

# P A R D E S

## P R O J E C T



F o r g i v e n e s s



Many of the topics included in the Pardes curriculum are far-reaching and have broad ramifications. The intent of Pardes is to promote sensitivity and spiritual growth through exposure to a variety of Torah sources. It is not within the purview of Pardes to arrive at conclusions relevant to decisions of Halacha. Please consult your Rabbi for personal decisions.



## Introduction

During the Six Day War, when bomb shelters were full and air raid sirens were blasting, many of the inhabitants of the Meah Shearim area of Jerusalem sat together in one bomb shelter. Among them was the great Rosh Yeshiva of Mir, Harav Chaim Shmuelewitz of blessed memory. Together, people said Tehilim and prayed that they should not be harmed and that Jerusalem should be liberated. Amongst them was a woman who was known to all. She had been divorced and had gone through a great deal of agony from her ex-husband. She had spent years in pain over matrimonial issues. Suddenly the woman blurted out and said to G-d, "I forgive my husband for all the pain he has caused me. Just let us come out of this alive." Rav Chaim turned to his students and said, "If we leave this shelter unharmed and in fact if the State of Israel wins the war, I believe it is in the merit of this woman."

## How Would You Respond?

- 1** Your older brother, whom you've always admired, goes into business with your widowed mother and is found stealing funds. Ashamed and full of contrition, he leaves the business and eventually your mother forgives him. You don't. Years later, he loses his job and asks you for his position at your company. What do you do?
- 2** The driver is adamant that it was your young child's fault in running after the ball before the oncoming car. Your child's injuries have seared your heart, and you are convinced that the driver could have been more careful; that the accident could have been avoided. With flowing tears, the driver asks you for forgiveness. But as you look at your now handicapped child, you cannot say yes.
- 3** You made a disparaging remark behind the back of a close friend in public. Upon reflection you feel terrible that you have not acted loyally and have perhaps caused your friend damage. You want to do what's correct and apologize to your friend but you fear that by telling him what you said you will sever the relationship completely and cause him pain. Should you apologize?

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It is customary to recite the following prayer  
before entering into a Torah discussion:

*Shulchan Aruch O.H. 110*

**M**ay it be Your will, Hashem my G-d and G-d of my fathers, that You illuminate my eyes with the light of your Torah and that You save me from all stumbling blocks and errors, whether it be in discussions of what is prohibited and what is permitted or in monetary matters, whether it be in any other Halachic decisions or just in theoretical study. I pray that I do not make any mistakes, and if I do, my study partners should not take delight in them. I pray that I should not proclaim the impure pure or the pure impure, the permitted forbidden or the forbidden permitted. I pray that I should not derive joy from the errors of my study partner. Open my eyes and allow me to see the wonders of Your Torah because it is from G-d that all wisdom comes forth, it is from His mouth that I will acquire wisdom and understanding. Amen.

יהי רצון מלפניך ה' אלקי  
ואלקי אבותי שלא יארע  
דבר תקלה על ידי ולא  
אכשל בדבר הלכה וישמחו  
בי חברי ולא אומר על  
טמא טהור ולא על טהור  
טמא ולא על מותר אסור  
ולא על אסור מותר ולא  
יכשלו חברי בדבר הלכה  
ואשמח בהם כי ה' יתן  
חכמה מפיו דעת ותבונה  
גל עיני ואביטה נפלאות  
מתורתך.

## Points for Study

**1** When one person sins against another, the offended person should not begrudge him and stay quiet ... rather he is obligated to protest and say "Why did you do this to me?"

Maimonides Laws of Da'os 6;6  
Source, pg. 18 Biography, pg. 11

**2** Teshuva and Yom Kippur can only atone for sins that man commits against G-d, such as eating non-kosher, etc. However, when man sins against his fellow man by injuring him, cursing him or robbing him, he is not forgiven until he pays his debt and appeases the injured party. Even after he compensates for the damage done he must appease him and ask him for forgiveness. Even if his offense was only verbal he must persevere until the offended party forgives him. If the injured party refuses to forgive him he should appear before him with three of his close friends and ask for forgiveness. If he still refuses he should repeat this process a second and third time. If he still refuses to forgive you should leave him and he who refuses to forgive is the sinner. If the injured or offended party is his teacher one must return even one thousand times until forgiveness is granted.

Maimonides Laws of Teshuva 2;9  
Source, pg. 19

**3** It is forbidden for a person to be merciless and not grant forgiveness. One should rather be easy to calm and slow to anger. When someone is asked for forgiveness he should grant it with a full and sincere heart. Even if the sinner has caused great injury he should forgive him, for it is forbidden to take revenge. This is the way of the Jewish people and the characteristic which makes them special.

Maimonides, Laws of Teshuva 2:10  
Source, pg. 20

**4** Once one forgives his fellowman it is forbidden to bear a grudge. If he finds himself still feeling angry towards the person who offended him, it would be as if he has given a gift or forgiven a debt and is now demanding it back.

