# 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 קמ״א

*Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi*

📖 THE SUGYA

We start off on our daf with a beautiful shakla v'tarya on the details of shiluach haken. The Gemara is medayek on a baraita regarding a hovering bird, asking why the Tanna didn't teach a more obvious case of exemption, and resolves this by distinguishing between a bird touching the nest from the side versus from above. We then move into a fascinating discussion where a Sage challenges Rava on the source for sending away the mother even when there is only a single fledgling or egg, leading Rava to explain how the Hekkesh in the pesukim teaches us the halachos of which fledglings and eggs are included.

Next, we learn a new Mishnah that teaches the halacha of a mother bird that keeps returning to the nest. The Mishnah tells us that even if she returns four or five times, one is still obligated to send her away again, based on the double expression of "shalle'ach teshallach." The Gemara immediately jumps in to analyze this double wording, questioning how many times it actually obligates us, and explores whether the mitzvah of shiluach haken can be overridden by another mitzvah, specifically the purification process of a metzora.

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

## עַמּוּד א׳ DAF 141A

QUESTION

### לִיתְנֵי רוֹבְדֵי אִילָן, וְכָל שֶׁכֵּן מְעוֹפֶפֶת?

The Gemara asks: **Let** the baraita **teach** the exemption in a case where the bird is sitting between **two tree branches**, which is closer to the nest, **and** then we would know **all the more so** that one is exempt if the mother is **hovering** further away! Why did it teach the case of hovering?

ANSWER

### מְעוֹפֶפֶת אִיצְטְרִיךְ לֵיהּ, דַּאֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – פָּטוּר מִלְּשַׁלֵּחַ.

The Gemara answers: Teaching the case of a **hovering** bird **was necessary for it**, **as** it teaches us **that even if its wings are touching the nest**, one is still **exempt from sending** away the mother bird.

OBJECTION

### וְהָאֲנַן תְּנַן: בִּזְמַן שֶׁכְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – חַיָּיב לְשַׁלֵּחַ!

The Gemara objects: **But didn't we learn** in our Mishnah: **When its wings are touching the nest,** one is **obligated to send** away the mother? This contradicts the baraita!

RESOLUTION

### אָמַר רַב יְהוּדָה: כִּי קָתָנֵי מַתְנִיתִין – בְּנוֹגֵעַ מִן הַצַּד.

**Rav Yehuda said: When the** baraita **teaches** that a hovering bird is exempt even if its wings touch, it is referring **to** a case where the wings are **touching from the side**. In that case, she is not considered resting on the nest. But our Mishnah, which obligates, is

talking about when she touches from above.

## מִשְׁנָה MISHNAH

MISHNAH

**אֵין שָׁם אֶפְרוֹחַ וְכוּ׳.**

The Gemara quotes the Mishnah: If **there is no fledgling there, etc.**, but only one fledgling or one egg, one is still obligated to send away the mother.

## גְּמָרָא GEMARA

QUESTION

**אֲמַר לֵיהּ הָהוּא מְרַבָּנַן לְרָבָא: אֵימָא אִיפְּכָא, אֵין שָׁם אֶפְרוֹחַ אֶלָּא אֶחָד אוֹ בֵּיצָה אַחַת – פָּטוּר מִלְּשַׁלֵּחַ, דְּבָעֵינַן ״אֶפְרוֹחִים אוֹ בֵּיצִים״ וְלֵיכָּא.**

**One of the Sages said to Rava: Say the opposite** of our Mishnah's ruling: If **there is no fledgling there except one, or** only **one egg,** one should be **exempt from sending** away the mother, **as we require** the plural **"fledglings or eggs" and** here **there are none** since there is only one.

QUESTION

**הָיוּ שָׁם אֶפְרוֹחִים מַפְרִיחִים אוֹ בֵּיצִים מוּזָרוֹת, חַיָּיב לְשַׁלֵּחַ, שֶׁנֶּאֱמַר ״קַן״ – קֵן מִכָּל מָקוֹם.**

And conversely, if **there were fledglings capable of flying or unfertilized eggs there,** one should be **obligated to send** away the mother, **as it is stated: "A nest"**—which implies a **nest in any case,** regardless of what is inside it.

ANSWER

**אִם כֵּן, נִכְתּוֹב קְרָא ״וְהָאֵם רוֹבֶצֶת עֲלֵיהֶם״, מַאי ״וְהָאֵם רֹבֶצֶת עַל הָאֶפְרֹחִים אוֹ עַל הַבֵּיצִים״?**

Rava answered: **If so,** that the words "fledglings" and "eggs" are meant literally to exclude a single one, **let the verse write: "And the mother is resting upon them." What** is the meaning of the longer phrase: **"And the mother is resting upon the fledglings or upon the eggs"**?

