

חומש עם רש"י • ראה • שלישי

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 tigrā—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.

פסוק א

Pasuk 1

כִּי יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם אֲשֶׁר אֵתָּה בָּא שָׁמָּה לְרִשֹּׁת אוֹתָם
them to drive out there are coming you that the nations — your God Hashem will cut down When
מִפְּנֵיהֶם וִירְשָׁתָם אֹתָם וַיִּשְׁכְּתוּ בָּאֲרָצָם:
in their land and you settle them and you dispossess from before you

פסוק ב

Pasuk 2

הַשֹּׁמֵר לָּהּ פֶּן תִּנְקַשׁ אַחֲרֵיהֶם אַחֲרֵי הַשְׁמָדָם מִפְּנֵיהֶם וּפֶן
and lest from before you their destruction after after them you be ensnared lest for yourself Beware
תִּדְרֹשׁ לֹאֲלֹהֵיהֶם לֵאמֹר אֵיכָּה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת אֱלֹהֵיהֶם וְאֶעֱשֶׂה
and I will do their gods — these the nations did worship how saying of their gods you inquire
כֵּן גַּם אֲנִי:
I also so

רש"י

פֶּן תִּנְקַשׁ. אֲנָקְלוֹס תַּרְגָּם לְשׁוֹן מוֹקֵשׁ, וְאֲנִי אוֹמֵר שְׁלֵא חָשׁ לְדַקְדֵּק
to examine carefully he was concerned that not say but I a snare an expression of translated Onkelos you be snared lest
בְּלִשׁוֹן, שְׁלֵא מְצִינוּ נון בְּלִשׁוֹן יוֹקֵשׁ, וְאֶפְלוּ לִיסוֹד הַנוֹפֵל מִמֶּנּוּ,
from it that is omitted as a root letter and even snaring in the expression of the letter Nun we have found for not in the language
אֲבָל בְּלִשׁוֹן טְרוּף וְקִשְׁקוּשׁ מְצִינוּ נון, "וְאֶרְכַּבְתָּה דָּא לְדָא נִקְשׁוּ"
knocked against that this and his knees the letter Nun we have found and knocking movement in the expression of but

דניאל ה' ; ואף זה אני אומר "פן תנקש אחריהם" - פן תטרוף אחריהם,

after them you run about lest after them you run lest say I this and even chapter 5 Daniel

להיות כרוף אחר מעשיהם; וכן תהילים ק"ט "ינקש נושה לכל אשר לו" -

is his that after all the creditor let run after chapter 109 Tehillim and so their deeds after clinging to be

מקלל את הרשע להיות עליו נושים רבים ויהיו מחזירין ומתנקשין אחר

after and running going about and they will be many creditors upon him to be the wicked man — he curses

ממונו:

his money

רש"י

אחרי השמדם מפניך. אחר שתראה שאשמידם מפניה, יש לה ליתת לב

heart to place to you there is from before you that I destroy them that you see After from before you their destruction After

מפני מה נשמדו אלו, מפני מעשים מקלקלים שבידיהם, אף אתה לא תעשה

shall do not you also that are in their hands corrupt deeds because of these were destroyed what because of

כן שלא יבאו אחרים וישמידוה עי' ספרי :

Sifrei see and destroy you others will come so that not so

רש"י

איכה יעבדו. לפי שלא ענש על עבודה זרה אלא על זבוח וקטור

and burning incense slaughtering for except foreign worship for He punished that not Because did they serve How

ונסוף והשתחוואה, כמו שכתוב שמות כ"ב "בלתי לה' לבדו" - דברים

things alone unto Hashem save 22 Shemos that is written just as and prostrating and pouring libations

הנעשים לגבוה, בא ולמדך כאן שאם דרפה של ע"ז לעבודה בדבר אחר,

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

כגון פוער לפעור וזורק אבן למרקוליס, זו היא עבודתו וחיב, אבל

but and he is liable its worship is this to Mercury a stone or throwing to Peor exposing oneself such as

זבוח וקטור ונסוף והשתחוואה - אפלו שלא כדרפה חיב סנהדרין

Sanhedrin he is liable in its way not even and prostrating and pouring libations and burning incense slaughtering

ס' :

60

פסוק ג

Pasuk 3

לא תעשה כן ליהוה אלהיה כי כל תועבת יהוה אשר שנא עשו

they did He hates which Hashem abomination of every for your God to Hashem so do You shall not

לאלהיהם כי גם את בניהם ואת בנותיהם ישרפו באש לאלהיהם:

to their gods in the fire they burn their daughters and — their sons — even for for their gods

רש"י

כי גם את בניהם. "גם" - לרבות את אבותיהם ואמותיהם; אמר רבי עקיבא אני

I Akiva Rabbi said and their mothers their fathers — to include "also" their sons — also For

ראיתי גוי שפכתי לאביו לפני כלבו ואכלו ספרי :

