

WOULD YOU RATHER

GIVE \$1 TO
1,000 PEOPLE

—» OR «—

GIVE \$1,000
TO 1 PERSON



הכל צפוי והרשות נתונה ובטוב העולם נדון והכל
לפי רוב המעשה. (אבות ג:טו)

All is foreseen, and free choice is granted
[to man], and the world is judged with
goodness, and everything is [judged]
according to the majority of the action.
(Ethics of the Fathers 3:15)

המעלות לא יושגו לפי שעור גודל המעשה, אלא
לפי רוב מספר המעשה. וזה, שהמעלות אמנם
יושגו בכפול מעשי הטוב פעמים רבות, ובוה יושג
הקנין, לא בשיעשה האדם מעשה אחד גדול
ממעשי הטוב, שבזה לברו לא יושג קנין. משל
זה, שהאדם אם יתן למי שראוי אלף דינר, בפעם
אחת ולאיש אחד, לא תושג לו מעלת הנדיבות כזה
המעשה האחד הגדול, כמו שתושג למי שיתנדב
אלף פעמים באלף דינר, ויתן כל דינר מהם על צד
הנדיבות, לפי שזה ייכפל על ידו מעשה הנדיבות
אלף פעמים, ויושג קנין חזק, וזה פעם אחת בלבד
התעוררה הנפש התעוררות גדולה למעשה טוב,
ואחר כן פסקה מזה. (ע"פ רמב"ם פיה"מ)

If a person gives 1,000 coins at one time to
one person, this is inferior to the one who
gives 1,000 times with 1,000 coins... for the
latter case multiplies the spirit of generosity
1,000 times over, while giving just once will
arouse the spirit of generosity once, and
then it ends. (Paraphrased from Rambam
Peirush HaMishnayos)

There is more reward in giving 100
coins all at once (to one person), for two
reasons. First, one conquers one's will
more by giving a large sum of charity,
which is very weighty, than by giving
smaller sums, which are not that weighty
on him. Even if one gives small sums (to
multiple recipients) all at once, it does not
conquer the will. How much more so one
who gives those small sums (to multiple
recipients) over a period of time. And from
the perspective of the recipient, it is also
better (to receive more). Because it is better
to give to a poor person enough to make
a living from, rather than giving to many
poor people, none of whom will receive
enough benefit to really earn a living...
(Rav Yaakov Emden: Lehem Shamayim,
Avot 3:15)

WOULD YOU RATHER

HAVE GOOD
INTENTIONS
BUT MESSED
UP ACTIONS

—» OR «—

HAVE PERFECT
ACTIONS
BUT WITH
THE WRONG
INTENTIONS



אחרי הפעולות נמשכים הלבבות.
(ספר החינוך מצוה מז)

The hearts are pulled after the actions.
(Sefer HaChinuch Mitzvah 16)

מתוך שלא לשמה, בא לשמה.
(סנהדרין קה:)

Through doing something with the wrong intentions, you can cultivate the right intentions. (Sanhedrin 105b)

אין המצוה נקראת אלא על שם
גומרה. (בראשית רבה פ"ה)

The credit for a mitzvah is given to the person who completes it. (Bereishis Rabbah)

WOULD YOU RATHER

EAT A HUMAN
CARCASS

—» OR «—

A NON-KOSHER
ANIMAL



מי שאחזו בולמוס - מאכילין אותו
הקל הקל, טבל ונבילה - מאכילין
אותו נבילה, טבל ושביעית -
שביעית. (יומא פג.)

Someone who becomes deathly ill should be given whatever food is necessary - even if it is not kosher. However, if possible, the person should be fed the food with the least prohibitions. (Yuma 83a)

According to most opinions, there is no negative precept in the Torah forbidding human flesh; at most, there is an issue *aseih* - a prohibition that is not stated in the Torah in the form of a negative commandment, but merely inferred from a positive commandment (see Rambam Hilchot Maachalos Asuros 2:3). Others believe it is forbidden only by way of a rabbinic decree (Teshuvot Rashba, vol. I, 364).

