חוּמָּשׁ עִם רַשִׁ"י · הַאֲזִינוּ · שֵׁנִי

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

HA'AZINU · 2ND ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דּוֹר וָדוֹר שְׁאַל אָבִיךָ
Remember the days of old understand the years of generation and generation ask your father

וְיַגֶּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃
and he will tell you your elders and they will say to you

רַשִׁ"י

זכר ימות עולם. מֶה עָשָׂה בָּרִאשׁוֹנִים שֶׁהִכְעִיסוּ לְפָנָיו׃
Remember the days of old what He did to the first generations who angered before Him

רַשִׁ"י

בינו שנות דר ודר. דּוֹר אֱנוֹשׁ שֶׁהֵצִיף עֲלֵיהֶם מֵי אוֹקְיָנוּס
understand the years of generation and generation the generation of Enosh whom He flooded upon them the waters of the ocean

וְדוֹר הַמַּבּוּל שֶׁשְּׁטָפָם. דָּ"אַ — לֹא נְתַתֶּם לְבַבְכֶם עַל
and the generation of the flood whom He washed away another explanation not you have set your heart upon

שֶׁעָבַר, בִּינוּ שְׁנוֹת דר ודר — לְהַכִּיר לְהַבָּא, שֶׁיֵּשׁ בְּיָדוֹ
that which passed understand the years of generation and generation to recognize for the future that there is in His hand

לְהֵיטִיב לָכֶם וּלְהַנְחִיל לָכֶם יְמוֹת הַמָּשִׁיחַ וְהָעוֹלָם הַבָּא עי' ספרי :
to do good to you and to make inherit to you the days of the Messiah and the world to come see Sifrei

רַשִׁ"י

שאל אביך. אֵלּוּ הַנְּבִיאִים שֶׁנִּקְרָאִים אָבוֹת, כְּמוֹ שֶׁנֶּאֱמַר מלכים ב ב' בְּאֵלְיָהוּ
Ask your father these are the prophets who are called fathers just as that it is said Kings II 2 regarding Eliyahu

"אָבִי אָבִי רֶכֶב יִשְׂרָאֵל" ספרי :
My father my father the chariot of Yisrael Sifrei

רַשִׁ"י

זקניך. אֵלּוּ הַחֲכָמִים:

your elders — these are — the sages

רַשִׁ"י

ויאמרו לך. הָרִאשׁוֹנוֹת:

and they will tell — thee — the former events

פָּסוּק ב

Pasuk 2

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב

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

גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:

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

רַשִׁ"י

בהנחל עליון גוים. כְּשֶׁהִנְחִיל הַקָּבָ"ה לְמַכְעִיסָיו אֶת חֵלֶק

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

נַחֲלָתָן הֵצִיפָן וּשְׁטָפָם:

their inheritance — He flooded them — and washed them away

רַשִׁ"י

בהפרידו בני אדם. כְּשֶׁהֵפִיץ דּוֹר הַפַּלָּגָה הָיָה בְּיָדוֹ לְהַעֲבִירָם מִן

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

הָעוֹלָם, לֹא עָשָׂה כֵּן אֶלָּא יצב גבלת עמים, קִיְּמָם וְלֹא אִבְּדָם:

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

רַשִׁ"י

למספר בני ישראל. בִּשְׁבִיל מִסְפַּר בְּנֵי יִשְׂרָאֵל שֶׁעֲתִידִין

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

לָצֵאת מִבְּנֵי שֵׁם, וּלְמִסְפַּר שִׁבְעִים נֶפֶשׁ שֶׁל בְּנֵי יִשְׂרָאֵל שֶׁיָּרְדוּ

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

לְמִצְרַיִם הִצִּיב גבלת עמים — שִׁבְעִים לְשׁוֹן:

to Mitzrayim — He established — the boundaries of — nations — seventy — languages

פָּסוּק ג

Pasuk 3

כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

רַשִׁ"י

כִּי חֵלֶק ה' עַמּוֹ. לָמָּה כָּל זֹאת? לְפִי שֶׁהָיָה חֶלְקוֹ כָּבוּשׁ בֵּינֵיהֶם וְעָתִיד
For the portion of Hashem is His people. why all this? because His portion that was hidden among them and destined

לָצֵאת, וּמִי הוּא חֶלְקוֹ? עַמּוֹ. וּמִי הוּא עַמּוֹ?
to emerge and who is His portion? His people and who is His people

רַשִׁ"י

יַעֲקֹב חֶבֶל נַחֲלָתוֹ. וְהוּא הַשְּׁלִישִׁי בָּאָבוֹת, הַמְשֻׁלָּשׁ בְּשָׁלוֹשׁ זְכֻיּוֹת, זְכוּת
the rope of Yaakov his inheritance and he is the third among the Patriarchs who is tripled with three merits the merit of

אֲבִי אָבִיו וּזְכוּת אָבִיו וּזְכוּתוֹ, חֲרִי ג', כַּחֶבֶל הַזֶּה שֶׁהוּא עָשׂוּי בְּג'
the father of his father and the merit of his father and his own merit behold three like the rope which is made of three

גְּדִילִים, וְהוּא וּבָנָיו הָיוּ לוֹ לְנַחֲלָה, וְלֹא יִשְׁמָעֵאל בֶּן אַבְרָהָם, וְלֹא עֵשָׂו
strands and he and his sons were to Him for an inheritance and not Yishmael the son of Avraham and not Esav

בְּנוֹ שֶׁל יִצְחָק עי' ספרי :
the son of Yitzchak see Sifrei

פָּסוּק ד

Pasuk 4

יְמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ
He found them in a land of desert and in desolation howling of wilderness He encompassed them

יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ:
He bestowed understanding on them He guarded them as the pupil of His eye

רַשִׁ"י

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר. אוֹתָם מָצָא לוֹ נֶאֱמָנִים בְּאֶרֶץ הַמִּדְבָּר, שֶׁקִּבְּלוּ
He found him in a land of desert — them He found for Himself faithful in the land of the desert when they accepted

עֲלֵיהֶם תּוֹרָתוֹ וּמַלְכוּתוֹ וְעֻלּוֹ, מַה שֶּׁלֹּא עָשׂוּ יִשְׁמָעֵאל וְעֵשָׂו, שֶׁנֶּאֱמַר דברים
upon themselves His Torah and His sovereignty and His yoke which that not did Yishmael and Esav as it is said Devarim

ל"ג "וַיִּזְרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן":
33 And He shone from Seir to them He appeared from Mount Paran

רַשִׁ"י

וּבְתֹהוּ יְלֵל יְשִׁמֹן. אֶרֶץ צִיָּה וּשְׁמָמָה, מָקוֹם יְלָלַת תַּנִּינִים וּבְנוֹת
And in the waste howling a place of wilderness a land of drought and desolation a place of the howling of monsters and daughters of

יַעֲנָה, אַף שָׁם נִמְשְׁכוּ אַחַר הָאֱמוּנָה, וְלֹא אָמְרוּ לְמֹשֶׁה הֵיאַךְ נֵצֵא
the ostrich even there they followed after the faith and did not say to Moshe how shall we go out

לַמִּדְבָּרוֹת מָקוֹם צִיָּה וְשִׁמָּמוֹן? כְּעִנְיָן שֶׁנֶּאֱמַר ירמיהו ב' , "לֶכְתֵּךְ אַחֲרַי
into the wildernesses a place of drought and desolation like the matter that is stated Yirmeyahu two your going after Me

בַּמִּדְבָּר":
in the wilderness

רַשִׁ"י

יְסֹבְבֶנְהוּ. שָׁם סְבָבָם וְהִקִּיפָם בֶּעָנָנִים וְסִבְּבָם בְּדִגָּלִים לְאַרְבַּע
He surrounded him there He surrounded them and encompassed them with clouds and He surrounded them with banners on four

רוּחוֹת וְסִבְּבָן בְּתַחְתִּית הָהָר שֶׁכָּפָהוּ עֲלֵיהֶם כִּגִיגִית עי' ספרי :

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

רַ"שִׁ"י

יבוננהו. שָׁם בְּתוֹרָה וּבִינָה:

and understanding in Torah there He instructed him

רַ"שִׁ"י

יצרנהו. מִנָּחָשׁ שָׂרָף וְעַקְרָב וּמִן הָאֻמּוֹת:

