

## דף יומי • חזקוני • דף צ"ח

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

## THE SUGYA

We start off on our daf with a fascinating shakla v'tarya regarding the status of non-kosher eggs. The Gemara is bothered by a kasha from a baraita: do regular non-kosher eggs actually impart flavor and forbid a mixture, or is this din davka by an egg that already has a chick formed inside it? We see a beautiful back-and-forth as the Gemara tries to resolve the true p'shat of the baraita and whether the Tanna is talking about a real non-kosher egg or a kosher egg with a chick.

From there, the Gemara moves into practical shailos of bittul, nullification, and how we measure the required ratios. We learn about real-life ma'asehs that came before the Amoraim, including a case of forbidden fat where they discussed whether we can include the meat absorbed in the walls of the pot to help nullify the issur, and another case dealing with a half-shiur of forbidden fat. This leads into a major discussion of the shiur of bittul b'shishim, sixty times, and how the Chachamim of different generations calculated these ratios in practice.

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

## עמוד א' DAF 98A

## EXPLANATION

## בביצת אפרוח, אבל טמאה – לא.

The Mishnah's ruling that an egg can forbid other food applies specifically **with an egg** that contains a **chick**, which has a strong flavor, **but** a regular **non-kosher** egg **does not** impart flavor and therefore does not forbid other food.

## OBJECTION

## איתיביה: ביצים טהורות ששלקן עם ביצים טמאות, אם יש בהן בנותן טעם – כולן אסורות.

Rav Idi bar Avin **raised an objection to him** from a baraita: If there are **kosher eggs** that one boiled with **non-kosher eggs**, **if there is in them** enough to impart flavor, they are all forbidden. This proves that non-kosher eggs do indeed impart flavor!

## ANSWER

## הכא נמי בביצת אפרוח, ואמאי קרי לה "טמאה"? כיון דאית בה אפרוח, קרי לה "טמאה".

Abaye answered: **Here too**, the baraita is dealing **with an egg** of a kosher bird that contains a **chick**. **And why does** the baraita call it "non-kosher"? Since it has a **chick in it** which makes it forbidden, the Tanna calls it "non-kosher".

## QUESTION

## והא מדקתני סיפא: ביצים ששלקן ונמצא אפרוח באחת מהן, אם יש בהן בנותן טעם – כולן אסורות, מפלל דרישא דלית בה אפרוח עסקינן.

The Gemara asks: **But from the fact that the latter clause teaches:** Eggs that one boiled and a chick was found in one of them, **if there is in them** enough to impart flavor, they are all forbidden, by implication, in the first clause we are

dealing with an egg that does not have a chick in it, and yet it is called non-kosher!

#### ANSWER

פִּירוּשֵׁי קָא מְפָרֵשׁ: בִּיצִים טְהוֹרוֹת שֶׁשָּׁלָקְנוּ עִם בִּיצִים טְמֵאוֹת, אִם יֵשׁ בָּהֶן כְּנוּתָן טַעַם – כּוֹלֵן אֲסוּרוֹת. בִּיצֵד? כִּגוֹן שֶׁשָּׁלָקְנוּ וְנִמְצָא אֶפְרוֹחַ בְּאַחַת מֵהֶן.

The Gemara answers: The latter clause is not a separate case; rather, it is explaining the first clause, as if to say: Kosher eggs that one boiled with non-kosher eggs, if there is in them enough to impart flavor, they are all forbidden. How so? For example, where one boiled them and a chick was found in one of them.

#### PROOF

הֲכִי נָמִי מְסַתְבָּרָא, דְּאִי סָלָקָא דַּעְתָּךְ רִישָׁא דְלִית בֵּה אֶפְרוֹחַ – הִשְׁתָּא דְלִית בֵּה אֶפְרוֹחַ אֲסוּרָה, דְּאִית בֵּה אֶפְרוֹחַ מִיבַעְיָא?

The Gemara notes: So too it is reasonable to explain the baraita this way, for if it should enter your mind to say that the first clause is dealing with an egg that does not have a chick in it, now that we are told that an egg which does not have a chick in it makes the mixture forbidden, is it necessary to teach a case where it has a chick in it? That would be obvious!

#### REFUTATION

אִי מְשׁוּם הָא לָא אִירְיָא, תְּנָא סִיפָא לְגַלּוּיֵי רִישָׁא, שְׁלָא תֵּאמַר: רִישָׁא – דְּאִית בֵּה אֶפְרוֹחַ, אֲבָל לִית בֵּה אֶפְרוֹחַ – שְׂרִיָא, תְּנָא סִיפָא דְאִית בֵּה אֶפְרוֹחַ, מְכַלֵּל דְּרִישָׁא דְלִית בֵּה אֶפְרוֹחַ, וְאֶפִּילוּ הֲכִי אֲסִירָא.

