

חומש עם רש"י · ראה · רביעי

Complete Word-for-Word Interlinear · Navy & Gold Edition

RE'EH · 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem addresses Klal Yisrael with the beautiful and comforting words, "You are children of Hashem your Elokim." Because of this special, elevated status, the Torah immediately commands us not to follow the mourning practices of the goyim, specifically forbidding us from scratching our flesh or making a bald spot on our heads for the dead. We are a holy nation, chosen by Hashem to be His treasured people, and our conduct must reflect this kedushah.

To keep us holy and pure, the Torah transitions into the halachos of kosher food, detailing what we are permitted to bring into our bodies. The Torah lists the signs of kosher animals, fish, and birds, giving us a clear guide to distinguish between the pure and the impure, so that we do not defile our souls with forbidden foods.

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

פסוק א

Pasuk 1

בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא תִשְׂמְרוּ קָרְחָה
a bald spot place and you shall not gash yourselves you shall not your God to Hashem you are Children
בֵּין עֵינֵיכֶם לְמֵת:
for the dead your eyes between

רש"י

לֹא תִתְגַּדְּדוּ. לֹא תִתְנֶנּוּ גְדִידָה וְשָׂרֹט בְּבִשְׂרְכֶם עַל מָת כְּדֶרֶךְ שְׂהָאֲמֹרִיִּים
that the Amorites like the way the dead for in your flesh and an incision a cut place do not cut yourselves You shall not
עוֹשִׂין, לְפִי שְׂאֵתָם בְּנֵי שָׁל מְקוֹם וְאַתֶּם רְאוּיִין לְהִיּוֹת נָאִים וְלֹא גְדוּדִים
cut and not comely to be are fitting and you the Omnipresent of are the children that you because do
וּמִקְרָחִים:
and torn of hair

רש"י

בֵּין עֵינֵיכֶם. אֵצֶל הַפְּדֻחַת, וּבְמְקוֹם אֲחֵר הוּא אוֹמֵר וַיִּקְרָא כ"א לֹא
not twenty one Vayikra says it another and in a place the forehead adjoining your eyes between
יִקְרָחַה בְּרֹאשָׁם - לַעֲשׂוֹת כָּל הָרֹאשׁ כְּבֵין הָעֵינַיִם סִפְרֵי:
Sifrei the eyes like between the head all of to make on their head shall they make baldness

פסוק ב

Pasuk 2

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבָךְ בָּחַר יְהוָה לְהִיּוֹת לוֹ לְעַם
for a nation for Him to be Hashem chose and in you your God to Hashem you are holy a nation For

סִגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל פְּנֵי הָאֲדָמָה:

the earth the face of upon that the peoples from all treasured

רש"י

כי עם קדוש אתה. קדשתי עצמי מאבותי, ועוד ובר בחר ה' :

Hashem has chosen and in you and furthermore is from your fathers yourself the holiness of are you holy a people For

פסוק ג

Pasuk 3

לא תאכל כל תועבה:

abomination any eat You shall not

רש"י

כל תועבה. כל שתעבתי לה, כגון צרם אֶזֶן בכור פְּדִי לְשַׁחֲטוֹ

to slaughter it in order a firstborn the ear of one slit such as to you that I declared abominable anything abomination Any

במדינה הרי דבר שתעבתי לה, כל מום לא יהיה בו, בא ולמד כאן

here and teaches it comes in it there shall be not blemish any to you that I declared abominable a thing behold in the province

שלא ישחט ויאכל על אותו המום. בשל בשר בקלב הרי דבר

a thing behold in milk meat one cooked blemish that on account of and eat shall he slaughter that not

שתעבתי לה, והזהיר כאן על אכילתו חולין קי"ד :

114 Chullin its eating against here and it warned to you that I declared abominable

פסוק ד

Pasuk 4

זאת הבהמה אשר תאכלו שור שיה כשבים ושה עזים:

goats and the kid of lambs the sheep of an ox you may eat which the animal This is

