

דף יומי • חזקוני • דף צ"א

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

THE SUGYA

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

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

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

עמוד א' DAF 91A

ANSWER

רב אשי אמר: לא נצרכה אלא לשמנו,

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

PROOF

דתנא: שמנו מותר, וישראל קדושים נהגו בו איסור.

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

ANSWER

רבנא אמר: לא נצרכה אלא לכדרב יהודה אמר שמואל,

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

EXPLANATION

דאמר רב יהודה אמר שמואל, שני גידין הן: פנימי סמוך לעצם – אסור, וחייבין עליו; חיצון סמוך לבשר – אסור, ואין חייבין עליו.

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

QUESTION

תא שמע: אכל מזה כזית ומזה כזית – סופג שמונים, רבי יהודה אומר: אינו סופג אלא ארבעים.

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

EXPLANATION

אי אמרת בשלמא מיפשת פשיטא ליה – שפיר,

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

EXPLANATION

אלא אי אמרת ספוקי מספקא ליה – הויא לה התראת ספק, ושמעין ליה לרבי יהודה דאמר: התראת ספק לא שמה התראה.

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

PROOF

דתנא: הכה את זה, וחרז והכה את זה, קלל את זה, וחרז וקלל את זה, הכה שניהם בבת אחת, או שקלל שניהם בבת אחת – חייב.

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

PROOF

רבי יהודה אומר: בבת אחת – חייב, בזה אחר זה – פטור.

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

ANSWER

האי תנא סבר לה כאידה תנא דרבי יהודה, דאמר: התראת ספק שמה התראה.

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

PROOF

דַּתְנָא: "לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְגוֹי" – כָּא הִכְתוּב לִיתֵן עֲשֵׂה אַחֵר לֹא תַעֲשֶׂה, לֹאמַר שְׂאִין לֹקִין עָלָיו, דְּכָרִי רַבִּי יְהוּדָה.

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

PROOF

רַבִּי יַעֲקֹב אֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה, אֲלֵא מִשּׁוּם דִּהְיָה לֹא שְׂאִין בּוֹ מַעֲשֶׂה, וְכָל לֹא שְׂאִין בּוֹ מַעֲשֶׂה – אִין לֹקִין עָלָיו.

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

QUESTION

תָּא שְׁמַע: אֲכַל שְׁנֵי גִידִין מִשְׁתֵּי יִרְכּוֹת בְּהֵמוֹת – סוֹפֵג שְׁמוֹנִים; רַבִּי יְהוּדָה אֹמֵר: אֵינוֹ סוֹפֵג אֲלֵא אַרְבָּעִים.

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

INFERENCE

מִדְּקָאמַר מִשְׁתֵּי יִרְכּוֹת בְּהֵמוֹת, פְּשִׁיטָא דְּתַרְוִיחָהוּ לְאַיְסוּרָא, וְלְרַבִּי יְהוּדָה אֵיצְטְרִיָּה.

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

RESOLUTION

שְׁמַע מִינֵה מִיפְּשִׁט פְּשִׁיטָא לִיה, שְׁמַע מִינֵה.

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

QUESTION

וְאִי פְּשִׁיטָא לִיה, אַמַּאי סוֹפֵג אַרְבָּעִים וְתוֹ לֹא? לִילְקִי שְׁמוֹנִים!

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

ANSWER

הִכָּא בְּמַאי עֲסָקִינָן – כְּגוֹן דְּלִית בּוֹ כְּזִית, דַּתְנָא: אֲכָלוּ וְאִין בּוֹ כְּזִית – חֵיִיב, רַבִּי יְהוּדָה אֹמֵר: עַד שְׂיָהָא בּוֹ כְּזִית.

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

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

EXPLANATION

וְטַעַמָּא מַאי? אָמַר רַבָּא: אָמַר קָרָא "הֵיָרֵךְ" – הַמְיוּמָנֶת שְׂפִירָה.

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

EXPLANATION

וּרְבִנּוּ, הָהוּא דְּפָשִׁיט אִיסוּרִיהּ בְּכוּלֵּיהּ יָרֵךְ, לְאַפּוּקֵי חֵיצוֹן דְּלֵא.

