

חומש עם רש"י • האזינו • ראשון

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HA'AZINU • 1ST ALIYAH

CHAPTER PREVIEW

We begin the holy shira of Ha'Azinu, where Moshe Rabbeinu calls upon the shamayim and the eretz to stand as eternal witnesses for Klal Yisrael. Moshe Rabbeinu begs that his words of Torah and mussar should drop like rain and dew, bringing life and growth to the neshamos of Klal Yisrael, as he prepares to proclaim the great Name of Hashem and demand that we give kavod to Elokim.

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

פסוק א

Pasuk 1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרִי פִּי:

my mouth the words of the earth and let hear and I will speak O heavens give ear

רש"י

הָאֲזִינוּ הַשָּׁמַיִם. שְׁאֲנִי מִתְּרָה בָּהֶם בְּיִשְׂרָאֵל וְתִהְיוּ עֲדִים בְּדָבָר, שִׁפָּה אֲמַרְתִּי

I said for so to the matter witnesses and you shall be in Israel them warn that I O heavens Give ear

לָהֶם שְׂאֵתָם תִּהְיוּ עֲדִים, וְכֵן וְתִשְׁמַע הָאָרֶץ. וְלָמָּה הִעִיד בָּהֶם שָׁמַיִם

heaven against them did he call as witness and why the earth and let hear and likewise witnesses will be that you to them

וְאֶרֶץ? אָמַר מֹשֶׁה: אֲנִי בָשָׂר וְדָם, לְמַחֵר אֲנִי מֵת, אִם יֹאמְרוּ יִשְׂרָאֵל לֹא קִבַּלְנוּ

did we accept not Israel will say if dead I am tomorrow and blood flesh I am Moshe said and earth

עֲלֵינוּ הַבְּרִית, מִי בָּא וּמִכְחִישָׁם? לְפִיכָּה הִעִיד בָּהֶם שָׁמַיִם וְאֶרֶץ —

and earth heaven against them he called as witness therefore and refutes them comes who the covenant upon us

עֲדִים שֶׁהֵן קִיָּמִים לְעוֹלָם. וְעוֹד, שְׂאֵם יִזְכּוּ יָבֹאוּ הָעֲדִים וְיִתְּנוּ שְׂכָרָם,

their reward and give the witnesses will come they act worthily that if and furthermore forever endure that they witnesses

הַגֶּפֶן תִּתֵּן פְּרִיָּה וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם, וְאִם יִתְּחִיבוּ תִּהְיֶה

will be they act sinfully and if their dew will give and the heavens its yield will give and the earth its fruit will give the vine

בָּהֶם יָד הָעֲדִים תַּחֲלָה — "וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר

rain there will be and not the heavens — and He will restrain first the witnesses the hand of against them

וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ דְּבָרִים י"ז, וְאַחֵר כָּה "וְאֲבִדְתֶּם מְהֵרָה" שם י"א

11 there quickly and you shall perish that and after 17 Devarim its yield — will give not and the ground

עַל יְדֵי הָאֻמּוֹת:

the nations the hands of by

פסוק ב

יַעֲרֶף כַּמָּטֶר לִקְחִי תִזַּל כִּטְל אִמְרָתִי כַּשְּׁעִירִם עָלַי דָּשָׂא

vegetation upon like rainstorms my speech like the dew may it flow my teaching like the rain May it drip

וְכִרְבִּיבִים עָלַי עֵשֶׂב:

grass upon and like raindrops

רש"י

יערף כמטר לקחי. זו היא העדות שתעידו — שאני אומר בפניכם תורה

the Torah in your presence say that I that you shall testify the testimony is this my doctrine as rain droppeth

שנתתי לישראל שהיא חיים לעולם כמטר זה שהוא חיים לעולם עי' ספרי ; כאשר

just as Sifrei see to the world life which is this as rain to the world life that it is to Yisrael which I gave

יערפו השמים טל ומטר:

and rain dew the heavens drop down

רש"י

יערף. לשון יטוף, וכן תהילים ס"ה "ירעפון דשן", דברים ל"ג "יערפו

they shall drop thirty three Devarim fatness they drop sixty five Tehillim and so dripping an expression of it drops

טל:

dew

רש"י

תזל כטל. שהכל שמחים בו, לפי שהמטר יש בו עצבים לבריות, כגון הולכי

travelers of such as to people annoyance in it there is that the rain because in it rejoices which everyone as the dew it flows

דרכים ומי שהיה בורו מלא יין ספרי :

Sifrei wine full of his pit was whose and one roads

רש"י

כשעירם. לשון רוח סערה, כתרגומו "פרוחי מטרא", מה הרוחות הללו

these the winds just as rain like winds of like its Targum tempest wind of an expression of like storm winds

מחזיקים את העשבים ומגדלין אותם, אף דברי תורה מגדלין את לומדיהן:

their students — make grow Torah words of so too them and make grow the herbs — strengthen

רש"י

וכרביבים. טפי מטר. נראה לי על שם שיורה כחץ נקרא רביב, כמה

like that reviv it is called like an arrow that it shoots account of on to me it appears rain drops of and like showers

דאת אומר "רבה קשת" בראשית כ"א :

twenty-one Bereishis with a bow an archer say which you

רש"י

דשא. ארברי"ן, עטיפת הארץ מכסה בירק:

with greenery covered the earth the clothing of herbaries grass

רש"י

עשב. קלח אחד קרוי עשב, וכל מין ומין לעצמו קרוי עשב:

herb is called by itself and species species and each herb is called single a stalk Herb

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֱלֹהֵינוּ:
to our God greatness give I call Hashem the name of When

רש"י

כִּי שֵׁם ה' אקרא. הרי כי מִשְׁמֵשׁ בְּלִשׁוֹן כַּמּוֹ ויקרא כ"ג "כִּי"
"When chapter 23 Vayikra like when in the meaning of serves כי behold I will call Hashem the Name of When
תבאו אל הארץ", כְּשֶׁאֶקְרָא וְאֶזְכִּיר שֵׁם ה', אַתֶּם הָבוּ גִדְל לְאֱלֹהֵינוּ
to our God greatness ascribe you Hashem the Name of and mention when I call the land" to you will come
וּבְרַכּוּ שְׁמוֹ, מִכָּאן אָמְרוּ שְׁעוֹנִין בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ אַחֲרֵי בְרָכָה
a blessing after His Kingdom the glory of the Name of Blessed be that they answer they said from here His Name and bless
שְׁפִמְקֶדֶשׁ עֵי ספרי; מכילתא שמות י"ג; ברכות כ"א; תענית ט"ז :
16b Taanis 21a Berachos 13 Shemos Mechilta Sifrei see that is in the Temple

הַצּוֹר תָּמִים פְּעָלוֹ כִּי כָל דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאִין עוֹל צְדִיק
righteous injustice and without faithfulness a God of justice His ways are all for His work perfect is The Rock
וְיֵשֶׁר הוּא:
is He and upright

רש"י

הַצּוֹר תָּמִים פְּעָלוֹ. אַע"פ שֶׁהוּא חָזָק, כְּשֶׁמְבִיא פְּרָעוֹת עַל עוֹבְרֵי רְצוֹנוֹ,
His will those who transgress upon punishment when He brings strong that He is even though His work perfect is The Rock
לֹא בְּשִׁטָּף הוּא מְבִיא כִּי אִם בְּדִין, כִּי תָמִים פְּעָלוֹ :
His work perfect is because with justice rather but brings it He in a flood not

רש"י

אל אמונה. לְשֵׁלֶם לְצַדִּיקִים צְדָקָתָם לְעוֹלָם הַבָּא, וְאַע"פ שֶׁמֵּאֲחֵר אֵת
— that He delays and even though to come in the world their righteousness to the righteous to pay of faithfulness A God
תַּגְּמוּלָם, סוּפוֹ לְאִמֵּן אֵת דְּבָרָיו:
His words — to verify His end is their reward

רש"י

ואין עול. אף לְרָשָׁעִים מְשָׁלֵם שְׂכָר צְדָקָתָם בְּעוֹלָם הַזֶּה עֵי ספרי :
Sifrei see this in the world their righteousness the reward of He pays to the wicked even injustice and without

רש"י

צדיק וישר הוא. הַכֹּל מְצַדִּיקִים עֲלֵיהֶם אֵת דִּינוֹ, וְכֵן רְאוּי וְיֵשֶׁר לָהֶם,
for them and right it is fitting and so His judgment — upon themselves justify all He is and upright Righteous
צדיק מִפִּי הַבְּרִיּוֹת וישר הוא וְרְאוּי לְהַצְדִּיקוֹ:
to justify Him and it is fitting He is and upright the creations from the mouth of righteous

שִׁחַת לוֹ לֹא בָנָיו מוֹמָם דּוֹר עָקָשׁ וּפְתִלְתָּל:

and twisted crooked a generation their blemish His children not to Him It corrupted

רש"י

שִׁחַת לוֹ וּגו'. כְּתָרְגוּמוֹ, "חֲבִילוֹ לָהֶן לֹא לָהּ":

for Him" not for themselves "They corrupted according to its Targum etc. to Him They corrupted

רש"י

בָּנָיו מוֹמָם. בָּנָיו הָיוּ וְהַשְׁחָתָה שֶׁהִשְׁחִיתוּ הִיא מוֹמָם:

their blemish it is that they corrupted and the corruption they were His children their blemish His children

רש"י

בָּנָיו מוֹמָם. מוֹמָם שֶׁל בָּנָיו הָיָה וְלֹא מוֹמוֹ:

His blemish and not was His children of the blemish their blemish His children

רש"י

דּוֹר עָקָשׁ. עָקָם וּמָעָקָל, כְּמוֹ "וְיָאֵת כָּל הַיִּשְׂרָה יִעֲקֹשׁוּ" מִיכָה ג' .

chapter 3 Michah they pervert the straightness all and — like and twisted bent crooked A generation

וּבְלָשׁוֹן מִשְׁנָה "חֲלָדָה שֶׁשְּׁנֶיהָ עֲקָמוֹת וְעֲקוּשׁוֹת":

and crooked are bent whose teeth a weasel Mishnah and in the language of

רש"י

וּפְתִלְתָּל. אֲנִטוֹרֵט"יִלִּישׁ, כְּפִתִּיל הֵזָה שֶׁגִּדְּלִין אוֹתוֹ וּמְקִיפִין אוֹתוֹ סְבִיבוֹת הַגְּדִיל;

the strand around it and wrap it that they twine this like a thread entortille And twisted

פְּתִלְתָּל מִן הַתְּבוֹת הַכְּפוּלוֹת כְּמוֹ "יִרְקָק" "אֲדָמָדָם" וִיקְרָא י"ג "סְחָרְחָר" תְּהִלִּים ל"ח

38 Tehillim fluttering 13 Vayikra reddish greenish like that are doubled the words is of Petaltol

, "סָגְלָגַל" תְּרַגּוֹם יוֹנָתָן מַלְכִּים א ז' :

7 I Melachim Yonasan Targum round

פסוק 6

הֲ לִיהוָה תִּגְמְלוּ זֹאת עִם נָכֹל וְלֹא חָכָם הָלוֹא הוּא אָבִיךָ קִנְיָה

Who acquired you your Father He is not wise and not vile O nation this you requite to Hashem Is it

הוּא עָשָׂה וַיִּכְנֶנֶה:

and established you made you He

רש"י

הֲלֵה' תִּגְמְלוּ זֹאת. לְשׁוֹן תִּמְהָ, וְכִי לִפְנֵי אַתֶּם מַעֲצִיבִין שֵׁשׁ בְּיָדוֹ

in His hand Who has grieve you before Him is it that wonder an expression of this you requite Is it to Hashem

לְפָרַע מִכֶּם וְשֶׁהֵיטִיב לָכֶם בְּכָל הַטּוֹבוֹת?

the goodnesses with all to you and Who did good from you to punish

רש"י

עם נבל. ששכחו את העשוי להם:
to them that which was done — that forgot foolish A people

רש"י

ולא חכם. להבין את הנוֹלָדוֹת, שיש בידו להיטיב ולהרע:
and to do evil to do good in His power that it is the future consequences — to understand wise and not

רש"י

הלוא הוא אביר קנר. שקנאה, שקננה בקן הסלעים ובארץ חזקה,
strong and in a land the rocks in a nest of Who nested you Who acquired you Who acquired you your father He Is not
שתקנה בכל מיני תקנה:
benefit kinds of with all Who prepared you

רש"י

הוא עשר. אמה באמות:
among the nations a nation made you He

רש"י

ויכננה. אחרי כן בכל מיני בסיס וכן — מִמֶּנּוּ פְּהִנִּים, מִמֶּנּוּ נְבִיאִים
prophets from you priests from you and base foundation kinds of with all that after and He established you
ומִמֶּנּוּ מְלָכִים, כָּרָךְ שֶׁהֶכֵּל בּוֹ סַפְרֵי; חוֹלִין נ"ו :
fifty-six Chullin Sifrei in it that everything is a metropolis kings and from you

CHAPTER SUMMARY

In this opening aliyah, Moshe Rabbeinu praises the perfect ways of Hashem, the Rock whose actions are entirely just and faithful, without any wrongdoing. He then contrasts Hashem's perfection with the crookedness of a generation that acts corruptly toward Him, calling out Klal Yisrael for their foolish ingratitude to the Father who created, fashioned, and established them.

The Torah is telling us in this parsha that the words of Torah are compared to rain and dew: "May my discourse come down as the rain, my speech distill as the dew." Lichoira, we have to understand the difference between these two. Rain can sometimes be heavy and storming, which is like those times in life when we are hit with a sudden, powerful inspiration or a major wake-up call. But dew is different. Dew falls quietly, almost invisibly, night after night, consistently nourishing the ground without any noise or drama.

This is the great chiddush of the shira of Ha'Azinu for our daily avodas Hashem. We often wait for the "rain", for that big, dramatic moment of inspiration, a powerful speech, or a major life event to shake us up and make us grow. But the Torah is teaching us that real, lasting growth, the kind that truly builds a Yid, comes from the "dew." It comes from the quiet, daily consistency of learning a little bit of Torah every single day, day in and day out, even when we do not feel any special excitement.

When you set a fixed time for learning and stick to it, even for just ten minutes a day, you are letting the dew of the Torah saturate your neshama. Over time, this quiet consistency completely transforms a person, making them into a vessel for yiras Shamayim and true growth.

Today, do not wait for a burst of inspiration to learn or to do a mitzvah. Commit to one small, quiet spiritual habit, like learning two halachos or one passuk of Chumash, and do it at a set time, completely undisturbed, letting the quiet dew of Torah build you step by step.

דף יומי • חזקוני • דף קל"ו

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THE SUGYA

We begin this daf by continuing our deep dive into the halachos of partnership and how it affects various mitzvos. The Gemara goes through a fascinating list of mitzvos—including tithes, the priestly gifts of the foreleg, cheeks, and maw, bikkurim, tzitzis, and building a parapet (ma'akeh) on a roof. For each of these, the Gemara analyzes the tension between the singular and plural lashon of the pesukim, showing how we might have thought a partnership is exempt, and how the Torah ultimately includes them. We also learn the source for why a borrowed cloak is exempt from tzitzis for the first thirty days, and why shuls and batei midrash are exempt from a ma'akeh.