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

רַ"שִׁ"י

כאישון עינו. הוּא הַשָּׁחֹר שֶׁבָּעַיִן שֶׁהַמָּאוֹר יוֹצֵא הֵימֶנּוּ. וְאֻנְקְלוֹס תִּרְגֵּם

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

יִמְצָאֵהוּ — "סִפְּקוֹ כָּל צָרְכּוֹ בַּמִּדְבָּר", כְּמוֹ במדבר י"א "מָצָא לָהֶם", יהושע

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

י"ז "לֹא יִמָּצֵא לָנוּ הָהָר":

the hill for us is enough not seventeen

רַ"שִׁ"י

יסובבנהו. "אִשְׁרִינוּן סְחוֹר סְחוֹר לִשְׁכִינְתֵּיהּ", אֹהֶל מוֹעֵד בָּאֶמְצַע וְאַרְבָּעָה דְגָלִים

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

לְאַרְבַּע רוּחוֹת:

directions on the four

פָּסוּק ה

Pasuk 5

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל

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

אֶבְרָתוֹ:

his pinion

רַ"שִׁ"י

כנשר יעיר קנו. נִהֲגָם בְּרַחֲמִים וּבְחֶמְלָה, כַּנֶּשֶׁר הַזֶּה רַחְמָנִי עַל בָּנָיו,

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

וְאֵינוֹ נִכְנָס לְקִנּוֹ פִּתְאֹם עַד שֶׁהוּא מְקַשְׁקֵשׁ וּמְטַרֵף עַל בָּנָיו בְּכִנָּפָיו בֵּין אִילָן

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

לְאִילָן, בֵּין שׁוֹכָה לַחֲבֶרְתָּהּ, כְּדֵי שֶׁיֵּעוֹרוּ בָּנָיו וְיִהְיֶה בָּהֶם כֹּחַ לְקַבְּלוֹ

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

ספרי :

Sifrei

רַ"שִׁ"י

יעיר קנו. יְעוֹרֵר בָּנָיו:

His children He stirs up His nest He awakens

רַשִׁ"י

על גוזליו ירחף. אֵינוֹ מַכְבִּיד עַצְמוֹ עֲלֵיהֶם אֶלָּא מְחוֹפֵף — נוֹגֵעַ וְאֵינוֹ נוֹגֵעַ

touching and not touching hovers but upon them itself press heavily it does not it hovers its young Over

תלמוד ירושלמי חגיגה ב' — אַף הַקָּבָ"ה, "שַׁדַּי לֹא מְצָאנֻהוּ שַׂגִּיא כֹחַ" איוב

Iyov strength great in we found Him not the Almighty the Holy One So too 2 Chagigah Yerushalmi Talmud

ל"ז כְּשֶׁבָּא לִתֵּן תּוֹרָה לֹא נִגְלָה עֲלֵיהֶם מֵרוּחַ אַחַת אֶלָּא מֵאַרְבַּע רוּחוֹת,

sides from four but one from a side to them He revealed Himself not Torah to give when He came 37

שֶׁנֶּאֱמַר "ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן" דברים ל"ג ,

33 Devarim Paran from Mount He appeared to them from Seir and shone forth came from Sinai Hashem as it is said

"אֱלוֹהַ מִתֵּימָן יָבוֹא" חבקוק ג' — זוֹ רוּחַ רְבִיעִית ספרי :

Sifrei the fourth side this is 3 Chavakuk will come from Teman God

רַשִׁ"י

יפרש כנפיו יקחהו. כְּשֶׁבָּא לִטְלָם מִמָּקוֹם לְמָקוֹם אֵינוֹ נוֹטְלָן בְּרַגְלָיו

with his feet take them he does not to a place from a place to take them when he comes he taketh it his wings He spreadeth

כְּשְׁאָר עוֹפוֹת, לְפִי שֶׁשְּׁאָר עוֹפוֹת יְרֵאִים מִן הַנֶּשֶׁר שֶׁהוּא מַגְבִּיהַּ לָעוּף וּפוֹרֵחַ

and flies to fly soars high which he the eagle of are afraid birds that the rest of because birds like the rest of

עֲלֵיהֶם, לְפִיכָךְ נוֹשְׂאָן בְּרַגְלָיו, מִפְּנֵי הַנֶּשֶׁר, אֲבָל הַנֶּשֶׁר אֵינוֹ יָרֵא אֶלָּא מִן

of except afraid is not the eagle but the eagle because of with their feet they carry them therefore above them

הַחֵץ, לְפִיכָךְ נוֹשְׂאָן עַל כְּנָפָיו, אוֹמֵר מוּטָב שֶׁיִּכָּנֵס הַחֵץ בִּי וְלֹא יִכָּנֵס

enter and not into me the arrow that should enter it is better saying his wings upon he carries them therefore the arrow

בִּבָנַי, אַף הַקָּבָ"ה שמות י"ט "וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים" —

eagles wings of upon you and I bore 19 Shemos the Holy One blessed be He so too into my children

כְּשֶׁנָּסְעוּ מִצְרַיִם אַחֲרֵיהֶם וְהִשִּׂיגוּם עַל הַיָּם הָיוּ זוֹרְקִים בָּהֶם חִצִּים וַאֲבָנִי

and stones of arrows at them throwing they were the Sea by and overtook them after them Mitzrayim when they journeyed

בָּלִיסְטְרָאוֹת, מִיָּד "וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ' וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם

Mitzrayim the camp of between and he came etc. God the angel of and journeyed immediately catapults

וְגוֹ'" שמות י"ד :

14 Shemos etc.

פָּסוּק ו

Pasuk 6

יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר:

strangeness a god of with Him and there is not did guide them alone Hashem

רַשִׁ"י

ה' בדד ינחנו. נְהָגָם בַּמִּדְבָּר בָּדָד וּבְטֵחַ:

and in security alone in the wilderness He guided them guided them alone Hashem

רַשִׁ"י

ואין עמו אל נכר. לֹא הָיָה כֹּחַ בְּאֶחָד מִכָּל אֱלֹהֵי הַגּוֹיִם לְהַרְאוֹת כֹּחוֹ

his power to show the nations the gods of of all in one power was there not strange a god with Him and there was not

וּלְהִלָּחֵם עִמָּהֶם. וְרַבּוֹתֵינוּ דָּרְשׁוּהוּ עַל הֶעָתִיד וְכֵן תִּרְגֵּם אֻנְקְלוֹס, וַאֲנִי אוֹמֵר

say but I Onkelos translated and so the future concerning expounded it and our Rabbis with them and to war

דִּבְרֵי תוֹכֵחָה הֵם לְהָעִיד הַשָּׁמַיִם וְהָאָרֶץ וּתְהֵא הַשִּׁירָה לָהֶם לְעֵד
words of reproof they are to call as witness the heavens and the earth and that should be the song for them as a witness

שֶׁסּוֹפָן לִבְגֹּד וְלֹא יִזְכְּרוּ לֹא הָרִאשׁוֹנוֹת שֶׁעָשָׂה לָהֶם וְלֹא הַנּוֹלָדוֹת
that their end is to rebel and not will they remember neither the first things that He did for them nor the future events

שֶׁהוּא עָתִיד לַעֲשׂוֹת לָהֶם, לְפִיכָךְ צָרִיךְ לְיַשֵּׁב הַדָּבָר לְכָאן וּלְכָאן. וְכָל
that He is destined to do for them therefore it is necessary to settle the matter to here and to there and the entire

הָעִנְיָן מוּסָב עַל זכר ימות עולם בינו שנות דר ודר , כֵּן עָשָׂה
topic is directed upon remember the days of old consider the years of generation after generation so He did

לָהֶם וְכֵן עָתִיד לַעֲשׂוֹת, כָּל זֶה הָיָה לָהֶם לְזִכָּר:
for them and so He is destined to do all this it was for them to remember

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · חֻלִּין · דַּף קי״ל

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📖 THE SUGYA

We begin the tenth perek of Maseches Chullin, which deals with the halachos of the three priestly gifts given from a slaughtered animal: the zeroa (foreleg), the lechayayim (jaw), and the keivah (maw). The Mishnah starts by clarifying where and when these matnos kehunah apply, establishing that they are obligatory both in Eretz Yisrael and chutz la'aretz, and both during the time of the Beis HaMikdash and after its churban. However, they only apply to chullin (non-sacred animals) and not to kodashim (sacrificial animals).

