

חומש עם רש"י • האזינו • ששי

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

HA'AZINU • 6TH ALIYAH

CHAPTER PREVIEW

In this powerful sixth aliyah of Parshas Ha'Azinu, Hashem swears by His own eternal existence that the time for the ultimate geulah and retribution has arrived. The shirah describes how Hashem will, lichoira, whet His flashing sword and take hold of strict judgment to pay back those who hated and persecuted His children throughout the long galus.

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

פסוק א

Pasuk 1

כִּי אֲשֶׁא אֶל שָׁמַיִם יָדִי וְאָמַרְתִּי חִי אָנֹכִי לְעֹלָם:

forever I as lives and I say My hand heaven to I will raise For

רש"י

כִּי אֲשֶׁא אֶל שָׁמַיִם יָדִי. כִּי בְּחָרוֹן אֲפִי אֲשֶׁא יָדִי אֶל עַצְמִי בְּשׁוּבוֹעָה:

in an oath myself to my hand I shall lift my anger in the wrath of for my hand heaven to I shall lift For

רש"י

וְאָמַרְתִּי חִי אָנֹכִי. לְשׁוֹן שְׁבוּעָה הוּא, אֲנִי נֹשֵׁבַע חִי אָנֹכִי:

I live swear I it is an oath an expression of I live And I said

פסוק ב

Pasuk 2

אִם שְׁנוֹתֵי בָרֶק חֲרָבִי וְתֹאחֲזוּ בְּמִשְׁפָּט יָדִי אָשִׁיב נָקָם לְצָרֵי

to My adversaries vengeance I will return My hand of judgment and takes hold My sword the flash of I whet If

וְלִמְשֻׁנָּי אֲשֶׁלָּם:

I will repay and to those who hate Me

רש"י

אִם שְׁנוֹתֵי בָרֶק חֲרָבִי. אִם אֲשֶׁנָּן אֶת לֶהֱב חֲרָבִי לְמַעַן הִיֹּת לָהּ בָּרֶק,

a flash to it there shall be so that my sword the blade of — I shall whet If my sword the flash of I whet If

שִׁפְלֹנ"דוֹר:

splendeur

רש"י

וְתֹאחֲזוּ בְּמִשְׁפָּט יָדִי. לְהַנִּיחַ מִדַּת רַחֲמִים מֵאוֹיְבֵי שֶׁהֲרָעוּ לָכֶם "אֲשֶׁר

whom to you who did evil from my enemies mercy the attribute of to relinquish my hand on judgment And shall take hold

אֲנִי קִצַּפְתִּי מְעַט וְהֵמָּה עֲזָרוּ לְרָעָה" זְכַרְיָה א טו , וְתֹאחֲזוּ יָדִי אֶת מִדַּת
the attribute of — my hand and shall grasp 15 1 Zechariah for evil helped and they a little was angry I
הַמִּשְׁפָּט לְהַחֲזִיק בָּהּ וּלְנָקָם נָקָם:
vengeance and to take to it to hold fast justice

רש"י
אֲשִׁיב נָקָם וּגְו'. לְמַדּוּ רַבּוֹתֵינוּ בַּאֲגָדָה מִתּוֹךְ לְשׁוֹן הַמִּקְרָא שֶׁאָמַר וְתֹאחֲזוּ
and shall hold that it says the verse the wording of from within in the Agada our Rabbis learned etcetera vengeance I will return
בַּמִּשְׁפָּט יָדִי — לֹא כְּמִדַּת בָּשָׂר וְדָם מִדַּת הַקֶּבֶ"ה, מִדַּת בָּשָׂר
flesh the measure of the Holy One the measure of and blood flesh like the measure of not my hand fast to justice
וְדָם זֶרֶק חֵץ וְאֵינוֹ יָכוֹל לְהָשִׁיבוֹ, וְהַקֶּבֶ"ה זֶרֶק חֲצִיו וַיֵּשׂ בְּיָדוֹ
in His hand and there is His arrows shoots but the Holy One to return it able and he is not an arrow shoots and blood
לְהָשִׁיבָם כְּאֵלוֹ אוֹחֲזֵן בְּיָדוֹ, שֶׁהָרִי בָרֶק הוּא חֲצִי שֶׁנֶּאֱמַר כָּאֵן בֶּרֶק חֲרָבִי
my sword lightning of here as it is said His arrow it is lightning for behold in His hand He holds them as if to return them
וְתֹאחֲזוּ בַּמִּשְׁפָּט יָדִי , וְהַמִּשְׁפָּט הַזֶּה לְשׁוֹן פְּרָעֲנוֹת הוּא, בְּלִעַז
in foreign tongue it is punishment is an expression of this and this justice my hand fast to justice and shall hold
יוֹשִׁיטִיצ"א:
justicia

פסוק ג

Pasuk 3

אֲשָׁפִיר חֲצִי מַדָּם וְחֲרָבִי תֹאכַל בָּשָׂר מִדָּם חָלָל וְשִׁבְיָה
and the captive the slain from the blood of flesh will devour and My sword with blood My arrows I will make drunk
מֶרֶאשׁ פְּרָעוֹת אוֹיֵב:
enemy the long-haired from the head of

רש"י
אֲשָׁפִיר חֲצִי מַדָּם. הָאוֹיֵב:
of the enemy from the blood my arrows I will make drunk

רש"י
וְחֲרָבִי תֹאכַל בָּשָׂרָם:
their flesh shall devour and my sword

רש"י
מִדָּם חָלָל וְשִׁבְיָה. זֹאת תִּהְיֶה לָּהֶם מֵעוֹן דָּם חָלָלִי יִשְׂרָאֵל
Yisrael the slain of the blood of from the sin of to them will be this and the captive the slain From the blood of
וְשִׁבְיָה שְׁשֻׁבוּ מֵהֶם:
from them that they captured and the captivity

רש"י
מֶרֶאשׁ פְּרָעוֹת אוֹיֵב. מִפְּשַׁע תְּחִלַּת פְּרָצוֹת הָאוֹיֵב, כִּי
because of the enemy of the breaches of the beginning from the sin of the enemy of the breaches From the beginning
כְּשֶׁהֱקִיבָה נִפְרָע מִן הָאֲמוֹת פּוֹקֵד עֲלֵיהֶם עוֹנָם וְעוֹנוֹת אֲבוֹתֵיהֶם
of their ancestors and the sins their sin upon them He visits the nations from exacts punishment when the Holy One

מִרְאשִׁית פְּרָצָה שִׁפְרוּצוֹ בְּיִשְׂרָאֵל:
from the beginning of the breach that they breached against Yisrael

פסוק ד

Pasuk 4

הִרְגִּינוּ גוֹיִם עָמוֹ כִּי דַם עֲבָדָיו יְקוֹם וְנָקָם יָשִׁיב
He will return and vengeance He will avenge His servants the blood of for of His people O nations sing praises
לְצָרָיו וְכָפַר אֶדְמָתוֹ עָמוֹ:
His people His land and He will appease to His adversaries

רש"י

הִרְגִּינוּ גוֹיִם עָמוֹ. לְאוֹתוֹ הַזְמַן יִשְׁבְּחוּ הָאֲמוֹת אֶת יִשְׂרָאֵל, רְאוּ מַה שִׁבְּחָהּ שֶׁל
of is the praise what See Yisrael — the nations will praise time At that His people nations Praise
אָמָה זֶה, שֶׁדִּבְּקוֹ בְּהִקְפָּ"ה בְּכָל הַתְּלָאוֹת שֶׁעָבְרוּ עָלֶיהָ וְלֹא עָזְבוּהוּ, יוֹדְעִים
knowing forsake Him and did not over them that passed the troubles amidst all to the Holy One that cleaved this a nation
הָיוּ בְּטוֹבוֹ וּבְשִׁבְחוֹ:
and of His praise of His goodness they were

