חוּמָּשׁ עִם רַשִׁ"י · האזינו · שִׁשִּׁי

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.

פָּסוּק א

Pasuk 1

כִּי אֶשָּׂא אֶל שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אָנֹכִי לְעֹלָם׃

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

רַשִׁ"י

כי אשא אל שמים ידי. כִּי בַּחֲרוֹן אַפִּי אֶשָּׂא יָדִי אֶל עַצְמִי בִּשְׁבוּעָה׃

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

רַשִׁ"י

ואמרתי חי אנכי. לְשׁוֹן שְׁבוּעָה הוּא, אֲנִי נִשְׁבָּע חי אנכי׃

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

פָּסוּק ב

Pasuk 2

אִם שַׁנּוֹתִי בָּרָק חַרְבִּי וְתֹאחֵז בְּמִשְׁפָּט יָדִי אָשִׁיב נָקָם לְצָרָי

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

וְלִמְשַׂנְאַי אֲשַׁלֵּם׃

and to those who hate Me I will repay

רַשִׁ"י

אם שנותי ברק חרבי. אִם אֲשַׁנֵּן אֶת לַהַב חַרְבִּי לְמַעַן תֶּהְיוֹת לָהּ בָּרָק, שפלנ"דור׃

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

רַשִׁ"י

ותאחז במשפט ידי. לְהַנִּיחַ מִדַּת רַחֲמִים מֵאוֹיְבַי שֶׁהֵרֵעוּ לָכֶם "אֲשֶׁר׃

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

אֲנִי קָצַפְתִּי מְעָט וְהֵמָּה עָזְרוּ לְרָעָה" זכריה א טו , וְתֹאחֵז יָדִי אֶת מִדַּת
I was angry a little and they helped for evil Zechariah 1 15 and shall grasp my hand — the attribute of

הַמִּשְׁפָּט לְהַחֲזִיק בָּהּ וְלִנְקֹם נָקָם:
justice to hold fast to it and to take vengeance

רַשִׁ"י

אשיב נקם וגו'. לָמְדוּ רַבּוֹתֵינוּ בָּאַגָּדָה מִתּוֹךְ לְשׁוֹן הַמִּקְרָא שֶׁאָמַר ותאחז
I will return vengeance etcetera our Rabbis learned from within in the Agada the wording of the verse that it says and shall hold

במשפט ידי — לֹא כְּמִדַּת בָּשָׂר וָדָם מִדַּת הַקָּבָּ"ה, מִדַּת בָּשָׂר
fast to justice my hand not like the measure of flesh and blood the measure of the Holy One, the measure of flesh

וָדָם זוֹרֵק חֵץ וְאֵינוֹ יָכוֹל לַהֲשִׁיבוֹ, וְהַקָּבָּ"ה זוֹרֵק חִצָּיו וְיֵשׁ בְּיָדוֹ
and blood shoots an arrow and he is not able to return it but the Holy One His arrows shoots and there is in His hand

לַהֲשִׁיבָם כְּאִלּוּ אוֹחֲזָן בְּיָדוֹ, שֶׁהֲרֵי בָּרָק הוּא חִצּוֹ שֶׁנֶּאֱמַר כָּאן בָּרָק חרבי
to return them as if He holds them in His hand for behold lightning it is His arrow as it is said here lightning of my sword

ותאחז במשפט ידי , וְהַמִּשְׁפָּט הַזֶּה לְשׁוֹן פֻּרְעָנוּת הוּא, בְּלַעַז
and shall hold fast to justice my hand and this justice is an expression of this punishment it is in foreign tongue

יושטיצ"א:
justicia

פָּסוּק ג

Pasuk 3

אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר מִדַּם חָלָל וְשִׁבְיָה
I will make drunk My arrows with blood My sword will devour flesh from the blood of the slain and the captive

מֵרֹאשׁ פַּרְעוֹת אוֹיֵב:
from the head of the long-haired enemy

רַשִׁ"י

אשכיר חצי מדם. הָאוֹיֵב:
I will make drunk my arrows from the blood of the enemy

רַשִׁ"י

וחרבי תאכל בְּשָׂרָם:
and my sword shall devour their flesh

רַשִׁ"י

מדם חלל ושביה. זֹאת תִּהְיֶה לָהֶם מֵעֲוֹן דַּם חַלְלֵי יִשְׂרָאֵל
From the blood of the slain and the captive this will be to them from the sin of the blood of the slain of Yisrael

