חוּמָּשׁ עִם רַשִׁ"י · רְאֵה · רִאשׁוֹן

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

RE'EH · 1ST ALIYAH

📖 CHAPTER PREVIEW

In this first aliyah of Parshas Re'eh, Moshe Rabbeinu sets a clear choice before Klal Yisrael, presenting them with the blessing and the curse. The blessing is promised if they listen to the mitzvos of Hashem, while the curse is the consequence of turning away from His path to follow other gods. Moshe commands that upon entering the land, the blessing must be pronounced at Har Gerizim and the curse at Har Eval, locations situated across the Yarden in the land of the Kena'ani.

Following this, the Torah transitions into the specific mitzvos that Klal Yisrael must keep once they settle in Eretz Yisrael. The very first obligation is the total destruction of all places of avodah zarah on the mountains, hills, and under every leafy tree. We are warned never to serve Hashem in the manner of the goyim, but rather to bring all our korbanos, tithes, and offerings exclusively to the single place that Hashem will choose to establish His Name.

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

פָּסוּק א

Pasuk 1

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

See I set before you this day blessing and curse

רַשִׁ"י

ראה אנכי ... ברכה וקללה. הָאֲמוּרוֹת בְּהַר גְּרִזִים וּבְהַר עֵיבָל׃

See I a blessing and a curse which are said on Mount Gerizim and on Mount Eibal

פָּסוּק ב

Pasuk 2

אֶת הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃

— the blessing that you will obey to the commandments of Hashem your God which I command you today

רַשִׁ"י

את הברכה. עַל מְנָת אֲשֶׁר תִּשְׁמְעוּ׃

— the blessing on condition that you shall obey

פָּסוּק ג

Pasuk 3

וְהַקְּלָלָה אִם לֹא תִשְׁמְעוּ אֶל מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם מִן הַדֶּרֶךְ

and the curse if not you will obey to the commandments of Hashem your God and you turn from the path

אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא
not whom other gods after to go today you command I which

יְדַעְתֶּם׃
you have known

רַשִׁ"י

מן הדרך אשר אנכי מצוה אתכם היום ללכת וגו'. הָא לָמַדְתָּ כָּל הָעוֹבֵד עַ"זָ
idolatry who serves that anyone you learn Behold etc. to go today you command I which the way From

הֲרֵי הוּא סָר מִכָּל הַדֶּרֶךְ שֶׁנִּצְטַוּוּ יִשְׂרָאֵל, מִכָּאן אָמְרוּ הַמּוֹדֶה בַּעַ"זָ
idolatry one who acknowledges they said From here Yisrael that were commanded the way from all departs he behold

כְּכוֹפֵר בְּכָל הַתּוֹרָה כֻּלָּהּ ספרי :
Sifrei entirely the Torah in all of is like one who denies

פָּסוּק ד

Pasuk 4

וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר אַתָּה בָא שָׁמָּה
there are coming you that the land to your God Hashem brings you when And it shall be

לְרִשְׁתָּהּ וְנָתַתָּה אֶת הַבְּרָכָה עַל הַר גְּרִזִים וְאֶת הַקְּלָלָה עַל הַר
Mount upon the curse and — Gerizim Mount upon the blessing — and you shall place to possess it

עֵיבָל׃
Ebal

רַשִׁ"י

ונתתה את הברכה. כְּתַרְגּוּמוֹ "יָת מְבָרְכַיָּא" – אֶת הַמְבָרְכִים:
those who bless — those who bless — like its translation the blessing — And you shall place

רַשִׁ"י

על הר גרזים. כְּלַפֵּי הַר גְּרִזִים הוֹפְכִין פְּנֵיהֶם וּפָתְחוּ בִּבְרָכָה – בָּרוּךְ הָאִישׁ
the man Blessed is with a blessing and they opened their faces they turned Gerizim Mount towards Gerizim Mount On

אֲשֶׁר לֹא יַעֲשֶׂה פֶּסֶל וּמַסֵּכָה וְגוֹ'. כָּל הָאֲרוּרִים שֶׁבַּפָּרָשָׁה אָמְרוּ תְּחִלָּה
first they said that are in the portion the curses All etc. and a molten image a graven image will make not who

בִּלְשׁוֹן בָּרוּךְ, וְאַחַר כָּךְ הָפְכוּ פְּנֵיהֶם כְּלַפֵּי הַר עֵיבָל וּפָתְחוּ בִּקְלָלָה סוטה
Sotah with a curse and they opened Ebal Mount towards their faces they turned that and after blessed in the language of

ל"ג :
33

פָּסוּק ה

Pasuk 5

הֲלֹא הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דֶּרֶךְ מְבוֹא הַשֶּׁמֶשׁ בְּאֶרֶץ הַכְּנַעֲנִי
the Canaanite in the land of the sun the setting of the road of behind the Jordan on the side of they Are not

הַיֹּשֵׁב בָּעֲרָבָה מוּל הַגִּלְגָּל אֵצֶל אֵלוֹנֵי מֹרֶה׃
Moreh the plains of near Gilgal opposite in the plain who dwells

רַשִׁ"י

הלא המה. נָתַן בָּהֶם סִימָן:

Are they not — they — He gave — regarding them — an indication

רַשִׁ"י

אחרי. אַחַר הַעֲבָרַת הַיַּרְדֵּן הַרְבֵּה וָהָלְאָה לְמֵרָחוֹק; וְזֶהוּ לְשׁוֹן אַחֲרֵי, כָּל מָקוֹם שֶׁנֶּאֱמַר אַחֲרֵי מְפֻלָּג הוּא:

After — the crossing of the Jordan — much — and further — at a distance — and this is — the expression of — acharei — every — place — that it is said — acharei — separated — it is

רַשִׁ"י

דרך מבוא השמש. לְהַלָּן מִן הַיַּרְדֵּן לְצַד מַעֲרָב, וְטַעַם הַמִּקְרָא מוֹכִיחַ

The way of — the coming of — the sun — further on — from — the Jordan — to the side of — west — and the accent of — the verse — proves

שֶׁהֵם שְׁנֵי דְבָרִים, שֶׁנִּנְקְדוּ בִּשְׁנֵי טְעָמִים, "אַחֲרֵי" נָקוּד בְּפַשְׁטָא, וְ"דֶרֶךְ"

that they are — two — matters — since they are punctuated — with two — accents — acharei — is punctuated — with a pashta — and derech

נָקוּד בְּמַשְׁפֵּל, וְהוּא דָּגֵשׁ, וְאִם הָיָה "אַחֲרֵי דֶרֶךְ" דִּבּוּר אֶחָד, הָיָה נָקוּד

is punctuated — with a mashpel — and it is — with a dagesh — and if — it were — acharei — derech — phrase — one — it would be — punctuated

"אַחֲרֵי" בִּמְשָׁרֵת, בְּשׁוֹפָר הָפוּךְ, וְ"דֶרֶךְ" בְּפַשְׁטָא וְרָפֶה:

acharei — with a conjunctive — with a shofar — hafuch — and derech — with a pashta — and weak

רַשִׁ"י

מול הגלגל. רָחוֹק מִן הַגִּלְגָּל:

Opposite — the Gilgal — from — distant — the Gilgal

רַשִׁ"י

אלוני מרה. שְׁכֶם הוּא, שֶׁנֶּאֱמַר בראשית י"ב עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה

the plains of — Moreh — Shechem — it is — as it is said — Bereishis — 12 — until — the place of — Shechem — until — the plain of — Moreh

ספרי :

Sifrei

פָּסוּק ו

Pasuk 6

כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן לָבֹא לָרֶשֶׁת אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם

For — you — are crossing — — the Jordan — to enter — to possess — — the land — which — Hashem — your God

נֹתֵן לָכֶם וִירִשְׁתֶּם אֹתָהּ וִישַׁבְתֶּם בָּהּ:

is giving — to you — and you shall possess — it — and you shall dwell — in it

רַשִׁ"י

כי אתם עברים את הירדן וגו'. נִסִּים שֶׁל יַרְדֵּן יִהְיוּ סִימָן בְּיֶדְכֶם

For — you — are passing over — — the Jordan — etc. — The miracles — of — the Jordan — shall be — a sign — in your hands

שֶׁתָּבֹאוּ וְתִירְשׁוּ אֶת הָאָרֶץ עי' ספרי :

that you will enter — and you will inherit — — the land — see — Sifrei

פָּסוּק ז

Pasuk 7

וּשְׁמַרְתֶּם לַעֲשׂוֹת אֵת כָּל הַחֻקִּים וְאֶת הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי נֹתֵן

And you shall safeguard — to perform — all of — the decrees — and — the ordinances — that — I — am placing

לִפְנֵיכֶם הַיּוֹם׃

before you — today

פָּסוּק ח

Pasuk 8

אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר נָתַן יְהוָה

These are — the statutes — and the ordinances — which — you shall observe — to perform — in the land — which — has given — Hashem

אֱלֹהֵי אֲבֹתֶיךָ לְךָ לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאֲדָמָה׃

God of — your fathers — to you — to possess it — all — the days — that — you — are alive — upon — the earth

פָּסוּק ט

Pasuk 9

אַבֵּד תְּאַבְּדוּן אֶת כָּל הַמְּקֹמוֹת אֲשֶׁר עָבְדוּ שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם

Destroy — you shall destroy — — all — the places — where — worshiped — there — the nations — whom — you