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

STATEMENT

וּרְבִי יְהוֹשֻעַ בֶּן לֵוִי אָמַר: אָמַר קָרָא "בְּהֶאֱבָקוֹ עִמּוֹ" – כְּאֶדָם שֶׁחֹבֵק אֶת חֲבִירוֹ, וְיָדוֹ מַגֵּעַת לְכַף מֵינּוֹ שֶׁל חֲבִירוֹ.

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

STATEMENT

רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר: כְּגוֹי נִדְמָה לוֹ, דְּאָמַר מָר: יִשְׂרָאֵל שֶׁנִּטְפַּל לוֹ גּוֹי בְּדֶרֶךְ – טוֹפֵלוֹ לִמְיָנוּ.

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

STATEMENT

רַב שְׁמוּאֵל בַּר אַחָא קַמִּיָּה דְּרַב פַּפָּא מִשְׁמִיָּה דְּרַבָּא בַר עוּלָא אָמַר: כְּתִלְמִיד חָכָם נִדְמָה לוֹ, דְּאָמַר מָר: הִמָּה לֵךְ לִימִין רַבּוֹ – הֲרִי זֶה בּוֹר.

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

EXPLANATION

וּרְבִנּוּ, מֵאַחֲרֵיהּ אֲתָא, וְנִשְׁיִיָּה בְּתִרְוִיָּהּ.

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

QUESTION

וּרְבִנּוּ, הֵאֵי "בְּהֶאֱבָקוֹ עִמּוֹ" מַאי דְּרָשִׁי בִּיהּ?

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

ANSWER

מִבְּעֵי לֵיהּ לְכַאֲרֵיהּ דְּרַבִּי יְהוֹשֻעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: מִלְּמַד שֶׁהָעָלָה אֲבָק מִרְגְּלוֹתָם עַד כְּסֵא הַכְּבוֹד, כְּתִיב הָכָא "בְּהֶאֱבָקוֹ עִמּוֹ", וְכִתִּיב הֵתָם "וְעָנָן אֲבָק רַגְלָיו".

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

STATEMENT

וְאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: לָמָּה נִקְרָא שְׁמוֹ גִיד הַנָּשֶׁה? שֶׁנָּשָׂה מִמְּקוֹמוֹ וְעָלָה, וְכֵן הוּא אוֹמֵר: "נָשְׁתָה גְבוּרָתָם הָיוּ לְנָשִׁים".

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

QUESTION

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מָאִי דְּכְתִיב "דְּבַר שְׁלַח בִּיעָקֹב וְנָפַל בְּיִשְׂרָאֵל"?

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

ANSWER

"דְּבַר שְׁלַח בִּיעָקֹב" – זֶה גִיד הַנָּשָׂה, "וְנָפַל בְּיִשְׂרָאֵל" – שֶׁפָּשַׁט אִיסוּרוֹ בְּכָל יִשְׂרָאֵל.

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

QUESTION

וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מָאִי דְּכְתִיב "וּטְבוּחַ טָבַח וְהֵכֵן"?

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

ANSWER

פָּרַע לָהֶן בֵּית הַשְּׁחִיטָה, "וְהֵכֵן" – טוֹל גִּיד הַנָּשָׂה בִּפְנֵיהֶם, כְּמָאן דְּאָמַר גִּיד הַנָּשָׂה נֶאֱסָר לְבְנֵי נֹחַ.

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

STATEMENT

"וַיֵּיתֶר יַעֲקֹב לְבָדּוֹ", אָמַר רַבִּי אֶלְעָזָר: שֶׁנִּשְׁתִּיר עַל פֶּכִין קְטָנִים,

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

EXPLANATION

מִכָּאֵן לְצַדִּיקִים שֶׁחֲבִיב עֲלֵיהֶם מְמוֹנָם יוֹתֵר מִגּוֹפָם, וְכָל כֵּן לָמָּה? לְפִי שֶׁאֵאִין הוֹשְׁטִין יְדֵיהֶן בְּגִזְלָה.

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

STATEMENT

”וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר”, אָמַר רַבִּי יִצְחָק: מִכָּאן לְתַלְמִיד חָכָם שֶׁלֹּא יֵצֵא יְחִידִי בַּלַּיְלָה.

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

STATEMENT

רַבִּי אָבָא בַר כַּהֲנָא אָמַר מִהֲכָא:

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

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STATEMENT

”הִנֵּה הוּא זֹרֵה אֶת גֶּרֶן הַשְּׁעָרִים”.

