

חומש עם רש"י • האזינו • תמישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

HA'AZINU • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Shira continues with a powerful and sobering look at the churban and the bitter galus of Klal Yisrael. Hashem laments that if only the nation had been wise, they would have looked at their history and realized that it is impossible for a tiny handful of enemies to chase down thousands of Yidden unless Hashem Himself had decided to deliver them over. The pasukim describe the spiritual decay of the enemies, whose actions are as poisonous as the grapes of Sodom and Gomorrah, and whose ultimate downfall is already sealed and waiting in Hashem's storehouses.

Yet, within this dark picture, the Torah brings us to the turning point of the geulah. When Klal Yisrael is completely down, with all their strength gone and no savior in sight, Hashem will step in to avenge His servants. He will mock the empty avodah zarah that the nations and the backsliding Yidden trusted in, showing everyone that there is absolutely no power other than Him.

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

פסוק א

Pasuk 1

לו חכמו ישכילו זאת יבינו לאחריהם:
If they were wise they would understand this they would comprehend they end

רש"י

יבינו לאחריהם. יתנו לב להתבונן לסוף פרענותם של ישראל:
they would understand their latter end they would set heart to comprehend the end of their punishment of Yisrael

פסוק ב

Pasuk 2

איכה ירדה אחד אלף ושנים יניסו רבבה אם לא כי צורם מכרם
how could pursue one a thousand and two put to flight ten thousand that not their Rock sold them

ויהיה הסגירם:
and Hashem delivered them up

רש"י

איכה ירדה אחד. ממנו אלף מישראל:
how could pursue one of us a thousand of Yisrael

רש"י

אם לא כי צורם מכרם וה' הסגירם. מכרם ומסרם, בידנו, דליב"ר
If not their Rock that sold them and Hashem delivered them sold them and delivered them into our hand deliver

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֵיבֵינוּ פְּלִילִים:

are judges and our enemies is their rock like our Rock not For

רש"י

כִּי לֹא כְצוּרֵנוּ צוּרָם. כָּל זֶה הָיָה לָהֶם לְאִיבִים לְהִבִּין שֶׁהַשֵּׁם הַסְּגִירָם וְלֹא
and not delivered them that Hashem to understand the enemies for them was this all is their rock as our Rock not For
לָהֶם וְלֹא לַהֲיִיחָם הַנִּצָּחוֹן, שֶׁהָיָה עַד הַנֵּה לֹא יָכְלוּ כָּלֹם אֱלֹהֵיהֶם כִּנְגַד צוּרֵנוּ, כִּי לֹא
not for our Rock against their gods anything could not now until for behold is the victory and to their gods theirs
כִּסְלֵעֵנוּ סִלְעָם; כָּל צוּר שֶׁבַּמִּקְרָא לְשׁוֹן סִלַּע:
rock is an expression of that is in Scripture rock every is their rock as our rock

רש"י

וְאֵיבֵינוּ פְּלִילִים. וְעַכְשָׁיו אֵיבֵינוּ שׁוֹפְטִים אוֹתָנוּ, הֲרִי שֶׁצּוּרֵנוּ מְכָרְנוּ לָהֶם:
to them sold us that our Rock behold us are judging our enemies and now are judges and our enemies

כִּי מִגֶּפֶן סֹדֶם גִּפְנָם וּמִשְׁדֵּמַת עַמְרָה עֲנַבְמוּ עֲנַבֵּי רוֹשׁ אֲשַׁכְלֵת

clusters of gall are grapes of their grapes Gomorrah and from the fields of is their vine Sodom from the vine of For

מֵרֶרֶת לָמוֹ:

are to them bitterness

רש"י

כִּי מִגֶּפֶן סֹדֶם גִּפְנָם. מוֹסֵב לְמַעַלָּה — אָמַרְתִּי בְּלִבִּי אֶפְאַיֵּהֶם וְאֲשַׁבֵּית
and I would cease I would scatter them in My heart I said above is connected is their vine Sodom from the vine of For
זְכָרָם לְפִי שֶׁמַּעֲשֵׂיהֶם מַעֲשֵׂי סֹדֶם וְעַמּוֹרָה:
and Amorah Sodom are the deeds of that their deeds because their remembrance

רש"י

שְׂדֵמַת. שִׁדָּה תְּבוּאָה, כְּמוֹ "וּשְׂדֵמֹת לֹא עָשָׂה אֶכָּל" חֲבֻקָּק ג', "בְּשְׂדֵמֹת קִדְרוֹן"
Kidron in the fields of chapter 3 Chavakuk food yielded not and fields as in grain a field of fields of

מַלְכִּים ב כ"ג :

chapter 23 II Melachim

רש"י

עֲנַבֵּי רוֹשׁ. עֶשֶׂב מָר:

bitter an herb rosh grapes of

רש"י

אֲשַׁכְלֵת מֵרֶרֶת לָמוֹ. מִשְׁקָה מֵר רָאוּי לָהֶם, לְפִי מַעֲשֵׂיהֶם פְּרָעֻנוֹתָם, וְכֵן
and so their punishment their deeds is according to for them is fitting bitterness a drink of to them bitterness clusters of

תרגם אנקלוס "ותושלמת עובדיהון כמרותהון":
according to their bitterness their deeds is and the recompense of Onkelos translated

פסוק ה

Pasuk 5

חמת תנינם יינם וראש פתנים אכזר:
cruel vipers and the venom of is their wine serpents poison of

רש"י

חמת תנינם יינם. כתרגומו "הא כמרת תנינא כס פורענותהון", הנה
behold their punishment is the cup of serpents like the gall of Behold is like its Targum is their wine dragons The poison of
כמרירת נחשים כוס משתה פרענותם:
their punishment the drink of is the cup of snakes like the bitterness of

רש"י

וראש פתנים. כוסם שהוא אכזר לנשוה, אויב אכזרי יבא ויפרע
and exact punishment will come cruel an enemy to the bitten one cruel which is is their cup vipers And the venom of
מהם:
from them

פסוק ו

Pasuk 6

הלא הוא כמס עמדי חתם באוצרותי:
in My treasures sealed with Me stored up it Is it not

רש"י

הלא הוא כמס עמדי. כתרגומו, כסבורים הם ששכחתי מעשיהם, כלם גנוזים
are hidden all of them their deeds that I forgot they they think according to its Targum with Me laid up it Is not
ושמורים לפני:
before Me and guarded

רש"י

הלא הוא. פרי גפנם ותבואת שדותם — כמס עמדי:
with me stored up their fields and the produce of their vine the fruit of this Is not

פסוק ז

Pasuk 7

לי נקם ושלם לעת תמוט רגלם פי קרוב יום אידם וחס
and rushes their disaster the day of near is for their foot falters for the time and recompense is vengeance To Me
עתדת למו:
for them the future

רש"י

לי נקם ושלם. עמי נכון ומזמן פרענות נקם, וישלם להם
to them and it will pay vengeance the punishment of and ready is prepared with Me and recompense is vengeance With Me

כְּמַעֲשֵׂיהֶם, הַנָּקָם יִשְׁלַם לָהֶם גְּמוּלָם. וַיֵּשׁ מְפַרְשִׁים וּשְׁלֹם
as a noun and recompense those who explain and there are their recompense to them will pay the vengeance according to their deeds
דָּבָר, כְּמוֹ וְשְׁלֹם וְהוּא מִגְזֶרֶת "וְהַדָּבָר אֵין בָּהֶם" יִרְמְיָהוּ ה' — כְּמוֹ
like chapter five Yirmeyahu in them is not and the speaking from the form of and it is and retribution like
וְהַדָּבָר. וְאִמְתִּי אֲשַׁלֵּם לָהֶם?
to them will I pay and when and the speech

רש"י

לֵעֵת תִּמוּט רַגְלָם. כְּשֶׁתֵּתֵם זְכוֹת אֲבוֹתֵם שֶׁהֵן סְמוּכִים עָלָיו:
upon it relying that they are their ancestors the merit of when will end their foot shall totter at the time

רש"י

כִּי קָרֹב יוֹם אִידָם. מִשְׁאֲרָצָה לְהָבִיא עֲלֵיהֶם יוֹם אִידָם קָרֹב וּמִזְמָן
and prepared is near their calamity the day of upon them to bring from when I desire their calamity the day of near For
לְפָנַי לְהָבִיא עַל יְדֵי שְׁלוּחִים הֶרְבָּה:
many agents means of by to bring before Me

רש"י

וְחַשׁ עֵתֶדֶת לָמוּ. וּמָהֵר יָבֹאוּ הַעֲתִידוֹת לָהֶם:
for them the future things will come and quickly for them the future things and quickly

רש"י

וְחַשׁ. כְּמוֹ "יִמְהַר יְחִישָׁה" יִשְׁעִיהוּ ה' ; עַד כָּאֵן הָעִיד עֲלֵיהֶם מֹשֶׁה דְּבָרֵי
words of Moshe against them warned here until chapter five Yeshayahu let him hasten let him speed is like and hastens
תּוֹכַחָה לְהִיּוֹת הַשִּׁירָה הַזֹּאת לְעַד, כְּשֶׁתָּבֹא עֲלֵיהֶם הַפְּרָעָנוֹת יִדְעוּ שְׂאֲנִי
that I they will know the punishment upon them when there comes for a witness this the song to be reproof
הוֹדַעְתִּים מֶרֶאשׁ, מִכָּאֵן וְאֵילָּה הָעִיד עֲלֵיהֶם דְּבָרֵי תִנְחוּמִין שְׂיָבֹאוּ עֲלֵיהֶם
upon them that will come comfort words of them with he warned and onward from here from the beginning informed them
כְּכֹלֹת הַפְּרָעָנוֹת, כָּל אֲשֶׁר אָמַר לְמַעַלָּה, "וְהָיָה כִּי יָבֹאוּ עָלֶיךָ וְגו'" הַבְּרָכָה
the blessing etc. upon you there come when and it shall be above he said that like all the punishment at the end of
וְהָקֵלָּה וְגו' וְשָׁב ה' אֶלְהֵיךָ אֵת שְׁבוּתֶךָ וְגו':
etc. your captivity — your God Hashem and He will return etc. and the curse

פסוק ח

Pasuk 8

כִּי יִדִּין יְהוָה עַמּוֹ וְעַל עֲבָדָיו יִתְנַחֵם כִּי יִרְאֶה כִּי אֲזָלָת יָד
power is gone that He sees when He will relent His servants and upon His people Hashem will judge For
וְאֶפֶס עָצוּר וְעֶזוֹב:
or ruler ruled and there is none

רש"י

כִּי יִדִּין ה' עַמּוֹ. כְּשֶׁיִּשְׁפֹּט אוֹתוֹ בְּיִסּוּרֵין הַלָּלוּ הָאֲמִירוֹת עֲלֵיהֶם, כְּמוֹ
like concerning them that are mentioned these with sufferings them when He judges His people Hashem will judge When
"כִּי בָם יִדִּין עַמִּים" אִיּוֹב ל"ו — יִיָּסֵר עַמִּים. כִּי זֶה אֵינוֹ מְשַׁמֵּשׁ
serving is not this this word כ Nations He will chastise 36 Iyov nations" He chastises by them "For

