

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, שְׂנֵאמֵר: "וּבְשׁוּב צְדִיק מִצְדִּיקוֹ וְעָשָׂה עוֹל וְנִתְּנִי מִכְשׁוֹל לְפָנָיו". הַתְּשׁוּבָת הַמּוֹחֵלְטִין מִעֲבֹרֹת הַפְּרָעָנוּת, וְאֵף עַל פִּי שְׂנֵחָתָם עָלָיו גִּזַּר דִּין שָׁל פְּרָעָנוּת.

Furthermore, they said: One exposes the hypocrites^N 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.

שְׁלוֹת רְשָׁעִים סוֹפָה תִּקְלָה, וְהַרְשֹׁת מְקַבֵּר אֶת בְּעֲלִיָּה, עָרוֹם נִכְנָס לָהּ וְעָרוֹם יֵצֵא מִמֶּנָּה, וְלוֹאֵי שְׂתֵּהָא יֵצִיאָהּ כְּבִיאָהּ. רַב כִּי הוּא נִפְיָק לְמִידָן דִּינָא אָמַר הֵכִי: בְּצַבּוּ נִפְשִׁיָּה לְקַטְלָא נִפְיָק, וְצַבּוּ בֵּיתֵיהָ לִית הוּא עֵבִיד, וְרִיקוֹן לְבֵיתֵיהָ אֵיִל, וְלוֹאֵי שְׂתֵּהָא בִּיאָהּ כִּיֵּצִיאָהּ.

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.

רַבָּא כִּי הוּא נִפְיָק לְדִינָא אָמַר הֵכִי:

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

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LANGUAGE

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

בְּצַבּוּ נִפְשִׁיָּה לְקַטְלָא נִפְיָק, וְצַבּוּ בֵּיתֵיהָ לִית הוּא עֵבִיד, וְרִיקוֹן לְבֵיתֵיהָ אֵיִל, וְלוֹאֵי שְׂתֵּהָא בִּיאָהּ כִּיֵּצִיאָהּ. וְכִי הוּי חַוִּי אֲמֻבוּהָא אֲבִתְרִיהָ אָמַר: "אִם יַעֲלֶה לְשָׁמַיִם שִׂיאוֹ וְרֹאשׁוֹ לְעֵב יִגִּיעַ כְּגִלְלוֹ לְנֶצַח יֵאָבֵד רוֹאֵיו יֵאָמְרוּ אִיו". רַב זֻטְרָא כִּי הוּוּ מְכַתְפֵי לִיה בְּשַׁבְּתָא דְרַזְגָּלָא הוּוּ אָמַר: "כִּי לֹא לְעוֹלָם חֶסֶן וְאִם גִּזַּר 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).

"שְׂאֵת פָּנֵי רִשָּׁע לֹא טוֹב" – לֹא טוֹב לְהֵם לְרִשָּׁעִים שְׁנוּשְׂאִין לְהֵם פָּנִים בְּעוֹלָם הַזֶּה, לֹא טוֹב לוֹ לְאַחָב שְׁנִשְׂאוֹ לוֹ פָּנִים בְּעוֹלָם הַזֶּה שְׂנֵאמֵר: "יַעֲזֵן כִּי נִכְנַע (אֲחָב מִלְּפָנֵי) 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 לְהֵם לְצְדִיקִים שְׂאִין נוֹשְׂאִין לְהֵם פָּנִים בְּעוֹלָם הַזֶּה, טוֹב לוֹ לְמִשְׁפַּח שְׂלֵא נִשְׂאוֹ לוֹ פָּנִים בְּעוֹלָם הַזֶּה, שְׂנֵאמֵר: "יַעֲזֵן לֹא הָאֲמֻנְתָּם בִּי לְהַקְדִּישֵׁנִי" הָא אֵילוֹ הָאֲמֻנְתָּם בִּי – עֲדִיין לֹא הִגִּיעַ זְמַנָּם 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.

Causes the public to sin – מִחֻטֵּיא אֶת הָרְבִים: The Holy One, Blessed be He, does not allow one who has caused the public to sin the opportunity to repent (Rambam *Sefer HaMadda, Hilkhot Teshuva* 4:1).

NOTES

הַאֹמֵר אֶחָטָא וְאֶשׁוּב: Commentaries debate whether this applies only when one says: I will sin and repent, twice. Perhaps when he repeats it, that itself is indicative that the sin is habitual (see *Lehem Mishne* on Rambam *Sefer HaMadda, Hilkhot Teshuva* 4:1).

אֲשֵׁרֵיהֶם לְצַדִּיקִים, לֹא דִיּוּן שְׁהֵן זֹכֵינ׳ אֲלֵא שְׂמֹכֵינ׳ לְבִנְיָהֶם וְלְבִנֵי בְנֵיהֶם עַד סוּף כָּל הַדּוֹרוֹת. שְׂכַמָּה בְּנִים הָיוּ לוֹ לְאַהֲרֹן שְׂרָאוּיִן לְיִשְׂרָאֵל כְּנָדָב וְאַבִּיהוּא. שְׂנֵאָמַר: "הַנּוֹתָרִים" אֲלֵא שְׂעָמְד׳ לָהֶם יְכוּת אֲבֵיהֶם.

