

חומש עם רש"י • האזינו • ראשון

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HA'AZINU • 1ST ALIYAH

CHAPTER PREVIEW

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

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

פסוק א

Pasuk 1

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרְי פִּי:

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

רש"י

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

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

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

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

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

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

עָלֵינוּ הַבְּרִית, מִי בָא וּמִכְחִישָׁם? לְפִיכָּה הֵעִיד בָּהֶם שָׁמַיִם וְאָרֶץ —

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

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

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

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

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

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

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

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

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

עַל יְדֵי הָאֻמּוֹת:

the nations the hands of by

פסוק ב

יַעֲרֶף כַּמָּטֵר לִקְחִי תִזַּל כִּטְל אִמְרָתִי כַּשְּׁעִירִם עָלַי דָּשָׂא

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

וְכִרְבִּיבִים עָלַי עֵשֶׂב:

grass upon and like raindrops

רש"י

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

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

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

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

יערפו השמים טל ומטר:

and rain dew the heavens drop down

רש"י

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

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

טל:

dew

רש"י

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

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

דרכים ומי שהיה בורו מלא יין ספרי :

Sifrei wine full of his pit was whose and one roads

רש"י

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

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

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

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

רש"י

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

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

דאת אומר "רבה קשת" בראשית כ"א :

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

רש"י

דשא. ארברי"ן, עטיפת הארץ מכסה בירק:

with greenery covered the earth the clothing of herbaries grass

רש"י

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

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

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

רש"י

כִּי שֵׁם ה' אֶקְרָא. הֲרִי כִּי מְשִׁמֵּשׁ בְּלִשׁוֹן כַּאֲשֶׁר, כְּמוֹ וַיִּקְרָא כ"ג "כִּי
"When chapter 23 Vayikra like when in the meaning of serves כי behold I will call Hashem the Name of When
תְּבֹאוּ אֶל הָאָרֶץ", כְּשֶׁאֶקְרָא וְאֶזְכִּיר שֵׁם ה', אַתֶּם הָבוּ גָדֹל לְאֱלֹהֵינוּ
to our God greatness ascribe you Hashem the Name of and mention when I call the land" to you will come
וּבְרַכּוּ שְׁמוֹ, מִכָּאן אָמְרוּ שְׁעוֹנִין בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ אַחֵר בְּרָכָה
a blessing after His Kingdom the glory of the Name of Blessed be that they answer they said from here His Name and bless
שֶׁבְּמִקְדָּשׁ עֵי' סַפְרֵי; מְכִילַת שְׁמוֹת י"ג; בְּרֻכּוֹת כ"א; תַּעֲנִית ט"ז :
16b Taanis 21a Berachos 13 Shemos Mechilta Sifrei see that is in the Temple

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

רש"י

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

רש"י

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

רש"י

וְאִין עוֹל. אֵף לְרָשָׁעִים מְשָׁלֵם שְׂכָר צְדָקָתָם בְּעוֹלָם הַזֶּה עֵי' סַפְרֵי :
Sifrei see this in the world their righteousness the reward of He pays to the wicked even injustice and without

רש"י

צְדִיק וַיֵּשֶׁר הוּא. הַכֹּל מִצְדִּיקִים עָלֵיהֶם אֵת דִּינוֹ, וְכֵן רָאוּי וַיֵּשֶׁר לָהֶם,
for them and right it is fitting and so His judgment — upon themselves justify all He is and upright Righteous
צְדִיק מִפִּי הַבְּרִיּוֹת וַיֵּשֶׁר הוּא וְרָאוּי לְהַצְדִּיקוֹ:
to justify Him and it is fitting He is and upright the creations from the mouth of righteous

נִשְׁחַת לוֹ לֹא בָנָיו מוֹמָם דּוֹר עָקָשׁ וּפְתִלְתִּיל:

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

רש"י

שחַת לוֹ וגו'. כְּתָרְגוּמוֹ, "חֲבִילוֹ לָהֶן לֹא לָהּ":

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

רש"י

בְּנֵי מוֹמָם. בָּנָיו הָיוּ וְהִשְׁחָתָה שֶׁהִשְׁחִיתוּ הִיא מוֹמָם:

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

רש"י

בְּנֵי מוֹמָם. מוֹמָם שֶׁל בָּנָיו הָיָה וְלֹא מוֹמוֹ:

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

רש"י

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

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

וּבְלִשׁוֹן מִשְׁנָה "חֲלָדָה שֶׁשְּׁנֶיהָ עֲקָמוֹת וְעֲקוּשׁוֹת":

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

רש"י

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

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

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

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

, "סָגְלָגַל" תְּרַגּוֹם יוֹנָתָן מַלְכִּים א ז' :

7 I Melachim Yonasan Targum round

פסוק 6

הַ לִּיהוָה תִּגְמְלוּ זֹאת עִם נָכֹל וְלֹא חָכָם הָלוֹא הוּא אָבִיךָ קִנְיָה

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

הוּא עָשָׂה וַיִּכְנֶנֶה:

and established you made you He

רש"י

הִלָּה' תִּגְמְלוּ זֹאת. לְשׁוֹן תִּמְהָ, וְכִי לְפָנָיו אַתֶּם מַעֲצִיבִין שֵׁשׁ בְּיָדוֹ

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

לְפָרַע מִכֶּם וְשֶׁהֵיטִיב לָכֶם בְּכָל הַטּוֹבוֹת?

