?

Rav Nachman said in wonderment: **Did the generations become more kosher** and trustworthy that we suddenly believe them?

ANSWER

מֵעִיקָּרָא דַּהֲווֹ סָבְרִי לַהּ כְּרַבִּי מֵאִיר – לָא הֲווֹ מְהֵימְנִי, וּלְבַסּוֹף סָבְרִי כְּרַבִּי יְהוּדָה.

Rather, **originally when they held like Rabbi Meir, they did not believe them; but in the end, they held like Rabbi Yehuda** who always believes them.

STATEMENT

אִיכָּא דְּמַתְנֵי לַהּ אַסֵּיפָא, וַחֲכָמִים אוֹמְרִים: נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב.

There are those who teach this discussion **on the seifa** of our Mishnah, which says: **And the Sages say: They are believed regarding it and regarding the chelev**.

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: חָזְרוּ לוֹמַר אֵין נֶאֱמָנִין.

On this, **Rabbi Chiyya bar Abba said** that **Rabbi Yochanan said: They retracted** this **to say they are not believed**.

STATEMENT

אָמַר רַב נַחְמָן: בִּזְמַן הַזֶּה נֶאֱמָנִין.

Rav Nachman said: Nowadays, they are believed.

QUESTION

אִכַּשּׁוּר דָּרֵי?

The Gemara asks: **Did the generations become more kosher** that we now believe them?

ANSWER

מֵעִיקָּרָא סַבְרוּהָ כְּרַבִּי יְהוּדָה, הֲדַר סַבְרוּהָ כְּרַבִּי מֵאִיר.

The Gemara answers: **Originally they held like Rabbi Yehuda** and believed them, **then they held like Rabbi Meir** and did not believe them.

EXPLANATION

כָּמָּה דַּהֲווֹ דְּכִירִי לַהּ לִדְרַבִּי יְהוּדָה – לָא מְהֵימְנֵי, וְהַשְׁתָּא דְּאַנַּשְׁיוּהָ לִדְרַבִּי יְהוּדָה – מְהֵימְנֵי.

As long as they remembered the ruling of **Rabbi Yehuda** that they are believed, they suspected the butchers of being lazy, so **they did not believe them; but now that they forgot Rabbi Yehuda's** ruling and think they are never believed, the butchers are careful, so **they are believed**.

QUESTION

וְעַל הַחֵלֶב – חֵלֶב, מַאן דְּכַר שְׁמֵיהּ?

The Gemara asks on the wording of the Mishnah: **"And regarding the chelev"—but who mentioned chelev** in the Reisha of the Mishnah that the Sages should comment on it?

ANSWER

הָכִי קָאָמַר: אֵין נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב, וַחֲכָמִים אוֹמְרִים: נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב.

The Gemara answers: **This is what** the Mishnah **is saying:** Rabbi Meir says they **are not believed regarding** the gid **and regarding the chelev, and the Sages say: They are believed regarding it and regarding the chelev.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שׁוֹלֵחַ אָדָם יָרֵךְ לְגוֹי שֶׁגִּיד הַנָּשֶׁה בְּתוֹכָהּ, מִפְּנֵי שֶׁמְּקוֹמוֹ נִיכָּר.

MISHNAH: A person may send a thigh to a non-Jew even though the gid hanasheh is still **inside it, because its place is recognizable** and a Jew who might buy it from the non-Jew will know to remove it.

גְּמָרָא GEMARA

INFERENCE

גְּמָ׳ שְׁלֵמָה – אִין, חֲתוּכָה – לָא.

GEMARA: The Gemara infers: If the thigh is **whole, yes,** one may send it, but if it is **cut up, no,** because the place of the gid is no longer recognizable.

