

חומש עם רש"י • האזינו • שני

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HA'AZINU • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his powerful shirah, calling upon Klal Yisrael to look back at history and recognize Hashem's constant hashgacha. He tells them to ask their fathers and elders to explain the generations of old, showing how Hashem set the very boundaries of the nations of the world with Klal Yisrael in mind.

We then learn of Hashem's incredible love and care for His people, whom He chose as His own portion. The shirah describes how Hashem found us in the desolate wilderness, surrounded us with His clouds of glory, and guarded us with the utmost tenderness, like the pupil of an eye.

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

פסוק א

Pasuk 1

זֶכֶר יָמֹת עוֹלָם בֵּינוֹ שָׁנוֹת דּוֹר וָדוֹר שָׁאַל אָבִיךָ
your father ask and generation generation the years of understand old the days of Remember
וַיַּגִּדְךָ וַיֹּאמְרוּ זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ:
to you and they will say your elders and he will tell you

רש"י

זֶכֶר יָמֹת עוֹלָם. מָה עָשָׂה בְּרֵאשֵׁינִים שֶׁהִכְעִיסוּ לְפָנָיו:
before Him who angered to the first generations He did what old the days of Remember

רש"י

בֵּינוֹ שָׁנוֹת דֵּר וָדֵר. דּוֹר אֲנוֹשׁ שֶׁהִצִּיף עֲלֵיהֶם מִי אוֹקְיָנוֹס
the ocean the waters of upon them whom He flooded Enosh the generation of and generation generation the years of understand
וְדוֹר הַמַּבּוּל שֶׁשָּׁטְפָם. ד"א — לֹא נִתְּתָם לְבִבְכֶם עַל
upon your heart you have set not another explanation whom He washed away the flood and the generation of
שֶׁעָבַר, בֵּינוֹ שָׁנוֹת דֵּר וָדֵר — לְהַפִּיר לְהָאָ, שֵׁשׁ בְּיָדוֹ
in His hand that there is for the future to recognize and generation generation the years of understand that which passed
לְהִיטִיב לָכֶם וּלְהַנְחִיל לָכֶם יָמֹת הַמָּשִׁיחַ וְהָעוֹלָם הַבָּא עִי' סִפְרֵי:
Sifrei see to come and the world the Messiah the days of to you and to make inherit to you to do good

רש"י

שֶׁאֵל אָבִיךָ. אֵלֹה הַנְּבִיאִים שֶׁנִּקְרְאוּ אֲבוֹת, כְּמוֹ שֶׁנֶּאֱמַר מַלְכִּים ב' ב' בְּאֵלֵיהֶו
regarding Eliyahu 2 II Kings that it is said just as fathers who are called the prophets these are your father Ask
"אָבִי אָבִי רֶכֶב יִשְׂרָאֵל" סִפְרֵי:
Sifrei Yisrael the chariot of my father My father

רש"י

זקניך. אלו החכמים:

the sages these are your elders

רש"י

ויאמרו לך. הראשונות:

the former events thee and they will tell

פסוק ב

Pasuk 2

בהנחל עליון גוים בהפרידו בני אדם יצב

He established man the children of when He separated to nations the Most High when giving inheritance

גבלת עמים למספר בני ישראל:

Yisrael the children of according to the peoples the boundaries of number of

רש"י

בהנחל עליון גוים. פשהנחיל הקב"ה למכעיסיו את חלק

the portion of — to those who anger Him the Holy One blessed be when He gave inheritance nations the Most High When dividing He

נחלתו הציפן ושטפם:

and washed them away He flooded them their inheritance

רש"י

בהפרידו בני אדם. פשהפיץ דור הפלגה היה בידו להעבירם מן

from to remove them in His power it was the dispersion the generation of when He scattered Adam the sons of When He separated

העולם, לא עשה כן אלא יצב גבלת עמים, קימם ולא אבדם:

destroy them and did not He preserved them nations the boundaries of He established but so did He do not the world

רש"י

למספר בני ישראל. בשביל מספר בני ישראל שעתידין

who are destined Yisrael the children of the number of for the sake of Yisrael the children of According to the number of

לצאת מבני שם, ולמספר שבעים נפש של בני ישראל שירדו

who went down Yisrael the children of of souls seventy and according to the Shem from the sons of to emerge number of

למצרים הציב גבלת עמים — שבעים לשון:

languages seventy nations the boundaries of He established to Mitzrayim

פסוק ג

Pasuk 3

כי חלק יהיה עמו יעקב חבל נחלתו:

His inheritance is the lot of Yaakov is His people Hashem the portion of For

רש"י

כי חלק ה' עמו. למה כל זאת? לפי שהיה חלקו פבוש ביניהם ועתיד
and destined among them hidden His portion that was because this all why is His people Hashem the portion of For
לצאת, ומי הוא חלקו? עמו. ומי הוא עמו?
His people is and who His people His portion is and who to emerge

רש"י

יעקב חבל נחלתו. והוא השלישי באבות, המשלש בשלוש זכיות, זכות
the merit of merits with three who is tripled among the Patriarchs is the third and he His inheritance the rope of Yaakov
אבי אביו וזכות אביו וזכותו, הרי ג', כחבל הזה שהוא עשוי בג'
of three made which is this like the rope three behold and his own merit his father and the merit of his father the father of
גדילים, והוא ובניו היו לו לנחלה, ולא ישמעאל בן אברהם, ולא עשו
Esav and not Avraham the son of Yishmael and not for an inheritance to Him were and his sons and he strands
בנו של יצחק עי' ספרי :
Sifrei see Yitzchak of the son

פסוק ד

Pasuk 4

ימצאם בארץ מדבר ובתהו ילל יושמן יסבבנהו
He encompassed them wilderness howling of and in desolation desert in a land of He found them
יבוננהו יצרנהו כאישון עינו:
His eye as the pupil of He guarded them He bestowed understanding on them

רש"י

ימצאם בארץ מדבר. אותם מצא לו נאמנים בארץ המדבר, שקבלו
when they accepted the desert in the land of faithful for Himself He found — them desert in a land of He found him
עליהם תורתו ומלכותו ועלו, מה שלא עשו ישמעאל ועשו, שנאמר דברים
Devarim as it is said and Esav Yishmael did that not which and His yoke and His sovereignty His Torah upon themselves
ל"ג "וַיֵּרָא מִשְׁעִיר לָמוֹ הוֹפִיעַ מֵהָר פָּאֲרוֹ":
Paran from Mount He appeared to them from Seir And He shone 33

רש"י

ובתהו ילל ישמן. ארץ ציה ושממה, מקום יללת תנינים ובנות
and daughters of monsters the howling of a place of and desolation drought a land of wilderness howling And in the waste
יענה, אף שם נמשכו אחר האמונה, ולא אמרו למשה היאך נצא
shall we go out how to Moshe say and did not the faith after they followed there even the ostrich
למדברות מקום ציה ושממוז? כענין שנאמר ירמיהו ב', "לכתה אחרי
after Me your going two Yirmeyahu that is stated like the matter and desolation drought a place of into the wildernesses
במדבר":
in the wilderness

רש"י

יסבבנהו. שם סבבם והקיפם בעננים וסבבם בדגלים לארבע
on four with banners and He surrounded them with clouds and encompassed them He surrounded them there He surrounded him

רוחות וסבבן בתחתית ההר שפפּהו עליהם פגיגית עי' ספרי :

Sifrei see like a cask over them which He arched the mountain at the underside of and He surrounded them sides

רש"י

יבוננהו. שם בתורה ובינה:

and understanding in Torah there He instructed him

רש"י

יצרנחו. מנחש שרף ועקרב ומן האמות:

the nations and from and scorpion fiery serpent from snake He guarded him

רש"י

כאישון עינו. הוא השחר שבעין שהמאור יוצא הימנו. ואנקלוס תרגם

translated and Onkelos from it comes out from which the light that is in the eye the black it is of his eye as the pupil

ימצאחו — "יספיקהו כל צרכו במדבר", כמו במדבר י"א "מצא להם", יהושע

Yehoshua for them suffice eleven Bamidbar like in the wilderness his need all He provided him He found him

י"ז "לא ימצא לנו ההר":

the hill for us is enough not seventeen

רש"י

יסבבנהו. "אשרינון סחור סחור לשכנתיה", אהל מועד באמצע וארבעה דגלים

banners and four in the middle Meeting the Tent of His Divine Presence around around He settled them He surrounded them

לארבע רוחות:

directions on the four

פסוק ה

Pasuk 5

כנשר יעיר קנו על גוזליו ירחף יפרש כנפיו יקחהו ישאחו על

on he carries him he takes him his wings he spreads he hovers his fledglings over his nest he awakens Like an eagle

אברתו:

his pinion

רש"י

כנשר יעיר קנו. נהגם ברחמים ובחמלה, כנשר חזה רחמני על בניו,

its young upon which is merciful this like the eagle and with pity with mercy He guided them its nest stirreth up As an eagle

ואינו נכנס לקנו פתאם עד שהוא מקשקש ומטרף על בניו בכנפיו בין אילן

tree between with its wings its young above and flaps beats that it until suddenly to its nest enter and does not

לאילן, בין שוכה לחברתה, כדי שיעורו בניו ויהא בהם כח לקבלו

to receive it strength in them and there will be its young that may awake in order to its fellow branch between to tree

ספרי :

Sifrei

רש"י

יעיר קנו. יעורר בניו:

His children He stirs up His nest He awakens

רש"י

על גוזליו ירחף. אינו מכביד עצמו עליהם אלא מחופף — נוגע ואינו נוגע
touching and not touching hovers but upon them itself press heavily it does not it hovers its young Over
תלמוד ירושלמי חגיגה ב' — אף הקב"ה, "שדי לא מצאנוהו שגיא כח" איוב
Iyov strength great in we found Him not the Almighty the Holy One So too 2 Chagigah Yerushalmi Talmud
ל"ז כשפא ליתן תורה לא נגלה עליהם מרות אחת אלא מארבע רוחות,
sides from four but one from a side to them He revealed Himself not Torah to give when He came 37
שנאמר "ה' מסיני בא וזרח משעיר למו הופיע מהר פארן" דברים ל"ג,
33 Devarim Paran from Mount He appeared to them from Seir and shone forth came from Sinai Hashem as it is said
"אלוה מתימן יבוא" חבקוק ג' — זו רוח רביעית ספרי:
Sifrei the fourth side this is 3 Chavakuk will come from Teman God

רש"י

יפרש כנפיו יקחהו. כשפא לטלם ממקום למקום אינו נוטלן ברגליו
with his feet take them he does not to a place from a place to take them when he comes he taketh it his wings He spreadeth
כשאר עופות, לפי ששאר עופות יראים מן הנשר שהוא מגביה לעוף ופורח
and flies to fly soars high which he the eagle of are afraid birds that the rest of because birds like the rest of
עליהם, לפיכך נושאן ברגליו, מפני הנשר, אבל הנשר אינו ירא אלא מן
of except afraid is not the eagle but the eagle because of with their feet they carry them therefore above them
החץ, לפיכך נושאן על כנפיו, אומר מוטב שיכנס החץ בי ולא יכנס
enter and not into me the arrow that should enter it is better saying his wings upon he carries them therefore the arrow
בבני, אף הקב"ה שמות י"ט "ואשא אתכם על כנפי נשרים" —
eagles wings of upon you and I bore 19 Shemos the Holy One blessed be so too into my children He
כשנסעו מצרים אחריהם והשיגום על הים היו זורקים בהם חצים ואבני
and stones of arrows at them throwing they were the Sea by and overtook them after them Mitrayim when they journeyed
בליסטראות, מיד "ויסע מלאה האלהים וגו' ויבא בין מחנה מצרים
Mitrayim the camp of between and he came etc. God the angel of and journeyed immediately catapults
וגו'" שמות י"ד:
14 Shemos etc.