Rabbi Yisroel Salanter, Ohr Yisroel 58

**5** If one injured his fellow man and the injured person died before granting forgiveness, the offender should gather ten people at the graveside and cry out, "I have sinned to the Lord of Israel and to this man whom I have injured."

Maimonides, Laws of Teshuva 2;11  
Source, pg. 20

**6** When one seeks forgiveness from his friend he must specify the nature of his wrongdoing. If he feels that specifying the sin will embarrass his friend, he should ask for general forgiveness.

Mateh Efraim 606:2  
Source, pg. 21 Biography, pg. 16

**7** When one person harms another, the custom in our society is to appoint a third party to mediate between them. This is incorrect. The offender must approach the friend directly and beg forgiveness.

R' Yaacov Ibn Haviv, quoted in Kaf Hachayim 606:11  
Source, pg. 22 Biography, pg. 12

**8** One who offends another and does not receive his forgiveness cannot be atoned for **any** of his sins, even those that have nothing to do with this particular transgression or person.

Chavos Yair. Yefeh Lev quoted in Kaf Hachayim 606:3  
Source, pg. 22 Biography, pg. 13

because... **9** ...Just like when one immerses in a Mikvah one's entire body must be surrounded with water at one time, so too when one repents before G-d, both the spiritual and social sins must be atoned at the same time ....

Rabbi Yehuda Leib Ginzburg in Mussar Hamishnah  
Source, pg. 23 Biography, pg. 15

**10** Reb Yosi said, the obligation to grant forgiveness does not apply to someone who has damaged one's reputation. One who destroys the reputation of another is never forgiven.

Jerusalem Talmud Bava Kama 8  
Source, pg. 24

because... **11** ...it is impossible to undo the damage that was done. People will hear the rumor but not the apology and the victim will still suffer. Nevertheless, it is a trait of the modest and the pious to overcome ones nature and grant complete forgiveness, even if it is difficult.

Rabbi Shlomo Luria, Maharshal, in Yam Shel Shlomo Bava Kama 8:63, and Mishna Brura O.C 606  
Source, pg. 25 Biography, pg. 14

**12** Rabbi Yosef Baer Soleveitchik, the rabbi of Slutzk, once gave a legal decision against a butcher in a case involving Kashruth. The next day, the butcher entered the study house where R' Yosef Baer was learning with his students, brandishing his knife, clearly in a distraught state, and accused R' Yosef Baer of giving a dishonest judgment. Eventually, after pouring out his distress, he left. R' Yosef Baer ran after him shouting, "I forgive you! I forgive you!"

A few days later he heard that the butcher had been killed by the bull which he had bought. R' Yosef blamed himself bitterly for the butcher's fate. "What do you mean?" his son asked, "I was present, and I saw you run after him and forgive him!" "Yes," he replied, "I told him I forgave him, but I did not mean it in my heart." So he blamed himself for not acting against his nature.

R' Yosef Baer went to the funeral of the butcher, and acted as a chief mourner, tearing his clothes. Also, because the butcher had no sons, he said kaddish for him for eleven months. The yahrzeit of this butcher is observed in the Brisk Yeshiva to this day.  
Reachings, pg. 76

**13** Since man is created in the image of G-d, we have the ability to act G-dly. It is therefore not acceptable to use the excuse, "I'm only human." Here are some ways to emulate G-d.

- ◆ When someone asks you, "How can I repair the damage I have done to our relationship?" don't answer, "You made the problem, you fix it." When man sins against G-d, G-d Himself cleans up the mess that man created and repairs the relationship.

- ◆ When someone offends you and then asks for your love back, have compassion and even more love than you had before. Treat the offender as G-d treats a Baal Teshuva. G-d says "The Baal Teshuva stands even higher than the righteous who have never sinned."
- ◆ Ignore the bad that was done to you as much as possible, just as we ask G-d to ignore our sins.

When one emulates G-d, one stimulates that very character in G-d. The way we act with our fellow man is exactly how G-d will act with us and that character will shine brightly in the world.

Based on Rabbi Moshe Cordevero, Tomer Devorah Chap. 1  
Biography, pg. 16

**14** *Master of the universe, I hereby forgive anyone who angered or antagonized me or who sinned against me - whether against my body, my property, my honor or against anything of mine; whether he did so accidentally, willfully, carelessly, or purposely; whether through speech, deed, thought, or notion; whether in this transmigration or another transmigration - I forgive every Jew. May no man be punished because of me. May it be Your will, HASHEM, my G-d and the G-d of my forefathers, that I may sin no more, that I not return to them, that I never again anger You, and that I do not do what is evil in Your eyes. Whatever sins I have done before You, may You blot out in Your abundant mercies, but not through suffering or harmful illnesses. May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.*

Prayer recited every night before going to sleep,  
based on Kabbalistic Tradition