ANSWER

**לְאַקּוֹשֵׁי אֶפְרוֹחִים לְבֵיצִים וּבֵיצִים לְאֶפְרוֹחִים.**

It is **to compare fledglings to eggs and eggs to fledglings** to teach that just as eggs need their mother and have potential for life, so must the fledglings. This excludes flying fledglings and unfertilized eggs. Therefore, the word "nest" is freed up to teach that even a single fledgling or egg is included.

## מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ שִׁלְּחָהּ וְחָזְרָה, אֲפִילּוּ אַרְבָּעָה וַחֲמִשָּׁה פְּעָמִים – חַיָּיב, שֶׁנֶּאֱמַר: ״שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם״.

**MISHNAH:** If **one sent away** the mother bird **and it returned** to rest on the nest, **even** if it returned **four or five times,** one is still **obligated** to send it away again, **as it is stated: "You shall surely send [shalle'ach teshallach] the mother."**

MISHNAH

אָמַר: הֲרֵינִי נוֹטֵל אֶת הָאֵם וּמְשַׁלֵּחַ אֶת הַבָּנִים – חַיָּיב, שֶׁנֶּאֱמַר: ״שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם״.

If **one said: "I am hereby taking the mother and sending away the offspring,"** he is still **obligated** to send away the mother, **as it is stated: "You shall surely send the mother."**

MISHNAH

נָטַל אֶת הַבָּנִים וְהֶחֱזִירָן לָהּ, וְאַחַר כָּךְ חָזְרָה הָאֵם עֲלֵיהֶן – פָּטוּר מִלְּשַׁלֵּחַ.

If **one took the offspring and returned them to** the nest, **and afterward the mother returned** and rested **upon them,** one is **exempt from sending** away the mother bird, because this is no longer a naturally occurring nest.

## גְּמָרָא GEMARA

QUESTION

גְּמ׳ אֲמַר לֵיהּ הָהוּא מֵרַבָּנַן לְרָבָא, וְאֵימָא: ״שַׁלֵּחַ״ – חַדָּא זִימְנָא, ״תְּשַׁלַּח״ – תְּרֵי זִימְנִין.

**GEMARA: One of the Sages said to Rava: But say** instead that the double verb teaches: **"Shalle'ach"** means **one time,** and **"teshallach"** means **two times,** but beyond that there is no further obligation!

ANSWER

אֲמַר לֵיהּ: ״שַׁלֵּחַ״ – אֲפִילּוּ מֵאָה פְּעָמִים, ״תְּשַׁלַּח״ – אֵין לִי אֶלָּא לִדְבַר הָרְשׁוּת, לִדְבַר מִצְוָה מִנַּיִן? תַּלְמוּד לוֹמַר ״תְּשַׁלַּח״ – מִכָּל מָקוֹם.

Rava **said to him:** The word **"shalle'ach"** alone implies **even a hundred times.** Rather, the extra word **"teshallach"** comes to teach: **I have** derived **only** the obligation to send away the mother **for a discretionary matter,** such as when one wants to eat the offspring. But if one needs the mother **for a mitzvah matter,** such as for the purification of a metzora, **from where** do we know he must still send her away? **The verse states: "Teshallach"**—to teach that one must send her away **in any case.**

QUESTION

אֲמַר לֵיהּ רַבִּי אַבָּא בְּרֵיהּ דְּרַב יוֹסֵף בַּר רָבָא לְרַב כָּהֲנָא: אֶלָּא טַעְמָא דִּכְתַב רַחֲמָנָא ״תְּשַׁלַּח״, הָא לָאו הָכִי, הָוֵה אָמֵינָא: לִדְבַר מִצְוָה לָא?

**Rabbi Abba, the son of Rav Yosef bar Rava, said to Rav Kahana: But** according to this, **the reason is only because the Merciful One wrote "teshallach"; but if not for this, would I have said that for a mitzvah matter,** one does **not** have to send her away?

QUESTION

עֲשֵׂה וְלֹא תַּעֲשֶׂה הוּא, וְאֵין עֲשֵׂה דּוֹחֶה לֹא תַּעֲשֶׂה וַעֲשֵׂה!

But sending away the mother bird **is** both **a positive mitzvah and a negative commandment, and** there is a rule that **a positive mitzvah** of the metzora **cannot override both a negative commandment and a positive mitzvah** of shiluach haken! So why

would we need a special verse to teach that the metzora's mitzvah does not override it?