סוקו

Pasuk 6

יהוה בָּדַד יִנְחֵנוּ וְאֵין עִמּוֹ אֵל נֹכַר:
strangeness a god of with Him and there is not did guide them alone Hashem

רש"י

ה' בַּדַּד יִנְחֵנוּ. נִהְגָּם בְּמִדְבָּר בָּדַד וּבְטָח:
and in security alone in the wilderness He guided them guided them alone Hashem

רש"י

ואין עמו אל נכר. לא הִיָּה כח באחד מכל אֱלֹהֵי הַגּוֹיִם לְהִרְאוֹת כּחוֹ
his power to show the nations the gods of of all in one power was there not strange a god with Him and there was not
וּלְהִלָּחֵם עִמָּהֶם. וְרַבּוֹתֵינוּ דְרָשׁוּהוּ עַל הָעֲתִיד וְכֵן תַּרְגָּם אֲנָקְלוֹס, וְאֲנִי אֹמֵר
say but I Onkelos translated and so the future concerning expounded it and our Rabbis with them and to war

דְּבָרֵי תוֹכְחָה הֵם לְהַעֲיִד הַשָּׁמַיִם וְהָאָרֶץ וּתְהֵא הַשִּׁירָה לָהֶם לְעֵד
 as a witness for them the song and that should be and the earth the heavens to call as witness they are reproof words of
 שְׁסוּפֵן לְבָגֵד וְלֹא יִזְכְּרוּ לֹא הָרְאוּשׁוֹנוֹת שֶׁעָשָׂה לָהֶם וְלֹא הַנּוֹלָדוֹת
 the future events nor for them that He did the first things neither will they remember and not is to rebel that their end
 שֶׁהוּא עֲתִיד לַעֲשׂוֹת לָהֶם, לְפִיכָךְ צָרִיךְ לֵישֵׁב הַדְּבָר לְכָאן וּלְכָאן. וְכָל
 and the entire and to there to here the matter to settle it is necessary therefore for them to do is destined that He
 הָעֲנִין מוֹסֵב עַל זֵכֶר יְמוֹת עוֹלָם בֵּינוּ שְׁנוֹת דָּר וּדָר, בֵּין עָשָׂה
 He did so after generation generation the years of consider old the days of remember upon is directed topic
 לָהֶם וְכֵן עֲתִיד לַעֲשׂוֹת, כָּל זֶה הָיָה לָהֶם לְזִכָּר:
 to remember for them it was this all to do He is destined and so for them

CHAPTER SUMMARY

The aliyah begins with the charge to remember the days of old and consult our elders to understand Hashem's guiding hand throughout history, specifically how He established the boundaries of the nations according to the number of Bnei Yisrael. Moshe Rabbeinu describes Klal Yisrael as Hashem's personal portion and allotment, recounting how Hashem protected them in the howling desert waste, carrying them safely and guiding them alone without any other power involved, just like an eagle hovering over its nest and carrying its young on its wings.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us in this Shirah a tremendous yesod about how Hashem runs the world. When the nations of the world were being established and boundaries were being set, the whole thing was done b'davka with one calculation in mind: "to the number of the Children of Israel." The entire world, with all its massive geopolitical movements and history, is only a backdrop for Hashem's relationship with us. You are "chelek Hashem," His actual portion, and He watches over you like the pupil of His eye.

Sometimes a Yid looks around at the world and feels completely overwhelmed by the noise, the politics, and the sheer size of everything out there. We can easily fall into a coldness, thinking we are just small, insignificant players in a massive world. But the Tanna is teaching us the exact opposite. The entire world is only there to serve as the stage for your avodas Hashem. When Hashem guides you, He does so with the gentle care of an eagle hovering over its nest, protecting its young from above.

This means that whatever is happening in your life today is not a side effect of some random global event or someone else's decisions. Hashem is guiding you personally, "badad yanchenu," with individual hashgacha pratis. Every detail of your day is custom-tailored by Hashem to help you build your connection to Him.

Today, when you hear the news or feel overwhelmed by the busy world around you, stop and remind yourself: "Hashem runs the entire universe just to create the perfect setting for my avodah." Take one minute to speak to Hashem in your own words, thanking Him for His personal, loving hashgacha over your life.

דף יומי • חקליון • דף קל"ז

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THE SUGYA

We start off on our daf with the Gemara continuing to analyze the source for the mitzvah of reishis hagez, the first of the shearing. The Gemara asks why Rabbi Shimon learns the halachos of reishis hagez from ma'aser behemah rather than from bechor, and then dives into a beautiful shakla v'tarya to find the source that this mitzvah applies davka to sheep and not to other animals like goats or oxen. We explore a gezerah shavah from a pasuk in Iyov, and the Gemara discusses whether the hair of goats or oxen could ever be included based on how they are shorn or what their wool is used for.

As the sugya develops, the Gemara brings in a fascinating discussion about whether plucking or washing wool is halachically considered "shearing." This leads us into a parallel discussion regarding the halachos of leket and peah, specifically looking at the shitta of Rabbi Yosei regarding harvesting with a tool versus uprooting by hand. Finally, the Gemara turns back to our Mishnah to analyze the nachlokes between Beis Shammai and Beis Hillel regarding the minimum number of sheep one must own to be chayeiv in the mitzvah.

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עמוד א' DAF 137A

OBJECTION

בְּקִדּוּשָׁה, וּמִכִּירָה – וְהֵנָּה נִפְיִשְׁיוֹ!

The Gemara is asking: But the halachos shared by reishis hagez and bechor are indeed more numerous, as they share the halachos of **sanctity and sale, and those** points of comparison **are more numerous** than those shared with ma'aser behemah! Why then does Rabbi Shimon learn from ma'aser behemah?

ANSWER

פְּשׁוּט מִפְּשׁוּט עֲדִיף לִיָּה.

The Gemara answers: To Rabbi Shimon, deriving the halachos of **a non-firstborn** animal (reishis hagez) **from a non-firstborn** animal (ma'aser behemah, which applies to any animal passing under the rod) **is preferable to him**, and this single point of similarity outweighs all the others.

מִשְׁנָה MISHNAH

MISHNAH

רֵאשִׁית הַגִּזְזִי אֵינוֹ נוֹהֵג אֶלָּא בְּרֵחַ לִים.

Our Mishnah stated: **The law of the first sheared wool applies only to sheep.**

QUESTION

מָנָא הָנִי מִיֵּלֵי?

The Gemara asks: **From where are these words** derived?

ANSWER

אָמַר רַב חֲסִידָא: אֲתִיָּא גִיזָה גִיזָה,

Rav Chisda said: It is derived by a gezerah shavah of the word **shearing** written here from the word **shearing** written there.

EXPLANATION

כְּתִיב הָכָא "וְרֵאשִׁית גִּזְזֵי צֹאנְךָ תִּתֵּן לוֹ",

It is written here regarding reishis hagez: "The first of the shearing of your flock you shall give to him,"

EXPLANATION

וּכְתִיב הָתָם "וּמִגִּזְזֵי כֶבֶשֶׂי יִתְחַמֵּם",

and it is written there in Iyov: "And from the shearing of my sheep he was warmed."

EXPLANATION

מָה לְהִלָּן כְּבִשִׁים, אֵף כֹּאן כְּבִשִׁים.

Just as there the verse refers specifically to **sheep**, so too here the Torah refers specifically to **sheep**, and not to goats or other animals.

OBJECTION

וְנִילֵף "גִּיזָה" מִבְּכֹר,

The Gemara asks: **But let us learn** a gezerah shavah of **shearing** written here from the word **shearing** written in the case of a **firstborn** animal!

BRAISA

דְּתַנְיָא: "לֹא תַעֲבֹד בְּבֹכֶר שׁוֹרְךָ וְלֹא תִגְזֹר בְּכֹר צֹאנְךָ" – אֵין לִי אֱלָא שׁוֹר בְּעֹבֹדָה וְצֹאן בְּגִיזָה.

As it was taught in a braisa: The pasuk says, "You shall do no work with the firstborn of your ox, and you shall not shear the firstborn of your flock." From this I would have only that an ox is forbidden in work and a flock animal (sheep or goat) is forbidden in shearing.

BRAISA

מִמֶּנִּי לִיתֵּן הָאָמֹר שֶׁל זֶה בָּזָה, וְאֵת הָאָמֹר שֶׁל זֶה בָּזָה?

From where do we know to apply that which is said of this animal to that one, and that which is said of this animal to that one (meaning, that an ox may not be shorn, and a sheep may not be worked)?

BRAISA

תלמוד לומר "לא תעבוד ולא תגזז".

The Torah teaches us by connecting them with the word "and": "You shall do no work and you shall not shear." This teaches that both prohibitions apply to both types of animals. Now, since we see that shearing applies to oxen under the laws of bechor, let us say that reishis hagez also applies to oxen!

ANSWER

אמר קרא: "תתן לו", ולא לשקו.

The Gemara answers: The verse says regarding reishis hagez, "You shall give to him," which implies that you must give him something fit for his personal use (clothing), and not for his sack. The coarse hair of oxen is only fit for making sacks, not garments.

OBJECTION

אלא מעתה, נוצה של עזים ליחייב?

The Gemara asks: If that is so, then goats' hair should be obligated in reishis hagez, since it can be woven into beautiful garments!

ANSWER

בעינן גיזה, וליכא!

The Gemara answers: We require an act of shearing, and there is none by goats, as goats' hair is normally plucked or pulled out, not shorn.

OBJECTION

מאן שמעת ליה האי סברא? רבי יוסי – הא מודי רבי יוסי במידי דאורייתא!

The Gemara objects: Whom did you hear who holds this reasoning that plucking is not called shearing? It is Rabbi Yosei. But Rabbi Yosei admits in a case where it is the normal way of removing the hair! Since plucking is the normal way for goats, it should be obligated!

ANSWER

אלא, כדאמר רבי יהושע בן לוי: "לעמוד לשרת" – דבר הראוי לשרות, הכא נמי – דבר הראוי לשרות.

Rather, the source is as Rabbi Yehoshua ben Levi said: The Torah writes in the next pasuk, "To stand to minister" in the Beis HaMikdash, which teaches that the gift must be something fit for the Temple service (namely, the priestly garments). Here too, reishis hagez must be something fit for the Temple service, which is sheep's wool, and not goats' hair.

