

חומש עם רש"י • האזינו • שלישי

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

HA'AZINU • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the shirah of Ha'Azinu continues to describe the incredible, overflowing chesed that Hashem showered upon Klal Yisrael. Moshe Rabbeinu sings of how Hashem settled the nation in the most exalted and bountiful parts of Eretz Yisrael, feeding them the finest delicacies of the land, from sweet honey and rich oil out of the hard rocks to the fattest cattle, sheep, and the very best wheat and wine.

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

פסוק א

Pasuk 1

יִרְכְּבֵהוּ עַל בְּמוֹתַי בְּמִתֵּי אֶרֶץ וַיֹּאכַל תְּנוּבַת שְׂדֵי וַיִּנָּקֵהוּ
and He suckled him fields the yield of and he ate earth the high places of the high places of upon He made him ride
דָּבַשׁ מִסֵּלַע וְשֶׁמֶן מִחֲלָמִישׁ צוּר:
rock from the flinty and oil from a crag honey

רש"י

יִרְכְּבֵהוּ עַל בְּמוֹתַי אֶרֶץ. כָּל הַמִּקְרָא כְּתֻבָּה:
is like its Targum the verse all of the earth the high places of on He made him ride

רש"י

יִרְכְּבֵהוּ וְגו'. עַל שֵׁם שְׂאֲרָץ יִשְׂרָאֵל גְּבוּהָ מִכָּל הָאֲרָצוֹת:
the lands than all of is higher Yisrael that the land of account on etc. He made him ride

רש"י

וַיֹּאכַל תְּנוּבַת שְׂדֵי. אֵלּוּ פְּרוֹת אֶרֶץ יִשְׂרָאֵל שְׂקִלִּים לְנוֹב וּלְהִתְבַּשֵּׁל
and to ripen to shoot which are quicker Yisrael the Land of the fruits of these are the fields the produce of that he might eat
מִכָּל פְּרוֹת הָאֲרָצוֹת:
the other countries the fruits of than all

רש"י

וַיִּנָּקֵהוּ דָּבַשׁ מִסֵּלַע. מַעֲשֶׂה בְּאַחַד שְׂאֵמֶר לְבָנוּ בְּסִיכְנֵי הָבָא לִי קִצְיָעוֹת מִן
from dried figs for me bring in Sichni to his son who said with one An incident from a rock honey And He made him suck
הַחֲבִית, הֵלֵךְ וּמָצָא הַדָּבַשׁ צָף עַל פִּיהָ, אָמַר לוֹ זֶה שֶׁל דָּבַשׁ הִיא אָמַר לוֹ
to him He said it is honey of this to him He said its opening upon floating the honey and found He went the cask
הַשֶּׁקַע יָדָה לְתוֹכָהּ וְאַתָּה מַעֲלָה קִצְיָעוֹת מִתּוֹכָהּ סִפְרֵי:
Sifrei from its midst dried figs will bring up and you into its midst your hand sink

רש"י

במתי ארץ. לְשׁוֹן גִּבָּה:
height an expression of land heights of

רש"י

שדי. לְשׁוֹן שָׂדֶה:
a field is an expression of Shaddai

רש"י

מחלמיש צור. תְּקוּפוֹ וְחִזְקוֹ שֶׁל סֶלַע, כְּשֶׁאֵינוֹ דְּבֹק לְתִיבָה שְׁלֹאחֲרָיו
that is after it to the word connected when it is not rock of and the hardness of the strength of rock from flint of
נְקוּד חֲלָמִישׁ וּכְשֶׁהוּא דְּבֹק נְקוּד חֲלָמִישׁ:
Chalmish it is punctuated is connected and when it Chalmish it is punctuated

רש"י

ושמן מחלמיש צור. אֵלוּ יֵיתִים שֶׁל גּוֹשׁ חֶלֶב סִפְרֵי :
Sifrei Chalab Gush of olives these are rock from the flinty and oil

פסוק ב

Pasuk 2

חֲמֵאת בָּקָר וְחֶלֶב צֹאן עִם חֶלֶב כְּרִים וְאֵילִים בְּנֵי בָשָׁן וְעִתּוּדִים עִם
with and he-goats Bashan of the breed of and rams lambs fat of with flocks and milk of cattle Butter of
חֶלֶב כְּלִיֹּת חֲטָה וְדָם עֲנַב תִּשְׁתֶּה חֲמֵר:
as delicious wine you drank the grape and the blood of wheat kidneys of the kidney-fat of

רש"י

חמאת בקר וחלב צאן. זֶה הָיָה בַּיּוֹם שֶׁלֹּמֹה, שֶׁנֶּאֱמַר מַלְכִּים א ד' "עֲשֶׂה
ten 4 I Melachim as it states Shlomo in the days of was this the flock and milk of the herd clotted cream of
בָּקָר בְּרֵאִים וְעֹשֶׂרִים בָּקָר רְעִי וּמֵאָה צֹאן":
sheep and one hundred of the pasture oxen and twenty fattened oxen

רש"י

עם חלב כרים. זֶה הָיָה בַּיּוֹם עֲשֶׂרֶת הַשְּׁבָטִים, שֶׁנֶּאֱמַר עֶמּוֹס ו' "וְאֶכְלִים כְּרִים
lambs and who eat six Amos as it is said tribes the ten in the days of was this lambs fat of with
מִצֹּאן":
from the flock

רש"י

חלב כליות חטה. זֶה הָיָה בַּיּוֹם שֶׁלֹּמֹה, שֶׁנֶּאֱמַר מַלְכִּים א ה' "וַיְהִי לָהֶם
the food of "and it was Heh Aleph Melachim as it is said Shlomo in the days of was this wheat kidneys of the fat of
שְׁלֹמֹה וְגו'":
etc." Shlomo

רש"י

ודם ענב תשתה חמר. בַּיּוֹם עֲשֶׂרֶת הַשְּׁבָטִים "הַשְּׂתִים בְּמִזְרְגֵי יַיִן"
wine in bowls of who drink tribes the ten in the days of foaming wine you shall drink the grape And the blood of

עמוס ו' :

six Amos

רש"י

חמאת בקר. הוא שמן הנקלט מעל גבי הקלב:

the milk the top of from upon that is gathered the fat it is cattle Butter of

רש"י

וחלב צאן. קלב של צאן, וכשהוא דבוק נקוד חלב, כמו "בחלב אמו"

its mother" "in the milk of like chalev it is vowelled is connected and when it sheep of milk sheep And milk of

שמות כ"ג :