יֹרְשִׁים אֹתָם אֶת אֱלֹהֵיהֶם עַל הֶהָרִים הָרָמִים וְעַל הַגְּבָעוֹת וְתַחַת כָּל

are dispossessing — them — — their gods — upon — the mountains — the high — and upon — the hills — and under — every

עֵץ רַעֲנָן׃

tree — luxuriant

רַשִׁ"י

אבד תאבדון. אַבֵּד וְאַחַר כָּךְ תְּאַבְּדוּן, מִכָּאן לָעוֹקֵר עֲ"זָ שֶׁצָּרִיךְ לְשָׁרֵשׁ

destroy — you shall destroy — destroy — and after — so — you shall destroy — from here — to one who uproots — idol worship — that he must — uproot

אַחֲרֶיהָ עבודה זרה מ"ה :

after it — worship — foreign — what is this

רַשִׁ"י

את כל המקמות אשר עבדו שם וגו'. וּמַה תְּאַבְּדוּן מֵהֶם? אֶת אֱלֹהֵיהֶם אֲשֶׁר

— all — the places — where — they served — there — etcetera — and what — shall you destroy — from them — — their gods — which

עַל הֶהָרִים׃

are upon — the mountains

פָּסוּק י

Pasuk 10

וְנִתַּצְתֶּם אֶת מִזְבּחֹתָם וְשִׁבַּרְתֶּם אֶת מַצֵּבֹתָם וַאֲשֵׁרֵיהֶם תִּשְׂרְפוּן

And you shall tear down — — their altars — and you shall smash — their pillars — and their Asherah trees — you shall burn

בָּאֵשׁ וּפְסִילֵי אֱלֹהֵיהֶם תְּגַדְּעוּן וְאִבַּדְתֶּם אֶת שְׁמָם מִן
from their name — and you shall destroy you shall cut down their gods and the carved images of in the fire

הַמָּקוֹם הַהוּא׃
that the place

רַשִּׁ״י

מזבח. שֶׁל אֲבָנִים הַרְבֵּה׃
many stones of An altar

רַשִּׁ״י

מצבה. שֶׁל אֶבֶן אַחַת, וְהוּא בִּימוֹס שֶׁשְּׁנוּיָה בַּמִּשְׁנָה עבודה זרה פרק שלישי מ"ז : אֶבֶן
a stone chapter three Zarah Avodah in the Mishnah which is taught a pedestal and it one stone of A monument

שֶׁחִצְּבָהּ מִתְּחִלָּתָהּ לְבִימוֹס׃
for a pedestal from its beginning which he hewed

רַשִּׁ״י

אשרה. אִילָן הַנֶּעֱבָד׃
that was worshipped a tree Asherah

רַשִּׁ״י

ואבדתם את שמם. לְכַנּוֹת לָהֶם שֵׁם לִגְנַאי, בֵּית גַּלְיָא — קוֹרִין לָהּ בֵּית
house of it they call sublime house of for contempt a name them to nickname their name — And you shall destroy

כַּרְיָא, עֵין כֹּל — עֵין קוֹץ שם ל"ו :
base eye of all eye of thorn there 36

פָּסוּק יא

Pasuk 11

לֹא תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם׃
your God to Hashem so shall you do Not

רַשִּׁ״י

לא תעשון כן. לְהַקְטִיר לַשָּׁמַיִם בְּכָל מָקוֹם, כִּי אִם בַּמָּקוֹם אֲשֶׁר יִבְחַר.
He will choose which in the place rather but place in every to Heaven to burn offerings so do You shall not

דָּ"אַ — ונתצתם את מזבחתם, ואבדתם את שמם, לא תעשון
do you shall not their name — and you shall destroy their altars — And you shall demolish Another explanation

כן. אַזְהָרָה לַמּוֹחֵק אֶת הַשֵּׁם וְלַנּוֹתֵץ אֶבֶן מִן הַמִּזְבֵּחַ אוֹ מִן הָעֲזָרָה
the Courtyard from or the altar from a stone and to one demolishing the Name — to one who erases a prohibition so

מכות כ"ב . אָמַר רַ' יִשְׁמָעֵאל וְכִי תַעֲלֶה עַל דַּעְתְּךָ שֶׁיִּשְׂרָאֵל נוֹתְצִין אֶת
— would demolish that Israel your mind upon enter and does it Yishmael Rabbi said 22 Makkos

הַמִּזְבְּחוֹת? אֶלָּא שֶׁלֹּא תַעֲשׂוּ כְּמַעֲשֵׂיהֶם וְיִגְרְמוּ עֲוֹנוֹתֵיכֶם לְמִקְדַּשׁ אֲבוֹתֵיכֶם
your fathers to the Sanctuary of your sins and cause like their deeds you shall do that not rather the altars

שֶׁיִּתְחָרֵב ספרי :
Sifrei to be destroyed

פָּסוּק יב

Pasuk 12

כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל שִׁבְטֵיכֶם לָשׂוּם אֶת
Rather · to the place that will choose Hashem your God from all your tribes to place —

שְׁמוֹ שָׁם לְשִׁכְנוֹ תִּדְרְשׁוּ וּבָאתָ שָּׁמָּה׃
His name there for His dwelling you shall seek and you shall come there

רַשִׁ"י

לשכנו תדרשו. זֶה מִשְׁכַּן שִׁילֹה׃
for His dwelling you shall seek this the Tabernacle of Shiloh

פָּסוּק יג

Pasuk 13

וְהֵבֵאתֶם שָּׁמָּה עֹלֹתֵיכֶם וְזִבְחֵיכֶם וְאֵת מַעְשְׂרֹתֵיכֶם וְאֵת תְּרוּמַת
And you shall bring there your burnt offerings and your sacrifices and — your tithes and — the contribution of

יְדְכֶם וְנִדְרֵיכֶם וְנִדְבֹתֵיכֶם וּבְכֹרֹת בְּקַרְכֶם וְצֹאנְכֶם׃
your hand and your vows and your freewill offerings and the firstborn of your cattle and your sheep

רַשִׁ"י

וזבחיכם. שַׁלְמֵי חוֹבָה׃
and your sacrifices peace-offerings of obligation

רַשִׁ"י

מעשרתיכם. מַעְשַׂר בְּהֵמָה וּמַעֲשֵׂר שֵׁנִי, לֶאֱכֹל לִפְנִים מִן הַחוֹמָה׃
your tithes the tithe of cattle and the tithe second to eat within of the wall

רַשִׁ"י

תרומת ידכם. אֵלּוּ הַבִּכּוּרִים, שֶׁנֶּאֱמַר בָּהֶם דברים כ"ו וְלָקַח הַכֹּהֵן
the heave-offering of your hand these are the first-fruits as it is said regarding them 26 Devarim and shall take the priest

הַטֶּנֶא מִיָּדֶךָ עי' ספרי׃
the basket from your hand see Sifrei

רַשִׁ"י

ובכרת בקרכם. לְתִתָּם לַכֹּהֵן וְיַקְרִיבֵם שָׁם׃
and the firstlings of your herd to give them to the Kohen and he shall offer them there

פָּסוּק יד

Pasuk 14

וַאֲכַלְתֶּם שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכֹל מִשְׁלַח יְדְכֶם
and you shall eat there before Hashem your God and you shall rejoice in all the undertaking of your hand

אַתֶּם וּבָתֵּיכֶם אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ׃
you and your households that has blessed you Hashem your God

רַשִׁ"י

אשר ברכך ה'. לְפִי הַבְּרָכָה הָבֵא ספרי :

as blessed you Hashem according to the blessing bring Sifrei

פָּסוּק טו

Pasuk 15

לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אֲנַחְנוּ עֹשִׂים פֹּה הַיּוֹם אִישׁ כָּל הַיָּשָׁר

You shall not do like all that we are doing here today each man whatever is right

בְּעֵינָיו:

in his eyes

רַשִׁ"י

לא תעשון ככל אשר אנחנו עשים וגו'. מוּסָב לְמַעְלָה עַל כי אתם

you for to above This refers back etc. are doing we that according to all do You shall not

עברים את הירדן וגו' , כְּשֶׁתַּעַבְרוּ אֶת הַיַּרְדֵּן מִיָּד אַתֶּם מֻתָּרִים לְהַקְרִיב בְּבָמָה

on a Bamah to sacrifice are permitted you immediately the Jordan — when you cross etc. the Jordan — are crossing

כָּל י"ד שָׁנָה שֶׁל כִּבּוּשׁ וְחִלּוּק, וּבַבָּמָה לֹא תַקְרִיבוּ כָּל מַה שֶּׁאַתֶּם מַקְרִיבִים

are sacrificing which you that all sacrifice you shall not but on the Bamah and division conquest of years fourteen all

פֹּה הַיּוֹם בַּמִּשְׁכָּן, שֶׁהוּא עִמָּכֶם וְנִמְשַׁח וְהוּא כָּשֵׁר לְהַקְרִיב בּוֹ חַטָּאוֹת

sin offerings on it to sacrifice is fit and it and was anointed with you which is in the Tabernacle today here

וַאֲשָׁמוֹת נְדָרִים וּנְדָבוֹת, אֲבָל בְּבָמָה אֵין קָרֵב אֶלָּא הַנִּדָּר וְהַנִּדָּב,

and that donated that vowed except sacrificed there is not on a Bamah but and free-will offerings vows and guilt offerings

