

תלמוד בבלי • דף יומי

דף יומי • חזקין • דף צי

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

THE SUGYA

We start off on daf 90 with the Gemara continuing its shakla v'tarya on how the issur of gid hanasheh can take effect on a korban. Since the kedusha of a consecrated animal usually comes first, lichaira the rule of 'ein issur chal al issur' should prevent the gid hanasheh prohibition from taking effect. The Gemara goes through several teretzim, suggesting that the gid hanasheh is more inclusive because it applies to Bnei Noach, or that we are dealing with a bechor where the gid is formed before the kedusha takes effect at birth.

Next, the Gemara brings a machlokes between Rabbi Chiyya bar Yosef and Rabbi Yochanan regarding whether the issur of gid hanasheh applies to an olah, which is not eaten at all, or only to a shelamim. This leads into a beautiful discussion of the sugya of offering bones and sinews on the Mizbe'ach, analyzing the pesukim of 've'hiktir hakohen es hakol' and 've'asisa olosecha habasar ve'hadam' to see what may be brought up to the Altar.

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

עמוד א' DAF 90A

OBJECTION

אִלְמָא אִיסּוּר מוֹקֵדָשִׁין קָדִים!

Consequently, we see that the prohibition of consecrated animals comes first before the animal is even born, so how can the prohibition of the sciatic nerve take effect on it later?

ANSWER

אֲפֹל עַל גַּב דְּאִיסּוּר מוֹקֵדָשִׁין קָדִים, אֲתִי אִיסּוּר גִּיד חֲיִיל עַלְיָהּ, שְׁפֵן אִיסּוּרוֹ נֹהֵג בְּבִנְי נַח.

The Gemara answers: Even though the prohibition of consecrated animals comes first, the prohibition of the sciatic nerve comes and takes effect upon them, because its prohibition applies to the descendants of Noach as well, which makes it a more inclusive and stringent prohibition.

OBJECTION

מֵאֵן שְׁמַעְתָּ לִיהָא סְבָרָא? רַבִּי יְהוּדָה,

The Gemara challenges: Whom did you hear who holds this reasoning that a prohibition takes effect because it applies to the descendants of Noach? It is Rabbi Yehuda.

OBJECTION

וְהָא מִתְּנִיתִין דְּלָא כְּרַבִּי יְהוּדָה, דְּקִתְנִי: נֹהֵג בְּכֹהֶמָה וּבְחִיָּה, בְּיָרֵךְ שֶׁל יְמִין וּבְיָרֵךְ שֶׁל שְׂמָאל!

But our Mishnah is not in accordance with Rabbi Yehuda, as it teaches: The prohibition of the sciatic nerve applies to a domesticated animal and to a wild animal, to the right thigh and to the left thigh, whereas Rabbi Yehuda holds it only applies to one thigh!

RESOLUTION

האי תנא סבר לה כוותיה בחדא, ופליג עליה בחדא.

The Gemara suggests: **This Tanna agrees with him in one** halacha, that the prohibition applies to the descendants of Noach, **and disagrees with him in one** halacha, holding that it applies to both thighs.

REFUTATION

אימר דשמעת ליה לרבי יהודה בטמאה, דאיסור לאו, קדשים דאיסור כרת – מי שמעת ליה?

The Gemara rejects this: **Say that you heard Rabbi Yehuda** holds that the sciatic nerve prohibition takes effect on a pre-existing prohibition **in the case of a non-kosher animal, which is only a negative prohibition; but** in the case of **consecrated animals, which is a prohibition of kares, did you hear him** say that the sciatic nerve prohibition can take effect on it? Surely not!

ANSWER

אלא, הכא במבכרת עסקינן, דברהם קדוש.

Rather, we must say that **here** in the Mishnah, **we are dealing with a firstborn animal, which becomes holy only in the womb** as it emerges, so the sciatic nerve prohibition, which was already formed, actually came first.

ANSWER

ואי בעית אימא: ולדות קדשים בהווייתו הו קדושים.

And if you want, say instead: **The offspring of consecrated animals become holy only at their coming into being** at birth, so the sciatic nerve prohibition of the fetus preceded the holiness of the offspring.