The Gemara rejects this proof: If it is because of that argument, it is no proof, for one can say that the Tanna taught the latter clause to reveal the true meaning of the first clause, so that you should not say: The first clause is only where it has a chick in it, but if it does not have a chick in it, it is permitted. Therefore, the Tanna taught the latter clause and specified that it has a chick in it, so that by implication, the first clause must be dealing with an egg that does not have a chick in it, and even so it is forbidden.

#### STATEMENT

הָהוּא כְּזִיתָא תִּרְבָּא דְנִפְל בְּדִיקוּלָא דְבִשְׂרָא, סָבַר רַב אֲסִי לְשַׁעוּרִיָּה בְּמֵאֵי דְבָלַע דִּיקוּלָא,

The Gemara relates: There was a certain olive-bulk of forbidden fat that fell into a pot of meat. Rav Asi thought to measure the ratio of nullification by including the meat that the pot had absorbed, to help nullify the fat.

#### OBJECTION

אָמְרֵי לִיָּה רַבְּנָן לְרַב אֲשִׁי: אַטּוּ דְּהִיתָרָא בָּלַע, דְּאִיסוּרָא לָא בָּלַע?

The Rabbis said to Rav Ashi regarding this: Is that to say that the pot absorbed the permitted meat, but did not absorb the forbidden fat? Since it absorbed both, you cannot include the absorbed meat to nullify the fat.

#### STATEMENT

הָהוּא פִּלְגָא דְזִיתָא דְתִרְבָּא דְנִפְל בְּדִיקוּלָא דְבִשְׂרָא, סָבַר מַר בַּר רַב אֲשִׁי לְשַׁעוּרִיָּה בְּתִלְתִּין פִּלְגֵי דְזִיתָא.

There was another incident where a certain half-olive-bulk of forbidden fat fell into a pot of meat. Mar bar Rav Ashi thought to measure the nullification with thirty half-olive-bulks of meat, thinking that since a half-measure is only rabbinically

forbidden, we do not require sixty times its volume.

#### OBJECTION

אמר ליה אבוח: לאו אמינא לך לא תזלזל בשיעורין דרבנן?

His father, Rav Ashi, said to him: Did I not tell you not to treat measures lightly even with regard to Rabbinic prohibitions?

#### PROOF

ועוד, האמר רבי יוחנן: חצי שיעור אסור מן התורה.

And furthermore, didn't Rabbi Yochanan say: A half-measure is forbidden from the Torah? Therefore, it requires sixty times its volume to be nullified, just like a full measure.

#### STATEMENT

אמר רב שמן בר אבא, אמר רב אידי בר גרשום, אמר לוי בר פרטא, אמר רבי נחום, אמר רבי בירימם משום זקן אחד, ורבי יעקב שמיה, דבי נשיאא אמרו: ביצה בששים – אסורה, בששים ואחת – מותרת.

Rav Shemen bar Abba said that Rav Idi bar Idi bar Gershom said that Levi bar Perata said that Rabbi Nachum said that Rabbi Biryam said in the name of a certain elder, and Rabbi Yaakov was his name, who said that the house of the Nasi said: A non-kosher egg mixed in sixty eggs is forbidden, but in sixty-one eggs it is permitted.

#### OBJECTION

אמר רבי זירא לרב שמן בר אבא: ראה שאתה מטיל בה גבול היתר, שחרי שני גדולי הדור לא פירשו את הדבר.

Rabbi Zeira said to Rav Shemen bar Abba: See that you are fixing a limit of permission in this matter, for the two giants of the generation did not clarify this matter.

#### STATEMENT

רבי יעקב בר אידי ורבי שמואל בר נחמני, תרוניהו משמיה דרבי יחושע בן לוי אמרי: ביצה בששים – אסורה, בששים ואחת – מותרת.

These two giants were Rabbi Yaakov bar Idi and Rabbi Shmuel bar Nachmani, both of whom said in the name of Rabbi Yehoshua ben Levi: A non-kosher egg mixed in sixty is forbidden, but in sixty-one it is permitted.

#### QUESTION

ואיבעיא להו: בששים ואחת, בהדי דידה, או דילמא לבר מינה?

And a dilemma was raised by them: When he said "in sixty-one," does that mean sixty-one eggs together with it, the non-kosher egg, or perhaps sixty-one eggs besides it?

#### OBJECTION

ולא פשוט, ומר פשיט לה מפשט.

And they did not resolve the dilemma, and yet the Master, Rav Shemen, resolves it as a certainty that it means sixty-one including the forbidden egg!

STATEMENT

אָתָמֵר, אָמַר רַבִּי חֵלְבּוֹ אָמַר רַב הוּנָא: בִּיצָה בְּשִׁשִּׁים זָהִיא – אִסּוּרָה, בְּשִׁשִּׁים זָהִיא – מוּתָרָה.

It was stated that Rabbi Chelbo said that Rav Huna said: A non-kosher egg mixed in sixty kosher eggs and itself making sixty-one is forbidden; but if there are sixty-one kosher eggs and itself making sixty-two, it is permitted.

