חוּמָּשׁ עִם רַשִׁ"י · הַאֲזִינוּ · וְרִבִיעִי

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

HA'AZINU · 4TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Shira of Ha'Azinu continues with Hashem's response to the Bnei Yisrael's betrayal. Because they angered Hashem with false gods and empty vanities, Hashem declares that He will hide His face from them and provoke them with a low, foolish nation. The pesukim describe the intense fire of Hashem's anger that reaches the depths of the earth, bringing a series of devastating punishments upon the nation.

We learn of the terrible tzaros that will be unleashed, including famine, plague, wild beasts, and the sword of the enemy. Yet, even in the depths of this midas hadin, Hashem reveals that He will not completely destroy them or erase their memory from mankind, solely to prevent the enemies of Yisrael from mistakenly boasting that their own power, rather than Hashem's hand, brought about this downfall.

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

פָּסוּק א

Pasuk 1

וַיַּ֣רְא יְהוָ֔ה וַיִּנְאָ֖ץ מִכַּ֣עַס בָּנָ֑יו וּבְנֹתָֽיו׃

And He saw Hashem and He spurned from the anger of His sons and His daughters

פָּסוּק ב

Pasuk 2

וַיֹּ֣אמֶר אַסְתִּירָ֤ה פָנַי֙ מֵהֶ֔ם אֶרְאֶ֖ה מָ֣ה אַחֲרִיתָ֑ם כִּי֩ דוֹר֙ תַּהְפֻּכֹ֣ת הֵ֔מָּה

And He said I will hide My face from them I will see what their end for a generation of reversals are they

בָּנִ֖ים לֹא־אֵ֥מֶן בָּֽם׃

children no faithfulness is in them

רַשִׁ"י

מה אחריתם. מַה תַּעֲלֶה בָהֶם בְּסוֹפָם׃

what their end what will come upon them in their end

רַשִׁ"י

כי דור תהפכת המה. מְהַפְּכִין רְצוֹנִי לְכַעַס׃

for a generation of perversity they are they overturn My goodwill into anger

רַשִׁ"י

לא אמן בם. אֵין גְּדוּלַי נִכָּרִים בָּהֶם, כִּי הוֹרֵיתִים דֶּרֶךְ טוֹבָה וְסָרוּ מִמֶּנָּה׃

not faithful in them there is no My training evident in them for I showed them a way good and they deviated from it

רַ"שִׁ"י

אמן. לְשׁוֹן "וַיְהִי אוֹמֵן" אסתר ב' , נורריטור"ה בְּלַעַז; דָּ"אַ —
Nurtured an expression of "And he was bringing up" Esther chapter 2 nourriture in old French Another explanation

אמן לְשׁוֹן אֱמוּנָה, כְּתַרְגּוּמוֹ, אָמְרוּ בְסִינַי נַעֲשֶׂה וְנִשְׁמָע וּלְשָׁעָה קַלָּה
faithful an expression of faithfulness like its Targum they said at Sinai we will do and we will hearken and within a time short

בִּטְלוּ הַבְטָחָתָם וְעָשׂוּ הָעֵגֶל ספרי :
they nullified their promise and made the calf Sifrei

פָּסוּק ג

Pasuk 3

הֵם קִנְאוּנִי בְּלֹא אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם
They provoked Me to jealousy with a non- god they angered Me with their vanities and I will provoke them to jealousy

בְּלֹא עָם בְּגוֹי נָבָל אַכְעִיסֵם:
with a non- people with a nation vile I will anger them

רַ"שִׁ"י

קנאוני. הִבְעִירוּ חֲמָתִי:
they angered Me they kindled My wrath

רַ"שִׁ"י

בלא אל. בְּדָבָר שֶׁאֵינוֹ אֱלוֹהַ:
With not a god with a thing that is not a god

רַ"שִׁ"י

בלא עם. בְּאֻמָּה שֶׁאֵין לָהּ שֵׁם, שֶׁנֶּאֱמַר ישעיהו כ"ג הֵן אֶרֶץ כַּשְׂדִּים זֶה
With not a people with a nation that has not to it a reputation as it is said Yeshayahu 23 Behold the land of Chaldeans this

הָעָם לֹא הָיָה, בְּעֵשָׂו הוּא אוֹמֵר עובדיה א' בָּזוּי אַתָּה מְאֹד:
people was not regarding Esav it says Ovadiah 1 despicable you are greatly

רַ"שִׁ"י

בגוי נבל אכעיסם. אֵלּוּ הַמִּינִים, וְכֵן הוּא אוֹמֵר תהילים י"ד אָמַר נָבָל
With a nation debased I will provoke them these are the heretics and so it says Tehillim 14 said the degenerate

בְּלִבּוֹ אֵין אֱלֹהִים ספרי; יבמות ס"ג :
in his heart there is no God Sifrei Yevamos 63

פָּסוּק ד

Pasuk 4

כִּי אֵשׁ קָדְחָה בְאַפִּי וַתִּיקַד עַד שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וִיבֻלָהּ
For a fire has flared in My wrath and it burned until the depths below and it consumed earth and its produce

וַתְּלַהֵט מוֹסְדֵי הָרִים:
and it set ablaze foundations of mountains

רַשִׁ״י

קדחה. בָּעֲרָה:

it burned it consumed

רַשִׁ״י

ותיקד. בָּכֶם עַד הַיְסוֹד:

and it shall blaze in you until the foundation

רַשִׁ״י

ותאכל ארץ ויבלה. אַרְצְכֶם וְיִבּוּלָהּ ספרי :

And it shall consume land with her increase your land and its produce Sifrei

רַשִׁ״י

ותלהט. יְרוּשָׁלַיִם הַמְיֻסֶּדֶת עַל הָהָרִים, שֶׁנֶּאֱמַר תהילים קכ"ה יְרוּשָׁלַיִם הָרִים סָבִיב לָהּ:

And it shall burn Yerushalayim which is founded upon the mountains as it is said Tehillim 125 Yerushalayim mountains are round about her

פָּסוּק ה

Pasuk 5

אַסְפֶּה עָלֵימוֹ רָעוֹת חִצַּי אֲכַלֶּה בָם:

I will sweep upon them misfortunes My arrows I will spend on them

רַשִׁ״י

אספה עלימו רעות. אַחְבִּיר רָעָה עַל רָעָה, לְשׁוֹן "סְפוּ שָׁנָה עַל שָׁנָה" ישעיהו כ"ט , "סְפוֹת הָרָוָה" דברים כ"ט , "עֹלוֹתֵיכֶם סְפוּ עַל זִבְחֵיכֶם" ירמיהו ז' . דָּ"אַ — אספה אֲכַלֶּה, כְּמוֹ "פֶּן תִּסָּפֶה" בראשית י"ט :

I will heap evils upon them I will join evil upon evil an expression of add year upon year Yeshayahu 29 to add the watered Devarim 29 your burnt-offerings add upon your sacrifices Yirmeyahu 7 another explanation I will expend I will consume like lest you be swept away Bereishis 19

רַשִׁ״י

חצי אכלה בם. כָּל חִצַּי אַשְׁלִים בָּהֶם, וּקְלָלָה זוֹ לְפִי הַפֻּרְעָנוּת לִבְרָכָה הִיא — חִצַּי כָּלִים וְהֵם אֵינָם כָּלִים ספרי; סוטה ט' :

My arrows I will spend against them all of my arrows I will complete against them and curse this according to the punishment for a blessing it is my arrows will end but they are not ending Sifrei Sotah 9

פָּסוּק ו

Pasuk 6

מְזֵי רָעָב וּלְחֻמֵי רֶשֶׁף וְקֶטֶב מְרִירִי וְשֶׁן בְּהֵמוֹת אֲשַׁלַּח

bloated with famine and fought by demons and destruction of bitterness and the tooth of beasts I will send

בָּם עִם חֲמַת זֹחֲלֵי עָפָר:

against them with the venom of crawlers of dust

רַשִׁ"י

מזי רעב. אֶנְקְלוֹס תִּרְגֵּם "נְפִיחֵי כָּפָן", וְאֵין לִי עֵד מוֹכִיחַ עָלָיו,
upon it proving a witness to me and there is not hunger" "swollen of translated Onkelos famine Sucked of