The Mishnah goes on to explain why we might have thought kodashim should be obligated in these gifts through a kal vachomer, and how the Torah uses a pasuk to exclude them. We also learn a major yesod regarding the status of redeemed kodashim: if an animal had a permanent blemish before it was consecrated and was then redeemed, it is treated like chullin and is obligated in these gifts. However, if it was consecrated first and only later developed a blemish, it retains a higher level of sanctity even after redemption and is exempt from the matnos kehunah.

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

עַמּוּד א׳ DAF 130A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה

The foreleg, and the jaw, and the maw, which are the three priestly gifts from a slaughtered non-sacred animal,

MISHNAH

נוֹהֲגִין בָּאָרֶץ וּבְחוּצָה לָאָרֶץ,

apply both **in the Land** of Eretz Yisrael **and outside of the Land**,

MISHNAH

בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת,

in the presence of the Temple and not in the presence of the Temple,

MISHNAH

בַּחוּלִּין אֲבָל לֹא בַּמּוּקְדָּשִׁין.

and they apply **to non-sacred animals, but not to sacrificial animals**.

MISHNAH

שֶׁהָיָה בַּדִּין,

The Mishnah explains: **For it was** logical to say **by right** of a kal vachomer that sacrificial animals should be obligated in these gifts:

MISHNAH

וּמָה אִם הַחוּלִּין, שֶׁאֵינָן חַיָּיבִים בִּחֲזֶה וְשׁוֹק – חַיָּיבִים בִּמַּתָּנוֹת,

And what is the law **if non-sacred animals, which are not obligated in** giving the **breast and thigh** to the Kohen, are nevertheless **obligated in** these three priestly **gifts**;

MISHNAH

קָדָשִׁים, שֶׁחַיָּיבִים בִּחֲזֶה וְשׁוֹק – אֵינוֹ דִּין שֶׁחַיָּיבִים בִּמַּתָּנוֹת?

then **sacrificial animals, which are obligated in** giving the **breast and thigh, is it not logical that they should be obligated in** these three **gifts** as well?

MISHNAH

תַּלְמוּד לוֹמַר: "וְאֶתֵּן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחָק עוֹלָם" – אֵין לוֹ אֶלָּא מַה שֶּׁאָמוּר בָּעִנְיָן.

Therefore, **the verse teaches: "And I have given them to Aaron the priest and to his sons as a due forever"**, which teaches that the Kohen **has only what is stated in the matter**, namely the breast and thigh, but not the three gifts.

MISHNAH

כָּל הַקָּדָשִׁים שֶׁקִּדַּם מוּם קָבוּעַ לְהֶקְדֵּשָׁן, וְנִפְדּוּ –

All sacrificial animals whose permanent blemish preceded their consecration, and they were redeemed,

MISHNAH

חַיָּיבִין בַּבְּכוֹרָה וּבְמַּתָּנוֹת,

are obligated in the law of **the firstborn**, meaning their offspring can become a firstborn, **and in the** priestly **gifts** when slaughtered,

MISHNAH

וְיוֹצְאִין לְחוּלִּין לְהִגָּזֵז וּלְהֵעָבֵד,

and they emerge to non-sacred status to be shorn and to be worked,

MISHNAH

וְוַלְדָּן וַחֲלָבָן מוּתָּר לְאַחַר פִּדְיוֹנָן.

and their offspring and their milk are permitted after their redemption.

MISHNAH

וְהַשּׁוֹחֲטָן בַּחוּץ פָּטוּר, וְאֵין עוֹשִׂין תְּמוּרָה,

And one who slaughters them outside the Beis HaMikdash courtyard **is exempt** from kares, **and they do not make a substitute** animal holy if one tries to exchange them,

MISHNAH

וְאִם מֵתוּ – יִפָּדוּ, חוּץ מִן הַבְּכוֹר וּמִן הַמַּעֲשֵׂר.

and if they died before being redeemed, **they may be redeemed** even after death to be fed to dogs, **except for the firstborn and the tithe** of animals, which have inherent sanctity.

MISHNAH

כֹּל שֶׁקִּדַּם הֶקְדֵּשָׁן אֶת מוּם (אֶת מוּמָן), אוֹ מוּם עוֹבֵר קוֹדֵם לְהֶקְדֵּשָׁן, וּלְאַחַר מִכָּאן נוֹלַד לָהֶם מוּם קָבוּעַ, וְנִפְדּוּ –

But **any** sacrificial animal **whose consecration preceded their blemish, or** which had **a temporary blemish prior to their consecration, and after this a permanent blemish developed in them, and they were redeemed**,

MISHNAH

פְּטוּרִין מִן הַבְּכוֹרָה וּמִן הַמַּתָּנוֹת,

are exempt from the law of **the firstborn and from the** priestly **gifts**,

MISHNAH

וְאֵינָן יוֹצְאִין לְחוּלִין לְהִגָּזֵז וּלְהֵעָבֵד.

and they do not emerge to non-sacred status to be shorn and to be worked.

MISHNAH

וּוְלָדָן וַחֲלָבָן אָסוּר לְאַחַר פְּדִיּוֹנָן,

And their offspring conceived before redemption **and their milk are prohibited after their redemption**,

MISHNAH

וְהַשּׁוֹחֲטָן בַּחוּץ – חַיָּיב, וְעוֹשִׂין תְּמוּרָה, וְאִם מֵתוּ – יִקָּבְרוּ.

and one who slaughters them outside the courtyard **is liable** to kares, **and they make a substitute** animal holy, **and if they died** before redemption, **they must be buried** and may not be redeemed to be fed to dogs.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ טַעְמָא דִּכְתַב רַחֲמָנָא "אוֹתָם", הָא לָאו הָכִי הֲוָה אָמִינָא קָדָשִׁים חַיָּיבִין בְּמַתָּנוֹת?

The Gemara analyzes the Mishnah's kal vachomer: **The reason** we exclude sacrificial animals is only **because the Merciful One wrote "them"**, implying **but were it not for this, I would have said that sacrificial animals are obligated in the** three priestly **gifts** based on the kal vachomer?

QUESTION

אִיכָּא לְמֵיפְרַךְ: מָה לְחוּלִּין שֶׁכֵּן חַיָּיבִין בִּבְכוֹרָה!

But **there is a refutation** to this kal vachomer: **What** is unique **about non-sacred animals? That they are obligated in the** law of the **firstborn**, which is not the case with sacrificial animals!

ANSWER

תֵּיתֵי מִזְּכָרִים –

The Gemara suggests: **Let it be derived from male** non-sacred animals, which do not give birth and are thus exempt from the law of the firstborn, yet are obligated in the three gifts!

OBJECTION

מָה לִּזְכָרִים, שֶׁכֵּן חַיָּיבִין בְּרֵאשִׁית הַגֵּז!

The Gemara refutes this: **What** is unique **about males? That they are obligated in the first of the shearing**, whereas sacrificial animals are exempt from this!

ANSWER

מִתְּיָישִׁים –

The Gemara suggests: Let it be derived **from male goats**, which are exempt from the first of the shearing because their hair is not wool, yet they are obligated in the three gifts!

OBJECTION

מָה לִּתְיָישִׁים, שֶׁכֵּן נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר!

The Gemara refutes this: **What** is unique **about male goats? That they enter the corral to be tithed** under the animal tithe, whereas sacrificial animals do not!

ANSWER

מִזְּקֵנִים –

The Gemara suggests: Let it be derived **from old** male goats, which have already entered the corral in previous years and are no longer subject to the animal tithe, yet are obligated in the three gifts!

OBJECTION

מָה לִּזְקֵנִים, שֶׁכֵּן נִכְנְסוּ לְדִיר לְהִתְעַשֵּׂר!

The Gemara refutes this: **What** is unique **about old** male goats? **That they** at least **entered the corral** in the past **to be tithed**, which is not true of sacrificial animals!

ANSWER

מִלָּקוּחַ וְיָתוֹם –

The Gemara suggests: Let it be derived **from a purchased** animal **or an orphaned** animal, which are completely exempt from the animal tithe, yet are obligated in the three gifts!

OBJECTION

מָה לְלָקוּחַ וְיָתוֹם, שֶׁכֵּן נִכְנָסִין בְּמִינָן לַדִּיר לְהִתְעַשֵּׂר!

The Gemara refutes this: **What** is unique **about a purchased or orphaned** animal? **That they enter in their species into the corral to be tithed**, meaning other animals of their species are subject to the tithe!