רש"י

כִּי דַם עֲבָדָיו יְקוֹם. שְׁפִיכוֹת דְּמֵיהֶם, כְּמִשְׁמָעוֹ:
according to its literal their blood the shedding of He will avenge His servants the blood of For meaning

רש"י

וְנָקָם יָשִׁיב לְצָרָיו. עַל הַגָּזֵל וְעַל הַחֲמָס, כְּעֵנִין שֶׁנֶּאֱמַר יוֹאֵל ד'
4 Yoel that is stated like the matter the violence and for the robbery for to His adversaries He will render And vengeance
"מִצְרַיִם לְשִׁמְמָה תִּהְיֶה וְעֲדוֹם לְמִדְבָּר שִׁמְמָה תִּהְיֶה מִחֲמַס בְּנֵי יְהוּדָה",
Yehudah against the children of for the violence shall be desolate to a wilderness and Edom shall be a desolation Mitzrayim
וְאוֹמֵר עוֹבַדְיָה י' "מִחֲמַס אַחִיךָ יַעֲקֹב וְגו'" עי' ספרי:
Sifrei see etc Yaakov your brother For the violence against 10 Ovadiah and it says

רש"י

וְכָפַר אֶדְמָתוֹ עָמוֹ. וַיְכַפֵּר אֶדְמָתוֹ וְעָמוֹ עַל הַצָּרוֹת שֶׁעָבְרוּ עָלֶיהָ
over them that passed the troubles for and His people His land and He will appease His people His land And He will appease
וַיַּשְׁעֵשָׂה לָהֶם הָאוֹיֵב:
the enemy to them and that did

רש"י

וְכָפַר. לְשׁוֹן רְצוּי וּפְיוּס, כְּמוֹ בְּרֵאשִׁית לֵב, כֹּא "אֲכַפְּרָה פָּנָיו" —
his face I will appease 21 32 Bereishis like and placating appeasement is an expression of And he shall atone
אֲנִיחֵינִי לְרוּגְזָהּ:
his anger I will quiet

רש"י

וְכָפַר אֶדְמָתוֹ וּמָה הִיא אֶדְמָתוֹ? עָמוֹ. כְּשֶׁעָמוֹ מִתְנַחֲמִים אֶרְצוֹ
His land receives comfort when His people His people His land is and what His land And He will propitiate

מִתְנַחֶמֶת, וְכֵן הוּא אוֹמֵר "רְצִיתָ" ה' אֲרָצְךָ, בְּמָה רְצִיתָ אֲרָצְךָ?
to Your land have You been favorable whereby to Your land Hashem You have been favorable states it and so receives comfort
"שְׂבֵתָ שְׂבִיתָ יַעֲקֹב" תְּהִילִים פ"ה .
85 Tehillim Yaakov the captivity of You have brought back

רש"י
בְּפָנִים אֲחֵרִים הִיא נִדְרָשֶׁת בְּסִפְרֵי וְנִחְלְקוּ בָּהּ רַבֵּי יְהוּדָה וְרַבֵּי נְחֵמְיָה, רַבֵּי
Rabbi Nehemiah and Rabbi Yehudah Rabbi about it and they argued in Sifrei is expounded it other In ways
יְהוּדָה דּוֹרֵשׁ כָּלָה כְּנֶגֶד יִשְׂרָאֵל, וְרַבֵּי נְחֵמְיָה דּוֹרֵשׁ אֶת כָּלָה כְּנֶגֶד הָאֲמוֹת, רַבֵּי
Rabbi the nations regarding all of it — expounds Nehemiah and Rabbi Yisrael regarding all of it expounds Yehudah
יְהוּדָה דּוֹרֵשָׁה כָּלִפִּי יִשְׂרָאֵל — כּוֹ אִמְרַתִּי אִפְּאִיהֶם כְּמוֹ שֶׁפִּרְשְׁתִּי, עַד כּוֹ וְלֹא
and not 27 until I explained just as I will scatter them Isaid 26 Yisrael towards expounds it Yehudah
ה' פִּעַל כָּל זֹאת. כַּח כִּי גוֹי אֲבָד עֲצוֹת הַמָּה. אֲבָדוּ תּוֹרַתִּי שֶׁהִיא לָהֶם עֲצָה
a counsel to them which is My Torah they lost are they counsels losing a nation for 28 this all wrought Hashem
נְכוֹנָה, וְאִין בָּהֶם תְּבוּנָה לְהִתְבּוֹנֵן לֵאמֹר אֵיכָה יִרְדֹּף אֶחָד מִן הָאֲמוֹת אֶלֶף
a thousand the nations of one could pursue how 30 to consider understanding in them and there is no proper
מֵהֶם, אִם לֹא כִי צוּרִם מְכַרֵּם. לֹא כִי לֹא כְּצוּרֵנוּ צוּרִם הַכֹּל כְּמוֹ שֶׁפִּרְשְׁתִּי
I explained just as everything is their rock like our Rock not for 31 delivered them their Rock unless of them
עַד תִּכְלִית. וְר' נְחֵמְיָה דּוֹרֵשָׁה כָּלִפִּי הָאֲמוֹת, כִּי גוֹי אֲבָד עֲצוֹת הַמָּה , כְּמוֹ
just as are they counsels losing a nation for the nations towards expounds it Nehemiah and Rabbi the end until
שֶׁפִּרְשְׁתִּי תַחֲלָה עַד וְאִיבִינוּ פְּלִילִים :
are judges and our enemies until at first I explained

רש"י
לֵב כִּי מִגֶּפֶן סֹדֶם גִּפְנֵם. שֶׁל אֲמוֹת:
the nations of is their vine Sodom from the vine of For 32

רש"י
וּמִשְׁדַּמַּת עֲמֶרָה וְגו'. וְלֹא יִשְׁמְרוּ לִבָּם לְתִלּוֹת הַגְּדֻלָּה בִּי:
to Me the greatness to attribute their heart will they set and not etc. Gomorrah and of the fields of

רש"י
עֲנַבְמוּ עֲנַבֵּי רוֹשׁ. הוּא שֶׁאָמַר לוֹלִי כַּעַס אוֹיֵב אֲגוּר עַל יִשְׂרָאֵל
Yisrael against is heaped up the enemy the anger of were it not what it stated this is gall are grapes of their grapes
לְהַרְעִילָם וּלְהַמְרִירָם, לְפִיכָה אֲשַׁכֵּל מִרְרָתָם לְמֹה לְהַלְעִיט אוֹתָם עַל מֶה
what for them to feed are for them bitterness clusters of therefore and to embitter them to poison them
שֶׁעָשׂוּ לְבָנָי:
to My children they have done

רש"י
לֵג חֵמַת תַּנִּינִם יֵינָם. מוֹכֵן לְהַשְׁקוֹתָם עַל מֶה שֶׁעוֹשִׂין לָהֶם:
to them that they do what for to give them to drink prepared their wine serpents is poison of 33

רש"י
לֵד כַּמֶּס עֲמָדִי. אוֹתוֹ הַכּוֹס, שֶׁנֶּאֱמַר תְּהִילִים ע"ה "כִּי כוֹס בְּיַד ה' וְגו'":
and so on Hashem is in the hand of a cup for 75 Tehillim as it is said cup that with Me laid up 34

