

חומש עם רש"י • האזינו • שני

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.

פסוק א

Pasuk 1

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

רש"י

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

רש"י

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

רש"י

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

רש"י

זקניך. אלו החכמים:

the sages these are your elders

רש"י

ויאמרו לך. הראשונות:

the former events thee and they will tell

פסוק ב

Pasuk 2

בהנחל עליון גוים בהפרידו בני אדם יצב

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

גבלת עמים למספר בני ישראל:

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

רש"י

בהנחל עליון גוים. פשהנחיל הקב"ה למכעיסיו את חלק

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

נחלתו הציפן ושטפם:

and washed them away He flooded them their inheritance

רש"י

בהפרידו בני אדם. פשהפיץ דור הפלגה היה בידו להעבירם מן

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

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

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

רש"י

למספר בני ישראל. בשביל מספר בני ישראל שעתידין

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

לצאת מבני שם, ולמספר שבעים נפש של בני ישראל שירדו

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

למצרים הציב גבלת עמים — שבעים לשון:

languages seventy nations the boundaries of He established to Mitzrayim

פסוק ג

Pasuk 3

כי חלק יהיה עמו יעקב חבל נחלתו:

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

רש"י

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

רש"י

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

פסוק ד

Pasuk 4

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

רש"י

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

רש"י

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

רש"י

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

רוחות וסבבן בתחתית ההר שפפּהו עליהם פגיגית עי' ספרי :
Sifrei see like a cask over them which He arched the mountain at the underside of and He surrounded them sides

רש"י

יבוננהו. שם בתורה ובינה:
and understanding in Torah there He instructed him

רש"י

יצרנחו. מנחש שרף ועקרב ומן האמות:
the nations and from and scorpion fiery serpent from snake He guarded him

רש"י

כאישון עינו. הוא השחר שבעין שהמאור יוצא הימנו. ואנקלוס תרגם
translated and Onkelos from it comes out from which the light that is in the eye the black it is of his eye as the pupil
ימצאנו — "יספיקהו כל צרכו במדבר", כמו במדבר י"א "מצא להם", יהושע
Yehoshua for them suffice eleven Bamidbar like in the wilderness his need all He provided him He found him
י"ז "לא ימצא לנו ההר":
the hill for us is enough not seventeen

רש"י

יסבבנהו. "אשרינון סחור סחור לשכנתיה", אהל מועד באמצע וארבעה דגלים
banners and four in the middle Meeting the Tent of His Divine Presence around around He settled them He surrounded them
לארבע רוחות:
directions on the four

פסוק ה

Pasuk 5

כנשר יעיר קנו על גוזליו ירחף יפרש כנפיו יקחהו ישאנו על
on he carries him he takes him his wings he spreads he hovers his fledglings over his nest he awakens Like an eagle
אברתו:
his pinion

רש"י

כנשר יעיר קנו. נהגם ברחמים ובחמלה, כנשר חזה רחמני על בניו,
its young upon which is merciful this like the eagle and with pity with mercy He guided them its nest stirreth up As an eagle
ואינו נכנס לקנו פתאם עד שהוא מקשקש ומטרף על בניו בכנפיו בין אילן
tree between with its wings its young above and flaps beats that it until suddenly to its nest enter and does not
לאילן, בין שוכה לחברתה, כדי שיעורו בניו ויהא בהם כח לקבלו
to receive it strength in them and there will be its young that may awake in order to its fellow branch between to tree
ספרי :
Sifrei

רש"י

יעיר קנו. יעורר בניו:
His children He stirs up His nest He awakens

רש"י

על גוזליו ירחף. אינו מכביד עצמו עליהם אלא מחופף — נוגע ואינו נוגע
touching and not touching hovers but upon them itself press heavily it does not it hovers its young Over
תלמוד ירושלמי חגיגה ב' — אף הקב"ה, "שְׂדֵי לֹא מְצָאֵנָהוּ שְׂגִיָּא כַח" איוב
Iyov strength great in we found Him not the Almighty the Holy One So too 2 Chagigah Yerushalmi Talmud
ל"ז כְּשָׁפָא לִיתַן 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
שְׁנָאֵמַר "ה' מְסִינִי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאֲרֹן" דְּבָרִים ל"ג,
33 Devarim Paran from Mount He appeared to them from Seir and shone forth came from Sinai Hashem as it is said
"אֱלֹהִים מְתִימָן יָבוֹא" חֲבָקוּק ג' — זֶה רוּחַ רְבִיעִית סַפְרֵי:
Sifrei the fourth side this is 3 Chavakuk will come from Teman God

