

דף יומי • חלין • דף צ"ט

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

THE SUGYA

We begin the daf with a deep dive into the sugya of the nazir's ram (ayil nazir), where the Torah tells us that the cooked foreleg is mixed and cooked together with the rest of the ram. The Gemara asks a kasha: why don't we learn out from here that flavor (ta'am) is generally nullified in a mixture? The Gemara answers that the case of ayil nazir is a chiddush—a unique novelty of the Torah—and we have a rule that we cannot learn other halachos from a chiddush. This leads the Gemara into a fascinating shakla v'tarya regarding the ratios of nullification (bitul), specifically whether we require sixty times the volume (shishim) or one hundred times (me'ah) to nullify forbidden foods.

Next, the Gemara brings a kasha from a Mishnah in Orlah regarding terumah that fell into chullin. We analyze the different cases of min b'mino (the same type) and min b'she'eino mino (different types), and how the rules of imparting flavor (nosein ta'am) interact with the standard shiurim of bitul. We also discuss unique cases where the forbidden substance is exceptionally potent, such as leaven (se'or) or non-kosher fish brine (tzir), which require much larger ratios to be nullified.

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

עמוד א' DAF 99A

QUESTION

וליגמר מיניה?

The Gemara asks: **And let us learn from it**, from the case of the nazirite's ram, that the flavor of sacrificial food can be nullified in a mixture?

ANSWER

גלי רחמנא גבי חטאת: "כל אשר יגע בבשרה יקדש",

The Gemara explains: **The Merciful One revealed regarding the sin offering**, where the Torah states: "Whatever shall touch its flesh shall be holy",

EXPLANATION

להיות כמוה – שאם פסולה תפסל, ואם פשרה תאכל כחמור שבה.

meaning that the food which absorbs its flavor is **to become like it**—so that if the sin offering is **disqualified**, it shall be **disqualified**, and if the sin offering is **valid**, it shall be **eaten in accordance with the stringencies that apply to it**. This teaches that flavor absorbed from sacrificial food is not nullified.

QUESTION

ומאי חזית דגמרינן מהאיה, ליגמר מהאי?

The Gemara asks: **And what did you see** to indicate **that we learn** the general rule **from that** verse of the sin offering? **Let us learn** instead **from this** verse concerning the nazirite's ram, which shows that flavor is nullified!

ANSWER

חדוש הוא, ומחדוש לא גמרינו.

The Gemara answers: The case of the nazirite's ram is **a novelty**, and we **do not learn** general principles **from a novelty**.

OBJECTION

אי הכי, למאה וששים נמי לא ליגמר?

The Gemara objects: **If so**, that the nazirite's ram is a novelty from which we cannot learn, then **for** the ratios of **one hundred and sixty** times the volume **also**, **let us not learn** from it that forbidden food is nullified in these amounts?

RESOLUTION

אטו אנו לקולא קא גמרינו? לחומרא קא גמרינו, דמדאורייתא פרוכא בטיל.

The Gemara responds: **Is it to say that we learn this as a leniency?** We learn it only as a **stringency**, as by Torah law, any forbidden food mixed with permitted food **is nullified in a simple majority**, and the requirement of sixty or one hundred is a stringency.

EXPLANATION

רבינא אמר: לא נצרכה אלא למקום חתה, דאמר: מקום חתה בעלמא אסור, והכא שרי.

Ravina said an alternative explanation of the word "this" in the baraita: It is **necessary only for the place of the cut** where the foreleg is severed from the ram, **as he said: Generally, the place of a cut** on permitted food that was attached to forbidden food **is forbidden** because it absorbs flavor, **but here**, in the case of the nazirite's ram, the Torah **permitted** it.

STATEMENT

תניב רב דימי, וקאמר לה להא שמעתא.

The Gemara returns to the statement of Rabbi Shmuel bar Rav Yitzchak that forbidden food is nullified only in one hundred times its volume: **Rav Dimi sat and said this halakha.**

QUESTION

אמר ליה אביי: וכל איסורין שבתורה במאה?

