

דף יומי • חזקוני • דף צ"ז

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin the daf by continuing our shakla v'tarya regarding the taste of the gid hanasheh and whether it spreads throughout a piece of meat. The Gemara brings a kasha from a ma'aseh where Rabbi Yochanan permitted a kid roasted with its chelev, which leads us into a deep discussion about how we determine if a forbidden flavor has been imparted. We will learn about the role of a non-Jewish cook, a kapila, in tasting mixtures to see if the taste of a non-kosher ingredient is present.

Next, the Gemara transitions into the halachos of bitul b'shishim (nullification in sixty). We will analyze a machlokes between Ravina and Rav Acha bar Rav Ashi regarding thighs that were salted with the gid hanasheh still inside them, and we will learn how we calculate the sixty-fold volume of permitted food to nullify a forbidden piece.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 97A

ANSWER

שאיני חלב, דמפפפע.

The Gemara answers: **Forbidden fat is different, because it permeates** throughout the entire animal when roasted, unlike the sciatic nerve which does not spread its taste.

QUESTION

ובחלב אסור?

The Gemara asks: **And in** the case of a kid roasted **with** its forbidden **fat**, **is** the meat indeed **forbidden**?

OBJECTION

והאמר רבא בר בר חנה: עובדא הוה קמיה דרב יוחנן בכנישתא דמעון, בגדי שצלאו בך לבו, ואתו ושייליה לרב יוחנן, ואמר: קולך ואוכל עד שמגיע לחלב!

But didn't Rabba bar bar Chana say: There was an incident before Rabbi Yochanan in the synagogue of Maon, with a kid that they roasted with its fat, and they came and asked Rabbi Yochanan what the halacha is, and he said: One may peel away the meat and eat it until he reaches its fat! This proves that the taste of the fat does not permeate the entire animal.

ANSWER

ההוא כחוש הוה.

The Gemara answers: **That** young goat **was lean**, and it had so little fat that its taste did not spread.

EXPLANATION

רב הונא בר יהודה אמר: כוליא בך לבה הוה, ושריא.

Rav Huna bar Yehuda said: That was not the case; rather, it was a kidney roasted with its fat, and he permitted it because there is a membrane that separates the fat and prevents it from penetrating the kidney.

EXPLANATION

רבין בר רב אדא אמר: כילכית באילפס הוה, ואתו שיילוה לרבי יוחנן, ואמר להו: ליטעמיה קפילא ארמאה.

Ravin bar Rav Adda said: The incident was that a **kilchis**—a small non-kosher fish—was in a **stewpot** of kosher food, and they came and asked Rabbi Yochanan, and he said to them: Let a non-Jewish cook taste it to see if it imparted flavor.

STATEMENT

אמר רבא: מריש הוה קא קשיא לי הא דתנא:

Rava said: At first, this which is taught in a braisa was difficult for me:

BRAISA

קדרה שפשל בה בשר – לא יבשל בה חלב, ואם בשל – בנותן טעם;

A pot in which one cooked meat—he may not cook milk in it; and if he did cook milk in it, the milk is forbidden only if the absorbed meat **imparts flavor** to the milk.

BRAISA

תרומה – לא יבשל בה חולין, ואם בשל – בנותן טעם.

Similarly, if one cooked **terumah** in a pot, he may not cook **chullin**—non-sacred food—in it; and if he did cook **chullin** in it, the food is forbidden to non-kohanim only if the absorbed **terumah** **imparts flavor** to it.

EXPLANATION

בשלמא תרומה, טעים לה כהן, אלא בשר בחלב – מאן טעים ליה?

Rava explains his difficulty: **Granted**, regarding **terumah**, a **kohen** can **taste it** to see if there is a taste of **terumah**, since **terumah** is permitted to him. **But** regarding **meat in milk**, who can **taste it**? If it has a taste of meat, it is forbidden for any Jew to taste it!

RESOLUTION

השתא דאמר רבי יוחנן: סמכינן אקפילא ארמאה, הכא נמי סמכינן אקפילא ארמאה.

But now that Rabbi Yochanan said that we rely on a non-Jewish cook in the case of the **kilchis**, here too, we can rely on a non-Jewish cook to taste the milk and tell us if it has a meat flavor.

STATEMENT

דאמר רבא: אמור רבנן בטעמא, ואמור רבנן בקפילא,

For Rava said: The Sages said that there are some cases where we rely on **tasting** by a Jew, and the Sages said that there are some cases where we rely on a non-Jewish **cook**.

STATEMENT

וְאָמַר רַבֵּנָן בְּשֵׁשִׁים.

And the Sages said that in cases where we cannot determine if flavor was imparted, the forbidden food is nullified **in sixty** times its volume of permitted food.

EXPLANATION

הֶלֶכָה, מִין בְּשָׂאֵינוּ מִינוֹ דִּהְיִתְרָא – בְּטַעְמָא,

Therefore, if we have a mixture of **a type** of food **with** food **not of its own type**, and it is a case of **permitted** food where a Jew is allowed to taste it, we rely **on tasting** by a Jew to see if the forbidden flavor is present;

EXPLANATION

דְּאִיסוּרָא – בְּקַפִּילָא.

but if it is a case of **of forbidden** food, such as meat and milk, where a Jew may not taste it, we rely **on** a non-Jewish **cook** to taste it.