STATEMENT

אמר רבי חייא בר יוסה: לא שנו אלא קדשים הנאכלין, אבל קדשים שאינן נאכלין – אין איסור גיד נוהג בהן.

Rabbi Chiyya bar Yosef said: **They only taught** that the sciatic nerve prohibition applies to consecrated animals **regarding consecrated animals that are eaten**, like a shelamim; **but** regarding **consecrated animals that are not eaten**, like an olah, **the prohibition of the sciatic nerve does not apply to them.**

STATEMENT

ורבי יוחנן אמר: אחד קדשים הנאכלין ואחד קדשים שאינן נאכלין – איסור גיד נוהג בהן.

And Rabbi Yochanan said: **Both** regarding **consecrated animals that are eaten** and regarding **consecrated animals that are not eaten**, **the prohibition of the sciatic nerve applies to them.**

EXPLANATION

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

Rav Pappa said: **And they do not disagree; here**, Rabbi Yochanan is speaking **regarding flogging him** if he eats it, **and there**, Rabbi Chiyya bar Yosef is speaking **regarding offering it up** on the Mizbe'ach, meaning it does not have to be removed before burning the offering.

EXPLANATION

איכא דאמרי, אמר רב פפא: ולא פליגי – כאן להלצו, וכאן להעלותו.

There are those who say that Rav Pappa said: And they do not disagree; here, Rabbi Chiyya bar Yosef is speaking regarding removing it from the thigh, that one does not need to do so before offering it up, and there, Rabbi Yochanan is speaking regarding offering it up on its own, that if it was already removed, one may not offer it up.

OBJECTION

רב נחמן בר יצחק אמר: להעלותו פליגי, דתנא:

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

BRAISA

”והקטיר הכהן את הכל המזבחה” – לרבות העצמות והגידין והקרניים והטלפים.

The pasuk says: “And the Kohen shall burn the whole on the Altar”—this comes to include the bones, and the sinews, and the horns, and the hooves as being offered on the Altar.

BRAISA

יכול אפילו פִּרְשׁוֹ, תלמוד לומר “ועשית על־תִּיד הבֶּשֶׂר וְהַדָּם”.

One might have thought that this is so even if they became detached from the meat; therefore the verse teaches: “And you shall offer your burnt-offerings, the flesh and the blood.”

BRAISA

אי בֶּשֶׂר וְדָם, יכול יחלוץ גידים ועצמות ויַעֲלֶה בֶּשֶׂר לַגִּבִּי מִזְבֵּחַ?

If the Torah only said “flesh and blood,” one might have thought that the Kohen must remove the sinews and bones and only then bring up the flesh to the Altar?

BRAISA

תלמוד לומר: “והקטיר הכהן את הכל המזבחה”.

Therefore the verse teaches: “And the Kohen shall burn the whole on the Altar.”

BRAISA

הא כיצד? מחוברין – יעלו, פִּרְשׁוֹ, אֶפִּילוֹ בְּרָאשׁוֹ שֶׁל מִזְבֵּחַ – יֵרְדוּ.

How is this reconciled? If they are attached to the meat, they shall go up; if they became detached, then even if they are already on top of the Altar, they must come down.

EXPLANATION

ומאן תנא דשמעת ליה דאמר פִּרְשׁוֹ יֵרְדוּ? רבי היא, דתנא:

And who is the Tanna whom you heard who says that if they became detached they must come down? It is Rabbi Yehuda HaNasi, as it was taught in a Braisa:

BRAISA

”והקטיר הכהן את הכל” – לרבות העצמות והגידין והקרניים והטלפים, ואפילו פִּרְשׁוֹ.

“And the Kohen shall burn the whole”—this comes to include the bones, and the sinews, and the horns, and the hooves, and even if they became detached.

וְהָא, מַה אֲנִי מְקַיֵּים "וְעֹשִׁיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהַדָּם" בְּפִקְעִין.

But if so, how do I establish the verse "And you shall offer your burnt-offerings, the flesh and the blood"? This refers to parts that **pop off** the Altar.

הָא כִּיצַד? עִיפּוּלֵי בָשָׂר – אֶתָּה מְחִזִּיר, וְאִי אֶתָּה מְחִזִּיר עִיפּוּלֵי גִידִים וְעֲצָמוֹת.