As the sugya develops, the Gemara brings a major challenge to Rava's assumptions from the shittah of Rabbi Ilai. Rabbi Ilai holds that partners are actually exempt from the law of the firstborn, and by extension, from other mitzvos like the priestly gifts and even terumah. This leads the Gemara into a beautiful shakla v'tarya regarding the gezeirah shavah of "giving" and how far we carry the comparison between these different matnos kehunah, specifically regarding whether they apply outside the Land of Israel.

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עמוד א' DAF 136A

EXPLANATION

דָּרָה בִּיאָתָהּ מִזֵּן הַיְמָיִן.

The Torah means that you must place the mezuzah in **the way of your entry**, which is **from the right** side, because a person normally steps forward with his right foot first.

STATEMENT

מַעֲשֵׂר, אֵף עַל גַּב דְּכָתִיב "מַעֲשֵׂר דְּגִנָּה" – דִּילָךְ אֵין, דְּשׁוּתָפוֹת לָא.

Regarding **tithes**, **even though it is written**: "**The tithe of your grain**," which implies: **yours, yes**, you are obligated, but that **of partnership, no**, you are exempt,

STATEMENT

כָּתַב רַחֲמָנָא "מַעֲשֵׂרֹתֵיכֶם".

yet **the Merciful One writes** in the plural: "**your tithes**," to teach that partners are also obligated.

QUESTION

אָלָא "מַעֲשֵׂר דְּגִנָּה" לְמַאי אֵתָא?

But if so, "**the tithe of your grain**" in the singular, **for what purpose does it come**?

ANSWER

למעוטי שותפות דגוי.

It comes to **exclude a partnership of a non-Jew** from the obligation of tithing.

STATEMENT

מתנות, אף על גב דכתב רחמנא "ונתן".

Regarding the priestly **gifts** of the foreleg, cheeks, and maw, **even though** the Merciful One writes: "And he shall give,"

EXPLANATION

איכא למימר, גליף "נתינה" "נתינה" מראשית הגז – מה להלן דשותפות לא, אף כאן דשותפות לא.

where **there is** room to say that we should **learn** a gezeirah shavah of "giving" and "giving" from the first of the shearings: **just as there**, by the shearings, an animal of **partnership** is **no**, exempt, **so too here**, by the priestly gifts, an animal of **partnership** is **no**, exempt,

STATEMENT

כתב רחמנא "מאת זוכי הזבח".

yet the Merciful One writes: "from those who slaughter the slaughtering," in the plural, to include partners.

QUESTION

אלא טעמא דכתב רחמנא "מאת זוכי הזבח", הא לאו הכי הוה אמינא גליף מראשית הגז?

The Gemara asks: **But is the reason** that partners are obligated only **because** the Merciful One writes: "from those who slaughter the slaughtering," **so that** if not for this, I would have said we should learn the exemption of partners from the first of the shearings?

OBJECTION

אדרבה גליף מתרומה.

On the contrary, let us learn the law of partners **from terumah**, where partners are obligated!

RESOLUTION

אין הכי נמי, מאת "זוכי הזבח" למה לי?

The Gemara answers: **Yes, indeed it is so**, we would have learned it from terumah. But if so, "from those who slaughter the slaughtering," **why do I need it?**

EXPLANATION

לכדרבא, דאמר רבא: הדין עם הטבח.

It is needed **for that which** Rava said, as Rava said: **The judgment** and claim of the Kohen is with the **butcher** who slaughtered the animal, and not with the buyer.

STATEMENT

בכורים, אף על גב דכתב "ארצה" – דידך אין, דשותפות לא.

Regarding first fruits, even though it is written: "your land," implying: yours, yes, you are obligated, but that of partnership, no,

STATEMENT

כתב רחמנא "בכורי כל אשר (בארצה) (בארצם),"

yet the Merciful One writes: "The first fruits of all that is in their land," in the plural, to include partners.

QUESTION

א לא "ארצה" למה לי?

But if so, "your land" in the singular, why do I need it?

ANSWER

למעוטי חוצה לארץ.

It is to exclude land outside of the Land of Israel from the mitzvah of bikkurim.

STATEMENT

ציצית, אף על גב דכתב רחמנא "כסותך" – דידך אין, דשותפות לא.

Regarding tzitzis, even though the Merciful One writes: "your garment," implying: yours, yes, but that of partnership, no,

STATEMENT

כתב רחמנא "על כנפי בגדיהם לדורותם,"

yet the Merciful One writes: "on the corners of their garments throughout their generations," in the plural, to include partners.

QUESTION

וא לא "כסותך" למה לי?

But if so, "your garment" in the singular, why do I need it?

ANSWER

לכדרב יהודה, דאמר רב יהודה: טלית שאולה פטורה מן הציצית כל שלשים יום.

It is needed for that which Rav Yehuda taught, as Rav Yehuda said: A borrowed cloak is exempt from tzitzis all of the first thirty days.

STATEMENT

מעקה, אף על גב דכתב רחמנא "לגגך" – דידך אין, דשותפות לא.

Regarding a parapet, even though the Merciful One writes: "for your roof," implying: yours, yes, but that of partnership, no,

STATEMENT

כתב רחמנא "כי יפל הנפל ממנו",

yet the Merciful One writes: "lest the fallen one fall from it," which is a general warning that applies to any dangerous roof.

QUESTION

אלא "גגך" למאי אתא?

But if so, "your roof" in the singular, for what purpose does it come?

ANSWER

למעוטי בתי כנסיות ובתי מדרשות.

It comes to exclude shuls and houses of study, which are not private dwellings.

OBJECTION

אמר רב ביבי בר אבאי: ליתנהו להני כלי, דתנא: בהמת השותפין חייבת בבכורה, ורבי אלעאי פוטר.

Rav Beivai bar Abaye said: These rules of Rava are not correct, as it is taught in a braisa: An animal of partners is obligated in the law of the firstborn, but Rabbi Ilai exempts it. This shows Rabbi Ilai exempts partners from other mitzvos too!

QUESTION

מאי טעמא דרבי אלעאי?

What is the reason of Rabbi Ilai?

ANSWER

דכתיב: "בקרך וצאנך",

Because it is written: "your herd and your flock" in the singular.

QUESTION

וקא כתיב: "בקרکم וצאנכם"!

The Gemara asks: But isn't it written: "your herds and your flocks" in the plural?

ANSWER

דכולהו ישראל.

The Gemara answers: That plural refers to the firstborns of all of Israel together, not to partners.

OBJECTION

אמר רב חנינא מסורא: ליתנהו להני כלי, דתנא: בהמת השותפין חייבת במתנות, ורבי אלעאי פוטר.

Rav Chanina of Sura said: These rules of Rava are not correct, as it is taught in a braisa: An animal of partners is obligated in the priestly gifts, but Rabbi Ilai exempts it.

QUESTION

מאי טעמא?

What is the reason?

ANSWER

גליף "נתינה" "נתינה" מראשית הגז – מה להלן דשותפות לא, אף כאן דשותפות לא.

He learns a gezeirah shavah of "giving" and "giving" from the first of the shearings: just as there, by the shearings, an animal of partnership is no, exempt, so too here, by the priestly gifts, an animal of partnership is no, exempt.

INFERENCE

ואי סלקא דעתך בתרומה מיחייב, גליף "נתינה" "נתינה" מתרומה!

And if it should enter your mind to say that Rabbi Ilai agrees that in terumah partners are obligated, let us learn "giving" "giving" from terumah instead!

INFERENCE

אלא ששמע מינה בתרומה נמי פוטר.

Rather, learn from this that in terumah also, Rabbi Ilai exempts partners. Thus, Rava's list of concessions is completely refuted.

QUESTION

אי מה תרומה, בארץ – אין, בחוצה לארץ – לא, אף מתנות, בארץ – אין, בחוצה לארץ – לא!

The Gemara asks: If we compare priestly gifts to terumah, then just as terumah in the Land of Israel is yes, obligated, but outside of the Land, no, so too priestly gifts, in the Land, yes, but outside of the Land, no! But we know priestly gifts apply everywhere!

ANSWER

אמר רבי יוסי מנהרביל: אין, והתנא, רבי אלעאי אומר: מתנות אין נוהגין אלא בארץ.

Rabbi Yose of Neharbil said: Yes, indeed, Rabbi Ilai holds this way, and so it is taught in a braisa: Rabbi Ilai says: Priestly gifts do not apply except in the Land of Israel.

STATEMENT

וכן היה רבי אלעאי אומר: ראשית הגז אין נוהג אלא בארץ.

And so too Rabbi Ilai would say: The first of the shearings does not apply except in the Land of Israel.

QUESTION

מאי טעמא דרבי אלעאי?

What is the reason of Rabbi Ilai regarding the first of the shearings?

ANSWER

אמר רבא: גליף "נתינה" "נתינה" מתרומה: מה תרומה, בארץ – אין, בחוצה לארץ – לא, אף ראשית הגז, בארץ – אין, בחוצה לארץ – לא.

Rava said: He learns "giving" "giving" from terumah: just as terumah in the Land is yes, but outside of the Land, no, so too the first of the shearings, in the Land, yes, but outside of the Land, no.

QUESTION

אמר ליה אבאי: אי מה תרומה טובלת, אף ראשית הגז טובלת?

Abaye said to him: If we compare them, then just as terumah makes the rest of the produce tevel (forbidden to eat until separated), does the first of the shearings also make the rest of the wool tevel?

ANSWER

אמר ליה: אמר קרא "וראשית גז צאנה תתן לו" – אין לה בו אלא מראשיתו ואילתה.

Rava said to him: The verse says: "And the first of the shearing of your flock you shall give to him" — meaning you have nothing in it of a prohibition except from its first separation and onwards, but the rest of the wool is never forbidden.

QUESTION

אי מה תרומה חייבים עליה מיתה וחומש, אף ראשית הגז חייבים עליו מיתה וחומש?

Abaye asked: If so, just as terumah, a non-Kohen who eats it is liable to death at the hands of Heaven and must pay an extra fifth, is the first of the shearings also subject to death and a fifth?

ANSWER

אמר קרא: "ומתו בו", "ויספ עליו" – "עליו" ולא על ראשית הגז, "בו" ולא בראשית הגז.

Rava answered: The verse says: "And they shall die for it," and "he shall add a fifth to it" — "to it" (terumah) and not to the first of the shearings, "for it" and not for the first of the shearings.

QUESTION

אי מה תרומה ראשון ושני אחריה, אף ראשית הגז ראשון ושני אחריה!

Abaye asked: If so, just as terumah is called "first" and there is a second tithe after it, so too the first of the shearings should be called "first" and have a second gift after it!

ANSWER

אמר קרא "ראשית", אין לה בו אלא ראשית בלבד.

Rava answered: The verse says: "first," meaning you have nothing in it except the first alone, with no second gift.

QUESTION

אי מה תרומה, מחדש על הישן – לא, אף ראשית הגז, מחדש על הישן – לא?

Abaye asked: If so, just as terumah from new crop for old crop is no, forbidden, so too the first of the shearings, from new shearings for old shearings is no, forbidden?

ANSWER

אין.

Rava answered: Yes, that is indeed the law.

OBJECTION

וְהִתְנַחֵם: הֵיוּ לוֹ שְׁתֵּי רְחִלּוֹת, גָּזוּ וְהִנִּיחַ, גָּזוּ וְהִנִּיחַ, שְׁתֵּי שָׁנִים וְשָׁלֹשׁ שָׁנִים – אֵין מְצַטְרְפוֹת.

Abaye challenged: **But isn't it taught in a braisa: If one had two sheep, and he sheared them and set aside the wool, and sheared them the next year and set aside the wool, over two or three years, they do not combine** to reach the minimum of five sheep?

INFERENCE

הָא הָמֵשׁ – מְצַטְרְפוֹת.

But we infer: if he had **five** sheep and sheared them over several years, they **do combine**! This contradicts the rule that new and old do not combine.

QUESTION

וְהִתְנַחֵם: אֵין מְצַטְרְפוֹת!

The Gemara asks: **But isn't it taught in another braisa: They do not combine** at all?

RESOLUTION

אֵלָּא שְׁמַע מִינָּה: הָא דְרַבִּי אֶלְעָאי, וְהָא דְרַבְּנָן.

Rather, learn from this: This braisa which says they do not combine is the view of **Rabbi Ilai**, and that braisa which says they do combine is the view of **the Rabbis**.

QUESTION

אִי מָה תְּרוּמָה, גִּדָּל בְּחֵיּוֹב – חֵיּיב, גִּדָּל בְּפֻטוֹר – פֻּטוֹר, אַךְ רֵאשִׁית הֵגְזוּ נְמִי: גִּדָּל בְּחֵיּוֹב – חֵיּיב, בְּפֻטוֹר – פֻּטוֹר!

Abaye asked: **If so, just as terumah**, that which **grew in obligation is obligated**, and that which **grew in exemption is exempt**, so too the first of the shearings also: that which **grew in obligation is obligated**, and that which **grew in exemption is exempt**!

QUESTION

וְגַבִּי תְּרוּמָה מִנָּלָן?

The Gemara asks: **And regarding terumah**, from where do we know this rule?

ANSWER

דִּתְנַחֵם: יִשְׂרָאֵל שֶׁלָּקַח שְׂדֵה בְּסוּרְיָא מִגּוֹי, עַד שֶׁלֹּא הִבִּיֵּאָה שְׁלִישׁ – חֵיּיב, מִשְׁהִבִּיֵּאָה שְׁלִישׁ – רַבִּי עֲקִיבָא מְחַיֵּיב בְּתוֹסְפֹת, וְחֻכָּמִים פּוֹטְרִין.

As it is taught in a braisa: An Israelite who bought a field in Syria from a non-Jew, if he bought it **before it reached a third** of its growth, the crop is **obligated** in terumah. But if he bought it **after it reached a third** of its growth, **Rabbi Akiva obligates the owner in the additional growth**, but the Sages **exempt** it entirely, because it grew in exemption.

OBJECTION

וְכִי תִּימָא הָכִי נְמִי, וְהִתְנַחֵם: הֲלֹקֶחַ גִּזְ צֹאן גּוֹי – פֻּטוֹר מִרֵּאשִׁית הֵגְזוּ, הָא צֹאנוּ לְגִזּוּז – חֵיּיב!

And should you say that for **Rabbi Ilai so too here** by shearings, if he bought the sheep after the wool grew it is exempt, **but** didn't we learn in a Mishnah: **One who buys the sheared wool of a non-Jew's sheep is exempt from the first of the**

shearings, which implies: **but** if he buys **his sheep to shear**, he is **obligated**, even though the wool grew while owned by a non-Jew!

RESOLUTION

מתניתין

The Gemara answers: That **Mishnah** is the view of the Rabbis, whereas Rabbi Ilai indeed exempts it.

עמוד ב' DAF 136B

EXPLANATION

דלא כרבי אלעאי.

