

”תשובה מכפרת על עבירות קלות על עשה ועל לא תעשה.“ השתא על לא תעשה מכפרת, על עשה מיבעיא?! אמר רב יהודה, הכי קאמר: על עשה ועל לא תעשה שניתק לעשה.

It was taught in the mishna: **Repentance itself atones for minor transgressions, for both a positive mitzva and for a negative mitzva.** The Gemara is surprised at this: **Now that it was stated that repentance atones for a negative mitzva, which is severe and warrants lashes, is it necessary to also teach that it atones for a positive mitzva, which is more lenient?** Rav Yehuda said: **This is what it said, i.e., the mishna should be understood as follows: Repentance atones for a positive mitzva and for a negative mitzva whose violation can be rectified by a positive mitzva.** One is not punished by a court for violating a prohibition for which the Torah prescribes a positive act as a corrective measure and which thereby has the same *halakha* as a positive mitzva.

ועל לא תעשה גמור לא? ורמינהו: אלו הן קלות – עשה ולא תעשה.

The Gemara asks: **But does repentance not atone for a full-fledged negative mitzva?** The Gemara **raises a contradiction** from a separate source: It was taught that **these are minor transgressions: A positive mitzva and a negative mitzva,**

Perek VIII
Daf 86 Amud a

NOTES

עשה ולא תעשה – A positive mitzva and a negative mitzva – An ancient dispute exists as to whether a positive mitzva is more important than a prohibition (see Ramban and others). The Maharsha explains the positions as follows: Since positive mitzvot demand action, they are preferable to prohibitions and override them. On the other hand, when one transgresses a positive mitzva, he has abstained from action, while one who violates a prohibition sins by performing an action, and therefore his punishment is greater.

חוי מ"לא תשא" – "לא תשא" וכל דדמי ליה.

except for: **"You shall not take the name of the Lord, your God, in vain"** (Exodus 20:6), about which the Torah states: **"For God will not absolve him who takes His name in vain"** (Exodus 20:6). The Gemara answers: It is not that this is the only negative mitzva that is not a minor transgression; rather, it is: **"You shall not take the name of the Lord, your God, in vain" and any prohibition similar to it,** meaning all severe prohibitions that carry punishment by a court.

תא שמע, רבי יהודה אומר: כל שהוא מ"לא תשא" ולמטה – תשובה מכפרת, מ"לא תשא" ולמעלה – תשובה תולה, ויום הכפורים מכפר! "לא תשא" וכל דדמי ליה.

The Gemara proposes: **Come and hear** from that which was taught: **Rabbi Yehuda says: For any sin from "You shall not take the name of the Lord, your God, in vain" and below, i.e., prohibitions less severe than that, repentance atones.** For any sin from **"You shall not take the name of the Lord, your God, in vain" and above, repentance suspends punishment and Yom Kippur atones.** The Gemara rejects this: This does not constitute proof either, since one could say that it is referring to: **"You shall not take the name of the Lord, your God, in vain" and anything similar to it.**

תא שמע: לפי שנאמר בחורב תשובה ונקמה, יכול אף "לא תשא" עמהן – תלמוד לומר: "לא ינקמה". יכול אף שאר חייבי לאוין בן – תלמוד לומר: "את שמו" – שמו הוא דאינו מנקה, אבל מנקה שאר חייבי לאוין!

Come and hear from a different source that was taught: **Since it was stated at Horeb with regard to repentance: "Absolve," one might have thought that even the transgression of: "You shall not take the name of the Lord, your God, in vain" is included among them; therefore, the verses states: "Will not absolve"** (Exodus 20:6). One might have thought this is also true for those who are liable for violating all other prohibitions; therefore, **the verse states: "His name." God does not absolve the one who disrespects His name, but He absolves those who are liable for violating all other prohibitions and repent.** This is proof that those who violate all other prohibitions are not comparable to one who violates: **"You shall not take the name of the Lord, your God, in vain."**

תנאי היא, דתנאי: על מה תשובה מכפרת – על עשה ועל לא תעשה שניתק לעשה, ועל מה תשובה תולה ויום הכפורים מכפר – על כריתות ועל מיתות בית דין, ועל לא תעשה גמור.

The Gemara answers: **This is a dispute between tanna'im, as it was taught in a baraita: For what does repentance atone? It atones for a positive mitzva and for a negative mitzvaⁿ that can be rectified through a positive mitzva. And for what does repentance suspend punishment and Yom Kippur atone? It is for sins punishable by karet, and for sins punishable by the death penalty from the earthly court, and for full-fledged negative mitzvot.** This indicates that there is a *tanna* who distinguishes between prohibitions that warrant lashes and those that do not. Therefore, there is a tannaitic dispute as to whether or not prohibitions that warrant punishment by the courts can be rectified by repentance alone.

Absolve and will not absolve – נקה לא ינקה – Among the thirteen attributes of compassion, which Moses heard at Horeb, is the following phrase: “Keeping mercy to the thousandth generation, bearing iniquity and transgression and sin, He will absolve and will not absolve” (Exodus 34:7). The trait of “He will absolve and will not absolve” should not be viewed as an expression of judgment because it appears among the traits of compassion, which indicates that it has a dimension of compassion, as it implies that God does absolve sinners. Still, this compassion is somewhat qualified. The phrase should be interpreted to mean: God will not absolve completely, but will partially absolve (Rabbi Yoshiya Pinto).

Three distinctions in the process of atonement – שלושה – **חילוקי כפרה**: It seems that the Gemara actually describes four distinctions. Some commentaries explain that since neglecting a positive mitzva requires only repentance, it is therefore not counted as a distinct level of atonement (Maharsha). Other commentaries write that desecrating God’s name is not counted, since no atonement can be achieved for this sin during a person’s life (*Tosefet Yom HaKippurim*).

Meat from a butcher – בישורא מטבחא – Some commentaries write that the concern here is that people might suspect that the butcher gives the rabbi free meat as a bribe, so that he will not declare the butcher’s animals to be non-kosher when questions arise (*Mikhtam*).

