

חומש עם רש"י • שופטים • שלישי

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SHOFTIM • 3RD ALIYAH

CHAPTER PREVIEW

In this Aliyah, the Torah sets apart the Shevet of Levi, including the Kohanim, from the rest of Klal Yisrael regarding the inheritance of the land. Because they are dedicated to the avodah of Hashem, they do not receive a physical portion or inheritance in Eretz Yisrael. Instead, Hashem is their portion, and they are sustained through the holy gifts that Klal Yisrael is commanded to give them.

The Aliyah goes on to detail the specific matnos kehunah, the priestly gifts, that must be given to the Kohanim from the animals that are slaughtered, as well as the first portion of the agricultural produce and the wool. These gifts are a direct result of Hashem choosing the Kohanim from all the tribes to stand and serve in His Name for all generations.

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

פסוק א

Pasuk 1

לא יהיה ללִפְתָּנִים הַלְוִיִּם כָּל שִׁבְט לְוִי חֶלֶק וְנַחֲלָה עִם יִשְׂרָאֵל

Yisrael with and an inheritance a portion Levi the tribe of all the Levites to the Kohanim there shall be Not

אֲשֵׁי יְהוָה וְנַחֲלָתוֹ יֹאכְלוּ:

they shall eat and His inheritance Hashem the fire-offerings of

רש"י

כָּל שִׁבְט לְוִי. בֵּין תְּמִימִין בֵּין בְּעֵלֵי מוּמִין סַפְרֵי:

Sifrei blemishes possessors of or whether unblemished ones whether Levi the tribe of all

רש"י

חֶלֶק. בַּבִּזָּה:

in the spoil a portion

רש"י

וְנַחֲלָה. בְּאֶרֶץ שָׁם:

there in the land and inheritance

רש"י

אֲשֵׁי ה'. קִדְּשֵׁי הַמִּקְדָּשׁ:

the Sanctuary the holy things of Hashem the fire-offerings of

רש"י

וְנַחֲלָתוֹ. אֵלֶּי קִדְּשֵׁי הַגְּבוּל - תְּרוּמוֹת וּמַעֲשֵׂרוֹת, אֲכָל נַחֲלָה גְּמוּרָה לֹא

not complete an inheritance but and tithes heave-offerings the border holy things of these are and His inheritance

יהיה לו בקרב אחיו; ובספרי דרשו - ונחלה לא יהיה לו —

to him shall there be not and an inheritance they expounded and in Sifrei his brethren among to him shall there be

זו נחלת שאר, בקרב אחיו — זו נחלת חמשה. ואיני יודע מה היא,

it is what know and I do not five the inheritance of this is his brethren among the rest the inheritance of this is

ונראה לי שארץ כנען שמעבר הירדן ואילך נקראת ארץ חמשה עממין,

nations five the land of is called and onward the Jordan which is from across Canaan that the land of to me and it seems

ושל סיחון ועוג שני עממין, אמורי וכנעני, ונחלת שאר לרבות קיני

Kenite is to include the rest and the inheritance of and Canaanite Amorite nations two and Og Sihon and that of

יקנזי וקדמוני, וכן דורש בפרשת מתנות שנתאמרו לאהרן במדבר י"ח

18 in Bemidbar to Aaron that were said gifts in the section of it expounds and likewise and Kadmonite and Kenizzite

"על כן לא היה ללוי וגו'" להזהיר על קיני וקנזי וקדמוני. שוב

again and Kadmonite and Kenizzite Kenite concerning to warn etc." to Levi shall there be not "therefore

נמצא בדברי רבי קלונימוס הכי גרסין בספרי: ונחלה לא יהיה לו.

to him shall there be not and an inheritance in Sifrei we read thus Kalonymus Rabbi in the words of it was found

אלו נחלת חמשה, בקרב אחיו אלו נחלת שבעה, נחלת חמשה

five the inheritance of seven the inheritance of this is his brethren among five the inheritance of this is

שבעים ונחלת שבעה שבטים; ומתוך שמשה ויהושע לא חלקו נחלה

an inheritance divide did not and Yehoshua that Moshe and because tribes seven and the inheritance of tribes

אלא לחמשה שבטים בלבד, שכן משה הנחיל לראובן וגד וחצי שבט מנשה,

Manasseh the tribe of and half of and Gad to Reuven gave inheritance Moshe for so alone tribes to five except

