

חומש עם רש"י • ראה • ששי

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

RE'EH • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah introduces us to the beautiful and sensitive mitzvos of Shemittas Kesafim (the releasing of debts in the seventh year) and the laws of tzedakah. Hashem is teaching us how a Yid must look at his money—not as his own personal possession, but as a deposit from Hashem to be shared with those in need. We are warned in the strongest terms not to withhold loans just because the Shemittah year is approaching, which would cancel the debt, but rather to open our hands and hearts to our needy brothers.

The second part of the aliyah transitions into the halachos of an Eved Ivri (a Hebrew servant). The Torah details the obligation to free the servant after six years of service and the special mitzvah of Ha'anakah—sending him away with generous gifts from our own blessings so he can rebuild his life. We also learn the halachos of a servant who refuses to leave his master, requiring his ear to be pierced with an awl against the doorpost.

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

פסוק א

Pasuk 1

מקץ שבע שנים תעשה שמיטה:

At the end of seven years you shall make a release

רש"י

מקץ שבע שנים. יכול שבע שנים לכל מלוה ומלוה, ת"ל "קרבה
approaches Scripture teaches and loan loan for each years seven one might think years seven At the end of

שנת השבע, ואם אתה אומר שבע שנים לכל מלוה ומלוה, להלוואות כל אחד
one every for the loans of and loan loan for each years seven say you and if the seventh the year of

ואחד, היאה היא קרבה? ה למדת שבע שנים למנין השמיטה ספרי
Sifrei the Shmittah according to the reckoning years seven you have learned behold approaching is it how and one
of

:

פסוק ב

Pasuk 2

וזה דבר השמיטה שמוט כל בעל משה ידו אשר ישה ברהו
to his fellow he lent which his hand of a loan of creditor every there shall release the release is the matter of And this

לא יגש את רעהו ואת אחיו כי קרא שמיטה ליהוה:
to Hashem a release he has proclaimed because his brother and — his fellow — demand payment from he shall not

רש"י

שמוט כל בעל משה ידו. שמוט את ידו של כל בעל משה:
of a loan creditor every of the hand — release his hand of a loan creditor every release

פסוק ג

Pasuk 3

את הנכרי תגש ואשר יהיה לך את אחיך תשמיט ידך:
your hand shall release your brother with to you will be but that which you may dun the foreigner —

רש"י

את הנכרי תגש. זו מצות עשה שם:
there action is a commandment of this you shall exact the foreigner —

פסוק ד

Pasuk 4

אפס כי לא יהיה בך אביון כי ברכך יהוה בארץ
in the land Hashem He will bless you surely for a needy person among you there shall be not because However
אשר יהוה אלהיך נתן לך נחלה לרשתה:
to possess it as an inheritance to you is giving your God Hashem which

רש"י

אפס כי לא יהיה בך אביון. וזהו ה"א אומר "כי לא יחדל אביון"?
the needy" shall cease not "For says it but further on a needy person among you there shall be not that Howbeit
אלא בזמן שאתם עושים רצונו של מקום אביונים באחרים ולא בכם,
among you and not among others the needy will be the Omnipresent of the will do that you at a time rather
וכשאין אתם עושים רצונו של מקום אביונים בכם:
among you the needy will be the Omnipresent of the will do you and when not

רש"י

אביון. דל מעני, ולשון אביון שהוא תאב לכל דבר עי' ויקרא רבה
Rabbah Vayikra see thing for every longs is that he evyon and the expression than a poor person is poorer An evyon

ל"ד :

34

פסוק ה

Pasuk 5

רק אם שמוע תשמע בקול יהוה אלהיך לשמר לעשות את כל
all of — to perform to be careful your God Hashem to the voice of you will hearken surely if only
המצוה הזאת אשר אנכי מצוה היום:
today command you I which this the commandment

רש"י

רק אם שמוע תשמע. אז לא יהיה בך אביון:
a needy person among you there will be not then you will hearken surely if Only

רש"י

שמוע תשמע. שָׁמַע קִמְעָא מְשַׁמְעִין אוֹתוֹ הִרְבֵּה סַפְרֵי :

