

חומש עם רש"י • עקב • שבוע

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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.

פסוק א

Pasuk 1

כִּי אִם שָׁמַר תִּשְׁמְרוּן אֶת כָּל הַמִּצְוָה אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם
you command I which this the commandment all of — you will keep surely if For
לַעֲשׂוֹתָהּ לְאַהֲבָהּ אֶת יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל דְּרָכָיו וּלְדַבְקָהּ בּוֹ:
to Him and to cleave His ways in all of to walk your God Hashem — to love to perform it

רש"י

שֹׁמֵר תִּשְׁמְרוּן. אֲזַהֲרֶת שְׁמִירוֹת הַרְבֵּה, לְהִזָּהֵר בְּתַלְמוּדוֹ שֶׁלֹּא יִשְׁתַּכַּח שָׁם:
there it will be forgotten that not in his study to be careful many observances an admonition of you shall observe Observe

רש"י

לָלֶכֶת בְּכָל דְּרָכָיו. הוּא רַחוּם וְאַתָּה תִּהְיֶה רַחוּם, הוּא גּוֹמֵל חֲסִדִּים וְאַתָּה גּוֹמֵל
bestow and you lovingkindness bestows He merciful shall be and you is merciful He His ways in all of To walk
חֲסִדִּים שָׁם:
there lovingkindness

רש"י

וּלְדַבְקָהּ בּוֹ. אֲפֹשֶׁר לוֹמַר כֵּן? וְהִלָּא אֵשׁ אוֹכֵלָה הוּא? אֶלָּא הִדְבַּק בְּתַלְמִידֵים
to the disciples cleave rather He is consuming fire but is He not so to say is it possible to Him And to cleave
וּבַחֲכָמִים וּמַעֲלָה אֲנִי עָלֶיךָ כְּאִלּוּ נִדְבַקְתָּ בּוֹ סִפְרֵי:
Sifrei to Him you cleaved as if upon you I and I reckon and to the sages

פסוק ב

והוריש יהוה את כל הגוים האלה מלפניכם וירשיתם גוים גדלים
greater nations and you will banish from before you these the nations all of — Hashem and He will drive out

ועצמים מכם:

than you and mightier

רש"י

והוריש ה'. עשיתם מה שעליכם, אף אני אעשה מה שעלי שם :
there is upon Me what will do I also is upon you what If you do Hashem Then He will drive out

רש"י

ועצמים מכם. אתם גבורים, והם גבורים מכם, שאם לא שישראל גבורים מה השבח
praise what are mighty that Yisrael not for if than you are mighty and they are mighty you than you and mightier
ההוא שמשבח את האמורים לומר ועצומים מכם? אלא אתם גבורים משאר
than the rest are mighty you rather than you and mightier by saying the Emorim — that he praises is that
האמות, והם גבורים מכם ע' שם :
there see than you are mighty and they of the nations

פסוק ג

כל המקום אשר תדרה כף רגלכם בו לכם יהיה מן המדבר
the wilderness from it shall be yours on it your foot the sole of shall tread that the place Every
והלכנו מן הנהר נהר פרת ועד הים האחרון יהיה גבולכם:
your boundary shall be the western the sea and until Peras the river of the river from and the Lebanon

פסוק ד

לא יתיצב איש בפניכם פחדכם ומוראכם יתן יהוה אלהיכם על
upon your God Hashem will place and your fear your dread before you any man will stand up Not
פני כל הארץ אשר תדרכו בה כאשר דבר לכם:
to you He spoke just as upon it you will tread that the land all the face of

רש"י

לא יתיצב איש וגו'. אין לי אלא איש, אמה ומשפחה ואשה בכשפיה
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
מנין? תלמוד לומר "לא יתיצב" מכל מקום, אם כן מה תלמוד לומר "איש"?
a man says the teaching what so if place from any shall stand not says the teaching from where
אפלו כעוג מלך הכשן שם :
there Bashan king of like Og even

רש"י

פחדכם ומוראכם. והלא פחד הוא מורא? אלא פחדכם על הקרובים
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

וּמִרְאָאֲכֶם עַל הָרְחוֹקִים; פָּחַד לְשׁוֹן בְּעִיִּתָּת פְּתָאֵם, מוֹרָא לְשׁוֹן דְּאָגָה
worry is an expression of fear of a sudden sudden terror is an expression of dread those who are far is upon and the fear of you
מִזְמִיִּם רַבִּים:
many from days

רש"י
כֹּאשֶׁר דִּבֶּר לָכֶם. וְהִיכֵן דִּפְרִי שְׁמוֹת כ"ג אֶת אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְגו' סִפְרֵי שֵׁם
there Sifrei etc. before you I will send My terror — 23 Shemos did He speak and where to you He spoke As
:

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.