Sifrei and it ate him his dog before his father who bound him a non-Jew saw

פסוק ד

את כל הדבר אשר אנכי מצוה אתכם אתו תשמרו לעשות לא תסר

add do not to do you shall safeguard it you command I which the matter all of —

עליו ולא תגרע ממנו:

from it subtract and do not upon it

רש"י

את כל הדבר. קלה כחמורה שם:

there as a grave one a light precept the matter all of —

רש"י

תשמרו לעשות. לתן לא תעשה על עשה האמורים בפ'שה,

in the section that are stated a positive commandment upon commandment a negative to place to do You shall observe

שכל השמר לשון לא תעשה הוא, אלא שאין לוקין על השמר של

of a beware for receive lashes that they do not except it commandment a negative is a term of beware for every

עשה מכות י"ג:

thirty-nine lashes of a positive commandment

רש"י

לא תסר עליו. חמשה טטפות, חמשה מינין בלולב, ארבע ברכות לברכת

for the blessing of blessings four in the lulav species five tefillin compartments five upon it add Do not

כהנים ספרי:

Sifrei Kohanim

פסוק ה

כי יקום בקרבך נביא או חלם חלום ונתן אליה אות או מופת:

a wonder or a sign to you and he gives a dream a dreamer of or a prophet in your midst there arises If

רש"י

ונתן אליך אות. בשמים, פענ'ן שנאמר בגדעון שופטים ו' "ועשית לי

me then show six Shoftim concerning Gidon that is said like the matter in the heavens a sign to thee And he giveth

אות" ואומר "יהי נא חרב אל הגזז" וגו':

etcetera the fleece upon dry please let it be and it says a sign

רש"י

או מופת. בארץ, אע"פ כן לא תשמע לו, ואם תאמר מפני מה נותן לו

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

הקב"ה ממשה לעשות אות? כי 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

פסוק ו

וְבֹא הָאוֹת וְהַמוֹפֵת אֲשֶׁר דִּבֶּר אֵלֶיךָ לֵאמֹר נִלְכָּה אַחֲרֵי אֱלֹהִים אֲחֵרִים
 other gods after let us go saying to you he spoke which or the wonder the sign and comes
 אֲשֶׁר לֹא יָדַעְתָּם וְנִעְבְּדָם:
 and let us worship them you knew them not whom

פסוק ז

לֹא תִשְׁמַע אֶל דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל חוֹלֵם הַחֲלוֹם הַהוּא כִּי
 for that the dream the dreamer of to or that the prophet the words of to listen do not
 מִנִּסָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לְדַעַת הֲיִשְׁכֶּם אֲהַבִּים אֶת יְהוָה אֱלֹהֵיכֶם בְּכָל
 with all your God Hashem — loving whether you are to know you your God Hashem is testing
 לְבַבְכֶּם וּבְכָל נַפְשְׁכֶם:
 your soul and with all your heart

פסוק ח

אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירָאוּ וְאֶת מִצְוֹתָיו תִּשְׁמְרוּ
 you shall keep His commandments and — you shall fear and Him you shall walk your God Hashem After
 וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּן:
 you shall cleave and to Him you shall serve and Him you shall hearken and to His voice

רש"י

וְאֵת מִצְוֹתָיו תִּשְׁמְרוּ. תּוֹרַת מֹשֶׁה:
 Moshe the Torah of you shall keep His commandments and —

רש"י

וּבְקֹלוֹ תִשְׁמָעוּ. בְּקוֹל הַנָּבִיאִים:
 the prophets to the voice of you shall obey And to His voice

רש"י

וְאֹתוֹ תַעֲבֹדוּ. בְּמִקְדָּשׁוֹ סִפְרֵי:
 Sifrei in His Sanctuary you shall serve and Him

רש"י

וְבוֹ תִדְבְּקוּן. הִדְבַּק בְּדַרְכָּיו – גָּמַל חֲסִדִּים, קָבַר מֵתִים, בִּקֵּר חוֹלִים, כְּמוֹ שֶׁעָשָׂה
 did just as the sick visit the dead bury kindnesses bestow to His ways cleave you shall cleave and to Him
 הַקֹּבֵ"ה סוֹטָה י"ד:
 14 Sotah the Holy One

פסוק ט

וְהִנָּבִיא הֲהוּא אוֹ חֵלֶם הַחֲלוֹם הֲהוּא יוֹמֶת כִּי דָבַר סָרָה עַל
 against rebellion he spoke because shall be put to death the same the dream dreamer of or the same And that prophet
 יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדֶה מִבֵּית
 from the house of and Who redeemed Mitzrayim from the land of you Who brought out your God Hashem
 עֲבָדִים לְהַדְיָחָה מִן הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיךָ לָלֶכֶת בָּהּ
 in it to walk your God Hashem commanded you which the path from to stray you bondage
 וּבַעֲרַת הָרַע מִקִּרְבָּהּ:
 from your midst the evil and you shall sweep out

רש"י

סרה. דָּבַר הַמוֹסֵר מִן הָעוֹלָם, שְׁלֹא הָיָה וְלֹא נִבְרָא וְלֹא צִוִּיתִיו לְדַבֵּר
 to speak I commanded him and not was created and not existed which not the world from that is removed a matter rebellion
 כֵּן, דִּישְׁטוּ"רנוֹרָא בְּלָעוּ:
 in foreign tongue detournure so