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

STATEMENT

רַבִּי אֲבָהוּ אָמַר מִהֲכָא: ”וַיִּשָּׁכֶם אַבְרָהָם בִּבְקָר וַיַּחֲבֹשׁ אֶת וְגוֹ”.

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

STATEMENT

וּרְבִנּוּ אֲמָרִי מִהֲכָא: ”לֵךְ נָא רְאֵה אֶת שְׁלוֹם אַחֶיךָ וְאֶת שְׁלוֹם וְגוֹ”.

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

STATEMENT

רַב אָמַר מִהֲכָא: ”וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ”.

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

STATEMENT

אָמַר רַבִּי עֲקִיבָא: שָׁאֲלֵתִי אֶת רַבִּן גַּמְלִיאֵל וְאֶת רַבִּי יְהוֹשֻׁעַ בְּאֵיטָלִיו שֶׁל אֵימָאוּם, שֶׁהָלְכוּ לִיקַח בֶּהֱמָה לְמִשְׁתֵּה בְנוֹ שֶׁל רַבִּן גַּמְלִיאֵל.

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

QUESTION

בְּתִיב "וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ", וְכִי שָׁמַשׁ לוֹ לְבַד זָרַחָהּ? וְהִלָּא לְכָל הָעוֹלָם זָרַחָהּ!

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

ANSWER

אָמַר רַבִּי יִצְחָק: שָׁמַשׁ הִבָּאָה בַּעֲבוּרוֹ זָרַחָהּ בַּעֲבוּרוֹ,

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

PROOF

דְּבָתִּיב: "וַיֵּצֵא יַעֲקֹב מִבְּעֵר שָׁבַע וַיֵּלֶךְ חֶרֶנָּה", וְכִתִּיב: "וַיִּפְגַּע בַּמָּקוֹם".

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

EXPLANATION

כִּי מָטָא לְחֶרֶן אָמַר: אֲפֹשֶׁר עָבַרְתִּי עַל מָקוֹם שֶׁהִתְפַּלְלוּ אֲבוֹתַי וְאֲנִי לֹא הִתְפַּלַּלְתִּי?

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

EXPLANATION

כַּד יַחֲיִב דַּעְתִּיהָ לְמִיָּהֲדָר, קִפְצָהּ לִיהָ אֶרֶעָא, מִיָּד – "וַיִּפְגַּע בַּמָּקוֹם".

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

EXPLANATION

כַּד צָלִי, בָּעֵי לְמִיָּהֲדָר, אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: צָדִיק זֶה בָּא לְבֵית מְלוֹנִי, וַיִּפְטֹר בְּלֹא לִינָהּ?

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

EXPLANATION

מִיָּד, "בָּא הַשֶּׁמֶשׁ".

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

QUESTION

בְּתִיב "וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם", וְכִתִּיב "וַיִּקַּח אֶת הָאֶבֶן".

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

ANSWER

אמר רבי יצחק: מלמד שנתקבצו כל אותן אבנים למקום אחד, וכל אחת ואחת אמרת: "עלי יניח צדיק זה ראשו".

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

STATEMENT

תנא: וכולן נבלעו באחד.

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

STATEMENT

"ויחלם והנה סלם מצב ארצה", תנא: כמה רחבו של סולם? שמונת אלפים פרסאות,

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

PROOF

דכתיב: "והנה מלאכי אלהים עולים ויורדים בו", "עולים" – שנים, "ויורדים" – שנים, וכי פגעו בחדדי החדדי הוו להו ארבעה.

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

PROOF

וכתיב ביה במלאך "והגיתו כתריש", וגמירי דתריש תרי אלפי פרסי הוי.

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

STATEMENT

תנא: עולין ומסתכלין בדיוקנו של מעלה, ויורדין ומסתכלין בדיוקנו של מטה.

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

EXPLANATION

בעו לספוגיה, מיד "והנה ה' נצב עליו".

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

STATEMENT

אמר רבי שמעון בן לקיש: אלמלא מקרא כתוב אי אפשר לאמרו, באדם שמניח על בנו.

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

QUESTION

”הָאֶרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ וְגוֹי”, מַאי רְבוּתֶיהָ?

