

דף יומי • חזקוני • דף צ"ו

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

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 סוּמא 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

אִירַתָּת, נָפַל סַכִּינָא מִיַּדֵּיהּ.

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

STATEMENT

אָמַר לֵיהּ: לָא תִירַתָּת, 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 פַּפָּא: 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, בְּזִמְן שְׁמִכִּירוֹ – 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, בְּזִמְן שְׁמִכִּירוֹ – 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 שִׁזְקִין.

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 מִעֲבֵרוֹת שֶׁיֵּשׁ בָּהֶן מַעֲשֶׂה

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

כְּגוֹן זְנוּת וְגָזַל 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 שֶׁיֵּשׁ לוֹ

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

וּלְשׁוּב 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 הַכֹּל צָרִיךְ לְחֹזֵר בְּתַשׁוּבָה.

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

וְאֵלּוּ הָעֲוֹנוֹת קָשִׁים מְאֹדֶן שֶׁיֵּשׁ בָּהֶן מַעֲשֶׂה

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

שֶׁבְּזִמְנֵן שָׁאֲדָם 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 בַּעַל 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,

אֵלָּא אֲהוּב וְנִחְמָד הוּא לְפָנֵי הַבּוֹרֵא

rather beloved and desirable he is before the Creator

כְּאִלוּ לֹא חָטָא מְעוּלָם.

as if he did not sin ever.

וְלֹא עוֹד אֶלָּא שְׂשׂוּכְרוֹ 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 גְּדוּלָּהּ 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' וְשָׁב 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 הוֹשַׁע יֵד ב' "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ".

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

וְנֶאֱמַר עֲמוּס דו' "וְלֹא שִׁבַּתְּ עָדִי נָאִם ה'".

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

וְנֶאֱמַר יִרְמְיָה ד' א' "אִם תְּשׁוּב יִשְׂרָאֵל נָאִם ה' אֵלַי תְּשׁוּב".

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

כָּלֹמֶר אִם תִּחְזֹר בְּתִשׁוּבָה בִּי תִדְבֶּק.

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 כניהו 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 וְיִסְגֹר דְּלֹתֵיכֶם" 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" מִנֶּחֱת יְהוּדָה וִירוּשָׁלַם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמָנִיּוֹת:

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

בְּעָלֵי 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 אוֹמֵר 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 נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בְּלוּ עֲצָמִי 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 נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֲלִיוֹ לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵיעֶצָה עָלֶיךָ עֵינִי:
אַל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסִן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר 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 לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'