

Elul Chevruta Lovefest

Welcome to SVARA's Elul Chevruta Lovefest!

Welcome to the gorgeous, centuries-old experiment of investing in deep, intentional, chevruta study during the month of Elul!

Studying Talmud is a spiritual practice done in “chevruta”—in accountable partnership. Like all relationships, learning in chevruta requires care, attention, and work. The Rabbis designated the month of Elul to prepare for the Days of Awe (Rosh Hashanah and Yom Kippur), and it's a prime time to tend to our chevruta dynamic. We invite y'all to take the opportunity to notice what aspects of our learning help us grow, become more self-aware, and become more empathetic.

In this binder, you will find all the materials you and your chevruta need to learn together, including where to start, Hint Sheets, Kra Sheets,

and other goodies. Get ready to pair this learning with lots of support from SVARA along the way, including:

- A dedicated Fairy and lots of attention in Fairy Hours
- Four optional live sessions, including:
 - A joyful Kick-Off and deep dive into chevruta learning
 - Open Bet Midrash sessions for you to learn with your chevruta with live support
 - A Siyum to MAJORLY clap you up!

We are so grateful that you are joining us on this collective journey of learning and reflection.

Where do I start?

To learn in chevruta outside the structure of regular shiurim, you'll need to make some adjustments to the SVARA method you're used to. Follow the steps below to get on the same page as

your chevruta and kickstart your independent learning journey.

A) Start with a check-in: We believe that chevruta learning starts with a check-in. Take some time to share why you're here, what you've experienced in chevruta in the past, and what parts of your learning you want to pay special attention to this zman.

If you're a new chevruta pair, some questions might include:

- Who are you? What brings you joy?
- What's a great chevruta experience you've had in the past?
- What do you love about learning Talmud?
- Which types of learning materials are most helpful when you learn?

If you have learned together in chevruta before, some questions might include:

- What are your favorite parts of your chevruta relationship?
- What parts of your learning, or parts of your chevruta relationship, do you want to pay special attention to this zman?
- What parts of learning Talmud make you feel most energized? Where do you feel like you are being stretched in your learning?

For new and existing chevruta, you might also want to dive into the following questions:

- What are you reflecting on this Elul and how might it show up in your learning?
- How do you define chevruta? Do any of the following definitions of chevruta resonate with you?
 - A framework for intimate connection with another human being, with the text and with the tradition (“chevruta” refers to

both the partnership and the people in the partnership!)

- A spiritual technology for developing radical empathy and interdependence
- An interactive, engaging, busy, and immersive process, with both chevrotas feeling totally present in the relationship and the learning
- A profoundly meditative and empowering experience which depends on rigorous and clear expectations of owning the text inside and out

B) Set some shared learning goals with your

chevruta: Now that you've each shared a little bit about your learning dreams, it's time to create a plan for learning together. Some questions you might ask yourselves include:

- How often and how long would you like to learn for? When and how will you do it? Take some time to schedule out your sessions for the rest of Elul!
- How much text do you want to learn?
- What pace would you like to take with your learning, and what amount of time do you want to spend focusing on the trees or the forest?
- What skills or parts of Talmud learning do you want to pay special attention to?
- How will you check in with each other about how things are going?

C) Choose your Sugya: Look through the “Choose your Sugya” materials on the next page and determine what text(s) you want to learn.

D) Start learning! Take a look at “The Four Steps of the SVARA Method: Elul Chevruta Lovefest

Edition” as a reminder, and consider how these familiar steps must be adapted when you are learning outside the structure of a regular shiur.

Choose Your Sugya

For the 2022 Elul Chevruta Lovefest, SVARA is offering three sugyot from the Eighth Chapter of Masechet Yoma—the tractate about how the Rabbis re-imagined Yom Kippur in a world without the Temple. You can choose to learn one, two, or all three. You'll find Hint Sheets, Kra Sheets, and other goodies for each sugya in this packet.

Sugya 1: Teshuva Mekhaperet (Yoma 85b)

Length: 3-5 sessions

The first sugya, **Teshuva Mekhaperet**, is drawn from the very last mishnah in Masechet Yoma. Witness how the Rabbis invent “teshuva” (relational repair) out of a sacrificial system. Track this journey and explore their understanding of who the Jewish tradition wants us to be and who we want to be. This sugya might be a good fit for you if you are hoping to deepen your experience

learning mishnah, work through a kra proof, and explore how the Rabbis bring a new spiritual technology into practice. This sugya is in Hebrew only.

Sugya 2: Gedola Teshuva (Yoma 86a/b)

Length: 1–2 sessions or 8–10 sessions (two options for learning this sugya)

The second sugya, **Gedola Teshuva**, asks the question “What makes teshuva so great?” Seven sages weigh in with their answers in an epic Rabbinic drash-a-thon. We’re suggesting two options for how to learn this text: one short version (1-2 sessions) and one long version (8-10 sessions). Learn how the Rabbis dealt with the messy reality of human relationships and the complexity of repair. This sugya might be a good fit for you if you are dreaming of new ways to understand the power of teshuva, and are

interested in learning how the Rabbis use their tradition by reaching for Torah concepts and verses to deepen the new practice they're creating.

Sugya 3: Rabbinic Rebuke (Yoma 87a)

Length: 1-2 sections or 3-4 sections (two options for learning this sugya)

The third sugya, **Rabbinic Rebuke**, is a deep-dive into "tochecha," or compassionate critique.

"Tochecha" is the act of inviting others to do teshuva for harm they've caused *you*, and is a practice that asks us to, at times, engage in direct communication when we've been hurt. In this text you'll find two tales of Rabbis who exemplify what to do (or what not to do!) after experiencing harm. This sugya might be a good fit for you if you want to dive into some Aramaic and learn about tochecha and its relation to teshuva.

The Four Steps of The Svara Method: Chevruta Lovefest Edition

1 | Prep Your Text

Start with a check-in. Take turns and tell your chevruta how you are, what's on your mind, and share whatever you need them to know about you right now so that you can become fully present.

Dedicate: In the Jewish tradition, learning is believed to carry within it the power to repair, to heal, and to transform. It is our custom at SVARA, as it has been the custom in many yeshivas in the world for thousands of years, to begin our learning by directing that power to someone or something in need of healing, strength, or encouragement. Or you might dedicate your learning to someone in whose honor or memory you would like to learn, perhaps someone whom you think would be very proud to know that

you're learning in this moment. Hold the person, people, or community you'd like to dedicate your learning to in your mind and heart, and then say "I'd like to dedicate my learning today to ____."