We must say that our Mishnah is **not in accordance with** the opinion of **Rabbi Ilai**, who holds that if the wool grew under the ownership of a non-Jew, one is exempt from separating the first sheared wool.

QUESTION

אי מה תרומה, ממין על שאינו מינו – לא, אף ראשית הגז ממין על שאינו מינו – לא?

Abaye further asks Rava: **If** we compare the first sheared wool to teruma, can we say that **just as** with regard to **teruma**, separating from one **type on behalf of that which is not of its same type** is **not** permitted, **so too**, with regard to **the first sheared wool**, separating from one **type on behalf of that which is not of its same type** is **not** permitted?

QUESTION

וגבי תרומה מנלו?

The Gemara asks: **And with regard to teruma, from where do we** derive that one may not do so?

ANSWER

דתנא: היו לו שני מיני תאנים, שחורות ולבנות, וכן שני מיני חטין – אין תורמים ומעשרים מזה על זה.

The Gemara answers: **As it is taught** in a braisa: **If one had two types of figs, black figs and white figs, and similarly, if he had two types of wheat, one may not separate teruma and tithes from this type on behalf of that type.**

STATEMENT

רבי יצחק אומר משום רבי אלעאי: בית שמאי אומרין אין תורמין, ובית הלל אומרין תורמין.

Rabbi Yitzchak says in the name of Rabbi Ilai: Beit Shammai say that **one may not separate teruma** from one of these on behalf of the other, and Beit Hillel say that **one may separate teruma** from one on behalf of the other, as they consider all forms of figs or wheat to be a single type.

STATEMENT

אף ראשית הגז ממין על שאינו מינו – לא.

But all agree that with regard to two distinct types of food, one may not separate teruma from one type on behalf of another type. So too, with regard to **the first sheared wool**, perhaps one may **not** separate from one **type on behalf of that which is not of its same type**.

ANSWER

אין, וְהַתֵּנוּ: הֵיוּ לוֹ שְׁנֵי מִינִים שְׁחוּפוֹת וְלִבְנוֹת, מְכַר לוֹ שְׁחוּפוֹת אֶכָּל לֹא לִבְנוֹת – זֶה נוֹתֵן לְעֶצְמוֹ וְזֶה נוֹתֵן לְעֶצְמוֹ.

Rava replied: **Yes**, this is indeed the halacha. **And we learned** in our Mishnah: If the seller **had two types** of sheep, **gray and white**, and **he sold him the gray fleece but not the white** fleece, then **this** seller **gives** the first sheared wool **for himself** from the wool that he kept, **and that** buyer **gives** the first sheared wool **for himself** from the wool that he bought. This implies that they are two different types and cannot be separated for one another.

OBJECTION

אֵלָּא מַעֲתָה, סִיפָּא דְקִתְנִי: זְכָרִים אֶכָּל לֹא נִקְבוֹת – זֶה נוֹתֵן לְעֶצְמוֹ וְזֶה נוֹתֵן לְעֶצְמוֹ, הֲכִי נָמִי מְשׁוּם דְתַרֵּי מִינֵי נִינְהוּ?

The Gemara objects: **If that is so**, then consider **the latter clause, which teaches**: If he sold the fleece of the **male** sheep but **not** of the **female** sheep, then **this** seller **gives** the first sheared wool **for himself** from the wool that he kept, **and that** buyer **gives** the first sheared wool **for himself** from the wool that he bought. **Is this also because they are two different types**? Clearly, male and female sheep are not considered different types!

EXPLANATION

אֵלָּא, עֲצָה טוֹבָה קָא מְשַׁמַּע לֵן, דְּלִיתִיב לֵיהּ מִהָאִי דְרַכִּיָּה וּמִהָאִי דְאִשּׁוּן.

Rather, the Mishnah **teaches us good advice**, that **he should give** the priest **from this** wool **which is soft** and from that wool **which is hard**, rather than giving him entirely from the softer female fleece on behalf of the male fleece.

EXPLANATION

הָכָא נָמִי, עֲצָה טוֹבָה קָא מְשַׁמַּע לֵן, דְּלִיתִיב לֵהוּ מִתְרוּיָהוּ.

Here too, with regard to the gray and white sheep, the Mishnah **teaches us good advice**, that **he should give** the priests **from both of them**, rather than giving the first sheared wool entirely from the more valuable white fleece.

RESOLUTION

הָא אֻקְיָמָנָא לְמַתְנִיתִין דְּלֹא פְּרָבִי אֶלְעָאִי.

According to this, the Mishnah permits separating from one type on behalf of another. This is difficult according to Rabbi Ilai! The Gemara answers: **We already established that our Mishnah is not in accordance with Rabbi Ilai**.

QUESTION

אִי מָה תְּרוּמָה, בְּעֵינֵינוּ רֵאשִׁית שְׁשִׁירָיָה נִיכְרִין, אִף רֵאשִׁית הִגְזוּ שְׁשִׁירָיָה נִיכְרִין?

The Gemara challenges further: **If** we compare the first sheared wool to teruma, can we say that **just as** with regard to **teruma**, we **require** it to be a **first gift whose remainders are evident**, so **too**, with regard to **the first sheared wool**, we **require that its remainders are evident**?

ANSWER

אִין.

The Gemara responds: **Yes**, it is indeed so.

PROOF

וְהִתְנַחֵם: הָאוֹמֵר "כָּל גֶּרְנִי תְרוּמָה וְכָל עֵיסָתִי חֶלֶה" – לֹא אָמַר כָּלוּם, הָא "כָּל גֶּזְיִי רֵאשִׁית" – דְּבָרָיו
קִיָּמִין, וְתִנָּחֵם אִידֶּךָ: לֹא אָמַר כָּלוּם.

The Gemara cites a proof: And we learned in a Mishnah: One who says, "All my granary is teruma, or all my dough is challah," has not said anything. We can infer from here: But if he said, "All my shearing is first sheared wool," his words are valid. And yet it is taught in another braisa: If he said so, he has not said anything!

INFERENCE

אָלָא לָאוּ שְׁמַע מִינָּהּ, הָא רַבִּי אֶלְעָאִי, וְהָא רַבְּנָן.

Rather, must you not conclude from here that this braisa, which says his words are meaningless, is in accordance with Rabbi Ilai, who compares the first sheared wool to teruma, and that Mishnah, which implies his words are valid, is in accordance with the Rabbis, who do not compare them?

RESOLUTION

שְׁמַע מִינָּהּ.

The Gemara affirms: Conclude from here that this is correct.

STATEMENT

אָמַר רַב נַחֲמָן בַּר יִצְחָק: הָאִידֶּנָּה נִהְיָ עֲלֵמָא כְּהֵנִי תֵּלֶת סָבִי,

Rav Nachman bar Yitzchak said: Nowadays, the world conducts itself in accordance with these three elders:

STATEMENT

כְּרַבִּי אֶלְעָאִי בְּרֵאשִׁית הָגֵז, דְּתִנָּחֵם: רַבִּי אֶלְעָאִי אוֹמֵר: רֵאשִׁית הָגֵז אֵינוֹ נוֹהֵג אֶלָּא בְּאֶרֶץ.

It is in accordance with Rabbi Ilai with regard to the first sheared wool, as it is taught in a braisa: Rabbi Ilai says: The first sheared wool applies only in the Land of Israel.

STATEMENT

וּכְרַבִּי יְהוּדָה בֶּן בִּתְיָרָה בְּדִבְרֵי תוֹרָה, דְּתִנָּחֵם: רַבִּי יְהוּדָה בֶּן בִּתְיָרָה אוֹמֵר: אֵין דְּבָרֵי תוֹרָה מְקַבְּלִין
טוּמְאָה.

And it is in accordance with Rabbi Yehuda ben Beteira with regard to words of Torah, as it is taught in a braisa: Rabbi Yehuda ben Beteira says: Words of Torah do not receive impurity, and therefore one who experienced a seminal emission may study Torah without immersing first.

STATEMENT

וּכְרַבִּי יוֹשִׁיָּה בְּכָלֵאִים, דְּתִנָּחֵם: רַבִּי יוֹשִׁיָּה אוֹמֵר: לְעוֹלָם אֵין חֵיִיב עַד שְׂיִזְרַע חֹטָה וּשְׁעוֹרָה וְחֶרֶץ
בְּמַפּוֹלֶת יָד.

And it is in accordance with Rabbi Yoshiya with regard to diverse kinds, as it is taught in a braisa: Rabbi Yoshiya says: One is never liable by Torah law until he sows wheat, barley, and a grape pit with a single hand motion in a vineyard.

MISHNAH

חומר בזרוע [וכו.].

The Mishnah states: There are **more stringent elements in the** mitzvah of the **foreleg**, the jaw, and the maw than in the mitzvah of the first sheared wool, etc.

גמרא GEMARA

OBJECTION

וליתני חומר בראשית הגז, שנוהג בטריפות, מה שאין כן במתנות!

The Gemara objects: **But let the Mishnah teach a more stringent element in the first sheared wool, that it applies to tereifos, which is not the case with regard to the** priestly gifts, which do not apply to a tereifah!

ANSWER

אמר רבינא: הא מני? רבי שמעון היא, דתנא: רבי שמעון פוטר את הטריפות מראשית הגז.

Ravina said: Whose opinion is this Mishnah? It is Rabbi Shimon, as it is taught in a braisa: Rabbi Shimon exempts tereifos from the first sheared wool.

EXPLANATION

מאי טעמא דרבי שמעון? ל"ל "נתינה" "נתינה" ממתנות – מה מתנות, טריפה – לא, אף ראשית הגז נמי, טריפה – לא.

What is the reason of Rabbi Shimon? He derives a verbal analogy from the word "giving" written by first sheared wool and the word "giving" from the priestly gifts: Just as with regard to the priestly gifts, a tereifah is not subject to them, so too, with regard to the first sheared wool as well, a tereifah is not subject to it.

QUESTION

ואי ל"ל נתינה נתינה ממתנות, ל"ל נתינה נתינה מתרומה, מה תרומה: בארץ – אין, בחוצה לארץ – לא, אף ראשית הגז נמי: בארץ – אין, בחוצה לארץ – לא.

The Gemara asks: And if he derives a verbal analogy from "giving" "giving" from the priestly gifts, let him derive "giving" "giving" from teruma: Just as with regard to teruma, in the Land of Israel yes, it applies, but outside the Land of Israel no, so too, with regard to the first sheared wool as well, in the Land of Israel yes, but outside the Land of Israel no.

QUESTION

אלמה תנן: ראשית הגז נוהג בארץ ובחוצה לארץ?

Why, then, did we learn in the Mishnah: The first sheared wool applies in the Land of Israel and outside the Land of Israel?

EXPLANATION

אֵלָא, הֵיִינוּ טַעְמָא דְרַבִּי שִׁמְעוֹן, דִּילֵיף "צֹאן" "צֹאן" מִמַּעֲשֵׂר – מִהּ מַעֲשֵׂר, טֵרֶפָה – לֹא, אֶף רִאשִׁית הֶגֶז, טֵרֶפָה – לֹא.

Rather, this is the reason of Rabbi Shimon, as he derives a verbal analogy from the word "sheep" written by first sheared wool and the word "sheep" from animal tithe: Just as with regard to animal tithe, a tereifah is not subject to it, so too, with regard to the first sheared wool, a tereifah is not subject to it.

EXPLANATION

וְהֵתָם מִנֵּלָן? דְּכֵתִיב "כָּל אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט" – פֶּרֶט לְטֵרֶפָה שְׂאִינָה עוֹבֶרֶת.

And there, by animal tithe, from where do we derive this? As it is written: "All that passes under the staff," which excludes a tereifah, which cannot pass normally.

QUESTION

וְלֵילֵךְ "צֹאן" "צֹאן" מִבְּכֹר – מִהּ בְּכֹר אֲפִילוֹ טֵרֶפָה, אֶף רִאשִׁית הֶגֶז אֲפִילוֹ טֵרֶפָה!

The Gemara asks: But let him derive "sheep" "sheep" from a firstborn animal: Just as a firstborn is holy even if it is a tereifah, so too, the first sheared wool should apply even to a tereifah!

ANSWER

מִסְתַּבְּרָא מִמַּעֲשֵׂר הָהוּא לִיה לְמִילָה, שְׁפָן זְכָרִים טְמֵאִין. בְּמֵרוּבֵין, מֵרַחֵם. אָדָם, פֶּשׁוּט, לְפָנֵי הַדְּבָר.

The Gemara answers: It is more logical that he should derive it from animal tithe, because they share common aspects: male animals, non-kosher animals, multiple animals, from the womb, man, a plain firstborn, and before the Torah was given.

OBJECTION

אֲדִרְפָּה, מִבְּכֹר הָהוּא לִיה לְמִילָה, שְׁפָן: יָתוֹם, שְׁלֻקְחוֹ. בְּשׁוֹתֶפּוֹת, נִתְּנוֹ; בְּפָנֵי כֹהֵן.

The Gemara objects: On the contrary, he should derive it from a firstborn, because they share other common aspects: an orphan, one that was purchased, in partnership, given to a priest, and in the presence of a priest!

SUMMARY

The daf establishes that while singular terms in the Torah (like "your grain" or "your roof") might imply an exemption for partners, plural terms are written to include them, leaving the singular words to teach other specific halachos—such as excluding non-Jewish partners from tithing, excluding land outside of Eretz Yisrael from bikkurim, and excluding public places like shuls from the mitzvah of ma'akeh. However, this structure is challenged by the shittah of Rabbi Ilai, who learns a gezeirah shavah of "giving" from the first of the shearings to exempt partners from priestly gifts and terumah altogether. The Gemara concludes by exploring Rabbi Ilai's shittah that both the priestly gifts and the first of the shearings only apply in Eretz Yisrael, prompting a detailed discussion between Abaye and Rava on how far we compare these mitzvos to terumah regarding the halachos of tevel, the penalty of death at the hands of Heaven, and paying an extra fifth.

The Gemara on our daf is busy with a fascinating shakla v'tarya about the words the Torah uses to describe our obligations. We see a recurring pattern: the Torah writes "your grain," "your garment," or "your roof" in the singular, which lichaira implies that a mitzvah only applies to something you own completely on your own. Yet, the Torah also uses plural terms like "your tithes" or "their garments" to teach us that even when we are in a partnership, we are still fully chayav in the mitzvah.

This is a deep yesod in our avodas Hashem. When a person is part of a group, a community, or a partnership, the yetzer hara tries to weaken his sense of responsibility. We tend to think, "Since I am not the sole owner here, and others are involved, the achrayus doesn't fall on me. Let someone else take care of the mezuzah, the tzitzis, or the safety of the roof." The Torah is mechadesh that a partnership does not dilute your personal obligation. Hashem wants your individual connection to the mitzvah, even when you are sharing the load with others.

In our daily lives, we are partners in so many things, our homes, our local shuls, our workplaces, and our communities. It is easy to slip into a mindset of "someone else will do it." But the Torah's message is clear: "their garments" means it is still "your garment." You cannot hide behind the partnership. You must look at every communal need and every shared space with the same care and achrayus as if you owned it entirely on your own.