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

רש"י

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

רש"י

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

רש"י

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

רש"י

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

רש"י

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

CHAPTER SUMMARY

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

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

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

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

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

דף יומי • חזקוני • דף קכ"ט

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THE SUGYA

We begin this daf by continuing our deep dive into the shakla v'tarya between Rabbi Asi, Rabbi Zeira, and Rabbi Abba bar Memel regarding the tumah of a dangling limb and flesh. The Gemara is bothered by how a concealed place (bais hasetarim) can transmit tumah, and whether we can establish this baraita according to Rabbi Meir. This leads us into a beautiful lomdishe discussion between Rava and Rabba bar Rav Chanan about whether a dangling piece of flesh needs hechsher (preparation by water) to become tamei, or if its connection to a severe tumah (tumah chamurah) of a limb from the living animal makes hechsher completely unnecessary.

From there, the Gemara brings a series of fascinating challenges from Abaye and Rav Pappa, who try to find cases where food might transmit a severe tumah mid'Oraisa. We look at sourdough designated as a seat, food offered to an idol, food connected to vessels, and the fat of a carcass in the villages. In each case, the Gemara establishes a major yeshivish yesod: when food is repurposed for a non-food function, it loses its status as food and is considered "like wood" (meshamesh k'etz), which allows it to carry severe tumah without violating the rule that food itself cannot become a primary source of tumah. We then turn to our Mishnah to analyze Rabbi Shimon's shitta that dangling limbs and flesh are tahor, exploring the source for his ruling.

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

עמוד א' DAF 129A

QUESTION

טומאת בית הסתרים היא, וטומאת בית הסתרים לא מטמא.

The contact between the flesh and the limb is **impurity of a concealed place**, and the rule is that **impurity of a concealed place does not transmit impurity**.

ANSWER

אמר ליה: אחי לדידי קשיא לי, ושאינן ליתיה לרבי אבא בר ממל, ואמר לי: הא מני? רבי מאיר היא, דאמר: טומאת בית הסתרים מטמא.

Rabbi Zeira said to him, to Rabbi Asi: **Even to me** this was difficult, and I asked Rabbi Abba bar Memel about it, and he said to me: **Whose** opinion is this baraita? It is Rabbi Meir, who says that **impurity of a concealed place does transmit impurity**.

OBJECTION

אמר ליה: ולאו זימנין סגינאין אמרה קמאי, ואמרי ליה: שני ליה לרבי מאיר בין טומאה דבעיא הקשר ובין טומאה דלא בעיא הקשר.

Rabbi Asi said to him: But did he not say this answer before me many times, and I said to him that this is no teretz, because Rabbi Meir differentiates between impurity that requires preparation by water to become susceptible and impurity that does not require preparation? Since this flesh was not yet prepared, even Rabbi Meir would agree it cannot become tamei through a concealed place.

RESOLUTION

אמר רבא: ומאי קושיא? דלמא בשהוכשר.

Rava said: But what is the difficulty? Perhaps the baraita is speaking of a case where the flesh had been prepared while still attached, and so it was already susceptible to tumah!

QUESTION

אמר ליה: רבה בר רב חנן לרבא: למה לי הכשר, הרי מטמא טומאה חמורה אגב אביו?

Rabba bar Rav Chanan said to Rava: Why do I need preparation at all? Behold, it transmits a severe impurity along with its father, meaning, as part of the limb from the living animal which has a severe tumah. And we have a rule that any food that will eventually transmit a severe tumah does not need hechsher!

ANSWER

אמר ליה: בפשימש, מעשה עץ שימש.

Rava said to him: When it served as part of the limb, it served merely as the function of wood, meaning it was not considered food at all, but just a structural part of the limb. Therefore, it still needs hechsher to become tamei as food.

STATEMENT

אמר אביי: הרי אמרו כופת שאור שיחדה לשיכיה – בטלה.

Abaye said: Behold, they said in a baraita: A block of sourdough that one designated for sitting upon is nullified from being food, and is now considered a vessel.

EXPLANATION

טומאתה לאו דאורייתא, דאי סלקא דעתך דאורייתא, מצינו לאכלין שמטמאין טומאה חמורה,

Now, Abaye assumed: Its impurity as a seat is not mid'Oraisa but only mid'Rabbanan, for if it should enter your mind that it is mid'Oraisa, then we would find food that transmits a severe impurity of midras, which is impossible because food cannot become a primary source of tumah.

REFUTATION

פשימש – מעשה עץ שימש.

But the Gemara rejects this: It is indeed mid'Oraisa, because when it served as a seat, it served merely as the function of wood, and was no longer considered food at all.

STATEMENT

אמר אביי: הרי אמרו תקרובת עבודה זרה של אכלין מטמאין באוהל,

Abaye said further: Behold, they said: An offering of food to an idol transmits impurity in a tent like a corpse.

EXPLANATION

טומאתה לאו דאורייתא, דאי סלקא דעתך דאורייתא – מצינו לאכלין שמטמאין טומאה חמורה!

Its impurity is not mid'Oraisa, for if it should enter your mind that it is mid'Oraisa, we would find food that transmits a severe impurity!

REFUTATION

כְּשִׁימֵשׁ – מַעֲשֵׂה עֵץ שִׁימֵשׁ.

The Gemara rejects this: It is mid'Oraisa, because **when it served** as an idol offering, **it served** merely as the function of wood, losing its status as food.

STATEMENT

אָמַר אַבַּיִי: הָרִי אָמְרוּ חֲבוּרֵי אֶכְלִין כְּכֵלִים דָּמוּ,

Abaye said: Behold, they said: Foods that are connected to vessels are considered like the vessels themselves, and can contract severe tumah.

EXPLANATION

טומאתן לאו דאורייתא, דאי סלקא דעתך דאורייתא – מצינו לאוכל שמטמא טומאה חמורה!

Their impurity is not mid'Oraisa, for if it should enter your mind that it is mid'Oraisa, we would find food that transmits a severe impurity!

REFUTATION

כְּשִׁימֵשׁ – מַעֲשֵׂה עֵץ שִׁימֵשׁ.