Feel free to explain to your chevruta or your learning comrades why this dedication is on your mind.

Bless: The blessing for Torah study closes dedications and elevates learning into the realm of mitzvah, the language that the Rabbis used for what mattered most to them. You can find a Blessing Card at the end of this section.

Learn: Now you're ready to start learning!

- A. **Pick a "driver":** You and your chevruta are going to be working through the text, word by word. It helps to have one of you be the "vocalizer"—the person saying out each word or phrase (making just a rough guess at the proper pronunciation), just to make sure you both know which word you're both

working on at any given moment and are always both looking up the same word at the same time. You can periodically switch who's being the "driver."

- B. **Look up every word!** Oftentimes we *think* we know what a word means based on previous learning or experience. At SVARA, everyone looks up *every* word to uncover hidden meanings, nuances, suggestive resonances, connections, and etymologies that are present in the words of the text and help us go deeper in our learning.
- C. **Look up every word...together!** Don't "split up the work": You take this word, I'll take the next word! You and your chevruta should always be working on the same word at the same time. You may be looking that word up in different dictionaries, but you're always working on the same word at the same time. Whoever finds the entry first

should direct their chevruta to it. For example, if you're both learning from printed Jastrows, call out the dictionary name, page number, and area of the page, as in: "Found it! Jastrow, page 24, left-hand side, right near the top!"

- D. **Keep it collaborative.** Learning is not a race or a competition! Talmud study—and *all* learning—should be a collaboration between learners who understand that they're on the same team. Remember: **You are responsible for your chevruta's learning, and your chevruta is responsible for your learning.**
- E. **Take your time!** Don't worry if other learners are ahead of you in the text, behind you, or anywhere else! Wherever you and your chevruta are is just plain perfect.

2 | UNPACKING THE TEXT

Now that you've prepped the text in chevruta, let's unpack the text! Take your best guess at your "inside translation" and "outside translation," check your understanding in comparison to the SVARA recordings of inside/outside translations, and use this as a launching point for the big questions that surface from the text.

HOW DO WE UNPACK THE TEXT?

- A. **Inside translation:** After looking up every word, go back and make your best guess as to the "inside" translation, i.e., the hyper-literal translation, of each word, in the order in which the words appear, following the syntax of the original. When you're giving an inside translation, it will sound quite choppy and not flow in a smooth, colloquial translation.

Every single prefix and suffix should be represented in an inside translation (i.e., *החובל בחברו* would be translated as the one who injures in his friend). Nothing that isn't represented in the letters of each word should appear in one's inside translation. For example, rabbinic literature often implies an "if" at the beginning of a case: "if one injures his friend." But that implied "if" should not appear in the inside translation.

B. **Outside translation:** After giving your inside translation of each phrase, go back and give your best guess at the "outside" translation—a colloquial translation that flows smoothly in modern English and sounds like something you'd actually say, in the way you'd actually say it. Then, if necessary, explain what the phrase means, adding any additional background information that would be necessary to help

an uninitiated imaginary listener understand what's going on in that phrase.

- C. **Check your understanding:** When you have your outside translation or if you are feeling stuck, head over to the SVARA website and listen to a recording of a faculty member reading and translating each section. If your translation differs from the recording, chase down those differences! Come to our live Open Bet Midrash to learn with Fairy support, reach out to your Fairy over email, or sign up for Fairy Hours.
- D. **Unpacking:** Along the way, ask yourselves: What does the text say? What does the text mean? And what might the Rabbis have been trying to tell us in saying what they said in the way in which they said it? Beyond the surface content of the text, what might the text be conveying on a meta level about how you, as the learner, are being taught to

witness the tradition and how it works? How does the text affect how you witness yourself as a leader and your role vis-à-vis the received tradition and the future of Judaism? How is your process of learning this text helping you gain insight into yourself and the world around you?

3 | Chazara

It's all about chazara! This is where the magic happens.

- A. Read Inside/Outside:** While looking at the text, the chevruta with a stronger grip on the text—let's call them chevruta (a)—goes first, reading out loud through the text, phrase by phrase, with proper phrasing and pronunciation, and translating both “inside” and “outside,” talking out any necessary explanatory or background information as if teaching the material to an uninitiated listener. Partner (b) should monitor and

check *very carefully* and correct any mistakes immediately.

a. **Switch roles:** Now chevruta (b) does the same thing while chevruta (a) monitors and corrects. At the end of this step, both (a) and (b) should understand every individual word, inside and outside, and as many details about each word and phrase as their Hebrew level will allow.

B. Talk it out: Chevruta (a) should close their masechet and talk out the text, *in English*, from memory (without looking at the text at all), in a good, colloquial outside translation, *but staying fairly close to the inside translation*, moving through the text phrase by phrase, sentence by sentence, to make sure they're not missing any nuance of the text's "moves." The translation should follow the original words of the text closely

enough that your chevruta should be able to know, at every point, where you are in the text. Chevruta (b) should be careful to monitor whether they think chevruta (a) *really gets it* or may not, at every given point. If chevruta (b) suspects there may be a gap or misunderstanding in chevruta (a)'s understanding, they should ask for clarification from chevruta (a). Remember: You are responsible for your chevruta's learning! And they are responsible for yours.

- a. **Switch roles.** Now chevruta (b) does the same thing, while chevruta (a) monitors.

