חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · רְאֵה · חֲמִישִׁי

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

RE'EH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Torah introduces us to the halachos of Maaser Sheni, the second tithe, which a Yid must set aside from his crops in the first, second, fourth, and fifth years of the Shemittah cycle. Hashem commands us to bring these holy fruits to Yerushalayim to eat them there in kedushah, which builds our yiras Shamayim as we stand in the place of the Beis HaMikdash.

We also learn the practical halachos of what to do if the journey to Yerushalayim is too long and difficult. The Torah gives us a beautiful eitzah to redeem the produce for money, carry that money up to the holy city, and spend it there on food and drink to rejoice before Hashem, while making sure we do not forget the Levi and the poor who depend on our tzedakah.

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

פָּסוּק א

Pasuk 1

עַשֵּׂר תְּעַשֵּׂר אֵת כָּל תְּבוּאַת זַרְעֶךָ הַיֹּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה׃

by year | year | the field | that comes out of | your seed | the produce of | all | — | tithe | You shall surely tithe

רַשִׁ"י

לֹא תבשל גדי ... עשר תעשר. מָה עִנְיַן זֶה אֵצֶל זֶה? אָמַר לָהֶם

to them | said | this | next to | this | is the connection of | What | tithe | You shall surely | a kid | cook | Do not

הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַל תִּגְרְמוּ לִי לְבַשֵּׁל גְּדָיִים שֶׁל תְּבוּאָה עַד שֶׁהֵן

they are | while | grain | of | the tender kernels | to blast | Me | cause | Do not | to Israel | the Holy One blessed be He

בִּמְעֵי אִמּוֹתֵיהֶן, שֶׁאִם אֵין אַתֶּם מְעַשְּׂרִים מַעֲשְׂרוֹת כָּרָאוּי כְּשֶׁהוּא סָמוּךְ לְהִתְבַּשֵּׁל

to ripening | close | when it is | properly | tithes | tithe | you | not | for if | their mothers | in the womb of

אֲנִי מוֹצִיא רוּחַ קָדִים וְהִיא מְשַׁדַּפְתָּן, שֶׁנֶּאֱמַר מלכים ב י"ט "וּשְׁדֵפָה לִפְנֵי

before | and blasted corn | 19 | II | Kings | as it is said | will blast them | and it | the east | a wind of | will bring out | I

קָמָה", וְכֵן לְעִנְיַן בִּכּוּרִים פסיק' ר'; תנחומא׃

Tanchuma | of Rabbi | Pesikta | first fruits | regarding the matter of | And likewise | it is grown up

רַשִׁ"י

שנה שנה. מִכָּאן שֶׁאֵין מְעַשְּׂרִין מִן הֶחָדָשׁ עַל הַיָּשָׁן ספרי׃

Sifrei | the old | for | the new | from | tithe | that one does not | from here | year | Year

פָּסוּק ב

Pasuk 2

וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר לְשַׁכֵּן שְׁמוֹ שָׁם

there | His name | to establish | He will choose | that | in the place | your God | Hashem | before | and you shall eat

מַעְשַׂר דְּגָנְךָ תִּירֹשְׁךָ וְיִצְהָרֶךָ וּבְכֹרֹת בְּקָרְךָ וְצֹאנֶךָ לְמַעַן תִּלְמַד

you will learn so that and your sheep your cattle and the firstborn of and your oil your wine your grain the tithe of

לְיִרְאָה אֶת יְהוָה אֱלֹהֶיךָ כָּל הַיָּמִים׃

the days all your God Hashem — to fear

רַ"שִׁ"י

ואכלת וגו'. זֶה מַעֲשֵׂר שֵׁנִי. שֶׁכְּבָר לִמְּדָנוּ לִתֵּן מַעֲשֵׂר רִאשׁוֹן לַלְוִיִּם, שֶׁנֶּאֱמַר

as it is said to the Levites first tithe to give it taught us for already second tithe this etc. And you shall eat

"כִּי תִקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל וְגו'" בְּמִדְבַּר י"ח וְנָתַן לָהֶם רְשׁוּת לְאָכְלוֹ בְּכָל

in any to eat it permission to them and it gave 18 Bamidbar etc. Yisrael the children of from you take when

מָקוֹם, שֶׁנֶּאֱמַר "וַאֲכַלְתֶּם אֹתוֹ בְּכָל מָקוֹם" שֵׁם י"ח, עַל כָּרְחֲךָ זֶה מַעֲשֵׂר אַחֵר

another tithe this your compulsion by 18 there place in any it and you shall eat as it is said place

הוא׃

it is

פָּסוּק ג

Pasuk 3

וְכִי יִרְבֶּה מִמְּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאֵתוֹ כִּי יִרְחַק מִמְּךָ

from you will be far because to carry it you will be able not because the journey for you will be too great And if

הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם כִּי יְבָרֶכְךָ יְהוָה

Hashem will bless you because there His name to place your God Hashem will choose which the place

