חוּמָּשׁ עִם רַשִׁ"י · ראה · שֵׁנִי

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.

פָּסוּק א

Pasuk 1

וְהָיָה הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה
And it shall be the place that Hashem will choose your God it to establish His Name there there

תָּבִיאוּ אֵת כָּל אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם
you shall bring — all that I command you your burnt offerings and your sacrifices

מַעְשְׂרֹתֵיכֶם וּתְרֻמַת יֶדְכֶם וְכֹל מִבְחַר נִדְרֵיכֶם אֲשֶׁר תִּדְּרוּ
your tithes and the contribution of your hand and all the choice of your vows that you shall vow

לַיהוָה׃
to Hashem

רַשִׁ"י

והיה המקום וגו'. בְּנוּ לָכֶם בֵּית הַבְּחִירָה בִּירוּשָׁלַיִם, וְכֵן הוּא אוֹמֵר
And it shall be the place etc. build for yourselves the House of the Choice in Yerushalayim and so it says

בְּדָוִד "וַיְהִי כִּי יָשַׁב הַמֶּלֶךְ בְּבֵיתוֹ וַה' הֵנִיחַ לוֹ מִסָּבִיב מִכָּל
concerning Dovid "And it was when sat the king in his house and Hashem had given rest to him from all around from all

אוֹיְבָיו וַיֹּאמֶר הַמֶּלֶךְ אֶל נָתָן הַנָּבִיא רְאֵה אָנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים, וַאֲרוֹן
his enemies and said the king to Nasan the prophet see I dwell in a house of cedars and the Ark of

הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה" שמואל ב ז׳ :
G-d dwells within the curtain" Shmuel II 7

רַשִׁ"י

שמה תביאו וגו'. לְמַעְלָה אָמוּר לְעִנְיַן שִׁילֹה וְכָאן אָמוּר לְעִנְיַן יְרוּשָׁלַיִם,
Yerushalayim in reference to it is said and here Shiloh in reference to it is said Above etc. shall you bring Thither

וּלְכָךְ חִלְּקָם הַכָּתוּב לִתֵּן הֶתֵּר בֵּין זוֹ לְזוֹ, מִשֶּׁחָרְבָה שִׁילֹה וּבָאוּ
and they came Shiloh from when was destroyed to this this between permission to give the Scripture divided them and for this

לְנֹב וְחָרְבָה נֹב וּבָאוּ לְגִבְעוֹן הָיוּ הַבָּמוֹת מֻתָּרוֹת עַד שֶׁבָּאוּ לִירוּשָׁלַיִם
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

רַשִׁ"י

מבחר נדריכם. מְלַמֵּד שֶׁיְּבִיא מִן הַמֻּבְחָר ספרי :
Sifrei the choicest from that he should bring this teaches your vows The choice of

פָּסוּק ב

Pasuk 2

וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם
and your male slaves and your daughters and your sons you your God Hashem before And you shall rejoice

וְאַמְהֹתֵיכֶם וְהַלֵּוִי אֲשֶׁר בִּשְׁעָרֵיכֶם כִּי אֵין לוֹ חֵלֶק וְנַחֲלָה
and an inheritance a portion to him there is not for is in your gates who and the Levite and your female slaves

אִתְּכֶם:
with you

פָּסוּק ג

Pasuk 3

הִשָּׁמֶר לְךָ פֶּן תַּעֲלֶה עֹלֹתֶיךָ בְּכָל מָקוֹם אֲשֶׁר תִּרְאֶה:
you see that place in every your burnt-offerings you offer up lest yourself Guard

רַשִׁ"י

השמר לך. לִתֵּן לֹא תַעֲשֶׂה עַל הַדָּבָר:
the matter upon command a negative to place to yourself Take heed

רַשִׁ"י

בכל מקום אשר תראה. אֲשֶׁר יַעֲלֶה בְּלִבְּךָ, אֲבָל אַתָּה מַקְרִיב ע"פ נָבִיא, כְּגוֹן
such as a prophet by command of may offer you but your heart enters which you see that place In every

אֵלִיָּהוּ בְּהַר הַכַּרְמֶל שם :
there haCarmel on Mount Eliyahu

פָּסוּק ד

Pasuk 4

כִּי אִם בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה בְּאַחַד שְׁבָטֶיךָ שָׁם תַּעֲלֶה עֹלֹתֶיךָ
your burnt offerings you shall bring up there your tribes in one of Hashem will choose that in the place only but

וְשָׁם תַּעֲשֶׂה כֹּל אֲשֶׁר אָנֹכִי מְצַוֶּךָּ׃

command you I that all you shall do and there

רַ״שִׁ״י

באחד שבטיך. בְּחֶלְקוֹ שֶׁל בִּנְיָמִין, וּלְמַעְלָה הוּא אוֹמֵר "מִכָּל שִׁבְטֵיכֶם", הָא כֵּיצַד?

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 הַגֹּרֶן מֵאַרַוְנָה הַיְבוּסִי גָּבָה הַזָּהָב מִכָּל הַשְּׁבָטִים, וּמִכָּל

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

מָקוֹם הַגֹּרֶן בְּחֶלְקוֹ שֶׁל בִּנְיָמִין הָיָה שָׁם׃

there was Binyamin of in the portion the threshing floor place

פָּסוּק ה

Pasuk 5

רַק בְּכָל אַוַּת נַפְשְׁךָ תִּזְבַּח וְאָכַלְתָּ בָּשָׂר כִּבְרָכַת יְהוָה

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

אֱלֹהֶיךָ אֲשֶׁר נָתַן לְךָ בְּכָל שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֹאכְלֶנּוּ כַּצְּבִי

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

וְכָאַיָּל׃

and like the deer

רַ״שִׁ״י

רק בכל אות נפשך. בַּמֶּה הַכָּתוּב מְדַבֵּר? אִם בִּבְשַׂר תַּאֲוָה לְהַתִּירָהּ 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 הַקְרָבַת אֲמוּרִים הֲרֵי אָמוּר בְּמָקוֹם אַחֵר פָּסוּק כ' "כִּי יַרְחִיב ה' אֶת

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

גְּבוּלְךָ וְגוֹ' וְאָמַרְתָּ אֹכְלָה בָּשָׂר וְגוֹ'", בַּמֶּה זֶה מְדַבֵּר? בְּקָדָשִׁים שֶׁנָּפַל בָּהֶם

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

מוּם שֶׁיִּפָּדוּ וְיֵאָכְלוּ בְּכָל מָקוֹם, יָכוֹל יִפָּדוּ עַל מוּם עוֹבֵר?