לְמַעַשָּׂה 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.

דף יומי • חלין • דף צ"ג

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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.

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

עמוד א' DAF 93A

INFERENCE

חלב שהבשר חופה אותו מותר,

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

INFERENCE

אלמא שעל הכסלים אמר רחמנא ולא שבתיה הכסלים,

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

הכא נמי שעל הכליות אמר רחמנא ולא שבתיה הכליות.

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

גופא, אמר רבי אבא אמר רב יהודה אמר שמואל: חלב שהבשר חופה אותו – מותר.

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

איני? והאמר רבי אבא אמר רב יהודה אמר שמואל: האי תרפא דתותי מתני – אסיר!

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

אמר אביי: בהמה בחייה פרוקי מיפרקא.

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

אמר רבי יוחנן: אנא לאו טבחא אנא ולא פרי טבחא אנא, ונהירנא דהכי הוּא אמרי בי מדרשא:
בהמה בחייה פרוקי מיפרקא.

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

אמר רבי אבא, אמר רב יהודה, אמר שמואל: חלב שעל המסס ובית הפוסות (אסורין) [אסור],
וענוש כרת, וזהו חלב שעל הקרב.

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

אמר רבי אבא, אמר רב יהודה, אמר שמואל: האי תרפא דקליבוסתא אסור, וענוש כרת, וזהו חלב
שעל הכסלים.

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

ואמר רבי אבא, אמר רב יהודה, אמר שמואל: חוטין שביד אסורין.

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

OBJECTION

אמר רב ספרא: משה, מי אמר רחמנא "לא תיכול בישרא"?

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

אמר רבא: משה, מי אמר רחמנא "אכול דמא"?

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

חֲתִכֶּיהָ וּמִלְחֶיהָ, אֶפִּילּוּ לְקַדְיָהּ נָמִי שְׁפִיר דָּמִי.

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: רִישׁ מַעֲיָא בְּאַמְתָּא בְּעֵי גְרִירָה, וְזָהוּ חֵלֶב שְׁעַל הַדְּקִין.

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 שְׁבָעוּקָן אֲסוּרִין.

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

STATEMENT

חֲמִשָּׁא חוּטִי אֵית בֵּיהּ בְּכַפְלָא, תְּלָתָא מִיְמִינָא וְתַרְתֵּי מִשְׁמָאלָא.

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

STATEMENT

תְּלָתָא מִפְּצָלֵי לְתַרְתֵּי תַרְי, תַּרְי מִפְּצָלֵי לְתָלָתָא תְּלָתָא.

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

EXPLANATION

נִפְקָא מִינֵהּ, דָּאִי שְׁלִיף לָהּ עַד דְּחִמְיָמִי – מִשְׁתַּלְפִּי, וְאִי לָא – בְּעֵי חֲטוּטִי בְּתַרְיָהּ.

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 אַבְי, וְאִיתִימָא רַב יְהוּדָה: חֲמִשָּׁא חוּטִי הוּוּ, תְּלָתָא מִשּׁוּם תַּרְבָּא, וְתַרְיִן מִשּׁוּם דָּמָא.

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

דְּטַחְלֵי וּדְכַפְלֵי וּדְכוּלִּיתָא – מִשּׁוּם תַּרְבָּא, דִּידָא וּדְלוּעָא – מִשּׁוּם דָּמָא.

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

לְמֵאִי נִפְקָא מִינֵהּ – הֲנִי דְּמִשּׁוּם דָּמָא, אִי מִחֲתַתָּהּ לָהּ וּמִלַּח לָהּ – שְׁפִיר דָּמִי, הֲנַךְ – לֵית לָהּ תַּקְנָתָא.

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

אמר רב כהנא, ואיתימא רב יהודה: חמשא קרמי הוו, תלתא משוב תרבא, ותרי משוב דמא.

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

דטחלי דכפלי ודכוזיתא משוב תרבא, דביעי ודמוקרא משוב דמא.

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

רב יהודה בר אשעזא הוה קא קליף ליה טחלא ללוי בריה דרב הונא בר חייא, הוה קא גאים ליה מעילאי.

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

אמר ליה: חות ביה טפי.

