חוּמָּשׁ עִם רַשִּׁ"י · ראה · שְׁלִישִׁי

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

RE'EH · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah warns us with extreme severity against the terrible issur of avodah zarah, especially as Klal Yisrael prepares to enter and inherit Eretz Yisrael. We are commanded not to investigate or copy the disgusting ways the goyim served their gods, and we are given the strict prohibition of bal tosif and bal tigra—not to add to or subtract from the mitzvos of Hashem.

The Torah then addresses the dangerous trials of those who try to lead the tzibbur astray. This includes the navi sheker (false prophet) who performs wonders to entice us to serve avodah zarah, the mesis (enticer) who secretly tries to persuade close family or friends to stray, and the tragic case of an ir nidadas—an entire Jewish city that has been led astray into idolatry.

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

פָּסוּק א

Pasuk 1

כִּי יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם אֲשֶׁר אַתָּה בָא שָׁמָּה לָרֶשֶׁת אוֹתָם

When will cut down Hashem your God — the nations that you are coming there to drive out them

מִפָּנֶיךָ וְיָרַשְׁתָּ אֹתָם וְיָשַׁבְתָּ בְּאַרְצָם׃

from before you and you dispossess them and you settle in their land

פָּסוּק ב

Pasuk 2

הִשָּׁמֶר לְךָ פֶּן תִּנָּקֵשׁ אַחֲרֵיהֶם אַחֲרֵי הִשָּׁמְדָם מִפָּנֶיךָ וּפֶן

Beware for yourself lest you be ensnared after them after their destruction from before you and lest

תִּדְרֹשׁ לֵאלֹהֵיהֶם לֵאמֹר אֵיכָה יַעַבְדוּ הַגּוֹיִם הָאֵלֶּה אֶת אֱלֹהֵיהֶם וְאֶעֱשֶׂה

you inquire of their gods saying how did worship the nations these — their gods and I will do

כֵּן גַּם אָנִי׃

so also I

רַשִּׁ"י

פן תנקש. אֶנְקְלוֹס תִּרְגֵּם לְשׁוֹן מוֹקֵשׁ, וַאֲנִי אוֹמֵר שֶׁלֹּא חָשׁ לְדַקְדֵּק

you be snared lest Onkelos translated an expression of a snare but I say that not he was concerned to examine carefully

בַּלָּשׁוֹן, שֶׁלֹּא מָצִינוּ נו"ן בְּלָשׁוֹן יוֹקֵשׁ, וַאֲפִלּוּ לַיְסוֹד הַנּוֹפֵל מִמֶּנּוּ,

in the language for not we have found the letter Nun in the expression of snaring and even as a root letter that is omitted from it

אֲבָל בְּלָשׁוֹן טֵרוּף וְקִשְׁקוּשׁ מָצִינוּ נו"ן, "וְאַרְכָּבֹתֶיהָ דָּא לְדָא נָקְשָׁן"

but in the expression of movement and knocking we have found the letter Nun and his knees this against that knocked

דניאל ה' ; וְאַף זֶה אֲנִי אוֹמֵר "פֶּן תִּנָּקֵשׁ אַחֲרֵיהֶם" – פֶּן תִּטָּרֵף אַחֲרֵיהֶם,
after them you run about lest after them you run lest say I this and even chapter 5 Daniel

לִהְיוֹת כָּרוּךְ אַחַר מַעֲשֵׂיהֶם; וְכֵן תהילים ק"ט "יְנַקְּשׁ נוֹשֶׁה לְכָל אֲשֶׁר לוֹ" –
is his that after all the creditor let run after chapter 109 Tehillim and so their deeds after clinging to be

מְקַלֵּל אֶת הָרָשָׁע לִהְיוֹת עָלָיו נוֹשִׁים רַבִּים וְיִהְיוּ מַחֲזִירִין וּמִתְנַקְּשִׁין אַחַר
after and running going about and they will be many creditors upon him to be the wicked man — he curses

מָמוֹנוֹ:
his money

רַשִׁ"י

אחרי השמדם מפניך. אַחַר שֶׁתִּרְאֶה שֶׁאַשְׁמִידֵם מִפָּנֶיךָ, יֵשׁ לְךָ לָתֵת לֵב
heart to place to you there is from before you that I destroy them that you see After from before you their destruction After

מִפְּנֵי מָה נִשְׁמְדוּ אֵלּוּ, מִפְּנֵי מַעֲשִׂים מְקֻלְקָלִים שֶׁבִּידֵיהֶם, אַף אַתָּה לֹא תַעֲשֶׂה
shall do not you also that are in their hands corrupt deeds because of these were destroyed what because of

כֵּן שֶׁלֹּא יָבֹאוּ אֲחֵרִים וְיַשְׁמִידוּךָ עי' ספרי :
Sifrei see and destroy you others will come so that not so

רַשִׁ"י

איכה יעבדו. לְפִי שֶׁלֹּא עָנַשׁ עַל עֲבוֹדָה זָרָה אֶלָּא עַל זִבּוּחַ וְקִטּוּר
and burning incense slaughtering for except foreign worship for He punished that not Because did they serve How

וְנִסּוּךְ וְהִשְׁתַּחֲוָאָה, כְּמוֹ שֶׁכָּתוּב שמות כ"ב "בִּלְתִּי לַה' לְבַדּוֹ" – דְּבָרִים
things alone unto Hashem save 22 Shemos that is written just as and prostrating and pouring libations

הַנַּעֲשִׂים לַגָּבוֹהַּ, בָּא וְלִמֶּדְךָ כָּאן שֶׁאִם דַּרְכָּהּ שֶׁל עֲ"ז לְעָבְדָהּ בְּדָבָר אַחֵר,
other with a matter to worship it idolatry of the way that if here and teaches you it comes for the Most High that are done

כְּגוֹן פּוֹעֵר לְפְעוֹר וְזוֹרֵק אֶבֶן לְמַרְקוּלִיס, זוֹ הִיא עֲבוֹדָתוֹ וְחַיָּב, אֲבָל
but and he is liable its worship is this to Mercury a stone or throwing to Peor exposing oneself such as

זִבּוּחַ וְקִטּוּר וְנִסּוּךְ וְהִשְׁתַּחֲוָאָה – אֲפִלּוּ שֶׁלֹּא כְדַרְכָּהּ חַיָּב סנהדרין
Sanhedrin he is liable in its way not even and prostrating and pouring libations and burning incense slaughtering

ס' :
60

פָּסוּק ג

Pasuk 3

לֹא תַעֲשֶׂה כֵן לַיהוָה אֱלֹהֶיךָ כִּי כָל תּוֹעֲבַת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ
they did He hates which Hashem abomination of every for your God to Hashem so do You shall not

לֵאלֹהֵיהֶם כִּי גַם אֶת בְּנֵיהֶם וְאֶת בְּנֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ לֵאלֹהֵיהֶם:
to their gods in the fire they burn their daughters and — their sons — even for for their gods

רַשִׁ"י

כי גם את בניהם. "גַּם" – לְרַבּוֹת אֶת אֲבוֹתֵיהֶם וְאִמּוֹתֵיהֶם; אָמַר רַבִּי עֲקִיבָא אֲנִי
I Akiva Rabbi said and their mothers their fathers — to include "also" their sons — also For

רָאִיתִי גּוֹי שֶׁכָּפָתוֹ לְאָבִיו לִפְנֵי כַלְבּוֹ וַאֲכָלוֹ ספרי :
Sifrei and it ate him his dog before his father who bound him a non-Jew saw

פָּסוּק ד

אֵת כָּל הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם אֹתוֹ תִּשְׁמְרוּ לַעֲשׂוֹת לֹא תֹסֵף
add do not to do you shall safeguard it you command I which the matter all of —

עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ׃
from it subtract and do not upon it

רַשִׁ״י

את כל הדבר. קַלָּה כַּחֲמוּרָה שם׃
there as a grave one a light precept the matter all of —

רַשִׁ״י

תשמרו לעשות. לִתֵּן לֹא תַעֲשֶׂה עַל עֲשֵׂה הָאֲמוּרִים בַּפָּרָשָׁה,
in the section that are stated a positive commandment upon commandment a negative to place to do You shall observe

שֶׁכָּל הִשָּׁמֶר לְשׁוֹן לֹא תַעֲשֶׂה הוּא, אֶלָּא שֶׁאֵין לוֹקִין עַל הִשָּׁמֶר שֶׁל
of a beware for receive lashes that they do not except it commandment a negative is a term of beware for every

עֲשֵׂה מכות י״ג׃
thirty-nine lashes of a positive commandment

רַשִׁ״י

לא תסף עליו. חֲמִשָּׁה טְטָפוֹת, חֲמִשָּׁה מִינִין בַּלּוּלָב, אַרְבַּע בְּרָכוֹת לִבְרָכַת
for the blessing of blessings four in the lulav species five tefillin compartments five upon it add Do not

כֹּהֲנִים ספרי׃
Sifrei Kohanim

פָּסוּק ה

כִּי יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת׃
a wonder or a sign to you and he gives a dream a dreamer of or a prophet in your midst there arises If