RESOLUTION

בְּמִינָן קָאָמַרְתְּ? קָדָשִׁים נָמֵי, בְּמִינָן נִכְנָסִין לַדִּיר לְהִתְעַשֵּׂר.

The Gemara responds: **Do you say** it is because of **their species? Sacrificial animals also, in their species, enter the corral to be tithed**, since non-sacred animals of their species are tithed! Thus, the kal vachomer would indeed stand, and therefore the verse "them" is necessary to exclude sacrificial animals.

QUESTION

וְיִהְיוּ חוּלִּין חַיָּיבִין בְּחָזֶה וְשׁוֹק מִקַּל וָחוֹמֶר:

The Gemara asks: **And let non-sacred animals be obligated in the breast and thigh from a kal vachomer** in the opposite direction:

QUESTION

וּמָה קָדָשִׁים, שֶׁאֵין חַיָּיבִים בִּמַּתָּנוֹת, חַיָּיבִין בְּחָזֶה וְשׁוֹק;

And what is the law **if sacrificial animals, which are not obligated in** the three **gifts, are obligated in the breast and thigh;**

QUESTION

חוּלִּין, שֶׁחַיָּיבִין בְּמַּתָּנוֹת, אֵינוֹ דִּין שֶׁחַיָּיבִין בְּחָזֶה וְשׁוֹק?

then **non-sacred animals, which are obligated in** the three **gifts, is it not logical that they should be obligated in the breast and thigh** as well?

ANSWER

אָמַר קְרָא: "וְזֶה יִהְיֶה מִשְׁפַּט הַכֹּהֲנִים", "זֶה" – אִין, מִידֵּי אַחֲרִינָא – לָא.

The Gemara answers: **The verse states: "And this shall be the priests' due"**, which teaches: **"This"**, namely the three gifts, **yes**, they receive from non-sacred animals, but **any other thing**, such as the breast and thigh, **no**, they do not receive.

QUESTION

אֶלָּא טַעְמָא דִּכְתַב רַחֲמָנָא "זֶה", הָא לָאו הָכִי הֲוָה אָמֵינָא חוּלִּין חַיָּיבִין בְּחָזֶה וְשׁוֹק?

The Gemara asks: **But is the reason** only **because the Merciful One wrote "this"**, implying **but were it not for this, I would have said that non-sacred animals are obligated in the breast and thigh?**

QUESTION

וְהָא בָּעֵי תְּנוּפָה, הֵיכָא לֵינוּפֵינְהוּ?

But surely the breast and thigh **require waving, and where would we wave them?**

QUESTION

אִי אַבָּרַאי – "לִפְנֵי ה'" כְּתִיב,

If you say we wave them **outside** the Temple, **"before Hashem" is written** regarding waving, which means it must be done in the Temple courtyard!

EXPLANATION

אִי אַגַּוַּאי – קָא מְעַיֵּיל חוּלִּין לָעֲזָרָה, הִלְכָּךְ לָא אֶפְשָׁר.

If you suggest that they should be waved **inside** the Beis HaMikdash, **he is bringing non-sacred** meat **into the Temple courtyard**, which is forbidden. **Therefore, it is not possible** to perform the waving of the breast and thigh with chullin, and we do not need a pasuk to exclude them.

QUESTION

אֶלָּא ״זֶה״ לְמָה לִי?

Rather, if so, **why do I** need the word **"this"** in the pasuk "And this shall be the priests' due"?

ANSWER

לְכִדְרַב חִסְדָּא, דְּאָמַר רַב חִסְדָּא: הַמַּזִּיק מַתְּנוֹת כְּהוּנָּה אוֹ שֶׁאֲכָלָן – פָּטוּר מִלְּשַׁלֵּם.

It is needed **for that which Rav Chisda** taught, **as Rav Chisda said: One who damages priestly gifts, or who ate them** before giving them to a kohen, **is exempt from paying** their value to the kohen, because the word "this" implies that only the gifts themselves are the kohen's due, but not their monetary replacement.

STATEMENT

גּוּפָא, אָמַר רַב חִסְדָּא: הַמַּזִּיק מַתְּנוֹת כְּהוּנָּה, אוֹ שֶׁאֲכָלָן – פָּטוּר מִלְּשַׁלֵּם.

The Gemara now analyzes **the matter itself: Rav Chisda said: One who damages priestly gifts, or who ate them, is exempt from paying** for them.

QUESTION

מַאי טַעְמָא?

What is the reason for this?

ANSWER

אִיבָּעֵית אֵימָא מִשּׁוּם דִּכְתִיב ״זֶה״, וְאִיבָּעֵית אֵימָא מִשּׁוּם דְּהָוֵה לֵיהּ מָמוֹן שֶׁאֵין לוֹ תּוֹבְעִים.

If you want, say it is **because it is written "this"**, which limits the obligation to the gifts themselves. **And if you want, say** instead that it is **because it is money that has no** specific **claimants**, since the owner can give these gifts to any kohen he chooses, so no individual kohen has the standing to sue him in court.

OBJECTION

מֵיתִיבִי: ״וְזֶה יִהְיֶה מִשְׁפַּט הַכֹּהֲנִים״ – מְלַמֵּד שֶׁהַמַּתָּנוֹת דִּין.

The Gemara **raises an objection** from a braisa: The pasuk says, **"And this shall be the judgment of the priests"—this teaches that the gifts are a judgment**.

QUESTION

לְמַאי הִלְכְתָא? לָאו לְהוֹצִיאָן בְּדַיָּינִין?

Regarding what halacha is this said? **Is it not to extract them through judges** in court? If a kohen can sue to extract them, then they are considered money that has claimants, which contradicts Rav Chisda!

ANSWER

לָא, לְחוֹלְקָן בְּדַיָּינִין.

The Gemara answers: **No,** it means **to distribute them through judges**, meaning the court can direct the owner to which kohanim he should distribute them.

EXPLANATION

וְכִדְרַב שְׁמוּאֵל בַּר נַחְמָנִי, דְּאָמַר רַב שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִנַּיִן שֶׁאֵין נוֹתְנִין מַתָּנָה לְכֹהֵן עַם הָאָרֶץ?

And this is **in accordance with that which Rav Shmuel bar Nachmani** taught, **as Rav Shmuel bar Nachmani said** that **Rabbi Yonatan said: From where do we know that we do not give a gift to a kohen who is an am ha'aretz**?

PROOF

שֶׁנֶּאֱמַר: "וַיֹּאמֶר לָעָם לְיוֹשְׁבֵי יְרוּשָׁלַם לָתֵת מְנָת לַכֹּהֲנִים וְלַלְוִיִּם לְמַעַן יֶחֶזְקוּ בְּתוֹרַת ה'", כָּל הַמַּחְזִיק בְּתוֹרַת ה' – יֵשׁ לוֹ מְנָת, וְשֶׁאֵינוֹ מַחֲזִיק בְּתוֹרַת ה' – אֵין לוֹ מְנָת.

As it is stated: "And he commanded the people who dwelt in Yerushalayim to give the portion of the priests and the Levites, so that they may hold fast to the Torah of Hashem." This teaches: **Anyone who holds fast to the Torah of Hashem has a portion, and anyone who does not hold fast to the Torah of Hashem has no portion**. The court enforces this distribution.

OBJECTION

תָּא שְׁמַע: רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: "מִשְׁפָּט" – מְלַמֵּד שֶׁהַמַּתָּנוֹת דִּין. יָכוֹל אֲפִילּוּ חָזֶה וְשׁוֹק דִּיוּן? תַּלְמוּד לוֹמַר "זֶה".

Come and hear a kasha from another braisa: **Rabbi Yehuda ben Beteira says: "Judgment" teaches that the gifts are a judgment. I might have thought that even the breast and thigh** of shelamim **are a judgment? Therefore, the Torah says "This"** to exclude them.

QUESTION

לְמַאי? אִילֵימָא לְחוֹלְקָן בְּדַיָּינִין – אַטּוּ חָזֶה וְשׁוֹק לָאו בְּדַיָּינִין מְחַלְּקוּ?

Now, **regarding what** halacha is this said? **If we say** it is **to distribute them through judges, is that to say that the breast and thigh are not distributed through judges** to proper kohanim? They certainly are!

INFERENCE

אֶלָּא לָאו (להוציא) [לְהוֹצִיאוֹ] בְּדַיָּינִין.

Rather, is it not referring **to extracting them through judges**? This proves that the three gifts can be extracted in court, which contradicts Rav Chisda!