וְשִׁבְיָה שֶׁשָּׁבוּ מֵהֶם:
and the captivity that they captured from them

רַשִׁ"י

מראש פרעות אויב. מִפֶּשַׁע תְּחִלַּת פִּרְצוֹת הָאוֹיֵב, כִּי
From the beginning of the breaches of the enemy from the sin of the beginning of the breaches because

כְּשֶׁהַקָּבָּ"ה נִפְרָע מִן הָאֻמּוֹת פּוֹקֵד עֲלֵיהֶם עֲוֹנָם וַעֲוֹנוֹת אֲבוֹתֵיהֶם
when the Holy One exacts punishment from the nations He visits upon them their sin and the sins of their ancestors

מֵרֵאשִׁית פִּרְצָה שֶׁפָּרְצוּ בְיִשְׂרָאֵל:

from the beginning of the breach that they breached against Yisrael

פָּסוּק ד

Pasuk 4

הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב

sing praises O nations of His people for the blood of His servants He will avenge and vengeance He will return

לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ:

to His adversaries and He will appease His land His people

רַשִׁ"י

הרנינו גוים עמו. לְאוֹתוֹ הַזְּמַן יְשַׁבְּחוּ הָאֻמּוֹת אֶת יִשְׂרָאֵל, רְאוּ מַה שִּׁבְחָהּ שֶׁל

Praise nations His people At that time will praise the nations — Yisrael See what is the praise of

אֻמָּה זוֹ, שֶׁדָּבְקוּ בְּהַקָּבָ"ה בְּכָל הַתְּלָאוֹת שֶׁעָבְרוּ עֲלֵיהֶם וְלֹא עֲזָבוּהוּ, יוֹדְעִים

a nation this that cleaved to the Holy One amidst all the troubles that passed over them and did not forsake Him knowing

הָיוּ בְּטוּבוֹ וּבְשִׁבְחוֹ:

they were of His goodness and of His praise

רַשִׁ"י

כי דם עבדיו יקום. שְׁפִיכוּת דְּמֵיהֶם, כְּמַשְׁמָעוֹ:

For the blood of His servants He will avenge the shedding of their blood according to its literal meaning

רַשִׁ"י

ונקם ישיב לצריו. עַל הַגָּזֵל וְעַל הֶחָמָס, כָּעִנְיָן שֶׁנֶּאֱמַר יואל ד' 4

And vengeance He will render to His adversaries for the robbery and for the violence like the matter that is stated Yoel

"מִצְרַיִם לְשִׁמָּמָה תִּהְיֶה וֶאֱדוֹם לְמִדְבַּר שְׁמָמָה תִּהְיֶה מֵחֲמַס בְּנֵי יְהוּדָה",

Mitzrayim a desolation shall be and Edom to a wilderness desolate shall be for the violence against the children of Yehudah

וְאוֹמֵר עובדיה י' "מֵחֲמַס אָחִיךָ יַעֲקֹב וְגוֹ'" עי' ספרי :

and it says Ovadiah 10 For the violence against your brother Yaakov etc see Sifrei

רַשִׁ"י

וכפר אדמתו עמו. וִיכַפֵּס אַדְמָתוֹ וְעַמּוֹ עַל הַצָּרוֹת שֶׁעָבְרוּ עֲלֵיהֶם

And He will appease His land His people and He will appease and His people His land for the troubles that passed over them

וְשֶׁעָשָׂה לָהֶם הָאוֹיֵב:

and that did to them the enemy

רַשִׁ"י

וכפר. לְשׁוֹן רְצוּי וּפִיּוּס, כְּמוֹ בראשית לב, כא "אֲכַפְּרָה פָנָיו" — 32 21 Bereishis like and placating appeasement is an expression of And he shall atone

אַנְחִינֵיהּ לְרוּגְזֵיהּ:

I will quiet his anger

רַשִׁ"י

וכפר אדמתו ומה היא אַדְמָתוֹ? עמו. כְּשֶׁעַמּוֹ מִתְנַחֲמִים אַרְצוֹ

And He will propitiate His land and what is His land His people when His people receives comfort His land

מִתְנַחֵמֶת, וְכֵן הוּא אוֹמֵר "רָצִיתָ ה' אַרְצֶךָ", בַּמֶּה רָצִיתָ אַרְצֶךָ?
to Your land have You been favorable whereby to Your land Hashem You have been favorable states it and so receives comfort

"שַׁבְתָּ שְׁבִית יַעֲקֹב" תהילים פ"ה .
85 Tehillim Yaakov the captivity of You have brought back