רַשִׁ״י

ונתן אליך אות. בַּשָּׁמַיִם, כָּעִנְיָן שֶׁנֶּאֱמַר בְּגִדְעוֹן שופטים ו' "וְעָשִׂיתָ לִּי
me then show six Shoftim concerning Gidon that is said like the matter in the heavens a sign to thee And he giveth

אוֹת" וְאוֹמֵר "יְהִי נָא חָרֵב אֶל הַגִּזָּה" וְגוֹ׳׃
etcetera the fleece upon dry please let it be and it says a sign

רַשִׁ״י

או מופת. בָּאָרֶץ, אַע"פִּ כֵּן לֹא תִשְׁמַע לוֹ, וְאִם תֹּאמַר מִפְּנֵי מָה נוֹתֵן לוֹ
to him gives what because of you will say and if to him you shall hearken not · even though on the earth a wonder or

הַקָּבָּ"ה מֻמְשָׁלָה לַעֲשׂוֹת אוֹת? כִּי מנסה ה' אלהיכם אתכם ספרי; עי'
see Sifrei you your God Hashem tests for a sign to perform power the Holy One Blessed-be-He

סנהדרין צ'׃
90 Sanhedrin

פָּסוּק ו

Pasuk 6

וּבָא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר דִּבֶּר אֵלֶיךָ לֵאמֹר נֵלְכָה אַחֲרֵי אֱלֹהִים אֲחֵרִים

and comes the sign or the wonder which he spoke to you saying let us go after gods other

אֲשֶׁר לֹא יְדַעְתָּם וְנָעָבְדֵם׃

whom not you knew them and let us worship them

פָּסוּק ז

Pasuk 7

לֹא תִשְׁמַע אֶל דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל חוֹלֵם הַחֲלוֹם הַהוּא כִּי

do not listen to or that the prophet the words of the dreamer of the dream that for

מְנַסֶּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת יְהוָה אֱלֹהֵיכֶם בְּכָל

is testing Hashem your God you to know whether you are loving — Hashem your God with all

לְבַבְכֶם וּבְכָל נַפְשְׁכֶם׃

your heart and with all your soul

פָּסוּק ח

Pasuk 8

אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת מִצְוֹתָיו תִּשְׁמֹרוּ

After Hashem your God you shall walk and Him you shall fear and — His commandments you shall keep

וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

and to His voice you shall hearken and Him you shall serve and to Him you shall cleave

רַשְׁ"י

ואת מצותיו תשמרו. תּוֹרַת מֹשֶׁה׃

and — His commandments you shall keep the Torah of Moshe

רַשְׁ"י

ובקלו תשמעו. בְּקוֹל הַנְּבִיאִים׃

And to His voice you shall obey to the voice of the prophets

רַשְׁ"י

ואתו תעבדו. בְּמִקְדָּשׁוֹ ספרי׃

and Him you shall serve in His Sanctuary Sifrei

רַשְׁ"י

ובו תדבקון. הִדַּבֵּק בִּדְרָכָיו – גְּמֹל חֲסָדִים, קְבֹר מֵתִים, בַּקֵּר חוֹלִים, כְּמוֹ שֶׁעָשָׂה

and to Him you shall cleave to His ways cleave bestow kindnesses bury the dead visit the sick just as did

הַקָּבָ"ה סוטה י"ד׃

the Holy One Sotah 14

פָּסוּק ט

Pasuk 9

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר סָרָה עַל
And that prophet the same or dreamer of the dream the same shall be put to death because he spoke rebellion against

יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית
Hashem your God Who brought out you from the land of Mitzrayim and Who redeemed you from the house of

עֲבָדִים לְהַדִּיחֲךָ מִן הַדֶּרֶךְ אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לָלֶכֶת בָּהּ
bondage to stray you from the path which commanded you Hashem your God to walk in it

וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃
and you shall sweep out from your midst the evil

רַ"שִׁ"י

סרה. דָּבָר הַמּוּסָר מִן הָעוֹלָם, שֶׁלֹּא הָיָה וְלֹא נִבְרָא וְלֹא צִוִּיתִיו לְדַבֵּר
rebellion a matter that is removed from the world which not existed and not was created and not I commanded him to speak

כֵּן, דישטו"רנורא בְּלַעַז׃
so detournure in foreign tongue

רַ"שִׁ"י

והפדך מבית עבדים. אֲפִלּוּ אֵין לוֹ עָלֶיךָ אֶלָּא שֶׁפְּדָאֲךָ —
and Who redeemed you from the house of servants even if there is not to Him upon you except that He redeemed you

דַּיּוֹ ספרי :
it is sufficient for Him Sifrei

פָּסוּק י׳

Pasuk 10

כִּי יְסִיתְךָ אָחִיךָ בֶּן אִמֶּךָ אוֹ בִנְךָ אוֹ בִתְּךָ אוֹ אֵשֶׁת חֵיקֶךָ
If entices you your brother the son of your mother or your son or your daughter or the wife of your bosom

אוֹ רֵעֲךָ אֲשֶׁר כְּנַפְשְׁךָ בַּסֵּתֶר לֵאמֹר נֵלְכָה וְנַעַבְדָה אֱלֹהִים אֲחֵרִים
or your friend who is like your soul in secret saying let us go and let us worship other gods

אֲשֶׁר לֹא יָדַעְתָּ אַתָּה וַאֲבֹתֶיךָ׃
whom not you have known you and your ancestors

רַ"שִׁ"י

כי יסיתך. אֵין הַסָּתָה אֶלָּא גֵּרוּי, שֶׁנֶּאֱמַר ש"מ כ"ו אִם ה'
If he entice thee there is no enticement but incitement as it is said Shmuel Aleph twenty six if Hashem

הֵסִיתְךָ בִּי, אנסיטר"א בְּלַעַז, שֶׁמַּשִּׂיאוֹ לַעֲשׂוֹת כֵּן:
has stirred thee up against me inciter in foreign tongue that he induces him to do so

רַ"שִׁ"י

אחיך. מֵאָב:
your brother from the father

רַשִׁ"י

או בן אמך. מֵאֵם:

or the son of your mother from a mother

רַשִׁ"י

חיקך. הַשּׁוֹכֶבֶת בְּחֵיקְךָ וּמְחֻקָּה בְּךָ, אפקיי"דא בְּלַעַז, וְכֵן יחזקאל מ"ג ,

thy bosom she who lies in thy bosom and is attached to you affichee in Old French and similarly Yechezkel forty three

"וּמֵחֵיק הָאָרֶץ" – מִיסוֹד הַתָּקוּעַ בָּאָרֶץ:

and from the bottom of the ground that is sunk from the foundation in the ground

רַשִׁ"י

אשר כנפשך. זֶה אָבִיךָ, פֵּרֵשׁ לְךָ הַכָּתוּב אֶת הַחֲבִיבִין לְךָ, קַ"וָ

who is as your soul this is your father specified to you the verse — those who are dear to you how much more so

לַאֲחֵרִים:

for others

רַשִׁ"י

בסתר. דִּבֵּר הַכָּתוּב בַּהווֹה, שֶׁאֵין דִּבְרֵי מֵסִית אֶלָּא בַּסֵּתֶר, וְכֵן שְׁלֹמֹה

In secret spoke the Scripture the nature of what usually occurs for there are not the words of an enticer except in secret and so Shlomo

הוּא אוֹמֵר משלי ז' "בְּנֶשֶׁף בְּעֶרֶב יוֹם בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה":

he says Mishlei seven In the twilight in the evening of the day in the blackness of night and darkness

רַשִׁ"י

אשר לא ידעת אתה ואבתיך. דָּבָר זֶה גְּנַאי גָּדוֹל הוּא לְךָ – שֶׁאַף הָאֻמּוֹת אֵין

which you knew not you and your fathers this matter is great disgrace for you for even the nations do not

מַנִּיחִין מַה שֶׁמָּסְרוּ לָהֶם אֲבוֹתֵיהֶם, וְזֶה אוֹמֵר לְךָ עֲזֹב מַה שֶׁמָּסְרוּ לְךָ

abandon what that handed down to them their fathers and this one says to you abandon what that handed down to you

אֲבוֹתֶיךָ ספרי :

your fathers Sifrei

פָּסוּק יא

Pasuk 11

מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבֹתֵיכֶם הַקְּרֹבִים אֵלֶיךָ אוֹ הָרְחֹקִים מִמֶּךָּ

from the gods of the peoples who are around you to you or those far from you

מִקְצֵה הָאָרֶץ וְעַד קְצֵה הָאָרֶץ:

from the end of the earth and until the end of the earth

רַשִׁ"י

הקרבים אליך או הרחקים. לָמָּה פֵּרֵט קְרוֹבִים וּרְחוֹקִים? אֶלָּא כָּךְ אָמַר הַכָּתוּב:

Those near to you or those far why did it specify near ones and far ones rather so said the verse

