חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · האזינו · שְׁלִישִׁי

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.

פָּסוּק א

Pasuk 1

יַרְכִּבֵהוּ עַל במותי בָּמֳתֵי אָרֶץ וַיֹּאכַל תְּנוּבֹת שָׂדָי וַיֵּנִקֵהוּ
He made him ride upon the high places of the high places of earth and he ate the yield of fields and He suckled him

דְבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר:
honey from a crag and oil from the flinty rock

רַשִׁ"י

ירכבהו על במתי ארץ. כָּל הַמִּקְרָא כְּתַרְגּוּמוֹ:
He made him ride on the high places of the earth all of the verse is like its Targum

רַשִׁ"י

ירכבהו וגו'. עַל שֵׁם שֶׁאֶרֶץ יִשְׂרָאֵל גָּבוֹהַּ מִכָּל הָאֲרָצוֹת:
He made him ride etc. on account that the land of Yisrael is higher than all of the lands

רַשִׁ"י

ויאכל תנובת שדי. אֵלּוּ פֵּרוֹת אֶרֶץ יִשְׂרָאֵל שֶׁקַּלִּים לָנוּב וּלְהִתְבַּשֵּׁל
that he might eat the produce of the fields these are the fruits of the Land of Yisrael which are quicker to shoot and to ripen

מִכָּל פֵּרוֹת הָאֲרָצוֹת:
than all the fruits of the other countries

רַשִׁ"י

וינקהו דבש מסלע. מַעֲשֶׂה בְּאֶחָד שֶׁאָמַר לִבְנוֹ בְּסִיכְנִי הָבֵא לִי קְצִיעוֹת מִן
And He made him suck honey from a rock An incident with one who said to his son in Sichni bring for me dried figs from

הֶחָבִית, הָלַךְ וּמָצָא הַדְּבַשׁ צָף עַל פִּיהָ, אָמַר לוֹ זוֹ שֶׁל דְּבַשׁ הִיא אָמַר לוֹ
the cask He went and found the honey floating upon its opening He said to him this of honey it is He said to him

הַשְׁקַע יָדְךָ לְתוֹכָהּ וְאַתָּה מַעֲלֶה קְצִיעוֹת מִתּוֹכָהּ ספרי :
sink your hand into its midst and you will bring up dried figs from its midst Sifrei

רַשִׁ"י

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

רַשִׁ"י

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

רַשִׁ"י

מחלמיש צור. תָּקְפּוֹ וְחָזְקוֹ שֶׁל סֶלַע, כְּשֶׁאֵינוֹ דָּבוּק לַתֵּיבָה שֶׁלְּאַחֲרָיו
from flint of rock the strength of and the hardness of rock of when it is not connected to the word that is after it

נָקוּד חַלָמִישׁ וּכְשֶׁהוּא דָּבוּק נָקוּד חַלְמִישׁ:
it is punctuated Challamish and when it is connected it is punctuated Chalmish

רַשִׁ"י

ושמן מחלמיש צור. אֵלּוּ זֵיתִים שֶׁל גּוּשׁ חָלָב סִפְרֵי :
and oil from the flinty rock these are olives of Gush Chalab Sifrei

פָּסוּק ב

Pasuk 2

חֶמְאַת בָּקָר וַחֲלֵב צֹאן עִם חֵלֶב כָּרִים וְאֵילִים בְּנֵי בָשָׁן וְעַתּוּדִים עִם
Butter of cattle and milk of flocks with fat of lambs and rams of the breed of Bashan and he-goats with

חֵלֶב כִּלְיוֹת חִטָּה וְדַם עֵנָב תִּשְׁתֶּה חָמֶר:
the kidney-fat of kidneys of wheat and the blood of the grape you drank as delicious wine

רַשִׁ"י

חמאת בקר וחלב צאן. זֶה הָיָה בִּימֵי שְׁלֹמֹה, שֶׁנֶּאֱמַר מלכים א ד' "עֲשָׂרָה
clotted cream of the herd and milk of the flock this was in the days of Shlomo as it states Melachim I 4 ten