Source, pg. 23

## Source Biography

### The Rambam (1135-1204)

**M**oses Maimonides is known as the greatest Jewish philosopher and codifier of Jewish law in history. Born in Cordova, Spain, he was forced to flee from fanatical Moslems at the age of thirteen, where he traveled with his family to North Africa, and ten years later to Palestine. As a result of the devastation left by the Crusaders, Palestine was virtually uninhabitable, forcing the family to move to Fostat (current day Cairo). Throughout these journeys, the young Maimonides had concentrated on Torah studies under the guidance of his father, and by the time he reached Fostat had become a famous scholar. Supported by his merchant brother, the Rambam was able to write copiously, gaining international acclaim in both Jewish and secular fields of knowledge. After the tragic death of his brother, the responsibility of supporting his family fell on the Rambam's shoulders, and through his fame he was appointed chief physician of the Sultan. Despite the immense workload that was required, not only with his responsibilities to the royal family, but to the entire Egyptian community as the official Nagid (royally appointed leader), and to the halachic questions of world Jewry known as responsa, the Rambam was remarkably able to complete some of his greatest Jewish works, including his introduction and commentary on the Mishna, his philosophical work The Guide for the Perplexed, and his magnum opus the Mishna Torah - the great codification of all Jewish law. While he was considered an undisputed leader of world Jewry at the time, there was bitter opposition to much of his works because they incorporated much of Aristotelian philosophy that went against the traditional purist ideology of much of Ashkenazic Jewry, and others believed his codifications would make much of the role of the rabbi and the oral tradition obsolete.

— Ari Bergman

### Rabbi Yaakov Ibn Chaviv (Died 1516)

It is one of the ironies of Jewish history that much of Abravanel's literary output would never have been produced if not for the Spanish Expulsion which caused so much suffering and devastation. The same can probably be said for R. Yaakov Ibn Chaviv's classic *Ayn Yaakov*.

While he resided in Spain R. Yaakov had planned to compose a compendium of the Aggada portion of the Talmud but was unable to do so due to the paucity of copies of the Talmud and the Commentaries. After the expulsion in 1492 he moved to Portugal and finally settled in Salonika where he found copies of the entire Talmud as well as the commentaries of Ramban, Rashba, Ritva, Ran and Baalei Tosfot in the home of Judah Benveniste. In his old age R. Yaakov began compiling his work and printed two orders (Zeraim and Moed) before he died. His work was not intended to encompass the complete Aggada of the Talmud but was to be a selection of passages in 12 categories, or what he called 12 pillars: Torah, Avodah, Kindness, Justice, Truth, Peace, Repentance, Heaven and Hell, Mitzvot, G-d, The Temple and Messiah. Since there was no commentary on the Jerusalemite Talmud, he included the Aggada portion of the talmud together with his own commentary thereon.

R. Yaakov's son, R. Levi, who traveled with his father from Spain was forcibly baptized while they were in Portugal. R. Levi became an illustrious talmudist known as the Ralbach and later moved to Eretz Yisrael to atone for his baptism and became rabbi of Jerusalem. It was R. Levi who completed the other 4 orders, but with little commentary and nothing of the Jerusalemite Talmud, which was apparently unavailable on the latter 4 orders.

As time went on additional parts of the Aggada were added as were more commentaries so that the *Ayn Yaakov* which we know today is an expanded version of R. Yaakov's original work.

— Rabbi Matis Greenblatt

### Rabbi Yair Chaim Bacharach (1638-1702)

Rabbi Bacharach was one of the greatest rabbinic figure of the seventeenth century but most of his life he had to endure suffering and disappointment.

His grandmother Chava was a granddaughter of the Maharal of Prague and famed for her unusual scholarship and piety. Her husband R. Samuel was appointed rabbi of Worms. On Good Friday in 1615 the community suffered a pogrom and R. Samuel was a casualty, passing away at the age of 40. Chava raised her children but never remarried, though the great Shelah HaKodesh, R. Isaiah Horowitz, sought her hand, and when she refused deemed himself to be unworthy of her. Chava's son, R. Samson, was also appointed rabbi of Worms where he served until his death in 1670. Chava lived in Worms till her grandson Yair Chaim's thirteenth birthday at which time she undertook a pilgrimage to the Holy Land but died on the way. R. Yair Chaim esteemed her to such an extent that the title of his most famous work, *Chavos Yair*, is based on her name.

R. Yair Chaim served briefly as rabbi of Coblentz and returned to reside in Worms. Shortly before his death his father, R. Samson asked the community to appoint his son in his place. But the community failed to select him. R. Yair Chaim wrote many works and was recognized as one of the great halachic authorities of the time. One of his works, *Mekor Chaim*, a major commentary on the Shulchan Aruch Orach Chaim was ready to be printed when the commentaries of *Taz* and *Magen Avraham* were printed. Sadly, R. Yair Chaim withdrew his own commentary. Besides his halachic expertise he had complete mastery of all the sciences, music and had a deep interest in history. He also wrote poetry. He compiled a 46 volume encyclopedia on many topics.

In 1689 the Worms community was decimated by the French. Gradually, it was rebuilt. R. Yair Chaim had prematurely aged and was soon to lose his hearing. In 1699 he was finally appointed rabbi of Worms where his father and grandfather had served before him. He served for only three years until his death in 1702. The inscription on his tombstone begins with the words, "A great and dark horror befalls us from the hiding of the light of Rabbeinu..." One may detect a sense of regret that perhaps Worms had not properly treated the giant within their midst.