רש"י

וְהַפֹּדֶה מִבֵּית עֲבָדִים. אֲפֹלוּ אֵין לוֹ עֲלֶיךָ אֱלֹא שֶׁפָּדָאָה —
 that He redeemed you except upon you to Him there is not even if servants from the house of and Who redeemed you
 דִּין סַפְרֵי:
 Sifrei it is sufficient for Him

סוֹק י

כִּי יְסִיתֶךָ אַחִיךָ בֶּן אִמָּה אוֹ בִּנְיָ אוֹ בִּתְךָ אוֹ אִשְׁתְּ חִיקָה
 your bosom the wife of or your daughter or your son or your mother the son of your brother entices you If
 אוֹ רֵעֶךָ אֲשֶׁר כְּנַפְשְׁךָ בְּסִתְרֵי לֵאמֹר גִּלְכָּה וְנַעֲבָדָה אֱלֹהִים אֲחֵרִים
 other gods and let us worship let us go saying in secret like your soul who is your friend or
 אֲשֶׁר לֹא יָדַעְתָּ אֶתָּה וְאַבְתִּיךָ:
 and your ancestors you you have known not whom

רש"י

כִּי יְסִיתֶךָ. אֵין הִסְתָּה אֱלֹא גְרוּי, שְׁנֶאֱמַר ש"מ כ"ו אִם ה'
 Hashem if twenty six Shmuel Aleph as it is said incitement but enticement there is no he entice thee If
 הִסְתִּיתָ בִּי, אֲנִסִּיטֶר"א בְּלָעוּ, שְׁמַשִּׂאוֹ לַעֲשׂוֹת כֵּן:
 so to do that he induces him in foreign tongue inciter against me has stirred thee up

רש"י

אחִיךָ. מֵאָב:
 from the father your brother

רש"י

או בן אמך. מאם:

from a mother your mother the son of or

רש"י

חיקר. השוכבת בחיקה ומחקה בה, אפקיי"דא בלעז, וכן יחזקאל מ"ג ,
forty three Yechezkel and similarly in Old French affichee to you and is attached in thy bosom she wholies thy bosom

"ומחיק הארץ" - מיסוד התקוע בארץ:
in the ground that is sunk from the foundation of the ground and from the bottom

רש"י

אשר כנפשר. זה אביה, פירש לה הפתוב את החביבין לה, ק"ו
how much more so to you those who are dear — the verse to you specified is your father this is as your soul who

לאחרים:

for others

רש"י

בסתר. דבר הפתוב בהוה, שאין דברי מסית אלא בסתר, וכן שלמה
Shlomo and so in secret except an enticer the words of for there are not of what usually occurs the Scripture spoke In secret

הוא אומר משלי ז' "בנשף בערב יום באישון לילה ואפלה":
and darkness night in the blackness of the day in the evening of In the twilight seven Mishlei says he

רש"י

אשר לא ידעת אתה ואבתיך. דבר זה גנאי גדול הוא לה - שאף האמות אין
do not the nations for even for you it is great disgrace this matter and your fathers you you knew not which
מנחין מה שמסרו להם אבותיהם, וזה אומר לה עזב מה שמסרו לה
to you that handed down what abandon to you says and this one their fathers to them that handed down what abandon

אבותיה ספרי :

Sifrei your fathers

בסוק יא

Pasuk 11

מאלהי העמים אשר סביבתיכם הקרבים אליה או הרחקים ממך

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

מקצה הארץ ועד קצה הארץ:

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

רש"י

הקרבים אליך או הרחקים. למה פירט קרובים ורחוקים? אלא כה אמר הפתוב:
the verse said so rather and far ones near ones did it specify why those far or to you Those near

מטיבן של קרובים אתה למד טיבן של רחוקים, כשם שאין ממש
substance that there is not just as far ones of the nature learn you near ones of from the nature

בקרובים, כה אין ממש ברחוקים סנהדרין ס"א :
another version Sanhedrin in the far ones substance there is not so in the near ones

רש"י

מקצה הארץ. זו חמה ולבנה וצבא השמים שהן מהלכין מסוף
from the end of travel which they the heaven and the host of and the moon the sun this the earth From the end of
העולם ועד סופו ספרי :
Sifrei its end and until the world

פסוק יב

Pasuk 12

לא תאבה לו ולא תשמע אליו ולא תחוס עינך עליו
upon him your eye pity and shall not to him listen and you shall not to him consent you shall not
ולא תחמל ולא תכסה עליו:
about him conceal and you shall not spare and you shall not

רש"י

לא תאבה לו. לא תהא תאב לו, לא תאהבנו, לפי שנאמר ויקרא י"ט
19 Vayikra that it is said because love him do not him desiring be do not to him consent You shall not
ואהבת לרעה כמוך - את זה לא תאהב:
love you shall not this one — as yourself your fellow and you shall love