בָּקָר בְּרִאִים וְעֶשְׂרִים בָּקָר רְעִי וּמֵאָה צֹאן":
oxen fattened and twenty oxen of the pasture and one hundred sheep

רַשִׁ"י

עם חלב כרים. זֶה הָיָה בִּימֵי עֲשֶׂרֶת הַשְּׁבָטִים, שֶׁנֶּאֱמַר עמוס ו' "וְאֹכְלִים כָּרִים
with fat of lambs this was in the days of the ten tribes as it is said Amos six and who eat lambs

מִצֹּאן":
from the flock

רַשִׁ"י

חלב כליות חטה. זֶה הָיָה בִּימֵי שְׁלֹמֹה, שֶׁנֶּאֱמַר מלכים א ה' "וַיְהִי לֶחֶם
the fat of kidneys of wheat this was in the days of Shlomo as it is said Melachim Aleph Heh "and it was the food of

שְׁלֹמֹה וְגוֹ'":
Shlomo etc."

רַשִׁ"י

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

עמוס ו׳ :

six Amos

רַשִׁ״י

חמאת בקר. הוּא שֶׁמָּן הַנִּקְלָט מֵעַל גַּבֵּי הֶחָלָב:

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

רַשִׁ״י

וחלב צאן. חָלָב שֶׁל צֹאן, וּכְשֶׁהוּא דָבוּק נָקוּד חֲלֵב, כְּמוֹ "בַּחֲלֵב אִמּוֹ"

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

רַשִׁ״י

כרים. כְּבָשִׂים:

sheep Karim

רַשִׁ״י

ואילים. כְּמַשְׁמָעוֹ:

is like its literal meaning And rams

רַשִׁ״י

בני בשן. שְׁמֵנִים הָיוּ:

they were fat ones Bashan sons of

רַשִׁ״י

כליות חטה. חִטִּים שְׁמֵנִים כְּחֵלֶב כְּלָיוֹת וְגַסִּין כְּכוּלְיָא:

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

רַשִׁ״י

ודם ענב. תִּהְיֶה שׁוֹתֶה יַיִן טוֹב וְטוֹעֵם יַיִן חָשׁוּב:

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

רַשִׁ״י

חמר. יַיִן בִּלְשׁוֹן אֲרַמִּי "חֲמַר", אֵין זֶה שֵׁם דָּבָר אֶלָּא לְשׁוֹן מְשֻׁבָּח בְּטַעַם,

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

וּוי"נוש בְּלַעַז. וְעוֹד יֵשׁ לְפָרֵשׁ שְׁנֵי מִקְרָאוֹת הַלָּלוּ אַחַר תַּרְגּוּם שֶׁל

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

אָנְקְלוֹס "אַשְׁרִינוּן עַל תָּקְפֵי אַרְעָא וְגוֹ'":

etc the land the strongholds of upon He settled them Onkelos

פָּסוּק ג

Pasuk 3

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַ

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

עָשָׂהוּ וַיְנַבֵּל צוּר יְשׁוּעָתוֹ׃

his salvation the Rock of and he spurned Who made him

רַשִׁ״י

עבית. לְשׁוֹן עֲבִי׃

thickness an expression of you became thick

רַשִׁ״י

כשית. כְּמוֹ כָּסִיתָ, "כִּי כִסָּה פָּנָיו בְּחֶלְבּוֹ" אִיּוֹב ט״ו , כְּאָדָם

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

שֶׁשָּׁמֵן מִבִּפְנִים וּכְסָלָיו נִכְפָּלִים מִבַּחוּץ, וְכֵן הוּא אוֹמֵר שָׁם "וַיַּעַשׂ פִּימָה עֲלֵי

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

כֶסֶל״:

flank"