וּמִשְּׁמוֹ שֶׁל רַבִּי מֹשֶׁה הַדַּרְשָׁן מִטּוּלוּשָׁא שָׁמַעְתִּי שְׂעִירֵי רָעָב — אָדָם כָּחוּשׁ
emaciated a person famine hairy of Iheard from Toulouse the Preacher Moshe Rabbi of and from the name

מְגַדֵּל שֵׂעָר עַל בְּשָׂרוֹ:
his flesh upon hair grows

רַשִׁ"י

מזי. לְשׁוֹן אֲרַמִּי שֵׂעָר — מִזַּיָּא, "דַּהֲוָה מְהַפֵּךְ בְּמִזַּיָּא" מגילה י"ח :
18 Megillah his hair turning over who was mizaya hair Aramaic for is the language of Mazi

רַשִׁ"י

ולחמי רשף. הַשֵּׁדִים נִלְחֲמוּ בָהֶם, שֶׁנֶּאֱמַר "וּבְנֵי רֶשֶׁף יַגְבִּיהוּ עוּף" איוב ה' ,
five Iyov upward fly reshef and the sons of as it is said with them fought the demons reshef And the battles of

וְהֵם שֵׁדִים:
are demons and they

רַשִׁ"י

וקטב מרירי. וּכְרִיתוּת שֵׁד שֶׁשְּׁמוֹ מְרִירִי, קֹטֶב כְּרִיתָה, כְּמוֹ "אֶהְיֶה
I will be as in cutting off destruction is Meriri whose name is a demon and cutting off of of Meriri and destruction

קָטָבְךָ שְׁאוֹל" הושע י"ג :
thirteen Hoshea O grave your destruction

רַשִׁ"י

ושן בהמת. מַעֲשֶׂה הָיָה וְהָיוּ הָרְחֵלִים נוֹשְׁכִין וּמְמִיתִין ספרי :
Sifrei and causing death biting the ewes and they were occurred an incident domesticated animals And the tooth of

חמת זחלי עפר. אֶרֶס נְחָשִׁים הַמְהַלְכִים עַל גְּחוֹנָם עַל הֶעָפָר כַּמַּיִם
like water the dust upon their belly on that walk serpents the poison of the dust those crawling in The venom of

הַזּוֹחֲלִים עַל הָאָרֶץ; זְחִילָה לְשׁוֹן מְרוּצַת הַמַּיִם עַל הֶעָפָר וְכֵן כָּל מְרוּצַת
passage of any and similarly the dust upon the water the flow of an expression of crawling is the ground upon that trickles

דָּבָר הַמְשַׁפְשֵׁף עַל הֶעָפָר וְהוֹלֵךְ:
and goes the dust upon that shuffles a thing

פָּסוּק ז

Pasuk 7

מִחוּץ תְּשַׁכֵּל חֶרֶב וּמֵחֲדָרִים אֵימָה גַּם בָּחוּר גַּם בְּתוּלָה יוֹנֵק עִם
with suckling maiden and young man both terror and from chambers the sword shall bereave From outside

אִישׁ שֵׂיבָה:
gray hair man of

רַשִׁ"י

מחוץ תשכל חרב. מִחוּץ לָעִיר תְּשַׁכְּלֵם חֶרֶב גְּיָסוֹת.

From outside a sword shall bereave the city from outside shall bereave them the sword of troops

רַשִׁ"י

ומחדרים אימה. כְּשֶׁבּוֹרֵחַ וְנִמְלָט חַדְרֵי לִבּוֹ נְקוּפִים עָלָיו מֵחֲמַת אֵימָה,

And from chambers dread when he flees and escapes the chambers of his heart beat upon him because of dread

וְהוּא מֵת וְהוֹלֵךְ בָּהּ ספרי ; דָּ"אַ, ומחדרים אימה — בַּבַּיִת תִּהְיֶה

and he dies gradually through it Sifrei another explanation And from chambers dread in the house there will be

אֵימַת דֶּבֶר, כְּמָה שֶׁנֶּאֱמַר ירמיהו ט' "כִּי עָלָה מָוֶת בְּחַלונֵינוּ", וְכֵן תִּרְגֵּם

the dread of pestilence as into our windows death has come up For 9 Yirmeyahu that it is said and so translated

אָנְקְלוֹס; דָּ"אַ, מחוץ תשכל חרב — עַל מַה שֶּׁעָשׂוּ בַּחוּצוֹת,

Onkelos another explanation From outside shall bereave the sword on account of what that they did in the streets

שֶׁנֶּאֱמַר "ומִסְפַּר חוּצוֹת יְרוּשָׁלַיִם שַׂמְתֶּם מִזְבְּחוֹת לַבֹּשֶׁת" שם י"א ;

as it is said And according to the number of the streets of Yerushalayim you set up altars to the shameful thing there 11

ומחדרים אימה , עַל מַה שֶּׁעָשׂוּ בְּחַדְרֵי חַדְרִים, שֶׁנֶּאֱמַר "אֲשֶׁר זְקֵנֵי

and from chambers dread on account of what that they did chambers as it is said what the elders of

בֵּית יִשְׂרָאֵל עוֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ" יחזקאל ח' :

the house of Yisrael do in the dark every man in the chambers of his imagery Yechezkel 8

פָּסוּק ח

Pasuk 8

אָמַרְתִּי אַפְאֵיהֶם אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם:

I said I will scatter them I will make cease from mankind their memory

רַשִׁ"י

אמרתי אפאיהם. אָמַרְתִּי בְלִבִּי אַפְאֶה אוֹתָם, וְיֵשׁ לְפָרֵשׁ אפאיהם

I said I will scatter them in my heart I said I will make פאה them and there are to explain I will scatter them

אַשִּׁיתֵם פֵּאָה, לְהַשְׁלִיכָם מֵעָלַי הֶפְקֵר, וְדִגְמָתוֹ מָצִינוּ בְּעֶזְרָא נחמיה ט'

I will place them as a corner to cast them from upon me ownerless and its parallel we found in Ezra Nehemiah 9

"וַתִּתֵּן לָהֶם מַמְלָכוֹת וַעֲמָמִים וַתַּחְלֵקֵם לְפֵאָה" — לְהֶפְקֵר, וְכֵן חִבְּרוֹ מְנַחֵם.

and You gave them kingdoms and nations and You divided them into a corner as ownerless and so classified it Menachem

וְיֵשׁ פּוֹתְרִים אוֹתוֹ כְּתַרְגּוּמוֹ "יָחוּל רוּגְזִי עֲלֵיהוֹן", וְלֹא יִתָּכֵן, שֶׁאִם כֵּן הָיָה לוֹ

and there are who explain it like its Targum my anger shall rest upon them and not is it possible if so for it

לִכְתֹּב אֲאַפְּאֵיהֶם, אַחַת לְשִׁמּוּשׁ וְאַחַת לְיסוֹד, כְּמוֹ "אֲאַזֶּרְךָ" ישעיהו מ"ה ,

to write I will anger them one and one for root like for prefix Isaiah 45

"אַאַמְּצֶכֶם בְּמוֹ פִּי" איוב ט"ו , וְהָאָל"ף הַתִּיכוֹנָה אֵינָהּ רְאוּיָה בּוֹ כְּלָל.