How is this? If they are charred pieces of meat, you must return them to the fire; but you do not return charred pieces of sinews and bones.

רַבִּי אוֹמֵר: כְּתוּב אֶחָד אוֹמֵר "וְהִקְטִיר הַכֹּהֵן אֶת הַכֹּל" – רִיבָּה, וְכְתוּב אֶחָד אוֹמֵר "וְעֹשִׁיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהַדָּם" – מֵיַעַט, הָא כִּיצַד? מְחֻבָּרִין – יַעֲלוּ, פֶּרֶשׁוּ – אֲפִילוּ בְּרֹאשׁוֹ שֶׁל מִזְבֵּחַ יֵרָדוּ.

Rabbi says: One verse says, "And the Kohen shall burn the whole"—which includes; and one verse says, "And you shall offer your burnt-offerings, the flesh and the blood"—which excludes. How is this? If they are attached, they shall go up; if they became detached, even if they are already on top of the Altar, they must come down.

וּרְבִנּוּ, מְחֻבָּרִין לֹא אֵיצְטְרִיף קָרָא לְרַבּוּי, מִיַּד דְּהוּה אֲרֹאשָׁה שֶׁל עוֹלָה,

And the Rabbis argue: For attached parts, a verse was not needed to include them, just as it is with the head of an olah which is offered with its bones and sinews.

כִּי אֵיצְטְרִיף קָרָא לְפֶרֶשׁוֹ.

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

וּרַבִּי, מְחֻבָּרִין דְּהִיתִּירָא

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

לֹא אֵיצְטְרִיף קָרָא לְרַבּוּי,

The Torah did not need a verse to include bones and sinews that are detached, as they are already included in the word "it all";

כִּי אֵיצְטְרִיף קָרָא לְגִיד הַנֶּשֶׁה בְּמְחֻבָּר.

when a verse was needed, it was for the sciatic nerve when it is still attached to the meat, to teach that it is offered on the Altar.

EXPLANATION

ורבנן, "ממשקה ישראל" – מן המותר לישראל.

And the Rabbis learn from the pasuk "From the well-watered pastures of Israel"—which can also be read as "from that which is drinkable/edible to Israel"—that an offering must come only from that which is permitted to Israel for eating; since the sciatic nerve is forbidden to eat, it cannot be offered on the Altar.

EXPLANATION

ורבי, מידי דהוה אחלב ודם.

And Rabbi Yehuda HaNasi argues: The sciatic nerve is just as it is with forbidden fat and blood, which are forbidden to eat but are still offered on the Altar.

EXPLANATION

ורבנן, מצותן בכך שאני.

And the Rabbis answer: Forbidden fat and blood are different because their mitzvah is explicitly written in that way to be offered, whereas the Torah never explicitly commanded us to offer the sciatic nerve.

STATEMENT

אמר רב הונא: גיד הנשה של עולה חולצו לתפוח.

Rav Huna said: Regarding the sciatic nerve of a burnt-offering, the kohen removes it from the thigh and throws it to the circular mound of ashes in the center of the Altar, but does not burn it.

OBJECTION

אמר רב חסדא: מרי דיכ, מי כתיב "על פן לא יאכל המזבח"? "על פן לא יאכלו בני ישראל" כתיב.

Rav Chisda said in astonishment: Master of this ruling! Is it written in the Torah: "Therefore the Altar shall not consume"? "Therefore the children of Israel shall not eat" is written! Why should it be forbidden on the Altar?

EXPLANATION

ורב הונא, "ממשקה ישראל" – מן המותר לישראל.

And Rav Huna bases his view on the pasuk: "From the well-watered pastures of Israel"—which teaches that an offering must come only from that which is permitted to Israel.

OBJECTION

מיתיבי: גיד הנשה של שלמים – מכבדו לאמה, ושל עולה – מעלהו.

The Gemara raises an objection from a braisa: Regarding the sciatic nerve of a peace-offering, since the meat is eaten but the nerve is forbidden, the kohen sweeps it into the water channel of the Courtyard; but regarding the sciatic nerve of a burnt-offering, he brings it up to the Altar.

INFERENCE

מאי לא, מעלהו ומקטירו?