Abaye said to him: And are all forbidden foods in the Torah nullified only in **one hundred** times their volume?

OBJECTION

והתנו: למה אמרו כל המחמץ ומתבבל ומדמע להחמיר – מין ומינו, להקל ולהחמיר – מין ושאינו מינו.

But didn't we learn in a Mishnah: **Why did they say** that anyone who **leavens** non-sacred food with teruma, **or flavors** it with spices of teruma, **or mixes** teruma into non-sacred food, the halakha is **to be stringent** if it is a mixture of **the same type**? But the halakha is **to be lenient and to be stringent** if it is a mixture of **a different type**.

INFERENCE

וקתני סיפא להקל ולהחמיר מין ושאינו מינו, כיצד?

And it is taught in the latter clause of that Mishnah: To be lenient and to be stringent in a mixture of a different type, how so?

BRAISA

גְּרִיסִין שֶׁנִּתְבַּשְׁלוּ עִם הָעֲדָשִׁים, אִם יֵשׁ בָּהֶם בְּנוּתֵן טַעַם, בֵּין יֵשׁ בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאַחַד, בֵּין אֵין בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאַחַד – אָסוּר.

For example, split beans of teruma that were cooked with lentils of non-sacred food: If there is enough in them to impart flavor, whether there is enough in them to neutralize the split beans in one hundred and one parts of lentils, or whether there is not enough in them to neutralize the split beans in one hundred and one parts, the mixture is forbidden.

BRAISA

אֵין בָּהֶן בְּנוּתֵן טַעַם, בֵּין שֶׁיֵּשׁ בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאַחַד, בֵּין אֵין בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאַחַד – מוּתָר.

But if there is not enough in them to impart flavor, whether there is enough in them to neutralize the split beans in one hundred and one parts, or whether there is not enough in them to neutralize the split beans in one hundred and one parts, the mixture is permitted.

QUESTION

אֵין בָּהֶן לְהַעֲלוֹת בְּמֵאָה וְאַחַד, אֲלֵא בְּמֵאֵי? לָאוּ בְּשִׁשִּׁים?

Abaye asks: If there is not enough in them to neutralize the split beans in one hundred and one parts, but it is still permitted, in what ratio is it nullified? Is it not in sixty times its volume? This contradicts the view that all forbidden foods require one hundred!

עמוד ב' DAF 99B

ANSWER

לֹא, בְּמֵאָה.

Rav Dimi answered: No, the latter clause is referring to a case where there is one hundred times its volume of non-sacred food, and the teruma is nullified.

OBJECTION

וְהָא מְדַרְיָשָׁא בְּמֵאָה הוּא, סִיפָא בְּשִׁשִּׁים!

Abaye objected: But since the first clause must be referring to a case where there is one hundred times its volume, the latter clause must be referring to sixty times its volume!

PROOF

דְּקִתְנֵי רִישָׁא: לְהַחְמִיר מִין וּמִינוּ כִּיצַד? שְׁאוּר שֶׁל חֲטִין שֶׁנִּפְלַל לְעִיסַת חֲטִין, וְיֵשׁ בּוֹ כְּדֵי לְחַמֵּץ, בֵּין יֵשׁ בּוֹ כְּדֵי לְהַעֲלוֹת בְּמֵאָה וְאַחַד, בֵּין אֵין בּוֹ כְּדֵי לְהַעֲלוֹת בְּמֵאָה וְאַחַד – אָסוּר.

As the first clause teaches in the Mishnah in Orlah: To be stringent in a case of a type mixed with its own type, how so? Leaven of teruma wheat that fell into dough of non-sacred wheat, and there is enough in it to cause leavening, whether there is enough in it to neutralize the teruma in one hundred and one, or whether there is not enough in it to neutralize the teruma in one hundred and one, it is forbidden to a non-kohen.

PROOF

אין בו להעלות במאה ואחד, בין שיש בו כדי לחמץ, בין אין בו כדי לחמץ – אסור.