23 Shemos

רש"י

כרים. כבשים:

sheep Karim

רש"י

ואילים. כמשמעו:

is like its literal meaning And rams

רש"י

בני בשן. שמנים היו:

they were fat ones Bashan sons of

רש"י

כליות חטה. חטים שמנים כחלב כליות וגסין ככוליא:

like a kidney and large kidneys like the fat of fat wheats wheat kidneys of

רש"י

ודם ענב. תהיה שותה יין טוב וטועם יין חשוב:

fine wine and tasting good wine drinking you shall be a grape And the blood of

רש"י

חמר. יין בלשון ארמי "חמר", אין זה שם דבר אלא לשון משבח בטעם,

in taste excellent an expression of but rather of a thing a noun this is not chamar Aramaic in the language of wine Chamar

ווי"נוש בלעז. ועוד יש לפרש שני מקראות הללו אחר תרגום של

of the translation after these verses the two of to explain there is and furthermore in old French vinous

אנקלוס "אשרינון על תקפי ארעא וגו'":

etc the land the strongholds of upon He settled them Onkelos

פסוק ג

Pasuk 3

וישמן ישרון ויבעט שמנת עבית פשית ויטש אלוה

God and he forsook you became covered you grew thick you grew fat and kicked Yeshurun And grew fat

עָשָׂהוּ וַיִּנָּבֵל צוֹר יִשְׁעָתוֹ:

his salvation the Rock of and he spurned Who made him

רש"י

עבית. לשון עבי:

thickness an expression of you became thick

רש"י

כשית. כמו פסית, לשון כי כסה פניו בְּחִלּוֹ "איוב ט"ו , כָּאָדָם

like a person 15 Iyov with his fatness" his face he covered "Because an expression of you covered like You became covered

שֶׁשֶׁמֶן מִבִּפְנִים וְכֶסְלִיו נִכְפָּלִים מִבְּחוּץ, וְכֵן הוּא אוֹמֵר שֶׁם "וַיַּעַשׂ פִּימָה עָלַי

upon folds of fat "and he made there says it and so from without are folded and his flanks from within who is fat

כָּסֶל":

flank"

רש"י

כשית. יש לשון קל בלשון פסוי, כמו "וְכִסָּה קִלּוֹן עָרוֹם" משלי י"ב

12 Mishlei a prudent man shame and covers like covering in the expression of light an expression there is You are covered

, וְאִם כָּתַב כְּשִׁית, דָּגוּשׁ, הָיָה נִשְׁמָע פְּסִית אֶת אַחֲרִים, כְּמוֹ "כִּי כָסָה

he covered for like others — you covered understood as it would be with a dagesh you covered it had written and if

פְּנִיו "איוב ט"ו :

15 Iyov his face

רש"י

וינבל צור ישעתו. גָּנָהוּ וּבָזָהוּ, כְּמוֹ שֶׁנֶּאֱמַר יְחִזְקָאֵל

Yechezkel that which is said as and He scorned Him He showed contempt for his salvation the Rock of And he lightly esteemed Him

ח' "אַחֲרֵיהֶם אֶל הַיֵּכָל ה' וְגו'", אֵין לָהּ נִבּוּל גָּדוֹל מִזֶּה סִפְרֵי :

Sifrei than this greater contempt to you there is no and soon Hashem the Sanctuary of towards their backs chapter 8

פסוק ד

Pasuk 4

יִקְנָאָהוּ בְּזָרִים בְּתוֹעֵבָת יִכְעִיסָהוּ:

they angered Him with abominations with strangers They made Him jealous

רש"י

יקנאהו. הִבְעִירוּ חֲמָתוֹ וְקִנְאָתוֹ:

and His jealousy His wrath they kindled they made Him jealous

רש"י

בתועבת. בְּמַעֲשִׂים תְּעוּבִים, כְּגוֹן מִשְׁכַּב זָכוֹר וּכְשָׁפִים שֶׁנֶּאֱמַר בָּהֶם תוֹעֵבָה:

abomination regarding them that it is said and sorcery a male lying of such as abominable with deeds With abominations

פסוק ה

יִזְבְּחוּ לַשִּׁדִּים לֹא אֱלֹהִים לֹא יָדְעוּם הַדְּשִׁים מִקָּרִב בָּאוּ לֹא
 not they came from recently new ones they knew them not gods a god not to demons They sacrificed
 שְׁעָרוֹם אֲבֹתֵיכֶם:
 your fathers feared them

רש"י

לֹא אֱלֹהִים. כְּתַרְגוּמוֹ "דְּלִית בְּהוֹן צְרוּךְ", אֵלּוּ הָיָה בָּהֶם צְרוּךְ לֹא הָיְתָה
 would there be not need in them there was if need in them that there is not like its translation gods Not
 קִנְיָה כְּפוּלָה כְּמוֹ עֲכָשׁוּ סַפְרֵי:
 Sifrei now like doubled jealousy

רש"י

חֲדָשִׁים מִקָּרִב בָּאוּ. אֲפֹלוּ הָאֲמוֹת לֹא הָיוּ רְגִילִים בָּהֶם — גּוֹי שֶׁהָיָה רוֹאֶה
 seeing who was a non-Jew to them accustomed were not the nations even they came from close by New ones
 אוֹתָם, הָיָה אוֹמֵר זֶה צֶלֶם יְהוּדִי:
 a Jew an idol of this is say would them

רש"י

לֹא שְׁעָרוֹם אֲבֹתֵיכֶם. לֹא יָרְאוּ מֵהֶם — לֹא עָמְדָה שְׂעָרְתָם מִפְּנֵיהֶם, דֶּרֶךְ
 it is the way because of them their hair did stand not of them did they fear not your fathers feared them not
 שְׂעָרוֹת הָאָדָם לְעֹמֵד מִחֶמֶת יִרְאָה, כִּן נִדְרָשׁ בְּסִפְרֵי. וַיֵּשׁ לְפָרֵשׁ עוֹד שְׁעָרוֹם
 she'arum further to explain and there is in Sifrei it is expounded thus fear because of to stand of a person of the hairs
 לְשׁוֹן יִשְׁעִיָּה יג, כֹּא "וּשְׁעִירִים יִרְקְדוּ שָׁם", שְׁעִירִים הֵם שִׁדִּים, לֹא עָשׂוּ
 did make not demons they are satyrs there shall dance and satyrs 21 13 Yeshayahu an expression of
 אֲבֹתֵיכֶם שְׁעִירִים הָלְלוּ:
 these satyrs your fathers

סוקו

צוֹר יִלְדָּה תְּשִׂי וְתִשְׁכַּח אֵל מַחְלָהּ:
 who brought you forth God and you forgot you neglected who begot you the Rock