רַשִׁ״י

כשית. יֵשׁ לָשׁוֹן קַל בִּלְשׁוֹן כִּסּוּי, כְּמוֹ "וְכִסֶּה קָלוֹן עָרוּם" מִשְׁלֵי 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 כְּשִׁיתָ, דָּגוּשׁ, הָיָה נִשְׁמָע כְּסִיתָ אֶת אֲחֵרִים, כְּמוֹ "כִּי כִסָּה

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

פָּנָיו" אִיּוֹב ט״ו :

15 Iyov his face

רַשִׁ״י

וינבל צור ישעתו. גִּנָּהוּ וּבְזָהוּ, כְּמוֹ שֶׁנֶּאֱמַר יְחֶזְקֵאל

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

ח' "אֲחוֹרֵיהֶם אֶל הֵיכַל ה' וְגוֹ'", אֵין לְךָ נִבּוּל גָּדוֹל מִזֶּה סִפְרֵי :

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

פָּסוּק ד

Pasuk 4

יַקְנְאֻהוּ בְּזָרִים בְּתוֹעֵבֹת יַכְעִיסֻהוּ׃

They made Him jealous with strangers with abominations they angered Him

רַשִׁ״י

יקנאהו. הִבְעִירוּ חֲמָתוֹ וְקִנְאָתוֹ׃

they made Him jealous they kindled His wrath and His jealousy

רַשִׁ״י

בתועבת. בְּמַעֲשִׂים תְּעוּבִים, כְּגוֹן מִשְׁכַּב זָכוּר וּכְשָׁפִים שֶׁנֶּאֱמַר בָּהֶם תּוֹעֵבָה׃

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

פָּסוּק ה

Pasuk 5

יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ לֹא

They sacrificed to demons not a god gods not they knew them new ones from recently they came not

שְׂעָרוּם אֲבֹתֵיכֶם׃

feared them your fathers

רַשִׁ"י

לא אלה. כְּתַרְגּוּמוֹ "דְּלֵית בְּהוֹן צְרוֹךְ", אִלּוּ הָיָה בָּהֶם צְרוֹךְ לֹא הָיְתָה

Not gods like its translation that there is not in them need if there was in them need not would there be

קַנְאָה כְּפוּלָה כְּמוֹ עַכְשָׁו ספרי :

jealousy doubled like now Sifrei

רַשִׁ"י

חדשים מקרב באו. אֲפִלּוּ הָאֻמּוֹת לֹא הָיוּ רְגִילִים בָּהֶם — גּוֹי שֶׁהָיָה רוֹאֶה

New ones from close by they came even accustomed to them a non-Jew who was seeing

אוֹתָם, הָיָה אוֹמֵר זֶה צֶלֶם יְהוּדִי׃

them would say this is an idol of a Jew

רַשִׁ"י

לא שערום אבתיכם. לֹא יָרְאוּ מֵהֶם — לֹא עָמְדָה שַׂעֲרָתָם מִפְּנֵיהֶם, דֶּרֶךְ

not your fathers feared them not of them did they fear did stand their hair because of them it is the way

שַׂעֲרוֹת הָאָדָם לַעֲמֹד מֵחֲמַת יִרְאָה, כָּךְ נִדְרַשׁ בְּסִפְרֵי. וְיֵשׁ לְפָרֵשׁ עוֹד שערום

of the hairs of a person to stand because of fear thus it is expounded in Sifrei and there is further she'arum

לְשׁוֹן ישעיה יג, כא "וּשְׂעִירִים יְרַקְּדוּ שָׁם", שְׂעִירִים הֵם שֵׁדִים, לֹא עָשׂוּ

an expression of Yeshayahu 13 21 and satyrs there shall dance satyrs they are demons not did make

אֲבוֹתֵיכֶם שְׂעִירִים הַלָּלוּ׃

your fathers satyrs these

פָּסוּק ו

Pasuk 6

צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ׃

the Rock who begot you you neglected and you forgot God who brought you forth

רַשִׁ"י

תשי. תִּשְׁכַּח. וְרַבּוֹתֵינוּ דָּרְשׁוּ כְּשֶׁבָּא לְהֵיטִיב לָכֶם אַתֶּם מַכְעִיסִין לְפָנָיו

you have forgotten you shall forget but our Rabbis expounded when He comes to do good to you you provoke before Him

