

## חומש עם רש"י · האזינו · רביעי

Complete Word-for-Word Interlinear · Navy &amp; 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.*

פסוק א

Pasuk 1

וַיֵּרָא יְהוָה וַיִּנָּאץ מִכַּעַס בָּנָיו וּבְנֹתָיו:

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

פסוק ב

Pasuk 2

וַיֹּאמֶר אֶסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵיתָם כִּי דֹר תִּהְיֶה הֵמָּה

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

בָּנִים לֹא אֱמֵן בָּם:

is in them faithfulness no children

רש"י

מֵה אַחֲרֵיתָם. מָה תֵּעָלֶה בָּהֶם בְּסוֹפָם:

in their end upon them will come what their end what

רש"י

כִּי דֹר תִּהְיֶה הֵמָּה. מֵהֶפְכִּין רָצוֹנִי לְכַעַס:

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

רש"י

לֹא אֱמֵן בָּם. אֵין גְּדוּלִי נִפְרִים בָּהֶם, כִּי הוֹרִיתִים דָּרָה טוֹבָה וְסָרוּ מִמֶּנָּה:

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

רש"י

אמן. לשון "ויקה אמן" אסתר ב' , נורריתור"ה בלעז; ד"א —  
Another explanation in old French nourriture chapter 2 Esther bringing up" "And he was an expression of Nurtured  
אמן לשון אמונה, בתרגומו, אמרו בסיני נעשה ונשמע ולשעה קלה  
short and within a time and we will hearken we will do at Sinai they said like its Targum faithfulness an expression of faithful  
בטלו הבטחתם ועשו העגל ספרי :  
Sifrei the calf and made their promise they nullified

פסוק ג

Pasuk 3

הם קנאוני בלא אל כעסוני בהבליהם ואני אקניאם  
will provoke them to and I with their vanities they angered Me god with a non- provoked Me to They  
jealousy jealousy

בלא עם בגוי נכל אכעיסם:  
I will anger them vile with a nation people with a non-

רש"י

קנאוני. הבעירו חמתי:  
My wrath they kindled they angered Me

רש"י

בלא אל. בדבר שאינו אלוה:  
a god that is not with a thing a god With not

רש"י

בלא עם. באמה שאין לה שם, שנאמר ישעיהו כ"ג הן ארץ פשדים זה  
this Chaldeans the land of Behold 23 Yeshayahu as it is said a reputation to it that has not with a nation a people With not  
העם לא היה, בעשו הוא אומר עובדיה א' בזוי אתה מאד:  
greatly you are despicable 1 Ovadiah says it regarding Esav was not people

רש"י

בגוי נכל אכעיסם. אלו המינים, וכן הוא אומר תהילים י"ד אומר נכל  
the degenerate said 14 Tehillim says it and so the heretics these are I will provoke them debased With a nation  
בלבו אין אלהים ספרי; יבמות ס"ג :  
63 Yevamos Sifrei God there is no in his heart

פסוק ד

Pasuk 4

כי אש קדחה באפי ותיקד עד שאול תחתית ותאכל ארץ ויבלה  
and its produce earth and it consumed below the depths until and it burned in My wrath has flared a fire For  
ותלהט מוסדי הרים:  
mountains foundations of and it set ablaze

רש"י

קדחה. בָּעָרָה:

it consumed it burned

רש"י

ותיקד. בָּכֶם עַד הַיְסוֹד:

the foundation until in you and it shall blaze

רש"י

ותאכל ארץ ויבלה. אֶרְצְכֶם ויבולה ספרי:

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

רש"י

ותלהט. יְרוּשָׁלַיִם הַמִּסְדָּת עַל הָהָרִים, שֶׁנֶּאֱמַר תִּהְיִילִים קב"ה יְרוּשָׁלַיִם הָרִים

mountains Yerushalayim 125 Tehillim as it is said the mountains upon which is founded Yerushalayim And it shall burn

סָבִיב לָהּ:

about her are round

פסוק ה

Pasuk 5

אֶסְפָּה עָלֵימוֹ רָעוֹת חֲצִי אֶכְלָה בָּם:

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

רש"י

אספה עלימו רעות. אֶחָבִיר רָעָה עַל רָעָה, לְשׁוֹן "סָפוּ שָׁנָה עַל שָׁנָה" ישעיהו

Yeshayahu year upon year add an expression of evil upon evil I will join evils upon them I will heap

כ"ט, "סְפֹת הָרֶוֶה" דברים כ"ט, "עֲלוֹתֵיכֶם סָפוּ עַל זִבְחֵיכֶם" ירמיהו ז'.