רש"י

תְּשִׂי. תִּשְׁכַּח. וְרַבּוֹתֵינוּ דָּרְשׁוּ כְּשָׁבָא לְהִיטִיב לָכֶם אַתֶּם מְכַעֲסִין לְפָנָיו
 before Him provoke you to you to do good when He comes expounded but our Rabbis you shall forget you have forgotten
 וּמַתִּישִׁים בָּחוּ מִלְּהִיטִיב לָכֶם סַפְרֵי:
 Sifrei to you from doing good His power and weaken

רש"י

אֵל מַחְלָלָךְ. מוֹצִיאָךְ מִרְחֶם, לְשׁוֹן תְּהִלִּים כֹּט "יַחֲלִל
 makes to bring forth 29 Tehillim an expression of from the womb Who brought you out Who brought you forth the God
 אִילֹת", תְּהִלִּים מִ"ח "חִיל כִּיּוֹלָדָה":
 as a woman in childbirth travail 48 Tehillim hinds

CHAPTER SUMMARY

The aliyah then transitions into a painful rebuke, describing how Klal Yisrael became bloated from all this physical abundance, grew fat and kicked, and ultimately turned their backs on Hashem. Instead of showing gratitude to the Rock of their salvation, they turned to abominations and sacrificed to new, powerless demons and foreign gods that their ancestors never knew, completely forgetting the Creator Who brought them into being.

למעשה? WHAT TO TAKE HOME

The Torah is describing a very frightening spiritual reality here in Parshas Ha'Azinu. Hashem showers Klal Yisrael with the greatest, sweetest shefa, giving us honey from the rock, the finest wheat, and the richest milk. But then, the very next pasuk warns us of the tragic result: "Vayishman Yeshurun vayiv'at", Jeshurun grew fat and kicked. The moment things became comfortable and abundant, we forgot the Source of it all and turned to empty, modern vanities.

This is a major yesod in our avodah. The yetzer hara's most dangerous weapon is not poverty or hardship, but rather the numbing effect of comfort. When life is smooth and we have everything we need, we naturally tend to become "gross and coarse," losing our spiritual sensitivity. We start taking our brachos for granted, and mimeila, we forget our total dependence on Hashem.

To combat this, we have to make a conscious effort to use our physical pleasures as a springboard to connect to Hashem, rather than a reason to drift away. When you enjoy a good meal, a comfortable home, or a moment of success, don't just let it pass. Stop and realize that this sweetness is coming directly from Hashem's hand.

Today, when you experience any physical comfort or pleasure, even something as simple as a warm drink or a good meal, pause for five seconds before or after, and explicitly thank Hashem for the sweetness He put into your life, using that physical pleasure to bring you closer to Him instead of letting it make you complacent.

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THE SUGYA

We start off on our daf continuing the shakla v'tarya on Rav Chisda's chiddush that one who damages or eats priestly gifts is exempt from paying. The Gemara brings several kashas against Rav Chisda, including a baraita about the king's household seizing a threshing floor, our Mishnah's halachah regarding a buyer who purchases innards from a butcher, and a list of nine things that are considered the property of a kohen.

We then move into a fascinating discussion regarding the status of Levites. The Gemara tells a story of a Levite who was snatching gifts, leading to a discussion of Rav's doubt whether Levites are halachically excluded from the obligation of giving the foreleg, jaws, and maw. This leads into a detailed baraita analyzing the various gifts of the poor in a vineyard, grain field, and orchard, and the source pesukim for each.

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עמוד א' DAF 131A

EXPLANATION

דָּאָתוּ לִידֵּיהּ בְּטִבְלֵיהּ,

The baraita is talking about a case **where they came into his hand**, meaning the priest seized the gifts, **while they were still untitled**,

EXPLANATION

וְקִסְבֵּר הָאִי תַנָּא: מִתְּנֹת שֶׁלֹּא הוּרְמוּ – כְּמִי שֶׁהוּרְמוּ דְּמִיָּין.

and this Tanna holds that **gifts that have not yet been separated are considered as though they have been separated**, so the priest acquired a real right to them when he grabbed them.

QUESTION

תָּא שְׁמַע: הָרִי שֶׁאֲנָסוּ בֵּית הַמֶּלֶךְ גִּרְנוֹ, אִם בְּחוּבוֹ – חֵיִיב לְעֹשֶׂר, אִם בְּאִנְפוּרוֹת – פֶּטוּר מִלְּעֹשֶׂר.

Come and hear a kasha against Rav Chisda from a baraita: If **the household of the king seized his threshing floor by force**, if they took it **for his debt** to the king, **he is obligated to tithe** other grain to make up for it; but if they took it **by way of outright robbery** without any claim of debt, **he is exempt from tithing**. This implies that a debt of tithes is a monetary obligation that can be claimed, which contradicts Rav Chisda!

ANSWER

שְׂאֵנִי הֵתָם, דְּקָא מִשְׁתַּרְשִׁי לִיהּ.

The Gemara answers: **It is different there, because he is gaining a direct benefit** from the seizure, since it pays off his debt. Therefore, the Rabbis obligated him to tithe, not because the gifts are a claimable debt in court.

QUESTION

תא שמע, אמר לו: מכור לי בְּנֵי מַעֲיָה שֶׁל פָּרָה, וְהָיָה בָּהֶן מִתְּנוּת כְּהוֹנָה – נוֹתֵנָן לַפֹּהֵן, וְאֵינוּ מִנְכָּה לוֹ מִן הַדָּמִים.

Come and hear another kasha from our Mishnah: If an Israelite said to a butcher, "Sell me the innards of this cow," and there were priestly gifts in them, namely the maw, the buyer must give them to the priest, and he does not deduct their value for him from the money he pays the butcher.

QUESTION

לָקַח הַיָּמֵנוּ בְּמִשְׁקָל – נוֹתֵנָן לַפֹּהֵן, וּמִנְכָּה לוֹ מִן הַדָּמִים.

But if he bought them from him by weight, he must give them to the priest, and he deducts their value for him from the money.

QUESTION

אֲמַאי? לִיהוֹי כְּמוֹזִיק מִתְּנוּת כְּהוֹנָה אוֹ שְׂאֵכָלָן!

But why is the buyer obligated to give them? Let it be like one who damages priestly gifts or eats them, where Rav Chisda says he is exempt from paying!

ANSWER

שְׂאֵנֵי הָתָם, דְּאִיתְּנָהוּ בְּעִינְיָהּ.