ויהושע הנחיל ליהודה ואפרים ולחצי שבט מנשה, ושבעה האחרים נטלו

took others and the seven Manasseh the tribe of and to half of and Ephraim to Yehudah gave inheritance and Yehoshua

מאליהן אחרי מות יהושע, מתוך כך הזכיר חמשה לבד ושבעה לבד:

separately and seven separately five it mentioned this because of Yehoshua the death of after by themselves

פסוק ב

Pasuk 2

ונחלה לא יהיה לו בקרב אחיו יהיה הוא נחלתו כפאשר

as is his inheritance He Hashem his brothers among to him there shall be not and an inheritance

דבר לו:

to him He spoke

רש"י

כאשר דבר לו. "בארצם לא תנחל, אני חלקך" במדבר י"ח:

18 Bamidbar your portion" I am you shall inherit not "in their land to him He spoke as

פסוק ג

Pasuk 3

וזה יהיה משפט הכהנים מאת העם מאת זבחי הזבח אם

whether the slaughtering those who slaughter from the people from the priests the due of shall be And this

שור אם שנה ונתן לפהו הורע והלחיים והקבה:

and the stomach and the cheeks the shoulder to the priest and he shall give a sheep whether an ox

רש"י

מאת העם. ולא מאת הכהנים ספרי; חולין קל"ב :

132b Chullin Sifrei the priests from and not the people From

רש"י

אם שור אם שה. פרט לחיה:

a wild beast excluding a sheep or an ox whether

רש"י

הזרע. מן הפרק של ארככה עד כף של יד שקורין אשפלד"ון חולין קל"ד

134 Chullin espalda that they call the shoulder of the blade until the knee of the joint from The shoulder

:

רש"י

הלחיים. עם הלשון. דורשי רשומות היו אומרים זרוע תחת יד, שנאמר

as it is said the hand in place of the foreleg saying were symbolic texts interpreters of the tongue with the cheeks

במדבר כ"ה "ויקה רמח בידו", לחיים תחת תפלה, שנאמר תהילים ק"י "ויעמד

and stood up 106 Tehillim as it is said prayer in place of cheeks in his hand a spear and he took 25 Bamidbar

פינחס ויפלל", והקבה תחת "האשה אל קבתה" במדבר כ"ה :

25 Bamidbar her stomach to the woman in place of and the maw and prayed Pinchas

פסוק ד

Pasuk 4

ראשית דגנה תירשך ויצהרה וראשית גז צאנה תתן לו:

to him you shall give your sheep the shearing of and the first of and your oil your wine your grain The first of

רש"י

ראשית דגנה. זו תרומה, ולא פרש בה שעור, אבל רבותינו נתנו בה שעור -

a measure in it gave our Rabbis but a measure in it did it specify and not is terumah this of your grain The first

עין יפה אחד מארבעים, עין רעה אחד מששים, בינונית אחד מחמשים,

from fifty one average from sixty one stingy an eye from forty one generous an eye

וסמכו על המקרא שלא לפחת מאחד מששים שנאמר יחזקאל מ"ה ששית

a sixth 45 Yechezkel as it is said from sixty from one to decrease that not the verse upon and they supported

האיפה מחמר החטים, ששית האיפה חצי סאה, כשאתה נותן חצי סאה לכו

for a kor a seah half give when you a seah is half of the ephah a sixth of the wheat from a chomer of the ephah

הרי אחד מששים, שהכר שלוששים סאין תלמוד ירושלמי תרומות פ"ד :

chapter 4 Terumos Yerushalmi Talmud seahs is thirty for the kor from sixty one behold it is

רש"י

וראשית גז צאנה. כשאתה גוזז צאנה בכל שנה תן ממנה ראשית לפהו,

to the Kohen the first from it give year in every your flock shear when you your flock the shearing of And the first of

ולא פרש בה שעור, ורבותינו נתנו בה שעור אחד מששים, וכמה צאן

sheep and how many from sixty one a measure in it gave and our Rabbis a measure in it did it specify and not

חיבות בראשית הגז? חמש רחלות, שנאמר שמואל א כ"ה וחמש צאן עשויות.

prepared sheep and five 25 I Shmuel as it is said ewes five the shearing in the first of are obligated