QUESTION

בְּמַאי עָסְקִינַן? אִילֵימָא בִּמְקוֹם שֶׁאֵין מַכְרִיזִין,

The Gemara asks: **What are we dealing with here? If we say** we are dealing **with a place where they do not announce** when non-kosher meat is sold to non-Jews,

SUMMARY

The daf transitions into a detailed discussion of the five sinews and five membranes that are forbidden, categorizing them based on whether the issur is due to chelev (fat) or dam (blood). This distinction is crucial, as those forbidden because of blood can be rectified through salting, whereas those forbidden because of chelev have no tikkun. We then learn about the specific membranes of the spleen and kidneys, resolving a contradiction between different Braisas by distinguishing between the thick part of the spleen and the upper versus lower membranes of the kidneys. Finally, the Gemara brings a machlokes between Rav Ami and Rav Assi regarding crushed testicles, debating whether they are considered a limb severed from a living animal or if they still retain enough vitality to be permitted after shechita.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is discussing the intricate details of removing forbidden fats and veins, and brings down a beautiful, practical rule about the five sinews in the tailbone: if you draw them out while the meat is still warm, they slide out easily. But if you wait and let the meat cool down, they become stiff and bound to the flesh, and then you have to painstakingly dig after them to get them out.

This is a powerful yesod in our own avodas Hashem. When a person is inspired, when the heart is warm and a spark of yiras Shamayim is lit, that is the time to act. If you have a warm feeling to learn, to daven with more kavanah, or to fix a middah, you must draw out the bad habits and make the change right then and there, while the warmth is still there.

If you wait and say, "I will deal with this tomorrow," the warmth cools down. The bad habits and the yetzer hara become hardened and deeply embedded in your daily routine. Once things cool off, it becomes a heavy, painful struggle to dig them out.

Today, when you feel a warm spark of inspiration or a desire to do a mitzvah, do not let it cool down. Act on it immediately while the warmth is still there, making the growth smooth and natural.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק רְבִיעִי

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

📖 **CHAPTER PREVIEW**

In this chapter, the Rambam takes us through a vital and sobering discussion of the twenty-four deeds that hold a person back from making Teshuvah. Hashem, in His infinite mercy, always desires our return, but there are certain severe transgressions and bad habits that block our path, making it incredibly difficult to find the way back. We will learn about the sins that are so grave that Hashem does not help the sinner repent, and those that lock the gates of Teshuvah before him.

We will also explore the practical and interpersonal hurdles to Teshuvah, such as sins between man and his fellow where the victim cannot be identified, and those subtle, everyday missteps that people tend to treat lightly. Through this, the Rambam teaches us the absolute necessity of accepting rebuke and staying connected to the community and our Chachamim, showing us how to avoid the spiritual traps of the yetzer hara.

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

הֲלָכָה א

Halacha 1 · Twenty-Four Deeds That Prevent a Person From Achieving Complete Teshuvah

אַרְבָּעָה וְעֶשְׂרִים דְּבָרִים מְעַכְּבִין אֶת הַתְּשׁוּבָה.

There are **twenty and four things** that **hold back** a person from achieving **Teshuvah**.

אַרְבָּעָה מֵהֶן עָוֹן גָּדוֹל

Four of them are considered **a sin** so **great**,

וְהָעוֹשֶׂה אֶחָד מֵהֶן אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מַסְפִּיק בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה

and one who does one of them, does not the Holy One, Blessed is He, provide in his hand the opportunity **to perform Teshuvah**,

לְפִי גֹּדֶל חֶטְאוֹ.

because of the greatness of his sin which blocks the path of Teshuvah.

וְאֵלּוּ הֵן.

And these are they:

א הַמַּחְטִיא אֶת הָרַבִּים

1. One who causes to sin — the many,

וּבִכְלַל עָוֹן זֶה הַמְעַכֵּב אֶת הָרַבִּים מִלַּעֲשׂוֹת מִצְוָה.

and in the category of this **sin, this is one who holds back — the many from performing a mitzvah**.