In 1982 R. Yair Chaim's major work, *Mekor Chaim*, was finally published by Mechon Yerushalayim. — Rabbi Matis Greenblatt

### Rabbi Solomon Luria (1510-1574)

**K**nown as the Maharshal, Rabbi Luria was one of the great Ashkenazic poskim (halachic authorities) and teachers of his time. He served as rabbi in various communities in Poland and Lithuania. His major work of halacha, *Yam Shel Shlomo* covers sixteen tractates of the Talmud. However, it is extant on only seven tractates. In it, Maharshal analyzes key sugyot (topics) and decides between various authorities as to what the practical halacha should be. He emphasizes the importance of the Talmud as the ultimate source. In his introduction Maharshal alludes to the fact that he was able to study when there was insufficient light as if he were being guided from Heaven.

His *Chochmot Shlomo*, glosses on the text of the Talmud and comments, is printed in the standard editions of the Talmud. However, it should be noted that the original separately printed version of *Chochmot Shlomo* is far more extensive and contains much more material.

Maharshal's responsa contain a good picture of the contemporary questions of the day. There are a number of responsa to Rabbi Moshe Isserles for whom he had great respect but with whom he sharply differed in some areas. He was particularly critical of R. Isserles' affection for philosophy, which he strongly opposed. Maharshal, was a strong follower of the Kabbala. Rabbi Isserles' controversial view was that in many areas kabbala and philosophy are grappling with the same problems but using different terminology.

Maharshal was a firm and sharp critic. However, he also invited self-criticism and it was his custom that every day a "mochiach" (critic) would reprimand him as one of the masses.

Almost all of the greatest rabbis of the time were disciples of the Maharshal. — Rabbi Matis Greenblatt

### Rabbi Judah Leib Ginzberg (1885-1946)

**R**abbi Ginzberg studied in the Slabodka Yeshiva where he acquired his deep interest in the ethics of the Torah. He served as rabbi of Yaroslav, Russia before coming to the United States in 1931. He became rabbi in Denver, Colorado and was greatly respected for his scholarship and fine character. He wrote four works, each of which sought to convey the ethical essence of Judaism. His work, *The Ethics of the Prophets (Musar HaNeviim)*, interpreted the books of the prophets through the eyes of our sages, maintaining that non-Jews also studied Bible and we must be careful to understand it in our own unique and true way. Though he wrote during the war, when the chief focus was on material security, he foresaw that after the war there would arise a profound spiritual awakening and a love for holy matters and works concerning musar would be sought. — Rabbi Matis Greenblatt



### Rabbi Ephraim Zalman Margolioth (1762-1828)

**R**eb Ephraim was one of the greatest Talmudic scholars of his time. In his youth he served briefly in the rabbinate but then settled in Brody and went into business. Though highly successful, his main interest remained Torah learning and scholarship and his many published works established him in the first rank of scholars. He corresponded with scholars such as R. Ezekiel Landau. R. Ephraim established a yeshiva in his house and served as its head. R. Ephraim became the rare prototype of one who successfully combined great wealth with great learning. He was well-versed in Kabbalah. He was involved in a controversy with R. Levi Isaac of Berdichev over Joshua Heschel Zoref's book *HaZoref*. R. Ephraim demonstrated its Shabbatean character and was thus able to prevent its publication.

R. Ephraim's most popular work is the *Mateh Ephraim* containing the laws of the months of Elul and Tishrei. — Rabbi Matis Greenblatt

### Rabbi Moshe Cordovero (1522-1570), The Ark of the Torah

**L**ittle biographical detail is known about R. Moshe, but his influence has been incalculable. Most of his relatively short life was spent in Safed, but his sublime personality, powerful intellect and prolific literary output were felt in the entire Jewish world.

He was a beloved disciple of R. Yosef Caro who in his collected responsa included two by R. Moshe, commenting on one of them, "This judge has penetrated to the depths of the law." R. Moshe was one of only four who received semicha from R. Yosef Berab. He served as Rosh Yeshiva and as judge. But, his fame rests on his contribution to Kabbalistic literature and thought.

Although he did not begin studying Kabbalah seriously until he was 20, by the age of 27 he already completed one of the monumental classics of

the Kabbalah. *Pardes Rimonim* is a synthesis of all the major topics in the field, divided into thirty two gates. His chief mentor was his brother-in-law, R. Shlomo Alkabez, the famed author of *Lecha Dodi*. R. Shlomo, R. Moshe, and several other disciples would frequently subject themselves to "Banishments" (*Gerushin*), when they would leave their homes and engage in unstructured study of various verses and be granted fresh insights. The theory was that since the *Shechinah* (Divine indwelling) was in *galut* (exile), one could not fully comprehend Torah without leaving one's home. These study sessions are collected in a volume called "*Gerushin*." One of his most popular works is *The Palm Tree of Deborah* (*Tomer Devorah*), which describes how a Jew may imitate his Maker in his daily life. *The Sweet Light* (*Or Neerav*) explains the necessity of studying Kabbalah. In this volume R. Moshe criticizes those who study this subject without prior Torah knowledge, pointing out that one must first study Bible, Mishne, and Gemara before studying Kabbalah.