Today, find one communal or shared responsibility, whether it is cleaning up a mess in the local bais medrash, helping with a family chore, or taking care of a shared workspace, and treat it with the exact same care and urgency as if it were your own private concern.

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 יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹאֶה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל 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 כְּקֶשׁ 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 לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד 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.'

אור החיים הקדוש · האזינו · ראשון

Explanatory English · Line-by-Line Edition

HA'AZINU · 1ST ALIYAH

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פסוק א

Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:1:1

Give ear, heavens, and I will speak, etc. First, we must examine why Moshe said, "and I will speak" (וְאֶדְבָּרָה), rather than phrasing it as, "Give ear, heavens, to my words."

הָאֲזִינוּ הַשָּׁמַיִם וְגו'. יֵשׁ לְהַעִיר רֵאשׁוֹנָה לְמָה אָמַר "וְאֶדְבָּרָה", וְלֹא אָמַר עַל זֶה הַדָּבָר "הָאֲזִינוּ הַשָּׁמַיִם וְדַבֵּר".

Second, why did he not group them together and say, "Give ear, heavens and earth," or, "Hear, heavens and earth"?

ב' לְמָה לֹא כָלַל אוֹתָם יַחַד וַיֹּאמֶר "הָאֲזִינוּ הַשָּׁמַיִם וְהָאָרֶץ", אוֹ "שְׁמַעוּ שָׁמַיִם וָאָרֶץ":

Third, why does Moshe use haazanah, "giving ear," when he addresses the heavens, but shemiah, "hearing," when he addresses the earth? What accounts for the change in wording?

ג' לְמָה לְשָׁמַיִם אָמַר לְשׁוֹן הָאֲזִנָּה וְלָאָרֶץ אָמַר לְשׁוֹן שְׁמִיעָה:

Fourth, why did he address the heavens with a direct command, "Give ear" (הָאֲזִינוּ), while addressing the earth in the third person, "and let the earth hear" (וְתִשְׁמַע), when he should have said, "and hear, O earth" (וְשָׁמְעֵי הָאָרֶץ)?

ד' לְמָה לְשָׁמַיִם אָמַר לְשׁוֹן צִוִּי "הָאֲזִינוּ" לְנוֹכַח, וְלָאָרֶץ אָמַר "וְתִשְׁמַע" שֶׁהִיא לוֹ לֹאמַר "וְשָׁמְעֵי הָאָרֶץ":

Fifth, why did he use the term "and I will speak" (וְאֶדְבָּרָה) for the heavens, which denotes harsh speech (דְּבִיר קָשָׁה), while using "the words of my mouth" (אִמְרֵי פִי) for the earth, which denotes soft, gentle expression (אֲמִירָה רַכָּה)?

ה' לְמָה לְשָׁמַיִם אָמַר "וְאֶדְבָּרָה" דְּבִיר קָשָׁה וְלָאָרֶץ אָמַר "אִמְרֵי פִי" אֲמִירָה רַכָּה:

Sixth, why was he precise to say "the words of my mouth" (אֲמָרִי) rather than simply saying "my words" (אָמַרִי)?

ו' לָמָּה דִּקְדָּק לומר "אֲמָרִי כִּי" וְלֹא אָמַר "אָמַרִי":

Or HaChaim on Deuteronomy 32:1:2

I have seen that Chazal in the Sifrei said: Because Moshe was close to heaven, he said, "Give ear, heavens," whereas Yeshayahu, who was far from heaven, said, "Hear, O heavens" (Yeshayahu 1:2). According to their words, some of these questions about the wording are resolved, but not all of them.

וְרֵאִיתִי לְרַבּוֹתֵינוּ וְכוּנָם לְבָרְכָה (בספרי) שֶׁאָמְרוּ: מֹשֶׁה שִׁחֲזָה קְרוֹב לַשָּׁמַיִם אָמַר "הֶאֱזִינוּ הַשָּׁמַיִם" וְיִשְׁעִיָּה שִׁחֲזָה רְחוֹק מִן הַשָּׁמַיִם אָמַר "שִׁמְעוּ שָׁמַיִם" (ישעיה א:ב), עַד כָּאן. וְלְדַבְּרֵיהֶם נִתְּשָׁבוּ קִצָּת מִהִדְקְדוּקִים, לֹא כָּלֶם.

Or HaChaim on Deuteronomy 32:1:3

The Ohr HaChaim now offers another approach. First, we need to understand the word haazinu, "give ear." It can describe two different situations. It can mean "bend your ear toward me," or it can address an ear already close to the speaker.

וְחוּץ מִדֶּרֶךְם נִרְאָה לומר, וְקוֹדֵם נִשְׁכַּל עַל דְּבַר מִשְׁמַעוֹת תִּיבַת "הֶאֱזִינוּ", וְהִנֵּה הִיא סוֹבֶלֶת שְׁנֵי דְרָכִים: אֶחָד, הִטָּה אָזְנוֹ, וְהַשְׁנִי, תִּאֲזִין אֲזִנָּה.

According to the first interpretation, it indicates that the listener is far away and must bend his ear in order to hear, for without bending his ear, he would be unable to hear.

לְדֶרֶךְ הָרֵאשׁוֹן יִגִּיד שֶׁהַשּׁוֹמֵעַ רְחוֹק וְצָרִיךְ לְהִטּוֹת אָזְנוֹ כְּדִי שִׁיּוּכַל לִשְׁמוֹעַ, שֶׁכֵּן לֹא הִטִּית אָזְנוֹ אִינוּ יָכוֹל לִשְׁמוֹעַ.

In the second reading, the listener is already so close to the speaker that he can be addressed directly with "give ear." This is the reading Chazal chose when they described Moshe as close to heaven.

וְלְדֶרֶךְ הַשְּׁנִי יִגִּיד שֶׁכָּל כֹּה אֵין הַשּׁוֹמֵעַ קְרוֹבָה לַמִּשְׁמַע שֶׁלֹּא אָמַר הָאֵזֶן. וְדֶרֶךְ זֶה בּוֹ בִּפְחוּרֵי חֲז"ל.

The word also allows the first reading, however, and the wording does not force us to choose between them. The Ohr HaChaim therefore develops the first reading, in which the listener must lean in from a distance. He will use it to answer all the questions raised at the beginning.

וְכִינוּן שֶׁהַמִּלָּה סוֹבֶלֶת גַּם כֵּן דֶּרֶךְ הָרֵאשׁוֹן, וְאִין הֶכְרַע, אֵינוּ נִלְךָ בּוֹ, וּבָזָה יִתְּשָׁבוּ כָּל הַדְקְדוּקִים עַל נִכוּן.

Although the earlier Sages chose another interpretation, the Torah has seventy faces, as the Ohr HaChaim has already explained (Bamidbar Rabbah 13:16). In Aggadah, the Torah's non-halachic teachings, another interpretation may differ from theirs, provided the disagreement is not in a matter of halachah. Here there is an additional reason to offer another reading: as he will soon explain, both readings can fit the same pasuk.

וְהָגַם שֶׁקְדָּמוּנֵינוּ בְּחֵרוֹ דֶּרֶךְ אַחֵר, כְּבָר
אָמְרָנוּ שֶׁשְּׂבָעִים פָּנִים לַתּוֹרָה (במדבר רבה
יג, טז), וּבְעֵינֵינוּ הָאֲגָדָה יְכוּלִים לְפָרֵשׁ הָגַם
שִׁיחָהּ הַפְּרוּשׁ מִנֶּגֶד לְדַבְרֵיהֶם כָּל שְׂאִין
הַנִּגּוּד בְּדִבְרֵי הַלְכָּהּ, וְיָמָּה גַם שִׁישׁ לָנוּ
לְהַסְבִּיל שְׁנֵי הַדְּרָכִים בַּפָּסוּק כַּאֲשֶׁר אֲבָאָר
בְּסִמּוּד:

Now, the path by which we resolve all the questions about the wording is as follows: Since the heavens are physically high above, in accordance with the plain meaning of the matter, Moshe called upon them to bend their ear, saying to them, "Give ear" (הִאֲזִינוּ), meaning: bend your ear to hear my words.

הִנֵּה הַדֶּרֶךְ שֶׁאָנוּ מִשְׁבִּים בּוֹ כָּל הַדְּקְדוּקִים
הוּא עַל זֶה הַדֶּרֶךְ, לְפִי שֶׁהַשָּׁמַיִם הֵם
עָלְיוֹנִים כַּפֶּשֶׁט הָעֵינָן, לָזֶה קָרָא לָהֶם מִשָּׁה
שִׁישׁוֹ אֲזָנָם, וְאָמַר לָהֶם "הִאֲזִינוּ", פְּרוּשׁ
הָטוּ אֲזָנְכֶם לְשִׁמְעַי דְּבָרִי,

But to the earth, he said, "and let the earth hear" (וְתִשְׁמַע), meaning it will hear on its own without bending an ear. This is because the earth stands directly before him, and is close enough to hear the very articulation of the speech coming out of his mouth. This is why he said, "the words of my mouth" (אִמְרֵי פִי), because the earth is so close to him.

וְלָאָרֶץ אָמַר "וְתִשְׁמַע", פְּרוּשׁ מַעֲצָמָה
בְּלֹא הִטִּית אָזָן, כִּי לִפְנֵי הוּא עוֹמֶדֶת,
וְיִכּוּלָה לְשִׁמְעַי חֲתוּךְ הַמֶּאֱמָר הַיּוֹצֵא מִפִּי,
וְהוּא אָמַר "אִמְרֵי פִי", לְהִיטָהּ כָּל כָּךְ
קְרוֹבָה אֵצֶלּוּ.

Through this approach, we gain a resolution to all the questions about the wording. Since one listener is far and the other is near, Moshe divided his call to each one in the manner appropriate for them.

וְלַדֶּרֶךְ זֶה הִרְוַחְנוּ יָשׁוּב כָּל הַדְּקְדוּקִים, כִּי
לְפִי שֶׁאֶחָד רָחוּק וְאֶחָד קְרוֹב, לָזֶה חִלַּק
הַהֲעָרָה לְכָל אֶחָד כַּפִּי הָרְאוּי לוֹ.

To the distant one (the heavens), he called to bend its ear, and undertook upon himself to call out in a loud voice, which is the meaning of "and I will speak" (וַאֲדַבֵּרָה, implying strong, loud speech). To the near one (the earth), he called out in the manner appropriate for it, indicating that he would speak to it as well, but it does not require a loud shout; rather, it will hear on its own, even without a loud voice, simply by hearing the articulation of the letters directly from his mouth.

Or HaChaim on Deuteronomy 32:1:7

Through this path, we can also resolve the words of Yeshayahu, who said, "Hear, O heavens, and give ear, O earth" (Yeshayahu 1:2). He attributed "hearing" to the heavens, even though they were far from him, and "giving ear" (bending the ear) to the earth, even though it was close.

The reason for this is as Yeshayahu himself concluded: "for Hashem has spoken." This means the reason he ordered them in this way is because it is Hashem Who spoke. Relative to the Speaker, Who is Hashem, the heavens are closer, as it is written, "The heavens are heavens for Hashem" (Psalms 115:16), and it is written, "The heaven is My throne, and the earth is My footstool" (Yeshayahu 66:1). Therefore, Yeshayahu said, "Hear, O heavens" to what Hashem spoke, because they do not need to bend their ear; but "give ear, O earth," because being far from Him, the earth must bend its ear to hear.

Or HaChaim on Deuteronomy 32:1:8

Perhaps both interpretations of the word "Give ear" (הֶאֱזִינוּ) are correct, in the following manner: Relative to the physical mouth of Moshe that articulates the letters, the meaning is as we have explained (that the heavens are far and must bend their ear).

לְרַחוֹק קָרָא שְׁיִטָּה אֲזִינוּ, וְהִתְנָה עַל עֲצָמוֹ
לְקָרָא בְּקוֹל גָּדוֹל, וְהוּא אָמַר "וַאֲדַבֵּרָה",
וּלְקָרוֹב כְּפִי הָרָאִי לוֹ הָעִירוּ שְׁגָם אֵלָיו
יְדַבֵּר, אֲלֵא שְׁאִינוּ צָרִיךְ לְקַרְיָאָה, כִּי
מֵעֲצָמוֹ יִשְׁמַע הָגֵם שֶׁלֹא יִקְרָא בְּקוֹל גָּדוֹל,
אֲלֵא בְּחִתּוֹת אוֹתִיּוֹת מִפִּי תִשְׁמַע בּוֹ.

וּלְדַרְךָ זֶה יִתְּשִׁבוּ דְבָרֵי יִשְׁעִיָּה שְׁאָמַר
(יִשְׁעִיָּה א:ב) "שְׁמַעוּ שָׁמַיִם וְהֶאֱזִינוּ אֶרֶץ",
שֶׁנִּתְּנוּ שְׁמִיעָה לְשָׁמַיִם הָגֵם שֶׁהֵם רְחוֹקִים
מִמֶּנּוּ, וְהֶאֱזִינָה לְאֶרֶץ הָגֵם שֶׁהִיא קְרוֹבָה.

הַטַּעַם הוּא, כְּמוֹ שְׁגָמַר אוֹמֵר יִשְׁעִיָּה עֲצָמוֹ
וְאָמַר "כִּי ה' דִּבֶּר", פְּרוּשׁ טַעַם שְׁאָמַר
בְּסֻדָּר זֶה לָהֶם כִּי ה' דִּבֶּר, וּבְעֶרְךָ הַמְדַּבֵּר
שֶׁהוּא הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹתֵר הֵם קְרוֹבִים
הַשָּׁמַיִם, דְּכָתִיב (תהלים קטו:טז) "הַשָּׁמַיִם
שָׁמַיִם לָה'", וְכָתִיב (יִשְׁעִיָּה סו:א) "הַשָּׁמַיִם
כְּסֵאִי וְהָאֶרֶץ הָדוֹם רַגְלִי", וְלָזֶה אָמַר
"שְׁמַעוּ שָׁמַיִם" מֵה שֶׁדִּבֶּר ה', כִּי אֵינָם
צָרִיכִים הִטִּית אָזְנוֹ, וְ"הֶאֱזִינוּ אֶרֶץ" לְהִיּוֹתָהּ
רְחוֹקָה, צָרִיכָה לְהִטִּית אָזְנָהּ לְשִׁמוּעַ.

וְאוּלֵי שֶׁתִּיכַח "הֶאֱזִינוּ" יִצְדָּקוּ בָּהּ שְׁנֵי
הַדְּרָכִים, עַל זֶה הַדְּרָךְ: בְּעֶרְךָ בְּחִינַת פֶּה
מִשָּׁה הַמַּחֲתִיף הָאוֹתִיּוֹת תִּהְיֶה הַכּוֹנֶנָה
בְּדַבְרֵינוּ,

But relative to his soul, which is spiritual, the meaning is in accordance with the words of Chazal. The text itself supports this, for it was regarding Moshe's soul that Chazal said (Sifrei Ha'azinu 1) that he was close to heaven. His physical self, however, spoke on the earth, and one cannot deny physical reality.