QUESTION

אלא "גיזה" "גיזה" למאי אתא?

The Gemara asks: But if so, what does the gezerah shavah of shearing... shearing come to teach us?

ANSWER

לכדתנא דבי רבי ישמעאל, דתנא דבי רבי ישמעאל: כבשים שצמרן קשה פטורים מראשית הגז, שנאמר "ומגז כבשי יתחמם".

The Gemara answers: It is needed for that which was taught in the school of Rabbi Yishmael. As the school of Rabbi Yishmael taught: Sheep whose wool is hard are exempt from reishis hagez, as it is said: "And from the shearing of my sheep he was warmed," which excludes hard wool that does not provide warmth.

STATEMENT

תני חדא: גוזז את העצים ושוטף את הרחלים – פטור,

It was taught in one braisa: One who shears goats or washes sheep (and wool falls off in the washing) is exempt from reishis hagez.

STATEMENT

ותניא אידך: הגוזז את העצים – פטור, ושוטף את הרחלים – חייב.

And it was taught in another braisa: One who shears goats is exempt, but one who washes sheep is obligated to give reishis hagez from the wool that came off.

RESOLUTION

לא קשיא: הא רבנן, והא רבי יוסי.

The Gemara resolves this: This is **not difficult**. This second braisa (which obligates washing) is according to the Rabbis, and that first braisa (which exempts) is according to Rabbi Yosei.

PROOF

דתניא: "לקט קצירה" – ולא לקט קיטוף.

As it was taught in a braisa: The pasuk says regarding the gifts of the poor, "The gleanings of your harvest," which implies that only gleanings that fall during harvesting are holy, and not gleanings of plucking by hand.

PROOF

רבי יוסי אומר: אין לקט אלא הבא מחמת קציר.

Rabbi Yosei says: There is no leket except that which comes by way of harvesting with a tool.

QUESTION

רבי יוסי היינו תנא קמא?

The Gemara asks: But is Rabbi Yosei not saying the exact same thing as the Tanna Kamma?

ANSWER

כולה רבי יוסי היא, והכי קתני: שרבי יוסי אומר, אין לקט אלא הבא מחמת קציר.

The Gemara answers: The entire braisa is Rabbi Yosei, and this is how it is teaching: For Rabbi Yosei says, there is no leket except that which comes by way of harvesting.

OBJECTION

אמר ליה רב אחא בריה דרבא לרב אשי: מודה רבי יוסי במידי דאורייה,

Rav Acha the son of Rava said to Rav Ashi: But Rabbi Yosei admits in a case where it is the normal way of harvesting!

PROOF

דְּתַנְיָא: רַבִּי יוֹסֵי אוֹמֵר: "קָצִיר" – אֵין לִי אֶלָּא קָצִיר, עוֹקֵר מִנֵּין? תִּלְמוּד לוֹמֵר "לְקַצֹּר", תוֹלֵשׁ מִנֵּין? תִּלְמוּד לוֹמֵר "בְּקוֹצְרָהּ".

As it was taught in a braisa: Rabbi Yosei says: The word "harvest" is written; I have only a case of cutting with a sickle. From where do we know to include one who uproots by hand? The Torah teaches us, "to harvest." From where do we know to include one who plucks? The Torah teaches us, "when you harvest." Thus, Rabbi Yosei agrees that if plucking is the normal way, it is obligated!

PROOF

אָמַר לִיה רַבִּינָא לְרַב אֲשִׁי: אַף אֲנִי נָמִי תַנִּינָא:

Ravina said to Rav Ashi: We have also learned this in a Mishnah:

PROOF

מִלְּבָנוֹת בָּצָלִים שְׂבִין הֵיכָּה, רַבִּי יוֹסֵי אוֹמֵר: פָּאָה מִכָּל אֶחָד וְאֶחָד, וְחֻכָּמִים אוֹמְרִים: מֵאַחַת עַל הַכָּל.

Regarding garden beds of onions that are between the vegetables, Rabbi Yosei says: One must give peah from each and every one of the beds, and the Sages say: From one bed for all of them. Since onions are uprooted and yet Rabbi Yosei obligates peah, we see he agrees where it is the normal way!

QUESTION

וּכְמָה הוּא מְרוּבָּה?

The Gemara returns to the Mishnah's discussion of the minimum number of sheep required: And how much is "many" sheep to be obligated in reishis hagez?

QUESTION

בְּשָׁלְמָא לְבֵית שְׁמַאי – תִּרְתִּי נָמִי אִיקְרוּ "צֹאן",

Granted according to Beis Shammai who say two sheep are enough, because two are also called "flock" (tzon),

QUESTION

אֶלָּא לְבֵית הֵלֵל – מַאי טַעְמָא?

but according to Beis Hillel who require five sheep, what is the reason?

ANSWER

אָמַר רַב כְּהָנָא: אָמַר קָרָא "עֲשׂוּיֹת", שְׁעוֹשׂוֹת שְׁתֵּי מִצְוֹת: רֵאשִׁית הֶגֶז וּמִתְּנוֹת.

Rav Kahana said: The verse says "prepared" (asuyos), meaning that they perform two mitzvos: reishis hagez and the gifts of the foreleg, cheeks, and abomasum.

OBJECTION

אִימָא בְּכוֹרָה וּמִתְּנוֹת?

The Gemara asks: But say instead that the two mitzvos are bechorah (firstborn) and the gifts?

ANSWER

בכורה, חֶדָּא מִי לָא מִיחֵיִיבָא?

The Gemara answers: **Is a single animal not obligated in bechorah?** Why would you need five?

OBJECTION

וּלְטַעְמִיהּ, מִתְּנִינָהּ, חֶדָּא מִי לָא מִיחֵיִיבָא?

The Gemara objects: **And according to your reasoning, is a single animal not obligated in the priestly gifts?** Why then does the verse imply a group of sheep is needed?

ANSWER

אָלָא אָמַר רַב אָשִׁי: "עֲשׂוּיֹת" – שְׁמַעְשׂוֹת אֶת בְּעָלֶיהֶן, וְאֹמְרוֹת לוֹ: "קוּם עֲשֵׂה מִצְוָה".

Rather, Rav Ashi said: "Asuyos" means that they force their owner, and say to him: "Arise and perform a mitzvah," because when there are five sheep, the amount of wool is significant enough that the obligation of reishis hazez is triggered immediately.

STATEMENT

תִּנְיָא דְּבִי רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסִי אוֹמֵר מְשׁוּם אָבִיו: אַרְבַּע, שְׁנֵאַמַּר: "וְאַרְבַּע צֹאן תַּחַת הַשֶּׁהִי".

It was taught in a braisa: The school of Rabbi Yishmael the son of Rabbi Yosei says in the name of his father: Four sheep are required, as it is said: "And four sheep (tzon) instead of the lamb." Here the Torah explicitly calls a group of four "tzon."

STATEMENT

תִּנְיָא, אָמַר רַבִּי: אִלְמָלָא דְּבִרְיָהּ דְּבִרְיָהּ תוֹרָה, וְדְבִרְיָהּ בְּרִיבִי קַבָּלָה – אֲנִן דְּבִרְיָהּ בְּרִיבִי שׁוּמְעִין.

It was taught in a braisa: Rabbi said: Were it not that their words (of Beis Hillel, who require five) are words of Torah, and the words of the great master (Rabbi Yosei, who requires four) are Kabbalah (tradition), we would listen to the words of the great master, as his proof from the verse is very strong.

STATEMENT

וְכָל שְׂכֵן שְׁדִבְרֵיהֶם דְּבִרְיָהּ קַבָּלָה, וְדְבִרְיָהּ בְּרִיבִי דְּבִרְיָהּ תוֹרָה.

And all the more so since their words (Beis Hillel) are actually Kabbalah (received tradition), and the words of the great master are merely an interpretation of words of Torah; therefore we must follow Beis Hillel.

QUESTION

וְהָאָמַר מַר: אִין הַכֶּרְעָה שְׁלִישִׁית מְכַרְעַת!

The Gemara asks: **But did the Master not say: A third, compromising opinion does not decide** between two conflicting views unless it has a source? How can Rabbi Yosei offer a third view of four sheep between Beis Shammai's two and Beis Hillel's five?

עמוד ב' DAF 137B

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: מִפִּי שְׁמוּעָה אָמְרָה, מִפִּי חֲגִי זְכָרְיָהּ וּמִלְּאָבִי.

Rabbi Yochanan said: From the mouth of a tradition she said it, meaning Rabbi Yehuda HaNasi did not accept Rabbi Yosei's view as a mere compromise, but rather because Rabbi Yosei said it **from the mouth of Haggai, Zechariah, and Malachi**.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי דוֹסָא בֶּן הַרְפִּינָס אָמַר וְכוּ'.
Rabbi Dosa ben Harkinas says etc.,

We learned in the Mishnah: **Rabbi Dosa ben Harkinas says etc.**, that the obligation of the first of the shearings applies to five sheep whose shearings weigh one hundred and fifty dinars each, while the Rabbis say: Five sheep, each of whose shearing is any amount.

גְּמָרָא GEMARA

QUESTION

וּכְמָה "כָּל שֶׁהוּא"?

The Gemara asks: **And how much** is meant by the Rabbis' phrase "**any amount**"?

ANSWER

אָמַר רַב: מָנָה וּפְרָס, וּבְלֶכֶד שְׁיָהוּ מְחוּמָּשׁוֹת,
Rav said: It means a total weight of a **maneh and a half-maneh**,

which is one hundred and fifty dinars, **provided that they are divided into fifths**, meaning each of the five sheep yields an equal share of thirty dinars' weight.

ANSWER

וּשְׁמוּאֵל אָמַר: שְׁשִׁים, וְנוֹתֵן סֵלַע אַחַת לְכֹהֵן.
And Shmuel said: The total weight must be **sixty sela**,

and the owner gives one sela to the Kohen, which is one-sixtieth of the total.

ANSWER

רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: שֵׁשׁ – לְכֹהֵן חֲמִשָּׁה, וְאַחַת לוֹ.
Rabba bar bar Chana said that Rabbi Yochanan said: The total weight must be **six sela**,

and of this he gives **to the Kohen five sela**, **and one sela remains for himself**.

ANSWER

עוּלָא אָמַר רַבִּי אֱלֶעָזָר: "כָּל שֶׁהוּא" שְׁנֵינּוּ.
Ulla said that Rabbi Elazar said: We learned in the Mishnah literally "**any amount**",

meaning that the obligation applies even if the total weight of the shearing is only one sela.

OBJECTION

תַּנּוּ: וְכְמָה נוֹתֵן לוֹ? מִשְׁקַל חֲמִשָּׁה סֵלָעִים בִּיהוּדָה, שֶׁהוּא עֶשְׂרֵה סֵלָעִים בְּגָלִיל.
תנו: וכמה נותן לו? משקל חמש סלעים ביהודה, שהוא עשר סלעים בגליל.

The Gemara raises a difficulty: **We learned** in a Mishnah elsewhere: **And how much does the owner give to him**, to the Kohen? He must give him **the weight of five sela in Yehudah, which are equivalent to ten sela in the Galil**.