רש"י

יִפְרֹשׁ כַּנְפָיו יִקְחֵהוּ. כְּשָׁפָא לְטֹלָם מִמָּקוֹם לְמָקוֹם אֵינוֹ נוֹטֵלָן 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
כְּשָׂאָר עוֹפוֹת, לְפִי שְׂשָׂאָר עוֹפוֹת יִרְאִים מִן הַנֶּשֶׁר שֶׁהוּא מִגְבִּיהַ לְעוֹף וּפּוֹרֵחַ
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, לְפִיכָּהּ נוֹשָׂאֵן בְּרַגְלָיו, מִפְּנֵי הַנֶּשֶׁר, אֲכָל הַנֶּשֶׁר אֵינוֹ יֵרָא אֶלָּא מִן
of except afraid is not the eagle but the eagle because of with their feet they carry them therefore above them
הַחֵץ, לְפִיכָּהּ נוֹשָׂאֵן עַל כַּנְפָּיו, אוֹמֵר מוֹטֵב שִׁיכְנֵס הַחֵץ בִּי וְלֹא יִכְנֵס
enter and not into me the arrow that should enter it is better saying his wings upon he carries them therefore the arrow
בְּכַנִּי, אֵף הַקֶּבֶ"ה שְׁמוֹת י"ט "וְאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׂרִים" —
eagles wings of upon you and I bore 19 Shemos the Holy One blessed be so too into my children He
כְּשֶׁנִּסְעוּ מִצְרַיִם אַחֲרֵיהֶם וְהִשִּׁיגוּם עַל הַיָּם הָיוּ זֹרְקִים בָּהֶם חֲצִים וְאַבְנֵי
and stones of arrows at them throwing they were the Sea by and overtook them after them Mitrayim when they journeyed
בְּלִיסְטֵרָאוֹת, מִיד "וַיֵּסַע מִלֵּאָה הָאֱלֹהִים וְגו'" וַיָּבֹא בֵּין מִחֲנֵה מִצְרַיִם
Mitrayim the camp of between and he came etc. God the angel of and journeyed immediately catapults
וְגו'" שְׁמוֹת י"ד:
14 Shemos etc.

סוקו

Pasuk 6

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

רש"י

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

רש"י

וְאֵין עִמּוֹ אֵל נֹכַר. לֹא הָיָה כַח בְּאֶחָד מִכָּל אֱלֹהֵי הַגּוֹיִם לְהִרְאוֹת 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
וּלְהַלְחִים עִמָּהֶם. וְרַבּוֹתֵינוּ דְרָשׁוּהוּ עַל הָעֲתִיד וְכֵן תַּרְגָּם אֲנָקְלוֹס, וְאֲנִי אוֹמֵר
say but I Onkelos translated and so the future concerning expounded it and our Rabbis with them and to war

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

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דף יומי • חלין • דף ק"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.

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עמוד א' DAF 130A

משנה MISHNAH

MISHNAH

מתני' הירוע והלחיים והקבה

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

MISHNAH

נוהגין בארץ ובחוץ לארץ,

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

MISHNAH

בפני הבית ושל לא בפני הבית,

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

MISHNAH

בחולין אבל לא במוקדשין.

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

MISHNAH

שְׁהִיָּה בְּדִין,

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

ומה אם החולין, שאינן חייבים בקֶּזֶה ושוק – חייבים במתנות,

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

קדשים, שחייבים בקֶּזֶה ושוק – אינו דין שחייבים במתנות?