ANSWER

הָכָא בְּמַאי עָסְקִינַן, דַּאֲתוֹ לִידֵיהּ.

The Gemara answers: **Here we are dealing with** a case **where they** already **came into his hand**—the kohen had already taken possession of the gifts, and the owner snatched them back.

QUESTION

אִי דַּאֲתוֹ לִידֵיהּ, מַאי לְמֵימְרָא?

The Gemara asks: **If they came into his hand, what is there to say?** Of course the court extracts them from the thief; they are already the kohen's personal property!

ANSWER

דַּאֲתוֹ לִידֵיהּ בְּטִבְלַיְיהוּ, וְקָסָבַר הַאי תַּנָּא: מַתָּנוֹת שֶׁלֹּא הוּרְמוּ – כִּמְי שֶׁהוּרְמוּ דָּמְיָין.

The Gemara answers: It is a case **where they came into his hand while they were still untithed**—the kohen acquired the whole animal before the gifts were separated—**and this Tanna holds: Gifts that have not yet been separated are considered as if they have already been separated**, so they belong to the kohen, and taking them back is considered theft.

OBJECTION

תָּא שְׁמַע: בַּעַל הַבַּיִת שֶׁהָיָה עוֹבֵר מִמָּקוֹם לְמָקוֹם, וְצָרִיךְ לִיטּוֹל לֶקֶט, שִׁכְחָה, וּפֵאָה, וּמַעְשַׂר עָנִי – נוֹטֵל, וְלִכְשֶׁיַּחְזוֹר יְשַׁלֵּם, דִּבְרֵי רַבִּי אֱלִיעֶזֶר.

Come and hear another kasha from a Mishnah: **A homeowner who was traveling from place to place, and needs to take leket, shikchah, pe'ah, or poor man's tithe** because he ran out of money, **may take** them, **and when he returns** home **he must pay** the value of what he took to the poor; **these are the words of Rabbi Eliezer**. This shows that one must pay for gifts he consumed!

ANSWER

אָמַר רַב חִסְדָּא: מִדַּת חֲסִידוּת שָׁנוּ כָּאן.

Rav Chisda said: They taught a measure of piety here; strictly speaking, he is exempt from paying.

OBJECTION

אָמַר רָבָא: תַּנָּא תָּנֵי "יְשַׁלֵּם", וְאַתְּ אָמְרַתְּ מִדַּת חֲסִידוּת שָׁנוּ כָּאן?!

Rava said in wonderment: **The Tanna explicitly teaches "he must pay", and you say they taught a measure of piety here**?!

QUESTION

וְעוֹד, מִדְּרַבִּי אֱלִיעֶזֶר לֵיקוּם וְלִיתֵּוב?

And furthermore, should we stand and ask a kasha from Rabbi Eliezer, whose opinion is not the accepted halacha?

OBJECTION

אֶלָּא מִסֵּיפָא, וַחֲכָמִים אוֹמְרִים: עָנִי הָיָה בְּאוֹתָהּ שָׁעָה,

Rather, the kasha is **from the latter clause** of that Mishnah: **And the Sages say: He was a poor man at that moment**, so he was entitled to take them.

INFERENCE

טַעְמָא דְּעָנִי, הָא עָשִׁיר – מְשַׁלֵּם.

We infer: **The reason** he is exempt is because **he was poor, but** if he were **wealthy, he would have to pay**!

QUESTION

אַמַּאי? לֵיהֱוֵי כְּמַזִּיק מַתְּנוֹת כְּהוּנָּה אוֹ שֶׁאֲכָלָן!

Why should he pay? **Let it be like one who damages priestly gifts or eats them**, where Rav Chisda says he is exempt!

ANSWER

אָמַר רַב חִסְדָּא: מִדַּת חֲסִידוּת שָׁנוּ כָּאן.

Rav Chisda said: Even according to the Rabbis, if he were wealthy, his obligation to pay is only **a measure of piety they taught here**.

OBJECTION

תָּא שְׁמַע: מִנַּיִן לְבַעַל הַבַּיִת שֶׁאָכַל פֵּירוֹתָיו טְבֵלִין, וְכֵן לֵוִי שֶׁאָכַל מַעֲשְׂרוֹתָיו טְבֵלִים, מִנַּיִן שֶׁפָּטוּר מִן הַתַּשְׁלוּמִין?

Come and hear another kasha: **From where do we know that a homeowner who ate his untithed produce, and likewise a Levite who ate his untithed tithes, from where do we know that he is exempt from payment** to the kohen or Levite?

PROOF

תַּלְמוּד לוֹמַר: "וְלֹא יְחַלְּלוּ אֶת קָדְשֵׁי בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָרִימוּ" – אֵין לְךָ בָּהֶן אֶלָּא מִשְּׁעַת הֲרָמָה וְאֵילָךְ.

The Torah teaches: "And they shall not profane the holy things of the children of Israel which they shall set aside"—you have no claim **on them except from the time of setting aside and onwards**.

INFERENCE

הָא מִשְּׁעַת הֲרָמָה וְאֵילָךְ מִיהָא מְשַׁלֵּם, אַמַּאי? לֵיהֱוֵי כְּמַזִּיק מַתְּנוֹת כְּהוּנָּה אוֹ שֶׁאֲכָלָן!

We infer: **But from the time of setting aside and onwards, he would indeed pay! Why? Let it be like one who damages priestly gifts or eats them**, who is exempt!

ANSWER

הָכָא נָמֵי

The Gemara answers: **Here too**...

SUMMARY

The Gemara launches into a classic shakla v'tarya to test the Mishnah's kal vachomer, trying to find a refutation (pirchah) based on the unique stringencies of chullin, such as the law of the firstborn (bechor) or the first of the shearing (reishis hagez). Each time the Gemara suggests a specific case of chullin that is exempt from these stringencies—such as male goats, old goats, or orphaned animals—it finds a way to show that the species as a whole is still subject to those rules, meaning the kal vachomer remains strong and we truly need the pasuk's exclusion of "them" to exempt kodashim. Finally, the Gemara turns the logic around, asking why we do not apply a kal vachomer to obligate chullin in the breast and thigh (chazei v'shok) that

are normally given from kodashim, and explains why a pasuk is needed to exclude this, even though waving chullin in the Beis HaMikdash would present a major halachic problem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a beautiful kasha: if sacrificial animals are obligated in the breast and thigh, lichoira we should learn a kal vachomer that non-sacred animals (chullin) are also obligated in them! The Gemara answers that this is physically impossible. To give the breast and thigh, the Torah requires tenufah (waving) "before Hashem" in the Beis HaMikdash. If you wave it outside, it is not "before Hashem"; if you bring your chullin inside the Azarah to wave it, you are bringing non-sacred items into the holy courtyard, which is strictly forbidden. Mimeila, the Torah's beautiful avodah of waving cannot be performed on your everyday chullin.

Look at the deep yesod the Gemara is teaching us here. Sometimes we look at a high, lofty level of avodas Hashem, like the holy tenufah in the Beis HaMikdash, and we think, "Why can't I do that in my everyday life? Why can't my regular, mundane day have that same intense, burning holiness?" But the Torah is telling us: there is a boundary. You cannot force the specific avodah of the Beis HaMikdash into your chullin. If you try to force a level of holiness that does not belong to your current situation, you end up bringing "chullin into the Azarah", you ruin the very structure Hashem set up for you.

Your avodah today is not to copy someone else's lofty level or to force a spiritual practice that doesn't fit your life. Hashem wants you to serve Him davka within the boundaries of your own life, with the specific mitzvos and gifts that belong to your situation. True holiness is not about escaping your boundaries, but about sanctifying the exact place where Hashem has put you.

Today, focus on doing one simple, everyday action, like eating a meal, doing business, or speaking to a family member, with the proper boundaries and quiet kavanah, without looking for extra, lofty spiritual heights that do not belong to the moment.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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 · שֵׁנִי

Explanatory English · Line-by-Line Edition

HA'AZINU · 2ND 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.