בְּלִשׁוֹן דָּהָא, לְתַת טַעַם לְדִבְרִים שֶׁל מַעְלָה, אֲלָא לִשׁוֹן תַּחֲלַת דְּבוּר,

a statement the beginning of an expression of but rather above of for the words a reason to give because in the sense of

כְּמוֹ וַיִּקְרָא כ"ה "כִּי תִבְאוּ אֶל הָאָרֶץ", כְּשִׁיבָאוּ עֲלֵיהֶם מִשְׁפָּטִים הִלְלוּ וַיִּתְּנֵהֶם

and will relent these judgments upon them when there come the land" to you will come "When 25 Vayikra like

הַקֶּב"ה עַל עֲבָדָיו לָשׁוּב וּלְרַחֵם עֲלֵיהֶם:

upon them and to have mercy to return His servants concerning the Holy One

רש"י

יתְּנֵהֶם. לִשׁוֹן הַפּוּרָה הַמִּתְשַׁבֶּה לְהִיטִיב אוֹ לְהַרְע:

to do evil or to do good the mind changing is an expression of He will repent

רש"י

כִּי יִרְאֶה כִּי אִזְלַת יָד. כְּשִׁירְאָהּ כִּי יָד הָאוֹיֵב הוֹלֶכֶת וְחוֹזֶקֶת מְאֹד

exceedingly and strengthening is going the enemy the hand of that when He sees power gone is that He sees When

עֲלֵיהֶם, וַאֲפֹס בָּהֶם עֲצוּר וְעוֹזֹב:

or helped ruled among them and there is none over them

רש"י

עֲצוּר. נוֹשָׁע עַל יְדֵי עוֹצֵר וּמוֹשֵׁל שְׂיַעֲצֹר בָּהֶם:

them who will restrain and a ruler a restrainer the hands of by is saved Restrained

רש"י

עוֹזֹב. עַל יְדֵי עוֹזֵב; עוֹצֵר הוּא הַמוֹשֵׁל הָעוֹצֵר בָּעָם שְׁלֹא

that not among the people who restrains the ruler he is a ruler one who strengthens the hands of by abandoned/strengthened

יִלְכוּ מִפְּזָרִים בְּצִאתָם לְצָבָא עַל הָאוֹיֵב, בְּלַעַז מִיַּנְטִינ"דוֹר; עֲצוּר,

restrained maintainer in foreign tongue the enemy against to the army in their going out scattered they should go

הוּא הַנוֹשָׁע בְּמַעֲצוֹר הַמוֹשֵׁל; עוֹזֵב, מְחֻזָּק, כְּמוֹ נַחוּם ג' "וַיַּעֲזְבוּ

and they fortified chapter 3 Nehemiah like fortified strengthened the ruler through the restraint of the one saved he is

יְרוּשָׁלַיִם עַד הַחוֹמָה"; "אִיהָ לֹא עֲזָבָה עִיר תְּהִלָּה" יִרְמְיָהוּ מ"ט, אֵינְפוֹרְצָדוֹר:

fortified chapter 49 Yirmeyahu praise the city of helped is not how the wall until Yerushalayim

פסוק ט

Pasuk 9

וַאֲמַר אֵי אֱלֹהֵימוֹ צוּר חֲסִיו בּוֹ:

in him they took refuge the rock their god Where is And He will say

רש"י

וַאֲמַר. הַקֶּב"ה עֲלֵיהֶם אֵי אֱלֹהֵימוֹ שֶׁעָבְדוּ:

that they served their gods where are concerning them the Holy One blessed be And He will say He

רש"י

צוּר חֲסִיו בּוֹ. הַסֵּלַע שֶׁהָיוּ מִתְכַּסִּין בּוֹ מִפְּנֵי הַחֶמֶה וְהַצָּנָה, כְּלוֹמַר

meaning to say and the cold the heat from before with it covering themselves that they were the rock in it they trusted The rock

שֶׁהָיוּ בְּטוּחִין בּוֹ לְהִגֹּן עֲלֵיהֶם מִן הָרָעָה:

the evil from upon them to protect in it trusting that they were

אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וַיַּעֲזְרָכֶם
and help you let them rise their libations the wine of would drink would eat their sacrifices the fat of Who

יְהִי עֲלֵיכֶם סִתְרָה:
a shelter over you let there be

רש"י

אֲשֶׁר חֵלֶב זִבְחֵימוֹ. הָיוּ אוֹתָן אֱלֹהֹת אוֹכְלִים, שֶׁהָיוּ מְקַרְיָבִים לִפְנֵיהֶם, וְשׁוֹתִין
and drinking before them offering which they were eating gods those were their sacrifices the fat of who
יֵין נְסִיכָם :
their drink offerings the wine of

רש"י

יְהִי עֲלֵיכֶם סִתְרָה. אוֹתוֹ הַצּוּר יִהְיֶה לָכֶם מַחְסֶה וּמִסְתּוֹר:
and a shelter a refuge to you shall be rock that a protection upon you let it be

רְאוּ עֲתָה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וְאֶחָיָה
and I give life bring death I with Me god and there is no am He I I that now see

מַחְצָתִי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:
who delivers from My hand and there is none will heal and I I wounded

רש"י

רְאוּ עֲתָה. הִבֵּינוּ מִן הַפְּרָעָנוֹת שֶׁהָבִיא עֲלֵיכֶם וְאֵין לָכֶם מוֹשִׁיעַ, וּמִן
and from savior for you and there is no upon you that He brought the punishment from understand now See
הַתְּשׁוּעָה שֶׁאוֹשִׁיעֲכֶם וְאֵין מוֹחָה בְּיָדִי:
against My hand protester and there is no that I will save you the salvation

רש"י

אֲנִי אֲנִי הוּא. אֲנִי לְהַשְׁפִּיל וְאֲנִי לְהָרִים:
to raise and I am to abase I am I am He I I

רש"י

וְאֵין אֱלֹהִים עִמָּדִי. עוֹמֵד כִּנְגְּדִי לְמַחֹת:
to protest against Me standing with Me god and there is no

רש"י

עִמָּדִי. דְּגַמְתִּי וְכַמוֹנִי:
and like me my equal with Me

רש"י

וְאֵין מִיָּדִי מַצִּיל. הַפּוֹשְׁעִים בִּי:
against Me those who rebel who can deliver from My hand and there is none

CHAPTER SUMMARY

The aliyah details how the enemies of Klal Yisrael could only succeed because Hashem sold His people into their hands, though the enemies themselves are spiritually rotten and destined for a bitter end. Hashem keeps their punishment sealed in His storehouses, waiting for the moment their foot falters to bring about His vengeance. Ultimately, when the Jewish people are completely helpless, Hashem will vindicate His servants, challenge the uselessness of the false gods they turned to, and reveal His absolute oneness as the Sole Provider of life, death, and ultimate healing.

למעשה WHAT TO TAKE HOME

The Torah is telling us a tremendous chiddush in this week's parsha. When we look at the world and see our enemies succeeding, or when we face personal tzaros where it feels like we are completely powerless, we tend to look at the natural causes. We think the other side is stronger, or that we made a bad move. But the pasuk screams to us: "How could one have routed a thousand... unless their Rock had sold them?" Lichoira, the only reason the enemy has any power over us is because Hashem b'davka handed us over. It is never about the strength of the natural forces against us; it is entirely about our relationship with Hashem.

This is a major yesod in our avodah. When things go wrong, the yetzer hara wants us to focus on the "enemy" or the physical obstacle, making us feel weak and helpless. But the Torah is teaching us that when we reach a state of "azilas yad," when we realize we have absolutely no strength of our own and that no natural savior can help us, that is exactly when Hashem's salvation begins. The moment we stop putting our bitachon in the "rocks" of the world and realize that "I am the One, and there is no god beside Me," the yeshua comes.

Today, when you face a frustrating situation or a setback that seems out of your control, do not waste your energy fighting the natural cause or worrying about how strong the obstacle seems. Stop for a moment, take a deep breath, and say to yourself: "This obstacle has no power of its own; everything is directly from Hashem, and only He can heal and save me."

דף יומי • חלין • דף ק"מ

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THE SUGYA

We begin the daf by continuing our shakla v'tarya on Rabbi Yitzchak's rule that a plain "tzippor" in the Torah always refers to a kosher bird. The Gemara brings several proofs and challenges from pesukim, including the parsha of the metzora's purification where the Torah mentions "two living, kosher birds." We delve into the exact halachic derivations of these words, analyzing what they come to exclude, such as treifot, birds of an idolatrous city, or birds used for avodah zarah.

Toward the end of the daf, we return to the core halachos of Shiluach HaKan, the mitzva of sending away the mother bird. The Gemara begins analyzing the specific case where a non-kosher bird is sitting on the eggs of a kosher bird, and whether this setup obligates one in the mitzva.

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

עמוד א' DAF 140A

EXPLANATION

”וּבַעֲנַפּוֹתַי יְדוּרִין צִפֹּרִי שָׁמַיָא” –

The Gemara rejects the proof from the pasuk in Daniel: “**And in its branches will dwell the birds of the heaven**”

EXPLANATION

”צִפֹּרִי שָׁמַיָא” אֵי קָרוּ, ”צִפֹּרִי” סִתְּמָא לָא אֵי קָרוּ.

there they **are** called “**birds of the heaven**,” but they **are not** called “**birds**” in an **unspecified**, plain manner. Therefore, Rabbi Yitzchak's rule that a plain “tzippor” is always kosher still stands.

QUESTION

תָּא שָׁמַע: ”כָּל צִפּוֹר טְהוֹרָה”, מִכָּל ל דַּאיכָא טְמֵאָה?

The Gemara suggests: **Come and hear** a proof from the Torah: The pasuk says, “**Every kosher bird** you may eat.” **By inference**, does this not mean **that there is a non-kosher** bird that is also called a “tzippor”? This would disprove Rabbi Yitzchak's rule!

ANSWER

לָא, מִכָּל ל דַּאיכָא אֲסוּרָה.

The Gemara answers: **No**, the inference is not that there is a non-kosher species called “tzippor”; rather, **by inference** we learn **that there is** a kosher bird that is **forbidden** to be eaten.

QUESTION

מַאי הִיא?

The Gemara asks: **What is it?** What kosher bird is forbidden to be eaten?

OBJECTION

אי טרפה – בהדיא כתיב!

If you say it is a **treifah**, that is **written explicitly** in another pasuk: "An unslaughtered carcass or a treifah he shall not eat!"

OBJECTION

ואי בשחוטה דמצורע – מסיפא דקרא נפקא, "וזה אשר לא תאכלו מהם" – לרבות שחוטת מצורע.

And if you say it refers to the **slaughtered bird of a metzora**, which is forbidden for benefit, that is **derived from the end of the pasuk**: "And this is what you shall not eat of them," which the Sages expounded to **include the slaughtered bird of a metzora**! Why would we need another pasuk?

ANSWER

לעולם בשחוטה דמצורע, ולעבור עליו בעשה ובלא תעשה.

The Gemara answers: **Actually**, it refers to the **slaughtered bird of a metzora**, and the extra pasuk is needed to **make one transgress on its account both a positive commandment and a negative commandment**.

QUESTION

ולקמה בטרפה, ולעבור עליו בעשה ולא תעשה?