ANSWER

**לָא צְרִיכָא, דַּעֲבַר וְשַׁקְלַהּ לְאֵם, דְּלָאו עֲבֵרָה, עֲשֵׂה הוּא דְּאִיכָּא, לֵיתֵי עֲשֵׂה וְלִידְחֵי עֲשֵׂה, קָא מַשְׁמַע לַן.**

Rav Kahana answered: **No,** the verse **is necessary** for a case **where he transgressed and took the mother. Since he already transgressed the negative commandment, there is** now **only a positive mitzvah** remaining to send her away. We might have thought: **Let the positive mitzvah** of the metzora **come and override the positive mitzvah** of sending her away. Therefore, the verse **teaches us** that it does not.

STATEMENT

**הָנִיחָא לְמַאן דְּאָמַר קִיְּימוֹ וְלֹא קִיְּימוֹ.**

The Gemara notes: **This works out well according to the one who teaches** that the violation of this negative commandment depends on whether **he fulfilled** the positive mitzvah afterward **or did not fulfill it,** meaning that as soon as he took her and delayed sending her, he immediately violated the negative commandment, so only the positive mitzvah remains.

OBJECTION

**אֶלָּא לְמַאן דְּאָמַר בִּטְּלוֹ וְלֹא בִּטְּלוֹ, כַּמָּה דְּלָא שַׁחְטַהּ – לָא עֲבֵרָה לְלָאו.**

**But according to the one who teaches** that the violation depends on whether **he actively nullified it or did not nullify it,** then **as long as he did not slaughter her, he has not yet violated the negative commandment.** Thus, the negative commandment is still active, and the mitzvah of the metzora still cannot override both!

OBJECTION

**וְתוּ, לְרַבִּי יְהוּדָה דְּאָמַר "שַׁלֵּחַ" מֵעִיקָּרָא מַשְׁמַע, אֲפִילּוּ עֲשֵׂה נָמֵי לֵיכָּא!**

**And furthermore, according to Rabbi Yehuda, who says** that the command **"send" implies** that one must do so **from the outset,** and if he took her he cannot rectify it, then once he took her, **even the positive mitzvah is no longer** applicable! So how can the metzora's mitzvah override it?

RESOLUTION

**אֶלָּא אָמַר מָר בַּר רַב אָשֵׁי: כְּגוֹן שֶׁנְּטָלָהּ עַל מְנָת לְשַׁלֵּחַ, דְּלָאו לֵיכָּא, עֲשֵׂה הוּא דְּאִיכָּא, וְלֵיתֵי עֲשֵׂה וְלִידְחֵי עֲשֵׂה.**

**Rather, Mar bar Rav Ashi said:** The verse is necessary in a case **where he took her on the condition to send her away, so there is no negative commandment** violated at all; **there is only a positive mitzvah** to send her. We might have thought: **Let the positive mitzvah** of the metzora **come and override the positive mitzvah** of sending her away.

QUESTION

**מַאי אוּלְמֵיהּ דְּהַאי עֲשֵׂה מֵהַאי עֲשֵׂה?**

The Gemara asks: **What is the strength of this positive mitzvah** of the metzora **over this positive mitzvah** of sending the bird, that we would think it overrides it?

ANSWER

סָלְקָא דַּעְתָּךְ, הוֹאִיל וְאָמַר מָר: גָּדוֹל שָׁלוֹם שֶׁבֵּין אִישׁ לְאִשְׁתּוֹ, שֶׁהֲרֵי אָמְרָה תּוֹרָה: שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁנִּכְתַּב בִּקְדוּשָּׁה יִמָּחֶה עַל הַמַּיִם.

The Gemara answers: **It might enter your mind** to say: **Since the Master said: Great is the peace between a man and his wife, for the Torah said that the name of the Holy One, Blessed be He, which is written in holiness, may be erased in the water** of the sotah to bring peace between them.

ANSWER

וְהַאי מְצוֹרָע, כֵּיוָן דְּכַמָּה דְּלָא מִטַּהַר, אָסוּר בְּתַשְׁמִישׁ הַמִּטָּה, דִּכְתִיב: ״וְיָשַׁב מִחוּץ לְאָהֳלוֹ שִׁבְעַת יָמִים״, ״אָהֳלוֹ״ – זוֹ אִשְׁתּוֹ, מִכָּאן שֶׁאָסוּר בְּתַשְׁמִישׁ הַמִּטָּה.