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

STATEMENT

אתא אבוא אשכחיה, אמר ליה: הכי אמר אבוא דאמך משוב דרב, ומנו רב ירמיה בר אבא: לא אסרה תורה אלא שעל הדד בלבד.

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

איני? והאמר רב המנונא: תנא קרום שעל הטחול אסור, ואין חייבים עליו.

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

הכי דמי? אילימא שעל הדד – אמאי אין חייבין עליו? אלא דכוליה.

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

אמר ליה: אי תנא – תנא.

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

גופא, אמר רב המנונא: תנא, קרום שעל הטחול אסור ואין חייבין עליו, קרום שעל גבי כוליא אסור ואין חייבין עליו.

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

והתנא: חייבין עליו!

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

ANSWER

טחול אטחול לא קשיא: הא פנגד הדד, הא שלא פנגד הדד.

The Gemara answers: The contradiction between the Braisos 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

כוליא אכוליא נמי לא קשיא: הא בעילא, הא בתתאה.

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

ביעי חשילתא, רב אמר ורב אסי – חד אסר וחד שרי. מאן דאסר,

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

עמוד ב' DAF 93B

EXPLANATION

מדלא קא ברין, הני אבר מן חיי ניהו.

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

מאן דשרי, מדלא קא מסרחו, הני חיותא אית בהו.

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

ואידך, האי דלא קא מסרחן – דלא קא שליט בהו אוירא,

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

ואידך – האי דלא ברין, כחישותא הוא דנקט להו.

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

אמר ליה רבי יוחנן לרב שמן בר אבא: הני ביצי חשילתא שרין, ואת לא תיכול משום "ואל תטש תורת אמך".

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

אמר מר בר רב אשי: הני ביצי דגדא, עד תלתין יומין שרין בלא קליפה,

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

מכאן ואילך – אי אזרעון אסורין, ואי לא אזרעון שרין.

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

מנא ידעינן? אי אית בהו שורייקי סומקי – אסירן, לית בהו שורייקי סומקי – שרין.

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

אומצי ביצי ומזיקי, פליגי בה רב אחא ורבינא.

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 פּוֹלָה, רַבִּינָא לְקוּלָּא וְרַב אַחָא לְחומְרָא, וְהַלְכָתָא כְּרַבִּינָא לְקוּלָּא, לְבַר מֵהֵנִי תִלֵּת דְּרַב אַחָא לְקוּלָּא וְרַבִּינָא לְחומְרָא, וְהַלְכָתָא 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

אומצא דאסמיק, חתכה ומלחה – אפילו לקדרה נמי שפיר דמי.

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

תלייה נמי בשפודא, דאיב דמא.

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

STATEMENT

אגומרי – פליגי בה רב אחא ורבנא:

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

EXPLANATION

חד אמר: משאב שאיבי ליה, וחד אמר: מצמת צמתי ליה.

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

וכן ביצי, וכן מזירקי.

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

STATEMENT

רישא בכיבשא, אותביה אבית השחיטה – דייב דמא ושרי.

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

אצדדין – מיקפא קפי ואסיר.

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

STATEMENT

אותביה אנחיריה, דץ ביה מידי – שרי, ואי לא – אסיר.

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

איכא דאמרי: אנחיריה ואפית השחיטה – דאיב,

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

אצדדין – אי דץ ביה מידי – שרי, ואי לא – אסור.

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

אמר רב יהודה אמר שמואל, שני גידין הן:

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

STATEMENT

הפנימי סמוך לעצם – אסור, וחייבין עליו; חיצון סמוך לפשר – אסור, ואין חייבין עליו.

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

והתנא: פנימי סמוך לפשר!

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

אמר רב אחא אמר רב כהנא: איקלודי מיקלוד.

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

והא תנא: חיצון הסמוך לעצם!

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

ANSWER

אמר רב יהודה: היכא דפרעי טבחי.

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

איתמר: טבח שנמצא חלב אחריו,

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

STATEMENT

רב יהודה אמר: בכשעורה, רבי יוחנן אמר: בכזית.

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

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

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

אמר מר זוטרא: כשעורה במקום אחד, כזית – אפילו בשנים ובשלשה מקומות.

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

והלכתא: להלקותו – בכזית, לעברו – בכשעורה.

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.

משנה MISHNAH

MISHNAH

אין הטבחין נאמנין [וכו'].

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

גמרא GEMARA

STATEMENT

אמר רבי חייא בר אבא אמר רבי יוחנן: חזרו לומר נאמנין.

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

QUESTION

אמר רב נחמן: אפשר דרי?