The latter clause of that Mishnah teaches: If **there is not enough** in it to **neutralize** the **teruma** in **one hundred and one**, **whether there is enough** in it to cause leavening, or **whether there is not enough** in it to cause leavening, it is **forbidden**.

QUESTION

רישא וסיפא במאה?

Now, would you suggest that both **the first clause** and **the latter clause** are dealing with **one hundred** times its volume?

ANSWER

לא, רישא במאה וחד, וסיפא במאה.

Rav Dimi answered: **No**, **the first clause** is dealing with **one hundred and one** times its volume, and **the latter clause** is dealing with **one hundred** times its volume.

QUESTION

וכי יש בו כדי לחמץ במאה וחד, אמאי לא בטיל?

Abaye asked: **But if there is enough** in it to cause leavening when mixed in **one hundred and one** times its volume, **why is it not nullified?** Surely leaven cannot have an effect in such a large quantity!

STATEMENT

אישיתיק.

Rav Dimi **was silent** and had no answer.

EXPLANATION

אמר ליה: דלמא שאני שאור דחימוצו קשה.

Abaye **said to him**: Perhaps leaven is different, because its leavening property is **potent**, and some leaven can indeed affect a mixture of one hundred and one times its volume.

STATEMENT

אמר ליה: אדפרתן מילתא דאמר רבי יוסי ברבי חנינא: לא כל השיעורין שוין, שהרי ציר שיעורו קרוב למאתים.

Rav Dimi **said to him**: You have reminded me of a matter that Rabbi Yosei son of Rabbi Chanina said: Not all measures are **equal**, for behold, non-kosher fish brine, its **measure** for nullification is close to two hundred times its volume.

PROOF

דתנן: דג טמא צירו אסור, רבי יהודה אומר: רביעית בסאתים.

As we learned in a Mishnah: With regard to a **non-kosher fish**, its brine is forbidden; Rabbi Yehuda says: A **quarter-log** of non-kosher brine renders kosher food forbidden even if it is mixed in **two se'ah** of permitted food, which is one hundred and ninety-two times the volume of a quarter-log.

QUESTION

וְהָאָמַר רַבִּי יְהוּדָה: מִיֵּן בְּמִינוֹ לֹא בְטִיל?

The Gemara asks: **But doesn't Rabbi Yehuda say that a type mixed with its own type is not nullified** at all? Why then is the brine nullified in two se'ah?

ANSWER

שְׂאֵנִי צִיר, דְּזִיעָה בְּעָלְמָא הוּא.

The Gemara answers: **Brine is different, because it is merely sweat**, meaning it is not the actual body of the fish, so the rule of min b'mino does not apply to it.

EXPLANATION

כִּיצַד מְשַׁעְרִינוּ? אָמַר רַב הוּנָא: כְּכֶשֶׁר בְּרֹאשֵׁי לְפָתוֹת.

The Gemara returns to the Mishnah's rule of measuring the sciatic nerve as if it were meat cooked with a turnip: **How do we measure** this? **Rav Huna said: Like meat** cooked in a pot **with turnip heads**, which absorb flavor very easily.

STATEMENT

מִתְנִיתִין דְּלֹא כִּהְיָ תַנָּא, דְּתַנְיָא: רַבִּי יִשְׁמַעְאֵל בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן בְּרוּקָה אוֹמֵר: אֵין בְּגִידִין בְּנוֹתֵן טַעַם.

The Gemara notes: **Our Mishnah is not in accordance with this Tanna**, as it is taught in a Braisa: **Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says: Sinews do not impart flavor** at all, and therefore the sciatic nerve can never forbid the meat cooked with it.

STATEMENT

הָהוּא דֹּאֲתָא לְקַמִּיָּה דְּרַבִּי חֲנִינָא, הָהּ יְתִיב רַבִּי יְהוּדָה בַּר זְבִינָא אֲבָבָא.

The Gemara relates: There was **a certain man who came before Rabbi Chanina** to ask about a thigh cooked with its sciatic nerve, and **Rabbi Yehuda bar Zevina was sitting at the gate**.