What, is it not that "he brings it up" means and he burns it on the Altar fire? This would directly contradict Rav Huna!

ANSWER

לא, מעלהו וחוץ לזו.

The Gemara answers: **No**, it means **he brings it up** to the top of the Altar **and** there **he removes it** from the thigh before throwing it to the ash heap.

QUESTION

ומאחר שחולצו למה מעלהו,

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

ANSWER

משום שנאמר "הקריבהו נא לפחתה".

The Gemara answers: **Because it is said** regarding offering damaged or unpresentable things to Hashem: "**Present it now to your governor**; will he be pleased with you?" It is disrespectful to bring up a mutilated thigh to the Altar, so it must be brought up whole and the nerve removed only on top.

PROOF

תנאי פנותיה דרב הונא: גיד הנשה של שלמים – מכבדו לאמה, ושל עולה – חולצו לתפוח.

It is taught in a braisa in accordance with Rav Huna: Regarding the sciatic nerve of a peace-offering, he sweeps it into the water channel; and regarding the sciatic nerve of a burnt-offering, he removes it and throws it to the circular mound of ashes.

משנה MISHNAH

MISHNAH

תנו היתם: תפוח היה באמצע המזבח, פעמים היה עליו כשלש מאות כור.

We learned in a Mishnah there in Masechet Tamid: There was a circular mound of ashes in the center of the Altar, and sometimes there was upon it as much as three hundred kor of ashes.

גמרא GEMARA

STATEMENT

אמר רבא: גוזמא.

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

STATEMENT

השקו את התמיד בכוס של זהב, אמר רבא: גוזמא.

We also learned in a Mishnah that they gave the daily-offering lamb water to drink from a golden cup; Rava said: This too is an **exaggeration**.

STATEMENT

אמר רבי אמי: דברה תורה לשון הוי, דברו נביאים לשון הוי, דברו חכמים לשון הוי.

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

EXPLANATION

דברו חכמים לשון הוי – הא דאמרן.

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

EXPLANATION

דברה תורה לשון הוי – "ערים גדולות ובצורות בשמים",

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

EXPLANATION

דברו נביאים לשון הוי – "ותבקע הארץ לקולם".

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

STATEMENT

אמר רבי יצחק בר נחמני אמר שמואל: בשלשה מקומות דברו חכמים לשון הוי, אלו הן: תפוח, גפן, ופרוכת.

Rabbi Yitzchak bar Nachmani said that Shmuel said: In three places the Sages spoke in exaggerated language, and these are they: The ash heap, the golden vine, and the Curtain.

EXPLANATION

תפוח – הא דאמרן.

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

מִשְׁנָה MISHNAH

MISHNAH

גפן – דתנן: גפן של זהב הייתה עומדת על פתחו של היכל, מודלה על גבי כלונסות, וכל מי שהיה מתנדב גרגיר או אשכול – מביא ותולה בה.

The golden vine is as we learned in a Mishnah: A golden vine was standing at the entrance of the Sanctuary, draped over poles, and anyone who would donate a golden leaf, grape, or cluster would bring it and hang it on it.

BRAISA

אמר רבי אלעזר ברבי צדוק: מעשה היה, ונמנו עליה שלש מאות כהנים לפנותה.

Rabbi Elazar son of Rabbi Tzadok said: There was an incident, and three hundred kohanim were designated to move it because of its immense weight—which Shmuel says is an exaggeration.

משנה MISHNAH

MISHNAH

פרוכת, דתנן: רבן שמעון בן גמליאל אומר משום רבי שמעון הסגן – פרוכת עוביה טפח, ועל שבעים ושנים נירים נארגת, ועל כל נימה ונימה עשרים וארבעה חוטין.

The Curtain is as we learned in a Mishnah: Rabban Shimon ben Gamliel says in the name of Rabbi Shimon the Deputy Kohen Gadol: The Curtain's thickness was a handbreadth, and it was woven on seventy-two looms, and on every single thread there were twenty-four strands.

MISHNAH

ארבה ארבעים באמה, ורחבה עשרים באמה, ומשמונים ושתי רבוא נעשת, ושתיים עושים בשנה, ושלש מאות כהנים מטבילין אותה.