פָּסוּק ז *Deuteronomy 32:7*

זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּור־וָדֹור שְׁאַל אָבִיךָ וְיַגֶּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:7:1

זְכֹר יְמוֹת עוֹלָם. אָמַר אַרְבַּע חֲלוּקוֹת כְּנֶגֶד אַרְבָּעָה דְּבָרִים שֶׁאָמַר בַּפָּסוּק שֶׁלְּפָנֵי זֶה. כְּנֶגֶד אָמְרוֹ "הֲלֹא הוּא אָבִיךָ" שֶׁרָמַז בּוֹ שֶׁהוּא הַבּוֹרֵא, אָמַר "זְכֹר יְמוֹת עוֹלָם" שֶׁהֵם שִׁשֶּׁת יְמֵי בְרֵאשִׁית, שָׁם יִמְצָא כִּי הוּא הַיּוֹצֵר הוּא הַבּוֹרֵא.

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

וּכְנֶגֶד אָמְרוֹ "קָנְךָ" שֶׁרָמַז לִיצִיאַת מִצְרַיִם וּשְׁאָר הַטּוֹבוֹת שֶׁבָּהֶם קָנָה אוֹתָנוּ, אָמַר "בִּינוּ שְׁנוֹת דֹּור וָדֹור" שֶׁיִּתְבּוֹנֵן בְּמַה שֶׁפָּעַל ה' בַּשָּׁנִים שֶׁל שְׁנֵי דּוֹרוֹת, שֶׁהֵם דּוֹר הַיּוֹצֵא מִמִּצְרַיִם וְדוֹר רְבִיעִי הַנִּכְנָס לָאָרֶץ, וּבָהֶם יַכִּיר מַעֲשָׂיו יִתְבָּרַךְ לְעַם יִשְׂרָאֵל שֶׁבָּהֶם קָנָךְ.

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

וּכְנֶגֶד אָמְרוֹ "עָשְׂךָ" שֶׁהוּא תְּקוּן עֶלְיוֹן שֶׁפֵּרַשְׁנוּ בּוֹ שֶׁנָּתַן שְׁכִינָתוֹ בְּתוֹכֵנוּ וְנִבָּא אוֹתָנוּ, אָמַר "שְׁאַל אָבִיךָ וְיַגֶּדְךָ" – אָבִיךָ הֵם הַנְּבִיאִים, וְכֵן פֵּרְשׁוּהָ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי).

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

וּכְנֶגֶד "וַיְכוֹנְנֶךָּ" שֶׁפֵּרַשְׁנוּהָ עַל הֲכָנוֹת עוֹלָם הַבָּא, אָמַר "וְזִקֲנֶיךָ וְיֹאמְרוּ לָךְ" – פֵּרוּשׁ הֵם חַכְמֵי יִשְׂרָאֵל הַמַּכִּירִים בַּהֲכָנַת הַדָּבָר וְהַמּוּשָׂג לָעוֹלָם הַבָּא, הֵם יֹאמְרוּ לָךְ.

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:7

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:8:1

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם. פֵּרוּשׁ, כְּשֶׁהִנְחִיל ה' בָּרוּךְ הוּא אֶת הַגּוֹיִם לְשָׂרֵי מַעְלָה, זֶה יַגִּיד אֲשֶׁר הֵם פְּחוּתִים אֶצְלוֹ, אֲשֶׁר לֹא רָצָה שֶׁיִּתְכַּנּוּ לִשְׁמוֹ, וּנְתָנָם לְשָׂרֵי מַעְלָה:

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

Or HaChaim on Deuteronomy 32:8:2

בְּהַפְרִידוֹ בְּנֵי אָדָם. פֵּרוּשׁ, שֶׁלֹּא מָסַר ה' כָּל הָאוּמּוֹת בְּיַד שַׂר אֶחָד, אֶלָּא הִפְרִידָם וְנָתַן חֵלֶק לְכָל שַׂר וְשַׂר. וְאוֹפֶן הַחֲלוּקָה שֶׁעָשָׂה בָּהֶם כְּשֶׁיִּצֵּב גְּבוּלָם הָיְתָה לְמִסְפַּר בְּנֵי יִשְׂרָאֵל. פֵּרוּשׁ, יֵשׁ לְךָ לָדַעַת כִּי כָּל מַעֲשֵׂה ה' עָשָׂה זֶה לְעוּמַת זֶה וְטוֹב וָרַע, וְכָל נְפָשׁוֹת שֶׁבַּנִּבְרָאִים נִטָּעָם ה' מִשְּׁנֵי אִילָנוֹת: אִילָן אֶחָד טוֹב וְאֶחָד רַע.

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

אִילָן הַטּוֹב הוּא אָדָם הָרִאשׁוֹן, אִילָן הָרַע הוּא ס"מ אָדָם בְּלִיַּעַל. וּכְשֶׁחָטָא אָדָם הָרִאשׁוֹן וְנִתְעָרֵב רַע בְּטוֹב, חָזְרוּ לִהְיוֹת יוֹצְאִים מֵהוֹלָדַת אָדָם הָרִאשׁוֹן גַּם נְפָשׁוֹת רָעוֹת, עַד שֶׁיָּצְאָה נֶפֶשׁ אַחַת טְהוֹרָה שֶׁבָּהּ כְּלוּלוֹת כָּל הַנְּשָׁמוֹת הַקְּדוֹשׁוֹת, וְנִתְבָּרֵר הָאִילָן הַטּוֹב מֵחָדָשׁ, וְזֶה הוּא יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם.

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

וְלָזֶה אָמְרוּ (בבא מציעא פד.; זוהר חלק ג רמד.) שׁוּפְרֵיהּ דְּיַעֲקֹב אָבִינוּ מֵעֵין שׁוּפְרֵיהּ דְּאָדָם קַדְמָאָה, וְהָבֵן הַדְּבָרִים. וְאִילָן זֶה יֵשׁ בּוֹ שִׁבְעִים עֲנָפִים, וְהֵם שִׁבְעִים נֶפֶשׁ שֶׁיָּרְדוּ לְמִצְרַיִם. וַאֲשֶׁר עַל כֵּן כַּאֲשֶׁר הִפְרִיד ה' הָאוּמוֹת, הִצִּיב גְּבוּלָם לְמִסְפַּר בְּנֵי יִשְׂרָאֵל, עָשָׂה מֵהֶם שִׁבְעִים כְּנֶגֶד שִׁבְעִים עֲנָפֵי הַקְּדוּשָׁה.

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

Or HaChaim on Deuteronomy 32:8:3

וְהַכַּוָּנָה בָּזֶה, כְּדֵי שֶׁתִּהְיֶה כָּל בְּחִינָה וּבְחִינָה שֶׁל כָּל עָנָף מֵעַנְפֵי הַקְּדֻשָּׁה מוֹשֶׁלֶת עַל שֶׁכְּנֶגְדָּהּ בְּחֵלֶק הָרַע, וְזֶה סוֹד (משלי ה:ה) "רַגְלֶיהָ יוֹרְדוֹת מָוֶת", שֶׁרַגְלַיִם שֶׁל הַקְּדֻשָּׁה דּוֹרְכִים עַל רָאשֵׁי הַקְּלִפָּה, וְנִמְצָאִים עַנְפֵי יַעֲקֹב שׁוֹלְטִים וּמוֹלְכִים עַל הָאֻמּוֹת.

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

וְאָמַר "כִּי חֵלֶק ה' עַמּוֹ" פֵּרוּשׁ טַעַם לָזֶה, לֶהֱיוֹת שֶׁהָאֱמָה אֲשֶׁר בָּחַר לוֹ ה' שֶׁיִּהְיֶה הוּא הַמּוֹשֵׁל עָלֶיהָ הֵם יִשְׂרָאֵל, לָזֶה נִתְכַּוֵּן ה' וְהִמְלִיךְ וְנִשֵּׂא אֶת בְּנֵי יִשְׂרָאֵל עַל כָּל הָאֻמּוֹת, וּבָזֶה כַּאֲשֶׁר הוּא מוֹלֵךְ עַל יִשְׂרָאֵל הִנֵּה הוּא מוֹלֵךְ עַל כָּל הָעוֹלָם כֻּלּוֹ.