**And this metzora, since as long as he is not purified, he is forbidden in marital relations, as it is written: "And he shall dwell outside his tent for seven days,"** and **"his tent"** means **his wife, from here** we derive **that he is forbidden in marital relations.**

ANSWER

מַהוּ דְּתֵימָא: כֵּיוָן דְּאָסוּר בְּתַשְׁמִישׁ הַמִּטָּה, לֵיתֵי עֲשֵׂה דִּידֵיהּ וְלִידְחֵי עֲשֵׂה דְּשִׁלּוּחַ הַקֵּן, קָא מַשְׁמַע לַן.

**Lest you say: Since he is forbidden in marital relations, let his positive mitzvah** of purification, which restores peace between husband and wife, **come and override the positive mitzvah of sending away the nest. Therefore,** the verse **teaches us** that we may not do so.

## מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַנּוֹטֵל אֵם עַל הַבָּנִים – רַבִּי יְהוּדָה אוֹמֵר: לוֹקֶה וְאֵינוֹ מְשַׁלֵּחַ, וַחֲכָמִים אוֹמְרִים: מְשַׁלֵּחַ וְאֵינוֹ לוֹקֶה.

**MISHNAH: One who takes the mother with the offspring—Rabbi Yehuda says: He is lashed and does not send** her away. **But the Sages say: He sends** her away **and is not lashed.**

MISHNAH

זֶה הַכְּלָל: כָּל מִצְוַת לֹא תַעֲשֶׂה שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה – אֵין לוֹקִין עָלֶיהָ.

**This is the general rule: For any negative commandment that has** attached to it **a positive commandment to arise and perform, one is not lashed for it.**

## גְּמָרָא GEMARA

QUESTION

גְּמִ׳ בָּעֵי רַבִּי אַבָּא בַּר מָמָל: טַעְמָא דְּרַבִּי יְהוּדָה מִשּׁוּם דְּסָבַר לָאו שֶׁנִּיתָּק לַעֲשֵׂה לוֹקִין עָלָיו.

GEMARA: Rabbi Abba bar Memel raised a dilemma: Is the reason of Rabbi Yehuda because he holds that for a negative commandment that is linked to a positive commandment, one is lashed for it?

QUESTION

אוֹ דִלְמָא בְּעָלְמָא סָבַר, לָאו שֶׁנִּיתָּק לַעֲשֵׂה אֵין לוֹקִין עָלָיו, וְהָכָא הַיְינוּ טַעְמָא, מִשּׁוּם דְּקָסָבַר "שַׁלֵּחַ" מֵעִיקָּרָא מַשְׁמַע.

Or perhaps in general he holds that for a negative commandment linked to a positive commandment, one is not lashed for it, and here, this is the reason: because he holds that "send" implies that one must do so from the outset, and once he took her, the positive mitzvah is gone, leaving only a standard negative commandment?

PROOF

תָּא שְׁמַע: גַּנָּב וְגַזְלָן יֶשְׁנָן בִּכְלַל מַלְקוּת, דִּבְרֵי רַבִּי יְהוּדָה.

Come and hear a proof: A thief and a robber are included in the punishment of lashes; these are the words of Rabbi Yehuda.

PROOF

וְהָא הָכָא, דְּלָאו שֶׁנִּיתָּק לַעֲשֵׂה הוּא, דְּרַחֲמָנָא אָמַר "לֹא תִגְזֹול" "וְהֵשִׁיב אֶת הַגְּזֵלָה".

And here, is it not a negative commandment linked to a positive commandment, as the Merciful One said: "Do not rob," and "He shall return the stolen object"? Yet Rabbi Yehuda rules that he is lashed.

PROOF

שְׁמַע מִינַּהּ טַעְמָא דְּרַבִּי יְהוּדָה מִשּׁוּם דְּקָסָבַר לָאו שֶׁנִּיתָּק לַעֲשֵׂה לוֹקִין עָלָיו.

Learn from this that the reason of Rabbi Yehuda is because he holds that for a negative commandment linked to a positive commandment, one is lashed for it.

OBJECTION

אֲמַר לֵיהּ רַבִּי זֵירָא: לָאו אָמֵינָא לְכוּ, כֹּל מַתְנִיתָא דְּלָא תַּנְיָא בֵּי

Rabbi Zeira said to him: Did I not say to you that any baraita that was not taught in the academy of Rav Chiya and Rav Oshaia is not reliable to build a proof from?



STATEMENT

רַבִּי חִיָּיא וּבֵי רַבִּי אוֹשַׁעְיָא מְשַׁבַּשְׁתָּא הִיא, וְלָא תּוֹתְבוּ מִינַּהּ בֵּי מִדְרָשָׁא,

The baraisa that was not taught in the study hall of Rabbi Chiyya or in the study hall of Rabbi Oshaya is corrupted, and you may not raise objections from it in the study hall.