רש"י

לה לעת תמוט רגלם. כַּעֲנֵן שֶׁנֶּאֱמַר "תִּרְמֹסְנָה רַגְלִי" יִשְׁעִיהוּ כ"ו :

26 Yeshayahu a foot shall tread it that is said like the matter their foot shall totter at the time to

רש"י

לו כי ידין ה' עמו. בְּלִשׁוֹן זֶה מְשִׁמֵּשׁ כִּי יִדִּין בְּלִשׁוֹן דְּהָא, וְאִין
and not of because in the sense He will judge because serves this in expression His people Hashem will judge For To Him

יְדִין לְשׁוֹן יְסוּרִין אֲלָא כְּמוֹ כִּי יָרִיב אֶת רִיבָם מִיַּד עוֹשְׁקֵיהֶם. כִּי
when their oppressors from the hand of their cause — He will plead that like but sufferings an expression of yadin

יראה כי אזלת יד וגו' :

etc power gone is that He sees

רש"י

לז ואמר אי אלהימו. הָאֵיב יֹאמַר אִי אֱלֹהֵימוּ שֶׁל יִשְׂרָאֵל? כְּמוֹ שֶׁאָמַר

that said just as Yisrael of their God where is will say the enemy their God where is And He says 37

טִיטוּס הָרָשָׁע כְּשֶׁגִּדָּר אֶת הַפְּרָכֶת גִּיטִין נ"ו , כַּעֲנֵן שֶׁנֶּאֱמַר מִיכָה ז' :

7 Michah that is said like the matter 56 Gittin the curtain — when he pierced the wicked Titus

וְתָרָא אֵיבִתִּי וְתִכְסֶּה בּוֹשָׁה הָאוֹמְרָה אֵלַי אִיו ה' אֱלֹהֵיהָ:"

your God Hashem where is to me whosays shame and shall cover her my enemy And she shall see

רש"י

לט ראו עתה כי אני וגו'. אֲזַי יִגְלֶה הַקֶּבֶד"ה יְשׁוּעָתוֹ וַיֹּאמֶר רֹאוּ עַתָּה

now see and He will say His salvation the Holy One Blessed is He will reveal Then etc. I that now See 39

כִּי אֲנִי אֲנִי הוּא , מֵאֲתִי בָּאת עֲלֵיהֶם הָרָעָה וּמֵאֲתִי תָבֵא עֲלֵיהֶם הַטּוֹבָה:

the good upon them will come and from Me the evil upon them came from Me am He I I that

רש"י

ואין מידי מציל. שְׁיַצִּיל אֶתְכֶם מִן הָרָעָה אֲשֶׁר אָבִיא עֲלֵיכֶם:

upon you I will bring that the evil from you who will deliver that delivers from My hand and there is none

רש"י

מ כי אשא אל שמים ידי. כְּמוֹ כִּי נִשְׂאֵתִי — תָּמִיד אֲנִי מְשָׁרָה מְקוֹם

the place of cause to dwell I always I have lifted up because like My hand heaven to I lift up For From

שְׁכִינָתִי בַּשָּׁמַיִם, כְּתַרְגוּמוֹ, אֶפְלוּ חֲלָשׁ לְמַעַלָּה וְגַבּוֹר לְמַטָּה אִימַת

the fear of below and a strong person above a weak person even like its Targum in heaven My Divine Presence

עָלִיוֹן עַל הַתַּחְתּוֹן וְכָל שָׁכֵן שְׁגַבּוֹר לְמַעַלָּה וְחֲלָשׁ מְלַמְטָה:

is below and a weak one is above when a strong one the more so and all the lower one is upon the upper one

רש"י

ידי. מְקוֹם שְׁכִינָתִי, כְּמוֹ "אִישׁ עַל יָדוֹ" בַּמִּדְבָּר ב' , וְהָיָה בְּיָדִי

in My power and it was chapter 2 Numbers his place by every man as in My Divine Presence the place of My hand

לְהַפְרֹעַ מִכֶּם, אֲבָל אֲמַרְתִּי שְׁחִי אֲנֹכִי לְעוֹלָם, אִינִי מְמַהֵר לְפָרַע לְפִי

because to exact punishment hastening I am not forever I am that lives I said but from you to exact punishment

שְׁשִׁישׁ לִי שָׁהוּת בְּדִבְרִי, אֲנִי חַי לְעוֹלָם וּבְדוֹרוֹת אַחֲרוֹנִים אֲנִי נִפְרָע

can exact punishment I later and in generations forever live I in the matter time to Me that there is

מֵהֶם וְהִיכֵלָת בְּיָדִי לְפָרַע מִן הַמֵּתִים וּמִן הַחַיִּים; מֶלֶךְ בָּשָׂר וְדָם
 and blood flesh a king of the living and from the dead from to exact punishment is in My hand and the ability from them
 שְׁהוּא הוֹלֵךְ לָמוּת מִמָּהֵר נִקְמָתוֹ לְהַפְרַע בְּחַיָּיו כִּי שָׁמָּה יָמוּת הוּא אִוִּי
 or he will die perhaps for during his lifetime to exact punishment his vengeance hastens to die going who is
 אִוִּיבוֹ וְנִמְצָא שְׁלֹא רָאָה נִקְמָתוֹ מִמֶּנּוּ אֲכַל אֲנִי חַי לְעוֹלָם, וְאִם יָמוּתוּ הֵם
 they they die and if forever live I but from him his vengeance he saw that not and it turns out his enemy
 וְאִינִי נִפְרַע בְּחַיֵּיהֶם, אֶפְרַע בְּמוֹתָם:
 at their death I can exact punishment during their lifetime exact punishment and I do not

רש"י

מֵאֵם שְׁנוֹתֵי בָרֶק חֲרָבִי. הִרְבָּה אִם יֵשׁ שְׂאִינִים תְּלוּיִן, כְּשֶׁאֲשַׁנֵּן בָּרֶק
 the lightning of when I whet conditional that are not there are if many my sword the lightning of I whet If 41
 חֲרָבִי וְתֹאחֶז בְּמִשְׁפַּט יָדִי, כָּלּוֹ כְּמוֹ שֶׁפִּרְשְׁתִּי לְמַעַלָּה:
 above I explained as all of it my hand on justice and shall hold my sword

CHAPTER SUMMARY

The aliyah continues with a vivid depiction of the absolute destruction of the enemies of Klal Yisrael, where Hashem's arrows and sword will be saturated with the blood of the oppressors and their leaders. Ultimately, the goyim themselves will be forced to praise and acclaim the Jewish people, as Hashem avenges the spilled blood of His servants, brings complete retribution upon His adversaries, and finally cleanses and brings kaparah to the land of His nation.

לְמַעַשָּׂה WHAT TO TAKE HOME

The pesukim in our aliyah are talking about the ultimate nechamah, where Hashem promises that He will avenge the blood of His servants and cleanse the land of His people. The Torah uses very sharp, intense lashon here, arrows drunk with blood, a flashing sword, and taking vengeance on those who hate Him. Lichoira, we have to ask: why does the Torah describe Hashem's judgment in such a fierce, physical way? The Tanna is telling us a deep yesod here. Hashem is showing us that not a single drop of Jewish pain, not a single tear or sigh from our long galus, is ever lost or forgotten.