The Gemara answers: It is different there, because they are still physically intact and recognizable, so the priest can claim his actual property. Rav Chisda only spoke where the gifts were already consumed or lost.

QUESTION

תא שמע: תשעה נכסי כהן – תרומה, ותרומת מעשר, וחלה, ראשית הגז, ומתנות, והדמאי, והבכורים, והקרון, והחומש.

Come and hear another kasha: Nine things are the property of a priest: terumah, and terumah of the tithe, and challah, the first of the shearing, and the priestly gifts, and demai, and the first fruits, and the principal of a convert's stolen property, and the fifth added to it.

QUESTION

למאי, לאו להוציאן בדיינין?

For what halachic purpose are they called "the property of a priest"? Is it not to extract them through judges in court, which would contradict Rav Chisda?

ANSWER

לא, לכדתנו: למה אמרו נכסי כהן? שקונה בהן עבדים וקרקעות ובהמה טמאה, ובעל חוב נוטלן בחובו, ואשה בכתובתה, וספר תורה.

The Gemara answers: No, it is for that which we learned in a Mishnah: Why did they say these are the property of a priest? Because he can buy with them slaves, and land, and non-kosher animals; and a creditor can take them for his debt; and a wife for her ketubah; and he can buy a Sefer Torah with them.

STATEMENT

הָהוּא לִיּוֹאֵה דְּהוּהָ חֵטֵף מִתְּנָתָא, אֲתוּ אֲמְרוּ לֵיהּ לָרַב, אָמַר לְהוּ: לֹא מִסְתִּייה דְּלֹא שְׂקָלִינָן מִיַּיְהּ,
אֶלָּא מִיחֵטֵף נָמִי חֵטִיף?!

The Gemara relates: There was a certain Levite who would snatch priestly gifts from children who were bringing them. They came and told Rav. He said to them: Is it not enough for him that we do not take gifts from him when he slaughters his own animals, but he must also go and snatch gifts from others?!

QUESTION

וְרַב, אִי אִיקְרוּ "עָם" – מִשְׁקָל נָמִי לְשָׁקוֹל מִיַּיְהּ. אִי לֹא אִיקְרוּ "עָם" – רַחֲמָנָא פְּטְרִינְהוּ!

The Gemara asks: And as for Rav, if Levites are called "people," then we should also take gifts from them when they slaughter! And if they are not called "people," then the Merciful One has exempted them entirely, so why did Rav sound like he was doing them a favor?

ANSWER

מִסְפָּקָא לִיהּ אִי אִיקְרוּ "עָם" אִי לֹא אִיקְרוּ "עָם".

The Gemara answers: He was in doubt whether they are called "people" or whether they are not called "people." Therefore, we cannot extract the gifts from them because of the rule that the burden of proof is on the claimant.

STATEMENT

יְתִיב רַב פָּפָא וְקָאָמַר לֵהּ לְהָא שְׂמַעְתָּא, אִיתִיבִיהּ רַב אִידִי בַר אָבִין לְרַב פָּפָא:

Rav Pappa sat and was saying this halachah of Rav's doubt. Rav Idi bar Avin raised an objection to Rav Pappa from a baraita:

OBJECTION

אַרְבַּע מִתְּנוֹת עֲנִיִּים שְׂכַפָּרִם – הַפֶּרֶט, וְהָעוֹלָלוֹת, וְהַשְׁכָּחָה, וְהַפָּאָה;

Four gifts of the poor in a vineyard are: the fallen grapes, and the underdeveloped clusters, and the forgotten grapes, and the corner-pe'ah;

OBJECTION

וּשְׁלֹשׁ שְׂבֵתְבוּאָה – הַלֶּקֶט, וְהַשְׁכָּחָה, וְהַפָּאָה;

and three in grain are: the gleanings, and the forgotten sheaves, and the corner-pe'ah;

OBJECTION

שְׁנַיִם שְׂכַאֲלֵן – הַשְׁכָּחָה וְהַפָּאָה.

two in a tree are: the forgotten fruit and the corner-pe'ah.

OBJECTION

כּוֹלֵן אֵין בָּהֶם טּוֹכֵת הִנָּאָה לְבַעֲלִים, וְאִפִּילוּ עֲנִי שְׂכִי שְׂרָאֵל מוֹצִיאִין מִיָּדוֹ.

In all of them, the owner has no right of discretion to choose which poor person gets them, and even if a poor person of Israel owns the field, we extract them from his hand for other poor people.

OBJECTION

מַעֲשֵׂר עֲנִי הַמֵּתַחֵלֵק בְּתוֹךְ בֵּיתוֹ – יֵשׁ בּוֹ טוֹבַת הַנָּאָה לְבָעָלִים, וְאַפִּילוּ עֲנִי שֶׁבְּיִשְׂרָאֵל מוֹצִיאִין אוֹתוֹ מִיָּדוֹ,

The poor man's tithe which is distributed inside his house has a right of discretion for the owner, and yet even if a poor person of Israel owns the field, we extract it from his hand to give to others.

OBJECTION

וּשְׂאֵר מִתְּנוֹת כְּהוֹנָה, כְּגוֹן הַזֵּרוֹעַ וְהַלְחִיִּים וְהַקֶּבֶה – אֵין מוֹצִיאִין אוֹתָן מִיָּדוֹ, לֹא מִכֶּהֱן לְכֹהֵן וְלֹא מִלֵּוִי לְלֵוִי.

But other priestly gifts, such as the foreleg, the jaws, and the maw, we do not extract them from his hand—neither from a priest to a priest, nor from a Levite to a Levite. This explicitly states that we do not take gifts from a Levite, which shows they are definitely exempt, not out of doubt!

EXPLANATION

אַרְבַּע מִתְּנוֹת שְׂפָכָרִם: הַפֶּרֶט, וְהָעוֹלָלוֹת, וְהַשְּׂכָחָה, וְהַפֶּאֱה, דְּכָתִיב: "וְכַרְמְךָ לֹא תַעֲזוֹלֵל וּפֶרֶט כְּרָמְךָ לֹא תִלְקֹט".

The Gemara now analyzes the baraita: The four gifts in a vineyard are: the fallen grapes, and the underdeveloped clusters, and the forgotten grapes, and the corner-pe'ah, as it is written: "And you shall not glean your vineyard, and the fallen grapes of your vineyard you shall not gather."

EXPLANATION

וְכָתִיב: "כִּי תִבְצֹר כְּרָמְךָ לֹא תַעֲזוֹלֵל אַחֲרֶיךָ", אָמַר רַבִּי לֵוִי: "אַחֲרֶיךָ" – זֶה שְׂכָחָה.