אֱלֹהֶיךָ׃

your God

רַ"שִׁ"י

כי יברכך. שֶׁתְּהֵא הַתְּבוּאָה מְרֻבָּה לָשֵׂאת׃

to carry too much the produce that will be He will bless you when

פָּסוּק ד

Pasuk 4

וְנָתַתָּה בַכֶּסֶף וְצַרְתָּ הַכֶּסֶף בְּיָדֶךָ וְהָלַכְתָּ אֶל הַמָּקוֹם אֲשֶׁר

that the place to and you shall go in your hand the money and you shall bind into money and you shall turn

יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ׃

it your God Hashem will choose

פָּסוּק ה

Pasuk 5

וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר תְּאַוֶּה נַפְשְׁךָ בַּבָּקָר וּבַצֹּאן וּבַיַּיִן

and for wine and for sheep for cattle your soul desires that for all the money and you shall give

וּבַשֵּׁכָר וּבְכֹל אֲשֶׁר תִּשְׁאָלְךָ נַפְשֶׁךָ וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ

your God Hashem before there and you shall eat your soul asks of you that and for all and for strong drink

וְשָׂמַחְתָּ אַתָּה וּבֵיתֶךָ׃
and your household you and you shall rejoice

רַשִׁ"י

בכל אשר תאוה נפשך – כְּלָל׃
a general statement your soul desires that For all

רַשִׁ"י

בבקר ובצאן וביין ובשכר – פְּרָט׃
a particularization and for strong drink and for wine and for the flock for the herd

רַשִׁ"י

ובכל אשר תשאלך נפשך – חָזַר וְכָלַל, מַה הַפְּרָט מְפֹרָשׁ וְלַד וְלִדּוֹת
offspring of offspring of is specified the detail just as and generalized He returned your soul desires of you that and in all

הָאָרֶץ וְרָאוּי לְמַאֲכַל אָדָם וְכוּ' עירובין כ"ז׃
the earth and suitable for food of man etcetera Eruvin 27

פָּסוּק ו

Pasuk 6

וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֶיךָ לֹא תַעַזְבֶנּוּ כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה
and an inheritance a portion to him there is not for abandon him do not in your gates who is And the Levite

עִמָּךְ׃
with you

רַשִׁ"י

והלוי, לא תעזבנו. מִלִּתֵּן לוֹ מַעֲשֵׂר רִאשׁוֹן׃
first tithe to him from giving shall you forsake him not And the Levite

רַשִׁ"י

כי אין לו חלק ונחלה עמך. יָצְאוּ לֶקֶט שִׁכְחָה וּפֵאָה
and corner of the field forgotten sheaves gleanings excluded are with you and an inheritance a portion to him there is not for

וְהֶפְקֵר, שֶׁאַף הוּא יֵשׁ לוֹ חֵלֶק עִמְּךָ בָּהֶן כָּמוֹךָ, וְאֵינָן חַיָּבִין בְּמַעֲשֵׂר׃
in tithes obligated and they are not like you in them with you a portion · has he for even and ownerless property

פָּסוּק ז

Pasuk 7

מִקְצֵה שָׁלֹשׁ שָׁנִים תּוֹצִיא אֶת כָּל מַעְשַׂר תְּבוּאָתְךָ בַּשָּׁנָה הַהִוא
that in the year your produce the tithe of all — you shall bring out years three At the end of

וְהִנַּחְתָּ בִּשְׁעָרֶיךָ׃
within your gates and you shall place

רַשִׁ"י

מקצה שלש שנים. בָּא וְלִמֵּד שֶׁאִם הִשְׁהָה מַעֲשְׂרוֹתָיו שֶׁל שָׁנָה רִאשׁוֹנָה וּשְׁנִיָּה
and second first the year of his tithes one delayed that if and teaches it comes years three At the end of

לִשְׁמִטָּה, שֶׁיְּבַעֲרֵם מִן הַבַּיִת בַּשְּׁלִישִׁית:
of the Shemittah cycle that he must remove them from the house in the third

פָּסוּק ח

Pasuk 8

וּבָא הַלֵּוִי כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר
And shall come the Levite because there is not to him a portion and an inheritance with you and the stranger

וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לְמַעַן יְבָרֶכְךָ
and the orphan and the widow who are in your gates and they shall eat and be satisfied so that shall bless you

יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה:
Hashem your God in all the work of your hand which you do

רַשִׁ"י

ובא הלוי. וְיִטֹּל מַעֲשֵׂר רִאשׁוֹן:
and shall come the Levite and take the tithe first

רַשִׁ"י

והגר והיתום. וְיִטְּלוּ מַעֲשֵׂר שֵׁנִי, שֶׁהוּא שֶׁל עֲנִי שֶׁל שָׁנָה זוֹ, וְלֹא תֹּאכְלֶנּוּ אַתָּה בִּירוּשָׁלַיִם כְּדֶרֶךְ שֶׁנִּזְקַקְתָּ לֶאֱכֹל מַעֲשֵׂר שֵׁנִי שֶׁל שְׁתֵּי שָׁנִים:
and the stranger and the orphan and they shall take second tithe which is of the poor of this the year and not shall you eat it you in Yerushalayim like the way that you were bound to eat tithe second of the two years