ב וְהַמַּטֶּה אֶת חֲבֵרוֹ מִדֶּרֶךְ טוֹבָה לְרָעָה

2. And one who turns — his fellow from a path that is **good to** one that is **bad**,

כְּגוֹן מֵסִית וּמַדִּיחַ.

such as an individual who **incites** another to worship avodah zarah, **and** a person **who misleads** an entire city.

ג הָרוֹאֶה בְּנוֹ יוֹצֵא לְתַרְבּוּת רָעָה וְאֵינוֹ מְמַחֶה בְּיָדוֹ.

3. One who sees his son going out to culture that is **bad, and does not protest against him**.

הוֹאִיל וּבְנוֹ בִּרְשׁוּתוֹ אִלּוּ מִחָה בּוֹ הָיָה פּוֹרֵשׁ

Since his son is still young **and his son is in his domain, if he had protested against him, he would have separated** from his bad ways,

וְנִמְצָא כְּמַחְטִיאוֹ.

and it turns out as if he caused him to sin by remaining silent.

וּבִכְלַל עָוֹן זֶה כָּל שֶׁאֶפְשָׁר בְּיָדוֹ לִמְחוֹת בַּאֲחֵרִים

And in the category of this **sin is anyone that it is possible in his hand to protest against others**,

בֵּין יָחִיד בֵּין רַבִּים וְלֹא מִחָה

whether it is **an individual, whether** they are **many, and did not protest**,

אֶלָּא יַנִּיחֵם בְּכִשְׁלוֹנָם.

but leaves them in their stumbling.

ד וְהָאוֹמֵר אֶחְטָא וְאָשׁוּב

4. And one who says, "I will sin and I will return in Teshuvah later,"

וּבִכְלַל זֶה הָאוֹמֵר אֶחְטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר:

and in the category of this is one who says, "I will sin and Yom Kippur will atone for me."

הֲלָכָה ב

Halacha 2 · Five Deeds That Lock the Paths of Repentance Before Those Who Commit Them

וּמֵהֶן חֲמִשָּׁה דְּבָרִים הַנּוֹעֲלִים דַּרְכֵי הַתְּשׁוּבָה בִּפְנֵי עוֹשֵׂיהֶן.

And from them, among the twenty-four obstacles to teshuvah, **are five things that lock the paths of repentance before their doers**, making it exceedingly difficult for them to find the way back.

וְאֵלּוּ הֵן.

And these are they:

א הַפּוֹרֵשׁ מִן הַצִּבּוּר,

1 He who separates from the community, choosing not to share in their pain or join in their prayers,

לְפִי שֶׁבִּזְמַן שֶׁיַּעֲשׂוּ תְּשׁוּבָה לֹא יִהְיֶה עִמָּהֶן

because that at the time that they do repentance, not will he be with them to be inspired and swept up in their awakening,

וְאֵינוֹ זוֹכֶה עִמָּהֶן בִּזְכוּת שֶׁעוֹשִׂין.

and he is not meriting with them in the merit that they do when the community is forgiven.

ב וְהַחוֹלֵק עַל דִּבְרֵי חֲכָמִים,

2 And he who argues against the words of Sages, rejecting their authority and teachings,

לְפִי שֶׁמַּחְלָקְתּוֹ גּוֹרֶמֶת לוֹ לִפְרֹשׁ מֵהֶן

because that his dispute causes him to separate from them and their influence,

וְאֵינוֹ יוֹדֵעַ דַּרְכֵי הַתְּשׁוּבָה.

and he does not know the paths of repentance, since it is the Sages who guide us in how to properly repent.

ג וְהַמַּלְעִיג עַל הַמִּצְוֹת,

3 And he who scoffs at the mitzvos, mocking their observance,

שֶׁכֵּיוָן שֶׁנִּתְבַּזּוּ בְּעֵינָיו אֵינוֹ רוֹדֵף אַחֲרֵיהֶן וְלֹא עוֹשָׂן

since that they are degraded in his eyes, he does not pursue after them and not perform them,

וְאִם לֹא יַעֲשֶׂה בַּמֶּה יִזְכֶּה.

and if not he performs them, **with what will he merit** to achieve atonement and life in the World to Come?