The Gemara asks: **But** why not **establish it by a treifah**, and say the extra pasuk is to **make one transgress on its account both a positive commandment and a negative commandment**?

ANSWER

דבר הלמד מענינו, ובענינא דשחוטה כתיב.

The Gemara answers: We have a rule that **a matter is learned from its context**, and this pasuk is **written in the context of a slaughtered bird**, since the metzora's bird is slaughtered. A treifah, however, is not properly slaughtered, so it does not fit the context.

QUESTION

תא שמע: "שתי צפרים חיות", מאי "חיות"? לא שחיות בפיה?

The Gemara suggests: **Come and hear** another proof from the purification of a metzora: The pasuk says, "**two living birds**." **What is the meaning of "living"**? Is it not that they are "**living in your mouth**," meaning permitted for you to eat?

INFERENCE

מכלל דאיכא לא שחיות בפיה!

By inference, does this not mean **that there are** other birds called "tzipporim" that are not "**living in your mouth**," meaning they are non-kosher species? This would disprove Rabbi Yitzchak!

ANSWER

לא, מאי "חיות"? שחיין ראשי אברים שלהן.

The Gemara answers: **No**, **what is** the meaning of "**living**"? It means **that their extremities are living**, meaning they are not missing any limbs, which would disqualify them from the purification process.

QUESTION

תא שִׁמַּע מְסִיפָא: "טְהוּרוֹת", מִכָּלֵל דְּאִיכָא טְמֵאוֹת?

The Gemara suggests: **Come and hear** a proof **from the end** of that same pasuk, which says: "kosher" birds. **By inference**, does this not mean **that there are non-kosher** birds called "tzipporim"?

ANSWER

לא, מִכָּלֵל דְּאִיכָא טְרֵפוֹת.

The Gemara answers: **No, by inference** we learn **that there are treifot** which are disqualified, even though they are of a kosher species.

OBJECTION

טְרֵפוֹת מִ"חַיּוֹת" נִפְקָא.

The Gemara objects: But the disqualification of **treifot** is already **derived from** the word "living"!

OBJECTION

הֲנִיחָא לְמֵאן דְּאָמַר טְרֵפָה חַיָּה, אֶלָּא לְמֵאן דְּאָמַר טְרֵפָה אֵינָהּ חַיָּה, מֵאִי אִיכָא לְמִימַר?

The Gemara explains: **This works out well according to the one who says** that a treifah can live, so we need "kosher" to exclude it. **But according to the one who says** that a treifah cannot live, **what is there to say?** It is already excluded by the word "living"!

OBJECTION

וְעוֹד, בֵּין לְמֵאן דְּאָמַר טְרֵפָה חַיָּה, בֵּין לְמֵאן דְּאָמַר אֵינָהּ חַיָּה, מִדִּתְנָא דְּבִי רַבִּי יִשְׁמַעְאֵל נִפְקָא.

And furthermore, whether according to the one who says that a treifah can live, or according to the one who says that it cannot live, the exclusion of a treifah is **derived from that which the school of Rabbi Yishmael taught!**

BRAISA

דִּתְנָא דְּבִי רַבִּי יִשְׁמַעְאֵל: נֶאֱמַר מְכַשִּׁיר וּמְכַפֵּר בְּפָנִים, וְנֶאֱמַר מְכַשִּׁיר וּמְכַפֵּר בַּחוּץ.

For the school of Rabbi Yishmael taught: We find a **permitting offering and an atoning offering brought inside** the Beis HaMikdash, and we find a **permitting offering and an atoning offering brought outside** the Beis HaMikdash.

BRAISA

מָה מְכַשִּׁיר וּמְכַפֵּר הָאִמּוֹר בְּפָנִים – עֲשֵׂה בּוֹ מְכַשִּׁיר כְּמַכְפֵּר, אַךְ מְכַשִּׁיר וּמְכַפֵּר הָאִמּוֹר בַּחוּץ – עֲשֵׂה בּוֹ מְכַשִּׁיר כְּמַכְפֵּר.

Just as with the **permitting and atoning offerings mentioned inside**, the Torah **made the permitting offering like the atoning offering** to require it to be unblemished, **so too**, with the **permitting and atoning offerings mentioned outside**, the Torah **made the permitting offering like the atoning offering**. Therefore, just as the scapegoat (the atoning offering outside) cannot be a treifah, so too the metzora's birds (the permitting offering outside) cannot be treifot. Why then do we need the word "kosher"?

ANSWER

אֶלָּא אָמַר רַב נְחֻמָּן בַּר יִצְחָק: לְמַעוּטֵי צְפוּרֵי עִיר הַנִּדְחָת.

Rather, Rav Nachman bar Yitzchak said: The word "kosher" comes to exclude the birds of an idolatrous city, which are forbidden for any benefit.

QUESTION

למאי? אי לשילוח – לא אמרה תורה שלח לתקלה, אלא לשחיטה.

The Gemara asks: **For what** part of the ritual are they excluded? If you say **for sending away**, that is obvious, because **the Torah did not say to send** a bird **to become a stumbling block** for others who might eat it! **Rather**, it must be **for slaughtering**.

STATEMENT

רבא אמר: למעוטי שלא לזנוג לה אחרת קודם שילוחיה.

Rava said: The word "kosher" comes to exclude a bird, so that one should not pair with it another bird of a forbidden type before sending it away.

QUESTION

למאי? אי לשחיטה – הא בעיא שילוח! אלא לשילוח.

The Gemara asks: **For what** part of the ritual is this second bird excluded? If you say **for slaughtering**, but it requires sending away! **Rather**, it must be **for sending away**.

STATEMENT

רב פפא אמר: לצפרים (שהחליפו) [שהחליפו] בצפרי עבודה זרה,

Rav Pappa said: The word "kosher" comes to exclude birds that were exchanged for birds of avodah zarah,

PROOF

דכתיב: "והיית חרם כמהו", כל מה שאתה מביאה הימנו כמהו.

as it is written: "And you shall be a banned thing like it," which teaches: Whatever you bring into existence from it is like it, and is forbidden for benefit.

QUESTION

למאי? אי לשילוח – לא אמרה תורה שלח לתקלה, אלא לשחיטה.

The Gemara asks: **For what** part of the ritual are they excluded? If you say **for sending away**, the Torah did not say to send a bird **to become a stumbling block**! **Rather**, it must be **for slaughtering**.

STATEMENT

רבינא אמר: הכא במאי עסקינן? בעוף שהרג את הנפש.

Ravina said: Here we are dealing with a bird that killed a person, which is disqualified.

QUESTION

היכי דמי? אי דגמר דינה – פר קטל הוא!

The Gemara asks: **What are the circumstances?** If its trial was finished, it is slated for death and must be stoned, so it is forbidden for benefit!

ANSWER

אָלָא קודם גַּמַּר דִּינָא, וּלְמַאי?

Rather, it must be before its trial was finished. And for what part of the ritual is it excluded?

ANSWER

אי לשילוח – בְּעֵי לְאַתּוּי לְבֵי דִינָא וְקִיּוּמֵי "וּבְעֶרְתָּ הָרַע מִקִּרְבֶּךָ" אָלָא לְשַׁחֲיטָה.

If you say for sending away, we need to bring it to Beis Din and fulfill the mitzva of "And you shall destroy the evil from your midst"! Rather, it must be for slaughtering.

STATEMENT

עוף טָמֵא רוֹבֵץ עַל בֵּיצֵי עוף טָהוֹר.

The Gemara returns to the laws of Shiluach HaKan: If a non-kosher bird is sitting on the eggs of a kosher bird, one is exempt from sending it away.

EXPLANATION

בְּשִׁלּוּחַ עוף טָמֵא רוֹבֵץ עַל בֵּיצֵי טָהוֹר – בְּעֵינֵן "צִפּוֹר" וְלִיכָא,

The Gemara analyzes this: Granted, if a non-kosher bird is sitting on the eggs of a kosher bird, we require a "tzippor" (which is kosher) and it is not present, since the mother bird is non-kosher.

QUESTION

אָלָא עוף טָהוֹר רוֹבֵץ עַל בֵּיצֵי עוף טָמֵא – הָא "צִפּוֹר" הוּא!

But if a kosher bird is sitting on the eggs of a non-kosher bird, behold, it is a "tzippor"! Why should one be exempt from sending it away?

ANSWER

כְּדָאָמַר רַב כְּהֵנָא: "תִּקַּח לָךְ" – וְלֹא לְכַלְבִּיָּהּ, הֵכָא נִמְי: "תִּקַּח לָךְ" – וְלֹא לְכַלְבִּיָּהּ.

The Gemara answers: It is as Rav Kahana said in another context: The Torah says, "you shall take for yourself" — and not for your dogs. Here too, since the non-kosher offspring are forbidden to be eaten, they are only fit for dogs, so we apply: "you shall take for yourself" — and not for your dogs.

QUESTION

וְהִיכָא אִיתְמַר דְּרַב כְּהֵנָא?

The Gemara asks: And where was this statement of Rav Kahana said?

STATEMENT

אָהָא דְתַנְיָא: אִם טְרֵפָה – חַיִּיב בְּשִׁילּוּחַ, אֶפְרוּחִים טְרֵפוֹת – פָּטוֹר מִשִּׁילּוּחַ.

It was said on that which is taught in a Braisa: If the mother bird is a treifah, one is obligated in sending her away. But if the chicks are treifot, one is exempt from sending the mother away.

QUESTION

מִנָּא הֵינִי מִיְלֵי?

The Gemara asks: From where do we know these words?

ANSWER

אמר רב כהנא: דאמר קרא "תקח לך" – ולא לכלבך.

Rav Kahana said: As the pasuk says, "you shall take for yourself" — and not for your dogs. Since treifah chicks cannot be eaten, they are only fit for dogs.

QUESTION

ולקחיש אם טרפה לאפרוחים, מה אפרוחים טרפות – פטור משילוח, אף אם טרפה נמי – פטור מלשלח.

The Gemara asks: **But** why not compare a treifah mother to the chicks: Just as if the chicks are treifot, one is exempt from sending away, so too, if the mother is a treifah, one should also be exempt from sending her away? Why does the Braisa say one is obligated? The Gemara will go on to resolve this.

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ANSWER

אם כן, "צפור" למעוטי עוף טמא למה לי?

If so, that we compare the mother to the fledglings, **why do I need** the word "bird" to exclude a non-kosher bird? We could simply derive it from the fact that one is exempt from the mitzvah in the case of non-kosher fledglings, since they are not fit for consumption!

QUESTION

והתנא: אם אפרוחין טרפה – חייב בשילוח!

The Gemara questions Rav Kahana's ruling: **But isn't it taught** in a braisa: With regard to a mother of fledglings that is a tereifah, one is still **obligated in sending away** the mother? This implies that even if the fledglings themselves are tereifos, the mitzvah applies!

ANSWER

אמר אביי: הכי קאמר – אפרוח שאמן טרפה חייב בשילוח.

Abaye said: This is what the braisa is saying: In the case of a fledgling whose mother is a tereifah, one is obligated in sending away the mother. The braisa is not referring to the fledglings being tereifos.

QUESTION

בעי רב הושעא: הושיט ידו לקן, ושחט מיעוט סימנים, מהו?