רַשִׁ"י

ואכלו ושבעו. תֵּן לָהֶם כְּדֵי שָׂבְעָן, מִכָּאן אָמְרוּ אֵין פּוֹחֲתִין
And they shall eat and be satisfied. Give to them sufficient for their satisfaction from here they said we do not give less

לָעָנִי בַּגֹּרֶן וְכוּ' ספרי קי . וְאַתָּה הוֹלֵךְ לִירוּשָׁלַיִם בַּמַּעֲשֵׂר שֶׁל שָׁנָה רִאשׁוֹנָה
to the poor person in the barn etcetera Sifrei 110 And you go to Yerushalayim with the tithe of year first

וּשְׁנִיָּה שֶׁהִשְׁהֵיתָ, וּמִתְוַדֶּה "בִּעַרְתִּי הַקֹּדֶשׁ מִן הַבַּיִת" כְּמוֹ שֶׁמְּפֹרָשׁ בְּכִי
and second which you delayed and make confession I have removed the holy things from the house just as it is explained in when

תְּכַלֶּה לַעֲשֵׂר דברים כ"ו :
you have finished tithing Devarim 26

CHAPTER SUMMARY

The aliyah outlines the system of Maaser Sheni, where a person must bring a tenth of his grain, wine, and oil to eat in the place Hashem chooses, or redeem it for money to spend on food for rejoicing in Yerushalayim if the way is too far. It then transitions to the halachos of the third year, when Maaser Sheni is replaced by Maaser Ani, the tithe for the poor. This tithe is left in the local towns so that the Levi, the convert, the orphan, and the widow can eat and be satisfied, bringing Hashem's berachah upon all the work of our hands.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Torah is teaching us a tremendous chiddush here about how a Yid is supposed to experience the physical pleasures of this world. When the Torah speaks about Ma'aser Sheni, the second tithe, the pasuk says you should take your produce, or the money you redeemed it with, and spend it on whatever your heart desires, meat, wine, or anything else, and eat it there in Yerushalayim. Lichoira, we would have thought that indulging in physical desires is something completely separate from ruchniyus, maybe even a b'di'avad. But the Torah is mechadesh exactly the opposite: "And you shall eat there before Hashem your God, and you shall rejoice."

This is the yesod of our avodah. Hashem does not want us to run away from the world or pretend we do not enjoy a good meal. Rather, the Torah wants us to take those very physical desires and bring them "before Hashem." When you eat that delicious food in the presence of the Shechinah, with the consciousness that it all comes from Hashem's bracha, the eating itself becomes a holy act of avodas Hashem. Mimeila, the physical pleasure is elevated and becomes a vessel for yiras Shamayim.

But there is a crucial condition here that we cannot forget. The Torah immediately warns us: "Do not neglect the Levite... and the stranger, the fatherless, and the widow." You cannot have a real, holy simcha if you are only worrying about your own stomach. True simcha before Hashem is only possible when you open your heart and your table to those who have nothing. When you share your bracha with the poor and the lonely, then your physical enjoyment becomes a true kiddush Hashem.

Today, when you sit down to eat or enjoy any physical pleasure, take ten seconds before you begin to think: "Hashem, You gave me this pleasure, and I am using it to serve You and to have the strength to do Your ratzon." If you can, find a way to share some of your abundance with someone in need today, making your table a real mizbeach.

דַּף יוֹמִי · חֻלִּין · דַּף צ״ח

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

📖 THE SUGYA

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

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

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עמוד א׳ DAF 98A

EXPLANATION

בְּבֵיצַת אֶפְרוֹחַ, אֲבָל טְמֵאָה – לָא.

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

OBJECTION

אֵיתִיבֵיהּ: בֵּיצִים טְהוֹרוֹת שֶׁשִּׁלְקָן עִם בֵּיצִים טְמֵאוֹת, אִם יֵשׁ בָּהֶן בְּנוֹתֵן טַעַם – כּוּלָּן אֲסוּרוֹת.

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

ANSWER

הָכָא נָמֵי בְּבֵיצַת אֶפְרוֹחַ, וַאֲמַאי קָרֵי לַהּ ״טְמֵאָה״? כֵּיוָן דְּאִית בַּהּ אֶפְרוֹחַ, קָרֵי לַהּ ״טְמֵאָה״.

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

QUESTION

וְהָא מִדְּקָתָנֵי סֵיפָא: בֵּיצִים שֶׁשִּׁלְקָן וְנִמְצָא אֶפְרוֹחַ בְּאַחַת מֵהֶן, אִם יֵשׁ בָּהֶן בְּנוֹתֵן טַעַם – כּוּלָּן אֲסוּרוֹת, מִכְּלָל דְּרֵישָׁא דְּלֵית בַּהּ אֶפְרוֹחַ עָסְקִינַן.