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

תַּ"לְ "רַק" סִפְרֵי׃

Sifrei only the Torah teaches

רַ״שִׁ״י

תזבח ואכלת. אֵין לְךָ בָּהֶם הֶתֵּר גִּזָּה וְחָלָב אֶלָּא אֲכִילָה עַל יְדֵי

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 בכ' ו׃

15 Bechoros slaughtering

רַ״שִׁ״י

הטמא והטהר. לְפִי שֶׁבָּאוּ מִכֹּחַ קָדָשִׁים 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

יִגַּע בְּכָל טָמֵא לֹא יֵאָכֵל" ויקרא ז', הֻצְרַךְ 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

אוֹכְלִים בְּקֵעָרָה אַחַת׃
one from a bowl may eat

רַשִׁ״י

כצבי וכאיל. שֶׁאֵין קָרְבָּן בָּא מֵהֶם׃
from them comes a sacrifice of which not and as the hart as the gazelle

רַשִׁ״י

כצבי וכאיל. לְפָטְרָן מִן הַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה ספרי׃
Sifrei and the maw and the cheeks the shoulder from to exempt them and as the hart as the gazelle

פָּסוּק ו

Pasuk 6

רַק הַדָּם לֹא תֹאכֵלוּ עַל הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם׃
like water you shall pour it the earth upon you shall eat not the blood Only

רַשִׁ״י

רק הדם לא תאכלו. אַע״פִּ שֶׁאָמַרְתִּי שֶׁאֵין לְךָ בּוֹ זְרִיקַת דָּם בַּמִּזְבֵּחַ, לֹא תֹאכְלֶנּוּ׃
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
eat it

רַשִׁ״י

תשפכנו כמים. לוֹמַר לְךָ שֶׁאֵין צָרִיךְ כִּסּוּי ספרי; חולין פ״ד . — דָּ״אַ
another explanation page 84 Chullin Sifrei covering need for that there is no to you to say as water you shall pour it

הֲרֵי הוּא כַּמַּיִם לְהַכְשִׁיר אֶת הַזְּרָעִים שם ל״ה׃
page 35 there seeds — to make receptive like water it is behold

פָּסוּק ז

Pasuk 7

לֹא תוּכַל לֶאֱכֹל בִּשְׁעָרֶיךָ מַעְשַׂר דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ וּבְכֹרֹת
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

בְּקָרְךָ וְצֹאנֶךָ וְכָל נְדָרֶיךָ אֲשֶׁר תִּדֹּר וְנִדְבֹתֶיךָ וּתְרוּמַת
your cattle and your sheep and all of your vows that you shall vow and your freewill offerings and the contribution of

יָדֶךָ׃
your hand

רַשִׁ״י

לא תוכל. בָּא הַכָּתוּב לִתֵּן לֹא תַעֲשֶׂה עַל הַדָּבָר׃
You cannot be able comes the verse to place a negative command upon the matter

רַשִׁ״י

לא תוכל. רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר יָכוֹל אַתָּה, אֲבָל אֵינְךָ רַשַּׁאי, כַּיּוֹצֵא בּוֹ
You cannot be able Rabbi Yehoshua son of Korcha says able you are but you are not permitted similar to it

יהושע ט"ו "וְאֶת 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", יְכוֹלִים הָיוּ, אֶלָּא שֶׁאֵינָן רַשָּׁאִין לְפִי שֶׁכָּרַת 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, אֶלָּא חִתִּיִים הָיוּ, אֶלָּא עַל
on but they were Hittites but were they Jebusites and not Machpelah the cave of from them when he bought

שֵׁם הָעִיר שֶׁשְּׁמָהּ יְבוּס, כָּךְ מְפֹרָשׁ בְּפִרְקֵי דְּרַבִּי 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 שֶׁנֶּאֱמַר "כִּי אִם הֱסִירְךָ הָעִוְרִים וְהַפִּסְחִים" שמואל ב ה' – צְלָמִים
idols five two Shmuel and the lame the blind you remove · unless what is said and that is

שֶׁכָּתְבוּ עֲלֵיהֶם אֶת הַשְּׁבוּעָה:
the oath — on them upon which they wrote

רַשִּׁ"י

ובכרת בקרך. אַזְהָרָה לַכֹּהֲנִים:
to the priests is a prohibition your herd and the firstlings of

רַשִּׁ"י

ותרומת ידך. אֵלּוּ הַבִּכּוּרִים ספרי; מכות י"ז :
17 Makkot Sifrei the first-fruits these are your hand and the heave-offering of

פָּסוּק ח

Pasuk 8

כִּי אִם לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹּאכְלֶנּוּ 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

אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי אֲשֶׁר
who is and the Levite and your maidservant and your manservant and your daughter and your son you

בִּשְׁעָרֶיךָ וְשָׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכֹל מִשְׁלַח יָדֶךָ:
your hand the sending of in all your God Hashem before and you shall rejoice within your gates

רַשִּׁ"י

לפני ה'. לִפְנִים מִן הַחוֹמָה:
the wall of inside Hashem Before

רַשִּׁ"י

והלוי אשר בשעריך. אִם אֵין לְךָ לָתֵת לוֹ מֵחֶלְקוֹ, כְּגוֹן מַעֲשֵׂר רִאשׁוֹן, תֵּן
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

לוֹ מַעֲשֵׂר עָנִי, אֵין לְךָ מַעֲשֵׂר עָנִי, הַזְמִינֵהוּ עַל שְׁלָמֶיךָ 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

פָּסוּק ט

Pasuk 9

הִשָּׁמֶר לְךָ פֶּן תַּעֲזֹב אֶת הַלֵּוִי כָּל יָמֶיךָ עַל אַדְמָתֶךָ:
your land upon your days all the Levite — you abandon lest yourself Guard

רַשִׁ"י

השמר לך. לִתֵּן לֹא תַעֲשֶׂה עַל הַדָּבָר ספרי :

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

רַשִׁ"י

על אדמתך. אֲבָל בַּגּוֹלָה אֵינְךָ מְזֻהָר עָלָיו יוֹתֵר מֵעֲנִיֵּי יִשְׂרָאֵל שם :

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

פָּסוּק י

Pasuk 10

כִּי יַרְחִיב יְהוָה אֱלֹהֶיךָ אֶת גְּבוּלְךָ כַּאֲשֶׁר דִּבֶּר לָךְ וְאָמַרְתָּ אׇכְלָה

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

בָּשָׂר כִּי תְאַוֶּה נַפְשְׁךָ לֶאֱכׇל בָּשָׂר בְּכׇל אַוַּת נַפְשְׁךָ תֹּאכַל בָּשָׂר:

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

רַשִׁ"י

כי ירחיב וגו'. לִמְּדָה תּוֹרָה דֶּרֶךְ אֶרֶץ שֶׁלֹּא יִתְאַוֶּה אָדָם לֶאֱכֹל בָּשָׂר אֶלָּא

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

מִתּוֹךְ רַחֲבַת יָדַיִם וְעֹשֶׁר חולין פ"ד :

chapter four Chullin and wealth hands broadness of from amidst

רַשִׁ"י

כל אות נפשך וגו'. אֲבָל בַּמִּדְבָּר נֶאֱסַר לָהֶם בְּשַׂר חֻלִּין אֶלָּא אִם כֵּן . .

