

חומש עם רש"י • ראה • שני

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

RE'EH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues to lay down the halachos of bringing our korbanos and holy offerings to the specific place that Hashem will choose to establish His Name, rather than offering them on private altars. We are commanded to rejoice there before Hashem together with our families, our servants, and the Levi, who has no portion in the land. The Torah warns us to be extremely careful not to bring our burnt offerings in just any place we see fit, but only in the chosen place.

At the same time, the Torah introduces the allowance of basar ta'avah, permitting us to slaughter and eat non-consecrated meat for our own physical desire anywhere in our settlements. The Torah sets up the clear distinction between these everyday meats, which may be eaten by both the ritually pure and impure alike, and the holy offerings and tithes, which must strictly be brought to the chosen place and eaten there in holiness.

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

פסוק א

Pasuk 1

וְהָיָה הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לָשֵׁן שְׁמוֹ שָׁמָּה
there there His Name to establish it your God Hashem will choose that the place And it shall be
תָּבִיאוּ אֶת כָּל אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם
and your sacrifices your burnt offerings you command I that all — you shall bring
מִעֲשֵׂרְתֵיכֶם וּתְרִמַּת יָדְכֶם וְכָל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְּרוּ
you shall vow that your vows the choice of and all your hand and the contribution of your tithes
לַיהוָה:
to Hashem

רש"י

וְהָיָה הַמָּקוֹם וּגו'. בָּנוּ לָכֶם בֵּית הַבְּחִירָה בִּירוּשָׁלַיִם, וְכֵן הוּא אוֹמֵר
says it and so in Yerushalayim the Choice the House of for yourselves build etc. the place And it shall be
בְּדָוִד "וַיְהִי כִּי יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וְהָיָה הַנִּיחַ לוֹ מִסָּבִיב מִכָּל
from all of from all around to him had given rest and Hashem in his house the king sat when "And it was concerning Dovid
אוֹיְבָיו וַיֹּאמֶר הַמֶּלֶךְ אֶל נָתָן הַנָּבִיא רְאֵה אֲנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים, וְאֶרֶן
and the Ark of cedars in a house of dwell I see the prophet Nasan to the king and said his enemies
הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה" שְׂמוּאֵל ב ז':
7 II Shmuel the curtain" within dwells G-d

רש"י

שמה תביאו וגו'. למעלה אמור לענין שילה וכאן אמור לענין ירושלים,
Yerushalayim in reference to it is said and here Shiloh in reference to it is said Above etc. shall you bring Thither

ולכה חלקם הפתוב לתן התר בין זו לזו, משחרבה שילה ובאו
and they came Shiloh from when was destroyed to this this between permission to give the Scripture divided them and for this

לנב וחרבה נב ובאו לגבעון היו הפמות מפרות עד שבאו לירושלים
to Yerushalayim that they came until permitted the high places were to Gibeon and they came Nob and was destroyed to Nob

זבחים קיט :

119 Zevachim

רש"י

מבחר נדריכם. מלמד שיביא מן המבחר ספרי :

Sifrei the choicest from that he should bring this teaches your vows The choice of

פסוק ב

Pasuk 2

ושמחתם לפני יהוה אלהיכם אתם ובניכם ובנותיכם ועבדיכם
and your male slaves and your daughters and your sons you your God Hashem before And you shall rejoice

ואמהתיכם והלוי אשר בשעריכם כי אין לו חלק ונחלה
and an inheritance a portion to him there is not for is in your gates who and the Levite and your female slaves

אתכם:

with you

פסוק ג

Pasuk 3

השמר לה פן תעלה עלתיה בכל מקום אשר תראה:
you see that place in every your burnt-offerings you offer up lest yourself Guard

רש"י

השמר לה. לתן לא תעשה על הדבר:
the matter upon command a negative to place to yourself Take heed

רש"י

בכל מקום אשר תראה. אשר יעלה בלבך, אבל אתה מקריב ע"פ נביא, כגון
such as a prophet by command of may offer you but your heart enters which you see that place In every

אליהו בהר הפרמל שם :
there haCarmel on Mount Eliyahu

פסוק ד

Pasuk 4

כי אם במקום אשר יבחר יהוה באחד שבטיה שם תעלה עלתיה
your burnt offerings you shall bring up there your tribes in one of Hashem will choose that in the place only but

וְשָׁם תַּעֲשֶׂה כֹל אֲשֶׁר אֲנִי מְצַוֶּה:

command you I that all you shall do and there

רש"י

באחד שבטריך. בְּחֶלְקוֹ שֶׁל בְּנֵימִין, וּלְמַעַלָּה הוּא אוֹמֵר "מִכָּל שְׁבֹטֵיכֶם", הֲאֵ כִי־צִד?

how is it this your tribes from all of says it and above Binyamin of in the portion your tribes In one of

כְּשֶׁקָּנָה דָּוִד אֶת הַגֶּרֶן מֵאַרְוֵנָה הַיְבוּסִי גָבָה הַזֶּהָב מִכָּל הַשְּׁבֹטִים, וּמִכָּל

and from any the tribes from all of the gold he collected the Jebusite from Aravnah the threshing floor — Dovid when bought

מְקוֹם הַגֶּרֶן בְּחֶלְקוֹ שֶׁל בְּנֵימִין הָיָה שָׁם:

there was Binyamin of in the portion the threshing floor place

פסוק ה

Pasuk 5

רַק בְּכָל אֹת נַפְשְׁךָ תִּזְבַּח וְאָכַלְתָּ בָּשָׂר כְּבִרְכַּת יְהוָה

Hashem according to the meat and you may eat you may slaughter your soul the desire of in all Only blessing of

אֱלֹהֶיךָ אֲשֶׁר נָתַן לְךָ בְּכָל שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֹאכְלֵנוּ כַּצִּבִּי

like the gazelle may eat it and the pure the contaminated your gates in all to you He gave which your God

וּכְאֵיל:

and like the deer

רש"י

רַק בְּכָל אֹת נַפְשְׁךָ. בְּמָה הַפְּתוּב מְדַבֵּר? אִם בְּבָשָׂר תִּתְּנוּ לְהַתִּירָה לָהֶם

to them to permit it desire about meat of if speaks the verse about what your soul the longing of in all Only

בְּלֹא הַקִּרְבָּת אֲמֹרִים הִרִי אֲמֹר בְּמָקוֹם אַחֵר פְּסוּק כ' "כִּי יִרְחִיב ה' אֶת

— Hashem will enlarge when 20 verse another in a place it is said behold sacrificial parts the offering of without

גְּבוּלָהּ וְגו' וְאָמַרְתָּ אֲכָלָה בָּשָׂר וְגו'", בְּמָה זֶה מְדַבֵּר? בְּקִדְּשִׁים שֶׁנָּפְלוּ בָּהֶם

in them that fell about consecrated animals speaks this about what etc. meat I will eat and you say etc. your boundary

מִוֶּם שִׁיפְדוּ וַיֹּאכְלוּ בְּכָל מְקוֹם, יָכוֹל יִפְדּוּ עַל מוֹם עוֹבֵר?

transitory a blemish upon they may be redeemed one might think place in any and be eaten that they be redeemed a blemish

ת"ל "רַק" ספרי:

Sifrei only the Torah teaches

רש"י

תִּזְבַּח וְאָכַלְתָּ. אֵין לָהּ בָּהֶם הֵתֵר גִּזְהָ וְחֵלֶב אֱלֹא אֲכִילָה עַל יָדֵי

means of by eating but only and milk shearing permission in them to you there is not and you shall eat you shall slaughter

זְבִיחָה בְּכ' ו':

15 Bechoros slaughtering

רש"י

הַטָּמֵא וְהַטָּהוֹר. לְפִי שֶׁבָּאוּ מִכַּח קִדְּשִׁים שֶׁנֶּאֱמַר בָּהֶם "וְהַבָּשָׂר אֲשֶׁר

which "And the flesh regarding them as it is said of holy offerings from the power that they came because and the clean The unclean

יָגַע בְּכָל טָמֵא לֹא יֵאָכַל" וַיִּקְרָא ז', הַצֶּרֶךְ לְהַתִּיר בּוֹ שֶׁטָּמֵא וְטָהוֹר

and a clean that an unclean in it to permit it was necessary 7 Vayikra be eaten" shall not unclean thing any touches

אוכלים בקערה אחת:

one from a bowl may eat

רש"י

כצבי וכאיל. שאין קרבן בא מהם:

from them comes a sacrifice of which not and as the hart as the gazelle

רש"י

כצבי וכאיל. לפטרו מן הזרוע והלחי והקבה ספרי:

Sifrei and the maw and the cheeks the shoulder from to exempt them and as the hart as the gazelle

פסוק ו

Pasuk 6

רק הדם לא תאכלו על הארץ תשפכו כמים:

like water you shall pour it the earth upon you shall eat not the blood Only

רש"י

רק הדם לא תאכלו. אע"פ שאמרתי שאין לה בו זריקת דם במזבח, לא

do not on the altar blood sprinkling of in it to you that there is not that I said Even though shall you eat not the blood Only

תאכלנו:

eat it

רש"י

תשפכו כמים. לומר לה שאין צריכה פסוי ספרי; חולין פ"ד. ד"א —

another explanation page 84 Chullin Sifrei covering need for that there is no to you to say as water you shall pour it

