חוּמָּשׁ עִם רַשִׁ"י · רְאֵה · רְבִיעִי

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

RE'EH · 4TH ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא תָשִׂימוּ קָרְחָה
Children you are to Hashem your God you shall not gash yourselves and you shall not place a bald spot

בֵּין עֵינֵיכֶם לָמֵת׃
between your eyes for the dead

רַשִׁ"י

לֹא תתגדדו. לֹא תִתְּנוּ גְּדִידָה וְשֶׂרֶט בִּבְשַׂרְכֶם עַל מֵת כְּדֶרֶךְ שֶׁהָאֱמוֹרִיִּים
You shall not cut yourselves do not place a cut and an incision in your flesh for the dead like the way that the Amorites

עוֹשִׂין, לְפִי שֶׁאַתֶּם בָּנָיו שֶׁל מָקוֹם וְאַתֶּם רְאוּיִין לִהְיוֹת נָאִים וְלֹא גְּדוּדִים
do because that you are the children of the Omnipresent and you are fitting to be comely and not cut

וּמְקֹרָחִים׃
and torn of hair

רַשִׁ"י

בין עיניכם. אֵצֶל הַפַּדַּחַת, וּבְמָקוֹם אַחֵר הוּא אוֹמֵר ויקרא כ"א לֹא
between your eyes adjoining the forehead, and in a place another it says Vayikra twenty one not

יִקְרְחָה בְּרֹאשָׁם – לַעֲשׂוֹת כָּל הָרֹאשׁ כְּבֵין הָעֵינַיִם ספרי׃
shall they make baldness on their head all of the head like between the eyes Sifrei

פָּסוּק ב

Pasuk 2

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

סְגֻלָּה מִכֹּל הָעַמִּים אֲשֶׁר עַל פְּנֵי הָאֲדָמָה׃

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

רַשִׁ״י

כי עם קדוש אתה. קְדֻשַּׁת עַצְמְךָ מֵאֲבוֹתֶיךָ, וְעוֹד ובך בחר ה׳ :

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

פָּסוּק ג

Pasuk 3

לֹא תֹאכַל כָּל תּוֹעֵבָה׃

You shall not eat any abomination

רַשִׁ״י

כל תועבה. כָּל שֶׁתִּעַבְתִּי לְךָ, כְּגוֹן צֶרֶם אֹזֶן בְּכוֹר כְּדֵי לִשְׁחָטוֹ

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

בַּמְּדִינָה הֲרֵי דָּבָר שֶׁתִּעַבְתִּי לְךָ, כָּל מוּם לֹא יִהְיֶה בּוֹ, בָּא וְלִמֵּד כָּאן

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

שֶׁלֹּא יִשְׁחַט וְיֹאכַל עַל אוֹתוֹ הַמּוּם. בְּשֵׁל בָּשָׂר בְּחָלָב הֲרֵי דָּבָר

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

שֶׁתִּעַבְתִּי לְךָ, וְהִזְהִיר כָּאן עַל אֲכִילָתוֹ חולין קי״ד :

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

פָּסוּק ד

Pasuk 4

זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֵׂה כְשָׂבִים וְשֵׂה עִזִּים׃

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

רַשִׁ״י

זאת הבהמה, איל וצבי ויחמור. לָמַדְנוּ שֶׁהַחַיָּה בִּכְלַל בְּהֵמָה,

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

וְלָמַדְנוּ שֶׁהַבְּהֵמָה וְחַיָּה טְמֵאָה מְרֻבָּה מִן הַטְּהוֹרָה, שֶׁבְּכָל מָקוֹם

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

פּוֹרֵט אֶת הַמֶּעָט ספרי; חולין י״ג :

it enumerates — the minority Sifrei Chullin 13

פָּסוּק ה

Pasuk 5

אַיָּל וּצְבִי וְיַחְמוּר וְאַקּוֹ וְדִישֹׁן וּתְאוֹ וָזֶמֶר׃

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

רַשִׁ״י

ואקו. מְתֻרְגָּם יַעֲלָא איוב ל״ט "יַעֲלֵי סָלַע", הוא אשטנב"וק:

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

רַשִׁ"י

ותאו. "תּוֹרְבָּלָא", תּוֹר הַיַּעַר, "בָּלָא" — יַעַר בִּלְשׁוֹן אֲרַמִּי:

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

פָּסוּק ו

Pasuk 6

וְכָל בְּהֵמָה מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת שֶׁסַע שְׁתֵּי פְרָסוֹת מַעֲלַת גֵּרָה

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

בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ:

among the animals it you may eat

רַשִׁ"י

מפרסת. סְדוּקָה, כְּתַרְגּוּמוֹ:

split — cleft — as its Targum

רַשִׁ"י

פרסה. פלאנט"א:

hoof — plante

רַשִׁ"י

ושסעת. חֲלוּקָה בִּשְׁתֵּי צִפָּרְנַיִם, שֶׁיֵּשׁ סְדוּקָה וְאֵינָהּ חֲלוּקָה בַּצִּפָּרְנַיִם, וְהִיא טְמֵאָה:

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

רַשִׁ"י

בבהמה. מַשְׁמַע מַה שֶּׁנִּמְצָא בַּבְּהֵמָה אֵכֶל, מִכָּאן אָמְרוּ שֶׁהַשִּׁלְיל נִתָּר :

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

בִּשְׁחִיטַת אִמּוֹ חולין ס"ט :

through the slaughter of — its mother — Chullin — 69

פָּסוּק ז

Pasuk 7

אַךְ אֶת זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִיסֵי הַפַּרְסָה הַשְּׁסוּעָה