The Gemara rejects this: It is mid'Oraisa, because **when it served** as a connector, **it served** merely as the function of wood.

STATEMENT

אָמַר לֵיָּה: רַב פָּפָא לָרְבָּא: הָא דִּתְנִיָּא, חֵלֵב נָבֵלָה בְּכִפְּרִים צְרִיךְ מַחֲשָׁכָה וְהֶחֱשֵׁר,

Rav Pappa said to Rava: That which is taught in a baraita, that the fat of a carcass in the villages (where people do not usually eat it) **requires designation and preparation** to become tamei as food,

EXPLANATION

טומאתו אגב כוליא לאו דאורייתא, דאי סלקא דעתך דאורייתא, מצינו לאוכל שמטמא טומאה חמורה!

proves that its impurity along with the kidney (as a carcass) is not mid'Oraisa; for if it should enter your mind that it is mid'Oraisa, then we would find food that transmits a severe impurity, and it would not need hechsher!

REFUTATION

כְּשִׁימֵשׁ – מַעֲשֵׂה עֵץ שִׁימֵשׁ.

Rava answered him: It is mid'Oraisa, because **when it served** as a protective covering for the kidney, **it served** merely as the function of wood.

STATEMENT

אָמַר רַב מִתְּנָה: הָרִי אָמְרוּ בֵּית שְׁסָפְכוּ בְּזָרְעִים – טְהוּרוּ.

Rav Mattana said: Behold, they said: A house that one roofed with seeds, the seeds become pure from their previous tunah because they are now part of the building.

EXPLANATION

טומאתו לאו דאורייתא, דאי סלקא דעתך דאורייתא – מצינו לזרעים שמתמאין טומאה חמורה!

But if the house becomes afflicted with tzaraas, the seeds become tamei with the house. Its impurity as part of the house is not mid'Oraisa, for if it should enter your mind that it is mid'Oraisa, we would find seeds that transmit a severe impurity of tzaraas!

REFUTATION

כששימש – מעשה עץ שימש.

The Gemara rejects this: It is mid'Oraisa, because when it served as roofing, it served merely as the function of wood.

משנה MISHNAH

MISHNAH

רבי שמעון מטיהר.

Our Mishnah stated: Rabbi Shimon rules them pure.

גמרא GEMARA

QUESTION

מה נפשך: אי מיתה עושה ניפול – ליטמא משום אבר מן החי, אי אין מיתה עושה ניפול – ליטמא משום אבר מן הנבלה!

The Gemara asks: Whichever way you look at it, Rabbi Shimon's ruling is difficult: If death causes detachment, then let it be tamei as a limb from the living! And if death does not cause detachment, then let it be tamei as a limb from a carcass!

ANSWER

רבי שמעון ארישא קאי: האבר והבשר המדולדלין בבהמה מטמא טומאת אכלין במקומן, וצריכין הקבשר, ורבי שמעון מטיהר.

The Gemara answers: Rabbi Shimon is referring to the first clause of the Mishnah, which taught: A limb or flesh that are dangling from an animal transmit the impurity of foods in their place while the animal is alive, and they require preparation; and Rabbi Shimon rules them pure because he holds they are not considered food while still attached.

QUESTION

אמר רבי אסי, אמר רבי יוחנן: מאי טעמא דרבי שמעון?

Rabbi Asi said that Rabbi Yochanan said: What is the reason of Rabbi Shimon?

ANSWER

אָמַר קָרָא "מִכָּל הָאֵכָל אֲשֶׁר יֵאָכֵל", אוֹכֵל שְׂאֵתָהּ יָכוֹל לְהַאֲכִילוֹ לְאַחֲרִים – קָרוּי אוֹכֵל, אוֹכֵל
שְׂאֵי אֶתָּה יָכוֹל לְהַאֲכִילוֹ

The verse says regarding food tumah: "Of all the food which may be eaten"; this teaches that food that you are able to feed to others right now is called food, but food that you cannot feed to others (since eating dangling flesh from a living animal is a prohibition) is not called food.

עמוד ב' DAF 129B

EXPLANATION

לְאַחֲרִים – אֵין קָרוּי אוֹכֵל.

that you cannot feed to others, such as a non-Jew, is not called food with regard to receiving tumah.

OBJECTION

אָמַר לִיהוּדָה רַבִּי זֵירָא לְרַבִּי אָסִי: דִּילְמָא טַעְמָא דְרַבִּי שִׁמּוֹן הָתָם, הוּאִיל וּמַעֲוָה – מַעֲוָה.

Rabbi Zeira said to Rabbi Asi: Perhaps the reason of Rabbi Shimon there, in the first clause of our Mishnah, is not because of this drasha, but rather since the limb or flesh is attached to the living animal, it is considered fully attached and part of the animal itself, and therefore it cannot become tamei as food?

PROOF

דִּתְנִינָא: יָחוּר שֶׁל תְּאֵנָה שֶׁנִּפְשָׁהּ וּמַעֲוָה בְּקָלִיפָה – רַבִּי יְהוּדָה מְטַהֵר, וְחֻכְמַיִם אוֹמְרִים: אִם יָכוֹל
לְחִיּוֹת – טָהוֹר, וְאִם לֹא – טָמֵא.

As it is taught in a Mishnah: Regarding a branch of a fig tree that was broken off but remains attached by the bark, Rabbi Yehuda rules it pure, meaning the figs on it are still considered attached to the tree and cannot become tamei; and the Sages say: If the branch is able to live and produce fruit, it is pure, and if not, it is considered detached and the figs are tamei.

PROOF

וְאָמְרִינוּ לָהּ: מַאי טַעְמָא דְרַבִּי יְהוּדָה? וְאָמַרְתָּ לָּן: הוּאִיל וּמַעֲוָה – מַעֲוָה.