הרי הוא כמים להכשיר את הזרעים שם ל"ה:

page 35 there seeds — to make receptive like water it is behold

פסוק ז

Pasuk 7

לא תוכל לאכל בשעריך מעשר דגנה ותירשך ויצהרה ובכרת

and the firstborn of and your oil and your wine your grain the tithe of in your gates to eat you will be able Not

בקרה וצאנה וכל נדריה אשר תדר ונדבתיה ותרומת

and the contribution of and your freewill offerings you shall vow that your vows and all of and your sheep your cattle

ידך:

your hand

רש"י

לא תוכל. בא הפתוב לתן לא תעשה על הדבר:

the matter upon command a negative to place the verse comes be able You cannot

רש"י

לא תוכל. רבי יהושע בן קרחה אומר יכול אתה, אבל אינה רשאי, פיוצא בו

to it similar permitted you are not but you are able says Korchia son of Yehoshua Rabbi be able You cannot

יהושע ט"ו "וְאֵת הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַיִם לֹא יָכְלוּ בְנֵי יִשְׂרָאֵל יְהוּדָה

Yehudah Yisrael the children of could not Yerushalayim the inhabitants of the Jebusite and — fifteen Yehoshua

לְהוֹרִישָׁם, יָכוּלִים הָיוּ, אֲלָא שְׂאִינָן רָשָׁאִין לְפִי שְׁפָרַת לָהֶם אַבְרָהָם בְּרִית

a covenant Avraham for them that he cut because permitted that they were not but they were able to drive them out

כְּשֶׁלָּקַח מֵהֶם מְעָרַת הַמַּכְפֵּלָה; וְלֹא יְבוּסִים הָיוּ, אֲלָא חִתִּיִּים הָיוּ, אֲלָא עַל

on but they were Hittites but were they Jebusites and not Machpelah the cave of from them when he bought

שָׁם הָעִיר שְׁשֻׁמָּה יְבוּס, כֹּה מִפָּרֶשׁ בְּפָרְקֵי דְרַבִּי אֱלִיעֶזֶר פ' ל"ו ,

thirty-six chapter Eliezer Rabbi in the chapters of is explained thus Yevus whose name was the city the name of

וְהוּא שְׁנַאמֶר "כִּי אִם הִסִּירָה הָעוֹרִים וְהַפְסָחִים" שְׁמוּאֵל ב ה' – צִלָּמִים

idols five two Shmuel and the lame the blind you remove unless what is said and that is

שֶׁכָּתְבוּ עָלֵיהֶם אֶת הַשְּׁבוּעָה:

the oath — on them upon which they wrote

רש"י

ובכרת בקר. אזהרה לפנהגים:

to the priests is a prohibition your herd and the firstlings of

רש"י

ותרומת ידך. אלו הפירות ספרי; מכות י"ז :

17 Makkot Sifrei the first-fruits these are your hand and the heave-offering of

פסוק ח

Pasuk 8

כִּי אִם לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ

it your God Hashem will choose that in the place you shall eat it your God Hashem before rather

אֹתָהּ וּבִנָּהּ וּבִתָּהּ וְעַבְדָּהּ וְאִמָּתָהּ וְהַלְוִי אֲשֶׁר

who is and the Levite and your maidservant and your manservant and your daughter and your son you

בְּשַׁעְרֶיךָ וּשְׂמַחַת לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכָל מִשְׁלַח יָדָה:

your hand the sending of in all your God Hashem before and you shall rejoice within your gates

רש"י

לפני ה'. לפנים מן החומה:

the wall of inside Hashem Before

רש"י

והלוי אשר בשעריך. אם אין לה לתת לו מחלקו, כגון מעשר ראשון, תן

give first tithe such as from his portion to him to give to you there is not if is in your gates who And the Levite

לו מעשר עני, אין לה מעשר עני, הזמינהו על שלמיה ספרי :

Sifrei your peace-offerings upon invite him the poor the tithe of to you if there is not the poor the tithe of to him

פסוק ט

Pasuk 9

השמר לה פן תעזב את הלוי כל ימיה על אדמתה:

your land upon your days all the Levite — you abandon lest yourself Guard

רש"י

השמר לך. ליתן לא תעשה על הדבר ספרי :

Sifrei the matter upon command a negative to place to yourself Take heed

רש"י

על אדמתך. אבל בגולה אינה מזוהר עליו יותר מעניי ישראל שם :

there Yisrael than the poor of more regarding him admonished you are not in exile but your ground Upon

פסוק י

Pasuk 10

כי ירחיב יהוה אלהיך את גבולך כאשר דבר לך ואמרתי אכלה

I will eat and you will say to you He spoke as your boundary — your God Hashem will enlarge When

בשר כי תאוו נפשך לאכל בשר בכל אות נפשך תאכל בשר:

meat you may eat your soul the desire of with all meat to eat your soul will desire because meat

רש"י

כי ירחיב וגו'. למדה תורה דרך ארץ שלא יתאוה אדם לאכל בשר אלא

unless meat to eat a person should desire that not the land a way of the Torah taught etc. He shall enlarge When

מתוך רחבת ידיים ועשר חולין פ"ד :

chapter four Chullin and wealth hands broadness of from amidst

רש"י

כל אות נפשך וגו'. אבל במדבר נאסר להם בשר חלין אלא אם כן

· · unless non-holy animals flesh of to them was forbidden in the wilderness but etc. your soul the longing of all

מקדישה ומקריבה שלמים שם ט"ז :

16 there peace-offerings and offered it one dedicated it

פסוק יא

Pasuk 11

כי ירחק ממך המקום אשר יבחר יהוה אלהיך לשום שמו שם

there His name to place your God Hashem will choose that the place from you will be far If

וזבחת מבקרך ומצאנך אשר נתן יהוה לך כאשר צויתך

I commanded you as to you Hashem gave which and from your sheep from your cattle and you shall slaughter

ואכלת בשעריך בכל אות נפשך:

your soul the desire of with all in your gates and you shall eat

רש"י

כי ירחק ממך המקום. ולא תוכל לבא ולעשות שלמים בכל יום כמו עכשו

now like day on every peace-offerings and to make to come you will be able and not the place from you will be far If

שהמשכן הולך עמכם:

with you goes that the Tabernacle

רש"י

וּזְבַחַת ... כַּאֲשֶׁר צִוִּיתָךְ. לְמַדְנוּ שִׁישׁ צִוּוִי בְּזִבְיָחָהּ
regarding the slaughtering a commandment that there is we have learned I have commanded you as And you shall slaughter
הֵי אֵיךְ יִשְׁחַט, וְהֵן הַלְכוֹת שְׁחִיטָה שֶׁנֶּאֱמָרוּ לְמֹשֶׁה בְּסִינַי שֶׁם כ"ח :
28 there at Sinai to Moshe that were said slaughtering the laws of and they are one should slaughter how

פסוק יב

Pasuk 12

אֵךְ כַּאֲשֶׁר יֵאָכֵל אֶת הַצִּבִּי וְאֶת הָאֵיל כֵּן תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר
and the pure the contaminated you shall eat it so the deer and — the gazelle — is eaten just as However
יַחְדָּו יֵאָכְלֶנּוּ:
may eat it together

רש"י

אֵךְ כַּאֲשֶׁר יֵאָכֵל אֶת הַצִּבִּי וּגו'. אֵינָהּ מְזֻהָרָה לְאָכְלָן בְּטָהֳרָה, אִי מֵהַ צִּבִּי
the gazelle just as if in purity to eat them admonished you are not etc. the gazelle — is eaten as But only
וְאֵיל חֶלְבֹן מִתָּר אֵף חֶלְבֹן מִתָּר? ת"ל "אֵךְ":
but only Scripture teaches is permitted their fat non-consecrated animals so too is permitted their fat and the hart

פסוק יג

Pasuk 13

רַק חֲזֵק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא תֹאכַל הַנֶּפֶשׁ
the life eat and you shall not is the life it the blood for the blood eat not to be strong Only
עִם הַבָּשָׂר:
the meat with

רש"י

רַק חֲזֵק לְבַלְתִּי אֲכַל הַדָּם. מִמָּה שֶׁנֶּאֱמַר חֲזֵק אֲתָה לְמַד שֶׁהֵיוּ שְׂטוּפִים
addicted that they were learn you be strong that is said from what the blood eat not to be strong Only
בָּדָם לְאָכְלוֹ, לְפִיכָהּ הֵצִרָהּ לֵאמֹר חֲזֵק דְּבָרֵי רַבִּי יְהוּדָה, ר' שִׁמְעוֹן בֶּן
son of Shimon Rabbi Yehudah Rabbi the words of be strong to say it was necessary therefore to eat it to blood
עֲזַאי אֹמֵר לֹא בָּא הַפְּתוּב אֶלָּא לְהַזְהִירָהּ וּלְלַמְּדָהּ עַד כַּמָּה אֲתָה צְרִיכָה
need you how much until and to teach you to warn you but the verse came not says Azzai
לְהַתְחַזֵּק בַּמִּצְוֹת, אִם הַדָּם שֶׁהוּא קָל לְהַשְׁמֵר מִמֶּנּוּ שְׂאִין אָדָם מְתַאֲנֶה לוֹ,
it desires a person for not from it to keep away easy which is the blood if in the mitzvos to strengthen yourself
הֵצִרָהּ לְחֻזְקָהּ בְּאִזְהָרָתוֹ, ק"ו לְשָׂאֵר מִצְוֹת עֵי סִפְרֵי :
Sifrei see the mitzvos for the rest of all the more so in its warning to strengthen you it was necessary