מִטִּבְעָן שֶׁל קְרוֹבִים אַתָּה לָמֵד טִבְעָן שֶׁל רְחוֹקִים, כְּשֵׁם שֶׁאֵין מַמָּשׁ

from the nature of near ones you learn the nature of far ones just as that there is not substance

בַּקְּרוֹבִים, כָּךְ אֵין מַמָּשׁ בָּרְחוֹקִים סנהדרין ס"א :

in the near ones so there is not substance in the far ones Sanhedrin another version

רַשִׁ"י

מִקְצֵה הָאָרֶץ. זוֹ חַמָּה וּלְבָנָה וּצְבָא הַשָּׁמַיִם שֶׁהֵן מְהַלְּכִין מִסּוֹף
From the end of the earth this the sun and the moon and the host of the heaven which they travel from the end of

הָעוֹלָם וְעַד סוֹפוֹ ספרי :
the world and until its end Sifrei

פָּסוּק יב

Pasuk 12

לֹא תֹאבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו וְלֹא תָחוֹס עֵינְךָ עָלָיו
you shall not consent to him and you shall not listen to him and shall not pity your eye upon him

וְלֹא תַחְמֹל וְלֹא תְכַסֶּה עָלָיו:
and you shall not spare and you shall not conceal about him

רַשִׁ"י

לא תאבה לו. לֹא תְהֵא תָּאֵב לוֹ, לֹא תֶאֱהָבֶנּוּ, לְפִי שֶׁנֶּאֱמַר ויקרא י"ט
You shall not consent to him desiring him do not love him because that it is said Vayikra 19

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ – אֶת זֶה לֹא תֶאֱהַב:
and you shall love your fellow as yourself — this one you shall not love

רַשִׁ"י

ולא תשמע אליו. בְּהִתְחַנְּנוֹ עַל נַפְשׁוֹ לִמְחֹל לוֹ, לְפִי שֶׁנֶּאֱמַר שמות כ"ג
And you shall not hearken unto him when he entreats for his life to forgive him because that it is said Shemos 23

עָזֹב תַּעֲזֹב עִמּוֹ – לָזֶה לֹא תַעֲזֹב:
you shall surely help with him for this one you shall not help

רַשִׁ"י

ולא תחוס עינך עליו. לְפִי שֶׁנֶּאֱמַר ויקרא י"ט לֹא תַעֲמֹד עַל דַּם רֵעֶךָ
And not shall spare your eye over him Because that it is said Vayikra 19 not shall you stand by the blood of your fellow

– עַל זֶה לֹא תָחוֹס:
upon this one do not spare

רַשִׁ"י

ולא תחמל. לֹא תַהֲפֹךְ בִּזְכוּתוֹ:
and not shalt thou pity do not turn over in his favor

רַשִׁ"י

ולא תכסה עליו. אִם אַתָּה יוֹדֵעַ לוֹ חוֹבָה אֵינְךָ רַשַּׁאי לִשְׁתֹּק ספרי :
and you shall not conceal over him if you know for him guilt you are not permitted to remain silent Sifrei

פָּסוּק יג

Pasuk 13

כִּי הָרֹג תַּהַרְגֶנּוּ יָדְךָ תִּהְיֶה בּוֹ בָרִאשׁוֹנָה לַהֲמִיתוֹ וְיַד כָּל
but surely you shall kill him your hand shall be against him first to put him to death and the hand of all

הָעָם בָּאַחֲרֹנָה׃

afterward the people

רַשִׁ״י

כי הרג תהרגנו. אִם יָצָא מִבֵּי"דִ זַכַּאי הַחֲזִירֵהוּ לְחוֹבָה, יָצָא מִבֵּית

from the house of he went out for liability bring him back acquitted from the court he went out if you shall kill him surely But

דִּין חַיָּב אַל תַּחֲזִירֵהוּ לִזְכוּת שם :

there for acquittal bring him back do not guilty judgment

רַשִׁ״י

ידך תהיה בו בראשונה. מִצְוָה בְּיַד הַנִּסָּת לַהֲמִיתוֹ. לֹא מֵת

he died if not to put him to death the one enticed by the hand of it is a mitzvah first upon him shall be your hand

בְּיָדוֹ, יָמוּת בְּיַד אֲחֵרִים, שֶׁנֶּאֱמַר וְיַד כָּל הָעָם וגו' עי' ספרי :

by his hand he shall die by the hand of others as it is said and the hand of all of the people etcetera see Sifrei

פָּסוּק יד

Pasuk 14

וְסָקַלְתּוֹ בָאֲבָנִים וָמֵת כִּי בִקֵּשׁ לְהַדִּיחֲךָ מֵעַל יְהוָה אֱלֹהֶיךָ

your God Hashem from to make you stray he sought because and he shall die with stones and you shall stone him

הַמּוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

bondage from the house of Mitzrayim from the land of Who brought you out

פָּסוּק טו

Pasuk 15

וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּן וְלֹא יוֹסִפוּ לַעֲשׂוֹת כַּדָּבָר הָרָע הַזֶּה

this the evil like matter to do they will continue and not and will fear will hear Yisrael And all

בְּקִרְבֶּךָ׃

in your midst

פָּסוּק טז

Pasuk 16

כִּי תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לָשֶׁבֶת שָׁם לֵאמֹר׃

saying there to dwell to you is giving your God Hashem which your cities in one of you hear If

רַשִׁ״י

לשבת שם. פְּרָט לִירוּשָׁלַיִם שֶׁלֹּא נִתְּנָה לְדִירָה שם :

there for a dwelling was given which not Yerushalayim excluding there to dwell

רַשִׁ״י

כי תשמע, לאמר. אוֹמְרִים כֵּן יָצְאוּ וְגוֹ' –

etcetera they have gone out thus people saying saying you shall hear If

פָּסוּק יז

Pasuk 17

יָצְאוּ אֲנָשִׁים בְּנֵי בְלִיַּעַל מִקִּרְבֶּךָ וַיַּדִּיחוּ אֶת יֹשְׁבֵי עִירָם
There have gone out men sons of lawlessness from your midst and they subverted — the inhabitants of their city

לֵאמֹר נֵלְכָה וְנַעַבְדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יְדַעְתֶּם:
saying let us go and let us worship gods other whom not you have known

רַשִׁ"י

אנשים. וְלֹא נָשִׁים:
men and not women

רַשִׁ"י

בני בליעל. בְּלִי עֹל, שֶׁפָּרְקוּ עֲלוֹ שֶׁל מָקוֹם שם :
sons of worthlessness without a yoke who cast off the yoke of the Omnipresent there

רַשִׁ"י

ישבי עירם. וְלֹא יוֹשְׁבֵי עִיר אַחֶרֶת, מִכָּאן אָמְרוּ אֵין נַעֲשֵׂית עִיר הַנִּדַּחַת
the inhabitants of their city and not the inhabitants of another a city from here they said is not made a city condemned

עַד שֶׁיַּדִּיחוּהָ אֲנָשִׁים וְעַד שֶׁיִּהְיוּ מַדִּיחֶיהָ מִתּוֹכָהּ סנהדרין קי"א :
unless that they lead astray men and unless that they are its seducers from its midst Sanhedrin 111b

פָּסוּק יח

Pasuk 18

וְדָרַשְׁתָּ וְחָקַרְתָּ וְשָׁאַלְתָּ הֵיטֵב וְהִנֵּה אֱמֶת נָכוֹן
and you shall investigate and you shall inquire and you shall interrogate thoroughly and behold it is true established is

הַדָּבָר נֶעֶשְׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבֶּךָ:
the matter was perpetrated the abomination this in your midst

רַשִׁ"י

ודרשת וחקרת ושאלת היטב. מִכָּאן לָמְדוּ שֶׁבַע חֲקִירוֹת
And you shall inquire and you shall search and you shall ask diligently from here they learned seven investigations

מֵרִבּוּי הַמִּקְרָא, כָּאן יֵשׁ ג' – דְּרִישָׁה וַחֲקִירָה וְהֵיטֵב, וְשָׁאַלְתָּ אֵינוֹ מִן
from the multiplicity of the verse here there are three inquiry and search and diligently and you shall ask from is not

הַמִּנְיָן, וּמִמֶּנּוּ לָמְדוּ בְּדִיקוֹת – וּבְמָקוֹם אַחֵר הוּא אוֹמֵר דברים י"ט "וְדָרְשׁוּ
and from it they learned examinations and in a place other it says Devarim 19 and they shall inquire

הַשּׁוֹפְטִים הֵיטֵב", וְעוֹד בְּמָקוֹם אַחֵר הוּא אוֹמֵר שם י"ז "וְדָרַשְׁתָּ הֵיטֵב",
the judges diligently and furthermore in a place other it says 17 there and you shall inquire diligently

לָמְדוּ 'הֵיטֵב' 'הֵיטֵב' לִגְזֵרָה שָׁוָה, לִתֵּן הָאָמוּר שֶׁל זֶה בָּזֶה סנהדרין מ' :
they learned diligently diligently for an analogy equal to apply that which is said of this this in this Sanhedrin 40