And we said to you, Rabbi Asi, when we were learning this: What is the reason of Rabbi Yehuda? And you said to us: Since it is attached by the bark, it is considered fully attached. So lichaira, the same logic applies to Rabbi Shimon's ruling in our Mishnah!

RESOLUTION

אָמַר לִיהוּדָה, אֲמַצְיַעְתָּא: נִשְׁחַטָה הִבְהֵמָה, הוֹכְשָׁהּ בְּדָמֶיהָ – דְּבָרֵי רַבִּי מֵאִיר; רַבִּי שִׁמּוֹן אוֹמֵר: לֹא
הוֹכְשָׁרוּ.

Rabbi Asi said to him: Rabbi Yochanan's explanation was said on the middle clause of the Mishnah, which teaches: If the animal was slaughtered, the hanging limb and flesh were rendered susceptible to tumah by its blood; this is the statement of Rabbi Meir. Rabbi Shimon says: They were not rendered susceptible.

STATEMENT

(אָמַר רַבִּי אָסִי) אָמַר רַבִּי יוֹחָנָן: מַאי טַעְמָא דְרַבִּי שִׁמּוֹן?

And on this, **Rabbi Asi said** that **Rabbi Yochanan said**: What is the reason of Rabbi Shimon?

EXPLANATION

אמר קרא "מכל האכל אשר יאכל" – אוכל שאתה יכול להאכילו לאחרים – קרוי אוכל, אוכל שאין אתה יכול להאכילו לאחרים – אין קרוי אוכל.

The pasuk says, "From all the food which may be eaten." This teaches: **Food that you are able to feed to others**, meaning non-Jews, **is called food**; **food that you are not able to feed to others**, such as a limb from a living animal which is forbidden to Bnei Noach, **is not called food**.

QUESTION

ודילמא טעמא דרבי שמעון ביהיא אי בדרבא, אי בדרבי יוחנן?

The Gemara asks: **But perhaps the reason of Rabbi Shimon in that middle clause is either like Rava's explanation or like Rabbi Yochanan's** other explanation, which both focus on whether the blood touched the limb itself or only the body, and have nothing to do with this drasha?

RESOLUTION

אלא, לעולם אסיפא, ולא אאבר, אלא אבשר.

Rather, actually, Rabbi Yochanan's drasha refers **to the last clause** of the Mishnah, **and not to the limb**, but rather to the hanging **flesh**.

STATEMENT

מתה הבהמה – הבשר צריך הכשר, ורבי שמעון מטהר.

As the Mishnah taught: If **the animal died**, the **flesh needs hechsher** according to Rabbi Meir, and **Rabbi Shimon rules it pure**, meaning it cannot become tamei even with hechsher.

STATEMENT

אמר רבי יוחנן: מאי טעמא דרבי שמעון?

And on this, **Rabbi Yochanan said**: What is the reason of Rabbi Shimon?

EXPLANATION

אמר קרא "מכל האכל אשר יאכל", אוכל שאתה יכול להאכילו לאחרים – קרוי אוכל, אוכל שאי אתה יכול להאכילו לאחרים – אין קרוי אוכל.

The pasuk says, "From all the food which may be eaten." Food that you are able to feed to others is called food; food that you are not able to feed to others, like ever min hachai which is forbidden to non-Jews, **is not called food**.

משנה MISHNAH

MISHNAH

מתני' האבר והבשר המדולדלין באדם – טהורים.

MISHNAH: A limb or flesh that are hanging from a person but still attached are pure and do not convey tumah while the person is alive.

MISHNAH

מֵת הָאָדָם – הַבָּשָׂר טָהוֹר.

If the person died, the hanging flesh is pure, because it is treated as flesh that separated from a living person.

MISHNAH

הָאֶבֶר מְטַמֵּא מְשׁוּם אֶבֶר מִן הַחַי, וְאֵינוֹ מְטַמֵּא מְשׁוּם אֶבֶר מִן הַמֵּת, דְּבִרַי רַבִּי מֵאִיר.

But the limb conveys tumah as a limb from the living, and it does not convey tumah as a limb from the dead; this is the statement of Rabbi Meir.

MISHNAH

וְרַבִּי שִׁמְעוֹן מְטַהֵר.

And Rabbi Shimon rules both the flesh and the limb pure.

גְּמָרָא GEMARA

QUESTION

גְּמָ' וְרַבִּי שִׁמְעוֹן מָה נִפְשָׁר?

GEMARA: The Gemara asks: And as for Rabbi Shimon, whichever way you look at it, his ruling is difficult!

QUESTION

אִי מִיתָה עוֹשָׂה נִפּוּל – לִיטְמֵא מְשׁוּם אֶבֶר מִן הַחַי,

If death causes the hanging limb to be considered as if it fell off before death, then let it convey tumah as a limb from the living!

QUESTION

וְאִי אֵין מִיתָה עוֹשָׂה נִפּוּל – לִיטְמֵא מְשׁוּם אֶבֶר מִן הַמֵּת!

And if death does not cause it to be considered as if it fell off, then it was attached at the moment of death, so let it convey tumah as a limb from the dead! Why does Rabbi Shimon rule it completely pure?

EXPLANATION

רַבִּי שִׁמְעוֹן בְּעָלְמָא קָאֵי, דְּקָאֵמַר תָּנָא קָמָא: הָאֶבֶר מְטַמֵּא מְשׁוּם אֶבֶר מִן הַחַי וְאֵין מְטַמֵּא מְשׁוּם אֶבֶר מִן הַמֵּת, אֵלְמָא אֶבֶר הַמֵּת בְּעָלְמָא מְטַמֵּא,

The Gemara answers: Rabbi Shimon is referring to a different law in general. Since the First Tanna, Rabbi Meir, said: "The limb conveys tumah as a limb from the living and does not convey tumah as a limb from the dead," we see from his wording that a limb from a dead person in general, which has no bone or marrow, conveys tumah.