STATEMENT

כִּי נִפְק, אָמַר לֵיהּ: מַאי אָמַר לָךְ?

When the man went out, Rabbi Yehuda bar Zevina **said to him: What did Rabbi Chanina say to you?**

STATEMENT

אָמַר לֵיהּ: שְׂרִיא נִיָּה לֵיהּ.

The man **said to him: He permitted it to me**.

STATEMENT

אָמַר לֵיהּ הָדָר עֵיילִיָּה לְקַמִּיָּה,

Rabbi Yehuda bar Zevina **said to him: Bring it back before him**, as perhaps he did not realize the sciatic nerve was cooked inside.

STATEMENT

אמר: מאן האי דקא מצער לי? זיל אימא ליה למאן דיתיב אפכא: אין בגידין פנוטן טעם.

When the man returned, Rabbi Chanina said: Who is this who is bothering me? Go and say to the one who is sitting at the gate: Sinews do not impart flavor, and therefore the thigh is permitted once the nerve is removed.

STATEMENT

כי אתו לקמיה דרבי אמי, משדר להו לקמיה דרבי יצחק בן חלוב, דמורי בה להיתירא משום דרבי יהושע בן לוי, וליה לא סבירא ליה.

When people would come before Rabbi Ami with this question, he would send them before Rabbi Yitzchak ben Chalub, who would rule leniently about it to permit the thigh, in the name of Rabbi Yehoshua ben Levi; but he himself, Rabbi Ami, did not agree with this ruling, though he did not want to rule stringently for others.

RULING

והלכתא: אין בגידין פנוטן טעם.

And the halacha is: Sinews do not impart flavor at all.

משנה MISHNAH

MISHNAH

גיד הנשה שנתבשל.

We learned in the Mishnah: With regard to a sciatic nerve that was cooked with other kosher sinews, if one cannot identify it, they are all forbidden.

גמרא GEMARA

QUESTION

וליתבטול ברובא!

The Gemara asks: But let it be nullified by a simple majority of kosher sinews, since we hold that sinews do not impart flavor!

SUMMARY

In this daf, the Gemara establishes that the cooking of the nazir's ram is a chiddush, meaning we cannot use it as a source to learn that ta'am is generally nullified, nor do we learn from it that bitul b'shishim is a leniency; rather, the requirement of sixty is a Rabbinic stringency over the Torah's basic rule of bitul b'rov (nullification by a simple majority). The Gemara then debates the shiur of bitul for various issurim, contrasting the standard sixty with the one hundred required for terumah. Through a series of kushyas raised by Abaye to Rav Dimi, we clarify that while standard mixtures are nullified in sixty, certain potent substances are different: leaven has a powerful leavening effect even in tiny amounts, and Rabbi Yehuda holds that non-kosher fish brine is so strong that it requires nearly two hundred times its volume to be nullified, since brine is considered mere sweat rather than the actual body of the fish.

The Gemara is bothered by a kasha: how can leaven of teruma still have the power to affect a dough even when it is outnumbered one hundred and one to one? The teretz is that "chimutzo kasheh", the leavening power of this yeast is uniquely sharp and potent. It does not just blend in; it actively transforms everything around it. Rabbi Yose b'rabbi Chanina comes to teach us a fundamental rule from this: "lo kol hashiurin shavin", not all measurements are the same. You cannot judge the impact of one substance by the standard of another. Some things are so powerful that even a tiny drop completely redefines the entire mixture.

This is a massive yesod in our own avodas Hashem. Lichoira, we often look at our daily schedule and feel overwhelmed by the sheer volume of the "permitted" world we have to deal with. We spend hours at work, tending to physical needs, or dealing with mundane chores. We might think, "What value does my short seder or my few minutes of heartfelt tefillah have? It is completely batel in the majority of my busy day!"

But the Torah is telling us: lo kol hashiurin shavin. A Yid's ruchniyus is like that sharp leaven, its potency is not measured by volume. A single page of Gemara learned with warmth, or one brachah said with real kavanah, has a "chimutzo kasheh" effect. It is so powerful that it does not get nullified in the busy day; rather, it rises up and elevates every single hour that follows, giving the entire day a completely different shape and flavor.