ד וְהַמְבַזֶּה רַבּוֹתָיו,

4 And he who demeans his teachers who teach him Torah,

שֶׁדָּבָר זֶה גּוֹרֵם לוֹ לְדָחֳפוֹ וּלְטָרְדוֹ כְּגֵיחֲזִי

for this thing, this disrespectful attitude, **causes him to push him away and to banish him like Gechazi** was banished by Elisha,

וּבִזְמַן שֶׁנִּטְרָד לֹא יִמְצָא מְלַמֵּד וּמוֹרֶה לוֹ דֶּרֶךְ הָאֱמֶת.

and at the time that he is banished, not will he find a teacher and guide for him to show him **the path of the truth**.

ה וְהַשּׂוֹנֵא אֶת הַתּוֹכָחוֹת

5 And he who hates — the admonishments and rebukes of those who try to correct him,

שֶׁהֲרֵי לֹא הִנִּיחַ לוֹ דֶּרֶךְ תְּשׁוּבָה.

for behold, not has he left for himself a path of repentance.

שֶׁהַתּוֹכָחָה גּוֹרֶמֶת לִתְשׁוּבָה

For the admonishment causes repentance,

שֶׁבִּזְמַן שֶׁמּוֹדִיעִין לוֹ לָאָדָם חֲטָאָיו וּמַכְלִימִין אוֹתוֹ חוֹזֵר בִּתְשׁוּבָה

for at the time that they make known to him, to a person, his sins and shame him gently to make him realize his wrongdoing, **he returns in repentance**,

כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה

like that is written in the Torah when Moshe Rabbeinu rebuked Bnei Yisrael:

"זְכֹר וְ אַל תִּשְׁכַּח".

"**Remember and do not forget**" how you angered Hashem,

"מַמְרִים הֱיִיתֶם".

and "**rebellious you have been**" against Hashem,

"וְלֹא נָתַן ה' לָכֶם לֵב".

and "**And not gave Hashem to you a heart**" to understand until this day,

"עַם נָבָל וְלֹא חָכָם".

and "**a nation vile and not wise**".

וְכֵן יְשַׁעְיָהוּ הוֹכִיחַ אֶת יִשְׂרָאֵל וְאָמַר

And so Yeshayahu rebuked — Yisrael and said:

"הוֹי גּוֹי חוֹטֵא".

"**Woe nation sinful**",

"יָדַע שׁוֹר קֹנֵהוּ".

and "**Knows an ox its owner**" but Yisrael does not know,

"מֵדַעְתִּי כִּי קָשֶׁה אָתָּה".

and "**From my knowing that obstinate are you**".

וְכֵן צִוָּהוּ הָאֵל לְהוֹכִיחַ לַחַטָּאִים שֶׁנֶּאֱמַר

And so commanded him the Almighty to rebuke the sinners, as it is said:

"קְרָא בְגָרוֹן אַל תַּחְשֹׂךְ".

"Call with throat, do not spare", raise your voice like a shofar to tell My people their sins.

וְכֵן כָּל הַנְּבִיאִים הוֹכִיחוּ לְיִשְׂרָאֵל עַד שֶׁחָזְרוּ בִּתְשׁוּבָה.

And so all the prophets rebuked Yisrael until that they returned in repentance.

לְפִיכָךְ צָרִיךְ לְהַעֲמִיד בְּכָל קָהָל וְקָהָל מִיִּשְׂרָאֵל

Therefore, it is necessary to appoint in every congregation and congregation of Yisrael

חָכָם גָּדוֹל וְזָקֵן וִירֵא שָׁמַיִם מִנְּעוּרָיו וְאָהוּב לָהֶם

a sage great and elderly, and fearing of Heaven from his youth, and beloved by them,

שֶׁיִּהְיֶה מוֹכִיחַ לָרַבִּים וּמַחֲזִירָן בִּתְשׁוּבָה,

who will be admonishing the masses and returning them in repentance.