רש"י

וְלֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר. אֲזִהְרָה לְאַבֵּר מִן הַחַי חוּלִין ק"ב :
102 Chullin the living from for a limb a prohibition the flesh with the life eat And you shall not

פסוק יד

לֹא תֹאכְלֶנּוּ עַל הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:

like water you shall pour it the earth upon you shall eat it not

רש"י

לֹא תֹאכְלֶנּוּ. אִזְהָרָה לְדָם הַתְּמָצִית כְּרִיתוֹת ד':

4b Keritot the squeezing against the blood of this is a warning eat it You shall not

פסוק טו

לֹא תֹאכְלֶנּוּ לְמַעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי תַעֲשֶׂה

you will do for after you and with your children with you it will go well in order that you shall eat it not

הַיָּשָׁר בְּעֵינֵי יְהוָה:

Hashem in the eyes of that which is right

רש"י

לֹא תֹאכְלֶנּוּ. אִזְהָרָה לְדָם הָאֲבָרִים שָׁם:

there the limbs against the blood of a warning you shall eat it not

רש"י

לְמַעַן יִיטֵב לָךְ וּגו'. צֵא וּלְמַד מִתֵּן שְׂכָרְךָ שֶׁל מִצְוֹת, אִם הָדָם

blood if commandments of their reward the giving of and learn Go etc. with you it will be well So that

שֶׁנִּפְשׁוֹ שֶׁל אָדָם קָצָה מִמֶּנּוּ, הַפּוֹרֵשׁ מִמֶּנּוּ זֹכָה לוֹ וּלְבָנָיו אַחֲרָיו,

after him and for his children for himself merits from it one who separates · loathes man of which the soul

קָל וָחֶמֶר לְגִזְלָהּ וְעֲרִיּוֹת שֶׁנִּפְשׁוֹ שֶׁל אָדָם מֵתְאַוֶּה לָהֶם מִכּוֹת כ"ג:

23b Makkot them desires man of which the soul and forbidden relations for robbery more so how much

פסוק טז

רַק קִדְּשִׁיהָ אֲשֶׁר יִהְיוּ לָךְ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ אֶל הַמָּקוֹם

the place to and you shall come you shall carry and your vows to you will be that your holy things Only

אֲשֶׁר יִבְחַר יְהוָה:

Hashem will choose that

רש"י

רַק קִדְּשִׁיךָ. אַע"פ שֶׁאַתָּה מֵתָר לְשַׁחֵט חֵלִין, לֹא הִתְּרֵתִי לָךְ לְשַׁחֵט

to slaughter to you did I permit not non-holy animals to slaughter are permitted that you even though your holy things Only

אֵת הַקִּדְּשִׁים וּלְאָכְלָם בְּשַׁעְרֶיךָ בְּלֹא הִקְרָבָה, אֲלֵא הִבִּיאֵם לְבֵית הַבְּחִירָה:

the Choice to the House of bring them but rather offering without in your gates and to eat them the consecrated animals —

פסוק יז

וְעֲשִׂיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהָדָם עַל מִזְבַּח יְהוָה אֱלֹהֶיךָ וְדָם

and the blood of your God Hashem the altar of upon and the blood the flesh your burnt offerings and you shall make

זָבַחְיָהּ יִשְׁפֹּךְ עַל מִזְבַּח יְהוָה אֶלֶהֶיךָ וְהִכָּשֵׁר תֹאכַל:

you shall eat and the flesh your God Hashem the altar of upon shall be poured your sacrifices

רש"י

ועשית עלתריך. אם עולות הן, תן הכֹּשֶׁר וְהַדָּם עַל גְּבִי הַמִּזְבֵּחַ,

the altar the top of upon and the blood the flesh place they are burnt offerings if your burnt offerings And you shall make

וְאִם זִבְחֵי שְׁלָמִים הֵם, "דָּם זִבְחֶיךָ יִשְׁפֹּךְ" עַל הַמִּזְבֵּחַ תַּחֲלָה וְאַחֵר כָּךְ

that and after first the altar upon shall be poured your sacrifices the blood of they are peace offerings sacrifices of and if

"וְהִכָּשֵׁר תֹאכַל". וְעוֹד דָּרְשׁוּ רַבּוֹתֵינוּ, "רַק קֹדְשֶׁיךָ" בָּא לְלַמֵּד עַל

concerning to teach comes your holy things Only our Rabbis expounded And furthermore you shall eat and the flesh

הַקֹּדְשִׁים שֶׁבְחוּצָה לָאָרֶץ, וּלְלַמֵּד עַל הַתְּמוּרוֹת וְעַל וְלָדוֹת

the offspring of and concerning the exchanged animals concerning and to teach the Land that are outside the consecrated animals

קֹדְשִׁים שִׁיקְרָבוּ סַפְרֵי; בְּכוֹרוֹת י"ד :

14 Bechoros Sifrei that they must be offered consecrated animals

פסוק יח

Pasuk 18

שָׁמַר וְשָׁמַעְתָּ אֵת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ לַמַּעַן יֵיטֵב

it will go well so that command you I that these the words all — and you shall heed Guard

לְךָ וּלְבְנֶיךָ אַחֲרֶיךָ עַד עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהִישָׁר בְּעֵינֵי יְהוָה

Hashem in the eyes of and the right the good you will do for forever until after you and for your children for you

אֶלֶהֶיךָ:

your God

רש"י

שמר. זו מִשְׁנָה שֶׁאַתָּה צָרִיךְ לְשַׁמְרָהּ בְּבִטְנְךָ שֶׁלֹּא תִשְׁכַּח, כְּעֵינֶיךָ שֶׁנֶּאֱמַר

as it is said like the matter you will forget so that not in your belly to keep it need that you study this is Keep

מִשְׁלֵי כ"ב "כִּי נָעִים כִּי תִשְׁמְרֵם בְּבִטְנְךָ", וְאִם שָׁנִיתָ אֶפְשָׁר שֶׁתִּשְׁמַע

that you will understand it is possible you studied and if in your belly you keep them if it is pleasant for 22 Mishlei

וּתְקִימֵם, הָא כָּל שְׂאִינוֹ בְּכָלֹל מִשְׁנָה אִינוֹ בְּכָלֹל מַעֲשֶׂה עֵי סַפְרֵי :

Sifrei see action in the category of is not study in the category of who is not anyone behold and fulfill

רש"י

את כל הדברים. שֶׁתִּהְיֶה חֲבִיבָה עֲלֶיךָ מִצְוָה קְלָה כְּמִצְוַת חֲמוּרָה שָׁם :

there grave like a mitzvah light a mitzvah upon you dear that should be the words all —

רש"י

הטוב. בְּעֵינֵי הַשָּׁמַיִם:

Heaven in the eyes of The good

רש"י

והישר. בְּעֵינֵי אָדָם:

man in the eyes of and what is right

The aliyah details the strict boundaries between holy offerings and everyday meat. While tithes, firstlings, and votive offerings are strictly forbidden to be eaten at home and must be brought to the place Hashem chooses, ordinary meat may be slaughtered and eaten in our towns whenever we desire, provided we do not consume the blood, which must be poured out on the earth like water. The Torah warns us never to neglect the Levi, and reiterates that even when Hashem expands our borders and the Beis HaMikdash is far away, we may slaughter our herds and flocks as commanded and eat them in our gates, while all sacred donations and korbanos must still be brought to the chosen place to be offered on the Mizbe'ach.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a massive yesod in how we approach our physical desires. When the Torah discusses the permission to eat meat simply because you have a craving, "ki siva nafshischa le'echol basar," it does not tell us to suppress the desire or feel guilty for being human. Instead, the Torah immediately channels this physical drive into a framework of kedushah: you must shecht it properly, you must avoid the blood, and you must remember the Levi who has no portion.

Lichoira, we might have thought that true avodas Hashem means completely separating ourselves from gashmius. But the Torah is mechadesh that Hashem wants us to elevate our physical desires, not destroy them. When you take a simple, mundane craving like wanting a good meal and you bring within it the boundaries of halachah, you are turning a physical act into a holy service.

Today, when you feel a physical drive or a craving for something mundane, do not just indulge it mindlessly, and do not beat yourself up for having the desire. Instead, pause for one second before you partake and make a conscious berachah with kavanah, or set a boundary of halachah, thereby transforming that very physical moment into an act of ratzon Hashem.

דף יומי • חליון • דף צ"ה

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THE SUGYA

We begin this daf with a fascinating and practical discussion regarding the kashrus of meat that was sold to a non-Jew. The Gemara brings a story of a butcher who claimed to have sold a tereifa bull to a non-Jew, which a Jew then unwittingly ate. This leads Rabbi Yehuda HaNasi to address whether we must suspect all the butcher shops in a city because of one irresponsible individual, bringing us to a fundamental discussion about the status of meat found in the possession of a non-Jew.

From there, the Gemara transitions into one of the most famous sugyas in Hilchos Ta'arobos: the shitta of Rav regarding "basar she'nisaleim min ha'ayin" —meat that was left unsupervised and obscured from sight. The Gemara launches into a rigorous shakla v'tarya, challenging Rav's strict ruling from various Mishnayos and braisos that discuss finding lost meat, and analyzes whether Rav's ruling was an absolute halachic decree or an inference from a specific local incident.

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

עמוד א' DAF 95A

STATEMENT

אי הוה פייסת מינאי, מי לא ספיי לך משור של פטם דעבדי אתמול?