This being the case, human flesh should be considered a lesser prohibition than non-kosher! (Jewish Values in a Changing World: Yehuda Amital)

Whatever is disgusting in the eyes of mankind even if it has not been specifically forbidden by the Torah, is prohibited to us even more than are explicit prohibitions in the Torah... And anyone who denies this diminishes the honor of the Torah and causes it to be said of us “a foolish and depraved nation” instead of “a wise and understanding nation.” (Rabbi Shmuel Glasner: Dor Revii on Chullin, Introduction)

WOULD YOU RATHER

SPEND TIME
PRAYING

—» OR «—

STUDYING
TORAH
...IF YOU HAD
ONLY ONE
HOUR A DAY



בשעה שמכניסין אדם לדין, אומרים
לו: נשאת ונתת באמונה? קבעת עתים
לתורה? (שבת לא.)

When a person enters judgment in the World to Come, they ask, "Did you do business honestly? Did you set aside time to learn Torah?" (Shabbos 31a)

תנו רבנן: חסידים הראשונים היו שוהין
שעה אחת, ומתפללין שעה אחת, וחוזרין
ושוהין שעה אחת. וכי מאחר ששוהין
תשע שעות ביום בתפלה, תורתן היאך
משתמרת? ומלאכתן היאך נעשית? אלא
מתוך שחסידים הם, תורתם משתמרת,
ומלאכתן מתברכת. (ברכות לב:)

The righteous people of earlier generations would wait an hour before praying, then they would pray for an hour, then afterwards they would spend an hour processing.

The Talmud asks: If they spent so much time preparing for prayer, then so much time praying, and then so much time processing - when did they have time for studying Torah and actually working?! The Talmud explains that because they were extraordinarily righteous, their Torah and professional work received special blessing. (Brachos 32b)

If Torah study is the way we climb God's mountain, then prayer is the way we stand in that holy place... In Torah study, we aspire to attain higher levels, to ascend God's mountain. This requires great exertion and effort, like one scaling a high mountain. Standing, on the other hand, indicates a more relaxed, natural position. This is the state of the angels, effortless in their inherent holiness. Through prayer, we aim to internalize our spiritual attainments, until they become natural and ingrained traits in the soul. (Rav Kook, Ein Eyah vol. I, p. 61)

WOULD YOU RATHER

MARRY
SOMEONE YOU
NEVER MET

—» OR «—

NEVER GET
MARRIED



דאמר רב יהודה אמר רב: אסור
לאדם שיקדש את האשה עד
שיראנה שמא יראה בה דבר מגונה
ותתגנה עליו ורחמנא אמר "ואהבת
לרעך כמוך." (קידושין מא.)

It is forbidden for marry a woman before
you see her, in case you see and then
realize that you're not attracted to her and
God says, "You should love a person as
yourself." (Kiddushin 41a)

ואמר רבי אלעזר: מאי דכתיב
"אעשה לו עזר כנגדו"? זכה
עוזרתו, לא זכה כנגדו. (יבמות סד.)

Rabbi Eliezer said: What does the Torah
mean when it says that God created "a
helpmate [wife] against him [Adam]?" It
means that if he merits it, his spouse will
be a supportive helpmate. But if he does
not merit it, his wife will be against him.
(Yevamos 64a)

People in arranged marriage, in the long
run, end up really happy because they end
up investing in the commitment of the
relationship because it starts off cold and
builds to a boil, whereas here everyone
is looking for boiling immediately.
(Comedian Aziz Ansari speaking about his
parents' arranged marriage)

WOULD YOU RATHER

HAVE GOD
REVEAL HIMSELF
AND KNOW HE
EXISTS FOR SURE

—» OR «—

KEEP IT A
MYSTERY



שם "שד-י" פ' שיש די באלקותו
לכל בריה (רש"י בראשית יז:א)

One of the names used to refer to God is "Shad-dai" [which literally means "enough"]. This means that there is enough Godliness in the world for all creations. (Rashi on Bereishis 17:1)

"דָּרַשׁ דָּרַשׁ" (ויקרא י:טז) חציין
של תיבות. (קידושין ל.)