EXPLANATION

וּמִין בְּמִינוֹ, דְּלִיכָא לְמִיקָם אֶטְעָמָא, אִי נָמִי מִין בְּשָׂאֵינוּ מִינוֹ דְּאִיסוּרָא, דְּלִיכָא קַפִּילָא – בְּשֵׁשִׁים.

And if it is **a type** of food mixed **with its own type**, where there is **no** way to **stand on the taste** because the tastes are identical, **or also** if it is **a type** of food mixed **with** food **not of its own type** in a case of **of forbidden** food where there is **no** non-Jewish **cook** available to taste it, we require nullification **in sixty**.

STATEMENT

הֲנָהוּ אֶטְמָהֶתָּא דְּאִימָ' לִיחוּ בִּי רִישׁ גָּלוּתָא בְּגִידָא נִשְׂאָא,

The Gemara relates: There were **certain thighs that were salted in the house of the Exilarch with the sciatic nerve** still inside them.

STATEMENT

רַבִּינָא אָסֵר, רַב אַחָא בַר רַב אָשִׁי שְׁרִי.

Ravina forbade eating them, holding that the salting caused the nerve's flavor to penetrate the meat, while **Rav Acha bar Rav Ashi permitted** them.

STATEMENT

אָתוּ שְׁיִילוּהּ לְמַר בַּר רַב אָשִׁי, אָמַר לְהוּ: אָבָא שְׁרִי.

They came and asked Mar bar Rav Ashi for a ruling, and he said to them: My father, Rav Ashi, permitted them in such a case.

QUESTION

אָמַר לִיה רַב אַחָא בַר רַב לְרַבִּינָא: מַאי דַּעְתִּיהּ – דְּאָמַר שְׁמוּאֵל: מְלִיחַ הָרִי הוּא כְּרוּתָתָא, כְּבוֹשׁ הָרִי הוּא כְּמִבוּשָׁל.

Rav Acha bar Rav said to Ravina: What is your reasoning to forbid this? Is it because **Shmuel said: A salted food is like a boiling hot food, and a marinated food is like a cooked food**, and so you treat the salted thigh as if it were cooked with the nerve?

QUESTION

והאמר שמואל: לא שנו אלא שנתבשל בה, אבל נצל בה – קולך ואוכל עד שמגיע לגיד.

But didn't Shmuel say: They only taught that the whole thigh is forbidden when it was cooked with the nerve, but if it was roasted with the nerve, one merely peels away the outer layer of meat and eats the rest until he reaches the nerve, and then discards the nerve? Since salting is only like roasting, why forbid the whole thigh?

OBJECTION

וכי תימא, מאי פרותה דקאמר? פרותה דמבושל!

And if you say: What is the meaning of "like a boiling hot" food that Shmuel said? It means like a boiling hot food that is cooked in a pot, which forbids the whole piece!

REFUTATION

והא מדקאמר כבוש הרי הוא כמבושל, מכיל דרותה דצלי קאמר.

That cannot be, for since he said in the second clause that a marinated food is like a cooked food, it proves by inference that when he said "boiling hot" in the first clause, he was speaking of a boiling hot food that is roasted. Thus, salting is only like roasting, and the thigh should be permitted after peeling.

RESOLUTION

קשיא.

The Gemara notes: This indeed remains a difficulty against the ruling of Ravina.

STATEMENT

אמר רבי חנינא: כשהן משערין, משערין ברוטב ובקיפה ובחתיכות ובקדרה.

Rabbi Chanina said: When they assess the sixty-fold volume to nullify a forbidden piece, they assess and include the broth, the sediment, the pieces of meat, and the pot.

EXPLANATION

איכא דאמרי: בקדרה עצמה, ואיכא דאמרי: במאי דכלעה קדרה.

There are those who say this means we include the volume of the earthenware of the pot itself, and there are those who say it means we include that which the pot absorbed of the permitted food during cooking.

STATEMENT

אמר רבי אבהו אמר רבי יוחנן: כל איסורין שבתורה (משערין) [משערין אותן] כאילו הן בצל ומקלוט.

Rabbi Abbahu said that Rabbi Yochanan said: Regarding all forbidden foods in the Torah, we assess them as if they were onion and leek. If that amount of onion or leek would impart flavor to this pot, the mixture is forbidden.

QUESTION

אמר ליה רבי אבא לאביי: ולשעריןהו בפלפלין ותבלין, דאפילו באף לא בטלין!

Rabbi Abba said to Abaye: But let us assess them as if they were pepper and spices, which are not nullified even in a thousand times their volume because of their sharp taste!

ANSWER

אמר ליה: שיערו חכמים דאין נותן טעם באיסורין יותר מבצל וקפלוט.