אִי לָהֶם לְרַשָּׁעִים, לֹא דִיּוּן שְׂמֹחֲיִיבִין עֲצָמָן אֲלֵא שְׂמֹחֲיִיבִין לְבִנְיָהֶם וְלְבִנֵי בְנֵיהֶם עַד סוּף כָּל הַדּוֹרוֹת. הֲרֵבָה בְּנִים הָיוּ לוֹ לְכַנְנֵן שְׂרָאוּיִן לְיִשְׂרָאֵל, כְּטָבִי, עַבְדוֹ שֶׁל רַבֵּן גַּמְלִיאֵל, אֲלֵא שְׂחֹבֵת אֲבֵיהֶם גְּרָמָה לָהֶן.

כָּל הַמְּזַכֵּה אֶת הָרְבִים – אִין חָטָא בָּא עַל יְדוֹ, וְכָל הַמְּחַטֵּיא אֶת הָרְבִים – כְּמַעֲט אִין מְסַפִּיקִין בִּידוֹ לַעֲשׂוֹת תְּשׁוּבָה. כָּל הַמְּזַכֵּה אֶת הָרְבִים אִין חָטָא בָּא עַל יְדוֹ, מֵאִי טַעְמָא – כְּדִי שְׂלֵא יְהֵא הוּא בְּגִיהֶנֶם וְתִלְמִידֵי בְּגֵן עַדָּן, שְׂנֵאָמַר "כִּי לֹא תַעֲזוּב נַפְשִׁי לְשָׂאוֹל לֹא תִתֵּן חֲסִידְךָ לְרֵאוֹת שְׁחַת". וְכָל הַמְּחַטֵּיא אֶת הָרְבִים אִין מְסַפִּיקִין בִּידוֹ לַעֲשׂוֹת תְּשׁוּבָה – שְׂלֵא יְהֵא הוּא בְּגֵן עַדָּן וְתִלְמִידֵי בְּגִיהֶנֶם, שְׂנֵאָמַר: "אָדָם עֹשֶׂה בְּדָם נֶפֶשׁ עַד בּוֹר יִנּוּם אֶל יִתְמָכוּ בּוֹ".

"הַאֹמֵר אֶחָטָא וְאֶשׁוּב וְאֶחָטָא וְאֶשׁוּב." לְמָה לִי לְמִימַר "אֶחָטָא וְאֶשׁוּב וְאֶחָטָא וְאֶשׁוּב" תִּירִי זִימְנִי? כְּדָרַב הוּנָא אָמַר רַב, דְּאָמַר רַב הוּנָא אָמַר רַב, כִּיּוֹן שְׂעָבַר אָדָם עַבְרִיהַ וְשָׁנָה בָּהּ – הוֹתֵרָה לוֹ. הוֹתֵרָה לוֹ סֵלְקָא דַּעֲתָרָה? אֲלֵא: נַעֲשִׂית לּוֹ כְּהִיתָר.

"אֶחָטָא יוֹם הַכַּפּוּרִים מְכַפֵּר – אִין יוֹם הַכַּפּוּרִים מְכַפֵּר". לִימָא מְתַנִּיתִין דְּלֵא כְּרַבִּי – דַּתְנִינָא, רַבִּי אוֹמַר: עַל כָּל עַבְרִיּוֹת שְׂבִיתוֹרָה, בֵּין עֲשָׂה תְּשׁוּבָה בֵּין לֹא עֲשָׂה תְּשׁוּבָה יוֹם הַכַּפּוּרִים מְכַפֵּר! אֲפִילוּ תִימָא רַבִּי, אֲגַב שְׂאֵנִי.

They said: **Fortunate are the righteous because not only do they accumulate merit for themselves, but they also accumulate merit for their children and their children's children until the end of all generations; as there were several sons of Aaron who essentially deserved to be burned like Nadav and Avihu, as it is stated:** "The sons of Aaron who were left" (Leviticus 10:16), implying that others were left as well although they deserved to be burned with their brothers. **But the merit of their father protected them, and they and their descendants were priests for all time.**

On the other hand: **Woe to the wicked, as not only do they render themselves liable, but they also render their children and children's children liable until the end of all generations.** For example, **Canaan had many children who deserved to be ordained as rabbis and instructors of the public due to their great stature in Torah study, like Tavi,^p the servant of Rabban Gamliel, who was famous for his wisdom; but their father's liability caused them to remain as slaves.**

Furthermore: **Whoever accumulates merit for the public will not have sin come to his hand, and God protects him from failing; but whoever causes the public to sinⁿ has almost no ability to repent.** The Gemara explains: **What is the reason that whoever accumulates merit for the public will not have sin come to his hand? It is so that he will not be in Gehenna while his students are in the Garden of Eden, as it is stated:** "For You will not abandon my soul to the nether-world; neither will You suffer Your godly one to see the pit" (Psalms 16:10). On the other hand, **whoever causes the public to sin has almost no ability to repent, so that he will not be in the Garden of Eden while his students are in Gehenna, as it is stated:** "A man who is laden with the blood of any person shall hasten his steps to the pit; none will support him" (Proverbs 28:17). Since he oppressed others and caused them to sin, he shall have no escape.