וְזֶהוּ אִישׁ כָּל הַיָּשָׁר בְּעֵינָיו , נְדָרִים וּנְדָבוֹת, שֶׁאַתֶּם מִתְנַדְּבִים ע"י

by reason of freely dedicate that you and free-will offerings vows in his eyes is right whatever every man and this is

שֶׁיָּשָׁר בְּעֵינֵיכֶם לַהֲבִיאָם וְלֹא ע"י חוֹבָה, אוֹתָם תַּקְרִיבוּ בַּבָּמָה שָׁם;

there on the Bamah you may sacrifice them obligation by reason of and not to bring them in your eyes that which is right

זבחים קי"ז :

117 Zevachim

פָּסוּק טז

Pasuk 16

כִּי לֹא בָאתֶם עַד עָתָּה אֶל הַמְּנוּחָה וְאֶל הַנַּחֲלָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ

because not you have come until now to the resting place and to the inheritance that Hashem your God

נֹתֵן לָךְ:

is giving to you

רַשִׁ"י

כי לא באתם. כָּל אוֹתָן י"ד שָׁנָה:

For not have you come all those fourteen years

רַשִׁ"י

עד עתה. כְּמוֹ עֲדַיִן:

Until now is like still

רַשִׁ"י

אל המנוחה. זוֹ שִׁילֹה:

To the rest. This refers to Shiloh

רַשִׁ"י

נחלה. זוֹ יְרוּשָׁלַיִם ספרי; זבחים קי"ט :

inheritance. This is Yerushalayim Sifrei Zevachim 119

פָּסוּק יז

Pasuk 17

וַעֲבַרְתֶּם אֶת הַיַּרְדֵּן וישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם מַנְחִיל

and you shall cross — the Jordan and you shall dwell in the land that Hashem your God causes to inherit

אֶתְכֶם וְהֵנִיחַ לָכֶם מִכָּל אֹיְבֵיכֶם מִסָּבִיב וישַׁבְתֶּם בָּטַח:

you and He will give rest to you from all your enemies from around and you shall dwell in safety

רַשִׁ"י

ועברתם את הירדן וישבתם בארץ. שֶׁתְּחַלְּקוּהָ וְיִהְיֶה כָּל אֶחָד מַכִּיר

And you shall cross — the Jordan and you shall dwell in the land that you shall divide it and there will be every one recognizing

אֶת חֶלְקוֹ וְאֶת שִׁבְטוֹ : – נ"א שִׁבְתּוֹ

— his portion and — his settlement another version – his tribe

רַשִׁ"י

והניח לכם. לְאַחַר כִּבּוּשׁ וְחִלּוּק וּמְנוּחָה מִן הַגּוֹיִם אֲשֶׁר הִנִּיחַ ה' לְנַסּוֹת

And He gives rest — to you after conquest and division and rest from the nations which Hashem left to test

בָּם אֶת יִשְׂרָאֵל – וְאֵין זוֹ אֶלָּא בִּימֵי דָוִד – אָז:

with them — Yisrael and there is not this but in the days of Dovid – then

CHAPTER SUMMARY

The aliyah begins with the fundamental choice of blessing and curse, detailing the physical landmarks of Har Gerizim and Har Eval where these declarations must be made after crossing the Yarden. Moshe Rabbeinu then commands the absolute obliteration of all Canaanite idolatry, including smashing their pillars and burning their asherah trees. Finally, the Torah prohibits making private altars once the Beis HaMikdash is established, commanding Klal Yisrael to bring all their burnt offerings, sacrifices, and tithes only to the chosen place where they will rejoice before Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah begins this week's parsha with a powerful charge: "Re'eh anochi nosein lifneichem hayom bracha u'klala", See, I place before you today a blessing and a curse. The Torah is telling us that life is not just a series of random events that happen to us. Every single day, and in every single situation, Hashem is placing a clear choice right in front of our eyes. It is up to us to look, to recognize the choice, and to choose the path of bracha.

Look at how the Torah describes the alternative to following Hashem's mitzvos: "and turn away from the path... to follow other gods, whom you have not experienced." The yesod here is that the moment a Yid turns away from the clear path of the Torah, he is chasing after things that are foreign to his very neshama, things that have no real substance or connection to his life. When we choose the ratzon of Hashem, we are choosing what is natural, healthy, and truly ours.

We see this contrast clearly in the transition from the wilderness to Eretz Yisrael. In the midbar, the Torah says, "everyone did as they pleased" because they had not yet reached their resting place. But once we enter the land, we are commanded to destroy the high places of avodah zarah and bring our korbanos only to the one place Hashem chooses. The lesson for us is that true spiritual rest and security, the "menucha v'nachala", do not come from a life where we just do whatever feels right in the moment. Real bracha and peace of mind come from structure, from boundaries, and from dedicating our lives to the one place of holiness.

Today, when you face a decision, whether it is how you speak to someone, how you conduct your business, or how you spend your free time, stop for one second and ask yourself: "Which path is the bracha, and which is the klala?" Make a conscious, deliberate choice to choose the bracha.

דַּף יוֹמִי · חֻלִּין · דַּף צ״ד

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📖 THE SUGYA

We start off on our daf continuing the shakla v'tarya regarding sending a thigh of meat to a non-Jew. The Gemara is trying to understand the exact case of our Mishnah, analyzing whether we are talking about a place where they announce when a tereifa is sold or not, and how we avoid any michshol of a Jew eating the gid hanasheh. This leads the Gemara into a major discussion of the sugya of geneivas da'as—misleading or deceiving someone, even a non-Jew.

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

עַמּוּד א׳ DAF 94A

OBJECTION

חַתּוּכָה נָמֵי לִישַׁדַּר לֵיהּ, דְּהָא לָא אָתוּ לְמִזְבַּן מִינֵּיהּ!

If so, then even **a cut-up** thigh **also let him send to him**, to the non-Jew, **for behold, they**, the Jewish townsfolk, **will not come to buy from him**, since they do not buy meat from non-Jews in this town!

OBJECTION

אֶלָּא בִּמְקוֹם שֶׁמַּכְרִיזִין, שְׁלֵימָה נָמֵי לָא לִישַׁדַּר לֵיהּ, דְּחָתֵיךְ לֵיהּ וּמְזַבֵּין לֵיהּ.

Rather, you must say the Mishnah is speaking **in a place where they announce** when a tereifa is sold, so Jews do buy meat from non-Jews when there is no announcement. But if so, **a whole** thigh **also let him not send to him**, **for** we should worry that the non-Jew **will cut it up and sell it** to a Jew, who will not realize that the gid hanasheh is still inside!

ANSWER

אִי בָּעֵית אֵימָא – בִּמְקוֹם שֶׁמַּכְרִיזִין, וְאִי בָּעֵית אֵימָא – בִּמְקוֹם שֶׁאֵין מַכְרִיזִין.

The Gemara answers: **If you want, say** the Mishnah is speaking **in a place where they announce**, **and if you want, say** it is speaking **in a place where they do not announce**.

EXPLANATION

אִיבָּעֵית אֵימָא בִּמְקוֹם שֶׁמַּכְרִיזִין – חִיתּוּכָא דְּגוֹי מִידָּע יְדִיעַ.

If you want, say the Mishnah is speaking **in a place where they announce**, and yet it is permitted to send a whole thigh because **the cutting of a non-Jew is known** and recognizable. A Jew would see that the thigh was cut by a non-Jew and would not buy it.

EXPLANATION

וְאִיבָּעֵית אֵימָא בִּמְקוֹם שֶׁאֵין מַכְרִיזִין – גְּזֵירָה שֶׁמָּא יִתְּנֶנָּה לוֹ בִּפְנֵי יִשְׂרָאֵל אַחֵר.

And if you want, say the Mishnah is speaking **in a place where they do not announce**, and yet it is forbidden to send a cut-up thigh because of a Rabbinic **decree, lest he give it to him**, to the non-Jew, **in the presence of another Jew**, who will assume it is kosher and buy it from the non-Jew on the spot.

ANSWER

וְאִי בָּעֵית אֵימָא, מִשּׁוּם דְּקָא גָּנֵיב לֵיהּ לְדַעְתֵּיהּ, דְּאָמַר שְׁמוּאֵל: אָסוּר לִגְנוֹב דַּעַת הַבְּרִיּוֹת, וַאֲפִילּוּ דַּעְתּוֹ שֶׁל גּוֹי.

And if you want, say there is a different reason why one may not send a cut-up thigh: **because he is deceiving him**, misleading the non-Jew into thinking he went to the trouble of removing the gid hanasheh for him, **as Shmuel said: It is forbidden to deceive people, and even the mind of a non-Jew**.

STATEMENT

וְהָא דִּשְׁמוּאֵל, לָאו בְּפֵירוּשׁ אִיתְּמַר, אֶלָּא מִכְּלָלָא אִיתְּמַר.

The Gemara notes: **And this** ruling **of Shmuel was not stated explicitly** by him; **rather, it was stated by inference** from an incident.

STATEMENT

דִּשְׁמוּאֵל הֲוָה קָא עָבַר בְּמַבָּרָא, אֲמַר לֵיהּ לְשַׁמָּעֵיהּ: "פַּיְיסֵיהּ לְמַבּוֹרְיָה", פַּיְיסֵיהּ, וְאִיקְפַּד.

For **Shmuel was once crossing in a ferry, and he said to his attendant: "Pay the ferryman"** with a nice gift. The attendant **paid him, and** Shmuel later found out what he gave him and **became angry**.