רש"י

ולא תשמע אליו. בהתחננו על נפשו למחל לו, לפי שנאמר שמות כ"ג
23 Shemos that it is said because him to forgive his life for when he entreats unto him hearken And you shall not
עזב תעזב עמו - לזה לא תעזב:
help you shall not for this one with him help you shall surely

רש"י

ולא תחוס עינך עליו. לפי שנאמר ויקרא י"ט לא תעמד על דם רעה
your fellow the blood of by shall you stand not 19 Vayikra that it is said Because over him your eye shall spare And not
- על זה לא תחס:
spare do not this one upon

רש"י

ולא תחמל. לא תהפך בזכותו:
in his favor turn over do not shalt thou pity and not

רש"י

ולא תכסה עליו. אם אתה יודע לו חובה אינך רשאי לשתיק ספרי :
Sifrei to remain silent permitted you are not guilt for him know you if over him conceal and you shall not

פסוק יג

Pasuk 13

כי הרג תהרגנו ידך תהיה בו בראשונה להמיתו ויד כל
all and the hand of to put him to death first against him shall be your hand you shall kill him surely but

הָעָם בְּאַחֲרָנָה:

afterward the people

רש"י

כי הרג תהרגנו. אם יצא מפ"ד זכאי תחזירהו לחובָה, יצא מבית
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

דין חייב אל תחזירהו לזכות שם :
there for acquittal bring him back do not guilty judgment

רש"י

ידך תהיה בו בראשונה. מצוה ביד הנסת להמיתו. לא מת
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

בידו, ימות ביד אחרים, שנאמר ויד כל העם וגו' עי' ספרי :
Sifrei see etcetera the people all of and the hand of as it is said others by the hand of he shall die by his hand

פסוק יד

Pasuk 14

וסקלתו באבנים ומת כי בקש להדיחך מעל יהוה אלהיך
your God Hashem from to make you stray he sought because and he shall die with stones and you shall stone him

המוציאך מארץ מצרים מבית עבדים:
bondage from the house of Mitzrayim from the land of Who brought you out

פסוק טו

Pasuk 15

וכל ישראל ישמעו ויראון ולא יוספו לעשות כדבר הרע הזה
this the evil like matter to do they will continue and not and will fear will hear Yisrael And all

בקרבה:
in your midst

פסוק טז

Pasuk 16

כי תשמע באחת עריך אשר יהוה אלהיך נתן לך לשבת שם לאמר:
saying there to dwell to you is giving your God Hashem which your cities in one of you hear If

רש"י

לשבת שם. פרט לירושלים שלא נתנה לדירה שם :
there for a dwelling was given which not Yerushalayim excluding there to dwell

רש"י

כי תשמע, לאמר. אומרים בן יצאו וגו' –
etcetera they have gone out thus people saying saying you shall hear If

פסוק יז

יֵצְאוּ אֲנָשִׁים בְּנֵי בְלִיעַל מִקִּרְבְּךָ וַיִּדְּיחוּ אֶת יוֹשְׁבֵי עִירָם

their city the inhabitants of — and they subverted from your midst lawlessness sons of men There have gone out

לֵאמֹר נִלְכָּה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּם:

you have known not whom other gods and let us worship let us go saying

רש"י

אנשים. ולא נשים:

women and not men

רש"י

בני בליעל. בלי על, שפּרְקוּ עָלוּ שָׁל מְקוֹם שֵׁם:

there the Omnipresent of the yoke of who cast off a yoke without worthlessness sons of

רש"י

ישבי עירם. ולא יושבי עיר אחרת, מכאן אמרו אין נעשית עיר הנדחת

condemned a city made is not they said from here another a city the inhabitants of and not their city the inhabitants of

עד שידיחוה אנשים ועד שיהיו מדיחיה מתוכה סנהדרין קי"א:

111b Sanhedrin from its midst its seducers that they are and unless men that they lead astray unless

פסוק יח

וְדַרְשָׁתָּ וְחַקְרָתָּ וּשְׁאֵלָתָּ הֵיטֵב וְהִנֵּה אָמֶת נָכוֹן

established is it is true and behold thoroughly and you shall and you shall inquire and you shall investigate

הַדָּבָר נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ:

in your midst this the abomination was perpetrated the matter

רש"י

וּדְרִישָׁתָּ וְחַקְרָתָּ וּשְׁאֵלָתָּ הֵיטֵב. מִכָּאן לְמַדּוּ שִׁבְעַת חֲקִירוֹת

investigations seven they learned from here diligently and you shall ask and you shall search And you shall inquire

מִרְבוּי מִקְרָא, כָּאֵן יֵשׁ ג' - דְּרִישָׁה וְחֲקִירָה וְהֵיטֵב, וּשְׁאֵלָתָּ אֵינּוּ מִן

from is not and you shall ask and diligently and search inquiry three there are here of the verse from the multiplicity

הַמִּנְיָן, וּמִמֶּנּוּ לְמַדּוּ בְּדִיקוֹת - וּבְמָקוֹם אַחֵר הוּא אוֹמֵר דְּבָרִים י"ט "וְדַרְשׁוּ

and they shall inquire 19 Devarim says it other and in a place examinations they learned and from it the count