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

וְאָמְרוֹ "חֵלֶק ה' עַמּוֹ" יְכַוֵּן אֶל יִשְׂרָאֵל אַחַר שֶׁקִּבְּלוּ הַתּוֹרָה שֶׁאָז יִקָּרְאוּ בְּשֵׁם עַם ה'. וְאָמְרוֹ "יַעֲקֹב חֶבֶל" פֵּרוּשׁ הַחֶבֶל שֶׁהוּא רֹאשׁ הַנַּחֲלָה, וְהוּא מַה שֶּׁהַעִירוֹתִיךָ אֵלָיו בְּרֶמֶז אָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא מציעא פד.) שׁוּפְרִיהּ דְּיַעֲקֹב וְכוּ':

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

Or HaChaim on Deuteronomy 32:8:4

עוֹד יְכַוֵּן לוֹמַר, לֶהֱיוֹת שֵׁשׁ שִׁתִּי בְּחִינוֹת בַּנְּשָׁמוֹת: יֵשׁ שֶׁבָּאָה מֵעוֹלָם עֶלְיוֹן, וְלָזֶה יֹאמַר "חֵלֶק ה'" – פֵּרוּשׁ חֵלֶק מֵה' בָּרוּךְ הוּא כִּבְיָכוֹל, וְיֵשׁ נְפָשׁוֹת שֶׁבָּאוֹת מִמָּקוֹם הַנִּקְרָא נַחֲלַת שַׁדַּי, וְלָזֶה יִקְרָא יַעֲקֹב "חֶבֶל נַחֲלָתוֹ".

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

וְדִקְדֵּק לוֹמַר "חֶבֶל" לִרְמֹז עִנְיָן גָּדוֹל אֲשֶׁר גִּלּוּ יוֹדְעֵי חֵן, כִּי כָּל נֶפֶשׁ הַחַיּוּנִי שֶׁבָּאָדָם יֵשׁ לָהּ חוּט אֶחָד דָּבוּק עִם שָׁרְשָׁהּ, וְהוּא יוֹצֵא מֵהַנְּחִירַיִם וְדָבוּק בְּשָׁרְשׁוֹ לְמַעְלָה, וּמִשָּׁם יוֹנֶקֶת הַנֶּפֶשׁ לְחָיוֹת.

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

וְעַל נֶפֶשׁ הָרָשָׁע אָמַר הַכָּתוּב (במדבר טו:לא): "הִכָּרֵת תִּכָּרֵת" וְגוֹ' – פֵּרוּשׁ שֶׁאוֹתוֹ הַשֹּׁרֶשׁ הַדָּבוּק מֵהַנֶּפֶשׁ לַמָּקוֹם שֶׁמִּמֶּנּוּ חוּצְבָה יַכְרִיתֶנּוּ ה', וְשׁוּב אֵין לָהּ יְנִיקָה, וְזוֹ הִיא מִיתָה רָחֳמָנָא לִיצְלַן. וּבַצַּדִּיקִים נֶאֱמַר (דברים ד:ד): "וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹהֵיכֶם חַיִּים" וְגוֹ', וְהוּא אָמְרוֹ "חֶבֶל נַחֲלָתוֹ", וְהָבֵן:

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:8

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

פָּסוּק ט *Deuteronomy 32:9*

כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

No Ohr HaChaim comment on this pasuk in this edition.

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:10:1

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ וְגוֹ'. נִרְאֶה כִּי יְכַוֵּן הַכָּתוּב עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (ברכות ט:) לֹא יָצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד שֶׁעָשָׂאוּהָ כִּמְצוּלָה שֶׁאֵין בָּהּ דָּגִים וְכוּ', וְאָמְרוּ עוֹד (ליקוטי תורה וירא) שֶׁאִם הָיוּ יִשְׂרָאֵל מִתְעַכְּבִין בְּמִצְרַיִם הָיוּ נִטְמָעִים שָׁם לָעַד לְעוֹלָם כִּי הָיוּ נִכְנָסִים בַּחֲמִשִּׁים שַׁעֲרֵי טֻמְאָה,

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

לָזֶה אָמַר יִמְצָאֵהוּ בְּאֶרֶץ שֶׁהִיא מִדְבָּר, פֵּרוּשׁ חֳרָבָה וְאֵין בָּהּ מַמָּשׁ, וְלָזֶה לֹא אָמַר יִמְצָאֵהוּ בַּמִּדְבָּר אֶלָּא בְּאֶרֶץ מִדְבָּר, וְהָבֵן׃

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

Or HaChaim on Deuteronomy 32:10:2

וְאָמַר עוֹד, שֶׁמִּלְבַד שֶׁהָאָרֶץ מִדְבָּר מִבְּלִי נִיצוֹץ קְדֻשָּׁה, אֶלָּא שֶׁהוּא תֹּהוּ יְלֵל יְשִׁימוֹן, פֵּרוּשׁ מְלֵאָה טִנּוּפֶת וְטֻמְאָה. וְתִמְצָא שֶׁאָמְרוּ בַּזֹּהַר (חלק א טז.) כִּי תֹּהוּ הוּא בְּחִינַת קְלִפָּה אַחַת, וּכְמוֹ כֵן יְלֵל יְשִׁימוֹן שֶׁהֵם בְּחִינַת הָרַע, שֶׁהַמָּקוֹם מְשֻׁלָּל מֵהַטּוֹב וּמָכְלָל מֵהָרַע.

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

וְלָזֶה ה' סְבָבֻהוּ, פֵּרוּשׁ, לְשׁוֹן שְׁמִירָה, וְאָמַר לְשׁוֹן עָתִיד לוֹמַר שֶׁאוֹתָהּ שְׁמִירָה שֶׁעָשָׂה לוֹ לֹא נֶעְדְּרָה וְעוֹדֶנָּה תִּהְיֶה תָּמִיד. וְהַכַּוָּנָה בָּזֶה שֶׁהוֹצִיאָם מִמְּקוֹם הָרַע הַהוּא שֶׁלֹּא נִטְמְעוּ שָׁם,

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

עוֹד שֶׁבְּאוֹתוֹ מָקוֹם עַצְמוֹ כְּשֶׁהָיָה מֵבִיא ה' הַמַּכּוֹת עַל מִצְרַיִם הָיָה שׁוֹמֵר אוֹתָם, עַל דֶּרֶךְ אָמְרוֹ (שמות ט:ו) "וּמִמִּקְנֵה יִשְׂרָאֵל" וְגוֹ', "בְּאֶרֶץ גֹּשֶׁן" וְגוֹ' (שמות ט:כו), "וּלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר" וְגוֹ' (שמות י:כג), "וְלֹא יִתֵּן הַמַּשְׁחִית" וְגוֹ' (שמות יב:כג), וְהוּא אָמְרוֹ "וְסוֹבְבֻנְהוּ".

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

Or HaChaim on Deuteronomy 32:10:3

וְאָמְרוֹ יְבוֹנְנֵהוּ – פֵּרוּשׁ, עַל יְדֵי שֶׁנָּתַן לָהֶם תּוֹרָה שֶׁהִיא מְקוֹר הַבִּינָה, שֶׁבָּזֶה "יִצְּרֵנְהוּ כְּאִישׁוֹן עֵינוֹ", עַל דֶּרֶךְ אָמְרוֹ (משלי ב:יא) "תְּבוּנָה תִּנְצָּרֶכָּה". וְאָמְרוֹ "כְּאִישׁוֹן עֵינוֹ" – כְּמַאֲמַר הַנָּבִיא (זכריה ב:יב) "כִּי הַנּוֹגֵעַ בָּכֶם כְּנוֹגֵעַ בְּבָבַת עֵינוֹ".

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

וְהַכַּוָּנָה בָּזֶה, כְּדֶרֶךְ שֶׁאֵין הָעַיִן סוֹבֶלֶת נְגִיעַת אֶצְבַּע הָאָדָם בָּהּ, וְהַטַּעַם לְצַד כִּי גּוּף הָאֶצְבַּע עָכוּר וְהָעַיִן זַכָּה, וְאֵין הָרוּחָנִי סוֹבֵל הַגַּשְׁמִי.