§ The Gemara returns to interpreting the mishna. It states there that **one who says: I will sin and I will repent,ⁿ I will sin and I will repent,** is not given the opportunity to repent. The Gemara asks: **Why do I need the mishna to say twice: I will sin and I will repent, I will sin and repent?** The Gemara explains that this is in accordance with that which Rav Huna said that Rav said, as Rav Huna said that Rav said: **Once a person commits a transgression and repeats it, it becomes permitted to him.** The Gemara is surprised at this: **Can it enter your mind that it becomes permitted to him? Rather, say that it becomes to him as though it were permitted.** Consequently, the sinner who repeats his sin has difficulty abandoning his sin, and the repetition of his sin is reflected in the repetition of the phrase.

It is stated in the mishna that if one says: **I will sin and Yom Kippur will atone for my sins, Yom Kippur does not atone for his sins.** The Gemara comments: **Let us say that the mishna is not in accordance with the opinion of Rabbi Yehuda HaNasi, as it was taught in a baraita that Rabbi Yehuda HaNasi says: Yom Kippur atones for all transgressions of the Torah, whether one repented or did not repent.** The Gemara answers: **Even if you say that the mishna is in accordance with the opinion of Rabbi Yehuda HaNasi, it is different when it is on the basis of being permitted to sin.** Even Rabbi Yehuda HaNasi agrees that Yom Kippur does not atone for the transgressions one commits only because he knows that Yom Kippur will atone for them.

PERSONALITIES

Tavi – טָבִי: Tavi was the servant of Rabban Gamliel in Yavne, and he was famous for his skills and scholarship. He is greatly praised by Rabban Gamliel and other Sages. There is an extraordinary statement made by Rabbi Eliezer ben Azarya that were it not for the curse given to the descendants of Canaan, Tavi would certainly be relaxing as Rabbi Eliezer served him.

At a certain point, Rabban Gamliel sought a way to release Tavi from servitude, but he failed to do so due to the prohibition against freeing a Canaanite slave. Upon Tavi's death, Rabban Gamliel mourned as he would for a close relative and said: He was unlike any other servant; he was fit to join the Jewish people.

Who shall entreat [yitpallel] for him – מי יתפלל בעדו – Maharsha writes that the dispute is not about the meaning of the root *pl*; everyone agrees that *yitpallel* refers to prayer and forgiveness and that *pilel*, the base form of the word *ufilelo*, refers to judgment. Rather, he offers an alternative explanation: The Gemara teaches that for a sin between people, once a court has imposed punishment the injured party will hopefully agree to forgive the sinner. The Gemara then challenges this notion by quoting the end of the verse, which implies that if one sins against God he will not be granted forgiveness. The Gemara suggests instead that one should be granted forgiveness for a sin against God by receiving a punishment from the court. The Gemara concludes by answering that even after the court has imposed their punishment, atonement for a sin against God is only achieved through repentance and prayer.

More than three times – יותר משלש פעמים: The proof comes from the words of the verse: “And now, please forgive.” Once one has asked three times, he must be forgiven, since he does not need to ask again (*Tosefet Yom HaKippurim*).

Rabbi Abba heard, etc. – שמע רבי אבא וכו': It seems that Rabbi Abba interpreted the term *hitrapes* as related to the word *refes*, meaning mud. Since his household treated Rabbi Yirmeya like mud, he had to ask his forgiveness (Rav Shmuel Strashun).

HALAKHA

One who angered his friend verbally – הקניט חברו – בדרךים: Yom Kippur does not atone for sins committed against another person. If one insulted another person, he must make three attempts to appease him, and each time he should take three people with him in order to apologize in front of them. If the other refuses to be appeased, he need not try again, but should declare before ten people that he tried to apologize and was rebuffed (Rema, citing *Mordekhai*). If he insulted his teacher, he must keep trying until his teacher is appeased. It is appropriate for the insulted party to forgive, unless his refusal to forgive is for the benefit of the one asking forgiveness. One is not required to forgive defamation (Rema, citing *Mordekhai* and *Sefer Mitzvot Gadol*; *Shulhan Arukh, Orah Hayyim* 606:1).

He stands ten people at his grave – מעמיד עשרה על – קברו: If a person against whom one sinned has died, one should bring ten people and stand them by his grave and say: I sinned against God and this man, so-and-so (*Shulhan Arukh, Orah Hayyim* 606:2).

עבירות שבין אדם למקום” וכו'. רמי ליה רב יוסף בר חבו לרבי אבהו: עבירות שבין אדם לחבירו אין יום הכפורים מכפר? והא כתיב: “אם יחטא איש לאיש ופללו אלהים! מאן אלהים – דיניא.

אי הכי אימא סיפא: “ואם לה' יחטא איש מי יתפלל לו? הכי קאמר: אם יחטא איש לאיש ופללו – אלהים ימחול לו, ואם לה' יחטא איש – מי יתפלל בעדו, תשובה ומעשים טובים.