רַבִּי עֲקִיבָא אוֹמֵר רֵאשִׁית גֵּז - שְׁתֵּימ, צֹאנְךָ - אַרְבָּעָה, תִּתֶּן לוֹ - הֲרִי
behold to him you shall give four your flock two shearing first says Akiva Rabbi
חֲמִשָּׁה עִי' סִפְרֵי וְחוֹלִין קל"ה :
135 and Chullin Sifrei see five

פסוק ה

Pasuk 5

כִּי בּוֹ בָּחַר יְהוָה אֱלֹהֶיךָ מִכָּל שְׁבִטֶיךָ לְעֹמֵד לְשֵׁרֶת בְּשֵׁם יְהוָה הוּא
he Hashem in the name of to serve to stand your tribes from all your God Hashem has chosen him Because
וּבָנָיו כָּל הַיָּמִים:
the days all and his sons

רש"י

לְעֹמֵד לְשֵׁרֶת. מִכָּאן שְׂאִין שְׁרוֹת אֶלָּא מְעוֹמֵד סִפְרֵי; סוֹטָה ל"ח :
38 Sotah Sifrei standing except service that there is no from here to minister to stand

CHAPTER SUMMARY

This Aliyah establishes that the Kohanim and Levi'im have no territorial portion or inheritance in Eretz Yisrael, as Hashem is their inheritance. Instead, they are supported by the fire-offerings of Hashem and the designated matnos kehunah. Specifically, when a person slaughters an ox or a sheep, he is required to give the Kohen the shoulder, the cheeks, and the stomach. Additionally, the Torah commands us to give the Kohen the first of our grain, wine, and oil, which is terumah, as well as the first shearings of the sheep, because Hashem chose them and their children to serve in His Name forever.

The Torah is mechadesh a beautiful yesod here regarding Shevet Levi. The pasuk says they do not get a chelek and a nachalah in the land of Eretz Yisrael like the other shevatim. Instead, "Hashem hu nachalato", Hashem Himself is their portion. Because they are completely dedicated to standing and serving in the name of Hashem, they do not have the normal worries of working the land. Instead, the rest of Klal Yisrael brings them the zeroa, lechayayim, and keivah, and the reishis gez.

Lichoira, we have to ask ourselves: is this lifestyle of "Hashem hu nachalato" only meant for one specific shevet in the Midbar or the Beis HaMikdash? The Rambam famously writes that this is not just for Shevet Levi. Any single Yid whose heart moves him to separate himself and stand before Hashem to serve Him and to know Him is sanctified as kodesh kodashim, and Hashem becomes his portion forever. When a Yid makes the ratzon to put Hashem at the center of his life, Hashem provides for him and takes care of his needs, just as He did for the Kohanim.

This is our avodah today. We get so caught up in the daily grind, worrying about our parnassah, our fields, and our physical assets. The Torah is telling us: make yourself a little bit like Shevet Levi. When you set aside time for learning and davening, clear your head of all your worldly worries. Realize that your ultimate security and your true portion is not your business or your bank account, but Hashem Himself.

Today, when you sit down to learn or stand up to daven, turn off your phone and put away your worldly worries for just thirty minutes. Say to yourself: "For these thirty minutes, I am like Shevet Levi. Hashem is my portion, and I trust Him to take care of the rest."

דף יומי • חזקוני • דף ק"ג

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THE SUGYA

We are starting a fascinating sugya on our daf regarding the concept of *issur chal al issur*, whether one prohibition can take effect on top of another existing prohibition. The Gemara focuses on a case where someone ate a limb from a living animal (*eiver min hachai*) that was also a *tereifa*. Rabbi Yochanan and Reish Lakish argue whether he is *lokeh* once or twice, which leads the Gemara into a deep analysis of how and when these different *issurim* actually take effect on the animal.

Lichoira, we need to understand the mechanics of how these prohibitions collide. The Gemara brings down several ways to explain this *machlokes*, looking at whether an animal during its life is considered already "divided into limbs" (*omed lachasoch*), or whether we say one *issur* can take effect over another because it is a more inclusive prohibition (*issur mosif* or *issur kolel*) that applies to more things or more people.

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עמוד א' DAF 103A

STATEMENT

אכל אבר מן החי מן הטריפה,

If one ate a limb from the living animal which was also from a *tereifa* animal,

STATEMENT

רבי יוחנן אומר: חייב שתים,

Rabbi Yochanan said: He is liable to receive two sets of lashes, one for eating a limb from a living animal and one for eating from a *tereifa*.