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

תלמוד לומר: "וַאֲתַן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֶק עוֹלָם" – אין לו אֶלָּא מה שאמור בענין.

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 הַקֹּדָשִׁים שֶׁקָּדַם מוֹם קְבוּעַ לְהַקְדִּישׁוֹ, וְנִפְדּוּ –

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

MISHNAH

חייבין בבכורה ובמתנות,

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

MISHNAH

ויוצאין לחולין להגזז ולהעבד,

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

MISHNAH

וילדו ויחלבן מותר לאחר פדיון.

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

MISHNAH

והשוטטן בחיץ פטור, ואין עושין תמורה,

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

ואם מתו – יפדו, חוץ מן הבכור ומן המעשר.

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

כל שקדם הקדשן את מום (את מומן), או מום עובר קודם להקדשן, ולאחר מפאן נולד להם מום קבוע, ונפדו –

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

פטורין מן הבכורה ומן המתנות,

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

MISHNAH

ואינן יוצאין לחולין להגזז ולהעבד.

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

MISHNAH

וילדן וחלבן אסור לאחר פדיונן,

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

MISHNAH

והשוחרטן בחוץ – חייב, ועושין תמורה, ואם מתו – יקברו.

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.

גמרא GEMARA

GEMARA

גמ' טעמא דכתב רחמנא "אותם", הא לא הכי הוה אמינא קדשים חייבין במתנות?

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

איכא למיפרה: מה לחולין שפן חייבין בכורה!

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

תיתי מזכרים –

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

מה לזכרים, שפן חייבין בראשית הגז!

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

מתיישים –

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

מה לתיישים, שפן נכנסין לדיר להתעשר!

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

מזקנים –

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

מה לזקנים, שפן נכנסו לדיר להתעשר!

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

מלקוח ויתום –

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

מה ללקוח ויתום, שפן נכנסין במינן לדיר להתעשר!

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 קְאָמְרֵת? קִדְּשִׁים נָמִי, בְּמִינָן נִכְנָסִין לְדִיר לְהַתְעָשֵׂר.

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

וַיְהִי חוּלִין חֵיִבִּין בְּחֶזֶה וְשׁוֹק מִקַּל וְחוּמָר:

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 קִדְּשִׁים, שְׂאִין חֵיִבִּים בְּמִתְּנוֹת, חֵיִבִּין בְּחֶזֶה 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

חוּלִין, שְׂחֵיבִין בְּמִתְּנוֹת, אִינוּ דִּין שְׂחֵיבִין בְּחֶזֶה 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 קָרָא: "וְזֶה יִהְיֶה מִשְׁפַּט הַכֹּהֲנִים", "זֶה" – אֵין, מִיַּדִּי אַחֲרִינָא – לֹא.

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

אֵלָּא טַעְמָא דְּכָתִב רַחֲמָנָא "זֶה", הָא לֹא הָכִי הָוָה אָמִינָא חוּלִין חֵיִבִּין בְּחֶזֶה 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 בְּעֵי תְּנוּפָה, הֵיכָא לִינוּפִינָהּ?

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

QUESTION

אִי אַפְרָאִי – "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 אֲנֹאִי – קָא מְעִיִּיל חוּלִין לְעֹזְרָה, הִלְכָּהּ לֹא 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

אָלֹא "זֶה" לָמָּה לִי?

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

ANSWER

לְכַדְרֵב חֲסֵדָא, דְּאָמַר רַב חֲסֵדָא: הַמְזִיק מִתְּנוּת כְּהוֹנָה אוֹ שָׁאֲכָלָן – פָּטוּר מִלְּשָׁלֵם.

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

גּוֹפֵא, אָמַר רַב חֲסֵדָא: הַמְזִיק מִתְּנוּת כְּהוֹנָה, אוֹ שָׁאֲכָלָן – פָּטוּר מִלְּשָׁלֵם.

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

מֵאִי טַעְמָא?

What is the **reason** for this?

ANSWER

אִיבָעִית אִימָא דְּכֹתִיב "זֶה", וְאִיבָעִית אִימָא מְשׁוּם דְּהִוָּה לִיה מָמוֹן שְׂאִין לוֹ תוֹבָעִים.