QUESTION

מַאי טַעְמָא אִיקְפַּד?

The Gemara asks: **What is the reason** Shmuel **became angry**?

ANSWER

אָמַר אַבָּיֵי: תַּרְנְגוֹלְתָּ טְרֵפָה הֲוַאי, וְיַהֲבַהּ נִיהֲלֵיהּ כְּמָר דִּשְׁחוּטָה.

Abaye said: It was a tereifa chicken, and the attendant **gave it to him as if it were a slaughtered**, kosher chicken, thereby deceiving him.

ANSWER

רָבָא אָמַר: אַנְפָּקָא אֲמַר לֵיהּ (לאשקויי) [לְאַשְׁקוֹיֵיהּ], וְאַשְׁקְיֵיהּ חַמְרָא מְזִיגָא.

Rava said: An anpaka, a cup of neat wine, Shmuel **told him to give him to drink, but** the attendant **gave him diluted wine** instead, making him think he was getting strong wine.

QUESTION

וְכִי מִכְּלָלָא מַאי?

The Gemara asks: **And if** Shmuel's ruling was derived **by inference, what** of it? It is still a valid ruling!

ANSWER

לְמַאן דְּאָמַר טְרֵפָה הֲוַאי, אֲמַר לֵיהּ: אַמַּאי תְּשַׁהֵא אִיסּוּרָא?

The Gemara answers: Perhaps Shmuel was angry for a different reason. **According to the one who said it was a tereifa** chicken, Shmuel may have **said to him: Why did you keep a forbidden** food in your possession? A Jew might have eaten it by mistake!

ANSWER

לְמַאן דְּאָמַר אַנְפָּקָא אֲמַר לֵיהּ לְאַשְׁקוֹיֵי, אַנְפָּקָא חַיָּיא מַשְׁמַע.

And **according to the one who said** Shmuel **told him to give him an anpaka to drink**, the word **anpaka implies raw**, undiluted wine, and Shmuel was simply angry that the attendant disobeyed his instructions.

BRAISA

תַּנְיָא, הָיָה רַבִּי מֵאִיר אוֹמֵר: אַל יִסְרְהֵב אָדָם לַחֲבֵירוֹ לִסְעוֹד אֶצְלוֹ, וְיוֹדֵעַ בּוֹ שֶׁאֵינוֹ סוֹעֵד,

It is taught in a Braisa: **Rabbi Meir would say: A person should not press his fellow to dine with him when he knows about him that he will not dine**, just to make it look like he is being generous,

BRAISA

וְלֹא יַרְבֶּה לוֹ בְּתִקְרוֹבֶת, וְיוֹדֵעַ בּוֹ שֶׁאֵינוֹ מְקַבֵּל.

and he should not offer him many gifts when he knows about him that he will not accept them.

BRAISA

וְלֹא יִפְתַּח לוֹ חָבִיּוֹת הַמְּכוּרוֹת לְחֶנְוָנִי, אֶלָּא אִם כֵּן הוֹדִיעוֹ.

And he should not open for him barrels of wine **that are** already **sold to a storekeeper**, making the guest think they were opened especially for him, **unless he informs him** of the sale.

BRAISA

וְלֹא יֹאמַר לוֹ סוֹךְ שֶׁמֶן מִפַּךְ רֵיקָן.

And he should not say to him, "Anoint yourself with oil" from an empty flask, knowing the guest will refuse when he sees it is empty.

BRAISA

וְאִם בִּשְׁבִיל כְּבוֹדוֹ – מוּתָּר.

But if he does this **for his honor**, to show the onlookers how much he esteems his guest, **it is permitted**.

QUESTION

אִינִי? וְהָא עוּלָּא אִיקְלַע לְבֵי רַב יְהוּדָה, פָּתַח לוֹ חָבִיּוֹת הַמְּכוּרוֹת לַחֶנְוָנִי!

The Gemara asks: **Is that so? But didn't Ulla happen to visit the house of Rav Yehuda, and** Rav Yehuda **opened for him barrels that were sold to a storekeeper** without telling him?

ANSWER

אוֹדוֹעֵי אוֹדְעֵיהּ,

The Gemara answers: Rav Yehuda **did inform him**.

ANSWER

וְאִיבָּעֵית אֵימָא: שָׁאנֵי עוּלָּא דְּחַבִּיב לֵיהּ לְרַב יְהוּדָה, דִּבְלָאו הָכִי נָמֵי (פַּתּוֹחֵי) מִפְתָּח [הֲוָה פָּתַח] לֵיהּ.

And if you want, say: Ulla is different, because he was so dear to Rav Yehuda that even without this sale, Rav Yehuda **would have opened** a new barrel for him anyway, so there was no deception.

BRAISA

תָּנוּ רַבָּנַן: לֹא יֵלֵךְ אָדָם לְבֵית הָאֵבֶל, וּבְיָדוֹ לָגִין הַמִּתְקַשְׁקֵשׁ.

Our Rabbis taught in a Braisa: **A person should not go to a house of mourning with a flask in his hand that rattles** because it is mostly empty, making the mourner think he brought a full flask of wine.

BRAISA

וְלֹא יְמַלְאֶנּוּ מַיִם, מִפְּנֵי שֶׁמַּתְעֶה.

And he should not fill it with water to stop the rattling, **because he misleads him** into thinking it is full of wine.

BRAISA

וְאִם יֵשׁ שָׁם חֶבֶר עִיר – מוּתָּר.

But if there is a city association of people gathered there, **it is permitted** to do so to show respect to the mourner in public.

BRAISA

תָּנוּ רַבָּנַן: לֹא יִמְכּוֹר אָדָם לַחֲבֵירוֹ סַנְדָּל שֶׁל מֵתָה בִּכְלַל שֶׁל חַיָּה שְׁחוּטָה,

Our Rabbis taught in a Braisa: **A person should not sell to his fellow a sandal made from** the hide of an animal that **died** of illness, presenting it **among** sandals made **from** the hide of **a slaughtered living** animal,

BRAISA

מִפְּנֵי שְׁנֵי דְּבָרִים: אֶחָד – מִפְּנֵי שֶׁמַּתְעֶה, וְאֶחָד – מִפְּנֵי הַסַּכָּנָה.

due to two things: one, because he misleads him as to the quality of the leather, **and one, because of the danger** that the animal died of a snakebite and the venom is absorbed in the hide.

BRAISA

וְלֹא יְשַׁגֵּר אָדָם לַחֲבֵירוֹ חָבִית שֶׁל יַיִן וְשֶׁמֶן צָף עַל פִּיהָ.

And a person should not send to his fellow a barrel of wine with oil floating on its mouth, making him think the entire barrel is filled with expensive oil.

BRAISA

וּמַעֲשֶׂה בְּאֶחָד שֶׁשִּׁיגֵּר לַחֲבֵירוֹ חָבִית שֶׁל יַיִן וְשֶׁמֶן צָף עַל פִּיהָ, וְהָלַךְ וְזִימֵּן עָלֶיהָ אוֹרְחִין, וְנִכְנְסוּ, מְצָאָהּ שֶׁהִיא שֶׁל יַיִן, וְחָנַק אֶת עַצְמוֹ.

And there was an incident with one who sent his fellow a barrel of wine with oil floating on its mouth, and the recipient **went and invited guests for** a feast based on **it**, thinking he had plenty of oil. **And they entered, and he found that it was of wine, and** out of extreme embarrassment, **he strangled himself**.

BRAISA

וְאֵין הָאוֹרְחִין רַשָּׁאִין לִיתֵּן מִמַּה שֶּׁלִּפְנֵיהֶם לִבְנוֹ וּלְבִתּוֹ שֶׁל בַּעַל הַבַּיִת, אֶלָּא אִם כֵּן נָטְלוּ רְשׁוּת מִבַּעַל הַבַּיִת.

And guests are not permitted to give from what is before them to the son or daughter of the host, unless they have received permission from the host, as he may not have enough food for himself.

BRAISA

וּמַעֲשֶׂה בְּאֶחָד שֶׁזִּמֵּן שְׁלֹשָׁה אוֹרְחִין בִּשְׁנֵי בַצּוֹרֶת, וְלֹא הָיָה לוֹ לְהַנִּיחַ לִפְנֵיהֶם אֶלָּא כְּשָׁלֹשׁ בֵּיצִים.

And there was an incident with one who invited three guests in years of drought, and he had nothing to place before them except about three eggs.

BRAISA

בָּא בְּנוֹ שֶׁל בַּעַל הַבַּיִת, נָטַל אֶחָד מֵהֶן חֶלְקוֹ וּנְתָנוֹ לוֹ, וְכֵן שֵׁנִי, וְכֵן שְׁלִישִׁי.

The son of the host came in; one of the guests **took his portion and gave it to him, and so did the second, and so did the third**.

BRAISA

בָּא אֲבִיו שֶׁל תִּינוֹק, מְצָאוֹ שֶׁעוֹזֵק אֶחָד בְּפִיו וּשְׁתַּיִם בְּיָדוֹ, חֲבָטוֹ בַּקַּרְקַע וָמֵת.

The father of the child came, and found him holding one egg **in his mouth and two in his hand.** Thinking his son had stolen them from the guests, **he struck him to the ground and he died**.

BRAISA

כֵּיוָן שֶׁרָאֲתָה אִמּוֹ, עָלְתָה לַגָּג וְנָפְלָה וָמֵתָה, אַף הוּא עָלָה לַגָּג וְנָפַל וָמֵת.