STATEMENT

ורבי שמעון בן לקיש אומר: אינו חייב אלא אחת.

And Rabbi Shimon ben Lakish said: He is not liable except for one set of lashes.

OBJECTION

בשלמא לרבי יוחנן ניהא, אלא לרבי שמעון בן לקיש קשיא.

The Gemara comments: **Granted**, according to Rabbi Yochanan it is **well**, because there are two distinct prohibitions here. **But** according to Rabbi Shimon ben Lakish, it is **difficult**; why does he hold that there is only one set of lashes?

ANSWER

אמר רב יוסף: לא קשיא, כן בבהמה אחת, כן בשתי בהמות.

Rav Yosef said: This is **not difficult**. **Here**, where they argue, it is **with regard to one animal**; but **there**, where everyone agrees he gets two sets of lashes, it is **with regard to two animals**.

EXPLANATION

בְּשֵׁתִי בְּהֵמוֹת מִיִּחְיֵיב שְׁתֵּימָּה, בְּבִהֶמָּה אַחַת פְּלִיגִי.

If he ate **from two animals**, meaning he ate a limb from a living kosher animal and a piece of meat from a dead tereifa animal, everyone agrees **he is liable** to receive **two** sets of lashes. But where he ate **from one animal**, such as a limb from a living tereifa animal, **they disagree**.

QUESTION

בְּבִהֶמָּה אַחַת, בְּמַאי פְּלִיגִי?

The Gemara asks: **With regard to one animal, in what case do they disagree?**

ANSWER

אָמַר אַבְי: כְּגוֹן שֶׁנִּטְרָפָה עִם יְצִיאַת רוּחָהּ,

Abaye said: They disagree, **for example, where** the animal became a tereifa with the emergence of the majority of its body from the womb, so that both the status of tereifa and the status of a living animal began at the exact same moment.

EXPLANATION

מֶר סָבַר: בְּהֵמָה בְּחַיָּיהָ לְאַבְרִים עוֹמְדָת, וְאִסּוּר טְרֵפָה וְאִסּוּר אָבֶר בְּהֵדֵי הֶדְדֵי קָאֲתוּ.

One **Master**, Rabbi Yochanan, **holds:** **An animal during its life stands to be divided into limbs**, meaning we view each limb as a separate entity even while alive. Therefore, **the prohibition of tereifa and the prohibition of a limb from the living come together** at the moment of birth, and both take effect simultaneously.

EXPLANATION

וְמֶר סָבַר, בְּהֵמָה בְּחַיָּיהָ לֹא לְאַבְרִים עוֹמְדָת, וְלֹא אֶתִי אִסּוּר אָבֶר חַיִּיל אֲאִסּוּר טְרֵפָה.

And one Master, Reish Lakish, **holds:** **An animal during its life does not stand to be divided into limbs**. Therefore, the prohibition of tereifa takes effect at birth, but the prohibition of a limb from the living only takes effect when the limb is actually severed. Since the tereifa prohibition is already there, **the prohibition of a limb from the living does not come and take effect upon the** already existing **prohibition of tereifa**.

ANSWER

וְאִיפֻעִית אִימָא, דְּכוּלֵּי עֲלָמָא בְּהֵמָה בְּחַיָּיהָ לֹא לְאַבְרִים עוֹמְדָת, וּבְמִיתִי אִסּוּר אָבֶר מִיחַל
אֲאִסּוּר טְרֵפָה קָא מִיפְלִגִּי:

And if you wish, say instead **that everyone agrees** that **an animal during its life does not stand to be divided into limbs**. Rather, **with regard to the coming of the prohibition of a limb from the living to take effect upon the** already existing **prohibition of tereifa, they disagree:**

EXPLANATION

מֶר סָבַר אֶתִי אִסּוּר אָבֶר חַיִּיל אֲאִסּוּר טְרֵפָה, וְמֶר סָבַר לֹא אֶתִי אִסּוּר אָבֶר חַיִּיל אֲאִסּוּר טְרֵפָה.

One **Master**, Rabbi Yochanan, **holds: The prohibition of a limb** from the living, which is a more inclusive prohibition because it applies to Bnei Noach as well, **comes and takes effect upon the prohibition of tereifa**. And one **Master**, Reish Lakish, **holds: The prohibition of a limb** from the living **does not come and take effect upon the prohibition of tereifa**.