The center words of the entire Torah are the words "Darosh Darash - He [Moshe] sought out." (Vayikra 1:16) (Kiddushin 30a)

דומה דודי לצבי או לעפר האילים
הנה זה עומד אחר כַּתְּלָנוּ מִשְׁנֵיחַ
מִן הַחֲלֹנוֹת מְצִיץ מִן הַחֲרָכִים: (שיר
השרים ב:ט)

My beloved resembles a gazelle or a fawn of the hinds; behold, he is standing behind our wall, looking from the windows, peaking through the cracks. (Shir HaShirim 2:9)

WOULD YOU RATHER

HAVE A MOVING
SPEECH AT
YOUR WEDDING

—» OR «—

HAVE A MOVING
SPEECH AT
YOUR FUNERAL



איבעיא להו הספידא יקרא דחיי הוי
או יקרא דשכבי הוי, למאי נפקא
מינה, דאמר לא תספרוהו לההוא
גברא... שמע מינה יקרא דשכבי
הוא. (סנהדרין מו:)

The Talmud asks: Are eulogies to honor the deceased or to honor the living relatives of the deceased? A practical difference would be if someone, before they died, did not want a eulogy (but the family did)... The Talmud concludes it is to honor the deceased. (Sanhedrin 46b)

וא"ר חלבו אמר רב הונא כל הנהנה
מסעודת חתן ואינו משמחו עובר
בחמשה קולות שנאמר (ירמיהו לג,
יא) "קול יששון וקול שמחה קול
חתן וקול כלה קול אומרים הודו את
ה' צבאות" ואם משמחו מה שכרו?
אמר רבי יהושע בן לוי: זוכה לתורה
שנתנה בחמשה קולות. (ברכות ו:)

Whoever goes to a wedding and doesn't rejoice with the bride and groom, violates five explicit warnings... However, those who do help them rejoice merit Torah! (Brachos 6b)

According to most studies, people's number one fear is public speaking. Number two is death. Death is number two. Does that sound right? This means to the average person, if you go to a funeral, you're better off in the casket than doing the eulogy. (Jerry Seinfeld)

WOULD YOU RATHER

MEET YOUR
GREAT-GREAT
GRANDPARENTS

—» OR «—

MEET YOUR
GREAT-GREAT
GRANDCHILDREN



הִנֵּה אֲנֹכִי שֹׁלַח לָכֶם אֶת אֵלֵיָּה
הַנָּבִיא לְפָנַי בּוֹא יוֹם ה' הַגָּדוֹל
וְהַנּוֹרָא: וְהִשִּׁיב לֵב אָבוֹת עַל בָּנִים
וְלֵב בָּנִים עַל אָבוֹתָם וְגו' (מלאכי
ג:כג)

Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord, that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers... (Malachi 3:23)

זְכוֹר יָמֹת עוֹלָם בֵּינֵנו שְׁנוֹת דּוֹר וָדוֹר
שְׁאַל אָבִיךָ וַיְגִדְךָ וְקִנְיָךְ וַיֹּאמְרוּ לָךְ.
(דברים לב:ז)

Remember the days of the past, understand each and every generation. Ask your father and he will relate it to you, [ask] your elders and they will tell you. (Devarim 32:6)

I am a Jew because, knowing the story of my people, I hear their call to write the next chapter. (Rabbi Jonathan Sacks, *A Letter in the Scroll*)

WOULD YOU RATHER

BE ABLE TO
KNOW WHEN
OTHER PEOPLE
ARE LYING

—» OR «—

HAVE THE
ABILITY TO
HAVE YOUR
LIES ALWAYS
BELIEVED



מותר לו לאדם לשנות בדבר
השלום. (יבמות סה:)

It is permissible to alter the truth in
order to maintain peaceful relationships.
(Yevamos 65b)

למד לשונך לומר "איני יודע" שמא
תתבדה ותאחז. (ברכות ד.)