וּבְעֶרְךָ נִשְׁמָתוֹ שֶׁהִיא הָרוּחָנִיּוֹת תְּהִיָּה
הַפְּנִיָּה כְּדִבְרֵי רַבּוֹתֵינוּ וְכוּרָנָם לְבָרְכָה,
וְהַדְּבָרִים מוֹכִיחִים כֵּן, שֶׁעַל נִשְׁמָתוֹ שֶׁל
מֹשֶׁה הוּא שָׁאֲמָרוּ חֲכָמֵינוּ וְכוּרָנָם לְבָרְכָה
(ספרי האזינו א) לְפִי שֶׁהָיָה קָרוֹב לַשָּׁמַיִם,
כִּי עֲצָמוֹתָיו בָּאָרֶץ יְדַבֵּר, וְאִין לְהַכְחִישׁ
הַמוֹחַשׁ.

Or HaChaim on Deuteronomy 32:1:9

Furthermore, Moshe intended to speak to the two components from which man is constructed: one is the spiritual part, which is referred to by the name "heavens," and the other is the physical part, which is referred to by the name "earth." This is similar to what Chazal alluded to (Sanhedrin 91b) on the verse, "He calls to the heavens from above, etc." (Psalms 50:4).

עוֹד נִתְכַּוֵּן שֶׁדַּבֵּר עִם שְׁנֵי הָרִכְבוֹת שֶׁמֶהֶם
בְּנוֹי הָאָדָם, אֶחָד חֵלֶק הָרוּחָנִי שִׁתְיָחַס
בְּשֵׁם הַשָּׁמַיִם, וְאֶחָד חֵלֶק הַגּוֹפָנִי שִׁתְיָחַס
בְּשֵׁם הָאָרֶץ, וְכִדְרָה שֶׁרָמְזוּ רַבּוֹתֵינוּ וְכוּרָנָם
לְבָרְכָה (סנהדרין צא:) בַּפֶּסוּק "קְרָא אֶל
הַשָּׁמַיִם מֵעַל" וְגו' (תהלים נ:ד).

Or HaChaim on Deuteronomy 32:1:10

When he spoke to the spiritual aspect within man, he called to it and said, "Give ear, heavens." This means the heavenly parts of man, which are hidden in secret, are called upon to bend their ear. To this aspect, he spoke with strong words (דְּבוֹר קָשָׁה), because the soul can bear the authority of the Creator's demands, as it recognizes its spiritual obligation.

וְכִשְׁדַּבֵּר לְרוּחָנִיּוֹת שֶׁבָּאָדָם קָרָא אֵלָיו
וְאָמַר "הֶאֱזִינוּ הַשָּׁמַיִם", פְּרוּשׁ, חֵלְקֵי
הַשָּׁמַיִם שֶׁלְהִיוֹתָם טְמוּנִים בְּנִסְתָּר, לְזֶה
קָרָאם לְהֶאֱזִין, וְאָמַר בְּנִגְדוֹ דְּבוֹר קָשָׁה, כִּי
הַנֶּפֶשׁ תִּסְבּוֹל מְרוֹת בְּעִנְיֵי הַבּוֹרָא, כִּי
תִּכְפֹּר חַיּוּבָה.

Or HaChaim on Deuteronomy 32:1:11

But to the body, which is revealed, he said, "and let the earth hear," meaning the earthly parts of man. To this physical aspect, he spoke "the words of my mouth," because the body, by its physical nature, is far from intellectual and spiritual concepts, and therefore requires gentle words (אֲמִירָה רַכָּה) to be receptive to hearing.

וְכַנְגֵּד הַגּוֹף שֶׁהוּא בְּנִגְלָה, אָמַר "וְתִשְׁמַע
הָאָרֶץ", פְּרוּשׁ, חֵלְקֵי הָאָרֶץ, "אֲמַר פִּי", כִּי
הַגּוֹף לְהִיוֹת טָבַעוֹ רְחוּק מִהַמְשַׁכְּלוֹת צָרִיךְ
אֲמִירָה רַכָּה לְשִׁמְעוֹ.

Moshe also intended to speak to the different groups within Yisrael: first, their leaders and great figures; second, the masses of the people who do not hold prominent titles.

He referred to the leaders by the name "heavens," because they are on a high spiritual level. He addressed them first with the command, "Give ear, heavens." After that, he said, "and let the earth hear," meaning that the masses, who are compared to the "earth," will hear on their own when they see their leaders walking on the proper path. This is as the Sages of blessed memory said in the Zohar (Part II, 36a): "If the head of the nation is corrected, the whole nation is corrected."

עוד נתכוון לדבר עם הדרגות הנמצאים
בישראל: אחד הם גדולייהם וראשיהם, ב'
המה המון העם שאין להם שם בעם.

וכנה לגדולים בשם שמים שהם במדרגה
גדולה, והקדימם ודבר להם בצווי "האזינו
השמים", ואחר כך אמר "ותשמע הארץ",
פרוש מעצמם ישמעו ההמון הנמשלים
לארץ, כשיראו גדולייהם הולכים בדרך
נכון, וכאמרו זכרונם לברכה (זוהר חלק
ב לו.) וזה לשונם: אי רישא דעמא אתתקון
כולא אתתקון.

There is another hint here. By giving ear to Torah, people themselves can become worthy of the name "heavens." On this reading, haazinu means: listen, and through that listening you become like the heavens.

This follows the idea of "I said, you are elohim" (Tehillim 82:6), a description of human spiritual stature. The Ohr HaChaim refers to his longer explanation in Bereishis: through righteous deeds, even physical matter can be transformed into spiritual form; through wicked deeds, spiritual form can be reduced to mere matter. For clarity, "matter" and "form" here contrast the physical side of a person with the spiritual character that shapes it. His point is that our deeds can raise the physical toward the spiritual, or pull the spiritual downward.

עוד ירמוז: אם יאזינו דברי תורה אז יהיו
נקראים שמים, והוא אמרו "האזינו" – בזה
אתם נחשבים שמים,

על דרך אמרו (תהלים פב:) "אני אמרתי
אלהים אתם", וכמו שהארחנו בפךרשת
בראשית, שעל ידי מעשה הצדיקים גם
החמר מהפכים אותו ועושים אותו צורה,
ועל ידי מעשה הרשעים מהפכים הצורה
לחמר.

We have already established that spiritual form is referred to by the name "heavens," and physical matter is referred to by the name "earth." When Moshe said, "and I will speak" (וְאָדַבְרָה), implying harsh speech, he meant: do not only listen during times of goodness, but even when I speak harshly in rebuke for sin, you must still give ear.

וּכְבֹּר אֶמְרָנוּ כִּי הַצֹּרֶה תִּתְיַחַס בְּשֵׁם שָׁמַיִם,
וְהַחוּמָּר יִתְיַחַס בְּשֵׁם אֶרֶץ. וְאָמְרוּ
"וְאָדַבְרָה", פְּרוּשׁ, לֹא בְשָׁעַת הַטּוֹבָה לְבַד
תִּאֲזִינוּ, אֲלָא אֶפְלוּ בְשָׁעָה שֶׁיִּדְבֵּר קָשׁוֹת
בְּתוֹכָחוֹת עַל עֶזְרֵן צָרִיכִין לְהִאָּזֵן.

And when he said, "and let the earth hear the words of my mouth," he meant that even after the soul departs from the body, leaving only the physical element of the "earth," even then, this earth will hear the words of my mouth.

וְאָמְרוּ וְתִשְׁמַע הָאָרֶץ וגו'. פְּרוּשׁ, שֶׁאֶפְלוּ
אַחַר פְּרִדַּת הַנֶּפֶשׁ מִהַגּוּף וְתִשְׁמַע הָאָרֶץ
הָאָרֶץ לְבִדְהָ, אַף עַל פִּי כֵן תִּשְׁמַע הָאָרֶץ
אִמְרֵי פִי.

He explains this through a passage in the Zohar Chadash, Bereishis, on "Let there be lights." It describes a future heavenly voice calling at every grave marker: "Go out and see. Come out from beneath the worn covering of dust, and awaken from your sleep, daughters of Tzion." The passage connects Tzion with a tziyun, a grave marker, as in "What is this marker?" (II Melachim 23:17). For clarity, this wordplay identifies the sleepers being summoned as those lying in the graves. This concludes the cited passage.

פְּרוּשׁ, עַל דֶּרֶךְ אֶמְרָם בְּסִפְרֵי הַזֶּהר (זהר
חדש בראשית בפסוק "וַיֹּאמֶר אֱלֹהִים יְהִי
מֵאֵרֶת") וְזֶה לְשׁוֹנוֹ: "צִיּוֹנָה וְרִאֲיוֹנָה" וגו',
עֲתִידָה בֵּת קוֹל לְאַתְעָרָא בְּכָל צִיּוֹנָא
וְצִיּוֹנָא גְבֻתִי קִבְרֵי וְאוֹמְרֵת "צִיּוֹנָה
וְרִאֲיוֹנָה", פּוֹקוּ מִתְּחוֹת בְּלִיאוֹתָא דְעַפְרָא
וְאַתְעָרוּ מִשְׁנַתְכוֹן בְּנוֹת צִיּוֹן, כְּמָה דְאַתְ
אִמְר "מָה הַצִּיּוֹן הַלֵּז" (מלכים ב כג:יז), עַד
כָּאן.

This is the promise that Hashem makes to the righteous: that their physical bodies will hear His call even after they have returned to the earth, which is the meaning of "and let the earth hear the words of my mouth." From the inverse of this statement, you learn that one who does not give ear to the word of Hashem in life, his body resting in the earth will not hear that calling voice, and his dust will not be awakened at the resurrection.

הוּא הַמְּאֲמָר שֶׁמִּבְטִיחַ ה' לַצַּדִּיקִים שֶׁיִּשְׁמַע
גּוּפָם אַחֲרֵי שִׁיחָהּ בָּאָרֶץ, וְהוּא אָמְרוּ
"וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי". וּמִמוֹצֵא דְבָר
אַתָּה לְמַד שֶׁמִּי שֶׁלֹּא יִאָּזֵן דְּבַר ה' לֹא
יִשְׁמַע גּוּפוֹ הַשּׁוֹכֵן בָּאָרֶץ אֶת קוֹל הַפְּרוֹז
הַהוּא וְלֹא יִהְיֶה עֲפָרוֹ נִנָּעֵר.

בפשוט · In plain words

The Ohr HaChaim begins with six questions about the different ways Moshe addresses heaven and earth. His first approach reads the contrast in terms of physical distance: heaven must lean in to hear Moshe, while the earth is close enough to hear his words directly. He then shows how this can coexist with Chazal's reading that Moshe's soul is close to heaven. Other readings address the soul and body, and then the leaders and the rest of the people. A final reading teaches that listening to Torah, including rebuke, can raise a person's physical life toward the spiritual. He connects that listening with the future call that awakens the righteous from the earth.

למעשה · Lemaaseh

When a Torah teaching challenges something we are doing, pause before dismissing it. The Ohr HaChaim on this pasuk says that giving ear includes listening to rebuke, even when the words are hard to hear. One practical step is to identify what the teaching asks us to reconsider, and give that point our full attention.

פסוק ב

Deuteronomy 32:2

**יֵעָרַף כַּמָּטָר לִקְחֵי תִנּוֹל כִּטְל אִמְרָתִי כִשְׁעִינָם עַל־יְדֵשָׁא
וְכַרְבִּיבִים עַל־יַעֲשֹׁב:**

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:2:1

"May my teaching fall like rain." The Ohr HaChaim begins with the teaching in Pirkei Avos 3:17, "If there is no flour, there is no Torah." Flour stands for the livelihood that enables a person to learn.

יֵעָרַף כַּמָּטָר לִקְחֵי. פְּרוּשׁ, עַל דֶּרֶךְ אִמְרָם
זְכוּנָם לְבָרָכָה (אבות ג, יז) "אם אין קמח
אין תורה" וכו',

Just as Hashem sends rain to feed and sustain us, we are called upon to learn Torah. Moshe's comparison asks that Torah flow from our mouths in response to the rain Hashem provides. The pasuk can thus be read: let My teaching fall, just as I cause the rain to fall. The comparison is between the drops of rain Hashem sends and the words of Torah we speak.

The Ohr HaChaim explains that Hashem first prepares a person's livelihood and then asks him to learn Torah. Material support makes that learning possible.

Consequently, you learn from this matter that if they do not drop words of Torah from their mouths, Hashem has no desire to give rain.

This also explains the Ohr HaChaim's reading of "If there is no flour, there is no Torah" (Pirkei Avos 3:17). He reads it as a conclusion one can draw: when the flour is missing, the Torah is missing. In this reading, a lack of sustenance points back to a lack of Torah learning.

The reason the verse refers to the study of Torah with the term "ya'arof" (shall drop) is to compare it to the action of rain, which drops down.

Or HaChaim on Deuteronomy 32:2:2

Alternatively, the verse hints that just as the withholding of rain causes death to man, so too the withholding of Torah will break him (from the root "arof," to break the neck). He connects this warning to Yeshayahu 1:19 to 20, which contrasts willingness to obey with refusal, and warns that refusal leads to the sword.

The verse repeats itself using different terms, "likchi" (My teaching) and "imrati" (My speech), corresponding to the two Torahs: the Written Torah and the Oral Torah.

יִכּוֹן הַכְּתוּב בְּמֵאמָר זֶה כִּי כְמוֹ שֶׁה' נוֹתֵן
מָטָר לְזוֹן וּלְפָנִים, כְּמוֹ כֵּן צָרִיכִין הֵם
לְלַמּוֹד תּוֹרָה, וְזֶה שִׁיעוֹר הַכְּתוּב: יִטֵּיף כְּמוֹ
שֶׁאֲנִי מִטֵּיף הַמָּטָר לְקַחִי, וּכְאִלוּ אָמַר
יִצְרָר לְקַחִי כְּמָטָר,

שָׂאִין הַקָּדוֹשׁ בְּרוּךְ הוּא שׂוֹאֵל מִהָאָדָם
לְלַמּוֹד תּוֹרָה עַד שֶׁמֵּכִין לוֹ כֹּדִי פִּרְנָסָתוֹ,

וּמְמוּצָא דְּבַר אֶתָּה לְלַמֵּד שָׂאֵם לֹא יִטֵּיפוּ
מִפִּיקֵהם טִיפֵי תּוֹרָה אֵין חֶפֶץ ה' לְתֵת מָטָר.

וְהוּא מָה שֶׁפִּרְשְׁנוּ בְּמֵאמָר הַתֵּנָא (אֲבוֹת
גִּיז') "אִם אֵין קָמַח אֵין תּוֹרָה" פִּרּוּשׁ, אִם
רָאִיתָ שֶׁאֵין קָמַח דַּע שֶׁאֵין תּוֹרָה.

וְטַעַם שֶׁכָּנֶה לְלַמּוֹד תּוֹרָה לְשׁוֹן זֶה
יִצְרָר, לְדַמּוּת לְמַעֲשֵׂה הַמָּטָר שֶׁהוּא
מִטֵּיף.