When we go through tzaros, the yetzer hara tries to make us feel like we are hefker, chas v'shalom, or that Hashem is indifferent to our suffering. But the Torah is mechadesh here that Hashem keeps a reckoning of every single pain inflicted upon His children. The intense imagery of vengeance is there to show us how precious we are to Him. Mimeila, when we see the world in turmoil and we feel the weight of the galus, we must strengthen our emunah and bitachon that Hashem is holding our pain close to Him, and in the end, He will bring the ultimate yeshuah and comfort.

Your avodah today is to take a moment when you feel overwhelmed by the difficulties of life or the tzaros of Klal Yisrael, and remind yourself: "Hashem cares, He remembers, and He is holding onto every single tear." Use this emunah to push through a hard moment with joy, knowing we are never forgotten.

דף יומי • חלין • דף קל"ד

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THE SUGYA

We start off on our daf by continuing the sugya of a Kohen who sells his animal to a Yisrael. The Gemara works through a kasha from a Baraisa regarding the difference between a seller who makes a condition of "except" versus one who says "on the condition," and whether this is a dispute between Tannaim. We then move on to a major discussion between Rav and Rav Assi regarding a buyer who purchases innards from a butcher, analyzing whether the Kohen goes after the buyer or the butcher, which leads into a fundamental chakirah of whether priestly gifts can be stolen.

Next, we learn a new Mishnah about a convert who owned a cow. If there is a doubt whether the animal was slaughtered before or after his giyur, the Mishnah rules that he is exempt because of the rule of hamotzi mechavero alav hareayah. The Gemara is immediately bothered by a contradiction from a Mishnah in Pe'ah where we see that a doubt regarding gifts to the poor is ruled stringently, leading to a beautiful shakla v'tarya between Rabbi Yochanan and Resh Lakish, and deep teretzim from Rava and Abaye.

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

עמוד א' DAF 134A

OBJECTION

ורמינהו: "על מנת שהמתנות שלי" – נותן לכל כהן שירצה!

And they raised a contradiction from a different Baraisa: If a Kohen sells his animal to a Yisrael and says, I am selling it "**on the condition that the gifts are mine,**" the buyer gives them to **any Kohen that he wants**, and the seller cannot force him to give them to him! How can our Mishnah say that the Kohen can retain the gifts?

ANSWER

"על מנת" א"חוי" קא רמית?

The Gemara answers: **Are you raising a contradiction** from a case where he said "**on the condition**" against our Mishnah's case where he said "**except**"? They are not the same!

EXPLANATION

"חוי" – שירא, "על מנת" – לאו שירא.

When a person says "**except**," it is a **retention**; he is keeping that part for himself and not selling it. But when he says "**on the condition**," it is **not a retention**; he is selling the whole thing but making a stipulation, and a Kohen has no power to make such a stipulation on gifts that do not yet belong to him.

OBJECTION

ורמינהו: "על מנת שהמתנות שלי" – המתנות שלו!

And they raised a contradiction from yet another Baraisa: If he says, "on the condition that the gifts are mine," then the gifts are his! This contradicts the first Baraisa which said "on the condition" is not effective.

ANSWER

בְּהָא פְּלִיגִי: מָר סָבַר "עַל מְנָת" – שִׁיּוּרָא הוּא, וּמָר סָבַר "עַל מְנָת" – לֹא שִׁיּוּרָא הוּא.

The Gemara answers: **In this point they argue**; it is a dispute between Tannaim. One **Master holds** that saying "on the condition" is like saying a retention, and one **Master holds** that saying "on the condition" is not a retention.

מִשְׁנָה MISHNAH

MISHNAH

אָמַר לוֹ: מְכוּר לִי בְּנֵי מַעֲיָה וְכוּ'.

The Gemara returns to the next part of the Mishnah: If a buyer **said to** a butcher, "Sell me its innards," etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַב: לֹא שָׁנוּ אֶלָּא שֶׁשָּׁקָל לְעַצְמוֹ, אֲבָל שָׁקָל לוֹ טֶבַח – הֵדִין עִם הַטֶּבַח.

Rav said: **They only taught** that the buyer pays the Kohen and deducts it from the price **where** the buyer **weighed** the meat **for himself**. **But** if the **butcher weighed** it **for him**, then **the judgment is with the butcher**; the Kohen can go and demand the value of the maw directly from the butcher.

STATEMENT

וְרַב אֲסִי אָמַר: אֲפִילוּ שָׁקָל לוֹ טֶבַח – הֵדִין עִמּוֹ.

And Rav Assi said: **Even** if the **butcher weighed** it **for him**, **the judgment is with him**, meaning the buyer, and the Kohen cannot sue the butcher.

QUESTION

לִימָא בְּדֶרֶב חֲסִידָא קָא מִיפְּלָגִי, דְּאָמַר רַב חֲסִידָא: גִּזְלִי וְלֹא נִתְיַאֲשׁוּ הַבְּעָלִים, וּבָא אַחֵר וְאָכְלוּ – רָצָה מְזֵה גּוֹבָה, רָצָה מְזֵה גּוֹבָה.

The Gemara suggests: **Shall we say that they argue about** the principle of Rav Chisda? For Rav Chisda said: If one **robbed** an object **and the owners had not yet despaired** of retrieving it, **and another person came and consumed it**, if the owner **wants, he collects from this one**, the robber, and if **he wants, he collects from that one**, the consumer.

EXPLANATION

דְּמָר אֵית לִיה דְּרַב חֲסִידָא, וּמָר לִית לִיה דְּרַב חֲסִידָא.

So lichoira, one **Master**, Rav, **holds of Rav Chisda's rule**, so the Kohen can collect from either the butcher or the buyer, **and** one **Master**, Rav Assi, **does not hold of Rav Chisda's rule**.

ANSWER

לא, דְּכוּלֵּי עֲלָמָא אֵית לָהּ דְּרַב חֲסִידָא, וְהָכָא בְּמִתְנֻת כְּהוֹנֶה נִגְזְלוֹת קָא מִיפְלָגִי, דְּמַר סָבַר נִגְזְלוֹת, וּמַר סָבַר אֵין נִגְזְלוֹת.

The Gemara rejects this: **No, everyone holds of Rav Chisda's rule. But here, they are arguing over whether priestly gifts can be stolen** in a way that creates a halachic status of theft. One **Master**, Rav, **holds they can be stolen**, so the butcher is considered a robber and is liable, **and** one **Master**, Rav Assi, **holds they cannot be stolen**, so the only obligation is on the one who actually has the physical gifts.

STATEMENT

אִיכָא דְּמִתְנֵי לֵה לְהָא שְׂמַעְתָּא בְּפָנֵי עֲצָמָה: רַב אָמַר: מִתְנֻת כְּהוֹנֶה נִגְזְלוֹת, וְרַב אָסִי אָמַר: מִתְנֻת כְּהוֹנֶה אֵין נִגְזְלוֹת.

There are those who teach this halacha on its own, as an independent dispute: Rav says: Priestly gifts can be stolen, and Rav Assi says: Priestly gifts cannot be stolen.

MISHNAH מִשְׁנָה

MISHNAH

מִתְנֵי גֵר שֶׁנִּתְגַּיֵּיר וְהִיתָה לוֹ פָּרָה, נִשְׁחָטָה עַד שֶׁלֹּא נִתְגַּיֵּיר – פָּטוּר, מִשְׁנֵתִּיגַיֵּיר – חַיִּיב, סָפֵק – פָּטוּר, שְׁהַמוּצִיא מִחֲבִירוֹ עָלָיו הִרְאָיָה.