וּמַתִּישִׁים כֹּחוֹ מִלְּהֵיטִיב לָכֶם ספרי :

and weaken His power from doing good to you Sifrei

רַשִׁ"י

אל מחללך. מוֹצִיאֲךָ מֵרֶחֶם, לְשׁוֹן תהלים כט "יְחוֹלֵל

the God Who brought you forth Who brought you out from the womb an expression of Tehillim 29 makes to bring forth

אַיָּלוֹת", תהלים מ"ח "חִיל כַּיּוֹלֵדָה׃

hinds Tehillim 48 travail as a woman in childbirth

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.

לְמַעֲשֶׂה 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.

דַּף יוֹמִי · חֻלִּין · דַּף קל״א

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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

דַּאֲתוֹ לִידֵיהּ בְּטִבְלַיְיהוּ,

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

EXPLANATION

וְקָסָבַר הַאי תַּנָּא: מַתָּנוֹת שֶׁלֹּא הוּרְמוּ – כִּמְי שֶׁהוּרְמוּ דָּמְיָין.

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: הֲרֵי שֶׁאָנְסוּ בֵּית הַמֶּלֶךְ גָּרְנוֹ, אִם בְּחוֹבוֹ – חַיָּיב לְעַשֵּׂר, אִם בְּאַנְפָּרוּת – פָּטוּר מִלְּעַשֵּׂר.

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

שָׁאנֵי הָתָם, דְּקָא מִשְׁתָּרְשִׁי לֵיהּ.

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

תָּא שְׁמַע, אָמַר לוֹ: מְכוֹר לִי בְּנֵי מֵעֶיהָ שֶׁל פָּרָה, וְהָיָה בָּהֶן מַתְּנוֹת כְּהוּנָּה – נוֹתְנָן לַכֹּהֵן, וְאֵינוֹ מְנַכֶּה 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 הֵימֶנּוּ בְּמִשְׁקָל – נוֹתְנָן לַכֹּהֵן, וּמְנַכֶּה 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

אַמַּאי? לֵיהֱוֵי כְּמַזִּיק מַתְּנוֹת כְּהוּנָּה אוֹ שֶׁאָכָלָן!

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

שָׁאנֵי הָתָם, דְּאִיתַּנְהוּ בְּעֵינַיְהוּ.

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

תָּא שְׁמַע: תִּשְׁעָה נִכְסֵי כֹהֵן – תְּרוּמָה, וּתְרוּמַת מַעֲשֵׂר, וְחַלָּה, רֵאשִׁית הַגֵּז, וּמַתָּנוֹת, וְהַדְּמַאי, וְהַבְּכוּרִים, וְהַקֶּרֶן, וְהַחוֹמֶשׁ.

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

לְמַאי, לָאו לְהוֹצִיאָן בְּדַיָּינִין?

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

לָא, לִכְדְתַנְיָא: לָמָּה אָמְרוּ נִכְסֵי כֹהֵן? שֶׁקּוֹנֶה בָּהֶן עֲבָדִים וְקַרְקָעוֹת וּבְהֵמָה טְמֵאָה, וּבַעַל חוֹב נוֹטְלָן בְּחוֹבוֹ, וְאִשָּׁה בִּכְתוּבָּתָהּ, וְסֵפֶר תּוֹרָה.

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 לֵיוָאָה דַּהֲוָה חָטֵף מַתְּנָתָא, אֲתוֹ אֲמַרוּ לֵיהּ לְרַב, אֲמַר לְהוּ: לָא מִסְתְּיֵיהּ דְּלָא שָׁקְלִינַן מִינֵּיהּ, אֶלָּא מִיחְטַף נָמֵי חָטֵיף?!

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 אִיקְּרוֹ "עַם" – מִשְׁקָל נָמֵי לִשְׁקוֹל מִינַּיְיהוּ. אִי לָא אִיקְּרוֹ "עַם" – רַחֲמָנָא פַּטְרִינְהוּ!