הַשּׁוֹפְטִים הֵיטֵב", וְעוֹד בְּמָקוֹם אַחֵר הוּא אוֹמֵר שֵׁם י"ז "וְדַרְשָׁתָּ הֵיטֵב",

diligently and you shall inquire 17 there says it other in a place and furthermore diligently the judges

לְמַדּוּ 'הֵיטֵב' 'הֵיטֵב' לְגִזְרָה שְׁוֶה, לְתַן הָאִמּוֹר שֶׁל זֶה כְּזֶה סִנְהֶדְרִין מ':

40 Sanhedrin in this this of that which is said to apply equal for an analogy diligently diligently they learned

פסוק יט

הַכֶּה תַּכֶּה אֶת יוֹשְׁבֵי הָעִיר הַהוּא הֵהִיא לְפִי חֶרֶב

the sword by the edge of the same that the city the inhabitants of — smite you shall surely smite

הַחֵרֶם וְאֵת כָּל אֲשֶׁר בָּהּ וְאֵת בְּהֶמְתָּהּ לְפִי חֶרֶב:

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

רש"י

הַחֵרֶם תַּכֶּה. אִם אֵינְךָ יָכוֹל לְהַמִּיתָם בְּמִיתָה 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

הַמִּיתָם בְּאַחֶרֶת סְפָרִי; בְּבֹא מְצִיעָא ל"א :

another explanation Metzia Bava Sifrei with another put them to death

פסוק ב

Pasuk 20

וְאֵת כָּל שְׁלָלָהּ תִּקְבְּץְ אֶל תּוֹךְ רַחֲבָהּ וְשָׂרַפְתָּ בָּאֵשׁ אֶת הָעִיר וְאֵת

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 תִבְנֶה עוֹד:

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

רש"י

ל' אלהיך. לשמו ובשבילו:

and for His sake for His name your God for Hashem

פסוק כא

Pasuk 21

וְלֹא יִדְבַק 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

מִחֲרוֹן אָפוּ וְנָתַן לְךָ רַחֲמִים וְרַחֲמָךָ וְהִרְבֵּה בְּאִשֶּׁר

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

נִשְׁבַּע לְאַבְתָּיִךָ:

to your forefathers He swore

רש"י

לְמַעַן יָשׁוּב ה' מִחֲרוֹן אָפוּ. שְׁכָל זְמַן שִׁע"ז בְּעוֹלָם 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

בְּעוֹלָם סְפָרִי :

Sifrei is in the world

פסוק כב

Pasuk 22

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר אֶת כָּל מִצְוֹתָיו אֲשֶׁר אָנֹכִי

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

מְצִוָּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ:

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

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.

למעשה 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.

דף יומי • חזקוני • דף 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

ולא מהדרין בטביעות עינא.

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

STATEMENT

השתא דשמעתניהו להני שמעתתא, אמיןא: טביעות עינא עדיפא.

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

דאי לא תימא הכי, היאך סומא מותר באשתו, ובני אדם איך מותרין בנשותיהן בליקח?

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

אלא בטביעות עינא דקלא, הכא נמי בטביעות עינא.

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

אמר רב יצחק בריה דרב משרשיא: תדע, דאילו אתו בתרי ואמרי: פלגיא, דהאי סימניה והאי סימניה, קטל נפשא – לא קטלינו ליה,

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

ואילו אמרי: אית לן טביעות עינא בגויה – קטלינו ליה.

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

PROOF

אמר רב אשי: תדע, דאילו אמר ליה איניש לשלוחיה: קרייה לפלגיא, דהאי סימניה והאי סימניה – ספק ידע ליה, ספק לא ידע ליה,

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

ואילו אית ליה טביעות עינא בגויה – כי חזי ליה, ידע ליה.

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

MISHNAH מִשְׁנָה

MISHNAH

מתני הנזיל גיד הנשה, צריך שיטול את כולו.

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

MISHNAH

רבי יהודה אומר: כדי לקיים בו מצות נטילה.

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

האכל מגיד הנשה כזית – סופג ארבעים.

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

MISHNAH

אָכְלוּ וְאֵין בוֹ כְּזֵית – חֵיִב.

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 כְּזֵית וּמִזֶּה כְּזֵית – 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

גָּמִי בַר פִּיּוֹלִי הָיָה קָאִי קַמִּיָּה דְּשִׁמוּאֵל, וְקָא מְנַקֵּר אֶטְמָא.

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

STATEMENT

הָיָה קָא גָּאִים לֵיהּ, אָמַר לֵיהּ: חוּת בֵּיה טְפִי, הֲשַׁתָּא לָא חֲזִיתָךְ – סָפִית לִי אִיסוּרָא!

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, נָפַל סַכִּינָא מִיַּדֵּיהּ.

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

STATEMENT

אָמַר לֵיהּ: לָא תִירְתַּת, דְּאוּרִי לָךְ כְּרַבִּי יְהוּדָה אוּרִי 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 פִּיּוֹלִי – דְּאוּרִי יִתָּא, 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

מִכָּלֵל דְּשִׁיר – דְּרַבְנָן, לְרַבִּי יְהוּדָה.