Its length was forty cubits, and its width was twenty cubits, and it was made from eighty-two ten-thousands of dinars, and they would make two new ones each year, and three hundred kohanim would immerse it when it became tamei—which is also an exaggeration.

MISHNAH

בגרה של ימין ובגרה של שמאל.

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

STATEMENT

מתניתין לא פרבי יהודה, דתנא: רבי יהודה אומר: אינו נוהג אלא באחת, והדעת מכרעת את של ימין.

The Gemara notes: Our Mishnah is not in accordance with Rabbi Yehuda, as it is taught in a braisa: Rabbi Yehuda says: It applies only to one thigh, and the logic points to the right one.

QUESTION

איבעצא להו: מיפֿשט פֿשיטא ליה לרבי יהודה, ומאי דעת? דעת תורה, או דלמא ספוקי מספקא ליה, ומאי דעת? דעת נוטה.

An inquiry was raised by them: Is it absolutely clear to Rabbi Yehuda that the right thigh is forbidden, and what is the meaning of "logic"? The logic of the Torah which indicates this clearly? Or perhaps he is in doubt, and what is the meaning of "logic"? The leaning of the mind toward the right side, but without absolute certainty?

PROOF

תא שמע: העצמות והגידים והנותר ישרפו לששה עשר.

Come and hear a proof from a Mishnah: The bones, the sinews, and the leftover sacrificial meat (nosar) must be burned on the sixteenth of Nissan.

QUESTION

והנינו בה: הני גידי מאי עבדתיהו? אי גידי בשר – ליכלינהו, ואי דאיתור – היינו נותר!

And we discussed this: What is the case of these sinews? If they are edible meat-sinews, let them eat them; and if they were left over, that is already included in nosar!

QUESTION

אלא גידי צואר, אי לאו בשר נינהו – לישדינהו?

Rather, they must be tough neck-sinews; but if they are not considered meat, let us throw them away rather than requiring them to be burned as holy things!

ANSWER

ואמר רב חסדא: לא נצרכה אלא לגיד הנשה, ואליבא דרבי יהודה, דאמר: אינו נוהג אלא באחת.

And Rav Chisda said: It is only necessary for the sciatic nerve, and in accordance with Rabbi Yehuda, who said: It applies only to one of the thighs.

INFERENCE

אי אמרת בשלמא ספוקי מספקא ליה – שפיר, אלא אי אמרת מיפֿשט פֿשיטא ליה דהיתירא – ליכלייה, דאיסורא – לשדייה!

Now, granted if you say he is in doubt as to which thigh is forbidden, then it is well—since both are in doubt, we cannot eat either, and we cannot throw either away because one is actually permitted and thus holy sacrificial meat, so both must be burned. But if you say it is absolutely clear to him which is which, then the permitted one let him eat, and the forbidden one let him throw away! Why burn them?

RESOLUTION

אמר רב איקא בר חנינא: לעולם אימא לך מיפֿשט פֿשיטא ליה, והכא במאי עסקינן – בפְּשִׁיטָהוּכְרוּ וּלְבִסּוּף נִתְעָרְבוּ.

Rav Ika bar Chanina said: Actually, I can say to you that it is absolutely clear to him which thigh is forbidden, and here we are dealing with a case where they were identified originally, but ultimately they became mixed up with each other, which is why both must be burned.

SUMMARY

The Gemara resolves the conflict of 'ein issur chal al issur' regarding the gid hanasheh of a korban by explaining that either the gid's prohibition preceded the kedusha (such as in a bechor or where the offspring's kedusha only starts at birth), or that the gid hanasheh is a more inclusive issur. We then learn a machlokes between Rabbi Chiyya bar Yosef and Rabbi Yochanan about whether the gid hanasheh prohibition applies to an olah, which Rav Pappa clarifies is a question of whether the gid must be removed before burning the korban on the Mizbe'ach. This leads to a detailed analysis of a Braisa where Rabbi Yehuda HaNasi (Rabbi) and the Rabbis argue over whether detached bones and sinews, including the gid hanasheh, may be offered on the Altar, debating the implications of the pasuk 'mishkeh Yisrael' which implies that only things permitted for Yisrael to eat may be brought as a korban.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by how we treat the parts of an offering that are not meant to be eaten, like the bones and sinews. We learn that if they are attached to the meat, they go up on the Mizbe'ach as part of the whole, but if they become detached, they must come down. We even see a beautiful discussion about the 'tappuah', the massive ash pile on the Altar, and how Chazal used 'leshon hava'i', exaggerated language, to describe its size, not to mislead, but to convey the sheer, overwhelming abundance of the avodah.