ANSWER

איבעית אימא, דכולי עלמא בהמה בחייה לאברים עומדת, וכגון שנטרפה לאחר מכן, ובמית איסור טרפה חייל אאיסור אבר קא מיפלגי.

If you wish, say instead that everyone agrees that an animal during its life stands to be divided into limbs, and this is a case where it became a tereifa after this, meaning after birth. And with regard to the coming of the prohibition of tereifa to take effect upon the already existing prohibition of a limb from the living, they disagree.

EXPLANATION

מר סבר אתי וחייל, ומר סבר לא אתי וחייל.

One **Master**, Rabbi Yochanan, **holds: It comes and takes effect** because it is a more inclusive prohibition, as it forbids the whole animal and not just the limbs. And one **Master**, Reish Lakish, **holds: It does not come and take effect**.

ANSWER

רבא אמר: כגון שת' ממונה אבר וטרפה בו.

Rava said a different explanation: They disagree in a case where he tore a limb from it and thereby rendered it a tereifa by that very act of tearing.

EXPLANATION

מר סבר: בהמה בחייה לאברים אינה עומדת, איסור אבר ואיסור טרפה בחדדי הדי קאתו.

One **Master**, Rabbi Yochanan, **holds: An animal during its life does not stand to be divided into limbs**. Therefore, the limb prohibition only begins at the moment of tearing, which is the exact moment the animal becomes a tereifa. Thus, **the prohibition of a limb** from the living **and the prohibition of tereifa come together**, and both apply.

EXPLANATION

ומר סבר, בהמה בחייה לאברים עומדת, ולא אתי איסור טרפה חייל אאיסור אבר.

And one **Master**, Reish Lakish, **holds: An animal during its life stands to be divided into limbs**. Therefore, the limb prohibition was already in effect from birth, and when the animal becomes a tereifa, **the prohibition of tereifa does not come and take effect upon the** already existing **prohibition of a limb** from the living.

STATEMENT

אמר רבי חייא בר אבא, אמר רבי יוחנן: אכל חלב מן החי מן הטרפה – חייב שתים.

Rabbi Chiyya bar Abba said that Rabbi Yochanan said: If one ate forbidden fat from a living animal which was also from a tereifa animal, he is liable to receive two sets of lashes.

OBJECTION

אמר ליה רבי אמי: ולימא מר שלש, שאני אומר שלש.

Rabbi Ami said to him: But let the Master say three sets of lashes, for I say that the correct version of Rabbi Yochanan's ruling is that he is liable to three sets of lashes.

STATEMENT

אֵיתָמַר נָמִי, אָמַר רַבִּי אֲבָהוּ, אָמַר רַבִּי יוֹחָנָן: אֶחָד חֵלֶב מִן הַחַי מִן הַטְּרֵפָה – חַיִּיב שְׁלֹשׁ.

It was also stated: Rabbi Abbahu said that Rabbi Yochanan said: If one ate forbidden fat from a living animal which was also from a tereifa animal, he is liable to receive three sets of lashes.

QUESTION

בְּמַאי קָמִיפְלָגִי, כְּגוֹן שֶׁנִּטְרָפָה עִם יְצִיאַת רוּבָה.

The Gemara asks: In what principle do they disagree, Rabbi Chiyya bar Abba and Rabbi Ami? They disagree, for example, where the animal became a tereifa with the emergence of the majority of its body from the womb.

EXPLANATION

מֵאֵן דָּאֵמַר שְׁלֹשׁ, קָסָבַר: בְּהֵמָה בְּחַיֶּיהָ לְאַבְרִים עוֹמְדָת, דְּאִיסוּר חֵלֶב וְאִיסוּר אֶבֶר וְאִיסוּר טְרֵפָה בְּהֵדִי הִדְדִי קָאָתוּ.

The one who says three sets of lashes holds: An animal during its life stands to be divided into limbs. Therefore, the prohibition of forbidden fat, the prohibition of a limb from the living, and the prohibition of tereifa come together at birth, and all three take effect simultaneously.

EXPLANATION

וּמֵאֵן דָּאֵמַר שְׁתֵּי, קָסָבַר בְּהֵמָה בְּחַיֶּיהָ לָאוּ לְאַבְרִים עוֹמְדָת, וְאִיסוּר חֵלֶב וְאִיסוּר טְרֵפָה – אֵיכָא, אִיסוּר אֶבֶר – לָא אָתִי חַיִּיל.