EXPLANATION

וַאֲמַר לִיה רַבִּי שִׁמְעוֹן: אֶבֶר הַמֵּת בְּעָלְמָא לֹא מְטַמָּא.

And Rabbi Shimon said to him: A limb from a dead person in general does not convey tumah unless it has a k'zayis of flesh or a barley-corn of bone.

PROOF

דְּתַנְיָא: אָמַר רַבִּי אֱלִיעֶזֶר: שָׁמַעְתִּי שְׂאֵבֶר מִן הַחַי מְטַמָּא.

As it is taught in a Baraisa: Rabbi Eliezer said: I heard from my teachers that a limb from the living conveys tumah.

PROOF

אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: מִן הַחַי וְלֹא מִן הַמֵּת?

Rabbi Yehoshua said to him: Do you mean to say that a limb from the living conveys tumah, but not a limb from the dead?

PROOF

וְקַל וְחוֹמֶר – וּמָה חַי שֶׁהוּא טָהוֹר, אֶבֶר הַפּוֹרֵשׁ מִמֶּנּוּ טָמֵא; מֵת שֶׁהוּא טָמֵא, לֹא כָּל שֶׁפֶּן?

But is it not a kal vachomer? If a living person, who is pure, yet a limb that separates from him is tamei; then a corpse, which is already tamei, is it not all the more so that a limb separating from it should be tamei?

PROOF

כְּתוּב בְּמִגִּילַת תַּעֲנִית: "פֶּסַח אֲזַעִירָא דְלֹא לְמַסְפַּד", הֲאֵרַבָּה לְמַסְפַּד? אֶלֶּא כָּל דְּכֵן! הֲכֵא נָמִי, כָּל דְּכֵן!

Rabbi Yehoshua brought a parable: It is written in Megillas Taanis: "On the minor Pesach, one may not eulogize." Does this mean that on the major Pesach one may eulogize?! Rather, it is all the more so forbidden! Here too, it is all the more so that a limb from a corpse is tamei!

PROOF

אָמַר לִיה: כֹּה שָׁמַעְתִּי.

Rabbi Eliezer said to him: I only heard this specific halacha from my teachers, and I cannot extend it by logical deduction.

QUESTION

וּמַאי אֵיכָא בֵּין אֶבֶר מִן הַחַי לְאֶבֶר מִן הַמֵּת?

The Gemara asks: And what practical difference is there between a limb from the living and a limb from the dead according to Rabbi Eliezer?

ANSWER

כּוֹזֵית בְּשָׂר וְעֶצֶם כְּשֶׁעוֹרָה הַפּוֹרֵשׁ מֵאֶבֶר מִן הַחַי אֵיכָא בֵּינֵיהוּ.

The Gemara answers: The status of a k'zayis of flesh or a barley-corn-sized bone that separates from a limb from the living is the difference between them.

PROOF

דתנו: כזית בשר הפורש מאבר מן החי – רבי אליעזר מטמא, ורבי נחוניא בן הקנה ורבי יהושע
מטהרין.

As we learned in a Mishnah: A k'zayis of flesh that separates from a limb from the living – Rabbi Eliezer rules it tamei, and Rabbi Nechunya ben HaKaneh and Rabbi Yehoshua rule it pure.

PROOF

עצם כשעורה הפורש מאבר מן החי – רבי נחוניא מטמא, רבי אליעזר ורבי יהושע מטהרין.

And regarding a barley-corn-sized bone that separates from a limb from the living – Rabbi Nechunya rules it tamei, and Rabbi Eliezer and Rabbi Yehoshua rule it pure.

EXPLANATION

השתא דאתית להכי, בין תנא קמא לרבי שמעון נמי, כזית בשר ועצם כשעורה איכא בינייהו.

The Gemara concludes: Now that you have arrived at this explanation, we can say that between the First Tanna and Rabbi Shimon as well, the status of a k'zayis of flesh and a barley-corn-sized bone that separate from a limb is the difference between them.

STATEMENT

הדרן עלה העור והרוטב.

May we return to you, "Ha'or Ve'harotev"!

SUMMARY

In this daf, the Gemara resolves the kasha on the baraita by explaining that even if the dangling flesh was not prepared after detachment, it had already received hechsher while still attached to the animal. We then analyze Abaye's series of proofs regarding food transmitting severe tumah, with the Gemara establishing that in all these cases—such as sourdough used as a seat or food offered to an idol—the food is treated mid'Oraisa "like wood" because it has been completely diverted from its normal eating purpose. Finally, the Gemara clarifies Rabbi Shimon's ruling in our Mishnah, explaining that he rules dangling flesh tahor because of a drasha on the pasuk "of all the food which may be eaten," which teaches that food which cannot currently be fed to others (due to the prohibition of eating a limb from a living animal) does not have the halachic status of food to receive tumah.

The Gemara on our daf brings a fascinating yeshivish sevara to explain how food can sometimes lose its status entirely. Abaye and the other Amoraim discuss various cases, like sourdough designated for sitting, or seeds used as roofing for a house, where the food becomes tamei with a severe tumah. The Gemara is bothered: how can food contract such severe tumah? The teretz is a powerful concept: "when it served, it served merely as the function of wood" (ma'aseh etz shimesh). Once a person designates food for a physical, structural purpose, it completely loses its identity as food. It is no longer something to be consumed; it is now just "wood", a building block.