HALAKHA

עבר על עשה – If one violates a positive mitzva and repents, he is forgiven immediately (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4).

עבר על לא תעשה – If one violates a prohibition that does not carry a punishment of *karet* or capital punishment and then repents, the repentance suspends punishment, but full atonement is achieved only on Yom Kippur (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4).

עבר על כריתות – If one violates mitzvot that are punishable by *karet* or capital punishment and repents, the repentance and Yom Kippur suspend punishment, and the suffering he endures completes his atonement (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4).

חילול השם – If one desecrates the name of God, he does not achieve complete atonement until he dies, even if he repents, lives through Yom Kippur, and endures suffering (Rambam *Sefer HaMadda, Hilkhot Teshuva* 1:4).

מהו חילול – Desecrating God’s name includes the case of a Torah scholar known for his righteousness doing things that other people criticize, even if they are not transgressions, e.g., buying something and not paying immediately; buying on credit even when one has the money; indulging in conversation and frivolity with ignorant people; not speaking kindly to people. Depending upon one’s importance, he must be exacting with himself and act beyond the letter of the law (Rambam *Sefer HaMadda, Hilkhot Yesodei HaTorah* 5:10).

אמר מר: לפי שנאמר בחורב ונקה, מנא לן? דתנאי, רבי אלעזר אומר: אי אפשר לומר ונקה שכתב נאמר לא ינקה, ואי אפשר לומר לא ינקה שכתב נאמר ונקה. הא כיצד? מנקה הוא לשבין, ואינו מנקה לשאינו שבין.

שאל רבי מתאי בן חרש את רבי אלעזר בן עזריה ברזמי: שמעת ארבעה חלוקי כפרה שהיה רבי ישמעאל דורש? אמר: שלשה הן, ותשובה עם כל אחד ואחד.

עבר על עשה ושוב – אינו זו משם עד שמוחלין לו, שנאמר: “שובו בני ישראל שובבים”. עבר על לא תעשה ועשה תשובה – תשובה תולה, ויום הכפורים מכפר שנאמר: “כי ביום הזה יכפר עליכם מכל חטאתיכם”. עבר על כריתות ומיתות בית דין ועשה תשובה – תשובה ויום הכפורים תולין, ויסורין ממרקין שנאמר: “פקדתי בשבת פשעם ובנגעים עונם”.

אבל מי שיש חילול השם בידו – אין לו כח בתשובה לתלות, ולא ביום הכפורים לכפר, ולא ביסורין למרק. אלא כולן תולין, ומיתה ממרקת, שנאמר: “ונגלה באזני ה’ צבאות אם יכופר העון הזה לכם עד תמותו”.

היכי דמי חילול השם? אמר רב: כגון אנה. אי שקילנא בישורא מטבחא ולא יהיבנא דמי לאתרי. אמר אבוי: לא שנו אלא באתרא דלא תבעי, אבל באתרא דתבעי – לית לן בה.

אמר רבינא: ומתא מחסא אתרא דתבעי הוא. אבוי בדשקיל בישורא מתרי שותפי יהיב זוזא להאי וזוזא להאי, והדר מקרב להו גבי הדר, ועביד חושבנא.

Since the Gemara cited this *baraita*, it now clarifies part of it. **The Master said: Since it was stated at Horeb with regard to repentance: “Absolve.”** The Gemara asks: **From where do we derive this concept that repentance was mentioned there?** The Gemara answers: **As it was taught in a *baraita* that Rabbi Elazar says: It is not possible to say “absolve”ⁿ (Exodus 34:7) about all transgressions, since “will not absolve” is already stated (Exodus 34:7). And it is not possible to say “will not absolve,” since “absolve” is already stated. How so? The Holy One, Blessed be He, absolves those who repent and does not absolve those who do not repent.** Therefore, both “repentance” and “absolve” were mentioned at Horeb.

Furthermore, with regard to the topic of repentance, **Rabbi Matya ben Harash asked Rabbi Elazar ben Azarya when Rabbi Elazar was in Rome: Have you heard the teaching that there are four distinctions in the process of atonement that Rabbi Yishmael would derive? He said to him: They are not four but three distinctions, and repentance is necessary with each one.ⁿ**

These are the categories: **If one violates a positive mitzva and repents,^h he is forgiven even before he moves from his place, i.e. immediately, as it is stated: “Return, you backsliding children, I will heal your backsliding” (Jeremiah 3:22),** implying that when one repents he is immediately forgiven. **If one violates a prohibition and repents,^h repentance suspends his punishment and Yom Kippur atones for his sin, as it is stated: “For on this day shall atonement be made for you, to purify you from all your sins” (Leviticus 16:30).** **If one commits a transgression that warrants *karet*^h or a sin punishable by death from the earthly court and then repents, repentance and Yom Kippur suspend his punishment, and suffering absolves and completes the atonement, as it is stated: “Then will I visit their transgression with the rod, and their iniquity with strokes” (Psalms 89:33).**

But in the case of one who has caused desecration of God’s name,^h his repentance has no power to suspend punishment, nor does Yom Kippur have power to atone for his sin, nor does suffering alone have power to absolve him. Rather, all these suspend punishment, and death absolves him, as it is stated: “And the Lord of Hosts revealed Himself to my ears: This iniquity shall not be atoned for until you die” (Isaiah 22:14).

The Gemara asks: **What are the circumstances that cause desecration of God’s name?^h** **Rav said: For example, in the case of someone like me, since I am an important public figure, if I take meat from a butcherⁿ and do not give him money immediately, people are likely to think that I did not mean to pay at all. They would consider me a thief and learn from my behavior that one is permitted to steal.** **Abaye said: They taught this statement of Rav only in a place where they do not ask for the money, where it is not customary for the butcher himself to come and collect payment from the customer. When the customer does not pay immediately, people may suspect him of theft. But in a place where they ask for the money from the customer some time later, we have no problem with doing this. Since everyone understands he is buying on credit, he is not desecrating God’s name.**

Ravina said: My native city of Mehasya is a place where they ask for and collect the money. The Gemara relates that when Abaye bought meat from two partners, he would give half of the money to this one and half of the money to this one, so that each would know that he had paid. And afterward he would bring them together and perform the calculation to see whether he was owed any change.