Accustom yourself to say, "I don't know,"
because if you answer without knowing
precisely, people may end up relying on
that information as the complete truth.
(Brachos 4a)

Tell people the truth because they know
the truth anyway. (Jack Welch)

WOULD YOU RATHER

HAVE SHABBOS
BE A SET DAY
EACH WEEK

—» OR «—

BE COMMANDED
TO JUST PICK A
DAY OF YOUR
CHOOSING
EACH WEEK TO
BE OBSERVED
AS SHABBOS



ויכל אלקים ביום השביעי מלאכתו
אשר עשה, וישבות ביום השביעי
מכל מלאכתו אשר עשה. ויברך
אלקים את יום השביעי ויקדש אותו,
כי בו שבת מכל מלאכתו אשר ברא
אלקים לעשות. (בראשית ב:ב)

On the 7th day, God finished His work that He did, and He rested on the 7th day from all the work that He did. God Blessed the seventh day and sanctified it, because on that day He rested from all of His work that God created to do. (Bereishis 2:2)

נהר סמבטיון מעיד שבכל ימים
הוא מושך אבנים בחול ובשבת נוח.
(מדרש תנחומא)

The Sambatyon river is a testimony to Shabbos [i.e. that God did creative work for six days and rested on the seventh], because on weekdays, the river's currents throws stones, but on Shabbos, the river rests. (Midrash Tanchuma)

ומה שהאדם יושב בטל ואינו עושה
מלאכה אין זה מעלת השבת, שהרי
אין זה דבר נראה, שכמה בטלנים
יש, רק עיקר מעלת השבת על ידי
מצות עשה, להזכיר יום השבת
שזהו מעלת השבת בפועל. (תפארת
ישראל פרק מד)

The unique quality of Shabbos is not expressed by a person sitting idly and refraining work; there are many idle people in the world, so there is nothing exceptional about sitting idly. Rather, the essence of Shabbos is expressed by doing the positive commandments related to Shabbos (i.e. reciting Kiddush, eating meals, etc.) for this is an active way of demonstrating the unique quality of Shabbos. (Tiferes Yisroel Chapter 44)

WOULD YOU RATHER

BE A GUY IN
JUDAISM

—» OR «—

BE A GIRL IN
JUDAISM



נתן הקב"ה בינה יתירה באשה יותר
מבאיש. (נדה מה:)

God gave additional insight to woman -
more than to men. (Niddah 45b)

נשים פטורות ממצות עשה שהזמן
גרמא. (קידושין כט.)

Women are not obligated to fulfill
time-bound positive commandments.
(Kiddushin 29a)

כל מה שברא הקב"ה בעולמו זכר
ונקבה בראם. (בבא בתרא עד:)

Everything that God created in this world,
He created in male and female form. (Bava
Batra 74b)

WOULD YOU RATHER

EMBARRASS
SOMEONE
IN PUBLIC

—» OR «—

BE EXTREMELY
EMBARRASSED
IN PUBLIC



שלושה סימנים יש באומה זו:
הרחמנים והביישנים וגומלי חסדים.
(יבמות עט.)

The Jewish people have three distinct characteristics: They are merciful, embarrassed, and giving. (Yevamos 79a)

איזהו בושת? הכל לפי המבייש
והמתבייש. (כתובות מ.)

How do we determine the penalty for embarrassment? It depends on who was the one embarrassing and who was the person who got embarrassed. (Kesubos 40a)

נוח לו לאדם שיפיל עצמו לתוך
כבשן האש ואל ילבין פני חברו
ברבים. (ברכות מג:)

It is better for a person to jump into a fiery furnace rather than to embarrass someone. (Brachos 43b)

WOULD YOU RATHER

BE A MISERABLE
GENIUS

—» OR «—

A HAPPY
MORON



דא קני, מה חסר? דא לא קני, מה
קני? (נדרים מא.)