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

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

ANSWER

פֵּירוּשֵׁי קָא מְפָרֵשׁ: בֵּיצִים טְהוֹרוֹת שֶׁשִּׁלְקָן עִם בֵּיצִים טְמֵאוֹת, אִם יֵשׁ בָּהֶן בְּנוֹתֵן טַעַם – כּוּלָּן אֲסוּרוֹת. כֵּיצַד? כְּגוֹן שֶׁשִּׁלְקָן וְנִמְצָא אֶפְרוֹחַ בְּאַחַת מֵהֶן.

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

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ רֵישָׁא דְּלֵית בַּהּ אֶפְרוֹחַ – הַשְׁתָּא דְּלֵית בַּהּ אֶפְרוֹחַ אֲסוּרָה, דְּאִית בַּהּ אֶפְרוֹחַ מִיבַּעְיָא?

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

REFUTATION

אִי מִשּׁוּם הָא לָא אִירְיָא, תְּנָא סֵיפָא לְגַלּוֹיֵי רֵישָׁא, שֶׁלֹּא תֹּאמַר: רֵישָׁא – דְּאִית בַּהּ אֶפְרוֹחַ, אֲבָל לֵית בַּהּ אֶפְרוֹחַ – שַׁרְיָא, תְּנָא סֵיפָא דְּאִית בַּהּ אֶפְרוֹחַ, מִכְּלָל דְּרֵישָׁא דְּלֵית בַּהּ אֶפְרוֹחַ, וַאֲפִילּוּ הָכִי אֲסִירָא.

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

STATEMENT

הָהוּא כְּזֵיתָא תַּרְבָּא דִּנְפַל בְּדִיקוֹלָא דִּבְשָׂרָא, סָבַר רַב אַסִּי לְשַׁעוֹרֵיהּ בְּמַאי דִּבְלַע דִּיקוֹלָא,

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

OBJECTION

אָמְרִי לֵיהּ רַבָּנַן לְרַב אָשֵׁי: אַטּוּ דְּהֵיתֵּירָא בָּלַע, דְּאִיסּוּרָא לָא בָּלַע?

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

STATEMENT

הָהוּא פַּלְגָא דְּזֵיתָא דְּתַרְבָּא דִּנְפַל בְּדִיקוֹלָא דִּבְשָׂרָא, סָבַר מָר בַּר רַב אָשֵׁי לְשַׁעוֹרֵיהּ בִּתְלָתִין פַּלְגֵי דְּזֵיתָא.

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

forbidden, we do not require sixty times its volume.

OBJECTION

אָמַר לֵיהּ אֲבוּהּ: לָאו אָמִינָא לָךְ לָא תְּזַלְזֵל בְּשִׁיעוּרִין דְּרַבָּנַן?

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

PROOF

וְעוֹד, הָאָמַר רַבִּי יוֹחָנָן: חֲצִי שִׁיעוּר אָסוּר מִן הַתּוֹרָה.

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

STATEMENT

אָמַר רַב שֶׁמֶן בַּר אַבָּא, אָמַר רַב אִידִי בַּר אִידִי בַּר גֵּרְשֹׁם, אָמַר לֵוִי בַּר פְּרָטָא, אָמַר רַבִּי נַחוּם, אָמַר רַבִּי בִּירְיָם מִשּׁוּם זָקֵן אֶחָד, וְרַבִּי יַעֲקֹב שְׁמֵיהּ, דְּבֵי נְשִׂיאָה אָמְרוּ: בֵּיצָה בְּשִׁשִּׁים – אֲסוּרָה, בְּשִׁשִּׁים וְאַחַת – מוּתֶּרֶת.

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

OBJECTION

אָמַר רַבִּי זֵירָא לְרַב שֶׁמֶן בַּר אַבָּא: רְאֵה שֶׁאַתָּה מֵטִיל בָּהּ גְּבוּל הֵיתֵּר, שֶׁהֲרֵי שְׁנֵי גְּדוֹלֵי הַדּוֹר לֹא פֵּירְשׁוּ אֶת הַדָּבָר.

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

STATEMENT

רַבִּי יַעֲקֹב בַּר אִידִי וְרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי, תַּרְוַיְיהוּ מִשְּׁמֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמְרִי: בֵּיצָה בְּשִׁשִּׁים – אֲסוּרָה, בְּשִׁשִּׁים וְאַחַת – מוּתֶּרֶת.

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

QUESTION

וְאִיבַּעְיָא לְהוּ: בְּשִׁשִּׁים וְאַחַת, בַּהֲדֵי דִּידַהּ, אוֹ דִילְמָא לְבַר מִינַּהּ?

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

OBJECTION

וְלָא פְּשׁוּט, וּמָר פָּשֵׁיט לַהּ מִפְּשָׁט.