May his Master forgive – שָׂרָא לִיָּה מְרִיָּה: Some explain these words to mean: His Master has allowed him, meaning: People see that this person performs so many transgressions, it is as if he has God's permission to do so (Rabbeinu Yehonatan).

You shall love... make the name of Heaven beloved – וְאַהֲבַת שָׁמַיִם מְתָאֵהֵב: Commentaries have explained the teaching as follows: Any person who loves another does not demonstrate that through words alone; rather, he longs to perform some action that proves his affection. With respect to the Holy One, Blessed be He, the only way to show one's love is to make Him beloved by the people of the world (Iyyei HaYam).

HALAKHA

Sanctifying God's name – קִידוּשׁ הַשֵּׁם: If a scholar is careful about his actions, speaks kindly to people, engages in faithful business practices, is always occupied with mitzvot, and goes beyond the letter of the law in all of his deeds to the extent that everyone praises and loves him but not to such an extreme that he is perceived as being irrational, by doing so he sanctifies God's name (Rambam *Sefer HaMadda, Hilkhot Yesodei HaTorah* 5:10).

רבי יוחנן אָמַר: כְּגוֹן אֲנִי דְמַסְגִּינָא אַרְבַּע אַמּוֹת בְּלֹא תוֹרָה וּבְלֹא תְּפִילִין. יִצְחָק דְּבִי רַבִּי יְנָאי אָמַר: כָּל שְׂחִבְרִי מִתְּבִיִּישׁין מִחֻמַּת שְׁמוּעָתוֹ (הֵינּוּ חִילּוּל הַשֵּׁם). אָמַר רַב נַחֲמָן בְּרַי יִצְחָק: כְּגוֹן דְּקָא אָמְרִי אִינְשֵׁי "שָׂרָא לִיָּה מְרִיָּה לְפִלְגָא".

– אַבְיֵי אָמְרִי: כְּדַתְנֵיא, וְאַהֲבַת אֶת ה' אֱלֹהֵיךָ – שְׂיֵהָא שָׁם שְׁמִים מְתָאֵהֵב עַל יַדְךָ, שְׂיֵהָא קוֹרָא וְשׁוֹנָה וּמְשַׁמֵּשׁ תְּלַמְדֵי חֻכְמִים, וְיֵהָא מְשָׂאוֹ וּמְתַנּוּ בְּנַחַת עִם הַבְּרִיּוֹת, מַה הַבְּרִיּוֹת אוֹמְרוֹת עֲלֵי – אֲשֶׁרִי אֲבִי שְׁלַמְדוֹ תוֹרָה, אֲשֶׁרִי רַבּוֹ שְׁלַמְדוֹ תוֹרָה. אוֹי לְהֵם לְבְרִיּוֹת שְׁלֵא לְמַדוֹ תוֹרָה, פְּלוּנֵי שְׁלַמְדוֹ תוֹרָה – רַאוּ כְּמָה נְאִים דְּרַכְוִי, כְּמָה מְתוּקִים מַעֲשֵׂיו, עֲלֵי הַכְּתוּב אוֹמֵר: "וַיֹּאמֶר לִי עַבְדִּי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר".

אֲבָל מִי שְׁקוֹרָא וְשׁוֹנָה וּמְשַׁמֵּשׁ תְּלַמְדֵי חֻכְמִים וְאִין מְשָׂאוֹ וּמְתַנּוּ בְּאִמּוּנָה, וְאִין דְּבוּרוֹ בְּנַחַת עִם הַבְּרִיּוֹת, מַה הַבְּרִיּוֹת אוֹמְרוֹת עֲלֵי – אוֹי לוֹ לְפִלּוּנֵי שְׁלַמְדוֹ תוֹרָה, אוֹי לוֹ לְאֲבִי שְׁלַמְדוֹ תוֹרָה, אוֹי לוֹ לְרַבּוֹ שְׁלַמְדוֹ תוֹרָה, פְּלוּנֵי שְׁלַמְדוֹ תוֹרָה – רַאוּ כְּמָה מְקוּלְקָלִין מַעֲשֵׂיו וְכְמָה מְכוּעְרִין דְּרַכְוִי! וְעֲלֵי הַכְּתוּב אוֹמֵר: "בְּאִמּוֹר לְהֵם עִם ה' אֱלֹהֵי וּמְאַרְצוֹ וַיֹּאמֶר".

אָמַר רַבִּי חֲמָא (בְּר) חֲנִינָא: גְּדוּלָּה תְּשׁוּבָה שְׁמַבִּיאָה רְפָאוֹת לְעוֹלָם, שְׁנֵאמַר: "אֲרַפָּא מְשׁוּבָתִם אוֹהֵבִים נְדִבָּה".

רַבִּי חֲמָא (בְּר) חֲנִינָא רְמִי, כְּתִיב: "שׁוּבוּ בְּנֵי שׁוֹבְבִים" דְּמַעֲיַקְרָא שׁוֹבְבִים אַתֶּם, וְכְתִיב: "אֲרַפָּא מְשׁוּבָתֵיכֶם" לָא קְשִׁיָּא; כָּאן – מֵאֵהֵבָה, כָּאן – מִיִּרְאָה.

רַב יְהוּדָה רְמִי, כְּתִיב: "שׁוּבוּ בְּנֵי שׁוֹבְבִים אֲרַפָּא מְשׁוּבָתֵיכֶם" וְכְתִיב: "הִנֵּה אֲנִי בָעֵלְתִי בְּכֶם וּלְקַחְתִּי אֶתְכֶם אַחַד מֵעַר וְשָׁנִים מִמִּשְׁפַּחָה!" לָא קְשִׁיָּא. כָּאן – מֵאֵהֵבָה אוֹ מִיִּרְאָה, כָּאן – עַל יְדֵי יִסּוּרִין. אָמַר רַבִּי לִוִּי: גְּדוּלָּה תְּשׁוּבָה שְׁמַגַּעַת עַד כְּפַסַּת הַכְּבוֹד, שְׁנֵאמַר "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ".