The butcher said to his friend: **If you would have made peace with me yesterday, would I not have fed you from the fattened bull that I prepared yesterday?**

STATEMENT

אמר ליה: אכלי משופרי שופרי.

The other said to him: **I ate from the finest of the fine** of that very bull!

QUESTION

אמר ליה: מנלך?

The butcher said to him: **From where did you** get a piece?

ANSWER

אמר ליה: דזבן פלוני גוי וספא לי.

The other said to him: **So-and-so the non-Jew bought** it from you and fed it to me.

STATEMENT

אמר ליה: תרי עבדי, והוה טרפה הוה.

The butcher said to him: **I prepared two** bulls yesterday, and that one which the non-Jew bought was a tereifa, which is why I sold it to him!

RULING

אמר רבי: בשביל שוטה זה שעשה שלא כהוגן, אנו נאסור כל המקו לין?!

When he heard of this, **Rabbi Yehuda HaNasi said: Because of this imbecile who acted improperly** by selling non-kosher meat to a non-Jew without publicizing it, **should we forbid all the butcher shops** in the city?!

EXPLANATION

רבי לטעמיה, דאמר: מקו לין וטבחי ישראל, בשר הנמצא ביד גוי – מותר.

The Gemara notes: **Rabbi Yehuda HaNasi conforms to his** standard line of **reasoning**, as **he said** in a braisa: If there are **butcher shops and Jewish butchers** in a city, any **meat found in the possession of a non-Jew is permitted**, because we do not assume it is a tereifa.

RULING

איכא דאמרי, אמר רבי: מפני שוטה זה דאיכוון לצעוריה לחבריה, אנו נאסור כל המקו לין?!

There are those who say a different version of Rabbi's reaction. **Rabbi said: Because of this imbecile, who intended only to cause distress to his fellow** by lying to him that he ate tereifa, **should we forbid all the butcher shops?!**

INFERENCE

טעמא דאיכוון לצעוריה לחבריה, הא לא הכי, אסור.

The Gemara analyzes this version: **The reason** Rabbi permits the meat is only **because** we assume the butcher **intended to cause distress to his fellow** and was lying; **but if not for this** assumption, the meat in the non-Jewish shops would indeed be **forbidden!**

OBJECTION

והתנא: רבי אומר: מקו לין וטבחי ישראל, בשר הנמצא ביד גוי מותר!

But isn't it taught in a braisa: **Rabbi says: If there are butcher shops and Jewish butchers, meat found in the possession of a non-Jew is permitted** unconditionally!

RESOLUTION

שאני הכא, דאיתחזק איסורא.

The Gemara answers: **It is different here, because a prohibition has been established.** Since we know for a fact that a Jewish butcher sold tereifa meat to a non-Jew, we must be concerned that this is a common practice in this city.

STATEMENT

אמר רב: בשר, כיון שנתעלם מן העין – אסור.

Rav said: Meat, once it is obscured from sight and left unsupervised, **is forbidden**, because we worry a non-kosher piece was swapped in.

OBJECTION

מיתיבי: רבי אומר: מקו לין וטבחי ישראל, בשר הנמצא ביד גוי – מותר.

The Gemara **raises an objection** from the braisa: **Rabbi says: If there are butcher shops and Jewish butchers, meat found in the possession of a non-Jew is permitted.** Why is this not forbidden as meat left unsupervised?

RESOLUTION

נִמְצָא בְּיַד גּוֹי – שְׁאֵינִי.

The Gemara answers: Meat **found in the possession of a non-Jew is different**, because it was never left lying around unsupervised; the non-Jew was holding it the whole time.

OBJECTION

תָּא שְׁמַע: תִּשְׁעַ חֲנוּיִת, כּוֹלֵן מוֹכְרוֹת בֶּשָׂר שְׁחוּטָה, וְאַחַת מוֹכֶרֶת בֶּשָׂר נֶבֶלָה, וְלָקַח מֵאַחַת מֵהֶן וְאִינוּ יוֹדֵעַ מֵאִיֶּזָה מֵהֶן לָקַח – סִפְקוֹ אָסוּר, וּבְנִמְצָא הֵלֵךְ אַחֵר הָרֹב.

Come and hear a challenge from a braisa: If there are **nine stores**, all of them selling kosher slaughtered meat, and one selling nevelah meat, and one purchased from one of them and does not know from which he purchased, the doubt is **forbidden** because of the rule of קְבוּעָה. But in the case of meat found outside, follow the majority and it is kosher. This contradicts Rav, as the found meat was unsupervised!

RESOLUTION

הֵכָא נָמִי – בְּנִמְצָא בְּיַד גּוֹי.

The Gemara answers: **Here too**, the braisa is referring to meat found in the possession of a non-Jew, so it was not unsupervised.

OBJECTION

תָּא שְׁמַע: מִצָּא בָּהּ בֶּשָׂר (אִם חַי) – הֵלֵךְ אַחֵר רֹב טֹבָחִים, וְאִם מְבוּשָׁל – הֵלֵךְ אַחֵר רֹב אוֹכְלֵי בֶּשָׂר.

Come and hear another challenge from a Mishnah: If one found meat in a city, if it is raw, follow the majority of butchers; and if it is cooked, follow the majority of meat eaters. This implies that even though it was lost and unsupervised, it can be permitted!

OBJECTION

וְכִי תִימָא: הֵכָא נָמִי בְּנִמְצָא בְּיַד גּוֹי, מְבוּשָׁל הֵלֵךְ אַחֵר רֹב אוֹכְלֵי בֶּשָׂר? וְנִחְזִי: אִי דְגוֹי נָקִיט לֵיהּ, אִי דִישְׂרָאֵל נָקִיט לֵיהּ!

And if you should say: Here too, it refers to meat found in the possession of a non-Jew; if so, why does the Mishnah say regarding cooked meat to follow the majority of meat eaters? Let us look at the reality: if a non-Jew is holding it, it is forbidden as non-Jewish cooking, and if a Jew is holding it, it is permitted!

RESOLUTION

הֵכָא בְּמֵאֵי עֲסָקִינָן: בְּעוֹמֵד וְרוֹאֶהוּ.

The Gemara answers: **With what are we dealing here?** With a case where a person was standing and watching it from the moment it fell, so it was never out of sight, but he does not know who dropped it.

OBJECTION

תָּא שְׁמַע: נִמְצָא בְּגִבּוֹלִין, אֲכָרִים – נֶבֶלָה, חֲתִיכוֹת – מוֹתְרוֹת.

Come and hear another challenge from a Mishnah: Meat found in the provinces, if found as whole limbs, they are assumed to be nevelos; but if found as pieces, they are permitted. This indicates that unsupervised meat is permitted!

OBJECTION

וכי תימא: הָכָא נָמִי בְּעוֹמֵד וְרוֹאֶהוּ, אֲכָרִים נִבְלֹת – אַמַּאי?

And if you should say: Here too, we are dealing with a case where one was standing and watching it; if so, why are whole limbs assumed to be nevelos? If we watched it fall from a Jew, it should be kosher!

RESOLUTION

מִיָּדֵי הוּא טַעֲמָא אֶלָּא לְרַב, הָא אֵיתִמַר עֲלֵהּ: רַב אָמַר מוֹתְרוֹת מְשׁוּם נִבְלָה, וְלֹא אָמַר מוֹתְרוֹת בְּאֶכְיָלָהּ.

The Gemara answers: Is this a difficulty except according to Rav? But indeed, it was stated on this very Mishnah: Rav said that the pieces are only permitted in that they do not convey the impurity of nevelah, but they are forbidden to be eaten because they were out of sight; and Levi said they are permitted even for eating.

EXPLANATION

וְהָא דְרַב, לָאוּ בְּפִירוּשׁ אֵתִמַר, אֶלָּא מִכְּלָלָא אֵתִמַר.

The Gemara notes: And this ruling of Rav, that meat out of sight is forbidden, was not stated explicitly by him, but was rather inferred from an incident.

STATEMENT

דְּרַב הָוָה יָתִיב אֲמַבְרָא דְּאִישְׁתַּטִּיטָא, חֲזַיִיה לְהָהוּא גִבְרָא דְּהָוָה קָא

As Rav was sitting at the ford of the Ishtetit River, and he saw a certain man who was washing an animal head in the water...

עמוד ב' DAF 95B

STATEMENT

מְחִוּוֹר רִישָׁא,

The Gemara relates an incident: A certain person was cleaning the head of an animal in the river,

STATEMENT

נָפַל מִיָּנִיהּ,

and it fell from him into the water.

STATEMENT

אִזְל אִיתִי סִילְתָּא שְׂדָא אַסִּיק תִּרְיִן,

He went, brought a basket, cast it into the river, and pulled out two animal heads.

STATEMENT

אָמַר רַב: עֲבָדִי נָמִי הָכִי,

Rav said to him: Does it commonly happen this way that one loses one item and finds two?

STATEMENT

אֶסְרִינָהוּ נִיחָ לֵיהּ.

Therefore, **he rendered them forbidden to him**, because we suspect both might be non-kosher meat dropped by someone else.

QUESTION

אָמְרִי לֵיהּ רַב פְּהֵנָּא וְרַב אָסִי לְרַב: דְּאִסּוּרָא שְׂכִיחִי, דְּהִתִּירָא לָא שְׂכִיחִי?

Rav Kahana and Rav Asi said to Rav: Is forbidden meat common, but permitted meat not common? Since the majority of meat in this area is kosher, why forbid them?