Rav Hoshaya raised a dilemma: If one stretched his hand into the nest and slaughtered a minority of the simanim (the windpipe and gullet) of the fledglings, **what is** the halacha regarding sending away the mother?

EXPLANATION

מי אמרינן: כיון דאילו שביק להו מטרפני, בעינו "לך ולא לכלבך",

Do we say: Since if he leaves them as they are, with only partially severed simanim, they will eventually be rendered tereifos, and we require that the fledglings be fit for "for yourself" and not for your dogs, therefore one is exempt?

EXPLANATION

או דלמא, כיון דכידו למגמר שחיטה, "תקח לה" קרינא ביה, וחיוב בשילוח?

Or perhaps, since it is in his power to complete the shechitah and make them kosher for eating, we read in it "take for yourself" and he is obligated in sending away the mother?

RESOLUTION

תיקו.

The Gemara concludes: The dilemma **shall stand** unresolved.

QUESTION

בעי רבי ירמיה: מטלית מהו שתחזי? כנפים מהו שיחזו?

Rabbi Yirmeya raised a dilemma: If there is a **rag** between the mother and the eggs, **what is the halacha**? Does it **interpose**? If **feathers** detached from the wings lie between them, **what is the halacha**? Do **they interpose**?

QUESTION

ביצים מוזרות, מהו? שני סדרי ביצים זו על גב זו, מהו?

If there are **unfertilized eggs** separating between the mother and the kosher eggs, **what is the halacha**? If there are **two rows of eggs, one on top of the other**, **what is the halacha**? Does the upper row interpose?

QUESTION

זכר על גבי ביצים ונקבה על גבי זכר, מהו?

If a **male** bird is resting **on top of the eggs**, and a **female** bird is resting **on top of the male**, **what is the halacha**? Does the male interpose?

RESOLUTION

תיקו.

The Gemara concludes: The dilemmas **shall stand** unresolved.

QUESTION

בעי רבי זירא: יונה על ביצי תסיל, מהו? תסיל על ביצי יונה, מהו?

Rabbi Zeira raised a dilemma: If a **pigeon** is resting **on the eggs of a tasil** (a kosher bird resembling a pigeon), **what is the halacha**? If a **tasil** is resting **on the eggs of a pigeon**, **what is the halacha**?

PROOF

אמר אביי: תא שמע, עוף טמא רובץ על ביצי עוף טמא – פטור משילוח.

Abaye said: Come and hear a proof from our Mishnah: A **non-kosher bird resting on the eggs of a kosher bird**, or a **kosher bird resting on the eggs of a non-kosher bird**, is exempt from sending away.

INFERENCE

הא טהור וטהור – חייב!

We can infer: **But** if a **kosher** bird is resting on the eggs of another **kosher** bird, one is **obligated**! This would resolve Rabbi Zeira's dilemma.

REFUTATION

דלמא בקורא.

The Gemara rejects this: **Perhaps** this inference applies only **to a female pheasant**, which normally broods on the eggs of other birds, but not to other kosher birds.

מישנה MISHNAH

MISHNAH

קורא זכר, רבי אליעזר מחייב וחקמים פוטרין.

We learned in the Mishnah: With regard to a **male pheasant**, Rabbi Eliezer **deems** one **obligated** to send it away, and the **Sages deem** one **exempt**.

גמרא GEMARA

QUESTION

אמר רבי אבהו: מאי טעמא דרבי אליעזר?

Rabbi Abbahu said: What is the reasoning of Rabbi Eliezer?

EXPLANATION

אתיא "דגירה" "דגירה", פתיב הקא "קורא דגר ולא ילד", וכתוב התם "ובקעה ודגרה בצלה".

It is derived by a **gezerah shavah** of "**brooding**" and "**brooding**." It is written here regarding a male pheasant: "**As the pheasant that broods over young that he has not brought forth**," and it is written there regarding a female bird: "**And hatch, and brood under her shadow**." Just as brooding applies to a female, so too it applies to a male pheasant.

STATEMENT

אמר רבי אלעזר: מחלוקת בקורא זכר, אבל בקורא נקבה – דברי הכל חייב.

Rabbi Elazar said: The **dispute** between Rabbi Eliezer and the Sages is **only** with regard to a **male pheasant**, but with regard to a **female pheasant**, all **agree** that one is **obligated** to send it away.

QUESTION

פשיטא, "קורא זכר" תנן!

The Gemara asks: Isn't that obvious? We learned in the Mishnah: "A male pheasant"!

ANSWER

מהו דתימא רבנן אפילו קורא נקבה פטרי, והא דקתני "זכר" – להודיעה כח דרבי אליעזר, קמשמע לן.

The Gemara answers: Lest you say that the Sages exempt even a female pheasant because it sits on eggs of other species, and that which the Mishnah teaches "a male" is to let you know the power of Rabbi Eliezer, that he obligates even a male, therefore Rabbi Elazar comes to teach us that the Sages agree regarding a female.

STATEMENT

ואמר רבי אליעזר: מחלוקת בקורא זכר, אבל בזכר דעלמא – דברי הכל פטור.

And Rabbi Elazar also said: The dispute is only with regard to a male pheasant, but with regard to a male of any other species, all agree that one is exempt.

QUESTION

פשיטא, "קורא זכר" תנו!

The Gemara asks: Isn't that obvious? We learned in the Mishnah: "A male pheasant"!

ANSWER

מהו דתימא רבי אליעזר אפילו זכר דעלמא מחייב, והאי דקתני "קורא זכר" – להודיעה כחן דרבנן, קא משמע לן.

The Gemara answers: Lest you say that Rabbi Eliezer obligates even a male of any other species, and that which the Mishnah teaches "a male pheasant" is to let you know the power of the Sages, that they exempt even a male pheasant, therefore Rabbi Elazar comes to teach us that Rabbi Eliezer agrees regarding other males.

PROOF

תנא נמי הכי: זכר דעלמא – פטור, קורא זכר – רבי אליעזר מחייב, וחכמים פוטרין.

It is also taught in a braisa like this: A male of any other species is exempt; a male pheasant, Rabbi Eliezer obligates and the Sages exempt.

משנה MISHNAH

MISHNAH

מתני' היתה מעופפת, בזמן שכןפיה נוגעות בקן – חייב לשלח, אין כנפיה נוגעות בקן – פטור מלשלח.

MISHNAH: If the mother bird was hovering over the nest, at a time when her wings are touching the nest, one is obligated to send her away; if her wings are not touching the nest, one is exempt from sending her away.

MISHNAH

אין שם אלא אפרוח אחד או ביצה אחת – חייב לשלח, שנאמר "קן", קן מכל מקום.

If there is only one fledgling there or one egg, one is obligated to send her away, as it is stated: "A nest," which implies a nest of any kind.

MISHNAH

הָיָה שֵׁם אֶפְרוּחִים מְפָרִיחִים, אוּ בִּיצִים מוֹזְרוֹת – פֶּטוּר מִלְשִׁלָּהּ, שֶׁנֶּאֱמַר "וְהָאִם רֹכֶצֶת עַל הָאֶפְרוּחִים אוּ עַל הַבִּיצִים",

If there were fledglings capable of flying there, or unfertilized eggs, one is exempt from sending her away, as it is stated: "And the mother is resting upon the fledglings or upon the eggs,"

MISHNAH

מָה אֶפְרוּחִים בְּנֵי קִימָא, אִף בִּיצִים בְּנֵי קִימָא, יֵצְאוּ מוֹזְרוֹת.

teaching: Just as fledglings are viable, so too eggs must be viable, excluding unfertilized eggs.

MISHNAH

וּמָה הַבִּיצִים צָרִיכִין לְאִמָּן, אִף הָאֶפְרוּחִין צָרִיכִין לְאִמָּן, יֵצְאוּ מְפָרִיחִין.

And just as eggs need their mother to hatch, so too fledglings must need their mother, excluding those capable of flying.

גְּמָרָא GEMARA

BRAISA

גְּמ' תָּנוּ רַבָּנָן: "רוֹכֶצֶת" – וְלֹא מְעוֹפֶפֶת.

GEMARA: The Rabbis taught in a braisa: The verse says "resting," and not hovering.

BRAISA

יָכוֹל אֶפְיָלוּ כְּנָפֶיהָ נֹגְעוֹת בִּקְוֵן? תִּלְמוּד לֹאמַר "רוֹכֶצֶת".

One might have thought this applies even if her wings are touching the nest? Therefore, the verse teaches: "resting."

EXPLANATION

מֵאִי תִלְמוּדָא? מִדָּלָא כְּתִיב "יוֹשֶׁבֶת".

The Gemara asks: **What is the derivation?** The Gemara answers: **Since it is not written "sitting,"** but "resting," which implies a close, resting posture.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: הִיָּתָה יוֹשֶׁבֶת בֵּין שְׁנֵי רוֹבְדֵי אֵילָן – רוֹאִים, כֹּל שֶׁאִם תִּשְׁמַט נֹפֶלֶת עֲלֵיהֶם – חַיִּיב לְשַׁלָּחָהּ, וְאִם לֹא – פֶּטוּר.

Rav Yehudah said in the name of Rav: If she was sitting between two branches of a tree, we see: Any case where if she slips down she would fall upon them, one is obligated to send her away, and if not, one is exempt.

OBJECTION

מִיָּתִיב: הִיָּתָה יוֹשֶׁבֶת בֵּינֵיהֶן – פֶּטוּר מִלְשִׁלָּחָהּ, עַל גְּבִיָּהֶן – חַיִּיב לְשַׁלָּחָהּ,

The Gemara challenges this from a braisa: If she was sitting between them, one is exempt from sending her away; if she was on top of them, one is obligated to send her away.

OBJECTION

הִיְתָה מְעוֹפֶפֶת, אֶפִּילוּ כְּנָפֶיהָ נוגְעוֹת בָּקָן – פֶּטוּר מִלְשִׁלָּח.

If she was hovering, even if her wings are touching the nest, one is exempt from sending her away.

INFERENCE

מֵאִי לָאוּ עַל גְּבִיָּהּ, דּוּמְיָא דְּבִינִיָּהּ: מָה בֵּינֵיהֶן – דְּנִגְעָה בָּהּ, אִף עַל גְּבִיָּהּ – דְּנִגְעָה בָּהּ, אֲכַל רֹבְדֵי אֵילָן – פֶּטוּר?

Is it not that "on top of them" is similar to "between them"? Just as "between them" means that she touches them, so too "on top of them" means that she touches them, but if she is on branches of a tree without touching, one is exempt? This refutes Rav!

ANSWER

לֹא, עַל גְּבִיָּהּ דּוּמְיָא דְּבִינִיָּהּ: מָה בֵּינֵיהֶן – דְּלֹא נִגְעָה עֲלֵיהֶן, אִף עַל גְּבִיָּהּ – דְּלֹא נִגְעָה עֲלֵיהֶן, וְהֵינּוּ רֹבְדֵי אֵילָן.

The Gemara answers: No, "on top of them" is similar to "between them" in a different way: Just as "between them" means that she does not touch them directly from above, so too "on top of them" means that she does not touch them directly, and this is the case of branches of a tree.