And it is written: "When you harvest your vineyard, you shall not glean after you." Rabbi Levi said: "After you" refers to forgotten grapes.

EXPLANATION

פֶּאֱה – גָּמַר "אַחֲרֶיךָ" "אַחֲרֶיךָ" מִזֵּית, דְּכָתִיב: "כִּי תַחֲבֹט זֵיתְךָ לֹא תַפְאֵר אַחֲרֶיךָ",

And pe'ah in a vineyard is derived by a gezerah shavah of "after you" from the olive tree, as it is written: "When you beat your olive tree, you shall not go over the boughs after you,"

EXPLANATION

וְתָנָא דְּבִי רַבִּי יִשְׁמָעֵאל: שְׁלֹא תִטּוֹל תִּפְאָרְתּוֹ מִמֶּנּוּ.

and the school of Rabbi Yishmael taught: This means you shall not take its glory from it, which refers to pe'ah.

EXPLANATION

שְׁלֹשָׁה שְׂפָתָבוֹאָה: הַלֶּקֶט,

The three gifts in grain are: the gleanings,

STATEMENT

השכחה, והפאה,

The baraita continues listing the gifts left to the poor from a field: **the forgotten sheaves, and the pe'a.**

PROOF

דְּכַתִּיב: "וּבְקַצְרְכֶם אֶת קְצִיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ בְּקַצְרְךָ וְלִקֵּט קְצִירְךָ וְגו'". "כִּי תִקְצֹר קְצִירְךָ בְּשֹׂדֶךְ וְשִׁכַּחְתָּ עֹמֶר בְּשֹׂדֶךְ".

As it is written regarding pe'a: "And when you reap the harvest of your land, you shall not wholly reap the corner of your field when you reap, and the gleanings of your harvest etc." And regarding forgotten sheaves, it is written: "When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to fetch it."

STATEMENT

שְׁנַיִם שְׂפָאִילָן: הַשְּׁכָחָה וְהַפָּאָה,

The baraita taught further: There are **two** gifts **that** are left to the poor **from** the produce of a **tree**: **the forgotten fruits and the pe'a.**

PROOF

דְּכַתִּיב "כִּי תַחֲבֹט זֵיתָךְ לֹא תִפָּאֵר אַחֲרֶיהָ",

As it is written: "When you beat your olive tree, you shall not go over the boughs after you; it shall be for the stranger, for the fatherless, and for the widow."

EXPLANATION

וְתָנָא דְּבִי רַבִּי יִשְׁמָעֵאל: שְׁלֹא תִטּוּל תְּפָאֲרֶתוֹ מִמֶּנּוּ,

And the Tanna of the school of Rabbi Yishmael taught: This means **that you should not take its splendor from it**, meaning you must leave some olives on the branches as pe'a.

EXPLANATION

"אַחֲרֶיהָ" – זֶה שְׁכָחָה.

And when the verse says "**after you**" — **this is** a reference to **forgotten** fruits.

STATEMENT

וְכוּלָּן אֵין בָּהֶן טוֹבַת הַנָּאָה לְבָעָלִים,

The baraita continues: **And** with regard to **all of them**, i.e., these gifts left to the poor, **there is no benefit of discretion for the owner** to decide which poor person gets them.

QUESTION

מַאי טַעְמָא? "עֲזִיבָה" כְּתִיבָא בָּהּ.

What is the reason for this? It is because the term "**leaving**" is **written regarding them**, meaning the owner must simply leave them in the field for any poor person to take.

STATEMENT

וּאֶפִּילוּ עֲנִי שְׂכִינְיָאֵל מוֹצִיאִין אוֹתוֹ מִיָּדוֹ,

And even if the owner is a poor person of Israel who has his own field, if he fails to leave these gifts, the court removes them from his possession.

PROOF

דְּכַתִּיב: "וְלֹקֵט קְצִירָהּ לֹא תִלְקֹט לְעַנִּי וְלִגֵּר תַּעֲזֹב אֹתָם", לְהַזְהִיר עֲנִי עַל שְׁלוֹ.

As it is written: "Neither the gleaning of your harvest shall you gather; for the poor and for the stranger you shall leave them." The juxtaposition of "the poor" to the command to leave them is to warn a poor person that he must leave these gifts from his own produce.

STATEMENT

וּמַעֲשֵׂר עֲנִי הַמִּתְחַלֵּק בְּתוֹךְ הַבַּיִת יֵשׁ בּוֹ טוֹבַת הַנָּאָה לְבַעֲלִים,

But with regard to poor man's tithe that is distributed from within the house, there is the benefit of discretion for the owner.

QUESTION

מֵאִי טַעְמָא? "נָתַתָּה" כְּתִיבָא בִּיהּ.

What is the reason? It is because the term "giving" is written regarding it, as the verse says "and you shall give it to the Levite, to the stranger..."

STATEMENT

וּאֶפִּילוּ עֲנִי שְׂכִינְיָאֵל מוֹצִיאִין אוֹתוֹ מִיָּדוֹ,

And even in the case of a poor person of Israel, if he fails to separate the poor man's tithe, the court removes it from his possession.

EXPLANATION

דְּאָמַר רַבִּי אֵילְעָא: גָּמַר "לִגֵּר" "לִגֵּר" מִהֶתֶם, מָה לְהֵלֵן מוֹזֶהֶר עֲנִי עַל שְׁלוֹ, אִף כָּאן מוֹזֶהֶר עֲנִי עַל שְׁלוֹ.

As Rabbi Ile'a said: He derives this by a gezerah shavah of the word "to the stranger" written by poor man's tithe from the word "to the stranger" from there, by the gifts of the field. Just as there, a poor person is warned to leave gifts from his own field, so too here, a poor person is warned to separate poor man's tithe from his own field.

STATEMENT

וּשְׂאָר מִתְּנֻת כְּהוֹנָה, כְּגוֹן הַזֵּרוֹעַ וְהַלְחָיִים וְהַקֶּבֶה, אֵין מוֹצִיאִין אוֹתָן לֹא מִכֹּהֵן לְכֹהֵן וְלֹא מִלֵּוִי לְלֵוִי.

The baraita continues: And with regard to other gifts of the priesthood, such as the foreleg, and the jaw, and the maw, we do not remove them, neither from a priest to give to another priest, nor from a Levite to give to another Levite.

OBJECTION

הָא מִלֵּוִי לְכֹהֵן מוֹצִיאִין, אַלְמָא אֵיקְרוּ "עָם".