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

מְסַפְּקָא לֵיהּ אִי אִיקְּרוֹ "עַם" אִי לָא אִיקְּרוֹ "עַם".

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

יָתֵיב רַב פָּפָּא וְקָאָמַר לַהּ לְהָא שְׁמַעְתָּא, אֵיתִיבֵיהּ רַב אִידִי בַּר אָבִין לְרַב פָּפָּא:

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 מַתְּנוֹת עֲנִיִּים שֶׁבַּכֶּרֶם – הַפֶּרֶט, וְהָעוֹלֵלוֹת, וְהַשִּׁכְחָה, וְהַפֵּאָה;

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

וְשָׁלֹשׁ שֶׁבַּתְּבוּאָה – הַלֶּקֶט, וְהַשִּׁכְחָה, וְהַפֵּאָה;

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

OBJECTION

שְׁנַיִם שֶׁבָּאִילָן – הַשִּׁכְחָה וְהַפֵּאָה.

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

OBJECTION

כּוּלָּן אֵין בָּהֶם טוֹבַת הֲנָאָה לַבְּעָלִים, וַאֲפִילּוּ עֲנִי שֶׁבְּיִשְׂרָאֵל 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

מַעְשַׂר עָנִי הַמִּתְחַלֵּק בְּתוֹךְ בֵּיתוֹ – יֵשׁ בּוֹ טוֹבַת הֲנָאָה לַבְּעָלִים, וַאֲפִילּוּ עָנִי 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

וּשְׁאָר מַתָּנוֹת כְּהוּנָּה, כְּגוֹן הַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה – אֵין מוֹצִיאִין אוֹתָן מִיָּדוֹ, לֹא מִכֹּהֵן 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 מַתָּנוֹת שֶׁבַּכֶּרֶם: הַפֶּרֶט, וְהָעוֹלֵלוֹת, וְהַשִּׁכְחָה, וְהַפֵּאָה, דִּכְתִיב: ״וְכַרְמְךָ לֹא תְעוֹלֵל וּפֶרֶט כַּרְמְךָ לֹא תְלַקֵּט״.

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

וּכְתִיב: ״כִּי תִבְצֹר כַּרְמְךָ לֹא תְעוֹלֵל אַחֲרֶיךָ״, אָמַר רַבִּי לֵוִי: ״אַחֲרֶיךָ״ – זוֹ שִׁכְחָה.

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

פֵּאָה – גְּמַר ״אַחֲרֶיךָ״ ״אַחֲרֶיךָ״ מִזַּיִת, דִּכְתִיב: ״כִּי תַחְבֹּט זֵיתְךָ לֹא תְפָאֵר 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 דְּבֵי רַבִּי יִשְׁמָעֵאל: שֶׁלֹּא תִּטּוֹל תִּפְאַרְתּוֹ 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 שֶׁבַּתְּבוּאָה: הַלֶּקֶט,

The three gifts in grain are: the gleanings,

STATEMENT

הַשִּׁכְחָה, וְהַפֵּאָה,

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

PROOF

דִּכְתִיב: ״וּבְקֻצְרְכֶם אֶת קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ וְגוֹ׳״, ״כִּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה״.

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 שֶׁבָּאִילָן: הַשִּׁכְחָה וְהַפֵּאָה,

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

דִּכְתִיב ״כִּי תַחְבֹּט זֵיתְךָ לֹא תְפָאֵר אַחֲרֶיךָ״,

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

וְתַנָּא דְּבֵי רַבִּי יִשְׁמָעֵאל: שֶׁלֹּא תִּטּוֹל תִּפְאַרְתּוֹ 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

״אַחֲרֶיךָ״ – זוֹ שִׁכְחָה.

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

STATEMENT

וְכוּלָּן אֵין בָּהֶן טוֹבַת הֲנָאָה לִבְעָלִים,

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 בְּהוּ.