Sifrei much him they cause to hear a little if one hears you will hearken surely

פסוק ו

Pasuk 6

כִּי יִהְיֶה אֱלֹהֶיךָ בִּרְכָּךָ פֶּאֶשֶׁר דִּבֶּר לָךְ וְהִעֲבַטְתָּ גוֹיִם רַבִּים וְאַתָּה

but you many nations and you will lend to you He spoke as has blessed you your God Hashem For

לֹא תִעֲבֹט וּמַשְׁלֶתָּ בְּגוֹיִם רַבִּים וּבָךְ לֹא יִמְשְׁלוּ:

rule they will not but over you many over nations and you will rule borrow will not

רש"י

כַּאֲשֶׁר דִּבֶּר לָךְ. וְהִיכֵן דִּבֶּר? דְּבָרִים כ"ח בְּרוּךְ אַתָּה בְּעִיר סַפְרֵי :

Sifrei in the city shall you be Blessed 28 Devarim did He speak and where to you He spoke as

רש"י

וְהִעֲבַטְתָּ. כָּל לְשׁוֹן הַלְוָאָה כְּשֶׁנוֹפֵל עַל הַמְּלוֹה נּוֹפֵל בְּלְשׁוֹן מִפְּעִיל, כְּגוֹן

such as causative in the expression it falls the lender upon when it falls lending expression of every And you shall lend

וְהַלְוִיתָ, וְהִעֲבַטְתָּ. וְאִם הָיָה אוֹמֵר וְעֲבַטְתָּ הָיָה נּוֹפֵל עַל הַלְוָה, כְּמוֹ

like the borrower upon fall it would and you shall borrow saying it were and if and you shall lend and you shall lend

וְלִוִיתָ:

and you shall borrow

רש"י

וְהִעֲבַטְתָּ גוֹיִם. יָכוֹל שֶׁתִּהְיֶה לְוָה מְזָה וּמְלוֹה לְוָה, ת"ל

Scripture teaches to this one and lending from this one borrowing that you will be one might think nations And you shall lend

"וְאַתָּה לֹא תִעֲבֹט":

borrow shall not but you

רש"י

וּמַשְׁלֶתָּ בְּגוֹיִם רַבִּים. יָכוֹל גוֹיִם אֲחֵרִים מוֹשְׁלִים עָלֶיךָ, ת"ל "וּבָךְ

but over you Scripture teaches over you will rule other nations One might think many over nations And you shall rule

לֹא יִמְשְׁלוּ שָׁם :

there shall they rule not

פסוק ז

Pasuk 7

כִּי יִהְיֶה בָּךְ אֶבְיוֹן מֵאֶחָד אֲחֵיךָ בְּאֶחָד שַׁעְרֶיךָ בְּאַרְצְךָ אֲשֶׁר

which in your land your gates in one of your brothers from one of a needy person among you there shall be If

יִהְיֶה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תִאֲמָץ אֶת לִבְּךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ

your hand — shut and do not your heart — harden do not to you is giving your God Hashem

מֵאֶחָד הָאֶבְיּוֹן:

the needy from your brother

רש"י

כי יהיה בך אביון. התאב תאב קודם:

comes first desiring the most desiring a needy man among you there will be If

רש"י

מאחד אחיר. אחיר מאביר קודם לאחיר מאמר:

from your mother over your brother takes precedence from your father your brother your brethren From one of

רש"י

שעריך. עניי עירך קודמים לעניי עיר אחרת:

another a city over the poor of have preference your city the poor of your gates

רש"י

לא תאמץ. יש לך אדם שמצטער אם יתן אם לא יתן, לךך

therefore he will give not or he will give whether who distresses himself a person to you there is you shall harden not

נאמר "לא תאמץ". יש לך שפושט את ידו וקופצה, לךך נאמר "לא

not it is said therefore and closes it his hand — who stretches out to you there is you shall harden not it is said

תקפץ" שם :

there you shall close

רש"י

מאחיר האביון. אם לא תתן לו, סופך להיות אחיו של אביון שם :

there a needy person of the brother to be your end is to him you will give not if the needy from your brother

פסוק ח

Pasuk 8

כי פתח תפתח את ידך לו והעבט תעביטנו די מחסרו

his need sufficient for you shall lend him and surely lend to him your hand — you shall open surely Rather