Abaye said to him: The Sages determined that there is no forbidden food that imparts more flavor than onion and leek. Spices are uniquely sharp, but they do not represent the standard strength of forbidden flavors.

STATEMENT

אמר רב נחמן: גיד בששים, ואין גיד מן המנין;

Rav Nachman said: A sciatic nerve cooked in a pot is nullified in sixty times its volume, and the nerve itself is not counted of the number of sixty permitted parts, because it cannot nullify itself;

STATEMENT

כחל בששים, וכחל מן המנין;

an udder cooked with meat is nullified in sixty times the volume of its milk, and the udder meat itself is counted of the number of sixty permitted parts to nullify the milk;

STATEMENT

ביצה בששים, ואין ביצה מן המנין.

an egg of a non-kosher bird cooked with kosher food is nullified in sixty, and the egg itself is not counted of the number of sixty.

STATEMENT

אמר רבי יצחק בריה דרב משושיא: וכחל עצמו אסור, ואי נפל לקדרה אחרת – אוסר.

Rabbi Yitzchak the son of Rav Mesharshiyya said: And the udder itself is forbidden because it absorbed the forbidden meat-and-milk mixture, and if it falls into another pot, it forbids that pot unless there is sixty times the volume of the udder.

QUESTION

אמר רב אשי: כי הוינן בי רב כהנא, איבעיא לן: כי משערין בדידיה משערין, או במאי דנפק מיניה משערין?

Rav Ashi said: When we were in the house of Rav Kahana, a dilemma was raised before us: When we assess the sixty needed to nullify the udder in the first pot, do we assess against its own entire volume, or do we assess against what came out of it?

ANSWER

בשיטא דבדידיה משערין, דאי במה דנפק מיניה – מנא ידעין?

The Gemara answers: It is obvious that we assess against its own entire volume, for if you say we assess against what came out of it, how would we know how much milk actually came out?

QUESTION

אלא מעתה, נפל לקדרה אחרת – לא יאסר?

The Gemara objects: But if that is so, and we assume all its milk came out in the first pot, then if the udder falls into another pot, it should not forbid it, as it is now empty of milk!

ANSWER

כִּיּוֹן דְּאָמַר רַב יִצְחָק בְּרִיה דְּרַב מֶשֶׁרְשִׁיָּא: וְכַח לַעֲצֻמוֹ אָסוּר, שְׂוִיָּה רַבְּנָן כְּחֻתִּיכָה דְּנִבְלָה.

The Gemara explains: Since Rabbi Yitzchak the son of Rav Mesharshiyya said that the udder itself is forbidden, the Sages treated it like a piece of neveilah meat. Once it becomes forbidden, the piece itself is treated as forbidden food and can forbid another pot.

STATEMENT

בִּיצָה בְּשִׁשִּׁים, וְאִין בִּיצָה מִן הַמִּנְיָן.

The Gemara returns to the statement: An egg of a non-kosher bird is nullified in sixty, and the egg itself is not counted of the number.

QUESTION

אָמַר לִיה רַב אִידִי בַר אָבִין לְאַבֵּי: לְמִימָרָא דִּיהָבָה טַעְמָא? וְהָא אָמַרִי אִינְשִׁי: כִּי מִיָּא דְּבִיעִי בְּעָלְמָא!

Rav Idi bar Avin said to Abaye: Is this to say that an egg imparts flavor? But don't people say in common parlance that a tasteless thing is "just like egg water"?

ANSWER

אָמַר לִיה: הָכָא בְּמַאי עֲסָקִינוּ?

Abaye said to him: With what are we dealing here?

SUMMARY

The daf establishes that while we generally rely on a non-Jewish cook to taste a mixture and determine if a forbidden flavor was imparted, we require bitul b'shishim when no such cook is available or when the mixture consists of identical types of food. In the case of thighs salted with the gid hanasheh, the Gemara challenges Ravina's strict ruling by showing that salting is halachically equivalent to roasting, which only requires peeling the outer layer rather than forbidding the entire piece. Finally, the Sages clarify the rules of bitul, explaining that we include the broth, sediment, and absorbed taste of the pot in the sixty-fold calculation, and we assess the strength of forbidden flavors based on the standard of onion and leek.

The Gemara on our daf is dealing with the deep mechanics of how taste travels and how we measure nullification. We see a beautiful discussion about how the Chachanim set up different ways to find out if a forbidden taste is present: sometimes we can actually taste the food ourselves, sometimes we have to rely on a "kapila arama'ah", a non-Jewish cook, to taste it for us, and when that is not possible, we rely on the measurement of "shishim" (sixty times the volume). The Raba tells us a major yeshivish principle: "Amur rabbanan b'ta'ama, v'amur rabbanan b'kapila, v'amur rabbanan b'shishim." The Torah wants us to look at the reality of the situation and use the tools we have to find the truth.

Lichoira, we can take a tremendous yesod from this for our own avodas Hashem. Sometimes in life, we are faced with a situation where we feel spiritually compromised, or we feel a "taste" of something improper has crept into our hearts or our homes. The yetzer hara wants us to think that once a bad influence has touched us, everything is ruined and we are completely assur. But the Torah teaches us the concept of bittul, that we have the power to overwhelm the bad with an abundance of good.