STATEMENT

הָהוּא דֹאֲתָא לְקַמְיָה דְּרַבִּי גַמְלִיאֵל בֶּר רַבִּי, אָמַר לֵיהּ: אֲבָא לֹא שִׁיעַר בְּאַרְבָּעִים וְשֶׁבַע, וְאֲנִי אֲשַׁעַר בְּאַרְבָּעִים וְחֲמִישׁ.

There was a certain person who came before Rabban Gamliel the son of Rabbi Yehuda HaNasi with a mixture of kosher and non-kosher food. Rabban Gamliel said to him: My father did not measure sixty, but permitted a mixture that had only forty-seven times the permitted food, and I will measure and permit even with forty-five times the permitted food.

STATEMENT

הָהוּא דֹאֲתָא לְקַמְיָה דְּרַבִּי שִׁמְעוֹן בֶּר רַבִּי, אָמַר לֵיהּ: אֲבָא לֹא שִׁיעַר בְּאַרְבָּעִים וְחֲמִישׁ, וְאֲנִי אֲשַׁעַר בְּאַרְבָּעִים וּשְׁלֹשׁ.

There was another certain person who came before Rabbi Shimon the son of Rabbi Yehuda HaNasi. Rabbi Shimon said to him: My father did not measure sixty, but permitted a mixture that had only forty-five times the permitted food, and I will measure and permit even with forty-three times the permitted food.

STATEMENT

הָהוּא דֹאֲתָא לְקַמְיָה דְּרַבִּי חִיָּיא, אָמַר לֵיהּ: כָּלוּם יֵשׁ שְׁלֹשִׁים?

There was another certain person who came before Rabbi Chiyya with a mixture. Rabbi Chiyya said to him: Is there at least thirty times the permitted food against the forbidden food?

QUESTION

טַעְמָא דְּלִיכָא שְׁלֹשִׁים, הָא אִיכָא שְׁלֹשִׁים – מְשַׁעְרִין?

The Gemara asks: Is the reason he asked this because there is not thirty, but if there is thirty, we measure and permit? Do we not require sixty?

ANSWER

אָמַר רַבִּי חֲנִינָא: גּוֹזְמָא.

Rabbi Chanina said: It was an exaggeration. Rabbi Chiyya knew there was sixty, and merely asked if there was even thirty.

STATEMENT

אָמַר רַבִּי חִיָּיא בֶר אֲבָא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מִשּׁוֹם בֶּר קַפָּרָא: כָּל אִיסּוּרִין שְׁבִתּוּרָה בְּשִׁשִּׁים.

Rabbi Chiyya bar Abba said that Rabbi Yehoshua ben Levi said in the name of Bar Kappara: All forbidden foods in the Torah are nullified in sixty times their volume.

QUESTION

אמר לפניו רבי שמואל בר רב יצחק: רבי, אתה אומר כן?

Rabbi Shmuel bar Rav Yitzchak said before him: Rabbi, do you say so?

#### OBJECTION

הכי אמר רב אסי אמר רבי יהושע בן לוי משום בר קפרא: כל איסורין שבתורה במאה!

This is what Rav Asi said that Rabbi Yehoshua ben Levi said in the name of Bar Kappara: All forbidden foods in the Torah are nullified only **in one hundred** times their volume!

#### EXPLANATION

ושניהם לא למדוה אלא מ"זרוע בשלה", דכתיב: "ולקח הכהן את הזרע בשלה וגו'", ותנא:  
"בשלה" –

And both of them learned it only from the "cooked shoulder" of the ram of the Nazir, as it is written: "And the Kohen shall take the cooked shoulder, etc." And it is taught in a baraita: "Cooked" means that it is cooked together with the rest of the ram, and the Torah permits the ram to the Nazir despite the absorbed flavor of the holy shoulder.

עמוד ב' DAF 98B

#### STATEMENT

אין "בשלה" אלא שלימה.

The word "cooked" in the pasuk is **only** coming to teach us that the foreleg must be cooked while it is **whole**, meaning it cannot be cut up into pieces before cooking.

#### STATEMENT

רבי שמעון בן יוחאי אומר: אין "בשלה" אלא שנתבשלה עם האיל.

Rabbi Shimon ben Yochai says: The word "cooked" is **only** coming to teach us that it must be cooked together with the rest of the **ram** in the same pot.

#### EXPLANATION

דכולי עלמא בהדי איל מבשל לה,

The Gemara clarifies: According to the first version of their machlokes, **everyone agrees** that **one cooks** the foreleg **together with the ram**.

#### EXPLANATION

מר סבר: מחתה לה וחדר מבשל לה,

But **one Master**, the Tanna Kamma, **holds** that the kohen **cuts it** off the ram first, **and then cooks it** in the same pot with the rest of the ram. Since it was cut off, we need the word "cooked" to teach us that it must still be cooked whole.

#### EXPLANATION

ומר סבר: מבשל לה וחדר מחתה לה.