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

ANSWER

מעיקרא דהו סברי לה כרבי מאיר – לא הו מהימני, ולבסוף סברי כרבי יהודה.

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

איכא דמתני לה אסיפא, וחכמים אומרים: נאמנין עליה ועל החלב.

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

אמר רבי חייא בר אבא אמר רבי יוחנן: חזרו לומר אין נאמנין.

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

STATEMENT

אמר רב נחמן: בזמן הזה נאמנין.

Rav Nachman said: Nowadays, they are believed.

QUESTION

אפשר דרי?

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

ANSWER

מעיקרא סבריה כרבי יהודה, הדר סבריה כרבי מאיר.

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

EXPLANATION

כמה דהו דכרי לה לדרבי יהודה – לא מהימני, והשתא דאנשויה לדרבי יהודה – מהימני.

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

ועל החלב – חלב, מאן דכר שמייה?

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

הַכִּי קָאָמַר: אֵין נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב, וְחֻכָּמִים 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

מִתְּנִי שׁוֹלֵחַ אָדָם יָרֵךְ לְגוֹי שֶׁגִּיד הַנֶּשֶׁה בְּתוֹכָהּ, מִפְּנֵי שֶׁמְקוֹמוֹ נִיכָר.

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

גְּמ' שְׁלֵמָה – אֵין, חֲתוּכָה – לֹא.

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 עֲסָקִינוּ? אִילִימָא בְּמָקוֹם שֶׁאֵין מְכַרְיָין,

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 Braisos 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.

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.

הלכות תשובה • פרק רביעי

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.

הלכה א

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

ארבעה ועשרים דברים מעכבין את התשובה.

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

ארבעה מהן עון גדול

Four of them are considered a sin so great,

והעושה אחד מהן אין הקדוש ברוך הוא מספיק בידו לעשות תשובה

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

לפי גדל חטאו.

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

ואלו הן.

And these are they:

א המחטיא את הרבים

1. One who causes to sin — the many,

ובכלל עון זה מעכב את הרבים מלעשות מצוה.

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

ב וְהַמְטָה אֶת חֲבֵרוֹ מִדֶּרֶךְ טוֹבָה לְרָעָה

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

כְּגוֹן מְסִית וּמְדִיחַ.

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

ג הָרוֹאֶה בְּנוֹ יוֹצֵא לְתַרְבוֹת 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 בְּרִשּׁוֹתָיו אֵלּוֹ מָחָה 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 כְּמַחְטִיאֹ.

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

וּבְכָל־ל עוֹן זֶה כָּל שְׂאֵפֶשֶׁר בְּיָדוֹ לְמַחֹת בְּאַחֵרִים

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 מָחָה

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

אֲלָא יְנִיחֵם בְּכַשְׁלונָם.

but leaves them in their stumbling.

ד וְהָאֹמֵר אֶחָטָא וְאָשׁוּב

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

וּבְכָל־ל זֶה הָאֹמֵר אֶחָטָא וַיּוֹם הַכִּפּוּרִים מְכַפֵּר:

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

הִלְכָּה ב

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

וּמֵהֶן חֲמִשָּׁה דְּבָרִים הַנוֹעְלִים דְּרָכֵי הַתְּשׁוּבָה בְּפָנֵי 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.

וְאֵלּוֹ הֵן.

And these are they:

א הפורש מן הצבור,

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

לפי שבזמן שייעשו תשובה לא יהיה עמָהָן

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

ואינו זוכה עמָהָן בזכות שעושין.

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

ב וְהוֹחִילָם עַל דְּבָרֵי חֲכָמִים,

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

לפי שמחלקתו גורמת לו לפרש מהן

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

ואינו יודע דרכי התשובה.

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

ג וְהַמְלִיעִיג עַל הַמִּצְוֹת,

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

שפיון שנתבזו בעיניו אינו רוֹדֵף אַחֲרֵיהֶן וְלֹא עוֹשֵׂן

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

ואם לא יַעֲשֶׂה בְּמָה יִזְכֶּה.

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

ד וְהַמְבִּזָּה רַבּוֹתָיו,

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

שדבר זה גורם לו לדחפו ולטרוֹדוּ פְּגִיחוֹי

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

ובזמן שנטרד לא ימצא מלמד ומורה לו דרך האמת.

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 וְהַשׂוֹנֵא אֶת הַתּוֹכָחוֹת

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

שְׁהָרִי לֹא הֵנִיחַ לוֹ דֶּרֶךְ תְּשׁוּבָה.