OBJECTION

בְּשֵׁלָמָא לְרַב יוֹחָנָן – נִיחָא, אֲלָא לְשִׁמוּאֵל וְרַבִּי אֶלְעָזָר – קָשִׁיָא!

Granted, according to Rav and Rabbi Yochanan, the Mishnah works out well, since Rav does not discuss the amount given to the Kohen, and Rabbi Yochanan explicitly says he gives five sela. But according to Shmuel and Rabbi Elazar, it is difficult! Shmuel says he gives only one sela, and Rabbi Elazar says the whole obligation applies even if the total shearing is only one sela.

OBJECTION

וְלִיטַעְמֵיהּ, וְלָרַב מִי נִיחָא? וְהָא רַב וְשִׁמוּאֵל דְּאָמְרֵי תְרוּמָתָהּ: רִאשִׁית הֶגְזוּ בְּשִׁשִּׁים!

The Gemara counters: And according to your reasoning, does it work out well for Rav? But surely Rav and Shmuel both say: The first of the shearing given to the Kohen is one-sixtieth of the total! Since Rav holds the minimum total weight is one hundred and fifty dinars, one-sixtieth of that is less than five sela, which contradicts the Mishnah.

RESOLUTION

הָא אֵיתִמַר עַלָּה דְּהֵיא, רַב וְשִׁמוּאֵל דְּאָמְרֵי תְרוּמָתָהּ: בְּשִׁשִּׁים לְשִׁישׁ לֹא גִיזִין הֶרְבֵּה עֲסָקִינוּ, וּמִבְּקָשׁ לִיתֵנָּה לְכַחֲנָה, וְאָמְרִינוּ לֵיהּ: כָּל חַד וְחַד לָא תִבְצֹר לֵיהּ מִחֲמִשֶּׁת סָלְעִים.

The Gemara answers: But it was stated regarding that Mishnah that Rav and Shmuel both say: We are dealing with an Yisrael who has many shearings, and he wishes to distribute them to several Kohanim, and we say to him: For each and every Kohen, do not give him less than five sela. But if he only has a small amount of shearing, he gives the Kohen one-sixtieth, even if it is less than five sela.

STATEMENT

גּוֹפָא: רַב וְשִׁמוּאֵל דְּאָמְרֵי תְרוּמָתָהּ: רִאשִׁית הֶגְזוּ בְּשִׁשִּׁים, תְּרוּמָה בְּשִׁשִּׁים, פֶּאֶה בְּשִׁשִּׁים.

The Gemara now analyzes the text itself that was just quoted: Rav and Shmuel both say: The first of the shearing must be one-sixtieth of the total, terumah must be one-sixtieth, and pe'ah must be one-sixtieth.

QUESTION

תְּרוּמָה בְּשִׁשִּׁים? וְהָא אֲנִי תִנָּן: תְּרוּמָה עֵין יָפָה – אֶחָד מֵאַרְבָּעִים!

The Gemara asks: Is terumah's standard measure one-sixtieth? But didn't we learn in a Mishnah: For terumah, one who has a generous eye gives one-fortieth, an average eye gives one-fiftieth, and a stingy eye gives one-sixtieth? Thus, one-sixtieth is only for a stingy person, not the standard!

ANSWER

דְּאוֹרֵייתָא – בְּשִׁשִּׁים, דְּרַבָּנָן – בְּאַרְבָּעִים.

The Gemara answers: By Torah law, the requirement is one-sixtieth, but by Rabbinic law, they instituted that the standard should be one-fortieth.

QUESTION

דְּאוֹרֵייתָא בְּשִׁשִּׁים? וְהָאִמַר שִׁמוּאֵל: חֲטָה אַחַת פּוֹטֶרֶת אֶת הַכֹּהֵן!

The Gemara asks: Is the measure **by Torah law one-sixtieth**? But didn't Shmuel say: By Torah law, even **one grain of wheat exempts the entire pile** of grain from the obligation of terumah!

ANSWER

דאורייתא – כדשמואל, דרפנן בדאורייתא – אחת מארבעים, דרפנן בדרפנן – בששים.

The Gemara clarifies: Indeed, **by Torah law**, the rule is **like Shmuel**, that one grain is enough. Rather, the distinction is: **By Rabbinic law, for** produce that is obligated in terumah **by Torah law**, the Sages required **one-fortie th**; whereas **by Rabbinic law, for** produce that is only obligated in terumah **by Rabbinic law**, they only required **one-sixtie th**.

QUESTION

פאה בששים, והתנן: אלו דברים שאין להן שיעור: הפאה, והבכורים, והראיון.

The Gemara raises another difficulty: Is **pe'ah's** measure **one-sixtieth**? But didn't we learn in a Mishnah: **These are things that have no fixed Torah measure: Pe'ah, and the first-fruits, and the appearance-offering** brought on the festivals.

ANSWER

דאורייתא – אין לה שיעור, דרפנן – בששים.

The Gemara answers: **By Torah law, it has no measure**; but **by Rabbinic law**, they established its minimum **at one-sixtie th**.

QUESTION

מאי קא משמע לן? תנינא: אין פוחתין לפאה מששים, אף על פי שאמרו הפאה אין לה שיעור!

The Gemara asks: **What is this coming to teach us?** We already learned this in a Mishnah: **We do not give less for pe'ah than one-sixtie th**, even though they said that **pe'ah** has no measure!

ANSWER

התם בארץ, הכא בחוצה לארץ.

The Gemara answers: **There**, the Mishnah is speaking of **pe'ah in Eretz Yisrael**; **here**, Rav and Shmuel are teaching us that the Rabbinic minimum of one-sixtieth applies even **outside of Eretz Yisrael**.

STATEMENT

כי סליק איסי בר היני, אשכחיה (לרבי) [רבי] יוחנן דקא מתני ליה לבריה "רחלים",

The Gemara relates: **When Isi bar Hini went up** from Bavel to Eretz Yisrael, **he found Rabbi Yochanan teaching his son** the Mishnah using the word "**rechelim**" for sheep.

STATEMENT

אמר ליה: אתנייה "רחלות",

Isi **said to him: Teach him** using the word "**rechelot**".

STATEMENT

אמר ליה: כדכתיב "רחלים מאתים",

Rabbi Yochanan **said to him: I teach it as it is written** in the Torah: "**Two hundred rechelim**".

STATEMENT

אמר ליה: לשון תורה לעצמה, לשון חכמים לעצמן.

Isi said to him: The language of the Torah is on its own, and the language of the Sages is on its own, and the Sages in the Mishnah use the term "rechelot".

STATEMENT

אמר ליה: מאן ריש סדרא בבבלי? אמר ליה: אבא אריכא.

Rabbi Yochanan then said to him: Who is the head of the academy in Bavel? Isi said to him: Abba the tall, referring to Rav.

STATEMENT

אמר ליה: אבא אריכא קרית ליה?!

Rabbi Yochanan said to him: You call him "Abba the tall" so casually?!

STATEMENT

דכירנא פד הוה יתיבנא אחר שבע עשרה שורן אחוריה דרב קמיה דרבי,

I remember when I was sitting seventeen rows behind Rav, who himself sat before Rabbi Yehuda HaNasi,

STATEMENT

ונפקי זיקוקין דנור מפומיה דרב לפומיה דרבי, ומפומיה דרבי לפומיה דרב,

and sparks of fire were going out from the mouth of Rav to the mouth of Rabbi, and from the mouth of Rabbi to the mouth of Rav, because of the heat and depth of their Torah discussion,

STATEMENT

ולית אנא ידע מה הו אמרין, ואף "אבא אריכא" קרית ליה?!

and I did not even know what they were saying due to its depth, and you call him "Abba the tall"?!

QUESTION

אמר ליה איהו: ראשית הגז בכמה?

Isi said to him: At how much shearing does the obligation of the first of the shearing apply?

ANSWER

אמר ליה רבי יוחנן: בששים.

Rabbi Yochanan said to him: At sixty sela.

QUESTION

והאנו "בכל שהין" תבנו!

Isi asked: But didn't we learn in our Mishnah that it applies "to any amount"?

ANSWER

אמר ליה: אם כן, מה בין לי ולך?

Rabbi Yochanan **said to him: If so**, that you only know what is written literally in the Mishnah, **what is the difference between me and you?** A scholar must know the deeper, received halachic definitions.

STATEMENT

כִּי אֵתָא רַב דִּימִי, אָמַר: רְאֵשִׁית הַגֶּז – רַב אָמַר בְּשֵׁשִׁים, וְרַבִּי יוֹחָנָן מְשׁוּם רַבִּי יַנָּאי אָמַר בְּשֵׁשׁ.

When Rav Dimi came from Eretz Yisrael to Bavel, he said: Regarding the first of the shearing, Rav said it applies at sixty sela, and Rabbi Yochanan said in the name of Rabbi Yannai that it applies at six sela.

OBJECTION

אָמַר לִיָּה אַבְיִי לְרַב דִּימִי: אֲנַחְתָּ לֹא חֲדָא וְאַקְשֵׁת לֹא חֲדָא.

Abaye said to Rav Dimi: You have settled one difficulty for us, but you have raised another difficulty for us.

EXPLANATION

בְּשֵׁלָמָא דְרַבִּי יוֹחָנָן אֲדַרְבִּי יוֹחָנָן לָא קִשְׁיָא: הָא דִּידְיָה, הָא דְרַבִּיָּה.

Granted, the contradiction between one statement of Rabbi Yochanan and the other statement of Rabbi Yochanan is not difficult: This statement that it requires sixty sela is his own view, while this statement that it requires six sela is the view of his teacher, Rabbi Yannai.

OBJECTION

אֵלָא דְרַב אֲדַרְבִּי קִשְׁיָא, דִּהָא אָמַר רַב מְנָה וּפְרָס!

But the contradiction between one statement of Rav and the other statement of Rav is difficult, for surely Rav said earlier that the minimum is a maneh and a half-maneh, which is thirty-seven and a half sela, and here you say he requires sixty sela!

RESOLUTION

דְרַב אֲדַרְבִּי נָמִי לָא קִשְׁיָא, מַאי מְנָה דִּקְאָמַר? בֵּין אַרְבַּעַים סָלָעִים, דִּהְהוּא לִיָּה

The Gemara answers: The contradiction of Rav and Rav is also not difficult. What is the "maneh" that he was speaking of? It was a large maneh of forty sela, which makes a maneh and a half-maneh exactly sixty sela.

SUMMARY

The Gemara establishes that reishis hagez applies exclusively to sheep's wool because the Torah requires a gift fit for the bigdei kehunah (priestly garments) and one that provides warmth, which excludes goats' hair and coarse oxen hair. We resolve a contradiction between braisos regarding one who washes sheep and collects the loose wool, explaining the machlokes based on Rabbi Yosei's view of whether hand-plucking is halachically equivalent to harvesting. The daf concludes by analyzing the source for Beis Hillel's shitta that a person must own at least five sheep to be obligated in the mitzvah, pointing to the word "asuyos" to show they must be performing multiple mitzvos.