Rabbi Yohanan said: What is an example of desecration of God's name? For example, someone like me, if I would walk four cubits without Torah and without phylacteries, and the onlookers did not know that it is only on account of my body's weakness, that would be a desecration of God's name. Yitzhak from the school of Rabbi Yannai said: Any case when one's friends are embarrassed on account of his reputation, meaning his friends are embarrassed due to things they hear about him, this is a desecration of God's name. Rav Nahman bar Yitzhak said: One creates a profanation of God's name, for example, when people say about him: May his Master forgiveⁿ so-and-so for the sins he has done.

Abaye said: As it was taught in a *baraita* that it is stated: "And you shall love the Lord your God" (Deuteronomy 6:5), which means that you shall make the name of Heaven beloved.ⁿ How should one do so? One should do so in that he should read Torah, and learn Mishna, and serve Torah scholars, and he should be pleasant with people in his business transactions. What do people say about such a person? Fortunate is his father who taught him Torah, fortunate is his teacher who taught him Torah, woe to the people who have not studied Torah. So-and-so, who taught him Torah, see how pleasant are his ways, how proper are his deeds. The verse states about him and others like him: "You are My servant, Israel, in whom I will be glorified" (Isaiah 49:3).^h

But one who reads Torah, and learns Mishna, and serves Torah scholars, but his business practices are not done faithfully, and he does not speak pleasantly with other people, what do people say about him? Woe to so-and-so who studied Torah, woe to his father who taught him Torah, woe to his teacher who taught him Torah. So-and-so who studied Torah, see how destructive are his deeds, and how ugly are his ways. About him and others like him the verse states that the gentiles will say: "Men said of them: These are the people of the Lord, yet they had to leave His land" (Ezekiel 36:20). Through their sins and subsequent exile, such people have desecrated the name of God.

Further on the topic of repentance, Rabbi Hama bar Hanina said: Great is repentance, as it brings healing to the world, as it is stated: "I will heal their backsliding, I will love them freely" (Hosea 14:5), which teaches that repentance from sin brings healing.

Rabbi Hama bar Hanina raised a contradiction between two verses. It is written in one verse: "Return, you backsliding children" (Jeremiah 3:22), implying that initially when you sinned, it was only because you were backsliding, i.e., rebelling. It was merely an act of immaturity and foolishness and could be ignored as if it had never happened. But it is written: "I will heal your backsliding" (Jeremiah 3:22), implying that He will heal the sin from this point onward, and that they are still sinners. He resolved this contradiction, explaining that this is not difficult: Here, where everything is forgiven as if the Jewish people never sinned, it is referring to repentance out of love; there, where the sin is still remembered despite the forgiveness and repentance, it is referring to repentance out of fear.

Similarly, Rabbi Yehuda raised a contradiction between two verses. It is written: "Return, you backsliding children I will heal your backsliding" (Jeremiah 3:22), implying that anyone can achieve healing, which is dependent only on repentance. But it also states: "Return, O backsliding children, says the Lord, for I am a lord to you, and I will take you one from a city, and two from a family" (Jeremiah 3:14), implying that repentance is available only to certain individuals. He resolved the contradiction and explained that this is not difficult: Here, it is referring to repentance out of love or fear, which few people achieve; there, it referring is repentance through suffering, as everyone has thoughts of repentance when they suffer. Rabbi Levi said: Great is repentance, as it reaches the heavenly throne, as it is stated: "Return, Israel, to the Lord your God" (Hosea 14:2). This implies that repentance literally reaches to God.

אמר רבי יוחנן: גדולה תשובה שדוחה את לא תעשה שבתורה, שנאמר: "לאמר הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר הישוב אליה עוד הלא חנוף תחנף הארץ ההיא ואת זנות רעים רבים ושוב אלי נאם ה'".

אמר רבי יוחנן: גדולה תשובה (שמקרבת) את הגאולה, שנאמר: "ובא לציון גואל ולשבי פשע ביעקב". מה טעם "ובא לציון גואל" – משום ד"שבי פשע ביעקב".

אמר ריש לקיש: גדולה תשובה, שדונות נעשות לו כשגגות, שנאמר: "שובה ישראל עד ה' אלהיך כי כשלת בעונך". הא עון מניד הוא, וקא קרי ליה מכשול. אימי! והאמר ריש לקיש: גדולה תשובה שדונות נעשות לו כזכויות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה! לא קטיא: כאן – מאהבה, כאן – מיראה".

אמר רבי שמואל בר נחמני אמר רבי יוחנן: גדולה תשובה שמארכת שנותיו של אדם, שנאמר: "ובשוב רשע מרשעתו (חיו) יחיה".

אמר רבי יצחק, אמרי במערבא משמיה דרבא בר מרי: בא וראה שלא כמדת הקדוש ברוך הוא מדת בשר ודם. מדת בשר ודם, מקניט את חברו בדברים – ספק מתפייס הימנו ספק אין מתפייס הימנו, ואם תאמר מתפייס הימנו – ספק מתפייס בדברים ספק אין מתפייס בדברים.

§ Rabbi Yoḥanan said: Great is repentance, as it overrides even a prohibition of the Torah. How so? As it is stated that God said: "...Saying: If a man sends away his wife and she goes from him and becomes another man's, may he return to her again? Will not that land be greatly polluted? But you have committed adultery with many lovers; and would you yet return to Me, said the Lord" (Jeremiah 3:1). Indeed, the Torah states: "Her former husband, who sent her away, may not take her again to be his wife after she has been made impure" (Deuteronomy 24:4). The relationship between the Jewish people and the Holy One, Blessed be He, is compared to that between a husband and wife. Just as it is prohibited for an adulterous wife to return to her husband, it should be prohibited for the Jewish people to return to God from their sins, yet repentance overrides this prohibition.