EXPLANATION

דִּלְמָא אֵינָהּ בִּכְלַל מַלְקוּת אַרְבָּעִים תַּנְיָא.

So **perhaps** the phrase **"they are not included among those who are liable to receive forty lashes" was** indeed **taught** by Rabbi Yehuda in that baraisa, but the text was corrupted, and Rabbi Yehuda actually holds that one is not flogged for a prohibition that entails a positive mitzvah.

QUESTION

**תָּא שְׁמַע, דְּתָנֵי רַבִּי אוֹשַׁעְיָא וְרַבִּי חִיָּיא:**

The Gemara suggests: **Come and hear** a resolution from that **which Rabbi Oshaya and Rabbi Chiyya taught** in a reliable baraisa:

BRAISA

**"לֹא תָשׁוּב" וְשָׁב, "לֹא תְכַלֶּה" וְכִלָּה – יֶשְׁנָן בִּכְלַל מַלְקוּת אַרְבָּעִים, דִּבְרֵי רַבִּי יְהוּדָה.**

If one transgressed the prohibition of **"you shall not return"** to take a forgotten sheaf **and** he **returned**, or if he transgressed **"you shall not wholly reap"** the corner of the field **and** he **reaped** it, such individuals **are included among those who are liable to receive forty lashes;** these are **the words of Rabbi Yehuda**.

PROOF

**שְׁמַע מִינַּהּ טַעְמֵיהּ דְּרַבִּי יְהוּדָה, מִשּׁוּם דְּקָסָבַר לָאו שֶׁנִּיתַּק לַעֲשֵׂה – לוֹקִין עָלָיו.**

The Gemara concludes: **Learn from it** that **the reasoning of Rabbi Yehuda** in our Mishnah is **because he holds** that for **a prohibition that entails fulfillment of a positive mitzvah, we flog him for it**.

REFUTATION

**דִּלְמָא הָתָם הַיְינוּ טַעַם, דְּקָסָבַר "תַּעֲזוֹב" מֵעִיקָּרָא מַשְׁמַע.**

The Gemara rejects this: **Perhaps there**, regarding pe'ah and forgotten sheaves, **this is the reason** Rabbi Yehuda flegs him, **because he holds** that the positive mitzvah of **"you shall leave"** them for the poor **implies** that this must be done **at the outset**, and it is not a positive mitzvah meant to rectify the transgression. Therefore, it is not a prohibition that entails a positive mitzvah at all.

QUESTION

**אֲמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: תָּא שְׁמַע,**

**Ravina said to Rav Ashi: Come and hear** a proof from another baraisa:

BRAISA

**"לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְגוֹ' בָּאֵשׁ תִּשְׂרְפוּ" – בָּא הַכָּתוּב לִיתֵּן עֲשֵׂה אַחַר לֹא תַעֲשֶׂה, לוֹמַר לָךְ שֶׁאֵין לוֹקִין עָלָיו, דִּבְרֵי רַבִּי יְהוּדָה.**

Regarding the Pesach offering, the Torah says: **"You shall let nothing of it remain until morning... you shall burn in fire." The verse comes to place a positive mitzvah after a prohibition, to tell you that we do not flog him for it;** these are **the words of Rabbi Yehuda**.

RESOLUTION

**שְׁמַע מִינַּהּ: טַעְמָא דְּרַבִּי יְהוּדָה מִשּׁוּם דְּקָסָבַר "שַׁלַּח" מֵעִיקָּרָא מַשְׁמַע, שְׁמַע מִינַּהּ.**

**Learn from it** that according to Rabbi Yehuda, one is not flogged for a prohibition that entails a positive mitzvah, and **the reasoning of Rabbi Yehuda** in our Mishnah is **because he holds** that the word **"send away" implies** that the mitzvah applies

only **at the outset**, making the taking of the mother bird a standard prohibition. The Gemara agrees: **Learn from it** that this is indeed the case.

INFERENCE

**אֲמַר לֵיהּ רַב אִידִי לְרַב אָשֵׁי: מַתְנִיתִין נָמֵי דַּיְקָא, דְּקָתָנֵי:**

**Rav Idi said to Rav Ashi: Our Mishnah is also precise** in this way, **as it teaches**:

## מִשְׁנָה MISHNAH

MISHNAH

**הַנּוֹטֵל אֵם עַל הַבָּנִים – רַבִּי יְהוּדָה אוֹמֵר: לוֹקֶה וְאֵין מְשַׁלֵּחַ,**

**One who takes the mother with the offspring, Rabbi Yehuda says: He is flogged and he does not send away** the mother.

## גְּמָרָא GEMARA

INFERENCE

**וְאִי סָלְקָא דַּעְתָּךְ טַעְמָא דְּרַבִּי יְהוּדָה לָאו שֶׁנִּיתָּק לַעֲשֵׂה לוֹקִין עָלָיו, "לוֹקֶה וּמְשַׁלֵּחַ" מִבָּעֵי לֵיהּ!**

**And if it enters your mind** to say that **the reasoning of Rabbi Yehuda** is that for **a prohibition that entails a positive mitzvah, we flog him for it**, then **he should have** taught: **"He is flogged and he sends away"**!