רש"י

זאת הבהמה, איל וצבי ויחמור. למדנו שהחיה בכלל בהמה,

of beast is in the category that the wild animal we have learned and fallow deer and gazelle hart is the beast This

ולמדנו שהבהמה וחיה טמאה מרבה מן הטוהרה, שבכל מקום

place for in every the clean than is more numerous which is unclean and wild animal that the beast and we have learned

פורט את המעט ספרי; חולין י"ג :

13 Chullin Sifrei the minority — it enumerates

פסוק ה

Pasuk 5

אֵיל וצָבִי ויֶחֱמוֹר וְאִקּוֹ וְדִישֹׁן וְתֹאוֹ וְזֶמֶר:

and the mountain sheep and the antelope and the ibex and the wild goat and the roebuck and the gazelle the deer

רש"י

ואקו. מתרגם נעלא איוב ל"ט "נעלי סלע", הוא אשטנב"וק:

Steinbock it is the rock wild goats of 39 Iyov ya'ala is translated And the ako

רש"י

ותאו. "תורבָּלָא", תור היער, "בָּלָא" — יער בלשון אַרמִי:

Aramaic in the language of forest bala the forest ox of torbala And te'o

פסוק ו

Pasuk 6

וְכָל בְּהֵמָה מִפְּרֶסֶת פֶּרֶסָה וְשִׁסְעַת שִׁסְעַת שְׁתֵּי פְּרָסוֹת מַעֲלַת גֵּרָה

cud that brings up hoofs of two a cleft and cleaves a hoof that parts animal And every

בְּבִהְמָה אֹתָהּ תֹאכְלוּ:

you may eat it among the animals

רש"י

מפרסת. סְדוּקָה, כְּתַרְגוּמוֹ:

as its Targum cleft split

רש"י

פרסה. פלאנט"א:

plante hoof

רש"י

ושסעת. חֲלוּקָה בְּשְׁתֵּי צַפְרָנִים, שִׁישׁ סְדוּקָה וְאֵינָה חֲלוּקָה בְּצַפְרָנִים, וְהִיא טְמֵאָה:

is unclean and it in the nails divided and is not split for there is nails into two divided and hath cloven

רש"י

בבהמה. מִשְׁמַע מַה שֶּׁנִּמְצָא בְּבִהְמָה אָכַל, מִכָּאן אָמְרוּ שֶׁהַשְּׁלִיל נִתַּר

becomes permitted that the embryo they said from here eat within the beast is found that which implies among the beasts

בְּשַׁחֲטִית אִמּוֹ חוּלִין ס"ט :

69 Chullin its mother through the slaughter of

פסוק ז

Pasuk 7

אך את זה לא תאכלו ממעלי הגרה וממפריסי הפרסה השסועה

the split the hoof and from those parting the cud from those bringing up you shall eat not this — But

את הגמל ואת הארנבת ואת השפן כי מעלה גרה הםה ופרסה לא הפריסו

they parted not and a hoof they are cud bringers of for the hyrax and — the hare and — the camel —

טמאים הם לָכֶם:

to you they are tamei

רש"י

השסועה. בְּרִיָּה הִיא שִׁישׁ לָהּ שְׁנֵי גִבִּין וְשְׁתֵּי שִׁדְרָאוֹת שֵׁם ס' ; אָמְרוּ רַבּוֹתֵינוּ לָמָּה

why our Rabbis said page there spinal columns and two backs two to it that has it is a creature The cleft-one

נִשְׁנוּ? בְּבִהְמוֹת מִפְּנֵי הַשְּׁסוּעָה וּבְעוֹפוֹת מִפְּנֵי הָרָאָה, שְׁלֹא נֶאֱמְרוּ

were they said which not the ra'ah because of and among birds the cleft-one because of among the animals were they repeated

פסוק ח

Pasuk 8

וְאֵת הַחֲזִיר כִּי מִפָּרִיס פֶּרֶסָה הוּא וְלֹא גֵרָה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא
 not from their flesh to you it is unclean cud but not it hoof it splits because the pig and —
 תֹּאכְלוּ וּבִנְבֻלָּתָם לֹא תִגְעוּ:
 shall you touch not and in their carcass shall you eat