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

מַקְדִּישָׁהּ וּמַקְרִיבָהּ שְׁלָמִים שם ט"ז :

16 there peace-offerings and offered it one dedicated it

פָּסוּק יא

Pasuk 11

כִּי יִרְחַק מִמְּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם

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

וְזָבַחְתָּ מִבְּקָרְךָ וּמִצֹּאנְךָ אֲשֶׁר נָתַן יְהוָה לְךָ כַּאֲשֶׁר צִוִּיתִךָ

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

וְאָכַלְתָּ בִּשְׁעָרֶיךָ בְּכׇל אַוַּת נַפְשֶׁךָ:

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

רַשִׁ"י

כי ירחק ממך המקום. וְלֹא תוּכַל לָבֹא וְלַעֲשׂוֹת שְׁלָמִים בְּכָל יוֹם כְּמוֹ עַכְשָׁו

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

שֶׁהַמִּשְׁכָּן הוֹלֵךְ עִמָּכֶם:

with you goes that the Tabernacle

רַ"שִׁ"י

וזבחת ... כאשר צויתך. לָמַדְנוּ שֶׁיֵּשׁ צִוּוּי בַּזְּבִיחָה
And you shall slaughter ... as I have commanded you that there is we have learned a commandment regarding the slaughtering

הֵיאַךְ יִשְׁחֹט, וְהֵן הִלְכוֹת שְׁחִיטָה שֶׁנֶּאֶמְרוּ לְמֹשֶׁה בְּסִינַי שם כ"ח :
how one should slaughter and they are the laws of slaughtering that were said to Moshe at Sinai there 28

פָּסוּק יב

Pasuk 12

אַךְ כַּאֲשֶׁר יֵאָכֵל אֶת הַצְּבִי וְאֶת הָאַיָּל כֵּן תֹּאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר
However just as is eaten — the gazelle and — the deer so you shall eat it the contaminated and the pure

יַחְדָּו יֹאכֵלוּ:
together may eat it

רַ"שִׁ"י

אך כאשר יאכל את הצבי וגו'. אֵינְךָ מְזֻהָר לְאָכְלָן בְּטָהֳרָה, אִי מַה צְּבִי
But only as is eaten — the gazelle etc. you are not admonished in purity if just as the gazelle

וְאַיָּל חֶלְבָּן מֻתָּר אַף חֻלִּין חֶלְבָּן מֻתָּר? תַּ"ל "אַךְ":
and the hart their fat is permitted so too non-consecrated animals their fat is permitted Scripture teaches but only

פָּסוּק יג

Pasuk 13

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא תֹאכַל הַנֶּפֶשׁ
Only be strong not to eat the blood for the blood is the life it and you shall not eat the life

עִם הַבָּשָׂר:
with the meat

רַ"שִׁ"י

רק חזק לבלתי אכל הדם. מִמַּה שֶּׁנֶּאֱמַר חֲזַק אַתָּה לָמֵד שֶׁהָיוּ שְׁטוּפִים
Only be strong not to eat the blood from what that is said you learn that they were addicted

בַּדָּם לְאָכְלוֹ, לְפִיכָךְ הֻצְרַךְ לוֹמַר חֲזַק דִּבְרֵי רַבִּי יְהוּדָה, רַ' שִׁמְעוֹן בֶּן
to blood to eat it therefore it was necessary to say be strong the words of Rabbi Yehudah Rabbi Shimon son of

עֲזַאי אוֹמֵר לֹא בָא הַכָּתוּב אֶלָּא לְהַזְהִירְךָ וּלְלַמְּדְךָ עַד כַּמָּה אַתָּה צָרִיךְ
Azzai says came not the verse but to warn you and to teach you until how much you need

לְהִתְחַזֵּק בְּמִצְוֹת, אִם הַדָּם שֶׁהוּא קַל לְהִשָּׁמֵר מִמֶּנּוּ שֶׁאֵין אָדָם מִתְאַוֶּה לוֹ,
to strengthen yourself in the mitzvos if the blood which is easy to keep away from it for not a person desires it

הֻצְרַךְ לְחַזֶּקְךָ בְּאַזְהָרָתוֹ, קַ"וָ לִשְׁאָר מִצְוֹת עי' ספרי :
it was necessary to strengthen you in its warning all the more so for the rest of the mitzvos see Sifrei

רַ"שִׁ"י

ולא תאכל הנפש עם הבשר. אַזְהָרָה לְאֵבֶר מִן הַחַי חולין ק"ב :
And you shall not eat the life with the flesh a prohibition for a limb from the living Chullin 102

פָּסוּק יד

Pasuk 14

לֹא תֹאכְלֶנּוּ עַל הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמָּיִם׃

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

רַשִׁ״י

לא תאכלנו. אַזְהָרָה לְדַם הַתַּמְצִית כריתות ד' :

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

פָּסוּק טו

Pasuk 15

לֹא תֹאכְלֶנּוּ לְמַעַן יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי תַעֲשֶׂה

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

הַיָּשָׁר בְּעֵינֵי יְהוָה׃

that which is right in the eyes of Hashem

רַשִׁ״י

לא תאכלנו. אַזְהָרָה לְדַם הָאֵבָרִים שם :

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

רַשִׁ״י

למען ייטב לך וגו'. צֵא וּלְמַד מַתַּן שְׂכָרָן שֶׁל מִצְוֹות, אִם הַדָּם

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

שֶׁנַּפְשׁוֹ שֶׁל אָדָם קָצָה מִמֶּנּוּ, הַפּוֹרֵשׁ מִמֶּנּוּ זוֹכֶה לוֹ וּלְבָנָיו אַחֲרָיו,

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

קַל וָחֹמֶר לְגֶזֶל וַעֲרָיוֹת שֶׁנַּפְשׁוֹ שֶׁל אָדָם מִתְאַוֶּה לָהֶם מכות כ"ג :