אשר יחסר לו:

to him is lacking which

רש"י

פתח תפתח. אפלו כמה פעמים שם :

there times many even you shall open Open

רש"י

כי פתח תפתח. הרי כי משמש בלשון אלא:

but in the meaning of serves the word כי behold you shall open surely Because

רש"י

והעבט תעביטנו. אם לא רצה במתנה תן לו בלהוא עי' שם; כתובות ס"ז :

67b Kesubos there see as a loan to him give as a gift he wanted not if him on pledge And you shall lend

רש"י

די מחסרו. ואי אתה מצוה להעשירו:

to make him rich commanded are you but not his lack sufficient for

רש"י

אשר יחסר לו. אפלו סוס לרכב עליו ועבד לרוץ לפניו שם :
there before him to run and a servant upon it to ride a horse even to him will be lacking that

רש"י

לו. זו אשה וכן הוא אומר בראשית ב' אעשה לו עזר כנגדו ספרי :
Sifrei corresponding to him a helper for him I will make two Bereishis says it and so a wife this is For him

פסוק ט

Pasuk 9

השמר לה פן יהיה דבר עם לבבך בליעל לאמר קרבה שנת
the year of has approached saying of lawlessness your heart in a matter there will be lest for yourself Beware
השבע שנת השמטה ורעה עינה באחיה האביון ולא תתן
you will give and not the needy against your brother your eye and will be mean the release the year of the seventh
לו וקרא עליה אל יהוה והיה בך חטא:
a sin in you and it will be Hashem to against you and he will cry to him

רש"י

וקרא עליך. יכול מצוה, ת"ל ולא יקרא:
he will cry so that not Scripture teaches it is a mitzvah one might think against you And he will cry

רש"י

והיה בך חטא. מכל מקום, אפלו לא יקרא. אם כן למה נאמר "וקרא עליה"?
against you and he cry is it said why so if he will cry not even if place from any sin in you And it will be
ממהר אני לפרע על ידי הקורא יותר ממי שאינו קורא שם :
there crying that is not than from who more the one who cries hands of by to punish I hasten

פסוק י

Pasuk 10

נתון תתן לו ולא ירע לבבך בתתה לו פי בגלל הדבר
matter on account of because to him when you give your heart shall be grieved and not to him you shall give Giving
הזה יברכה יהוה אלהיה בכל מעשה ובכל משלח ידה:
your hand the putting forth of and in all your work in all your God Hashem will bless you this

רש"י

נתון תתן לו. אפלו מאה פעמים:
times one hundred even to him you shall give Giving

רש"י

לו. בינו ובינה:
and between you between him to him

רש"י

כי בגלל הדבר. אפלו אמרת ליתן, אתה נוטל שכר האמירה עם שכר
the reward of with the saying the reward of receive you to give you said even if the word on account of Because
המעשה שם :
there the action

פסוק יא

Pasuk 11

כי לא יחדל אביון מקרב הארץ על פן אנכי מצוה לאמר
saying command you I · therefore the land from the midst of a needy person will cease not Because
פתח תפתח את ידה לאחיה לעניו ולאביונה בארצה:
in your land and to your needy to your poor to your brother your hand — you shall open surely

רש"י

על כן. מפני כן:
this because of · Therefore

רש"י

לאמר. עצה לטובתך אני משיאך:
am advising you I for your benefit advice To say

רש"י

לאחיו לעניו. לאיזה אח? לעני:
to the poor brother to which to your poor to your brother

רש"י

לעניו. ביו"ד אחד — לשון עני אחד הוא, אבל עניו בשני יוד"ן — שני
two yuds with two your poor but it is one a poor person an expression of one with a yud your poor
עניים:
poor people

פסוק יב

Pasuk 12

כי ימכר לך אחיה העברי או העבריה ועבדה שש שנים
years six and he shall serve you the Hebrew woman or the Hebrew your brother to you there is sold If
ובשנה השביעת תשלחנו חפשי מעמך:
from with you free you shall send him the seventh and in the year

רש"י

כי ימכר לך. על ידי אחרים, במקרוהו בית דין בגנבתו הפתוב מדבר;
speaks the verse for his theft · the court when they sold him others the hands of by to you he is sold If
והרי כבר נאמר "כי תקנה עבד עברי" ובמקרוהו בית דין הפתוב מדבר?
speaks the verse · the court and when they sold him Hebrew" a servant you buy "If it was said already but behold
אלא מפני שני דברים שנתחדשו כאן, אחד שפתוב או העבריה אף היא
she even a Hebrew woman or that it is written one here that were innovated things two because of rather