And the one who says two sets of lashes holds: An animal during its life does not stand to be divided into limbs. Therefore, the prohibition of forbidden fat and the prohibition of tereifa are indeed present, as they both take effect at birth, but the prohibition of a limb from the living does not come and take effect later when the limb is severed, because of the existing prohibitions.

ANSWER

וְאִי בְּעִית אֵימָא, דְּכוּלִּי עֲלָמָא בְּהֵמָה בְּחַיֶּיהָ לָאוּ לְאַבְרִים עוֹמְדָת, וּבְמִיתִי אִיסוּר אֶבֶר וְחַיִּיל וְאִיסוּר חֵלֶב וְאִיסוּר טְרֵפָה קָא מִיפְלָגִי, מָר סָבַר אָתִי חַיִּיל, וּמָר סָבַר לָא אָתִי חַיִּיל.

And if you wish, say instead that everyone agrees that an animal during its life does not stand to be divided into limbs. But with regard to the coming of the prohibition of a limb from the living to take effect upon the already existing prohibition of forbidden fat and upon the prohibition of tereifa, they disagree. One Master, Rabbi Ami, holds: It comes and takes effect. And one Master, Rabbi Chiyya bar Abba, holds: It does not come and take effect.

ANSWER

וְאִי בְּעִית אֵימָא, דְּכוּלִּי עֲלָמָא בְּהֵמָה בְּחַיֶּיהָ לְאַבְרִים עוֹמְדָת, וּכְגוֹן שֶׁנִּטְרָפָה לְאַחַר מָכָאן, וּבְמִיתִי אִיסוּר טְרֵפָה מִיחַל אִיסוּר אֶבֶר קָא מִיפְלָגִי.

And if you wish, say instead that everyone agrees that an animal during its life stands to be divided into limbs, and this is a case where it became a tereifa after this, meaning after birth. And with regard to the coming of the prohibition of tereifa to take effect upon the already existing prohibition of a limb from the living, they disagree.

EXPLANATION

מִרְסָּבֵר: אֶתִּי חֲיִיל, מִיַּדִּי דְּחָוָה אַחֲלָב, דְּאָמַר מָר: הַתּוֹרָה אָמְרָה יִבָּא אִיסוּר נִבְלָה יָחוּל עַל אִיסוּר חֲלָב, וְיִבָּא אִיסוּר טְרֵיפָה יָחוּל עַל אִיסוּר חֲלָב.

One Master, Rabbi Ami, holds: It comes and takes effect, just as it is with regard to forbidden fat. As the Master said: The Torah said, let the prohibition of neveilah come and take effect upon the prohibition of forbidden fat, and let the prohibition of tereifa come and take effect upon the prohibition of forbidden fat. So too, it can take effect over the limb prohibition.

EXPLANATION

וְאֵידֵה, אַחֲלָב הוּא דְּחָיִיב, דְּהוּתֵר

And the other Master, Rabbi Chiyya bar Abba, holds: It is specifically with regard to forbidden fat that he is liable for the additional prohibition, because it was permitted from its general prohibition for certain uses, making it weaker, whereas the limb prohibition was never permitted.

עמוד ב' DAF 103B

EXPLANATION

מִבְּלָלוֹ, אֲכָל אֶבֶר דִּלָּא הוּתֵר מִבְּלָלוֹ – לֹא.

from its general prohibition, but regarding a limb from a living animal, which was not permitted in any circumstances from its general prohibition, the prohibition of tereifa does not take effect upon it.

STATEMENT

כִּי אֶתָּא רַב דִּימִי אָמַר: בְּעָא מִינֵיהּ רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ מִרְבִּי יוֹחָנָן:

When Rav Dimi came from Eretz Yisrael to Babylonia, he said: Rabbi Shimon ben Lakish inquired of Rabbi Yohanan as follows:

QUESTION

חֲלָקוּ מִבְּחוּץ, מַהוּ? אָמַר לֵיהּ: פֶּטוּר.

If one divided a kezayis of a limb from a living animal outside his mouth and ate the pieces separately, what is the halakha? Rabbi Yohanan said to him: He is exempt.

QUESTION

מִבְּפָנִים, מַאי? אָמַר לֵיהּ: חַיִּיב.

If he divided it inside his mouth and swallowed the pieces separately, what is the halakha? Rabbi Yohanan said to him: He is liable.