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

פָּסוּק טז

Pasuk 16

רַק קָדָשֶׁיךָ אֲשֶׁר יִהְיוּ לְךָ וְנִדָּרֶיךָ תִּשָּׂא וּבָאתָ אֶל הַמָּקוֹם

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

אֲשֶׁר יִבְחַר יְהוָה׃

that Hashem will choose

רַשִׁ״י

רק קדשיך. אַע"פִּ שֶׁאַתָּה מֻתָּר לִשְׁחֹט חֻלִּין, לֹא הִתַּרְתִּי לְךָ לִשְׁחֹט

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

אֶת הַקֳּדָשִׁים וּלְאָכְלָן בִּשְׁעָרֶיךָ בְּלֹא הַקְרָבָה, אֶלָּא הֲבִיאֵם לְבֵית הַבְּחִירָה:

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

פָּסוּק יז

Pasuk 17

וְעָשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר וְהַדָּם עַל מִזְבַּח יְהוָה אֱלֹהֶיךָ וְדַם

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

וְזָבְחֶיךָ יִשְׁפֵּךְ עַל מִזְבַּח יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכֵל׃

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

רַשִׁ״י

ועשית עלתיך. אִם עוֹלוֹת הֵן, תֵּן הַבָּשָׂר וְהַדָּם עַל גַּבֵּי 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, "דַּם זְבָחֶיךָ יִשָּׁפֵךְ" עַל הַמִּזְבֵּחַ תְּחִלָּה וְאַחַר כָּךְ

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

"וְהַבָּשָׂר תֹּאכֵל". וְעוֹד דָּרְשׁוּ רַבּוֹתֵינוּ, "רַק קָדָשֶׁיךָ" בָּא לְלַמֵּד עַל

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

הַקָּדָשִׁים שֶׁחוּצָה לָאָרֶץ, וּלְלַמֵּד עַל הַתְּמוּרוֹת וְעַל וַלְדוֹת

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

קָדָשִׁים שֶׁיִּקָּרְבוּ ספרי; בכורות י"ד :

14 Bechoros Sifrei that they must be offered consecrated animals

פָּסוּק יח

Pasuk 18

שָׁמֹר וְשָׁמַעְתָּ אֵת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּךָּ לְמַעַן יִיטַב

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

לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ עַד עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר 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

אֱלֹהֶיךָ׃

your God

רַשִׁ״י

שמר. זוֹ מִשְׁנָה שֶׁאַתָּה צָרִיךְ לְשָׁמְרָהּ בְּבִטְנְךָ שֶׁלֹּא תִשְׁכַּח, כָּעִנְיָן 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

משלי כ"ב "כִּי נָעִים כִּי תִשְׁמְרֵם בְּבִטְנֶךָ", 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

וּתְקַיֵּם, הָא כָּל שֶׁאֵינוֹ מִשְׁנָה אֵינוֹ בִּכְלַל מַעֲשֶׂה עי' ספרי :

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

רַשִׁ״י

את כל הדברים. שֶׁתְּהֵא חֲבִיבָה עָלֶיךָ מִצְוָה קַלָּה כְּמִצְוָה חֲמוּרָה שם :

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

רַשִׁ״י

הטוב. בְּעֵינֵי הַשָּׁמַיִם:

Heaven in the eyes of The good

רַשִׁ״י

והישר. בְּעֵינֵי אָדָם:

man in the eyes of and what is right

CHAPTER SUMMARY

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.

דַּף יוֹמִי · חֻלִּין · דַּף 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.

עַמּוּד א׳ DAF 95A

STATEMENT

אִי הֲוָה פָּיְיסַתְּ מִינַּאי, מִי לָא סְפֵינָא לָךְ מִשּׁוּרָא שֶׁל פַּטָּם דַּעֲבַדִי אֶתְמוֹל?

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

אֲמַר לֵיהּ: אֲכַלִי מִשּׁוּפְרֵי שׁוּפְרֵי.

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

QUESTION

אֲמַר לֵיהּ: מְנָלָךְ?

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

ANSWER

אֲמַר לֵיהּ: דְּזַבַּן פְּלוֹנִי גּוֹי וּסְפָא לִי.

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

STATEMENT

אֲמַר לֵיהּ: תְּרֵי עֲבַדִי, וְהָהוּא טְרֵפָה הֲוָה.

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

אָמַר רַבִּי: בִּשְׁבִיל שׁוֹטֶה זֶה שֶׁעָשָׂה שֶׁלֹּא כַּהוֹגֶן, אָנוּ נֶאֱסוֹר כָּל הַמָּקוֹלִין?!

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

רַבִּי לְטַעְמֵיהּ, דַּאֲמַר: מָקוֹלִין וְטַבָּחֵי יִשְׂרָאֵל, בָּשָׂר הַנִּמְצָא בְּיַד גּוֹי – מוּתָּר.

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

אִיכָּא דְּאָמְרִי, אָמַר רַבִּי: מִפְּנֵי שׁוֹטֶה זֶה דְּאִיכַּוֵּון לְצַעוֹרֵיהּ לְחַבְרֵיהּ, אָנוּ נֶאֱסוֹר כָּל הַמָּקוֹלִין?!

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

טַעְמָא דְּאִיכַּוֵּון לְצַעוֹרֵיהּ לְחַבְרֵיהּ, הָא לָאו הָכִי, אָסוּר.

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

וְהָתַנְיָא: רַבִּי אוֹמֵר: מָקוֹלִין וְטַבָּחֵי יִשְׂרָאֵל, בָּשָׂר הַנִּמְצָא בְּיַד גּוֹי מוּתָּר!

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

שָׁאנֵי הָכָא, דְּאִיתַּחֲזַק אִיסּוּרָא.

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

אָמַר רַב: בָּשָׂר, כֵּיוָן שֶׁנִּתְעַלֵּם מִן הָעַיִן – אָסוּר.

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

מֵיתִיבִי: רַבִּי אוֹמֵר: מָקוֹלִין וְטַבָּחֵי יִשְׂרָאֵל, בָּשָׂר הַנִּמְצָא בְּיַד גּוֹי – מוּתָּר.

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 – שָׁאנֵי.

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: תֵּשַׁע חֲנוּיוֹת, כּוּלָּן מוֹכְרוֹת בְּשַׂר שְׁחוּטָה, וְאַחַת מוֹכֶרֶת בְּשַׂר נְבֵלָה, וְלָקַח מֵאַחַת מֵהֶן וְאֵינוֹ יוֹדֵעַ מֵאֵיזֶה מֵהֶן לָקַח – סְפֵקוֹ אָסוּר, וּבְנִמְצָא הַלֵּךְ אַחַר הָרוֹב.

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 קבוע. **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

הָכָא נָמֵי – 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: מָצָא בָּהּ בָּשָׂר (אִם חַי) – הַלֵּךְ אַחַר רוֹב טַבָּחִים, וְאִם מְבוּשָּׁל – הַלֵּךְ אַחַר רוֹב אוֹכְלֵי בָּשָׂר.

