

Gehinnom:**Introduction:**

1. **Mesechta Gehinom quoted from Reishis Chachma - Shaar Yira Ch.13:** Why is it called "Gehinom" (lit. valley of screams)? Because the screams "hinom" roar out from one end of the world to the other.
2. The name "Gehinnom" comes from the valley to the south of Jerusalem, known as the Valley (Gei) of the son of Hinnom, where children were at one time sacrificed to the idolatrous cult, Molech. For this reason the valley was deemed accursed, and Gehinnom thus became a synonym for Purgatory.
3. **Talmud Eruvin 19a:** "one who falls into the valley (Gei) for matters of inconsequence (Hinnam)." i.e. In order to avoid the pains of Gehinnom, one should avoid sin or matters leading to nothingness and frivolity.
4. **Rabbi Yehonason Eibshetz, Ye'aros Devash 1:2:** "Voy, Voy. If people knew of the bitter punishments of *Gehinom*, they would fall on their faces and scream and they would not have any business whatsoever with matters of this world."
5. **Vilne Gaon:** At the time of death is the very great day of judgment. Generally G-d judges leniently, but for someone who was "ra l'brios" (evil to people), he is given the full measure of justice. And likewise for a haughty person.
6. **Chovos HaLevavos, Shaar Avodas HaElokim ch.6:** "whoever rebels against G-d despite His favors, will fall from the degree of rational beings and their virtues to the low level of an irrational creature. In this world he will share the fate of the beasts, as it is written 'G-d's enemies will be consumed like the glory of the pastures-they will be consumed in smoke (Tehilim 37:20)'; and in ***the next world he will suffer the worst possible evil***, as it is written: 'As to your spirit - fire will consume you (Yeshaya 33:11)'
7. **Chovos Halevavos, Gate #8 ch.3 way 13:** "Men do not despise a thief, if he steals to save his soul when he is starving, but if he be found out, he shall pay sevenfold" (Mishlei 6:30), even though his dire situation is evident, and necessity brought him to steal the money of others, even so, he will not be spared from punishment and the fine of Kefel (double payment). All the more so for other sins.
8. **Tov Halevanon:** If a man commits some sin, certainly no claim or excuse will absolve him from the punishment, like the thief which he brought as an illustration, that even though desperation pushed him to steal, nevertheless he is obligated to pay Kefel, and if he cannot pay, he will be sold (by the Beit Din as a slave for 6 years to repay) for his theft
9. **POINT:** No excuses will be accepted.
10. Every Biblical and Rabbinic transgression requires a sentencing in Gehinom (unless one completely repents before death, in which case he is forgiven completely).
11. **Rabbi Yisrael Salanter:** "when we leave this world and go upstairs we will not recognize G-d. Here we see Him mainly through His midda of rachamim (trait of mercy) whereas in the next world we will see Him only in the midda of Din (justice)".
12. "The shame and regret that the soul feels from one transgression is far worse than all the pain of this world. One act of getting angry, or hurting someone, or being depressed, or wasting time... is a relentless eternity of pain.
13. **Important note:** The bitter and terrible punishments in the afterlife must be understood within the context of G-d's benevolence and that ultimately it is for one's good.

14. **POINT:** The pain of Gehinom is nothing compared to the reward of one mitzvah. In other words, if you experienced the pain of all the Gehinom of every person since the beginning of time, it would still be worth it to gain the reward of one mitzvah.
15. **Ramchal - Kalach Pitchei Chachma #2:** “The desire of the Creator is only [to bestow] good. It is impossible to say that the Divine will desired that there could be other forces which can prevent Him [from bestowing good] in any manner whatsoever. Because the Divine will wants solely and exclusively to bestow good, [and if it were the case that other forces could prevent this] then it would certainly not be good that His goodness not be capable of spreading over His creations....Rather, since it is impossible to reach the end without this. But if it were possible without this, it would not be proper for this means to exist. The summary of all this is that punishment is bad, and it is the opposite of the desire and intent of the Divine will, but its existence is necessary to be created in order to reach from it to the ultimate purpose. If it were possible without this, it would have been deemed better by the Divine will...
16. **Derech Hashem:** Geihinnom (Purgatory) and other spiritual punishments: However His Kindness, may He be blessed, also decreed, to increase salvation for people, that there be another type of purging for whoever the purging is possible - meaning for one in whom evil was very strong, but not so much so that his verdict be to have him completely perish. And that is a group of punishments, the most noted of which is judgement in Geihinnom (Purgatory). And the intent of it is to punish the sinner according to his sins in such a way that - after his punishment - he has no more liability for the evil act that he did, so that he be able to receive the true reward afterwards, according to his remaining good deeds. And according to this, it comes out that those that perish will be scant [and] not abundant. For behold they will only be those in which the measure of evil became so great as to be impossible in any way that a place be found for them to remain [for] true repayment and eternal enjoyment.