In his *Elimah Rabbati* and *Shiur Komah*, R. Moshe acknowledges the usefulness of philosophy but seeks to demonstrate its inadequacy in solving the problem of the bridge between G-d and the world.

While emphasizing the importance of logical analysis, R. Moshe points out that complete knowledge is only possible with the eyes of the soul which yields the inner sight (*HaRiyah Hapnimis*).

After the publication of the *Pardes Rimonim* many Italian scholars traveled to Safed to study with R. Moshe directly. Paradoxically, R. Moshe's magnum opus, *Or Yakar* (*The Precious Light*), a comprehensive commentary on the *Zohar* remained unpublished for 400 years. Publication of this multi-volume work was finally begun in 1962 and completed in 1989.

At R. Moshe's funeral the Ari HaKodesh observed a pillar of light and his revered rebbe, R. Yosef Caro exclaimed, "Here lies the Ark of the Torah." — Rabbi Matis Greenblatt

בכף משנה

ה רשבה גדול לבד וכו'... מן עשרת ימינו (ף לר) לבד כי יחידה רב וכו' כפי...

מדע. הלכות תשובה פ"ב

בכף משנה

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דבר מן לבד דין אל לבד משום שהם חסידים וכו'... ו הנהגות וכו' וכו'...

בבכי ובתענוגים ועושה [ג] דוקה כפי כדו ומתירוק... ורובם שבו ומתענוג... וכל המתענוג אינו כדו...

הנהגות חסידים... וכל המתענוג אינו כדו... וכל המתענוג אינו כדו...

תגלה וכו' שואמר אשרי נשתי פשע כוסי המצאה... ו אע"פ שהתשובה והתענוג...

קודם שישאלו שואר יתקן בעבודת קודם שיתנה... ו אע"פ שיתענה וכו'...

לחם משנה

דוקה וטקס וכו' כפי המצאה... ו אע"פ שהתשובה והתענוג...

ה רשבה גדול לבד וכו'... מן עשרת ימינו (ף לר) לבד כי יחידה רב וכו' כפי...

א אע"פ שהתשובה והתענוג... ו אע"פ שהתשובה והתענוג...

א ודודי שמונו בו וכו'... מן עשרת ימינו (ף לר) לבד כי יחידה רב וכו' כפי...

א אין המצאה וכו'... מן עשרת ימינו (ף לר) לבד כי יחידה רב וכו' כפי...

בכף משנה

פ"ב ב מצות עשה להנחם במצותו... ו כלל ויש טעם... בכף משנה...

מדע. הלכות דעות פרק ו

בכף משנה

1

פ"ב ב מצות עשה להנחם במצותו... ו כלל ויש טעם... בכף משנה...

דעה במדינה שמגדלתה רעים ואין אנשיה הלכים... ו דעה במדינה שמגדלתה רעים ואין אנשיה הלכים...

ו כשיחזקו אלא אם כן תעורר עשתו וכו'... ו כשיחזקו אלא אם כן תעורר עשתו וכו'...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

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ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...

ו כשיחזקו אלא אם כן תעורר עשתו... ו כשיחזקו אלא אם כן תעורר עשתו...



שם: את זו דרש ראב"ע: מכל המאתיכם לפני ד' תמהרו (ויקרא מ"ו), עבירות שבין אדם למקום יוהכ"פ מכפר, עבירות שבין אדם לחבירו אין יוהכ"פ מכפר עד שירצה את חבירו.

והנה הובא בספר „חות יאיר" דמה שאמרו שאין יוהכ"פ מכפר על עבירות שבין אדם לחבירו, זהו שאם יש עבירה בינו לבין חבירו אין יוהכ"פ מכפר כלל ואפילו לעבירות שבין למקום.

והנה לפי הדברים האלו נראה לנו לומר הטעם בזה כן. דהנה אמרו בב"ב צ"ג: המוכר פירות לחבירו הרי זה מקבל עליו רובע טינופת לסאה, ואיתא על זה שם בגמ': אמר רב הונא אם בא לנפות מנפה את כולן. — היינו אם היה יותר מדובע טינופת לסאה והמוכר צריך לנפות או מחוייב הוא לנפות שלא ישאר כלום מהטנופת ולא יאמר שאפשר לו להשאיר רובע טינופת בהפירות, והנה כמו כן באמת גם אחרי יוהכ"פ ישאר איזה רושם שהטמאים שחטא האדם נגד המקום, ולכן בשעה שלא רצה את חבירו ועוד ישאר עליו העבירות שבין אדם לחבירו, והקב"ה יבא עליו להפדע ממנו על אלו העבירות, אז הוא מנפה את כולן ותובע ממנו גם על אלו העבירות שבין אדם למקום, אבל אם רצה את חבירו ולא נשאר עליו כי אם העבירות שבין אדם למקום אז יוהכ"פ

מכפר עליו. ואפשר דלכך נאמר (ירמיה י"ז): מקוה ישראל ד', ואמרו להלן במשנה מה מקוה מטהר את הטמאים אף הקב"ה מטהר את ישראל. — זהו לומר דכמו שבמקוה מצינו שמי שלא טבל את כל גופו אין טבילתו עולה לו. כמו כן אם האדם אינו מרצה את חבירו במה שחטא כנגדו, הרי זה דומה כמו שנשאר בו איזה מקום שלא טבל אותו, ואז אין טבילתו עולה לו גם כנגד שאר העבירות שיוהכ"פ מכפר עליהם, משום שאי אפשר להיות טהרה לחצאיין.