Think about the deep yeshivish chiddush here for our own avodas Hashem. A person can take something that is naturally meant for consumption, for physical pleasure and eating, and by dedicating it to a higher, structural purpose, they completely change its metzius. It is no longer "food" for the guf; it becomes "wood" for the Bais HaMikdash of one's life. When we take our physical needs, our eating, our sleeping, our business dealings, and we designate them b'davka to serve as the scaffolding for our Torah learning and mitzvos, we are mechadesh a whole new reality. We elevate the physical so that it is no longer just gashmius; it becomes the very structure of our avodah.

Today, before you sit down to eat a meal or go about your daily business, take a second to make a conscious designation. Say to Hashem, either out loud or in your heart, that you are doing this physical act solely to have the strength and means to learn His Torah and do His mitzvos. By doing this, you transform the physical "food" of your day into "wood", the holy building blocks of a life dedicated to Shamayim.

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 נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׂוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ 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 עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

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 יַחֲדוֹ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְוֹעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל 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 תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהַרְבֵּה 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 • ראשון

Explanatory English • Line-by-Line Edition

HA'AZINU • 1ST 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 א

Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:1:1

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

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

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

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

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

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

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

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

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

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

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

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

Or HaChaim on Deuteronomy 32:1:2

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

וְרֵאִיתִי לְרַבּוֹתֵינוּ וְכַרְוֹנָם לְבָרְכָה (בספרי) שֶׁאָמְרוּ: מֹשֶׁה שִׁחֲזָה קְרוֹב לַשָּׁמַיִם אָמַר "הֶאֱזִינוּ הַשָּׁמַיִם" וְיִשְׁעִיָּה שִׁחֲזָה רְחוֹק מִן הַשָּׁמַיִם אָמַר "שִׁמְעוּ שָׁמַיִם" (ישעיה א:ב), עַד כָּאן. וְלְדַבְרֵיהֶם נִתְּשָׁבוּ קִצָּת מִהִדְקוּקִים, לֹא כָּלָם.

Or HaChaim on Deuteronomy 32:1:3

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

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

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

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

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

וְלְדֶרֶךְ הַשְּׁנִי יִגִּיד שֶׁכָּל כֹּף אָזְנוֹ הַשּׁוֹמֵעַ קְרוֹבָה לַמִּשְׁמָע שֶׁלֹּא אָמַר הָאָזְנוּ. וְדֶרֶךְ זֶה בּוֹ בִּפְחוּרֵי חֲזוֹל.

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

וְכִינוּן שֶׁהַמִּלָּה סוֹבֵלֶת גַּם כֵּן דֶּרֶךְ הָרֵאשׁוֹן, וְאִין הֶכְרַע, אָנוּ נִלְךָ בּוֹ, וּבָזָה יִתְּשָׁבוּ כָּל הַדִּקְדּוּקִים עַל נִכּוֹן.

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

וְהָגַם שְׁקֵדמוֹיֵנּוּ בְּחֵרוֹ דֶּרֶךְ אַחֵר, כְּבָר
אָמְרָנוּ שְׁשִׁבְעִים פָּנִים לַתּוֹרָה (במדבר רבה
יג, טז), וּבְעֵינֵינוּ הָאֲגָדָה יְכוּלִים לְפָרֵשׁ הָגַם
שִׁיחָהּ הַפְּרוּשׁ מִנְגִּיד לְדִבְרֵיהֶם כָּל שְׂאִין
הַנִּגּוּד בְּדִבְרֵי הַלְכָה, וְיָמָּה גַם שִׁישׁ לָנוּ
לְהַסְבִּיל שְׁנֵי הַדְּרָכִים בַּפָּסוּק כַּאֲשֶׁר אֲבָאָר
בְּסִמּוּד:

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

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

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

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

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

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

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

Or HaChaim on Deuteronomy 32:1:7

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

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

Or HaChaim on Deuteronomy 32:1:8

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

לְרַחוֹק קָרָא שְׁיִטָּה אֲזִינוּ, וְהִתְנָה עַל עֲצָמוֹ
לְקָרָא בְּקוֹל גָּדוֹל, וְהוּא אָמַר "וַאֲדַבֶּרָה",
וּלְקָרוֹב כְּפִי הָרָאִי לוֹ הָעִירוּ שְׁגָם אֵלָיו
יְדַבֵּר, אֲלָא שְׁאִינוּ צָרִיךְ לְקַרְיָאָהּ, כִּי
מֵעֲצָמוֹ יִשְׁמַע הָגַם שְׁלֹא יִקְרָא בְּקוֹל גָּדוֹל,
אֲלָא בְּחִתּוּף אוֹתִיּוֹת מִפִּי תִשְׁמַע בּוֹ.

וּלְדַרְךָ זֶה יִתְּשְׁבוּ דְבַר יִשְׁעִיהָ שְׁאָמַר
(יִשְׁעִיהָ א:ב) "שְׁמַעוּ שָׁמַיִם וְהֶאֱזִינוּ אֶרֶץ",
שֶׁנִּתְּנוּ שְׁמִיעָה לְשָׁמַיִם הָגַם שֶׁהֵם רְחוֹקִים
מִמֶּנּוּ, וְהֶאֱזִינָה לְאֶרֶץ הָגַם שֶׁהִיא קְרוֹבָהּ.