If you acquire knowledge, what are you
lacking? If you lack knowledge, what have
you acquired? (Gemara Nedarim 41a)

תכלית הידיעה שלא נדע. (צדקת
הצדיק ס' קמא)

The ultimate knowing is that you don't
know. (Tzidkas HaTzaddik Siman 141)

כי ברב חכמה רב בעם יוסיף דעת
יוסיף מכאוב: (קהלת א:יח)

For in much wisdom is much vexation and
he who increases knowledge, increases
pain. (Koheles 1:18)

WOULD YOU RATHER

BE ABLE TO
COMPLETELY
LOVE EVERY JEW

—» OR «—

KNOW THE
ENTIRE TORAH



"ואהבת לרעך כמוך" - רבי עקיבה
אומר זהו כלל גדול בתורה. (תלמוד
ירושלמי נדרים ל:)

The great principle of the Torah is to love
your fellow man. (Talmud Yerushalmi 30b)

אמרו הקדמונים כי הוא (ישראל)
ר"ת יש ששים רבוא אותיות
לתורה, והם כנגד ששים רבוא
ישראל. (החיד"א מדבר קדמות
מערכת י אות ז)

The word "Yisroel" (the Jewish people) is
an acronym for the Hebrew phrase: "*Yeish
Sheeshim Reebo Osiyos LaTorah* - There
are 600,000 letters within the Torah." The
600,000 letters correspond to the 600,000
Jews (The Chidah)

כי כל נפש מישראל יש לו אחיזה
דברי תורה מיוחדת. (צדקת הצדיק
אות נג)

Every Jewish soul has a unique grasp of
a particular aspect of Torah. (Tzidkas
HaTzaddik 53)

WOULD YOU RATHER

RESTART
YOUR LIFE

—» OR «—

CONTINUE ON
WITH IT AS
IT IS NOW



מקום שבעלי תשובה עומדין
צדיקים גמורים אינם עומדין.
(ברכות לד:)

Those who have always been righteous
cannot stand in the same place as *baalei
teshuva* (those who have renewed their
lives). (Brachos 34b)

גדולה תשובה שזדונות נעשות לו
בזכות. (יומא פו:)

Teshuva (repentance) is so great that it will
make your intentional sins from the past
transform into merits! (Yuma 86b)

אין יאוש בעולם כלל... אם אתה
מאמין שיכולים לקלקל מאמין
שיכולים לתקן. (ר' נחמן מברסלב)

There is no room in this world for despair...
If you believe you have the ability to
destroy, believe you have the ability to fix.
(Rebbe Nachman of Breslov)

WOULD YOU RATHER

BE WELL-
KNOWN FOR
SOMETHING BAD

—» OR «—

NOT BE KNOWN
AT ALL



WOULD YOU RATHER

EAT ONLY
CHULENT FOR
THE REST OF
YOUR LIFE

—» OR «—

NEVER EAT
IT AGAIN



WOULD YOU RATHER

SMEAR GEFILTE
FISH ALL OVER
YOUR BODY

—» OR «—

SMEAR
HORSERADISH
ALL OVER
YOUR BODY



WOULD YOU RATHER

HAVE A
SHABBOS MEAL
WITH ONLY ONE
CLOSE FRIEND

—» OR «—

HAVE A
SHABBOS MEAL
WITH 100 PEOPLE
YOU NEVER MET



WOULD YOU RATHER

NEVER BE
FORCED TO
LEAVE YOUR
COMFORT ZONE

—» OR «—

BE PERMANENTLY
STUCK OUTSIDE
OF YOUR
COMFORT ZONE



לפום צערא אנרא. (פרקי אבות
ה:כג)

Reward is accorded based on the amount
of pain endured. (Ethics of the Fathers
5:23)

אין אדם עומד על דברי תורה אלא
אם כן נכשל בהן. (גיטין מג.)