Once his mother saw this, **she went up to the roof, threw herself down, and died. He too went up to the roof, threw himself down, and died**.

BRAISA

אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: עַל דָּבָר זֶה נֶהֶרְגוּ שָׁלֹשׁ נְפָשׁוֹת מִיִּשְׂרָאֵל.

Rabbi Eliezer ben Yaakov said: Over this matter, three Jewish souls were killed.

EXPLANATION

מַאי קָמַשְׁמַע לַן? דִּכוּלַּהּ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא.

The Gemara asks: **What does this teach us** by quoting Rabbi Eliezer ben Yaakov? It teaches us **that the entire** Braisa, including the ruling about guests not giving food to the host's children, **is** the opinion of **Rabbi Eliezer ben Yaakov**.

BRAISA

תָּנוּ רַבָּנַן: הַשּׁוֹלֵחַ יָרֵךְ לַחֲבֵירוֹ, שְׁלֵימָה – אֵינוֹ צָרִיךְ שְׁיטּוֹל הֵימֶנָּה גִּיד הַנָּשֶׁה.

Our Rabbis taught in a Braisa: **One who sends a thigh to his fellow Jew: if it is whole, he does not need to remove the gid hanasheh from it**, because the recipient knows it is there.

BRAISA

חֲתוּכָה – צָרִיךְ לִיטּוֹל הֵימֶנָּה גִּיד הַנָּשֶׁה.

But if it is **cut up, he must remove the gid hanasheh from it**, so the recipient does not assume it was already removed.

BRAISA

וּבְגוֹי, בֵּין חֲתוּכָה וּבֵין שְׁלֵימָה – אֵינוֹ צָרִיךְ לִיטּוֹל הֵימֶנָּה גִּיד הַנָּשֶׁה.

And to a non-Jew, whether it is cut up or whether it is whole, he does not need to remove the gid hanasheh from it.

BRAISA

וּמִפְּנֵי שְׁנֵי דְּבָרִים אָמְרוּ אֵין מוֹכְרִין נְבֵילוֹת וּטְרֵפוֹת לְגוֹי: אֶחָד – מִפְּנֵי שֶׁמַּתְעֶהוּ, וְאֶחָד – שֶׁמָּא יַחֲזוֹר וְיִמְכְּרֶנָּה לְיִשְׂרָאֵל אַחֵר.

And due to two things they said we do not sell nevelos and tereifos to a non-Jew: one, because he misleads him into thinking it is slaughtered kosher meat, **and one, lest** the non-Jew **go back and sell it to another Jew**.

BRAISA

וְלֹא יֹאמַר אָדָם לְגוֹי "קַח לִי בְּדִינָר זֶה בָּשָׂר", מִפְּנֵי שְׁנֵי דְּבָרִים:

And a person should not say to a non-Jew, "Buy me meat with this dinar," due to two things:

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EXPLANATION

אֶחָד מִפְּנֵי הָאַנְסִין, וְאֶחָד שֶׁמָּא מוֹכְרִין לוֹ נְבֵלוֹת וּטְרֵפוֹת.

One factor is **because of the oppressors**, who might take the money and force the merchant to give them meat for free, **and one** other factor is **lest they sell to him**, the gentile, **neveilos and treifos**, without realizing he is buying it on behalf of a Jew.

STATEMENT

אָמַר מָר: וּבְגוֹי, בֵּין שְׁלֵימָה בֵּין חֲתוּכָה – אֵינוֹ צָרִיךְ לִיטּוֹל הֵימֶנָּה גִּיד הַנָּשֶׁה.

The Master said in the Baraisa: **And in** the case of sending a thigh to **a gentile, whether** it is **whole or whether** it is **cut, he is not required to remove from it the sciatic nerve**.

QUESTION

בְּמַאי עָסְקִינַן? אִילֵימָא בְּמָקוֹם שֶׁמַּכְרִיזִין – חֲתוּכָה אַמַּאי אֵינוֹ צָרִיךְ לִיטּוֹל הֵימֶנָּה גִּיד הַנָּשֶׁה? כֵּיוָן דְּלָא אַכְרוּז, אָתֵי לְמִיזְבַּן מִינַּיְיהוּ.

The Gemara asks: **With what** case **are we dealing** here? **If we say** it is **in a place where they announce** whenever non-kosher meat is sold, then in the case of a **cut** thigh, **why is he not required to remove from it the sciatic nerve? Since they did not announce** that non-kosher meat was sold, a Jew **might come to buy from him**, the gentile, thinking it is kosher!

ANSWER

אֶלָּא פְּשִׁיטָא בְּמָקוֹם שֶׁאֵין מַכְרִיזִין,

Rather, it is obvious that we are dealing **in a place where they do not announce**, and therefore a Jew would never buy meat from a gentile.

OBJECTION

אֵימָא מִצֵּיעָתָא: מִפְּנֵי שְׁנֵי דְּבָרִים אָמְרוּ אֵין מוֹכְרִין נְבֵלוֹת וּטְרֵפוֹת לְגוֹי: אֶחָד מִפְּנֵי שֶׁמַּטְעֵהוּ, וְאֶחָד שֶׁמָּא יַחֲזוֹר וְיִמְכְּרֶנָּה לְיִשְׂרָאֵל אַחֵר.

But then **say the middle clause** of the Baraisa: **Because of two things they said we do not sell neveilos and treifos to a gentile: one because he misleads him**, making him think it is kosher meat, **and one lest he go back and sell it to another Jew**.

OBJECTION

וְאִי בִּמְקוֹם שֶׁאֵין מַכְרִיזִין – הָא לָא אָתֵי לְמִיזְבַּן מִינֵּיהּ!

And if we are **in a place where they do not announce, behold,** a Jew **will not come to buy from him** anyway!

ANSWER

אֶלָּא פְּשִׁיטָא בִּמְקוֹם שֶׁמַּכְרִיזִין.

Rather, it is obvious that the middle clause is speaking **in a place where they do announce**.

OBJECTION

אֵימָא סֵיפָא: לֹא יֹאמַר אָדָם לְגוֹי "קַח לִי בְּדִינָר זֶה בָּשָׂר" מִפְּנֵי שְׁנֵי דְּבָרִים, אֶחָד – מִפְּנֵי הָאַנָּסִין, וְאֶחָד – שֶׁמָּא מוֹכְרִין לוֹ נְבֵילוֹת וּטְרֵפוֹת,

But then **say the latter clause**: **A person should not say to a gentile, "Buy for me meat with this dinar," because of two things: one, because of the oppressors, and one, lest they sell to him neveilos and treifos**.

OBJECTION

וְאִי בִּמְקוֹם שֶׁמַּכְרִיזִין, אִי אִיתָא דַּהֲוָה טְרֵפָה – אַכְרוֹזֵי הֲווֹ מַכְרְזִי!

And if we are **in a place where they do announce, if it were** so **that it was a treifah, they would have announced it**, and the Jew would know not to eat it!

QUESTION

אֶלָּא פְּשִׁיטָא בִּמְקוֹם שֶׁאֵין מַכְרִיזִין, רֵישָׁא וְסֵיפָא בִּמְקוֹם שֶׁאֵין מַכְרִיזִין, מִצֵּיעָתָא בִּמְקוֹם שֶׁמַּכְרִיזִין!

Rather, it is obvious that the latter clause is speaking **in a place where they do not announce.** But can we say that **the first clause and the latter clause** are **in a place where they do not announce,** while **the middle clause** is **in a place where they do announce**? Is the Baraisa split like that?

ANSWER

אָמַר אַבָּיֵי: אִין, רֵישָׁא וְסֵיפָא בִּמְקוֹם שֶׁאֵין מַכְרִיזִין, מִצֵּיעָתָא בִּמְקוֹם שֶׁמַּכְרִיזִין.

Abaye said: Yes, the first clause and the latter clause are indeed **in a place where they do not announce,** and **the middle clause** is **in a place where they do announce**.

ANSWER

רָבָא אָמַר: כּוּלַּהּ בִּמְקוֹם שֶׁמַּכְרִיזִין. רֵישָׁא וְסֵיפָא – שֶׁהִכְרִיזוּ, מִצֵּיעָתָא – שֶׁלֹּא הִכְרִיזוּ.

Rava said: The entire Baraisa is speaking **in a place where they announce.** However, **the first clause and the latter clause** refer to days **when they** already **announced** that non-kosher meat was sold, **and the middle clause** refers to a day **when they**

did not announce yet.

ANSWER

רַב אָשֵׁי אָמַר: כּוּלַּהּ בְּמָקוֹם שֶׁאֵין מַכְרִיזִין, וּמְצִיעֲתָא גְּזֵירָה שְׁמָא יִמְכְּרֶנָּה בִּפְנֵי יִשְׂרָאֵל.

Rav Ashi said: The entire Baraisa is speaking **in a place where they do not announce, and the middle clause** is a Rabbinic **decree, lest** the Jew **sell it** to the gentile **in the presence of** another **Jew**, who will mistakenly think it is kosher.

QUESTION

הֵיכִי מַכְרִיזִינַן?

The Gemara asks: **How do we announce** in those places that non-kosher meat was sold?

ANSWER

אָמַר רַב יִצְחָק בַּר יוֹסֵף: נְפַל בִּישְׂרָא לִבְנֵי חֵילָא.

Rav Yitzchak bar Yosef said they would say: **Meat has fallen for the soldiers**, meaning the gentile troops.