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

וַאֲפִילּוּ עָנִי שֶׁבְּיִשְׂרָאֵל, 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

דִּכְתִיב: "וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם", לְהַזְהִיר עָנִי עַל שֶׁלּוֹ.

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 עָנִי הַמִּתְחַלֵּק בְּתוֹךְ הַבַּיִת יֵשׁ בּוֹ טוֹבַת הֲנָאָה לַבְּעָלִים,

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

מַאי טַעְמָא? "נְתִינָה" כְּתִיבָא בֵּיהּ.

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

וַאֲפִילּוּ עָנִי שֶׁבְּיִשְׂרָאֵל 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 אִילְעָא: גְּמַר "לַגֵּר" "לַגֵּר" מֵהָתָם, מָה לְהַלָּן מִוּזְהָר עָנִי עַל שֶׁלּוֹ, אַף כָּאן מִוּזְהָר עָנִי עַל שֶׁלּוֹ.

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

וּשְׁאָר מַתָּנוֹת כְּהוּנָּה, כְּגוֹן הַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה, 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 אִיקְּרוּ "עַם".

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

כְּגוֹן הַזְּרוֹעַ וְלֹא זְרוֹעַ, וּמַאי נִיהוּ – מַעֲשֵׂר רִאשׁוֹן.

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

מַעֲשֵׂר רִאשׁוֹן דְּלֵוִי הוּא?

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

ANSWER

כְּרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, דְּתַנְיָא: תְּרוּמָה לַכֹּהֵן, מַעֲשֵׂר רִאשׁוֹן לַלֵּוִי, דִּבְרֵי רַבִּי עֲקִיבָא. רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר: אַף לַכֹּהֵן.

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

אֵימַר דְּאָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אַף לַכֹּהֵן, לַכֹּהֵן וְלֹא לַלֵּוִי מִי אָמַר?

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

אִין, לְבָתַר דְּקַנְסִינְהוּ עֶזְרָא.

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

אֵימַר דְּקַנְסִינְהוּ עֶזְרָא – דְּלָא יָהֲבִינַן לְהוּ מִשְׁקַל מִינַּייְהוּ מִי אָמַר?!

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

אֶלָּא, כְּגוֹן זְרוֹעַ וְלֹא זְרוֹעַ, וּמַאי נִיהוּ – רֵאשִׁית הַגֵּז.

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

תָּא שְׁמַע, זֶה הַכְּלָל: כָּל דָּבָר שֶׁהוּא בִּקְדוּשָּׁה, כְּגוֹן תְּרוּמָה וּתְרוּמַת מַעֲשֵׂר וְחַלָּה – מוֹצִיאִין אוֹתָן מִיָּדָם,

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

וְכָל דָּבָר שֶׁאֵינוֹ בִּקְדוּשָּׁה, כְּגוֹן הַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה – אֵין מוֹצִיאִין אוֹתוֹ מִיָּדָם.

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

כְּגוֹן זְרוֹעַ וְלֹא זְרוֹעַ, וּמַאי נִיהוּ – מַעֲשֵׂר רִאשׁוֹן, וּלְבָתַר דְּקַנְסִינְהוּ עֶזְרָא.

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

תָּא שְׁמַע: הַשּׁוֹחֵט לְכֹהֵן וּלְגוֹי – פָּטוּר מִן הַמַּתָּנוֹת, הָא לְלֵוִי וּלְיִשְׂרָאֵל – חַיָּיב?

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

לָא תֵּימָא הָא לְלֵוִי וּלְיִשְׂרָאֵל חַיָּיב, אֶלָּא אֵימָא: הָא לְיִשְׂרָאֵל – חַיָּיב.

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

אֲבָל לְלֵוִי מַאי פָּטוּר?

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

QUESTION

אִי הָכִי, לִיתְנֵי ״הַשּׁוֹחֵט לַלֵּוִי וְלַגּוֹי פָּטוּר מִן הַמַּתָּנוֹת״.