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

QUESTION

אֵלָּא, דְּאוּרֵי לִיה כְּמֵאן אוּרֵי לִיה?

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

אֵלָּא אָמַר רַב שֵׁשֶׁת: מֵאֵי דְשִׁקְל בַּר פֵּיּוֹלִי – דְּאוּרֵי יִתָּא, וּמֵאֵי דְשִׁיר – דְּרַבְנָן, לְרַבִּי מֵאִיר; דְּאֵי רַבִּי יְהוּדָה – אֶפִּילוּ מִדְּרַבְנָן שָׂרִי.

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 הַנֶּשֶׁה [וְכוּי].

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

גְּמָרָא GEMARA

STATEMENT

אָמַר שְׁמוּאֵל: לֹא אָסְרָה תוֹרָה אֶלָּא שְׁעַל הַפָּה בְּלֶבֶד, שְׁנֵאמַר: "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 פָּפָא: כְּתוּבָא, אֲכָלוּ וְאֵין בּוֹ כְּזִית – חֵיִיב. רַבִּי יְהוּדָה אוֹמֵר: עַד שִׁיְהָא בּוֹ כְּזִית.

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

מֵאֵי טַעְמָא דְּרַבְנָן? בְּרִיָּה (בְּפִנֵּי עֲצָמָה) 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

ורבי יהודה – אכילה כתיבה ביה,

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

ורבנן – ההיא אכילה דכי אית ביה ארבעה וחמשה זיתים ואכל חד כזית מיחייב.

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

ורבי יהודה, מ"אשר על כף הירך" נפקא.

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

ורבנן, שהוא מיבעי ליה לכדשמואל, דאמר שמואל: לא אסרה תורה אלא שעל כף הירך.

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

ורבי יהודה – "הירך" כתיב, דכולה נרה.

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

ורבנן, שהוא דפשיט איסוריה בכוליה נרה, לאפוקי חיצון דלא, ולעולם שעל הכף.

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

והאי "כף" מיבעי ליה למעוטי עוף, דלית ליה כף!

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

תָּרִי "כֶּף" כְּתִיבִי.

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

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' יָרָה שְׁנֵתְבִשָּׁל בָּהּ גִּיד הַנֶּשֶׁה, אִם יֵשׁ בָּהּ בְּנוֹתֵן טַעַם – הֲרִי זֶה 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

כִּיצַד מְשַׁעְרִין אוֹתָהּ? כְּכֶשֶׁר בְּלֶפֶת.

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 הַנֶּשֶׁה שְׁנֵתְבִשָּׁל עִם הַגִּידִים, בְּזֶמַן שֶׁמִּכִּירוֹ – בְּנוֹתֵן טַעַם, וְאִם לֹא – כּוֹלֵן אֲסוּרִין, וְהָרוּטֵב 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 נֶבֶלָה, וְכֵן חֲתִיכָה שֶׁל דָּג טָמֵא שְׁנֵתְבִשָּׁלָה עִם הַחֲתִיכוֹת, בְּזֶמַן שֶׁמִּכִּירוֹ – בְּנוֹתֵן טַעַם, וְאִם לֹא – כּוֹלֵן אֲסוּרוֹת, וְהָרוּטֵב 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

גְּמ' אָמַר שְׁמוּאֵל: לֹא שָׁנוּ אֶלָּא שְׁנֵתְבִשָּׁל בָּהּ, אֲכָל נִצְלָה בָּהּ – קוֹלֶף וְאוֹכֵל עַד שֶׁמִּגִּיעַ 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.

איני? והאמר רב הונא: גדי שצ'לאו בק' לבו – אסור לאכול אפילו מראש אָזְנו!

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*.

למעשה 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.

הלכות תשובה • פרק שביעי

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.

הלכה א

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

הואיל ורשות כל אדם נתונה לו

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

כמו שבארנו

just as we explained in the previous chapters, therefore

ישתדל אדם לעשות תשובה

a man should strive to do teshuvah

ולהתודות בפיו מחטאיו

and to confess with his mouth from his sins

ולנער בפיו מחטאיו

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

כדי שימות והוא בעל תשובה

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

ויזכה לחיי העולם הבא:

and thereby merit the life of the World to Come.

לְעוֹלָם יִרְאֶה אָדָם עַצְמוֹ

Always should a person view himself

כְּאִלּוּ הוּא נוֹטֵה לְמוֹת

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

וְשָׁמָּה יָמוּת בְּשָׁעָתוֹ

and perhaps he will die in his moment, suddenly,

וְנִמְצָא עוֹמֵד בַּחֲטָאוֹ.

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

לְפִיכָּהּ יָשׁוּב מִחֲטָאֵיו מִיָּד

Therefore, he should repent from his sins immediately

וְלֹא יֹאמַר כְּשֶׁאֶזְקִין אָשׁוּב

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

שָׁמָּה יָמוּת טָרָם שִׁיזְקִין.