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

מִיתִיבִי: "זֶה יִהְיֶה מִשְׁפָּט הַכֹּהֲנִים" – מִלְּמַד שֶׁמִּתְּנוּת 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

לְמֵאִי הִלְכָתָא? לֹא לְהוֹצִיאָן בְּדִינֵין?

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

לא, לחלקן בדיינין.

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

וכדרב שמואל בר נחמני, דאמר רב שמואל בר נחמני אמר רבי יונתן: מניין שאין נוטנין מתנה לכהן עם הארץ?

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

שנאמר: "ויאמר לעם ליושבי ירושלים לתת מנת לפתנים וללויים למען יחזקו בתורת ה'", כל המחזיק בתורת ה' – יש לו מנת, ושאינו מחזיק בתורת ה' – אין לו מנת.

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

תא שמע: רבי יהודה בן בתירא אומר: "משפט" – מלמד שהמתנות דין. יכול אפילו חזה ושוק דין? תלמוד לומר "זה".

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 shlamim are a judgment? Therefore, the Torah says "This" to exclude them.

QUESTION

למאי? אילימא לחלקו בדיינין – אטו חזה ושוק לא בדיינין מיחלקו?

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

אָלאַ לאַ (להוציא) [להוציא] בדיינין.

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

הכא במאי עסקינן, דאתו לידיה.

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

אי דאתו לידיה, מאי למימרא?

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

דאתו לידיה בטבלייהו, וקסבר האי תנא: מתנות שלא הורמו – כמי שהורמו דמיין.

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

תא שמע: בעל הבית שהיה עובר ממקום למקום, וצריק ליטול לקט, שכחה, ופאה, ומעשר עני – נוטל, ולכשיחזור ישלם, דברי רבי אליעזר.

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

אמר רב חסדא: מדת חסידות שנו כאן.

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

OBJECTION

אמר רבא: תנא תני "ישלם", ואת אמרת מדת חסידות שנו כאן?!

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

QUESTION

ועוד, מדרבי אליעזר ליקום וליתוב?

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

OBJECTION

אלא מסיפא, וחכמים אומרים: עני היה באותה שעה,

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

טעמא דעני, הא עשיר – משלם.

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

QUESTION

אמאי? ליהוי כמזיק מתנות כהונה או שאכלן!

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

ANSWER

אמר רב חסדא: מדת חסידות שנו כאן.

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

תא שמע: מנין לבצל הבית שאכל פירותיו טבלין, וכן לוי שאכל מעשרותיו טבלין, מנין שפטור מן התשלומין?

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

תלמוד לומר: "ולא יחללו את קדשי בני ישראל אשר ירימו" – אין לה בהן אלא משעת הרמה ואילה.

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

הא משעת הרמה ואילה מיהא משלם, אמאי? ליהוי כמזיק מתנות כהונה או שאכלן!

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

הכא נמי

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.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a beautiful kasha: if sacrificial animals are obligated in the breast and thigh, lichaira 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.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

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

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה 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 וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֶק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפְתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיַּחֲפְרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיִּרְחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש • האזינו • שני

Explanatory English • Line-by-Line Edition

HA'AZINU • 2ND ALIYAH

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 ז

Deuteronomy 32:7

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:7:1

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

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

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

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

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

וּכְנַגְד אָמְרוּ "עָשָׂה" שֶׁהוּא תְקוּן עָלֵינוּ
שֶׁפִּרְשָׁנוּ בּוֹ שְׁנָתָן שְׂכִינָתוֹ בְּתוֹכֵנוּ וְנָבֵא
אוֹתָנוּ, אָמַר "שֶׁאֵל אָבִיךָ וְיִגְדֶּךָ" – אָבִיךָ
הֵם הַנְּבִיאִים, וְכֵן פִּרְשִׁיהֶם רַבּוֹתֵינוּ זְכוֹרֵם
לְבִרְכָּה (ספרי).