אמר רבי יצחק: כל המקניט את חברו, אפילו בדרךים – צריך לפייסו, שנאמר: “בני אם ערבת לרעך תקעת לור כפיך נוקשת באמרי פיך עשה זאת אפוא בני והנצל כי באת בכף רעך לך התרפס ורהב רעך”. אם ממון יש בידך – התר לו פסת נד, ואם לאו – הרבה עליו ריעים.

(ואמר) רב חסדא: וצריך לפייסו בשלש שורות של שלשה בני אדם, שנאמר: “ישור על אנשים ואמר חטאתי וישר העויתי ולא שוה לי”.

(ואמר) רבי יוסי בר חנינא: כל המבקש מטו מחבירו אל יבקש ממנו יותר משלש פעמים, שנאמר: “אנא שא נא ועתה שא נא” ואם מת – מביא עשרה בני אדם, ומעמידן על קברו, ואומר: חטאתי לה' אלהי ישראל ולפלוגי שחבלתי בו.

רבי ירמיה הוה ליה מילתא לרבי אבא בהדיה, אול איתיב אדשא דרבי אבא. בהדי דשדאי אמתייה מיא מטא ורזיפי דמיא ארשא. אמר: עשאוני כאשפה, קרא אנפשייה: “מאשפות ירים אביון”. שמע רבי אבא ונפיק לאפיה, אמר ליה: השתא צריכנא למיפק אדעתך, דכתיב: “לך התרפס ורהב רעך”.

It was taught in the mishna: Yom Kippur atones for sins committed against God but does not atone for sins committed against another person. Rav Yosef bar Havu raised a contradiction before Rabbi Abbahu: The mishna states that Yom Kippur does not atone for sins committed against a fellow person, but isn't it written: “If one man sin against another, God [Elohim] shall judge him [ufilelo]” (1 Samuel 2:25). The word *ufilelo*, which may also refer to prayer, implies that if he prays, God will grant the sinner forgiveness. He answered him: Who is *Elohim* mentioned in the verse? It is referring to a judge [*elohim*] and not to God, and the word *ufilelo* in the verse indicates judgment. Atonement occurs only after justice has been done toward the injured party by means of a court ruling.

Rav Yosef bar Havu said to him: If so, say the following with regard to the latter clause of the verse: “But if a man sin against the Lord, who shall entreat [yitpallel] for him?” (1 Samuel 2:25). This is difficult, since it has been established that the root *pl* is interpreted in this verse as indicating judgment, and therefore the latter clause of the verse implies that if one sins toward God there is no one to judge him. Rabbi Abbahu answered him: This is what the verse is saying: If one man sins against another, God [Elohim] shall forgive him [ufilelo]; if the sinner appeases the person against whom he has sinned, he will be forgiven. But if a man sin against the Lord, who shall entreat [yitpallel] for him? Repentance and good deeds. The root *pl* is to be interpreted as indicating forgiveness rather than judgment.

Rabbi Yitzhak said: One who angers his friend, even only verbally,^h must appease him, as it is stated: “My son, if you have become a guarantor for your neighbor, if you have struck your hands for a stranger, you are snared by the words of your mouth... Do this now, my son, and deliver yourself, seeing you have come into the hand of your neighbor. Go, humble yourself [*hitrapes*] and urge [*rehav*] your neighbor” (Proverbs 6:1–3). This should be understood as follows: If you have money that you owe him, open the palm of [*hater pisat*] your hand to your neighbor and pay the money that you owe; and if not, if you have sinned against him verbally, increase [*harbe*] friends for him, i.e., send many people as your messengers to ask him for forgiveness.

Rav Hisda said: And one must appease the one he has insulted with three rows of three people, as it is stated: “He comes [*yashor*] before men, and says: I have sinned, and perverted that which was right, and it profited me not” (Job 33:27). Rav Hisda interprets the word *yashor* as related to the word *shura*, row. The verse mentions sin three times: I have sinned, and perverted, and it profited me not. This implies that one should make three rows before the person from whom he is asking forgiveness.

Rabbi Yosei bar Hanina said: Anyone who asks forgiveness of his friend should not ask more than three times,ⁿ as it is stated: “Please, please forgive the transgression of your brothers and their sin, for they did evil to you. And now, please forgive” (Genesis 50:17). The verse uses the word please three times, which shows that one need not ask more than three times, after which the insulted friend must be appeased and forgive. And if the insulted friend dies before he can be appeased, one brings ten people, and stands them at the grave^h of the insulted friend, and says in front of them: I have sinned against the Lord, the God of Israel, and against so-and-so whom I wounded.

The Gemara relates that Rabbi Yirmeya insulted Rabbi Abba, causing the latter to have a complaint against him. Rabbi Yirmeya went and sat at the threshold of Rabbi Abba's house to beg him for forgiveness. When Rabbi Abba's maid poured out the dirty water from the house, the stream of water landed on Rabbi Yirmeya's head. He said about himself: They have made me into a trash heap, as they are pouring dirty water on me. He recited this verse about himself: “Who lifts up the needy out of the trash heap” (Psalms 113:7). Rabbi Abba heardⁿ what happened and went out to greet him. Rabbi Abba said to him: Now I must go out to appease you for this insult, as it is written: “Go, humble yourself [*hitrapes*] and urge your neighbor” (Proverbs 6:3).

