

OVERVIEW of the Daf

1) Teshuvah for negative commandments

Three challenges are presented against R' Yehudah's opinion that teshuvah alone will not atone for ordinary negative commandments punishable by lashes. The third attempt forces R' Yehudah to admit that the issue is one disputed by Tannaim.

A point referenced in one of the above-cited Baraisos is clarified.

2) Teshuvah for different transgressions

R' Masya ben Charash asked R' Elazar ben Azaryah whether he knew the four categories of atonement taught by R' Yishmael, and R' Elazar ben Azaryah responded that there are only three and teshuvah accompanies each one.

R' Elazar ben Azaryah presents R' Yishmael's teaching regarding the different categories of atonement.

3) Chilul Hashem

Different examples of chilul Hashem are presented and clarified.

4) Teshuvah

A number of teachings that begin with and are related to the phrase, "Great is repentance ..." are recorded.

Additional lessons related to teshuvah are recorded.

The definition of a baal teshuvah is presented.

Rav notes a contradiction concerning the issue of whether one should publicize his transgressions.

Two resolutions are submitted.

A Baraisa discusses atonement for one who sinned numerous times.

5) Confession

A difference of opinion is presented concerning the issue of whether one should confess a second time for sins that were not repeated.

There is a disagreement whether one should specify his sin when confessing.

The Gemara explains why Moshe wanted his sins publicized and Dovid Hamelech did not.

A Baraisa records different lessons related to teshuvah.

The Baraisa mentions the danger of authority and examples of this principle are presented. ■

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In loving memory of
ר' ישראל בן ר' דוד, ע"ה
Mr. Irving Weiss O.B.M.

Today's Daf Digest is dedicated
By Dr. and Mrs. Koenigsberg
In memory of his parents
ר' דוב בן ר' יוסף, ע"ה
ומרת שיינדל בת ר' לייבש דוד, ע"ה

Distinctive INSIGHT

Teshuva reaches to the Heavenly Throne of Hashem

גדולה תשובה שמגיעת עד כסא הכבוד

Rambam (Hilchos Teshuva 2,2) explains: "And what is teshuva? That the sinner should forsake his sin and remove it from his thoughts and resolve in his heart that he will no longer do it."

Yom Kippur is the day when we stand in front of Hashem, confronting ourselves and cleansing away our sins in order to complete our teshuva. Rav Yisroel Salanter notes that the resolution to forsake our sins is the hardest aspect of the service of Yom Kippur. Both Rambam and Rabbenu Yonah ("Shaarei Teshuva") include the forsaking of one's sin as being among its most basic aspects.

Yet an obvious question arises. When we truly resolve, in the deepest recesses of our being, that we will never commit that sin again, doesn't Hashem consider us to be completely cleansed and forgiven? What if after Yom Kippur, or even months or years later, we stumble, and repeat that sin? Does it mean that, retroactively, our teshuva was insincere?

Sifsei Chaim explains that the answer is no. Because on Yom Kippur, Hashem is looking into those recesses of our beings far more deeply than we are able to look, and He knows the sincerity of the resolution that we made. And if one does repeat that sin, it is as a new person, with a new sin, for which the person, once again, must do teshuva.

Yet it is not quite so simple. On Yom Kippur we stand in fear, trembling before the Master of the Universe. Since we cannot help but resolve to do what Hashem wants when His Presence is so close, perhaps that resolution merely reflects the environment we are in. We are too afraid to do otherwise. Or perhaps it is really a reflection of our deepest selves, wanting to turn completely back towards Hashem, and away from the sin which has distanced Him from us.

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REVIEW and Remember

1. Explain the transgression of Chillul Hashem.
2. What is תשובה מיראה?
3. What is the effect teshuvah has on willful transgressions?
4. Under what conditions is it acceptable for a person to publicize his sins?

HALACHAH Highlight

Publicizing one's sins

רב רמי כתיב כסוי חטאה וכתוב מכסה פשעיו לא יצליח... לא קשיא הא בחטא מפורסם... כאן בעבירות שבין אדם לחבירו

Rav noted a contradiction: One pasuk states, "whose sin is covered," and another states, "He who covers his sins will not succeed" ... It is not difficult one refers to a publicized sin ... Here it refers to sins between man and his fellow man

The Gemara noted a contradiction between two pesukim whether it is appropriate for a person to publicize his sins. Two explanations are given to resolve the contradiction. According to one answer it depends on whether the sin is already known, according to the second answer the issue depends on whether it was a sin against Hashem or a sin against one's fellow man.