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

ANSWER

אמר רבי יצחק: מלמד שקפלה הקדוש ברוך הוא לכל ארץ ישראל והניחה תחת יעקב אבינו, שתהא נוחה ליכבש לבניו.

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

STATEMENT

”וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר”, אָמַר לוֹ: גָּנַב אֶתָּה אוֹ קוֹבִיּוֹסְטוּס אֶתָּה שְׁמַתִּירָא מִן הַשָּׁחַר?

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

EXPLANATION

אמר לו: מלאך אני, ומיום שנבראתי לא הגיע זמני לומר שירה עד עכשיו.

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

STATEMENT

מסייע ליה לרב חננאל אמר רב, דאמר רב חננאל אמר רב: שלש כותות של מלאכי השרת אומרות שירה בכל יום,

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

STATEMENT

אחת אומרת ”קדוש”, ואחת אומרת ”קדוש”, ואחת אומרת ”קדוש ה' צבאות”.

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

OBJECTION

מיתיבי: חביבין ישראל לפני הקדוש ברוך הוא יותר ממלאכי השרת, שישאל ישראל אומרים שירה בכל שעה, ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום,

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

OBJECTION

ואמרי לה פעם אחת בשבת, ואמרי לה פעם אחת בחודש, ואמרי לה פעם אחת בשנה, ואמרי לה פעם אחת בשבוע, ואמרי לה פעם אחת ביוכל, ואמרי לה פעם אחת בעולם.

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

STATEMENT

וְיִשְׂרָאֵל מְזַכֵּרִין אֶת הַשֵּׁם אַחֵר שְׁתֵּי תִיבוֹת, שֶׁנֶּאֱמַר: "שְׁמַע יִשְׂרָאֵל ה' יָגוּי",

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

STATEMENT

וּמַלְאָכֵי הַשָּׁרֵת אֵין מְזַכֵּרִין אֶת הַשֵּׁם אֶלָּא לְאַחַר שְׁלֹשׁ תִּיבוֹת, כְּדִכְתִּיב: "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת".

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

STATEMENT

וְאֵין מַלְאָכֵי הַשָּׁרֵת אוֹמְרוֹת שִׁירָה לְמַעַלָּה, עַד שֶׁיֵּאמְרוּ יִשְׂרָאֵל לְמַטָּה, שֶׁנֶּאֱמַר: "בֶּרֶן יַחַד כּוֹכְבֵי בֶקָר", וְהֵדָר "וַיִּרְיעוּ כָּל בְּנֵי אֱלֹהִים".

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

RESOLUTION

אֶלָּא, אַחַת אוֹמְרַת "קְדוֹשׁ", וְאַחַת אוֹמְרַת "קְדוֹשׁ קְדוֹשׁ", וְאַחַת אוֹמְרַת "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת".

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

QUESTION

וְהֵאֵיכָא "בֶּרֶן"!

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

SUMMARY

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

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

למעשה WHAT TO TAKE HOME

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

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

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

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

הלכות תשובה • פרק שני

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

CHAPTER PREVIEW

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

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

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

הלכה א

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

אי זו היא תשובה גמורה.

Which is considered **complete repentance**?

זה שָׁבָא לִידּוֹ דְּבַר שֶׁעָבַר בּוֹ

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

וְאִפְשָׁר בְּיָדוֹ לַעֲשׂוֹתוֹ

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

וּפִרְשׁ וְלֹא עָשָׂה מִפְּנֵי הַתְּשׁוּבָה.

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

לֹא מִיִּרְאָה וְלֹא מִכְשָׁלוֹן כֹּחַ.

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

כִּיצַד.

How so?

הָרִי שָׁבָא עַל אִשָּׁה בְּעִבְרָה

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

וְלֵאחֶר זְמַן נִתְיַחַד עִמָּה

and after some time he was secluded with her again,

וְהוּא עוֹמֵד בְּאַהֲבָתוֹ בָּהּ

and he still stands in his love for her,

וּבְכַח גּוּפוֹ

and he is still in the strength of his body,

וּבְמַדִּינָה שְׁעָבֵר בָּהּ

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

וּפָרַשׁ וְלֹא עָבֵר

and yet he separated and did not transgress;

זֶהוּ בַּעַל תְּשׁוּבָה גְּמוּרָה.

this is a master of complete repentance.