Today, do not measure your spiritual accomplishments merely by the clock. When you sit down to learn or stand up to daven, put your entire heart into it for just five minutes, knowing that this small, potent spark of ruchniyus has the power to elevate and transform your entire day.

הלכות תשובה • פרק עשירי

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

CHAPTER PREVIEW

In this final chapter of Hilchos Teshuvah, the Rambam brings us to the very pinnacle of our avodah: serving Hashem out of pure love, ahavas Hashem. We learn the profound difference between serving out of fear of punishment or desire for reward—which is the level of children and beginners—and serving Hashem simply because He is the Master and His Torah is truth.

The Rambam paints a breathtaking picture of what true love of Hashem looks like, comparing it to a deep, constant lovesickness where a person's mind is never diverted from his beloved. We will see how this ultimate level is reached, how we must guide simple people and children toward it gradually, and how our love for Hashem is entirely dependent on our knowledge and understanding of Him.

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הלכה א

Halacha 1: Serving Hashem Out of Love Rather Than Fear of Punishment or Desire for Reward

אל יאמר אדם

A person should not say,

הריני עושה מצות התורה ועוסק בחכמתה

"Behold, I am performing the mitzvos of the Torah and occupying myself in its wisdom

כדי שאקבל כל הברכות הכתובות בה

in order that I will receive all the blessings that are written in it,

או כדי שאזכה לחיי העולם הבא,

or in order that I will merit the life of the World to Come;

ואפרש מן העבירות שהזהירה תורה מהן

and I will separate from the transgressions that the Torah warned against

כדי שאנצל מן הקללות הכתובות בתורה

in order that I will be saved from the curses that are written in the Torah,

או כדי שלא אכרת מחיי העולם הבא."

or in order that I will not be cut off from the life of the World to Come."

אין ראוי לעבד את ה' על הדרך הזה,

It is not fitting to serve Hashem in this way,

שֶׁעֹבֵד עַל דֶּרֶךְ זֶה הוּא עֹבֵד מִיִּרְאָה

for one who serves in this way, he serves from fear,

וְאֵינָהּ מַעֲלַת הַנְּבִיאִים וְלֹא מַעֲלַת הַחֲכָמִים.

and it is not the level of the prophets, and not the level of the wise.

וְאֵין עֹבְדִים ה' עַל דֶּרֶךְ זֶה

And they do not serve Hashem in this way

אֶלָּא עַמִּי הָאָרֶץ וְהַנָּשִׁים וְהַקְטָנִים

except for common people, and the women, and the minors,

שֶׁמְחַנְּכִין אוֹתָן לְעֶבֶד מִיִּרְאָה

whom we train to serve from fear

עַד שֶׁתִּרְבֶּה דַּעְתָּן וְיַעֲבֹדוּ מֵאַהֲבָה:

until their knowledge will increase and they will serve from love.

הַלְכָּה ב

Halacha 2 · Serving Hashem Out of Pure Love and the Level of Avraham Our Father

הָעֹבֵד מֵאַהֲבָה

One who serves Hashem out of love

עוֹסֵק בַּתּוֹרָה וּבַמִּצְוֹת

occupies himself in the Torah and in the mitzvos

וְהוֹלֵךְ בְּנִתְיבוֹת הַחֲכָמָה

and walks in the paths of wisdom,

לֹא מִפְּנֵי דָבָר בָּעוֹלָם

not because of any thing in the world,

וְלֹא מִפְּנֵי יִרְאַת הָרָעָה

and not because of fear of the evil or punishment,

וְלֹא כְּדֵי לִירֹשׁ הַטּוֹבָה

and not in order to inherit the good of the World to Come;

אֵלָא עוֹשֶׂה הָאֱמֶת מִפְּנֵי שֶׁהוּא אֱמֶת

rather, he does the truth because that it is truth,

וְסוֹף הַטּוֹבָה לָבוֹא בְּגִלָּהּ.

and ultimately, the good will come because of it.