Rabbi Yonatan said: Great is repentance, which hastens the redemption, as it is stated: "And a redeemer will come to Zion, and to those who repent from transgression in Jacob" (Isaiah 59:20). What is the reason that a redeemer will come to Zion? It is because there are those who repent from transgression in Jacob.

Reish Lakish said: Great is repentance, as the penitent's intentional sins are counted for him as unwitting transgressions, as it is stated: "Return, Israel, to the Lord your God, for you have stumbled in your iniquity" (Hosea 14:2). The Gemara analyzes this: Doesn't "iniquity" mean an intentional sin? Yet the prophet calls it stumbling, implying that one who repents is considered as though he only stumbled accidentally in his transgression. The Gemara asks: Is that so? Didn't Reish Lakish himself say: Great is repentance, as one's intentional sins are counted for him as merits,^N as it is stated: "And when the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby" (Ezekiel 33:19), and all his deeds, even his transgressions, will become praiseworthy? The Gemara reconciles: This is **not difficult**: Here, when one repents **out of love**, his sins become like merits; there, when one repents **out of fear**, his sins are counted as unwitting transgressions.

Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: Great is repentance, which lengthens the years of a person's life, as it is stated: "When the wicked man turns from his wickedness that he has committed, and does that which is lawful and right, he will preserve his life" (Ezekiel 18:27).

§ Rabbi Yitzḥak said: They say in the West, Eretz Yisrael, in the name of Rabba bar Mari: Come and see that the attribute of flesh and blood is unlike the attribute of the Holy One, Blessed be He. With flesh and blood people, if one insults his friend with words, it is uncertain whether the victim will be appeased by him or will not be appeased by him. And if you say he will be appeased, it is still uncertain whether he will be appeased by words alone or will not be appeased by words alone, and one must try to appease him in other ways.

NOTES

דונות – נעשות לו כזכויות: Commentaries explained this simply: One who repents out of love is more motivated to occupy himself with Torah and mitzvot when he recalls his sins. Consequently, his zeal and additional mitzvot are indirectly caused by his previous

sins, and his sins are thereby meritorious (Maharsha). Similarly, when one overcomes his inclination to commit a sin that he has committed many times, he rises higher than a one who never stumbled. Therefore, it is the sin that gives him the merit of this growth (*Tosefet Yom Hakippurim*).

What are the circumstances that demonstrate that one has completely repented – היכי דמי בעל תשובה: Some commentaries have suggested that only select individuals are given the opportunity to test themselves in this way (Rambam). When conditions repeat themselves as described, it is a sign from Heaven that one's repentance has been accepted (see *Me'iri*).

The same time – באותו פרק: Rashi explains that this means that the opportunity provides itself at the same time of year. Other commentaries interpret the phrase: At the same time, to mean at the same time of his life, when one is still young and has all his energy (Rabbeinu Yehonatan; *Me'iri*; Rambam).

Confession of sins committed against God – יודוי: The reason not to publicize one's repentance is that a sin constitutes an insult to God: How could one dare to violate the word of God? If the sin was not publicized, one should not announce it (Rabbeinu Yehonatan).

Third and fourth transgressions – עון שלישי ורביעי: Some commentaries claim that this is the case only when one repeats the same sin. Others write that it holds true even if one commits different transgressions (see Maharsha and *Tosefet Yom HaKippurim*).

HALAKHA

Complete repentance – תשובה גמורה: Complete repentance is achieved when one is presented with the opportunity to repeat the transgression that he that he had previously committed, but he restrains himself and does not do so. For example, if one sinned with a woman, and after some time he is alone with her again and remains as physically able to perform as he was when he sinned previously, but he refrains and does not sin, he has achieved complete repentance (Rambam *Sefer HaMadda, Hilkhot Teshuva* 2:1).

Publicizing repentance – פרסום התשובה: It is praiseworthy for one to repent in public, announce his sins, and reveal the transgressions he has committed against other people. However, it is inappropriate to publicize sins committed against God. The Ra'avad is of the opinion that it is appropriate to publicize repentance even for a sin committed against God (Rambam *Sefer HaMadda, Hilkhot Teshuva* 2:5).

Third and fourth transgressions – עון שלישי ורביעי: When one's iniquities are tabulated, the first two sins are not counted; from the third sin and onward they are considered, and then one's merits are weighed against his sins. A community's sins are weighed only from the fourth sin onward. According to the Ra'avad, repentance atones for the first sins, even if they are severe. The Rosh argues that for the first two or three sins, one gains partial atonement; from then on, he is judged more severely (Rambam *Sefer HaMadda, Hilkhot Teshuva* 3:5).

אבל הקדוש ברוך הוא, אדם עובר עבירה בפתר – מתפייס ממנו בדברים, שנאמר: "קחו עמכם דברים ושובו אל ה'", ולא עוד אלא שמחזיק לו טובה, שנאמר: "וקח טוב, ולא עוד אלא שמעלה עליו הכתוב כאילו הקריב פרים, שנאמר: "ונשלמה פרים שפתינו". שמה תאמר פרי חובה – תלמוד לומר: "ארפא משובתם אוהבם נדבה".

תנאי, היה רבי מאיר אומר: גדולה תשובה, שבשביל יחיד שעשה תשובה מוחלין לכל העולם כולו, שנאמר "ארפא משובתם אוהבם נדבה כי שב אפי ממנו". מהם לא נאמר, אלא ממנו.

היכי דמי בעל תשובה? אומר רב יהודה: כגון שבאת לידו דבר עבירה פעם ראשונה ושניה וניצל הימנה, מחוי רב יהודה: באותה אשה, באותו פרק, באותו מקום.

אמר רב יהודה: רב רמי, בתיב: "אשרי נשוי פשע כסוי חטאה" וכתבי: "מכסה פשעו לא יצלח!" לא קשיא: הא בחטא מפורסם, הא – בחטא שאינו מפורסם. רב זוטרא בר טוביה אמר רב נחמן: כאן – בעבירות שבין אדם לחבירו, כאן – בעבירות שבין אדם למקום.