Just like the halacha of shishim, where sixty times the amount of kosher food completely nullifies the drop of issur, we too can drown out the negative influences in our lives by pouring in more Torah, more tefillah, and more simcha shel mitzvah. If you had a weak moment or a bad day, don't let it ruin the whole pot. Mimeila, you just need to increase the "kosher" ingredients in your life.

Today, when you feel a coldness or a negative thought trying to creep in and spoil your day, don't fight it directly; instead, overwhelm it. Add five extra minutes of learning with real cheshkes, or say a perek of Tehillim with extra kavanah. Drown out the small drop of issur with a massive flood of kedushah.

הלכות תשובה • פרק שמיני

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, the Rambam opens up a window for us to understand the ultimate reward of the righteous, which is the life of the World to Come (Olam Haba). We will learn about the nature of this spiritual existence, where there is no physical body, no eating or drinking, but rather the souls of the righteous basking in the radiance of the Shechinah.

We will also learn about the ultimate punishment of the wicked, which is Kares—the complete cutting off and destruction of the soul. The Rambam guides us to look past the physical desires of this world and understand that the true, eternal good waiting for us is entirely spiritual, far beyond any physical pleasure we can comprehend.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

הלכה א

Halacha 1 • The Hidden Reward of the Righteous and the Spiritual Excision of the Wicked

הטובה הצפונה לצדיקים

The good that is hidden for the righteous in the future

היא חיי העולם הבא

it is the life of the World to Come,

והיא החיים שאין מות עמהן

and it is the life that there is no death with them,

והטובה שאין עמה רעה.

and the good that there is no evil with it.

הוא שכתוב בתורה

It is that which is written in the Torah in the verse:

"למען ייטב לך והארכת ימים."

"so that it will be good to you and you will prolong days."

מפי השמועה למדו

From the mouth of the tradition of our Sages, they learned that this means:

למען ייטב לך לעולם שכלו טוב

"so that it will be good to you" refers to the world that is entirely good,

והארכת ימים לעולם שכלו ארה.

"and you will prolong days" refers to the world that is entirely long,

וזה הוא העולם הבא.

and this is the World to Come.

שכר הצדיקים הוא שיזכו לנעם זה

The reward of the righteous is that they will merit to this pleasantness

ויהיו בטובה זו.

and they will be in this goodness.

ופרעון הרשעים הוא שלא יזכו לחיים אלו

And the retribution of the wicked is that they will not merit to these lives,

אלא יכרתו וימותו.

rather they will be cut off and they will die.

וכל מי שאינו זוכה לחיים אלו

And anyone who does not merit to these lives

הוא המת שאינו חי לעולם

he is the dead who does not live forever,

אלא נכרת ברשעו ואבד כבהמה.

rather he is cut off in his wickedness and perishes like an animal.

וזהו כרת הכתובה בתורה

And this is the karet written in the Torah,

שנאמר "הכרת תפירת הנפש ההיא".

as it is said: "surely cut off shall be cut off that soul."

מפי השמועה למדו

From the mouth of the tradition they learned:

הכרת בעולם הזה תפירת לעולם הבא.

"surely cut off" means in this world, "shall be cut off" means for the World to Come.

כלומר שאותה הנפש שפרשה מן הגוף בעולם הזה

Meaning to say, that that soul which separated from the body in this world

אינה זוכה לחיי העולם הבא

does not merit to the life of the World to Come,

אֲלָא גַם מִן הָעוֹלָם הַבֶּא נִכְרְתָת:

rather also from the World to Come it is cut off.

הלכה ב

Halacha 2· The Spiritual Existence in the World to Come Without a Physical Body

העולם הבא אין בו גוף וגויה

In the World to Come, there is no body or physical form,

אֲלָא נַפְשוֹת הַצְּדִיקִים בְּלֹד בְּלֹא גוּף כְּמַלְאַכֵי הַשָּׁרֵת.

but rather, the souls of the righteous alone, without a body, like the ministering angels.

הואיל ואין בו גויות אין בו לא אכילה ולא שתיה

Since there are no physical forms in it, there is neither eating nor drinking in it,

וְלֹא דָבָר מִכָּל הַדְּבָרִים שְׁגוּפוֹת בְּנֵי אָדָם צָרִיכִין לָהֶן בְּעוֹלָם הַזֶּה.

nor any of the things that the bodies of human beings need in this world.

וְלֹא יֵאָרֵעַ דָּבָר בּוֹ מִן הַדְּבָרִים שֶׁמֵּאֲרָעִין לַגּוּפוֹת בְּעוֹלָם הַזֶּה.

And nothing will occur in it of the things that occur to bodies in this world,

כְּגוֹן יְשִׁיבָה וְעִמּוּדָה וְשֵׁנָה וּמִיתָה וְעֶצֶב וְשָׂחֳק וְכִיּוּצָא בְּהֵן.

such as sitting, standing, sleeping, death, sadness, laughter, and the like.