ANSWER

אָמַר לָהּ: דְּאִסּוּרָא שְׂכִיחִי טְפִי.

He said to them: Forbidden meat is more common here.

QUESTION

וְכִי מִכָּלְלָא, מַאי?

The Gemara asks: **And** if we learned Rav's opinion that meat left unsupervised becomes forbidden only **by inference** from this story, **what** is the difference?

ANSWER

פְּרוּוֹתָא דְּגוֹזִים הָוְאִי,

The Gemara answers: There is room to say that this incident cannot serve as a general precedent, because that location **was a port of non-Jews** where most of the meat was indeed non-kosher.

PROOF

תַּדַּע, דְּקָאָמַר לָהּ: "דְּאִסּוּרָא שְׂכִיחִי טְפִי".

Know that this is so, **as he said to them: "Forbidden meat is more common."** Thus, in a place where the majority of meat is kosher, Rav might not forbid it.

QUESTION

אָלָא רַב, הֵיכִי אָכַל בְּשָׂרָא

The Gemara asks: **But** if Rav holds that unsupervised meat is strictly forbidden, **how did Rav ever eat meat?**

ANSWER

בְּשַׁעֲתִיהּ, דְּלֹא (עֲלִים) [מַעֲלִים] עֵינֶיהּ מִינִיחָ?

The Gemara answers: He ate it **in its time**, immediately after shechita, **where he did not remove his eyes from it** at all.

ANSWER

אִיבָּעִית אִימָא: בְּצִירָא וְחִתִּמָּא,

Or if you wish, say: He ate meat that was **tied and sealed**, which prevents any switching.

ANSWER

וְאִי נָמִי: בְּסִימָנָא, כִּי הָא דְרַבָּה בַּר רַב הוּנָא מְחַתֵּךְ לֵיהּ אֶתְלַת קַרְנֵתָא.

And alternatively: He ate meat recognized by a distinguishing mark, like that of Rabba bar Rav Huna, who would cut his meat into three corners, making a triangle shape.

STATEMENT

רַב הָוָה קָאזִיל לְכִי רַב חָנָן חַתָּנִיהּ,

The Gemara relates: Rav was going to the house of Rav Chanan, his son-in-law.

STATEMENT

חָזָא מִבְּרָא דְקָאֲתִי לְאַפִּיָּהּ,

He saw a ferry boat coming toward him just as he arrived.

STATEMENT

אָמַר: מִבְּרָא קָאֲתִי לְאַפִּי, יוֹמָא טָבָא לְגוּ.

He said: The ferry is coming toward me; a good day, meaning a festive meal, awaits me inside the house.

STATEMENT

אִזֵּל, קָם אַבְבָּא, אוּדִיק בְּבוּזָא דְדִשָּׂא, חָזָא חֵיוֹתָא דִּתְלִיא,

He went, stood at the gate, peered through a crack in the door, and saw an animal hanging, prepared for cooking.

STATEMENT

טָרַף אַבְבָּא, נָפֹק אֶתּוֹ כּוּלֵּי עֲלָמָא לְאַפִּיָּהּ, אֶתָּא טַבְּחֵי נָמִי,

He knocked on the gate; everyone came out to greet him, and the butchers also came out to greet him.

STATEMENT

לָא עֲלִים רַב עֵינֵיהּ מִינֵיהּ,

Rav did not remove his eyes from the meat while they were away.

STATEMENT

אָמַר לְהוּ: אִיכּוּ הִשְׁתָּא סְפִיתוּ לְהוּ אִיסּוּרָא לְבָנֵי בֵּרְתָא.

He said to them: If I had not been watching now, you would have fed forbidden meat to my daughter's children, because you left it unsupervised.

STATEMENT

לָא אָכַל רַב מִהָהוּא בִּישְׁרָא.

Yet, Rav did not eat from that meat.

QUESTION

מַאי טַעְמָא?

The Gemara asks: **What is the reason** Rav did not eat it?

OBJECTION

אי משום איעלומי – הָא לָא אִיעֲלִים,

If because of it being unsupervised—but it was not unsupervised, since Rav kept his eyes on it!

ANSWER

אֶלָּא דִּנְחִישׁ.

Rather, it was because he divined by using the ferry as an omen, which is forbidden, so he penalized himself.

QUESTION

וְהָאֹמֵר רַב: כָּל נַחֲשׁ שָׂאִינוּ כְּאֵלְעִזֶּר עֶבֶד אַבְרָהָם וּכְיוֹנָתָן בֶּן שָׂאוּל – אִינוּ נַחֲשׁ!

The Gemara asks: **But didn't Rav say: Any divination that is not like** that of Eliezer, servant of Avraham, or Yonasan, son of Shaul—where they actually acted based on the sign—is **not** considered forbidden **divination**? Since Rav did not change his actions based on the ferry, why penalize himself?

ANSWER

אֶלָּא סְעוּדַת הָרְשׁוּת הִואִי, וְרַב לֹא מִתְהַנֵּי מִסְעוּדַת הָרְשׁוּת.

Rather, the reason is that it was an optional feast, not a seudas mitzvah, and Rav would not derive pleasure from an optional feast.

STATEMENT

רַב בְּדִיק בְּמַפְרָא, וּשְׁמוּאֵל בְּדִיק בְּסַפְרָא, רַבִּי יוֹחָנָן בְּדִיק בְּיָנוּקָא.

The Gemara notes: Rav would check his path by seeing if a ferry arrived quickly; Shmuel would check by opening a Sefer; and Rabbi Yochanan would check by asking a child for his verse.

STATEMENT

כּוּלְהוּ שְׁנֵי דְרַב, הָוָה כָּתַב לֵיהּ רַבִּי יוֹחָנָן "לְקֵדָם רַבִּינוּ שְׁכַכְבָּל".

All the years of Rav's life, Rabbi Yochanan would write to him: "To our Master who is in Babylonia."

STATEMENT

כִּי נַח נִפְשִׁיהּ, הָוָה כָּתַב לְשְׁמוּאֵל "לְקֵדָם חֲבִירִינוּ שְׁכַכְבָּל".

When Rav passed away, Rabbi Yochanan would write to Shmuel: "To our colleague who is in Babylonia."

STATEMENT

אָמַר: לָא יָדַע לִי מִיָּדֵי דְרַבִּיהּ אָנָּא?

Shmuel said: Does he not know any matter in which I am his master?

STATEMENT

כָּתַב שְׁדֵר לֵיהּ עֵיבוּרָא דְשִׁיתִין שָׁנִי.

So Shmuel wrote and sent him the calendar calculations for sixty years.

STATEMENT

אמר: השתא חושבנא בעלמא ידע.

Rabbi Yochanan said: Now, he merely knows simple mathematics. This does not make him my master.

STATEMENT

כתב שדר ליה תליסר גמלי ספקי טריפתא,

Shmuel then wrote and sent him thirteen camel-loads of questions regarding doubtful treifos.

STATEMENT

אמר: אית לי רב בבבל, איזיל איחזייה.

Rabbi Yochanan said: I indeed have a Master in Babylonia; I will go and see him.

STATEMENT

אמר ליה לינוקא: פסוק לי פסוקיה, אמר ליה: "ושמואל מת",

Before leaving, he said to a child: Recite your verse for me. The child said to him: "And Shmuel died."

STATEMENT

אמר: שמע מינה נח נפשיה דשמואל.

Rabbi Yochanan said: Learn from this that Shmuel has passed away. So he did not go.

EXPLANATION

ולא היא, לא שכיב שמואל, אלא כי היכי דלא ליטרח רבי יוחנן.

But it was not so; Shmuel had not died yet. Rather, Heaven showed him this so that Rabbi Yochanan would not trouble himself with the long journey.

BRAISA

תנא: רבי שמעון בן אלעזר אומר: בית, תינוק, ואשה – אף על פי שאין נחש, יש סימן.

It is taught in a Braisa: Rabbi Shimon ben Elazar says: A house, a child, and a wife—even though there is no permitted divination, there is a sign of success if one is successful immediately after acquiring them.

STATEMENT

אמר רבי אלעזר: והוא דאיתחזק תלתא זימני,

Rabbi Elazar said: And this is provided that it was established three times,

PROOF

דכתיב: "יוסף איננו ושמעון איננו ואת בנימין תקחו".

as it is written: "Yosef is no more, and Shimon is no more, and now you will take Binyamin."

QUESTION

בָּעָא מִינִיָּה רַב הוּנָא מֵרַב: בְּחֲרוּזִין מֵהוּ?

Rav Huna asked of Rav: What is the law regarding meat found in strings? Is it considered a distinguishing mark?

ANSWER

אָמַר לֵיהּ: אַל תְּהִי שׁוֹטָה, בְּחֲרוּזִין הָרִי זֶה סִמָּן.

He said to him: Do not be foolish; meat found in strings is indeed a sign.

STATEMENT

אִיכָא דְאָמְרִי: אָמַר רַב הוּנָא אָמַר רַב: בְּחֲרוּזִין הָרִי זֶה סִמָּן.

There are those who say a different version: Rav Huna said in the name of Rav: Meat in strings is indeed a sign.

STATEMENT

רַב נַחֲמָן מִנְהַרְדָּעָא אִיקָלַע לְגַבֵּי רַב כְּהָנָא לְפּוּם נַהֲרָא בְּמַעַלֵּי יוֹמָא דְכַפּוּרִי,

Rav Nachman of Nehardea happened to visit Rav Kahana in Pum Nahara on Erev Yom Kippur.