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

וּכְנַגְד "וַיִּכְנְנֶךָ" שֶׁפִּרְשָׁנוּהָ עַל הַכְּנוּת
עוֹלָם הַבָּא, אָמַר "זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ" –
פְּרוֹשׁ הֵם חֲכָמֵי יִשְׂרָאֵל הַמְּפִירִים בְּהַכְנֵת
הַדָּבָר וְהַמוֹשָׁג לְעוֹלָם הַבָּא, הֵם יֹאמְרוּ לָךְ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:7

בְּפִשְׁטוּת · In plain words

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

לְמַעַשֶׂה · Lemaaseh

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

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:8:1

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

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

Or HaChaim on Deuteronomy 32:8:2

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

בְּהַפְרִידוֹ בְּנֵי אָדָם. פְּרוּשׁ, שֶׁלֹּא מָסַר ה' כָּל הָאוֹמוֹת בְּיַד שָׂר אֶחָד, אֲלֵא הַפְרִידָם וְנָתַן חֵלֶק לְכָל שָׂר וְשָׂר. וְאוֹפֵן הַחַלּוּקָה שֶׁעָשָׂה בָּהֶם כְּשִׁיִּצָּב גְּבוּלָם הִיָּתָה לְמִסְפַּר בְּנֵי יִשְׂרָאֵל. פְּרוּשׁ, יֵשׁ לָהּ לְדַעַת כִּי כָל מַעֲשֵׂה ה' עָשָׂה זֶה לְעוֹמֶת זֶה וְטוֹב וְרָע, וְכָל נִפְשׁוֹת שֶׁבְּנִבְרָאִים נִטְעָם ה' מִשְׁנֵי אֵילָנוֹת: אֵילָן אֶחָד טוֹב וְאֶחָד רָע.

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

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

Or HaChaim on Deuteronomy 32:8:3

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

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

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

וְהַכּוֹנֵן בָּזֶה, כִּדִּי שֶׁתְּהִיָּה כָּל בְּחִינָה וּבְחִינָה
שֶׁל כָּל עֲנַף מַעֲנֵפֵי הַקְּדוּשָׁה מוֹשְׁלֵת עַל
שְׁכִנְגֻדָּה בְּחֵלֶק הָרָע, וְזֶה סוּד (משלי ה:ה)
"רַגְלֶיהָ יוֹרְדוֹת מוֹת", שֶׁרַגְלִים שֶׁל הַקְּדוּשָׁה
דוֹרְכִים עַל רָאשֵׁי הַקְּלָפָה, וְנִמְצְאִים עֲנָפֵי
יַעֲקֹב שׁוֹלְטִים וּמוֹלְכִים עַל הָאוֹמוֹת.

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

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

Or HaChaim on Deuteronomy 32:8:4

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

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

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

וְאָמְרוּ "חֵלֶק ה' עִמּוֹ" יְכוֹן אֶל יִשְׂרָאֵל אַחֵר שֶׁקִּבְּלוּ הַתּוֹרָה שָׂאוּ יִקְרָאוּ בְּשֵׁם עַם ה'. וְאָמְרוּ "עֵקֶב חֶבֶל" פָּרוּשׁ הַחֶבֶל שֶׁהוּא רֹאשׁ הַנֶּחֱלָה, וְהוּא מֵה שֶׁהֶעִירוּתֶיהָ אֵלָיו בְּרִמּוֹ אֲמָרָם זְכוּרָנָם לְבָרְכָהּ (בבא מציעא פד.) שׁוּפְרִיָּה דִּיעֶקֶב וְכוּ':

עוֹד יְכוֹן לוֹמַר, לְהִיּוֹת שֵׁשׁ שְׁתֵּי בְּחִינּוֹת בְּנִשְׁמוֹת: יֵשׁ שְׁבָאָה מְעוֹלָם עֲלִיוֹן, וְלָזֶה יֹאמַר "חֵלֶק ה'" – פָּרוּשׁ חֵלֶק מֵה' בְּרוּךְ הוּא כְּבִיכּוֹל, וְיֵשׁ נִפְשׁוֹת שְׁבָאוֹת מִמָּקוֹם הַנִּקְרָא נֶחֱלַת שְׂדֵי, וְלָזֶה יִקְרָא יַעֲקֹב "חֶבֶל נֶחֱלָתוֹ".