Rav Idi bar Avin infers: **But** we may deduce that **from a Levite to a priest, we do remove** them! **Consequently**, we see that Levites **are called "people"**, and are therefore obligated in these gifts. If so, why was Rav in doubt about this?

RESOLUTION

כגון הזרוע ולא זרוע, ומאי ניהו – מעשר ראשון.

The Gemara answers: The baraita is referring to a gift that is **like the foreleg but is not** the actual foreleg. And what is this? It is **the first tithe**.

QUESTION

מעשר ראשון דלוי הוא?

The Gemara asks: But **is first tithe** not the rightful share **of the Levite**? Why would the court take it from him?

ANSWER

כרבי אלעזר בן עזריה, דתנא: תרומה לפהו, מעשר ראשון ללוי, דברי רבי עקיבא. רבי אלעזר בן עזריה אומר: אף לפהו.

The Gemara answers: This is **according to Rabbi Elazar ben Azarya**, as it is **taught** in a baraita: **Teruma goes to the priest, and first tithe goes to the Levite**; these are the words of Rabbi Akiva. But Rabbi Elazar ben Azarya says: First tithe may be given **even to the priest**.

OBJECTION

אימר דאמר רבי אלעזר בן עזריה אף לפהו, לפהו ולא ללוי מי אמר?

The Gemara objects: **Say that Rabbi Elazar ben Azarya said** it may be given **even to the priest**, but did he say it goes exclusively **to the priest and not to the Levite**, such that we would take it away from a Levite?

RESOLUTION

אין, לבתר דקנסיהו עזרא.

The Gemara answers: **Yes**, this is **after Ezra penalized them**, the Levites, for not ascending to Eretz Yisrael, and decreed that first tithe should go only to the priests.

OBJECTION

אימר דקנסיהו עזרא – דלא יהבינן להו משקל מיניהו מי אמר?!

The Gemara objects: **Say that Ezra penalized them so that we do not give** first tithe **to them**, but did he say that we take it **away from them** if they already took possession of it?!

RESOLUTION

אלא, כגון זרוע ולא זרוע, ומאי ניהו – ראשית הגז.

Rather, the baraita is referring to a gift **like the foreleg but not** the actual foreleg. And what is this? It is the first of the **sheared wool**, which Levites must give to the priest.

PROOF

תא שמע, זה הכלל: כל דבר שהוא בקדושה, כגון תרומה ותרומת מעשר וחסה – מוציאין אותו מידם,

Come and hear a proof from a baraita: This is the general rule: Any item that is of sanctity, such as teruma, and teruma of the tithe, and challah — we remove them from their possession, i.e., from the Levites, to give to the priests.

PROOF

וכל דבר שאינו בקדושה, כגון הזרוע והלחיים והקבה – אין מוציאין אותו מידם.

And any item that is not of sanctity, such as the foreleg, and the jaw, and the maw — we do not remove it from their possession. This proves that Levites are exempt from these gifts!

RESOLUTION

כגון זרוע ולא זרוע, ומאי ניהו – מעשר ראשון, ולבתר דקנסיהו עזרא.

The Gemara answers: This baraita too can be explained as referring to a gift like the foreleg but not the actual foreleg. And what is this? It is the first tithe, and this is after Ezra penalized them.

PROOF

תא שמע: השוחט לכהן ולגוי – פטור מן המתנות, הא ללוי ול ישראל – חייב?

Come and hear another proof: A Mishnah states: One who slaughters an animal belonging to a priest or to a non-Jew is exempt from the gifts. We may infer: But if he slaughters for a Levite or for an Israelite, is he obligated? This implies a Levite is obligated!

RESOLUTION

לא תימא הא ללוי ול ישראל חייב, אלא אימא: הא לישראל – חייב.

The Gemara rejects this: Do not say that the inference is: But for a Levite and for an Israelite he is obligated. Rather, say the inference is: But for an Israelite he is obligated.

EXPLANATION

אבל ללוי מאי פטור?

But if he slaughters for a Levite, what is the halacha? He is indeed exempt.

QUESTION

אי הכי, ליתני "השוחט ללוי ולגוי פטור מן המתנות".

The Gemara asks: If so, let the Mishnah teach: "One who slaughters for a Levite or for a non-Jew is exempt from the gifts", which would teach us the status of a Levite directly!

OBJECTION

ועוד, הא תניא: השוחט לכהן ולגוי – פטור מן המתנות, ללוי ול ישראל – חייב!

And furthermore, is it not taught explicitly in a baraita: One who slaughters for a priest or for a non-Jew is exempt from the gifts, but if he slaughters for a Levite or for an Israelite, he is obligated!

REFUTATION

This is indeed a **refutation of Rav**, who was in doubt about this.

RESOLUTION

אָמַר לָהּ רַב: תַּנָּאִי הִיא, דְּתַנָּיָא: "וְכַפֵּר אֶת מִקְדָּשׁ הַקֹּדֶשׁ" – זֶה לְפָנַי וְלִפְנֵיָם.

The Gemara suggests: **Rav** could **say to you** that this issue is a dispute between **Tannaim**, as it is taught in a baraita regarding Yom Kippur: "And he shall make atonement for the holy sanctuary" — this refers to the innermost chamber, the Kodesh HaKodashim.

EXPLANATION

"אֶהָל מוֹעֵד" – זֶה הֵיכָל, "מִזְבֵּחַ" – כְּמִשְׁמְעוּ, "יִכָּפֵר" – אֱלֹהֵי עֲזָרוֹת.

"The Tent of Meeting" — this refers to the Heichal; "the Altar" — according to its literal meaning; "he shall make atonement" — these are the courtyards of the Beis HaMikdash;

EXPLANATION

"כֹּהֲנִים" – כְּמִשְׁמְעוּ, "עַם הַקָּהָל" – אֱלֹהֵי יִשְׂרָאֵל, "יִכָּפֵר" – אֱלֹהֵי הַלְוִיִּם.

"the priests" — according to its literal meaning; "the people of the congregation" — these are the Israelites; "he shall make atonement" — these are the Levites.

EXPLANATION

וְתַנָּיָא אֵידֵךְ: "יִכָּפֵר" – אֱלֹהֵי עֲבָדִים.

And it is taught in another baraita: "He shall make atonement" — these are the Canaanite servants.

EXPLANATION

מַאי לָאוּ בָּהּ קָמִיפְלָגִי, דְּמַר סֹבֵר אֵיקְרוּ "עַם", וּמַר סֹבֵר לֹא אֵיקְרוּ "עַם".

What, is it not about this that they disagree? That one Master, the second Tanna, holds that Levites are called "people", and are therefore included in "the people of the congregation", leaving the extra word "atonement" to include servants; and one Master, the first Tanna, holds they are not called "people", and therefore need a special word to include them.