And **one Master**, Rabbi Shimon ben Yochai, **holds** that **one cooks it** while still attached to the ram, **and then cuts it** off after cooking. Therefore, he does not need a word to teach that it must be whole, so he uses "cooked" to teach that it must be cooked

together with the ram.

#### EXPLANATION

וְאִי בָּעִית אִימָא, דְּכוּלִּי עֲלָמָא מַחְתֵּה לֵה וְהָדָר מְבַשֵּׁל לֵה,

And if you want, say an alternative version of their machlokes: Everyone agrees that one cuts it off first, and then cooks it.

#### EXPLANATION

מִיָּהוּ מֶר סָבֵר: בְּהָדֵי אֵיל מְבַשֵּׁל לֵה,

However, one Master, Rabbi Shimon ben Yochai, holds that one cooks it together with the ram,

#### EXPLANATION

וּמֶר סָבֵר: בְּקֻדְרָה אַחֶרֶת מְבַשֵּׁל לֵה.

and one Master, the Tanna Kamma, holds that one cooks it in another pot entirely, separate from the rest of the ram.

#### EXPLANATION

לְלִישָׁנָא קָמָא – אֵלִיבָא דְדַבְרֵי הַכֹּל, לְלִישָׁנָא בְּתָרָא – אֵלִיבָא דְרַבִּי שְׁמַעוֹן בֶּן יוֹחָאי.

So, according to the first version of the machlokes, the idea that the foreleg is cooked with the ram is according to everyone; according to the latter version, it is only according to Rabbi Shimon ben Yochai.

#### EXPLANATION

מֵאֵן דְּאָמַר בְּשִׁשִּׁים, סָבֵר: בָּשָׂר וְעֲצָמוֹת בְּהָדֵי בָשָׂר וְעֲצָמוֹת מְשַׁעְרִינָן, וְהָוָה לִיָּה בְּשִׁשִּׁים.

The Gemara now explains the source for the shiurim of nullification: The one who says that bitul is in sixty, holds that we measure the ratio of the meat and bones of the foreleg together with the meat and bones of the rest of the ram, and it turns out to be a ratio of one in sixty.

#### EXPLANATION

מֵאֵן דְּאָמַר בְּמֵאָה, סָבֵר: בָּשָׂר בְּהָדֵי בָשָׂר מְשַׁעְרִינָן, וְהָוָה לִיָּה בְּמֵאָה.

And the one who says that bitul is in one hundred, holds that we measure only the meat of the foreleg together with the meat of the rest of the ram, excluding the bones, and it turns out to be a ratio of one in one hundred.

#### QUESTION

וּמִי יִלְפִינָן מִיֵּנָה? וְהִתְנַאי: זֶהוּ הֵיטֵר הַבָּא מִכָּלֵל אִיסוּר,

The Gemara asks: And do we really learn the general halachos of bitul from here, from the nazir's ram? But isn't it taught in a braisa regarding the nazir's ram: "This is a case of permitted food that comes from a category of forbidden food"?

#### INFERENCE

"זֶהוּ" לְמַעוּטֵי מֵאִי? לָאוּ לְמַעוּטֵי כָּל אִיסוּרֵין שְׁבִתוּרָה!

Now, what does this restrictive word "This is" come to exclude? Is it not to exclude all other forbidden foods in the Torah, to teach us that only here is the forbidden flavor nullified, but elsewhere we do not say it is nullified?

#### ANSWER

אמר אביי: לא נצרכא אלא לרבי יהודה, דאמר מין במינו לא בטיל, קא משמע לן דהכא בטיל.

Abaye said: This exclusion is **only necessary** according to Rabbi Yehuda, who says that a species in its own species is **not nullified**. Therefore, the braisa **comes to teach us that here**, in the case of the nazir's ram, the flavor of the foreleg is **nullified** even though it is meat in meat.

#### OBJECTION

וליגמר מיניה?

The Gemara asks: If so, **let** Rabbi Yehuda **learn from here** as a general rule that all mixtures of min b'mino should be nullified!

#### EXPLANATION

גלי רחמנא "ולקח מדם הפך ומדם השעיר", תרוניהו פהדי הדדי גינהו ולא בטלי.

The Gemara answers: **The Merciful One revealed** regarding Yom Kippur, "**And he shall take from the blood of the bull and from the blood of the goat**," which teaches that even though **both of them are** mixed **together**, and there is much more bull blood, **they are not nullified** because the Torah still refers to them as separate entities.

#### QUESTION

ומאי חזית דגמרינן מהאיה, ליגמר מהאי?

The Gemara asks: **And what did you see** that makes you decide **that we should learn from that** pasuk of the blood to say min b'mino is not nullified? **Let us learn from this** case of the nazir's ram that it is nullified!

#### ANSWER

חדוש הוא, ומחדוש לא גמרינן.

The Gemara answers: The case of the nazir's ram **is a novelty**, because normally we are not allowed to nullify a prohibition ab initio, yet here the Torah commands us to cook them together. **And we do not learn** general halachos **from a novelty**.