Had a complaint – הָהוּה לִיּה מִלְתָּא – It seems that this was a quarrel where both men said harsh words. Although it was appropriate for the butcher to apologize, Rav suspected that he had hurt the butcher more, and therefore he went to appease him (*Tosefet Yom HaKippurim*).

רבי זורא, כי הוה ליה מילתא בהדי איניש הוה חליף ותני לקמיה ומציא ליה, כי היכי דניתי וניפוק ליה מדעתיה.

רב הוה ליה מילתא בהדי ההוא טבחא – לא אתא לקמיה. במעלי יומא דכפורי אמר איהו: איזיל אנא לפיוסי ליה. פגע ביה רב הונא: אמר ליה – להיכא קא איזיל מר? אמר ליה לפיוסי לפלגיא. אמר: איזיל אבא למיקטל נפשא. אזל וקם עילויה, הוה יתיב וקא פלי רישא, דלי עיניה וחזייה, אמר ליה: אבא את! זיל, לית לי מילתא בהדרן! בהדי דקא פלי רישא אישתמיט גרמא, ומחיה בקועיה, וקטליה.

רב הוה פסיק סידרא קמיה דרבי, עייל

It is related that when Rabbi Zeira had a complaint against a person who insulted him, he would pace back and forth before him and present himself, so that the person could come and appease him. Rabbi Zeira made himself available so that it would be easy for the other person to apologize to him.

It is further related that Rav had a complaintⁿ against a certain butcher who insulted him. The butcher did not come before him to apologize. On Yom Kippur eve, Rav said: I will go and appease him. He met his student Rav Huna, who said to him: Where is my Master going? He said to him: I am going to appease so-and-so. Rav Huna called Rav by his name and said: Abba is going to kill a person, for surely that person's end will not be good. Rav went and stood by him. He found the butcher sitting and splitting the head of an animal. The butcher raised his eyes and saw him. He said to him: Are you Abba? Go, I have nothing to say to you. While he was splitting the head, one of the bones of the head flew out and struck him in the throat and killed him, thereby fulfilling Rav Huna's prediction.

The Gemara further relates: Rav was reciting the Torah portion before Rabbi Yehuda HaNasi.

Perek VIII

Daf 87 Amud b

אתא רבי חייא – הדר לרישא, עייל בר קפרא – הדר לרישא. אתא רבי שמעון ברבי – הדר לרישא. אתא רבי חנינא (בר) חמא, אמר: כולי האי נהדר וניזיל? לא הדר. איקפיד רבי חנינא, אזל רב לגביה תליסר מעלי יומי דכפורי, ולא איפייס.

והיכי עביד הכי? והאמר רבי יוסי בר חנינא: כל המבקש מנו מחבירו אל יבקש ממנו יותר משלש פעמים! רב שאני ורבי חנינא היכי עביד הכי? והאמר רבא: כל המעביר על מדותיו – מעבירין לו על כל פשעיו!

אלא, רבי חנינא חלמא חזי ליה לרב דיקפוהו בדיקלא, וגמירי דכל דיקפוהו בדיקלא רישא הוי. אמר: שמע מינה בעי למעבד רשותא. ולא איפייס, כי היכי דליזיל ולגמר אורייתא בבבלי.

Rabbi Hiyya, Rav's uncle and teacher, came in, whereupon Rav returned to the beginning of the portion and began to read it again. Afterward, bar Kappara came in, and Rav returned to the beginning of the portion out of respect for bar Kappara. Then Rabbi Shimon, son of Rabbi Yehuda HaNasi, came in, and he returned again to the beginning of the portion. Then, Rabbi Hanina bar Hama came in, and Rav said to himself: Shall I go back and read so many times? He did not return but continued from where he was. Rabbi Hanina was offended because Rav showed that he was less important than the others. Rav went before Rabbi Hanina on Yom Kippur eve every year for thirteen years to appease him, but he would not be appeased.

The Gemara asks: How could Rav act this way? Didn't Rabbi Yosei bar Hanina say: Anyone who requests forgiveness from another should not ask more than three times? The Gemara answers: Rav is different,ⁿ since he was very pious and forced himself to act beyond the letter of the law. The Gemara asks: And how could Rabbi Hanina act this way and refuse to forgive Rav, though he asked many times? Didn't Rava say: With regard to anyone who suppresses his honor and forgives someone for hurting him, God pardons all his sins?

The Gemara explains: Rather, this is what happened: Rabbi Hanina saw in a dream that Rav was being hung on a palm tree, and he learned as a tradition that anyone about whom there is a dream in which he was being hung on a palm tree will become the head of a yeshiva. He said: Learn from this that he wants to become the head of the yeshiva. Therefore, I will not be appeased, so that he will have to go and study Torah in Babylonia. He was conscious of the principle that one kingdom cannot overlap with another, and he knew that once Rav was appointed leader, he, Rabbi Hanina, would have to abdicate his own position or die. Therefore, he delayed being appeased, so that Rav would go to Babylonia and be appointed there as head of the yeshiva. In this way, the dream would be fulfilled, as Rav would indeed be appointed as head of a yeshiva, but since he would be in Babylonia, Rabbi Hanina would not lose his own position.