I would strengthen you with my mouth Job 16 and the Aleph the middle is not fitting in it at all

וְאָנְקְלוֹס תִּרְגֵּם אַחַר לְשׁוֹן הַבְּרַיְתָא הַשְּׁנוּיָה בְּסִפְרֵי הַחוֹלֶקֶת תֵּבָה זוֹ לְשָׁלוֹשׁ

and Onkelos translated after the phrasing of the Baraitha which is taught in Sifrei which divides this word into three

תֵּבוֹת, אָמַרְתִּי אַף אֵי הֵם — אָמַרְתִּי בְאַפִּי אֶתְּנֵם כְּאִלּוּ אֵינָם שֶׁיֹּאמְרוּ

words Isaid anger where are they Isaid in my anger I will make them as if they are not that will say

רוֹאֵיהֶם עֲלֵיהֶם אַיֵּה הֵם:

their onlookers about them where are they

פָּסוּק ט

Pasuk 9

לוּלֵי כַּעַס אוֹיֵב אָגוּר פֶּן יְנַכְּרוּ צָרֵימוֹ פֶּן יֹאמְרוּ יָדֵינוּ

Were it not the anger of the enemy I feared lest would misinterpret their adversaries lest they would say our hand

רָמָה וְלֹא יְהוָה פָּעַל כָּל זֹאת׃

is high and not Hashem wrought all this

רַשְׁ״י

לולי כעס אויב אגור. אִם לֹא שֶׁכַּעַס הָאוֹיֵב כָּנוּס עֲלֵיהֶם לְהַשְׁחִית,

Were it not the wrath of the enemy was heaped up if not that the wrath of the enemy is gathered against them to destroy

וְאִם יוּכַל לָהֶם וַיַּשְׁחִיתֵם יִתְלֶה הַגְּדֻלָּה בּוֹ לְעַצְמוֹ וּבֵאלֹהָיו וְלֹא יִתְלֶה

and if he is able against them and he destroys them he will attribute the greatness to himself and to his god and not he will attribute

הַגְּדֻלָּה בִּי, וְזֶהוּ שֶׁנֶּאֱמַר פֶּן יְנכְּרוּ צָרֵימוֹ — יְנַכְּרוּ הַדָּבָר

the greatness to Me and this is that which is said lest they make strange their adversaries they will make strange the matter

לְתְלוֹת גְּבוּרָתָם בְּנָכְרִי שֶׁאֵין הַגְּדֻלָּה שֶׁלּוֹ — פֶּן יֹאמְרוּ יָדֵנוּ רָמָה וגו׳ :

to attribute their power to a stranger that is not the greatness his lest they will say our hand is exalted etc.

פָּסוּק י

Pasuk 10

כִּי גוֹי אֹבַד עֵצוֹת הֵמָּה וְאֵין בָּהֶם תְּבוּנָה׃

For a nation lost of counsel are they and there is no understanding in them

רַשְׁ״י

כי אותו גוי אבד עצות המה ואין בהם תבונה. שֶׁאִלּוּ הָיוּ חֲכָמִים

for that nation erring of counsel they are and there is not in them understanding for if they were wise

ישכילו זאת איכה ירדף וגו׳ :

they would understand this how could pursue etc.

CHAPTER SUMMARY

The aliyah details the severe consequences of Yisrael's unfaithfulness, beginning with Hashem hiding His countenance and decreeing a series of harsh retributions, including famine, pestilence, wild beasts, and the sword of war. However, the Shira explains that Hashem restrains His ultimate wrath and refrains from utterly destroying the nation so that the non-Jewish nations will not misinterpret the destruction and arrogantly claim that their own strength, rather than Hashem's decree, prevailed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is describing a terrible state of hester panim, where Hashem hides His face and lets the natural course of destruction take over. Yet, even in the deepest darkness, the pasuk reveals a staggering chiddush: Hashem restrains the ultimate destruction of Klal Yisrael "lulei ka'as oyev agur", only because the goyim would mistakenly say that their own power did it, and not Hashem. Think about this deep yesod. Even when we are, chas v'shalom, unworthy, and even when we have brought anger upon ourselves, Hashem's concern for His Name and His connection to us remains the ultimate shield that prevents our destruction. We are never truly abandoned, because our existence is bound up with His Name.

This is not just a historical prophecy; it is a guide for our personal avodah when we feel distant from Hashem. Sometimes a Yid feels so far gone, so full of failures, that he thinks, "How can I even turn to Hashem? I have ruined everything." The yetzer hara wants you to believe that the hester panim is absolute. But the Torah is teaching us that even at the very edge, Hashem is still holding onto us. The connection is never severed. If Hashem keeps us here even when we are at our lowest, it means He still wants our avodah and is waiting for us to make the first move to return.

Today, when you say the words "Hashiveinu Hashem eilecha v'nashuva" in Shemoneh Esrei, or whenever you feel a moment of spiritual heaviness, stop and remind yourself: "Hashem has never let go of me, and He never will." Take one small, hidden mitzvah or a single minute of heartfelt tefillah, and use it to break through the concealment, knowing that Hashem is waiting right on the other side of the partition.

דַּף יוֹמִי · חֻלִּין · דַּף קל״ב

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📖 THE SUGYA

We begin the daf by continuing our sugya regarding who is eligible to receive the priestly gifts of the foreleg, jaws, and maw. The Gemara focuses on whether a Kohen's daughter may receive and eat these gifts, bringing a fascinating machlokes between the academies of Rabbi Yishmael and Rabbi Eliezer ben Yaakov, and we see the actual hanhaga of several Amoraim who ate these gifts on account of their wives. We also clarify the final halachic rulings regarding these gifts and the exemption of a Levi's daughter from Pidyon Haben.

From there, the Gemara moves into a deep discussion regarding the status of a hybrid animal and a koy. We analyze a machlokes between Rabbi Eliezer and the Rabbis regarding whether a hybrid offspring of a sheep and a goat, or a sheep and a wild beast, is obligated in these gifts, and how we apply the rule of hamotzi mechavero alav hara'aya when there is a doubt about the animal's parentage.

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

עַמּוּד א׳ DAF 132A

ANSWER

מְטוּנָךְ: ״אַהֲרֹן וּבָנָיו״ כְּתִיבִי בַּפָּרָשָׁה.

Ulla replied: I can prove my ruling **from your** own **burden**, meaning from the very source of your objection: **"Aaron and his sons" are written in the passage** discussing the meal-offering of a Kohen, which teaches that only male Kohanim, and not their daughters, may eat it. This proves that when the Torah says "Kohen" elsewhere without specification, it includes a daughter of a Kohen.

BRAISA

דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: ״כֹּהֵן״ – וְלֹא כֹּהֶנֶת, וְיִלְמוֹד סָתוּם מִן הַמְפוֹרָשׁ.

The Gemara cites Tannaitic opinions on this: The school **of the academy of Rabbi Yishmael taught:** Wherever the Torah says **"Kohen"** regarding gifts, it means a male Kohen **and not a female Kohen, and let** us **learn** the **unspecified** reference to "Kohen" **from the explicit** verse of "Aaron and his sons" by the meal-offering, which excludes daughters.

BRAISA

דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב תָּנָא: ״כֹּהֵן״, וַאֲפִילּוּ כֹּהֶנֶת – הֲרֵי מִיעוּט אַחַר מִיעוּט, וְאֵין מִיעוּט אַחַר מִיעוּט אֶלָּא לְרַבּוֹת.

And the school **of the academy of Rabbi Eliezer ben Yaakov taught:** Wherever the Torah says **"Kohen"** regarding gifts, it means a male Kohen **and even a female Kohen**. Why? Because the verse mentions "the priest" twice, which **is a exclusion after an exclusion, and** there is a rule that **an exclusion after an exclusion** serves **only to include**, in this case, the daughter of a Kohen.

STATEMENT

רַב כָּהֲנָא אָכַל בִּשְׁבִיל אִשְׁתּוֹ, רַב פָּפָּא אָכַל בִּשְׁבִיל אִשְׁתּוֹ, רַב יֵימַר אָכַל בִּשְׁבִיל אִשְׁתּוֹ, רַב אִידִי בַּר אָבִין אָכַל בִּשְׁבִיל אִשְׁתּוֹ.

The Gemara relates: **Rav Kahana ate** the priestly gifts **on account of his wife** who was a Kohen's daughter; **Rav Pappa ate** them **on account of his wife; Rav Yeimar ate** them **on account of his wife;** and **Rav Idi bar Avin ate** them **on account of his wife.**

RULING

אָמַר רָבִינָא: אָמַר לִי מָרְיָנָר, הִלְכְתָא כְּוָותֵיהּ דְּרַב, וְהִלְכְתָא כְּוָותֵיהּ דְּרַב חִסְדָּא, וְהִלְכְתָא כְּוָותֵיהּ דְּעוּלָּא.

Ravina said: Mareimar said to me, the halacha is like Rav that Levites are exempt from giving gifts, **and the halacha is like Rav Chisda** that one who damages or consumes gifts is exempt from paying, **and the halacha is like Ulla** that gifts may be given to a Kohen's daughter.

RULING

וְהִלְכְתָא כְּוָותֵיהּ דְּרַב אַדָּא בַּר אַהֲבָה: לְוִיָּה שֶׁיָּלְדָה – בְּנָהּ פָּטוּר מֵחֲמֵשׁ סְלָעִים.

And the halacha is like Rav Adda bar Ahava who said: **A female Levite who gave birth** to a firstborn, even if she is married to an Israelite, **her son is exempt from** the **five sela** of Pidyon Haben.