#### OBJECTION

אי הכי, למאן וששים נמי לא ליגמר?

The Gemara challenges: **If so**, that we cannot learn from the nazir's ram because it is a novelty, then **for** the shiurim of **one hundred and sixty**, **we should also not learn** from here!

#### ANSWER

אטו אנו לקולא גמרינן? לחומרא גמרינן, דמדאורייתא פרוכא בטיל.

The Gemara answers: **Is it to say that we are learning** this as a leniency? **We are learning it as a stringency!** Because by **Torah law**, any mixture **is nullified** by a simple **majority**, and it is only because we learn from the nazir's ram that we require sixty or one hundred.

#### ANSWER

רבא אמר: לא נצרכא אלא לטעם כעיקר, דבקדשים אסור, קא משמע לן דהכא שרי.

Rava said a different explanation of the braisa's exclusion: This **is only necessary** for the rule of **taste is like the substance itself**, which in the case of **kodashim is forbidden**, meaning that if kodashim flavor is absorbed into other food it makes it forbidden. Therefore, the braisa **comes to teach us that here**, in the case of the nazir's ram, the rest of the ram **is permitted** to non-kohanim despite absorbing the flavor of the foreleg.



## SUMMARY

The Gemara first clarifies that a non-kosher egg only forbids a mixture if it contains a chick, which has a strong flavor, and resolves a baraita that seemed to suggest otherwise. We then learn that we cannot include the meat absorbed in the walls of a pot to help nullify forbidden fat, and that even a half-measure of issur requires sixty times its volume to be nullified because a half-measure is still forbidden min haTorah. Finally, the Gemara discusses the exact shiur of bittul for eggs and other forbidden foods, analyzing whether we need sixty or sixty-one, and recounts several ma'asehs where the Nasi's family and other Tannaim permitted mixtures with even fewer ratios, which the Gemara explains were either specific to their unique cases or said as an exaggeration when sixty was actually present.

## למנשה WHAT TO TAKE HOME

In our sugya, we see the great Rav Ashi correcting his son, Mar bar Rav Ashi, who wanted to be mekil on a half-shiur of forbidden fat, thinking that since it was less than the standard shiur, we could treat the laws of nullification more lightly. Rav Ashi gave him a sharp but loving rebuke: "Did I not tell you not to treat measures lightly even with regard to Rabbinic prohibitions?" He reminded him that a half-measure is still forbidden from the Torah, and we must treat every single detail of halachah with absolute seriousness.

Lichoira, we sometimes fall into the same trap in our daily avodas Hashem. We tell ourselves, "It's just a small thing, it's not a major d'oraisa," or "This is only a chumra, it doesn't really touch the core of the halachah." We try to make calculations and find leniencies in areas where we should be standing strong. But a Yid who lives with yiras Shamayim understands that there are no "small" things when it comes to the ratzon of Hashem. Every single halachah, every rabbinic fence, and every detail of a mitzvah is a precious diamond.

When we treat the small details with respect, we build a fortress around our neshama. The moment we start to "treat measures lightly" and make compromises on the minor things, the yetzer hara finds an opening to make us compromise on the big things. Our strength as Torah Jews is that we treat a half-shiur with the same gravity as a full shiur, because both represent the will of our Creator.

Today, choose one small halachah or custom that you usually treat lightly or rush through, such as saying a berachah slowly word-by-word, or being careful with a minor detail of hilchos Shabbos, and fulfill it with the utmost care and seriousness, showing Hashem that every detail of His Torah is precious to you.



## הלכות תשובה • פרק תשיעי

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

## CHAPTER PREVIEW

In this chapter, the Rambam addresses a fundamental question that touches the very heart of our avodah: if the ultimate reward for keeping the mitzvos is the World to Come, and the ultimate punishment for the wicked is karet, why does the Torah constantly promise us physical rewards in this world for our obedience, and warn us of worldly suffering if we go astray? We will learn how Hashem manages the physical world to help us succeed in our spiritual journey.

We will also explore the deep yearning of the Jewish people, our Sages, and our prophets for the days of Moshiach. The Rambam explains that our desire for the Messianic era is not for physical luxury or dominance, but rather for the peace and freedom to immerse ourselves in Torah and wisdom without distraction, so that we may all merit the life of the World to Come.

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

## הלכה א

Halacha 1 • The Relationship Between Material Blessings and the World to Come

מאחר שנודע שמתן שכרן של מצות והטובה שנוצרה לה אם שמרנו דרך ה' הפתוח בתורה היא חייה העולם הבא

Since it is known that the giving of the reward of the mitzvos, and the goodness that we will merit if we keep the way of Hashem written in the Torah, is the life of the World to Come,

שנאמר דברים כ"ז "למען ייטב לך והארכת ימים".

as it is said in the Torah, "so that it will be good for you, and you will prolong days."