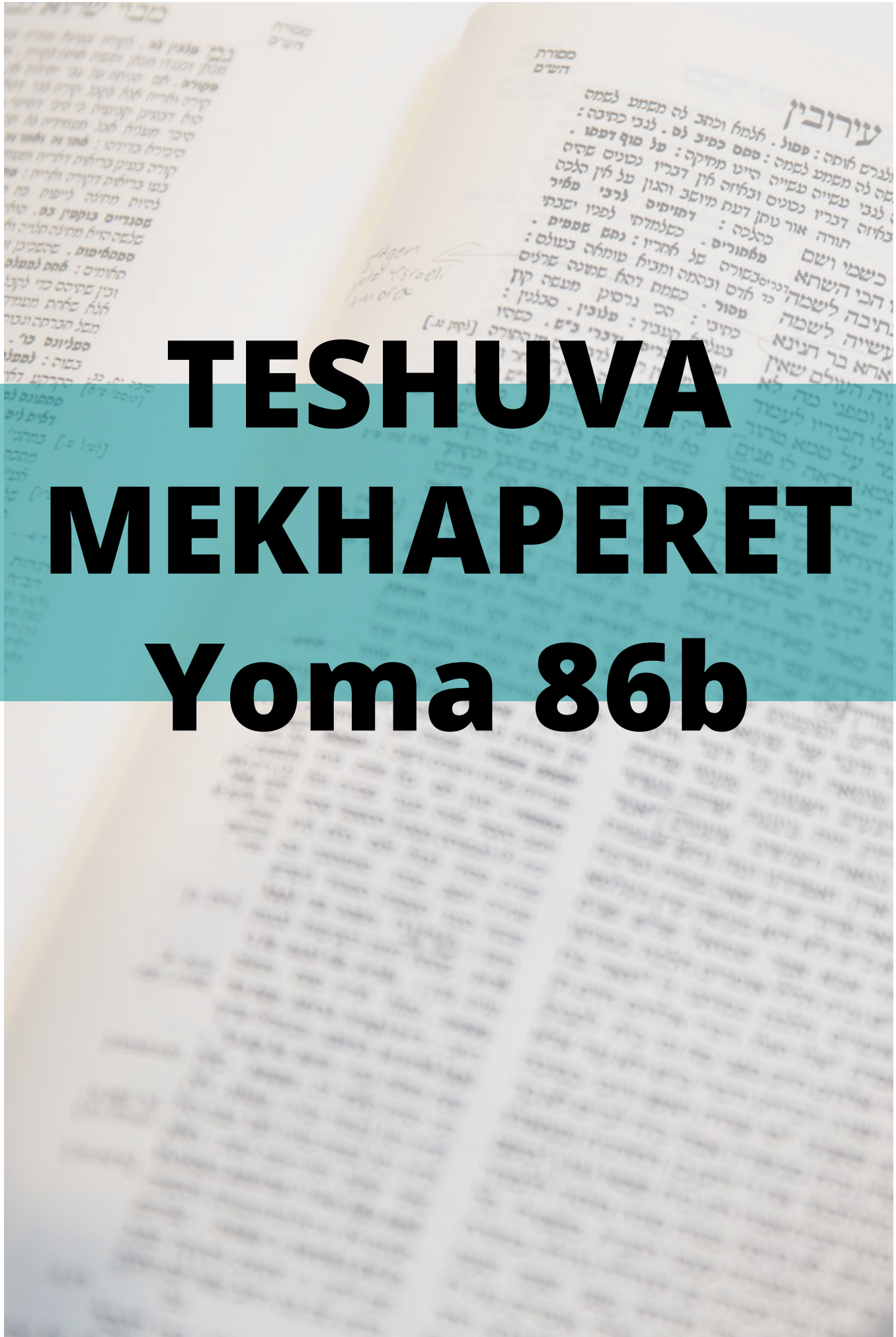
4 | Recitation

- A. **Recite from memory:** Chevruta (a) starts the memorization/internalization part of *chazara*, reciting the text out, in the original Hebrew/Aramaic, still without looking at the text. You are now *producing* the text, from

within yourself, from your deep understanding of it. This is not a rote recitation. The text should be naturally emerging from inside of you! As soon as a mistake is made, even the most minor, chevruta (b) should correct you by simply saying *correctly* the word which was mispronounced or missed, and return you “Back to the top!” to begin reciting again, from the beginning. **This “Back to the top!” step is very important in the internalization process.** Student (a) is not finished until they can recite the entire section without error. Remember: memorization is primarily a means to an end (deep, integrated understanding), not an end in itself (the ability to rattle off a lot of words).

- a. **Switch roles.** Now chevruta (b) goes through the same process of recitation from memory with (a) monitoring.

TESHUVA MEKHAPERET Yoma 86b



Teshuva Mekhaperet

Finding Your Sugya

You'll find this sugya on **Yoma 85b**, starting with the first words of the mishnah: "מתני' חטאת ואשם" ודאי מכפרין עד" שירצה את חבירו." Note that this phrase appears twice—you want to learn through the second appearance!

Suggested Breakdown

We have divided this sugya into five sections, and we recommend learning it in 3-5 sessions with your chevruta. (You might combine sections 1 & 2 and/or 4 & 5 if you want to learn in fewer sessions.)

1. חטאת ואשם ודאי מכפרין מיתה ויום הכפורים
מכפרין עם התשובה

2. תשובה מכפרת על עבירות קלות על עשה ועל לא
תעשה ועל החמורות הוא תולה עד שיבא יום הכפורים
ויכפר

3. האומר אחטא ואשוב אחטא ואשוב אין מספיקין
בידו לעשות תשובה אחטא ויום הכפורים מכפר אין
יום הכפורים מכפר

4. עבירות שבין אדם למקום יום הכפורים מכפר
עבירות שבין אדם לחבירו אין יום הכפורים מכפר עד
שירצה את חבירו

5. דרש רבי אלעזר בן עזריה מכל חטאתיכם לפני ה'
תטהרו עבירות שבין אדם למקום יום הכפורים מכפר
עבירות שבין אדם לחבירו אין יום הכפורים מכפר עד
שירצה את חבירו

What's Next?

Once you make it through this sugya, consider exploring some supplemental texts.

- The **Sifra** is a tannaitic midrash which emerged in the same period as the composition of the mishnah. In the Sifra's midrash on Leviticus 16:30, we find a passage that directly parallels our mishnah. Compare these texts and notice if the differences reveal any new insights.
- The **Mishneh Torah**, Rambam's 12th C. legal code, lays out the "official rules" of teshuva (as Rambam knows them!) in a section aptly titled "Hilchot Teshuva." Halachot 1:3, 2:9, and 4:1 directly draw from and expand upon the ideas in this mishnah.