STATEMENT

כִּי אֶתָּא רַבִּין אָמַר: חֲלָקוּ מִבְּחוּץ – פֶּטוּר, מִבְּפָנִים – רַבִּי יוֹחָנָן אָמַר חַיִּיב, וְרִישׁ לָקִישׁ אָמַר פֶּטוּר.

When Ravin came, he said a different version of this dispute: If one divided it outside his mouth, everyone agrees he is exempt; but if he divided it inside his mouth, Rabbi Yohanan says he is liable, and Reish Lakish says he is exempt.

EXPLANATION

רבי יוחנן אמר: חייב, הרי נהנה גרונו בכזית.

Rabbi Yoḥanan says he is liable because behold, his throat derived pleasure from a kezayis of forbidden food at one time.

EXPLANATION

וריש לקיש אמר: פטור, אכילה במעיו בעינו וליכא.

And Reish Lakish says he is exempt because we require eating to be in his stomach as a kezayis all at once, and here there is not a kezayis entering his stomach at one time.

QUESTION

אלא לרבי שמעון בן לקיש, היכי משפחת לה דמחייב?

The Gemara asks: But according to Rabbi Shimon ben Lakish, how do you find a case where he is liable for eating a limb from a living animal? Since a person normally chews and breaks up his food before swallowing, it will never enter his stomach as a whole kezayis!

ANSWER

אמר רב כהנא: בגרומיתא זעירתא.

Rav Kahana said: You can find such a case with a small bone that has a kezayis of meat, bone, and sinew on it, which is small enough that he can swallow it whole.

STATEMENT

ורבי אלעזר אמר: אפילו חלקו מבחוץ נמי חייב, מחוסר קריבה לאו כמחוסר מעשה דמי.

And Rabbi Elazar said: Even if he divided it outside his mouth, he is also liable, because being lacking in proximity of the pieces is not considered like lacking an action of eating the required amount.

STATEMENT

אמר רבי שמעון בן לקיש: כזית שאמרו – חוץ משל בין השנים, ורבי יוחנן אמר: אף עם בין השנים.

Rabbi Shimon ben Lakish said: The kezayis of which the Sages spoke regarding forbidden foods must be swallowed, excluding that which remains stuck between the teeth. And Rabbi Yoḥanan said: Even with that which remains stuck between the teeth, it is included in the shiur.

EXPLANATION

אמר רב פפא: בשל בין שנים – דכולי עלמא לא פליגי, כי פליגי – בין החניכיים.

Rav Pappa said: Regarding that which is between the teeth, everyone agrees that they do not dispute that it is not included. When they dispute, it is regarding food that remains stuck between the palate and the throat, which he tastes but does not swallow.

EXPLANATION

מר סבר: הרי נהנה גרונו בכזית, ומר סבר: אכילה במעיו בעינו.

One Master, Rabbi Yoḥanan, holds: Behold, his throat derived pleasure from a kezayis, so he is liable. And one Master, Reish Lakish, holds: We require eating to enter his stomach.

STATEMENT

אמר רבי אסי אמר רבי יוחנן: אכל חצי זית והקיאו, וחזר ואכל חצי זית אחר – חייב. מאי טעמא?
הרי נהנה גרונו בכזית.

Rabbi Asi said that Rabbi Yoḥanan said: If one ate half a kezayis of forbidden food and vomited it, and then went back and ate another half a kezayis, he is liable. What is the reason? Behold, his throat derived pleasure from a kezayis of forbidden food.

QUESTION

בעא רבי אלעזר מרבי אסי: אכל חצי זית והקיאו וחזר ואכלו, מהו?

Rabbi Elazar raised a dilemma before Rabbi Asi: If one ate half a kezayis and vomited it, and then went back and ate it again, what is the halakha?

QUESTION

מאי קא מיבעיא ליה? אי הוי עיכול אי לא הוי עיכול, ותיבעי ליה כזית!

The Gemara asks: What is the dilemma he is raising? If it is whether it is considered digested by being in his stomach briefly, or if it is not considered digested, then let him raise the dilemma with a full kezayis!

OBJECTION

אלא, אי בתר גרונו אזלינן, אי בתר מעיו אזלינן. ותפשוט ליה מדרבי אסי!

Rather, his dilemma must be whether we follow his throat or whether we follow his stomach. But let him resolve it from that which Rabbi Asi himself said in the name of Rabbi Yoḥanan, which shows we follow the throat!