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

STATEMENT

אִתְּמַר, אָמַר רַבִּי חֶלְבּוֹ אָמַר רַב הוּנָא: בֵּיצָה בְּשִׁשִּׁים וְהִיא – אֲסוּרָה, בְּשִׁשִּׁים וְאַחַת וְהִיא – מוּתֶּרֶת.

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

STATEMENT

הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרַבָּן גַּמְלִיאֵל בַּר רַבִּי, אֲמַר לֵיהּ: אַבָּא לֹא שִׁיעֵר בְּאַרְבָּעִים וָשֶׁבַע, וַאֲנִי אֲשַׁעֵר בְּאַרְבָּעִים וְחָמֵשׁ.

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

STATEMENT

הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרַבִּי שִׁמְעוֹן בַּר רַבִּי, אֲמַר לֵיהּ: אַבָּא לֹא שִׁיעֵר בְּאַרְבָּעִים וְחָמֵשׁ, וַאֲנִי אֲשַׁעֵר בְּאַרְבָּעִים וְשָׁלֹשׁ.

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

STATEMENT

הָהוּא דַּאֲתָא לְקַמֵּיהּ דְּרַבִּי חִיָּיא, אֲמַר לֵיהּ: כְּלוּם יֵשׁ שְׁלֹשִׁים?

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

QUESTION

טַעְמָא דְּלֵיכָּא שְׁלֹשִׁים, הָא אִיכָּא שְׁלֹשִׁים – מְשַׁעֲרִין?

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

ANSWER

אָמַר רַבִּי חֲנִינָא: גּוּזְמָא.

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

STATEMENT

אָמַר רַבִּי חִיָּיא בַּר אַבָּא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מִשּׁוּם בַּר קַפָּרָא: כָּל אִיסּוּרִין שֶׁבַּתּוֹרָה בְּשִׁשִּׁים.

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

QUESTION

אָמַר לְפָנָיו רַבִּי שְׁמוּאֵל בַּר רַב יִצְחָק: רַבִּי, אַתָּה אוֹמֵר כֵּן?

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

OBJECTION

הָכִי אָמַר רַב אַסִּי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מִשּׁוּם בַּר קַפָּרָא: כָּל אִיסּוּרִין שֶׁבַּתּוֹרָה בְּמֵאָה!

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

EXPLANATION

וּשְׁנֵיהֶם לֹא לָמְדוּהָ אֶלָּא מִ"זְּרוֹעַ בְּשֵׁלָה", דִּכְתִיב: "וְלָקַח הַכֹּהֵן אֶת הַזְּרֹעַ בְּשֵׁלָה וְגוֹ'", וְתַנְיָא: "בְּשֵׁלָה" –

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

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STATEMENT

אֵין "בְּשֵׁלָה" אֶלָּא שְׁלֵימָה.

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

STATEMENT

רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: אֵין "בְּשֵׁלָה" אֶלָּא שֶׁנִּתְבַּשְּׁלָה עִם הָאַיִל.

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

EXPLANATION

דְּכוּלֵי עָלְמָא בַּהֲדֵי אַיִל מְבַשֵּׁל לַהּ,

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

EXPLANATION

מָר סָבַר: מְחַתֵּךְ לַהּ וַהֲדַר מְבַשֵּׁל לַהּ,

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

EXPLANATION

וּמָר סָבַר: מְבַשֵּׁל לַהּ וַהֲדַר מְחַתֵּךְ לַהּ.

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

together with the ram.

EXPLANATION

וְאִי בָּעֵית אֵימָא, דְּכוּלֵּי עָלְמָא מְחַתֵּךְ לַהּ וַהֲדַר מְבַשֵּׁל לַהּ,

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

EXPLANATION

מֵיהוּ מָר סָבַר: בַּהֲדֵי אַיִל מְבַשֵּׁל לַהּ,

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

EXPLANATION

וּמָר סָבַר: בִּקְדֵרָה אַחֶרֶת מְבַשֵּׁל לַהּ.

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

EXPLANATION

לְלִישָׁנָא קַמָּא – אַלִּיבָּא דְּדִבְרֵי הַכֹּל, לְלִישָׁנָא בָּתְרָא – אַלִּיבָּא דְּרַבִּי שִׁמְעוֹן בֶּן יוֹחַאי.

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

EXPLANATION

מַאן דְּאָמַר בְּשִׁשִּׁים, סָבַר: בָּשָׂר וַעֲצָמוֹת בַּהֲדֵי בָּשָׂר וַעֲצָמוֹת מְשַׁעֲרִינַן, וְהָווֹ לֵיהּ בְּשִׁשִּׁים.

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

EXPLANATION

מַאן דְּאָמַר בְּמֵאָה, סָבַר: בָּשָׂר בַּהֲדֵי בָּשָׂר מְשַׁעֲרִינַן, וְהָווֹ לֵיהּ בְּמֵאָה.