כֹּה אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים גְּמָרָא בְּרֻכּוֹת יז א

So said the early Sages in the Gemara, Berachos 17a:

"הָעוֹלָם הַבֶּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא תִשְׁמִישׁ

"The World to Come has in it neither eating, nor drinking, nor marital relations,

אֲלָא צְדִיקִים יוֹשְׁבִים וְעוֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶן וְנִהְגִּין מִזֵּי הַשְּׁכִינָה."

but rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah."

הֲרִי נִתְבָּרַר לָךְ שֶׁאֵין שָׁם גּוּף לְפִי שֶׁאֵין שָׁם אֲכִילָה וְשְׁתִּיָּה.

Behold, it is clarified for you that there is no body there, because there is no eating and drinking there.

וזה שאמרו צדיקים יושבין דרך חידה אמרו.

And that which they said, "the righteous sit," they said by way of a riddle;

כלומר הצדיקים מצויין שם בלא עמל ובלא גייעה.

meaning to say, the righteous exist there without labor and without toil.

וכן זה שאמרו עטרותיהן בראשיהן

And likewise, that which they said, "their crowns on their heads,"

כלומר דעת שידעו שבגללה זכו לחיי העולם הבא מצויה עמהן

means to say, the knowledge that they knew, because of which they merited the life of the World to Come, is present with them,

והיא העטרה שלהן כענין שאמרו שלמה שיר השירים ג יא "כעטרה שעטרה לו אמו".

and it is their crown, similar to the matter that Shlomo said in Shir HaShirim 3:11, "With the crown with which his mother crowned him."

והרי הוא אומר ישעיה לה י "ושמחת עולם על ראשם"

And behold, it says in Yeshayah 35:10, "And eternal joy upon their head,"

ואין השמחה גוף כדי שתנוח על הראש.

and joy is not a physical body that it should rest upon the head.

כה עטרה שאמרו חכמים כאן היא הידיעה.

So too, the "crown" that the Sages spoke of here is the knowledge.

ומהו זה שאמרו נהנין מזיו השכינה.

And what is this that they said, "they delight in the radiance of the Shechinah"?

שיודעים ומשיגין מאמתת הקדוש ברוך הוא מה שאינם יודעים והם בגוף האפל השפל:

That they know and comprehend of the truth of the Holy One, blessed be He, that which they could not know while they were in the dark, lowly body.

הלכה ג

Halacha 3 • The Nature of the Soul in the World to Come and the Bond of Life

כל נפש האמורה בענין זה

Every soul referred to in this matter of the World to Come

אינה הנשמה הצריכה לגוף

is not the physical soul that needs the body for its existence,

אֵלָא צוֹרֶת הַנֶּפֶשׁ

but rather it is the form of the soul,

שֶׁהִיא הַדַּעַה שֶׁהִשִּׁיגָה מִהַבּוֹרָא כְּפִי כֹחָהּ

which is the knowledge that it comprehended of the Creator according to its power,

וְהַשִּׁגָּה הַדַּעוֹת הַנִּפְרָדוֹת וְשָׂאֵר הַמַּעֲשִׂים

and its comprehension of the abstract intellects and other works of Hashem;

וְהִיא הַצּוּרָה שֶׁבִּאֲרָנוּ עֲנִינָהּ בְּפֶרֶק רְבִיעִי מֵהַלְכוֹת יְסוּדֵי הַתּוֹרָה

and it is this form whose nature we explained in chapter fourth of the Laws of the Foundations of the Torah,

הִיא הַנִּקְרָאת נֶפֶשׁ בְּעֵינֵינוּ זֶה.

it is that which is called "soul" in this matter.

חַיִּים אֵלּוּ לְפִי שְׂאִין עִמָּהֶם מוֹת

These lives, because there is not with them death at all—

שְׂאִין הַמּוֹת אֵלָא מִמְּאֲרָעוֹת הַגּוּף

since death is only from the occurrences of the body,

וְאִין שָׁם גּוּף

and there is no body there—

נִקְרְאוּ צִרּוּר הַחַיִּים

are called "the bond of life,"

שֶׁנֶּאֱמַר "וְהִיתָה נֶפֶשׁ אֲדֹנִי צִרּוּרָה בְּצִרּוּר הַחַיִּים".

as it is said, "And the soul of my master shall be bound in the bond of life."

וְזֶהוּ הַשָּׂכָר שְׂאִין שָׂכָר לְמַעַל מִמֶּנּוּ

And this is the reward that there is no reward above it,

וְהַטּוֹבָה שְׂאִין אַחֲרֶיהָ טּוֹבָה

and the good that there is no good after it,

וְהִיא שֶׁהִתְאָוּוּ לָהּ כָּל הַנְּבִיאִים:

and it is that which all the prophets desired for.

וכמה שמות נקראו לה דרך משל.