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 תֵּימָא: הָכָא נָמֵי בְּנִמְצָא בְּיַד גּוֹי, מְבוּשָּׁל הַלֵּךְ אַחַר רוֹב אוֹכְלֵי בָּשָׂר? וְנֶחְזֵי: אִי דְּגּוֹי נָקֵיט לֵיהּ, אִי דְּיִשְׂרָאֵל נָקֵיט 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

הָכָא בְּמַאי עָסְקִינַן: בְּעוֹמֵד וְרוֹאֵהוּ.

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 בַּגְּבוּלִין, אֵבָרִים – נְבֵלוֹת, חֲתִיכוֹת – מוּתָּרוֹת.

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

וְכִי תֵּימָא: הָכָא נָמֵי בְּעוֹמֵד וְרוֹאֵהוּ, אֵבָרִים נְבֵלוֹת – 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

מִידֵּי הוּא טַעְמָא אֶלָּא לְרַב, הָא אִיתְּמַר עֲלַהּ: רַב אָמַר מוּתָּרוֹת מִשּׁוּם נְבֵלָה, וְלֵוִי אָמַר מוּתָּרוֹת בַּאֲכִילָה.

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 דְּרַב, לָאו בְּפֵירוּשׁ אִתְּמַר, אֶלָּא מִכְּלָלָא אִתְּמַר.

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 חֲוָה יָתֵיב אַמַּבָּרָא דְּאִישְׁתַּטְיָא, חַזְיֵיהּ לְהָהוּא גַּבְרָא דַּהֲוָה 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

מְחַוֵּור רֵישָׁא,

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

STATEMENT

נְפַל מִינֵּיהּ,

and **it fell from him** into the water.

STATEMENT

אָזַל אַיְיתִי סִילְתָּא שְׁדָא אַסֵּיק תְּרֵין,

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

STATEMENT

אָמַר רַב: עָבְדִי נָמֵי הָכִי,

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

STATEMENT

אַסְרִינְהוּ נִיהֲלֵיהּ.

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

QUESTION

אָמְרִי לֵיהּ רַב כָּהֲנָא וְרַב אַסִּי לְרַב: דְּאִיסּוּרָא שְׁכִיחִי, דְּהֶתֵּירָא לָא שְׁכִיחִי?

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

אֲמַר לְהוּ: דְּאִיסּוּרָא שְׁכִיחִי טְפֵי.

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

QUESTION

וְכִי מִכְּלָלָא, 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

פְּרִיווֹתָא דְּגוֹיִם הֲוַאי,

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

תֵּדַע, דְּקָאָמַר לְהוּ: "דְּאִיסּוּרָא שְׁכִיחִי טְפֵי".

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

אֶלָּא רַב, הֵיכִי אֲכַל בִּשְׂרָא

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

ANSWER

בְּשַׁעְתֵּיהּ, דְּלָא (עלים) [מַעֲלִים] עֵינֵיהּ מִינֵּיהּ?

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

ANSWER

אִיבָּעֵית אֵימָא: בְּצַיְירָא וַחֲתִימָא,

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

ANSWER

וְאִי נָמֵי: בְּסִימָנָא, כִּי הָא דְּרַבָּה בַּר רַב הוּנָא מְחַתֵּךְ לֵיהּ אַתְּלָת קַרְנָתָא.

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 הֲוָה קָאָזֵיל לְבֵי רַב חָנָן חַתְנֵיהּ,

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

STATEMENT

חֲזָא מַבָּרָא דְּקָאָתֵי לְאַפֵּיהּ,

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

STATEMENT

אֲמַר: מַבָּרָא קָאָתֵי לְאַפַּי, יוֹמָא טָבָא לְגוֹ.

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

STATEMENT

אֲזַל, קָם אַבָּבָא, אוֹדִיק בְּבִזְעָא דְּדַשָּׁא, חֲזָא חֵיוְתָא דְּתַלְיָא,

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

STATEMENT

טְרַף אַבָּבָא, נְפוֹק אֲתוֹ כּוּלֵּי עָלְמָא לְאַפֵּיהּ, אֲתָא טַבָּחֵי נָמֵי,

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

STATEMENT

לָא עַלִּים רַב עֵינֵיהּ מִינֵּיהּ,

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

STATEMENT

אֲמַר לְהוּ: אִיכּוֹ הַשְׁתָּא סְפִיתוּ לְהוּ אִיסּוּרָא לִבְנֵי בְּרַת.

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 אֲכַל רַב מֵהָהוּא בִּישְׂרָא.

Yet, **Rav did not eat from that meat.**

QUESTION

מַאי טַעְמָא?

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

OBJECTION

אִי מִשּׁוּם אִיעַלּוּמֵי – הָא לָא אִיעַלַּים,

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

ANSWER

אֶלָּא דְּנַחֵישׁ.

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

QUESTION

וְהָאָמַר רַב: כָּל נַחַשׁ שֶׁאֵינוֹ כְּאֱלִיעֶזֶר עֶבֶד אַבְרָהָם וּכְיוֹנָתָן בֶּן שָׁאוּל – אֵינוֹ נַחַשׁ!

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 הֲוַאי, וְרַב לָא מִתְהֲנֵי מִסְּעוּדַת 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 בָּדֵיק בְּמַבָּרָא, וּשְׁמוּאֵל בָּדֵיק בְּסִפְרָא, רַבִּי יוֹחָנָן בָּדֵיק בִּינָוקָא.

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

כּוּלְּהוּ שְׁנֵי דְּרַב, הֲוָה כָּתַב לֵיהּ רַבִּי יוֹחָנָן "לְקַדָּם רַבֵּינוּ שֶׁבְּבָבֶל".

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

STATEMENT

כִּי נָח נַפְשֵׁיהּ, הֲוָה כָּתַב לִשְׁמוּאֵל "לְקַדָּם חֲבִירֵינוּ שֶׁבְּבָבֶל".

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

STATEMENT

אָמַר: לָא יָדַע לִי מִידֵּי דְּרַבֵּיהּ אֲנָא?

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

STATEMENT

כְּתַב שַׁדַּר לֵיהּ עִיבּוּרָא דְּשִׁיתִּין שְׁנֵי.

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

STATEMENT

אֲמַר: הַשְׁתָּא חוּשְׁבָּנָא בְּעָלְמָא יָדַע.

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

STATEMENT

כְּתַב שַׁדַּר לֵיהּ תְּלֵיסַר גַּמְלֵי סְפֵקֵי טְרֵיפְתָּא,

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

STATEMENT

אֲמַר: אִית לִי רַב בְּבָבֶל, אֵיזִיל אִיחֲזֵייהּ.