MISHNAH: In the case of a **convert who converted** and he had a cow, if it was slaughtered **before he converted**, he is **exempt** from giving the gifts. If it was slaughtered **after he converted**, he is **obligated**. If there is a **doubt** whether it was slaughtered before or after, **he is exempt**, because the **burden of proof is on the claimant**, which is the Kohen.

GEMARA גְּמָרָא

GEMARA

גְּמ' כִּי אָתָא רַב דִּימִי אָמַר: רָמִי לֵיהּ רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ לְרַבִּי יוֹחָנָן – תַּנּוּ: "סָפֵק פָּטוּר", אֲלָמָא סָפִיקָא לְקוּלָּא.

GEMARA: When Rav Dimi came from Eretz Yisrael, he said: Rabbi Shimon ben Lakish raised a contradiction to Rabbi Yochanan: We learned in our Mishnah: "If there is a doubt, he is exempt." Consequently, a doubt is ruled leniently.

OBJECTION

וּרְמִינָהּ: חוּרֵי הַנֶּמְלִים שֶׁבְּתוֹךְ הַקֶּמֶה – הֲרִי אֵלּוּ שֶׁל בַּעַל הַבַּיִת, וְשֶׁלֹּא אַחֵר הַקּוֹצְרִים – הָעֲלִיּוֹנִים לְעֻנְיִים, וְהַתַּחְתּוֹנִים שֶׁל בַּעַל הַבַּיִת.

And he raised a contradiction from a Mishnah in Pe'ah: Regarding **ant holes** that are inside the standing crop, these belong to the **owner** of the field. But regarding those that are behind the harvesters, the **upper grains** belong to the poor, and the **lower grains** belong to the owner.

OBJECTION

רבי מאיר אומר: הכל לעניים, שספק לקט – לקט.

Rabbi Meir says: Everything in those holes goes to the poor, because a doubt regarding Leket is ruled stringently as Leket! This contradicts our Mishnah which says a doubt in gifts is ruled leniently.

ANSWER

אמר ליה: אל תקניטני, שבלשון יחיד אני שונה אותה, דתנא: רבי יהודה בן אגרא אומר משום רבי מאיר: ספק לקט – לקט, ספק שכחה – שכחה, ספק פאה – פאה.

Rabbi Yochanan said to him: Do not annoy me, for I teach that Mishnah in Pe'ah as the opinion of a single individual, which is not the accepted Halacha. As it was taught in a Baraisa: Rabbi Yehuda ben Agra says in the name of Rabbi Meir: A doubt regarding Leket is Leket, a doubt regarding Shichchah is Shichchah, and a doubt regarding Pe'ah is Pe'ah.

OBJECTION

אמר לו אל תשנה אותה אלא בלשון בן תדל, והא טעמא קאמר, דאמר רבי שמעון בן לקיש: מאי דכתיב "עני ורש הצדיקו"?

Resh Lakish said to him: Do not teach it as a mere minority view of "Ben Taddal", because there is a scriptural reason for this stringency! As Rabbi Shimon ben Lakish said: What is the meaning of that which is written: "Do justice to the afflicted and the needy"?

QUESTION

מאי "הצדיקו"? אילימא בדינים, והא כתיב "ידל לא תהדר בריבו"?

What is the meaning of "do justice"? If we say it means in judgment, but isn't it written: "Do not favor a poor man in his grievance"?

ANSWER

אלא, צדק משלה ויתן לו.

Rather, it means: Justify him from your own property and give to him. This shows that in cases of doubt, we rule in favor of the poor!

RESOLUTION

אמר רבא: הכא, פרה בתוקת פטורה קיימא, קמה בתוקת חיובא קיימא.

Rava said: There is a simple distinction. Here, regarding the convert, the cow stands with a presumption of exemption, because before he converted it was definitely exempt. But there, the standing crop stands with a presumption of obligation to tithes and gifts, so we rule stringently.

OBJECTION

אמר ליה אבאי: והרי עיסה נעשית עד שלא נתגייר – פטור מן החלה, משנתגייר – חייב, ספק – חייב.

Abaye said to him: But what about dough? If it was made before he converted, he is exempt from Challah. If it was made after he converted, he is obligated. Yet if there is a doubt, he is obligated! Why? The dough also had a presumption of exemption before he converted!

ANSWER

אמר ליה: ספק איסורא לחומרא, ספק ממונא לקולא.

Rava said to him: A doubt regarding a prohibition is ruled stringently, but a doubt regarding money is ruled leniently. Challah is a severe prohibition of Tevel, whereas priestly gifts are just monetary obligations.

STATEMENT

דאמר רב חסדא, וכן תני רבי חייא: שמונה ספקות נאמרו בגר, ארבע לחיוב וארבע לפטור.

For Rav Chisda said, and so Rabbi Chiyya taught: Eight doubts were stated regarding a convert; four are ruled stringently to create an obligation, and four are ruled leniently to result in an exemption.

EXPLANATION

קרפן אשתו, וחלה, ובכור בהמה טמאה, ובכור בהמה טהורה – לחיוב.

The doubt regarding his wife's offering, and Challah, and the firstborn of an impure animal, and the firstborn of a pure animal are all ruled stringently.

עמוד ב' DAF 134B

STATEMENT

ראשית היגז והמתנות, ופדיון הבן, ופדיון פטר חמור – לפטור.

These four cases of doubt regarding a convert are: the first of the shearing, and the gifts of the foreleg, cheeks, and maw, and the redemption of the firstborn son, and the redemption of the firstborn of a donkey — in all of these, the rule is to exempt the convert from having to give them, because they are monetary claims, and the burden of proof is on the claimant.

STATEMENT

כי אתא רבין, אמר: קמה אקמה רמי ליה.

When Ravin came from Eretz Yisrael to Babylonia, he said a different version of the discussion: Rabbi Shimon ben Lakish did not raise a contradiction from the Mishnah of the convert's dough, but rather he raised a contradiction from one baraita discussing standing grain against another baraita discussing standing grain.

STATEMENT

לוי זרע בכישר, ולא הוו עניים למשקל לקט.

The Gemara relates: Levi sowed crops in a place called Kishar, and there were no poor people there to take the gleanings.

ANSWER

אתא לקמיה דרב ששת, אמר ליה: "לעני ולגר תעזב אתם", ולא לעורכים ולא לעטלפים.

He came before Rav Sheshet to ask what he should do with the gleanings. Rav Sheshet said to him: The Torah says, "You shall leave them for the poor and for the stranger," and not for ravens and not for bats. Since there are no poor people here to take them, you may take them for yourself.

OBJECTION

מיתבי: אין מביאין תרומה, לא מגורן לעיר, ולא ממדבר לישוב, ואם אין שם כהן – שוכר פרה ומביאה, מפני הפסד תרומה.

The Gemara raises an objection from a baraita: **We do not bring terumah, neither from the threshing floor to the city, nor from the wilderness to the settled area**, because the owner does not have to expend effort to deliver it to a Kohen. **But if there is no Kohen there** at the threshing floor, the owner **hires a cow and brings it** to the city **because of the loss of terumah** that would occur if it were left to rot. Why, then, did Rav Sheshet say that the gleanings may be left to rot or taken by the owner?

RESOLUTION

שאני תרומה, דטבלה, ולא סגיא דלא מפריש לה.

The Gemara answers: **Terumah is different, because it renders** the rest of the crop **tevel** (untithed and forbidden), **and it is not possible** for the owner to eat his produce **without separating it**. Since he must separate it anyway, the Sages obligated him to bring it to a settled area so it does not go to waste.