פָּסוּק יט

Pasuk 19

הַכֵּה תַכֶּה אֶת יֹשְׁבֵי הָעִיר הַהוּא הַהֵיא לְפִי חָרֶב
you shall surely smite smite — the inhabitants of the city that the same by the edge of the sword

הַחֵרֶם אֹתָהּ וְאֶת כָּל אֲשֶׁר בָּהּ וְאֶת בְּהֶמְתָּהּ לְפִי חָרֶב׃

the sword by the edge of its cattle and — in it that is all and — it destroying utterly

רַשִׁ"י

הכה תכה. אִם אֵינְךָ יָכוֹל לַהֲמִיתָם בַּמִּיתָה הַכְּתוּבָה בָּהֶם,

regarding them that is written with the death penalty to put them to death able you are not if you shall surely smite smite

הֲמִיתֵם בְּאַחֶרֶת ספרי; בבא מציעא ל"א :

another explanation Metzia Bava Sifrei with another put them to death

פָּסוּק כ

Pasuk 20

וְאֶת כָּל שְׁלָלָהּ תְּקַבֹּץ אֶל תּוֹךְ רְחֹבָהּ וְשָׂרַפְתָּ בָאֵשׁ אֶת הָעִיר וְאֶת

and — the city — with fire and you shall burn its square the midst of into you shall gather its spoil all of and —

כָּל שְׁלָלָהּ כָּלִיל לַיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּל עוֹלָם לֹא תִבָּנֶה עוֹד׃

anymore be rebuilt it shall not forever a ruin and it shall be your God to Hashem entirely its spoil all of

רַשִׁ"י

לה' אלהיך. לִשְׁמוֹ וּבִשְׁבִילוֹ׃

and for His sake for His name your God for Hashem

פָּסוּק כא

Pasuk 21

וְלֹא יִדְבַּק בְּיָדְךָ מְאוּמָה מִן הַחֵרֶם לְמַעַן יָשׁוּב יְהוָה

Hashem will turn back so that the banned property from anything to your hand shall cling And not

מֵחֲרוֹן אַפּוֹ וְנָתַן לְךָ רַחֲמִים וְרִחַמְךָ וְהִרְבֶּךָ כַּאֲשֶׁר

as and multiply you and have mercy on you mercy to you and grant His anger from the fierceness of

נִשְׁבַּע לַאֲבֹתֶיךָ׃

to your forefathers He swore

רַשִׁ"י

למען ישוב ה' מחרון אפו. שֶׁכָּל זְמַן שֶׁעֲ"זָ בָּעוֹלָם חֲרוֹן אַף

wrath fierce is in the world that idol worship the time for all His wrath from the fierceness of Hashem He will turn so that

בָּעוֹלָם ספרי :

Sifrei is in the world

פָּסוּק כב

Pasuk 22

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת כָּל מִצְוֹתָיו אֲשֶׁר אָנֹכִי

I which His commandments all of — to keep your God Hashem the voice of you will heed for

מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ׃

your God Hashem in the eyes of what is right to do today command you

CHAPTER SUMMARY

The aliyah begins with the warning not to copy the abominable practices of the nations we dispossess, establishing the rule not to add to or subtract from Hashem's mitzvos. We are commanded to ignore and put to death any false prophet who uses signs or wonders to entice us toward avodah zarah, as Hashem is merely testing our loyalty. Similarly, if a close relative or friend acts as a mesis to secretly entice someone to idolatry, we must show them no mercy, expose them, and be the first to stone them. Finally, the Torah outlines the severe halachos of an ir nidadas, where an entire city led astray by wicked men must be completely destroyed, its inhabitants and cattle put to the sword, and all its spoil burned as a holocaust to Hashem, never to be rebuilt, so that Hashem may show us compassion and bless us.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah warns us in this Aliyah about the subtle danger of looking at the ways of the world and saying, "How did those nations worship... I too will follow those practices." Lichoira, we would think this only applies to actual avodah zarah. But the deeper chiddush here is about the desire to copy the styles, the values, and the culture of the surrounding world. The Torah is telling us that we cannot take the holy, pure connection we have with Hashem and try to express it through the lenses and methods of the street. We have our own mesorah, our own derech, and we do not need to look outside for inspiration.

This is especially true when the pressure comes from those closest to us, or when the outside world shows us "signs and wonders", great material success, sophisticated philosophies, or exciting trends. The Torah says, "do not heed the words... for Hashem your God is testing you." Every generation has its own nisayon of being attracted to the modern-day equivalents of these foreign ways. Our avodah is to realize that these attractions are just a test to see if we will hold fast to the pure, unadulterated truth of the Torah without adding or subtracting a single thing.

Today, when you are exposed to the lifestyle, the entertainment, or the values of the secular world, do not try to kosher them or bring them into your home. Make a conscious decision to keep your home and your mind a sanctuary of pure Torah values, untouched by the trends of the street.

דַּף יוֹמִי · חֻלִּין · דַּף צ״ו

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📖 THE SUGYA

We begin the daf by wrapping up the previous sugya's discussion on the power of visual recognition (tevi'as ayin). The Gemara brings strong proofs that recognizing something by sight is actually a much stronger form of identification than merely identifying it through physical marks (simanim). We see this from the way a husband and wife are permitted to each other, and from the strict halachos of capital cases where simanim are not enough to execute a person, but visual recognition is.

Next, we move into a new Mishnah that begins the detailed halachos of removing the gid hanasheh (the sciatic nerve). The Tanna Kamma and Rabbi Yehuda argue about how much of the nerve must be scraped away and removed to fulfill the mitzvah. The Mishnah also discusses the shiur of eating the gid hanasheh, introducing the concept of a "beriah" (a complete entity) which makes a person liable even for less than a kezayis, and whether one is lokeh twice for eating the nerves of both the right and left legs.

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

עמוד א׳ DAF 96A

STATEMENT

וְלָא מַהְדְּרִינַן בִּטְבִיעוּת עֵינָא.

And we do not return a lost object **based on visual recognition** alone, because we are afraid of a false claim.

STATEMENT

הַשְׁתָּא דִּשְׁמַעְתִּינְהוּ לְהָנֵי שְׁמַעְתָּתָא, אָמֵינָא: טְבִיעוּת עֵינָא עֲדִיפָא.

But **now that I have heard these halachic statements** regarding meat or sky-blue wool that were obscured from sight and then permitted based upon visual recognition, **I say** that **visual recognition is preferable** and stronger than **a distinguishing mark**.

PROOF

דְּאִי לָא תֵּימָא הָכִי, הֵיאַךְ סוּמָא מוּתָּר בְּאִשְׁתּוֹ, וּבְנֵי אָדָם אֵיךְ מוּתָּרִין בִּנְשׁוֹתֵיהֶן בַּלַּיְלָה?

For if you do not say so, that sensory recognition is reliable even without identifying marks, **how is a blind man permitted to** engage in relations with **his wife, and** how are **men** in general **permitted to** engage in relations with **their wives at night** when they cannot see them to identify them by marks?

PROOF

אֶלָּא בִּטְבִיעוּת עֵינָא דְּקָלָא, הָכָא נָמֵי בִּטְבִיעוּת עֵינָא.

Rather, they identify them **based on voice recognition; here too,** in these cases of lost meat and sky-blue wool, they remain permitted **based on visual recognition**.

PROOF

אָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב מְשַׁרְשִׁיָא: תֵּדַע, דְּאִילּוּ אָתוּ בִּתְרֵי וְאָמְרִי: פְּלָנְיָא, דְּהַאי סִימָנֵיהּ וְהַאי סִימָנֵיהּ, קְטַל נַפְשָׁא – לָא קָטְלִינַן לֵיהּ,

Rav Yitzchak, the son of Rav Mesharshiya, said: You can know that visual recognition is superior, **because if two** witnesses **come and say: "So-and-so, who has this distinguishing mark and that distinguishing mark, killed a person," we would not execute him** based on this testimony, as marks are not sufficient for capital cases;

PROOF

וְאִילּוּ אָמְרִי: אִית לַן טְבִיעוּת עֵינָא בְּגַוֵּיהּ – קָטְלִינַן לֵיהּ.

whereas if they say: "We have visual recognition of him," we execute him based on their testimony.

PROOF

אָמַר רַב אָשֵׁי: תֵּדַע, דְּאִילּוּ אָמַר לֵיהּ אִינִישׁ לְשִׁלּוּחֵיהּ: קַרֵיֵיהּ לְפְלָנְיָא, דְּהַאי סִימָנֵיהּ וְהַאי סִימָנֵיהּ – סָפֵק יָדַע לֵיהּ, סָפֵק לָא יָדַע לֵיהּ,

Rav Ashi said: You can know that visual recognition is superior, **because if a man says to his agent: "Call so-and-so, who has this distinguishing mark and that distinguishing mark,"** there is a **doubt whether he will recognize him** and know whom to call, and a **doubt whether he will not recognize him** based on marks alone;

PROOF

וְאִילּוּ אִית לֵיהּ טְבִיעוּת עֵינָא בְּגַוֵּיהּ – כִּי חָזֵי לֵיהּ, יָדַע לֵיהּ.

whereas if he has visual recognition of him, when he sees him, he knows him immediately.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַנּוֹטֵל גִּיד הַנָּשֶׁה, צָרִיךְ שֶׁיִּטּוֹל אֶת כּוּלּוֹ.