וְזֶה שֶׁשּׂוֹנֵא אֶת הַתּוֹכָחוֹת

And this one who hates — the admonishments,

אֵינוֹ בָּא לַמּוֹכִיחַ וְלֹא שׁוֹמֵעַ דְּבָרָיו

he does not come to the admonisher and not hears his words;

לְפִיכָךְ יַעֲמֹד בְּחַטֹּאתָיו שֶׁהֵם בְּעֵינָיו טוֹבִים:

therefore, he will stand in his sins, which they are in his eyes good, and he will never realize he needs to change.

הֲלָכָה ג — *Halacha 3 · Five Sins Between Man and His Fellow for Which Repentance is Extremely Difficult*

וּמֵהֶם חֲמִשָּׁה דְּבָרִים הָעוֹשֶׂה אוֹתָן אִי אֶפְשָׁר לוֹ שֶׁיָּשׁוּב בִּתְשׁוּבָה גְּמוּרָה

And from them, the twenty-four things that hold back teshuvah, there are **five things** where **the one who does them, it is impossible for him to return in complete repentance**.

לְפִי שֶׁהֵם עֲוֹנוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ

This is **because they are sins that are between man and his fellow**,

וְאֵינוֹ יוֹדֵעַ חֲבֵרוֹ שֶׁחָטָא לוֹ כְּדֵי שֶׁיַּחֲזִיר לוֹ אוֹ יִשְׁאַל מִמֶּנּוּ לִמְחֹל לוֹ.

and he does not know his fellow whom he sinned against, in order that he may return to him what he owes **or ask of him to forgive him**. Since he cannot make proper restitution or ask mechilah, his teshuvah remains incomplete.

וְאֵלּוּ הֵן.

And these they are:

א הַמְקַלֵּל אֶת הָרַבִּים וְלֹא קִלֵּל אָדָם יָדוּעַ כְּדֵי שֶׁיִּשְׁאַל מִמֶּנּוּ כַּפָּרָה.

1. The one who curses the many, and did not curse a known person in order that he may ask from him forgiveness.

ב וְהַחוֹלֵק עִם גַּנָּב, שֶׁלְּפִי שֶׁאֵינוֹ יוֹדֵעַ גְּנֵבָה זוֹ שֶׁל מִי הִיא

2. And the one who shares with a thief by buying stolen goods from him, **because he does not know this theft, of whom it is**,

אֶלָּא הַגַּנָּב גּוֹנֵב לָרַבִּים וּמֵבִיא לוֹ וְהוּא לוֹקֵחַ.

rather, the thief steals from the many and brings the goods **to him, and he takes** them.

וְעוֹד שֶׁהוּא מַחֲזִיק יַד הַגַּנָּב וּמַחְטִיאוֹ.

And furthermore, by buying from him, **he strengthens the hand of the thief and causes him to sin** further.

ג וְהַמּוֹצֵא אֲבֵדָה וְאֵינוֹ מַכְרִיז עָלֶיהָ עַד שֶׁיַּחֲזִירָהּ לִבְעָלֶיהָ,

3. And the one who finds a lost object and does not announce on it as required by the Torah, **until he returns it to its owners**.

לְאַחַר זְמַן כְּשֶׁיַּעֲשֶׂה תְּשׁוּבָה אֵינוֹ יוֹדֵעַ לְמִי יַחֲזִיר.

After time, when he makes repentance, he does not know to whom he shall return it, as the owner has long given up hope and moved on.

ד וְהָאוֹכֵל שׁוֹר עֲנִיִּים וְיתוֹמִים וְאַלְמָנוֹת.