And how many names were called to it, to the World to Come, by way of metaphor in the words of the Nevi'im:

הר ה'.

the mountain of Hashem,

ומקום קדשו.

and the place of His holiness,

ודרך הקדש.

and the path of the holiness,

יחצרות ה'.

and the courtyards of Hashem,

ונעם ה'.

and the pleasantness of Hashem,

ואהל ה'.

and the tent of Hashem,

והיכל ה'.

and the palace of Hashem,

ובית ה'.

and the house of Hashem,

ושער ה'.

and the gate of Hashem.

ונחכמים קראו לה דרך משל לטובה זו המזמנת לצדיקים סעדה.

And the Sages called to it by way of metaphor, for this goodness that is prepared for the righteous, a feast.

וקורין לה בכל מקום העולם הבא:

And they call to it in every place, as its most common name, the World to Come.

הַנִּקְמָה שֶׁאֵין נִקְמָה גְּדוֹלָה מִמֶּנָּה

The retribution, which there is no retribution greater than it,

שֶׁתִּכָּרֵת הַנֶּפֶשׁ

is that the soul will be cut off

וְלֹא תִזְכָּה לְאוֹתֵי הַחַיִּים

and not merit those lives of the World to Come,

שֶׁנֶּאֱמַר בַּמִּדְבָּר טו לֹא "הַכֶּרֶת תִּכָּרֵת הַנֶּפֶשׁ הַהִיא עֲוֹנָה בָּהּ".

as it is said in the Torah in Bamidbar 15:31, "Surely cut off shall be cut off that soul, its sin is in it."

זֶה הָאֲבִדוֹן

And this destruction

הוא שְׁקוּרִין אוֹתוֹ הַנְּבִיאִים דֶּרֶךְ מָשָׁל

is what the prophets call, by way of metaphor,

בְּיָר שַׁחַת וְאֲבִדוֹן וְתֹפֶתָה וְעֵלּוּקָה

the pit of destruction, and doom, and Topheth, and the leech,

וְכָל לְשׁוֹן כְּלָיָה וְהַשְׁחָתָה קוּרְאִין לוֹ

and every term of annihilation and destruction they call it,

לְפִי שֶׁהִיא הַכְּלָיָה שֶׁאֵין אַחֲרֶיהָ תִּקְוָה

because it is the annihilation that there is no arising after it,

וְהַחֲפָסֵד שֶׁאֵינוֹ חוֹזֵר לְעוֹלָם:

and the loss that does not return forever.

שֶׁמָּא תִּקַּל בְּעֵינֶיךָ טוֹבָה זֹאת

Lest this goodness should be light in your eyes, and you look down on the spiritual nature of the World to Come,

וְתִדְמָה שֶׁאֵין שְׂכָר הַמַּצּוֹת וְהַיּוֹת הָאָדָם שֶׁלֶם בְּדַרְכֵי הָאֱמֶת

and you will imagine that there is no reward for the mitzvos, and no purpose in the being of a person complete in the paths of truth,

אֶלָּא לְהִיטוֹ אוֹכֵל וְשׂוֹתֶה מֵאֲכָלוֹת טוֹבוֹת

except for his being able to eat and drink good foods,

וּבֹעֵל צוּרוֹת נָאוֹת

and cohabit with beautiful forms,

וְלֹבֵשׁ בְּגָדֵי שֵׁשׁ וְרֻקְמָה

and wear garments of fine linen and embroidery,

וְשׁוֹכֵן בְּאֶהָלֵי שֵׁן

and dwell in tents of ivory,

וּמִשְׁתַּמֵּשׁ בְּכֵלֵי כֶסֶף וְזָהָב

and use utensils of silver and gold,

וְדִבָּרִים הַדּוּמִים לָאֵלוּ

and things that are similar to these physical pleasures,

כִּמוֹ שֶׁמִּדְמִין אֱלוֹ הָעֲרָבִים הַטֹּפְשִׁים הָאֵוִילִים הַשְּׁטוּפִים בְּזָמָה.

just as these foolish, silly Arabs who are flooded with lewdness imagine in their descriptions of heaven.

אָבֵל הַחֲכָמִים וּבַעֲלֵי דָעָה יֵדְעוּ

But the Sages and possessors of knowledge know

שֶׁכָּל הַדִּבָּרִים הָאֵלוּ דִּבְרֵי הֶבְאִי וְהֶבֶל הֵם

that all these things are words of nonsense and vanity,

וְאֵין בָּהֶם תּוֹעֶלֶת

and there is no benefit in them in truth,

וְאֵינָהּ טוֹבָה גְּדוּלָּה אֲצִלָּנוּ בְּעוֹלָם הַזֶּה

and it is not considered a great goodness by us in this world

אֶלָּא מִפְּנֵי שֶׁאֲנוּ בְּעַלֵּי גוּף וְגוּיָה,

except because we are possessors of a body and physical form,

וְכָל הַדִּבָּרִים הָאֵלוּ צְרִיכֵי הַגּוּף הֵם

and all these things are needs of the body,

וְאִין הַנֶּפֶשׁ מִתְאַוָּה לָהֶם וּמִחְמֶדֶתָן

and the soul does not desire them or lust for them on its own,

אַלָּא מִפְּנֵי צָרָהּ הַגּוּף,

except because of the need of the body,

כְּדִי שְׂיִמְצָא חֲפָצוֹ וְיַעֲמִד עַל בְּרִיּוֹ.

in order that it will find its desire and stand on its health.