A person does not have clarity in Torah
unless he first fails regarding those words.
(Gittin 43a)

Life begins at the end of your comfort
zone. (Neale Donald Walsch)

WOULD YOU RATHER

RELIVE YOUR
GREATEST
MOMENT

—» OR «—

COMPLETELY
FORGET YOUR
WORST MOMENT



WOULD YOU RATHER

KNOW
EVERYTHING BUT
NOT BE ABLE
TO GET WHAT
YOU WANT

—» OR «—

HAVE
EVERYTHING BUT
NOT BE ABLE
TO KNOW WHAT
YOU WANT



WOULD YOU RATHER

HAVE THE
ABILITY TO
CHANGE THE
FUTURE

—» OR «—

HAVE THE
ABILITY TO
CHANGE
THE PAST



WOULD YOU RATHER

HAVE NO JEWISH
STATE AND NO
MORE WAR

—» OR «—

HAVE A JEWISH
STATE BUT
WITH A NEVER-
ENDING WAR



WOULD YOU RATHER

LEARN TORAH ALL
YOUR LIFE BUT
ALWAYS FORGET
EVERYTHING
YOU LEARNED

—» OR «—

LEARN TORAH
FOR ONE YEAR
AND REMEMBER
EVERYTHING



WOULD YOU RATHER

LOOK LIKE A
MAN / WOMAN
OF 70 AT AGE 17

—» OR «—

LOOK LIKE
A CHILD ALL
YOUR LIFE



WOULD YOU RATHER

BE THE CHAZAN
SINGING
TRADITIONAL
KEDUSHA
COMPLETELY
OFF-TUNE

—» OR «—

BE THE CHAZAN
SINGING KEDUSHA
BEAUTIFULLY
TO THE TUNE
OF "JINGLE
BELL ROCK"



WOULD YOU RATHER

FIND OUT THAT
THE CHICKEN YOU
ATE FOR DINNER
WAS COMPLETELY
TREIF

—» OR «—

FIND OUT THAT
THE CHICKEN
YOU SERVED TO
YOUR GUESTS
FOR DINNER WAS
COMPLETELY TREIF



WOULD YOU RATHER

BE THE KOHEN
"DUCHEN"ING
WITH
COMPLETELY
MISMATCHED
SOCKS

—» OR «—

THE KOHEN
"DUCHEN"ING
WHO IS SINGING
THE COMPLETELY
WRONG TUNE



WOULD YOU RATHER

SIT THROUGH
A LONG SPEECH
FOLLOWED BY
A HOT KIDDUSH

—» OR «—

HAVE NO SPEECH
FOLLOWED
BY STALE
COOKIES AND
MANISCHEWITZ
WINE



WOULD YOU RATHER

ALWAYS BE 10
MINUTES LATE

—» OR «—

ALWAYS BE 20
MINUTES EARLY



WOULD YOU RATHER

LOSE ALL YOUR
MONEY AND
VALUABLES

—» OR «—

LOSE ALL OF
THE PICTURES
YOU HAVE
EVER TAKEN



כי לא במותו יקח הכל לא ירד
אחריו כבודו. (תהלים מט:יח)

For when he dies, he cannot take
everything with him; his honor will not
follow after him [to the Next World].
(Tehillim 49:18)

"כי" אם "לא במותו יקח הכל",
אם אין הקנינים מתעצמים עמו עד
שיוכל לקחתם עמו בעת מותו, ע"י
שיוציא ממונו לצדקה ומע"ט שאז
הקנינים הם שלו גם אחר מותו, כי
הצליח בם את נפשו והלך לפניו
צדקו, אם לא יוכל לקחת הכל
במותו רק ישארו פה ביד זרים, א"כ
הלא "לא ירד אחריו כבודו" ואינו
כבוד אמתי אחר שלא ישאר אצלו.
(מלבי"ם)

This verse means: If his possessions do not
become integrated into his essence in such
a way that he can take them with him when
he dies - [as opposed to,] for example, if he
would use his money for charity and good
deeds, for then his possessions will remain
his even after he dies, since he used them
for helping his soul and his righteousness
went before him - if he cannot take
everything with him in his death and
rather his possessions will stay here [in
this world] in the hands of strangers, if so,
"his honor will not follow after him" and
it is not a true honor because they [his
possessions] will not remain his. (Malbim
on Tehillim 49:18)