Hint Sheet for Yoma 85b

Jastrow Abbreviation: Yoma VIII, 8

Look up as is in Jastrow and see Steinsaltz's <i>Reference Guide</i> (in the supplemental texts) for further explanation	חטאת
Look up as is in Jastrow and see Steinsaltz's <i>Reference Guide</i> for further explanation	אשם
Look up as is	ודאי
Root: כפר	מכפרין
Look up as is	מיתה
ויום הכפורים	ויוה"כ
Look up as is	עם
Look up as is, without prefix ה-	התשובה
Look up as is	על
Look up under עבירה	עבירות

Look up under קל	קלות
Root: עשי	עשה
Look up under קמור	החמורות
Look up in Frank	הוא
Root: תלי	תולה
Look up in Frank	עד
Root: בוא	שיבא
Root: אמר	האומר
Root: חטא	אחטא
Root: שוב	ואשוב
Look up as is, vocalized as אין	אין
Look up under יד in Frank	בידו
Infinitive form of root עשי	לעשות
Look up under vocalization בין	שבין
Look up in Frank: (ה)מקום	למקום
Look up in Frank under קבר	לחבירו

Root: רצי	שירצה
Precedes definite direct object; no translation	את
This is a name	ר' אלעזר בן עזריה
מ + כל	מכל
Root חטי, also see חטאת	חטאתיכם
Look up under פנים	לפני

Kra for Yoma 85b

Leviticus 16:29-34

²⁹ And this shall be a statute forever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, the home-born or the stranger that sojourns among you: ³⁰ for on that day will he forgive you, to cleanse you, that you may be clean from all your sins before the Lord. ³¹ It shall be a sabbath of solemn rest to you, and you shall afflict your souls, by a statute forever. ³² And the priest, who shall be anointed, and who shall be consecrated to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, the holy

ויקרא טז:כט-לד

כט וְהִיְתָה לָכֶם לְחֻקַּת
עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי
בְּעָשׂוֹר לַחֹדֶשׁ תַּעֲנוּ
אֶת-נַפְשֹׁתֵיכֶם
וְכָל-מְלָאכָה לֹא תַעֲשׂוּ
הָאֶזְרָח וְהַגֵּר הַגֵּר
בְּתוֹכְכֶם: לִכְי-בַיּוֹם
הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל
חַטֹּאתֵיכֶם לִפְנֵי ה'
תִּטְהָרוּ: לִשְׁבֹּת
שְׁבֹתוֹן הִיא לָכֶם
וְעֲנִיתֶם אֶת-נַפְשֹׁתֵיכֶם
חֻקַּת עוֹלָם: לְכֹפֶר
הַכֹּהֵן אֲשֶׁר-יִמָּשַׁח אֹתוֹ
וְאֲשֶׁר יִמְלֵא אֶת-יָדוֹ

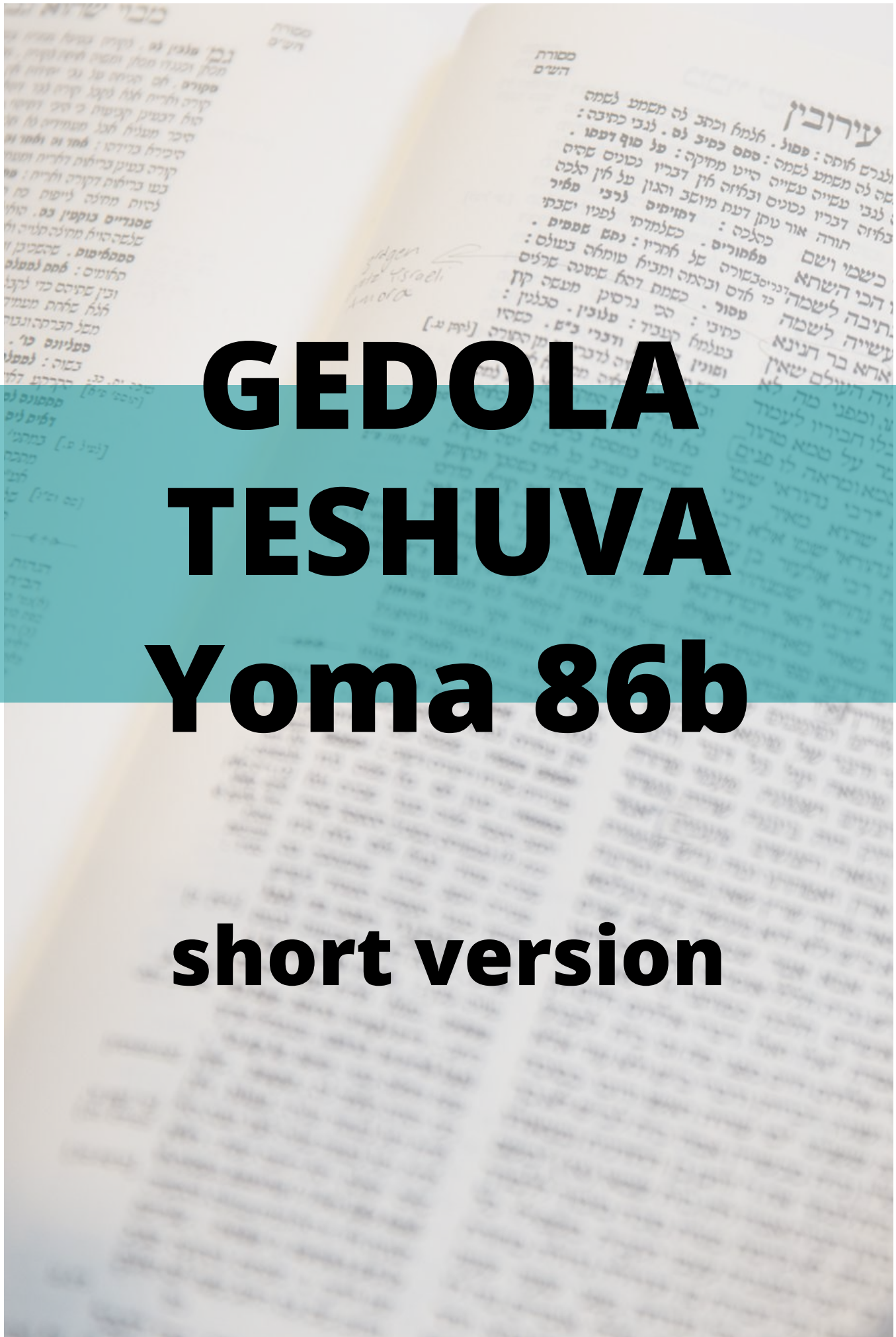
garments: ³³ and he shall make atonement for the holy sanctuary, and he shall make atonement for the Tent of Meeting, and for the altar, and he shall make atonement for the priests, and for all the people of the congregation.