BRAISA

תָּנוּ רַבָּנַן: הַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה נוֹהֲגִים בְּכִלְאַיִם וּבְכוּי.

The Rabbis taught in a braisa: The obligation of **the foreleg, the jaws, and the maw applies to a hybrid** animal **and to a koy**, which is a creature of doubtful status.

BRAISA

רַבִּי אֱלִיעֶזֶר אוֹמֵר: כִּלְאַיִם הַבָּא מִן הָעֵז וּמִן הָרָחֵל – חַיָּיב בְּמַתָּנוֹת, מִן הַתַּיִּישׁ וּמִן הַצְּבִיָּה – פָּטוּר מִן הַמַּתָּנוֹת.

Rabbi Eliezer says: A hybrid that comes from a goat and a ewe is obligated in the **gifts,** but a hybrid **from a male goat and a doe is exempt from the gifts.**

QUESTION

מִכְּדֵי קַיְימָא לַן דִּלְעִנְיַן כִּסּוּי הַדָּם וּמַתָּנוֹת לָא מַשְׁכַּחַתְּ לֵיהּ אֶלָּא בִּצְבִי הַבָּא עַל הַתַּיָּישָׁה, וּבֵין לְרַבִּי אֱלִיעֶזֶר בֵּין לְרַבָּנַן מְסַפְּקָא לְהוּ אִי חוֹשְׁשִׁין לְזֶרַע הָאָב, אִי אֵין חוֹשְׁשִׁין.

The Gemara asks: **Now, we establish that regarding covering the blood and the gifts, you do not find** a dispute between Rabbi Eliezer and the Rabbis **except in** the case of **a deer that mates with a female goat, and both according to Rabbi Eliezer and according to the Rabbis, they are in doubt whether we concern ourselves with the seed of the father, or whether we do not concern ourselves** with it.

EXPLANATION

וּבְשֶׁהַ וַאֲפִילּוּ מִקְצָת שָׁהּ קָמִיפַּלְגִי:

And they only **disagree regarding** whether the obligation applies to **a sheep and even a partial sheep:**

EXPLANATION

מָר סָבַר: "שֶׂה" – וַאֲפִילּוּ מִקְצָת שֶׂה, וּמָר סָבַר: "שֶׂה" וַאֲפִילּוּ מִקְצָת שֶׂה לָא אָמְרִינַן.

One **Master**, the Rabbis, **holds: "A sheep"** means **even a partial sheep, and** one **Master**, Rabbi Eliezer, **holds: We do not say "a sheep"** means **even a partial sheep.**

QUESTION

בִּשְׁלָמָא רַבִּי אֱלִיעֶזֶר דְּפָטַר, קָסָבַר "שֶׂה" וְלֹא מִקְצָת שֶׂה,

The Gemara continues its question: **Granted, Rabbi Eliezer who exempts** the owner is understandable, as **he holds** that the Torah requires **"a sheep" and not a partial sheep,**

QUESTION

אֶלָּא לְרַבָּנַן, נְהִי נָמֵי דְּקָסְבְרִי "שֶׂה" וַאֲפִילּוּ מִקְצָת שֶׂה, פַּלְגָא לִשְׁקוֹל, וְאִידָךְ פַּלְגָא לֵימָא לֵיהּ: אַיְיתִי רְאָיָה דְּאֵין חוֹשְׁשִׁין לְזֶרַע הָאָב וּשְׁקוֹל!

but according to the Rabbis, even though they hold "a sheep" means **even a partial sheep, let** the Kohen **take half** of the gifts, **and** regarding **the other half, let** the owner **say to him: Bring proof that we do not concern ourselves with the seed of the father, and** then **take** it!

ANSWER

אָמַר רַב הוּנָא בַּר חִיָּיא: מַאי חַיָּיב נָמֵי דְּקָא אָמַר – חַיָּיב בַּחֲצִי מַתָּנוֹת.

Rav Huna bar Chiyya said: What does "obligated" also mean that the Rabbis **said?** It means **obligated in half of the gifts.**

OBJECTION

מֵתִיב רַבִּי זֵירָא: כּוֹי – יֵשׁ בּוֹ דָּרְכִים שָׁוִין לַבְּהֵמָה, וְיֵשׁ בּוֹ דָּרְכִים שָׁוִין לַחַיָּה, וְיֵשׁ בּוֹ דָּרְכִים שָׁוִין לַחַיָּה וְלַבְּהֵמָה.

Rabbi Zeira challenged this: We learned in a braisa: **A koy has ways in which it is equal to a domesticated animal, and it has ways in which it is equal to a wild beast, and it has ways in which it is equal to both a wild beast and a domesticated animal.**

OBJECTION

כֵּיצַד? חֶלְבּוֹ אָסוּר כַּחֵלֶב בְּהֵמָה, וְדָמוֹ חַיָּיב לְכַסּוֹת כְּדַם הַחַיָּה,

How so? Its fat is forbidden like the fat of a domesticated animal, and its blood is obligated to be covered like the blood of a wild beast.

OBJECTION

דָּרְכִים שָׁוִין לַבְּהֵמָה וְלַחַיָּה – שָׁדָמוֹ וְגִידוֹ אֲסוּרִין כִּבְהֵמָה וְחַיָּה, וְחַיָּיב בִּזְרוֹעַ וּלְחָיַיִם וְהַקֵּבָה, וְרַבִּי אֱלִיעֶזֶר פּוֹטֵר.

The ways in which it is equal to both a domesticated animal and a wild beast are: that its blood and its sciatic nerve are forbidden like those of a domesticated animal and a wild beast, and it is obligated in the foreleg, the jaws, and the maw, and Rabbi Eliezer exempts.

OBJECTION

וְאִם אִיתָא, חַיָּיב בַּחֲצִי מַתָּנוֹת מִבְּעֵי לֵיהּ!

And if it is so that the Rabbis only obligate half, **it should have said "obligated in half of the gifts"!**

ANSWER

אַיְידֵי דְּתְנָא חֶלְבּוֹ וְדָמוֹ, דְּלָא מְתְנֵי "חֲצִי" "חֲצִי", מִשּׁוּם הָכִי לָא קָא תָנֵי "חֲצִי".

The Gemara answers: **Since the Tanna taught** about **its fat and its blood, where he could not teach "half" or "half"** because fat and blood cannot be half-forbidden, **therefore he did not teach "half"** regarding the gifts either, to keep the style consistent.

STATEMENT

כִּי אֲתָא רָבִין, אָמַר רַבִּי יוֹחָנָן: כּוֹי לְרַבָּנַן חַיָּיב בְּכוּלְּהוּ מַתָּנוֹת,

When Ravin came, he said in the name of Rabbi Yochanan: A koy, according to the Rabbis, is obligated in all of the gifts,

PROOF

דְּתַנְיָא: "שׁוֹר", מָה תַּלְמוּד לוֹמַר "אִם שׁוֹר" – לְרַבּוֹת אֶת הַכִּלְאַיִם. "שֶׂה", מָה תַּלְמוּד לוֹמַר "אִם שֶׂה" – לְרַבּוֹת אֶת הַכּוֹי.

as it is taught in a braisa: The verse says **"ox"; what does the verse teach when it says "if an ox"? To include a hybrid.** The verse says **"sheep"; what does the verse teach when it says "if a sheep"? To include the koy.** Thus, there is a special inclusion for the full gifts.

QUESTION

וְרַבִּי אֱלִיעֶזֶר, הַאי "אִם" לְמָה לִי? מִיבְּעֵי לֵיהּ לְחַלֵּק.

And Rabbi Eliezer, what does he do with this "if"? He needs it to divide the cases, to teach that each animal is a separate obligation.

ANSWER

וְרַבָּנַן, לְחַלֵּק מְנָא לְהוּ? נָפְקָא לְהוּ מֵ"אֵת זוֹבְחֵי הַזֶּבַח".

And the Rabbis, from where do they derive to divide the cases? **They derive it from** the words **"from those who slaughter the slaughtering."**

ANSWER

וְרַבִּי אֱלִיעֶזֶר, הַאי "מֵאֵת זוֹבְחֵי הַזֶּבַח" מַאי עָבֵיד לֵיהּ? מִבְּעֵי לֵיהּ לְכִדְרָבָא, דְּאָמַר רָבָא: הַדִּין עִם הַטַּבָּח.