MISHNAH: **One who removes the sciatic nerve must remove all of it**, including the inner and outer branches and the surrounding fat.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: כְּדֵי לְקַיֵּים בּוֹ מִצְוַת נְטִילָה.

Rabbi Yehuda says: Scraping is not required; it is sufficient to excise it from the area above the rounded protrusion **in order to fulfill the mitzvah of removal**.

MISHNAH

הָאוֹכֵל מִגִּיד הַנָּשֶׁה כְּזַיִת – סוֹפֵג אַרְבָּעִים.

One who eats an olive-bulk of the sciatic nerve incurs forty lashes.

MISHNAH

אֲכָלוֹ וְאֵין בּוֹ כְּזַיִת – חַיָּיב.

If **one ate it and it does not contain an olive-bulk, he is** nevertheless **liable** to receive lashes, because a complete sciatic nerve is a complete entity.

MISHNAH

אָכַל מִזֶּה כְּזַיִת וּמִזֶּה כְּזַיִת – סוֹפֵג שְׁמוֹנִים.

If **one ate an olive-bulk from this** sciatic nerve in the right leg **and an olive-bulk from that** sciatic nerve in the left leg, **he incurs eighty** lashes.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ סוֹפֵג אֶלָּא אַרְבָּעִים.

Rabbi Yehuda says: He incurs only forty lashes, because only one of the nerves is forbidden by the Torah.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ בַּר פָּיוֹלֵי הֲוָה קָאֵי קַמֵּיהּ דִּשְׁמוּאֵל, וְקָא מְנַקַּר אַטְמָא.

GEMARA: A man known as **bar Peyoli was standing before Shmuel and was removing the sciatic nerve from the leg** of an animal.

STATEMENT

הֲוָה קָא גָּאֵים לֵיהּ, אֲמַר לֵיהּ: חוֹת בֵּיהּ טָפֵי, הַשְׁתָּא לָא חֲזֵיתָךְ – סְפֵית לִי אִיסּוּרָא!

He was cutting it out without scraping away the surrounding flesh. Shmuel **said to him: Go down further** and scrape away the flesh in order to remove the entire nerve. **Now, if I had not seen you, you would have fed me forbidden** meat!

STATEMENT

אִירְתַּת, נְפַל סַכִּינָא מִידֵּיהּ.

Bar Peyoli **became afraid, and the knife fell from his hand**.

STATEMENT

אֲמַר לֵיהּ: לָא תֵּירְתַּת, דְּאוֹרִי לָךְ כְּרַבִּי יְהוּדָה אוֹרִי לָךְ.

Shmuel **said to him: Do not be afraid, for the one who instructed you instructed you in accordance with Rabbi Yehuda**, and you were just following your teacher. But I hold like the first Tanna.

EXPLANATION

אָמַר רַב שֵׁשֶׁת: מַאי דְּשָׁקַל בַּר פָּיוֹלֵי – דְּאוֹרָיְיתָא, לְרַבִּי יְהוּדָה.

Rav Sheshet said: That which bar Peyoli removed was the section of the sciatic nerve that is forbidden **by Torah law according to Rabbi Yehuda**.

INFERENCE

מִכְּלָל דְּשַׁיֵּיר – דְּרַבָּנַן, לְרַבִּי יְהוּדָה.

The Gemara asks: **By inference, that which he left over was** forbidden **by Rabbinic law according to Rabbi Yehuda**?

QUESTION

אֶלָּא, דְּאוֹרֵי לֵיהּ כְּמַאן אוֹרֵי לֵיהּ?

But if so, **in accordance with whose opinion did** the person who taught him **teach him**? Even according to Rabbi Yehuda he would have transgressed a Rabbinic prohibition!

RESOLUTION

אֶלָּא אָמַר רַב שֵׁשֶׁת: מַאי דְּשָׁקַל בַּר פְּיוֹלֵי – דְּאוֹרָיְיתָא, וּמַאי דְּשַׁיֵּיר – דְּרַבָּנַן, לְרַבִּי מֵאִיר; דְּאִי רַבִּי יְהוּדָה – אֲפִילּוּ מִדְּרַבָּנַן שְׁרֵי.

Rather, Rav Sheshet said: That which bar Peyoli removed was forbidden **by Torah law, and that which he left over was** forbidden **by Rabbinic law according to Rabbi Meir; for if** we follow **Rabbi Yehuda,** the section that bar Peyoli left over **is permitted even by Rabbinic law**.

מִשְׁנָה MISHNAH

MISHNAH

הָאוֹכֵל מִגִּיד הַנָּשֶׁה [וְכוּ'].

The Mishnah taught: **One who eats from the sciatic nerve** etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר שְׁמוּאֵל: לֹא אָסְרָה תּוֹרָה אֶלָּא שֶׁעַל הַכַּף בִּלְבַד, שֶׁנֶּאֱמַר: "עַל כַּף הַיָּרֵךְ".

Shmuel said: The Torah prohibited only the part of the sciatic nerve **that is on the rounded protrusion** of flesh **alone, as it is stated: "upon the spoon of the thigh"**.

EXPLANATION

אָמַר רַב פָּפָּא: כְּתַנָּאֵי, אֲכָלוֹ וְאֵין בּוֹ כְּזַיִת – חַיָּיב. רַבִּי יְהוּדָה אוֹמֵר: עַד שֶׁיְּהֵא בּוֹ כְּזַיִת.

Rav Pappa said: This statement of Shmuel **is subject to a dispute between Tanna'im**, as it is taught in a Baraita: If **one ate it and it does not contain an olive-bulk, he is** nevertheless **liable. Rabbi Yehuda says:** He is not liable **unless it has** a volume of **an olive-bulk**.

EXPLANATION

מַאי טַעְמָא דְּרַבָּנַן? בְּרִיָּה (בִּפְנֵי עַצְמָהּ) הִיא.

What is the reason of the Rabbis who disagree with Rabbi Yehuda? They hold that the sciatic nerve **is a distinct entity**, and therefore even less than an olive-bulk is a significant act of eating.

EXPLANATION

וְרַבִּי יְהוּדָה – אֲכִילָה כְּתִיבָה בֵּיהּ,

And as for **Rabbi Yehuda**, how does he know that you need a kezayis? **Eating is written regarding it**, regarding the sciatic nerve, where the Torah says "Therefore the Children of Yisrael shall not eat..." and the standard halachic definition of eating is a kezayis.

EXPLANATION

וְרַבָּנַן – הַהִיא אֲכִילָה דְּכִי אִית בֵּיהּ אַרְבָּעָה וַחֲמִשָּׁה זֵיתִים וַאֲכַל חַד כְּזַיִת מִיחַיַּיב.

And the Rabbis, what do they do with this word? They hold **that** term of **eating** is needed to teach **that when there are four or five olive-bulks in it**, in a large nerve, **and he ate** only **one olive-bulk, he is liable**, even though he did not eat the whole nerve.

EXPLANATION

וְרַבִּי יְהוּדָה, מֵ"אֲשֶׁר עַל כַּף הַיָּרֵךְ" נָפְקָא.

And Rabbi Yehuda, from where does he derive this halacha that eating part of a large nerve makes him liable? It **is derived from** the words **"which is upon the spoon of the thigh,"** which implies that even if he only eats the part that is on the spoon of the thigh, he is liable.

EXPLANATION

וְרַבָּנַן, הַהוּא מִיבְּעֵי לֵיהּ לִכְדִּשְׁמוּאֵל, דְּאָמַר שְׁמוּאֵל: לֹא אָסְרָה תּוֹרָה אֶלָּא שֶׁעַל כַּף הַיָּרֵךְ.

And the Rabbis, what do they do with that phrase? **That** phrase **is required for him for** that **which Shmuel** said, **as Shmuel said: The Torah did not forbid** the entire nerve, **but only** the part **that is upon the spoon of the thigh**, which is the part of the nerve that sits on the rounded socket.

EXPLANATION

וְרַבִּי יְהוּדָה – "הַיָּרֵךְ" כְּתִיב, דְּכוּלַּהּ יָרֵךְ.

And Rabbi Yehuda, how does he know the rest of the nerve is forbidden? **"The thigh" is written**, which implies **that the entire thigh** nerve is forbidden.

EXPLANATION

וְרַבָּנַן, הַהוּא דְּפָשֵׁיט אִיסּוּרֵיהּ בְּכוּלַּהּ יָרֵךְ, לְאַפּוֹקֵי חִיצּוֹן דְּלָא, וּלְעוֹלָם שֶׁעַל הַכַּף.

And the Rabbis, how do they explain "the thigh"? **That** is needed to teach that the forbidden nerve is the one **whose prohibition spreads throughout the entire thigh**, meaning the inner nerve, **to exclude the outer** nerve **which is not** forbidden mid'Oraisa; **but actually**, even of this inner nerve, only the part **that is upon the spoon** is forbidden.