³⁴ And this shall be an everlasting statute to you, to make atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moshe.

לְכַהֵן תַּחַת אָבִיו וְלִבְשׁ
אֶת־בְּגָדֵי הַכֹּהֵן בְּגֵדֵי
הַקֹּדֶשׁ: ^{לג} וְכָפַר
אֶת־מִקְדָּשׁ הַקֹּדֶשׁ
וְאֶת־אֹהֶל מוֹעֵד
וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל
הַכֹּהֲנִים וְעַל־כָּל־עַם
הַקֹּהֵל יְכַפֵּר:
^{לד} וְהִיְתָה־זֹאת לָכֶם
לְחֻקַּת עוֹלָם לְכַפֵּר
עַל־בְּנֵי יִשְׂרָאֵל
מִכָּל־חַטֹּאתֵם אֶחָת
בַּשָּׁנָה וַיַּעַשׂ כְּאֲשֶׁר
צִוָּה ה' אֶת־מֹשֶׁה:

GEDOLA TESHUVA Yoma 86b

short version



Gedola Teshuva – Short Version

Finding Your Sugya

You'll find the **Short Version** of this sugya on **Yoma 86b**, beginning with the words "אמר ריש" לקיש", about one fifth of the way down the daf. It ends with the words "כאן מאהבה כאן מיראה."

Suggested Breakdown

We have divided this sugya in two sections, and we recommend learning it in 1-2 sessions with your chevruta.

1. אמר ריש לקיש גדולה תשובה שזדונות נעשות לו כשגגות שנאמר שובה ישראל עד ה' אלהיך כי כשלת בעונך הא עון מזיד הוא וקא קרי ליה מכשול
2. איני והאמר ריש לקיש גדולה תשובה שזדונות נעשות לו כזכיות שנאמר ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה לא קשיא כאן מאהבה כאן מיראה

What's Next?

If you make it through this sugya and are hungry for more, jump into the long version of this sugya in the next tab of your binder. You might want to focus on the sections 1-3 and 10.

Hint Sheet for Yoma 86b

Jastrow citation: Yoma 86b

This is a name	ריש לקיש
Look up under גדול	גדולה
Look up under זדון, Root: זוד	שזדונות
Root: עשי	נעשות
"to him"	לו
Root: שגג	כשגגות
Look up in Frank as is	שנאמר
Look up in Jastrow as is	ישראל
Look up as is	עד
"Hashem," a substitute for the four-letter name of G!d	ה'
Look up under אלוה	אלהיך
Look up as כִּי	כי
Look up under אָא	הא

Same root as זדונות	מזיד
Look up as is	הוא
Indicator of emphasis, often untranslated, look up קא	וקא
From Frank: he calls it...; he designates it (by a certain term)	קרי ליה
Look up in Jastrow as is, Root: כשל	מכשול
Look up in Frank	איני
ו + ה + אמר	והאמר
Look up under זכות	כזכיות
על + "them" (plural masculine suffix)	עליהם
Root: חיי	יחיה
Look up in Frank as a phrase	לא קשיא
Look up in Frank	כאן...כאן
Look up as is, without prefix -מ = contr. of preposition מין = "from"	מאהבה
Look up as is without prefix -מ	מיראה

Kra for Yoma 86b

Ezekiel 33:13-20

¹³When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he has committed, he shall die for that. ¹⁴Again, when I say to the wicked, your will surely die; if he turn from his sin, and does that which is lawful and right; ¹⁵if the wicked restore the pledge, give back that which he has robbed, follow the statutes of life, without committing iniquity; he will surely live, he will not die. ¹⁶None of his sins that he has committed will be remembered for him: he has done that which is lawful and

יחזקאל לג:יג-כ

^{יג}בְּאָמְרִי לַצְדִּיק חַיָּה

יִחְיֶה וְהוּא־בָטַח

עַל־צְדָקָתוֹ וְעָשָׂה עָוֹל

כָּל־צְדָקָתוֹ [צְדָקָתוֹ]

לֹא תִזְכָּרָה וּבְעוּלוֹ

אֲשֶׁר־עָשָׂה בּוֹ יָמוּת:

^{יד}וּבְאָמְרִי לְרָשָׁע מוֹת

תָּמוּת וְשָׁב מִחַטָּאתוֹ

וְעָשָׂה מְשָׁפֵט וּצְדָקָה:

^{טו}חֲבַל יָשִׁיב רָשָׁע

גְּזֵלָה יִשְׁלַם בְּחֻקוֹת

הַחַיִּים הָלַךְ לְבִלְתִּי

עֲשׂוֹת עָוֹל חַיּוֹ יִחְיֶה

לֹא יָמוּת:

^{טז}כָּל־חַטָּאתוֹ

[חַטָּאתוֹ] אֲשֶׁר חָטָא

right; he will surely live. ¹⁷ Yet the children of thy people say, The way of the Lord is unfair: but it is their way that is unfair.

¹⁸ When the righteous man turns from his righteousness, and commits iniquity, then he will die in those. ¹⁹ **But if a wicked person turns from his wickedness, and does that which is just and right, he will live.** ²⁰ Yet you say, the way of the Lord is unfair. O house of Israel, I will judge you every man after his ways.

לֹא תִזְכְּרֶנָּה לוֹ מִשְׁפָּט
וְצִדְקָה עֲשֵׂה חַיּוֹ יִתְּיָה:
י' וְאָמְרוּ בְּנֵי עַמֶּךָ לֹא
יִתְּכֶן דֶּרֶךְ אֲדֹנָי וְהַמָּה
דֶּרֶכְכֶם לֹא-יִתְּכֶן:
י"ח בְּשׁוֹב-צְדִיק מִצִּדְקָתוֹ
וְעֲשֵׂה עֲוֹל וּמַת בָּהֶם:
י"ט וּבְשׁוֹב רָשָׁע
מִרְשָׁעָתוֹ וְעֲשֵׂה
מִשְׁפָּט וְצִדְקָה
עָלֵיהֶם הוּא יִתְּיָה:
כ' וְאָמַרְתֶּם לֹא יִתְּכֶן
דֶּרֶךְ אֲדֹנָי אִישׁ
כְּדֶרְכּוֹ אֲשַׁפּוֹט אֶתְכֶם
בֵּית יִשְׂרָאֵל

Hosea 14:2-5

² Return, O Israel, to the Lord your God; for you have stumbled in your iniquity.