הוּא שֶׁשָּׁלְמָה אָמַר קהלת יב א "וְזָכַר אֶת בּוֹרְאֵיךְ בְּיָמֶיךָ בַּחוּרְתֶּיךָ".

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

וְאִם לֹא שָׁב אֶלָּא בְּיָמֵי זְקֻנוֹתוֹ

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

וּבִעֵת שְׂאִי אֶפְשָׁר לוֹ לַעֲשׂוֹת מַה שֶּׁהָיָה עוֹשֶׂה

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

אֲףִי עַל פִּי שְׂאִינָה תְּשׁוּבָה מְעֻלָּה

even though it is not excellent repentance,

מוֹעֵלָת הִיא לוֹ וּבַעַל תְּשׁוּבָה הוּא.

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

אֲפִלוּ עָבֵר כָּל יָמָיו

Even if he transgressed all his days,

וַעֲשֵׂה תְשׁוּבָה בְּיוֹם מִיתָתוֹ וּמֵת בְּתְשׁוּבָתוֹ

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

כָּל עֲוֹנוֹתָיו נִמְחָלִין

all his iniquities are forgiven,

שְׁנַאֲמַר קהלת יב ב "עַד אֲשֶׁר לֹא תִחְשַׁךְ הַשֶּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים וְשָׁבוּ הָעָנָנִים אַחֲרֵי הַגֶּשֶׁם"

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

שֶׁהוּא יוֹם הַמִּיתָה.

which is a reference to the day of death.

מִכָּלֵל שָׂאֵם זְכַר בּוֹרְאוֹ וְשָׁב קִדְּם שְׁיִמוֹת נִסְלַח לוֹ:

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

הַלָּכָה ב

Halacha 2 · The Definition of Complete Teshuvah and Verbal Confession

וּמָה הִיא הַתְשׁוּבָה.

And what is the essence of Teshuvah?

הוּא שְׂיַעֲזֹב הַחוּטָא הָטָא

It is that the sinner should abandon his sin

וַיִּסְרֹו מִמַּחֲשַׁבְתּוֹ

and remove it from his thought,

וַיִּגְמַר בְּלִבּוֹ שֶׁלֹּא יַעֲשֶׂהוּ עוֹד

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

שְׁנַאֲמַר ישעיה נה ז "יַעֲזֹב רָשָׁע דְרָכּוֹ" וגו'.

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

וְכֵן יִתְנַחֵם עַל שְׂעָבָר

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

שְׁנַאֲמַר ירמיה לא יט "כִּי אֲחֲרֵי שׁוּבִי נִחַמְתִּי".

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

וְיַעֲיֵד עָלָיו יוֹדַע תַּעֲלֹמוֹת

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

שֶׁלֹא יָשׁוּב לְזֶה הַחֵטָא לְעוֹלָם

that he will not return to this sin forever,

שֶׁנֶאֱמַר הוֹשֵׁעַ יֵד ד' "וְלֹא נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יְדֵינוּ" וְגו'.

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

וְצָרִיךְ לְהִתְדוֹת בְּשִׁפְתָיו

And he needs to confess with his lips

וְלֹאמַר עֲנִינּוֹת אֵלּוּ שֶׁנֶּאֱמַר בְּלִבּוֹ:

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

הִלְכָה ג

Halacha 3 · Confession Must Be Sincere and Specify the Sin

כָּל הַמִּתְוֹדֶה בְּדִבְרִים

Everyone who confesses with words

וְלֹא גָמַר בְּלִבּוֹ לְעֹזֵב

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

הֲרִי זֶה דּוֹמֶה לְטוֹבֵל וְשָׂרֵץ בְּיָדוֹ

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

שֶׁאִין הַטְּבִילָה מוֹעֵלָת לּוֹ

that the immersion is not effective for him

עַד שֶׁיִּשְׁלִיךְ הַשָּׂרֵץ.

until he casts away the creeping animal.

וְכֵן הוּא אוֹמֵר

And so it says in the pasuk,

וּמִדָּה וְעֹזֵב יִרְחָם

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

וְצָרִיךְ לְפָרֵט אֶת הַחֵטָא

And it is necessary to specify the sin,

שנאמר

as it is said by Moshe Rabbeinu,

אָנָּא חָטָא הָעָם הַזֶּה חַטָּאָה גְּדוֹלָה

"Please, this nation has sinned a great sin,

וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב:

and they made for themselves gods of gold."