The Panim Me'iros¹ was asked about a person who wanted to do teshuvah and was interested in confessing publicly in order to humiliate himself as a form of penance. He ruled that it is forbidden and he should confess to himself and nothing more. Even before death he should not publicize his sins to others. The only time it is permitted is if it is necessary to ask a Rabbi how to properly repent for the sin but other than that it is prohibited to inform others of one's transgressions. Rav Moshe Feinstein² responded similarly when this question was presented to him. He ruled that unless it is necessary to ask a question of a Rabbi it is forbidden to share with others one's transgressions. Furthermore, the rationale behind the practice comes from non-Jewish origins, namely those groups that believe it is necessary to repent before a priest in order to receive atonement.

The Noda B'Yehuda³ addressed this issue when he wrote

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The analogy would be that of a young boy with a stern father, who tells him to throw away the candy he is holding because he's had too much. The boy naturally listens, because he cannot ignore the punishment which his father will immediately give if he disobeys, yet in his heart he still wants that candy. And if the father is called away after he discards it, he might quickly take back the sweets.

Unfortunately some of us fool ourselves by the intensity of the day and think we have made a total commitment when, in reality, we are more like that young child. The resolve and the teshuva are only external. Yet the goal is to spend the month of Elul and the Aseres Y'mei Teshuva - the Ten Days of Teshuva - in making a total accounting of not just what we have done, but in planning what we can do to forsake those sins which have brought sorrow to our hearts and tears to our eyes. In doing so, we can genuinely leave that sin behind and finish Yom Kippur as a truly new person. That is the most difficult aspect of our task on this awesome day. ■

about a sensitive question involving a husband and wife. Rav Landau's initial reaction was to prohibit one man from publicizing his behavior to another based on our Gemara. Nonetheless, his final ruling was to permit the man to relate his transgression to the relevant party in order to assure that the other party would believe the story and respond appropriately. Furthermore, since the transgression harmed the other party it is also a sin against one's fellow man that the Gemara permits one to publicize in order to apologize ■

1. שו"ת פנים מאירות ח"ב סי' קע"ח
2. שו"ת אג"מ או"ח ח"ד סי' ק"ח
3. שו"ת נדע ביהודה מהד"ק או"ח סי' ל"ה ■

STORIES Off the Daf

The Extent of Chillul Hashem

היכי דמי חילול השם... רבי יוחנן אמר כגון אנה דמסגינא ארבע אמות בלא תורה ובלא תפילין

What did Rav Yochanan mean when he said that, for him, walking four amos without learning Torah or wearing tefillin constitutes a desecration of Hashem's Name? Rashi explains that even when Rav Yochanan was exhausted from learning and was justified in taking a short rest, it still was a chillul Hashem for him to be seen not learning. Not everyone could be expected to know that his refraining from learning was justified, and people would mistakenly learn from his actions that it is

permissible to refrain even when doing so is not justified.

Since Rav Tzvi Elimelech of Dinov, zt"l, the Bnei Yissaschar, was very careful to capitalize on every moment for Torah study; he would write his chiddushim at every opportunity. The custom was for all chassidic Rebbes to dedicate a set time for receiving petitioners, but because the Bnei Yissaschar was so careful with every moment, he would write his chiddushim even while receiving visitors. He would only interrupt his writing for the time it took to offer advice or a blessing. Among his many petitioners were simple people as well. They didn't realize that the Rebbe was writing his chiddushim; they just assumed that he wrote down everything that they told him. "What a wonderful Rebbe," they would say.

"He writes down every word I say!"

Shortly after the Bnei Yissaschar's son, Rav Dovid of Dinov, zt"l, became the new Rebbe, a woman came to see him with her kvitel.

After a few moments she said, "The present Rebbe is not as great as his father was!"

"Correct!" responded the Rebbe. "I am well aware of that. But what makes you say so?"

"When people would come to your father and tell him their problems and needs, he would immediately write them down in a petition which would ascend to heaven. But I noticed that the present Rebbe does not write. Presumably he cannot cause his petitions to immediately ascend to heaven like his late father! ■