This teaches us a profound yesod in our own avodas Hashem. Sometimes we look at our lives and feel like we are made of 'detached' pieces, dry bones, sinews, and mundane chores that seem to have no connection to the spiritual fire of the neshama. We think that only our 'flesh and blood', our davening, our learning, our moments of pure inspiration, belong on the Altar. But the Torah is telling us: when you attach your daily, physical actions to a higher purpose, when they are 'mechubarin' to your ratzon to serve Hashem, then even the bones and sinews go up. The mundane becomes holy.

Today, take one simple, physical action that usually feels completely detached from your spiritual life, whether it is eating lunch, driving to work, or cleaning the house, and explicitly think before you start: 'I am doing this so that I have the strength and peace of mind to serve Hashem.' By attaching it to your avodah, you bring it up on the Mizbe'ach.

הלכות תשובה • פרק ראשון

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

CHAPTER PREVIEW

In this opening perek of Hilchos Teshuvah, the Rambam introduces us to the beautiful and essential mitzvah of Teshuvah, showing us how Hashem in His infinite mercy always leaves the door open for us to return to Him. We will learn that the very heart of this mitzvah is Vidui—verbal confession—which is required for any sin we commit, whether it was done on purpose or by accident, and even when bringing a korban or receiving a court-imposed punishment.

The perek also guides us through the different ways Hashem grants us atonement, from the special avodah of the Se'ir HaMishtaleach (the scapegoat) on Yom Kippur during the times of the Beis HaMikdash, to the power of Teshuvah in our own times when we no longer have the Mizbe'ach. We will see how the process of cleansing our neshama depends on the severity of the transgression, showing us the path to complete forgiveness.

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

הלכה א

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

כָּל מִצְוֹת שֶׁבְּתוֹרָה בֵּין עֲשֵׂה בֵּין לֹא תַעֲשֶׂה

Regarding all mitzvot of the Torah, whether a positive command or a negative command,

אִם עָבַר אָדָם עַל אַחַת מֵהֶן בְּזָדוֹן בִּין בְּשִׁגְגָה

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

כְּשִׁיעָשָׂה תְּשׁוּבָה וַיָּשׁוּב מִחֲטָאוֹ

when he performs repentance and returns from his sin,

חַיֵּב לְהִתְנַדֵּוֹת לִפְנֵי הָאֵל בְּרוּךְ הוּא

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

שֶׁנֶּאֱמַר "אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ" וְגו' "וְהִתְנַדְּוּ אֶת חַטֹּאתֵם אֲשֶׁר עָשׂוּ"

as it is said in the Torah, "a man or a woman when they commit" etc. "and they shall confess their sin which they committed."

זֶה וְדוּי דְּבָרִים.

This refers to a confession of words.

וְדוּי זֶה מִצְוַת עֲשֵׂה.

And this confession is a positive mitzvah.

כיצד מתוודין.

How does one confess?

אומר אָנָּה הַשֵּׁם חָטֵאתִי עָוִיתִי פָּשַׁעְתִּי לְפָנֶיךָ וְעָשִׂיתִי כָךְ וְכָךְ

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

וְהִרֵי נַחֲמָתִי וּבִשְׁתִּי בְּמַעֲשֵׂי וּלְעוֹלָם אֵינִי חוֹזֵר לְדָבָר זֶה."

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

וְזֶהוּ עֲקָרוֹ שֶׁל וְדוּי.

And this is the essence of confession.

וְכָל הַמְרַבֵּה לְהַתְוֹדוֹת וּמְאֲרִיךְ בְּעֲנָנָיו זֶה הֵרִי זֶה מְשַׁבַּח.