רַ"שִׁ"י

בְּפָנִים אֲחֵרִים הִיא נִדְרֶשֶׁת בְּסִפְרֵי וְנֶחְלְקוּ בָהּ רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה, רַבִּי
Rabbi Nehemiah and Rabbi Yehudah Rabbi about it and they argued in Sifrei is expounded it other In ways

יְהוּדָה דּוֹרֵשׁ כְּלָּהּ כְּנֶגֶד יִשְׂרָאֵל, וְרַבִּי נְחֶמְיָה דּוֹרֵשׁ אֶת כְּלָּהּ כְּנֶגֶד הָאֻמּוֹת, רַבִּי
Rabbi the nations regarding all of it — expounds Nehemiah and Rabbi Yisrael regarding all of it expounds Yehudah

יְהוּדָה דּוֹרְשָׁהּ כְּלַפֵּי יִשְׂרָאֵל — כו אמרתי אפאיהם כְּמוֹ שֶׁפִּזַּרְתִּי, עַד כז ולא
and not 27 until Iexplained just as I will scatter them Isaid 26 Yisrael towards expounds it Yehudah

ה' פעל כל זאת. כח כי גוי אבד עצות המה. אָבְדוּ תוֹרָתִי שֶׁהָיָה לָהֶם עֵצָה
a counsel to them which is My Torah they lost are they counsels losing a nation for 28 this all wrought Hashem

נְכוֹנָה, ואין בהם תבונה לְהִתְבּוֹנֵן ל איכה ירדף אחד מִן הָאֻמּוֹת אֶלֶף
a thousand the nations of one could pursue how 30 to consider understanding in them and there is no proper

מֵהֶם, אם לא כי צורם מכרם. לא כי לא כצורנו צורם הַכֹּל כְּמוֹ שֶׁפִּזַּרְתִּי
Iexplained just as everything is their rock like our Rock not for 31 delivered them their Rock · · unless of them

עַד תַּכְלִית. וְרַ' נְחֶמְיָה דּוֹרְשָׁהּ כְּלַפֵּי הָאֻמּוֹת, כי גוי אבד עצות המה , כְּמוֹ
just as are they counsels losing a nation for the nations towards expounds it Nehemiah and Rabbi the end until

שֶׁפִּזַּרְתִּי תְּחִלָּה עַד ואיבינו פלילים :
are judges and our enemies until at first Iexplained

רַ"שִׁ"י

לב כי מגפן סדם גפנם. שֶׁל אֻמּוֹת:
the nations of is their vine Sodom from the vine of For 32

רַ"שִׁ"י

ומשדמת עמרה וגו'. וְלֹא יָשִׂימוּ לִבָּם לְתֵת לוֹת הַגְּדֻלָּה בִּי:
to Me the greatness to attribute their heart will they set and not etc. Gomorrah and of the fields of

רַ"שִׁ"י

ענבמו ענבי רוש. הוּא שֶׁאָמַר לולי כעס אויב אגור 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, לְפִיכָךְ אשכלת מררת למו לְהַלְעִיט אוֹתָם עַל מַה
what for them to feed are for them bitterness clusters of therefore and to embitter them to poison them

שֶׁעָשׂוּ לְבָנַי:
to My children they have done

רַ"שִׁ"י

לג חמת תנינם יינם. מוּכָן לְהַשְׁקוֹתָם עַל מַה שֶׁעוֹשִׂין לָהֶם:
to them that they do what for to give them to drink prepared their wine serpents is poison of 33

רַ"שִׁ"י

לד כמס עמדי. אוֹתוֹ הַכּוֹס, שֶׁנֶּאֱמַר תהילים ע"ה "כִּי כוֹס בְּיַד ה' וְגוֹ'":
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

רַשִׁ"י

לה לעת תמוט רגלם. כָּעִנְיָן שֶׁנֶּאֱמַר "תִּרְמְסֶנָּה רֶגֶל" ישעיהו כ"ו :

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

רַשִׁ"י

לו כי ידין ה' עמו. בְּלָשׁוֹן זֶה מְשַׁמֵּשׁ כִּי ידין בִּלְשׁוֹן דְּהָא, וְאֵין

and not of because in the sense He will judge because serves this in expression His people Hashem will judge For To Him

יָדִין לְשׁוֹן יִסּוּרִין אֶלָּא כמו כִּי רָרִיב 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