And Rabbi Eliezer, what does he do with this "from those who slaughter the slaughtering"? He needs it for that which Rava said, as Rava said: The claim of the Kohen for the gifts **is with the slaughterer.**

מִשְׁנָה MISHNAH

MISHNAH

בְּכוֹר שֶׁנִּתְעָרֵב בְּמֵאָה, בִּזְמַן שֶׁמֵּאָה שׁוֹחֲטִין אֶת כּוּלָּן – פּוֹטְרִים אֶת כּוּלָּן, אֶחָד שׁוֹחֵט אֶת כּוּלָּן – פּוֹטְרִים לוֹ אֶחָד.

MISHNAH: A firstborn animal **that became mixed up among one hundred** ordinary animals: **When one hundred** different people **slaughter all of them, they are all exempt** from giving the priestly gifts, because each owner can say his animal is the firstborn which is exempt. But if **one** person **slaughters all of them, they exempt for him one** animal's worth of gifts.

MISHNAH

הַשּׁוֹחֵט לַכֹּהֵן וְלַגּוֹי – פָּטוּר מִן הַמַּתָּנוֹת, וְהַמִּשְׁתַּתֵּף עִמָּהֶן – צָרִיךְ שֶׁיְּרַשֵּׁם, וְאִם אָמַר: "חוּץ מִן הַמַּתָּנוֹת" – פָּטוּר מִן הַמַּתָּנוֹת.

One who slaughters for a Kohen or for a non-Jew is exempt from the gifts. And one who partners with them must make a mark on the animal to show the Kohen's or non-Jew's share. **And if** the Israelite partner **said** when buying his share: "I buy this **except for the gifts,"** he is **exempt from the gifts.**

MISHNAH

אָמַר: "מְכוֹר לִי בְּנֵי מֵעֶיהָ שֶׁל פָּרָה", וְהָיוּ בָּהֶן מַתָּנוֹת – נוֹתְנָן לַכֹּהֵן, וְאֵינוֹ מְנַכֶּה לוֹ מִן הַדָּמִים.

If one **said** to a butcher: **"Sell me the innards of the cow," and the gifts** (the maw) **were among them, he must give them to the Kohen, and he does not deduct from the price** he pays the butcher.

MISHNAH

לְקָחָן הֵימֶנּוּ בְּמִשְׁקָל – נוֹתְנָן לַכֹּהֵן, וּמְנַכֶּה לוֹ מִן הַדָּמִים.

But if **he bought them from him by weight, he gives them to the Kohen, and he deducts** their value **from the price** he pays the butcher.

גְּמָרָא GEMARA

QUESTION

וְאַמַּאי? יָבֹא עָלָיו כֹּהֵן מִשְּׁנֵי צְדָדִין, וְלֵימָא לֵיהּ: אִי בְּכוֹר הוּא – כּוּלֵּיהּ דִּידִי הוּא, וְאִי לָאו בְּכוֹר הוּא – הַב לִי מַתָּנָתַאי.

GEMARA: And why are they all exempt when one hundred people slaughter them? **Let the Kohen come upon** each owner **from two sides, and let him say to him: If it is a firstborn, it is entirely mine, and if it is not a firstborn, give me my gifts!**

עמוד ב׳ DAF 132B

RESOLUTION

אָמַר רַב אוֹשַׁעְיָא: בְּבָא לִידֵי כֹּהֵן וּמְכָרוֹ לְיִשְׂרָאֵל בְּמוּמוֹ.

Rav Oshaya said in response: The Mishnah is dealing with a case **where** the firstborn animal **came into the possession of a Kohen** while it was unblemished, **and** then it developed a blemish, and **he sold it to an Yisrael in its blemished state**. In this case, the Kohen cannot claim it back, because he already received his due.

מִשְׁנָה MISHNAH

MISHNAH

הַשּׁוֹחֵט לַכֹּהֵן וְלַגּוֹי, פָּטוּר מִן הַמַּתָּנוֹת.

We learnt in the Mishnah: **One who slaughters** an animal **for a Kohen or for a gentile is exempt from the** priestly **gifts** of the foreleg, the jaw, and the maw.

גְּמָרָא GEMARA

QUESTION

וְלִיתְנֵי: כֹּהֵן וְגוֹי פְּטוּרִין מִן הַמַּתָּנוֹת?

The Gemara asks: **And let** the Tanna **teach** more simply: **A Kohen and a gentile are exempt from the gifts**? Why did the Mishnah use the longer phrasing of "one who slaughters for them"?

ANSWER

אָמַר רָבָא: זֹאת אוֹמֶרֶת, הַדִּין עִם הַטַּבָּח.

Rava said: That is to say, this phrasing teaches us that **the law** and the claim of the Kohen **is with the butcher** who slaughters the animal, and not with the owner. Therefore, the exemption depends on who is doing the slaughtering and for whom.

STATEMENT

דָּרַשׁ רָבָא: "מֵאֵת הָעָם" – וְלֹא מֵאֵת הַכֹּהֲנִים, כְּשֶׁהוּא אוֹמֵר "מֵאֵת זוֹבְחֵי הַזֶּבַח" – הֲוֵי אוֹמֵר אֲפִילּוּ טַבָּח כֹּהֵן בַּמַּשְׁמָע.

Rava expounded the pasuk: The Torah says, **"From the people"—and not from the Kohanim**, meaning that Kohanim do not have to give the gifts from their own animals. However, **when it says "from those who perform the slaughter," you must say** that this teaches that **even a butcher who is a Kohen is included** in the obligation to give the gifts if he slaughters an animal belonging to an Yisrael.

STATEMENT

אוּשְׁפִּיזְכָּנֵיהּ דְּרַבִּי טַבְלָא כֹּהֵן הֲוָה, וַהֲוָה דְּחִיק לֵיהּ מִלְּתָא.

The Gemara relates: **The host of Rabbi Tavla was a Kohen, and he was hard-pressed for money**.

STATEMENT

אֲתָא לְקַמֵּיהּ דְּרַבִּי טַבְלָא, אֲמַר לֵיהּ: זִיל אִישְׁתַּתַּף בַּהֲדֵי טַבָּחֵי יִשְׂרָאֵל, דְּמִגּוֹ דְּמִפַּטְרִי מִמַּתָּנָתָא, מִשְׁתַּתְּפִי בַּהֲדָךְ.

He came before Rabbi Tavla for advice. Rabbi Tavla **said to him: Go and enter into a partnership with Yisrael butchers**. Since an animal owned in partnership with a Kohen is exempt from the gifts, **since they will be exempt from the gifts** because of you, **they will gladly partner with you** for free.

STATEMENT

חַיְיבֵיהּ רַב נַחְמָן, אֲמַר לֵיהּ: וְהָא רַבִּי טַבְלָא פַּטְרַן!

The Kohen did so, but **Rav Nachman obligated him** to give the gifts. The Kohen **said to him: But Rabbi Tavla exempted us**!

STATEMENT

אֲמַר לֵיהּ: זִיל אַפֵּיק, וְאִי לָא – מַפֵּיקְנָא לָךְ רַבִּי טַבְלָא מֵאוּנָּךְ.

Rav Nachman **said to him: Go and remove** the gifts and give them to another Kohen, **and if not, I will remove Rabbi Tavla from your ear**—meaning, I will disprove his ruling and show you that he is incorrect.

QUESTION

אָזַל רַבִּי טַבְלָא קַמֵּיהּ דְּרַב נַחְמָן, אֲמַר לֵיהּ: מַאי טַעְמָא עָבֵיד מָר הָכִי?

Rabbi Tavla went before Rav Nachman and **said to him: What is the reason that the Master did this**, ruling against our Mishnah which exempts a partner?

ANSWER

אֲמַר לֵיהּ: דְּכִי אֲתָא רַבִּי אַחָא בַּר חֲנִינָא מִדָּרוֹמָא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, וְזִקְנֵי דָּרוֹם אָמְרוּ: כֹּהֵן טַבָּח – שְׁתַּיִם וְשָׁלֹשׁ שַׁבָּתוֹת פָּטוּר מִן הַמַּתָּנוֹת, מִכָּאן וְאֵילָךְ חַיָּיב בְּמַתָּנוֹת.