רש"י

ובנבלתם לא תגעו. רבותינו פִּרְשׁוּ — בָּרָגֶל, שְׁאֵדָם חִיב לְטַהֵר אֵת
 — to purify is obligated that a person on the festival explained our Rabbis touch you shall not and in their carcass
 עֲצָמוֹ בָּרָגֶל, יָכוֹל יִהְיוּ מְזַהְרִים בְּכָל הַשָּׁנָה, ת"ל "אָמַר אֵל
 to say the Torah teaches the year during all of warned they should be one might think on the festival himself
 הַכֹּהֲנִים וְגו'", וְמֵה טֻמְאַת הַמֵּת חֲמוּרָה, הַכֹּהֲנִים מְזַהְרִים וְאִין יִשְׂרָאֵל
 ordinary Israelites and not are warned the Kohanim which is stringent the dead the defilement of and if etc. the Kohanim
 מְזַהְרִים, טֻמְאַת נִבְלָה קְלָה, לֹא כָּל שָׂפוֹ:
 the more so all is it not which is lenient a carcass the defilement of are warned

פסוק ט

Pasuk 9

אֵת זֶה תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר לוֹ סִנְפִיר וְקִשְׁקִשָּׁת תֹּאכְלוּ:
 you may eat and a scale a fin has that all is in the water that from all you may eat this —

פסוק י

Pasuk 10

וְכָל אֲשֶׁר אִין לוֹ סִנְפִיר וְקִשְׁקִשָּׁת לֹא תֹאכְלוּ טָמֵא הוּא לָכֶם:
 to you it is tamei you shall eat not and scale fin to it has not that and all

פסוק יא

Pasuk 11

כָּל צִפּוֹר טָהוֹרָה תֹּאכְלוּ:
 you may eat pure bird Every

רש"י

כל צפור טהורה תאכלו. לְהַתִּיר מִשְׁלַחַת שְׂכַמְצָרַע ספרי; קידושין נ"ז:
 57 Kiddushin Sifrei which is by the leper the sent-away bird to permit you may eat clean bird Every

פסוק יב

Pasuk 12

וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעֶזְנִיָּה:
 and the black vulture and the vulture the eagle from them you shall eat not which And this

רש"י

וזה אשר לא תאכלו מהם. לאסור את השחוטה שם :
there the slaughtered — to forbid from them you shall eat not which And this

פסוק יג

Pasuk 13

והראיה ואת האיה והדיה למינה:

according to its kind and the buzzard the falcon and — and the kite

רש"י

הראה והאיה. היא ראה היא איה היא דיה, ולמה נקרא שמה ראה? שרואה ביותר,
keenly because it sees ra'ah its name is called and why dayah it is ayah it is ra'ah it is and the ayah The ra'ah
ולמה הזהיר בכל שמותיה? שלא לתן פתחון פה לבצל דין לחלק - שלא
so that not to argue of law to an opponent of mouth an opening to give so as not its names with all did He warn and why
יהא האוסרה קורא אותה ראה, והפא להתיר אומר זו דיה שמה או איה
ayah or is its name dayah this says to permit and the one coming ra'ah it calling the one forbidding it will be
שמה, וזו לא אסר הכתוב. ובעופות פרט לה הטמאים ללמד שהעופות
that the birds to teach the unclean ones to you it detailed and among birds the Scripture did forbid not and this is its name
הטהורים מרבים על הטמאים, לפיכך פרט את המצט חולין ס"ג :
63b Chullin the minority — it detailed therefore the unclean ones than are more numerous the clean ones

פסוק יד

Pasuk 14

ואת כל ערב למינו:

according to its kind raven every and —

פסוק טו

Pasuk 15

ואת בת היענה ואת התחמס ואת השחר ואת הנץ למינהו:

according to its kind the hawk and — the gull and — the nighthawk and — the ostrich the daughter of and —