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

אֶת הַגָּמָל וְאֶת הָאַרְנֶבֶת וְאֶת הַשָּׁפָן כִּי מַעֲלֵה גֵרָה הֵמָּה וּפַרְסָה לֹא הִפְרִיסוּ

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

טְמֵאִים הֵם לָכֶם:

tamei — they are — to you

רַשִׁ"י

השסועה. בְּרִיָּה הִיא שֶׁיֵּשׁ לָהּ שְׁנֵי גַּבִּין וּשְׁתֵּי שִׁדְרָאוֹת שָׁם ס' ; אָמְרוּ רַבּוֹתֵינוּ לָמָּה נִשְׁנוּ? בַּבְּהֵמוֹת מִפְּנֵי הַשְּׁסוּעָה וּבָעוֹפוֹת מִפְּנֵי הָרָאָה, שֶׁלֹּא נֶאֱמְרוּ

The cleft-one — a creature — it is — that has — to it — two — backs — and two — spinal columns — there — page — said — our Rabbis — why — were they repeated — among the animals — because of — the cleft-one — and among birds — because of — the ra'ah — which not — were they said

בְּת"כ שם ס"ג :

page 63 there in Toras Kohanim

פָּסוּק ח

Pasuk 8

וְאֶת הַחֲזִיר כִּי מַפְרִיס פַּרְסָה הוּא וְלֹא גֵרָה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא

not from their flesh to you it is unclean cud but not it hoof it splits because the pig and —

תֹאכֵלוּ וּבְנִבְלָתָם לֹא תִגָּעוּ:

shall you touch not and in their carcass shall you eat

רַשִׁ"י

ובנבלתם לא תגעו. רַבּוֹתֵינוּ פֵּרְשׁוּ — בָּרֶגֶל, שֶׁאָדָם חַיָּב לְטַהֵר אֶת

— to purify is obligated that a person on the festival explained our Rabbis touch you shall not and in their carcass

עַצְמוֹ בָּרֶגֶל, יָכוֹל יִהְיוּ מְזֻהָרִים בְּכָל הַשָּׁנָה, תַּ"ל "אֱמֹר אֶל

to say the Torah teaches the year during all of warned they should be one might think on the festival himself

הַכֹּהֲנִים וְגוֹ'", וּמַה טֻמְאַת הַמֵּת חֲמוּרָה, הַכֹּהֲנִים מְזֻהָרִים וְאֵין יִשְׂרָאֵל

ordinary Israelites and not are warned the Kohanim which is stringent the dead the defilement of and if etc. the Kohanim

מְזֻהָרִים, טֻמְאַת נְבֵלָה קַלָּה, לֹא כָּל שֶׁכֵּן:

the more so all is it not which is lenient a carcass the defilement of are warned

פָּסוּק ט

Pasuk 9

אֶת זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם כֹּל אֲשֶׁר לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת תֹּאכֵלוּ:

you may eat and a scale a fin has that all is in the water that from all you may eat this —

פָּסוּק י

Pasuk 10

וְכֹל אֲשֶׁר אֵין לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת לֹא תֹאכֵלוּ טָמֵא הוּא לָכֶם:

to you it is tamei you shall eat not and scale fin to it has not that and all

פָּסוּק יא

Pasuk 11

כָּל צִפּוֹר טְהֹרָה תֹּאכֵלוּ:

you may eat pure bird Every

רַשִׁ"י

כל צפור טהרה תאכלו. לְהַתִּיר מְשֻׁלַּחַת שֶׁבַּמְצֹרָע ספרי; קידושין נ"ז :

57 Kiddushin Sifrei which is by the leper the sent-away bird to permit you may eat clean bird Every

פָּסוּק יב

Pasuk 12

וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעָזְנִיָּה:

and the black vulture and the vulture the eagle from them you shall eat not which And this

רַשִׁ"י

וזה אשר לא תאכלו מהם. לֶאֱסֹר אֶת הַשְּׁחוּטָה שם :

there the slaughtered — to forbid from them you shall eat not which And this

פָּסוּק יג

Pasuk 13

וְהָרָאָה וְאֶת הָאַיָּה וְהַדָּיָה לְמִינָהּ:

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

רַשִׁ"י

הראה והאיה. הִיא רָאָה הִיא אַיָּה הִיא דַּיָּה, וְלָמָּה נִקְרָא שְׁמָהּ רָאָה? שְׁרוֹאָה בְּיוֹתֵר, keenly because it sees ra'ah its name is called and why dayah it is ayah it is ra'ah it is and the ayah The ra'ah

וְלָמָּה הִזְהִיר בְּכָל שְׁמוֹתֶיהָ? שֶׁלֹּא לִתֵּן פִּתְחוֹן פֶּה לְבַעַל דִּין לַחֲלֹק - שֶׁלֹּא so that not to argue of law to an opponent of mouth an opening to give so as not its names with all did He warn and why

יְהֵא הָאוֹסְרָהּ קוֹרֵא אוֹתָהּ רָאָה, וְהַבָּא לְהַתִּיר אוֹמֵר זוֹ דַּיָּה שְׁמָהּ אוֹ אַיָּה ayah or is its name dayah this says to permit and the one coming ra'ah it calling the one forbidding it will be

שְׁמָהּ, וְזוֹ לֹא אָסַר הַכָּתוּב. וּבָעוֹפוֹת פֵּרֵט לְךָ הַטְּמֵאִים לְלַמֵּד שֶׁהָעוֹפוֹת that the birds to teach the unclean ones to you it detailed and among birds the Scripture did forbid not and this is its name