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

וְעוֹד, הָא תַּנְיָא: הַשּׁוֹחֵט לַכֹּהֵן וְלַגּוֹי – פָּטוּר מִן הַמַּתָּנוֹת, לַלֵּוִי וּלְיִשְׂרָאֵל – חַיָּיב!

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

תְּיוּבְתָּא דְּרַב.

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

RESOLUTION

אָמַר לְךָ רַב: תַּנָּאֵי הִיא, דְּתַנְיָא: "וְכִפֶּר אֶת מִקְדַּשׁ הַקֹּדֶשׁ" – זֶה לִפְנֵי וְלִפְנִים.

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

"אֹהֶל מוֹעֵד" – זֶה הֵיכָל, "מִזְבֵּחַ" – כְּמַשְׁמָעוֹ, "יְכַפֵּר" – אֵלּוּ 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" – כְּמַשְׁמָעוֹ, "עַם הַקָּהָל" – אֵלּוּ יִשְׂרָאֵל, "יְכַפֵּר" – אֵלּוּ 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

וְתַנְיָא אִידַּךְ: "יְכַפֵּר" – אֵלּוּ עֲבָדִים.

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

EXPLANATION

מַאי לָאו בְּהָא קָמִיפַּלְגִי, דְּמָר סָבַר אִיקְרוֹ "עַם", וּמָר סָבַר לָא אִיקְרוֹ "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 לֵיהּ כְּהַאי תַּנָּא – לֵימָא, וְאִי סְבִירָא לֵיהּ 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

מְסַפְּקָא לֵיהּ 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

דְּרַשׁ מָרִימָר: הִלְכְתָא כְּוָותֵיהּ דְּרַב, וְהִלְכְתָא כְּוָותֵיהּ דְּרַב חִסְדָּא.

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

עוּלָּא הֲוָה יָהֵיב מַתְּנָתָא לְכָהַנְתָּא, אֵיתִיבֵיהּ רָבָא לְעוּלָּא:

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

OBJECTION

מִנְחַת כֹּהֶנֶת – נֶאֱכֶלֶת, מִנְחַת כֹּהֵן – אֵינָהּ נֶאֱכֶלֶת.

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

OBJECTION

וְאִי אָמְרַתְּ "כֹּהֵן" וַאֲפִילּוּ כֹּהֶנֶת, וְהָכְתִיב: "וְכָל מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל"!

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

אָמַר לֵיהּ: רַבִּי,

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.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש · האזינו · שְׁלִישִׁי

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.

פָּסוּק יג *Deuteronomy 32:13*

יַרְכִּבֵהוּ עַל־במותי [בָּמֳתֵי] אֶרֶץ וַיֹּאכַל תְּנוּבֹת שָׂדָי וַיֵּנִקֵהוּ דְבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ 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

יַרְכִּיבֵהוּ עַל בָּמֳתֵי וְגוֹ'. אֵין זֶה נִמְשָׁךְ עִם הָאָמוּר לְמַעְלָה, אֶלָּא הַתְחָלַת עִנְיָן וְנִמְשָׁךְ לְמַטָּה, וּגְזֶרֶת הַדְּבָרִים הוּא "וַיִּשְׁמַן יְשֻׁרוּן" וְגוֹ'.

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).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:13

בְּפַשְׁטוּת · In plain words

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.

לְמַעֲשֶׂה · Lemaaseh

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.

פָּסוּק יד

Deuteronomy 32:14

חֶמְאַ֤ת בָּקָר֙ וַחֲלֵ֣ב צֹ֔אן עִם־חֵ֖לֶב כָּרִ֑ים וְאֵילִ֗ים בְּנֵי־בָשָׁן֙
וְעַתּוּדִ֔ים עִם־חֵ֖לֶב כִּלְיֹ֣ות חִטָּ֑ה וְדַם־עֵנָ֖ב תִּשְׁתֶּ֥ה־חָֽמֶר׃

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.