וּמַעַלָּה זוֹ הִיא מַעַלָּה גְּדוּלָּה מְאֹד

And level this, it is a level great very,

וְאִין כָּל חָכָם זֹכֶה לָּהּ.

and not every wise man merits it.

וְהִיא מַעַלְת אַבְרָהָם אָבִינוּ

And it is the level of Avraham our father,

שֶׁקָּרְאוּ הַקָּדוֹשׁ בְּרוּךְ הוּא אוֹהֲבֵוּ

whom called him the Holy One, Blessed is He, His lover,

לְפִי שֶׁלֹּא עָבַד אֵלָּא מֵאַהֲבָה.

because that not he served except out of love.

וְהִיא הַמַּעַלָּה שֶׁצִּוְּנוּ בָּהּ הַקָּדוֹשׁ בְּרוּךְ הוּא עַל יְדֵי מֹשֶׁה

And it is the level that commanded us in it the Holy One, Blessed is He, by the hand of Moshe,

שֶׁנֶּאֱמַר דְּבָרִים ו' ה' וְאַהֲבָתָ אֶת ה' אֱלֹהֶיךָ."

as it is said in Devarim 6:5, "And you shall love — Hashem your God."

וּבְזֶמַן שֶׁיֵּאָהֵב אָדָם אֶת ה' אֶהְבָּה הָרְאוּיָה

And at the time that loves a person — Hashem with a love that is proper,

מִיָּד יַעֲשֶׂה כָּל הַמִּצְוֹת מֵאַהֲבָה:

immediately he will perform all of the mitzvos out of love.

הִלְכָּה ג

Halacha 3 · The Proper Measure of Loving Hashem and the Parable of Shir HaShirim

וְכִיצַד הִיא הָאֶהְבָּה הָרְאוּיָה.

And how is the nature of the love that is proper and fitting for a person to feel toward Hashem? It is

הוּא שֶׁיֵּאָהֵב אֶת ה' אֶהְבָּה גְּדוּלָּה יִתְרָה עֲזָה מְאֹד

that he should love — Hashem with a love that is great, exceeding, and strong, very much so,

עד שתהא נפשו קשורה באהבת ה'

until the point that his soul will be bound up in the love of Hashem,

ונמצא שוגה בה תמיד

and he is found obsessed with it always, with his thoughts constantly captivated by his yearning for Him,

כאלו חולה חלי האהבה

as if he were sick with the sickness of love,

שאין דעתו פנויה מאהבת אותה אשה

where his mind is not free from the love of that woman whom he desires,

והוא שוגה בה תמיד

and he is obsessed with her always,

בין בשבתו בין בקומו בין בפעם שהוא אוכל ושותה.

whether in his sitting, whether in his rising, and whether at the time that he eats and drinks.

יתר מזה תהיה אהבת ה' בלב אוהביו

Even more than this shall be the love of Hashem in the heart of those who love Him,

שוגים בה תמיד

being obsessed with it always,

כמו שצונו בכל לבבך ובכל נפשך.

just as He commanded us in the Shema, to love Him "with all your heart and with all your soul."

והוא ששלמה אמר דרך משל שיר השירים ב ה "כי חולת אהבה אני".

And this is what Shlomo said by way of parable in Shir HaShirim 2:5, "for sick with love am I."

וכל שיר השירים משל הוא לענין זה:

And all of Shir HaShirim is a parable for this matter, describing the deep, passionate love between the Jewish people and the Ribbono shel Olam.

הלכה ד

Halacha 4 • Serving Hashem Out of Love and Not for the Sake of Receiving Reward

אמרו חכמים הראשונים

The early Sages said in the Sifrei:

שָׁמָא תֵאמֵר הֲרִינִי לְלַמֵּד תּוֹרָה בְּשִׁבְלִי שְׂאֵהָיָה עֲשִׂיר

Lest you will say, 'Behold, I am learning Torah for the sake that I will be rich,

בְּשִׁבְלִי שְׂאֵקְרָא רַבִּי

or for the sake that I will be called

בְּשִׁבְלִי שְׂאֵקְבֵּל שְׂכָר בְּעוֹלָם הַבָּא.

or for the sake that I will receive reward in the World to Come.'