What is the purpose of Studying Gehinnom?

17. Story with a Rebbe who told two students to read the description of what happens after you die and Gehinnom. When they came back he gave them two different responses.
18. Gehinnom is also Olam Haba. The wicked people are also in the next world - but in a different department than the righteous.
19. The purpose of studying about Gehinnom is so that you should not fall into gehinnom!
20. If everyone had living pictures of Gehinnom before their eyes, life would be entirely different.
21. Gehinnom is a place where you are being cleansed with very powerful and painful cleansing agents. Every Jew has a share in the World to Come...but he is not allowed entrance if his soul is covered with all kinds of spiritual stains.
22. “Fear of Punishment” is an important quality in order to live successfully and happily.
23. **Mishlei 1,7:** “Fear of Hashem is the highest wisdom.”
24. The fundamental motivation of mankind starts with the fear of punishment.
25. **Vayikra 16,2:** Hashem said to Moshe, ‘Speak to Aharon your brother so that he shouldn’t enter the Sanctuary at just any time, so that he shouldn’t die.’
26. **Rashi:** as his sons have died (Sifra, Acharei Mot, Section 1 4).

27. **POINT:** Hashem wanted to bestow upon Aharon one of the greatest gifts: fear of Hashem.
28. When you have some sort of spiritual test, think of Gehenim. And Gehenim – don't think it's far away. Many people thought Gehenim was a long way off, and then it was the next day in their lives.
29. The people who suddenly die, weren't thinking about Gehenim. It didn't even cross their minds. And plenty of them are in Gehenim right now. Suddenly they came to Gehenim. And it was too late to do anything about it.
30. And therefore, think about Gehenim when some lustful temptation, some test, is facing you. ***Gehenim is a wonderful gift from Hashem to us, if used properly.*** Because Gehenim means fear of Hashem. It's much better to think about Gehenim when you're in this world, than to have to experience it in the Next World.
31. And therefore, if a person wants to protect himself against making serious errors, the first thing is "fear of punishment", he should be afraid of Gehenim. There's a tremendous benefit to bringing Gehenim into your life with your thoughts.
32. Nowadays people don't want to think about Gehenim, but that's a fatal error. It's important to keep the picture of Gehenim in your mind. And many tzaddikim became great because they feared Gehenim.
33. **Tehillim 84,7:** Those who pass through the valley of tears make it into a fountain; and they also heap blessings upon the One Who is teaching them.
34. **Talmud Eruvin 19a:** the "valley of tears" refers to Gehinnom.
35. Tears are an expression of regret. Gehinnom is the place to look back with profound regret for a permanent loss - for things that we now understand which were forever.
36. ***It is important to weep in this world so as not to weep in Gehinnom.***
37. **POINT:** We must look back from time to time and consider sections of our life one small bit at a time. We must continually take inventory of the past.
38. **The importance of looking back:** when you look back over the past few minutes, your next few minutes will be different.
39. Regret in this world impresses upon you the lesson that you should not repeat your mistakes. That is the purpose of weeping in this world. In the next world, it is too late. They weep to cleanse their minds. The next world is a palace of purifying the mind, because the mind is what counts. Wrong ideas must be erased with tears of regret. that is what Gehinnom is for. ***Gehinnom is a mental laundromat to purify the mind.***
40. **Story with Vilna Gaon:** "I stand by what I said before, and i will even repeat it. Everything that is written there (Sefer Reishis Chochma Shaar Hayirah) is completely accurate. But I do indeed regret that I left one thing out. If I had not left it out of my talk, you surely would not have become ill. And that is, if people knew the value of the suffering that is meted out in this world, and how it has the power to reduce their suffering in Gehinnom, no one would be reluctant to take suffering upon himself, even the suffering of Iyov, for the duration of his whole life."
41. **Derech Hashem:** The mystical power of afflictions: And behold that when you delve still deeper into this matter, you will see that besides this matter being a consequence based on judgement and righteousness - as we have written - it is also based upon the reality of creation. For we have already explained that good deeds actualize within man - in his body and in his soul - a reality of perfection and distinction. And their opposite with evil deeds - they actualize a reality of murkiness and deficiency. And everything is exactly according to what the deeds are - no less