וּבְזֶמַן שֶׁאֵין שָׁם גּוּף

And in a time when there is no body anymore,

נִמְצָאוּ כָּל הַדְּבָרִים הָאֵלּוּ בְּטָלִים.

all these things are found to be nullified and irrelevant.

הַטּוֹבָה הַגְּדוֹלָה שֶׁתִּהְיֶה בָּהּ הַנֶּפֶשׁ בְּעוֹלָם הַבָּא

The great goodness that the soul will have in the World to Come,

אֵין שׁוּם דֶּרֶךְ בְּעוֹלָם הַזֶּה לְהַשִּׁיגָהּ וְלִידַע אוֹתָהּ.

there is no way in this world to grasp it and to know it,

שֶׁאֵין אָנוּ יוֹדְעִים בְּעוֹלָם הַזֶּה אֶלָּא טוֹבַת הַגּוּף

for we do not know in this world anything except the goodness of the body,

וְלָהּ אָנוּ מִתְאַוִּין.

and for it we desire.

אַבֵּל אוֹתָהּ הַטּוֹבָה גְּדוֹלָה עַד מְאֹד

But that goodness is great until very much,

וְאִין לָהּ עֲרֵךְ בְּטוֹבוֹת הָעוֹלָם הַזֶּה אֶלָּא דֶּרֶךְ מִשָּׁל.

and there is no comparison to it among the goods of this world except by way of metaphor.

אַבֵּל בְּדֶרֶךְ הָאֱמֶת

But by way of truth,

שֶׁנֶּעְרָה טוֹבַת הַנֶּפֶשׁ בְּעוֹלָם הַבָּא בְּטוֹבוֹת הַגּוּף בְּעוֹלָם הַזֶּה בְּמֵאכָל וּבִמְשָׁתָהּ

that we should compare the goodness of the soul in the World to Come with the goods of the body in this world in food and in drink,

אינו כן.

it is not so.

אֶלָּא אוֹתָהּ הַטּוֹבָה גְּדוּלָּהּ עַד אֵין חֶקֶר

Rather, that goodness is great until there is no searching.

וְאֵין לָהּ עֶרֶךְ וְדָמְיוֹן.

and there is no comparison or likeness to it.

הוא שֶׁאָמַר דּוִיד

This is what Dovid said in

מָה רַב טוֹבָה אֲשֶׁר צִפְנָתָ לִירְאִיָּה וְגו':

"How abundant is Your goodness which You have hidden for those who fear You," etc.

הַלְכָּה ז

Halacha 7 · The Incomprehensible Good of the World to Come and Its Distinction from the Messianic Era

וְכַמָּה כָּמַח דּוִיד וְהִתְאַוָּה לְחַיֵּי הָעוֹלָם הַבָּא

And how much did Dovid yearn and desire for the life of the World to Come!

שֶׁנֶּאֱמַר "לֹוֹיָא הָאֱמָנָתִי לְרֹאוֹת בְּטוֹב ה' בְּאֶרֶץ חַיִּים".

As it is said in Tehillim, "Had I not believed to see the goodness of Hashem in the land of the living."

כָּבֵר הוֹדִיעוּנוּ הַחֲכָמִים הָרִאשׁוֹנִים שֶׁטּוֹבַת הָעוֹלָם הַבָּא אֵין כַּח בְּאָדָם לְהַשִּׁיגָהּ עַל בְּרִיָּה

The earlier Sages have already informed us that the goodness of the World to Come—there is no strength in man to comprehend it in its clarity,

וְאֵין יוֹדֵעַ גְּדֻלָּתָהּ וְיִפְיָהּ וְעֶזְמָהּ אֶלָּא הַקָּדוֹשׁ בְּרוּךְ הוּא לְבַדּוֹ.

and there is no one who knows its greatness, its beauty, and its power except the Holy One, Blessed is He, alone.

וְשָׁכַל הַטּוֹבוֹת שֶׁמִּתְנַבְּאִים בָּהֶם הַנְּבִיאִים לְיִשְׂרָאֵל אֵינָן אֶלָּא לְדְּבָרִים שֶׁבְּגוּוֹף

And that all the good things that the prophets prophesy about to Yisrael are only for physical matters,

שֶׁנֶּהֱנִין בָּהֶן יִשְׂרָאֵל לְיָמֹת הַמָּשִׁיחַ בְּזִמָּן שֶׁתָּשׁוּב הַמְּמִשָּׁלָה לְיִשְׂרָאֵל.

which Yisrael will benefit from in the days of the Mashiach, at the time when sovereignty will return to Yisrael.