Rav Nachman **said to him: For when Rabbi Acha bar Chanina came from the South**, he said that **Rabbi Yehoshua ben Levi and the Elders of the South said: A Kohen who is a butcher is exempt from the gifts for the first two or three weeks**, because he is not yet established as a commercial butcher; but **from this point forward, he is obligated in the gifts** because he is now a professional butcher. The same applies to your partner.

OBJECTION

אֲמַר לֵיהּ: וְהָא רַבִּי טַבְלָא פַּטְרַן! אֲמַר לֵיהּ: וְלַעֲבֵיד לֵיהּ מָר מִיהַת כְּרַבִּי אַחָא בַּר חֲנִינָא!

Rabbi Tavla **said to him: But let the Master at least act for him in accordance with Rabbi Acha bar Chanina** and exempt him for the first three weeks!

RESOLUTION

אֲמַר לֵיהּ: הָנֵי מִילֵּי דְּלָא קָבַע מְסַחְתָּא, אֲבָל הָכָא הָא קָבַע מְסַחְתָּא.

Rav Nachman **said to him: That applies only where he did not set up a butcher shop** immediately, **but here, he has already set up a butcher shop**, so he is obligated right away.

STATEMENT

אָמַר רַב חִסְדָּא: הַאי כָּהֲנָא דְּלָא מַפְרִישׁ מַתָּנָתָא – לֵיהֱוֵי בְּשַׁמְתָּא דֵּאֱלָהֵי יִשְׂרָאֵל.

Rav Chisda said: Any Kohen who does not separate the gifts to give to another Kohen when he slaughters, **let him be under the excommunication of the God of Israel**.

STATEMENT

אָמַר רַבָּה בַּר רַב שֵׁילָא: הָנֵי טַבָּחֵי דְּהוּצָל קָיְימִי בְּשַׁמְתָּא דְּרַב חִסְדָּא הָא עֶשְׂרִים וְתַרְתֵּי שְׁנִין.

Rabba bar Rav Sheila said: Those butchers of Huzal have stood under the excommunication of Rav Chisda for these twenty-two years because they refused to separate the gifts.

QUESTION

לְמַאי הִלְכְתָא? אִילֵימָא דְּתוּ לָא מְשַׁמְּתִינַן לְהוּ – וְהָא תַּנְיָא: בַּמֶּה דְּבָרִים אֲמוּרִים? בְּמִצְוַת לֹא תַעֲשֶׂה, אֲבָל בְּמִצְוַת עֲשֵׂה, כְּגוֹן אוֹמְרִים לוֹ "עֲשֵׂה סוּכָּה" וְאֵינוֹ עוֹשֶׂה, "לוּלָב" וְאֵינוֹ עוֹשֶׂה, "עֲשֵׂה צִיצִית" וְאֵינוֹ עוֹשֶׂה – מַכִּין אוֹתוֹ עַד שֶׁתֵּצֵא נַפְשׁוֹ!

The Gemara asks: **For what halachic purpose** did Rabba bar Rav Sheila mention this twenty-two year period? **If we say that we do not excommunicate them any longer** than twenty-two years, **but isn't it taught in a braisa: In what case are these words said**, that we do not pressure a person indefinitely? **Regarding a negative commandment** where he already transgressed, **but regarding a positive commandment—such as where we say to him, "Make a succah," and he does not do so, "Take a lulav," and he does not do so, "Make tzitzis," and he does not do so—we strike him until his soul departs**! So we should excommunicate them forever until they comply!

ANSWER

אֶלָּא, דְּקָנְסִינַן לְהוּ בְּלָא אַתְרְיֵתָא, כִּי הָא דְּרָבָא קָנֵיס אַטְמָא, רַב נַחְמָן בַּר יִצְחָק קָנֵיס גְּלִימָא.

Rather, it means **that we fine them even without forewarning** because they are established transgressors. **Just as Rava fined** a recalcitrant butcher by taking away the entire **thigh** of his animal, and **Rav Nachman bar Yitzchak fined** a person by taking away his **cloak** to pay for the gifts.

STATEMENT

וְאָמַר רַב חִסְדָּא: זְרוֹעַ לְאֶחָד, וְקֵבָה לְאֶחָד, וְלֶחָיַיִם לִשְׁנַיִם.

And Rav Chisda said: The foreleg should be given **to one** Kohen, **and the maw to one** Kohen, but **the jaw**, which consists of two cheeks, may be given **to two** Kohanim.

QUESTION

אִינִי? וְהָא כִּי אֲתָא רַב יִצְחָק בַּר יוֹסֵף אָמַר: בְּמַעְרְבָא פָּלְגִינַן לְהוּ גַּרְמָא גַּרְמָא!

The Gemara asks: **Is that so? But when Rav Yitzchak bar Yosef came** from Eretz Yisrael, **he said: In the West**, in Eretz Yisrael, **they divide them bone by bone**, giving even smaller parts to different Kohanim!

ANSWER

הָתָם בִּדְתוֹרָא.

The Gemara answers: **There**, in Eretz Yisrael, they were dealing **with the ox of a bull**, which is very large, so even a single bone has a respectable amount of meat on it to be considered a proper "gift."

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה, אָמַר רַבִּי יוֹחָנָן: אָסוּר לֶאֱכוֹל מִבְּהֵמָה שֶׁלֹּא הוּרְמָה מַתְּנוֹתֶיהָ.

Rabba bar bar Chana said that **Rabbi Yochanan said: It is forbidden to eat from an animal whose gifts have not been separated**.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה, אָמַר רַבִּי יוֹחָנָן: כָּל הָאוֹכֵל מִבְּהֵמָה שֶׁלֹּא הוּרְמָה מַתְּנוֹתֶיהָ – כְּאִילּוּ אוֹכֵל טְבָלִים, וְלֵית הִלְכְתָא כְּוָותֵיהּ.

Rabba bar bar Chana said that **Rabbi Yochanan said: Anyone who eats from an animal whose gifts have not been separated is as if he eats tevel**, untithed produce. The Gemara notes: **But the halachah is not in accordance with his opinion**; rather, the animal is permitted to be eaten even before the gifts are separated.

STATEMENT

אָמַר רַב חִסְדָּא: מַתָּנוֹת כְּהוּנָּה אֵין נֶאֱכָלוֹת אֶלָּא צָלִי, וְאֵין נֶאֱכָלוֹת אֶלָּא בְּחַרְדָּל.

Rav Chisda said: The priestly gifts may only be eaten roasted, and they may only be eaten with mustard.

EXPLANATION

מַאי טַעְמָא? אָמַר קְרָא: "לְמָשְׁחָה" – לִגְדוּלָּה, כְּדֶרֶךְ שֶׁהַמְּלָכִים אוֹכְלִים.

What is the reason? The pasuk says regarding the gifts: **"For a consecrated portion"—which means for greatness, in the manner that kings eat**, and kings eat roasted meat with mustard.

STATEMENT

וְאָמַר רַב חִסְדָּא: עֶשְׂרִים וְאַרְבַּע מַתָּנוֹת כְּהוּנָּה, כָּל כֹּהֵן שֶׁאֵינוֹ בָּקִי בָּהֶן – אֵין נוֹתְנִין לוֹ מַתָּנָה.

And Rav Chisda said: Regarding the twenty-four priestly gifts, any Kohen who is not expert in them, we do not give him a gift.

REFUTATION

וְלָאו מִילְתָא הִיא, דְּתַנְיָא: רַבִּי שִׁמְעוֹן אוֹמֵר: כָּל כֹּהֵן שֶׁאֵינוֹ מוֹדֶה בָּעֲבוֹדָה – אֵין לוֹ חֵלֶק בַּכְּהוּנָּה, שֶׁנֶּאֱמַר: "הַמַּקְרִיב אֶת דַּם הַשְּׁלָמִים וְאֶת הַחֵלֶב מִבְּנֵי אַהֲרֹן לוֹ תִּהְיֶה שׁוֹק הַיָּמִין לְמָנָה".

The Gemara notes: **But this is not a correct matter, as it was taught in a braisa: Rabbi Shimon says: Any Kohen who does not believe in the Temple service has no portion in the priesthood, as it is said: "He among the sons of Aaron who offers the blood of the peace-offerings and the fat, to him shall belong the right thigh for a portion."** This shows that only one who rejects the service is excluded.