and no more. And behold the righteous man who invested himself with a great measure of splendor and distinction, but - from another angle, because of the few bad deeds that he did - has a small admixture of darkness and murkiness: So long as he has this admixture in him, he is not ready and fit to cleave to Him, may He be blessed. Hence the Supreme Kindness decreed that there be a purging for him. And that is the sum of the afflictions that He, may He be blessed, [ordered] - with their mystical powers - to rid this man of that murkiness and remain pure and shiny, ready for the good at the fitting time. However, according to the measure of murkiness that the man acquired from his actions, so will be the afflictions that are required for his purging. And it is [also] possible that there is not enough power in the afflictions to remove the murkiness from him and he will require spiritual afflictions. And the general rule is divided into many components - it is impossible for man's intellect to encompass them all.

Gehinnom As a Place of Cleansing:

42. **Talmud Nedarim 22a:** "Whoever gets angry suffers all kinds of Gehinnom."
43. If a person is prone to anger, with a tendency to flare up, he has to know that he has to expect Gehinnom, where all the treatments will be given to him.
44. Gehinnom is a place where the soul goes to be healed. The soul comes stained or blemished with all different kinds of "illnesses" and these have to be healed to prepare the soul for its eternal career in the afterlife. It is important for the soul to go through this stage; otherwise it can not go into Olam Haba full of the faults that would make it impossible to be happy.
45. It is a great kindness that a person goes to the spiritual "clinic" where all the treatments are provided. If a person did not prepare himself to have spiritually sound teeth and a spiritually healthy stomach, he won't be permitted to go to Gan Eden immediately. He will have to be processed in Gehinnom until he is ready to enjoy the delights of the World to Come.
46. **Talmud:** "There are all kinds of treatments in Gehinnom." Some people have acquired an illness of the soul in the way of envy, for example. He can't take that into Gan Eden because in the next world everyone is rewarded differently. No two people have the same Gan Eden. The envious person will suffer greatly seeing others benefiting in Gan Eden much more than him.
47. Just like there are different types of treatments to physical ailments, and the sooner you treat an illness, the less painful it is. Surgery is always the most painful treatment, and is the last alternative. In the next world, "surgery" is the only choice, and it is always painful. The "surgery" in Olam Haba is very long and is without anesthesia. After emerging from the ordeal of "surgery" he limps over into the next world, where they will let him in now and he no longer suffers from the illness. He is in Olam Haba, but he's not the person he could have been had he treated himself in this world when he had the chance.
48. The midos, character traits, that were used incorrectly which led to sin, are the sicknesses that need to be healed in Gehinnom.
49. Talmud Nedarim 22a: "If a man is prone to anger, all kinds of treatments await him in Gehinnom." ***Anger is something that induces the most radical treatments in Gehinnom.***

50. Anger is an illness that will be treated in Gehinnom, but a man who is **prone to anger** should know that **he possesses all the illnesses**, and he will have to be treated with everything that Gehinnom has.
51. Anger can bring great harm. It can cause every sin. They will have to “operate” on him for a thousand different things, because anger is not only a bad mid by itself, but it brings person to be mean and to do all kind of wicked things.

Making the Abstract concept of Gehinnom into Something Tangible:

52. Just as people should use the beauty and happiness in this world to consciously conjure up pictures in their minds of Gan Eden, so too should we do the same with the phenomena of this world that intimate Gehinnom.
53. Rav Yisroel Salanter & Rav Simcha Zif revealed to us the tremendous importance of the imagination as a tool for progress in spiritual life.
54. We are an amalgam of the “mental” and the “physical”, and our physical aspect is affected more by sensory impressions than by ideas. We prefer the visual impression to the mental one.
55. In spiritual matters, we have never seen the object of our thoughts, and there are many powerful forces inducing us to forget it. These forces have all the vividness of sensory experience on their side.
56. To overcome this challenge, we are encouraged to use the extremely potent mental force of imagination. Make as vivid a mental picture as possible (with as much detail as possible) of the idea we wish to “return to our heart.” Then there is good chance that it will be grasped by the “physical” side of our being.
57. **Talmud Berachos 57b:** Fire is 1/60 of Gehinnom. (the experience of being burned by fire gives us a mere inkling of the intensity of the mental pain in the World to Come.)
58. Examples in real life:
- Burning your finger on a hot pot in the kitchen.
 - A hot drink that scalds your tongue.
 - Extremely hot days, when the A/C breaks
 - Experiencing high fever when you are ill.
 - Seeing fire engines (Gehinnom is so hot that all the fire engines can not put out the fire)
 - Great forest fires
 - WMD's
 - Studying the Holocaust
59. **Rav Yeruchum Levovitz, 1933:** Because people had lost sight of Gehinnom, Hashem is bringing Gehinnom in the world for them to see it, in the form of the German concentration camps. (Rav Yeruchum was referring specifically to Jews who “cast away the Torah and threw themselves into the arms of the Zionist-Marxist idolatry” and the “masses who turned away from the Torah leaders and gave the authority to the enemies of the Torah.” This was a mashal that as supposed to be studied.
60. **Rav Yisroel Salanter:** In order to remind himself of the terrors of Gehinnom he would put his little finger into the flame of a candle and say: ‘You see it hurts to be burned.’
61. **Story:** Every Rosh Hashana, before blowing the *shofar*, the Shpoler *Zeide* would spend time alone in his room....

62. “Master of the Universe, what do you want of your nation, Israel? If I didn’t see for myself the *mitzvos* and good deeds that the Jewish people do, I would not have believed that in this bitter *Galus* [exile], where the Satan dances among them and everything desirable is before their eyes, they could fulfill even one *mitzva*.
63. “You described *Gehinnom* [hell] in *Reishis Chochma* (a *Mussar* work that describes the punishments for every sin), but You place temptation and trials right before their eyes. I promise You that if you had done the opposite, and had described the temptations in a book and put *Gehinnom* in front of their eyes, not a single Jew would transgress even a minor transgression.”
64. Then the Shpoler *Zeide* got up, passed his hand over his eyes, left the room and began his *avoda* [Divine service] before the blowing of the *shofar*.

People Who Do Not Go To , Never Leave, or Never Change in Gehinnom:

65. **Talmud Sanhedrin 103b:** Ahaz and Ahaziah, kings of Judea, and all of the kings of the kingdom of Israel about whom it is written: “And he did evil in the eyes of the Lord” (see, e.g., I Kings 15:34), neither live in the World-to-Come nor are sentenced to Gehenna.
66. **POINT:** There are people who are so wicked that they don’t go to Gehinnom.
67. **Talmud Chagigah 15b:** When Acher passed away, the Heavenly Court declared that he should not be judged, nor brought into the World-to-Come. He should not be judged in a manner befitting his deeds, because he occupied himself with Torah, whose merit protects him. And he should not be brought into the World-to-Come because he sinned. Rabbi Meir said: It is better that he be judged properly and be brought into the World-to-Come. When I die I will request this of Heaven, and I will cause smoke to rise up from his grave, as a sign that he is being sentenced in Gehenna. When Rabbi Meir passed away, smoke rose up from the grave of Acher, implying that Rabbi Meir’s wish was granted...Rabbi Yoḥanan said: Was this a mighty deed on Rabbi Meir’s part, to burn his teacher? Was this the only remedy available? Can it be that there was one Sage among us who left the path and we cannot save him? If we hold him by the hand, who will remove him from our protection; who? Rabbi Yoḥanan continued and said: When I die I will have the smoke extinguished from his grave, as a sign that he has been released from the sentence of Gehenna and brought to the World-to-Come. Indeed, when Rabbi Yoḥanan passed away, the smoke ceased to rise up from the grave of Acher. A certain eulogizer began his eulogy of Rabbi Yoḥanan with the following: Even the guard at the entrance could not stand before you, our rabbi. The guard at the entrance to Gehenna could not prevent Rabbi Yoḥanan from arranging the release of Acher.
68. **POINT:** It is really a privilege to go to Gehinnom. In that place, people learn the great truths that they had ignored in this world. And now they finally understand why some people are in Gan Eden and they are not.
69. **Talmud Eruvin 19a:** Avraham himself comes down into Gehinnom and plucks his children out of there. However, Jews who sin by having relations with non-Jews, Avraham can not help them. Avraham is not able to help someone who profaned the covenant in his flesh. Avraham does not even recognize them.
70. **POINT:** There are some sinners that even Avraham can not save.
71. **Talmud Bava Basra 74a:** Rabba bar bar Hana continues his account. The Arab also said to me: Come, I will show you those who were swallowed by the earth due to the