הלכה ד

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

מִדְרָכֵי הַתְּשׁוּבָה

From the paths of repentance

לְהִיּוֹת הַשֹּׁבֵב צוֹעֵק תָּמִיד לְפָנֵי הַשֵּׁם

is for the penitent to be crying out constantly before Hashem

בְּכִכֵּי וּבְתַחֲנוּנִים

with weeping and with supplications

וְעוֹשֶׂה צְדָקָה כְּכֹחוֹ

and performing charity according to his strength

וּמִתְרַחֵק הַרְבֵּה מִן הַדָּבָר שֶׁחָטָא בּוֹ

and distancing himself much from the thing that he sinned with

וּמַשְׁנֶה שְׁמוֹ

and changing his name

כְּלוֹמַר אֲנִי אֲחֵר

as if to say, "I am another

וְאֵינִי אוֹתוֹ הָאִישׁ שֶׁעָשָׂה אוֹתֵן הַמַּעֲשִׂים

and I am not that man who did those deeds"

וּמַשְׁנֶה מַעֲשָׂיו כֻּלָּן לְטוֹבָה וּלְדֶרֶךְ יִשְׂרָאֵל

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

וגו' לה מִמְקוֹמוֹ.

and wandering into exile from his place

שָׁגְלוֹת מִכַּפֶּרֶת עוֹן

for exile atones for iniquity

מִפְּנֵי שֶׁגִּזְרָמֶת לוֹ לְהִכָּנַע

because it causes him to submit

וְלִהְיוֹת עָנּוּ וְשָׂפָל רוּחַ:

and to be humble and lowly of spirit

הַלָּכָה ה

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

וְשִׁבְחָה גְּדוֹלָה לְשֹׁבֵב שִׁיתוּדָה בְּרָפִים

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

וְיִוָּדֵיעַ בְּשָׂעֵיו לָהֶם

and make known his transgressions to them,

וּמְגַלֶּה עֲבֵרוֹת שֶׁבֵּינּוּ לְבֵין חֲבֵרוֹ לְאַחֵרִים

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

וְאוֹמֵר לָהֶם אֲמָנָם חֲטָאתִי לְפָלוֹנִי וְעָשִׂיתִי לוֹ כֹּה וְכֵן:

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

וְהִרֵינִי הַיּוֹם שׁוֹב וּמִתְנַחֵם.

and behold, I am today repenting and regretting."

וְכָל הַמִּתְנַאֵף וְאֵינוֹ מוֹדִיעַ אֶלָּא מְכַסֶּה בְּשָׂעֵיו

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

אֵין תְּשׁוּבָתוֹ גְּמוּרָה

is not his repentance complete,

שֶׁנֶּאֱמַר "מְכַסֶּה בְּשָׂעֵיו לֹא יִצְלִיחַ".

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

בְּמָה דְּבָרִים אֲמוּרִים בְּעֲבֵרוֹת שֶׁבֵּין אָדָם לְחֲבֵרוֹ

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

אָבֵל בַּעֲבֻרוֹת שְׁבִין אָדָם לְמָקוֹם אֵינוֹ צָרִיךְ לְפָרְסָם עֲצָמוֹ

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

וְעִזּוֹת פָּנִים הֵיא לּוֹ אִם גָּלָם.

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

אָלֹא שָׁב לְפָנֵי הָאֵל בְּרוּךְ הוּא

Rather, he repents before God, blessed is He,

וּפּוֹרֵט חַטָּאֵיו לְפָנָיו

and specifies his sins before Him,

וּמְתוּדָה עֲלֵיהֶם לְפָנֵי רַבִּים סָתָם.

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

וְטוֹבָה הֵיא לּוֹ שֶׁלֹּא נִתְגַּלָּה עֲוֹנוֹ

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

שֶׁנֶּאֱמַר "אֲשֶׁרִי נִשְׁוִי פֶשַׁע כִּסּוּי חַטָּאָה".

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

הִלְכָּה ו

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

אֲף עַל פִּי שְׁהִתְשׁוּבָה וְהִצָּעָקָה יָפָה לְעוֹלָם.