³ Take with you words, and turn to the Lord: say to him, forgive all iniquity, and receive us graciously: so we will offer the words of our lips instead of calves. ⁴ Assyria shall not save us, no more will we ride on steeds; nor ever again will we call our handiwork our god, since in You alone orphans find pity!" ⁵ I will heal their turning, generously will I take them back in love; for My anger has turned away from him.

הושע יד:ב-ה

^ב שׁוּבָה יִשְׂרָאֵל עַד
ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ
בְּעֲוֹנֶיךָ: ^ג קָחוּ עִמָּכֶם
דְּבָרִים וְשׁוּבוּ אֶל־ה'
אָמְרוּ אֵלָיו כָּל־תַּשָּׂא
עֶזְרוֹן וְקַח־טוֹב וְנִשְׁלָמָה
פָּרִים שְׁפָתֵינוּ: ^ד
אֲשׁוּר לֹא יוֹשִׁיעֵנו
עַל־סוּס לֹא נִרְכָּב
וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ
לְמַעֲשֵׂה יְדֵינוּ
אֲשֶׁר־בָּךְ יִרְחַם יְתוֹם:
^ה אֲרַפָּא מִשׁוֹבְתָם
אֶהְבֶּם נִדְבָה כִּי לָשׁב
אִפִּי מִמֶּנּוּ:

GEDOLA TESHUVA Yoma 86a/b

long version

Gedola Teshuva – Long Version

Finding Your Sugya

The **Long Version** begins on **Yoma 86a** with the words “אמר רבי חמא (בר) חנינא גדולה תשובה,” approximately seven lines from the bottom of the daf. The sugya continues onto 86b through the statement attributed to Shmuel bar Nachmani, ending with the words “ובשוב רשע מרשעתו (היו) יהיה.” From there, skip forward six lines and pick up with the words “תניא היה רבי מאיר.” Complete the sugya with the words “אלא ממנו.”

Suggested Breakdown

We have divided this sugya into ten sections, and we recommend learning it in 8-10 sessions with your chevruta. Each section could be learned on its own (except for 7 and 8, which build on each other). Feel free to pick just a few (and if you want

a much shorter sugya, check out the Short Session edition).

1. אמר רבי חמא (בר) חנינא גדולה תשובה שמביאה רפאות לעולם שנאמר ארפא משובתם אוהבם נדבה
2. רבי חמא (בר) חנינא רמי כתיב שובו בנים שובבים דמעיקרא שובבים אתם וכתיב ארפא משובתיכם לא קשיא כאן מאהבה כאן מיראה
3. רב יהודה רמי כתיב שובו בנים שובבים ארפא משובותיכם וכתיב (הנה) אנכי בעלתי בכם ולקחתי אתכם אחד מעיר ושנים ממשפחה לא קשיא כאן מאהבה או מיראה כאן על ידי יסורין
4. אמר רבי לוי גדולה תשובה שמגעת עד כסא הכבוד שנאמר שובה ישראל עד ה' אלהיך

Continue onto daf 86b:

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

6. אמר רבי יונתן גדולה תשובה (שמקרבת) את הגאולה שנאמר ובא לציון גואל ולשבי פשע ביעקב מה טעם ובא לציון גואל משום דשבי פשע ביעקב

7. אמר ריש לקיש גדולה תשובה שזדונות נעשות לו כשגגות שנאמר שובה ישראל עד ה' אלהיך כי כשלת בעונך הא עון מזיד הוא וקא קרי ליה מכשול

8. איני והאמר ריש לקיש גדולה תשובה שזדונות נעשות לו כזכיות שנאמר ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה לא קשיא כאן מאהבה כאן מיראה

9. אמר רבי שמואל בר נחמני אמר רבי יונתן גדולה תשובה שמארכת שנותיו של אדם שנאמר ובשוב רשע מרשעתו (חיו) יחיה

Skip ahead 6 lines:

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

Hint Sheet for Yoma 86a/b

Yoma 86a: Gemara 1

Jastrow citation: Yoma 86a

This is a name	רבי חמה בר חנינה
Look up under גדול	גדולה
Look up as is and be sure to chase down the root!	תשובה
Root: בוא	שמביאה
ל + עולם	לעולם
Look up in Frank	שנאמר
Same root as רפאות	ארפא
מ + שובה + ם	משובתם
ם + אהב, Root: אהב	אוהבם
Root: נדב	נדבה
Look up as is, Aramaic entry, definition 3	רמי

Root: כתב	כתיב
Root: שוב	שובו
Look up under בן	בנים
Root: שוב	שובבים
מ + עיקרא, look up מעיקרא in Frank	דמעיקרא
"you" (m.pl.)	אתם
מ + שוב + ות + יכם	משובותיכם
Look up in Frank	קשיא
Look up in Frank	כאן
מ + אהבה	מאהבה
מ + יראה	מיראה
This is a name	רב יהודה
Look up as is	אנכי
Root: בעל	בעלתי
ב + כם	בכם

Root: לקח	ולקחתי
את + כם	אתכם
Look up as is	אחד
מ + עיר	מעיר
ו + שנים	ושנים
מ + משפחה	ממשפחה
Look up under יד	ידי
יסור + ין	יסורין
This is a name	רבי לוי
Root: נגע	שמגעת
look up as is	עד
look up as is	כסא
Root: כבוד	הכבוד
Look up as is	ישראל
Look up abbreviation in the back of Frank	ה'

אלהיך	אלוה + אלהי, Look up under אלוה + אלהי
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Yoma 86b: Gemara 2

Jastrow citation: Yoma 86b

רבי יוחנן	This is a name
שדוּחָה	Root: דח״י
תעשה	Root: עשי׳
שבתורה	ש + ב + תורה, be sure to chase down the root!
אשתו	אשה + ו
והלכה	ו + הלכה
מאתו	איתו + מ, Look up under איתו
והיתה	Root: הוי׳
לאיש	ל + איש
אחר	Look up as is
הישוב	ה + ישוב, Root: שׁוּב, this is a special ה that marks the beginning of a

rhetoical question	
אל + ה	אליה
Look up as is	עוד
הלא + ה, here's that special question ה again	הלא
ה + היא	ההיא
ו + את	ואת
Root: זני	זנית
Root: רעי	רעים
Look up under רב	רבים
אל + י	אלי
Look up as is	נאם
This is a name	רבי יונתן
Precedes definite direct object; no translation	את
Root: בוא	ובא
ל + ציון	לציון