PROOF

הָכִי נִמִּי מִסֵּתְבָרָא, דְּאִי סִלְקָא דַּעְתָּךְ רֹבְדֵי אֵילָן פֶּטוּר – אֲדֹתַנִּי: הִיְתָה מְעוֹפֶפֶת, אֶפִּילוּ כְּנָפֶיהָ נוגְעוֹת בָּקָן פֶּטוּר מִלְשִׁלָּח, לִיתְנִי רֹבְדֵי אֵילָן, וְכָל שָׂכֵן מְעוֹפֶפֶת!

The Gemara notes: This also makes sense, for if it should enter your mind that in the case of branches of a tree one is exempt, instead of teaching: "If she was hovering, even if her wings are touching the nest, one is exempt," let it teach the case of branches of a tree where she is sitting, and all the more so she would be exempt when hovering!

REFUTATION

מְעוֹפֶפֶת אֵינְצִטְרִיהָ לִיָּהּ, דְּאֶפִּילוּ כְּנָפֶיהָ נוגְעוֹת בָּקָן – פֶּטוּר מִלְשִׁלָּח.

The Gemara rejects this: No, the case of hovering was necessary for it to teach, that even if her wings are touching the nest, one is exempt.

QUESTION

וְהָאֲנִי תַנֵּן: בְּזִמְן שְׂכַנְפִּיהָ נוגְעוֹת בָּקָן חַיִּיב לְשַׁלָּח!

The Gemara asks: But didn't we learn in our Mishnah: At a time when her wings are touching the nest, one is obligated to send her away? This contradicts the braisa!

ANSWER

אָמַר רַבִּי יְרֵמְיָה: כִּי קִתְּנִי מִתְּנִיתָא בְּנוֹגֵעַ מִן הַצַּד.

Rabbi Yirmeya said: When our Mishnah teaches that one is obligated, it is where she touches from the side while resting, not while hovering.

STATEMENT

איכא דאמרי, לימא מסייע ליה: היתה יושבת ביניהן – פטור מלשלה, על גביהן – חייב לשלה, היתה מעופפת, אפילו כנפיה נוגעות בקן – פטור מלשלה.

There are those who say a different version of the discussion: Let us say that the braisa supports Rav: If she was sitting between them, one is exempt; on top of them, one is obligated; if she was hovering, even if her wings are touching, one is exempt.

INFERENCE

מאי לאו על גביהן, דומיא דביניהן: מה ביניהן – דלא נגעה עליהו, אף על גביהן – דלא נגעה עליהו, וחינו רובדי אילן?

Is it not that "on top of them" is similar to "between them"? Just as "between them" means that she does not touch them directly from above, so too "on top of them" means that she does not touch them, and this is the case of branches of a tree? This would support Rav!

ANSWER

לא, על גביהן דומיא דביניהן: מה ביניהן – דנגעה בהו, אף על גביהן – דנגעה בהו. אבל רובדי אילן – פטור.

The Gemara answers: No, "on top of them" is similar to "between them": Just as "between them" means that she touches them, so too "on top of them" means that she touches them. But if she is on branches of a tree without touching, one is exempt.

OBJECTION

אי הכי, אדקתני סיפא: היתה מעופפת, אפילו כנפיה נוגעות בקן – פטור,

The Gemara objects: If so, instead of teaching in the latter clause: "If she was hovering, even if her wings are touching the nest, one is exempt,"

SUMMARY

The Gemara rejects various challenges to Rabbi Yitzchak's rule, explaining that extra words like "kosher" and "living" in the context of the metzora's birds are not coming to teach us that there are non-kosher species called "tzippor." Rather, they are needed to exclude specific disqualified birds, such as treifot, birds from an idolatrous city, birds exchanged for avodah zarah, or a bird that killed a person before its trial was finished. Finally, the Gemara transitions back to the laws of Shiluach HaKan, establishing that if a non-kosher bird sits on kosher eggs, one is exempt from the mitzva of sending it away.

The Gemara is bothered by the words "kosher birds" in the purification process of the metzora. If they must be kosher, why does the Torah need to write it? Rav Nachman bar Yitzchak answers that it comes to exclude the birds of an idolatrous city (Ir HaNidachas). The Gemara asks: for what part of the mitzvah are they excluded? If you say for sending the bird away, that cannot be, because "the Torah did not say to send a bird to become a stumbling block for others" who might find and eat this forbidden bird. Mimeila, the exclusion must be for the slaughtering.

Look at the beautiful yesod Chazal are teaching us here. The entire mitzvah of shiluach haken is about sending a bird away to its freedom. Yet, the Torah is so concerned that this act of sending away might cause another Yid to stumble and eat something forbidden, that it completely disqualifies such a bird from the mitzvah from the very start! We see from here a tremendous chiddush in our own avodas Hashem: you can never build your own mitzvah, your own spiritual growth, or your own feelings of doing a chesed, on the back of someone else's potential spiritual downfall.

Lichoira, we sometimes get so excited about our own hiddurim or our own personal spiritual projects that we forget to look around. If your chumra or your way of doing a mitzvah is going to cause a family member to lose their peace of mind, or if it creates a stumbling block of resentment or anger for someone else, then the Torah says, "Do not send it to become a stumbling block!" Our personal avodah must be clean, pure, and sensitive to the spiritual and physical well-being of every other Yid.

Today, before you perform a mitzvah or take on a hiddur, pause for one second and ask yourself: Is this being done in a way that is completely clean, without causing any pain, resentment, or spiritual stumbling block to those around me?

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 עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְג וְרָסִן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה 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 וְנִכְחָדֵם 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:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שִׁמְרָהּ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָהּ יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

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 תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:
קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפֵּה עֲמוֹ פְּדוּת:
וְהוּא יַפְּדֶה 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 · תמישי

Explanatory English · Line-by-Line Edition

HA'AZINU · 5TH ALIYAH

The Hebrew is the original Ohr HaChaim. Each passage is paired with its AI-assisted explanatory English, beside it on wide pages and beneath it on smaller screens. Brief clarifications are marked within the English. In plain words and Lemaaseh are separate AI-assisted study aids.

פסוק כט

Deuteronomy 32:29

לו חכמו ישכילו זאת יבינו לאחריהם:

If they were wise, they would understand this, They would discern their latter end.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק ל

Deuteronomy 32:30

איכה ירדף אחד אלה ושנים יניסו רבבה אם לא פיצורם
מכרם ויהנה הסגירם:

How should one chase a thousand, And two put ten thousand to flight, Except their Rock had given them over And the LORD had delivered them up?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:30:1

How should one chase... This is to be explained as a rebuke directed at the gentile nation, who fails to wake up and take notice even when confronted with a highly visible, shocking phenomenon, which is: "How could one chase a thousand," and so on. This means that one soldier from the gentile nations could pursue a thousand soldiers of Israel. For in all standard wars fought between the nations of the world, such a phenomenon is never found; no enemy ever attains such a degree of strength and dominance over other nations.

Or HaChaim on Deuteronomy 32:30:2

How should one chase a thousand... This means that one particular soldier from the nations could chase a thousand of Israel, and so on. See what I have written in Parashat Bechukotai on the verse (Leviticus 26:8), "And five of you shall chase a hundred," and so on.

Or HaChaim on Deuteronomy 32:30:3

Except their Rock had given them over... The word "Rock" (Tzuram) refers to the Attribute of Justice, just as I explained on the verse (Deuteronomy 32:4), "The Rock, His work is perfect." And the verse continues, "and Hashem delivered them up." This refers to the Attribute of Mercy joining together with the Attribute of Justice. For without this agreement of the Attribute of Mercy, Israel would never have suffered such a massive downfall as to have a thousand of them fall before a single enemy soldier.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:30

בפשוט · In plain words

The Ohr HaChaim reads this as a warning to the enemy nation. One of its soldiers pursuing a thousand of Israel is not an ordinary military outcome. It points to Hashem giving Israel over, with both the Attribute of Justice and the Attribute of Mercy involved. The author also refers the reader to his explanation of the proportions in Bechukosai.

איכה ירדה. יש לפרשו הערה לגוי שאינו מתעורר בהערה נרגשת שהיא "איכה ירדה אחד וגו', פרוש, אחד מהאמות אלף מישראל, פרוש כי בכל מלחמות הרגילים בין האמות לא ימצא דבר כזה, שאין שווא משיג כח וגבורה כזו בין העמים.

איכה ירדה אחד אלף. פרוש, אחד המיוחד מהאמות אלף מישראל וכו'. ועין מה שפרשתי בפרשת בקקתי בפסוק (ויקרא כו:ח) "ורדפו מכם חמשה מאה" וגו'.

אם לא כי צורם. פרוש מדת הדין, וכמו שפרשתי בפסוק (דברים לב:ד) "הצור תמים" וגו'. ואמרו "וה' הסגירם" פרוש מדת רחמים עם מדת הדין, שזולת זה לא היה כל כך ירדה לישראל שיפלו אלף לפני אחד.

When learning this account of victory and defeat, do not measure everything by military strength alone. Attend to the explanation the pasuk gives for this extraordinary outcome, rather than treating the victor as independently powerful.

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאַיְבֵינוּ פְּלִיָּלִים:

For their rock is not as our Rock, Even our enemies themselves being judges.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:31:1

For their rock is not as our Rock, and so on. This explains the reason why the nations will attribute the phenomenon of one of them chasing a thousand of Israel to the fact that their Rock sold them and Hashem delivered them. They will not attribute it to a lack of ability on Hashem's part, Heaven forbid.

This is similar to what Moshe said to Hashem during the incident of the spies, that the nations would misinterpret the event. For the strength of Israel is not like the strength of the nations. There is no idol that has ever endured for many days, based on the esoteric principle of the verse in Proverbs 12:19, But a lying tongue is but for a moment.

Go out and learn this from the idol Chemosh, after which most of the nations went astray, and which performed wonders, as written in the words of Rabbeinu Saadia Gaon. Yet, despite this, it became as if it had never existed, and many other idols met the same fate.

כִּי לֹא כְצוּרֵנוּ וְגו'. פְּרוּשׁ, הַטַּעַם שֶׁיִּתְּלוּ טַעַם אֶחָד אֵלֶּף כִּי צוּרָם מְכָרָם וְה' הַסִּגֵּרָם, וְלֹא יִתְּלוּ לֹמֵר מִבְּלִתִּי יְכַלֵּת ה' וְגו' חֵס וְשָׁלוֹם,

וּכְמֵאֲמַר מֹשֶׁה לַה' בְּמַעֲשֵׂה הַמְּרִגְלִים, כִּי הַתּוֹקֵף שֶׁל יִשְׂרָאֵל אֵינוֹ כְּתִקְפָּם שֶׁל הָאוֹמוֹת, שְׂאִין לָהּ עֲבוּדָה זָרָה שֶׁעֲמִידָה יָמִים רַבִּים, בְּסוּד (מִשְׁלִי יב:יט) "יַעַד אֲרִגְיָעָה לְשׁוֹן שָׁקֵר",

וְצֵא וְלָמַד מִעֲבוּדָה זָרָה שֶׁל כְּמוֹשׁ אֲשֶׁר תָּעוּ אַחֲרָיָה רֹב הָאוֹמוֹת וְכַמָּה הִפְלִיאָה עֲשׂוֹת כְּכַתּוּב בְּדִבְרֵי רַבֵּינוּ סַעֲדִיָּה גָאוֹן, וְאַף עַל פִּי כֵן וְהָיָה כִּלְאֵי הָיָה, וְרַבּוֹת כָּאֵלֶּה. אָבֵל

But our Rock is great in power, and we always rise in holiness. Even the nations of the world agree to this, as stated in the words of the prophet in Malachi 1:11, For My name is great among the nations. Therefore, when they see the downfall of Israel in this manner, they too will judge it so.