OBJECTION

והרי מתנות, דלא טבלי, ותנא: מקום שנהגו למלוג בעגלים – לא יפשיט את הזרוע.

The Gemara objects: **But what about the gifts** of the priesthood, **which do not render** the animal **tevel**? **And yet it was taught** in a baraita: In a place where they were accustomed to scald the skin of calves in hot water to eat the skin with the meat, the owner **may not skin the foreleg** before giving it to the Kohen, so that the Kohen receives the skin as well.

OBJECTION

להפשיט את הראש – לא יפשיט את הלחי, ואם אין שם כהן – מעלין אותן בדמים ואוכלן, מפני הפסד כהן.

And in a place where they are accustomed to skin the head, he may not skin the cheek before giving it to the Kohen. **And if there is no Kohen there** to receive them, **we appraise them for their monetary value** and the owner **eats them**, and gives the money to a Kohen later, **because of the loss to the Kohen**. This shows that even for gifts that do not make the rest tevel, the owner must make sure they do not go to waste!

RESOLUTION

שאני מתנות כהונה, דנתינה כתיבא ביה.

The Gemara answers: **Priestly gifts are different, because** an active term of **giving is written** regarding them: "And they shall give to the Kohen." This obligates the owner to ensure the Kohen receives them.

STATEMENT

השתא דאתית להכי, תרומה נמי נתינה כתיבא ביה.

The Gemara notes: **Now that you have arrived at this** explanation, we can say that **terumah also** has the same rule because **giving is written regarding it**: "The first fruits of your grain... you shall give to him," and not because it makes the crop tevel.

QUESTION

ואלא "תעזב" יתירא למה לי?

The Gemara asks: **But if so**, that the owner has no obligation to deliver the gifts of the poor, **why do I need the extra word "you shall leave"** written in the Torah regarding pe'ah and gleanings?

ANSWER

לְכַדְתִּנְיָא: הַמִּכְאִיר אֶת כְּרָמוֹ, וְלִשְׁחַר הַשָּׂכִים וּבָצְרוֹ – חַיִּיב בְּפֶרֶט וּבְעוֹלָלוֹת וּבְשִׁכְחָהּ וּבְפִאָּהּ, וּפְטוּר מִן הַמַּעֲשְׂרוֹת.

The Gemara answers: It is needed **for that which was taught** in a baraita: **One who makes his vineyard ownerless, and in the morning he woke up early and harvested it himself, is obligated in the gifts of the poor: individual fallen grapes, and incompletely formed clusters, and forgotten sheaves, and pe'ah; but he is exempt from tithes**, because ownerless property is exempt from tithes, but the extra word "you shall leave" teaches that the gifts of the poor still apply.

STATEMENT

הָהוּא שָׁקָא דְּדִינָרֵי דְּאִתָּא לְבֵי מִדְרָשָׁא, קָדִים רַבִּי אֲמִי וְזָכָה בָּהֶן.

The Gemara relates: There was a **certain sack of dinars that came to the Beis Medrash** as a gift for the poor. **Rabbi Ammi went ahead and acquired them** for himself.

QUESTION

וְהִיכִי עֲבִיד הָכִי? וְהָא כְּתִיב "וְנָתַן" וְלֹא שִׁיטּוֹל מַעֲצָמוֹ!

The Gemara asks: **And how could he do this? But isn't it written, "And he shall give,"** which teaches **and not** that the Kohen **may take it by himself** without the owner's consent?

ANSWER

רַבִּי אֲמִי נָמִי לְעֻנְיִים זָכָה בָּהֶן.

The Gemara answers: **Rabbi Ammi also** did not take them for himself; rather, **he acquired them on behalf of the poor**, which is permitted.

ANSWER

וְאִיבָעִית אִימָא: אָדָם חָשׁוּב שְׂאֵנִי, דְּתִנְיָא: "וְהִכְהֵן הַגָּדוֹל מֵאֶחָיו" – שְׂיָהּא גָּדוֹל מֵאֶחָיו בְּנֹוֹי, בְּחָכְמָהּ, וּבְעוֹשֶׁר.

And if you want, say instead: **An important person is different**, and he may take gifts himself, as it was taught in a baraita: **"And the Kohen Gadol who is greater than his brothers"** teaches that he should be greater than his brothers in beauty, in wisdom, and in wealth.

PROOF

אַחֵרִים אוֹמְרִים: מִנֵּינן שְׂאֵם אֵין לוֹ, שְׂאֶחָיו הַכְּהֻנִּים מְגַדְּלִין אוֹתוֹ? תִּלְמוּד לומר: "וְהִכְהֵן הַגָּדוֹל מֵאֶחָיו" – גְּדֻלָּהּ מִשָּׁל אֶחָיו.

Others say: From where do we know that if he does not have wealth of his own, his brother Kohanim must make him wealthy? The Torah says: **"And the Kohen Gadol from his brothers"** — meaning, make him great from that which belongs to his brothers. Thus, an important Torah scholar may take gifts directly.

MISHNAH

מתני' איזהו הזרוע? מן הפרק של ארכובה עד כף של יד, והוא של נזיר, וכנגדו ברגל – שוק.

MISHNAH: Which is the foreleg that must be given to the Kohen? It is from the joint of the knee until the palm of the hand (the forefoot). And this is the same foreleg of the Nazir's ram. And corresponding to it in the hind leg is the hind leg (the shok) which is given to the Kohen from peace-offerings.

MISHNAH

רבי יהודה אומר: שוק מן הפרק של ארכובה עד סוכה של רגל.

Rabbi Yehuda says: The hind leg (the shok) is from the joint of the knee until the fleshy part of the leg.

MISHNAH

אי זהו לחי? מן הפרק של לחי עד פיקה של גרגרת.

Which is the cheek? From the joint of the jaw until the ring of the windpipe.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: הזרוע – זה זרוע ימין. אתה אומר זה זרוע שמין, או אינו אלא זרוע שמאל? תלמוד לומר "הזרוע".

GEMARA: The Rabbis taught in a baraita: "The foreleg" — this is the right foreleg. Do you say this is the right foreleg, or is it only the left foreleg? The Torah says "the foreleg" with a definite article.

EXPLANATION

מאי תלמודא? כדאמר רבא: "הירך" – המיומנת שפירה, הכא נמי: "הזרוע" – המיומן שפזרוע.

The Gemara asks: What is the biblical derivation? The Gemara answers: It is as Rava said regarding the sciatic nerve: "The thigh" means the most rightward of the thighs. Here too, "the foreleg" means the most rightward of the forelegs.

QUESTION

"והלחי" למה אתא? להביא צמר שבראש כבשים, ושער שבזמן תישים.

The Gemara asks: "And the cheeks" (written in the plural) for what does it come to include? The Gemara answers: To include the wool on the head of sheep, and the hair in the beard of he-goats, which must also be given to the Kohen.

QUESTION

"והקבה" למה אתא? להביא חלב שעל גבי הקבה, וחלב שבתוך הקבה.

The Gemara asks: "And the maw" (with the prefix "and") for what does it come to include? The Gemara answers: To include the fat that is on the outside of the maw, and the fat that is inside the maw.

STATEMENT

דאָמַר רַבִּי יְהוֹשֻעַ: כִּהְנִיחַם נִהְגּוּ בּוֹ עֵינַי יָפָה וּנְתַנוּהוּ לְבָעָלִים.