והנקמה שנוקמים מן הרשעים שעזבו ארחות הצדק התובות בתורה היא הכרת

And the retribution that is exacted from the wicked who abandoned the paths of righteousness written in the Torah is karet (spiritual excision),

שנאמר במדבר טו לא "הכרת תכרת הנפש ההיא עונה בה".

as it is said, "surely cut off shall be cut off that soul, its sin is in it."

מהו זה שפתוח בכל התורה כלה אם תשמעו יגיע לכם כה ויקרא כו יד "ואם לא תשמעו" יקרה אתכם כה.

If so, what is this that is written in all of the Torah entirely: 'if you will listen, it will reach you so,' and 'if you will not listen,' it will happen to you so?

וכל אותן הדברים בעולם הזה.

And all those things promised or warned about are in this world,

כגון שבע ורעב ומלחמה ושלום ומלכות ושפלות ושיבת הארץ וגלות והצלחת מעשה והפסדו  
ושאר כל דברי הברית.

such as plenty and famine, and war and peace, and sovereignty and lowliness, and settlement of the land and exile, and  
the success of deed and its loss, and the rest of all the words of the covenant.

כל אותן הדברים אמת היו ויהיו

All those things, truth they were and they will be;

ובזמן שאנו עושים כל מצות התורה יגיעו אלינו טובות העולם הזה כולן.

and at the time that we do all the mitzvos of the Torah, there will reach us the goods of this world, all of them;

ובזמן שאנו עוברים עליהן תקראנה אותנו הרעות הכתובות.

and at the time that we transgress against them, there will happen to us the evils written.

ואף על פי כן אין אותן הטובות הם סוף מתן שכרן של מצות

And even though it is so, those goods are not the end of the giving of the reward of the mitzvos,

ולא אותן הרעות הם סוף הנקמה שנוקמין מעובר על כל המצות.

and not those evils are the end of the retribution that is exacted from one who transgresses against all the mitzvos.

אלא כה הוא הכרע כל הדברים.

But thus is the resolution of all the things:

הקדוש ברוך הוא נתן לנו תורה זו עץ חיים היא.

The Holy One, Blessed is He, gave to us this Torah; a tree of life it is.

וכל העושה כל הכתוב בה ויודעו דעה גמורה נכונה זוכה בה לחיי העולם הבא.

And anyone who does all that is written in it, and knows it with a complete, proper knowledge, merits through it the  
life of the World to Come.

ולפי גדל מעשיו ורב חכמתו הוא זוכה.

And according to the greatness of his deeds and the abundance of his wisdom, he merits his portion there.

והבטיחנו בתורה שאם נעשה אותה בשמחה ובטובת נפש ונהגה בחכמתה תמיד

And He promised us in the Torah that if we perform it with joy and with goodness of soul, and we meditate on its  
wisdom always,

שיסיר ממנו כל הדברים המונעים אותנו מלעשותה כגון חלי ומלחמה ורעב וכיוצא בהן.

that He will remove from us all the things that prevent us from performing it, such as sickness and war and famine and the like of them;

וַיִּשְׁפֹּעַ לָנוּ כָּל הַטּוֹבוֹת הַמַּחְזִיקוֹת אֶת יְדֵינוּ לַעֲשׂוֹת הַתּוֹרָה כְּגוֹן שְׂבַע וְשָׁלוֹם וְרִבּוּי כֶּסֶף וְזָהָב.

and He will bestow upon us all the goods that strengthen our hands to perform the Torah, such as plenty and peace and an abundance of silver and gold,

כְּדִי שֶׁלֹּא נַעֲסֹק כָּל יְמֵינוּ בְּדַבָּרִים שֶׁהַגּוֹף צָרִיךְ לָהֶן

in order that we will not occupy ourselves all our days with things that the body needs,

אֶלָּא נֵשֵׁב פָּנוּיִים לְלַמֵּד בְּחֻכְמָה וְלַעֲשׂוֹת הַמִּצְוָה כְּדִי שֶׁנִּזְכֶּה לְחַיֵּי הָעוֹלָם הַבָּא.

but we will sit free to learn wisdom and to perform the mitzvah, in order that we will merit the life of the World to Come.

וְכֵן הוּא אוֹמֵר בַּתּוֹרָה אַחֲרֵי שֶׁהִבְטִיחַ בְּטוֹבוֹת הָעוֹלָם הַזֶּה דְּבָרִים ו' כה "וְצִדְקָה תִּהְיֶה לָנוּ" וְגו'.

And so He says in the Torah, after He promised the goods of this world: "And righteousness it will be for us," etc.