צוּרֵנוּ שְׂגִיָּא כַּח מַעְלִין בְּקִדְּשׁ וְאַפְלוּ הַגּוֹיִם
יִסְפִּימוּ עַל זֶה, כְּאִמּוֹר בְּדִבְרֵי הַנְּבִיא
(מֵלֶאכִי אֵיָּא) "כִּי גָדוֹל שְׁמִי בְּגוֹיִם",
וְכִשְׂרְאוּ מִפְּלֵת יִשְׂרָאֵל בְּדֶרֶךְ זֶה גַם הֵם
יִשְׁפְּטוּ כֵּן,

And this is the meaning of, Even our enemies themselves being judges. The word pelilim means judges, as in Exodus 21:22, And he shall pay as the judges determine. This means that they too will judge that their rock is not like our Rock. However, when they actually see the destruction of Israel, they will deny the truth, as it is written earlier in verse 27, Lest their adversaries should misinterpret... lest they should say, and so on.

וְהוּא אָמְרוּ "וְאֵיבֵינוּ פְּלִילִים" לְשׁוֹן דִּינִים,
כְּאָמְרוּ (שְׁמוֹת כ"א:כב) "וְנִתֵּן בְּפִלִיִּים",
פְּרוֹשׁ יִשְׁפְּטוּ גַם הֵם שֶׁלֹּא כְּצוּרֵנוּ צוּרֵם,
אֶלָּא כְּשְׂרׁוֹאִים הַשְׁחָתַת יִשְׂרָאֵל יִנְכְּרוּ אֶת
הָאֱמֶת כְּמוֹ שֶׁכְּתוּב "פֶּן יִנְכְּרוּ וְגו' פֶּן
יֵאמְרוּ" וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:31

בְּפִשְׁטוֹת · In plain words

The Ohr HaChaim explains that the nations of the world fundamentally recognize that their idols have no lasting power, whereas Hashem is the supreme, eternal Power. Therefore, when they witness Israel's unnatural defeats, they logically understand that it must be because Hashem Himself delivered Israel into their hands. However, despite this inner intellectual realization, their arrogance and hatred lead them to outwardly deny the truth and falsely claim that their own power or idols brought them victory.

לְמַעַשֶׂה · Lemaaseh

We must realize that even those who oppose the Torah often possess an inner, intellectual awareness of Hashem's supreme truth, even if they outwardly deny it. When we face challenges or opposition, we should not be swayed by the external, false narratives of the world, but remain firmly anchored in our faith, knowing that the truth of Hashem's sovereignty is absolute and ultimately recognized by all.

כִּי־מִגֶּפֶן סֹדֶם גִּפְנָם וּמִשְׂדֵּם גִּמְרָה עֲנִבְמוּ עֲנִבֵי־רוֹשׁ אֲשַׁכֵּלָת מִרְחֹת לָמוּ:

For their vine is of the vine of Sodom, And of the fields of Gomorrah; Their grapes are grapes of gall, Their clusters are bitter;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:32:1

For their vine is of the vine of Sodom, and so on. This verse explains the reason for their being sold into exile, as well as the reason for the earlier decree of "I said I would scatter them into corners" (Deuteronomy 32:26).

Regarding the expression "from the vine," I have already made known that for every holy concept, there is a corresponding counterpart in the impure side, the sitra achra. This is in keeping with the verse, "G-d has made even the one corresponding to the other" (Ecclesiastes 7:14).

Israel is compared to a holy vine, as the Sages taught in Bereishit Rabbah 99:8, based on the verse, "You plucked up a vine out of Egypt" (Psalms 80:9).

Correspondingly, when Israel acted wickedly, the Torah says of them, "their vine is of the vine of Sodom." This vine represents the evil tree of spiritual attachment that nurtures the wicked.

This is why the verse concludes, "their grapes are grapes of gall, their clusters are bitter."

Since they only attach themselves to this evil source but their entire branch does not originate from it, the verse says "from the vine of Sodom" rather than saying "for their vine is the vine of Sodom."

כִּי מִגֶּפֶן וגו'. פֶּרוּשׁ, נוֹתֵן טַעַם לְמִכְרֵתָם וּלְהַקְוֶדָם לָהּ "אֲמַרְתִּי אֶפְאַיֵּהֶם".

וְאָמְרוּ "מִגֶּפֶן" – כִּכָּר הוֹדַעְתִּי כִּי דָבָר שֶׁבִקְדֻשָּׁה יֵשׁ כְּנִגְדּוֹ בִּפְסוּטָא אַחֲרָא, כְּאָמְרוּ (קוה לֹת זִיד) "גַּם אֵת זֶה לְעֻמַּת זֶה עָשָׂה" וגו',

וְיִשְׂרָאֵל נִמְשָׁלוּ לְגֶפֶן (בְּרֵאשִׁית רַבָּה צ"ח, דְּכֻתִּיב (תְּהִלִּים פ"ט) "גֶּפֶן מִמִּצְרַיִם תִּסְיַע",

וּכְנִגְדָּם כְּשֶׁהִרְשִׁיעוּ אָמַר "מִגֶּפֶן סֹדֶם", וְגֶפֶן הִיא אֵילָן הָרַע שֶׁל אַחֲזִיזַת הָרָשָׁעִים,

כְּמוֹ שֶׁנֶּאֱמַר אוֹמֵר "עֲנִבְמוּ עֲנִבֵי רוֹשׁ" וגו',

וְלִפִּי שְׂאִינָם אֵלָא אוֹחֲזִים בָּהּ וְאֵין כָּל עֲנָפָם מִמֶּנָּה, לָזֶה אָמַר "מִגֶּפֶן" וְלֹא אָמַר "כִּי גֶפֶן סֹדֶם גִּפְנָם",

The Torah chose Sodom out of all possible evil comparisons because the measure of Israel's sins had become full, just like Sodom.

וּבַחֵר מִכָּל דּוֹמָה הָרַע סֹדֶם, לְפִי
שְׁנֵיתֶימָלְאָה סְאָתָם כְּסֹדֶם.

Or HaChaim on Deuteronomy 32:32:2

The verse continues, "and of the fields of Gomorrah." Just as within the branches of the holy tree there are distinct spiritual levels, one above the other, where the higher level is described with a masculine term because it acts as a giver of influence, and the lower level is described with a feminine term because it receives that influence,

וְאָמְרוּ "וּמַשְׁדָּמוֹת עֲמוֹרָה", כִּי כִּמוֹ
שֶׁבַעֲנָפֵי אֵיל הַקֹּדֶשׁ יֵשׁ גֹּדֵר לְמַעַלָּה
מִגֹּדֵר, וְהָעֵלִיוֹן יִתֵּחַס אֵלָיו שֵׁם זָכָר
לְהִיטוֹ מִשְׁפִּיעַ, וְהַתַּחְתּוֹן יִתֵּחַס אֵלָיו שֵׁם
נִקְבָּה לְהִיטוֹ נִשְׁפָּע,

so too does the Torah compare their attachment to their evil root using two distinct levels. The first level is called a "vine," and the second level is called a "field." The wise student will understand the corresponding pattern in holiness, and his eyes will be enlightened.

כִּמוֹ כֵּן הַמִּשְׁלַל אַחֲזוֹת בְּשָׂרָשׁוֹ הָרַע לְשָׁנֵי
גֹּדְרִים: גֹּדֵר הָרָאשׁוֹן יִקְרָא גֶפֶן, וְגֹדֵר שְׁנֵי
נִקְרָא שָׂדֶה, וְהַמִּשְׁכִּיל יֵבִין בְּדוּגְמָתָם
בְּקִדּוּשָׁה וְיֵאָדְרוּ עֵינָיו:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:32

בְּפִשְׁטוֹת · In plain words

The Ohr HaChaim explains that the comparison to the vine of Sodom and the fields of Gomorrah justifies the harsh decrees of exile. Just as Israel is compared to a holy vine when they do good, they attach themselves to the impure spiritual counterpart of Sodom when they sin. The distinction between the "vine" of Sodom and the "fields" of Gomorrah represents two distinct levels of spiritual attachment to evil, corresponding to the giving and receiving dimensions found in holiness.

לְמַעֲשֶׂה · Lemaaseh

We must realize that our spiritual attachments are dynamic; when we turn away from holiness, we risk connecting ourselves to negative spiritual influences. To prevent this, we should actively cultivate our connection to the "holy vine" by engaging in Torah study and performing mitzvos daily, ensuring our spiritual roots remain firmly planted in holiness.

חַמַּת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אֲכֹזֵר:

Their wine is the venom of serpents, And the cruel poison of asps.

No Ohr HaChaim comment on this pasuk in this edition.

הֲלֹא־הוּא כְּמוֹס עִמָּדִי חֶתֶם בְּאוֹצְרוֹתַי:

'Is not this laid up in store with Me, Sealed up in My treasuries?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:34:1

Is not this laid up in store with Me, and so on. The meaning is: even though, because of the anger of the enemy, I refrained from executing upon Israel the judgment they deserved for their actions, they will not because of this be exempt from the punishment coming to them. Is it not laid up in store with Me, sealed up in My treasuries for the Day of Judgment?

And regarding this, the prophet said in Yeshayahu 10:3, And what will you do on the day of visitation? Go and learn how much Shmuel trembled from the fear of the Day of Judgment, as Chazal said in Chagigah 4b regarding the incident of the woman who conjured the dead.

הֲלֹא הוּא כְּמוֹס עִמָּדִי וְגו'. פֶּרוּשׁ, הֵגֶם שֶׁבְּשִׁבִּיל כַּעַס אוֹיֵב נִמְנָעַתִּי מֵעֲשׂוֹת בָּהֶם מִשְׁפָּט הַמִּתְחַיֵּב לָהֶם עַל מַעֲשֵׂיהֶם, לֹא מִפְּנֵי זֶה יִפְטְרוּ מֵעֲנֹשׁ הַמִּגִּיעַ לָהֶם, הֲלֹא הוּא כְּמוֹס עִמָּדִי חֶתֶם בְּאוֹצְרוֹתַי לְיוֹם הַדִּין.

וְעַל זֶה אָמַר הַנָּבִיא (ישעיהו יג) "וְיָמָה תַעֲשׂוּ לְיוֹם פְּקֻדָּהּ", וְצֵא וּלְמַד מִה שֶׁחֲרַד שְׁמוּאֵל מִפְּחַד יוֹם הַדִּין, כְּאֶמְרָם זְכוּרֵנָם לְבִרְכָּה (חגיגה ד:) בְּמַעֲשֵׂה בַעַל תְּאוֹב.