4. And the one who eats and consumes the **ox of poor people, and orphans, and widows**.

אֵלּוּ בְּנֵי אָדָם אֻמְלָלִין הֵם וְאֵינָן יְדוּעִים וּמְפֻרְסָמִים

These people, unfortunate they are, and they are not known and famous,

וְגוֹלִים מֵעִיר לְעִיר וְאֵין לָהֶם מַכִּיר

and they **wander from city to city, and there is not to them anyone who knows them**,

כְּדֵי שֶׁיֵּדַע שׁוֹר זֶה שֶׁל מִי הוּא וְיַחֲזִירֶנּוּ לוֹ.

in order that he may know this ox, of whom it is, and return it to him.

ה וְהַמְקַבֵּל שֹׁחַד לְהַטּוֹת דִּין אֵינוֹ יוֹדֵעַ עַד הֵיכָן הִגִּיעַ הַטָּיָה זוֹ וְכַמָּה הִיא כֹּחָהּ כְּדֵי שֶׁיַּחֲזִיר,

5. And the one who accepts a bribe to pervert judgment; he does not know until where this perversion reached, and how much is its power of damage, **in order that he may return** and compensate the victim,

שֶׁהַדָּבָר יֵשׁ לוֹ רַגְלַיִם.

for the matter has legs—the unfair ruling causes a chain reaction of losses that cannot be easily traced.

וְעוֹד שֶׁהוּא מַחֲזִיק יַד זֶה וּמַחְטִיאוֹ:

And furthermore, by accepting the bribe, **he strengthens the hand of this** litigant who bribed him, **and causes him to sin.**

הֲלָכָה ד

Halacha 4 · Five Sins That Prevent Repentance Because People Regard Them Lightly

וּמֵהֶן חֲמִשָּׁה דְּבָרִים הָעוֹשֶׂה אוֹתָן אֵין חֶזְקָתוֹ לָשׁוּב מֵהֶן.

And among them are five things where **the one who does them, there is no presumption for him to repent from them,**

לְפִי שֶׁהֵם דְּבָרִים קַלִּים בְּעֵינֵי רֹב הָאָדָם

because they are matters that are **light in the eyes of most people,**

וְנִמְצָא חוֹטֵא וְהוּא יְדַמֶּה שֶׁאֵין זֶה חֵטְא.

and it turns out that **he sins, and he imagines that there is no sin** in **this.**

וְאֵלּוּ הֵן.

And these they are:

א הָאוֹכֵל מִסְּעֻדָּה שֶׁאֵינָהּ מַסְפֶּקֶת לִבְעָלֶיהָ

1. The one who eats from a meal that is not sufficient for its owners,

שֶׁזֶּה אֲבַק גֵּזֶל הוּא.

for this is a shade of theft,

וְהוּא מְדַמֶּה שֶׁלֹּא חָטָא וְיֹאמַר כְּלוּם אָכַלְתִּי אֶלָּא בִּרְשׁוּתוֹ.

and he imagines that not did he sin, and says, "Anything did I eat except with his permission?"

ב הַמִּשְׁתַּמֵּשׁ בַּעֲבוֹטוֹ שֶׁל עָנִי

2. The one who uses the pledge of a poor person,

שֶׁהָעֲבוֹט שֶׁל עָנִי אֵינוֹ אֶלָּא כְּגוֹן קוֹרְדוֹם וּמַחֲרֵשָׁה

for the pledge of a poor person is not but such as an axe and a plow,

וְיֹאמַר בְּלִבּוֹ אֵינָן חֲסֵרִים וַהֲרֵי לֹא גָּזַלְתִּי אוֹתוֹ.

and he says in his heart, "They are not losing value, and behold, not did I steal it."

ג הַמִּסְתַּכֵּל בַּעֲרָיוֹת מַעֲלֶה עַל דַּעְתּוֹ שֶׁאֵין בְּכָךְ כְּלוּם

3. The one who gazes at forbidden relationships brings upon his mind that there is not in this anything,

שֶׁהוּא אוֹמֵר וְכִי בָּעַלְתִּי אוֹ קָרַבְתִּי אֶצְלָהּ.

for he says, "And did I engage in relations, or did I draw close to her?"