Rav is different – רב שאני: Many early commentaries cite the following version of the text: It is different for his teacher. Even though they were contemporaries, Rabbi Hanina was considered like Rav's teacher, and one who sins against his teacher must continue to ask forgiveness until he is forgiven.

Confession...when darkness falls – **עַם הַשָּׁכָה** – יודיו... One must confess during the afternoon prayer on Yom Kippur eve, before the final meal preceding the fast. An individual says his confession after his prayer, but the prayer leader does not say it (*Shulhan Arukh, Orah Hayyim 607:1* and in the comment of the Rema).

Confession while standing – **יודיו בעמידה** – One must confess while standing. When he hears the confession from the prayer leader, he should stand and repeat the confession along with the prayer leader (Rema, citing Rabbeinu Nissim; *Shulhan Arukh, Orah Hayyim 607:3*).

תנו רבנן: מצות יודיו ערב יום הכפורים עם השכה. אבל אמרו חכמים: יתודה קודם שיאכל וישתה, שמא תטרף דעתו בסעודה. ואף על פי שהתודה קודם שאכל ושתה – מתודה לאחר שיאכל וישתה, שמא אירע דבר קלקלה בסעודה. ואף על פי שהתודה ערבית – יתודה שחרית, שחרית – יתודה במוסף, במוסף – יתודה במנחה, במנחה – יתודה בנעילה.

והיכן אומר? יחיד אחר תפלתו, ושליח צבור אומר באמצע, מאי אמר? אמר רב: "אתה יודע רזי עולם" ושמאל אמר: "ממעמקי הלב". ולוי אמר: "ובתורתך פתוב לאמר". רבי יוחנן אמר: "רבון העולמים".

רבי יהודה אמר: "כי עונותינו רבו מלמנות וחסותינו עצמו מספר". רב המנונא אמר: "אלהי, עד שלא נוצרתי איני כדאי עכשיו שנוצרתי באילו לא נוצרתי עפר אני בחי קל וחומר במיתתי הרי אני לפניך ככלי מלא בושה וכלימה יהי רצון מלפניך שלא אחטא ומה שתטאתי מרוק ברחמיך אבל לא על ידי יסורי". והיינו יודיו דרבא בולה שתא. ודרב המנונא זוטא ביומא דכפורי.

אמר מר זוטרא: לא אמרן אלא דלא אמר "אבל אנחנו חטאנו". אבל אמר "אבל אנחנו חטאנו" – תו לא צריך. דאמר בר המדוי: הוה קאימנא קמיה דשמאל, והוה יתיב, וכי מטא שליחא דצבורא ואמר "אבל אנחנו חטאנו" קם מיקם. אמר, שמע מינה: עיקר יודיו האי הוא.

S The Sages taught: The main mitzva of confession is on Yom Kippur eve when darkness falls.⁴¹ But the Sages said: One should also confess on Yom Kippur eve before he eats and drinks at his last meal before the fast lest he become confused^N at the meal, due to the abundance of food and drink, and be unable to confess afterward. And although one confessed before he ate and drank, he confesses again after he eats and drinks, as perhaps he committed some sin during the meal itself. And although one confessed during the evening prayer on the night of Yom Kippur, he should confess again during the morning prayer. Likewise, although one confessed during the morning prayer, he should still confess during the additional prayer. Similarly, although one confessed during the additional prayer, he should also confess during the afternoon prayer; and although one confessed during the afternoon prayer, he should confess again during the closing prayer [*ne'ila*].^N

And where in the Yom Kippur prayers does one say the confession? An individual says it after his *Amida* prayer, and the prayer leader says it in the middle of the *Amida* prayer.^N The Gemara asks: What does one say; what is the liturgy of the confession? Rav said: One says the prayer that begins: You know the mysteries of the universe, in accordance with the standard liturgy. And Shmuel said that the prayer begins with: From the depths of the heart. And Levi said that it begins: And in your Torah it is written, saying, and one then recites the forgiveness achieved by Yom Kippur as stated in the Torah. Rabbi Yohanan said that it begins: Master of the Universe.

Rabbi Yehuda said that one says: For our iniquities are too many to count and our sins are too great to number. Rav Hamnuna said: This is the liturgy of the confession: My God, before I was formed I was unworthy. Now that I have been formed, it is as if I had not been formed. I am dust while alive, how much more so when I am dead. See, I am before You like a vessel filled with shame and disgrace. May it be Your will that I may sin no more, and as for the sins I have committed before You, erase them in Your compassion, but not by suffering. The Gemara comments: This is the confession that Rava used all year long; and it was the confession that Rav Hamnuna Zuta used on Yom Kippur.

Mar Zutra said: We said only that one must follow all these versions when he did not say the words: But we have sinned. However, if he said the words: But we have sinned, he need not say anything further because that is the essential part of the confession. As bar Hamdudei said: I was standing before Shmuel and he was sitting; and when the prayer leader reached the words: But we have sinned, Shmuel stood. Bar Hamdudei said: Learn from here that this is the main part of the confession, and Shmuel stood up to emphasize the significance of these words.⁴¹

NOTES

He become confused – **תטרף דעתו**: The Rambam explains, based on the version of the text he had, that the concern is that one might choke during his meal and not manage to confess. Indeed, several communities added other abbreviated confessions, e.g., specific prayers such as *Tefilla Zakka* and others, which are recited after the last meal before the fast (see *Tosefet Yom HaKippurim*).

when the gates of Heaven are locked at sunset. Either possibility explains the name of this prayer.