רַשִׁ"י

לז ואמר אי אלהימו. הָאוֹיֵב יֹאמַר אֵי אֱלֹהֵימוֹ 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 כְּשֶׁגִּדֵּר אֶת הַפָּרֹכֶת גיטין נ"ו , כָּעִנְיָן שֶׁנֶּאֱמַר מיכה ז' :

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

וְתֵרֶא אֹיַבְתִּי וּתְכַסֶּהָ בוּשָׁה הָאוֹמְרָה אֵלַי אַיּוֹ ה' אֱלֹהָיִךְ":

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

רַשִׁ"י

לט ראו עתה כי אני וגו'. אָז יְגַלֶּה הַקָּבָ"ה יְשׁוּעָתוֹ וְיֹאמַר ראו עתה

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

כי אני אני הוא , מֵאִתִּי בָּאת עֲלֵיהֶם הָרָעָה וּמֵאִתִּי תָּבֹא עֲלֵיהֶם הַטּוֹבָה:

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

רַשִׁ"י

ואין מידי מציל. שֶׁיַּצִּיל 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

רַשִׁ"י

מ כי אשא אל שמים ידי. כְּמוֹ כִּי נָשָׂאתִי — תָּמִיד אֲנִי מַשְׂרֶה מָקוֹם

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, כְּתַרְגּוּמוֹ, אַפִּלּוּ חַלָּשׁ לְמַעְלָה וְגִבּוֹר לְמַטָּה אֵימַת

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

עֶלְיוֹן עַל הַתַּחְתּוֹן וְכָל שֶׁכֵּן שֶׁגִּבּוֹר לְמַעְלָה וְחַלָּשׁ מִלְּמַטָּה:

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

רַשִׁ"י

ידי. מָקוֹם שְׁכִינָתִי, כְּמוֹ "אִישׁ עַל יָדוֹ" במדבר 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

לְהִפָּרַע מִכֶּם, אֲבָל אָמַרְתִּי שֶׁחַי אָנֹכִי לְעוֹלָם, אֵינִי מְמַהֵר לְפָרַע לְפִי

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

שֶׁיֵּשׁ לִי שָׁהוּת בַּדָּבָר, 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 וְהַיְכֹלֶת בְּיָדִי לְפָרַע מִן הַמֵּתִים וּמִן הַחַיִּים; מֶלֶךְ בָּשָׂר וָדָם

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

שֶׁהוּא הוֹלֵךְ לָמוּת מְמַהֵר נִקְמָתוֹ לְהִפָּרַע בְּחַיָּיו כִּי שֶׁמָּא יָמוּת הוּא אוֹ

or he will die perhaps for during his lifetime to exact punishment his vengeance hastens to die going who is

אוֹיְבוֹ וְנִמְצָא שֶׁלֹּא רָאָה נִקְמָתוֹ מִמֶּנּוּ אֲבָל 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

וְאֵינִי נִפְרָע בְּחַיֵּיהֶם, אֶפָּרַע בְּמוֹתָם:

at their death I can exact punishment during their lifetime exact punishment and I do not

רַ"שִׁ"י

מא אם שנותי ברק חרבי. הַרְבֵּה אִם יֵשׁ שֶׁאֵינָם תְּלוּיִן, כְּשֶׁאֲשַׁנֵּן ברק

the lightning of when I whet conditional that are not there are if many my sword the lightning of I whet If 41

חרבי ותאחז במשפט ידי , כְּלוֹ כְּמוֹ שֶׁפֵּרַשְׁתִּי לְמַעְלָה:

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.

לְמַעֲשֶׂה 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.

דַּף יוֹמִי · חֻלִּין · דַּף 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

וּרְמִינְהוּ: ״עַל מְנָת שֶׁהַמַּתָּנוֹת שֶׁלִּי״ – נוֹתֵן לְכָל כֹּהֵן שֶׁיִּרְצֶה!

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

״עַל מְנָת״ אַ״חוּץ״ קָא רָמֵית?

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

״חוּץ״ – שִׁיּוּרָא, ״עַל מְנָת״ – לָאו שִׁיּוּרָא.

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

וּרְמִינְהוּ: ״עַל מְנָת שֶׁהַמַּתָּנוֹת שֶׁלִּי״ – הַמַּתָּנוֹת שֶׁלּוֹ!

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" – לָאו 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: מְכוֹר לִי בְּנֵי מֵעֶיהָ 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 שֶׁשָּׁקַל לְעַצְמוֹ, אֲבָל שָׁקַל לוֹ טַבָּח – הַדִּין עִם הַטַּבָּח.