As Rabbi Yehoshua said: The Kohanim behaved with a generous eye regarding it, and they would give it back to the owners.

INFERENCE

טעמא דנהגו, הא לא נהגו – דידיה הוא.

The Gemara notes: **The reason** the owners may eat it is only **because** the Kohanim behaved generously; **but if they did not behave** so, it would belong to the Kohen by law.

STATEMENT

דורשי חמורות היו אמרים: הָזֹרֵעַ – כְּנָגֵד הַיָּד, וְכֵן הוּא אוֹמֵר: "וַיִּקַּח רוֹמַח בְּיָדוֹ".

The interpreters of metaphors would say: The foreleg is given to the Kohen corresponding to the hand of Pinchas, and so it says: "And he took a spear in his hand."

STATEMENT

וּלְחֵיָּם – כְּנָגֵד תְּפִלָּה, וְכֵן הוּא אוֹמֵר: "וַיַּעֲמֵד פִּינְחָס וַיִּפְלֹל", קִבָּה – כְּמִשְׁמָעָה, וְכֵן הוּא אוֹמֵר: "וַיָּאֵת הָאִשָּׁה אֶל קִבְתָּהּ".

And the cheeks are given corresponding to prayer which is spoken with the mouth, and so it says: "And Pinchas stood up and prayed." And the maw is according to its literal meaning, and so it says: "And the woman to her maw."

BRAISA

וּתַנָּא מִיֵּיתִי לָהּ מִהֶכָּא: "שׁוֹק הַיָּמִין" – אֵין לִי אֶלָּא שׁוֹק הַיָּמִין, זְרוּעַ מוֹקֵדֶשִׁין מִנֵּין? תִּלְמוּד לומר "תְּרוּמָה". זְרוּעַ חוּלִין מִנֵּין? תִּלְמוּד לומר "תִּתְּנוּ".

And the Tanna derives it from here: "The right thigh" — I only know the right thigh is given from peace-offerings. From where do we know the foreleg of consecrated animals is given? The Torah says "terumah." From where do we know the foreleg of non-consecrated animals is given? The Torah says "you shall give."

QUESTION

אֵיזוֹהוּ לְחֵי – מִן הַפֶּרֶק שֶׁל לְחֵי וְעַד פִּיקָה שֶׁל גְּרִגְרַת, וְהַתְּנָא: נוֹטְלָהּ וּבֵית שְׁחִיטָה עִמָּה?

The Gemara asks: The Mishnah says: Which is the cheek? From the joint of the jaw until the ring of the windpipe. But wasn't it taught in a baraita: He takes it and the place of slaughtering is with it? This implies the cheek includes the throat area where the shechitah is performed!

RESOLUTION

לֹא קָשִׁיָּא: הָא רַבְּנָן, וְהָא רַבִּי חֲנִינָא בֶּן אֲנְטִיגֶנוֹס.

The Gemara answers: It is not difficult: This Mishnah is according to the Rabbis, and that baraita is according to Rabbi Chanina ben Antigonus.

PROOF

דִּתְנָא: מוֹגֵרֶמֶת פְּסוּלָה, הָעִיד רַבִּי חֲנִינָא בֶּן אֲנְטִיגֶנוֹס עַל מוֹגֵרֶמֶת שְׁחִיָּא כְּשֶׁרָה.

As it was taught in a baraita: A shechitah that is **slanted** up into the ring of the windpipe is **invalid** according to the Rabbis. But **Rabbi Chanina ben Antigonus testified regarding a slanted shechitah that it is valid**, because he holds that area is still considered part of the neck, and therefore it is given with the cheek.

RESOLUTION

איבעצית אימא: הא וְהא רבנן, ומאי "עמה" עמה דבהמה.

And if you want, say instead: Both this and that are according to the Rabbis, and what is the meaning of "with it"? It means the place of slaughtering remains **with the** body of the **animal**, and is not given to the Kohen.

STATEMENT

הדרן עלה חזרוץ והלחיים.

May we return to you, "Hazroa Vehlchayayim"!

SUMMARY

The daf first clarifies that saying "except" acts as a direct retention of the priestly gifts, whereas "on the condition" is a mere stipulation which, according to one Tanna, is ineffective because a Kohen cannot make a stipulation on gifts he does not yet own. Regarding a buyer who bought innards from a butcher, Rav and Rav Assi argue whether the Kohen can demand the maw from the butcher; the Gemara explains that this hinges on whether priestly gifts are subject to the halachos of theft. Moving to the next Mishnah, we learn that a doubt regarding a convert's cow is ruled leniently because the Kohen is the claimant. The Gemara resolves a contradiction from Pe'ah—where doubts are ruled stringently in favor of the poor—by distinguishing between a cow, which has a chazaka of exemption from before the giyur, and standing crops, which have a chazaka of obligation. Ultimately, Rava establishes that we rule stringently on doubts involving prohibitions like Challah, but leniently on purely monetary doubts like priestly gifts.

למעשה WHAT TO TAKE HOME

The Gemara brings a beautiful sevara from Resh Lakish on the pasuk, "Do justice to the afflicted and the needy." The Gemara asks, how can you "do justice" to a poor man in a court of law? The Torah explicitly warns us not to favor a poor person in judgment! Rather, the Gemara is mechadesh a profound yesod: "Justify him from your own property and give to him." When there is a doubt, when things are unclear, the Torah is telling us that the way we show true tzedek is by stepping up and giving from our own pocket to help another Yid.

Lichoira, we might think that keeping our money is the default, and we only give when we are absolutely forced to by the letter of the law. But the Torah's view of tzedakah and chesed is entirely different. When Hashem blesses us with parnassah, He is making us His partners to sustain those who are struggling. When a doubt arises, a person with a cold heart looks for a heter to keep his money. But a Yid who wants to do true avodas Hashem looks at the doubt as an opportunity to "justify him from your own", to go beyond the strict line of the law and make sure another person is taken care of.

Today, when an opportunity for chesed or tzedakah comes your way and you find yourself hesitating or looking for reasons why you might be exempt, stop and remember this yesod. Don't look for the easy way out. Choose to "justify" the other person by giving generously from your own, knowing that Hashem will more than repay whatever you give.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם 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 חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכֵמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתָךְ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָּה:

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 קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה 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.'

אור החיים הקדוש • האזינו • שְׁשִׁי

Explanatory English • Line-by-Line Edition

HA'AZINU • 6TH ALIYAH

The Hebrew is the original Ohr HaChaim. Each passage is paired with its AI-assisted explanatory English, beside it on wide pages and beneath it on smaller screens. Brief clarifications are marked within the English. In plain words and Lemaaseh are separate AI-assisted study aids.

פסוק מ

Deuteronomy 32:40

כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אֲנֹכִי לְעֹלָם:

For I lift up My hand to heaven, And say: As I live for ever,

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:40:1

For I lift up My hand to heaven, and so on. This is an expression of an oath, meaning that Hashem swore by the lifting of His hands to sharpen His sword to take vengeance on His adversaries. This is what is meant by the next verse, If I whet My glittering sword, and so on. And the words, and My hand take hold on judgment, mean that He will strengthen and assert the attribute of strict justice.

כִּי אֶשָּׂא אֶל שָׁמַיִם וְגו'. פָּרוּשׁ לְשׁוֹן שְׁבוּעָה, שֶׁנִּשְׁבַּע בְּנִשְׂאוֹת יָדָיו לְשַׁנֵּן חֶרֶב לְנֶקֶם מִצָּרָיו, וְהוּא אָמַר "אִם שְׁנוֹתֵי בֶרֶק" וְגו', וְאָמַר "וְתִאָּחַז בְּמִשְׁפָּט" פָּרוּשׁ יִתְקַף בְּמִדַּת הַדִּין.