פסוק טז

Pasuk 16

את הכוס ואת הינשור והתנשמת:

and the white owl the great owl and — the little owl —

רש"י

התנשמת. קלב"א שורי"ץ:

bat chauve-souris The tinschemes

פסוק יז

Pasuk 17

והקאת ואת הרחמה ואת השלף:

the cormorant and — the bustard and — and the pelican

רש"י

שֶׁלֹךְ. הַשּׁוֹלֶה דָּגִים מִן הַיָּם שָׁם :

there the sea from fish that draws out Shalach

פסוק יח

Pasuk 18

וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוֹכִיפַת וְהָעֵטְלָף:

and the bat and the hoopoe according to its kind and the heron and the stork

רש"י

דּוֹכִיפַת. הוּא תִרְנָגוֹל הַכֹּהֵן, וּבְלִעַז הָרוֹ"פּא, וְכִרְבָּלְתּוֹ כְּפוֹלָה גִיט' ס"ח :

page 68 Gittin doubled and its comb is herupe and in foreign tongue the wilderness the cock of it is The duchifas

פסוק יט

Pasuk 19

וְכָל שְׂרָץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֵאָכְלוּ:

they shall be eaten not to you it is impure the bird swarming thing of And every

רש"י

שְׂרָץ הָעוֹף. הֵם הַנְּמוּכִים, הָרוֹחֲשִׁים עַל הָאָרֶץ. זְבוּבִין וְצָרְעִים וְחֲגָבִים

and grasshoppers and hornets flies the earth upon that crawl the low ones they are the fowl Swarming things of

טָמְאִים קְרוּיִים שְׂרָץ:

swarming things are called unclean

פסוק כ

Pasuk 20

כָּל עוֹף טָהוֹר תֹּאכְלוּ:

you may eat pure winged creature Every

רש"י

כָּל עוֹף טָהוֹר תֹּאכְלוּ. וְלֹא אֶת הַטָּמֵא, בָּא לְתַן עֲשֵׂה עַל לֹא

a negative upon a positive commandment to place it comes the unclean — and not you shall eat clean fowl Every

תַּעֲשֶׂה; וְכֵן בְּבִהְמָה "אֶתָּה תֹאכְלוּ", וְלֹא בְּהֵמָה טָמְאָה, וְלֹא הַבָּא

that comes and a prohibition unclean an animal and not you shall eat it regarding the animal and likewise commandment

מִכָּל עֲשֵׂה עֲשֵׂה, לְעֵבֵר עֲלֵיהֶם בְּעֲשֵׂה וְלֹא תַעֲשֶׂה:

commandment and a negative with a positive concerning them to transgress is a positive of a positive from the implication

פסוק כא

Pasuk 21

לֹא תֹאכְלוּ כָּל נֶבֶלָה לֵיגֵר אֲשֶׁר בִּשְׁעָרֶיהָ תִתֵּנָהּ וְאִכְלָהּ אוֹ

or and he may eat it you shall give it in your gates who is to the stranger carcass any eat You shall not

מָכַר לְנִכְרִי כִּי עִם קְדוֹשׁ אַתָּה לִיהוָה אֱלֹהֶיךָ לֹא תִבְשֹׁל גְּדִי

a kid cook you shall not your God to Hashem you are holy a nation for to a foreigner sell it

בְּחֵלֶב אִמּוֹ:

its mother in the milk of

רש"י

לגר אשר בשעריך. גר תושב שקבל עליו שלא לעבד ע"ז ואוכל

but eats idolatry to worship not upon himself who accepted resident a stranger is in your gates who to the stranger

נבלות ספרי :

Sifrei carrion

רש"י

כי עם קדוש אתה לה'. קדש את עצמך במתן לה - דברים המותרים

that are permitted things to you in that permitted yourself — sanctify to Hashem you are holy a people For

ואחרים נוהגים בהם אסור, אל תתירם בפניהם שם :

there in their presence permit them do not prohibition in them conduct and others