פָּסוּק טו

Deuteronomy 32:15

וַיִּשְׁמַ֥ן יְשֻׁרוּן֙ וַיִּבְעָ֔ט שָׁמַ֖נְתָּ עָבִ֣יתָ כָּשִׂ֑יתָ וַיִּטֹּשׁ֙ אֱלֹוהַ֣ עָשָׂ֔הוּ
וַיְנַבֵּ֖ל צ֥וּר יְשֻׁעָתֹֽו׃

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.

פָּסוּק טז

Deuteronomy 32:16

יַקְנִאֻ֙הוּ֙ בְּזָרִ֔ים בְּתֹועֵבֹ֖ת יַכְעִיסֻֽהוּ׃

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 לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ לֹא שְׂעָרוּם 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

לֹא אֱלֹהַ. פֵּרוּשׁ, גַּם הֵם אֵינָם זוֹבְחִים לָהֶם לְצַד הֱיוֹתָם אֱלוֹהַ, אֶלָּא לַעֲשׂוֹת לָהֶם צָרְכֵיהֶם וּמְבָקְשָׁם. וּכְנֶגֶד מַה שֶּׁעוֹשִׂים לַעֲבוֹדַת אֱלִילִים אָמַר "אֱלֹהִים לֹא יְדָעוּם", פֵּרוּשׁ, הַגַּם שֶׁאֵינָם יוֹדְעִים אוֹתָם מַה טִּיבָם שֶׁל הָאֱלִילִים הֵם עוֹבְדִים אוֹתָם. וְאָמְרוֹ "חֲדָשִׁים מִקָּרֹב בָּאוּ" וְגוֹ', עַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָסוּק (דברים יג:ז) "כִּי יְסִיתְךָ אָחִיךָ" וְגוֹ':

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:17

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

צ֥וּר יְלָדְךָ֖ תֶּשִׁ֑י וַתִּשְׁכַּ֖ח אֵ֥ל מְחֹלְלֶֽךָ׃

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

צוּר יְלָדְךָ תֶּשִׁי. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (זוהר חלק ג רז:) בְּשָׁעָה שֶׁרָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹא אֶת הָאָדָם, נִמְלַךְ בַּמַּלְאָכִים וְאָמְרוּ לְפָנָיו "מָה אֱנוֹשׁ" וְגוֹ' (תהלים ח:ה), וְנִתְעַצֵּם ה' נֶגֶד דִּבְרֵי הַמַּלְאָכִים וּבְרָאוֹ וְהֶעֱנִישׁ הַמְּנַגְּדִים, עַד כָּאן, וְלָזֶה כְּשֶׁיִּשְׂרָאֵל עוֹבְרִים רְצוֹנוֹ מַחְלִישִׁים טַעַם לֵידָתוֹ שֶׁל אָדָם, וְהוּא אָמְרוֹ "יְלָדְךָ תֶּשִׁי".

Or HaChaim on Deuteronomy 32:18:2

וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ. תִּתְפָּרֵשׁ לְשׁוֹן עֲדִי, כְּדֶרֶךְ אָמְרוֹ (הושע ב:טו) "וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ", וְהַכַּוָּנָה שֶׁעָשָׂאַךְ מָחוֹל, עֲדִי עַל כָּל הַנִּבְרָאִים, אֲפִלּוּ עַל הַמַּלְאָכִים, כְּאָמְרוֹ (תהלים סו:יב) "הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁנוּ", אוֹ עַל דֶּרֶךְ אָמְרוֹ (ישעיה מט:ג) "יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר", שֶׁעָשָׂאַךְ עֲדִי לוֹ יִתְבָּרַךְ. וְרַז"ל אָמְרוּ (ספרי) דְּרָשׁוֹת וּכְפַטִּישׁ וְגוֹ'.

AI-assisted study aids · Deuteronomy 32:18

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

Torah Hebrew comes from Sefaria, Tanach with Ta'amei Hamikra. The Torah English is JPS 1917. Ohr HaChaim Hebrew comes from Sefaria, Vocalized Edition. These source editions are public domain. Hebrew wording and punctuation are preserved; web markup is removed and spacing is normalized.
The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.