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

שְׁהַתּוֹכָחָה גּוֹרֶמֶת לְתְּשׁוּבָה

For the admonishment causes repentance,

שְׁבִיזְמַן שְׁמוּדִיעִין לוֹ לְאָדָם חֲטָאֵיו וּמִכְלִימִין אוֹתוֹ חוֹזֵר בְּתְּשׁוּבָה

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 וְאַל תִּשְׁכַּח".

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

"מְמָרִים הָיִיתֶם".

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 נָכָל וְלֹא חָכָם".

and "a nation vile and not wise".

וְכֵן יִשְׁעִיָּהוּ הוֹכִיחַ אֶת יִשְׂרָאֵל וְאָמַר

And so Yeshayahu rebuked — Yisrael and said:

"הוֹי גּוֹי חַטָּא".

"Woe nation sinful",

"יָדַע שׂוֹר קִנְהוֹ".

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

"מִדַּעְתִּי כִּי קָשָׁה אַתָּה".

and "From my knowing that obstinate are you".

וְכֵן צִוָּהוּ הָאֵל לְהוֹכִיחַ לַחֲטָאִים שְׁנֶאֱמַר

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

"קרא בגרון אל תחשך".

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

וכן כל הנביאים הוכיחו לישראל עד שחזרו בתשובה.

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

לפיכך צריך להעמיד בכל קהל וקהל מישראל

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

חכם גדול וזקן וירא שמים מנעוריו ואהוב להם

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

שהוא מוכיח לרבים ומחזירן בתשובה,

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

וזה ששונא את התוכחות

And this one who hates — the admonishments,

אינו בא למוכיח ולא שומע דבריו

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

לפיכך יעמד בחטאתיו שהם בעיניו טובים:

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

הלכה ג

Halacha 3 - Five Sins Between Man and His Fellow for Which Repentance is Extremely Difficult

ומהם חמשה דברים העושה אותן אי אפשר לו שישוב בתשובה גמורה

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.

לפי שהם עונות שבין אדם לחברו

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

ואינו יודע חברו שחטא לו כדי שיחזיר לו או ישאל ממנו למחל לו.

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.

ואלו הן.

And these they are:

א הַמְקַלֵּל אֶת הָרַבִּים וְלֹא קִלַּל אָדָם יְדוּעַ כְּדֵי שִׁשְׁאֵל 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 וְהַחֹלֵק עִם גֵּנֵב, שֶׁלָּפִי שְׂאִינוֹ יוֹדֵעַ גֵּנֵבָה זֶה 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,

אֲלֹא הַגֵּנֵב גּוֹנֵב לָרַבִּים וּמָבִיא לוֹ וְהוּא לֹקֵחַ.

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

וְעוֹד שֶׁהוּא מַחְזִיק יָד הַגֵּנֵב וּמַחֲטִיאֹ.

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

ג וְהַמוֹצֵא אֲבֵדָה וְאִינוֹ מְבַרֵּר עָלֶיהָ עַד שִׁיחְזִירָהּ לְבֹעֲלֶיהָ,

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.

לְאַחֵר זְמַן כְּשִׁיעֲשֶׂה תְּשׁוּבָה אִינוֹ יוֹדֵעַ לְמִי יַחְזִיר.

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 וְהַאֹכֵל שׁוֹר עֲנִיִּים וִיתוּמִים וְאַלְמָנוֹת.

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

אֵלֹו בְּנֵי אָדָם אֲמֻלָּלִין הֵם וְאִינָן יְדוּעִים וּמְפָרָסִים

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

וְגוֹלִים מְעִיר לְעִיר וְאִין לָהֶם מְכִיר

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

כְּדֵי שֶׁיֵּדַע שׁוֹר זֶה שֶׁל מִי הוּא וַיַּחְזִירֵנּוּ לוֹ.

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

ה וְהַמְקַבֵּל שֹׁחַד לְהַטּוֹת דִּין אִינוֹ יוֹדֵעַ עַד הֵיכָן הִגִּיעַ הַטָּיָה זֶה וְכַמָּה הִיא כָּחָה כְּדֵי שִׁיחְזִיר,

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 רַגְלִים.

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

וְעוֹד שֶׁהוּא מַחְזִיק יָד זֶה וּמַחֲטִיאֹ:

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

הלכה ד

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

ומהן חמשה דברים העושה אותן אין חזקתו לשוב מהן.