BRAISA

אֵין לִי אֶלָּא זֶה בִּלְבַד, מִנַּיִן לְרַבּוֹת חֲמֵשׁ עֶשְׂרֵה עֲבוֹדוֹת, כְּגוֹן: הַיְצִיקוֹת, וְהַבְּלִילוֹת, וְהַפְּתִיתוֹת, וְהַמְּלִיחוֹת, תְּנוּפוֹת, וְהַגָּשׁוֹת, [וְהַקְּמִיצוֹת], הַקְטָרוֹת, (וְהַמְּצִיּוֹת), [וְהַמְּלִיקוֹת],

The braisa continues: **I only have this** service of offering the blood and fat **alone; from where do we derive to include the fifteen other services, such as: the pourings** of oil, **and the mixings, and the breakings** of the meal-offerings, **and the saltings, the wavings, and the bringings** near to the Altar, **and the scoopings, the burnings, and the squeezings** of the bird's blood, **and the pinchings** of the bird's neck?

SUMMARY

The daf establishes that the halacha follows Ulla that a Kohen's daughter may receive the priestly gifts, and we see that several Amoraim did so in practice. We then learn that a hybrid animal and a koy are subject to a machlokes between Rabbi Eliezer and the Rabbis; the Rabbis hold they are obligated in the gifts, which the Gemara explains either means they are obligated in half the gifts due to the doubt of its parentage, or that a special ribuy from the pesukim includes them fully. Finally, we begin a new Mishnah teaching that if a firstborn animal—which is exempt from these gifts—is mixed up among

one hundred ordinary animals, the owners are exempt if different people slaughter them, as each can claim his animal is the exempt firstborn, but if one person slaughters them all, he must set aside the value of one animal's gifts.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a beautiful halachic reality: Rav Kahana, Rav Pappa, Rav Yeimar, and Rav Idi bar Avin all ate the priestly gifts of the foreleg, jaws, and maw on account of their wives who were daughters of Kohanim. Lichoira, these great Amoraim were not Kohanim themselves, yet because they were married to a Kohen's daughter, they were zocheh to eat these holy matnos kehunah. The Torah's holiness did not just stay with the wife; it extended to her husband, bringing him directly into the circle of the Kohen's avodah.

This teaches us a massive yesod in our own avodas Hashem. A person might think, "I am not the one doing the actual learning or the specific mitzvah right now; I am just the supporter, the spouse, or the partner." The sugya is telling us that in ruchniyus, connection is real. When you support your spouse's learning, when you help a friend do a mitzvah, or when you stand by someone who is serving Hashem, you are not a bystander. You become a partner in the very holiness of that act, eating from the same spiritual table.

Today, look for one small way to actively support, encourage, or facilitate someone else's mitzvah or Torah learning, and realize that by doing so, you are sharing directly in that very same kedushah.

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 · רְבִיעִי

Explanatory English · Line-by-Line Edition

HA'AZINU · 4TH 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 יט — *Deuteronomy 32:19*

וַיַּרְא יְהוָה וַיִּנְאַץ מִכַּעַס בָּנָיו וּבְנֹתָיו׃

And the LORD saw, and spurned, Because of the provoking of His sons and His daughters.

No Ohr HaChaim comment on this pasuk in this edition.

וַיֹּאמֶר אַסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרִיתָם כִּי דוֹר תַּהְפֻּכֹת הֵמָּה בָּנִים לֹא־אֵמֶן בָּם׃

And He said: 'I will hide My face from them, I will see what their end shall be; For they are a very froward generation, Children in whom is no faithfulness.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:20:1

כִּי דוֹר תַּהְפֻּכוֹת וְגוֹ'. פֵּרוּשׁ, לְפִי שֶׁאָמַר הַכָּתוּב בְּסָמוּךְ "אַסְתִּירָה פָנַי" וְגוֹ', וּבָזֶה לֹא יַשְׁקִיף וְיִרְאֶה הֲגַם שֶׁיַּעֲשֶׂה תְּשׁוּבָה וְיִתְפַּלֵּל, וְאֵין זֶה מִן הַנָּכוֹן לַעֲשׂוֹת כֵּן, לָזֶה גָּמַר אוֹמֶר הַטַּעַם "כִּי דוֹר תַּהְפֻּכוֹת", פֵּרוּשׁ מִתְהַפְּכִים מִטּוֹבָה לְרָעָה. וְאָמְרוֹ "בָּנִים", פֵּרוּשׁ אֲפִלּוּ יַחְשְׁבוּ לְהֵיטִיב לָבֹא אֶל גֶּדֶר שֶׁיִּהְיוּ נֶחְשָׁבִים בָּנִים, "לֹא אֵמֶן בָּם" כִּי יָשׁוּבוּ לְהַרְשִׁיעַ וְאֵין חֲזָרָתָם שְׁלֵמָה, וַאֲשֶׁר עַל כֵּן רָאוּי הוּא לְהַסְתִּיר וְגוֹ׳:

For they are a froward generation, and so on. This is explained as follows: Since the verse just stated, 'I will hide My face from them, I will see what their end shall be,' this implies that Hashem will not look upon them or see them even if they perform teshuvah and cry out in prayer. Now, it would seem improper for Hashem to act this way (by ignoring sincere repentance). To resolve this, the verse concludes by giving the reason: 'For they are a froward generation' (tahpuchot), meaning they constantly turn and flip-flop from good to evil. And when it says 'children' (banim), it means that even if they intend to improve and reach the level where they are considered children of Hashem, 'there is no faithfulness in them' (lo emun bam). This is because they will quickly return to their wicked ways, and their repentance is not complete or lasting. Therefore, it is entirely fitting for Hashem to hide His face from them.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:20

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem's decision to hide His face and ignore the people's cries is justified because they are a flip-flopping generation. Even when they repent and elevate themselves to the status of children, their commitment lacks stability and faithfulness, as they inevitably slide back into wickedness.

לְמַעַשֶׂה · Lemaaseh

True repentance requires consistency and a lasting commitment. When we resolve to improve, we must build practical safeguards to ensure our spiritual growth is stable and enduring, rather than a fleeting reaction that quickly fades.

פָּסוּק כא

Deuteronomy 32:21

הֵם קִנְאוּנִי בְלֹא־אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם
בְּגוֹי נָבָל אַכְעִיסֵם׃

They have roused Me to jealousy with a no-god; They have provoked Me with their vanities; And I will rouse them to jealousy with a no-people; I will provoke them with a vile nation.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כב

Deuteronomy 32:22

כִּי־אֵשׁ קָדְחָה בְאַפִּי וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ
וִיבֻלָּהּ וַתְּלַהֵט מוֹסְדֵי הָרִים׃

For a fire is kindled in My nostril, And burneth unto the depths of the nether-world, And devoureth the earth with her produce, And setteth ablaze the foundations of the mountains.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כג

Deuteronomy 32:23

אַסְפֶּה עָלַימוֹ רָעוֹת חִצַּי אֲכַלֶּה־בָּם׃

I will heap evils upon them; I will spend Mine arrows upon them;

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כד

Deuteronomy 32:24

מְזֵי רָעָב וּלְחֻמֵי רֶשֶׁף וְקֶטֶב מְרִירִי וְשֶׁן־בְּהֵמוֹת אֲשַׁלַּח־בָּם עִם־
חֲמַת זֹחֲלֵי עָפָר׃

The wasting of hunger, and the devouring of the fiery bolt, And bitter destruction; And the teeth of beasts will I send upon them, With the venom of crawling things of the dust.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כה

Deuteronomy 32:25

מִחוּץ תְּשַׁכֵּל־חָרֶב וּמֵחֲדָרִים אֵימָה גַּם־בָּחוּר גַּם־בְּתוּלָה יוֹנֵק
עִם־אִישׁ שֵׂיבָה׃

Without shall the sword bereave, And in the chambers terror; Slaying both young man and virgin, The suckling with the man of gray hairs.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כו

Deuteronomy 32:26

אָמַרְתִּי אַפְאֵיהֶם אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם׃

I thought I would make an end of them, I would make their memory cease from among men;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:26:1

> I thought I would make an end of them (afeihem). The meaning of the word afeihem is: I will direct My anger (api) against them until they are completely destroyed from among mankind.

אָמַרְתִּי אַפְאֵיהֶם. פֵּרוּשׁ "אַפְאֵיהֶם" – אַסְמִיךְ אַפִּי עִמָּהֶם עַד שֶׁיִּשְׁבְּתוּ מֵאֱנוֹשׁ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:26

בְּפַשְׁטוּת · In plain words

The author explains the word afeihem as a reference to Hashem directing His intense anger against Israel to bring about their complete destruction from among humanity.