וְהוּא אֵינוֹ יוֹדֵעַ שֶׁרְאִיַּת הָעֵינַיִם עָוֹן גָּדוֹל

And he does not know that the seeing of the eyes is a sin great,

שֶׁהִיא גּוֹרֶמֶת לְגוּפָן שֶׁל עֲרָיוֹת

for it causes the body itself of forbidden relationships,

שֶׁנֶּאֱמַר "וְלֹא תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם".

as it is said, "and do not explore after your heart and after your eyes."

ד הַמִּתְכַּבֵּד בְּקִלּוֹן חֲבֵרוֹ אוֹמֵר בְּלִבּוֹ שֶׁאֵינוֹ חֵטְא

4. The one who honors himself with the shame of his fellow says in his heart that it is not a sin,

לְפִי שֶׁאֵין חֲבֵרוֹ עוֹמֵד שָׁם וְלֹא הִגִּיעַ לוֹ בּשֶׁת וְלֹא בִּיְּשׁוֹ

because there is no his fellow standing there, and not reached him shame, and not did he shame him directly,

אֶלָּא עָרַךְ מַעֲשָׂיו הַטּוֹבִים וְחָכְמָתוֹ לְמוּל מַעֲשֵׂה חֲבֵרוֹ אוֹ חָכְמָתוֹ

but he compared his deeds the good and his wisdom opposite the deeds of his fellow or his wisdom,

כְּדֵי שֶׁיֵּרָאֶה מִכְּלָלוֹ שֶׁהוּא מְכֻבָּד וַחֲבֵרוֹ בָּזוּי.

in order that he will appear from its implication that he is honorable and his fellow is disgraceful.

ה וְהַחוֹשֵׁד כְּשֵׁרִים אוֹמֵר בְּלִבּוֹ שֶׁאֵינוֹ חֵטְא

5. And the one who suspects worthy people says in his heart that it is not a sin,

לְפִי שֶׁהוּא אוֹמֵר מֶה עָשִׂיתִי לוֹ וְכִי יֵשׁ שָׁם אֶלָּא חֲשָׁד

because he says, "What did I do to him? And did there is there except suspicion?

שֶׁמָּא עָשָׂה אוֹ לֹא עָשָׂה

Perhaps he did or not he did."

וְהוּא אֵינוֹ יוֹדֵעַ שֶׁזֶּה עָוֹן שֶׁמַּשִּׂים אָדָם כָּשֵׁר בְּדַעְתּוֹ כְּבַעַל עֲבֵרָה:

And he does not know that this is a sin, for he places a person worthy in his mind as a master of transgression.

וּמֵהֶן חֲמִשָּׁה דְּבָרִים

And among them, the twenty-four things that hold back teshuvah, **are five things** where

הָעוֹשֶׂה אוֹתָם יִמָּשֵׁךְ אַחֲרֵיהֶם תָּמִיד

the one who does them will be drawn after them always,

וְקָשִׁים הֵם לִפְרֹשׁ מֵהֶן.

and they are difficult to separate from once a person gets used to them.

לְפִיכָךְ צָרִיךְ אָדָם לְהִזָּהֵר מֵהֶן

Therefore, a person needs to be careful of them

שֶׁמָּא יִדְבַּק בָּהֶן

lest he will cling to them,

וְהֵן כֻּלָּן דֵּעוֹת רָעוֹת עַד מְאֹד.

and they are, all of them, bad traits of character until very extreme.

וְאֵלּוּ הֵן.