REFUTATION

**וְדִלְמָא הָכִי קָאָמַר בְּמַתְנִיתִין: אֵין נִפְטָר עַד דְּמַלְקִין לֵיהּ.**

The Gemara rejects this: **And perhaps this is what he is saying in the Mishnah:** He still has to send her away, but **he is not released** from his sin **until they flog him**.

QUESTION

**עַד כַּמָּה מְשַׁלְּחָהּ? אָמַר רַב יְהוּדָה: כְּדֵי שֶׁתֵּצֵא מִתַּחַת יָדוֹ.**

The Gemara asks: **How far must he send her? Rav Yehuda said: Far enough that she leaves his grasp** and cannot be caught immediately.

QUESTION

**בַּמֶּה מְשַׁלְּחָהּ? רַב הוּנָא אָמַר: בְּרַגְלֶיהָ, רַב יְהוּדָה אָמַר: בַּאֲגַפֶּיהָ.**

The Gemara asks: **In what manner does he send her away? Rav Huna said: By her feet. Rav Yehuda said: By her wings**.

EXPLANATION

**רַב הוּנָא אָמַר בְּרַגְלֶיהָ, דִּכְתִיב: "מְשַׁלְּחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר".**

**Rav Huna said "by her feet," as it is written: "That send forth the feet of the ox and the donkey."**

EXPLANATION

רַב יְהוּדָה אָמַר בַּאֲגַפֶּיהָ, דְּהָא כְּנָפֶיהָ נִינְהוּ.

**Rav Yehuda said "by her wings," because her wings are** like her feet, as she moves about with them.

STATEMENT

הַהוּא דְּגַזְּינְהוּ לְגַפַּהּ, וְשַׁלְּחַהּ, וְאַחַר כָּךְ תַּפְשַׂהּ. נַגְּדֵיהּ רַב יְהוּדָה. אֲמַר לֵיהּ: זִיל רַבִּי לַהּ גַּדְפַּיהּ, וְשַׁלְּחַהּ!

There was **a certain man who clipped her wings, and sent her away, and afterwards caught her. Rav Yehuda flogged him. He said to him: Go and let her wings grow back, and** then **send her away**.

QUESTION

כְּמַאן? אִי כְּרַבִּי יְהוּדָה – לוֹקֶה וְאֵין מְשַׁלֵּחַ, אִי כְּרַבָּנַן – מְשַׁלֵּחַ וְאֵין לוֹקֶה!

The Gemara asks: **In accordance with whose** opinion did Rav Yehuda act? **If** it is **in accordance with Rabbi Yehuda,** then **he is flogged and does not send away. If** it is **in accordance with the Rabbis, he sends away and is not flogged**!

ANSWER

לְעוֹלָם כְּרַבָּנַן, וּמַכַּת מַרְדּוּת מִדְּרַבָּנַן.

The Gemara answers: **Actually,** he acted **in accordance with the Rabbis, and** the lashes he received were **rabbinic lashes for rebelliousness**, because he acted improperly.

STATEMENT

הַהוּא דַּאֲתָא לְקַמֵּיהּ דְּרָבָא, אֲמַר לֵיהּ: תֵּימָה מַהוּ?

There was **a certain man who came before Rava and said to him: What is** the halachah regarding the kosher bird called **teimah**? Is one obligated to send away the mother?

STATEMENT

אָמַר: לָא יָדַע הַאי גַּבְרָא דְּעוֹף טָהוֹר חַיָּיב לְשַׁלּוֹחֵי?

Rava **said: Does this man not know that** for any **kosher bird, one is obligated to send away** the mother?

STATEMENT

אֲמַר לֵיהּ: דִּילְמָא חֲדָא בֵּיעָתָא הוּא דְּרַמְיָא?

The man **said to him: Perhaps** the question is because **it laid only one egg**?

STATEMENT

אֲמַר לֵיהּ: (הַאי יָדְעִי) [אִין. אֲמַר לֵיהּ: מַאי תִּיבְּעֵי] לָךְ? מַתְנִיתִין הִיא: אֵין שָׁם אֶלָּא אֶפְרוֹחַ אֶחָד אוֹ בֵּיצָה אַחַת – חַיָּיב לְשַׁלֵּחַ.