14 Prayer recited every night before going to sleep, based on Kabbalistic Tradition

קריאת שמע על המטה

רבונו של עולם הריני מוחל לכל מי שהכעיס והקניט אותי, או שהקטא פגגדי — בין בגופי, בין בממוני, בין בכבודי, בין בכל אשר לי; בין באונסי, בין ברצוני, בין בשוגג, בין במזיד; בין בדבור, בין במעשה, בין במחשבה, בין בהרהור; בין בגלגול זה, בין בגלגול אחר — לכל בר ישראל, ולא יענש שום אדם בספתתי. יהי רצון מלפניך יהוה אלהי ואלהי אבותי, שלא אחטא עוד, ולא אחזור בהם, ולא אשוב עוד להכעיסך, ולא אעשה הרע בעיניך. ומה שהקטאתי לפניך מחוק ברחמי הרבים, אבל לא על ידי יסורים וחקלים רעים. יהי רצון אמרי פי והגיון לבי לפניך, יהוה צורי וגאלי.

7 R' Yaacov Ibn Haviv, quoted in Kaf Hachayim 606:11

8 Chavos Yair. Yefeh Lev quoted in Kaf Hachayim 606;3

כף החיים

אוי אי לא ריש ססי רזו אוי אי מציא אוי מי מצ אוי ג: (א) שם, און יוסיכ מכפר עד שפייסנו, מן סגול ואלוהא וכל דבר טייגע נמשון. חיל כלל קמיו אוי סי מיצ אוי אי ואלעפיי שפילס לו מס שסוה חייב לו אינו מהכפר עד שיהודס וישוד מלשונס כוס לעולס. סרמבס סיא פסי שפי סי אי וסס צפיב סי עי, נחב אלעפיי שסחזר לו פמון שסוה חייב לו לריך לריונו ולעקיל פמון סימחול לו ובייט מסיס לערו כמיס נומי (צדיק ליב סיל) ונחפיי סוליה פמוחל סי מיל נחסוק בזולוח פמון לול ידע סגול ולא סיס לו לער אי לריך פוסק טייש ולעד זולח לער אס שסס ברזו פמון חכירו לריך פיוס דליסל כירושלמי (בימ ס"כ) סמכטל סיכו של חכירו יס לו עליו חרפוסה יעורס. סיה. פחיס אוי א:

(ב) וואס יס לחכירו ברזו פמון פיס לו חפטיס פלוסיס יודיענו אפסי שחכירו כל ידע מוס כלל זכיס יסכר לפיי סירכ ומוון סמנין כפליטוס ונחלמס בלל שקר דליגי אינו אלל כנוגע דעס עליון וישלל סילך יסכג, כללו עדי כל דבר שנמשון לא יסמך על סרלחו כי סילסיר יס לו סחיקוס סרנס ביל ישלל למרן טורס לו סדך טייס דרבי סחורס כדי סלל יסכר ברזו פמון חכירו כעיל חילס עס אוי מיצ עס:

(ג) שם, ואפיי לא סקייטנו אלל דבדיס ונוי דגס בזס עבר על לזו דרזי דכדיז ולא סונו איס חס עמיטו ולזיל בלוגלח דבדיס סכחוב סדבר, ועוד אויל גדולס אוגלח דבדיס יוחר פלוגלח פמון בזס נימן לסיפנון ווס לא סמן לסיפנון ווס כגוס ווס נמשון:

(ד) שם, לריך לפייכו, ואל יסכר סיוס לו. לעכר אפייסנו אלל צעיוסיכ יפייסנו ולא יסכור פסליכ בעלר יפוח ססנס פלעטיפ סרלזו לכל אדם לסייס חיקף למי שסעט כנגדו פיע יוכל סול לסינס סעיני ליוס אכר. ביה. ערה. ריי אוי סי מציא אוי אי מיצ אוי א:

(ה) שם, לריך לפייכו. סככב על פסות סול סס ססונון כמטע זס סי יוסלל איס ללוס וסקטסו דבדיס כנסס אלעפי כיריס למוון סעלס וולן זס כוונח פמוחל אלל ססונון יך חסנו לפיי סעלעב וילסר לו סלחתי. סכריי י חכיר כס סין יסכר וסכר מסיס סי סחסיס. ביה. סככסי כסכסיס אוי די טייש אוי בי איר אוי אי מיסו ספרייס נחב על דכני סכריי י חכיר כסו לרין דבריו סוכרתיס יעורס וכי סכורל עס ולס קסס עליו לייך כסלמו חלס לו טורע טוהר. קרוב ספיוס פיי איס אלעפי סיחוון כיריסס יוכל לעשות פיי אלעפי סיל.