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

וְכֵן בְּעֲלֵי חֲטָאוֹת וְאַשְׁמוֹת בְּעֵת שֶׁמְבִיאִין קִרְבָּנוֹתֵיהֶן עַל שְׁגָגָתָן אוֹ עַל זְדוּנָן

And likewise, those obligated in sin offerings and guilt offerings, at the time that they bring their sacrifices for their inadvertent transgression or for their willful transgression,

אֵין מִתְכַּפֵּר לָהֶן בְּקִרְבָּנָם עַד שֶׁיַּעֲשׂוּ תְּשׁוּבָה וְיִתְוֹדוּ וְדוּי דְּבָרִים

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

שֶׁנֶּאֱמַר "וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ".

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

וְכֵן כָּל מְחֻיְבֵי מִיתוֹת בֵּית דִּין וּמְחֻיְבֵי מִלְּקוֹת

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

אֵין מִתְכַּפֵּר לָהֶן בְּמִיתָתָן אוֹ בְּלִקְוָתָן עַד שֶׁיַּעֲשׂוּ תְּשׁוּבָה וְיִתְוֹדוּ.

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

וְכֵן הַחוֹבֵל בַּחֲבֵירוֹ וְהַמְזִיק מִמוֹנֵו

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

אֲףִי עַל פִּי שֶׁשָּׁלַם לוֹ מֵה שֶׁהוּא חַיֵּב לוֹ אֵינוֹ מִתְכַּפֵּר

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

עַד שֶׁיִּתְוֹדָה וְיָשׁוּב מַלְעָשׂוֹת כְּזֶה לְעוֹלָם

until he confesses and returns from doing like this ever,

שנאמר "מכל חטאת האדם".

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

הלכה ב

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

שעיר המשתלח לפי שהוא כפרה על כל ישראל

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

כהן גדול מתודה עליו על לשון כל ישראל

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

שנאמר ויקרא טז כא "והתודה עליו את כל עונת בני ישראל".

as it is said in the Torah in Vayikra 16:21, "And he shall confess upon it all of the iniquities of the children of Yisrael".

שעיר המשתלח מכפר על כל עבירות שבתורה, הקלות והחמורות,

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

בין שעבר בזדון בין שעבר בשגגה,

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

בין שהודע לו בין שלא הודע לו,

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

הכל מתכפר בשעיר המשתלח.

everything is atoned for by the goat that is sent.

והוא שעשה תשובה.

And this is provided that he made teshuvah.

אבל אם לא עשה תשובה אין השעיר מכפר לו אלא על הקלות.

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

ומה הן הקלות ומה הן החמורות.

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

החמורות הן שחיבין עליהם מיתת בית דין או כרת.

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

ושְׁבוּעַת שָׁוְא וְשָׁקָר אֵף עַל פִּי שְׂאִין בָּהֶן כָּרַת הָרִי הֵן מִן הַחֲמוּרוֹת.

And an oath of vanity and falsehood, even though that there is not in them karet, behold they are among the severe ones.

ושְׁאָר מִצְוֹת לֹא תַעֲשֶׂה וּמִצְוֹת עֲשֵׂה שְׂאִין בָּהֶן כָּרַת הֵם הַקִּלּוֹת:

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

הִלְכָּה ג

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

בְּזֶמַן הַזֶּה שְׂאִין בֵּית הַמִּקְדָּשׁ קַיָּם

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

וְאִין לָנוּ מִזְבֵּחַ כַּפָּרָה

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

אִין שָׁם אֵלָּא תְּשׁוּבָה.

there is nothing there left to bring us forgiveness but teshuvah.

הַתְּשׁוּבָה מְכַפֶּרֶת עַל כָּל הָעֲבֵרוֹת.

And teshuvah atones for all transgressions.

אֲפִלּוּ רָשָׁע כָּל יָמָיו

Even if one was a wicked person all his days,

וַעֲשֵׂה תְּשׁוּבָה בְּאַחֲרֹנָה

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

אִין מִזְכִּירִין לוֹ שׁוֹם דְּבַר מִרְשָׁעוֹ

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

שֶׁנֶּאֱמַר יַחֲזָקָא לִג יב "רָשַׁעַת הָרָשָׁע לֹא יִפְשָׁל בָּהּ בְּיוֹם שׁוּבוֹ מִרְשָׁעוֹ".

as it is said by the Navi Yechezkel: "The wickedness of the wicked, he will not stumble in it on the day of his return from his wickedness."