Rava **said to him: Yes, what is your question? It is** explicitly taught in **our Mishnah: If there is only one chick or one egg, one is obligated to send away** the mother.

STATEMENT

שַׁלְחַהּ, וְאַהְדַּר לַהּ רָבָא פִּרְסָתָקֵי וְתַפְסַהּ.

The man **sent her away, and Rava sent his messengers after her and caught her** for himself.

QUESTION

וְלִיחוּשׁ לַחֲשָׁדָא? כִּלְאַחַר יָד.

The Gemara asks: **But should we not be concerned about suspicion** that Rava was violating the mitzvah? The Gemara answers: He caught her **in an unusual manner**, showing he was only doing it after the mitzvah was completed.

BRAISA

תָּנוּ רַבָּנַן: יוֹנֵי שׁוֹבָךְ וְיוֹנֵי עֲלִיָּיה – חַיָּיבוֹת בְּשִׁלּוּחַ, וַאֲסוּרוֹת מִשּׁוּם גָּזֵל מִפְּנֵי דַּרְכֵי שָׁלוֹם.

**The Rabbis taught: Doves of a dovecote and doves of an attic are obligated in sending away** the mother, **and they are forbidden because of robbery for the sake of peace**.

QUESTION

וְאִי אִיתָא לְהָא דְּאָמַר רַבִּי יוֹסֵי בַּר רַבִּי חֲנִינָא, חֲצֵרוֹ שֶׁל אָדָם קוֹנָה לוֹ שֶׁלֹּא מִדַּעְתּוֹ, קְרִי בָּאן "כִּי יִקָּרֵא" – פֵּרֵט לִמְזוּמָּן!

**And if it is so, that which Rabbi Yose bar Rabbi Chanina said,** that **a person's courtyard acquires for him without his knowledge,** then **read here: "If you happen upon"** a nest, which **excludes that which is already prepared** and acquired in one's courtyard!

ANSWER

אָמַר (רב) [רַבָּה]: בֵּיצָה – עִם יְצִיאַת רוּבָּהּ הוּא דְּאִתְחַיַּיב בְּשִׁלּוּחַ, מִקְּנָא לָא קָנֵי עַד דְּתִפּוֹל לַחֲצֵרוֹ, וְכִי קָתָנֵי חַיָּיבוֹת בְּשִׁלּוּחַ – מִקַּמֵּי דְּתִפּוֹל לַחֲצֵרוֹ.

**Rabbah said: An egg, with the emergence of most of it** from the mother, **is when it becomes obligated in sending away, but it is not acquired until it falls into his courtyard; and when it teaches "they are obligated in sending away,"** it refers to the moment **before it falls into his courtyard**.

QUESTION

אִי הָכִי, אַמַּאי אֲסוּרוֹת מִשּׁוּם גָּזֵל? אַאִמָּם.

The Gemara asks: **If so, why are they forbidden because of robbery?** The Gemara answers: This refers **to their mother**, which is already owned.

ANSWER

וְאִיבָּעֵית אֵימָא: לְעוֹלָם אַבֵּיצָה, וּבֵיצָה כֵּיוָן דִּנְפַק לֵיהּ רוּבָּא – דַּעְתֵּיהּ עֲלֵיהּ.

**And if you want, say: Actually,** it refers **to the egg, and** regarding **the egg, once most of it emerged, his mind is set upon it** to acquire it, even before it touches the ground.

STATEMENT

וְהַשְׁתָּא דְּאָמַר רַב יְהוּדָה אָמַר רַב: אָסוּר לִזְכוֹת בְּבֵיצִים שֶׁהָאֵם רוֹבֶצֶת עֲלֵיהֶן, שֶׁנֶּאֱמַר: "שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם" וְהָדַר "הַבָּנִים תִּקַּח לָךְ".

And now that Rav Yehuda said in the name of Rav: It is forbidden to acquire eggs while the mother is crouching upon them, as it is said: "You shall surely send away the mother," and only afterwards "the young you may take for yourself."

EXPLANATION

אֲפִילּוּ תֵּימָא אַף עַל גַּב דִּנְפַל לַחֲצֵרוֹ, כֹּל הֵיכָא דְּאִיהוּ מָצֵי זָכֵי – חֲצֵרוֹ נָמֵי זָכְיָא, וְכֹל הֵיכָא דְּאִיהוּ לָא מָצֵי זָכֵי – חֲצֵרוֹ נָמֵי לָא זָכְיָא לֵיהּ.