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:8

בפשוט · In plain words

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

למעשה · Lemaaseh

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

פסוק ט

Deuteronomy 32:9

כִּי חֵלֶק יְהוָה עַמּוֹ יִעֲקֹב תְּכַל נַחֲלָתוֹ:

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

No Ohr HaChaim comment on this pasuk in this edition.

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:10:1

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

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

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

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

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

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

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

וְאָמַר עוֹד, שֶׁמֶלֶכְד שֶׁהָאָרֶץ מִדְבָּר מְבֹלֵי
נִצְוִץ קֶדְשָׁהּ, אֲלֵא שֶׁהוּא תְהוֹ יִלְל יְשִׁימוֹן,
פְּרוֹשׁ מִלְּאֵה טְנוּפֹת וְטִמְאָה. וְתִמְצָא
שֶׁאָמְרוּ בְּזֶהֶר (חֵלֶק א טז) כִּי תְהוֹ הוּא
בְּחִינַת קִלְפָּה אַחַת, וְכֵמו כֵּן יִלְל יְשִׁימוֹן
שֶׁהֵם בְּחִינַת הָרַע, שֶׁהַמָּקוֹם מְשַׁלֵּל מִהֵטוֹב
וּמִכָּל מַהֲרַע.

וְלֹזֶה ה' סָבְבוּ, פְּרוֹשׁ, לְשׁוֹן שְׁמִירָה, וְאָמַר
לְשׁוֹן עֲתִיד לומר שְׁאוֹתָהּ שְׁמִירָה שֶׁעָשָׂה
לוֹ לֹא נֶעְדְּרָה וְעוֹדֶנָּה תִּהְיֶה תָמִיד. וְהַכּוֹנֵה
בְּזֶה שֶׁהוּצִיָּאָם מִמָּקוֹם הָרַע הֵהוּא שְׁלֵא
נִטְמָעוּ שָׁם,

עוֹד שֶׁבָּאוֹתוֹ מָקוֹם עֲצָמוֹ כְּשֶׁהָיָה מְבִיא ה'
הַמְּכּוֹת עַל מִצְרַיִם הָיָה שׁוֹמֵר אוֹתָם, עַל
דֶּרֶךְ אֲמָרוֹ (שְׁמוֹת ט:ו) "וּמִמִּקְנֵה יִשְׂרָאֵל"
וְגו', "בְּאֶרֶץ גִּשְׁן" וְגו' (שְׁמוֹת ט:כו),
"וּלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר" וְגו' (שְׁמוֹת
י:כג), "וְלֹא יִתֵּן הַמִּשְׁחִית" וְגו' (שְׁמוֹת
יב:כג), וְהוּא אָמַר "סוֹבְבֵנָהוּ".

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

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

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

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

Or HaChaim on Deuteronomy 32:10:4

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

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

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

וְהוּא סוֹד מֵאֲמַר הַרְשָׁבִי" (זוהר ח"ב ר"א):
שְׂאֵמֶר: וַיֵּלֶךְ לְנִשְׁמָתָא דְסִבְלָא אֶשָּׁא
נוֹכְרָאָה, פְּרוּשׁ, הָאֵשׁ שְׂבִי נִכְנָסָת
לְהַעֲנִישָׁהּ הִיא אֵשׁ נִכְרִיָּה בְּעֶרְךָ אֵשׁ
הַנִּשְׁמָה, וְלִזְהָ תִּמְצָא שֶׁם שְׁנֶפֶשׁ הַצַּדִּיק
תִּטְבֹּל בָּאֵשׁ הַנִּכְרָא נְהַר דִּינֹור, פְּרוּשׁ,
בְּעוֹד שֶׁלֹא נִתְרַחַק הָאֵשׁ וְלֹא נִגָּשׁ, שְׂבִיָּה
לֹא יִצְטָעְרוּ. וְהֵבֵן סוֹדוֹן שֶׁל דְּבָרִים:

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

הָיָה אַחֲרֵי שֶׁהִנְחִילָם הַתּוֹרָה, וְלִזְהָ קִדְּם
לִזְמַר "יְבוֹנְנֵהוּ" וְאַחֲרֵי כֵן אָמַר "יִצְרָנְהוּ"
כְּאִישׁוֹן עֵינוֹ, וְהוּא טָעַם מִצְוֹת לֹא
תַעֲשֶׂה, וְהֵבֵן:

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

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

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:10

בְּפִשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

כַּנָּשֶׁר יַעִיר קִנּוּ עַל-גּוֹזְלָיו יִרְחַף יִפְרֹשׁ כַּנָּפָיו יִקְחֵהוּ יִשְׁאַהוּ עַל- אַבְרָתּוֹ:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:11:1

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

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

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

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

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

וְאָמְרוּ "פֶּרֶשׁ כַּנְפָיו" וְגו', עַל דֶּרֶךְ אֲמָרָם
(ספרי דברים ג, כט) יָמִינוּ פְּשׁוּטָה לְקַבֵּל
שָׁבִים, שָׁאֵם עַל יַד הָעֶרְהָ שְׁיַעִיר ה'
לְיִשְׂרָאֵל יִתְעוֹרְרוּ לָשׁוּב בְּתִשְׁבּוּבָה, תִּכְרַךְ
יָמִינוּ פְּשׁוּטָה. וְאָמַר "פֶּרֶשׁ" לְעֵתִיד, זֶה
שְׁיַעֲוֶה, טַעַם שְׁיַפְרֹשׁ כַּנְפָיו מֵעִיקְרָא הוּא
בְּשִׁבְלִי שְׁיִקְחֵהוּ לְאִישׁ יִשְׂרָאֵל הַחוּזָר
בְּתִשְׁבּוּבָה, שְׁזוּלָתָה זֶה לֹא הָיָה פֶּרֶשׁ כַּנְפָיו.

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

יִשְׂאֵהוּ עַל אֲבִרְתּוֹ – וְאָמְרוּ "יִשְׂאֵהוּ" וְגו',
עַל דֶּרֶךְ אֲמָרָם וְכַרְוָנָם לְבִרְכָּה (תיקוני
זוהר תיקון ע קלא.) בְּפִסּוּק (קהלת י:כ)
"וַיַּבְעֵל כַּנְפִים יָגִיד דְּבָרִי", כִּי יֵשׁ כֶּת אַחַת
שֶׁל מַלְאָכִים שְׁנִקְרָאִים בְּעָלֵי כַנְפִים,
וְשֵׁרוֹתָם הִיא שְׁכָל דְּבוּר טוֹב וּבִרְכַּת ה'
הַיּוֹצֵאת מִפִּי אִישׁ יְהוּדִי יִשְׂאֵהוּ כַנְפֵיהֶם,
וְהוּא אָמְרוּ "יִשְׂאֵהוּ עַל אֲבִרְתּוֹ", פֶּרוּשׁ
יִשָּׂא הַבָּא מִמֶּנּוּ מֵהַטּוֹב.

בְּפִשְׁטוּת · In plain words

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

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.

יְהוָה בָּדַד יְנַחֵנוּ וְאֵין עִמּוֹ אֵל נֹכַר:

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:12:1

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

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

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

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

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

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

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

עוֹד יִרְצֶה עַל זֶה הַדֶּרֶךְ: אֵימָתִי "ה' בִּדְדֹ
יִנְחֵנוּ"? כְּשֶׁנִּגְמַר חֶלֶק הָרַע מִיִּשְׂרָאֵל, וְהוּא
אָמַר "וְאֵין עִמּוֹ אֵל נֹכַר", שֶׁהוּא חֶלֶק
הָרַע הַדְּבִיק בְּאָדָם מִחֲטֵא הָאָדָם, וְהַמְשָׁכִיל
דְּבִין:

בפשוט · In plain words

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

למעשה · Lemaaseh

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

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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.