In our sugya, the Gemara is bothered by how we define the mitzvah of Reishis Hagez, the first of the shearings we give to the Kohen. The Torah says "titten lo", you must give it to him, and Rabbi Yehoshua ben Levi teaches that this means it must be "davar hara'uy l'sheirus," something fit for the priestly garments of the Beis HaMikdash. It cannot be coarse hair only fit for sacks, and it cannot be hard wool that does not bring warmth. The gift we give to the Kohen, representing our service to Hashem, cannot be second-rate or just "good enough." It has to be something beautiful, warm, and fit for the King's palace.

Lichoira, we must ask ourselves: how do we perform our own daily avodah? When we daven, when we learn, or when we give tzedakah, are we giving Hashem our "hard wool", the leftovers of our energy, our rushed moments, and our distracted thoughts? Or are we giving Him "davar hara'uy l'sheirus," our finest focus, our warmest enthusiasm, and our best hours of the day?

It is so easy to fall into the trap of just checking the box, offering a service that is cold and stiff. But the neshama of a Yid wants to warm others and bring light, just like the soft wool that brings warmth. When you do a mitzvah, do it with hiddur, with a shining face, and with your full heart. Give Hashem the very best of what you have.

Today, choose one mitzvah or one tefillah, like Mincha or a few minutes of learning, and do it with your absolute best focus and energy, treating it like a service fit for the Beis HaMikdash.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

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

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל 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 סֵלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַד־יָד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי 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 צִלָּה עַל יָד יְמִינֶךָ:

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

פָּרָק ק"ל CHAPTER 130

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש • האזינו • שני

Explanatory English • Line-by-Line Edition

HA'AZINU • 2ND ALIYAH

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פסוק ז

Deuteronomy 32:7

זְכוֹר יָמוֹת עוֹלָם בֵּינוֹ שָׁנוֹת דּוֹר-וָדוֹר שֶׁאֵל אָבִיךָ וַיִּגְדֶּךָ זְקֵנֶיךָ
וַיֹּאמְרוּ לָךְ:

Remember the days of old, Consider the years of many generations; Ask thy father, and he will declare unto thee,
Thine elders, and they will tell thee.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:7:1

Remember the days of old. Moshe presents four distinct directives here, corresponding to the four descriptions of Hashem's relationship with us that he mentioned in the previous verse (Deuteronomy 32:6). Corresponding to his statement there, "Is He not your Father?" which refers to Hashem as the Creator, Moshe says here, "Remember the days of old." This refers to the six days of Creation, where one will find that He is indeed the Maker and Creator of all.

And corresponding to his statement there, "Who acquired you?" which refers to the Exodus from Egypt and the other kindnesses through which He acquired us as His own, Moshe says here, "Consider the years of many generations." This means one should contemplate what Hashem did during the years of two specific generations: the generation that left Egypt, and the fourth generation that entered the Land of Israel. Through studying these, you will recognize His deeds for the Jewish people, through which He acquired you.

זְכוֹר יָמוֹת עוֹלָם. אָמַר אַרְבַּע חֲלוּקוֹת כְּנֻגָּד
אַרְבַּעַה דְּבָרִים שֶׁאָמַר בַּפֶּסוּק שֶׁלִּפְנֵי זֶה.
כְּנֻגָּד אָמְרוּ "הֲלֹא הוּא אָבִיךָ" שֶׁרָמַז בּוֹ
שֶׁהוּא הַבּוֹרָא, אָמַר "זְכוֹר יָמוֹת עוֹלָם"
שֶׁהֵם שֵׁשֶׁת יָמֵי בְרָאשִׁית, שֶׁם יִמָּצָא כִּי הוּא
הַיוֹצֵר הוּא הַבּוֹרָא.

וּכְנֻגָּד אָמְרוּ "קִנְיָה" שֶׁרָמַז לִיצִיאַת מִצְרַיִם
וּשְׂאָר הַטּוֹבוֹת שֶׁבָּהֶם קָנָה אוֹתָנּוּ, אָמַר
"בֵּינוֹ שָׁנוֹת דּוֹר וָדוֹר" שֶׁיִּתְבּוֹנֵן בְּמָה שֶׁפָּעַל
ה' בַּשָּׁנִים שֶׁל שְׁנֵי דוֹרוֹת, שֶׁהֵם דּוֹר הַיּוֹצֵא
מִמִּצְרַיִם וְדוֹר רַבִּיעִי הַנִּכְנָס לָאֶרֶץ, וּבָהֶם
יִכִּיר מַעֲשָׂיו יִתְבָּרַךְ לְעַם יִשְׂרָאֵל שֶׁבָּהֶם
קָנָה.

And corresponding to his statement there, "He made you," which refers to the lofty spiritual elevation we explained, that He placed His Divine Presence among us and granted us prophecy, Moshe says here, "Ask your father, and he will declare it to you." "Your father" in this context refers to the prophets, as Chazal have explained in the Sifrei.

וּכְנִיחַ אָמְרוּ "עָשָׂה" שֶׁהוּא תְּקוּן עָלֵינוּ
שֶׁפָּרְשָׁנוּ בּוֹ שְׁנֵתָן שְׂכִינָתוֹ בְּתוֹכֵנוּ וְנָבֵא
אוֹתָנוּ, אָמַר "שֶׂאֵל אָבִיךָ וְיַגִּידָהּ" – אָבִיךָ
הֵם הַנְּבִיאִים, וְכֵן פָּרְשִׁיהָ רַבּוֹתֵינוּ זְכוֹרֵיהֶם
לְבָרְכָהּ (ספרי).

And corresponding to "and established you," which we explained as referring to the preparations for the World to Come, Moshe says here, "your elders, and they will tell you." This refers to the Sages of Israel, who understand the preparation for and the attainment of the World to Come; they will tell you of these eternal matters.

וּכְנִיחַ "וַיִּכְנֶנֶךָ" שֶׁפָּרְשָׁנוּהָ עַל הַכְּנוּת
עוֹלָם הַבָּא, אָמַר "זִקְנֶיךָ וַיֹּאמְרוּ לָךְ" –
פְּרוֹשׁ הֵם חֲכָמֵי יִשְׂרָאֵל הַמְּפִירִים בְּהַכְנֵת
הַדָּבָר וְהַמוֹשָׁג לְעוֹלָם הַבָּא, הֵם יֹאמְרוּ לָךְ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:7

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that the four directives in this verse, remembering the days of old, contemplating the generations, asking one's father, and consulting the elders, directly correspond to the four descriptions of Hashem's relationship with Israel in the preceding verse. "Remembering the days of old" points to Hashem as Creator ("your Father"); "contemplating the generations" points to the Exodus and conquest of the Land ("Who acquired you"); "asking your father" refers to consulting the prophets about our spiritual elevation ("He made you"); and "consulting the elders" refers to learning from the Sages about the ultimate purpose of the World to Come ("and established you").

לְמַעַשֶׂה · Lemaaseh

We can deepen our relationship with Hashem by actively engaging in the four areas of study outlined by the Ohr HaChaim: studying the wonders of Creation, reflecting on the historical miracles of our redemption, learning the words of the prophets, and absorbing the teachings of our Sages regarding the ultimate purpose of life in the World to Come.

בְּהִנָּחֵל עֲלֵיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלַּת עַמִּים לְמִסְפָּר בְּנֵי יִשְׂרָאֵל:

When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the peoples according to the number of the children of Israel.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:8:1

When the Most High gave to the nations their inheritance: This means that when Hashem, blessed be He, distributed the nations as inheritances to the supernal guardian angels, it demonstrated that they are of lesser importance to Him. He did not wish for them to be associated directly with His own Name, and so He placed them under the authority of these supernal ministers.

בְּהִנָּחֵל עֲלֵיוֹן גּוֹיִם. פְּרוּשׁ, כְּשֶׁהִנָּחֵל ה' בְּרוּךְ הוּא אֶת הַגּוֹיִם לְשָׂרֵי מַעְלָה, זֶה יִגִּיד אֲשֶׁר הֵם פְּחוּתִים אֶצְלוֹ, אֲשֶׁר לֹא רָצָה שִׁיתְּכֻנּוּ לְשֵׁמוֹ, וְנִתְּנָם לְשָׂרֵי מַעְלָה:

Or HaChaim on Deuteronomy 32:8:2

When He separated the children of men: This means that Hashem did not hand over all the nations to a single guardian angel. Instead, He separated them and assigned a specific portion to each individual minister. The manner of this division, when He set the borders of the peoples, was according to the number of the children of Israel. To understand this, you must know that all of Hashem's creations are structured with one corresponding to another, representing good and evil. All the souls of created beings were planted by Hashem from two primary trees: one good tree and one evil tree.

בְּהַפְרִידוֹ בְּנֵי אָדָם. פְּרוּשׁ, שֶׁלֹּא מָסַר ה' כָּל הָאוֹמוֹת בְּיַד שֶׁר אֶחָד, אֲלֵא הַפְרִידָם וְנָתַן חֶלֶק לְכָל שֶׁר וְשֶׁר. וְאוֹפֵן הָחַלּוּקָה שֶׁעָשָׂה בָּהֶם כְּשִׁיִּצַּב גְּבוּלָם הִיָּתָה לְמִסְפַּר בְּנֵי יִשְׂרָאֵל. פְּרוּשׁ, יֵשׁ לָהּ לְדַעַת כִּי כָל מַעֲשֵׂה ה' עָשָׂה זֶה לְעוֹמֶת זֶה וְטוֹב וְרָע, וְכָל נַפְשוֹת שֶׁבִּנְבְּרָאִים נִטְעָם ה' מִשְׁנֵי אֵילָנוֹת: אֵילָן אֶחָד טוֹב וְאֶחָד רָע.

The good tree is Adam HaRishon, the first man, while the evil tree is Samael, the evil spiritual counterpart, called adam beliyaal, the corrupt man. When Adam HaRishon sinned and evil became mixed with good, the offspring of Adam HaRishon began to produce corrupt souls as well. This continued until a single pure soul emerged, which included within it all the holy souls, thereby separating out the good tree anew. This soul was our father Yaakov, peace be upon him.

This is why Chazal teach in Bava Metzia 84a and the Zohar, Volume 3, page 244a, that the beauty of our father Yaakov was a reflection of the beauty of Adam HaRishon. Understand these deep matters. This holy tree contains seventy branches, which correspond to the seventy souls of Yaakov's family who descended to Egypt. Therefore, when Hashem separated the nations, He set their borders according to the number of the children of Israel, establishing exactly seventy nations to correspond to the seventy branches of holiness.

Or HaChaim on Deuteronomy 32:8:3

The purpose of this arrangement is so that each specific aspect of every holy branch should rule over its corresponding counterpart in the realm of evil. This is the inner meaning of the verse in Mishlei 5:5, Her feet go down to death, which teaches that the feet of holiness tread upon the heads of the impure forces. Consequently, the branches of Yaakov rule and reign over the nations.