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

STATEMENT

אֲמַר לֵיהּ לְיָנוֹקָא: פְּסוֹק לִי פְּסוּקָיךְ, אֲמַר לֵיהּ: "וּשְׁמוּאֵל מֵת",

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

STATEMENT

אֲמַר: שְׁמַע מִינַּהּ נָח נַפְשֵׁיהּ דִּשְׁמוּאֵל.

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

EXPLANATION

וְלָא הֵיא, לָא שְׁכִיב שְׁמוּאֵל, אֶלָּא כִּי הֵיכִי דְּלָא לִיטְרַח רַבִּי יוֹחָנָן.

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

תַּנְיָא: רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: בַּיִת, תִּינוֹק, וְאִשָּׁה – אַף עַל פִּי שֶׁאֵין נַחַשׁ, יֵשׁ סִימָן.

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

אָמַר רַבִּי אֶלְעָזָר: וְהוּא דְּאִיתַּחֲזַק תְּלָתָא זִימְנֵי,

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

PROOF

דִּכְתִיב: "יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ וְאֶת בִּנְיָמִן תִּקָּחוּ".

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

QUESTION

בְּעָא מִינֵּיהּ רַב הוּנָא מֵרַב: בַּחֲרוּזִין מַהוּ?

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

ANSWER

אֲמַר לֵיהּ: אַל תְּהִי שׁוֹטָה, בַּחֲרוּזִין חֲרֵי זֶה סִימָן.

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

STATEMENT

אִיכָּא דְּאָמְרִי: אָמַר רַב הוּנָא אָמַר רַב: בַּחֲרוּזִין חֲרֵי זֶה סִימָן.

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 נַחְמָן מִנְּהַרְדְּעָא אִיקְלַע לְגַבֵּי רַב כָּהֲנָא לְפוּם נַהֲרָא בְּמַעֲלֵי יוֹמָא דְּכִפּוּרֵי,

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

STATEMENT

אֲתוֹ עוֹרְבֵי שָׁדוּ כַּבְדֵי וְכוּלְיָתָא,

Ravens came and dropped livers and kidneys from the sky.

STATEMENT

אֲמַר לֵיהּ... שְׁקוֹל וֶאֱכוֹל, הָאִידָּנָא דְּהֵיתֵרָא שְׁכִיחַ טְפֵי.

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 חִיָּיא בַּר אָבִין אִיתְּבַד לֵיהּ כַּרְכְּשָׁא בֵּי דִינָא, אֲתָא לְקַמֵּיהּ דְּרַב 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

אֲמַר לֵיהּ: אִית לָךְ סִימָנָא בְּגַוֵּיהּ? אֲמַר לֵיהּ: לָא.

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

STATEMENT

אִית לָךְ טְבִיעוּת עֵינָא בְּגַוֵּיהּ? אֲמַר לֵיהּ... אִין.

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

RULING

אִם כֵּן, זִיל שְׁקוֹל.

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

STATEMENT

רַב חֲנִינָא חוֹזָאָה אִיתְּבַד לֵיהּ גַּבָּא דִּבְשָׂרָא, אֲתָא לְקַמֵּיהּ דְּרַב נַחְמָן.

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

STATEMENT

אֲמַר לֵיהּ: אִית לָךְ סִימָנָא בְּגַוֵּיהּ? אֲמַר לֵיהּ: לָא.

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

STATEMENT

אִית לָךְ טְבִיעוּת עֵינָא בְּגַוֵּיהּ? אֲמַר לֵיהּ... אִין.

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

RULING

אִם כֵּן, זִיל שְׁקוֹל.

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

STATEMENT

רַב נָתָן בַּר אַבָּיֵי אִיתְּבַד לֵיהּ קִיבּוֹרָא דִּתְכֵלְתָּא, אֲתָא לְקַמֵּיהּ דְּרַב חִסְדָּא.

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

STATEMENT

אֲמַר לֵיהּ: אִית לָךְ סִימָנָא בְּגַוֵּיהּ? אֲמַר לֵיהּ: לָא.

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

STATEMENT

אִית לָךְ טְבִיעוּת עֵינָא בְּגַוֵּיהּ? אֲמַר לֵיהּ... אִין.

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

RULING

אִם כֵּן, זִיל שְׁקוֹל.

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

STATEMENT

אָמַר רָבָא: מֵרִישָׁא הֲוָה אָמִינָא סִימָנָא עָדִיף מִטְּבִיעוּת עֵינָא, דְּהָא מַהְדְּרִינַן אֲבִידְתָּא בְּסִימָנָא,

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.

לְמַעֲשֶׂה 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.

הִלְכוֹת תְּשׁוּבָה · פֶּרֶק שִׁשִּׁי

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.

הֲלָכָה א

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

פְּסוּקִים הַרְבֵּה יֵשׁ בַּתּוֹרָה וּבְדִבְרֵי נְבִיאִים

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

שֶׁהֵן נִרְאִין כְּסוֹתְרִין עִקָּר זֶה

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

וְנִכְשָׁלִין בָּהֶן רֹב הָאָדָם

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

וְיַעֲלֶה עַל דַּעְתָּן מֵהֶן

and it arises in their minds from them

שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא הוּא גּוֹזֵר עַל הָאָדָם לַעֲשׂוֹת רָעָה אוֹ טוֹבָה

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

וְשֶׁאֵין לִבּוֹ שֶׁל אָדָם מָסוּר לוֹ לְהַטּוֹתוֹ לְכָל אֲשֶׁר יִרְצֶה.

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

וַהֲרֵי אֲנִי מְבָאֵר עִקָּר גָּדוֹל

And behold, I will explain a great principle

שֶׁמִּמֶּנּוּ תֵּדַע פֵּרוּשׁ כָּל אוֹתָן הַפְּסוּקִים.

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

בִּזְמַן שֶׁאָדָם אֶחָד אוֹ אַנְשֵׁי מְדִינָה חוֹטְאִים

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

וְעוֹשֶׂה הַחוֹטֵא חֵטְא שֶׁעוֹשֶׂה מִדַּעְתּוֹ וּבִרְצוֹנוֹ 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,

רָאוּי לְהִפָּרַע מִמֶּנּוּ

it is proper to exact punishment from him,

וְהַקָּדוֹשׁ בָּרוּךְ הוּא יוֹדֵעַ אֵיךְ יִפָּרַע.