sin of Korah. I saw two rifts in the ground that were issuing smoke. The Arab took a shearing of wool, and dipped it in water, and inserted it on the head of a spear, and placed it in there. And when he removed the wool, it was scorched. He said to me: Listen to what you hear; and I heard that they were saying: Moses and his Torah are true, and they, i.e., we in the earth, are liars. The Arab further said to me: Every thirty days Gehenna returns them to here, like meat in a pot that is moved around by the boiling water as it cooks. And every time they say this: Moses and his Torah are true, and they, i.e., we in the earth, are liars.

72. **POINT:** Sometimes people will try to rid themselves of the error that kept them in Gehinnom, but they can't change their opinions because they have lost the gift of free-will choice. Certain persons will not be able to change. They are in Gehinnom forever. Yet they sense that it's the cause of their torture, and if they could rid themselves of it, that would be their salvation and they would come out of Gehinnom. But they can't change!
73. **Rambam Laws of Teshuva 8,5:** "Gehinnom is the great revenge."
74. This is referring to the "incinerator" side of Gehinnom.
75. **Talmud Kiddushin 39b:** There is no true payment for a Mitzvah in this world.
76. **Rambam Laws of Teshuva 9,1:** Just as there is no true reward for a Mitzvah in this world, there is no true payback for sin in this world.
77. The real payback is awaiting in the World to Come. For the thoroughly wicked, the next world is where the great revenge is extracted. A most terrible form of revenge awaits those who Hashem considers His enemy.
78. Wicked people like Hitler are not being purified. They are in Gehinnom and undergo what Hashem is capable of giving - which is a lot ! They are not being cleansed. They are in the "incinerator." It is a great revenge, and is the foundation of our Emunah.
79. Just as a Jew believes in Hashem, he must believe in Gehinnom. They are inseparable, because there is no justice if there is no Gehinnom!
80. The indescribable pain they go through is not for their benefit. It won't make them any better. They didn't just go into a state of limbo. They are receiving the great revenge!
81. These wicked people are never going to see their mistakes. They will never see that they are wrong. Once the wrong idea gets emblazoned into their soul, it continues to burn forever. that is the fire in Gehinnom that never goes out.

SEVEN LEVELS OF GEHINNOM:

Level 1: *Bor shaon* (pit of turbulent waters) - Someone who interrupts his torah study to engage in idle chatter, someone who doesn't honor *talmidei chachamim*, someone who curses a deaf person or the like, someone who says good things about someone in front of his enemy (causing him to say lashon hara)

Level 2 *Beer Shachath* (Well of Destruction)- Someone who honors himself through putting down someone else, someone who knows his friend is going to stumble in halacha and he doesn't tell him and they're both in the same city, someone who has a shul in his city and doesn't go there to pray, someone who lifts his hand to hit his friend even though he doesn't hit him, someone who insults his friend and causes him embarrassment.

Level 3: *Dumah* - Insulting Torah Scholars. Letzim (scoffers) of Torah/Talmud, scholars who are arrogant in their torah study, someone who judges others negatively (*I'kaf chova*), lends money with *ribis*, doesn't say amen after someone's blessing, interrupts his davening and talks, old scholar who forgot his torah learning (through neglect)

Level 4: *tyt hayaven* - Quicksand/mire - Motzei Shem Ra, Rechillut. People who don't greet shabbat and festivals. arrogant people (*gasei ruach*), someone who speaks harshly to the poor and the downtrodden, someone who sees a poor man in a tough situation and doesn't lend him money, someone who oppresses his employee (*oshek schar sachir*), a man who wastes seed unintentionally because he didn't intentionally guard his eyes (*motzi zera lbatala b'shgeg*), someone who has relations with a gentile or a nida, a judge who corrupts justice or takes a bribe.

Level 5: *Sheol* - Eating Orlah. Failure to circumcise. Defiling Brit through Arayos. heretics denying torah says/doesn't say such and such. Damaging Brit Milah homosexuals. One Punishment mentioned Burn't into ashes--put them back together. repeat.