7 Yirmeyahu your sacrifices upon add your burnt-offerings 29 Devarim the watered to add 29

ד"א — אספה אֶכְלָה, כְּמוֹ "פֶּן תִּסָּפֶה" בראשית י"ט:

19 Bereishis you be swept away lest like I will consume I will expend another explanation

רש"י

חצי אכלה בם. כָּל חֲצִי אֲשָׁלִים בָּהֶם, וְקָלָה זֶה לְפִי הַפְּרָעוֹת

the punishment according to this and curse against them I will complete my arrows all of against them I will spend My arrows

לְבָרְכָהּ הִיא — חֲצִי קָלִים וְהֵם אֵינָם קָלִים ספרי; סוטה ט':

9 Sotah Sifrei ending are not but they will end my arrows it is for a blessing

פסוק ו

Pasuk 6

מִזֵּי רָעַב וּלְחָמִי רָשָׁף וְקָטַב מְרִירִי וְשֵׁן בְּהֵמוֹת אֲשַׁלַּח

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

בָּם עִם חֲמַת זֹחְלֵי עָפָר:

dust crawlers of the venom of with against them

רש"י

מזי רעב. אַנקלוס תרגם "נפֿיחי כפֿן", ואין לי עד מוכיח עָלִיו,

upon it proving a witness to me and there is not hunger" "swollen of translated Onkelos famine Sucked of

ומשמו של רבי משה הדרשן מטולושא שמעתי שעירי רעב — אדם פחוש

emaciated a person famine hairy of I heard from Toulouse the Preacher Moshe Rabbi of and from the name

מגדל שער על בשרו:

his flesh upon hair grows

רש"י

מזי. לשון ארמי שער — מזיא, "דהנה מהפך במזיא" מגילה י"ח :

18 Megillah his hair turning over who was mizaya hair Aramaic for is the language of Mazi

רש"י

ולחמי רשף. השדים נלחמו בהם, שנאמר "ובני רשף יגביהו עוף" 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

והם שדים:

are demons and they

רש"י

וקטב מרירי. וכריתות שד ששמו מרירי, קטב כריתה, כמו "אהי

I will be as in cutting off destruction is Meriri whose name is a demon and cutting off of of Meriri and destruction

קטבה שאול" הושע י"ג :

thirteen Hoshea O grave your destruction

רש"י

ושן בהמת. מעשה הזה והיו הרחלים נושכין וממיתין ספרי :

Sifrei and causing death biting the ewes and they were occurred an incident domesticated animals And the tooth of

רש"י

חמת זחלי עפר. ארס נחשים המהלכים על גחונם על העפר במים

like water the dust upon their belly on that walk serpents the poison of the dust those crawling in The venom of

הזוחלים על הארץ; זחילה לשון מרוצת המים על העפר וכן כל מרוצת

passage of any and similarly the dust upon the water the flow of an expression of crawling is the ground upon that trickles

דבר המשפשא על העפר והולה:

and goes the dust upon that shuffles a thing

פסוק ז

Pasuk 7

מחויז תשפל חרב ומחדרים אימה גם בחור גם בתולה יונק עם

with suckling maiden and young man both terror and from chambers the sword shall bereave From outside

איש שיבה:

gray hair man of

מחוץ תשכל חרב. מחוץ לעיר תשכלם חרב גיסות.

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

ומחדרים אימה. כשבורח ונמלט חדרי לבו נקופים עליו מחמת אימה,

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

והוא מת והולך בה ספרי; ד"א, ומחדרים אימה — בפית תהיה

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

אימת דבר, כמה שנאמר ירמיהו ט' "כי עלה מות בלוינו", וכן תרגם

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

אנקלוס; ד"א, מחוץ תשכל חרב — על מה שעשו בחוצות,

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

שנאמר "ומספר חוצות ירושלים שמתם מזבחות לבשת" שם י"א;

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

ומחדרים אימה, על מה שעשו בחדרי חדרים, שנאמר "אשר זקני

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

בית ישראל עושים בחשך איש בחדרי משפיתו" יחזקאל ח' :

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

אמרתי אפאיהם אשפיתם מאנוש זכרם:

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

אמרתי אפאיהם. אמרתי בלבי אפאה אותם, ויש לפרש אפאיהם

I will scatter them to explain and there are them I will make cease in my heart Isaid I will scatter them Isaid

אשיתם פאה, להשליכם מעלי הפקר, ודגמתו מצינו בעזרא נחמיה ט'

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

"ותתן להם ממלכות ועממים ותחלקם לפאה" — להפקר, וכן חפרו מנחם.