ו + ל + שבי	ולשבי
ב + יעקב	ביעקב
Look up as is	מה
משום, See שום ch.	משום
ד + שבי	דשבי
This is a name	ריש לקיש
Look up under גדול	גדולה
Look up under זדון, Root: זוד	שזדונות
Root: עשי	נעשות
"to him"	לו
Root: שגג	כשגגות
Look up in Frank as is	שנאמר
Look up in Jastrow as is	ישראל
Look up as is	עד
"Hashem," a substitute for the four-letter name of G!d	ה'

Look up under אלוה	אלהיך
Look up as כִּי	כי
Look up under אָה	הא
Same root as זדונות	מזיד
Look up as is	הוא
Indicator of emphasis, often untranslated, look up קא	וקא
From Frank: he calls it...; he designates it (by a certain term)	קרי ליה
Look up in Jastrow as is, Root: כשל	מכשול
Look up in Frank	איני
ו + ה + אמר	והאמר
Look up under זכות	כזכיות
על + "them" (plural masculine suffix)	עליהם
Root: חי	יחיה
Look up phrase in Frank	לא קשיא
Look up in Frank	כאן... כאן

מ + אהבה	מאהבה
מ + יראה	מיראה
This is a name	רבי שמואל בר נחמני
This is a name	רבי יונתן
שנה, look up under שנות + יו	שנותיו

Yoma 86b: Gemara 3

Jastrow citation: Yoma 86b

Hint sheet jumps forward approximately 6 lines to
 "תניא היה רבי מאיר."

Look up in Frank	תניא
Root: הוי	היה
This is a name	רבי מאיר
ש + ב + שביל, in Frank?	שבשביל
Look up as is	יחיד
Root: מחל	מוחלין

ל + כל	לכל
Look up under כל	כל העולם כולו
Root: רפא	ארפא
מ + שובה + ם	משובתם
אהב, Root: אהב + ם	אוהבם
Root: נדב	נדבה
look up as is	כי
אפ + י	אפי
מן + ו	ממנו
מן + הם	מהם
Look up as is	אלא

Kra for Yoma 86a/b

Isaiah 59:20

A redeemer shall come to
Zion, To those in Jacob who
turn back from sin—declares
the Lord.

ישעיהו נט:כ

וּבֹא לְצִיּוֹן גּוֹאֵל
וְלְשִׁבֵי פְשָׁע בְּיַעֲקֹב
נְאֻם יְהוָה:

Jeremiah 3:1, 3:14, 3:22

¹ Saying: Behold, if a man
divorces his wife, and she
leaves him and marries
another man, can he ever go
back to her? Would not such
a land be defiled? Now you
have strayed with many
lovers: can you return to Me?
—says the Lord.

ירמיהו ג:

אֲ לֵאמֹר הֲיִשְׁלַח
אִישׁ אֶת-אִשְׁתּוֹ
וְהִלְכָה מֵאִתּוֹ וְהִיְתָה
לְאִישׁ-אֲחֵר הַיָּשׁוּב
אֵלֶיהָ עוֹד הֲלוֹא תִנּוּף
תִּתְחַנֵּף הָאָרֶץ הַזֹּאת
וְאֵת זְנוּת רַעִים רַבִּים
וְשׁוֹב אֵלַי נְאֻם-יְהוָה:

¹⁴ Turn back, wayward-

יִשׁוּבוּ בָנִים שׁוֹבְבִים
נְאֻם-יְהוָה כִּי אֲנֹכִי
בְּעַלְתִּי בְכֶם וְלָקַחְתִּי

turning children—declares the Lord. Since **I have espoused you, I will take you, one from a town and two from a clan, and bring you to Zion.**

²² **Turn back, wayward-turning children, I will heal your waywardness!** “Here we are, we have come to You, for You, O Lord, are our God!”

Ezekiel 18:27

²⁷ **And if a wicked person turns back from the wickedness that he he did and does what is just and right, he shall enliven his soul.**

אֶתְכֶם אֶחָד מֵעִיר
וּשְׁנַיִם מִמִּשְׁפָּחָה
וְהִבֵּאתִי אֶתְכֶם צִיּוֹן:

כב שׁוּבוּ בָנִים שׁוֹבְרִים
אֲרָפָה מִשׁוֹבְתֵיכֶם
הִנְנוּ אֶתְנוּ לָךְ כִּי אַתָּה
יְהוָה אֱלֹהֵינוּ:

יחזקאל יח:כז

כז וּבָשׁוּב רָשָׁע
מִרְשָׁעָתוֹ אֲשֶׁר עָשָׂה
וַיַּעַשׂ מִשְׁפָּט וְצִדְקָה
הוּא אֶת־נַפְשׁוֹ יַחֲיֶה:

Ezekiel 33:13-20

¹³When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he has committed, he shall die for that. ¹⁴Again, when I say to the wicked, your will surely die; if he turn from his sin, and does that which is lawful and right; ¹⁵if the wicked restore the pledge, give back that which he has robbed, follow the statutes of life, without committing iniquity; he will surely live, he will not die. ¹⁶None of his sins that he has committed will be remembered for him: he has done that which is lawful and right; he will surely live. ¹⁷Yet

יחזקאל לג:יג-כ

^{יג}בְּאֶמְרֵי לְצַדִּיק הָיָה
יִחְיֶה וְהוּא־בְטַח
עַל־צְדָקָתוֹ וְעָשָׂה עֲוֹל
כָּל־צְדָקָתוֹ [צְדָקָתוֹ]
לֹא תִזְכָּרָה וּבְעוֹלוֹ
אֲשֶׁר־עָשָׂה בּוֹ יָמוּת:
^{יד}וּבְאֶמְרֵי לְרָשָׁע מוֹת
תָּמוּת וְשָׁב מִחַטָּאתוֹ
וְעָשָׂה מִשְׁפָּט וּצְדָקָה:
^{טו}חָבַל יָשִׁיב רֶשֶׁע
גְּזֵלָה יִשְׁלַם בְּחֻקוֹת
הַחַיִּים הֵלֵךְ לְבִלְתִּי
עֲשׂוֹת עֲוֹל חָיו יִחְיֶה
לֹא יָמוּת:
^{טז}כָּל־חַטָּאתוֹ
[חַטָּאתוֹ] אֲשֶׁר חָטָא
לֹא תִזְכָּרָה לוֹ מִשְׁפָּט

the children of thy people say,
The way of the Lord is unfair:
but it is their way that is unfair.
¹⁸When the righteous man
turns from his righteousness,
and commits iniquity, then he
will die in those. ¹⁹**But if a
wicked person turns from his
wickedness, and does that
which is just and right, he
will live.** ²⁰Yet you say, the way
of the Lord is unfair. O house
of Israel, I will judge you every
man after his ways.