You may even say that even though it fell into his courtyard, the courtyard does not acquire it, because anywhere that he himself is able to acquire, his courtyard also acquires, but anywhere that he himself is not able to acquire, his courtyard also does not acquire for him.

QUESTION

אִי הָכִי, אַמַּאי אֲסוּרוֹת מִפְּנֵי דַּרְכֵי שָׁלוֹם? אִי דְּשַׁלְּחַהּ – גָּזֵל מְעַלְיָא הוּא, אִי דְּלָא שַׁלְּחַהּ – שַׁלּוֹחֵי בָּעֵי!

The Gemara asks: If so, why are they forbidden only for the sake of peace? If he sent her away, it is actual robbery! If he did not send her away, he is required to send her away!

ANSWER

בְּקָטָן.

The Gemara answers: This refers to a minor who took them.

QUESTION

קָטָן בַּר דַּרְכֵי שָׁלוֹם הוּא?

The Gemara asks: Is a minor subject to the laws of the sake of peace?

ANSWER

הָכִי קָאָמַר: אָבִיו שֶׁל קָטָן חַיָּיב לְהַחְזִיר לוֹ, מִפְּנֵי דַּרְכֵי שָׁלוֹם.

This is what it is saying: The father of the minor is obligated to return it to him, for the sake of peace.

STATEMENT

לֵוִי בַּר סִימוֹן אַקְנִי פֵּירוֹת שׁוֹבְכוֹ לְרַב יְהוּדָה. אֲתָא לְקַמֵּיהּ דִּשְׁמוּאֵל, אֲמַר לֵיהּ: זִיל טָרוֹף אַקַּן, דְּלִיתְגַּבְּהוּ וּקְנִינְהוּ.

Levi bar Simon transferred ownership of the offspring of his dovecote to Rav Yehuda. He came before Shmuel, who said to him: Go and stir the nest so that they fly up, and then acquire them.

QUESTION

לְמַאי? אִי לְמִקְנֵא – לַקְנִינְהוּ לֵיהּ בְּסוּדָר! אִי בְּיוֹם טוֹב –

The Gemara asks: For what purpose did Shmuel tell him to do this? If it was to acquire them, let him acquire them with a scarf! If it was on Yom Tov—

SUMMARY

In short, the daf clarifies that a hovering bird is only exempt from shiluach haken if its wings touch the nest from the side, whereas touching from above is considered resting and requires sending her away. Through Rava's exposition of the pesukim, we establish that the mitzvah applies even to a single fledgling or egg, while excluding flying fledglings and unfertilized eggs. Finally, the Gemara explains that the double wording of "shalle'ach teshallach" teaches that the obligation of sending away the mother applies infinitely, and further serves to teach that this mitzvah is not overridden by the positive mitzvah of a metzora's purification, even in a scenario where only a positive commandment remains active.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a deep question: why does the Torah need a special pasuk, "teshallach," to teach us that even if a person needs this mother bird for a mitzvah, specifically, for the purification of a metzora, he must still send her away? Lichoira, we have a rule that a positive mitzvah cannot override both a negative and a positive commandment. The Gemara answers that we might have thought the mitzvah of the metzora should take precedence because of the immense value of shalom. A metzora is forbidden to live with his wife while impure, and since Hashem's very name is erased to bring peace between a husband and wife in the case of a sotah, we might have thought this great need for shalom should override the mitzvah of shiluach haken. The Torah is mechadesh that even for such a lofty goal, we cannot bypass the ratzon Hashem in front of us.

Look at the yesod the Gemara is teaching us here. We often find ourselves in situations where we want to do a great thing, a beautiful mitzvah, or something that will bring peace and harmony. It is so easy to convince ourselves that the end justifies the means, or that a "smaller" halachah can be pushed aside for the sake of a "greater" spiritual goal. We think, "Lichoira, this is for shalom bayis!" or "This is for a d'var mitzvah!" But the Torah tells us: No. A mitzvah that comes through violating another halachah is not what Hashem wants from you.

Your avodah in this world is to do the will of Hashem exactly as it is laid out in the Shulchan Aruch, without making calculations that we know better. If Hashem put a specific halachah in front of you right now, that is your ratzon Hashem for this moment. You cannot build a binyan of holiness on a foundation of compromise. When we stay true to every single detail of the halachah, even when we think a greater mitzvah is at stake, we show true yiras Shamayim.

Today, if you find yourself tempted to bend a halachah, even for a seemingly noble cause like avoiding a minor argument, helping someone else, or performing another mitzvah, stop and remind yourself that Hashem wants your obedience to His law exactly as it is written, right now.

# 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.

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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.

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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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