הַטְּהוֹרִים מְרֻבִּים עַל הַטְּמֵאִים, לְפִיכָךְ פֵּרֵט אֶת הַמֶּעָט חולין ס"ג : 63b Chullin the minority — it detailed therefore the unclean ones than are more numerous the clean ones

פָּסוּק יד

Pasuk 14

וְאֵת כָּל עֹרֵב לְמִינוֹ:

according to its kind raven every and —

פָּסוּק טו

Pasuk 15

וְאֵת בַּת הַיַּעֲנָה וְאֶת הַתַּחְמָס וְאֶת הַשָּׁחַף וְאֶת הַנֵּץ לְמִינֵהוּ:

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

פָּסוּק טז

Pasuk 16

אֶת הַכּוס וְאֶת הַיַּנְשׁוּף וְהַתִּנְשֶׁמֶת:

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

רַשִׁ"י

התנשמת. קלב"א שורי"ץ:

bat chauve-souris The tinshemes

פָּסוּק יז

Pasuk 17

וְהַקָּאָת וְאֶת הָרָחָמָה וְאֶת הַשָּׁלָךְ:

the cormorant and — the bustard and — and the pelican

רַשִׁ"י

שלך. הַשּׁוֹלֶה דָּגִים מִן הַיָּם שם :

Shalach that draws out fish from the sea there

פָּסוּק יח

Pasuk 18

וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפַת וְהָעֲטַלֵּף:

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

רַשִׁ"י

דוכיפת. הוּא תַּרְנְגוֹל הַבָּר, וּבְלַעַז הרו"פא, וְכַרְבָּלְתּוֹ כְּפוּלָה גי"ט ס"ח :

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

פָּסוּק יט

Pasuk 19

וְכֹל שֶׁרֶץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֵאָכֵלוּ:

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

רַשִׁ"י

שרץ העוף. הֵם הַנְּמוּכִים, הָרוֹחֲשִׁים עַל הָאָרֶץ. זְבוּבִין וּצְרָעִים וַחֲגָבִים

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

טְמֵאִים קְרוּיִים שֶׁרֶץ:

unclean are called swarming things

פָּסוּק כ

Pasuk 20

כָּל עוֹף טָהוֹר תֹּאכֵלוּ:

Every winged creature pure you may eat

רַשִׁ"י

כל עוף טהור תאכלו. וְלֹא אֶת הַטָּמֵא, בָּא לִתֵּן עֲשֵׂה עַל לֹא

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

תַּעֲשֶׂה; וְכֵן בַּבְּהֵמָה "אֹתָהּ תֹּאכֵלוּ", וְלֹא בְּהֵמָה טְמֵאָה, וְלָאו הַבָּא

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

מִכְּלַל עֲשֵׂה, עֲשֵׂה, לַעֲבֹר בַּעֲשֵׂה עֲלֵיהֶם וְלֹא תַּעֲשֶׂה:

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

פָּסוּק כא

Pasuk 21

לֹא תֹאכְלוּ כָּל נְבֵלָה לַגֵּר אֲשֶׁר בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וַאֲכָלָהּ אוֹ

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

מָכֹר לְנָכְרִי כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא תְבַשֵּׁל גְּדִי

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

בַּחֲלֵב אִמּוֹ׃

its mother in the milk of

רַשִׁ״י

לגר אשר בשעריך. גֵּר תּוֹשָׁב שֶׁקִּבֵּל עָלָיו שֶׁלֹּא לַעֲבֹד עַ״זָ וְאוֹכֵל

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

נְבֵלוֹת ספרי׃

Sifrei carrion

רַשִׁ״י

כי עם קדוש אתה לה'. קַדֵּשׁ אֶת עַצְמְךָ בַּמֻּתָּר לְךָ – דְּבָרִים הַמֻּתָּרִים

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

וַאֲחֵרִים נוֹהֲגִים בָּהֶם אִסּוּר, אַל תַּתִּירֵם בִּפְנֵיהֶם שם׃

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

רַשִׁ״י

לא תבשל גדי. שָׁלוֹשׁ פְּעָמִים, פֵּרֵט לְחַיָּה וּלְעוֹפוֹת וְלִבְהֵמָה טְמֵאָה חולין

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

קי״ג׃

113

CHAPTER SUMMARY

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

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · חֻלִּין · דַּף צ״ז

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

📖 THE SUGYA

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

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

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

עַמּוּד א׳ DAF 97A

ANSWER

שָׁאנֵי חֵלֶב, דִּמְפַעְפֵּעַ.

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

QUESTION

וּבְחֵלֶב אָסוּר?

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

OBJECTION

וְהָאָמַר רַבָּה בַּר בַּר חָנָה: עוֹבָדָא הֲוָה קַמֵּיהּ דְּרַבִּי יוֹחָנָן בִּכְנִישְׁתָּא דְּמָעוֹן, בִּגְדֵי שֶׁצָּלָאוּ בְּחֶלְבּוֹ, וַאֲתוֹ וְשַׁיְּילוּהּ לְרַבִּי יוֹחָנָן, וְאָמַר: קוֹלֵף וְאוֹכֵל עַד שֶׁמַּגִּיעַ לְחֶלְבּוֹ!

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

ANSWER

הָהוּא כָּחוּשׁ הֲוָה.

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

EXPLANATION

רַב הוּנָא בַּר יְהוּדָה אָמַר: כּוּלְיָא בְּחֶלְבָּהּ הֲוָה, וְשַׁרְיָא.