Confession of an individual and a congregation – **יודיו יחיד וצבור**: Some commentaries explain the reason for this distinction as follows. The individual must confess after his prayer in case he did not pray with the proper focus, in which case he must also confess the sin of praying without focus. However, a congregation fulfills its obligation by following the prayer of the leader, and if its confessions are recited after the prayer, people might not pay sufficient attention to the words (*Tosefet Yom HaKippurim*).

Closing prayer [*ne'ila*] – **תפילת נעילה**: In the Jerusalem Talmud, the Rabbis disagree whether this prayer should be said when the Temple gates are locked at the end of the day's service, or

נְשִׂאֵת כַּפַּיִם בַּיּוֹם – Raising hands on Yom Kippur – **הַקְּפוּרִים**: In Eretz Yisrael the custom is for priests to recite the priestly benediction on Yom Kippur during the morning prayer, the additional prayer, and during *ne'ila*, which is why *ne'ila* is recited while it is still daytime. The custom is not to bless the people during the afternoon prayer. Outside of Eretz Yisrael this benediction is not said during *ne'ila* (*Shulhan Arukh, Orah Hayyim* 128:44 in the comment of the Rema, 129:1, 622:4).

נְעִילָה וְעֶרְבִית – *Ne'ila* and the evening prayer – After Yom Kippur one must say the evening prayer, which includes *havdala* in the blessing of: Who graciously grants knowledge. Contrary to Rav's opinion, *ne'ila* does not exempt one from reciting the evening prayer (*Tur, Shulhan Arukh, Orah Hayyim* 624:1).

עֶרְבִית רְשׁוּת – Evening prayer is optional – According to the Rambam, the Jewish people took upon themselves the obligation of the evening prayer. Nevertheless, this service does not have the same status as the other prayers, which are mandatory (*Rambam Sefer Ahava, Hilkhot Tefilla* 1:6).

NOTES

This is a dispute between *tanna'im* – **תַּנְאֵי הָיָא**: This version of the text is difficult, since it does not seem to relate to the subsequent point. Commentaries have emended the text in various ways (Maharsha; see *Siah Yitzhak*).

פוֹטֵרֵת אֶת – Exempts one from the evening prayer – **שֶׁל עֶרְבִית**: Commentaries have raised the point that even if the evening prayer is optional, it still should not be neglected. Why should *ne'ila* be used as an excuse to skip this service? One answer proposes that there is a mitzva to eat and drink after Yom Kippur, which is like a Festival. It is therefore legitimate to omit the evening prayer in order to begin preparations for the meal.

תָּגַן הֵתָם: בְּשִׁלְשָׁה פְּרָקִים בַּשָּׁנָה כִּהְיִים נוֹשְׂאִין אֶת כַּפֵּיהֶן אַרְבַּעַה פְּעָמִים בַּיּוֹם, בְּשַׁחֲרִית בְּמוֹסָף בְּמִנְחָה וּבְנִעְוֵילַת שְׁעָרִים. וְאֵלּוּ הֵן שְׁלֹשָׁה פְּרָקִים: בְּתַעֲנוּת, וּבְמַעֲמָדוֹת, וּבַיּוֹם הַקְּפוּרִים.

S We learned in a mishna there, in tractate *Ta'anit*: **At three times in the year, priests raise their hands to recite the priestly benediction four times in a single day:**^h **In the morning prayer, in the additional prayer, in the afternoon prayer, and at the closing [*ne'ila*] of the gates. And these are the three times in the year: During communal fasts for lack of rain, on which the *ne'ila* prayer is recited; and during non-priestly watches [*ma'amadot*], when the Israelite members of the guard parallel to the priestly watch come and read the account of Creation (see *Ta'anit* 26a); and on Yom Kippur.**

מֵאִי נְעִילַת שְׁעָרִים? רַב אָמַר: צְלוֹתָא יִתְרַתָּא, וּשְׂמוּאֵל אָמַר: "מַה אֲנִי מַה חַיִּינוּ". מֵיִתְיָבִי: אִזְוּ יוֹם הַקְּפוּרִים מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה, בְּשַׁחֲרִית מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה, בְּמוֹסָף מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה, בְּמִנְחָה מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה, בְּנִעְוֵילַת שְׁבַע וּמִתְוֹדֶה!

The Gemara asks: **What is the closing of the gates, i.e., the *ne'ila* prayer?** **Rav said:** It is an added prayer of *Amida*. **And Shmuel said:** It is not a full prayer but only a confession that begins with the words: **What are we, what are our lives?** The Gemara raises an objection to this from a *baraita*, as it was taught: **On the night of Yom Kippur, one prays seven blessings in the *Amida* prayer and confesses; during the morning prayer, one prays seven blessings and confesses; during the additional prayer, one prays seven blessings and confesses; and during the afternoon prayer, one prays seven blessings and confesses.** This concurs with Rav's opinion that *ne'ila* is an added prayer.