עוֹד יִרְמֹז כִּי כְדָרָךְ שֶׁהַמָּטָר מְנִיעֶתוֹ תְּסוּכָב
מֵיתָה לְהָאָדָם, כְּמוֹ כֵּן מְנִיעֶת הַתּוֹרָה
תַּעֲרִפְנוּ, עַל דְּרָךְ אָמְרוּ (יִשְׁעִיָּה א:יט-כ)
"אִם תֵּאָבֹוּ וְגו' וְאִם תִּמָּאֲנוּ וְגו' חֲרַב" וְגו'.

וְכָפַל לומר בְּמִלּוֹת שׁוֹנוֹת "לְקַחִי
אִמְרָתִי", כְּנֶגֶד שְׁנֵי תּוֹרוֹת – תּוֹרָה שְׂבִכְתָּב
וְתּוֹרָה שְׂבִעַל פֶּה.

Likchi, "My teaching," refers to the Written Torah, which Hashem handed to Moshe, written with the finger of Elokim. Although the direct gift was the Aseres HaDibros, the Ten Commandments, everything written in the Torah is included within them. The Ohr HaChaim cites the Zohar, volume 2, 93b, for this point.

And corresponding to the Oral Torah, it says "imrati" (My speech), which refers to matters that were transmitted by word of mouth, from mouth to mouth.

The verse compares the Written Torah to rain and the Oral Torah to dew. This is because the Written Torah is the primary foundation and root of everything, whereas the Oral Torah consists of the applications and fine details that are not explicitly stated in the Written Torah but are only hinted at. This is the concept the verse employs in its metaphor, comparing the Written Torah to rain, which is the foundation and primary source of everything, and the Oral Torah to dew, which sustains and preserves what the rain has produced, just as the Oral Torah does for the Written Torah.

Or HaChaim on Deuteronomy 32:2:3

He offers another reading based on the teaching of the masters of the Torah's inner wisdom, cited in Be'er Heitev, Orach Chaim 238, in the name of the Arizal. In this teaching, the time for learning the Written Torah is the day, rather than the night.

כַּנְגִיד תּוֹרָה שֶׁבְּכֶתֶב אָמַר "לְקַחִי" שֶׁהִיא
נִתְּנָה מִיָּד לְיָד מִשָּׁה כְּתוּבָה בְּאֶצְבָּע
אֱלֹהִים, וְהִגַּם שֶׁלֹּא נָתַן אֶלָּא עֲשֶׂת
הַדְּבָרוֹת, בָּהֶם כָּלֹוִלִים כָּל מֵה שֶׁכְּתוּב
בְּסֵפֶר הַתּוֹרָה כְּמֵאמָרָם זְכוּרָנָם לְבִרְכָּה
(זוהר חלק ב צג:).

וְכַנְגִיד תּוֹרָה שֶׁבְּעַל פֶּה אָמַר "אִמְרָתִי"
שֶׁהִיא דְּבָרִים שֶׁנִּמְסְרוּ בְּמֵאמָרָה פֶּה אֶל פֶּה.

וְכֵנֶה לְתוֹרָה שֶׁבְּכֶתֶב מְטֵר וּלְתוֹרָה שֶׁבְּעַל
פֶּה טַל, לְפִי שֶׁהַתּוֹרָה שֶׁבְּכֶתֶב הִיא הָעֵקֶר
וְיִסוּד כָּל דָּבָר, וְתוֹרָה שֶׁבְּעַל פֶּה הִיא
תְּקוּנִים וְדִקְדּוּקִים שֶׁאֵינָם מִפְּרָשִׁים בָּה
אֶלָּא נִרְמָזִים, וְהוּא עֲנִיָּן שֶׁלֹּקַח הַכְּתוּב
בְּדַמְיוֹנָה שֶׁדְּמָה תּוֹרָה שֶׁבְּכֶתֶב לְמֵטֵר
שֶׁהוּא יִסוּד וְעֵקֶר הַכֹּל, וְתוֹרָה שֶׁבְּעַל פֶּה
לְטַל שֶׁהוּא תְּקוּנָה וְהַעֲמָדָה מֵה שֶׁעָשָׂה
הַמֵּטֵר כְּמוֹ שֶׁהִיא תּוֹרָה שֶׁבְּעַל פֶּה לְתוֹרָה
שֶׁבְּכֶתֶב.

עוֹד יִרְצֶה עַל דֶּרֶךְ אֲמָרָם אֲנִשִּׁי אֶמֶת (באר
היטב או"ח סי' רל"ח בשם האריז"ל) כִּי
מִצְוֹת עֵסֶק תּוֹרָה שֶׁבְּכֶתֶב אֵינָה אֶלָּא בַּיּוֹם
וְלֹא בַּלַּיְלָה,

Similarly, Chazal taught in a Beraita (Midrash Shocher Tov 19:7) that during those forty days Moshe was with Hashem, he was able to distinguish between day and night by the subject matter Hashem was teaching him. When Hashem taught him the Written Torah, he knew it was day. When Hashem taught him Mishnah, Moshe knew it was night. The Ohr HaChaim adds that there is a deeper reason for this teaching about not learning Scripture at night, but does not develop that reason here.

Or HaChaim on Deuteronomy 32:2:4

For this reason, the verse compares the Written Torah to rain, which does not fall constantly but only during the rainy season, and not during the summer. Go and learn from what happened to Rava (Taanis 24b) when he troubled Heaven to bring down rain out of its proper season.

In the same way, Scripture is meant specifically for its designated time, which is the day and not the night.

And the verse compares the Oral Torah to dew. Just as dew never ceases, falling in summer and winter, day and night, so too the Oral Torah has no time that is not its proper time.

The sun's drying up the dew does not disprove the comparison. That disappearance comes from the sun acting upon it, not from the dew itself having an appointed time when it must stop.

Or HaChaim on Deuteronomy 32:2:5

As the small rain upon the tender grass, and so on. This can be explained in light of what Chazal taught in a Beraita (Midrash Mishlei, Chapter 10): Rabbi Yishmael said: When a person is brought to judgment, if he possesses knowledge of Scripture, they ask him, "Why did you not study Mishnah?" If he possesses knowledge of Mishnah, they ask him, "Why did you not study Talmud?" and so on in this manner.

וְכֵן אָמְרוּ בְּבִרְיָתָא (מדרש שוחר טוב יט, ז)
שְׁמֵשָׁה בְּאוֹתָן אַרְבָּעִים יוֹם שֶׁהָיָה אֵצֶל ה' הָיָה מְכִיר בֵּין הַיּוֹם לַלַּיְלָה מִהַלְמוֹד שֶׁהָיָה
ה' מְלַמְדוֹ, כְּשֶׁהָיָה מְלַמְדוֹ מִשְׁנָה הָיָה יוֹדֵעַ
שֶׁהוּא לַיְלָה, וְיֵשׁ טַעַם בְּדִבְכָּר שָׂאִין לְמוֹד
מִקְרָא בַּלַּיְלָה.

וְלָזֶה כָּנָה תּוֹרָה שֶׁבְּכֶתֶב לְמָטָר, שָׂאִינוּ
תָּמִיד אֲלָא בִּימֹת הַגְּשָׁמִים אֲבָל לֹא בִּימֹת
הַחֶמָּה, וְצָא וּלְמַד מִה שֶׁאַרְעָה לְרִכָּב
(תענית כד:) עַל שֶׁהִטְרִיחַ לְהוֹרִיד גְּשָׁמִים
שֶׁלֹּא בְּעֵתָם,

כְּמוֹ כֵּן הַמִּקְרָא הוּא דִּוְקָא בְּזִמְנוֹ הַמְּגֻבָּל
לוֹ יוֹם וְלֹא לַיְלָה.

וְדָמָה תּוֹרָה שֶׁבַעַל פֶּה לְטַל, כְּמוֹ שֶׁהִטַּל
לֹא מִפְּסִיק קוֹץ וְחֶרֶף יוֹמָם וְלַיְלָה, כְּמוֹ כֵּן
תּוֹרָה שֶׁבַעַל פֶּה אֵין לָהּ זְמַן שָׂאִינוּ זְמַנָּה,

וְאֵל תִּקְשֶׁה שֶׁהִטַּל יִפְרִיחוּ הַשֶּׁמֶשׁ כִּי אֵין
הַמְּנִיעָה מִצַּד הַטַּל:

כְּשֶׁעִירָם וְגו'. יִתְבָּאֵר עַל דֶּרֶךְ אֲמָרָם
בְּבִרְיָתָא (מדרש משלי י'): אָמַר רַבִּי
יִשְׁמַעֵאל, כְּשֶׁמַּעֲמִידִין אֶת הָאָדָם בְּדִין, אִם
יֵשׁ בְּיָדוֹ מִקְרָא שׁוֹאֲלִין מִמֶּנּוּ לָמָּה לֹא
שָׁנָה, וְאִם יֵשׁ בְּיָדוֹ מִשְׁנָה שׁוֹאֲלִין מִמֶּנּוּ
תִּלְמוּד, וְכֵן עַל זֶה הַדֶּרֶךְ.

Notice what this teaching implies. Someone who has learned Scripture is not immediately asked why he has not learned Maaseh Merkavah, the deepest teachings about Hashem's heavenly chariot. He is asked about the next level he could have reached. The demand is to put in the effort for one stage beyond what he has already achieved, according to his ability.

This is what the verse means by "as the small rain upon the tender grass, and as the showers upon the herb." That is, just as Hashem sends small drops of rain upon the tender grass which is small, and heavy showers of rain upon the mature herb which is large and can withstand it, The same comparison applies to the demands of Torah: each person is addressed according to what he has the strength and ability to attain.

There is both a leniency and a stringency in this principle: a leniency for one who is unable to achieve more, as he is not held accountable for what is beyond him; and a stringency for one who is highly capable, as they demand everything from him, even the deepest secrets of the Divine Chariot.

הנה מעומק דברי הבריתא מוכיחים
הדברים שמי שיש בידו מקרא אין שואליו
ממנו מעשה מרכבה, אלא מדרגה אחת
כפי יכולתו יותר ממה שטרח, שעליו היה
לטרוח גדר למעלה מזו.

והוא אומר "כשעירם וגוי וכרביבים" וגו',
פרוש, כשעור שימטיר ה' טפין קטנים על
הדשא שהוא קטן, וכרביבים שהם טפין
גדולים ועבים עלי עשב שהוא גדול שיכול
לסבול, כדמיון זה מצוות התורה כל אחד
כפי כח שיכול להשיג.

ויש בזה להקל ולהחמיר: להקל על מי
שאינו יכול להשיג יותר, ולהחמיר על מי
שיכול הרבה, ששואליו ממנו הכל ואפילו
מעשה מרכבה.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:2

בפשוט · In plain words

The Ohr HaChaim first connects the rain that sustains us with the Torah we are expected to learn, and warns of the danger of withholding that learning. In one reading, rain and dew represent the Written and Oral Torah: the first is the foundation, and the second develops and preserves its meaning. Another reading, drawing on the Torah's inner teachings, connects the comparison to designated times for learning. Finally, gentle rain on small growth and heavier rain on larger growth teach that each person is expected to advance according to his own capacity. This both limits the demand on someone unable to attain more and increases the demand on someone capable of more.

Choose the next step in learning that is within your reach and requires real effort. The Ohr HaChaim's point is that a person is asked about the next level he could have attained. Neither someone else's accomplishments nor the difficulty of a much higher level should distract us from the step that is ours to take.

כִּי יִשֹּׁם יְהוָה אֶקְרָא הָבוּ גִדּוּל לְאֱלֹהֵינוּ:

For I will proclaim the name of the LORD; Ascribe ye greatness unto our God.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:3:1

For I will proclaim the name of Hashem. The meaning is that the ultimate focus and intent of Moshe's words in this song is the name of Hashem. This is in line with the teaching of Chazal in the Zohar (Volume 3, 98b) that the entire Torah is comprised of the holy names of Hashem. It is regarding this Torah, which is His blessed name, that Moshe says in the previous verse, "May my teaching drop as the rain." The word "ekra" (translated here as "I will proclaim") can also be understood as related to the word "yekar," meaning preciousness and glory, indicating that Moshe is declaring the preciousness of Hashem's name.

כִּי יִשֹּׁם ה' אֶקְרָא. הַפְּנוּנָה כִּי הַדְּבָר אֲשֶׁר
אֵלָיו יִכּוֹן בְּמֵאמָרָיו הוּא שֵׁם ה', עַל דֶּרֶךְ
אֲמָרָם זְכוּרָם לְבָרָכָה (זוהר ח"ג צח:): כָּל
הַתּוֹרָה כְּלָה שְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ
הוּא, וְעַלֵּיהּ הוּא אוֹמֵר "עֲרַף כַּמָּטָר לִקְחֵי"
שֶׁהִיא הַתּוֹרָה שֶׁהִיא שְׁמוֹ יִתְבָּרַךְ, וּפְרוּשׁ
"אֶקְרָא" מִלְּשׁוֹן יִקָּר.

Or HaChaim on Deuteronomy 32:3:2

Moshe also hinted that although he previously compared the study of Torah to rain and dew, which sustain physical life, a person's primary intention in learning should not be for physical benefits. Rather, the purpose must be to read the book of Hashem's Torah, which is His very name, in order to "ascribe greatness to our God." This is what is called learning Torah for its own sake (Torah lishmah), to magnify and glorify His honored name.

עוֹד רָמַז, שֶׁהֵגֵם שֶׁתִּלָּה לָהֶם עֶסֶק הַתּוֹרָה
בְּטַל וּמָטָר, לֹא תִהְיֶה הַפְּנוּנָה בְּלִמּוּד עַל
זֶה, אֲלָא לְקִרּוֹת בְּסִפְרֵי תוֹרַת ה', וְהוּא
אָמַר "כִּי", פְּרוּשׁ, יִהְיֶה טַעַם "שֵׁם ה'
אֶקְרָא" פְּרוּשׁ, לְקִרּוֹת בְּתוֹרָתוֹ שֶׁהִיא שְׁמוֹ
יִתְבָּרַךְ כְּדִי שִׁיתֵּן גִּדּוּל לְאֱלֹהֵינוּ, וְזוֹ תִקְרָא
תּוֹרָה לְשִׁמָּה לְגִדּוּל וּלְפֶאֶר שֵׁם כְּבוֹדוֹ.

When Moshe says "I will proclaim" (ekra) in the singular, he refers to what each and every individual of Israel does when they study. Alternatively, this can be understood in light of the teaching of Chazal in Tikkunei Zohar (Tikkun 69, page 112a) that the souls of all those who occupy themselves with Torah study are sparks of Moshe Rabbeinu. This is true not only for the generation of the wilderness, but in every generation until the end of time; anyone who studies Torah is bound up with Moshe. For this reason, Moshe attributes the Torah study of all Israel to himself, saying "I will proclaim."

Or HaChaim on Deuteronomy 32:3:3

Another explanation is that the phrase "For I will proclaim the name of Hashem" provides the reason for the instruction that follows: "Ascribe greatness to our God." This is based on what Chazal taught in Midrash Shocher Tov (29:12) regarding the verse, "Enthroned upon the praises of Israel" (Psalms 22:4). The Midrash explains that Hashem did not assume His throne of praise until the heavenly hosts declared, "Blessed is Hashem, the God of Israel." He did not find the same satisfaction when they called Him "the God of heaven and earth" or "the God of the angels."