Or HaChaim on Deuteronomy 32:40:2

Alternatively, it means that even the attribute of mercy will agree and join in strengthening the judgment, to return vengeance to Hashem's adversaries, who are the enemies of Israel. For they do not hate us except because of our cleaving to Hashem. And when the verse says, and I will requite them that hate Me, it refers to the group of nations that actively try to force Israel to transgress their religion.

או יִרְצֶה, שֶׁתִּסָּכִים גַּם מִדַּת הַרַחֲמִים וְתִתְחַזֵּק בְּמִשְׁפָּט לְהַשִּׁיב נֶקֶם לְצָרֵי ה' שֶׁהֵם אוֹיְבֵי יִשְׂרָאֵל, שְׂאִינֶם שׁוֹנְאִים אוֹתָנוּ אֲלָא עַל דְּבִקּוּתָנוּ בֵּה', וְאָמַר "וְלִמְשָׁנָא" – הֵם כֵּת הַמַּעֲבֵרֶת יִשְׂרָאֵל עַל דָּת.

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem's lifting of His hand to heaven is a solemn oath to execute strict justice and take vengeance on His adversaries. He offers two interpretations of how this judgment is held: first, as a direct assertion of the attribute of strict justice; second, as a unified judgment where even the attribute of mercy agrees to punish the enemies of Israel, since their hatred of Israel stems solely from Israel's devotion to Hashem.

לְמַעַשֶׂה · Lemaaseh

When we face challenges or hostility from those who oppose our devotion to Torah, we can find comfort in knowing that our connection to Hashem is the very reason we are targeted. Hashem views animosity toward His nation as animosity toward Himself, and He ultimately acts to defend His people and uphold justice.

פְּסוּק מֵא

Deuteronomy 32:41

**אִם־שִׁנּוֹתַי בְּרֶקַח חֲרָבִי וְתִאֲחֹז בְּמִשְׁפָּט יָדִי אֲשַׁיֵּב נָקָם לְצָרָי
וְלִמְשִׁנָּאִי אֲשַׁלֵּם:**

If I whet My glittering sword, And My hand take hold on judgment; I will render vengeance to Mine adversaries, And will recompense them that hate Me.

No Ohr HaChaim comment on this pasuk in this edition.

פְּסוּק מֵב

Deuteronomy 32:42

**אֲשַׁכִּיר חֲצֵי מִדָּם וְחֲרָבִי תֹאכַל בָּשָׂר מִדָּם חָלָל וְשִׁבְיָה מִרְאֵשׁ
פְּרָעוֹת אוֹיֵב:**

I will make Mine arrows drunk with blood, And My sword shall devour flesh; With the blood of the slain and the captives, From the long-haired heads of the enemy.'

No Ohr HaChaim comment on this pasuk in this edition.

הִרְנִינוּ גוֹיִם עִמּוֹ כִּי דַם-עֲבָדָיו יִקּוּם וְנָקָם יֵשִׁיב לְצָרָיו וְכַפֵּר אֲדָמָתוֹ עִמּוֹ: (פ)

Sing aloud, O ye nations, of His people; For He doth avenge the blood of His servants, And doth render vengeance to His adversaries, And doth make expiation for the land of His people.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:43:1

Sing aloud, O nations, of His people. The meaning is that when Hashem executes vengeance upon the enemies of Israel and elevates the spiritual and physical stature of Israel, the nations of the world will sing praises concerning His people, Israel, to laud them and exalt them. This is in line with the verse in Psalms 144:15, Praiseworthy is the people for whom it is so.

הִרְנִינוּ גוֹיִם וְגו'. פִּירוּשׁ, כִּי בְעֲשׂוֹת ה' נִקְמָה
בְּאֹיְבֵי יִשְׂרָאֵל וִירוּמָם מִדְּרַגַּת יִשְׂרָאֵל,
יִרְנְנוּ הַגּוֹיִם עַל עֲמֹ יִשְׂרָאֵל לְשִׁבְחָם
וְלִירוּמָמָם, כְּאָמְרוֹ (תהלים קמד:טו)
”אֲשֶׁר הָעָם” וְגו'.

Or HaChaim on Deuteronomy 32:43:2

For He avenges the blood of His servants. When the verse says, For He avenges the blood... and He will render vengeance to His adversaries, it means that Hashem will not only avenge the actual spilled blood, but He will also return upon His adversaries the very vengeance and harm they plotted to do to Israel. This is in line with the verse in Psalms 7:17, His mischief shall return upon his own head.

כִּי דַם עֲבָדָיו יִקּוּם. וְאָמְרוּ ”כִּי דַם וְגו' וְנָקָם”
וְגו' - פִּירוּשׁ, שֶׁלֹּא דַם לְבַד, אֲלָא גַם צָרָיו
אֲשֶׁר חָרְשׁוּ אָנֹן לוֹ יֵשִׁיב ה' לָהֶם נָקָם
שֶׁחָשְׁבוּ לַעֲשׂוֹת, עַל דֶּרֶךְ אָמְרוֹ (תהלים
ז:יז) ”יָשׁוּב עִמָּלוֹ בְּרָאשׁוֹ”.

And He makes expiation for the land of His people. This statement, And He makes expiation for the land of His people, is the ultimate conclusion of the theme that began earlier in verse 36, For Hashem will judge His people. The Torah concludes here by declaring that whatever sins might still remain upon Israel will be fully atoned for by the very land of Israel itself, which suffered by being desolate and a disgrace for so many years. The suffering of the land will serve as the expiation for the iniquity of Hashem's people.

וְכַפֵּר אֶדְמָתוֹ עִמּוֹ. וְאָמְרוּ "וְכַפֵּר אֶדְמָתוֹ
עִמּוֹ" הוּא גִמְרַה הַדְּבָרִים שֶׁהִתְחִיל לֹאמַר "כִּי
יִדִין ה' עִמּוֹ" וְגו', וְגִמְרַה אֲמַר כִּי הִנֵּמְצָא
עֲדֵין מִהַחַטָּאִים עַל יִשְׂרָאֵל תְּכַפֵּר עֲלֵיהֶם
הָאָרֶץ אֲשֶׁר הָיְתָה לְשִׁמָּה וּלְחֶרֶף שָׁנִים
רַבּוֹת, זֶה יִהְיֶה לְכַפֵּר עִוֹן עַם ה'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:43

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that when Hashem ultimately redeems Israel and punishes their enemies, the nations of the world will sing the praises of the Jewish people. Hashem will avenge not only the physical blood spilled by the nations, but also the evil plots they devised. Finally, the long, painful desolation of the Land of Israel during the exile will itself serve as a complete atonement for any remaining sins of the nation.

לְמַעַשֶׂה · Lemaaseh

The Ohr HaChaim finds hope even in the Land of Israel remaining desolate during exile: that desolation itself has an atoning role. When learning this passage, hold its account of suffering together with its promise of eventual redemption.

Torah Hebrew comes from Sefaria, Tanach with Ta'amei Hamikra. The Torah English is JPS 1917. Ohr HaChaim Hebrew comes from Sefaria, Vocalized Edition. These source editions are public domain. Hebrew wording and punctuation are preserved; web markup is removed and spacing is normalized.

The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.