תַּנְאֵי הָיָא, דְּתַנְיָא: יוֹם הַקְּפוּרִים עִם חֲשִׁיכָה מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה וְחוֹתֵם בְּיִדּוּי, דְּבָרֵי רַבִּי מֵאִיר, וְחֻקִּים אֲוִמְרִים: מִתְפַּלֵּל שְׁבַע, וְאִם רָצָה לְחַתּוֹם בְּיִדּוּי – חוֹתֵם. תֵּיבֵתָא דְּשְׂמוּאֵל! תֵּיבֵתָא.

This is a dispute between *tanna'im*ⁿ They all agree that *ne'ila* is an added prayer but disagree about the obligation to confess at the *ne'ila* prayer, as it was taught in a *baraita*: **At the end of Yom Kippur, as darkness falls, one prays seven blessings of the *Amida* and confesses and ends with the confession; this is the statement of Rabbi Meir. And the Rabbis say: He prays seven blessings of the *Amida*, and if he wishes to end his prayer with a confession, he ends it in this way.** The Gemara says: **If so, this is a refutation of the opinion of Shmuel,** since all agree that *ne'ila* is a complete prayer. The Gemara concludes: **Indeed, it is a conclusive refutation.**

עוֹלָא בַר רַב נָחִית קָמֵיהּ דְּרַבָּא, פְּתַח בְּ"אֵתָהּ בְּחֵרְתָנִי" וְסָיִים בְּ"מַה אֲנִי מַה חַיִּינוּ" וְשִׁבְחָהּ. רַב הוֹנָא בְּרִיהַ דְּרַב נַתָּן אָמַר: וְיַחֲדִיד אֲוִמְרָה אַחַר תְּפִלָּתוֹ.

The Gemara relates: **Ulla bar Rav went down to lead the *ne'ila* prayer before Rava, who was in the synagogue. He opened the prayer with: You have chosen us, and he concluded with: What are we, what are our lives? And Rava praised him. Rav Hunan, son of Rav Natan, said: And an individual says it after his *Amida* prayer.** The individual says the confession after his *Amida* prayer, not within the *Amida* prayer as the prayer leader does.

אָמַר רַב: תְּפִלַּת נְעִילָה פּוֹטֵרֵת אֶת שֶׁל עֶרְבִית. רַב לְטַעֲמֵיהּ, דְּאָמַר: צְלוֹתָא יִתְרַתָּהּ הָיָא, וְכִיּוֹן דְּצָלִי לֵיהּ – תּוּ לֵא צְרִיךְ.

Rav said: The *ne'ila* prayer exempts one from the evening prayer.ⁿ Since one recited an added prayer after the afternoon prayer, when darkness fell, it serves as the evening prayer.^h The Gemara comments that Rav conforms to his line of reasoning above, as he said: **It is an added prayer, and since he has prayed it he needs no further prayer in the evening.**

וּמִי אָמַר רַב הֵכִי? וְהָאָמַר רַב: הֲלָכָה כְּדַבְּרֵי הָאוֹמֵר תְּפִלַּת עֶרְבִית רְשׁוּת! לְדַבְּרֵי הָאוֹמֵר חוֹבָה קָאֵמַר.

The Gemara is surprised at this: **And did Rav actually say this? Didn't Rav say: The *halakha* is in accordance with the statement of the one who says that the evening prayer is optional?**^h If it is optional, why would Rav use the term exempt? One is exempt even if he does not pray the closing prayer. The Gemara answers: **He said this in accordance with the statement of the one who says that the evening prayer is mandatory.** Even according to the opinion that maintains that the evening prayer is mandatory, if one recites *ne'ila*, he has fulfilled his obligation to recite the evening prayer.

מֵיִתְיָבִי: אִזְוּ יוֹם הַקְּפוּרִים מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה, שַׁחֲרִית שְׁבַע וּמִתְוֹדֶה, מוֹסָף שְׁבַע וּמִתְוֹדֶה, בְּנִעְוֵילַת מִתְפַּלֵּל שְׁבַע וּמִתְוֹדֶה, עֶרְבִית מִתְפַּלֵּל שְׁבַע מַעֲיִן שְׂמוֹנָה עֶשְׂרֵה. רַבִּי חֲנִינָא בֶן גַּמְלִיאֵל מְשׁוּם אֲבוֹתָיו מִתְפַּלֵּל שְׂמוֹנָה עֶשְׂרֵה שְׁלִימוֹת

The Gemara raises an objection from that which we learned in a *baraita*: **During the evening after Yom Kippur, one prays seven blessings in the *Amida* and confesses; during the morning prayer, one prays seven blessings in the *Amida* and confesses; during the additional prayer, one prays seven blessings in the *Amida* and confesses; during *ne'ila* one prays seven blessings in the *Amida* and confesses; and during the evening prayer, one prays seven blessings in an abridged version of the eighteen blessings of the weekday *Amida* prayer. One recites the first three blessings, the final three, and a middle blessing that includes an abbreviated form of the other weekday blessings. Rabbi Hanina ben Gamliel says in the name of his ancestors: **One prays the full eighteen blessings of the weekday *Amida* prayer as usual,****