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

EXPLANATION

רָבִין בַּר רַב אַדָּא אָמַר: כִּילְכִּית בְּאִילְפָּס הֲוָה, וַאֲתוֹ שַׁיְילוּהּ לְרַבִּי יוֹחָנָן, וַאֲמַר לְהוּ: לִיטְעֲמֵיהּ קַפְּילָא אַרַמָּאָה.

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

STATEMENT

אָמַר רָבָא: מֵרִישׁ הֲוָה קָא קַשְׁיָא לִי הָא דְּתַנְיָא:

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

BRAISA

קְדֵרָה שֶׁבִּשְּׁלוּ בָּהּ בָּשָׂר – לֹא יְבַשֵּׁל בָּהּ חָלָב, וְאִם בִּשֵּׁל – בְּנוֹתָן טַעַם;

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

BRAISA

תְּרוּמָה – לֹא יְבַשֵּׁל בָּהּ חוּלִּין, וְאִם בִּשֵּׁל – בְּנוֹתֵן טַעַם.

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

EXPLANATION

בִּשְׁלָמָא תְּרוּמָה, טָעִים לַהּ כֹּהֵן, אֶלָּא בָּשָׂר בְּחָלָב – מַאן טָעִים לֵיהּ?

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

RESOLUTION

הַשְׁתָּא דְּאָמַר רַבִּי יוֹחָנָן: סָמְכִינַן אַקַּפְּילָא אַרַמָּאָה, הָכָא נָמֵי סָמְכִינַן אַקַּפְּילָא אַרַמָּאָה.

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

STATEMENT

דְּאָמַר רָבָא: אֲמוּר רַבָּנַן בְּטַעְמָא, וַאֲמוּר רַבָּנַן בְּקַפְּילָא,

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

STATEMENT

וַאֲמוּר רַבָּנַן בְּשִׁשִּׁים.

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

EXPLANATION

הִלְכָךְ, מִין בְּשֶׁאֵינוֹ מִינוֹ דְּהֶיתֵּרָא – בְּטַעְמָא,

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

EXPLANATION

דְּאִיסּוּרָא – בְּקַפִּילָא.

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

EXPLANATION

וּמִין בְּמִינוֹ, דְּלֵיכָּא לְמֵיקַם אַטַּעְמָא, אִי נָמֵי מִין בְּשֶׁאֵינוֹ מִינוֹ דְּאִיסּוּרָא, דְּלֵיכָּא קַפִּילָא – בְּשִׁשִּׁים.

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

STATEMENT

הָנְהוּ אַטְמָהָתָא דְּאִימְּלִיחוּ בֵּי רֵישׁ גָּלוּתָא בְּגִידָא נַשְׁיָא,

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

STATEMENT

רָבִינָא אָסַר, רַב אַחָא בַּר רַב אָשֵׁי שָׁרֵי.

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

STATEMENT

אֲתוֹ שַׁיְילוּהּ לְמָר בַּר רַב אָשֵׁי, אֲמַר לְהוּ: אַבָּא שָׁרֵי.

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

QUESTION

אֲמַר לֵיהּ רַב אַחָא בַּר רַב לְרָבִינָא: מַאי דַּעְתָּיךְ – דְּאָמַר שְׁמוּאֵל: מָלִיחַ חֵרֵי הוּא כִּרוֹתֵחַ, כָּבוּשׁ חֵרֵי הוּא כִּמְבוּשָׁל.

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

QUESTION

וְהָאָמַר שְׁמוּאֵל: לֹא שָׁנוּ אֶלָּא שֶׁנִּתְבַּשֵּׁל בָּהּ, אֲבָל נִצְלָה בָּהּ – קוֹלֵף וְאוֹכֵל עַד שֶׁמַּגִּיעַ לַגִּיד.

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

OBJECTION

וְכִי תֵּימָא, מַאי כְּרוֹתֵחַ דְּקָאָמַר? כְּרוֹתֵחַ דִּמְבוּשָּׁל!

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

REFUTATION

וְהָא מִדְּקָאָמַר כָּבוּשׁ חֲרֵי הוּא כִּמְבוּשָּׁל, מִכְּלָל דִּרוֹתֵחַ דְּצָלִי קָאָמַר.

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

RESOLUTION

קַשְׁיָא.

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

STATEMENT

אָמַר רַבִּי חֲנִינָא: כְּשֶׁהֵן מְשַׁעֲרִין, מְשַׁעֲרִין בְּרוֹטֶב וּבַקִּיפָּה וּבַחֲתִיכוֹת וּבִקְדֵרָה.

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

EXPLANATION

אִיכָּא דְּאָמְרִי: בִּקְדֵרָה עַצְמָהּ, וְאִיכָּא דְּאָמְרִי: בְּמַאי דִּבְלְעָה קְדֵרָה.

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

STATEMENT

אָמַר רַבִּי אַבָּהוּ אָמַר רַבִּי יוֹחָנָן: כָּל אִיסּוּרִין שֶׁבַּתּוֹרָה (מְשַׁעֲרִינַן) [מְשַׁעֲרִין אוֹתָן] כְּאִילּוּ הֵן בָּצָל וְקַפְלוֹט.

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

QUESTION

אָמַר לֵיהּ רַבִּי אַבָּא לְאַבָּיֵי: וּלְשַׁעֲרִינְהוּ בְּפִלְפְּלִין וְתַבְלִין, דַּאֲפִילּוּ בְּאֶלֶף לֹא בְּטֵלִין!