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

הוּא שֶׁשְׁלֹמֹה אָמַר בְּחֻמְתּוֹ

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

קהלת ט ח "בְּכָל עֵת יִהְיֶה בְּגָדֶיךָ לְבָנִים":

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

אַל תֹּאמַר שֶׁאֵין תְּשׁוּבָה אֶלָּא מִעֲבֻרוֹת שֶׁיֵּשׁ בָּהֶן מַעֲשֶׂה

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

כְּגוֹן זְנוּת וְגָזֵל וְגִנְבָּה.

such as promiscuity and robbery and theft.

אֶלָּא כְּשֶׁם שֶׁצָּרִיךְ אָדָם לָשׁוּב מֵאֵלּוּ

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

כִּי הוּא צָרִיךְ לְחַפֵּשׂ בְּדַעוֹת רָעוֹת שֵׁישׁ לוֹ

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

וְלָשׁוּב מִן הַפֶּעַס וּמִן הָאִיבָה וּמִן הַקִּנְיָאָה וּמִן הַהִתּוּל

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

וּמִרְדִּיפַת הַמָּמוֹן וְהַכְּבוֹד וּמִרְדִּיפַת הַמֶּאֱכָלוֹת וְכִיּוּצֵא בָהֶן

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

מִן הַכָּל צָרִיךְ לַחְזֹר בְּתַשׁוּבָה.

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

וְאֵלּוּ הָעֲוֹנוֹת קָשִׁים מְאֹדֶן שֵׁישׁ בָּהֶן מַעֲשֶׂה

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

שֶׁבְּזֶמַן שֶׁאָדָם נִשְׁקָע בָּאֵלוֹ קָשָׁה הוּא לְפָרֵשׁ מֵהֶם.

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

וְכֵן הוּא אוֹמֵר יִשְׁעִיָּה נָה ז' "נִעְזֹב רָשָׁע" וְגו':

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.

הַלָּכָה ד'

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

וְאֵל יִדְמָה אָדָם פֶּעַל תַּשׁוּבָה

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

שֶׁהוּא מְרַחֵק מִמַּעַלְתַּת הַצְּדִיקִים

that he is distant from the level of the righteous

מִפְּנֵי הָעֲוֹנוֹת וְהַחֲטָאוֹת שֶׁעָשָׂה.

because of the iniquities and the sins that he did.

אִין הַדָּבָר כֵּן

The matter is not so,

אֲלָא אֲהוּב וְנִחְמָד הוּא לְפָנֵי הַבּוֹרָא

rather beloved and desirable he is before the Creator

כְּאִלוּ לֹא חָטָא מְעוּלָם.

as if he did not sin ever.

וְלֹא עוֹד אֶלָּא שְׂשׂוּכְרוּ הַרְבֵּה

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

שֶׁהָרִי טָעַם טָעַם הַחֵטָא

for behold, he tasted the taste of the sin

וּפָרַשׁ מִמֶּנּוּ וְכָבַשׁ יִצְרוֹ.

and separated from it and conquered his inclination.

אָמְרוּ חֲכָמִים

The Sages said:

מְקוֹם שֶׁבָּעָלִי תְּשׁוּבָה עוֹמְדִין

The place where masters of repentance stand,

אֵין צַדִּיקִים גָּמוּרִין יְכוּלִין לַעֲמֹד בּוֹ.

not even complete righteous are able to stand in it.

כְּלוּמַר מַעֲלָתוֹ גְּדוּלָּה מִמַּעֲלַת אֵלוּ שֶׁלֹּא חָטָאוּ מְעוּלָם

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.

הַלָּכָה ה

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

כָּל הַנְּבִיאִים כָּלָן צִוּוּ עַל הַתְּשׁוּבָה

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

וְאֵין יִשְׂרָאֵל נִגְאָלִין אֶלָּא בַּתְּשׁוּבָה.

and Israel are not redeemed except through repentance.

וּכְבֹּר הַבְּטִיחָה תּוֹרָה

And already, the Torah promised

שֶׁסּוּף יִשְׂרָאֵל לַעֲשׂוֹת תְּשׁוּבָה בְּסוּף גְּלוּתוֹ

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

וּמִיָּד הֵן נִגְאָלִין

and immediately they are redeemed,

שֶׁנֶּאֱמַר דְּבָרִים ל' א' וְהָיָה כִּי יָבֹאוּ עָלֶיךָ כָּל הַדְּבָרִים וְגו'

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

דְּבָרִים ל' ב' וְשָׁבַתְּ עַד ה' אֱלֹהֶיךָ

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

דְּבָרִים ל' ג' וְשָׁבַתְּ עַד ה' אֱלֹהֶיךָ וְגו':

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

הִלְכָּה ו

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

גְּדוֹלָה תְּשׁוּבָה שֶׁמְקַרְבֶּת אֶת הָאָדָם לְשִׁכְנָה

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

שֶׁנֶּאֱמַר הוֹשֵׁעַ יֵד ב' שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ.

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

וְנֶאֱמַר עֲמוּס דו' וְלֹא שִׁבַּתְּ עָדִי נָא ה'.