Therefore, Moshe speaks his good words here and says: Ascribe greatness and supreme value to this unique relationship, for Hashem desires to be called specifically "our God." This is achieved through our proclamation, "For I will proclaim the name of Hashem," by reading the Torah which is His name. When Israel is actively engaged in Torah, the praise of the angels calling Him "the God of Israel" is a true praise and magnification.

וְאָמְרוּ "אֶקְרָא" הוּא מֵה שִׁיעֲשֶׂה כָּל אֶחָד
מֵהֶם, אוּ עַל דֶּרֶךְ אֲמָרָם זְכוּרָנָם לְבִרְכָּה
(תִּיקוּנֵי זוֹהַר תִּיקוּן סט דף קיב). שְׁנֵפְשׁוֹת
כָּל עוֹסְקֵי תוֹרָה הֵם נִיצוֹצֵי מֹשֶׁה, וְלֹא דוֹר
הַמִּדְבָּר לְבַד אֲלָא עַד סוֹף כָּל הַדּוֹרוֹת כָּל
הָעוֹסֵק בַּתּוֹרָה כְּרוֹךְ הוּא בְּמֹשֶׁה, וְלֹזֶה כִּנּוּי
עֶסֶק הַתּוֹרָה שֶׁל יִשְׂרָאֵל אֵלָיו וְאָמַר
"אֶקְרָא", וְהִבּוֹ:

עוֹד יִרְצֶה אָמְרוּ "כִּי שֵׁם ה' יִגוֹי נְתִינָת
טַעַם לְהִנָּאֵמַר אַחֵר כִּךְ שֶׁהוּא "הִבּו גִּדְל
לֹא לְהִינּוּ", וְהוּא עַל דֶּרֶךְ מֵה שֶׁאָמְרוּ
זְכוּרָנָם לְבִרְכָּה (שׁוֹחַר טוֹב כט, יב) בְּפָסוּק
(תהלים כב, ד) "וְיָשֵׁב תְּהִלּוֹת יִשְׂרָאֵל"
שֶׁלֹּא יֵשֵׁב ה' עַל כִּסֵּא הַתְּהִלּוֹת עַד
שֶׁאָמְרוּ צְבָא הַשָּׁמַיִם "כְּרוֹךְ ה' אֱלֹהֵי
יִשְׂרָאֵל", וְלֹא הָיָה לוֹ נַחַת רוּחַ כְּשֶׁאָמְרוּ
לוֹ אֱלֹהֵי שָׁמַיִם וָאָרֶץ וְאֱלֹהֵי הַמַּלְאָכִים.

וְלֹזֶה בָּא דְּכָרוּ הַטּוֹב כָּאֵן וְאָמַר הִבּו גִּדְל
וּמַעֲלָה לְדַבֵּר זֶה שֶׁאֵינּוּ חִפְץ לְקַרֵּא אֲלָא
אֱלֹהֵינוּ, וְהוּא אָמְרוּ "לֹא לְהִינּוּ", כִּי
בְּאִמְצָעוֹת שְׁקוּרָאִים בַּתּוֹרָה שֶׁהוּא שֵׁם ה',
וְהוּא אָמְרוּ "כִּי שֵׁם ה' אֶקְרָא", בְּזֶה
כְּשֶׁמְשַׁבְּחִין הָעֲלִיּוֹנִים וְאֹמְרִים "כְּרוֹךְ ה'
אֱלֹהֵי יִשְׂרָאֵל" שֶׁכַּח זֶה יֵשׁ בּוֹ גִּדְלָה וְשִׁבְחָה.

However, if Israel is not occupied with Torah, and yet the angels call Him "the God of Israel," this praise would be deeply deficient and inappropriate, for they would be associating His divinity with a people who are not connected to His Torah, through which He chose to associate His name with us. Our Rabbis in the Sifrei have offered many other interpretations of this verse, in the manner of a hammer that shatters a rock into many sparks.

מֶה שֶׁאֵין כֹּן כְּשֶׁאֵין יִשְׂרָאֵל עֹסְקִים בְּתוֹרָה
וְאוֹמְרִים הַמְּלָאכִים "כְּרוֹךְ ה' אֱלֹהֵי
יִשְׂרָאֵל" שֶׁבַח זֶה גְּרוּעַ מְאֹד מְטָה מְטָה
וְיִשְׁתַּקֵּעַ הַדָּבָר, שֶׁהָרִי הֵם מְכַחֲשִׁים חֵס
וְשָׁלוֹם כְּשֶׁאֵין עֹסְקִין בְּתוֹרָתוֹ
שֶׁבָּאֵמְצָעוּתָהּ יֵחַס אֱלֹהוּתוֹ עָלֵינוּ.
וְרַבּוֹתֵינוּ זְכוֹרֵנָם לְבָרְכָה דְּרָשׁוּ הַרְבֵּה
דְּרָשׁוֹת (ספרי) וּכְפִטִּישׁ וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:3

בפשוט · In plain words

The Ohr HaChaim reads Moshe's proclamation as an expression of the preciousness of Torah, which Chazal describe as Hashem's Names. Torah should be learned for its own sake, to honor Hashem, even though learning also brings material blessing. He offers two explanations for Moshe's singular "I": it can speak for each individual learner, or express the connection of all Torah learners' souls to Moshe. Another reading explains that our learning gives substance to the praise of Hashem as Elokei Yisrael, the One who has chosen to be known through His relationship with us.

למעשה · Lemaaseh

Before beginning a seder, take a moment to direct your intention toward honoring Hashem through His Torah. The Ohr HaChaim distinguishes the benefits that learning brings from the purpose for which we learn. That intention can stay with us even when we are also hoping for help with our material needs.

הַצּוֹר תָּמִים פַּעֲלוֹ כִּי כָל-דַּרְכָּיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין נֶזֶל צַדִּיק וְיָשָׁר הוּא:

The Rock, His work is perfect; For all His ways are justice; A God of faithfulness and without iniquity, Just and right is He.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:4:1

"The Rock, His work is perfect." Moshe has just connected learning Torah with dew and rain. That raises a difficulty. A person may learn Torah yet struggle to earn a living and have no bread. He may also see someone who rejects Torah and despises its learners enjoy plenty of food, satisfaction and abundance, the very blessings promised to those who learn. What he sees appears to be the reverse of what he was told.

The Ohr HaChaim warns that this must not lead a person to rebel or, Heaven forbid, fall into heresy. Instead, he should accept the justice of Hashem's judgment and say that Hashem is true and His judgment is true. HaTzur, "the Rock," expresses strength and firmness. Here it describes Hashem's powerful hand governing a person, even when that person experiences hardship.

Even then, a person must affirm, "His work is perfect." This answers the first difficulty: someone whose conduct seems to call for a generous measure of good has instead received very little. The person's limited view does not make Hashem's work defective.

הַצּוֹר תָּמִים פַּעֲלוֹ. פְּרוּשׁ, לְפִי שְׁקָדָם וְאָמַר שְׁעֶסֶק הַתּוֹרָה יְסוּבֵב טַל וּמָטָר, לָזֶה הָעִיר שָׁאֵם הָאָדָם עֶסֶק בַּתּוֹרָה וּמִזִּנּוּתָיו קָשִׁים וְלֶחֶם אֵין, אוֹ שְׂרוּאָה אָדָם שָׁאֵין עָלָיו עַל תּוֹרָה וּמוֹאֵס בְּלוּמָדָהּ וּמוֹדֵדִין לוֹ בְּמָדָה גֹּסֶה אָכּוֹל וְשָׁבוֹעַ וְהוֹתֵר בְּעֵוִידִים שֶׁנֶּאֱמָרוּ לְלוּמְדֵי תּוֹרָה וְנִהְפֹּךְ הוּא,

לֹא מִפְּנֵי זֶה יִבְעֹט וְתִנָּלַד בּוֹ חֵס וְשָׁלוֹם מִיָּנוּת, אֲלֹא יִצְדִּיק הַדִּין עָלָיו וְיֹאמַר ה' אֱמֶת וְדִינוֹ דִּין אֱמֶת. וְהוּא אָמַר "הַצּוֹר" – פְּרוּשׁ לְשׁוֹן תּוֹקֶף וְחֹזֶק, וְזֶה יִגִּיד אֶל יָד ה' הָרוּדָה בָּאָדָם.

אִם עַל פִּי כֵן תִּצְדִּיק וְתֹאמַר "תָּמִים פַּעֲלוֹ", זֶה כְּנֶגֶד מֶה שְׂרוּאָה אֶת שְׁדָרְכּוֹ לְמַד בְּגֹסֶה שֶׁל טוֹבָה וּמְדָדוֹ בְּדָקָה.

"For all His ways are justice" includes the opposite case too: someone whose conduct seems to call for little good receives a great deal. Both cases fall under Hashem's justice. The Ohr HaChaim explains that suffering does not come upon a righteous person unless he has become liable for it, and good does not come to the wicked unless their deeds have earned it.

Or HaChaim on Deuteronomy 32:4:2

The verse continues, "A God of faithfulness and without iniquity" (El emunah v' ein aveil). Our Sages in the Sifrei explained: "A God of faithfulness" means He pays the righteous the reward for their righteousness in the World to Come; "and without iniquity" means He pays the wicked the reward for their good deeds in this world.

The deeper meaning of this teaching is based on what the Sages said in Midrash Tehillim on the verse, "You have put gladness in my heart, from the time that their corn and their wine increased" (Psalms 4:8). Dovid said that from the moment he saw the tranquility of the wicked, he drew a logical conclusion from the lesser case to the stronger case: If those who transgress His will receive such goodness, how much more so will those who perform His will! This is the meaning of "A God of faithfulness." The righteous person will find his faith in his reward from Hashem confirmed when he witnesses the attribute of "and without iniquity", which is the reward paid to the wicked in this world for their few merits.

וְגַמַּר אוֹמֵר "כִּי כָל דֶּרֶכְיוֹ מִשְׁפָּט" – כָּלֵל
בְּזֶה גַם אֶת שְׁדֵרְכּוֹ לְמִדַּד טוֹבָה בְּדִקְהָ
וּמִדְדוֹ לוֹ בְּגִסָּה, "כִּי כָל דֶּרֶכְיוֹ מִשְׁפָּט", כִּי
לֹא הֵבִיא יְסוּרִין עַל הַצַּדִּיק עַד שְׁנִתְחַיֵּב
בָּהֶם, וְלֹא הֵבִיא טוֹבָה עַל הָרָשָׁעִים אֲלֵא
אִם זָכוּ לָהּ כִּפְי מַעֲשֵׂיהֶם.

וְגַמַּר אוֹמֵר אֵל אֱמוּנָה וְגו', וְאָמְרוּ רַבּוֹתֵינוּ
זְכוּנוֹם לְבִרְכָּה (ספרי) "אֵל אֱמוּנָה" –
לְשַׁלֵּם לַצַּדִּיקִים צְדָקָתָם לְעוֹלָם הַבָּא,
"וְאִין עוֹל" – לְשַׁלֵּם לָרָשָׁעִים צְדָקָתָם
בְּעוֹלָם הָהָא.

וְהַכּוֹנֵה בְּמֵאֶרֶז זֶה עַל פִּי דְבָרֵיהֶם שְׁאָמְרוּ
(שׁוּחַר טוֹב ד) בְּפָסוּק "נָתַתָּ שְׂמֵחָה בְּלִבִּי
מֵעַתָּה וְדָגְנִים וְתִירוֹשׁ רַבּוּ" (תהלים ד:ח),
שְׁאָמַר דָּוִד כִּי מֵעַתָּה שָׂרָאָה שְׁלֹת הָרָשָׁעִים
נִשְׂאָ קַל וְחוֹמֶר בְּעַצְמוֹ: וְמָה לְאֵלוֹ שֶׁהֵם
עוֹבְרֵי רְצוֹנוֹ כִּךְ וְכו'. וְהוּא אָמְרוּ "אֵל
אֱמוּנָה", פֶּרוּשׁ, יִצְדִּיק הַצַּדִּיק אֱמוּנָת שְׂכָרוֹ
בִּה' כְּשִׁירָאָה מִדַּת "וְאִין עוֹל", שֶׁהוּא שְׂכָר
הָרָשָׁעִים שֶׁבְּעוֹלָם הָהָא עַל מַעֲוֵט זְכוּתָם.

The verse concludes, "Just and right is He" (tzaddik v'yashar hu). This means that the Master, Hashem of Hosts, created the world with strict justice, as it is written, "By justice a king establishes the land" (Proverbs 29:4). Our Sages of blessed memory also taught in Midrash Tanchuma that Hashem swore the world would stand on strict justice. However, we find that He possesses the Thirteen Attributes of Mercy, which are entirely mercy. If He swore to establish the world on strict justice, what room is there for mercy?

צַדִּיק וְיָשָׁר הוּא. פְּרוּשׁ, כִּי הָאֲדוֹן ה' צָבָאוֹת
בָּרָא הָעוֹלָם בְּמִשְׁפָּט, דְּכָתִיב (משלי
כט:ד) "בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ", וְאָמְרוּ
זְכוֹנָם לְבָרָכָה (תנחומא שופטים)
שֶׁנֶּשְׁבַּע ה' שְׁיַעֲמֹד הָעוֹלָם עַל הַמִּשְׁפָּט,
אֲבָל מֵצִינוּ לוֹ שֶׁלֹּשׁ עֶשְׂרֵה מִדּוֹת שְׂכוּלָם
רַחֲמִים, וְאִם נֶשְׁבַּע עַל הַמִּשְׁפָּט מֵהַ מָּקוֹם
לְרַחֲמִים?

Indeed, the order of divine conduct is as follows: Initially, when Hashem sits in judgment, He establishes the strict law on its foundation. But when it comes to executing the sentence, He is appeased with mercy and reconciled through supplication. This is in line with the verse, "Hashem is righteous in all His ways, and pious in all His deeds" (Psalms 145:17). This means that when He comes to direct a matter, He directs it according to the line of strict justice; but in His actual deeds, meaning at the moment of execution, when a person comes and supplicates, He is a merciful and gracious God Who will show him mercy.

אֲכֵן הַסֵּדֶר הוּא עַל זֶה הַדֶּרֶךְ, כִּי מֵתַחֲלָה
כְּשִׁיוֹשֵׁב עַל הַמִּשְׁפָּט הוּא מַעֲמִיד הַמִּשְׁפָּט
עַל תֵּלוֹ, וְכִשְׁבָּא לְהַשְׁתַּלֵּם מִתְרַצָּה
בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים. וְהוּא עַל דֶּרֶךְ
אָמְרוּ (תהלים קמה:יז) "צַדִּיק ה' בְּכָל
דִּרְכָיו וְחֹסֵיד בְּכָל מַעֲשָׂיו", פְּרוּשׁ, כְּשֶׁהוּא
בָּא לְהַדְרִיךְ דָּבָר הוּא מְדַרְיָכוֹ עַל קוֹ הַדִּין,
אֲבָל בְּמַעֲשָׂיו, פְּרוּשׁ, בַּשְּׁעֵת מַעֲשֵׂה כְּשֶׁבָא
אָדָם וּמִתְחַנֵּן – אֵל רַחוּם וְחַנּוּן יְרַחֲמֵהוּ.