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

וְהוּא סוֹד מַאֲמַר הָרַשְׁבִּ"י (זוהר ח"ב ריא:) שֶׁאָמַר: וַי לָהּ לְנִשְׁמְתָא דְּסָבְלָא אֶשָּׁא נוּכְרָאָה, פֵּרוּשׁ, הָאֵשׁ שֶׁבּוֹ נִכְנֶסֶת לְהַעֲנִישָׁהּ הִיא אֵשׁ נָכְרִיָּה בְּעֵרֶךְ אֵשׁ הַנְּשָׁמָה, וְלָזֶה תִּמְצָא שָׁם שֶׁנֶּפֶשׁ הַצַּדִּיק תִּטְבּוֹל בָּאֵשׁ הַנִּקְרָא נְהַר דִּינוּר, פֵּרוּשׁ, בְּעוֹד שֶׁלֹּא נִתְרַחֵק הָאֵשׁ וְלֹא נִגְשַׁם, שֶׁבָּזֶה לֹא יִצְטַעֲרוּ. וְהָבֵן סוֹדָן שֶׁל דְּבָרִים:

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

Or HaChaim on Deuteronomy 32:10:4

וְהוּא אָמְרוֹ כָּאן "כְּאִישׁוֹן עֵינוֹ", כִּי הֵם רוּחָנִיִּים וְכָל חוּץ מֵהֶם גַּשְׁמִי, וְלָזֶה יֵרֵעוּ וַיְשַׁחִיתוּ בָּהֶם אֲפִלּוּ נְגִיעַת הֶעָכוּר, כְּמוֹ שֶׁיֶּרַע נְגִיעַת יָד בְּאִישׁוֹן עַיִן. וְזֶה

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

הָיָה אַחַר שֶׁהִנְחִילָם הַתּוֹרָה, וְלָזֶה קָדַם לוֹמַר "יְבוֹנְנֵהוּ" וְאַחַר כָּךְ אָמַר "יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ", וְהוּא טַעַם מִצְוֹת לֹא תַעֲשֶׂה, וְהָבֵן:

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

Or HaChaim on Deuteronomy 32:10:5

עוֹד יֵרָצֶה אָמְרוֹ "יְבוֹנְנֵהוּ יִצְּרֶנְהוּ" עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה בְּמַסֶּכֶת בְּרָכוֹת נד:, שְׁלֹשָׁה צְרִיכִין שְׁמִירָה, וְאֶחָד מֵהֶם הוּא תַּלְמִיד חָכָם, וְהַטַּעַם לְפִי שֶׁהַמַּזִּיקִין מִתְקַנְּאִים מִמַּעֲלַת בֶּן תּוֹרָה וּמִתְגָּרִים בּוֹ.

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

לָזֶה אָמַר "יְבוֹנְנֵהוּ", פֵּרוּשׁ יִתֵּן לוֹ הַתּוֹרָה שֶׁנִּקְרֵאת תְּבוּנָה (משלי ב:יא), לָזֶה חָל עָלָיו לִשְׁמְרוֹ כְּאָמְרוֹ "יִצְּרֶנְהוּ" וְגוֹ':

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:10

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:11:1

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

כְּנֶשֶׁר יָעִיר קִנּוֹ. רַז"ל (ספרי) דָּרְשׁוּ מַה שֶּׁדָּרְשׁוּ בּוֹ, (עיין רש"י ז"ל) וְחוּץ מִדִּבְרֵיהֶם יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם ז"ל (ויקרא רבה יז:ד) כִּי כְּשֶׁיִּשְׂרָאֵל עוֹבְרִים רְצוֹנוֹ אֵין בַּעַל הַדִּין נוֹגֵעַ בַּנְּפָשׁוֹת תְּחִלָּה אֶלָּא מַתְחִיל לְהָעִירוֹ בְּנִגְעֵי בָּתִּים אַחַר כָּךְ בְּנִגְעֵי בְּגָדִים וְכוּ',

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

וְהוּא מַאֲמַר "כְּנֶשֶׁר יָעִיר קִנּוֹ" כְּמוֹ כֵן ה' מְעוֹרֵר בָּנָיו, גַּם מְעוֹרָרָם כְּפִי הַיְכֹלֶת שֶׁיּוּכְלוּ עֲמוֹד בּוֹ, כְּאָמְרָם ז"ל (בראשית רבה נה:ב) שֶׁאֵין ה' מְנַסֶּה הָאָדָם אֶלָּא בְּשִׁעוּר שֶׁיּוּכַל לִסְבּוֹל.

Or HaChaim on Deuteronomy 32:11:2

וְאָמְרוֹ "יִפְרֹשׂ כְּנָפָיו" וְגוֹ', עַל דֶּרֶךְ אָמְרָם (ספרי דברים ג,כט) יְמִינוֹ פְּשׂוּטָה לְקַבֵּל שָׁבִים, שֶׁאִם עַל יְדֵי הֶעָרָה שֶׁיָּעִיר ה' לְיִשְׂרָאֵל יִתְעוֹרְרוּ לָשׁוּב בִּתְשׁוּבָה, תֵּכֶף יְמִינוֹ פְּשׂוּטָה. וְאָמַר "יִפְרֹשׂ" לְעָתִיד, זֶה שִׁיעוּרָהּ, טַעַם שֶׁיִּפְרֹשׂ כְּנָפָיו מֵעִיקָּרָא הוּא בִּשְׁבִיל שֶׁיְּקַחֵהוּ לְאִישׁ יִשְׂרָאֵל הַחוֹזֵר בִּתְשׁוּבָה, שֶׁוּלַת זֶה לֹא הָיָה פּוֹרֵשׂ כְּנָפָיו.

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

Or HaChaim on Deuteronomy 32:11:3

יִשָּׂאֵהוּ עַל אֶבְרָתוֹ – וְאָמְרוֹ "יִשָּׂאֵהוּ" וְגוֹ', עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תיקוני זוהר תיקון ע קלא.) בְּפָסוּק (קהלת י:כ) "וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר", כִּי יֵשׁ כַּת אַחַת שֶׁל מַלְאָכִים שֶׁנִּקְרָאִים בַּעֲלֵי כְּנָפַיִם, וְשֶׁרוּתָם הִיא שֶׁכָּל דִּבּוּר טוֹב וּבְרָכַת ה' הַיּוֹצֵאת מִפִּי אִישׁ יְהוּדִי יִשָּׂאוּהָ כַּנְפֵיהֶם, וְהוּא אָמְרוֹ "יִשָּׂאֵהוּ עַל אֶבְרָתוֹ", פֵּרוּשׁ יִשָּׂא הַבָּא מִמֶּנּוּ מֵהַטּוֹב.

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:11

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

פָּסוּק יב *Deuteronomy 32:12*

יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:12:1

ה׳ בָּדָד יַנְחֶנּוּ. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תנחומא, צו ז) בַּפָּסוּק (הושע ד:יז) "חֲבוּר עֲצַבִּים אֶפְרַיִם הַנַּח לוֹ", כְּשֶׁיִּשְׂרָאֵל יֵשׁ בֵּינֵיהֶם אַחְדוּת אֲפִלּוּ עוֹבְדֵי עֲבוֹדָה זָרָה הַנַּח לוֹ, פֵּרוּשׁ עַל דֶּרֶךְ (אסתר ב:יא) "וַהֲנָחָה לַמְּדִינוֹת עָשָׂה", וְהוּא אָמְרוֹ "ה׳ בָּדָד" פֵּרוּשׁ כְּשֶׁהָעָם בָּדָד לְשׁוֹן בַּד – ה׳ יַנְחֶנּוּ.

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

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

Or HaChaim on Deuteronomy 32:12:2

וְאֵין עִמּוֹ אֵל נֵכָר – פֵּרוּשׁ, הֲגַם שֶׁהֵם עוֹבְדֵי עֲבוֹדָה זָרָה אֵין ה' מַחְשִׁיב לוֹ עָוֹן זֶה. וּמַאֲמַר "אֵין עִמּוֹ" תִּתְפָּרֵשׁ עַל דֶּרֶךְ שֶׁדָּרְשׁוּ זִכְרוֹנָם לִבְרָכָה (סוכה מא.) בְּפָסוּק (ירמיה ל:יז) "דּוֹרֵשׁ אֵין לָהּ", מִכְּלָל שֶׁיֵּשׁ לָהּ, כְּמוֹ כֵן בְּמַה שֶׁלְּפָנֵינוּ אָמַר "אֵין עִמּוֹ" מִכְּלָל שֶׁיֵּשׁ עִמּוֹ, אֶלָּא שֶׁאֵין ה' מְיַסְּרוֹ עַל זֶה.

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

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

Or HaChaim on Deuteronomy 32:12:3

עוֹד יֵרָצֶה עַל זֶה הַדֶּרֶךְ: אֵימָתַי "ה' בָּדָד יַנְחֶנּוּ"? כְּשֶׁנִּגְמַר חֵלֶק הָרַע מִיִּשְׂרָאֵל, וְהוּא אָמְרוֹ "וְאֵין עִמּוֹ אֵל נֵכָר", שֶׁהוּא חֵלֶק הָרַע הַדָּבוּק בָּאָדָם מֵחֵטְא הָאָדָם, וְהַמַּשְׂכִּיל יָבִין:

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:12

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

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