לְמַעֲשֶׂה · Lemaaseh

Pause over the severity of the warning before moving on. The Ohr HaChaim explains a threatened destruction here, so the language should not be softened into a mild expression of displeasure.

פָּסוּק כז *Deuteronomy 32:27*

לוּלֵי כַּעַס אוֹיֵב אָגוּר פֶּן־יְנַכְּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדֵינוּ רָמָה וְלֹא יְהוָה פָּעַל כָּל־זֹאת׃

Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say: Our hand is exalted, And not the LORD hath wrought all this.'

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:27:1

לוּלֵי כַּעַס אוֹיֵב וְגוֹ'. פֵּרוּשׁ, שֶׁכַּמָּה וְכַמָּה הַכְעָסוֹת הִכְעִיסוּנִי אוֹיְבֵיהֶם, וְהוּא אָמְרוֹ "אָגוּר" מִלְּשׁוֹן (משלי ו:ח) "אָגְרָה בַקָּצִיר", שֶׁאָגוּר הוּא כַּעֲסוֹ שֶׁל אוֹיֵב וְעוֹמְדִים הֵם לְכִלָּיוֹן, וּכְשֶׁיִּרְאוּ שֶׁהִשְׁבַּתִּי שֵׁם יִשְׂרָאֵל חָס וְשָׁלוֹם "יְנַכְּרוּ צָרֵימוֹ", פֵּרוּשׁ, יַחְשְׁבוּ כִּי יִשְׂרָאֵל אֱמוּנָתָם נָכְרִיָּה וְלֹא צַדִּיק, וְיִתְחַזֵּק דְּבַר אֱמֶת לְשֶׁקֶר חָס וְשָׁלוֹם.

> Were it not that I dreaded the enemy's provocation, and so on. The meaning is that the enemies of Israel have provoked Me to anger many times. This is the meaning of the word "agur" (I dreaded), which is related to the expression "agrah vakatzir" (she gathers in the harvest) in Proverbs 6:8. It means: I have gathered and stored up the anger provoked by the enemy, and they are ripe for destruction. However, when they see that I have completely wiped out the name of Israel, Heaven forbid, "their adversaries would misunderstand." This means they would think that Israel's faith is foreign and not righteous, and the truth would thus be turned into a lie, Heaven forbid.

וְעוֹד חוֹשֵׁשׁ "פֶּן יֹאמְרוּ יָדֵינוּ רָמָה", פֵּרוּשׁ, מִלְּבַד שֶׁיַּכְחִישׁוּ אֱמוּנַת יִשְׂרָאֵל וְדָתָם, יוֹסִיפוּ לַחֲטֹא לוֹמַר שֶׁאֱמוּנָתָם אֱמוּנָה רְאוּיָה, וְהוּא אָמְרוֹ "פֶּן יֹאמְרוּ יָדֵינוּ רָמָה", וְטוֹבָתָם וְשַׁלְוָתָם לֹא מֵה' הִיא אֶלָּא מֵעֲבוֹדָה זָרָה אֲשֶׁר הֵם עוֹבְדִים.

Furthermore, Hashem is concerned "lest they should say: Our hand is exalted." This means that in addition to denying Israel's faith and religion, they would sin further by claiming that their own faith is the correct one. This is what is meant by "lest they should say: Our hand is exalted," meaning that their goodness and tranquility do not come from Hashem, but rather from the idols they worship.

Or HaChaim on Deuteronomy 32:27:2

וְהוּא אָמְרוֹ וְלֹא ה' פָּעַל כָּל זֹאת, פֵּרוּשׁ, כָּל טוֹבָתָם וְהַצְלָחָתָם. וְהָרְאָיָה שֶׁלֹּא עָשׂוּ יִשְׂרָאֵל דָּבָר רַע מַה שֶּׁהֵם אֵינָם עוֹשִׂים, וְיוֹתֵר מֵהֵמָּה, וְהֵם מָשְׁלוּ בָּהֶם וַיְאַבְּדוּם.

And this is the meaning of "and not Hashem has wrought all this." This refers to all of their own goodness and success. Their proof for this claim would be that Israel did not do any evil that they themselves do not do, and indeed they do even worse, yet they ruled over Israel and destroyed them.

Or HaChaim on Deuteronomy 32:27:3

אוֹ יִרְצֶה, שֶׁכָּל הַפְּעֻלָּה הַזֹּאת שֶׁעָשׂוּ הַשְׁחָתָה גְּדוֹלָה בְּיִשְׂרָאֵל וְהִשְׁבִּיתוּ מֵאֱנוֹשׁ זִכְרָם, יֹאמְרוּ שֶׁלֹּא עָשָׂה כָּל זֶה ה' אֶלָּא בְּצֵרוּף כֹּחַ וְרָצוֹן עֲבוֹדַת עֲבוֹדָה זָרָה שֶׁהִיא הִשְׁלִיטָתָם עֲלֵיהֶם:

Alternatively, the words refer to the great destruction the enemies brought upon Israel, wiping out their memory from mankind. The enemies would claim that Hashem did not do all this alone, but that the power and will of their idols joined in and gave them dominion over Israel.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:27

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem refrains from completely destroying Israel because the enemies would misinterpret it. They would reject Israel's true faith and credit their own idols with their prosperity and success. Alternatively, they would claim that their idols' power and will joined in bringing about Israel's destruction.

לְמַעֲשֶׂה · Lemaaseh

We see from here how deeply Hashem cares about the perception of His truth in the world, even withholding deserved punishment from Israel to prevent His Name from being desecrated. A practical reflection from this point is to be exceptionally mindful of how our actions reflect on the Torah and Hashem's Name, ensuring that our conduct always sanctifies His Name in the eyes of others.

פָּסוּק כח *Deuteronomy 32:28*

כִּי־גּוֹי אֹבַד עֵצוֹת הֵמָּה וְאֵין בָּהֶם תְּבוּנָה׃

For they are a nation void of counsel, And there is no understanding in them.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:28:1

כִּי גּוֹי אֹבַד עֵצוֹת. פֵּרוּשׁ, שֶׁאֵין חֶשְׁשׁ שֶׁהַגּוֹי יִרְאֶה וְיִקַּח מוּסָר וְיֹאמַר: וּמָה אֵלּוּ עַל שֶׁהִכְעִיסוּ מְעַט רָאָה מַה עָלְתָה בְּיָדָם וְכוּ' וְיֵיטִיב מַעֲשָׂיו,

For they are a nation void of counsel. This means that there is no reason to hope that the gentile nation will observe what happens to Israel, take a moral lesson, and say to themselves: If these people, who only angered Hashem a little, suffered such a fate, we must improve our own ways.

וְהוּא אָמְרוֹ "כִּי גּוֹי אֹבַד עֵצוֹת", פֵּרוּשׁ אֵין בְּטִבְעוֹ דָּבָר זֶה וְאָבוּד הוּא מֵעֵצוֹת כָּאֵלּוּ,

This is the meaning of the words, "for they are a nation void of counsel." It means that such a logical process is simply not in their nature, and they are completely lost when it comes to such constructive advice.

"וְאֵין בָּהֶם תְּבוּנָה" לְהָבִין דָּבָר מִתּוֹךְ דָּבָר, כְּמוֹ שֶׁאָמַרְנוּ "לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת", פֵּרוּשׁ חֲרִי הָאַף הַבָּא עַל יִשְׂרָאֵל, וּמִזֶּה יָבִינוּ לְאַחֲרִיתָם מַה תִּהְיֶה עַל מַעֲלָם.

And the verse continues, "and there is no understanding in them" to deduce one matter from another. This is just as the next verse says, "If they were wise, they would understand this," meaning they would understand the fierce anger that came upon Israel, and from this they would understand what their own end will be for their own transgressions.

Original Ohr HaChaim Hebrew on Sefaria

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the gentile nations lack the spiritual counsel and understanding to learn from Israel's punishment. They will not realize that if Hashem punishes His chosen people for their sins, He will surely punish the gentiles even more for theirs. Instead, they remain blind to this logical deduction.

לְמַעֲשֶׂה · Lemaaseh

We should train ourselves to look at the events around us and proactively learn moral lessons for our own spiritual growth, rather than remaining blind to the messages Hashem sends through the world.

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