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 אַסִּי אָמַר: אֲפִילּוּ שָׁקַל לוֹ טַבָּח – הַדִּין 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

לֵימָא בִּדְרַב חִסְדָּא קָא מִיפַּלְגִי, דְּאָמַר רַב חִסְדָּא: גָּזַל וְלֹא נִתְיָיאֲשׁוּ הַבְּעָלִים, וּבָא אַחֵר וַאֲכָלוֹ – רָצָה מִזֶּה גּוֹבֶה, רָצָה מִזֶּה גּוֹבֶה.

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 אִית לֵיהּ דְּרַב חִסְדָּא, וּמָר לֵית לֵיהּ דְּרַב חִסְדָּא.

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

לָא, דְּכוּלֵּי עָלְמָא אִית לְהוּ דְּרַב חִסְדָּא, וְהָכָא בְּמַתָּנוֹת כְּהוּנָּה גְּנָזָלוֹת קָא מִיפַּלְגִי, דְּמָר סָבַר גְּנָזָלוֹת, וּמַר סָבַר אֵין גְּנָזָלוֹת.

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

אִיכָּא דְּמַתְנֵי לַהּ לְהָא שְׁמַעְתָּא בִּפְנֵי עַצְמָהּ: רַב אָמַר: מַתָּנוֹת כְּהוּנָּה גְּנָזָלוֹת, וְרַב אַסִּי אָמַר: מַתָּנוֹת כְּהוּנָּה אֵין גְּנָזָלוֹת.

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**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ גֵּר שֶׁנִּתְגַּיֵּיר וְהָיְתָה לוֹ פָּרָה, נִשְׁחֲטָה עַד שֶׁלֹּא נִתְגַּיֵּיר – פָּטוּר, מִשֶּׁנִּתְגַּיֵּיר – חַיָּיב, סָפֵק – פָּטוּר, שֶׁהַמּוֹצִיא מֵחֲבֵירוֹ עָלָיו הָרְאָיָה.

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.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ כִּי אֲתָא רַב דִּימִי אֲמַר: רָמֵי לֵיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ לְרַבִּי יוֹחָנָן – תְּנַן: ״סָפֵק פָּטוּר״, אַלְמָא סְפֵיקָא 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

וּרְמִינְהוּ: חוֹרֵי הַנְּמָלִים שֶׁבְּתוֹךְ הַקָּמָה – חֲרֵי אֵלּוּ שֶׁל בַּעַל הַבַּיִת, וְשֶׁלְּאַחַר הַקּוֹצְרִים – הָעֶלְיוֹנִים לָעֲנִיִּים, 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

רַבִּי מֵאִיר אוֹמֵר: הַכֹּל לַעֲנִיִּים, שֶׁסְּפֵק לֶקֶט – לֶקֶט.

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

אָמַר לֵיהּ: אַל תַּקְנִיטֵנִי, שֶׁבְּלִשּׁוֹן יָחִיד אֲנִי שׁוֹנֶה אוֹתָהּ, דְּתַנְיָא: רַבִּי יְהוּדָה בֶּן אַגְרָא אוֹמֵר מִשּׁוּם רַבִּי מֵאִיר: סְפֵק לֶקֶט – לֶקֶט, סְפֵק שִׁכְחָה – שִׁכְחָה, סְפֵק פֵּאָה – פֵּאָה.

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

אָמַר לוֹ אַל תִּשְׁנֶה אוֹתָהּ אֶלָּא בִּלְשׁוֹן בֶּן תַּדָּל, וְהָא טַעְמָא קָאָמַר, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: מַאי דִּכְתִיב ״עָנִי וָרָשׁ הַצְדִּיקוּ״?

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

מַאי ״הַצְדִּיקוּ״? אִילֵימָא בְּדִינִים, וְהָא כְּתִיב ״וְדָל לֹא תֶהְדַּר בְּרִיבוֹ״?

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

אֶלָּא, צַדֵּק מִשֶּׁלְךָ וְתֵן לוֹ.

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

אָמַר רָבָא: הָכָא, פָּרָה בְּחֶזְקַת פְּטוּרָה קָיְימָא, קָמָה בְּחֶזְקַת חִיּוּבָא קָיְימָא.

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

אָמַר לֵיהּ אַבָּיֵי: וַהֲרֵי עִיסָּה נַעֲשֵׂית עַד שֶׁלֹּא נִתְגַּיֵּיר – פָּטוּר מִן הַחַלָּה, מִשֶּׁנִּתְגַּיֵּיר – חַיָּיב, סָפֵק – חַיָּיב.