אָבֵל טוֹבַת חַיֵּי הָעוֹלָם הַבָּא אֵין לָהּ עֶרֶךְ וְדָמְיוֹן

But the goodness of the life of the World to Come has no comparison or likeness,

וְלֹא דְמוּת הַנְּבִיאִים כְּדִי שֶׁלֹּא יִפְחָתוּ אוֹתָהּ בַּדְּמְיוֹן.

and the prophets did not describe it, so that they would not diminish it in the imagination of people.

הוא שִׁישְׁעָהּ אָמַר "עֵין לֹא רָאָתָה אֱלֹהִים זִוְלָתְךָ יַעֲשֶׂה לְמַחֲכָה לוֹ".

This is what Yeshayahu said: "No eye has seen, O God, besides You, what He will do for the one who waits for Him."

כְּלוּמַר הַטּוֹבָה שֶׁלֹּא רָאָתָה אוֹתָהּ עֵין נְבִיא וְלֹא רָאָה אוֹתָהּ אֶלָּא אֱלֹהִים,

Meaning to say, the goodness that the eye of a prophet did not see, and none saw it except God,

עָשָׂה אוֹתָהּ הָאֱלֹהִים לְאָדָם שֶׁמַּחֲכָה לוֹ.

God has made it for the person who waits for Him.

אָמְרוּ חֲכָמִים כָּל הַנְּבִיאִים כָּלָן לֹא נִבְּאוּ אֶלָּא לְיָמֵי מְשִׁיחַ

The Sages said: All the prophets, all of them, did not prophesy except for the days of the Mashiach,

אָבֵל הָעוֹלָם הַבָּא עֵין לֹא רָאָתָה אֱלֹהִים זִוְלָתְךָ.

but as for the World to Come, "no eye has seen, O God, besides You."

הַלְכָּה ח

Halacha 8: The Present Existence of the World to Come and the Reason for Its Name

זֶה שֶׁקִּרְאוּ אוֹתוֹ חֲכָמִים הָעוֹלָם הַבָּא

This that the Sages called it "the World to Come"

לֹא מִפְּנֵי שֶׁאֵינוֹ מְצוּי עַתָּה

is not because it is not present now,

וְזֶה הָעוֹלָם אוֹבֵד וְאַחֵר כֶּה יָבוֹא אוֹתוֹ הָעוֹלָם.

meaning and that this world first perishes and only after that will come that world.

אֵין הַדָּבָר כֵּן.

The matter is not so.

אֶלָּא הִרִי הוא מְצוּי וְעוֹמֵד

Rather, behold it is already present and standing,

שֶׁנֶּאֱמַר "אֲשֶׁר צִפַּנְתָּ לְיִרְאִיָּה פָּעֻלֶת" וְגו'.

as it is said in the pasuk in Tehillim, "which You have hidden for those who fear You, You have made" etc.

וְלֹא קִרְאוּהוּ עוֹלָם הַבָּא

And they did not call it "the World to Come"

אֶלָּא מִפְּנֵי שְׁאוֹתַן הַחַיִּים בָּאֵין לוֹ לְאָדָם

except because those lives come to a person

אַחַר חַיֵּי הָעוֹלָם הַזֶּה שֶׁאֵנּוּ קִיָּמִים בּוֹ בְּגוּף וְנֶפֶשׁ

after the life of this world that we exist in in body and soul,

וְזֶה הַנִּמְצָא לְכָל אָדָם בְּרִאשׁוֹנָה:

and this is that which is found to every person at first.

CHAPTER SUMMARY

The Rambam explains that the ultimate reward for the righteous is Olam Haba, a purely spiritual realm where souls exist without physical bodies, like ministering angels, and delight in the comprehension of Hashem's truth. Conversely, the ultimate retribution for the wicked is Kares, the complete and permanent obliteration of the soul. The Rambam clarifies that all physical pleasures are merely needs of the body in this world, and he cautions us not to foolishly imagine Olam Haba as a place of physical indulgence, as the true spiritual good prepared for the righteous is the greatest possible good, which cannot be fully grasped while we are bound to a physical body.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Rambam is teaching us a fundamental truth that changes how we look at our entire life: the ultimate reward of the World to Come is not a physical place of eating and drinking, but a state of pure, spiritual connection where we "delight in the radiance of the Divine Presence." The "crowns on their heads" refers to the very Torah knowledge and spiritual awareness we acquire in this world. This means that Olam Haba is not a new world we enter after we die; it is a reality we build right now through the spiritual vessels we shape within our own souls.

Every time you learn a piece of Torah, perform a mitzvah with heart, or choose to overcome a physical temptation for the sake of Hashem, you are not just earning points for a future payoff. You are actually developing your spiritual senses. You are building the "crown" of understanding that will allow your soul to bask in Hashem's light forever. If we only train ourselves to appreciate physical pleasures, we will have no vessels to experience the spiritual beauty of the World to Come.

Today, take five minutes to do one spiritual act, whether learning Torah, saying a brachah with deep intent, or doing a chesed, solely for the purpose of connecting to Hashem, consciously reminding yourself that you are building your eternal vessel to experience His closeness.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כְּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רַגִּי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כְּסוֹס כְּפֶרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךָ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךָ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךָ עַל יַד מִיִּנְּךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'