QUESTION

וְלֵימָא: נְפַל טְרֵיפְתָּא לִבְנֵי חֵילָא!

The Gemara asks: **But let them say** explicitly: **Treifah meat has fallen for the soldiers**!

ANSWER

לָא זָבְנִי.

The Gemara answers: If they said that, the gentiles **would not buy** it, because they do not want meat rejected by Jews.

QUESTION

וְהָא קָמַטְעֵי לְהוּ?

The Gemara asks: **But** by not telling them, **isn't he misleading them**?

ANSWER

אִינְהוּ הוּא דְּקָמַטְעוּ נַפְשַׁיְיהוּ.

The Gemara answers: **They are the ones who mislead themselves**, because the seller did not actively lie to them.

PROOF

כִּי הָא דְּמָר זוּטְרָא בְּרֵיהּ דְּרַב נַחְמָן הֲוָה קָאָזֵיל מִסִּיכְרָא לְבֵי מָחוֹזָא, וְרָבָא וְרַב סָפְרָא הֲווֹ קָא אָתוּ לְסִיכְרָא, פְּגַעוּ אַהֲדָדֵי.

This is **like this** incident **where Mar Zutra the son of Rav Nachman was going from Sichra to Bei Mechoza, and Rava and Rav Safra were coming to Sichra, and they met each other** on the way.

PROOF

הוּא סָבַר לְאַפּוֹיֵי הוּא דְּקָאָתוּ, אֲמַר לְהוּ: לְמָה לְהוּ לְרַבָּנַן דְּטָרְחוּ וַאֲתוֹ כּוּלֵּי הַאי?

He thought that **it was to greet him that they were coming. He said to them: Why did the Rabbis trouble themselves and come all this way** for me?

PROOF

אֲמַר לֵיהּ רַב סָפְרָא: אֲנַן לָא הֲוָה יָדְעִינַן דְּקָאתֵי מָר, אִי הֲוָה יָדְעִינַן טְפֵי הֲוָה טָרְחִינַן.

Rav Safra said to him: We did not know that the Master was coming; if we had known, we would have troubled ourselves even more.

PROOF

אֲמַר לֵיהּ רָבָא: מַאי טַעְמָא אֲמַרְתְּ לֵיהּ הָכִי, דְּאַחְלֵישְׁתֵּיהּ לְדַעְתֵּיהּ?

Rava said to him, to Rav Safra: **What is the reason you told him this, for you have upset him** by letting him know we did not come for him?

PROOF

אֲמַר לֵיהּ: וְהָא קָא מַטְעֵינַן לֵיהּ! אִיהוּ הוּא דְּקָא מַטְעֵי נַפְשֵׁיהּ.

He said to him: But otherwise **we would be misleading him**! Rava replied: **He is the one who misled himself**, since we never said we came for him.

STATEMENT

הָהוּא טַבָּחָא דַּאֲמַר לֵיהּ לְחַבְרֵיהּ:

The Gemara relates: There was **a certain butcher who said to his fellow**:

SUMMARY

The Gemara brings down the famous shitta of Shmuel that it is strictly forbidden to deceive anyone, even a non-Jew, and explores the source of this ruling from an incident on a ferry. We then learn several Braisos that outline the halachos of geneivas da'as, such as inviting someone to eat when you know they cannot accept, opening barrels of wine already sold to a storekeeper, or bringing an empty flask to a house of mourning. The daf concludes with a warning about the severe dangers of misleading others, bringing a tragic ma'aseh of a host who suffered a terrible family loss due to a misunderstanding over food, which teaches us that guests may not give food to the host's children without explicit permission.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf brings down the famous yesod of Shmuel: "Asur lignov da'as habriyos, v'afilu da'as shel goy", it is strictly forbidden to deceive anyone, even a non-Jew. The Tanna Rabbi Meir takes this further, warning us not to invite someone to a meal when we know they cannot attend, or offer gifts we know they will refuse, just to make ourselves look good.

Lichoira, what is the big deal here? No one is stealing money, and no physical damage is being done. The kasha is answered when we realize that geneivas da'as is a theft of the mind and heart. When you make someone feel indebted to you for a favor you never actually did, or when you fake a relationship to look generous, you are building a connection on a lie. In avodas Hashem, our words and our inner thoughts must be completely aligned.

We live in a world where "putting on a show" is almost second nature. We want people to think we went out of our way for them, or we offer help only when we are certain we won't have to deliver. The Torah is telling us: Hashem wants truth. If you show care, let it be real. If you offer something, mean it.

Today, make sure your words match your heart. Do not offer a favor or make an invitation just to look good if you secretly hope the other person says no. If you offer, do it with a full and honest heart.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק חֲמִישִׁי

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

📖 CHAPTER PREVIEW

In this chapter, the Rambam takes us to the very foundation of our avodah, establishing the absolute truth of bechirah chofshis (free will). The Rambam explains that Hashem has granted every single Yid the power to choose his own path, whether to be a tzaddik like Moshe Rabbeinu or, chas v'shalom, to go astray. There is no pre-decreed destiny forcing our hand, and we must reject the foolish notions of those who believe our spiritual standing is decided for us at birth.

We will learn how this precious gift of free choice is the very pillar upon which the entire Torah and all the mitzvos stand. The Rambam shows us how the system of reward and punishment, the calls of the Nevi'im to do teshuvah, and our personal accountability before Hashem all depend on our ability to choose good over evil. We will also explore how man's free will fits perfectly into the will of the Creator, Who desired that mankind operate with independent choice.

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

הֲלָכָה א

Halacha 1 · Free Will is Granted to Every Human Being to Choose Good or Evil

רְשׁוּת לְכָל אָדָם נְתוּנָה.

Free will is given to every person by Hashem.

אִם רָצָה לְהַטּוֹת עַצְמוֹ לְדֶרֶךְ טוֹבָה וְלִהְיוֹת צַדִּיק הָרְשׁוּת בְּיָדוֹ.

If he desires to turn himself to a good path and to be a righteous person, the choice is in his hand to do so.

וְאִם רָצָה לְהַטּוֹת עַצְמוֹ לְדֶרֶךְ רָעָה וְלִהְיוֹת רָשָׁע הָרְשׁוּת בְּיָדוֹ.

And if he desires to turn himself to an evil path and to be a wicked person, the choice is in his hand as well.

הוּא שֶׁכָּתוּב בַּתּוֹרָה בראשית ג כב "הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע".

This is what is written in the Torah in Sefer Bereishis: **"Behold, the man has become like unique from us, to know good and evil."**

כְּלוֹמַר הֵן מִין זֶה שֶׁל אָדָם הָיָה יָחִיד בָּעוֹלָם

Meaning to say, behold, this species of man has become singular in the world,

וְאֵין מִין שֵׁנִי דּוֹמֶה לוֹ בְּזֶה הָעִנְיָן

and there is no second species resembling him in this matter,

שֶׁיְּהֵא הוּא מֵעַצְמוֹ בְּדַעְתּוֹ וּבְמַחֲשַׁבְתּוֹ יוֹדֵעַ הַטּוֹב וְהָרַע

that he should be, on his own, with his own **knowledge and with his** own **thought, knowing the good and the evil,**

וְעוֹשֶׂה כָּל מַה שֶּׁהוּא חָפֵץ

and doing all that he desires,

וְאֵין מִי שֶׁיְּעַכֵּב בְּיָדוֹ מִלַּעֲשׂוֹת הַטּוֹב אוֹ הָרַע.

and there is no one who can prevent him from doing the good or the evil.

וְכֵיוָן שֶׁכֵּן הוּא פֶּן יִשְׁלַח יָדוֹ:

And since it is so, the Torah warns: "lest he stretch out his hand" and take from the Tree of Life.

הֲלָכָה ב

Halacha 2 · The Absolute Free Will of Every Person to Choose Righteousness or Wickedness

אַל יַעֲבֹר בְּמַחֲשַׁבְתְּךָ דָּבָר זֶה

Do not let pass in your thought this matter

שֶׁאוֹמְרִים טִפְּשֵׁי אֻמּוֹת הָעוֹלָם וְרֹב גָּלְמֵי בְּנֵי יִשְׂרָאֵל

which the fools of the nations of the world and the majority of the unformed of the children of Yisrael say,

שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא גּוֹזֵר עַל הָאָדָם מִתְּחִלַּת בְּרִיָּתוֹ לִהְיוֹת צַדִּיק אוֹ רָשָׁע.

that the Holy One, blessed be He, decrees upon a person from the beginning of his creation to be righteous or wicked.

אֵין הַדָּבָר כֵּן

The matter is not so;

אֶלָּא כָּל אָדָם רָאוּי לוֹ לִהְיוֹת צַדִּיק כְּמשֶׁה רַבֵּנוּ אוֹ רָשָׁע כְּיָרָבְעָם

rather, every person is fit to be righteous like Moshe our teacher, or wicked like Yerovam,

אוֹ חָכָם אוֹ סָכָל אוֹ רַחֲמָן אוֹ אַכְזָרִי אוֹ כִּילַי אוֹ שׁוֹעֵ

or wise or foolish, or merciful or cruel, or miserly or generous,

וְכֵן שְׁאָר כָּל הַדֵּעוֹת.

and so too the rest of all the character traits.