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

וְאוּלַּי שְׁתִּיכַח "הֶאֱזִינוּ" יִצְדָּקוּ בָּהּ שְׁנֵי
הַדְּרָכִים, עַל זֶה הַדְּרָךְ: בְּעֶרְךָ בְּחִינַת פֶּה
מִשָּׁה הַמְּחַתֵּף הָאוֹתִיּוֹת תִּהְיֶה הַכּוֹנֶנָה
בְּדַבְּרִינוּ,

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

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

Or HaChaim on Deuteronomy 32:1:9

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

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

Or HaChaim on Deuteronomy 32:1:10

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

וְכִשְׁדַּבֵּר לְרוּחָנִיּוֹת שֶׁבָּאָדָם קָרָא אֵלָיו
וְאָמַר "הֶאֱזִינוּ הַשָּׁמַיִם", פְּרוּשׁ, חֶלְקִי
הַשָּׁמַיִם שֶׁלְּהִיוֹתָם טְמוּנִים בְּנִסְתָּר, לְזֶה
קָרָאם לְהֶאֱזִין, וְאָמַר כְּגִדּוֹ דְּבוֹר קָשָׁה, כִּי
הַנֶּפֶשׁ תִּסְבּוֹל מְרוֹת בְּעִנְיַי הַבוֹרָא, כִּי
תִּכְפֹּר חַיּוּבָה.

Or HaChaim on Deuteronomy 32:1:11

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

וְכַגֵּד הַגּוֹף שֶׁהוּא בְּנִגְלָה, אָמַר "וְתִשְׁמַע
הָאָרֶץ", פְּרוּשׁ, חֶלְקִי הָאָרֶץ, "אֲמַר פִּי", כִּי
הַגּוֹף לְהִיוֹת טָבַעוֹ רְחוּק מֵהַמְשַׁכְּלוֹת צָרִיךְ
אֲמִירָה רַכָּה לְשִׁמְעוֹ.

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

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

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

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

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

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

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

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

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

וּכְבֹּר אֶמְרָנוּ כִּי הַצֹּרֶה תִּתְיַחַס בְּשֵׁם שָׁמַיִם,
וְהַחוּמָּר יִתְיַחַס בְּשֵׁם אֶרֶץ. וְאָמְרוּ
"וְאָדַבְרָה", פָּרוּשׁ, לֹא בְשָׁעַת הַטּוֹבָה לְבַד
תֵּאָזִינוּ, אֲלָא אֶפְלוּ בְשָׁעָה שֶׁיִּדְבֵּר קִשּׁוֹת
בְּתוֹכָחֹת עַל עֶזְרֵן צָרִיכִין לְהֵאָזִין.

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

וְאָמְרוּ וְתִשְׁמַע הָאָרֶץ וגו'. פָּרוּשׁ, שֶׁאֶפְלוּ
אַחֵר פְּרִדַּת הַנֶּפֶשׁ מִהַגּוּף וְתִשְׁמַע בְּחֵינַת
הָאָרֶץ לְבִדְהָ, אֵף עַל פִּי כֵן תִּשְׁמַע הָאָרֶץ
אִמְרֵי פִי.

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

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

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

הוּא הַמְּאָמֵר שֶׁמִּבְטִיחַ ה' לַצַּדִּיקִים שֶׁיִּשְׁמַע
גּוּפָם אַחֵר שִׁיחֶיהָ בָּאָרֶץ, וְהוּא אָמְרוּ
"וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי". וּמִמוֹצֵא דְבָר
אַתָּה לְמַד שֶׁמִּי שֶׁלֹּא יֵאָזֵן דְּבַר ה' לֹא
יִשְׁמַע גּוּפוֹ הַשּׁוֹכֵן בָּאָרֶץ אֶת קוֹל הַכְּרוֹז
הַהוּא וְלֹא יִהְיֶה עֶפְרוֹ נִנְעָר.

בפשוט · In plain words

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

למעשה · Lemaaseh

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

**יֵעָרֵף כַּמָּטָר לִקְחֵי תִנּוֹל כִּטְל אִמְרָתִי כִשְׁעִינָם עַל־יְדִשָּׁא
וְכַרְבִּיבִים עַל־יַעֲשֹׁב:**

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:2:1

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

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

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

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

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

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

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

Or HaChaim on Deuteronomy 32:2:2

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

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

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

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

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

וְהוּא מָה שֶׁפִּרְשְׁנוּ בְּמֵאמָר הַתֵּנָא (אבות
ג'יז) "אִם אֵין קָמַח אֵין תּוֹרָה" פִּרּוּשׁ, אִם
רְאִיתָ שֶׁאֵין קָמַח דַּע שֶׁאֵין תּוֹרָה.

וְטַעַם שֶׁכִּנֶּה לְלַמּוֹד תּוֹרָה לְשׁוֹן זֶה
יִצְרָרָה, לְדַמּוּת לְמַעֲשֵׂה הַמָּטָר שֶׁהוּא
מִטֵּיף.

עוֹד יִרְמֹז כִּי כְדָרָה שֶׁהַמָּטָר מְנִיעֵתוֹ תְּסוּכָב
מֵיָתָה לְהָאָדָם, כְּמוֹ כֵּן מְנִיעֵת הַתּוֹרָה
תַּעֲרִפְנוּ, עַל דֶּרֶךְ אֲמָרוּ (ישעיה א:יט-כ)
"אִם תֵּאָבֹוּ וְגו' וְאִם תִּמָּאֲנוּ וְגו' חֲרַב" וְגו'.

וְכַפֵּל לּוֹמַר בְּמִלּוֹת שׁוֹנוֹת "לְקַחִי
אִמְרָתִי", כְּנֶגֶד שְׁנֵי תּוֹרוֹת – תּוֹרָה שֶׁבְּכָתָב
וְתּוֹרָה שֶׁבְּעַל פֶּה.