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

QUESTION

וּמִי יָלְפִינַן מִינַּהּ? וְהָתַנְיָא: זֶהוּ הֶיתֵּר הַבָּא מִכְּלַל אִיסּוּר,

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

INFERENCE

"זֶהוּ" לְמַעוֹטֵי מַאי? לָאו לְמַעוֹטֵי כָּל אִיסּוּרִין שֶׁבַּתּוֹרָה!

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

ANSWER

אָמַר אַבָּיֵי: לֹא נִצְרְכָא אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר מִין בְּמִינוֹ לֹא בָּטֵיל, קָא מַשְׁמַע לַן דְּהָכָא בָּטֵיל.

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

OBJECTION

וְלִיגְמַר מִינֵּיהּ?

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

EXPLANATION

גַּלִּי רַחֲמָנָא "וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר", תַּרְוַיְיהוּ בַּהֲדֵי הֲדָדֵי נִינְהוּ וְלָא בָּטְלִי.

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

QUESTION

וּמַאי חָזֵית דְּגָמְרִינַן מֵהַאי, לִיגְמַר מֵהַאי?

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

ANSWER

חִדּוּשׁ הוּא, וּמֵחִדּוּשׁ לָא גָּמְרִינַן.

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

OBJECTION

אִי הָכִי, לְמֵאָה וְשִׁשִּׁים נָמֵי לָא לִיגְמַר?

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

ANSWER

אַטּוּ אֲנַן לְקוּלָּא גָּמְרִינַן? לְחוּמְרָא גָּמְרִינַן, דְּמִדְאוֹרַיְיתָא בְּרוּבָּא בָּטֵיל.

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

ANSWER

רָבָא אָמַר: לֹא נִצְרְכָה אֶלָּא לְטַעַם כְּעִיקָּר, דִּבְקָדָשִׁים אָסוּר, קָא מַשְׁמַע לַן דְּהָכָא שָׁרֵי.

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

SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק תְּשִׁיעִי

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

📖 CHAPTER PREVIEW

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

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

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

הֲלָכָה א

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

מֵאַחַר שֶׁנּוֹדַע שֶׁמַּתַּן שְׂכָרָן שֶׁל מִצְוֹת וְהַטּוֹבָה שֶׁנִּזְכֶּה לָהּ אִם שָׁמַרְנוּ דֶּרֶךְ ה' הַכָּתוּב בַּתּוֹרָה הִיא חַיֵּי הָעוֹלָם הַבָּא

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

שֶׁנֶּאֱמַר דברים כב ז "לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים".

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

וְהַנֶּקְמָה שֶׁנִּפְרָעִים מִן הָרְשָׁעִים שֶׁעָזְבוּ אָרְחוֹת הַצֶּדֶק הַכְּתוּבוֹת בַּתּוֹרָה הִיא הַכָּרֵת

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

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

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

מַהוּ זֶה שֶׁכָּתוּב בְּכָל הַתּוֹרָה כֻּלָּהּ אִם תִּשְׁמְעוּ יַגִּיעַ לָכֶם כָּךְ ויקרא כו יד "וְאִם לֹא תִשְׁמְעוּ" יִקָּרֶה אֶתְכֶם כָּךְ.

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

וְכָל אוֹתָן הַדְּבָרִים בָּעוֹלָם הַזֶּה.

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

כְּגוֹן שֹׂבַע וְרָעָב וּמִלְחָמָה וְשָׁלוֹם וּמַלְכוּת וְשִׁפְלוּת וִישִׁיבַת הָאָרֶץ וְגָלוּת וְהַצְלָחַת מַעֲשֶׂה וְהֶפְסֵדוֹ וּשְׁאָר כָּל דִּבְרֵי הַבְּרִית.

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

כָּל אוֹתָן הַדְּבָרִים אֱמֶת הָיוּ וְיִהְיוּ

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

וּבִזְמַן שֶׁאָנוּ עוֹשִׂים כָּל מִצְוֹת הַתּוֹרָה יַגִּיעוּ אֵלֵינוּ טוּבוֹת הָעוֹלָם הַזֶּה כֻּלָּן.

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

וּבִזְמַן שֶׁאָנוּ עוֹבְרִין עֲלֵיהֶן תִּקְרֶאנָה אוֹתָנוּ הָרָעוֹת הַכְּתוּבוֹת.

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

וְאַף עַל פִּי כֵן אֵין אוֹתָן הַטּוֹבוֹת הֵם סוֹף מַתַּן שְׂכָרָן שֶׁל מִצְוֹת

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

וְלֹא אוֹתָן הָרָעוֹת הֵם סוֹף הַנְּקָמָה שֶׁנּוֹקְמִין מֵעוֹבֵר עַל כָּל הַמִּצְוֹת.

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

אֶלָּא כָּךְ הוּא הֶכְרֵעַ כָּל הַדְּבָרִים.