תֵּצֵא בָּשִׁשׁ. וְלֹא שֶׁמָּכְרוּהָ בֵּית דִּין, שְׂאִין הָאִשָּׁה נִמְכַּרְתָּ בְּגִנְבָתָהּ, שְׁנַאֲמַר
as it is said for her theft sold woman for there is no · the court that they sold her and not in six goes free
"בְּגִנְבָתוֹ" וְלֹא "בְּגִנְבָתָהּ" – אֲלֵא בְּקִטְנָה שֶׁמָּכְרָהּ אָבִיהָ, וְלִמַּד כָּאן שְׂאֵם
that if here and it taught her father whom he sold her regarding a minor girl rather "for her theft" and not "for his theft"
יֵצְאוּ שֵׁשׁ שָׁנִים קֹדֶם שֶׁתָּבִיא סִמְנֵינָן תֵּצֵא, וְעוֹד הִדָּשׁ כָּאן הָעֲנִיק
furnishing here it innovated and further she goes free signs of puberty that she brings before years six passed
תַּעֲנִיק :
you shall furnish

פסוק יג

Pasuk 13

וְכִי תִשְׁלְחֶנּוּ חֲפָשִׁי מֵעַמְּךָ לֹא תִשְׁלְחֶנּוּ רֵיקָם:
empty-handed send him out you shall not from you free you send him out And when

פסוק יד

Pasuk 14

הָעֲנִיק תַּעֲנִיק לוֹ מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ וּמִיִּקְבֶּךָ אֲשֶׁר
that and from your and from your from your flock for him provide You shall surely provide
winepress threshing floor
בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִתֵּן לוֹ:
to him you shall give your God Hashem has blessed you

רש"י

הָעֲנִיק תַּעֲנִיק. לְשׁוֹן עֲדֵי בִגְדֵי וּבִמְרֹאֵית הָעֵינַן, דָּכַר שְׂיָהָא נִפְרָ
noticeable that will be something the eye and in sight of on high an ornament an expression of you shall furnish Furnish
שֶׁהִטִּיבוֹתָ לוֹ; וַיֵּשׁ מְפָרְשִׁים לְשׁוֹן הַטְעָנָה עַל צְוֹארוֹ:
his neck upon loading an expression of who explain and there are to him that you did good

רש"י

מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ וּמִיִּקְבֶּךָ. יָכוֹל אֵין לִי אֲלֵא אֵלּוּ בְּלֹבֵד,
alone these except to me there is not one might think and from your wine-press and from your threshing-
floor
ת"ל אשר ברכך – מִכָּל מָה שֶׁבֵּרַכְךָ בּוֹרְאֶךָ. וְלָמָּה נֶאֱמָרוּ אֵלּוּ? מָה אֵלּוּ
these just as these were said and why your Creator which blessed you that from all blessed you that Scripture teaches
מִיִּחְדִּים שֶׁהֵם בְּכָלֵל בִּרְכָּה אַף כָּל שְׁהוּא בְּכָלֵל בִּרְכָּה, יֵצְאוּ פְרָדוֹת;
mules are excluded blessing in the category of that is all so too blessing in the category of that they are distinguished
וְלָמָּדוֹ רַבּוֹתֵינוּ בְּמַסְכֶּת קִידּוּשִׁין דף י"ז בְּגִזְרָה שְׁוָה כַּמָּה נוֹתֵן לוֹ מִכָּל מִין
kind from all to him one gives how much equal by a decree 17 page Kiddushin in the tractate of our Rabbis and learned
וּמִין:
and kind

פסוק טו

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ
 your God Hashem and Hashem redeemed Mitzrayim in the land of you were a slave that And you shall remember

עַל כֵּן אֲנִי מְצַוְךָ אֶת הַדָּבָר הַזֶּה הַיּוֹם:
 today this the matter — command you I . therefore

רש"י

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ. וְהֶעֱנַקְתִּי לְךָ מִבְּזוֹת מִצְרַיִם וּבְזוֹת
 and the spoil of Mitzrayim from the spoil of for you and I repeated and I loaded you were a servant that And you shall remember
 הַיּוֹם, אֵף אֶתָּה הֶעֱנַק וּשְׁנֵה לּוֹ סִפְרֵי:
 Sifrei for him and repeat load you so the Sea