WOULD YOU RATHER

GO TO JAIL FOR
FOUR YEARS
FOR SOMETHING
YOU DIDN'T DO

—» OR «—

GET AWAY WITH
SOMETHING
HORRIBLE YOU
DID, BUT ALWAYS
LIVE IN FEAR OF
BEING CAUGHT



WOULD YOU RATHER

LIVE IN THE
WILDERNESS
FAR FROM
CIVILIZATION

—» OR «—

LIVE ON THE
STREETS OF
A CITY AS A
HOMELESS
PERSON



WOULD YOU RATHER

HAVE THE GENERAL
PUBLIC THINK YOU
ARE A HORRIBLE
PERSON, BUT YOUR
FAMILY BE VERY
PROUD OF YOU

—» OR «—

HAVE YOUR FAMILY
THINK YOU ARE A
HORRIBLE PERSON,
BUT THE GENERAL
PUBLIC BE VERY
PROUD OF YOU



WOULD YOU RATHER

NEVER USE
SOCIAL MEDIA
SITES OR
APPS AGAIN

—» OR «—

NEVER WATCH
ANOTHER
MOVIE OR TV
SHOW AGAIN



WOULD YOU RATHER

HAVE AN
EASY JOB
WORKING FOR
SOMEONE ELSE

—» OR «—

WORK FOR
YOURSELF
BUT WORK
INCREDIBLY HARD



WOULD YOU RATHER

BE POOR BUT
HELP PEOPLE

—» OR «—

BECOME
INCREDIBLY RICH
BY HURTING
PEOPLE



WOULD YOU RATHER

LIVE WITHOUT
THE INTERNET

—» OR «—

LIVE
WITHOUT AIR
CONDITIONING
OR HEATING



WOULD YOU RATHER

HAVE A
HORRIBLE JOB,
BUT BE ABLE
TO RETIRE
COMFORTABLY
IN 10 YEARS

—» OR «—

HAVE YOUR
DREAM JOB,
BUT HAVE TO
WORK UNTIL THE
DAY YOU DIE



WOULD YOU RATHER

FIND YOUR
TRUE LOVE

—» OR «—

FIND A
SUITCASE WITH
FIVE MILLION
DOLLARS INSIDE



WOULD YOU RATHER

DIE IN 20
YEARS WITH
NO REGRETS

—» OR «—

DIE IN 50 YEARS
WITH MANY
REGRETS



WOULD YOU RATHER

BE FEARED
BY ALL

—» OR «—

BY LOVED
BY ALL



WOULD YOU RATHER

KNOW WHEN
YOU ARE
GOING TO DIE

—» OR «—

KNOW HOW
YOU ARE
GOING TO DIE



תשע מאות ושלשה מיני מיתה נבראו
בעולם שנאמר למות תוצאות תוצאות
בגימטריא הכי הוּו קשה שבכלן אמכרא,
ניחא שבכלן נשיקה. (ברכות ח.)

There are 903 types of death in this world...
The worst type is *Askara* (the throat
constricts) and the best type is *Neshikah*
(death through the “kiss” of God).
(Brachos 8a)

רבי אליעזר אומר: שוב יום אחד לפני
מיתתך. שאלו תלמידיו את ר"א: וכי
אדם יודע איזהו יום ימות? אמר להן:
וכל שכן - ישוב היום שמא ימות למחר,
ונמצא כל ימיו בתשובה. (שבת קנג.)

Rabbi Eliezer said: “Repent on the day
before you die.” His students asked him:
“But a person doesn’t know which day he
will die!” Rabbi Eliezer responded: “All the
better - He should repent today thinking
that perhaps he may die tomorrow, and it
will turn out that he will repent every day
of his life.”

אמר דוד לפני הקב"ה: "רבנונו של
עולם, הודיעני ה' קצין" אמר לו "גזרה
היא מלפני שאין מודיעין קצו של בשר
ודם" "ומדת ימי מה היא?" "גזרה
היא מלפני שאין מודיעין מדת ימיו של
אדם" "ואדעה מה חדל אני" אמר לו
"בשבת תמות." (שבת ל.)