סעי ג' וסעי ה' כנסנו ונלחמונוס עס יעורס: (א) סעי' או. עבירות סנין ארס לחכירו און יוסיכ מכפר וכו. כדלמדין כדוף חסי יומל (דף פיה ע"כ) מכל הפלחוסים לפני סי חסכרו עבירות סנין ארס למקום יוסיכ מכפר עבירות סנין ארס לחכירו און יוסיכ מכפר עד שירלס חס חכירו: (ב) שם, עבירות סנין ארס לחכירו וכו. נחב מוכריס גרמיזון עבירס סנין ארס לחכירו סיט עס כס חלק למקום כנון אס נוסכו דבדיס עטבר אוולסנה לנעך כשך ויכולל כל זמן סלל סרלס חס חכירו אפיי חס סנין ארס למקום אינו מכפר. פרייס. כרכיי אוי א:

(ג) שם, מי שחטא אדם לא יב עבירות סכרי לחכירו: עבירות סכרי למקום אינו מהכפר ואלעמסיס אפחתי ואלו זוכר לא סחל לים למייכוס ככר. כרכיי סס. מיסו סיפיל חילס אוי א סכב כנס כסס סי דכל זמן סלל סרלס חס חכירו אפיי חס סנין ארס למקום אינו מכפר יעורס. ופיי נחכתי בעפיי כססיק פווס ביטקך דרוס כ לפנח ספיי דלס לא כיקס מחילס מחכירו חס אכר חסל לו יס לחוס למסיד לקמנד עליו כיוסיכ למרר זס לא אונעס לים מעבירות סכרי לא כיקס מחילס מחכירו ולמס חסס כביכול חמחול לו יעורס:

(ד) מי שכל על אשה איש יס בזס פיי חלקי עבירס חק או בינו לבין ספיקוס עטבר עטרס ספורס ובוס מושיל חפיי ויוסיכ אלל יס בזס מיצ עבירות סנין ארס לחכירו סכרי גורס לו ללסור אכחו עליו פלון ספיי ויוסיכ מושיל עד ספייסו. נוכי חיל סלחסי סי לים, רויח אוי א: (ה) הבא על ספוייס חס דבדיס עבירות סנין ארס למקום מוקרי וחס בלויס או סכב עליס בשעס פיליפס. (ו) כעסע סחמלמלח) עבירות סנין ארס לחכירו מיקרי ולריך לערס סכמל. מוכרייק טורס קייס. פרייס. איר אר או וסייטו חס אינס מיס דלס לא כן כייז איכס נמי כין ארס למקום דחייב כרס. ועין כייז ססי קפייס ככנס ונכסוי כריבסי סי חכיר עככב דלון לים לפטיס לעטול דכססחלק חמסס איסור חמור סכנס חלל לוי זעס סכוס איסור קל יעורס ועוד פון ככסו מוכריס מוק סי יכ סככב ככס על ספוייס דרך זעס ויכיל גדולס סכגע וסנס לרלוח ונל לעשות חפיי לריך לעשות חפיי ככונק מרס חס לא סידוע לו ספנלס טורל וטויס וסכיר כככסיס עס:

(ז) שם, און יוסיכ מכפר עד שפייסנו. ונעמח מחילס לריך לערס סכמל שחפס לחכירו. ביה. וחס חכירו פחסיס בזס לא יסכורס אורו. סיל ריש ססי אר

בבא קמא פרק שמיני הובל

שאלה של קמיא שרקי שמיני

פליגי טעמייהו אחי אפסי ולא כתיב... כלל וזוהו כמי שזהו חותמו חסדי ומעלתו לרמי תאמי הדמי...

דין המבקש הרמאות אצל רב עובד דין תחילה ודאמר על אפסיו ברוך תורה שר

כר כל המבקש שערק על סנידי וואו לרד ללוזו דכר הא בעני חתולה...

דין שיבול לילך בעשיא אב הברור מביב לעמוד בדי וברך רשות מביב העיר

מה מאן ק"א דלחמי איכא כתיב חתיב לרמיני לרמיני לרמיני וזוהי...

השיבול ילך בעשיא אב הברור מביב לעמוד בדי וברך רשות מביב העיר...

דין דרשימי

לרשימי פליגי טעמייהו אחי אפסי ולא כתיב... כלל וזוהו כמי שזהו חותמו חסדי ומעלתו לרמי תאמי...

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## For Further Study...

### FORGIVENESS

Rabbi Yaacov Haber

National Director, Department of Jewish Education, Orthodox Union

**W**hen a person sins, he generates two problems. First, he did a rebellious act against G-d, or at the very least, succumbed to a moment of spiritual weakness, such as eating non-kosher food. To rectify the first problem, the individual comes before G-d in an act of teshuva (on Yom Kippur, and throughout the year). He asks for forgiveness for this misdeed and reaffirms his commitment to fulfilling G-d's will. And G-d forgives. There is a second problem, however, that cannot be rectified by the sinner alone. That is the consequence of the sin.