STATEMENT

אֲתוּ עוֹרְבֵי שָׂדוּ כְּבָדֵי וְכוּלִיתָא,

Ravens came and dropped livers and kidneys from the sky.

STATEMENT

אָמַר לֵיהּ... שְׁקוּל וְאָכּוּל, הָאִידָנָא דְהֵיתְרָא שְׂכִיחַ טְפִי.

Rav Kahana said to him: Take and eat, for today, when everyone is preparing for the pre-fast meal, permitted kosher meat is more common.

STATEMENT

רַב חִיַּיא בַר אָבִין אֵיתְבַּד לֵיהּ פְּרַכְשָׁא בִּי דִינָא, אֲתָא לְקַמֵּיָּה דְרַב הוּנָא.

Rav Chiyya bar Abin lost a large intestine in the Beis Din, and he came before Rav Huna to ask if he could take it back.

STATEMENT

אָמַר לֵיהּ: אֵית לָךְ סִמָּנָא בְּגוּיָהּ? אָמַר לֵיהּ: לֹא.

Rav Huna said to him: Do you have a sign on it? He said to him: No.

STATEMENT

אֵית לָךְ טְבִיעוֹת עֵינָא בְּגוּיָהּ? אָמַר לֵיהּ... אִין.

Do you have visual recognition of it? He said to him: Yes.

RULING

אָם כֵּן, זִיל שְׁקוּל.

Rav Huna said: If so, go and take it.

STATEMENT

רב חנינא חוּזָאָה אֵיתְבַּד לִיה גָּבַא דְּבִשְׂרָא, אֶתָּא לְקַמִּיָּה דְּרַב נַחֲמָן.

Similarly, Rav Chanina of Choza'ah lost a cut of meat, and he came before Rav Nachman.

STATEMENT

אָמַר לִיה: אֵית לָךְ סִמָּנָא בְּגוּיָה? אָמַר לִיה: לֹא.

He said to him: Do you have a sign on it? He said to him: No.

STATEMENT

אֵית לָךְ טְבִיעוֹת עֵינָא בְּגוּיָה? אָמַר לִיה... אֵין.

Do you have visual recognition of it? He said to him: Yes.

RULING

אִם כֵּן, זִיל שְׁקוּל.

Rav Nachman said: If so, go and take it.

STATEMENT

רב נַתָּן בַּר אֲבִי אֵיתְבַּד לִיה קִיבוּרָא דְּתַכְלָתָא, אֶתָּא לְקַמִּיָּה דְּרַב חֲסִידָא.

Rav Nasan bar Abaye lost a bundle of techeiles thread, and he came before Rav Chisda.

STATEMENT

אָמַר לִיה: אֵית לָךְ סִמָּנָא בְּגוּיָה? אָמַר לִיה: לֹא.

He said to him: Do you have a sign on it? He said to him: No.

STATEMENT

אֵית לָךְ טְבִיעוֹת עֵינָא בְּגוּיָה? אָמַר לִיה... אֵין.

Do you have visual recognition of it? He said to him: Yes.

RULING

אִם כֵּן, זִיל שְׁקוּל.

Rav Chisda said: If so, go and take it.

STATEMENT

אָמַר רַבָּא: מִרִּישָׁא הָוָה אָמִינָא סִמָּנָא עָדִיף מִטְבִּיעוֹת עֵינָא, דְּהָא מִהֲדַרִּינָן אֲבִידָתָא בְּסִמָּנָא,

Rava said: At first, I used to say that a sign is greater than visual recognition, because we return a lost object based on a sign even to a regular person,

SUMMARY

The daf first clarifies that under normal circumstances, if the majority of butchers in a city are Jewish, meat found in the possession of a non-Jew is permitted. However, if we have an established concern that tereifa meat was sold, we must be choshash. The Gemara then focuses on Rav's shitta that unsupervised meat becomes forbidden due to the concern of a swap. The Gemara raises several kashas from Mishnayos that permit found meat based on the majority of butchers or consumers, resolving them by explaining that those cases refer to where the meat was either held by a non-Jew or constantly watched. Finally, the Gemara notes that Rav's strict ruling may have been inferred from a specific ma'aseh at the Ishtetit River, where Rav forbade two animal heads pulled from the water because non-kosher meat was highly prevalent in that specific port, leaving the Gemara to question the scope of Rav's general ruling.

למנשה WHAT TO TAKE HOME

The Gemara is bothered by a fascinating story where a butcher, out of sheer spite and a desire to cause distress to his friend, lied and claimed he had fed him tereifa meat. Rabbi Yehuda HaNasi looks at this ugly display of petty fighting and declares: "Because of this imbecile who intended only to cause distress to his fellow, should we forbid all the butcher shops?!" The Gemara is teaching us a deep yesod about the destructive power of petty arguments and the lengths people will go just to get under someone else's skin. This butcher was ready to ruin his own business reputation and make his friend believe he had stumbled into a major sin, all for the cheap satisfaction of a temporary jab.

Lichoira, we must ask ourselves: how often do we let the yetzer hara drag us into this exact kind of foolishness? In our homes, in the bais medrash, or in business, a small machlokes starts, and suddenly we find ourselves saying or doing things that make absolutely no sense, just to "win" or to make the other person feel bad. We are willing to damage our own standing, cause real pain, and create a whole storm of negativity, just like that foolish butcher who threw away his credibility for a moment of spite.

When we see a machlokes brewing, we have to stop and look at the big picture. Hashem wants us to live with shalom and nosei b'ol im chaveiro. Instead of looking for ways to get back at someone or make them squirm, we need to step back, swallow our pride, and refuse to play the game of the yetzer hara.

Today, if you find yourself in a disagreement or feeling slighted by someone, consciously choose not to say that sharp, biting word that would cause them distress. Step back, let it go, and choose shalom over being right.

הלכות תשובה • פרק ששי

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

CHAPTER PREVIEW

In this chapter, the Rambam takes on a major question that troubles many Yidden when they learn the Torah and the Nevi'im: how do we understand those pesukim that seem to say Hashem forces a person to do bad or good, which would chalilah take away our free will? The Rambam promises to lay down a great and fundamental yesod of our emunah to clear up these difficult pesukim once and for all. He begins by explaining how Hashem runs the world with true justice, bringing retribution on a sinner in this world, in the next world, or both, depending on the sin, and how Teshuvah acts as a shield to protect a person from these punishments.

We then learn a deep and sobering concept in the ways of Hashem's judgment: sometimes, when a person chooses to commit very great or numerous sins willfully and consciously, the True Judge decrees that his punishment in this world is that the gates of Teshuvah are locked before him. The Rambam brings proofs from Pharaoh, Sichon, the Canaanites, and the Yidden in the times of Eliyahu Hanavi to show that they all started sinning on their own free will, and only afterward did Hashem harden their hearts as a punishment, preventing them from repenting so they would receive their full retribution. We also learn how the tefillos of Dovid Hamelech and the other nevi'im fit into this, as they begged Hashem not to let their sins block them from the path of truth, and how Hashem sends us prophets to guide us back to Him.

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

הלכה א

Halacha 1 • Free Will and the Divine System of Retribution in This World and the Next

פסוקים הרבה יש בתורה ובדברי נביאים

Many verses there are in the Torah and in the words of the Prophets

שהם נראין כסותרין עקר זה

that they appear as contradicting this fundamental principle of free will,

ונכשלין בהן רב האדם

and most people stumble through them by misunderstanding their true meaning,

ויצלה על דעתו מהן

and it arises in their minds from them

שהקדוש ברוך הוא הוא גוזר על האדם לעשות רעה או טובה

that the Holy One, blessed be He, decrees upon a person to do evil or good,

ושאין לבו של אדם מסור לו להטותו לכל אשר ירצה.

and that the heart of a person is not handed over to him to direct it to all that he desires.

וְהִירֵי אֲנִי מִבְּאֵר עֶקֶר גָּדוֹל

And behold, I will explain a great principle

שֶׁמִּמֶּנּוּ תִדַּע פֶּרוּשׁ כָּל אוֹתָן הַפְּסוּקִים.

from which you will know the explanation of all those verses.

בְּזֶמַן שֶׁאָדָם אֶחָד אוֹ אֲנָשִׁי מִדִּינָה חוֹטְאִים

At a time when a single person or the people of a province sin,

וְעוֹשֶׂה הַחוּטָא חֵטָא שֶׁעוֹשֶׂה מִדַּעְתּוֹ וּבְרָצוֹנוֹ כְּמוֹ שֶׁהוֹדַעְנוּ

and the sinner commits a sin that he does from his own mind and with his own will, as we have made known that he has the power to do,

רְאוּי לְהַפְרֵעַ מִמֶּנּוּ

it is proper to exact punishment from him,

וְהַקְדוֹשׁ בְּרוּךְ הוּא יוֹדֵעַ אֵיךְ יַפְרֶעַ.

and the Holy One, blessed be He, knows how He will punish him.