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

בַּעֲשָׂרַת הַיָּמִים שְׁבִין רֹאשׁ הַשָּׁנָה וְיוֹם הַכְּפוּרִים הֵיא יָפָה בְּיֹתֵר

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

וּמְתַקַּבֶּלֶת הֵיא מִיָּד

and it is accepted immediately by Hashem,

שֶׁנֶּאֱמַר "דְּרֹשׁוּ ה' בְּהִמָּצְאוֹ".

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

בְּמָה דְּכָרִים אֲמוּרִים בְּיָחִיד

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

אָבֵל צָבוּר כָּל זְמַן שֶׁעוֹשִׂים תְּשׁוּבָה וְצוֹעֲקִין בְּלֵב שָׁלֵם הֵם נִעֲנִין

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

שֶׁנֶּאֱמַר "כֹּה" אֱלֹהֵינוּ בְּכָל קְרָאֵנוּ אֵלָיו:

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

הִלְכָּה ז

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

יוֹם הַכִּפּוּרִים הוּא זְמַן תְּשׁוּבָה לְכָל

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

לְיַחִיד וְלָרַבִּים

both for the individual and for the public,

וְהוּא קֵץ מַחִילָה וּסְלִיחָה לְיִשְׂרָאֵל.

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

לְפִיכָּה חַיִּבִּים הֵכָל לַעֲשׂוֹת תְּשׁוּבָה וּלְהִתְוֹדוֹת בְּיוֹם הַכִּפּוּרִים.

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

וּמִצְוַת וְדוּי יוֹם הַכִּפּוּרִים

And the mitzvah of confession of Yom Kippur is

שֶׁיִּתְחִיל מֵעֶרֶב הַיּוֹם קֹדֶם שִׂיאֹכֹל

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

שֶׁמָּא יַחֲנֹק בְּסַעֲדָה קֹדֶם שִׁיתְּוֹדָה.

lest he choke in the meal before he confesses.

וְאַף עַל פִּי שֶׁהִתְוֹדָה קֹדֶם שִׂיאֹכֹל

And even though he confessed before he ate,

חֹזֵר וּמִתְוֹדָה בְּלֵיל יוֹם הַכִּפּוּרִים עֶרְבִית

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

וְחֹזֵר וּמִתְוֹדָה בְּשַׁחְרִית וּבְמוֹסֵף וּבְמִנְחָה וּבְנֶעִילָה.

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

וְהֵיכָן מִתְוֹדָה.

And where does he confess?

יחיד אחר תפלתו

An individual confesses after his prayer,

ושליח צבור באמצע תפלתו בכרכה רביעית:

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

הלכה ח

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

הודוי שנהגו בו כל ישראל

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

אבל אנחנו חטאנו כלנו

"But we have sinned, all of us,"

והוא עקר הודוי.

and this is the essence of the confession.

עברות שהתודה עליהם ביום הכפורים זה

Regarding sins that he confessed for on this Yom Kippur,

חוזר ומתודה עליהן ביום הכפורים אחר

he returns and confesses for them on another Yom Kippur,

אף על פי שהוא עומד בתשובתו

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

שנאמר "כי פשעי אני אדע וחסאתי נגדי תמיד":

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

הלכה ט

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

אין התשובה ולא יום הכפורים מכפרין

Neither repentance nor Yom Kippur atone

אלא על עברות שבין אדם למקום

except for sins that are between man and the Omnipresent,

כְּגוֹן מִי שֶׁאָכַל דָּבָר אָסוּר

for example, one who ate a forbidden thing,

אוּ בָּעַל בְּעִיָּלָה אֲסוּרָה

or cohabited in a forbidden cohabitation,

וְכִיּוֹצֵא בָהֶן.

and the like of them.

אָבָל עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֶבְרֹ

But sins that are between man and his fellow,

כְּגוֹן הַחוֹבֵל אֶת חֶבְרֹ

for example, one who injures his fellow,

אוּ הַמְקַלֵּל חֶבְרֹ אוּ גּוֹזְלוֹ

or one who curses his fellow, or robs him,

וְכִיּוֹצֵא בָהֶן

and the like of them,

אֵינוֹ נִמְחַל לוֹ לְעוֹלָם

it is not forgiven him ever,

עַד שֶׁיִּתֵּן לְחֶבְרֹ מֶה שֶׁהוּא חַיֵּב לוֹ

until he gives to his fellow what he owes him

וַיִּרְצָחוֹ.

and appeases him.