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

יֵשׁ חֵטְא שֶׁהַדִּין נוֹתֵן

There is a sin that the attribute of justice dictates

שֶׁנִּפְרָעִים מִמֶּנּוּ עַל חֶטְאוֹ בָּעוֹלָם הַזֶּה

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

בְּגוּפוֹ אוֹ בְּמָמוֹנוֹ אוֹ בִּבָנָיו הַקְּטַנִּים

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

שֶׁבָּנָיו שֶׁל אָדָם הַקְּטַנִּים שֶׁאֵין בָּהֶם דַּעַת וְלֹא הִגִּיעוּ לִכְלַל מִצְוֹות

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

כִּקְנְיָנוֹ הֵן

are like his possession,

וּכְתִיב "אִישׁ בְּחֶטְאוֹ יָמוּת" עַד שֶׁיֵּעָשֶׂה אִישׁ.

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

וְיֵשׁ חֵטְא שֶׁהַדִּין נוֹתֵן שֶׁנִּפְרָעִין מִמֶּנּוּ לָעוֹלָם הַבָּא

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

וְאֵין לָעוֹבֵר עָלָיו שׁוּם נֵזֶק בָּעוֹלָם הַזֶּה.

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

וְיֵשׁ חֵטְא שֶׁנִּפְרָעִין מִמֶּנּוּ בָּעוֹלָם הַזֶּה וְלָעוֹלָם הַבָּא:

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

הֲלָכָה ב

Halacha 2 · The Power of Teshuvah to Shield Against Retribution

בַּמֶּה דְּבָרִים אֲמוּרִים

In what cases are these words said?

בִּזְמַן שֶׁלֹּא עָשָׂה תְּשׁוּבָה

At a time when the sinner did not do teshuvah,

אֲבָל אִם עָשָׂה תְּשׁוּבָה

but if he did do teshuvah,

הַתְּשׁוּבָה כְּתְרִיס לִפְנֵי הַפֻּרְעָנוּת.

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

וּכְשֵׁם שֶׁהָאָדָם חוֹטֵא מִדַּעְתּוֹ וּבִרְצוֹנוֹ

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

כָּךְ הוּא עוֹשֶׂה תְּשׁוּבָה מִדַּעְתּוֹ וּבִרְצוֹנוֹ:

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

הֲלָכָה ג

Halacha 3 · Withholding Repentance as a Punishment for Severe Sins

וְאֶפְשָׁר שֶׁיֶּחֱטָא אָדָם חֵטְא גָּדוֹל אוֹ חֲטָאִים רַבִּים

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

עַד שֶׁיִּתֵּן הַדִּין לִפְנֵי דַּיַּן הָאֱמֶת

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

שֶׁיְּהֵא הַפֻּרְעָן מִזֶּה הַחוֹטֵא עַל חֲטָאִים אֵלּוּ שֶׁעָשָׂה בִּרְצוֹנוֹ וּמִדַּעְתּוֹ

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

שֶׁמּוֹנְעִין מִמֶּנּוּ הַתְּשׁוּבָה

that they withhold repentance from him,

וְאֵין מַנִּיחִין לוֹ רְשׁוּת לָשׁוּב מֵרִשְׁעוֹ

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

כְּדֵי שֶׁיָּמוּת וְיֹאבַד בְּחֶטְאוֹ שֶׁעָשָׂה.

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

הוּא שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא אָמַר עַל יְדֵי יְשַׁעְיָהוּ

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

"הַשְׁמֵן לֵב הָעָם הַזֶּה" וְגוֹ'.

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

וְכֵן הוּא אוֹמֵר

And so He says in Divrei HaYamim:

"וַיִּהְיוּ מַלְעִבִים בְּמַלְאֲכֵי הָאֱלֹהִים וּבוֹזִים דְּבָרָיו וּמִתַּעְתְּעִים בִּנְבִאָיו עַד עֲלוֹת חֲמַת ה' בְּעַמּוֹ עַד לְאֵין מַרְפֵּא".

"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 בִּרְצוֹנָם וְהִרְבּוּ לִפְשֹׁעַ

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

עַד שֶׁנִּתְחַיְּבוּ לִמְנֹעַ מֵהֶן הַתְּשׁוּבָה שֶׁהִיא הַמַּרְפֵּא.

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

לְפִיכָךְ כָּתוּב בַּתּוֹרָה

Therefore, it is written in the Torah:

"וַאֲנִי אֲחַזֵּק אֶקְשֶׁה אֶת לֵב פַּרְעֹה".

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

לְפִי שֶׁחָטָא מֵעַצְמוֹ תְּחִלָּה

Because he sinned on his own at first,

וְהֵרַע לְיִשְׂרָאֵל הַגָּרִים בְּאַרְצוֹ

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

שֶׁנֶּאֱמַר "הָבָה נִתְחַכְּמָה לוֹ".

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

נָתַן הַדִּין לִמְנֹעַ הַתְּשׁוּבָה מִמֶּנּוּ עַד שֶׁנִּפְרַע מִמֶּנּוּ.

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

לְפִיכָךְ חִזֵּק הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת לִבּוֹ.

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

וְלָמָּה הָיָה שׁוֹלֵחַ לוֹ בְּיַד מֹשֶׁה וְאוֹמֵר שְׁלַח וַעֲשֵׂה תְּשׁוּבָה

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

וּכְבָר אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא אֵין אַתָּה מְשַׁלֵּחַ

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

שֶׁנֶּאֱמַר "וְאַתָּה וַעֲבָדֶיךָ יָדַעְתִּי" וְגוֹ'

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

"וְאוּלָם בַּעֲבוּר זֹאת הֶעֱמַדְתִּיךָ".

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

כְּדֵי לְהוֹדִיעַ לְכָאֵי הָעוֹלָם

In order to make known to all who enter the world

שֶׁבִּזְמַן שֶׁמּוֹנֵעַ הַקָּדוֹשׁ בָּרוּךְ הוּא הַתְּשׁוּבָה לַחוֹטֵא אֵינוֹ יָכוֹל לָשׁוּב

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

אֶלָּא יָמוּת בְּרִשְׁעוֹ שֶׁעָשָׂה בִּתְחִלָּה בִּרְצוֹנוֹ.

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

וְכֵן סִיחוֹן לְפִי עֲוֹנוֹת שֶׁהָיוּ לוֹ נִתְחַיֵּב לְמָנְעוֹ 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' אֱלֹהֶיךָ אֶת רוּחוֹ וְאִמֵּץ אֶת לִבּוֹ".

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

וְכֵן הַכְּנַעֲנִים לְפִי תּוֹעֲבוֹתֵיהֶן 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,

שֶׁנֶּאֱמַר "כִּי מֵאֵת ה' הָיְתָה לְחַזֵּק אֶת לִבָּם לִקְרַאת 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 בִּימֵי אֵלִיָּהוּ לְפִי שֶׁהִרְבּוּ לִפְשֹׁעַ

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

מָנַע מֵאוֹתָן הַמַּרְבִּים לִפְשֹׁעַ תְּשׁוּבָה

He withheld repentance from those who multiplied their transgressions,

שֶׁנֶּאֱמַר "וְאַתָּה הֲסִבֹּתָ אֶת לִבָּם אֲחֹרַנִּית"

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

כְּלוֹמַר מָנַעְתָּ מֵהֶן הַתְּשׁוּבָה.

meaning to say, You withheld repentance from them.