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

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

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

Or HaChaim on Deuteronomy 32:2:3

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

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

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

וְכֵנֶה לְתוֹרָה שֶׁבְּכֶתֶב מְטֵר וְלְתוֹרָה שֶׁבְּעַל
פֶּה טַל, לְפִי שֶׁהַתּוֹרָה שֶׁבְּכֶתֶב הִיא הָעֵקֶר
וְיִסּוֹד כָּל דָּבָר, וְתוֹרָה שֶׁבְּעַל פֶּה הִיא
תְּקוּנִים וְדִקְדּוּקִים שֶׁאֵינָם מִפְּרָשִׁים בָּה
אֶלָּא נִרְמָזִים, וְהוּא עֲנִיָּן שֶׁלֹּקַח הַכְּתוּב
בְּדַמְיוֹנָה שֶׁדָּמָה תּוֹרָה שֶׁבְּכֶתֶב לְמֵטֶר
שֶׁהוּא יִסּוֹד וְעֵקֶר הַכֹּל, וְתוֹרָה שֶׁבְּעַל פֶּה
לְטַל שֶׁהוּא תְּקוּנָה וְהַעֲמָדָה מֵה שֶׁעָשָׂה
הַמֵּטֶר כְּמוֹ שֶׁהִיא תּוֹרָה שֶׁבְּעַל פֶּה לְתוֹרָה
שֶׁבְּכֶתֶב.

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

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

Or HaChaim on Deuteronomy 32:2:4

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

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

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

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

Or HaChaim on Deuteronomy 32:2:5

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

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

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

כְּמוֹ כֵּן הַמִּקְרָא הוּא דִּקְוָא בְּזִמְנוֹ הַמֻּגְבָּל
לוֹ יוֹם וְלֹא לַיְלָה.

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

וְאֵל תִּקְשֶׁה שֶׁהִטַּל יִפְרִיחוּ הַשֶּׁמֶשׁ כִּי אֵין
הַמְּנִיעָה מִצַּד הַטַּל:

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

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

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

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:2

בפשוט · In plain words

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

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

כִּי יִשֶׁם יְהוָה אֶקְרָא הָבוּ גִדּוּל לֵאלֹהֵינוּ:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:3:1

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

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

Or HaChaim on Deuteronomy 32:3:2

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

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

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

Or HaChaim on Deuteronomy 32:3:3

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

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

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

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

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

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

מה שאין כן כשאין ישראל עוסקים בתורה
ואומרים המלאכים "ברוך ה' אלהי
ישראל" שבח זה גרוע מאד מטה מטה
וישתקע הדבר, שהרי הם מכחישים חס
ושלום כשאין עוסקין בתורתו
שבאמצעותה יחס אלהותו עלינו.
ורבותינו זכרונם לברכה דרשו הרבה
דרשות (ספרי) וכפטיש וגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:3

בפשטות · In plain words

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

למעשה · Lemaaseh

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

הַצּוֹר תָּמִים פַּעֲלוֹ כִּי כָל-דַּרְכָּיו מִשְׁפָּט אֶל אֱמוּנָה וְאֵין נֹוֹל צַדִּיק וְיָשָׁר הוּא:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:4:1

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

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

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

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

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

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

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

Or HaChaim on Deuteronomy 32:4:2

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

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

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

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

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

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

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

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:4

בְּפִשְׁטוּת · In plain words

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

לְמַעַשֶׂה · Lemaaseh

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

שחת לו לא בָּנָיו מוֹמָם דֹּר עֲקָשׁ וּפְתִילָתָל:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:5:1

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

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

שחת לו לא בָּנָיו. פְּרוּשׁ, כְּשֶׁמִּשְׁחִיתִים דְּרַכָּם גּוֹרָמִים רָעָה לְעַצְמָם, וּמָה רָעָה גּוֹרָמִים – לֹא בָּנָיו, פְּרוּשׁ שְׂאִינָם נִקְרָאִים בְּנֵי אֵל חַי, כְּאֶמְרָם וְכֹרֶנָם לְבִרְכָּה (בבא בתרא י'). כְּשֶׁיִּשְׂרָאֵל הוֹלְכִים בְּדֶרֶכּוֹ שֶׁל מָקוֹם נִקְרָאִים בָּנִים וְכֶשֶׁאִין הוֹלְכִים וְכוּ' נִקְרָאִים עֲבָדִים, וְהוּא אָמְרוּ "שחת לו" שֶׁלֹּא יִקְרָאוּ בָּנָיו שֶׁל הַקְדוֹשׁ בְּרוּךְ הוּא.

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

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

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

Or HaChaim on Deuteronomy 32:5:2

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

דוֹר עָקָשׁ וּפְתִלְתִּיל וְגו'. שָׂאֵם יְהִיָּה עָקָשׁ
לְבַד, וְדַבְּרֵי הַתּוֹרָה תְּשִׁים הַמַּעֲקָשִׁים
לְמִישׁוֹר, וּמִי גָרַם לָזֶה שְׁנִשְׁחָת - הֵיּוֹתוּ
עָקָשׁ וּפְתִלְתִּיל, פְּרוּשׁ מִתְחַזֵּק בְּעַקְשׁוֹתוֹ,
כְּאֲשֶׁר עֵינֵינוּ רואות בְּדוֹרוֹת הַלָּלוּ מִיַּי
אֲפִיקוֹרְסוֹת דֶּרֶךְ עָקָשׁ, וּכְשֶׁאָדָם מִיִּשְׂרָאֵל
עָקְשׁוּתֵיהֶם הֵם מִתְחַזְּקִים בְּאַרְחוֹת עָקָשִׁים
קָשִׁים, וְזֶה אֲבָדוֹן מוֹלֶדֶת בֵּית.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:5

בְּפִשְׁטוּת · In plain words

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

לְמַעֲשֵׂה · Lemaaseh

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

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:6:1

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

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

Or HaChaim on Deuteronomy 32:6:2

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

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

Or HaChaim on Deuteronomy 32:6:3

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

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

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:6

בְּפִשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

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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.