רש"י

לא תבשל גדי. שלוש פעמים, פרט לחיה ולעופות ולבהמה טמאה חולין

Chullin unclean and an animal and birds a wild beast to exclude times three a kid cook You shall not

ק"ג :

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CHAPTER SUMMARY

The aliyah begins with the prohibitions against gashing oneself or shaving the front of the head in mourning, emphasizing Klal Yisrael's status as a holy and chosen nation. It then details the kosher laws, listing the permitted land animals—such as the ox, sheep, and goat—and explaining the dual requirements of split hoofs and chewing the cud, while explicitly forbidding non-kosher animals like the camel, hare, daman, and pig. The Torah goes on to define kosher sea creatures as those having both fins and scales, lists the non-kosher birds that are forbidden to us, prohibits eating winged swarming things, and concludes with the prohibitions against eating nevelah (an animal that died without proper shechitah) and cooking a kid in its mother's milk.

The Torah begins this parsha's discussion of the kosher laws with a beautiful, foundational yesod: "Banim atem l'Hashem Elokeichem", you are children to Hashem. Immediately after, the Torah lists the detailed laws of what we can and cannot eat, concluding again with the words "ki am kadosh atah", for you are a holy nation. Lichoira, what is the connection between being Hashem's beloved children and the strict, technical details of what we are allowed to put in our mouths?

The Torah is teaching us a massive chiddush about our identity. Keeping kosher is not just a set of dietary rules or a health regimen; it is the direct result of our royal status. A prince does not eat off the floor, and the children of the King of kings do not consume things that dull the spiritual sensitivity of their neshamos. Every time you make a decision about what to eat, you are actively declaring, "I am a child of Hashem, and my body and soul are holy."

In our daily lives, we are constantly faced with choices, not just about kosher food, but about how we carry ourselves, what we look at, and how we speak. The yetzer hara wants us to forget who we are and to view these halachos as restrictive burdens. But when we realize that every restriction is actually a badge of honor, the entire avodah changes. We don't hold back because we are limited; we hold back because we are elevated.

Today, before you make a brachah or eat something, pause for three seconds and think about this pasuk: "Banim atem l'Hashem Elokeichem." Remind yourself that you are a child of the King, and let that royal dignity guide how you eat, speak, and act throughout the day.

דף יומי • חזקוני • דף צ"ז

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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 רבה בר בר חנה: עובדא הוה קמיה דרבי יוחנן בכנישתא דמעון, בגדי שצלאו בך לבו, ואתו ושייליה לרבי יוחנן, ואמר: קולך ואוכל עד שמיגיע 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 הנה, ואתו שיילוח 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 הנה קא קשיא לי הא דתנא:

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

BRAISA

קדרה שפשל בה פשר – לא יכשל 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 יכשל 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 פשר 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

הֵלֵכָה, 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 דְּאִימָּלִיחוּ 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 לִיהִי רַב אַחָא בַר רַב לְרַבִּינָא: מַאי דַּעְתִּיךָ – 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 בזה, אבל נצלח בזה – קולח 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 פרוהת דקאמר? פרוהת 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 דרוהת 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 מִשְׁרָשִׁיָּא: 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 דִּיהֶבָה 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 בְּמָאי 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,

אֵלָּא 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,

אֵלָּא 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,

אֵלָּא 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 גוּף 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 יגיעה.

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,

וְהַשִּׁיגָה הַדַּעוֹת הַנִּפְרָדוֹת וְשָׂאֵר הַמַּעֲשִׂים

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

וְהִיא הַצּוּרָה שֶׁבָּאֲרָנוּ 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 אֵלָּא מִמְּאֲרָעוֹת הַגּוּף

since death is only from the occurrences of the body,

וְאִין שָׁם גּוּף

and there is no body there—

נִקְרְאוּ צִרוֹר הַחַיִּים

are called "the bond of life,"

שֶׁנֶּאֱמַר "וְהִיתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בְּצִרוֹר 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 גְדוֹלָה 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 הָאַבְדּוֹן