Level 6: Death Shadow/*Tzalmavet* - Relations with *nidah*, incest. kissing non relative. Prutzot. A Robber (who stole everything from a poor person got 400 years.) An Author of Book writing about incest -- caused multitudes to sin.

Level 7: *Eretz tachtith* - lower earth / underworld - *motzi zera lbatala bmezid*/wasting seed intentionally, public Shabbos desecration, and *machetei haraabim* (causing masses to sin)

DOES DOING MITZVOS EFFECT OUR AVOIDING GEHINNOM?

82. **Eruvin 19a:** Jewish sinners (excluding those who don't believe in Torah) are compared to a pomegranate that are full of Mitzvos, just like it is full of seeds.
83. There is almost no space inside pomegranate. That is how crammed Jewish sinners are with Mitzvos!
84. These are Jews who put on Tefillin every day, keep family purity, kashrus, Shabbos, never spoke giants a Talmud Chacham, etc.....
85. **POINT:** You can do a lot of Mitzvos, until there is almost no space left between them and a pomegranate's inside - and still go to Gehinnom !
86. **POINT:** A lot of wickedness can fit between the Mitzvos! In a pomegranate, there is not much space between the space, but there is some space.
87. When these people will go to Gehinnom, they are still capable of rising above it, because of the Mitzvos they did. They can see the truth. They understand the value of gehinnom and are grateful for it.
88. **Talmud Shabbos 118a:** Anyone who fulfills the obligation to eat three meals on Shabbat is rescued from three punishments: From the pangs of the Messiah, i.e., the suffering that precedes the advent of Messiah, and from the judgment of Gehenna, and from the war of Gog and Magog.
89. **Talmud Bava Basra 10a:** Rabbi Meir would say: An opponent may bring an argument against you and say to you: If your God loves the poor, for what reason does He not support them Himself? In such a case, say to him: He commands us to act as His agents in sustaining the poor, so that through them we will be credited

with the performance of mitzvot and therefore be saved from the judgment of Gehenna. And this is the question that Turnus Rufus the wicked asked Rabbi Akiva: If your God loves the poor, for what reason does He not support them Himself? Rabbi Akiva said to him: He commands us to sustain the poor, so that through them and the charity we give them we will be saved from the judgment of Gehenna.

90. **Explanation:** If person does complete Teshuva, he need not suffer in Gehinnom to be cleansed from them. If you did partial Teshuva, Gehinnom is waiting for you to help make the Teshuva complete. Doing the above two mentioned mitzvos combined with partial Teshuva can help rescue you from the judgments of Gehinnom.

CONCLUSION:

91. **Rambam Laws of Teshuva 8,1:** "The good that is hidden for the righteous is the life of the world to come. This will be life which is not accompanied by death and good which is not accompanied by evil. The Torah alludes to this in [the promise, Deuteronomy 22:7]: "So that good will be granted you and you will live long."
92. "The oral tradition explains: "So that good will be granted you" - in the world that is entirely good; "and you will live long" - in the world which is endlessly long, the world to come.
93. "The reward of the righteous is that they will merit this pleasure and take part in this good. The retribution of the wicked is that they will not merit this life. Rather, they will be cut off and die.
94. "Whoever does not merit this life is [truly] dead and will not live forever. Rather, he will be cut off in his wickedness and perish as a beast. This is the intent of the meaning of the term *karet* in the Torah as [Numbers 15:31] states: "That soul shall surely be cut off."
95. **POINT:** "good" means without any mixture of anything else. "length of days" means length without any stop.
96. **POINT:** The reward of the righteous is to be worthy of this happiness and remain in this state of happiness forever.
97. **POINT:** The retribution of the wicked is that they will not gain this life in the world to Come.
98. **POINT:** No matter how great the attribution of the wicked in Gehinnom will be, it will not be as big as the distress they will suffer from the loss of Olam Haba. When they come to the next world, they will see that Olam Haba is such a tremendous happiness, that the pain of losing it outweighs by far any suffering in gehinnom. That is the worst suffering.
99. **Chazal:** "Reshaim are full of regrets." The regrets in the World to Come are the very worst suffering. This is the real revenge on the wicked. It isn't the only thing, but there is nothing bigger than that !