וְעֶצְמוֹ שֶׁל יוֹם הַכַּפּוּרִים מְכַפֵּר לְשָׁבִים

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

שֶׁנֶּאֱמַר וִיקְרָא טז ל "כִּי בְּיוֹם הַזֶּה יִכָּפֵּר עֲלֵיכֶם":

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

אף על פי שהתשובה מכפרת על הכל ועצמו של יום הכפורים מכפר.

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

יש עבירות שהן מתכפרים לשעתן

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

ויש עבירות שאין מתכפרים אלא לאחר זמן.

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

כיצד.

How so?

עבר אדם על מצות עשה שאין בה כרת ועשה תשובה

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

אינו זז משם עד שמוחלין לו,

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

ובא לו נאמר ירמיה ג כב "שובו בנים שובבים ארפה משובתיכם" וגו'.

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

עבר על מצות לא תעשה שאין בה כרת ולא מיתת בית דין ועשה תשובה,

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

תשובה תולה ויום הכפורים מכפר,

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

ובא לו נאמר ויקרא טז ל "כי ביום הזה יכפר עליכם".

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

עבר על פרתות ומיתות בית דין ועשה תשובה,

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

תשובה ויום הכפורים תולין ויסוריין הבאין עליו גומריין לו הכפרה.

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

ולעולם אין מתכפר לו כפרה גמורה עד שיבואו עליו יסורין,

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

ובאלו נאמר תהילים פט לג "ופקדתי בשבט פשעם ובנגעים עונם".

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

במה דברים אמורים בשלא חלל את השם בשעה שעבר

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

אבל המחלל את השם אף על פי שעשה תשובה והגיע יום הכפורים והוא עומד בתשובתו ובאו
עליו יסורין

but one who desecrates the Name, even though he did teshuvah, and Yom Kippur arrived, and he stands firm in his teshuvah, and sufferings came upon him,

אינו מתכפר לו כפרה גמורה עד שימות.

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

אלא תשובה יום הכפורים ויסורין שלשתן תולין ומיתה מכפרת

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

שנאמר ישעיה כב יד "ונגלה באזני ה' צבאות וגו' אם יכפר העון הזה לכם עד תמותו":

as it is said, "And it was revealed in my ears by Hashem of Hosts... surely this iniquity shall not be atoned for you until you die."

CHAPTER SUMMARY

The Rambam begins by establishing that Vidui is a positive mitzvah of the Torah, outlining its essential text of regret, shame, and a firm commitment never to repeat the sin. He explains that sacrifices, court punishments, and even financial restitution do not bring atonement without sincere Teshuvah and Vidui. The chapter then details the unique power of the Se'ir HaMishtaleach on Yom Kippur to atone for various sins, and emphasizes that today, in the absence of the Beis HaMikdash, Teshuvah alone is what atones for all transgressions. Finally, the Rambam categorizes the four pathways of atonement, explaining how Teshuvah, Yom Kippur, suffering, and ultimately death work together to fully cleanse a person depending on the severity of the sin, culminating in the gravity of Chilul Hashem.

The central chiddush of this sugya is that teshuvah is never just a feeling in the heart; it requires "vidui devarim", the actual verbal confession of our mistakes before Hashem. The Rambam teaches us that even if a person brings a korban, pays back money they owe, or undergoes court-ordered punishment, their atonement is not complete until they physically speak the words of confession. There is a unique spiritual power in taking our vague feelings of regret and shaping them into clear, spoken words before Hashem.

When we keep our mistakes locked inside our minds, they remain blurry, and the yetzer hara can easily make us forget them or rationalize them away. By speaking them out loud in private prayer, we bring them into reality, which forces us to take true responsibility. The Torah gives us a simple, beautiful formula for this avodah: we state what we did, we express our sincere regret and embarrassment, and we resolve to do better. This verbal release is where the healing of the neshama truly begins.

Today, take two minutes to stand in a quiet corner alone with Hashem. Speak out loud, in your own words, one specific mistake you made recently, express your regret, and ask Hashem for the strength to do better next time.

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 רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
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 יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה 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.'