תִּלְמוּד לומר "לְאַהֲבָה אֶת ה'".

Therefore, the teaching says, "To love Hashem"—

כָּל מֶה שְׁאַתֶּם עוֹשִׂים לֹא תַעֲשׂוּ אֶלָּא מֵאַהֲבָה.

meaning, all that which you do, you shall not do except from love.

וְעוֹד אָמְרוּ חֲכָמִים

And further, the Sages said on the pasuk in Tehillim:

בְּמִצְוֹתָיו חָפֵץ מְאֹד וְלֹא בְשִׂכָר מִצְוֹתָיו.

"In His mitzvos he desires greatly"—and not in the reward of His mitzvos.

וְכֵן הָיוּ גְדוֹלֵי הַחֲכָמִים מְצוּיִם לְנִבְוֵי תִלְמִידֵיהֶם וּמְשִׁכְלֵיהֶם בְּיָחִיד

And so were the great of the Sages commanding the understanding of their students and their wise ones in private:

אַל תִּהְיוּ כַעֲבָדִים הַמְשַׁמְשִׁים אֶת הָרֵב וְכו'.

"Do not be like servants who serve the Master for the sake of receiving a reward, etc.,"

אֶלָּא מִפְּנֵי שֶׁהוּא הָרֵב רְאוּי לְשַׁמְשׁוֹ

rather, because He is the Master, it is fitting to serve Him;

כְּלוּמַר עֲבָדוּ מֵאַהֲבָה:

meaning to say, serve Him from love.

הִלְכָּה ה'

Halacha 5 · Learning Torah for Its Own Sake and Not for Its Own Sake

כָּל הָעוֹסֵק בַּתּוֹרָה כְּדֵי לְקַבֵּל שְׂכָר

Anyone who occupies himself with the Torah in order to receive reward

אוּ כְּדֵי שְׂלֹא תִגִּיעַ עָלָיו פְּרַעְנוּת

or in order that retribution will not come upon him,

הָרִי זֶה עוֹסֵק שְׁלֹא לְשָׂמָּה.

behold, this one is occupying himself not for its sake.

וְכָל הָעוֹסֵק בָּהּ לֹא לִירְאָהּ וְלֹא לְקַבֵּל שָׂכָר

And anyone who occupies himself with it, not out of fear and not to receive reward,

אֲלָא מִפְּנֵי אֲהֲבַת אֲדוֹן כָּל הָאָרֶץ שְׂצוּהָ בָּהּ

but because of the love of the Master of all the earth Who commanded it,

הָרִי זֶה עוֹסֵק בָּהּ לְשָׂמָּה.

behold, this one is occupying himself with it for its sake.

וְאָמְרוּ חֲכָמִים לְעוֹלָם יַעֲסֹק אָדָם בַּתּוֹרָה וְאַפְּלוּ שְׁלֹא לְשָׂמָּה

And the Sages said: Always should a person occupy himself with the Torah, and even not for its sake,

שְׂמֵתוֹךְ שְׁלֹא לְשָׂמָּה בָּא לְשָׂמָּה.

for from within doing it not for its sake, he comes to doing it for its sake.

לְפִיכָּהּ כְּשֶׁמְלַמְּדִין אֶת הַקְּטָנִים וְאֶת הַנָּשִׁים וְכָל עַמִּי הָאָרֶץ

Therefore, when we teach the children, and the women, and the generality of the common people,

אֵין מְלַמְּדִין אוֹתָן אֲלָא לְעַבֵּד מִירְאָהּ וּכְדִי לְקַבֵּל שָׂכָר,

we do not teach them except to serve out of fear and in order to receive reward,

עַד שֶׁתִּרְבֶּה דַּעְתָּן וְיִתְחַכְּמוּ חֲכָמָה יִתְרָה

until their knowledge will increase and they will grow wise with extra wisdom;

מִגִּלִּים לָהֶם רַז זֶה מְעַט מְעַט

then we reveal to them this secret little by little,

וּמְרַגִּילִין אוֹתָן לְעֻנְיָן זֶה בְּנִחָה

and we accustom them to this matter gently,

עַד שֶׁיִּשְׁיָגוּהוּ וְיִדְעוּהוּ וְיַעֲבֹדוּהוּ מֵאַהֲבָה:

until they grasp it, and they know it, and they serve Him out of love.