נִמְצֵאתָ אוֹמֵר שֶׁלֹּא גָּזַר הָאֵל עַל פַּרְעֹה לְהָרַע לְיִשְׂרָאֵל.

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

וְלֹא עַל סִיחוֹן לַחֲטֹא בְּאַרְצוֹ.

nor upon Sichon to sin in his land,

וְלֹא עַל הַכְּנַעֲנִים לְהַתְעִיב.

nor upon the Canaanites to act abominably,

וְלֹא עַל יִשְׂרָאֵל לַעֲבֹד עֲבוֹדָה זָרָה.

nor upon Yisrael to worship idols.

אֶלָּא כֻּלָּן חָטְאוּ מֵעַצְמָן

Rather, all of them sinned of their own accord,

וְכֻלָּן נִתְחַיְּבוּ לִמְנֹעַ מֵהֶן הַתְּשׁוּבָה:

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

הֲלָכָה ד

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

וּכְעִנְיָן זֶה שׁוֹאֲלִין הַצַּדִּיקִים וְהַנְּבִיאִים בִּתְפִלָּתָם מֵאֵת ה' לְעָזְרָם 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 תהילים כז יא "הוֹרֵנִי ה' דַּרְכֶּךָ".

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

כְּלוֹמַר אַל יִמְנָעוּנִי חַטָּאַי דֶּרֶךְ הָאֱמֶת שֶׁמִּמֶּנָּה אֵדַע דַּרְכְּךָ וְיִחוּד שְׁמֶךָ.

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 תהילים נא יד "וְרוּחַ נְדִיבָה תִסְמְכֵנִי"

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

כְּלוֹמַר תַּנִּיחַ רוּחִי לַעֲשׂוֹת חֶפְצְךָ

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

וְאַל יִגְרְמוּ לִי חַטָּאַי לְמָנְעֵנִי מִתְּשׁוּבָה

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

אֶלָּא תִּהְיֶה הָרְשׁוּת בְּיָדִי עַד שֶׁאָחֲזֹר וְאָבִין וְאֵדַע דֶּרֶךְ 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 דֶּרֶךְ זוֹ כָּל הַדּוֹמֶה לִפְסוּקִים אֵלּוּ:

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

הֲלָכָה ה

Halacha 5 · Free Will and General Prophecies Regarding the Future

וּמַהוּ זֶה שֶׁאָמַר דָּוִד תהילים כה ח "טוֹב וְיָשָׁר ה' עַל כֵּן יוֹרֶה חַטָּאִים בַּדָּרֶךְ" תהילים כה ט "יַדְרֵךְ עֲנָוִים" וְגוֹ'.

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 דַּרְכֵי ה' וּמַחְזִירִין אוֹתָן בִּתְשׁוּבָה.

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 לִלְמֹד וּלְהָבִין.

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

שֶׁמִּדָּה זוֹ בְּכָל אָדָם שֶׁכָּל זְמַן שֶׁהוּא נִמְשָׁךְ בְּדַרְכֵי הַחָכְמָה וְהַצֶּדֶק מִתְאַוֶּה 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.

וְהוּא מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה בָּא לִטַּהֵר מְסַיְּעִין אוֹתוֹ כְּלוֹמַר יִמְצָא עַצְמוֹ נֶעֱזָר עַל הַדָּבָר.

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.

וַהֲלֹא כָּתוּב בַּתּוֹרָה בראשית טו יג "וַעֲבָדוּם וְעִנּוּ אֹתָם", הֲרֵי גָּזַר עַל הַמִּצְרִיִּים לַעֲשׂוֹת רַע.

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!

וּכְתִיב דברים לא טז "וְקָם הָעָם הַזֶּה וְזָנָה אַחֲרֵי אֱלֹהֵי נֵכַר הָאָרֶץ", הֲרֵי גָּזַר עַל יִשְׂרָאֵל לַעֲבֹד עֲבוֹדָה זָרָה.

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!

וְלָמָּה נִפְרַע מֵהֶן.

And why did He punish them?

לְפִי שֶׁלֹּא גָּזַר עַל אִישׁ פְּלוֹנִי הַיָּדוּעַ שֶׁיִּהְיֶה הוּא הַזּוֹנֶה אֶלָּא כָּל אֶחָד וְאֶחָד מֵאוֹתָן הַזּוֹנִים לַעֲבֹד עֲבוֹדָה זָרָה אִלּוּ לֹא רָצָה לַעֲבֹד לֹא הָיָה עוֹבֵד.

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.

וְלֹא הוֹדִיעוֹ הַבּוֹרֵא אֶלָּא מִנְהָגוֹ שֶׁל עוֹלָם.

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

הָא לְמָה זֶּה דּוֹמֶה לְאוֹמֵר הָעָם הַזֶּה יִהְיֶה בָּהֶן צַדִּיקִים וּרְשָׁעִים.

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

לֹא מִפְּנֵי זֶה יֹאמַר הָרָשָׁע כְּבָר נִגְזַר עָלָיו שֶׁיִּהְיֶה רָשָׁע מִפְּנֵי שֶׁהוֹדִיעַ לְמֹשֶׁה שֶׁיִּהְיוּ רְשָׁעִים בְּיִשְׂרָאֵל.

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.

כָּעִנְיָן שֶׁנֶּאֱמַר דברים טו יא "כִּי לֹא יֶחְדַּל אֶבְיוֹן מִקֶּרֶב הָאָרֶץ".

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

וְכֵן הַמִּצְרִיִּים כָּל אֶחָד וְאֶחָד מֵאוֹתָן הַמְצֵרִים וְהַמֵּרִעִים לְיִשְׂרָאֵל אִלּוּ לֹא רָצָה לְהָרַע לָהֶם הָרְשׁוּת בְּיָדוֹ.

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.

שֶׁלֹּא גָזַר עַל אִישׁ יָדוּעַ אֶלָּא הוֹדִיעוֹ שֶׁסּוֹף זַרְעוֹ עָתִיד לְהִשְׁתַּעְבֵּד 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.

וּכְבָר אָמַרְנוּ שֶׁאֵין כֹּחַ בָּאָדָם לֵידַע הֵיאַךְ יֵדַע הַקָּדוֹשׁ בָּרוּךְ הוּא דְּבָרִים הָעֲתִידִין לִהְיוֹת:

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.

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.'