But thus is the resolution of all the things:

הַקָּדוֹשׁ בָּרוּךְ הוּא נָתַן לָנוּ תוֹרָה זוֹ עֵץ חַיִּים הִיא.

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

וְכָל הָעוֹשֶׂה כָּל הַכָּתוּב בָּהּ וְיוֹדְעוֹ דֵּעָה גְּמוּרָה נְכוֹנָה זוֹכֶה בָּהּ לְחַיֵּי הָעוֹלָם הַבָּא.

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

וּלְפִי גֹּדֶל מַעֲשָׂיו וְרֹב חָכְמָתוֹ הוּא זוֹכֶה.

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

וְהִבְטִיחָנוּ בַּתּוֹרָה שֶׁאִם נַעֲשֶׂה אוֹתָהּ בְּשִׂמְחָה וּבְטוֹבַת נָפֶשׁ וְנֶהְגֶּה בְּחָכְמָתָהּ תָּמִיד

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

שֶׁיָּסִיר מִמֶּנּוּ כָּל הַדְּבָרִים הַמּוֹנְעִים אוֹתָנוּ מִלַּעֲשׂוֹתָהּ כְּגוֹן חֳלִי וּמִלְחָמָה וְרָעָב וְכַיּוֹצֵא בָּהֶן.

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

וְיַשְׁפִּיעַ לָנוּ כָּל הַטּוֹבוֹת הַמַּחֲזִיקוֹת אֶת יָדֵינוּ לַעֲשׂוֹת הַתּוֹרָה כְּגוֹן שֹׂבַע וְשָׁלוֹם וְרִבּוּי כֶּסֶף וְזָהָב.

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

כְּדֵי שֶׁלֹּא נַעֲסֹק כָּל יָמֵינוּ בִּדְבָרִים שֶׁהַגּוּף צָרִיךְ לָהֶן

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

אֶלָּא נֵשֵׁב פְּנוּיִים לִלְמֹד בַּחָכְמָה וְלַעֲשׂוֹת הַמִּצְוָה כְּדֵי שֶׁנִּזְכֶּה לְחַיֵּי הָעוֹלָם הַבָּא.

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

וְכֵן הוּא אוֹמֵר בַּתּוֹרָה אַחַר שֶׁהִבְטִיחַ בְּטוּבוֹת הָעוֹלָם הַזֶּה דברים ו כה "וּצְדָקָה תִּהְיֶה לָּנוּ" וְגוֹ'.

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

וְכֵן הוֹדִיעָנוּ בַּתּוֹרָה שֶׁאִם נַעֲזֹב הַתּוֹרָה מִדַּעַת וְנַעֲסֹק בְּהַבְלֵי הַזְּמַן

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

כְּעִנְיָן שֶׁנֶּאֱמַר דברים לב טו "וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט",

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

שֶׁדַּיַּן הָאֱמֶת יָסִיר מִן הָעוֹזְבִים כָּל טוּבוֹת הָעוֹלָם הַזֶּה שֶׁהֵן חִזְּקוּ יְדֵיהֶם לִבְעֹט

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

וּמֵבִיא עֲלֵיהֶם כָּל הָרָעוֹת הַמּוֹנְעִים אוֹתָן מִלְּקְנוֹת הָעוֹלָם הַבָּא כְּדֵי שֶׁיֹּאבְדוּ בְּרִשְׁעָם.

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

הוּא שֶׁכָּתוּב בַּתּוֹרָה דברים כח מז "תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת ה'" וְגוֹ', דברים כח מח "וְעָבַדְתָּ אֶת אֹיְבֶיךָ אֲשֶׁר יְשַׁלְּחֶנּוּ ה' בָּךְ".

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

נִמְצָא פֵּרוּשׁ כָּל אוֹתָן הַבְּרָכוֹת וְהַקְּלָלוֹת עַל דֶּרֶךְ זוֹ,

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

כְּלוֹמַר אִם עֲבַדְתֶּם אֶת ה' בְּשִׂמְחָה וּשְׁמַרְתֶּם דַּרְכּוֹ מַשְׁפִּיעַ לָכֶם הַבְּרָכוֹת הָאֵלּוּ וּמַרְחִיק הַקְּלָלוֹת מִכֶּם

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

עַד שֶׁתִּהְיוּ פְּנוּיִים לְהִתְחַכֵּם בַּתּוֹרָה וְלַעֲסֹק בָּהּ כְּדֵי שֶׁתִּזְכּוּ לְחַיֵּי הָעוֹלָם הַבָּא

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

וְיִיטַב לְךָ לְעוֹלָם שֶׁכֻּלּוֹ טוֹב וְתַאֲרִיךְ יָמִים לְעוֹלָם שֶׁכֻּלּוֹ אָרֹךְ

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

וְנִמְצֵאתָ זוֹכִין לִשְׁנֵי הָעוֹלָמוֹת, לְחַיִּים טוֹבִים בָּעוֹלָם הַזֶּה הַמְּבִיאִים לְחַיֵּי הָעוֹלָם הַבָּא.