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

אַמַּר לֵיהּ: סְפֵק אִיסּוּרָא לְחוּמְרָא, סְפֵק מָמוֹנָא לְקוּלָּא.

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

דַּאֲמַר רַב חִסְדָּא, וְכֵן תָּנֵי רַבִּי חִיָּיא: שְׁמוֹנָה סְפֵקוֹת נֶאֶמְרוּ בַּגֵּר, אַרְבַּע לְחִיּוּב וְאַרְבַּע לְפָטוּר.

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

קָרְבַּן אִשְׁתּוֹ, וְחַלָּה, וּבְכוֹר בְּהֵמָה טְמֵאָה, וּבְכוֹר בְּהֵמָה טְהוֹרָה – לְחִיּוּב.

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

רֵאשִׁית הַגֵּז וְהַמַּתָּנוֹת, וּפִדְיוֹן הַבֵּן, וּפִדְיוֹן פֶּטֶר חֲמוֹר – לְפָטוּר.

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

כִּי אֲתָא רָבִין, אָמַר: קָמָה אַקָּמָה רְמִי לֵיהּ.

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

לֵוִי זָרַע בְּכִישָׁר, וְלָא הֲווֹ עֲנִיִּים לְמִשְׁקַל לֶקֶט.

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

ANSWER

אֲתָא לְקַמֵּיהּ דְּרַב שֵׁשֶׁת, אֲמַר לֵיהּ: ״לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם״, וְלֹא לְעוֹרְבִים וְלֹא לַעֲטַלֵּפִים.

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

מֵיתִיבִי: אֵין מְבִיאִין תְּרוּמָה, לֹא מִגּוֹרֶן לָעִיר, וְלֹא מִמִּדְבָּר לַיִּשּׁוּב, וְאִם אֵין שָׁם כֹּהֵן – שׂוֹכֵר פָּרָה וּמְבִיאָהּ, מִפְּנֵי הֶפְסֵד תְּרוּמָה.

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

שָׁאנֵי תְּרוּמָה, דְּטָבְלָה, וְלָא סַגְיָא דְּלָא מַפְרֵישׁ לַהּ.

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

וַהֲרֵי מַתָּנוֹת, דְּלָא טָבְלִי, וְתַנְיָא: מָקוֹם שֶׁנָּהֲגוּ לִמְלוֹג בַּעֲגָלִים – לֹא יַפְשִׁיט אֶת הַזְּרוֹעַ.

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

לְהַפְשִׁיט אֶת הָרֹאשׁ – לֹא יַפְשִׁיט אֶת הַלֶּחִי, וְאִם אֵין שָׁם כֹּהֵן – מַעֲלִין אוֹתָן בְּדָמִים וְאוֹכְלָן, מִפְּנֵי הֶפְסֵד כֹּהֵן.

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

שָׁאנֵי מַתָּנוֹת כְּהוּנָּה, דִּנְתִינָה כְּתִיבָא בֵּיהּ.

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

הַשְׁתָּא דְּאָתֵית לְהָכִי, תְּרוּמָה נָמֵי נְתִינָה כְּתִיבָא בֵּיהּ.

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

וְאֶלָּא "תַּעֲזֹב" יַתִּירָא לְמָה לִי?

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

לְכִדְתַנְיָא: הַמַּפְקִיר אֶת כַּרְמוֹ, וְלַשַּׁחַר הִשְׁכִּים וּבְצָרוֹ – חַיָּיב בְּפֶרֶט וּבְעוֹלֵלוֹת וּבִשְׁכְחָה וּבְפֵאָה, וּפָטוּר 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 שַׂקָּא דְּדִינָרֵי דַּאֲתָא לְבֵי מִדְרְשָׁא, קָדֵים רַבִּי אַמִּי וּזְכָה 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

וְהֵיכִי עָבֵיד הָכִי? וְהָא כְּתִיב "וְנָתַן" וְלֹא שֶׁיִּטּוֹל מֵעַצְמוֹ!