And these they are:

רְכִילוּת.

gossip, which stirs up strife;

וְלָשׁוֹן הָרַע.

and evil tongue, speaking disparagingly of others;

וּבַעַל חֵמָה.

and a master of wrath, an angry person who loses control;

וּבַעַל מַחֲשָׁבָה רָעָה.

and a master of evil thought, who constantly harbors improper thoughts;

וְהַמִּתְחַבֵּר לָרָשָׁע

and one who associates with the wicked,

מִפְּנֵי שֶׁהוּא לוֹמֵד מִמַּעֲשָׂיו

because he learns from his deeds

וְהֵן נִרְשָׁמִים בְּלִבּוֹ.

and they are engraved in his heart.

הוּא שֶׁאָמַר שְׁלֹמֹה

That is what Shlomo HaMelech said in

משלי יג כ "וְרֹעֶה כְסִילִים יֵרוֹעַ".

Mishlei 13:20, **"and a companion of fools will suffer harm."**

וּכְבָר בֵּאַרְנוּ בְּהִלְכוֹת דֵּעוֹת

And already we explained in the Laws of Deos

דְּבָרִים שֶׁצָּרִיךְ כָּל אָדָם לִנְהֹג בָּהֶן תָּמִיד,

the **things that every person needs to conduct himself with always** to refine his character,

קַל וָחֹמֶר לְבַעַל תְּשׁוּבָה:

all the more so for a master of repentance, who must be extra vigilant to stay on the right path.

הֲלָכָה ו

Halacha 6 · Repentance is Effective Even for Sins that Hinder It

כָּל אֵלּוּ הַדְּבָרִים וְכַיּוֹצֵא בָּהֶן

All these things and others **similar to them,**

אַף עַל פִּי שֶׁמְּעַכְּבִין אֶת הַתְּשׁוּבָה

even though they hold back and make it difficult to achieve **repentance,**

אֵין מוֹנְעִין אוֹתָהּ

they do not completely **prevent it.**

אֶלָּא אִם עָשָׂה אָדָם תְּשׁוּבָה מֵהֶן

Rather, if a person made repentance from them,

הֲרֵי זֶה בַּעַל תְּשׁוּבָה

behold, this person is **a master of repentance,**

וְיֵשׁ לוֹ חֵלֶק לָעוֹלָם הַבָּא:

and he has a portion in the World to Come.

CHAPTER SUMMARY

The Rambam details the twenty-four obstacles to Teshuvah, categorizing them into four distinct groups. First, he lists four severe sins—such as causing the masses to sin or saying "I will sin and repent"—where Hashem does not grant the sinner the opportunity to do Teshuvah. Next, he identifies five deeds that lock the paths of Teshuvah, including separating from the community, demeaning one's teachers, and hating rebuke. He then presents five sins against our fellow man where complete Teshuvah is nearly impossible because the victim cannot be identified to receive restitution, such as eating the food of the poor or taking a share of a thief's spoils. Finally, he warns against five transgressions that people mistakenly view as minor, such

as looking at forbidden women or using a poor person's pledge, which prevent Teshuvah because the sinner does not even realize he has done wrong.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The most frightening part of this Rambam is not the list of severe sins, but the category of things we do without even realizing they are wrong. When we eat from a meal that isn't really enough for the host, use a poor person's tool thinking 'it won't hurt it,' look at things we shouldn't, or elevate ourselves by highlighting a friend's shortcomings, we tell ourselves, 'What did I do wrong? I didn't steal, I didn't hurt anyone!' This self-justification is the ultimate lock on the door of teshuvah.

To break this lock, we must cultivate a deep love for truth and a willingness to hear rebuke. The Rambam teaches that the one who hates admonishment shuts his own path to growth because he remains blind to his faults, viewing his bad deeds as good. We must become people who welcome correction, who actively seek out the guidance of Torah sages, and who are willing to look honestly at the 'small' things we do every day.

Today, pay close attention to your interactions and thoughts. If you catch yourself justifying a small slight, a questionable glance, or a minor misuse of someone else's property with the words 'it's nothing,' stop and acknowledge it honestly before Hashem without making excuses.

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.'