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

שֶׁאִם לֹא יִקְנֶה פֹּה חָכְמָה וּמַעֲשִׂים טוֹבִים אֵין לוֹ בְּמָה יִזְכֶּה

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

שֶׁנֶּאֱמַר קהלת ט י "כִּי אֵין מַעֲשֶׂה וְחֶשְׁבּוֹן וְדַעַת וְחָכְמָה בִּשְׁאוֹל".

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

וְאִם עֲזַבְתֶּם אֶת ה' וּשְׁגִיתֶם בְּמַאֲכָל וּבְמִשְׁתֶּה וּזְנוּת וְדוֹמֶה לָהֶם

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

מֵבִיא עֲלֵיכֶם כָּל הַקְּלָלוֹת הָאֵלּוּ וּמֵסִיר כָּל הַבְּרָכוֹת

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

עַד שֶׁיִּכְלוּ יְמֵיכֶם בְּבֶהָלָה וָפַחַד וְלֹא יִהְיֶה לָכֶם לֵב פָּנוּי וְלֹא גּוּף שָׁלֵם לַעֲשׂוֹת הַמִּצְוֹת

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

כְּדֵי שֶׁתֹּאבְדוּ מֵחַיֵּי הָעוֹלָם הַבָּא וְנִמְצָא שֶׁאִבַּדְתֶּם שְׁנֵי עוֹלָמוֹת.

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

שֶׁבִּזְמַן שֶׁאָדָם טָרוּד בָּעוֹלָם הַזֶּה בְּחֹלִי וּבְמִלְחָמָה וּרְעָבוֹן

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

אֵינוֹ מִתְעַסֵּק לֹא בַּחָכְמָה וְלֹא בַּמִּצְוֹת שֶׁבָּהֶן זוֹכִין לְחַיֵּי הָעוֹלָם הַבָּא:

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

וּמִפְּנֵי זֶה נִתְאַוּוּ כָּל יִשְׂרָאֵל נְבִיאֵיהֶם וְחַכְמֵיהֶם לִימוֹת הַמָּשִׁיחַ

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

כְּדֵי שֶׁינּוּחוּ מִמַּלְכֻיּוֹת שֶׁאֵינָן מְנִיחוֹת לָהֶן לַעֲסֹק בַּתּוֹרָה וּבַמִּצְוֹת כַּהֲגֶן.

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

וְיִמְצְאוּ לָהֶם מַרְגּוֹעַ וְיִרְבּוּ בְּחָכְמָה כְּדֵי שֶׁיִּזְכּוּ לְחַיֵּי הָעוֹלָם הַבָּא.

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

לְפִי שֶׁבְּאוֹתָן הַיָּמִים תִּרְבֶּה הַדֵּעָה וְהַחָכְמָה וְהָאֱמֶת

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

שֶׁנֶּאֱמַר ישעיה יא ט "כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה'".

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

וְנֶאֱמַר ירמיה לא לג "וְלֹא יְלַמְּדוּ אִישׁ אֶת אָחִיו וְאִישׁ אֶת רֵעֵהוּ".

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

וְנֶאֱמַר יחזקאל לו כו "וַהֲסִרֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם".

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

מִפְּנֵי שֶׁאוֹתוֹ הַמֶּלֶךְ שֶׁיַּעֲמֹד מִזֶּרַע דָּוִד בַּעַל חָכְמָה יִהְיֶה יֶתֶר מִשְּׁלֹמֹה.

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

וְנָבִיא גָּדוֹל הוּא קָרוֹב לְמֹשֶׁה רַבֵּנוּ.

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

וּלְפִיכָךְ יְלַמֵּד כָּל הָעָם וְיוֹרֶה אוֹתָם דֶּרֶךְ ה'.

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

וְיָבוֹאוּ כָּל הַגּוֹיִם לְשָׁמְעוֹ

and all of the nations will come to hear him,

שֶׁנֶּאֱמַר ישעיה ב ב "וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית ה' בְּרֹאשׁ הֶהָרִים".

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

וְסוֹף כָּל הַשָּׂכָר כֻּלּוֹ וְהַטּוֹבָה הָאַחֲרוֹנָה שֶׁאֵין לָהּ הֶפְסֵק וְגֵרָעוֹן הוּא חַיֵּי הָעוֹלָם הַבָּא.

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

אֲבָל יְמוֹת הַמָּשִׁיחַ הוּא הָעוֹלָם הַזֶּה וְעוֹלָם כְּמִנְהָגוֹ הוֹלֵךְ אֶלָּא שֶׁהַמַּלְכוּת תַּחֲזֹר לְיִשְׂרָאֵל.

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

וּכְבָר אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים אֵין בֵּין הָעוֹלָם הַזֶּה לִימוֹת הַמָּשִׁיחַ אֶלָּא שִׁעְבּוּד מַלְכֻיּוֹת בִּלְבַד:

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

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.'