This explains the two descriptions, tzaddik and yashar. Tzaddik, "just," means acting according to the requirements of justice. The Ohr HaChaim supports this through Rashi's explanation of the discussion in Avodah Zarah 6a. The Gemara asks whether Noach might have been a treifah, a person with a fatal physical condition. The answer points to the word tamim, "whole" or "perfect." The Ohr HaChaim then cites the question whether Noach was "righteous in his ways and perfect in his deeds." Rashi explains "righteous in his ways" as acting according to the law. That is the meaning of tzaddik here. It describes the initial judgment. Afterward comes yashar, acting beyond the strict requirement of the law. The Ohr HaChaim connects this with Chazal's explanation in Bava Metzia 108b of "Do what is right and good" (Devarim 6:18, and Rashi there).

וְהוּא אָמַר צַדִּיק וְיָשָׁר הוּא, פְּרוּשׁ צַדִּיק
עַל קו הַדִּין, וּכְפָרוֹשׁ רַשִׁי בְּמָה שֶׁאָמְרוּ
בְּגִמְרָא (עבודה זרה ו.) "וְדִלְמָא נַח טְרִפָּה
הָוָה", וּמִתְרַץ "תָּמִים כְּתִיב בֵּיהּ", וּמִקָּשׁוֹ
"וְדִלְמָא צַדִּיק בְּדַרְכֵּי תָמִים בְּמַעֲשָׁיו",
וּפִירָשׁ (רַשִׁי) "צַדִּיק בְּדַרְכֵּי עַל פִּי הַדִּין"
וְכוּי, וְזֶה בְּתַח לָהּ, אֲבָל אַחֵר כֵּךְ "וְיָשָׁר",
פְּרוּשׁ יָשָׁר לְפָנִים מִשּׁוֹרֵת הַדִּין, כְּאָמְרָם
זְכוֹנָם לְבָרָכָה (בבא מציעא קח:) בְּפָרוֹשׁ
פְּסוּק "וְעֲשִׂיתָ ה' יָשָׁר וְהַטּוֹב" (דברים ו:יח
וּבְרַשִׁי שם).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:4

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim addresses the difficulty raised by a Torah learner who struggles for sustenance while someone who rejects Torah prospers. Both situations remain within Hashem's justice. Chazal's teaching that even the wicked receive payment for their good deeds strengthens the righteous person's trust in his future reward. He then explains how justice and mercy fit together: Hashem first establishes what justice requires, yet responds with mercy when a person turns to Him in prayer.

לְמַעֲשֶׂה · Lemaaseh

Bring a hardship into your tefillah without assuming that the outcome you can see is the whole account. The Ohr HaChaim makes room for prayer precisely while affirming Hashem's justice. Ask for His mercy and remember that what He gives another person does not tell us the full meaning of either person's situation.

שחת לו לא בָּנָיו מוֹמָם דֹּר עֲקָשׁ וּפְתִילָתָל:

Is corruption His? No; His children's is the blemish; A generation crooked and perverse.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:5:1

The Ohr HaChaim reads "He has corrupted for himself; not His children" as describing the harm people do to themselves when they corrupt their conduct. What do they lose? The standing of being called Hashem's children. He cites Chazal in Bava Basra 10a: when Yisrael follows Hashem's way, they are called children; when they do not, they are called servants. On this reading, "not His children" names the loss caused by their own corruption.

The word mumam means "their blemish." One might ask whether a blemish in the children also reflects a blemish in their Father, Heaven forbid. The pasuk answers that it is their own blemish. Hashem created a person upright; the corruption did not come from Him. The Ohr HaChaim cites Yeshayahu's vineyard image (5:1 to 2): the vineyard was carefully prepared, cleared of stones and planted with a choice vine, with the expectation that it would produce grapes. The image places the failure in what grew, rather than in the care given to it. That is the force of "their blemish."

שחת לו לא בָּנָיו. פְּרוּשׁ, כְּשֶׁמִּשְׁחִיתִים דְּרַכָּם גּוֹרְמִים רָעָה לְעַצְמָם, וּמָה רָעָה גּוֹרְמִים – לֹא בָּנָיו, פְּרוּשׁ שְׂאִינָם נִקְרָאִים בְּנֵי אֵל חַי, כְּאֶמְרָם זְכוֹרָנָם לְבָרָכָה (בבא בתרא י'). כְּשֶׁיִּשְׂרָאֵל הוֹלְכִים בְּדַרְכּוֹ שֶׁל מָקוֹם נִקְרָאִים בָּנִים וְכִשְׂאִין הוֹלְכִים וְכוּ' נִקְרָאִים עֲבָדִים, וְהוּא אָמְרוּ "שחת לו" שֶׁלֹּא יִקְרָאוּ בָּנָיו שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא.

וְאָמְרוּ "מוֹמָם", לִפִּי שֶׁיֵּשׁ מָקוֹם לֹמַר סוּף סוּף יִגִּיעַ הַדָּבָר לְאָב מוֹם הַבָּנִים חָס וְשָׁלוֹם, לָזֶה אָמַר "מוֹמָם", פְּרוּשׁ הַמוֹם מֵהֶם בָּא לֹא מֵאֲבִינוּ, כִּי הוּא בָּרָא אֶת הָאָדָם יָשָׁר, וְכִמְאֹמֶר הַנְּבִיא (ישעיהו ה:א-ב) "כִּי־הָיָה וְגו' וַיַּעֲזֹקֵהוּ וַיִּסְקֵלֵהוּ וַיַּטְעֵהוּ שׂוֹרֵק וְגו' וַיְקוּ לַעֲשׂוֹת עֲנָבִים" וְגו'. וְהוּא אָמְרוּ "מוֹמָם", פְּרוּשׁ הַמוֹם מֵהֶם בָּא.

The concept of "blemish" can be understood in light of Chazal's teaching in Sotah 3a: "A person does not commit a transgression unless a spirit of folly enters him." This spirit of folly is a harmful spiritual force, and it is called a "blemish," based on the esoteric meaning of the phrase in Deuteronomy 15:21, "a bad blemish." The drawing of this harmful spiritual force upon oneself is entirely due to the person's own actions.

וּפְרוּשׁ מוֹם עַל דֶּרֶךְ אֲמָרָם וְכְרוֹנָם לְכַרְכָּה
(סוֹטָה ג.) אֵין אָדָם עוֹבֵר עֲבִירָה אֲלָא אִם
כֵּן נִכְנָסָה בּוֹ רוּחַ שְׁטוּת, שֶׁהוּא רוּחַ רָעָה
וְהִיא תִקְרָא מוֹם, בְּסוּד אֲמָרוֹ (דְּבָרִים
טו:כא) "מוֹם רָע", וְהַמְשַׁכֵּת חֵלֶק זֶה הָרַע
אֵינוֹ אֲלָא מִצַּד מַעֲשֵׂה הָאָדָם.

Or HaChaim on Deuteronomy 32:5:2

Regarding "A generation crooked and perverse": If they were merely crooked, the words of the Torah would make the crooked paths straight. What caused them to become corrupted? It was because they are "crooked and perverse", meaning they stubbornly reinforce their own crookedness. The Ohr HaChaim says he sees this in his own generation with various types of heretics who follow a crooked path; when someone tries to straighten their crookedness, they stubbornly strengthen themselves in their difficult, crooked ways. This stubbornness is what brings about the destruction of their spiritual heritage.

דוֹר עָקָשׁ וּפְתִלְתִּיל וְגו'. שָׂאֵם יְהִיָּה עָקָשׁ
לְבַד, וְדַבְּרֵי הַתּוֹרָה תְּשִׁים הַמַּעַקְשִׁים
לְמִישׁוֹר, וּמִי גָרַם לָזֶה שְׁנִשְׁחָת - הֵיּוֹתוּ
עָקָשׁ וּפְתִלְתִּיל, פְּרוּשׁ מִתְחַזֵּק בְּעַקְשׁוֹתוֹ,
כְּאֲשֶׁר עֲיִינֵינוּ רואות בְּדוֹרוֹת הַלָּלוּ מִיַּי
אֲפִיקוֹרְסוֹת דֶּרֶךְ עָקָשׁ, וּכְשֶׁאָדָם מִיִּשְׂרָאֵל
עָקְשׁוֹתֵיהֶם הֵם מִתְחַזְּקִים בְּאַרְחוֹת עָקְשִׁים
קָשִׁים, וְזֶה אֲבָדֵן מוֹלָדֶת בֵּית.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:5

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that when Israel corrupts their ways, they bring harm only upon themselves by losing the cherished status of being called Hashem's children. This spiritual blemish originates entirely from their own choices, not from their Creator, who made them upright. He further explains that while ordinary crookedness can be corrected by the Torah, this generation is perverse because they stubbornly reinforce their own crookedness and resist all correction.

לְמַעֲשֵׂה · Lemaaseh

When we make a mistake, we must be careful not to become stubborn or defensive. The Ohr HaChaim teaches that while a simple error can easily be corrected by the Torah's guidance, the real danger lies in becoming 'perverse', stubbornly reinforcing our crooked ways and resisting correction. We can practice accepting constructive feedback with an open heart to keep our paths straight.

הֲלִיְהוֹה תִגְמְלוּ-זֹאת עִם נָבֵל וְלֹא חָכָם הֲלוֹא-הוּא אָבִיךָ קִנְיָךְ הוּא עָשִׂיךָ וַיְכַנְּנֶךָ:

Do ye thus requite the LORD, O foolish people and unwise? Is not He thy father that hath gotten thee? Hath He not made thee, and established thee?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:6:1

"Is this how you repay Hashem?" Moshe speaks of repayment to make the contrast clear. Hashem has done good for them, so their response should be good in return. Instead, they are returning evil for the good He has given them.

הֲלִיְהוֹה תִגְמְלוּ זֹאת. אָמַר לְשׁוֹן גְּמוּל לְהַעֲרִיר שְׂבִמְקוֹם שִׁיגְמְלוֹהוּ טוֹבוֹת כְּעַל כָּל אֲשֶׁר גָּמְלָם, הִנֵּה הֵם מְשַׁלְּמִים רָעָה תַּחַת טוֹבָה.

Or HaChaim on Deuteronomy 32:6:2

Moshe calls them "a base people, and unwise." The Ohr HaChaim points out that "wise" is not the opposite of "base." These are two different failings. Even someone with a naturally base or ungrateful character would avoid treating Hashem this way if he had wisdom. He would recognize that withholding what is right only brings him loss, and that recognition would stop him from acting so badly.

עִם נָבֵל וְלֹא חָכָם. וְאִין חָכָם הַפְּכִיּוֹת הַנָּבֵל, לוֹמַר שֶׁהֵגֵם שִׁיְהִיו עִם נָבֵל מִטְבָּעָם, אִם הָיוּ חָכְמִים לֹא הָיוּ נָבִלִים עִם ה', כִּי הַנָּבֵל יִכִּיר שְׁחוּשָׁה מִיוֹשֶׁר אֲךָ לְמַחְסוֹר וְלֹא יִהְיֶה נָבֵל.

Or HaChaim on Deuteronomy 32:6:3

This is why the verse concludes by saying, "Is He not your Father Who acquired you?" and so on. Moshe lists four distinct aspects of Hashem's relationship with us. First, He created man, and corresponding to this, the verse says, "Is He not your Father?" Second, He acquired us as servants by taking us out of the hand of Pharaoh, sustaining us in the wilderness, and bringing us to a land full of all good things; corresponding to this, the verse says, "Who acquired you" (kanecha).

וְהוּא מֶה שֶׁנֶּאֱמַר אוֹמֵר "הֲלוֹא הוּא אָבִיךָ" וְגו', סֵדֶר אַרְבַּע חִלּוּקוֹת: א' שֶׁהוּא בָּרָא אֶת הָאָדָם, וּכְנֻדָּה זֶה אָמַר "הוּא אָבִיךָ". שְׁנִית, שֶׁקִּנְיָה אוֹתָנוּ לְעֶבְדִּים בְּמַה שֶׁהוֹצִיאָנוּ מִיַּד פַּרְעֹה וְהִחְיָה אוֹתָנוּ בַּמִּדְבָּר וְהִבִּיא אוֹתָנוּ לָאָרֶץ מְלֵאָה כָּל טוֹב, וּכְנֻדָּה זֶה אָמַר "קִנְיָךְ".

Third, He refined us with an exalted and lofty refinement by placing His Divine Presence among us and granting us prophecy. This is a great refinement, making us a vessel fit to receive prophecy. Corresponding to this, the verse says, "He made you" (asecha), meaning a new making beyond the initial creation alluded to in the term "your Father."

ג' שְׁתַּכֵּן אוֹתָנוּ תְּקוּן מְעֻלָּה וְרֵם בְּתֵת
שְׂכִינָתוֹ בְּתוֹכֵנוּ וְנִבֵּא אוֹתָנוּ, וְזֶה תְּקוּן
גָּדוֹל שֶׁעָשָׂה אוֹתָנוּ כְּלִי רָאוּי לְקַבֵּל
הַנְּבוּאָה, וְכִנְגֵּד זֶה אָמַר "עָשָׂךְ", פֶּרוּשׁ
מַעֲשֵׂה חֵדֶשׁ מִלְּבַד הַבְּרִיאָה הָרְמוּזָה
בְּמֵאמַר "אֲבִיךָ".

Fourth, He established us with an eternal preparation to merit the life of the World to Come, which is the ultimate purpose. Corresponding to this, the verse says, "and established you" (vayechonenecha). The point of all this is that even an ungrateful person would not act ungratefully toward such a benefactor unless he were completely devoid of intellect. This is why the verse describes them as "foolish and unwise."

ד' שְׁתַּכֵּן אוֹתָנוּ הַתְּכוּנָנוּת הַנִּצְחִי לְזִכּוֹת בּוֹ
חַי עוֹלָם הֵבֵא שְׂהוּא הָעֶקֶר. וְהַכְנָה בְּכֶל
זֶה הוּא שָׂאִין הַנֶּבֶל עוֹשֶׂה נִבְלָה עִם גֶּדֶר זֶה
אִם לֹא לִצַּד הַיּוֹתוֹ סָכָל, וְהוּא אָמַר "נֶבֶל
וְלֹא חָכָם".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:6

בְּפִשְׁטוּת · In plain words

Moshe rebukes Israel for their ingratitude toward Hashem, calling them foolish and unwise. He explains that even a naturally ungrateful person would act properly out of self-interest if he had basic wisdom. Moshe then details four stages of Hashem's relationship with Israel: creating them as a father, acquiring them as servants from Egypt, refining them to receive prophecy, and establishing them for eternal life in the World to Come.

לְמַעַשֶׂה · Lemaaseh

Reflect on the particular kindnesses the Ohr HaChaim identifies: Hashem created us, brought us out of Mitzrayim and sustained us, prepared us for His Presence and prophecy, and established us for Olam HaBa. Let that recognition shape one response of gratitude in our avodas Hashem. Moshe's question asks us to consider what we are giving back for the good we have received.

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

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