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

וְנֶאֱמַר יִרְמְיָה ד' א' אִם תָּשׁוּב יִשְׂרָאֵל נָא ה' אֵלַי תָּשׁוּב.

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

כָּלֹמֵר אִם תִּחְזֹר בְּתִשְׁבּוּבָה בִּי תִדְבַּק.

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

הַתְּשׁוּבָה מְקַרְבֶּת אֶת הָרְחוּקִים.

Repentance draws close those who are far.

אָמַשׁ הָיָה זֶה שְׂנֹאֵי לִפְנֵי הַמָּקוֹם מְשֻׁקָּץ וּמְרָחֵק וְתוֹעֵבָה.

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

וְהַיּוֹם הוּא אֲהוּב וְנִחְמָד קְרוֹב וְיָדִיד.

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

וכן אתה מוצא שכל שון שהקדוש ברוך הוא מרחיק החוטאים בה מקרב את השבים בין יחיד בין רבים.

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.

שנאמר הושע ב א "והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי".

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.'"

ונאמר ביכניהו ברשעתו כתב כתבו ירמיה כב ל "את האיש הזה ערירי גבר לא יצלח בימיו",

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 "אם יהיה פניהו בן יהויקים מלך יהודה חותם על יד מיני' וגו'.

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

וכיון ששב בגלותו נאמר בזרובבל בנו חגי ב כג "פיום ההוא נאם ה' צבאות אקחה זרובבל בן

שאלתיאל עבדי נאם ה' ושמתיך כחותם":

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.'"

הלכה ז

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

כמה מעלה מעלת התשובה.

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

אמש היה זה מבדל מה' אלהי ישראל

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

שנאמר "עונותיכם היו מבדלים בינכם לבין אלהיכם".

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

צועק ואינו נענה

He would cry out in prayer and is not answered,

שנאמר "כי תרבו תפלה" וגו'.

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

ועושה מצות וטורפין אותן בפניו

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

שֶׁנֶאֱמַר "מִי בִקֵּשׁ זֹאת מִיָּדְכֶם רִמְסֵהוּ חֲצָרִי",

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

מִלֹּאכֵי אֵי"מִי גַם בָּכֶם וְיִסְגֹּר דְלֹתֵיכֶם וְגו'.

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 מְדַבֵּק בְּשִׁכְנָה

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

שֶׁנֶאֱמַר "וְאַתֶּם הַדֹּבְקִים בִּה' אֱלֹהֵיכֶם".

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

צוֹעֵק וְנִעָנֶה מִיָּד

He cries out and is answered immediately,

שֶׁנֶאֱמַר "וְהָיָה טָרֵם יִקְרָאוּ וְאֲנִי 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 וּמִקְבְּלִין אוֹתָן בְּנֶחֱת וּשְׂמֵחָה

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

שֶׁנֶאֱמַר "כִּי כָבֹד רָצָה הָאֱלֹהִים אֶת מַעֲשֵׂיךָ".

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

וְלֹא עוֹד אֶלָּא שְׂמֵתָאִים לָהֶם

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

שֶׁנֶאֱמַר "וְעֲרָכָה לָהּ מִנְחַת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמָנִי":

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."

הַלָּכָה ח

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

בַּעֲלֵי תְשׁוּבָה דִּרְכָן לְהִיּוֹת שְׂפָלִים וְעֲנוּיִם בְּיוֹתֵר.

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

אִם חִרְפוּ אוֹתָן הַכֹּסִילִים בְּמַעֲשֵׂיהֶם הָרָאשׁוֹנִים

If shamed them the fools for their deeds the first,

וַאֲמָרוּ לָהֶן אֲמַשׁ הָיִיתָ עוֹשֶׂה כֹּה וְכֹה וְאֲמַשׁ הָיִיתָ אֹמֵר כֹּה וְכֹה.

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

אַל יִרְגִּישׁוּ לָהֶן

do not they feel to them any resentment;

אֶלָּא שׁוֹמְעִין וְשִׂמְחִים וְיוֹדְעִין שֶׁזֶּה זְכוּת לָהֶם.

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

שָׁפַל 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 מֵתַגְדֶּלֶת.

their merit is abundant and their level is raised.

וְחֻטָּא גָּמוּר הוּא לוֹמַר לְבַעַל תְּשׁוּבָה זְכֹר מַעֲשֵׂיךָ הָרָאשׁוֹנִים

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

אוּ לְהַזְכִּירָן לְפָנָיו כְּדֵי לְבִישׁוֹ.

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

אוּ לְהַזְכִּיר דְּבָרִים וְעֲנִינִים הַדּוֹמִין לָהֶם כְּדֵי לְהַזְכִּירוֹ מָה עָשָׂה.

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

הַכֹּל אָסוּר וּמִזְהָר עָלָיו בְּכָל הַזְנִית דְּבָרִים שֶׁהִזְהִירָה תּוֹרָה עָלֶיהָ

Everything is forbidden and warned against it in the category of wrongdoing 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.

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.

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 פֶשַׁע 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 סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינּוּ בְּמִתְּג וְרָסוּן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ 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 וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קָלוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיִּאֲבָדוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים 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.'