QUESTION

וְרַב, אִי סְבִירָא לִיהּ כְּהַאי תַּנָּא – לֵימָא, וְאִי סְבִירָא לִיהּ כְּהַאי תַּנָּא – לֵימָא!

The Gemara asks: And Rav, if he holds like this Tanna, let him say so, and if he holds like that Tanna, let him say so! Why was he in doubt?

ANSWER

מִסְפָּקָא לִיהּ אִי כְּהַאי תַּנָּא אִי כְּהַאי תַּנָּא.

The Gemara answers: He was in doubt whether the halacha is like this Tanna or like that Tanna.

RULING

דְּרֵשׁ מְרִימָר: הִלְכָתָא כְּוֹתִיבָהּ דְרַב, וְהִלְכָתָא כְּוֹתִיבָהּ דְרַב חֲסִידָא.

Marimar expounded: The halacha is like Rav that Levites are exempt from the gifts, and the halacha is like Rav Chisda that the gifts may not be eaten by a non-priest.

STATEMENT

עולא הוה יהיב מתנתא לכהנתא, איתיביה רבא לעולא:

The Gemara relates: **Ulla would give the priestly gifts to a priestess**, the daughter of a priest. **Rava challenged Ulla** from a Mishnah:

OBJECTION

מנחת כהנת – נאכלת, מנחת כהן – אינה נאכלת.

The meal-offering of a priestess is eaten, but the meal-offering of a priest is not eaten, but rather completely burned.

OBJECTION

ואי אמרת "כהן" ואפילו כהנת, והכתיב: "וכל מנחת כהן כליל תהיה לא תאכל!"

And if you say that the term "priest" in the Torah includes even a priestess, but is it not written: "And every meal-offering of a priest shall be wholly burned; it shall not be eaten"? This shows that "priest" does not include a priestess!

ANSWER

אמר ליה: רבי,

Ulla said to him: My teacher,

SUMMARY

The Gemara resolves the kashas against Rav Chisda by distinguishing between cases where the owner derives direct monetary benefit from the seizure, and cases where the priestly gifts are still physically intact and recognizable. We then learn that while we do not extract the priestly gifts from a Levite who slaughters his own animal, this is due to a halachic doubt as to whether Levites are excluded from the obligation, meaning the kohen cannot extract them due to the rule of hamotzi mechavero alav hara'ayah. Finally, the Gemara analyzes a baraita detailing the specific gifts left to the poor—four in a vineyard, three in grain, and two in trees—and expounds the pesukim and gezerah shavahs that serve as the sources for these halachos.

The Gemara is bothered by the status of a Levite who was snatching priestly gifts, which leads into a deep shakla v'tarya about whether Levites are halachically called "people" (am) and are thus obligated in these gifts, or if they are exempt. Rav was in doubt about this, and because of this doubt, we cannot extract the gifts from them. The underlying yesod here is that when there is a doubt in halachah, we cannot force someone to give up what is in their possession.

This teaches us a massive lesson in our daily avodah. How often do we find ourselves in a doubt regarding our interpersonal relationships, where we feel we are absolutely right and the other person owes us an apology, some money, or at least some respect? The natural yetzer hara reaction is to go and "snatch" what we think is ours, to demand it, or to hold a grudge. But the Torah's way is different. If there is a doubt, we do not force the other party. We must have the greatness of mind to step back and say, "If it is not clearly mine to demand, I will not grab it."

True yiras Shamayim means knowing when to hold back. Just as we are careful with doubts in kashrus, we must be even more careful with doubts in how we treat our fellow Yid. If you are not absolutely sure you are in the right, do not push your claim. Let it go, and trust that Hashem will make sure you receive exactly what you are meant to have.

Today, if you find yourself in a disagreement or a doubtful situation where you feel someone owes you something, consciously choose to step back and let it go instead of demanding your way.

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 וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תִּסּוּבְּנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הָבִין בְּמִתְגַּוְרֶסן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יִסּוּבְּנוּ:
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 וְנִחַתְנִי לָמָּה קוֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש • האזינו • שלישי

Explanatory English • Line-by-Line Edition

HA'AZINU • 3RD 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 יג

Deuteronomy 32:13

יִרְכְּבֵהוּ עַל-עֲלֵי-בָמוֹתַי [בְּמִתִּי] אֶרֶץ וַיֹּאכַל תְּנוּבַת שָׂדֵי וַיִּנְקְהוּ דְבַשׁ
מִסֵּלַע וְשֶׁמֶן מִחֶלְמִישׁ צוּר:

He made him ride on the high places of the earth, And he did eat the fruitage of the field; And He made him to suck honey out of the crag, And oil out of the flinty rock;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:13:1

He made him ride on the high places of the earth, and so on.
This statement is not a continuation of the theme discussed above. Rather, it is the beginning of a new subject that continues below, and the ultimate consequence of these events is described in the later verse, And Yeshurun grew fat and kicked (Deuteronomy 32:15).

יִרְכְּבֵהוּ עַל בְּמִתִּי וְגו'. אֵין זֶה נִמְשָׁךְ עִם
הָאָמֹר לְמַעַלָּה, אֶלָּא הִתְחַלֵּת עֲנִין וְנִמְשָׁךְ
לְמַטָּה, וְגִזְרַת הַדְּבָרִים הוּא "וַיִּשְׁמֵן יִשְׂרָאֵל"
וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids • Deuteronomy 32:13

In plain words • בפשטות

The Ohr HaChaim explains that the description of Hashem raising Israel to ride on the high places of the earth and feeding them with abundance is not a continuation of the previous verses. Instead, it begins a new narrative sequence detailing the lavish goodness Hashem bestowed upon Israel, which ultimately led to the tragic consequence of them growing fat, becoming complacent, and rebelling against Him.

When we experience periods of great success, comfort, and abundance, we must recognize that these blessings are a test of our spiritual focus. Instead of letting physical prosperity lead to complacency or rebellion, we should use our elevated state to deepen our gratitude and commitment to Hashem.

חֶמְאָת בָּקָר וְחֵלֶב צֹאן עִם-חֵלֶב פָּרִים וְאֵילִים בְּנֵי-בָשָׁן
וְעֵתוּדִים עִם-חֵלֶב פִּלִּיּוֹת חֹטָה וְדָם-עֵגֹב תִּשְׁתֶּה-חֶמֶר:

Curd of kine, and milk of sheep, With fat of lambs, And rams of the breed of Bashan, and he-goats, With the kidney-fat of wheat; And of the blood of the grape thou drankest foaming wine.