QUESTION

וְהַאי "כַּף" מִיבְּעֵי לֵיהּ לְמַעוֹטֵי עוֹף, דְּלֵית לֵיהּ כַּף!

The Gemara asks: **But this** word **"spoon" is required for him to exclude a bird, which does not have a spoon**-shaped hip joint, as we learned in the Mishnah!

ANSWER

תְּרֵי ״כַּף״ כְּתִיבִי.

The Gemara answers: **Two** instances of the word **"spoon" are written** in the pesukim, so we can derive both halachos.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ יָרֵךְ שֶׁנִּתְבַּשֵּׁל בָּהּ גִּיד הַנָּשֶׁה, אִם יֵשׁ בָּהּ בְּנוֹתֵן טַעַם – הֲרֵי זוֹ אֲסוּרָה.

MISHNAH: A thigh of a kosher animal **in which the sciatic nerve was cooked** together with it, **if there is in it** enough of the nerve **to impart flavor** to the meat, **behold, this** entire thigh **is forbidden**.

MISHNAH

כֵּיצַד מְשַׁעֲרִין אוֹתָהּ? כְּבָשָׂר בִּלֶּפֶת.

How do we estimate it to know if it gave flavor? We estimate it **like meat** cooked **with a turnip**; if meat of that size would give flavor to a turnip of the thigh's size, it is forbidden.

MISHNAH

גִּיד הַנָּשֶׁה שֶׁנִּתְבַּשֵּׁל עִם הַגִּידִים, בִּזְמַן שֶׁמַּכִּירוֹ – בְּנוֹתֵן טַעַם, וְאִם לָאו – כּוּלָּן אֲסוּרִין, וְהָרוֹטֶב בְּנוֹתֵן טַעַם.

If **a sciatic nerve was cooked with** other, kosher **sinews, when he recognizes it** and can remove it, the other sinews are forbidden only **by imparting flavor**; **and if not**, if he cannot identify it, then **all of them are forbidden** because of the doubt of which one is the forbidden nerve, **but the broth** is forbidden only **by imparting flavor**.

MISHNAH

וְכֵן חֲתִיכָה שֶׁל נְבֵלָה, וְכֵן חֲתִיכָה שֶׁל דָּג טָמֵא שֶׁנִּתְבַּשְּׁלָה עִם הַחֲתִיכוֹת, בִּזְמַן שֶׁמַּכִּירָן – בְּנוֹתֵן טַעַם, וְאִם לָאו – כּוּלָּן אֲסוּרוֹת, וְהָרוֹטֶב בְּנוֹתֵן טַעַם.

And similarly, a piece of nevelah, and similarly, a piece of non-kosher fish that was cooked with kosher **pieces, when he recognizes them** and removes them, the rest is forbidden only **by imparting flavor**; **and if not**, if he cannot identify and remove the forbidden piece, **all of them are forbidden**, **but the broth** is forbidden only **by imparting flavor**.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר שְׁמוּאֵל: לֹא שָׁנוּ אֶלָּא שֶׁנִּתְבַּשֵּׁל בָּהּ, אֲבָל נִצְלָה בָּהּ – קוֹלֵף וְאוֹכֵל עַד שֶׁמַּגִּיעַ לַגִּיד.

GEMARA: Shmuel said: They only taught that the thigh is forbidden **when it was cooked in it**, where the liquid spreads the flavor, **but** if the nerve **was roasted in it**, in the thigh, the flavor does not spread so far, and therefore one **peels** away the meat **and eats until he reaches the nerve**, and then discards the nerve.

QUESTION

אִינִי? וְהָאָמַר רַב הוּנָא: גְּדִי שֶׁצָּלָאוֹ בְּחֶלְבּוֹ – אָסוּר לֶאֱכוֹל אֲפִילּוּ מֵרֹאשׁ אָזְנוֹ!

The Gemara asks: **Is that so? But didn't Rav Huna say: A kid that was roasted with its forbidden fat, it is forbidden to eat** from it **even from the tip of its ear**! This shows that roasting does spread the forbidden flavor throughout the entire meat!

SUMMARY

The Gemara first establishes that tevi'as ayin is a superior form of identification, bringing proofs from the halachos of edus in capital cases and the shlichus of calling a friend. We then learn a story where Shmuel corrected a butcher named bar Peyoli who was removing the gid hanasheh according to the lenient view of Rabbi Yehuda, showing that Shmuel paskin'd like the Tanna Kamma who requires scraping the nerve completely. Finally, the Gemara analyzes the machlokes between Rabbi Yehuda and the Rabbis regarding the shiur of eating the gid, explaining how each side uses the pesukim of "eating" and "upon the spoon of the thigh" to derive whether a kezayis is required and which parts of the nerve are forbidden mid'Oraisa.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings a beautiful and deep yeshivish discussion about the power of "tbeiyut eina", the deep, intuitive visual recognition we have of a person or an object. The Gemara is mechadesh that this inner recognition is actually much stronger and more reliable than any list of external "simanim" (distinguishing marks). You can list a dozen details about a person's height, clothing, or features, but it does not compare to the absolute clarity of looking at someone and simply knowing, with every fiber of your being, "I recognize him."

This is a profound yesod for our entire avodas Hashem. In life, we often try to build our relationship with Hashem, our families, and our own neshama through external "simanim", checklists, rigid rules, and superficial markers of how things are supposed to look. We focus so much on the external details that we forget to develop the actual "tbeiyut eina," the deep, internal recognition of the heart.

When a Yid learns Torah and davens with real warmth, he is not just checking off a list of simanim; he is developing a tbeiyut eina with the Ribbono shel Olam. He begins to recognize Hashem's hand in every single detail of his day. The same is true in our homes. You cannot run a warm, Jewish home purely on checklists. You need to look at your spouse and your children with a deep, loving recognition of who they truly are inside, listening to their unique "kol" (voice) even in the dark.

Today, take five minutes to step away from your daily checklist of tasks. When you daven Mincha or speak to a family member, do not just go through the motions of the "simanim." Look deeper, focus your heart, and try to connect with the real, inner essence of the moment, building that true, lifelong tbeiyut eina with Hashem and those you love.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק שְׁבִיעִי

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

📖 **CHAPTER PREVIEW**

In this beautiful chapter, the Rambam teaches us the incredible power of Teshuvah and how a Yid must always strive to return to Hashem. We learn that Teshuvah is not something to put off for old age, nor is it limited to physical sins like theft or immorality; rather, a person must search his heart and do Teshuvah for bad middos like anger, hatred, and jealousy, which are even harder to break.

The Rambam warms our hearts by showing how beloved a Baal-Teshuvah is to Hashem, rising to a level so high that even the completely righteous cannot stand there. We see how Teshuvah brings us close to the Shechinah, turning a person from being far away and rejected into someone who is cherished, whose tefillos are answered immediately, and whose mitzvos are accepted with sweet favor.

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

הֲלָכָה א

Halacha 1 · The Obligation to Repent and Confess to Merit the World to Come

הוֹאִיל וּרְשׁוּת כָּל אָדָם נְתוּנָה לוֹ

Since free will **and the authority of every man is given to him**

כְּמוֹ שֶׁבֵּאַרְנוּ

just as we explained in the previous chapters, therefore

יִשְׁתַּדֵּל אָדָם לַעֲשׂוֹת תְּשׁוּבָה

a man should strive to do teshuvah

וּלְהִתְוַדּוֹת בְּפִיו מֵחֲטָאָיו

and to confess with his mouth from his sins

וְלִנְעֹר כַּפָּיו מֵחֲטָאָיו

and to shake off his hands from his sins, completely detaching himself from them,

כְּדֵי שֶׁיָּמוּת וְהוּא בַּעַל תְּשׁוּבָה

in order that he will die and he is a master of teshuvah

וְיִזְכֶּה לְחַיֵּי הָעוֹלָם הַבָּא׃

and thereby **merit the life of the World to Come**.

הֲלָכָה ב

Halacha 2 · The Obligation to Repent Immediately and at All Times

לְעוֹלָם יִרְאֶה אָדָם עַצְמוֹ

Always should a person view himself

כְּאִלּוּ הוּא נוֹטֶה לָמוּת

as if he is leaning to die, close to his end,

וְשֶׁמָּא יָמוּת בְּשָׁעָתוֹ

and perhaps he will die in his moment, suddenly,

וְנִמְצָא עוֹמֵד בְּחֶטְאוֹ.

and he will be found standing in his sin before Hashem.

לְפִיכָךְ יָשׁוּב מֵחַטָּאָיו מִיָּד

Therefore, he should repent from his sins immediately

וְלֹא יֹאמַר כְּשֶׁאַזְקִין אָשׁוּב

and he should not say, "When I grow old, I will repent,"

שֶׁמָּא יָמוּת טֶרֶם שֶׁיַּזְקִין.

perhaps he will die before he grows old and lose his chance.