תנאי, רבי יוסי בר יהודה אומר: אדם עובר עבירה פעם ראשונה – מוחלין לו, שניה – מוחלין לו, שלישית – מוחלין לו, רביעית – אין מוחלין לו, שנאמר: "כה אמר ה' על שלשה פשעי ישראל ועל ארבעה לא אשיבנו" (ונאמר): "הן כל אלה יפעל אל פעמים שלש עם גבר".

מאי "ואומר"? וכי תימא: הני מילי – בצבור, אבל ביחיד – לא, תא שמע "הן כל אלה יפעל אל פעמים שלש עם גבר". (מכאן ואילך אין מוחלין לו, שנאמר: "על שלשה פשעי ישראל ועל ארבעה לא אשיבנו").

But with regard to the Holy One, Blessed be He, if a person commits a transgression in private, God is appeased by words, as it is stated: "Take with you words and return to God" (Hosea 14:3). And not only that, but God considers it as though he has done a favor for God by repenting, as it is stated: "Accept that which is good" (Hosea 14:3). And not only that, but the verse ascribes him credit as though he had sacrificed bulls, as it is stated: "So we will render for bulls the offering of our lips" (Hosea 14:3). Lest you say he is considered only like one who offers obligatory bulls, therefore the verse states: "I will heal their backsliding, I will love them freely" (Hosea 14:5). Repentance is considered as though it were the sacrifice of a free-will offering.

It was taught in a *baraita* that Rabbi Meir would say: Great is repentance because the entire world is forgiven on account of one individual who repents, as it is stated: "I will heal their backsliding, I will love them freely; for My anger has turned away from him" (Hosea 14:5). It does not say: From them, i.e., from the sinners, but "from him," i.e., from that individual. Because he repented, everyone will be healed.

With regard to repentance, the Gemara asks: What are the circumstances that demonstrate that one has completely repented?^{NH} Rav Yehuda said: For example, the prohibited matter came to his hand a first time and a second time, and he was saved from it, thereby proving that he has completely repented. Rav Yehuda demonstrated what he meant: If one has the opportunity to sin with the same woman he sinned with previously, at the same timeⁿ and the same place, and everything is aligned as it was that first time when he sinned, but this time he overcomes his inclination, it proves his repentance is complete, and he is forgiven.

Rav Yehuda said that Rav raised a contradiction: It is written: "Fortunate is he whose transgression is forgiven, whose sin is hidden" (Psalms 32:1), implying that it is inappropriate for one to reveal his sins, and it is written: "He who hides his transgressions shall not prosper" (Proverbs 28:13). He resolved the contradiction as follows: This is not difficult. Here it is referring to a publicized sin; since his sin is public knowledge it is fitting for him to also publicize his repentance. There, it is referring to a sin that is not publicized, in which case it is inappropriate to publicize one's repentance. Rav Zutra bar Toviyā said that Rav Nahman said: Here, it is referring to sins a person commits against another; he must publicize his repentance so that those who hear him may persuade the other to forgive him. There, it is referring to sins a person commits against God, in which case he need not repent publicly.^{NH}

It was taught in a *baraita* that Rabbi Yosei bar Yehuda says: When a person commits a transgression the first time, he is forgiven; a second time, he is forgiven; a third time, he is forgiven; but the fourth time, he is not forgiven, as it is stated: "Thus said the Lord: For three transgressions of Israel, but for four I will not reverse it" (Amos 2:6). And it says: "All these things does God do twice or three times with a man" (Job 33:29).

The Gemara asks: What is: And it says? Why did he need to bring an additional biblical proof when the first verse seems to suffice? The Gemara explains: Lest you say that this statement that the Holy One, Blessed be He, forgives easily the first three times applies to a community but not to an individual, come and hear proof from another verse that states: "All these things does God do twice or three times with a man," implying that this so even for an individual. From this point onward, he is not forgiven, as it is stated: "For three transgressions of Israel, but for four I will not reverse it."^{NH}

עבירות שהתודה – עליהן
עליהן: Transgressions that one confessed last Yom Kippur and did not repeat may be confessed again. This is in accordance with the opinion of Rabbi Eliezer ben Ya'akov, about whom the Gemara says (*Yevamot* 49b) that his teachings are few but clean of error (*Shulhan Arukh, Oraḥ Ḥayyim* 607:4).

פרוט הקטא: One who repents and confesses his sins need not detail them but may do so if he wishes. If one confesses quietly, it is appropriate to detail the sin. As for the alphabetical confession that appears in the Yom Kippur prayers, since everyone says this, it is not considered a detailed account of one's sins (*Shulhan Arukh, Oraḥ Ḥayyim* 607:2 and in the comment of the Rema).

NOTES

שְׂאֵבֵלָה פְּגִי – Ate unripe figs of the Sabbatical Year – **שְׂבִיעִית**: It is certainly permitted to eat fruits of the Sabbatical Year. However, if one ate them before their proper time it is not considered eating them but destroying them, and it is prohibited to actively destroy fruit of the Sabbatical Year. Consequently, one who eats unripe figs of the Sabbatical Year is flogged. The commentaries debate the details of this prohibition (see *Megillat Esther*, a commentary on the Rambam's *Sefer HaMitzvot*). Some commentaries argue that in this case lashes are rabbinically mandated.

תנו רבנן: עבירות שהתודה עליהן יום הכפורים זה – לא יתודה עליהן יום הכפורים אחר, ואם שנה בהן – צריך להתודות יום הכפורים אחר, ואם לא שנה בהן וחזר והתודה עליהן – עליו הכתוב אומר: "ככלב שב על קיאו כסיל שונה באולתו".

S The Sages taught in the *Tosefta*: With regard to transgressions that one confessed^h on this Yom Kippur, he should not confess them on another Yom Kippur, since he has already been forgiven. But if he repeated those same transgressions during the year, he must confess them again on another Yom Kippur. And if he did not repeat them but did confess them again, about him the verse states: "As a dog that returns to its vomit, so is a fool who repeats his folly" (Proverbs 26:11), since it is inappropriate to go back and mention one's earlier sins.