יֵשׁ חֵטָא שֶׁהַדִּין נוֹתֵן

There is a sin that the attribute of justice dictates

שֶׁנִּפְרָעִים מִמֶּנּוּ עַל חֵטָאוֹ בְּעוֹלָם הַזֶּה

that they exact punishment from him for his sin in this world,

בְּגוּפוֹ אוֹ בְּמִמוֹנוֹ אוֹ בְּבָנָיו הַקְטָנִים

in his body, or in his money, or through his small children;

שֶׁבָּנָיו שֶׁל אָדָם הַקְטָנִים שֶׁאֵין בָּהֶם דַּעַת וְלֹא הִגִּיעוּ לְכָלֵל מִצְוֹת

for a person's small children, who do not have understanding in them and have not reached the category of mitzvot,

כְּקִנְיָנוֹ הוּא

are like his possession,

וְכָתִיב "אִישׁ בְּחֵטָאוֹ יָמוּת" עַד שֶׁיַּעֲשֶׂה אִישׁ.

and it is written, "A man for his sin shall die," which implies that this applies only until he becomes a man.

וְיֵשׁ חֵטָא שֶׁהַדִּין נוֹתֵן שֶׁנִּפְרָעִין מִמֶּנּוּ לְעוֹלָם הַבָּא

And there is a sin that justice dictates that they exact punishment from him in the World to Come,

ואין לעובר עליו שום נזק בעולם הזה.

and there is not to the transgressor of it any damage in this world.

ויש חטא שנפרעין ממנו בעולם הזה ולעולם הבא:

And there is a sin that they exact punishment from him in this world and for the World to Come.

הלכה ב

Halacha 2 · The Power of Teshuvah to Shield Against Retribution

במה דברים אמורים

In what cases are these words said?

בזמן שלא עשה תשובה

At a time when the sinner did not do teshuvah,

אבל אם עשה תשובה

but if he did do teshuvah,

התשובה כתריס לפני הפרענות.

the teshuvah stands like a shield before the retribution and protects him from punishment.

וכשם שהאדם חוטא מדעתו ובכחו

And just as a person sins of his own knowledge and with his own will,

כה הוא עושה תשובה מדעתו ובכחו:

so he does teshuvah of his own knowledge and with his own will, for Hashem does not force him to do bad or good.

הלכה ג

Halacha 3 · Withholding Repentance as a Punishment for Severe Sins

ואפשר שיחטא אדם חטא גדול או חטאים רבים

And it is possible that a person will commit a great sin, or many sins,

עד שיתן הדין לפני דין האמת

until the judgment will be given before the Judge of Truth, Hashem,

שיהא הפרעון מזה החוטא על חטאים אלו שעשה ברצונו ומדעתו

that the retribution from this sinner for these sins, which he committed of his own free will and with his knowledge, should be

שמונעין ממנו התשובה

that they withhold repentance from him,

וְאֵין מְנִיחִין לוֹ רְשׁוֹת לְשׁוּב מִרְשָׁעוֹ

and they do not allow him permission to repent from his wickedness,

כִּדֵּי שְׂיָמוּת וְיֵאָבֵד בְּחַטָּאוֹ שְׁעָשָׂה.

in order that he will die and perish in his sin that he committed.

הוא שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא אָמַר עַל יְדֵי יִשְׁעָיָהוּ

This is what the Holy One, blessed is He, said through Yeshayahu:

"הַשְׁמֵן לֵב הָעָם הַזֶּה" וְגו'.

"Make fat the heart of this people..." and so on.

וְכֵן הוּא אוֹמֵר

And so He says in Divrei HaYamim:

"וַיְהִיו מְלַעְבִּים בְּמַלְאֲכֵי הָאֱלֹהִים וּבִזְיֹם דְּבָרָיו וּמִתְעַתְּעִים בְּנִבְאָיו עַד עֲלוֹת חֲמַת ה' בָּעַמּוֹ עַד לֵאמֹר מִרְפָּא."

"And they were mocking the messengers of God, and despising His words, and scoffing at His prophets, until the rising of the wrath of Hashem against His people, until there was no remedy."

כְּלוֹמַר חָטְאוּ בְּרִצּוֹנָם וְהִרְבּוּ לְפָשַׁעַ

Meaning to say, they sinned of their own free will and multiplied their transgressions,

עַד שֶׁנִּתְחַיְבוּ לְמַנַּע מִהֵן הַתְּשׁוּבָה שֶׁהִיא הַמִּרְפָּא.

until they became liable to have repentance withheld from them, which is the remedy.

לְפִיכָךְ כָּתוּב בַּתּוֹרָה

Therefore, it is written in the Torah:

"וְאֲנִי אֶחֱזַק אֶקְשֶׁה אֶת לֵב פַּרְעֹה."

"And I will strengthen" and "I will harden the heart of Pharaoh."

לְפִי שֶׁחָטָא מֵעֲצֻמוֹ תַּחֲלָה

Because he sinned on his own at first,

וַחֲרַע לְיִשְׂרָאֵל הַגֵּרִים בְּאֶרְצוֹ

and did evil to Yisrael who were dwelling in his land,

שֶׁנֶּאֱמַר "הִבֵּה נִתְחַכְמָה לוֹ".

as it is said: "Come, let us deal wisely with them."

נָתַן הַדֵּין לְמָנַע הַתְּשׁוּבָה מִמֶּנּוּ עַד שְׁנִפְרַע מִמֶּנּוּ.

The judgment dictated to withhold repentance from him until retribution was exacted from him.

לְפִיכָּה חֲזַק הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת לִבּוֹ.

Therefore, the Holy One, blessed is He, hardened his heart.

וְלָמָּה הָיָה שׁוֹלַח לוֹ בְּיַד מֹשֶׁה וְאָמַר שְׁלַח וַעֲשֵׂה תְשׁוּבָה

And why did He send to him through Moshe, saying, "Send them out and do teshuvah,"

וּכְכֹּר אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא אֵין אֶתָּה מְשַׁלֵּחַ

when the Holy One, blessed is He, had already said to him, "You will not send them,"

שֶׁנֶּאֱמַר "וְאַתָּה וְעַבְדֶּיךָ יָדַעְתִּי" וְגו'

as it is said: "But as for you and your servants, I know..." and so on,

"וְאוּלָּם בַּעֲבוּר זֹאת הֵעָמַדְתִּיךָ".

and "But indeed, for this reason I have kept you standing"?

כִּדִּי לְהוֹדִיעַ לְבָאֵי הָעוֹלָם

In order to make known to all who enter the world

שֶׁבְּזֶמַן שְׁמוֹנֵעַ הַקָּדוֹשׁ בְּרוּךְ הוּא הַתְּשׁוּבָה לַחוּטֵא אֵינוֹ יָכוֹל לְשׁוּב

that at a time when the Holy One, blessed is He, withholds repentance from the sinner, he is unable to repent,

אֶלָּא יָמוּת בְּרָשָׁעוֹ שֶׁעָשָׂה בְּתַחֲלָה בְּרָצוֹנוֹ.

but he will die in his wickedness which he committed at first of his own free will.

וְכֵן סִיחֹן לְפִי עֲוֹנוֹת שֶׁהָיוּ לוֹ נִתְחַיֵּב לְמָנַע מִן הַתְּשׁוּבָה

And so too Sichon, according to the sins that he had, became liable to have repentance withheld from him,

שֶׁנֶּאֱמַר "כִּי הִקְשָׁה ה' אֶל־הָיָה אֶת רוּחוֹ וְאָמִץ אֶת לִבּוֹ".

as it is said: "For Hashem, your God, hardened his spirit and made his heart obstinate."

וְכֵן הַכְּנַעֲנִים לְפִי תוֹעֲבוֹתֵיהֶן מָנַע מֵהֶן הַתְּשׁוּבָה

And so too the Canaanites, according to their abominations, He withheld repentance from them

עַד שֶׁעָשׂוּ מִלְחָמָה עִם יִשְׂרָאֵל.

until they waged war with Yisrael,

שֶׁנֶאֱמַר "כִּי מֵאֵת ה' הָיְתָה לְחֻזֵּק אֶת לִבָּם לְקִרְאֵת הַמִּלְחָמָה עִם יִשְׂרָאֵל לְמַעַן הַחֲרִימָם".

as it is said: "For it was from Hashem to harden their hearts to meet in war with Yisrael, in order to utterly destroy them."

וְכֵן יִשְׂרָאֵל בְּיָמֵי אֱלִיָּהוּ לְפִי שְׁהִרְבוּ לַפֶּשַׁע

And so too Yisrael in the days of Eliyahu, because they multiplied their transgressions,

מִנֵּעַ מְאוּתָן הַמִּרְבִּים לַפֶּשַׁע תְּשׁוּבָה

He withheld repentance from those who multiplied their transgressions,

שֶׁנֶאֱמַר "וְאַתָּה הִסַּבְתָּ אֶת לִבָּם אַחֲרָנִית"

as it is said: "And You have turned their heart backward,"

כְּלוּמַר מִנֵּעַת מִהֵן הַתְּשׁוּבָה.

meaning to say, You withheld repentance from them.

נִמְצְאָתָא אוֹמֵר שֶׁלֹּא גָזַר הָאֵל עַל פֶּרַעַה לְהָרַע לְיִשְׂרָאֵל.

Consequently, you must say that God did not decree upon Pharaoh to do evil to Yisrael,

וְלֹא עַל סִיחֹן לְחַטֹּא בְּאַרְצוֹ.

nor upon Sichon to sin in his land,

וְלֹא עַל הַכְּנַעֲנִים לְהִתְעִיב.

nor upon the Canaanites to act abominably,

וְלֹא עַל יִשְׂרָאֵל לְעַבֵּד עֲבוֹדָה זָרָה.

nor upon Yisrael to worship idols.

אֲלָא כָּלָן חָטְאוּ מֵעַצְמָן

Rather, all of them sinned of their own accord,

וְכָלָן נִתְּחַיְבוּ לְמִנֵּעַ מִהֵן הַתְּשׁוּבָה:

and all of them became liable to have repentance withheld from them.

