



מתניי חטאת ואשם ונדאי — מכפרין. מיתה ויום הכפורים — מכפרין עם התשובה. תשובה — מכפרת על עבירות קלות: על עשה, ועל לא תעשה. ועל התמורות הוא תולה, עד שיבא יום הכפורים וכפר. האומר: אֶחָטָא וְאָשׁוּב, אֶחָטָא וְאָשׁוּב — אין מספיקין בידו לעשות תשובה. אֶחָטָא וְיִוָּמֵי הַכְּפוּרִים מְכַפֵּר — אין יום הכפורים מכפר. עבירות שביין אדם למקום — יום הכפורים מכפר, עבירות שביין אדם לחבירו — אין יום הכפורים מכפר, עד שירצה את חבירו.

**MISHNA: A sin-offering**, which atones for unwitting performance of transgressions punishable by *karet*, and a **definite guilt-offering**, which is brought for robbery and misuse of consecrated items, **atone** for those sins. **Death and Yom Kippur atone** for sins when accompanied **by repentance**. **Repentance** itself **atones for minor transgressions, for both positive mitzvot and negative mitzvot**. And repentance places punishment **for severe transgressions in abeyance until Yom Kippur comes and completely atones** for the transgression. With regard to **one who says: I will sin and then I will repent, I will sin and I will repent**, Heaven **does not provide him the opportunity to repent**, and he will remain a sinner all his days. With regard to one who says: **I will sin and Yom Kippur will atone** for my sins, **Yom Kippur does not atone** for his sins. Furthermore, for **transgressions between a person and God, Yom Kippur atones**; however, for **transgressions between a person and another, Yom Kippur does not atone until he appeases** the other person.

דרש רבי אלעזר בן עזריה: "מכל חטאתיכם לפני ה' תטהרו". עבירות שביין אדם למקום — יום הכפורים מכפר. עבירות שביין אדם לחבירו — אין יום הכפורים מכפר עד שירצה את חבירו. אומר רבי עקיבא: אשריכם ישראל! לפני מי אתם מטהרין, מי מטהר אתכם? אביכם שבשמים, שנאמר: "וורקתי עליכם מים טהורים וטהרתם", ואומר: "מקנה ישראל (ה)", מה מקנה מטהר את הטמאים — אף הקדוש ברוך הוא מטהר את ישראל.

Similarly, **Rabbi Elazar ben Azarya taught** that point from the verse: **"From all your sins you shall be cleansed before the Lord"** (Leviticus 16:30). For **transgressions between a person and God, Yom Kippur atones**; however, for **transgressions between a person and another, Yom Kippur does not atone until he appeases** the other person. In conclusion, **Rabbi Akiva said: How fortunate are you, Israel; before Whom are you purified, and Who purifies you? It is your Father in Heaven, as it is stated: "And I will sprinkle purifying water upon you, and you shall be purified"** (Ezekiel 36:25). And it says: **"The ritual bath of Israel is God"** (Jeremiah 17:13). **Just as a ritual bath purifies the impure, so too, the Holy One, Blessed be He, purifies Israel.**



אמר רבי יצחק: כל המקניט את חברו, אפילו בדברים — צריך לפייסו, שנאמר: "בני אם ערבתי לרעה תקעתי לזר כפיה נוקשת באמרי פיה עשה זאת אפוא בני והנצל כי באת בכף רעה לה התרפס ורבה רעיה". אם ממון יש בידך — הטר לו פסת יד, ואם לאו — הרבה עליו ריעים.

**Rabbi Yitzhak said: One who angers his friend, even only verbally, 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.**

(ואמר) רב חסדא: וצריך לפייסו בשלש שורות של שלשה בני אדם, שנאמר: "ישור על אנשים ויאמר חטאתי וישר העיניתי ולא שנה לי".

**Rav H̄isda 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 H̄isda 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.

(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.

**Rabbi Yosei bar H̄anina said: Anyone who asks forgiveness of his friend should not ask more than three times, 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 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.**

רבי ירמיה הנה ליה מילתא לרבי אבא בהדיה, אול איתיב אנשא דרבי אבא בהדי דשדא אמתיה מיא, מטא ורזיפי דמיא ארישא. אמר: עשאוני כאשפה. קרא אנפשיה: "מאשפות ירים אביון". שמע רבי אבא ונפיק לאפיה, אמר ליה: השתא צריכנא למיפק אנעתך, דכתיב: "לך התרפס ורהב רעידך"

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 heard** 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).

רבי זירא כי הנה ליה מילתא בהדי איניש, הנה חליף ותני לקמיה וממצי ליה, כי היכי דניתי ונפוק ליה מדעתיה.

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.

רב הנה 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 אזיל מר, אמר ליה: לפיוסי לפלגיא. אמר: אזיל אבא למיקטל נפשא. אול וקם עילגיה. הנה יתיב וקא פלי רישא, דלי עיניה וסזייה, אמר ליה: אבא אף? זיל, לית לי מילתא בהדיך. בהדי דקא פלי רישא, אישתמיט גרמא ומחזיה בקועיה וקטליה.

It is further related that **Rav had a complaint 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.

רב הנה פסיק סינרא קמיה דרבי. עייל

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



אַתָּא רבי חייא — הדר לרישא. עייל בר קפרא — הדר לרישא. אַתָּא רבי שמעון ברבי — הדר לרישא. אַתָּא רבי חנינא (בר) חמא, אָמַר: כּוּלִי הַאי נְהַדֵּר וְנִיזִיל? לָא הֵדֵר. אִיקְפִּיד רבי חנינא, אָזַל רב לגביה תְּלִיסֵר מְעַלִי יוּמֵי דְכַפּוּרֵי וְלָא אִיפִיֵּיס.

**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**.

וְהִכִּי עָבִיד הָכִי? וְהָאֵמַר רבי יוסי בר חנינא: כָּל הַמְּבַקֵּשׁ מָטוּי מִחֲבִירוֹ אֵל יִבְקֵשׁ מִמֶּנּוּ יוֹתֵר מִשְּׁלֹשׁ פְּעָמִים! רב שאני. וְרַבִּי חֲנִינָא, הִכִּי עָבִיד הָכִי? וְהָאֵמַר רַבָּא: כָּל הַמְּעַבִּיר עַל מְדוּתוֹ — מְעַבְרִין לוֹ עַל כָּל פְּשָׁעָיו

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**, 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?**

אַלָּא: רבי חנינא חלמא חזי ליה לרב דזקפוהו בדיקלא, וגמירי דכל דזקפוהו בדיקלא — רישא הוי. אָמַר: שְׁמַע מִינָהּ בְּעֵי לְמַעְבַּד רְשׁוּתָא וְלָא אִיפִיֵּיס, כִּי הִכִּי דְלִיזִיל וְלִגְמַר אוֹרְיָתָא בְּבִבְלָא.

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** providence has decreed that **he must eventually 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.