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 אַמִּי נָמֵי לַעֲנִיִּים 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

וְאִיבָּעֵית אֵימָא: אָדָם חָשׁוּב שָׁאנֵי, דְּתַנְיָא: "וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו" – שֶׁיִּהֵא גָּדוֹל מֵאֶחָיו בְּנוֹי, בְּחָכְמָה, 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

אֲחֵרִים אוֹמְרִים: מִנַּיִן שֶׁאִם אֵין לוֹ, שֶׁאֶחָיו הַכֹּהֲנִים מְגַדְּלִין אוֹתוֹ? תַּלְמוּד לוֹמַר: "וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו" – גַּדְּלֵהוּ מִשֶּׁל 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.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵיזֶהוּ הַזְּרוֹעַ? מִן הַפֶּרֶק שֶׁל אַרְכּוּבָּה עַד כַּף שֶׁל יָד, וְהוּא שֶׁל נָזִיר, וּכְנֶגְדּוֹ בָּרֶגֶל – שׁוֹק.

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

רַבִּי יְהוּדָה אוֹמֵר: שׁוֹק מִן הַפֶּרֶק שֶׁל אַרְכּוּבָּה עַד סוֹבֶךְ שֶׁל רֶגֶל.

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

MISHNAH

אֵי זֶהוּ לֶחִי? מִן הַפֶּרֶק שֶׁל לֶחִי עַד פִּיקָה שֶׁל גַּרְגֶּרֶת.

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

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: הַזְּרוֹעַ – זֶה זְרוֹעַ יָמִין. אַתָּה אוֹמֵר זֶה זְרוֹעַ יָמִין, אוֹ אֵינוֹ אֶלָּא זְרוֹעַ שְׂמֹאל? תַּלְמוּד לוֹמַר ״הַזְּרוֹעַ״.

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

מַאי תַּלְמוּדָא? כִּדְאָמַר רָבָא: ״הַיָּרֵךְ״ – הַמְיוּמֶּנֶת שֶׁבַּיָּרֵךְ, הָכָא נָמֵי: ״הַזְּרוֹעַ״ – הַמְיוּמֶּן שֶׁבַּזְּרוֹעַ.

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

״וְהַלְּחָיַיִם״ לְמַאי אֲתָא? לְהָבִיא צֶמֶר שֶׁבְּרֹאשׁ כְּבָשִׂים, וְשֵׂעָר שֶׁבִּזְקַן תְּיָישִׁים.

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

״וְהַקֵּבָה״ לְמַאי אֲתָא? לְהָבִיא חֵלֶב שֶׁעַל גַּבֵּי הַקֵּבָה, וְחֵלֶב שֶׁבְּתוֹךְ הַקֵּבָה.

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

דְּאָמַר רַבִּי יְהוֹשֻׁעַ: כֹּהֲנִים נָהֲגוּ בּוֹ עַיִן יָפָה וּנְתָנוּהוּ לַבְּעָלִים.

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

INFERENCE

טַעְמָא דְּנָהֲגוּ, הָא לֹא נָהֲגוּ – דִּידֵיהּ הוּא.

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

דּוֹרְשֵׁי חֲמוּרוֹת הָיוּ אוֹמְרִים: הַזְּרוֹעַ – כְּנֶגֶד 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

וּלְחָיַיִם – כְּנֶגֶד תְּפִלָּה, וְכֵן הוּא אוֹמֵר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל", קֵבָה – כְּמִשְׁמָעָהּ, וְכֵן הוּא אוֹמֵר: "וְאֶת הָאִשָּׁה אֶל קֵבָתָהּ".

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

וְתַנָּא מַיְיתֵי לַהּ מֵהָכָא: "שׁוֹק הַיָּמִין" – אֵין לִי אֶלָּא שׁוֹק הַיָּמִין, זְרוֹעַ מוּקְדָּשִׁין מְנַיִן? תַּלְמוּד לוֹמַר "תְּרוּמָה". זְרוֹעַ חוּלִּין מְנַיִן? תַּלְמוּד לוֹמַר "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

אֵיזֶהוּ לֶחִי – מִן הַפֶּרֶק שֶׁל לְחִי וְעַד פִּיקָה שֶׁל גַּרְגֶּרֶת, וְהָתַנְיָא: נוֹטְלָהּ וּבֵית שְׁחִיטָה עִמָּהּ?

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

לָא קַשְׁיָא: הָא רַבָּנַן, וְהָא רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס.

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

דְּתַנְיָא: מוּגֶרֶמֶת פְּסוּלָה, הֵעִיד רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס עַל מוּגֶרֶמֶת שֶׁהִיא כְּשֵׁרָה.

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

אִיבָּעֵית אֵימָא: הָא וְהָא רַבָּנַן, וּמַאי "עִמָּהּ"? עִמָּהּ דִּבְהֵמָה.

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

הֲדַרַן עָלָךְ הַזְּרוֹעַ וְהַלְּחָיַיִם.