וְאֵין לוֹ מִי שֶׁיְּכַפֵּהוּ וְלֹא גּוֹזֵר עָלָיו

And there is no one who forces him, and He does not decree upon him,

וְלֹא מִי שֶׁמּוֹשְׁכוֹ לְאֶחָד מִשְּׁנֵי הַדְּרָכִים

and there is no one who pulls him to one of the two paths;

אֶלָּא הוּא מֵעַצְמוֹ וּמִדַּעְתּוֹ נוֹטֶה לְאֵי זוֹ דֶּרֶךְ שֶׁיִּרְצֶה.

rather, he, from himself and from his own mind, inclines to whichever path that he wishes.

הוּא שֶׁיִּרְמְיָהוּ אָמַר איכה ג לח "מִפִּי עֶלְיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב".

This is what Yirmeyahu said in Eichah 3:38, "From the mouth of the Most High will not go forth the evils and the good."

כְּלוֹמַר אֵין הַבּוֹרֵא גּוֹזֵר עַל הָאָדָם לִהְיוֹת טוֹב וְלֹא לִהְיוֹת רַע.

Meaning to say, the Creator does not decree upon a person to be good, and not to be evil.

וְכֵיוָן שֶׁכֵּן הוּא נִמְצָא זֶה הַחוֹטֵא הוּא הִפְסִיד אֶת עַצְמוֹ.

And since it is so, it turns out that this sinner, he caused loss to himself.

וּלְפִיכָךְ רָאוּי לוֹ לִבְכּוֹת וּלְקוֹנֵן עַל חֲטָאָיו

And therefore, it is proper for him to weep and to lament over his sins,

וְעַל מַה שֶּׁעָשָׂה לְנַפְשׁוֹ וּגְמָלָהּ רָעָה.

and over what he did to his soul and how he dealt it evil.

הוּא שֶׁכָּתוּב אַחֲרָיו איכה ג לט "מַה יִּתְאוֹנֵן אָדָם חָי" וְגוֹ'.

This is what is written after it in Eichah 3:39, "What should a living man complain," etc.

וְחָזַר וְאָמַר הוֹאִיל וּרְשׁוּתֵנוּ בְּיָדֵינוּ

And he returned and said: Since our authority is in our hands,

וּמִדַּעְתֵּנוּ עָשִׂינוּ כָּל הָרָעוֹת

and from our own mind we did all the evils,

רָאוּי לָנוּ לַחֲזֹר בִּתְשׁוּבָה וְלַעֲזֹב רִשְׁעֵנוּ שֶׁהָרִשּׁוּת עַתָּה בְּיָדֵינוּ.

it is proper for us to return in repentance and to abandon our wickedness, since the authority now is in our hands.

הוּא שֶׁכָּתוּב אַחֲרָיו איכה ג מ "נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה" וְגוֹ':

This is what is written after it in Eichah 3:40, "Let us search our ways and let us examine, and let us return," etc.

הֲלָכָה ג

Halacha 3 · Free Will as a Fundamental Pillar of the Torah and Mitzvos

וְדָבָר זֶה עִקָּר גָּדוֹל הוּא

And this matter is a great principle of our faith,

וְהוּא עַמּוּד הַתּוֹרָה וְהַמִּצְוָה

and it is the pillar of the Torah and the mitzvah,

שֶׁנֶּאֱמַר דברים ל טו "רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים".

as it is said in Devarim 30:15, **"See, I have set before you today life"** and good, and death and evil.

וּכְתִיב דברים יא כו "רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם".

And it is written in Devarim 11:26, **"See, I set before you today** a blessing and a curse."

כְּלוֹמַר שֶׁהָרְשׁוּת בְּיֶדְכֶם.

Meaning to say, that the permission is in your hands to choose whichever path you wish,

וְכָל שֶׁיַּחְפֹּץ הָאָדָם לַעֲשׂוֹת מִמַּעֲשֵׂה בְּנֵי הָאָדָם עוֹשֶׂה

and anything that a person desires to do from the actions of human beings, he does through his own free will,

בֵּין טוֹבִים בֵּין רָעִים.

whether they are **good** deeds **or** whether they are **evil** deeds.

וּמִפְּנֵי זֶה הָעִנְיָן נֶאֱמַר דברים ה כו "מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם".

And because of this matter, it is said by Hashem in Devarim 5:26, **"Who will give and it would be that this heart of theirs remains to them"** to fear Me and keep My mitzvos always.

כְּלוֹמַר שֶׁאֵין הַבּוֹרֵא כּוֹפֶה בְּנֵי הָאָדָם

Meaning to say, that the Creator does not force human beings to act in a certain way,

וְלֹא גּוֹזֵר עֲלֵיהֶן לַעֲשׂוֹת טוֹבָה אוֹ רָעָה

and does not decree upon them to do good or evil,

אֶלָּא הַכֹּל מָסוּר לָהֶם:

rather, everything is handed over to them to decide for themselves.

הֲלָכָה ד

Halacha 4 · Free Will and Divine Justice in Reward and Punishment

אִלּוּ הָאֵל הָיָה גּוֹזֵר עַל הָאָדָם לִהְיוֹת צַדִּיק אוֹ רָשָׁע

If God were decreeing upon man to be righteous or wicked,

אוֹ אִלּוּ הָיָה שָׁם דָּבָר שֶׁמּוֹשֵׁךְ אֶת הָאָדָם בְּעִקַּר תּוֹלַדְתּוֹ לְדֶרֶךְ מִן הַדְּרָכִים

or if there were there something that draws man by the essence of his nature to a path from the paths,

אוֹ לְמַדָּע מִן הַמַּדָּעוֹת אוֹ לְדֵעָה מִן הַדֵּעוֹת אוֹ לְמַעֲשֶׂה מִן הַמַּעֲשִׂים

or to a mindset from the mindsets, or to a character trait from the character traits, or to an action from the actions,

כְּמוֹ שֶׁבּוֹדִים מִלִּבָּם הַטִּפְּשִׁים הַכְּרֵי שָׁמַיִם

as invent from their hearts the fools, the astrologers of the heavens,

הֵיאַךְ הָיָה מְצַוֶּה לָנוּ עַל יְדֵי הַנְּבִיאִים עֲשֵׂה כָּךְ וְאַל תַּעֲשֶׂה כָּךְ

how would He command us by the hands of the prophets, "do so and do not do so,

הֵיטִיבוּ דַרְכֵיכֶם וְאַל תֵּלְכוּ אַחֲרֵי רִשְׁעֲכֶם

improve your ways and do not go after your wickedness",

וְהוּא מִתְּחִלַּת בְּרִיָּתוֹ כְּבָר נִגְזַר עָלָיו

and he, from the beginning of his creation, already was decreed upon him,

אוֹ תּוֹלַדְתּוֹ תִּמְשֹׁךְ אוֹתוֹ לְדָבָר שֶׁאִי אֶפְשָׁר לָזוּז מִמֶּנּוּ.

or his nature draws him to a thing that is impossible to move from it?

וּמַה מָּקוֹם הָיָה לְכָל הַתּוֹרָה כֻּלָּהּ

And what place would there be for all of the Torah entirely?

וּבְאֵי זֶה דִּין וְאֵיזֶה מִשְׁפָּט נִפְרָע מִן הָרָשָׁע אוֹ מְשַׁלֵּם שָׂכָר לַצַּדִּיק.

And by what law and what justice is exacted punishment from the wicked, or He pays reward to the righteous?

הֲשֹׁפֵט כָּל הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט.

"Shall the Judge of all the earth not do justice?"

וְאַל תִּתְמַהּ וְתֹאמַר הֵיאַךְ יִהְיֶה הָאָדָם עוֹשֶׂה כָּל מַה שֶּׁיַּחְפֹּץ וְיִהְיוּ מַעֲשָׂיו מְסוּרִים לוֹ

And do not wonder and say, "how will be man doing all that he desires, and will be his deeds handed over to him?

וְכִי יֵעָשֶׂה בָּעוֹלָם דָּבָר שֶׁלֹּא בִּרְשׁוּת קוֹנוֹ וְלֹא חֶפְצוֹ

And is it done in the world anything without the permission of his Creator and not His desire?

וְהַכָּתוּב אוֹמֵר "כֹּל אֲשֶׁר חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ".

And the verse says, 'all which desired Hashem He did in the heavens and in the earth'."

דַּע שֶׁהַכֹּל כְּחֶפְצוֹ יֵעָשֶׂה וְאַף עַל פִּי שֶׁמַּעֲשֵׂינוּ מְסוּרִין לָנוּ.

Know that everything according to His desire is done, and even though that our deeds are handed over to us.

כֵּיצַד.

How so?

כְּשֵׁם שֶׁהַיּוֹצֵר חָפֵץ לִהְיוֹת הָאֵשׁ וְהָרוּחַ עוֹלִים לְמַעְלָה

Just as the Creator desired to be the fire and the wind rising upward,

וְהַמַּיִם וְהָאָרֶץ יוֹרְדִים לְמַטָּה וְהַגַּלְגַּל סוֹבֵב בְּעִגּוּל

and the water and the earth descending downward, and the sphere revolving in a circle,

וְכֵן שְׁאָר בְּרִיּוֹת הָעוֹלָם לִהְיוֹת כְּמִנְהָגָן שֶׁחָפֵץ בּוֹ.

and so the rest of the creations of the world to be according to their custom that He desired for it,

כָּכָה חָפֵץ לִהְיוֹת הָאָדָם רְשׁוּתוֹ בְּיָדוֹ וְכָל מַעֲשָׂיו מְסוּרִין לוֹ

so He desired to be man, his authority in his hand, and all his deeds handed over to him,

וְלֹא יִהְיֶה לוֹ לֹא כּוֹפֶה וְלֹא מוֹשֵׁךְ

and not will there be for him not forcing and not drawing,

אֶלָּא הוּא מֵעַצְמוֹ וּבְדַעְתּוֹ שֶׁנָּתַן לוֹ הָאֵל עוֹשֶׂה כָּל שֶׁהָאָדָם יָכוֹל לַעֲשׂוֹת.

rather he on his own, and with his intellect that gave to him God, does all that man is able to do.