דבר ידוע וברור

It is a matter known and clear

שאין אהבת הקדוש ברוך הוא נקשרת בלבו של אדם

that the love of the Holy One, Blessed is He, is not bound in the heart of a person

עד שיִשָּׁגה בה תמיד כראוי

until he is obsessed with it constantly as is fitting,

ויעזוב כל מה שפָּעוּלָם חוץ ממִנָּה.

and he abandons all that is in the world except from it.

כמו שצוה ואמר

This is just as He commanded and said in the Torah:

בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ.

“Love Hashem your G-d with all your heart and with all your soul.”

אינו אוהב הקדוש ברוך הוא אלא בִּדְעַת שִׂידְעָהוּ.

A person does not love the Holy One, Blessed is He, except with the knowledge that he knows Him.

ועל פי הידעה תהיה האהבה

And according to the knowledge will be the love:

אם מעט מעט ואם הרבה הרבה.

if the knowledge is little, the love is little, and if the knowledge is much, the love is much.

לפיכך צריה האדם ליחד עצמו

Therefore, a person needs to dedicate himself

להבין ולהשפיל בַּחֲכָמוֹת וּתְבוּנוֹת

to understand and to comprehend in wisdoms and understandings

המודיעים לו את קונו

that make known to him his Creator,

כפי כח שיש באדם להבין ולהשיג

according to the capacity that there is in a person to understand and to grasp,

just as we explained in the Laws of the Foundations of the Torah.

CHAPTER SUMMARY

The Rambam begins by explaining that serving Hashem for the sake of receiving blessings, meriting Olam Haba, or escaping punishment is considered serving out of fear, which is only appropriate as a training stage for women, children, and common people. The true path, exemplified by Avraham Avinu, is serving out of love—doing what is true simply because it is true. This love must be so intense that one's soul is constantly bound up in it, as described metaphorically in Shir HaShirim. While the Sages emphasize that one should always engage in Torah and mitzvos even shelo lishmah (not for His sake) because it eventually leads to lishmah, the ultimate goal is to serve solely out of love for the Creator. Finally, the Rambam rules that this love can only take root in the heart in proportion to one's knowledge of Hashem, meaning a person must dedicate himself to understanding and contemplating the wisdom of his Creator.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, it is so easy to fall into the habit of keeping mitzvos like a business transaction. We do the ratzon of Hashem because we want the brachos, or because we are afraid of what will happen if we do not. But the Rambam is opening our eyes to a breathtaking truth: the ultimate goal of our avodah is to serve Hashem out of pure, burning love, simply because He is our Creator and His truth is the ultimate truth. This is the level of Avraham Avinu, a love so deep that it is compared to being lovesick, where a person's mind is constantly bound up with Hashem in everything they do.

How do we reach such a high level? The Rambam gives us the key: love is the child of knowledge. You cannot truly love someone you do not know. The more you dedicate yourself to understanding Hashem's wisdom, looking at His creation, and learning His Torah, the more your heart will naturally catch fire with love for Him. It is a gradual process, a 'secret' we integrate bit by bit, moving from serving for reward to serving for the sake of the Beloved.

Today, when you perform a mitzvah or sit down to learn, pause for just ten seconds before you begin. Instead of doing it out of habit or for a personal benefit, say to yourself: 'I am doing this purely because I love Hashem and want to connect to His truth.'

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 סֹתֵר 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 מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 זִנְחִתָּנִי לָמָּה קוֹדֵר 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 וְאֱלֹהִי:

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 וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ 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 שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהֶלֶם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהֲלוּ 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 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 וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ 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.'