May we return to you, "Hazroa Vehalchayayim"!

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.

לְמַעֲשֶׂה 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.

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.'

אור החיים הקדוש · האזינו · שִׁשִּׁי

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.

פָּסוּק מ *Deuteronomy 32:40*

כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אָנֹכִי 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

כִּי אֶשָּׂא אֶל שָׁמַיִם וְגוֹ׳. פֵּרוּשׁ לְשׁוֹן שְׁבוּעָה, שֶׁנִּשְׁבַּע בִּנְשִׂיאוּת יָדָיו לְשַׁנֵּן חַרְבּוֹ לִנְקֹם מִצָּרָיו, וְהוּא אָמְרוֹ "אִם שַׁנּוֹתִי בָּרָק" וְגוֹ', וְאָמְרוֹ "וְתֹאחֵז בְּמִשְׁפָּט" פֵּרוּשׁ יִתְקַף בְּמִדַּת הַדִּין.

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.

Or HaChaim on Deuteronomy 32:40:2

אוֹ יִרְצֶה, שֶׁתַּסְכִּים גַּם מִדַּת הָרַחֲמִים וְתִתְחַזֵּק בַּמִּשְׁפָּט לְהָשִׁיב נָקָם לְצָרֵי ה' שֶׁהֵם אוֹיְבֵי יִשְׂרָאֵל, שֶׁאֵינָם שׂוֹנְאִים אוֹתָנוּ אֶלָּא עַל דְּבֵקוּתֵנוּ בַּה', וְאוֹמֵר "וְלִמְשַׁנְאַי" – הֵם כַּת הַמַּעֲבֶרֶת יִשְׂרָאֵל עַל דָּת.

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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:40

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק מא

Deuteronomy 32:41

אִם־שַׁנּוֹתִי בְּרַק חַרְבִּי וְתֹאחֵז בְּמִשְׁפָּט יָדִי אָשִׁיב נָקָם לְצָרָי
וְלִמְשַׂנְאַי 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.

פָּסוּק מב

Deuteronomy 32:42

אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר מִדַּם חָלָל וְשִׁבְיָה מֵרֹאשׁ
פַּרְעוֹת 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.

הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ: (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

הַרְנִינוּ גוֹיִם וְגוֹ'. פֵּרוּשׁ, כִּי בַּעֲשׂוֹת ה' נְקָמָה בְּאוֹיְבֵי יִשְׂרָאֵל וּירוֹמֵם מַדְרֵגַת יִשְׂרָאֵל, יְרַנְּנוּ הַגּוֹיִם עַל עַמּוֹ יִשְׂרָאֵל לְשַׁבְּחָם וּלְרוֹמְמָם, כְּאָמְרוֹ (תהלים קמד:טו) "אַשְׁרֵי הָעָם" וְגוֹ'.

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.

Or HaChaim on Deuteronomy 32:43:2

כִּי דַם עֲבָדָיו יִקּוֹם. וְאָמְרוֹ "כִּי דַם וְגוֹ' וְנָקָם" וְגוֹ' – פֵּרוּשׁ, שֶׁלֹּא דָּם לְבַד, אֶלָּא גַּם צָרָיו אֲשֶׁר חָרְשׁוּ אָוֶן לוֹ יָשִׁיב ה' לָהֶם נָקָם שֶׁחָשְׁבוּ לַעֲשׂוֹת, עַל דֶּרֶךְ אָמְרוֹ (תהלים ז:יז) "יָשׁוּב עָמָלוֹ בְרֹאשׁוֹ".

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.

Or HaChaim on Deuteronomy 32:43:3

וְכִפֶּר אַדְמָתוֹ עַמּוֹ. וְאָמְרוֹ "וְכִפֶּר אַדְמָתוֹ עַמּוֹ" הוּא גְּמַר הַדְּבָרִים שֶׁהִתְחִיל לוֹמַר "כִּי יָדִין ה' עַמּוֹ" וְגוֹ', וְגָמַר אוֹמֶר כִּי הַנִּמְצָא עֲדַיִן מֵהַחַטָּאִים עַל יִשְׂרָאֵל תְּכַפֵּר עֲלֵיהֶם הָאָרֶץ אֲשֶׁר הָיְתָה לְשַׁמָּה וּלְחֶרְפָּה שָׁנִים רַבּוֹת, זֶה יִהְיֶה לְכַפָּרַת עָוֹן עַם ה'.

> 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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:43

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

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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.