אֵילָן הַטּוֹב הוּא אָדָם הָרִשּׁוֹן, אֵילָן הָרָע
הוּא ס"מ אָדָם בְּלִיעַל. וְכִשְׁחָטָא אָדָם
הָרִשּׁוֹן וְנִתְעַרְבַּ רַע בְּטוֹב, חֲזָרוּ לַהֲיוֹת
יוֹצְאִים מֵהוֹלָדֶת אָדָם הָרִשּׁוֹן גַּם נַפְשׁוֹת
רָעוֹת, עַד שֶׁיֵּצְאָה נַפֶּשׁ אַחַת טְהוֹרָה שְׁבָה
כָּלִילוֹת כָּל הַנְּשָׁמוֹת הַקְּדוֹשׁוֹת, וְנִתְבָּרַר
הָאֵילָן הַטּוֹב מִחֻדָּשׁ, וְזֶה הוּא יַעֲקֹב אָבִינוּ
עָלָיו הַשְּׁלוֹם.

וְלָזֶה אָמְרוּ (בבא מציעא פד.; זוהר חלק ג
רמד.) שׁוֹפְרִיהַ דְּיַעֲקֹב אָבִינוּ מַעֲיֵן שׁוֹפְרִיהַ
דְּאָדָם קִדְמָאָה, וְהָבִין הַדְּבָרִים. וְאֵילָן זֶה יֵשׁ
בּוֹ שְׁבַעִים עֲנָפִים, וְהֵם שְׁבַעִים נַפְשׁוֹת שֶׁיֵּרְדּוּ
לְמִצְרַיִם. וְאֲשֶׁר עַל כֵּן כָּאֲשֶׁר הִפְרִיד ה'
הָאוֹמוֹת, הָצִיב גְּבוּלָם לְמִסְפַּר בְּנֵי יִשְׂרָאֵל,
עָשָׂה מֵהֶם שְׁבַעִים כְּנָגֵד שְׁבַעִים עֲנָפֵי
הַקְּדוּשָׁה.

וְהַכּוֹנֵנָה בְּזֶה, כִּדִּי שְׁתַּחֲזֶה כָּל בְּחִינָה וּבְחִינָה
שֶׁל כָּל עֲנַף מֵעֲנָפֵי הַקְּדוּשָׁה מוֹשְׁלֵת עַל
שְׁכִנְגֻדָּהּ בְּחֵלֶק הָרָע, וְזֶה סוּד (משלי ה:ה)
"רַגְלֶיהָ יוֹרְדוֹת מוֹת", שֶׁרַגְלִים שֶׁל הַקְּדוּשָׁה
דּוֹרְכִים עַל רָאשֵׁי הַקְּלָפָה, וְנִמְצְאִים עֲנָפֵי
יַעֲקֹב שׁוֹלְטִים וּמוֹלְכִים עַל הָאֹמוֹת.

The next verse then states, For Hashem's portion is His people, which explains the reason for this setup. Since the nation Hashem chose to rule over directly is Israel, He designed this system to elevate and give the children of Israel dominion over all the nations. Through this, when He rules over Israel, He effectively rules over the entire world.

The phrase, Hashem's portion is His people, refers specifically to Israel after they received the Torah, as they were then fully designated as the people of Hashem. The expression, Yaakov is the lot of His inheritance, uses the word chevel, meaning a rope, to signify the primary cord of the inheritance. This relates directly to what I have already pointed out regarding the rabbinic teaching in Bava Metzia 84a that the beauty of Yaakov reflects the beauty of Adam HaRishon.

Or HaChaim on Deuteronomy 32:8-4

He offers another explanation based on two levels of souls. Some come from a higher spiritual world, and these are described as "Hashem's portion," a portion from Hashem, so to speak. Others come from the place called nachalas Shaddai, "the inheritance of Shaddai," and these are described by "Yaakov, the cord of His inheritance." For clarity, the author is distinguishing spiritual sources; "so to speak" marks the limits of describing this relationship in human language.

The Torah is precise in using the word chevel, which means a rope, to hint at a profound concept revealed by the masters of Kabbalah. Every living soul in a person is connected by a spiritual cord to its source. This cord extends from the nostrils and remains bound to its supernal root above, and through this cord the soul draws its life force.

וְאָמַר "כִּי חֵלֶק ה' עָמוֹ" פְּרוּשׁ טַעַם לָזֶה, לְהִיּוֹת שְׁהָאֵמָה אֲשֶׁר בָּחַר לוֹ ה' שִׁיְהִיָּהּ הוּא הַמּוֹשֵׁל עָלֶיהָ הֵם יִשְׂרָאֵל, לָזֶה נִתְּכּוֹן ה' וְהַמְּלִיךְ וְנִשְׂא אֶת בְּנֵי יִשְׂרָאֵל עַל כָּל הָאֻמוֹת, וּבָזָה כְּאֲשֶׁר הוּא מוֹלִיךְ עַל יִשְׂרָאֵל הֵנָּה הוּא מוֹלִיךְ עַל כָּל הָעוֹלָם כָּלּוּ.

וְאָמְרוּ "חֵלֶק ה' עָמוֹ" יָכוֹן אֶל יִשְׂרָאֵל אַחֵר שֶׁקִּבְּלוּ הַתּוֹרָה שְׂאֵז יִקְרָאוּ בְּשֵׁם עַם ה'. וְאָמְרוּ "עֵקֶב חֶבֶל" פְּרוּשׁ הַחֶבֶל שֶׁהוּא רֹאשׁ הַנֶּחֱלָה, וְהוּא מֵה שֶׁהָעִירוּתִיךְ אֱלֹהֵי בְרָמְזוֹ אֲמָרָם זְכוּרָנָם לְבָרְכָהּ (בבא מציעא פד.) שׁוּפְרִיָּה דִּיעֶקֶב וְכוּ':

עוֹד יָכוֹן לוֹמַר, לְהִיּוֹת שְׂשִׁישׁ שְׁתֵּי בְּחִינּוֹת בְּנִשְׁמוֹת: יֵשׁ שְׁבָאָה מְעוֹלָם עָלִיוֹן, וְלָזֶה יֵאמַר "חֵלֶק ה'" – פְּרוּשׁ חֵלֶק מֵה' בְּרוּךְ הוּא כְּבִיכּוֹל, וְיֵשׁ נִפְשׁוֹת שְׁבָאוֹת מִמָּקוֹם הַנִּקְרָא נַחֲלַת שְׂדֵי, וְלָזֶה יִקְרָא יַעֲקֹב "חֶבֶל נַחֲלָתוֹ".

וְדִקְדֹק לוֹמַר "חֶבֶל" לְרָמְזוֹ עֲנִיָּן גָּדוֹל אֲשֶׁר גָּלוּ יוֹדְעֵי חוֹן, כִּי כָּל נִפְשׁ הַחַיּוּנִי שְׁבָאָדָם יֵשׁ לָהּ חוּט אֶחָד דְּבוּק עִם שְׂרָשָׁהּ, וְהוּא יוֹצֵא מֵהַנְּחִירִים וְדְבוּק בְּשִׁרְשׁוֹ לְמַעַלָּה, וּמִשָּׁם יוֹנֶקֶת הַנֶּפֶשׁ לְחַיּוּת.

Regarding the soul of a wicked person, the verse in Bamidbar 15:31 says, That soul shall utterly be cut off, meaning that Hashem cuts off this connecting cord that binds the soul to the place from which it was carved. Once cut, it can no longer draw spiritual sustenance, and this state is spiritual death, may Merciful Heaven save us. Conversely, regarding the righteous, the verse in Deuteronomy 4:4 states, But you who cling to Hashem your God are alive today. This is the meaning of, Yaakov is the lot of His inheritance, representing this unbroken spiritual cord. Understand this well.

וְעַל נַפְשׁ הָרָשָׁע אָמַר הַכֶּתוּב (במדבר טו:לא): "הַכֶּתַּת תִּכְרֹת" וגו' – פָּרוּשׁ שְׂאוֹתוֹ הַשָּׂרֵשׁ הַדְּבִיק מֵהַנֶּפֶשׁ לַמָּקוֹם שֶׁמִּמֶּנּוּ חוֹצָצָה יִכְרֹתֶנּוּ ה', וְשׁוּב אֵין לָהּ בְּנִיקָה, וְזוֹ הִיא מִיתָה רַחֲמָנָא לִיזְלָן. וּבַצִּדִּיקִים נֶאֱמַר (דברים ד:ד): "וְאַתֶּם הַדְּבִיקִים בְּה' אֱלֹהֵיכֶם חַיִּים" וגו', וְהוּא אָמַר "חֶבֶל נִחַלְתּוּ", וְהִבֵּן:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:8

בפשוט · In plain words

The Ohr HaChaim explains the nations' division through heavenly ministers, in contrast with Hashem's direct rule over Yisrael. He describes seventy branches of holiness, rooted in Yaakov, corresponding to seventy nations and governing their opposing forces. He then offers another reading based on different spiritual sources of souls. The word chevel, a cord, expresses the soul's continuing dependence on its source for life; being cut off severs that connection, while cleaving to Hashem sustains it.

למעשה · Lemaaseh

The image of the cord asks us to value the connection that sustains spiritual life. In one choice today, take the mitzvah seriously as part of cleaving to Hashem. The reflection follows the Ohr HaChaim's contrast between maintaining that connection and becoming cut off from it.

פסוק ט

Deuteronomy 32:9

כִּי חֵלֶק יְהוָה עַמּוֹ יִעֲקֹב תְּכַל נַחֲלָתוֹ:

For the portion of the LORD is His people, Jacob the lot of His inheritance.

No Ohr HaChaim comment on this pasuk in this edition.

ימצאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יִלְל יִשְׁמֹן יִסְבְּכֶנָּהוּ יְבוֹנֶנָּהוּ יִצְרֶנָּהוּ כְּאִישׁוֹן עֵינָיו:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:10:1

He found him in a desert land, and in the waste, etc. It appears that the verse intends to follow the path of Chazal in Berachot 9b, who said that Israel did not leave Egypt until they had made it like a deep sea that has no fish in it, meaning they emptied it of all its spiritual sparks. Furthermore, they said in Likkutei Torah on Vayeira that if Israel had delayed any longer in Egypt, they would have been absorbed there forever, because they would have entered the fiftieth gate of impurity.

To describe this, the verse says, 'He found him in a land of desert', meaning a land that is desolate and has no spiritual substance left in it. For this reason, the text does not say 'He found him in the desert' (which would refer to the physical wilderness), but rather 'in a land of desert' (referring to Egypt which had become spiritually desolate). Understand this.

ימצאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ וְגו'. נראה כי יכוון הכתוב על דרך אֶמְרָם וְכֹרֶנָם לְבָרְכָה (ברכות ט:): לֹא יֵצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד שֶׁשָּׂאוֹהָ כְּמִצּוּלָה שָׂאִין בָּהּ דָּגִים וְכו', וְאָמְרוּ עוֹד (ליקוטי תורה וירא) שָׂאֵם הָיוּ יִשְׂרָאֵל מִתְעַכְבִּין בְּמִצְרַיִם הָיוּ נִטְמָעִים שָׁם לְעַד לְעוֹלָם כִּי הָיוּ נִכְנָסִים בְּחִמְשֵׁי שַׁעֲרֵי טְמֵאָה,

לִזֶּה אָמַר יִמְצָאֵהוּ בְּאֶרֶץ שְׁהִיא מִדְבָּר, פְּרוֹשׁ חֲרָבָה וְאִין בָּהּ מִמֶּשׁ, וְלִזֶּה לֹא אָמַר יִמְצָאֵהוּ בַּמִּדְבָּר אֲלֵא בְּאֶרֶץ מִדְבָּר, וְהִבּוֹ:

The verse further explains that not only was the land a desert, completely devoid of any spark of holiness, but it was also 'a waste, a howling wilderness.' This means it was filled with filth and spiritual impurity. You will find that they said in the Zohar, Volume I, page 16a, that 'waste' (tohu) represents a specific force of impurity (kelipah), and similarly 'a howling wilderness' represents the forces of evil. Thus, the place was entirely stripped of good and completely filled with evil.

Because of this danger, Hashem 'compassed him about' (yesovevenhu), a term denoting protection. The Torah uses the future tense here to teach that this protection which He provided for them was not a temporary event; rather, it remains constant and will endure forever. The depth of this protection is that He extracted them from that place of evil so they would not be absorbed there.

Furthermore, in that very place, when Hashem brought the plagues upon Egypt, He protected them, just as the verses state: 'but of the livestock of the children of Israel...' (Exodus 9:6), 'in the land of Goshen...' (Exodus 9:26), 'but for all the children of Israel there was light...' (Exodus 10:23), and 'He will not allow the destroyer...' (Exodus 12:23). This is the meaning of 'He compassed him about.'

וְאָמַר עוֹד, שֶׁמֶלֶבַד שֶׁהָאָרֶץ מְדַבֵּר מִבְּלִי
נִיצוּץ קֹדֶשׁ, אֲלֵא שֶׁהוּא תְהוֹ יִלְל יִשְׁמֹן,
פְּרוֹשׁ מִלֵּאָה טְנוּפֹת וְטִמְאָה. וְתִמְצָא
שֶׁאָמְרוּ בְּזֶהֱרָה (חֵלֶק א טז) כִּי תְהוֹ הוּא
בְּחִינַת קִלְפָּה אַחַת, וְכֵמוֹ כֵּן יִלְל יִשְׁמֹן
שֶׁהֵם בְּחִינַת הָרַע, שֶׁהַמָּקוֹם מְשַׁלֵּל מִהַטּוֹב
וּמִכָּלֵל מִהָרַע.

וְלִזֶּה ה' סָבַב, פְּרוֹשׁ, לְשׁוֹן שְׁמִירָה, וְאָמַר
לְשׁוֹן עֲתִיד לומר שְׁאוֹתָהּ שְׁמִירָה שֶׁעָשָׂה
לוֹ לֹא נֶעְדְּרָה וְעוֹדֶנָּה תִּהְיֶה תָמִיד. וְהַכּוֹנֵה
בָּזֶה שֶׁהוֹצִיאָם מִמָּקוֹם הָרַע הֵהוּא שְׁלֵא
נִטְמָעוּ שָׁם,

עוֹד שֶׁבָּאוּתוֹ מָקוֹם עֲצָמוֹ כְּשֶׁהָיָה מִבֵּיא ה'
הַמַּכּוֹת עַל מִצְרַיִם הָיָה שׁוֹמֵר אוֹתָם, עַל
דֶּרֶךְ אֲמָרוֹ (שְׁמוֹת ט:ו) "וּמִמִּקְנֶה יִשְׂרָאֵל"
וְגו', "בְּאֶרֶץ גִּשְׁן" וְגו' (שְׁמוֹת ט:כו),
"וּלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר" וְגו' (שְׁמוֹת
י:כג), "וְלֹא יִתֵּן הַמַּשְׁחִית" וְגו' (שְׁמוֹת
יב:כג), וְהוּא אָמַר "סוֹבְבֶנָּהוּ".

Yevonenehu, "He gave him understanding," refers to Hashem's gift of Torah, the source of understanding. Through it He guards Yisrael "like the pupil of His eye," as in "Understanding will guard you" (Mishlei 2:11). The eye image also appears in Zechariah 2:12: "Whoever touches you touches the pupil of His eye."

וְאָמְרוּ יְבוֹנְנֶהוּ – פְּרוֹשׁ, עַל יַד שְׁנֵיתָן לָהֶם
תּוֹרָה שֶׁהִיא מְקוֹר הַבִּינָה, שֶׁכֵּזֶה "צִרְנֶהוּ
כְּאִישׁוֹן עֵינֹו", עַל דֶּרֶךְ אֲמָרוֹ (מִשְׁלֵי ב:יא)
"תְּבוֹנָה תִּנְצֹרְכָה". וְאָמְרוּ "כְּאִישׁוֹן עֵינֹו" –
כְּמֹאֲמַר הַנְּבִיא (זְכַרְיָה ב:יב) "כִּי הַנוֹגֵעַ
בְּכֶם כְּנוֹגֵעַ בְּכַבֵּת עֵינֹו".

The Ohr HaChaim explains the image through the eye's delicacy. It cannot bear a finger touching it because the finger is coarse compared with the eye, which is refined. He uses this contrast to express how something spiritual cannot bear contact with what is coarse and physical.

He connects this to Rabbi Shimon bar Yochai's statement in the Zohar (volume 2, 211b): "Woe to the soul that bears a foreign fire." The fire in which the soul is punished is foreign to the soul's own fire. By contrast, the righteous soul immerses in the fire called Nehar Dinur while that fire has not become distant or material, and therefore does not suffer from it. For clarity, he is distinguishing a fire alien to the soul's refined nature from a spiritual fire compatible with it. That distinction helps explain why contact with coarseness can be painful to what is spiritually refined.

Or HaChaim on Deuteronomy 32:10:4

This is what the verse means here by 'as the apple of His eye.' Because Israel became spiritual beings, everything outside of them is considered coarse and physical. Therefore, even the touch of something spiritually coarse harms and damages them, just as the touch of a hand harms the delicate apple of the eye.

This high spiritual status was achieved only after He gave them the inheritance of the Torah. For this reason, the verse first says 'He cared for him' (yevonenehu, instructing him in Torah) and only afterward says 'He kept him as the apple of His eye.' This concept also explains the underlying reason for the negative commandments, which protect this delicate spiritual state. Understand this.

והכֹּנֶה בָּהּ, כְּדֶרֶךְ שְׂאִין הָעֵין סוֹכֶלֶת
נְגִיעַת אֶצְבַּע הָאָדָם בָּהּ, וְהַטָּעַם לְצַד כִּי גוֹף
הָאֶצְבַּע עָכוּר וְהָעֵין זָכָה, וְאִין הָרוֹחֵנִי סוֹכֵל
הַגָּשְׁמִי.

וְהוּא סוֹד מֵאֲמַר הַרְשָׁבִי" (זוהר ח"ב ר"א):
שְׂאֵמֶר: וַיִּלֶּה לְנִשְׁמָתָא דְסִבְלָא אֶשָּׁא
נוֹכְרָאָה, פְּרוּשׁ, הָאֵשׁ שְׁבוּ נִכְנָסָת
לְהַעֲנִיֶּשֶׁה הִיא אֵשׁ נִכְרִיָּה בְּעֶרְךָ אֵשׁ
הַנִּשְׁמָה, וְלִזְה תִּמְצָא שָׁם שְׁנֶפֶשׁ הַצַּדִּיק
תִּטְבֹּל בְּאֵשׁ הַנִּכְרָא נְהַר דִּינֹור, פְּרוּשׁ,
בְּעוֹד שֶׁלֹא נִתְרַחַק הָאֵשׁ וְלֹא נִגָּשׁ, שְׁבִיָּה
לֹא יִצְטָעְרוּ. וְהֵבֵן סוֹדוֹן שֶׁל דְּבָרִים:

וְהוּא אָמְרוּ כָּאֵן "כְּאִישׁוֹן עֵינוֹ", כִּי הֵם
רוֹחֵנִים וְכָל חוּץ מֵהֶם גָּשְׁמִי, וְלִזְה יִרְעוּ
וְיִשְׁחִיתוּ בָהֶם אֶפְלוֹ נְגִיעַת הָעָכוּר, כְּמוֹ
שֶׁיִּרְעַ נְגִיעַת יָד בְּאִישׁוֹן עֵין. וְזֶה

הָיָה אַחֵר שֶׁהִנְחִילָם הַתּוֹרָה, וְלִזְה קִדְּם
לִזְמַר "יְבוֹנְנֵהוּ" וְאַחֵר כֵּן אָמַר "יִצְרְנֵהוּ"
כְּאִישׁוֹן עֵינוֹ", וְהוּא טָעַם מִצְוֹת לֹא
תַעֲשֶׂה, וְהֵבֵן:

Alternatively, the words 'He cared for him, He kept him' (yevonenehu yitzrenhu) can be understood in light of what Chazal said in Tractate Berachot 54b: Three categories of people require special protection, and one of them is a Torah scholar (talmid chacham). The reason for this is that the damaging spiritual forces are envious of the high stature of a Torah scholar and provoke him.

To address this, the verse says 'yevonenehu', meaning He gives him the Torah, which is called understanding (tevunah) in Proverbs 2:11. Because He has elevated him to this level, He must then take responsibility to guard him, as it says, 'He kept him' (yitzrenhu), protecting him from those envious forces.

עוֹד יִרְצֶה אָמְרוּ "בּוֹנֵהוּ יִצְרֵנְהוּ" עַל דֶּרֶךְ
אֲמָרָם זְכוּרָנָם לְבִרְכָּה בְּמַסְכֶּת בְּרָכוֹת נד.;
שְׁלֹשָׁה צָרִיכִין שְׁמִירָה, וְאַחַד מֵהֶם הוּא
תַּלְמִיד חָכָם, וְהַטַּעַם לְפִי שְׁהַמְדִּיקִין
מִתְקַנְאִים מִמַּעַלְת בֶּן תּוֹרָה וּמִתְגָּרִים בּוֹ.

לָזֶה אָמַר "בּוֹנֵהוּ", פִּרוּשׁ יִתֵּן לוֹ הַתּוֹרָה
שֶׁנִּקְרָאת תְּבוּנָה (מִשְׁלִי ב:יא), לָזֶה חָל
עָלָיו לְשָׁמְרוֹ כְּאָמְרוּ "יִצְרֵנְהוּ" וְגו':

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:10

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem found Israel in Egypt when it was spiritually desolate and filled with impurity. He protected them from being absorbed by the impurity and shielded them during the plagues. By giving them the Torah, He elevated them to a refined spiritual state, making them as sensitive to spiritual harm as the delicate apple of an eye is to physical touch. This high spiritual status requires the ongoing protection of the commandments and special divine guardianship.

לְמַעֲשֶׂה · Lemaaseh

The Ohr HaChaim connects the prohibitions of the Torah with guarding the spiritual sensitivity that Torah gives us. When a prohibition feels like a restriction, consider what it protects. Let that perspective help us take care with a particular boundary in our own avodas Hashem.