הַלָּכָה ד'

Halacha 4 · The Request of the Righteous for Divine Assistance to Do God's Will

וּכְעֵינֵן זֶה שׁוֹאֵלִין הַצַּדִּיקִים וְהַנְּבִיאִים בְּתַפִּלָּתָם מֵאֵת ה' לְעֲזָרָם עַל הָאֱמֶת.

And like this matter, the righteous and the prophets ask in their prayer from Hashem to help them upon the truth, so that they do not stumble in sin and lose their path.

כְּמוֹ שֶׁאָמַר דָּוִד תְּהִלִּים כֹּז יֵא "הוֹרֵנִי ה' דְּרָכֶךָ".

This is like that which Dovid said in Tehillim 27:11, "Teach me, Hashem, Your way."

כְּלוֹמַר אֵל יִמְנְעוּנִי חַטָּאֵי דְרָךְ הָאֱמֶת שֶׁמִּמָּנָה אֶדַע דְּרָכֶךָ וְיַחֲדוּ שְׂמִיךְ.

Meaning to say: Let not my sins prevent me from finding the path of the truth, from which I will know Your way and the oneness of Your Name, and thus serve You with a complete heart.

וְכֵן זֶה שֶׁאָמַר תְּהִלִּים נֹא יֵד "וְרוּחַ נְדִיבָה תִּסְמְכֵנִי"

And so too, this is the meaning of that which he said in Tehillim 51:14, "and a spirit of magnanimity support me,"

כְּלוֹמַר תְּנִיחַ רוּחִי לַעֲשׂוֹת חֶפְצְךָ

meaning to say: Let my spirit rest and be willing to do Your desire,

וְאֵל יִגְרְמוּ לִי חַטָּאֵי לְמַנְעֵנִי מִתְּשׁוּבָה

and let not my sins cause me to prevent me from doing repentance,

אֶלָּא תִּהְיֶה הָרְשׁוּת בְּיָדִי עַד שֶׁאֶחְזֹר וְאֶבִּין וְאֶדַע דְּרָךְ הָאֱמֶת.

rather, let the free will be in my hand until I return and understand and know the path of the truth without any spiritual blockages.

וְעַל דְּרָךְ זֶה כָּל הַדּוּמָה לְפִסּוּקִים אֵלֶּה:

And upon this path we must explain all that is similar to these verses, where the tzaddikim pray for Hashem's guidance.

הִלְכָּה ה

Halacha 5 - Free Will and General Prophecies Regarding the Future

וּמַהוּ זֶה שֶׁאָמַר דָּוִד תְּהִלִּים כֹּה ה' טוֹב וְיָשָׁר ה' עַל כֵּן יוֹרֶה חַטָּאִים בְּדֶרֶךְ "תְּהִלִּים כֹּה ט" יִדְרֹךְ עֲנִיִּים" וְגו'.

And what is this that Dovid said in Tehillim, "Good and upright is Hashem, therefore He instructs sinners in the path. He guides the humble in justice..." etc.?

זֶה שֶׁשָּׁלַח נְבִיאִים לָהֶם מוֹדִיעִים דְּרָכֵי ה' וּמַחְזִירִין אוֹתָן בְּתִשְׁבּוּבָה.

This refers to the fact that He sent prophets to them, informing them of the ways of Hashem, and returning them in repentance.

וְעוֹד שֶׁנָּתַן בָּהֶם כֹּחַ לְלַמֵּד וּלְהַבִּין.

And furthermore, that He gave in them strength to learn and to understand.

שֶׁמִּדָּה זֶה בְּכָל אָדָם שֶׁכָּל זְמַן שֶׁהוּא נִמְשָׁךְ בְּדֶרֶךְ הַחֲכָמָה וְהַצֶּדֶק מִתְאַוָּה לָהֶן וְרוֹדֵף אוֹתָם.

For this attribute is in every man, that all the time that he is drawn in the ways of wisdom and righteousness, he desires them and pursues them.

והוא מה שאמרו רבותינו זכרונם לברכה בא לטהר מסייעין אותו כלומר ימצא עצמו נעזר על הדבר.

And it is what our Sages, their memory for blessing, said: "One who comes to purify himself, they assist him"—meaning to say, he will find himself assisted upon the matter.

והלא כתוב בתורה בראשית טו יג "ויעבדום וענו אתם", הרי גזר על המצריים לעשות רע.

And is it not written in the Torah, "And they shall serve them, and they shall afflict them"? Behold, He decreed upon the Egyptians to do evil!

וכתיב דברים לא טז "וְקָם הָעָם הַזֶּה וְזָנָה אַחֲרֵי אֱלֹהֵי נֹכַר הָאָרֶץ", הרי גזר על ישראל לעבד עבודה זרה.

And it is written, "And this nation will arise and stray after the gods of the foreigners of the land." Behold, He decreed upon Yisrael to worship foreign worship!

ולמה נפרע מהן.

And why did He punish them?

לפי שלא גזר על איש פלוני הידוע שיהיה הוא הזונה אלא כל אחד ואחד מאותן הזונים לעבד עבודה זרה אלו לא רצה לעבד לא היה עובד.

Because He did not decree upon so-and-so, the known individual, that he would be the one who strays; rather, every single one of those who strayed to worship foreign worship, if he did not want to worship, he would not have worshipped.

ולא הודיעו הבורא אלא מנהגו של עולם.

And the Creator did not inform him of anything except the custom of the world.

הא למה זה דומה לאומר העם הזה יהיה בהן צדיקים ורשעים.

Behold, to what is this comparable? To one who says, "This nation, there will be among them righteous and wicked people."

לא מפני זה יאמר הרשע כבר נגזר עליו שיהיה רשע מפני שהודיע למשה שיהיו רשעים בישראל.

Not because of this will the wicked person say that it was already decreed upon him that he would be wicked, just because He informed Moshe that there would be wicked people in Yisrael.

כענין שנאמר דברים טו יא "כי לא יחדל אביון מקרב הארץ".

Like the matter that is said, "For the needy will not cease from the midst of the land."

וכן המצריים כל אחד ואחד מאותן המצרים והמרים לישראל אלו לא רצה להרע להם הרשות בקידו.

And so too with the Egyptians: every single one of those who oppressed and who did evil to Yisrael, if he did not want to do evil to them, the permission was in his hand to refrain.

שְׁלֹא גָזַר עַל אִישׁ יָדוּעַ אֶלָּא הוֹדִיעוּ שְׁסוּף זָרְעוֹ עָתִיד לְהִשְׁתַּעַבַּד בְּאֶרֶץ לֹא לָהֶם.

For He did not decree upon a known individual, but rather He informed him that the end of his seed was destined to be enslaved in a land not theirs.

וּכְכֹר אָמַרְנוּ שֶׁאֵין כַּח בְּאָדָם לִידַע הַיָּדַע הַקָּדוֹשׁ בְּרוּךְ הוּא דְּבָרִים הָעֲתִידִין לְהִיטוֹ:

And already we have said that there is no strength in man to know how the Holy One, blessed is He, knows things that are destined to be.

CHAPTER SUMMARY

The Rambam explains that while every person has the free will to choose good or bad and to do Teshuvah, a sinner can commit such severe or repeated sins that the True Judge punishes him by withholding the opportunity for Teshuvah, causing him to die in his wickedness. This explains why Hashem hardened the hearts of Pharaoh, Sichon, and the Canaanites, and why He turned the hearts of the people backward in the days of Eliyahu—not because He decreed they should sin from the start, but as a punishment for the terrible sins they chose to commit on their own initiative. Because of this, the righteous and the prophets, like Dovid Hamelech, constantly pray to Hashem to support them and not let their sins block them from the path of truth, while Hashem in His goodness sends prophets to teach and guide sinners back to the right path.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear talmid, we often think of Teshuvah as a safety net that will always be there, waiting for us whenever we finally decide to get around to it. But the Rambam here reveals a sobering, shaking truth about how the spiritual world works: the freedom to choose is a gift, and like any gift, it can be lost. When a person willfully and repeatedly hardens their own heart against the truth, there comes a point where Heaven says, "You wanted to close the door? Now, the door is closed." The ultimate punishment for sin is not always a physical blow; sometimes, it is the loss of the desire and the ability to change. Pharaoh and Sichon were not born wicked, but by their own choices, they locked themselves in a prison of their own making.

This is not meant to bring us to despair, chas v'shalom, but to wake us up to the preciousness of the present moment. Every single time you feel a small awakening in your heart, a sudden desire to daven with more kavanah, a urge to stop yourself from speaking lashon hara, or a pull to learn one more mishnah, that is a direct gift from Hashem. It is a door opening. If you ignore it, the next time it will be harder to hear. But if you seize it, you create a vessel for even more help from Shamayim. As Chazal teach us, "One who comes to purify himself is assisted."

This is why Dovid HaMelech cried out in Tehillim, "And let a willing spirit support me." He was davening that his past mistakes should not block his path to growth, begging Hashem to keep his heart open and soft. We must have the same yiras Shamayim. Do not wait for tomorrow, and do not assume your heart will always be this open. When the spark of inspiration is there, you must act on it immediately.

Today, the very moment you feel a slight inner push to do the right thing or to pull back from a temptation, do not hesitate for even a second, act on that holy impulse immediately to keep your heart open and receptive to Hashem.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עַמֶּךָ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָהּ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'