פסוק טז

וְהָיָה כִּי יֹאמַר אֵלֶיךָ לֹא אֵצֶא מֵעִמָּךְ כִּי אֶהְבֶּךָ וְאַתָּה בֵּיתְךָ
 your household and — he loves you because from with you go out I will not to you he says if And it shall be
 כִּי טוֹב לּוֹ עִמָּךְ:
 with you for him it is good because

פסוק יז

וְלָקַחְתָּ אֶת הַמֶּרְצֵעַ וְנָתַתָּה בְּאָזְנוֹ וּבִדְלָתוֹ וְהָיָה לְךָ עֶבֶד
 a slave to you and he shall be and into the door through his ear and you shall put the awl — and you shall take
 עוֹלָם וְאֵף לְאַמְתָּךְ תַּעֲשֶׂה כֵּן:
 so you shall do to your maidservant and also forever

רש"י

עֶבֶד עוֹלָם. יָכוֹל כְּמִשְׁמָעוֹ, ת"ל "וְשָׁבְתֶם אִישׁ אֶל אֲחֻזָּתוֹ
 his inheritance to each man "and you shall return Scripture teaches according to its literal meaning one might think forever A servant
 וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשָׁבוּ" וַיִּקְרָא כ"ה, הָא לְמִדָּת שְׂאִין זֶה אֵלָּא
 but this that there is not you have learned behold 25 Vayikra you shall return" his family to and each man
 עוֹלָמוֹ שֶׁל יוֹבֵל מְכִילְתָּא שְׁמוֹת כ"א:
 21 Shemos Mekhilta Yovel of his world

רש"י

וְאֵף לְאַמְתָּךְ תַּעֲשֶׂה כֵּן. הֶעֱנַק לָהּ; יָכוֹל אֵף לְרִצְיָהּ הַשּׁוֹהַ הַפְּתוּב
 the verse compared for piercing even One might think to her furnishing likewise you shall do to your maidservant And also
 אוֹתָהּ, ת"ל שְׁמוֹת כ"א "וְאֵם אָמַר יֹאמַר הָעֶבֶד" – עֶבֶד נִרְצָע וְאִין
 but not is pierced a manservant the servant shall say plainly And if 21 Shemos the Torah teaches her
 אָמָה נִרְצָעַת סִפְרֵי:
 Sifrei is pierced a maidservant

לֹא יִקָּשֶׁה בְּעֵינֶיךָ בְּשִׁלְחֶךָ אֹתוֹ חֶפְשִׁי מֵעֲמָךְ כִּי מִשְׁנֶה שְ�כָר

the wage of double for from with you free him when you send in your eyes shall it be hard not

שְׁכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכָּךְ יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה:

you do that in all your God Hashem and will bless you years six he served you a hired worker

רש"י

כִּי מִשְׁנֶה שְ�כָר שְׁכִיר. מִכָּאן אָמְרוּ עֲבָד עוֹבְדֵי בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה.

by night and both by day both works Hebrew a servant they said from here a hired servant wage of a double For

וְזֶהוּ כְּפָלִים שְׁפַעְעוּבֹדֶת שְׁכִירֵי יוֹם. וּמָהוּ עֲבוֹדָתוֹ בַּלַּיְלָה? רַבּוֹ מוֹסֵר לוֹ

to him hands over his master by night his labor and what is day of hired servants of that of the labor double and this is

שְׁפָחָה כְּנַעֲנִית וְהוֹלָדוֹת לְאֲדוֹן סַפְרֵי:

Sifrei belong to the master and the children Canaanite a maidservant

CHAPTER SUMMARY

The aliyah begins with the commandment of Shemittas Kesafim, requiring creditors to release all outstanding loans in the seventh year, while promising that keeping this mitzvah will bring Hashem's ultimate blessing of prosperity. The Torah then commands us to give tzedakah and provide loans to the poor, warning us against harboring bad thoughts about the approaching Shemittah year. Finally, the Torah details the laws of the Eved Ivri, including the six-year limit of his service, the obligation of Ha'anakah upon his release, and the procedure of Retzi'ah (piercing the ear) if he insists on staying with his master.