כַּנָּשֶׁר יַעִיר קִנּוּ עַל-גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ בְּנָפְיוֹ יִקְחֵהוּ יִשְׁאַהוּ עַל- אַבְרָתּוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions,

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:11:1

"Like an eagle that awakens its nest." The Ohr HaChaim notes Chazal's explanations in the Sifrei, as cited by Rashi, then offers another reading. Vayikra Rabbah 17:4 teaches that when Yisrael violates Hashem's will, judgment does not strike at their lives first. It begins by awakening a person through afflictions of the house, then of the clothing, before going further.

That is how he reads the eagle awakening its nest: Hashem awakens His children. The awakening is also measured to what they can bear. He cites Bereishis Rabbah 55:2, that Hashem tests a person only according to the measure he is capable of bearing.

כַּנָּשֶׁר יַעִיר קִנּוּ. רַ"ל (ספרי) דָּרָשׁוּ מֵהַ
שֶׁדָּרָשׁוּ בּוֹ, (עֵינַי רָשִׁי ז"ל) וְחוּץ מִדְּבָרֵיהֶם
יִתְבָּאֵר עַל דֶּרֶךְ אֲמָרָם ז"ל (ויקרא רבה
יז:ד) כִּי כָשִׁי שֶׁרָאֵל עוֹבְרִים רְצוֹנוֹ אֵין בַּעַל
הַדִּין נוֹגֵעַ בְּנַפְשׁוֹת תַּחֲלָה אֶלָּא מִתְחִיל
לְהַעִירוֹ בְּנִגְעֵי בָתִּים אַחֵר כֹּף בְּנִגְעֵי בְּגָדִים
וְכוּ';

וְהוּא מֵאֲמַר "כַּנָּשֶׁר יַעִיר קִנּוּ" כִּמּוֹ כֵּן ה' י
מְעוֹרֵר בְּנָיו, גַּם מְעוֹרֵרָם כִּפִּי הִיכָלָת
שְׂיוֹכְלוֹ עֲמוּד בּוֹ, כְּאֲמָרָם ז"ל (בראשית
רבה נח:ב) שֶׁאֵין ה' מְנַסֶּה הָאָדָם אֶלָּא
בְּשִׁעוֹר שְׂיוֹכֵל לְסִבּוֹל.

And the verse's statement, He spreads His wings, is understood in light of the Sages' teaching in the Sifrei on Devarim 3:29 that Hashem's right hand is constantly stretched out to receive those who return. If, through the awakening that Hashem stirs up within Israel, they are moved to return in repentance, His right hand is immediately stretched out to welcome them. The Torah uses the future tense to convey this sequence: the very reason He spreads His wings from the outset is in order to gather in the Jewish person who returns in repentance. Were it not for this goal of receiving the penitent, He would not have spread His wings at all.

וְאָמְרוּ "פֶּרֶשׁ כַּנְפָיו" וְגו', עַל דֶּרֶךְ אֲמָרָם
(ספרי דברים ג, כט) יָמִינוּ פְּשׁוּטָה לְקַבֵּל
שָׁבִים, שָׁאֵם עַל יַד הָעֶרְהָ שְׂעִיר ה'
לְיִשְׂרָאֵל יִתְעוֹרְרוּ לָשׁוּב בְּתִשְׁבּוּבָה, תִּכְרַךְ
יָמִינוּ פְּשׁוּטָה. וְאָמַר "פֶּרֶשׁ" לְעֵתִיד, זֶה
שְׂעִירָה, טַעַם שְׂפִירָשׁ כַּנְפָיו מֵעִיקְרָא הוּא
בְּשִׁבְלִי שְׂיִקְחֵהוּ לְאִישׁ יִשְׂרָאֵל הַחֹזֵר
בְּתִשְׁבּוּבָה, שְׂוִילֵת זֶה לֹא הִזָּה פֹּרֶשׁ כַּנְפָיו.

And the verse's statement, He carries him on His wing, can be understood based on the Sages' teaching in Tikkunei Zohar, Tikkun 70, page 131a, on the verse in Kohelet 10:20, The winged one will tell the matter. They explain that there is a specific class of angels called possessors of wings. Their sacred service is to carry aloft on their wings every good word and blessing of Hashem that comes out of the mouth of a Jewish person. This is the meaning of, He carries him on His wing, meaning that He carries upward the spiritual goodness that comes from the person.

יִשְׂאָהוּ עַל אֲבָרְתּוֹ – וְאָמְרוּ "יִשְׂאָהוּ" וְגו',
עַל דֶּרֶךְ אֲמָרָם וְכְרוֹנָם לְבִרְכָּה (תיקוני
זוהר תיקון ע קלא.) בְּפִסּוּק (קהלת י:כ)
"וַיַּבֵּעַל כַּנְפִים יָגִיד דְּבָרִי", כִּי יֵשׁ כֶּת אַחַת
שֶׁל מַלְאָכִים שְׂנִיקְרָאִים בְּעָלֵי כַנְפִים,
וְשִׁרְוֹתָם הִיא שְׂכָל דְּבוּר טוֹב וּבִרְכַּת ה'
הַיּוֹצֵאת מִפִּי אִישׁ יְהוּדִי יִשְׂאָהוּ כַנְפֵיהֶם,
וְהוּא אָמְרוּ "יִשְׂאָהוּ עַל אֲבָרְתּוֹ", פֶּרוּשׁ
יִשָּׂא הַבָּא מִמֶּנּוּ מֵהַטּוֹב.

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim reads the eagle's awakening of its nest as Hashem's measured call to teshuvah. Judgment begins with a person's surroundings, and the test is within his capacity. The spreading wings express Hashem's readiness to receive one who returns. The final image, carrying on a wing, refers to angels who carry upward a Jew's good words and blessings of Hashem.

למעשה · Lemaaseh

Respond to an opportunity for teshuvah with the knowledge that Hashem is ready to receive you. The Ohr HaChaim explains that His outstretched hand is there to welcome the person who returns. Choose one thing to correct, and begin the return rather than letting discouragement delay it.

פסוק יב

Deuteronomy 32:12

יְהוָה בָּדַד יְנַחֵנוּ וְאֵין עִמּוֹ אֵל נֹכַר:

The LORD alone did lead him, And there was no strange god with Him.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:12:1

"Hashem alone will lead him." The Ohr HaChaim explains this through Midrash Tanchuma, Tzav 7, on Hoshea 4:17: "Ephraim is joined to idols; leave him alone." Chazal read this as a teaching about unity. When Yisrael is united, even the presence of idolatry does not bring immediate punishment. Hanach lo, "leave him alone," expresses granting rest or relief, like the relief granted to the provinces in Esther. He therefore reads badad as the people being one unit: when they are united, Hashem leads them.

Source note: the Hebrew edition prints Esther 2:11 beside "he granted relief to the provinces." The quoted words are in Esther 2:18. The Hebrew is reproduced unchanged.

ה' בָּדַד יְנַחֵנוּ. יִתְפָּאֵר עַל דֶּרֶךְ אֲמָרָם
זְכוֹנָם לְבָרְכָה (תנחומא, צו ז) בַּפֶּסוּק
(הושע ד:יז) "חֲבוּר עֲצָבִים אֶפְרַיִם הֵנִיחַ לוֹ",
כְּשִׁישְׂרָאֵל יֵשׁ בֵּינֵיהֶם אַחָדוּת אֲפִלּוּ עוֹבְדֵי
עֲבוֹדָה זָרָה הֵנִיחַ לוֹ, פֶּרוּשׁ עַל דֶּרֶךְ (אסתר
ב:יא) "וַהֲנִיחָהּ לַמַּדִּינּוֹת עָשָׂה", וְהוּא אָמַר
"ה' בָּדַד" פֶּרוּשׁ כְּשֶׁהָעָם בָּדַד לְשׁוֹן בַּד – ה'
יְנַחֵנוּ.

He continues this reading with "and there is no foreign god with him." Although idolatry is present, Hashem does not count that sin against them by punishing them in this situation. The Ohr HaChaim compares the negative wording with Chazal's reading in Sukkah 41a of "No one seeks her" (Yirmiyahu 30:17). His text summarizes that inference as "this implies that she has [one who seeks her]." He uses the comparison here to read "there is none with him" as implying that a foreign god is in fact present, but Hashem is not punishing the people for it.

For clarity, the Gemara itself phrases its inference as "she requires seeking." The Ohr HaChaim's point here is that the negative wording carries an implication beyond its surface meaning; he is explaining the withholding of punishment, not permitting idolatry.

וְאֵין עִמּוֹ אֵל נֹכַח – פְּרוּשׁ, הַגֵּם שֶׁהֵם עוֹבְדֵי
עֲבוּדָה זָרָה אֵין ה' מְחַשֵּׁב לוֹ עוֹן זֶה.
וּמֵאֲמַר "אֵין עִמּוֹ" תִּתְפָּרֵשׁ עַל דֶּרֶךְ
שֶׁדִּרְשׁוּ זְכוּרֵנָם לְבָרָכָה (סוּכָה מֵא).
בְּפֶסוּק (יִרְמְיָה ל:יז) "דֹּרֵשׁ אֵין לָהּ",
מִכָּלֵל שֶׁיֵּשׁ לָהּ, כִּמּוֹ כֵּן בְּמָה שֶׁלִּפְנֵינוּ
אָמַר "אֵין עִמּוֹ" מִכָּלֵל שֶׁיֵּשׁ עִמּוֹ, אֶלָּא
שֶׁאֵין ה' מִסְּרוֹ עַל זֶה.

He then offers a different explanation. When will "Hashem alone lead him"? When the element of evil has come to an end within Yisrael. On this reading, "there is no foreign god with him" means that the evil attached to a person through Adam's sin has been removed. For clarity, this follows the earlier discussion of evil becoming mixed with good through Adam HaRishon's sin. The two readings are distinct: the first discusses unity despite sin, while this one describes guidance after that evil is gone.

עוֹד יִרְצֶה עַל זֶה הַדֶּרֶךְ: אֵימְתִי "ה' בִּדְדוֹ
יִנְחֵנוּ"? כְּשֶׁנִּגְמַר חֶלֶק הָרַע מִיִּשְׂרָאֵל, וְהוּא
אָמַר "וְאֵין עִמּוֹ אֵל נֹכַח", שֶׁהוּא חֶלֶק
הָרַע הַדְּבִיק בְּאָדָם מִחֲטֵא הָאָדָם, וְהַמְשָׁכִיל
דְּבִי:

בפשוט · In plain words

The Ohr HaChaim offers two readings. The first emphasizes the protective force of unity: Hashem withholds punishment even while serious sin is present. The second describes a different condition, in which the evil that entered through Adam's sin has been removed and Hashem alone leads Yisrael.

למעשה · Lemaaseh

Make one effort toward peace with another Jew, such as speaking respectfully where a disagreement has become tense. The Ohr HaChaim draws attention to the value of unity even when people are far from perfect. We can work on that unity while still taking our own teshuvah seriously.

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.