RESOLUTION

רבי אסי גמריה איצקור ליה, ואתא רבי אלעזר לאדכוריה, והכי קאמר ליה:

The Gemara answers: Rabbi Asi's learning had become forgotten to him, and Rabbi Elazar came to remind him of it, and this is what he was saying to him:

EXPLANATION

למה לי חצי זית אחר? לימא מר בדידיה, דאיכא למשמע מינה תרתין:

Why do I need a case of another half-kezayis? Let the Master state the ruling with the very same half-kezayis itself, as there would be to learn from it two things:

EXPLANATION

שמעינן מינה דלא הוי עיכול, ושמעינן מינה דהרי נהנה גרונו בכזית.

We would learn from it that it is not considered digested, and we would learn from it that behold, his throat derived pleasure from a kezayis.

STATEMENT

אישתיק ולא אמר ליה ולא מידי, אמר ליה: מופת הדור, לא זימנין סגיאין אמרת קמיה דרבי יוחנן, ואמר לה: הרי נהנה גרונו בכזית?

Rabbi Asi remained silent and did not say anything to him. Rabbi Elazar said to him: Wonder of the generation! Did you not say this many times before Rabbi Yoḥanan, and he said to you: Behold, his throat derived pleasure from a kezayis?

STATEMENT

הֲדָרוּ עֲלֶיךָ גִיד הַנָּשֶׁה.

May we return to you, Pereg Gid HaNasheh.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי' כָּל הַבֶּשֶׂר אָסוּר לְבַשֵּׁל בְּחֶלֶב, חוּץ מִבֶּשֶׂר דָּגִים וְחִגְבִּים,

MISHNAH: All meat is forbidden to cook in milk, except for the meat of fish and grasshoppers;

MISHNAH

וְאָסוּר לְהַעֲלוֹת עִם הַגִּבִּינָה עַל הַשֻּׁלְחָן, חוּץ מִבֶּשֶׂר דָּגִים וְחִגְבִּים.

and it is forbidden to place meat with cheese on the same table, except for the meat of fish and grasshoppers.

SUMMARY

The Gemara presents a machlokes between Rabbi Yochanan and Reish Lakish regarding one who eats a limb from a living tereifa animal. Rabbi Yochanan holds he receives two sets of lashes because both prohibitions apply, while Reish Lakish holds he only receives one. Abaye and Rava offer different ways to set up the case and explain the dispute, focusing on whether the animal is considered omed lachasoch (standing to be divided into limbs) and whether the issurim of eiver min hachai and tereifa came into existence simultaneously at birth or at the moment of tearing. Finally, the Gemara discusses a parallel machlokes regarding one who eats forbidden fat (chelev) from a living tereifa animal, where Rabbi Ami and Rabbi Abbahu quote Rabbi Yochanan as ruling that the person is actually liable for three sets of lashes, while Rabbi Chiyya bar Abba holds he is only liable for two.

In our sugya, the Gemara is deeply bothered by how we define the act of eating. Reish Lakish holds that "achilah b'me'av ba'enan", for an act of eating to be complete, the food must actually reach the stomach. But Rabbi Yochanan is me'chadesh a powerful yesod: "harei nehenah grono b'chazayis", the moment the throat derives pleasure from the volume of a kezayis, the essence of the eating has already happened. The throat's experience of pleasure is itself the defining moment of the act.

Think about this lichaira abstract lomdus as a guide for our own avodah. We often think that the only things that "count" in our spiritual lives are the big, final results, when we finish a whole masechta, when we completely master a difficult middah, or when we see the final, successful outcome of our tefillos. We focus so much on the "stomach," on the final digestion and completion of our efforts, that we overlook the journey itself.

But Rabbi Yochanan is teaching us a deep lesson for life: "harei nehenah grono." The immediate, present moment of connection, the sweetness of a single line of Gemara you just understood, the warmth of one sincere word of tefillah, the small victory of holding back your temper for just one minute, that is where the real spiritual reality is created. Hashem does not only value the final, completed package. Every single second of spiritual pleasure and effort you experience along the way is a complete, independent world of holiness.

Today, don't wait for the "completion" to feel like your avodah matters. When you sit down to learn or daven, take ten seconds to pause and consciously enjoy the sweetness of the words. Let your neshama feel the pleasure of being close to Hashem right now, in this very moment, because that connection is already a complete and eternal success.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הָבִין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְדוּת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'