הוּא שֶׁשְּׁלֹמֹה אָמַר בְּחָכְמָתוֹ

This is what Shlomo said in his wisdom in the Sefer of

קהלת ט ח "בְּכָל עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים":

Koheles 9:8, "At all times, let your garments be white," meaning one's soul should always be clean of sin through teshuvah.

הֲלָכָה ג

Halacha 3 · The Obligation to Repent from Evil Character Traits and Bad Dispositions

אַל תֹּאמַר שֶׁאֵין תְּשׁוּבָה אֶלָּא מֵעֲבֵרוֹת שֶׁיֵּשׁ בָּהֶן מַעֲשֶׂה

Do not say that there is no repentance except from transgressions that have in them an action,

כְּגוֹן זְנוּת וְגֵזֶל וּגְנֵבָה.

such as promiscuity and robbery and theft.

אֶלָּא כְּשֵׁם שֶׁצָּרִיךְ אָדָם לָשׁוּב מֵאֵלּוּ

Rather, just as a person is required to repent from these physical sins,

כָּךְ הוּא צָרִיךְ לְחַפֵּשׂ בְּדֵעוֹת רָעוֹת שֶׁיֵּשׁ לוֹ

so he needs to search among the evil character traits that he has

וְלָשׁוּב מִן הַכַּעַס וּמִן הָאֵיבָה וּמִן הַקִּנְאָה וּמִן הַהִתּוּל

and to repent from anger, and from hatred, and from envy, and from frivolity,

וּמִרְדִּיפַת הַמָּמוֹן וְהַכָּבוֹד וּמֵרְדִּיפַת הַמַּאֲכָלוֹת וְכַיּוֹצֵא בָּהֶן

and from the pursuit of money and honor, and from the pursuit of foods, and the like of them.

מִן הַכֹּל צָרִיךְ לַחֲזֹר בִּתְשׁוּבָה.

From everything, he needs to return in repentance to Hashem.

וְאֵלּוּ הָעֲוֹנוֹת קָשִׁים מֵאוֹתָן שֶׁיֵּשׁ בָּהֶן מַעֲשֶׂה

And these sins of bad character traits are harder than those that have in them an action,

שֶׁבִּזְמַן שֶׁאָדָם נִשְׁקָע בְּאֵלּוּ קָשֶׁה הוּא לִפְרֹשׁ מֵהֶם.

because when a person is sunken in these, it is hard to separate from them.

וְכֵן הוּא אוֹמֵר ישעיה נה ז "יַעֲזֹב רָשָׁע" וְגוֹ':

And so it says in the Navi Yeshayahu 55:7, "Let the wicked abandon his way, and the man of iniquity his thoughts; and let him return to Hashem, and He will have mercy upon him" etc.

הֲלָכָה ד

Halacha 4 · The Great Level of a Penitent and His Belovedness Before the Creator

וְאַל יְדַמֶּה אָדָם בַּעַל תְּשׁוּבָה

And let not imagine a person who is a master of repentance

שֶׁהוּא מְרֻחָק מִמַּעֲלַת הַצַּדִּיקִים

that he is distant from the level of the righteous

מִפְּנֵי הָעֲוֹנוֹת וְהַחֲטָאוֹת שֶׁעָשָׂה.

because of the iniquities and the sins that he did.

אֵין הַדָּבָר כֵּן

The matter is not so,

אֶלָּא אָהוּב וְנֶחְמָד הוּא לִפְנֵי הַבּוֹרֵא

rather beloved and desirable he is before the Creator

כְּאִלּוּ לֹא חָטָא מֵעוֹלָם.

as if he did not sin ever.

וְלֹא עוֹד אֶלָּא שֶׁשְּׂכָרוֹ הַרְבֵּה

And not only that, rather that his reward is much,

שֶׁהֲרֵי טָעַם טַעַם הַחֵטְא

for behold, he tasted the taste of the sin

וּפֵרַשׁ מִמֶּנּוּ וְכָבַשׁ יִצְרוֹ.

and separated from it and conquered his inclination.

אָמְרוּ חֲכָמִים

The Sages said:

מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין

The place where masters of repentance stand,

אֵין צַדִּיקִים גְּמוּרִין יְכוֹלִין לַעֲמֹד בּוֹ.

not even complete righteous are able to stand in it.

כְּלוֹמַר מַעֲלָתָן גְּדוֹלָה מִמַּעֲלַת אֵלּוּ שֶׁלֹּא חָטְאוּ מֵעוֹלָם

Meaning to say, their level is greater than the level of these who did not sin ever,

מִפְּנֵי שֶׁהֵן כּוֹבְשִׁים יִצְרָם יוֹתֵר מֵהֶם:

because they conquer their inclination more than them.

הֲלָכָה ה

Halacha 5 · Repentance as the Prerequisite for the Redemption of Israel

כָּל הַנְּבִיאִים כֻּלָּן צִוּוּ עַל הַתְּשׁוּבָה

All the prophets, all of them, commanded and exhorted the Jewish people concerning repentance,

וְאֵין יִשְׂרָאֵל נִגְאָלִין אֶלָּא בִּתְשׁוּבָה.

and Israel are not redeemed except through repentance.

וּכְבָר הִבְטִיחָה תּוֹרָה

And already, the Torah promised

שֶׁסּוֹף יִשְׂרָאֵל לַעֲשׂוֹת תְּשׁוּבָה בְּסוֹף גָּלוּתָן

that ultimately, Israel will do repentance at the end of their exile,

וּמִיָּד הֵן נִגְאָלִין

and immediately they are redeemed,

שֶׁנֶּאֱמַר דברים ל א "וְהָיָה כִי יָבֹאוּ עָלֶיךָ כָּל הַדְּבָרִים" וְגוֹ'

as it is said in the Torah (Devarim 30:1): "And it shall be, when there shall come upon you all these things," etc.,

דברים ל ב "וְשַׁבְתָּ עַד ה' אֱלֹהֶיךָ"

and it continues (Devarim 30:2): "And you shall return unto Hashem your God,"

דברים ל ג "וְשָׁב ה' אֱלֹהֶיךָ" וְגוֹ':

and then it promises (Devarim 30:3): "And Hashem your God will return" your captivity, etc.

הֲלָכָה ו

Halacha 6 · The Greatness of Repentance in Drawing a Person Close to the Shechinah

גְּדוֹלָה תְּשׁוּבָה שֶׁמְּקָרֶבֶת אֶת הָאָדָם לַשְּׁכִינָה

Great is repentance, for it draws a person close to the Shechinah,

שֶׁנֶּאֱמַר הושע יד ב "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ".

as it is said, "Return, O Israel, unto Hashem your God."

וְנֶאֱמַר עמוס ד ו "וְלֹא שַׁבְתֶּם עָדַי נְאֻם ה'".

And it is said, "'And you have not returned unto Me,' says Hashem."

וְנֶאֱמַר ירמיה ד א "אִם תָּשׁוּב יִשְׂרָאֵל נְאֻם ה' אֵלַי תָּשׁוּב".

And it is said, "'If you will return, O Israel,' says Hashem, 'to Me you shall return.'"

כְּלוֹמַר אִם תַּחֲזֹר בִּתְשׁוּבָה בִּי תִּדְבַּק.

Meaning, if you return in repentance, to Me you will cling.

הַתְּשׁוּבָה מְקָרֶבֶת אֶת הָרְחוֹקִים.

Repentance draws close those who are far.

אֶמֶשׁ הָיָה זֶה שָׂנוּאִי לִפְנֵי הַמָּקוֹם מְשֻׁקָּץ וּמְרֻחָק וְתוֹעֵבָה.

Yesterday, this person was hated before the Omnipresent, disgusting, distanced, and an abomination.

וְהַיּוֹם הוּא אָהוּב וְנֶחְמָד קָרוֹב וְיָדִיד.

And today, he is beloved, desirable, close, and a friend.

וְכֵן אַתָּה מוֹצֵא שֶׁבְּלָשׁוֹן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַרְחִיק הַחוֹטְאִים בָּהּ מְקָרֵב אֶת הַשָּׁבִים בֵּין יָחִיד בֵּין רַבִּים.

And so you find, that with the very same language that the Holy One, Blessed is He, distances the sinners, with it He draws close those who return, whether an individual or many.

שֶׁנֶּאֱמַר הושע ב א "וְהָיָה בִּמְקוֹם אֲשֶׁר יֵאָמֵר לָהֶם לֹא עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל חָי".

As it is said, "And it shall be, in the place where it was said to them, 'Not My people are you,' it shall be said to them, 'Children of the Living God.'"

וְנֶאֱמַר בִּיכָנְיָהוּ בִּרְשָׁעָתוֹ כְּתֹב כְּתֻבוּ ירמיה כב ל "אֶת הָאִישׁ הַזֶּה עֲרִירִי גֶּבֶר לֹא יִצְלַח בְּיָמָיו",

And it is said concerning Yecheniah in his wickedness, "'Write down this man as childless, a man who shall not prosper in his days,'"

ירמיה כב כד "אִם יִהְיֶה כָנְיָהוּ בֶן יְהוֹיָקִים מֶלֶךְ יְהוּדָה חוֹתָם עַל יַד יְמִינִי" וְגוֹ'.

and 'Even if Chonyahu son of Yehoyakim, king of Yehudah, were a signet ring upon My right hand...' etc.