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

ANSWER

אֲמַר לֵיהּ: שִׁיעֲרוּ חֲכָמִים דְּאֵין נוֹתֵן טַעַם בְּאִיסּוּרִין יוֹתֵר מִבָּצָל וְקַפְלוֹט.

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

STATEMENT

אָמַר רַב נַחְמָן: גִּיד בְּשִׁשִּׁים, וְאֵין גִּיד מִן הַמִּנְיָן;

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

STATEMENT

כְּחָל בְּשִׁשִּׁים, וּכְחָל מִן הַמִּנְיָן;

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

STATEMENT

בֵּיצָה בְּשִׁשִּׁים, וְאֵין בֵּיצָה מִן הַמִּנְיָן.

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

STATEMENT

אָמַר רַבִּי יִצְחָק בְּרֵיהּ דְּרַב מְשַׁרְשִׁיָא: וּכְחָל עַצְמוֹ אָסוּר, וְאִי נָפַל לִקְדֵרָה אַחֶרֶת – אוֹסֵר.

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

QUESTION

אָמַר רַב אָשֵׁי: כִּי הֲוֵינַן בֵּי רַב כָּהֲנָא, אֵיבַּעְיָא לַן: כִּי מְשַׁעֲרִינַן בְּדִידֵיהּ מְשַׁעֲרִינַן, אוֹ בְּמַאי דְּנָפַק מִינֵּיהּ מְשַׁעֲרִינַן?

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

ANSWER

פְּשִׁיטָא דִּבְדִידֵיהּ מְשַׁעֲרִינַן, דְּאִי בְּמָה דְּנָפַק מִינֵּיהּ – מְנָא יָדְעִינַן?

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

QUESTION

אֶלָּא מֵעַתָּה, נָפַל לִקְדֵרָה אַחֶרֶת – לֹא יֶאֱסֹר?

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

ANSWER

כֵּיוָן דְּאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב מְשַׁרְשִׁיָא: וּכְחָל עַצְמוֹ אָסוּר, שַׁוְיוּהּ רַבָּנַן כַּחֲתִיכָה דִּנְבֵלָה.

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

STATEMENT

בֵּיצָה בְּשִׁשִּׁים, וְאֵין בֵּיצָה מִן הַמִּנְיָן.

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

QUESTION

אֲמַר לֵיהּ רַב אִידִי בַּר אָבִין לְאַבָּיֵי: לְמֵימְרָא דְּיָהֲבָה טַעְמָא? וְהָא אָמְרִי אִינָשֵׁי: כִּי מַיָא דְּבֵיעֵי בְּעָלְמָא!

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

ANSWER

אֲמַר לֵיהּ: הָכָא בְּמַאי עָסְקִינַן?

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

SUMMARY

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

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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

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

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

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

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק שְׁמִינִי

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

📖 **CHAPTER PREVIEW**

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

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

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

הֲלָכָה א

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

הַטּוֹבָה הַצְּפוּנָה לַצַּדִּיקִים

The good that is hidden for the righteous in the future

הִיא חַיֵּי הָעוֹלָם הַבָּא

it is the life of the World to Come,

וְהִיא הַחַיִּים שֶׁאֵין מָוֶת עִמָּהֶן

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

וְהַטּוֹבָה שֶׁאֵין עִמָּהּ רָעָה.

and the good that there is no evil with it.

הוּא שֶׁכָּתוּב בַּתּוֹרָה

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

"לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים".

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

מִפִּי הַשְּׁמוּעָה לָמְדוּ

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

לְמַעַן יִיטַב לָךְ לְעוֹלָם שֶׁכֻּלּוֹ טוֹב

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

וְהַאֲרַכְתָּ יָמִים לְעוֹלָם שֶׁכֻּלּוֹ אָרֹךְ.

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

וְזֶה הוּא הָעוֹלָם הַבָּא.

and this is the World to Come.

שְׂכַר הַצַּדִּיקִים הוּא שֶׁיִּזְכּוּ לְנֹעַם זֶה

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

וְיִהְיוּ בְּטוֹבָה זוֹ.

and they will be in this goodness.

וּפִרְעוֹן הָרְשָׁעִים הוּא שֶׁלֹּא יִזְכּוּ לְחַיִּים אֵלּוּ

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

אֶלָּא יִכָּרְתוּ וְיָמוּתוּ.

rather they will be cut off and they will die.

וְכָל מִי שֶׁאֵינוֹ זוֹכֶה לְחַיִּים אֵלּוּ

And anyone who does not merit to these lives

הוּא הַמֵּת שֶׁאֵינוֹ חַי לָעוֹלָם

he is the dead who does not live forever,

אֶלָּא נִכְרַת בִּרְשָׁעוֹ וְאָבֵד כִּבְהֵמָה.

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

וְזֶהוּ כָּרֵת הַכְּתוּבָה בַּתּוֹרָה

And this is the karet written in the Torah,

שֶׁנֶּאֱמַר "הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִיא".

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

מִפִּי הַשְּׁמוּעָה לָמְדוּ

From the mouth of the tradition they learned:

הִכָּרֵת בָּעוֹלָם הַזֶּה תִּכָּרֵת לָעוֹלָם הַבָּא.