The Torah teaches that all sin causes spiritual damage. A certain sensitivity of the soul is lost. When a person steals, or lies, or kills, it creates a fault within him. Even after he asks for forgiveness, the damage remains. In the example above, when one eats something which is not Kosher, aside from the act of rebellion against G-d, he has also clouded the spiritual receptivity of his heart.

However, G-d, in His great kindness, not only forgives the sinner, but actually 'cleans up' the spiritual mess he has created. Once we repent, it is as though the sin had

never occurred. G-d totally deletes any spiritual damage that was caused. This total rectification is called Tahara, or purity.

There are many different words we use when we ask G-d for forgiveness: Selicha, Mechila, Kapara – Pardon, Forgiveness, Atonement. Each has a different nuance. In addition, there is "Tahara"—purity. Wherever Maimonides discusses the concept of "teshuva", he uses the metaphor of the Mikvah—a ritual bath. This metaphor seems inaccurate, since a Mikvah deals with purity, whereas teshuva deals with erasing a sin. However, these

two seemingly unrelated concepts are united when we realize G-d not only forgives, He cleanses and makes us pure of the damage of sin as well.

Rabbi Moshe Cordevero in his famous mystical-ethical work *Tomer Devorah* teaches: Since human beings are created in the image of G-d, they have the ability to act G-dly, and our model for interpersonal relationships should be based on how G-d Himself relates to us. Here are some ways he explains to emulate G-d.

When someone asks you, "How can I repair the damage I have done to our relationship?", don't answer, "You made the problem, you fix it," for when man sins against G-d, G-d Himself cleans up the mess that man created and repairs the relationship.

When someone offends you and then asks for your love in return, have compassion upon the offender and love them even more than you had before. Treat the offender as G-d treats a Baal Teshuva. G-d says "The Baal Teshuva stands even higher than the righteous who have never sinned."

Ignore the bad that was done to you as much as possible, just as we ask G-d to ignore our sins.

We see from these examples that when we sin against G-d, not only does He forgive, but He Himself rectifies the situation. According to Rav Moshe Cordovero, G-d repairs the relationship Himself. This cleaning up stage is one step beyond forgiveness. In human terms, if somebody hurts me, I must forgive them when they ask (according to Torah). But though forgiveness has been granted, a bitterness may still remain in my heart. The power to remove these negative feelings is in my hands alone. I am the only one in the world that can now repair the situation. The offender can do different acts on his part to try to fix the situation—ask for forgiveness, show remorse, display a desire for a renewed relationship—but ultimately, the key is with me. Only the one who has been hurt can repair the relationship. It is the injured party himself who has an obligation to re-enter the relationship, to find the point of repair and cleanse it.

According to Rabbi Cordovero, we must imitate G-d in all our relationships, going beyond what we deem 'humanly possible.' G-d's capacity for forgiveness is infinite. Teshuva can rectify all transgression. The Talmud tells the story of the wicked King Menashe, who killed thousands of people, and

worshipped countless idols (during the First Temple period). At the end of his life, when he was sick and in pain, he turned to all of his false gods to answer his prayers, to no avail. Then he remembered the G-d of his fathers. Maybe Judaism can work!

The Talmud says that he did teshuva—on condition that G-d alleviate his suffering. The Angels took his teshuva and pushed it back down to earth. They did not want his teshuva, as he was exceedingly evil and had sinned directly against G-d. Still, G-d pleaded with the Angels to allow his teshuva to ascend, even though it was conditional, for after all, Menashe was doing teshuva. But the Angels merely spread out their wings to prevent it from rising. Whereupon G-d tunneled a hole beneath His Throne of Glory and let the teshuva of Menashe sneak in. We learn from this incident the amazing capacity of G-d to ‘pass over sin’, even for a person as evil as Menashe, whose repentance was purely conditional, and even against the opinion of the other Heavenly Hosts.

This allegory transcends all aspects of human forgiveness! From the

story of Menashe, we learn that no matter how awful the sin or wrongdoing committed against us, it behooves us, if we are to act in a G-dly manner, to totally and completely erase all memory of the wrongdoing inflicted upon us.

One might ask: why should I change my attitude, how can I forgive a person who wronged me? From a human perspective, perhaps we cannot; but from a G-dly perspective we can. I **have** to bother with it. I must do whatever I have to do in order to cleanse the relationship and make it work. It is therefore not acceptable to use the excuse, “I’m only human.” We are created in G-d’s image. To be human is to be G-dly. When this level of forgiveness is achieved, not only is our relationship the same as before the transgression, it is on an even higher level. Furthermore, it is taught that the way we act with our fellow man is exactly how G-d will act with us.

One of the great teachings of the Talmud states, “One who goes against one’s grain for the sake of a Mitzvah will be forgiven by G-d for all his transgressions.” May we all merit bonding between each other and G-d.