And this destruction

הוא שְׁקוּרִין אוֹתוֹ הַנְּבִיאִים דֶּרֶךְ מָשָׁל

is what the prophets call, by way of metaphor,

בְּיָר שַׁחַת וְאַבְדּוֹן וְתֹפֶתָה וְעֵלּוּקָה

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

וְכָל לְשׁוֹן כְּלָיָה וְהַשְׁחָתָה קוֹרְאִין 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,

וְהַהֶפֶסֶד 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 לְהִיְתּוֹ 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 וְרִקְמָה

and wear garments of fine linen and embroidery,

וְשׁוֹכֵן בְּאֶהָלֵי שֵׁן

and dwell in tents of ivory,

וּמִשְׁתַּמֵּשׁ בְּכֶלִי כֶסֶף וְזָהָב

and use utensils of silver and gold,

וְדִבְרִים הַדּוֹמִים לָאלוּ

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 הַדִּבְרִים הָאלוּ דִּבְרֵי הֶבְאִי וְהֶבֶל הֵם

that all these things are words of nonsense and vanity,

וְאִין בָּהֶם תּוֹעֵלָת

and there is no benefit in them in truth,

וְאִינָה טוֹבָה גְּדוֹלָה אֲצִלָּנוּ בְּעוֹלָם הַזֶּה

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

אֶלָּא מִפְּנֵי שֶׁאֲנוּ בְּעַלֵי גוּף וְגוּיָה,

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

וְכָל הַדִּבְרִים הָאלוּ צְרִיכֵי הַגּוּף הֵם

and all these things are needs of the body,

וְאִין הַנֶּפֶשׁ מִתְאַוָּה לָהֶם וּמִחֲמֻדָּתָן

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

אַלָּא מִפְּנֵי צָרָתָהּ הַגּוּף,

except because of the need of the body,

כְּדִי שְׂיִמְצָא חֲפָצוֹ וְיַעֲמִיד 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 הָאֵלֵּי בְטָלִים.

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 וּלְיָדַע 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.

אֵלָּא אוֹתָהּ הַטּוֹבָה גְּדוּלָּה עַד אֵין חֶקֶר

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

וְאֵין לָהּ עֶרֶךְ וְדִמְיוֹן.

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 כָּמָה 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 גְּדֻלָּהּ וְיִפְיָהּ וְעֲצָמָהּ אֵלָּא 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 אֵלָּא לְדִבְרִים שְׂבָגוּר

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

שֶׁנֶּהֱנִין בָּהֶן יִשְׂרָאֵל לְיָמֹת הַמָּשִׁיחַ בְּזִמְן שֶׁתָּשׁוּב הַמְּשָׁלָה 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 וְדִמְיוֹן

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

ולא דמוה הנביאים כדי שלא יפחתו אותה בדמיון.

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

הוא שישעיהו אמר "עין לא ראתה אלהים ואתה יעשה למחכה לו".

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

כלומר הטובה שלא ראתה אותה עין נביא ולא ראה אותה אלא אלהים,

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

עשה אותה האלהים לאדם שמחכה לו.

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

אמרו חכמים כל הנביאים כלן לא נבאו אלא לימות המשיח

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

אבל העולם הבא עין לא ראתה אלהים ואתה.

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

הלכה ח

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

זה שקראו אותו חכמים העולם הבא

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

לא מפני שאינו מצוי עתה

is not because it is not present now,

וזו העולם אויבד ואחר כך יבוא אותו העולם.

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

אין הדבר כן.

The matter is not so.

אלא הרי הוא מצוי ועומד

Rather, behold it is already present and standing,

שנאמר "אשר צפנת לי ראיה פעת" וגו'.

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

ולא קראוהו עולם הבא

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 וְנַפֶּשׁ

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

וְזֶהוּ 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 כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֹׁתִי 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 נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֹרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֹרֶךָ יְהוָה צִלָּךְ עַל יַד מִיִּנָּה:

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 שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'