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

כְּלוֹמַר שֶׁאוֹתָהּ הַנֶּפֶשׁ שֶׁפֵּרְשָׁה מִן הַגּוּף בָּעוֹלָם הַזֶּה

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

אֵינָהּ זוֹכָה לְחַיֵּי הָעוֹלָם הַבָּא

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

אֶלָּא גַּם מִן הָעוֹלָם הַבָּא נִכְרֶתֶת:

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

הֲלָכָה ב

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

הָעוֹלָם הַבָּא אֵין בּוֹ גּוּף וּגְוִיָּה

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

אֶלָּא נַפְשׁוֹת הַצַּדִּיקִים בִּלְבַד בְּלֹא גּוּף כְּמַלְאֲכֵי הַשָּׁרֵת.

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

הוֹאִיל וְאֵין בּוֹ גְּוִיּוֹת אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה

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

וְלֹא דָּבָר מִכָּל הַדְּבָרִים שֶׁגּוּפוֹת בְּנֵי אָדָם צְרִיכִין לָהֶן בָּעוֹלָם הַזֶּה.

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

וְלֹא יֵאָרַע דָּבָר בּוֹ מִן הַדְּבָרִים שֶׁמְּאָרְעִין לַגּוּפוֹת בָּעוֹלָם הַזֶּה.

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

כְּגוֹן יְשִׁיבָה וַעֲמִידָה וְשֵׁנָה וּמִיתָה וְעֶצֶב וּשְׂחוֹק וְכַיּוֹצֵא בָּהֶן.

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

כָּךְ אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים גמרא ברכות יז א

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

"הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא תַּשְׁמִישׁ

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

אֶלָּא צַדִּיקִים יוֹשְׁבִים וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶן וְנֶהֱנִין מִזִּיו הַשְּׁכִינָה".

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

הֲרֵי נִתְבָּרֵר לְךָ שֶׁאֵין שָׁם גּוּף לְפִי שֶׁאֵין שָׁם אֲכִילָה וּשְׁתִיָּה.

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

וְזֶה שֶׁאָמְרוּ צַדִּיקִים יוֹשְׁבִין דֶּרֶךְ חִידָה אָמְרוּ.

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

כְּלוֹמַר הַצַּדִּיקִים מְצוּיִין שָׁם בְּלֹא עָמָל וּבְלֹא יְגִיעָה.

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

וְכֵן זֶה שֶׁאָמְרוּ עֲטָרוֹתֵיהֶן בְּרָאשֵׁיהֶן

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

כְּלוֹמַר דַּעַת שֶׁיָּדְעוּ שֶׁבִּגְלָלָהּ זָכוּ לְחַיֵּי הָעוֹלָם הַבָּא מְצוּיָה עִמָּהֶן

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

וְהִיא הָעֲטָרָה שֶׁלָּהֶן כָּעִנְיָן שֶׁאָמְרוּ שְׁלֹמֹה שִׁיר הַשִּׁירִים ג יא "בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ".

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

וַהֲרֵי הוּא אוֹמֵר ישעיה לה י "וְשִׂמְחַת עוֹלָם עַל רֹאשָׁם"

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

וְאֵין הַשִּׂמְחָה גּוּף כְּדֵי שֶׁתָּנוּחַ עַל הָרֹאשׁ.

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

כָּךְ עֲטָרָה שֶׁאָמְרוּ חֲכָמִים כָּאן הִיא הַיְדִיעָה.

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

וּמַהוּ זֶה שֶׁאָמְרוּ נֶהֱנִין מִזִּיו הַשְּׁכִינָה.

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

שֶׁיּוֹדְעִים וּמַשִּׂיגִין מֵאֲמִתַּת הַקָּדוֹשׁ בָּרוּךְ הוּא מַה שֶּׁאֵינָם יוֹדְעִים וְהֵם בַּגּוּף הָאָפֵל הַשָּׁפָל:

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

הֲלָכָה ג

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

כָּל נֶפֶשׁ הָאֲמוּרָה בְּעִנְיָן זֶה

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

אֵינָהּ הַנְּשָׁמָה הַצְּרִיכָה לַגּוּף

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

אֶלָּא צוּרַת הַנֶּפֶשׁ

but rather it is the form of the soul,

שֶׁהִיא הַדֵּעָה שֶׁהִשִּׂיגָה מֵהַבּוֹרֵא כְּפִי כֹּחָהּ

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

וְהֶשֵּׂגָהּ הַדֵּעוֹת הַנִּפְרָדוֹת וּשְׁאָר הַמַּעֲשִׂים

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

וְהִיא הַצּוּרָה שֶׁבֵּאַרְנוּ עִנְיָנָהּ בְּפֶרֶק רְבִיעִי מֵהִלְכוֹת יְסוֹדֵי הַתּוֹרָה

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

הִיא הַנִּקְרֵאת נֶפֶשׁ בְּעִנְיָן זֶה.

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

חַיִּים אֵלּוּ לְפִי שֶׁאֵין עִמָּהֶם מָוֶת

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

שֶׁאֵין הַמָּוֶת אֶלָּא מִמִּאֲרָעוֹת הַגּוּף

since death is only from the occurrences of the body,

וְאֵין שָׁם גּוּף

and there is no body there—

נִקְרְאוּ צְרוֹר הַחַיִּים

are called "the bond of life,"

שֶׁנֶּאֱמַר "וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים".

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

וְזֶהוּ הַשָּׂכָר שֶׁאֵין שָׂכָר לְמַעְלָה מִמֶּנּוּ

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

וְהַטּוֹבָה שֶׁאֵין אַחֲרֶיהָ טוֹבָה

and the good that there is no good after it,

וְהִיא שֶׁהִתְאַוּוּ לָהּ כָּל הַנְּבִיאִים:

and it is that which all the prophets desired for.