King David asked God to know how long
he will live. God said: “I decreed that
a person will not know this [so he will
constantly repent]!” David asked: “Which
day of the year will I die?” [The Maharsha
explains: David would still be motivated
to repent before that day every year.] God
replied: “I decreed that a person will not
know this [so he will repent every day]!”
David asked: “What day of the week will
I die?” God answered: “You will die on
Shabbos.” (Shabbos 30a)

WOULD YOU RATHER

BE
TRANSPORTED
PERMANENTLY
500 YEARS INTO
THE FUTURE

—» OR «—

BE
TRANSPORTED
PERMANENTLY
500 YEARS INTO
THE PAST



WOULD YOU RATHER

BE UNABLE TO
USE SEARCH
ENGINES

—» OR «—

BE UNABLE TO
USE SOCIAL
MEDIA



WOULD YOU RATHER

GIVE UP BATHING
FOR A MONTH

—» OR «—

GIVE UP THE
INTERNET FOR
A MONTH



WOULD YOU RATHER

BE HELD IN HIGH
REGARD BY
YOUR PARENTS

—» OR «—

BE HELD IN HIGH
REGARD BY
YOUR FRIENDS



WOULD YOU RATHER

LOSE THE
ABILITY TO READ

—» OR «—

LOSE THE
ABILITY TO
SPEAK



WOULD YOU RATHER

NEVER GET
ANGRY

—» OR «—

NEVER BE
ENVIOUS



WOULD YOU RATHER

HAVE SKIN
THAT CHANGES
COLOR BASED
ON YOUR
EMOTIONS

—» OR «—

HAVE TATTOOS
APPEAR ALL
OVER YOUR
BODY DEPICTING
WHAT YOU DID
YESTERDAY



WOULD YOU RATHER

WAKE UP AS A NEW
PERSON EVERY
YEAR AND HAVE
FULL CONTROL
OF YOURSELF FOR
THE WHOLE YEAR

—» OR «—

ONCE A WEEK
SPEND A DAY
INSIDE A STRANGER
WITHOUT HAVING
ANY CONTROL
OF THEM



WOULD YOU RATHER

LOSE YOUR
BEST FRIEND

—» OR «—

LOSE ALL OF
YOUR FRIENDS
EXCEPT FOR
YOUR BEST
FRIEND



WOULD YOU RATHER

FIGHT FOR A
CAUSE YOU
BELIEVE IN BUT
DOUBT WILL
SUCCEED

—» OR «—

FIGHT FOR A
CAUSE YOU ONLY
PARTIALLY BELIEVE
IN BUT HAS A
HIGH CHANCE OF
SUCCEEDING



WOULD YOU RATHER

SAVE THE LIFE
OF SOMEONE
YOU'RE
CLOSE TO

—» OR «—

SAVE THE LIVES
OF TEN RANDOM
STRANGERS



WOULD YOU RATHER

RELIVE THE
SAME DAY
REPEATEDLY FOR
A WHOLE YEAR

—» OR «—

LOSE A YEAR
OF YOUR LIFE



WOULD YOU RATHER

HAVE MAGICAL
POWERS IN THE
NORMAL WORLD
AND NOT BE ABLE
TO TELL ANYONE

—» OR «—

LIVE IN A
MAGICAL WORLD
BUT THERE
IS NOTHING
MAGICAL
ABOUT YOU



WOULD YOU RATHER

KNOW ALL THE
MYSTERIES OF
THE UNIVERSE

—» OR «—

KNOW THE TRUE
OUTCOMES OF
EVERY CHOICE
YOU MAKE



WOULD YOU RATHER

LIVE FOREVER
BUT HAVE AN
UNEVENTFUL LIFE

—» OR «—

DIE YOUNG
BUT HAVE AN
EXCITING LIFE



WOULD YOU RATHER

HAVE NO ONE
SHOW UP TO
YOUR WEDDING

—» OR «—

HAVE NO ONE
SHOW UP TO
YOUR FUNERAL