אֲףֵּי עַל פִּי שֶׁחֲזָר לוֹ מִמּוֹן שֶׁהוּא חַיֵּב לוֹ

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

צָרִיךְ לְרַצּוֹתוֹ

he must appease him

וְלִשְׁאֹל מִמֶּנּוּ שֶׁיִּמְחַל לוֹ.

and ask of him that he forgive him.

אֲפֹלוּ לֹא הִקְנִיט אֶת חֶבְרֹ אֶלָּא בְּדִבְרֵים

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

צָרִיךְ לְפִיסוֹ וְלַפְגֵּעַ בּוֹ

he must appease him and approach him

עַד שְׁיִמְחַל לוֹ.

until he forgives him.

לֹא רָצָה חֲבֵירוֹ לְמַחַל לוֹ

If his fellow did not want to forgive him,

מְבִיא לוֹ שׁוֹרָה שֶׁל שְׁלֹשָׁה בְּנֵי אָדָם מֵרַעֲיוֹ

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

וּפּוֹגְעִין בּוֹ וּמִבְקָשִׁין מִמֶּנּוּ.

and they approach him and request of him.

לֹא נִתְרַצָּה לָהֶן

If he was not appeased by them,

מְבִיא לוֹ שְׁנֵיָהּ וּשְׁלִישִׁיתָהּ.

he brings to him a second and a third time.

לֹא רָצָה מְנִיחוֹ וְהוֹלִיךְ לוֹ

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

וְזֶה שֶׁלֹּא מָחַל הוּא הַחֹטֵא.

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

וְאִם הָיָה רֵבּוֹ

And if it was his teacher whom he offended,

הוֹלִיךְ וּבָא אַפְּלוֹ אֶלָּף פְּעָמִים

he goes and comes back even a thousand times

עַד שְׁיִמְחַל לוֹ:

until he forgives him.

אָסור לֵאדָם לְהִיּוֹת אַכְזָרִי וְלֹא יִתְפַּיֵּס

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

אֶלָּא יִהְיֶה נוֹחַ לְרִצּוֹת וְקָשָׁה לְכַעַס

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

וּבְשָׁעָה שֶׁמִּבְקָשׁ מִמֶּנּוּ הַחוּטֵא לְמַחֵל

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

מוֹחֵל בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חַפְצָה.

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

וְאַפְּלוּ הָצָר לוֹ וְחָטָא לוֹ הֶרְבֵּה

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

לֹא יִקֵּם וְלֹא יִטּוֹר.

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

וְזֶהוּ דִּרְכָם שֶׁל זֶרַע יִשְׂרָאֵל וְלִבָּם הַנָּכוֹן.

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

אֲבָל הָעוֹבְדֵי כּוֹכָבִים עֲרִלֵי לֵב אֵינָן כֵּן

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

אֶלָּא וְעִבְרָתוֹ שְׁמֶרָה נָצַח.

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

וְכֵן הוּא אוֹמֵר עַל הַגִּבְעוֹנִים

And so it says about the Gibeonites,

לִפִּי שֶׁלֹא מָחְלוּ וְלֹא נִתְפַּיְסוּ

because they did not forgive and they were not appeased,

וְהַגִּבְעוֹנִים לֹא מִבְנֵי יִשְׂרָאֵל הֵמָּה:

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

החוטא לחברו

One who sins against his colleague

ומת חברו

and his colleague died

קדם שיבקש מחילה

before he requested forgiveness from him,

מביא עשרה בני אדם

he brings ten men

ומעמידן על קברו

and stands them upon his grave,

ויאמר בפניהם

and he says before them:

חטאתי לה' אלהי ישראל,

"I have sinned to Hashem, God of Yisrael,

ולפלוני זה

and to this so-and-so,

שכח וכח עשיתי לו.

for such and such that I did to him."

ואם היה חייב לו ממון

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

יחזירו ליורשים.

he must return it to the heirs.

לא היה יודע לו יורשין

If he was not knowing of any heirs for him,

יניחנו בבית דין

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

and confess his sin.

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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 עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינּוּ בְּמִתְגַּוֵּר וְרָסוּן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה 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 תִּבְעַר 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 רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפָּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'