וְכַמָּה שֵׁמוֹת נִקְרְאוּ לָהּ דֶּרֶךְ מָשָׁל.

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

הַר ה'.

the mountain of Hashem,

וּמְקוֹם קָדְשׁוֹ.

and the place of His holiness,

וְדֶרֶךְ הַקֹּדֶשׁ.

and the path of the holiness,

וְחַצְרוֹת ה'.

and the courtyards of Hashem,

וְנֹעַם ה'.

and the pleasantness of Hashem,

וְאֹהֶל ה'.

and the tent of Hashem,

וְהֵיכַל ה'.

and the palace of Hashem,

וּבֵית ה'.

and the house of Hashem,

וְשַׁעַר ה'.

and the gate of Hashem.

וַחֲכָמִים קָרְאוּ לָהּ דֶּרֶךְ מָשָׁל לְטוֹבָה זוֹ הַמְזֻמֶּנֶת לַצַּדִּיקִים סְעֻדָּה.

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

וְקוֹרִין לָהּ בְּכָל מָקוֹם הָעוֹלָם הַבָּא:

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

הֲלָכָה ה

Halacha 5 · The Punishment of Kares and the Destruction of the Soul

הַנְּקָמָה שֶׁאֵין נְקָמָה גְּדוֹלָה מִמֶּנָּה

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

שֶׁתִּכָּרֵת הַנֶּפֶשׁ

is that the soul will be cut off

וְלֹא תִּזְכֶּה לְאוֹתָן הַחַיִּים

and not merit those lives of the World to Come,

שֶׁנֶּאֱמַר בְּמִדְבַּר טו לא "הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִיא עֲוֹנָהּ בָּהּ".

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

וְזֶה הָאֲבַדּוֹן

And this destruction

הוּא שֶׁקּוֹרִין אוֹתוֹ הַנְּבִיאִים דֶּרֶךְ מָשָׁל

is what the prophets call, by way of metaphor,

בְּאֵר שַׁחַת וַאֲבַדּוֹן וְתָפְתֶּה וַעֲלוּקָה

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

וְכָל לְשׁוֹן כְּלָיָה וְהַשְׁחָתָה קוֹרְאִין לוֹ

and every term of annihilation and destruction they call it,

לְפִי שֶׁהִיא הַכְּלָיָה שֶׁאֵין אַחֲרֶיהָ תְּקוּמָה

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

וְהַהֶפְסֵד שֶׁאֵינוֹ חוֹזֵר לְעוֹלָם:

and the loss that does not return forever.

הֲלָכָה ו

Halacha 6 · The Difference Between Physical Pleasures and the Spiritual Reward of the World to Come

שֶׁמָּא תֵּקַל בְּעֵינֶיךָ טוֹבָה זוֹ

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

וְתִדַּמֶּה שֶׁאֵין שְׂכַר הַמִּצְוֹת וֶהֱיוֹת הָאָדָם שָׁלֵם בְּדַרְכֵי הָאֱמֶת

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

אֶלָּא לִהְיוֹתוֹ אוֹכֵל וְשׁוֹתֶה מַאֲכָלוֹת טוֹבוֹת

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

וּבוֹעֵל צוּרוֹת נָאוֹת

and cohabit with beautiful forms,

וְלוֹבֵשׁ בִּגְדֵי שֵׁשׁ וְרִקְמָה

and wear garments of fine linen and embroidery,

וְשׁוֹכֵן בְּאָהֳלֵי שֵׁן

and dwell in tents of ivory,

וּמִשְׁתַּמֵּשׁ בִּכְלֵי כֶסֶף וְזָהָב

and use utensils of silver and gold,

וּדְבָרִים הַדּוֹמִים לְאֵלּוּ

and things that are similar to these physical pleasures,

כְּמוֹ שֶׁמְּדַמִּין אֵלּוּ הָעַרְבִיִּים הַטִּפְּשִׁים הָאֱוִילִים הַשְּׁטוּפִים בְּזִמָּה.

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

אֲבָל הַחֲכָמִים וּבַעֲלֵי דֵּעָה יֵדְעוּ

But the Sages and possessors of knowledge know

שֶׁכָּל הַדְּבָרִים הָאֵלּוּ דִּבְרֵי הַבַאי וְהֶבֶל הֵם

that all these things are words of nonsense and vanity,

וְאֵין בָּהֶם תּוֹעֶלֶת

and there is no benefit in them in truth,

וְאֵינָהּ טוֹבָה גְּדוֹלָה אֶצְלֵנוּ בָּעוֹלָם הַזֶּה

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

אֶלָּא מִפְּנֵי שֶׁאָנוּ בַּעֲלֵי גוּף וּגְוִיָּה,

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

וְכָל הַדְּבָרִים הָאֵלּוּ צָרְכֵי הַגּוּף הֵם

and all these things are needs of the body,

וְאֵין הַנֶּפֶשׁ מִתְאַוָּה לָהֶם וּמִתְמַדְתָּן

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

אֶלָּא מִפְּנֵי צֹרֶךְ הַגּוּף,

except because of the need of the body,

כְּדֵי שֶׁיִּמְצָא חֶפְצוֹ וְיַעֲמֹד עַל בְּרִיּוֹ.

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

וּבִזְמַן שֶׁאֵין שָׁם גּוּף

And in a time when there is no body anymore,

נִמְצְאוּ כָּל הַדְּבָרִים הָאֵלּוּ בְּטֵלִים.

all these things are found to be nullified and irrelevant.