וְכֵן הוֹדִיעָנוּ בַּתּוֹרָה שֶׁאִם נַעֲזֹב הַתּוֹרָה מְדַעַת וְנַעֲסֹק בְּהַבְלֵי הַזְּמַן

And so He informed us in the Torah that if we abandon the Torah willingly, and we occupy ourselves with the vanities of the time,

כְּעֵנִיז שֶׁנֶּאֱמַר דְּבָרִים לֵב טו "וַיִּשְׁמֵן יִשְׁרוּן וַיִּכְעַס",

like the matter as it is said, "And Yeshurun grew fat and kicked,"

שֶׁדִּין הָאֱמֶת יְסִיר מִן הָעוֹזְבִים כָּל טוֹבוֹת הָעוֹלָם הַזֶּה שֶׁהֵן חֲזָקוֹ יְדִיהֶם לִכְעוֹס

that the Judge of Truth will remove from those who abandon it all the goods of this world, which had strengthened their hands to kick,

וּמֵבִיא עֲלֵיהֶם כָּל הָרָעוֹת הַמוֹנְעִים אוֹתָן מִלְּקַנּוֹת הָעוֹלָם הַבָּא כְּדִי שֶׁיֵּאבְדּוּ בְּרִשְׁעָם.

and He brings upon them all the evils that prevent them from acquiring the World to Come, in order that they will perish in their wickedness.

הוּא שֶׁפָּתוּב בַּתּוֹרָה דְּבָרִים כח מז "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה'" וְגו', דְּבָרִים כח מח "וְעַבַּדְתָּ אֶת

אִיְבֹיָה אֲשֶׁר יִשְׁלַחְנוּ ה' בָּךְ".

This is what is written in the Torah: "Because you did not serve Hashem," etc., "And you shall serve your enemies whom Hashem will send against you."

נִמְצָא פְּרוּשׁ כָּל אוֹתָן הַבְּרָכוֹת וְהַקְלָלוֹת עַל דֶּרֶךְ זו,

It is found, then, that the explanation of all those blessings and curses is on this path:

כְּלוּמַר אִם עַבַּדְתָּם אֶת ה' בְּשִׂמְחָה וּשְׂמֵרָתָם דָּרְכוּ מִשְׁפִּיעַ לָכֶם הַבְּרָכוֹת הָאֵלּוּ וּמִרְחִיק הַקְלָלוֹת מִכֶּם

meaning to say, if you serve Hashem with joy and you keep His way, He bestows upon you these blessings and He distances the curses from you,

עד שתהיו פנויים להתחכם בתורה ולעסוק בה כדי שתזכו לחיי העולם הבא

until you will be free to gain wisdom in the Torah and to occupy yourselves in it, in order that you will merit the life of the World to Come;

וייטב לך לעולם שכלו טוב ותאריך ימים לעולם שכלו ארוך

and it will be good for you in the world that is entirely good, and you will prolong days in the world that is entirely long.

ונמצאתם זוכין לשני העולמות, לחיים טובים בעולם הזה המביאים לחיי העולם הבא.

And you are found meriting two worlds: a good life in this world, which brings to the life of the World to Come.

שאם לא יקנה פה חכמה ומעשים טובים אין לו במה יזכה

For if one does not acquire here wisdom and good deeds, there is nothing with which he will merit the World to Come,

שנאמר קהלת ט י "כי אין מעשה וחשבון ודעת וחכמה בשאול".

as it is said, "For there is no deed, and accounting, and knowledge, and wisdom in the grave."

ואם עזבתם את ה' ושגיתם במאכל ובמשקה וזנות ודומה להם

And if you abandon Hashem and go astray in food and in drink and in immorality and the like of them,

מביא עליכם כל הקללות האלו ומסיר כל הברכות

He brings upon you all these curses and He removes all the blessings,

עד שיכלו ימיהם בבהלה ופחד ולא יהיה להם לב פנוי ולא גוף שלם לעשות המצות

until your days will end in confusion and fear, and you will not have a free heart nor a whole body to perform the mitzvos,

כדי שתאבדו מחיי העולם הבא ונמצא שאבדתם שני עולמות.

in order that you will perish from the life of the World to Come; and you are found to have lost two worlds.

שבזמן שאדם טרוד בעולם הזה בחלי ובמלחמה ורעבון

For at a time when a person is troubled in this world with sickness and with war and famine,

אינו מתעסק לא בחכמה ולא במצות שבהן זוכין לחיי העולם הבא:

he does not occupy himself either with wisdom or with the mitzvos through which we merit the life of the World to Come.

ומפני זה נתאוו כל ישראל נביאיהם וחכמיהם לימות המשיח

And because of this, all of Israel, including their prophets and their Sages, yearned for the days of the Messiah,

כדי שינוחו ממלכות שאינן מניחות להן לעסוק בתורה ובמצוות כהלכן.

in order that they may rest from the kingdoms that do not allow them to occupy themselves with the Torah and with the mitzvos properly.

וימצאו להם מרגוע וירבו בחכמה כדי שיזכו לחיי העולם הבא.

And they will find for themselves rest, and they will increase in wisdom, in order that they will merit the life of the World to Come.