In this parsha, the Torah warns us against a very natural human reaction. When the Shmita year approaches, a person might hesitate to lend money, thinking, "Why should I give a loan now if the debt will soon be wiped out?" The Torah calls this hesitation a "davar beliya'al", a base, worthless thought. We see a similar yesod by the mitzvah of ha'anaka, where we are commanded to give generous gifts to a Hebrew servant when he goes free, and the Torah warns us, "Do not feel aggrieved when you set him free."

Lichoira, why does the Torah have to warn us so sharply here? The answer is that Hashem is teaching us a fundamental klal in emunah and bitachon. The money in your pocket is not actually yours; you are merely a gizbar, a trustee, holding Hashem's money. When you hold back from lending or giving because of your own calculations, you are acting as if you are the ba'al habayis. The Torah is telling us: open your hand anyway, because your parnassah does not depend on the borrower paying you back. It depends entirely on Hashem, who promises that "in return, Hashem your God will bless you in all your efforts."

This is our daily avodah. Whenever we are asked to give tzedakah, or when a friend asks to borrow something and we feel that squeeze in our chest, that fear of "what will be with my money?", we have to stop and realize that this is the yetzer hara trying to make us closed-handed. We must train ourselves to break that natural reflex and give with a warm, open heart, knowing that we lose absolutely nothing by doing Hashem's will.

Today, when someone asks you for help, a favor, or tzedakah, do not hesitate or make calculations. Open your hand immediately with a warm smile, trusting completely that Hashem will more than make up for whatever you give.

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 מהאי? 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

דִּקְתָּנִי רִישָׁא: לְהַחֲמִיר מִין וּמִינוּ כִּיצַד? שְׁאוּר שֶׁל חֲטִין שֶׁנִּפְּלָ 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

אישתיק.

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 בָטִיל?

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 חַנִּינָא, הָהּ יָתִיב 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 נִיְהִלִּיהּ.

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

STATEMENT

אָמַר לֵיהּ הָדַר עֵיילִיהּ 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 פנויתן 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 פנויתן 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.

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

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 בחכמה

"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 מִירָאָה

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 מִירָאָה

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 מַעַלָּת אַבְרָהָם אֲבִינוּ

And it is the level of Avraham our father,

שֶׁקָּרָאוּ הַקָּדוֹשׁ בְּרוּךְ הוּא אוֹהֲבֹו

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

לְפִי שֶׁלֹּא עָבַד אֵלָא 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 לְלַמַּד תּוֹרָה בְּשִׁבְלִי שְׂאֵהְיָה 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.'

תְּלָמוּד לֹאמֵר "לְאַהֲבָה אֶת ה'".

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

כָּל מַה 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 תַלְמִידֵיהֶם 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 לְשִׁמְשׁוֹ

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

כְּלֹמֵר עֲבָדוֹ מֵאַהֲבָה:

meaning to say, serve Him from love.

הַלָּכָה 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 פְּרָעָנוּת

or in order that retribution will not come upon him,

הָרִי זֶה עוֹסֵק שְׁלֹא לְשָׂמָהּ.

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,

אֲלֵא מִפְּנֵי אֲהָבַת אֲדוֹן כָּל הָאָרֶץ שְׂצוּהָ בָּהּ

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

הָרִי זֶה עוֹסֵק בָּהּ לְשָׂמָהּ.

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

וְאָמְרוּ חֲכָמִים לְעוֹלָם יַעֲסֹק אָדָם בַּתּוֹרָה וְאַפְּלוּ שְׁלֹא לְשָׂמָהּ

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

שְׂמִתוֹךְ שְׁלֹא לְשָׂמָהּ בָּא לְשָׂמָהּ.

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

לְפִיכָהּ 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 אֲלֵא 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;

מִגָּלִים לָהֶם רַז זֶה מְעַט מְעַט

then we reveal to them this secret little by little,

וּמְרַגִּילִין אוֹתָן לְעִנְיָן 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 ממנה.

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 בדעת שיִדְעֶהוּ.

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 צריך 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.'

תהילים • 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 הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף 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 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 קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
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 צְפוּנֶיךָ:

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 זִרְעַ לִבְנֵי לוֹט סָלָה:

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 כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי 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 מֵעַתָּה 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 עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

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.'