וְכֵיוָן שֶׁשָּׁב בְּגָלוּתוֹ נֶאֱמַר בִּזְרֻבָּבֶל בְּנוֹ חגי ב כג "בַּיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אֶקָּחֲךָ זְרֻבָּבֶל בֶּן שְׁאַלְתִּיאֵל עַבְדִּי נְאֻם ה' וְשַׂמְתִּיךָ כַּחוֹתָם":

And once he repented in his exile, it was said concerning Zerubavel, his son, "'On that day,' says Hashem of Hosts, 'I will take you, Zerubavel son of Shaltiel, My servant,' says Hashem, 'and I will place you as a signet ring.'"

הֲלָכָה ז

Halacha 7 · The Exalted Level of Teshuvah and Clinging to the Shechinah

כַּמָּה מְעֻלָּה מַעֲלַת הַתְּשׁוּבָה.

How exalted is the level of Teshuvah! See how it completely transforms a person's relationship with Hashem.

אֶמֶשׁ הָיָה זֶה מֻבְדָּל מֵה' אֱלֹהֵי יִשְׂרָאֵל

Only **yesterday, this** sinner **was separated from Hashem, the God of Yisrael,**

שֶׁנֶּאֱמַר "עֲוֹנוֹתֵיכֶם הָיוּ מַבְדִּילִים בֵּינֵכֶם לְבֵין אֱלֹהֵיכֶם".

as it is said in the pasuk, **"Your sins were separating between you and between your God."**

צוֹעֵק וְאֵינוֹ נַעֲנֶה

He would **cry out** in prayer **and is not answered,**

שֶׁנֶּאֱמַר "כִּי תַרְבּוּ תְפִלָּה" וְגוֹ'.

as it is said, "Even when you multiply prayer, I will not hear" **etc.**

וְעוֹשֶׂה מִצְוֹת וְטוֹרְפִין אוֹתָן בְּפָנָיו

And if **he performs mitzvos, they tear them** up and throw them back **before him,** rejecting his service,

שֶׁנֶּאֱמַר "מִי בִקֵּשׁ זֹאת מִיֶּדְכֶם רְמֹס חֲצֵרָי",

as it is said, "Who requested this from your hand, to trample My courts?"

מלאכי א י "מִי גַם בָּכֶם וְיִסְגֹּר דְּלָתַיִם" וְגוֹ'.

and as it is written in **Malachi, "Who is there also among you that would shut the doors,** that you might not kindle fire on My Altar in vain? I have no pleasure in you" **etc.**

וְהַיּוֹם הוּא מָדְבָּק בַּשְּׁכִינָה

And today, now that he has done Teshuvah, **he is clinging to the Shechinah,**

שֶׁנֶּאֱמַר "וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹהֵיכֶם".

as it is said, "And you who cling to Hashem your God are all alive today."

צוֹעֵק וְנַעֲנֶה מִיָּד

He **cries out and is answered immediately,**

שֶׁנֶּאֱמַר "וְהָיָה טֶרֶם יִקְרָאוּ וַאֲנִי אֶעֱנֶה".

as it is said, "And it shall be, before they call, and I will answer; while they are yet speaking, I will hear."

וְעוֹשֶׂה מִצְוֹת וּמְקַבְּלִין אוֹתָן בְּנַחַת וְשִׂמְחָה

And when **he performs mitzvos, they accept them with pleasure and joy** in Heaven,

שֶׁנֶּאֱמַר "כִּי כְבָר רָצָה הָאֱלֹהִים אֶת מַעֲשֶׂיךָ".

as it is said, "For already has God favored your deeds."

וְלֹא עוֹד אֶלָּא שֶׁמִּתְאַוִּים לָהֶם

And not only that, **but they** even **desire them** up Above,

שֶׁנֶּאֱמַר "וְעָרְבָה לַה' מִנְחַת יְהוּדָה וִירוּשָׁלִַם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת":

as it is said, "And it shall be pleasing to Hashem, the offering of Yehudah and Yerushalayim, as in the days of old and as in years ancient."

הֲלָכָה ח

Halacha 8 · The Conduct of Penitents and the Prohibition of Verbally Oppressing Them

בַּעֲלֵי תְּשׁוּבָה דַּרְכָּן לִהְיוֹת שְׁפָלִים וַעֲנָוִים בְּיוֹתֵר.

Masters of repentance, their way is to be lowly and humble exceedingly.

אִם חֵרְפוּ אוֹתָן הַכְּסִילִים בְּמַעֲשֵׂיהֶם הָרִאשׁוֹנִים

If shamed them the fools for their deeds the first,

וְאָמְרוּ לָהֶן אֶמֶשׁ הָיִיתָ עוֹשֶׂה כָּךְ וְכָךְ וְאֶמֶשׁ הָיִיתָ אוֹמֵר כָּךְ וְכָךְ.

and said to them, "Yesterday you were doing so and so, and yesterday you were saying so and so,"

אַל יַרְגִּישׁוּ לָהֶן

do not they feel to them any resentment;

אֶלָּא שׁוֹמְעִין וּשְׂמֵחִים וְיוֹדְעִין שֶׁזּוֹ זְכוּת לָהֶם.

rather they hear and rejoice, and know that this is a merit for them.

שֶׁכָּל זְמַן שֶׁהֵם בּוֹשִׁים מִמַּעֲשֵׂיהֶם שֶׁעָבְרוּ וְנִכְלָמִים מֵהֶן

For all time that they are ashamed of their deeds that passed, and humiliated by them,

זְכוּתָם מְרֻבָּה וּמַעֲלָתָם מִתְגַּדֶּלֶת.

their merit is abundant and their level is raised.

וְחֵטְא גָּמוּר הוּא לוֹמַר לְבַעַל תְּשׁוּבָה זְכֹר מַעֲשֶׂיךָ הָרִאשׁוֹנִים

And a sin complete it is to say to a master of repentance, "Remember your deeds the first,"

אוֹ לְהַזְכִּירָן לְפָנָיו כְּדֵי לְבַיְּשׁוֹ.

or to mention them before him in order to embarrass him,

אוֹ לְהַזְכִּיר דְּבָרִים וְעִנְיָנִים הַדּוֹמִין לָהֶם כְּדֵי לְהַזְכִּירוֹ מֶה עָשָׂה.

or to mention matters and subjects that are similar to them in order to remind him what he did.

הַכֹּל אָסוּר וּמֻזְהָר עָלָיו בִּכְלַל הוֹנַאַת דְּבָרִים שֶׁהִזְהִירָה תּוֹרָה עָלֶיהָ

Everything is forbidden and warned against it in the category of wronging of words that warned the Torah against it,

שֶׁנֶּאֱמַר "וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ":

as it is said, "And not you shall wrong a man — his colleague."

CHAPTER SUMMARY

The chapter outlines the practical and spiritual path of the Baal-Teshuvah, beginning with the urgency of immediate repentance and the need to purify one's inner character traits. The Rambam emphasizes that Israel's ultimate redemption depends entirely on Teshuvah, which has the power to completely transform a person's relationship with Hashem from separation to total closeness and clinging to the Shechinah. Finally, the halachos teach us the proper conduct for a Baal-Teshuvah, who should embrace humility, and the strict Torah prohibition against reminding a Baal-Teshuvah of his past sins, which falls under the severe sin of verbal abuse.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

My dear talmid, look at the incredible chiddush the Rambam is teaching us here. We often think of teshuvah as a heavy, bitter court case meant only for the 'big' sins of action, like stealing or breaking Shabbos. But the Rambam opens our eyes to a much deeper avodah: the real battlefield of teshuvah is inside our own hearts, in our middos. It is about turning back to Hashem from anger, jealousy, the constant chase after honor, and the hunger for physical desires. These quiet, internal struggles are actually harder to fix because they get woven into who we are.

But look at the sweetness the Rambam reveals to us! The moment you make the decision to turn back, you are not just 'forgiven' like a pardoned criminal who is tolerated from a distance. No, the Rambam says you become 'beloved, desirable, close, and a dear friend' to Hashem. Yesterday, a person's bad middos created a wall, making his tefillos feel blocked. Today, after teshuvah, he is clinging to the Shechinah, and Hashem promises, 'Before you even call out, I will answer.' Your mitzvos are not just accepted; Hashem literally desires them.

Do not let the yetzer hara tell you that you are too far gone or that your struggles with anger or jealousy make you unworthy. The Sages tell us that in the place where a baal teshuvah stands, even the completely righteous cannot stand. Every single time you conquer your nature, even in a small way, you create an closeness with Hashem that is unimaginably precious.

Today, choose one internal middah, like holding back from a sharp word of anger, or stopping yourself from chasing a bit of honor, and make a quiet, immediate teshuvah in your heart, knowing that this very moment makes you deeply beloved and close to Hashem.

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.'