לפי שבאותן הימים תרבה הדעה והחכמה והאמת

Because in those days, knowledge, wisdom, and truth will increase,

שנאמר ישעיה יא ט "כי מלאה הארץ דעה את ה'".

as it is said in Yeshayahu 11:9, "For the earth shall be filled with the knowledge of Hashem."

ונאמר ירמיה לא לג "ולא ילמדו איש את אחיו ואיש את רעהו".

And it is said in Yirmeyahu 31:33, "And they shall no longer teach, every man his brother and every man his fellow saying, 'Know Hashem,' for they shall all know Me."

ונאמר יחזקאל לו כו "והסרתי את לב האבן מבשרכם".

And it is said in Yechezkel 36:26, "And I will remove the heart of stone from your flesh and give you a heart of flesh."

מפני שאותו המלך שיעמד מזרע דוד בעל חכמה יהיה יתר משלמה.

Because that king who will arise from the seed of Dovid, a master of wisdom, will be greater than Shlomo,

ונביא גדול הוא קרוב למשה רבנו.

and he is a great prophet, close in stature to Moshe our teacher.

ולפיכך ילמד כל העם ויורה אותם דרך ה'.

And therefore, he will teach all of the nation and instruct them in the path of Hashem,

ויבואו כל הגוים לשמעו

and all of the nations will come to hear him,

שנאמר ישעיה ב ב "והיה באחרית הימים נכון יהיה הר בית ה' בראש ההרים".

as it is said in Yeshayahu 2:2, "And it shall be in the end of days, that the mountain of the House of Hashem shall be established at the top of the mountains."

וְסוֹף כָּל הַשָּׂכָר כָּלוּ וְהַטּוֹבָה הָאַחֲרוֹנָה שֶׁאֵין לָהּ הַפְסֵק וְגִרְעוֹן הוּא חַיֵּי הָעוֹלָם הַבָּא.

And the end of all the reward entirely, and the ultimate good which has no interruption or decrease, is the life of the World to Come.

אָבֵל יָמוֹת הַמָּשִׁיחַ הוּא הָעוֹלָם הַזֶּה וְעוֹלָם כְּמִנְהַגּוֹ הוֹלֵךְ אֲלָא שֶׁהַמְּלָכוּת תִּחְזֹר לְיִשְׂרָאֵל.

But the days of the Messiah is this world, and the world goes on according to its custom, except that sovereignty will return to Israel.

וְכִכָּר אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים אֵין בֵּין הָעוֹלָם הַזֶּה לְיָמוֹת הַמָּשִׁיחַ אֲלָא שְׁעָבוֹד מַלְכוּת בְּלִבָּד:

And already the earlier Sages said, "There is no difference between this world and the days of the Messiah except for subjugation to the kingdoms alone."

#### CHAPTER SUMMARY

The Rambam resolves the apparent contradiction regarding Torah rewards by explaining that the physical blessings promised in this world—such as peace, health, and prosperity—are not the ultimate reward for mitzvos, but rather a divine means to remove obstacles so we can study Torah and gain the wisdom needed to merit the World to Come. Conversely, worldly curses are a form of retribution that deprives the wicked of these conducive conditions, leaving them to forfeit both worlds. This understanding clarifies why Klal Yisrael and our Sages yearn so deeply for the Messianic era: it will be a time of rest from the oppression of the nations, allowing us to freely pursue the knowledge of Hashem under the guidance of Moshiach, a great prophet and teacher who will instruct the entire world in the ways of Hashem.

#### לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, when you look at the physical blessings the Torah promises us, health, peace, and livelihood, you might think these are the ultimate goals of our avodah. But the Rambam teaches us a profound secret about how Hashem runs His world: physical comfort is not your reward; it is your workspace. Hashem promises to clear the obstacles of worry, illness, and financial stress from your path for one reason only, so that you can have a 'lev panui', a free and quiet heart, to learn His Torah and do His mitzvos without distraction.

This means that every moment of ease, every dollar of profit, and every day of good health you are blessed with is actually a divine vote of confidence. Hashem is saying, 'I am giving you this peace so you can use it to build your neshama for the World to Come.' If we take those blessings and use them only to indulge in the physical world, we miss the entire point and risk losing both worlds. Our physical life is the ultimate preparation ground; there is no Torah study or growth in the grave.

Today, look at whatever peace or comfort you have in your life, even a quiet hour or a comfortable room, not just as a convenience, but as a holy gift of time and space given to you by Hashem to connect with Him. Use that quiet moment to learn a halacha or do a chesed with joy.

Takeaway for today: Identify one area of comfort or free time you enjoy today, and consciously dedicate at least five minutes of that quiet space to learning Torah or doing a mitzvah, recognizing that Hashem gave you this peace specifically for this purpose.





# 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 פֶּשַׁע כָּסוּי חֲטָאָה:  
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:  
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:  
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:  
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:  
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:  
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם 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 חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:  
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:  
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:  
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:  
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 וְנִכְחִידֶם 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 סֵלָה:

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 וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ 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 שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

## פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה 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.'