רבי אליעזר בן יעקב אומר: כל שכן שהוא משופח, שנאמר: "כי פשעי אני אדע וחטאתי נגדי תמיד". אלא מה אני מקיים "ככלב שב על קיאו" וגו' – בדרב הונא, דאמר רב הונא: כיון שעבר אדם עבירה ושנה בה – הותרה לו. הותרה לו סלקא דעתך? אלא אימא: נעשית לו כהיתר.

Rabbi Eliezer ben Ya'akov says: If one confesses in subsequent years, all the more so is he praiseworthy, as he remembers his earlier sins and is thereby humbled, as it is stated: "For I know my transgressions; and my sin is ever before me" (Psalms 51:5). But how do I establish the meaning of the verse: "Like a dog that returns to its vomit"? It may be established in accordance with the opinion of Rav Huna, as Rav Huna said: When a person commits a transgression and repeats it, it is permitted to him. The Gemara is surprised at this: Can it enter your mind that it is permitted to him because he has sinned twice? Rather, say it becomes to him as if it were permitted.

וצריך לפרוט את החטא, שנאמר: "אנא חטא העם הזה חטאה גדולה ויעשו להם אלהי זהב" דברי רבי יהודה בן בבא. רבי יעקבא אומר: "אשרי נשוי פשע כסוי חטאה". אלא מהו שאמר משה: "ויעשו להם אלהי זהב" – בדרבי ינאי. דאמר רבי ינאי: אמר משה לפני הקדוש ברוך הוא: רבוננו של עולם, כסף וזהב שהרבית להם לישראל עד שאמרו די – גרם להם שיעשו אלהי זהב.

Furthermore, during confession, one must detail the sin^h he committed and not suffice with a general admission of sin, as it is stated: "And Moses returned to the Lord and said: Please, this people have sinned a great sin, and have made themselves a god of gold" (Exodus 32:31); this is the statement of Rabbi Yehuda ben Bava. Rabbi Akiva says that the verse states: "Fortunate is he whose transgression is forgiven, whose sin is hidden" (Psalms 32:1), which teaches that one need not detail his sins. But what is the meaning of that which Moses said: "And have made themselves a god of gold" (Exodus 32:31)? It should be understood in accordance with the statement of Rabbi Yannai, as Rabbi Yannai said: Moses said before the Holy One, Blessed be He: Master of the universe, it is the silver and gold that you gave to the Jewish people in abundance, until they said: Enough, which caused them to make a god of gold. Consequently, the phrase: "And have made themselves a god of gold," is not a description of the sin but an explanation and justification of it.

שני פרנסים טובים עמדו להם לישראל, משה ודוד. משה אמר: יכתב סורחני, שנאמר: "יען לא האמנתם בי להקדישני". דוד אמר: אל יכתב סורחני, שנאמר: "אשרי נשוי פשע כסוי חטאה".

It is said that two good leaders arose for the Jewish people: Moses and David. Moses said: Let my disgrace be written, i.e., may the sin I committed be written explicitly, as it is stated: "Because you did not believe in Me, to sanctify Me" (Numbers 20:12). In contrast, David said: Let my disgrace not be written, as it is stated: "Fortunate is he whose transgression is forgiven, whose sin is hidden" (Psalms 32:1).

משל דמשה ודוד למה הדבר דומה? לשתן נשים שלקו בבית דין, אחת קלקלה ואחת אכלה פגי שביעית. אמרה להן אותה שאכלה פגי שביעית: בבקשה מכם, הודיעו על מה היא לוקה, שלא יאמרו על מה שזו לוקה זו לוקה. הביאו פגי שביעית ותלו בצוארה, והיו מכריזין לפניה ואומרים: על עסקי שביעית היא לוקה.

The Gemara explains: A parable with regard to Moses and David shows to what this may be compared. It may be compared to two women who were flogged in court for their sins. One of them sinned by engaging in forbidden relations, and one ate unripe figs of the Sabbatical Yearⁿ although they are forbidden. The woman who ate the unripe figs of the Sabbatical Year said to the court: Please publicize the sin for which I am being flogged, so that people will not say that what that woman is being flogged for is also what this woman is being flogged for. They brought unripe figs of the Sabbatical Year, and hung them around her neck, and announced before her, saying: She is receiving lashes on account of the Sabbatical Year. Moses requested that his sin be publicized so that people would not think that he committed the same sins as the members of his generation, i.e., the Golden Calf and the report of the spies.

NOTES

One exposes the hypocrites – מְפָרְסְמִין אֶת הַחֲנֻפִּין: One must expose those who are known to act differently than how they present themselves although there are no witnesses to their sins (Rabbeinu Yehonatan).

Authority buries one who owns it – הַרְשֹׁת מְקַבֵּר בְּעֲלִיהָ: Power shortens a one's life, and one who rises to authority dies young, before his natural time.

מְפָרְסְמִין אֶת הַחֲנֻפִּין מִפְּנֵי חִילוּל הַשֵּׁם, שְׁנֵאמַר: "וּבְשׁוּב צְדִיק מִצְדִּיקוֹ וְעָשָׂה עוֹל וְנִתְּתִי מִכְשׁוֹל לְפָנָיו". תְּשׁוּבַת הַמּוֹחֲלֵטִין מְעַבְּרַת הַפּוֹרְעָנוּת, וְאֵף עַל פִּי שְׁנִחְתָּם עָלָיו גֹּזֵר דִּין שָׁל פּוֹרְעָנוּת.