לְפִיכָךְ דָּנִין אוֹתוֹ לְפִי מַעֲשָׂיו.

Therefore, they judge him according to his deeds;

אִם עָשָׂה טוֹבָה מֵיטִיבִין לוֹ וְאִם עָשָׂה רָעָה מְרֵעִין לוֹ.

if he did good, they do good to him, and if he did evil, they do evil to him.

הוּא שֶׁהַנָּבִיא אוֹמֵר מִיָּדְכֶם הָיְתָה זֹאת לָכֶם.

It is what the prophet says, "from your hand was this to you",

גַּם הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם.

and "also they chose their own ways".

וּבְעִנְיָן זֶה אָמַר שְׁלֹמֹה "שְׂמַח בָּחוּר בְּיַלְדוּתֶיךָ"

And regarding this matter said Shlomo, "rejoice, young man, in your youth",

וְדָע כִּי עַל כָּל אֵלֶּה יְבִיאֲךָ הָאֱלֹהִים בַּמִּשְׁפָּט.

"and know that for all these will bring you God to judgment".

כְּלוֹמַר דַּע שֶׁיֵּשׁ בְּיָדְךָ כֹּחַ לַעֲשׂוֹת וְעָתִיד אַתָּה לִתֵּן אֶת הַדִּין:

Meaning to say, know that there is in your hand power to do, and in the future you are to give the judgment.

שֶׁמָּא תֹּאמַר

Perhaps you will say in your heart:

וַהֲלֹא הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹדֵעַ כָּל מַה שֶּׁיִּהְיֶה

and is it not the case that **The Holy One, blessed He, knows all what that will be** in the future?

וְקֹדֶם שֶׁיִּהְיֶה יֵדַע שֶׁזֶּה יִהְיֶה צַדִּיק אוֹ רָשָׁע אוֹ לֹא יֵדַע.

And before that it is, He knows that this one will be righteous or wicked, or does He not know?

אִם יֵדַע שֶׁהוּא יִהְיֶה צַדִּיק אִי אֶפְשָׁר שֶׁלֹּא יִהְיֶה צַדִּיק

If He knows that he will be righteous, then it is **impossible that he will not be righteous,** for otherwise Hashem's knowledge would be incorrect;

וְאִם תֹּאמַר שֶׁיֵּדַע שֶׁיִּהְיֶה צַדִּיק וְאֶפְשָׁר שֶׁיִּהְיֶה רָשָׁע

and if you say that He knows that he will be righteous, and yet it remains **possible that he will be wicked,**

הֲרֵי לֹא יֵדַע הַדָּבָר עַל בָּרְיוֹ.

behold, He did not know the matter on its clarity!

דַּע שֶׁתְּשׁוּבַת שְׁאֵלָה זוֹ אֲרֻכָּה מֵאֶרֶץ מִדָּה וּרְחָבָה מִנִּי יָם

Know that the answer of this **question is longer than the earth in measure, and broader than the sea,**

וְכַמָּה עִקָּרִים גְּדוֹלִים וַהֲרָרִים רָמִים תְּלוּיִים בָּהּ

and how many principles great and mountains lofty are dependent on it.

אֲבָל צָרִיךְ אַתָּה לֵידַע וּלְהָבִין בְּדָבָר זֶה שֶׁאֲנִי אוֹמֵר.

But you need to know and to understand in this **matter that I say:**

כְּבָר בֵּאַרְנוּ בְּפֶרֶק שֵׁנִי מֵהִלְכוֹת יְסוֹדֵי הַתּוֹרָה

Already we explained in chapter second from the Laws of Foundations of the Torah

שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ יוֹדֵעַ מִדֵּעָה שֶׁהִיא חוּץ מִמֶּנּוּ

that The Holy One, blessed He, does not know from a knowledge that is outside from Him,

כִּבְנֵי אָדָם שֶׁהֵם וְדַעְתָּם שְׁנַיִם.

like human beings, who they and their knowledge are two separate entities.

אֶלָּא הוּא יִתְעַלֶּה שְׁמוֹ וְדַעְתּוֹ אֶחָד

Rather, He, may He be exalted His name, and His knowledge are one.

וְאֵין דַּעְתּוֹ שֶׁל אָדָם יְכוֹלָה לְהַשִּׂיג דָּבָר זֶה עַל בֵּרְיוֹ.

And there is no knowledge of man able to comprehend this matter on its clarity.

וּכְשֵׁם שֶׁאֵין כֹּחַ בָּאָדָם לְהַשִּׂיג וְלִמְצֹא אֲמִתַּת הַבּוֹרֵא

And just as there is no strength in man to comprehend and to find the truth of the Creator,

שֶׁנֶּאֱמַר "כִּי לֹא יִרְאַנִי הָאָדָם וָחָי"

as it is said, 'for not can see Me the man and live,'

כָּךְ אֵין כֹּחַ בָּאָדָם לְהַשִּׂיג וְלִמְצֹא דַּעְתּוֹ שֶׁל הַבּוֹרֵא.

so there is no strength in man to comprehend and to find the knowledge of the Creator.

הוּא שֶׁהַנָּבִיא אָמַר "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי".

He is what the prophet said, 'For not My thoughts are your thoughts, and not your ways are My ways.'

וְכֵיוָן שֶׁכֵּן הוּא אֵין בָּנוּ כֹּחַ לֵידַע

And since that so it is, there is no in us strength to know

הֵיאַךְ יֵדַע הַקָּדוֹשׁ בָּרוּךְ הוּא כָּל הַבְּרוּאִים וְהַמַּעֲשִׂים

how knows The Holy One, blessed He, all the creations and the deeds.

אֲבָל נֵדַע בְּלֹא סָפֵק

But we know without doubt

שֶׁמַּעֲשֵׂה הָאָדָם בְּיַד הָאָדָם

that the action of the man is in the hand of the man,

וְאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשְׁכוֹ וְלֹא גּוֹזֵר עָלָיו לַעֲשׂוֹת כָּךְ.

and there is no The Holy One, blessed He, pulling him, and not decreeing upon him to do so.

וְלֹא מִפְּנֵי קַבָּלַת הַדָּת בִּלְבַד נוֹדַע דָּבָר זֶה

And not because of the tradition of the religion alone is known this matter,

אֶלָּא בִּרְאָיוֹת בְּרוּרוֹת מִדִּבְרֵי הַחָכְמָה.

rather with proofs clear from the words of wisdom.

וּמִפְּנֵי זֶה נֶאֱמַר בַּנְּבוּאָה שֶׁדָּנִין אֶת הָאָדָם עַל מַעֲשָׂיו

And because of this, it is said in prophecy that they judge — the man for his deeds,

כְּפִי מַעֲשָׂיו אִם טוֹב וְאִם רַע

according to his deeds, if good and if bad.

וְזֶה הוּא הָעִקָּר שֶׁכָּל דִּבְרֵי הַנְּבוּאָה תְּלוּיִין בּוֹ׃

And this is the principle that all the words of the prophecy are dependent on it.

CHAPTER SUMMARY

The Rambam begins by establishing that free will is granted to every human being, allowing us to choose our path on our own initiative. He strongly refutes the mistaken belief that Hashem decrees whether a person will be a tzaddik or a rasha at birth, emphasizing that every person has the potential to be as righteous as Moshe Rabbeinu. Because choice is in our hands, the sinner is responsible for his own loss, making it proper to mourn for one's sins and return to Hashem through teshuvah. The Rambam explains that free will is a fundamental pillar of the Torah and mitzvos; without it, commands, warnings, rewards, and punishments would have no justice or meaning. He resolves the apparent contradiction of human independence within Hashem's world by explaining that just as Hashem willed nature to follow physical laws, He willed that man should possess free choice and be judged accordingly. Finally, the Rambam introduces the profound tension between Hashem's foreknowledge and man's free will, noting that the depth of this question is as vast as the sea.

לְמַעֲשֶׂה WHAT TO TAKE HOME

It is so easy to fall into the trap of blaming our spiritual struggles on our nature, our upbringing, or the way Hashem made us. We tell ourselves, "I am just a naturally angry person," or "I don't have the head for learning." But the Rambam teaches us a fundamental pillar of the entire Torah: your spiritual destiny is never locked in. You are not forced by any decree or natural trait to be who you were yesterday. At this very moment, you have the exact same capacity to choose greatness as the greatest tzaddikim.

This means that the key to your avodah is entirely in your hands. When we realize that Hashem does not force our choices, we stop looking for excuses and start looking for ways to grow. If we made a mistake, we don't have to stay down; the same free will that allowed us to slip is the very tool we use to choose to stand back up and return to Him.

Today, catch yourself when you start to say "that's just who I am" about a negative habit or a missed mitzvah. Pause, remind yourself that Hashem gave you the power to choose otherwise, and make one small, conscious decision to act differently than your habit dictates.

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.'