Hashem repeated the idea by saying both laid up in store with Me and sealed up in My treasuries. This follows the path of what is written in Shemos 34:7, He bears iniquity, meaning He carries and delays the sin. But when it reaches the point where He says, as in Yeschayahu 1:14, I am weary of bearing them, He seals the sin in the treasuries. He Himself will then take vengeance on the evildoers by bringing out the sun from its sheath, as Chazal taught in Nedarim 8b, and the day of Hashem will burn them up. This is the meaning of the next verse, Vengeance is Mine, meaning that He Himself, as it were, will take vengeance.

וְכָפַל לֵאמֹר "כְּמוֹס עֲמִדִי חֲתוּם" וְגו', עַל
דֶּרֶךְ אֲמָרוּ (שְׁמוֹת ל"ד:) "נוֹשָׂא עֹון",
וְכִשְׁגִּיעַ לְגֵדֶר שְׂיֹאמֶר "נִלְאַתִּי נֶשׂוּא"
(יִשְׁעִיָּהוּ א':יד) יִחְתְּמֶהוּ בְּאוֹצְרוֹת וְיִנָּקֶם
הוּא מֵעוֹשֵׂי רָשָׁעָה בְּהוֹצָאת שֶׁמֶשׁ
מִנֶּרְתִּיקָהּ (נִדְרִים ח:) וְלִהְיוֹת אוֹתָם יוֹם ה',
וְהוּא אֲמָרוּ "לִי נָקָם" פֶּרוֹשׁ שְׂיִנָּקֶם הוּא
בְּעֶצְמוֹ כְּבִכּוֹל:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:34

בְּפִשְׁטוֹת · In plain words

The Ohr HaChaim explains that although Hashem delayed punishing Israel to prevent the enemy from claiming credit or denying Hashem's power, the sins are not forgotten. They are stored and sealed in Hashem's treasuries until the Day of Judgment, when He will personally execute justice.

לְמַעֲשֶׂה · Lemaaseh

When we see justice delayed in the world, we must not think that wrongdoing is overlooked. We should strengthen our awe of Heaven, remembering that every action is recorded and sealed, which encourages us to repent sincerely before the day of reckoning.

לִי נָקָם וְשָׁלֹם לְעֵת תִּמּוּט רַגְלָם כִּי קָרֹב יוֹם אִיָּדָם וְחֵשׁ עֲתִידָתָם לָמוּ:

Vengeance is Mine, and recompense, Against the time when their foot shall slip; For the day of their calamity is at hand, And the things that are to come upon them shall make haste.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:35:1

Vengeance is Mine, and recompense. This will be explained in light of what Chazal said in Avodah Zarah 3b, that in the future to come, Hashem will bring out the sun from its sheath. The wicked will be judged by it, and it will burn them, while the righteous will be healed by it. This is the meaning of His statement, "Vengeance is Mine, and recompense", meaning, vengeance for the wicked, and recompense of a good reward for the righteous.

לִי נָקָם וְשָׁלֹם. יִתְבָּאֵר עַל דֶּרֶךְ אֲמָרָם
וְכִרְוֹנָם לְבִרְכָּה (עבודה זרה ג:) שֶׁלְעֵתִיד
לְבֹא יוֹצִיא ה' שֶׁמֶשׁ חֲמָה מִנִּרְתִּיקָהּ, הָרָשָׁעִים
נִדְוָנִים בָּהּ וְלִהְיוֹת אוֹתָם, וְהַצְדִּיקִים
מִתְרַפְּאִין בָּהּ. וְהוּא אָמַר "לִי נָקָם וְשָׁלֹם",
פְּרוּשׁ, נָקָם לְרָשָׁעִים, וְשָׁלֹם שְׂכָר טוֹב
לְצַדִּיקִים.

Or HaChaim on Deuteronomy 32:35:2

Against the time when their foot shall slip. This refers to the secret of the teaching in Sotah 49b regarding the footsteps of the Mashiach. It refers to the clarification and extraction of the sparks of holiness from the feet of Samael, which occurs when the foot of the doers of wickedness slips and falters, and when the life-force that sustains them is completely finished, as is known to those who study the hidden wisdom of Kabbalah. (The supplied Hebrew citation has a page discrepancy; the phrase footsteps of Mashiach appears in Sotah 49b.)

לְעֵת תִּמּוּט רַגְלָם. הוּא סוּד מֵאֲמָר (סוטה
מט.) "עֲקֻבוֹת מְשִׁיחָא", וְהוּא בְּרוּרֵי נִיצוּצֵי
רַגְלֵי ס"מ כְּשֶׁתִּמּוּט רַגְלָם שֶׁל עוֹשֵׂי
רָשָׁעָה, וְתִגְמַר מִמָּה שֶׁנִּגָּע בָּהּ מְדַבֵּר
הַמַּעֲמִיד, כִּידוּעַ לְיוֹדְעֵי חוֹן.

Or HaChaim on Deuteronomy 32:35:3

For the day of their calamity is at hand, and so on. This corresponds to the statement of the prophet in Zephaniah 1:7, "For the day of Hashem is at hand."

כִּי קָרוֹב יוֹם אֲדָם, וְגו'. הוּא מֵאֲמַר הַנָּבִיא
(צִפְנִיָּה א:ז) "כִּי קָרוֹב יוֹם ה' וְגו'.

Or HaChaim on Deuteronomy 32:35:4

And the things that are to come upon them shall make haste. These are the future consolations. Once the doers of wickedness receive their full retribution, Hashem will immediately hasten to fulfill the promises of the future destined for the righteous.

וְחַשׁ עֲתִידוֹת לָמוֹ. הֵם הַנְּחָמוֹת הָעֲתִידוֹת,
כְּשִׁישְׁתָּ לָמוֹ עוֹשֵׂי רָשָׁע תִּכְרֶה יְמֵהֶם לְקִיָּם
הַבְּטָחוֹת הָעֲתִידוֹת לְצַדִּיקִים.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:35

בפשוט · In plain words

The Ohr HaChaim explains that the single event of the future redemption will bring two opposite outcomes: devastating vengeance for the wicked and healing recompense for the righteous, compared to the sun being unsheathed. This transition occurs when the spiritual support of the forces of evil is completely depleted at the footsteps of the Messiah, allowing Hashem to immediately hasten the promised consolations for the righteous.

למעשה · Lemaaseh

Keep both sides of the passage in view when learning about future judgment: the same sun judges the wicked and heals the righteous. The commentary concludes by turning toward the promised consolations for the righteous, giving the learner a reason to hold on to that hope.

כִּי־יִדִין יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם כִּי יֵרָאֶה כִּי־אֵזְלָת יָד וְאָפֶס עָצוּר וְעָזוּב:

For the LORD will judge His people, And repent Himself for His servants; When He seeth that their stay is gone, And there is none remaining, shut up or left at large.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:36:1

For Hashem will judge His people, and so on. After the Torah finished describing the matter of those who anger Hashem, tracing their path all the way to their ultimate end, it returns to offer a comforting promise to the collective whole of Israel, assuring them that He will not contend with them forever.

The meaning of "For Hashem will judge His people" is that He will bring to trial and weigh the cups of poison and suffering that they have already passed through. He will look upon the troubles that have passed over the righteous, some of whom were killed, some burned, and some flayed. For the sake of these righteous ones who suffered so deeply, He will relent. This is what is meant by "And relent for His servants", meaning, for their sake He will relent and say, "The troubles of the exile are already enough."

Furthermore, He will relent when Hashem sees that Israel has no strength left to rescue themselves from the exile, and the righteous no longer have the power to chastise those who anger Hashem with a rod of moral instruction. Additionally, there will no longer remain among Israel great men, prophets, seers, or possessors of the divine inspiration, such that "there is no cluster of grapes to eat," as in Micah 7:1. This is the meaning of "When He sees that their strength is gone" (literally, "the hand is gone").

כִּי יִדִין ה' עַמּוֹ וְגו'. אַחֲרֵי שֶׁנֶּמְרַע עֲנִין מְכַעֲסִי אֶל עַד סוֹפָם, חֹזֵר לְהַבְטִיחַ לְכָל־לֹוֹת יִשְׂרָאֵל שֶׁלֹא לְעוֹלָם יִרְיֵב אִתָּם.

"כִּי יִדִין ה' עַמּוֹ" – פְּרוּשׁ, יַעֲמִיד בְּמִשְׁפֵּט כּוֹסוֹת הַתְּרַעֲלָה אֲשֶׁר עָבְרוּ, וְיִרְאֶה צָרוֹת שֶׁעָבְרוּ עַל הַצַּדִּיקִים, מִהֶם הִרְגוּ, מִהֶם שָׂרְפוּ, מִהֶם הִפְשִׁיטוּם, וּבְשִׁבִּיל הַצַּדִּיקִים אֲשֶׁר נִצְטָעְרוּ יִתְנַחֵם. וְהוּא אָמַר "וְעַל עַבְדָּיו יִתְנַחֵם" – פְּרוּשׁ, בְּשִׁבִּיל שֶׁיִּתְנַחֵם לִזְמַן דִּי צָרוֹת הֵגְלוֹת.

וְעוֹד, כְּשֶׁיִּרְאֶה ה' שֶׁאֵין כֹּחַ בְּיִשְׂרָאֵל לְהַצִּיל עַצְמָן מִהֵגְלוֹת, וְכֵן אֵין בְּצַדִּיקִים לִיֶּסֶר בְּשִׁבְט מוֹסֵר לְמַרְגִּיז אֵל, גַּם לֹא יִשְׁאַרוּ בְּיִשְׂרָאֵל אֲנָשִׁים גְּדוֹלִים וְנִבְיָאִים חוֹזִים בְּעֲלֵי רוּחַ הַקֹּדֶשׁ וְ"אֵין אֲשָׁכּוֹל" וְגו' (מִכָּה ז:א), וְהוּא אָמַר "כִּי אֵזְלָת יָד",

And because of this, "there is no one to restrain them" (atzur). This is explained in the sense of First Samuel 9:17, "this one shall rule (ya'atzor) over My people", meaning, there is no power left in the leaders who guide the people in the ways of Hashem to direct them. And "abandoned" (v'azuv), meaning, because of this lack of leadership, the common people are left abandoned to their own devices.

וּבְזֶה "אָפֶס עָצוּר" – פָּרוּשׁ, עַל דֶּרֶךְ
(שְׁמוּאֵל א' ט:יז) "יַעֲצֹר בְּעַמִּי" – פָּרוּשׁ,
שֶׁאֵין כֹּחַ לַמְדִּירִים בְּדִרְכֵי ה' לְהַדְרִיכָם,
"וְעָזוּב" – פָּרוּשׁ, וּמֵצֵד זֶה נִשְׁאַר הָעָם
עָזוּב.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:36

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that after describing the punishment of the wicked, the Torah promises that Hashem will ultimately relent from the exile. He will do this by weighing the immense suffering already endured by the righteous. Furthermore, redemption will come when Hashem sees that Israel is completely powerless to save themselves, and they lack spiritual leaders or prophets to guide them, leaving the generation spiritually abandoned.

לְמַעַשֶׂה · Lemaaseh

When we feel spiritually weak or notice a lack of inspiring leadership in our communities, we should not despair. The Ohr HaChaim teaches that our very helplessness and lack of guidance are themselves factors that arouse Hashem's mercy to bring the ultimate redemption. We can channel this understanding into sincere prayer, calling out to Hashem from our state of vulnerability.