הַטּוֹבָה הַגְּדוֹלָה שֶׁתִּהְיֶה בָּהּ הַנֶּפֶשׁ בָּעוֹלָם הַבָּא

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

אֵין שׁוּם דֶּרֶךְ בָּעוֹלָם הַזֶּה לְהַשִּׂיגָהּ וְלִידַע אוֹתָהּ.

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

שֶׁאֵין אָנוּ יוֹדְעִים בָּעוֹלָם הַזֶּה אֶלָּא טוֹבַת הַגּוּף

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

וְלָהּ אָנוּ מִתְאַוִּין.

and for it we desire.

אֲבָל אוֹתָהּ הַטּוֹבָה גְּדוֹלָה עַד מְאֹד

But that goodness is great until very much,

וְאֵין לָהּ עֵרֶךְ בְּטוֹבוֹת הָעוֹלָם הַזֶּה אֶלָּא דֶּרֶךְ מָשָׁל.

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

אֲבָל בְּדֶרֶךְ הָאֱמֶת

But by way of truth,

שֶׁנַּעֲרֹךְ טוֹבַת הַנֶּפֶשׁ בָּעוֹלָם הַבָּא בְּטוֹבוֹת הַגּוּף בָּעוֹלָם הַזֶּה בְּמַאֲכָל וּבְמִשְׁתֶּה

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

אֵינוֹ כֵּן.

it is not so.

אֶלָּא אוֹתָהּ הַטּוּבָה גְּדוֹלָה עַד אֵין חֵקֶר

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

וְאֵין לָהּ עֵרֶךְ וְדִמְיוֹן.

and there is no comparison or likeness to it.

הוּא שֶׁאָמַר דָּוִד

This is what Dovid said in

מָה רַב טוּבְךָ אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ וְגוֹ':

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

הֲלָכָה ז

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

וְכַמָּה כָּמַהּ דָּוִד וְהִתְאַוָּה לְחַיֵּי הָעוֹלָם הַבָּא

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

שֶׁנֶּאֱמַר "לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת בְּטוּב ה' בְּאֶרֶץ חַיִּים".

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

כְּבָר הוֹדִיעוּנוּ הַחֲכָמִים הָרִאשׁוֹנִים שֶׁטּוּבַת הָעוֹלָם הַבָּא אֵין כֹּחַ בָּאָדָם לְהַשִּׂיגָהּ עַל בֻּרְיָהּ

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

וְאֵין יוֹדֵעַ גָּדְלָהּ וְיָפְיָהּ וְעָצְמָהּ אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא לְבַדּוֹ.

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

וְשֶׁכָּל הַטּוֹבוֹת שֶׁמִּתְנַבְּאִים בָּהֶם הַנְּבִיאִים לְיִשְׂרָאֵל אֵינָן אֶלָּא לִדְבָרִים שֶׁבַּגּוּף

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

שֶׁנֶּהֱנִין בָּהֶן יִשְׂרָאֵל לִימוֹת הַמָּשִׁיחַ בִּזְמַן שֶׁתָּשׁוּב הַמֶּמְשָׁלָה לְיִשְׂרָאֵל.

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

אֲבָל טוּבַת חַיֵּי הָעוֹלָם הַבָּא אֵין לָהּ עֵרֶךְ וְדִמְיוֹן

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

וְלֹא דִּמּוּהָ הַנְּבִיאִים כְּדֵי שֶׁלֹּא יְפַחֲתוּ אוֹתָהּ בַּדִּמְיוֹן.

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

הוּא שֶׁיְּשַׁעְיָהוּ אָמַר "עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

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

כְּלוֹמַר הַטּוֹבָה שֶׁלֹּא רָאֲתָה אוֹתָהּ עֵין נָבִיא וְלֹא רָאָה אוֹתָהּ אֶלָּא אֱלֹהִים,

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

עָשָׂה אוֹתָהּ הָאֱלֹהִים לָאָדָם שֶׁמְּחַכֶּה לוֹ.

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

אָמְרוּ חֲכָמִים כָּל הַנְּבִיאִים כֻּלָּן לֹא נִבְּאוּ אֶלָּא לִימוֹת הַמָּשִׁיחַ

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

אֲבָל הָעוֹלָם הַבָּא עַיִן לֹא רָאָתָה אֱלֹהִים זוּלָתֶךָ.

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

הֲלָכָה ח

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

זֶה שֶׁקָּרְאוּ אוֹתוֹ חֲכָמִים הָעוֹלָם הַבָּא

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

לֹא מִפְּנֵי שֶׁאֵינוֹ מָצוּי עַתָּה

is not because it is not present now,

וְזֶה הָעוֹלָם אוֹבֵד וְאַחַר כָּךְ יָבוֹא אוֹתוֹ הָעוֹלָם.

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

אֵין הַדָּבָר כֵּן.

The matter is not so.

אֶלָּא הֲרֵי הוּא מָצוּי וְעוֹמֵד

Rather, behold it is already present and standing,

שֶׁנֶּאֱמַר "אֲשֶׁר צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ" וְגוֹ'.

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

וְלֹא קְרָאוּהוּ עוֹלָם הַבָּא

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

אֶלָּא מִפְּנֵי שֶׁאוֹתָן הַחַיִּים בָּאִין לוֹ לָאָדָם

except because those lives come to a person

אַחַר חַיֵּי הָעוֹלָם הַזֶּה שֶׁאָנוּ קַיָּמִים בּוֹ בְּגוּף וְנֶפֶשׁ

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

וְזֶהוּ הַנִּמְצָא לְכָל אָדָם בָּרִאשׁוֹנָה׃

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'