שְׁלוֹת רְשָׁעִים סוֹפָה תִּקְלָה, וְהַרְשֹׁת מְקַבֵּרַת אֶת בְּעֲלִיהָ, עָרוֹם נִכְנָס לָהּ וְעָרוֹם יֵצֵא מִמֶּנָּה, וְלוֹאֵי שְׂתֵּהָא יֵצִיאָהּ כְּבִיאָהּ. רַב כִּי הוּא נִפְיָק לְמִידָן דִּינָא אָמַר הֵכִי: בְּצַבּוּ נַפְשִׁיהָ לְקַטְלָא נַפְיָק, וְצַבּוּ בֵּיתָהּ לֵית הוּא עֵבִיד, וְרִיקוֹן לְבֵיתָהּ אֵיזִיל, וְלוֹאֵי שְׂתֵּהָא בִּיאָהּ כְּיֵצִיאָהּ.

רַבָּא כִּי הוּא נִפְיָק לְדִינָא אָמַר הֵכִי:

Furthermore, they said: **One exposes the hypocritesⁿ due to the desecration of God's name**, so others will not think that they are truly righteous and that their deeds bear imitating, **as it is stated:** "When a righteous man turns from his righteousness and commits iniquity, I will lay a stumbling block before him" (Ezekiel 3:20). That is, when people do not know that someone is wicked to the core, he causes other people to err and this desecrates the name of God when it is revealed. **The repentance of utterly wicked people prevents suffering** from coming upon them. **And although the sentence of judgment has already been signed against them for suffering**, their repentance prevents them from being punished.

The tranquility of the wicked is ultimately their destruction, as in their contentment they sit and think about forbidden matters. **And authority buries one who owns it.ⁿ He was naked when he entered into power, and he will be naked when he leaves it, and if only his exit would be like his entrance**, without sin and added iniquity. The Gemara relates: **When Rav would leave his home to go to court to judge cases, he would say this of himself: Of his own will, he goes to die**, because a judge who misjudges a case is liable to death at the hand of Heaven; **and he does not fulfill the will of his household and he goes empty-handed to his household**, because a judge does not receive a salary; **and if only his entrance would be like his exit**, without sin or transgression.

When Rava would go to judge, he would say this of himself:

Perek VIII
Daf 87 Amud a

LANGUAGE

A line of people [*ambuha*] – אֲמֻבוּהָא: Apparently from the Middle Persian ambuh, meaning many or a large crowd.

בְּצַבּוּ נַפְשִׁיהָ לְקַטְלָא נַפְיָק, וְצַבּוּ בֵּיתָהּ לֵית הוּא עֵבִיד, וְרִיקוֹן לְבֵיתָהּ אֵיזִיל, וְלוֹאֵי שְׂתֵּהָא בִּיאָהּ כְּיֵצִיאָהּ. וְכִי הוּי חַוִּי אֲמֻבוּהָא אֲבִתְרִיהּ אָמַר: "אִם יַעֲלֶה לְשָׁמַיִם שִׂאוֹ וְרֵאשׁוּ לְעֵב יִגִּיעַ כְּגֻלְלוֹ לְנֶצַח יֵאבֵד רוֹאֵיו יֵאמְרוּ אִי". רַב זוּטְרָא כִּי הוּוּ מְכַתְּפֵי לֵיהּ בְּשַׁבְּתָא דְרִיגְלָא הוּוּ אָמַר: "כִּי לֹא לְעוֹלָם חֶסֶן וְאִם גֹּזֵר לְדוֹר וָדוֹר".

Of his own will, he goes to die; and he does not fulfill the will of his household, and he goes empty-handed to his household; and if only his entrance would be like his exit. And when he saw a line of people [*ambuha*]^l following after him out of respect for him, he said: "Though his excellency ascends to the heavens, and his head reaches to the clouds, yet he shall perish forever like his own dung; they who have seen him will say: Where is he?" (Job 20:6-7). This teaches that when one achieves power, it can lead to his downfall. **When they would carry Rav Zutra on their shoulders during the Shabbat of the Festival when he taught, he would recite** the following to avoid becoming arrogant: "For power is not forever, and does the crown endure for all generations?" (Proverbs 27:24).

"שָׂאת פָּנָי רָשָׁע לֹא טוֹב" – לֹא טוֹב לָהֶם לְרְשָׁעִים שְׁנוּשְׂאִין לָהֶם פָּנִים בְּעוֹלָם הַזֶּה, לֹא טוֹב לוֹ לְאַחָב שְׁנוּשְׂאוֹ לוֹ פָּנִים בְּעוֹלָם הַזֶּה שְׁנֵאמַר: "יַעֲן כִּי נִכְנַע (אֲחָב מִלְּפָנַי) לֹא אָבִיא הָרַעָה בְּיָמָיו".

It was further taught: "It is not good to respect the person of the wicked" (Proverbs 18:5), meaning, it is not good for wicked people when they are respected in this world and are not punished their sins. For example, it was not good for Ahab to be respected in this world, as it is stated: "Because he humbled himself before Me, I will not bring the evil in his days" (1 Kings 21:29), and Ahab thereby lost his share in the World-to-Come.

"לְהִטּוֹת צְדִיק בְּמִשְׁפָּט" – טוֹב לָהֶם לְצְדִיקִים שְׂאִין נוֹשְׂאִין לָהֶם פָּנִים בְּעוֹלָם הַזֶּה, טוֹב לוֹ לְמֹשֶׁה שְׂלֵא נִשְׂאוֹ לוֹ פָּנִים בְּעוֹלָם הַזֶּה, שְׁנֵאמַר: "יַעֲן לֹא הִאֲמַנְתָּם בִּי לְהַקְדִּישֵׁנִי" הָא אֵילּוּ הִאֲמַנְתָּם בִּי – עַדִּיין לֹא הִגִּיעַ זְמַנְךָ לְיִפְטֹר מִן הָעוֹלָם.

The opposite is also true. The complete verse states: "It is not good to respect the person of the wicked, to turn aside the righteous in judgment" (Proverbs 18:5), meaning: It is good for the righteous when they are not respected in this world and are punished in this world for their sins. For example, it was good for Moses that he was not respected in this world, as it is stated: "Because you did not believe in Me, to sanctify Me" (Numbers 20:12). The Gemara analyzes this: **Had you believed in Me, your time still would not have come to depart the world.**