וַאֲמַר אֵי אֱלֹהֵימוּ צֹר חֲסִיו בּוֹ:

And it is said: Where are their gods, The rock in whom they trusted;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:37:1

Where is their God? In the Ohr HaChaim's reading, Israel will say this. Although their conduct is not fitting, they will still bring their plea before Hashem, referred to here as the Rock, in Whom they have taken refuge.

Even when Israel acts wickedly and transgresses some of Hashem's mitzvos, all their refuge remains in Hashem. For His sake they endure poverty and humiliation, and they are killed for the sanctification of His Name. They remain waiting for the Rock Who will redeem them. This is what the words in Whom they took refuge express.

אי אֱלֹהֵימוּ. יִשְׂרָאֵל יֹאמַר: "אֵי אֱלֹהֵימוּ?"
הֲגַם שְׂאִין מַעֲשֵׂיהֶם מְהֻנָּה, אֲפַי כִּן
זָבַא בְּטַעֲנָה לִפְנֵי הָאֱלֹהִים הָרְמוּז בְּתִיבַת
צֹר, וְהוּא חֲסִיו בּוֹ.

כִּי יִשְׂרָאֵל, הֲגַם שִׁירְשֵׁיו וְיַעֲבְרוּ עַל חֶלֶק
מִמִּצְוֹת ה', אֲפַי כִּן כָּל מַחְסֵיהֶם בְּה',
וְעָלִיו סוֹבְלִים דְּלוֹת וְשִׁפְלוֹת, וְנִהְרָגִים עַל
קִדְשַׁת שְׁמוֹ, וְעוֹמְדִים וּמִצְפִּים לְצֹר
גּוֹאֲלָם, וְהוּא אָמַר "חֲסִיו בּוֹ".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:37

בפשוט · In plain words

The Ohr HaChaim reads these words as Israel's plea to Hashem. Despite their sins, they continue to take refuge in Him, suffer for His sake and await His redemption.

למעשה · Lemaaseh

Acknowledge spiritual shortcomings while continuing to turn to Hashem. The commentary holds these together: Israel's conduct is flawed, yet their refuge and hope remain in Him.

אֲשֶׁר חָלַב זִבְחֵימוֹ יֹאכְלוּ וְשָׁתוּ יַיִן נְסִיכָם יִקְוֹמוּ וַיַּעֲזְרָכֶם יְהוָה עַלֵיכֶם סִתְרָה:

Who did eat the fat of their sacrifices, and drank the wine of their drink-offering? Let him rise up and help you, Let him be your protection.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:38:1

The words who ate the fat of their sacrifices are Hashem's response to Israel's plea. The sequence runs as follows: Hashem will judge His people and relent over what His servants suffered. He will also see that their strength is gone. Israel then makes the plea described in the preceding pasuk, and Hashem responds concerning those who ate the fat of their sacrifices: let them arise. The people will recognize that these supposed recipients of their offerings cannot help or save. They will recognize that Hashem alone saves, leading to the concluding declaration, See now that I, I am He.

וְאָמְרוּ אֲשֶׁר חָלַב זִבְחֵימוֹ וְגו' – הוּא מֵאֵמֵר
ה' נִגַּד דְּבָרֵיהֶם, וְהִרְדַּפְתָּ הַדְּבָרִים הוּא עַל
זֶה הַדֶּרֶךְ "כִּי יָדִין" וְגו' וַיִּתְּנָחֵם עַל מָה
שֶׁסָּבְלוּ עֲבָדָיו, וְעוֹד כִּי יֵרָאֶה כִּי אֵזְלַת יָד
וְגו' וְאָמַר וְגו', וְהָשִׁיב ה' "אֲשֶׁר חָלַב זִבְחֵימוֹ
יִקְוֹמוּ", וּמִיָּבֵן הַדָּבָר מֵעֲצָמוֹ הַכֶּרְתָּם שֶׁל
אוֹכְלֵי זִבְחֵימוֹ כִּי לֹא יוֹעִילוּ וְלֹא יַצִּילוּ,
וַיִּכְרֹוּ כִּי ה' הוּא לְבַדּוֹ מוֹשִׁיעַ, וְהוּא מָה
שֶׁגָּמַר אוֹמֵר "רְאוּ עֲתָה כִּי אֲנִי" וְגו'.

Regarding the words, "Let them rise up and help you, let him be your protection": This addresses two types of idolaters. There is one who worships an idol as an absolute god, and there is another who worships an idol merely as an intermediary. Hashem forbade both types of worship, as we explained in its place on the verse, "You shall not make for yourself a carved image..." (Exodus 20:4). Therefore, corresponding to the one who worships an idol as an intermediary, the verse says, "Let them rise up and help you", meaning a simple assist, since they made the idol for this purpose, to help mediate between themselves and the Hashem, Master of the world. Corresponding to the one who worships an idol as an absolute god, the verse says, "Let him be your protection," as they look to it for ultimate shelter.

יָקוּמוּ וַיַּעֲזְרֶכֶם וְגו'. לְפִי שֵׁשׁ שְׁנֵי מִיָּנִי
עוֹבְדֵי עֲבוֹדָה זָרָה: יֵשׁ שְׁעוֹבֵד עֲבוֹדָה זָרָה
לְאֱלֹהֵי גִמּוּר, וְיֵשׁ שְׁעוֹבֵד עֲבוֹדָה זָרָה
לְאִמָּצָעִי, וְעַל שְׁנֵיהֶם צִוָּה ה' כְּמוֹ
שֶׁפָּרְשְׁנוּהוּ בְּמִקְוָמוֹ (שְׁמוֹת כ:ד). לָזֶה
אָמַר כְּנִגְדַּת הָעוֹבֵד עֲבוֹדָה זָרָה לְאִמָּצָעִי
אָמַר "יָקוּמוּ וַיַּעֲזְרֶכֶם" – עֲזָר בְּעֶלְמָא, כִּי
לְסִבָּה זוֹ עָשְׂאוּהָ לְעֲזוּר לְהוֹעִיל בֵּינֵיהֶם
וּבֵין אֱלֹהֵי עוֹלָם, וּכְנִגְדַּת הָעוֹבֵד עֲבוֹדָה זָרָה
לְאֱלֹהֵי גִמּוּר אָמַר "יְהִי עֲלֵיכֶם סִתְרָה".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:38

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that this verse is Hashem's rhetorical response to Israel's desperate cry in exile. By challenging the false gods to rise up and help, Hashem prompts a realization that these idols are completely powerless. This sets the stage for Israel to recognize Hashem as the sole Savior. The two phrases of assistance in the verse correspond to two types of idolatry: those who view idols as mere intermediaries (who seek a helping hand) and those who view them as absolute deities (who seek ultimate shelter).

לְמַעַשֶׂה · Lemaaseh

Distinguish the two errors the commentary identifies. Worship of an idol is not made acceptable by calling it an intermediary rather than an independent deity. Keep this distinction clear when learning the two phrases let them help you and let it be your shelter.

רְאוּ עַתָּה כִּי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֶמֶת וְאֶחָדָה מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מִדִּי מַצִּיל:

*See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal;
And there is none that can deliver out of My hand.*

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:39:1

The Torah repeats the word "I" twice, saying "I, even I, am He." This corresponds to the two errors of idolatry that we alluded to in the previous verse. To address the first error, He says "I", meaning, and not any other being whom you mistakenly think is a complete god. To address the second error, where people make an idol to serve as an intermediary, He says "I am He", meaning, I alone. He then concludes by saying, "and there is no god with Me," meaning there is no intermediary between Me and the created beings.

רְאוּ עַתָּה כִּי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי. כָּפַל לומר שְׁתֵּי פְעָמִים "אֲנִי אֲנִי" כְּנֶגֶד שְׁתֵּי טְעוּת שֶׁל עֲבֹדָה זָרָה שֶׁרְמְזוּנוּ בַּפְּסוּק שֶׁלִּפְנֵי זֶה, לָזֶה אָמַר "אֲנִי" – פְּרוּשׁ וְלֹא אַחֵר שֶׁאַתֶּם חוֹשְׁבִים בּוֹ לְאֵלֹהִים גָּמוּר, וְכֶנֶגֶד עֲבֹדָה זָרָה שֶׁעוֹשִׂים לְאַמְצָעִי אָמַר "אֲנִי הוּא" – פְּרוּשׁ לְבָדִי, וְגָמַר אוֹמֵר "וְאֵין אֱלֹהִים עִמָּדִי" – אַמְצָעִי בֵּינִי לְבֵין הַנִּבְרָאִים.

Or HaChaim on Deuteronomy 32:39:2

The verse continues, "I kill, and I make alive." This addresses the sect of those who say that the force behind bad occurrences is not the same force behind good occurrences, claiming instead that there are two distinct powers. To counter this, He says, "I kill, and I make alive." He adds that this is not only true regarding these major matters of life and death, but even regarding the specific details of painful events: "I have wounded, and I heal." Our Sages of blessed memory also expounded on this verse in tractate Pesachim 68a; one may look up their words there.

אֲנִי אֶמֶת וְאֶחָדָה. זֶה כְּנֶגֶד כַּת הָאוֹמְרִים שֶׁפּוֹעֵל הָרַע אֵינוֹ פּוֹעֵל הַטּוֹב וְשֶׁתִּי יְכוּלֹת יֵשׁ, לָזֶה אָמַר "אֲנִי אֶמֶת וְאֶחָדָה", וְלֹא בִּפְרָט זֶה בְּלִבָּד אֶלָּא אֶפְלוּ בִּפְרָטִי פָּעַלִי הָרַע "אֲנִי מִחַצְתִּי וְאֲנִי אֶרְפָּא". וְרַבּוֹתֵינוּ וְכוּרָנוֹם לְבִרְכָּה דְּרִשּׁוּ (פסחים סח.) יְעִין שֶׁם דְּבָרֵיהֶם.

The verse concludes, "And there is none that can deliver out of My hand." This means that ultimately, all created beings will die. For this reason, the verse is precise in its phrasing, saying "and there is none out of My hand" rather than saying "and there is no savior from My hand."

וְאֵין מִיָּדִי מַצִּיל. פְּרוּשׁ, שְׁכָל הַנְּבִרָאִים
זָמוּתוֹ, וְלִזְה דִּיִּק לֹמַר "וְאֵין מִיָּדִי" וְלֹא
אָמַר "וְאֵין מַצִּיל מִיָּדִי".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:39

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that the double expression "I, even I" refutes two forms of idolatry: serving another entity as a primary god, and serving an intermediary. The statement "I kill, and I make alive; I have wounded, and I heal" refutes dualism by establishing that Hashem is the sole source of both good and bad, from life and death down to the details of illness and healing. Finally, "there is none that can deliver out of My hand" emphasizes the absolute mortality of all created beings under Hashem's ultimate authority.

לְמַעַשֶׂה · Lemaaseh

Notice how the same speaker says both I kill and I give life, and both I wound and I heal. The commentary asks us to recognize one Hashem behind these opposite experiences, rather than imagining separate divine powers for good and bad.

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.