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

לפי שהם דברים קלים בעיני רב האדם

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

ונמצא חוטא והוא ידמה שאין זה חטא.

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

ואלו הן.

And these they are:

א האוכל מסעדה שאינה מספקת לבעלה

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

שהוא אבק גזל הוא.

for this is a shade of theft,

והוא מדמה שלא חטא ויאמר כלום אכלתי אלא ברשותו.

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

ב המשתמש בעבוטו של עני

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

שהעבוט של עני אינו אלא כגון קורדום ומחרשה

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

ויאמר בלבם אינן חסרים ויהרי לא גזלתי אותו.

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

ג המסתכל בפעריות מעלה על דעתו שאין בכה כלום

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

שהוא אומר וכי בעלתי או קרבותי אצלה.

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

וְהוּא אֵינוֹ יוֹדֵעַ שֶׁרְאִיתַת הָעֵינַיִם עוֹן גָּדוֹל

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

שֶׁהִיא גּוֹרֶמֶת לְגוּפוֹן שֶׁל עֲרִיּוֹת

for it causes the body itself of forbidden relationships,

שֶׁנֶּאֱמַר "וְלֹא תִתְּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם".

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

דַּהֲמֵת־כִּפְּד בְּקִלּוֹן חֲבֵרוֹ אוֹמֵר בְּלִבּוֹ שֶׁאֵינוֹ חֵטָא

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 בִּשְׁתּוּת וְלֹא בִּישׁוּ

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

אֶלָּא עֲרָה מַעֲשָׂיו הַטּוֹבִים וְחֻכְמָתוֹ לְמוֹל מַעֲשֵׂה חֲבֵרוֹ אוֹ חֻכְמָתוֹ

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

כְּדִי שֶׁיֵּרָאָה מִכָּלֹּל שֶׁהוּא מְכַבֵּד וְחֲבֵרוֹ בְּזוּי.

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

הַ וְהַחוּשָׁד כְּשֶׁרִים אוֹמֵר בְּלִבּוֹ שֶׁאֵינוֹ חֵטָא

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

לְפִי שֶׁהוּא אוֹמֵר מָה עָשִׂיתִי לוֹ וְכִי יֵשׁ שָׁם אֶלָּא חֲשָׁד

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

שָׁמָּה עָשָׂה אוֹ לֹא עָשָׂה

Perhaps he did or not he did."

וְהוּא אֵינוֹ יוֹדֵעַ שֶׁזֶּה עוֹן שֶׁמְשִׁים אָדָם כְּשֶׁר 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.

הַלָּכָה ה'

Halacha 5 - Five Bad Traits that Prevent Repentance and the Proper Conduct of a Penitent

וּמֵהֶן חֲמִשָּׁה דְּבָרִים

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

הָעוֹשָׂה אוֹתָם מְשַׁד אַחֲרֵיהֶם תְּמִיד

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

וְקָשִׁים הֵם לְפָרֹשׁ מֵהֶן.

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

לְפִיכָּהן צָרִיף אָדָם לְהִזָּהֵר מֵהֶן

Therefore, a person needs to be careful of them

שָׁמָּה יִדְבַק בָּהֶן

lest he will cling to them,

וְהֵן כֻּלָּן דְּעוֹת רָעוֹת עַד מְאֹד.

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

וְאֵלֵּינוּ הֵן.

And these they are:

רְכִילוֹת.

gossip, which stirs up strife;

וְלִשׁוֹן הָרַע.

and evil tongue, speaking disparagingly of others;

וּבַעַל חֵמָה.

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

וּבַעַל מַחֲשַׁבֶּה רָעָה.

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

וְהַמִּתְחַבֵּר לָרָשָׁע

and one who associates with the wicked,

מִפְּנֵי שֶׁהוּא לּוֹמֵד מִמַּעֲשָׁיו

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 "ורעה כסילים ירוע".

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

וכבר בארנו בהלכות דעות

And already we explained in the Laws of Deos

דברים שצריך כל אדם לנהג בהן תמיד,

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

כל וחסר לבעל תשובה:

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

הלכה ו

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

כל אלו הדברים וכיוצא בהן

All these things and others similar to them,

אף על פי שמעכבין את התשובה

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

אין מונעין אותה

they do not completely prevent it.

אלא אם עשה אדם תשובה מהן

Rather, if a person made repentance from them,

הרי זה בעל תשובה

behold, this person is a master of repentance,

ויש לו חלק לעולם הבא:

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.

לְמַעַן 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.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִינֶךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וּלְדַבְּרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'