No Ohr HaChaim comment on this pasuk in this edition.

וַיִּשְׁמַן יִשְׁרוּן וַיִּבְנֶט שָׁמֶנָּה עָבִיתָ פִּשְׁיָהּ וַיִּטֹּשׁ אֱלֹהֶיהָ עֲשָׂהוּ
וַיִּנָּבֵל צוּר יִשְׁעָתוֹ:

But Jeshurun waxed fat, and kicked, Thou didst wax fat, thou didst grow thick, thou didst become gross, And he forsook God who made him, And contemned the Rock of his salvation.

No Ohr HaChaim comment on this pasuk in this edition.

יִקְנֹא הוּא בְּזָרִים בְּתוֹעֵבֹת יִכְעִיסָהוּ:

They roused Him to jealousy with strange gods, With abominations did they provoke Him.

No Ohr HaChaim comment on this pasuk in this edition.

יִזְבְּחוּ לַעֲשֵׂדִים לֹא אֱלֹהִים אֱלֹהִים לֹא יָדְעוּם הַדְּשִׁים מִקֶּרֶב בָּאוּ לֹא שָׁעָרוּם אֲבֹתֵיכֶם:

They sacrificed unto demons, no-gods, Gods that they knew not, New gods that came up of late, Which your fathers dreaded not.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:17:1

The words "no-god" mean that they did not even sacrifice to these demons because they considered them to be a god, but rather only to have them fulfill their physical needs and desires. And regarding what they do for actual idol worship, the verse says, "gods that they knew not." This means that even though they do not know them, nor do they understand the true nature of these idols, they worship them anyway. Regarding the words, "new gods that came up of late," see what I have explained on the verse in Deuteronomy 13:7, "If your brother entices you."

לֹא אֱלֹהִים. פֶּרוּשׁ, גַּם הֵם אֵינָם זֹבְחִים לָהֶם
לְצַד הַיּוֹתֵם אֱלֹהִים, אֲלֹא לְעֲשׂוֹת לָהֶם
צָרָתָם וּמִבְקָשָׁם. וּכְנֻגָּד מֵה שְׁעוֹשִׁים
לְעִבּוֹדַת אֱלֹהִים אָמַר "אֱלֹהִים לֹא
יָדְעוּם", פֶּרוּשׁ, הֵגַם שְׂאִינָם יוֹדְעִים אוֹתָם
מֵה טִיבָם שֶׁל הָאֱלֹהִים הֵם עוֹבְדִים אוֹתָם.
וְאָמְרוּ "הַדְּשִׁים מִקֶּרֶב בָּאוּ" וְגו', עֲיֵן מֵה
שֶׁפֶר שְׁתֵּי בְּפָסוּק (דְּבָרִים יג:ז) "כִּי יִסְתִּידֶךָ
אֲחִיךָ" וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:17

בפשוט · In plain words

The Ohr HaChaim explains that the people did not sacrifice to demons out of a belief in their divinity, but merely to satisfy their own desires. Furthermore, they engaged in idol worship of forces they did not even comprehend, adopting newly invented deities that their ancestors never feared.

למעשה · Lemaaseh

A person should examine their motivations to ensure they are serving Hashem for His sake, rather than chasing after external, temporary influences just to satisfy immediate personal desires.

צור ילדה תשי ותשכח אל מחללה:

Of the Rock that begot thee thou wast unmindful, And didst forget God that bore thee..

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:18:1

Of the Rock that begot thee thou wast unmindful (Teshil). This can be explained based on the teaching of Chazal in the Zohar, volume 3, page 207a. At the time when the Holy One, blessed be He, wished to create man, He consulted with the angels. They said before Him, "What is man that You should remember him?" (Psalms 8:5). Hashem strongly asserted Himself against the words of the angels, created man, and punished those angels who opposed. Thus, when Israel transgresses His will, they weaken (matishim) the very reason and justification for man's creation. This is the meaning of "the Rock that begot thee, you have weakened" (teshi, which is read as weakening).

צור ילדה תשי. יתבאר על דרך אמרם זכרונם לברכה (זוהר חלק ג' ר"ל) בשעה שרצה הקדוש ברוך הוא לברא את האדם, נמלה במלאכים ואמרו לפניו "מה אנוש" וגו' (תהלים ח:ה), ונתעצם ה' נגד דברי המלאכים ובראו והעניש המנגדים, עד כאן, ולזה כשישראל עוברים רצונו מח' לשים טעם לידתו של אדם, והוא אמרו "ילדה תשי".

Or HaChaim on Deuteronomy 32:18:2

And didst forget God that bore thee (Mechol'lecha). The word mechol'lecha can be interpreted as an expression of adornment (chelyah), similar to the verse, "and she adorned herself (vata'ad) with her ear-rings and her jewels (vechelyatah)" (Hosea 2:15). The meaning is that He made you a crown and an adornment over all other created beings, even over the angels, as in the verse, "You have caused men to ride over our heads" (Psalms 66:12). Alternatively, it can be understood in the sense of the verse, "Israel, in whom I will be glorified" (Isaiah 49:3), meaning that He made you an adornment for Himself, blessed be He. Our Sages of blessed memory in the Sifrei have also offered many homiletical interpretations on this verse, like a hammer that shatters a rock into many sparks.

ותשכח אל מחללה. תתפרש לשון עדי, כדרך אמרו (הושע ב:טו) "ותעד נזמה וח' ליתה", והכונה שעשאך מחול, עדי על כל הנבראים, אפלו על המלאכים, כאמרו (תהלים סו:יב) "הרכבת אנוש לראשנו", או על דרך אמרו (ישעיה מט:ג) "ישראל אשר בך אתפאר", שעשאך עדי לו יתברך. ורז"ל אמרו (ספרי) דרשות וכפטיש וגו'.

AI-assisted study aids · Deuteronomy 32:18

בפשוט · In plain words

The Ohr HaChaim offers two deep insights into this rebuke. First, he explains that when Israel sins, they weaken (teshi) the very justification for humanity's creation, which Hashem defended against the angels. Second, he interprets 'mechol'lecha' as an expression of adornment, reminding Israel that Hashem crowned them as the ultimate ornament of creation and a source of divine glory, a status they ungratefully forgot.

למעשה · Lemaaseh

When we choose to do a mitzvah, we are not just performing a personal act of obedience; we are actively justifying the creation of humanity. Remembering that Hashem created us to be the crown and adornment of His world can inspire us to carry ourselves with spiritual dignity and avoid actions that diminish this divine glory.

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