וְצַדִּיקָה עָשָׂה חָיו יְהִיָּה:
וְאָמְרוּ בְּנֵי עַמֶּךָ לֹא
יִתְכּוֹן דְּרֹךְ אֲדֹנָי וְהִמָּה
דְּרָכָם לֹא-יִתְכּוֹן:
^{יח} בְּשׁוֹב-צַדִּיק מִצַּדִּיקוֹתָו
וְעָשָׂה עוֹל וּמֵת בָּהֶם:
^{יט} וּבְשׁוֹב רָשָׁע
מִרְשָׁעוֹתָו וְעָשָׂה
מִשְׁפָּט וְצַדִּיקָה
עָלֵיהֶם הוּא יְהִיָּה:
^כ וְאָמַרְתֶּם לֹא יִתְכּוֹן
דְּרֹךְ אֲדֹנָי אִישׁ
כְּדֹרְכָיו אֲשַׁפּוֹט אֶתְכֶם
בֵּית יִשְׂרָאֵל

Hosea 14:2-5

²Return, O Israel, to the Lord
your God; for you have

הוֹשַׁע יָד:ב-ה

^ב שׁוֹבָה יִשְׂרָאֵל עַד
ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ

stumbled in your iniquity.

³Take with you words, and turn to the Lord: say to him, forgive all iniquity, and receive us graciously: so we will offer the words of our lips instead of calves. ⁴ Assyria shall not save us, no more will we ride on steeds; nor ever again will we call our handiwork our god, since in You alone orphans find pity!" ⁵ **I will heal their turning, generously will I take them back in love; for My anger has turned away from him.**

בְּעֹנְוֹתָי: ^ג קָחוּ עִמָּכֶם
דְּבָרִים וְשׁוּבוּ אֶל־ה'
אָמְרוּ אֵלָיו כָּל־תְּשׁוּאָה
עֲוֹן וְקַח־טוֹב וּנְשָׁלְמָה
פָּרִים שְׁפָתֵינוּ: ^ד
אֲשׁוּר לֹא יוֹשִׁיעֵנו
עַל־סוּס לֹא נִרְכָּב
וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ
לַמַּעֲשֵׂה יְדֵינוּ
אֲשֶׁר־בָּךְ יִרְחַם יְתוֹם:
^ה אֲרַפָּא מִשׁוֹבְתָם
אֲהַבֵּם נִדְבָה כִּי לָשׁב
אִפִּי מִמֵּנוּ:

RABBINIC REBUKE Yoma 87a

Rabbinic Rebuke

Find Your Sugya

These stories appear in the last lines of **Yoma**

87a. Start with the words “רבי זירא כי הוה ליה”
and continue through “ומחייה בקועיה וקטליה.”

How to Learn It

We have divided this sugya into four sections, and we recommend learning it in 3-4 sessions with your chevruta. If you are looking for just a taste of Talmud, section 1 stands on its own.

1. ר' זירא כי הוה ליה מילתא בהדי איניש הוה חליף
ותני לקמיה וממציא ליה כי היכי דניתי וניפוק ליה
מדעתיה

2. רב הוה ליה מילתא בהדי ההוא טבחא לא אתא
לקמיה במעלי יומא דכפורי אמר איהו איזיל אנא
לפיוסי ליה פגע ביה רב הונא

3. אמר ליה להיכא קא אזיל מר אמר ליה לפיוסי
לפלניא אמר אזיל אבא למיקטל נפשא

4. אזל וקם עילויה הוה יתיב וקא פלי רישא דלי עיניה
וחזייה אמר ליה אבא את זיל לית לי מילתא בהדך בהדי
דקא פלי רישא אישתמיט גרמא ומחיייה בקועיה וקטליה

Hint Sheet for Yoma 87a

Jastrow citation: Yoma 87a

This is a name	ר' זירא
Look up in Frank	כי
Root: הוּי	הוה
ל (prefix: "to") + יה (suffix: "him")	ליה
Look up as is in Jastrow	מילתא
Look up in Frank	בהדי
Look up in Frank	לקמיה
Root: מצא, look for "Af." entry	ממציא
Look up in Frank	כי היכי ד-
Look up נִייתִי in Frank	ניתי
Look up דעת in Frank	מדעתיה
This is a name	רב
Look up in Frank	ההוא
Look up מעלא in Jastrow	במעלי

Look up as is in Jastrow	אִהוּ
Root: פִּיט	לִפְיוּסִי
ב (prefix: "in") + יָהּ (suffix: "him")	בִּיהַ
This is a name	רַב הוֹנָא
look up הִיכָא in Frank	לְהִיכָא
ch. פִּלְנִיָּא = b.h. פְּלוּנִי, look up Hebrew entry	לְפִלְנִיָּא
Look up as is, see entry II and III in Jastrow	אבָא
Root: קִטֵּל	לְמִיקִטֵּל
עִיל (look up in Jastrow) + יָהּ (suffix: "him")	עִילוּיָהּ
Root: יִתֵּב	יִתֵּיב
Root: דְּלִי	דְּלִי
עֵינְ (look up in Jastrow) + יָהּ (suffix: "his")	עֵינִיָּהּ
Look up in Jastrow	אֵת

Root: אָזל	זיל
Look up as is in Frank	לית
Root: שׂמט, look for "lthpa." entry.	אישתמיט
Root: מַחֵי, definition II	מחייה
ב + קועא + יה	בקועיה