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

ויש פותרים אותו כתרגומו "יחול רוגזי עליהו", ולא יתכן, שאם כן היה לו

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

לכתב אפאיהם, אחת לשמוש ואחת ליסוד, כמו "אארה" ישעיהו מ"ה,

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

"אאמצכם כמו פי" איוב ט"ו, והאלף התיכונה אינה ראויה בו כלל.

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

ואנקלוס תרגם אחר לשון הפריקת השנויה בספרי החולקת תבה זו לשלוש

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

תבות, אמרתי אף אי הם — אמרתי באפי אתנם כאלו אינם שיאמרו

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

רואיהם עליהם איה הם:

are they where about them their onlookers

לוֹלִי כַעַס אוֹיֵב אֶגוֹר פֶּן יִנְכְּרוּ צָרֵימוֹ פֶּן יֹאמְרוּ יָדֵינוּ  
 our hand they would say lest their adversaries would misinterpret lest I feared the enemy the anger of Were it not  
 רָמָה וְלֹא יִהְיֶה פָעַל כָּל זֹאת:  
 this all wrought Hashem and not is high

רש"י

לוֹלִי כַעַס אוֹיֵב אֶגוֹר. אִם לֹא שְׂפָעַס הָאוֹיֵב כְּנוֹס עֲלֵיהֶם לְהַשְׁחִית,  
 to destroy against them is gathered the enemy that the wrath of not if was heaped up the enemy the wrath of Were it not  
 וְאִם יוֹכֵל לָהֶם וַיַּשְׁחִיתֵם יִתְּלָה הַגְּדֻלָּה בּוֹ וַיִּבְאֲלֶהוּ וְלֹא יִתְּלָה  
 he will attribute and not and to his god to himself the greatness he will attribute and he destroys them against them he is able and if  
 הַגְּדֻלָּה בִּי, וְזֶהוּ שֶׁנֶּאֱמַר פֶּן יִנְכְּרוּ צָרֵימוֹ — יִנְכְּרוּ הַדָּבָר  
 the matter they will make strange their adversaries they make strange lest that which is said and this is to Me the greatness  
 לְתִלּוֹת גְּבוּרָתָם בְּנִכְרִי שְׂאִין הַגְּדֻלָּה שְׁלוֹ — פֶּן יֹאמְרוּ יָדֵנוּ רָמָה וְגו':  
 etc. is exalted our hand they will say lest his the greatness that is not to a stranger their power to attribute

כִּי גוֹי אֲבָד עֲצוֹת הָמָּה וְאִין בָּהֶם תְּבוּנָה:  
 understanding in them and there is no are they counsel lost of a nation For

רש"י

כִּי אוֹתוֹ גוֹי אֲבָד עֲצוֹת הָמָּה וְאִין בָּהֶם תְּבוּנָה. שְׂאֵלוֹ הָיוּ חֲכָמִים  
 wise they were for if understanding in them and there is not they are counsel erring of nation that for  
 יִשְׁכִּילוּ זֹאת אֵיכָּה יִרְדֵּף וְגו':  
 etc. could pursue how this they would understand

## 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.

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 Hasheme 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.

## דף יומי • חזקוני • דף 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.

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## עמוד א' DAF 132A

## ANSWER

## מטונה: "אחרון ובניו" כתובין בפירשה.

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

## דבי רבי ישמעאל תנא: "כהן" – ולא כהנת, וילמוד סתום מן המפורש.

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

## דבי רבי אליעזר בן יעקב תנא: "כהן", ואפילו כהנת – הוי מיעוט אחר מיעוט אחר מיעוט אלא לרבות.

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 an 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

רב כהנא אכל בשביל אשתו, רב פפא אכל בשביל אשתו, רב יימר אכל בשביל אשתו, רב אידי בר אבין אכל בשביל אשתו.

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

אמר רבינא: אמר לי מרימר, הלכתא כוותיה דרב, והלכתא כוותיה דרב חסדא, והלכתא כוותיה דעולא.

**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

והלכתא כוותיה דרב אדא בר אבהו: לוייה שילדה – בנה פטור מחמש סלעים.

**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

תנו רבנן: הזורע והלויים והקבה נוהגים בכלאים ובכזי.

**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

רבי אליעזר אומר: כלאים הפא מן העז ומן הרחל – חייב במתנות, מן התייש ומן הצבייה – פטור מן המתנות.

**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

מכדי קיימא לן דלענין פסוי הדם ומתנות לא משכחת ליה אלא בצבי הפא על התיישה, ובין לרבי אליעזר בין לרבנן מספקא להו אי חוששין לזרע האב, אי אין חוששין.

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

ובשה ואפילו מקצת שיה קמיפלגי:

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

#### EXPLANATION

מר סבר: "שה" – ואפילו מקצת שה, ומר סבר: "שה" ואפילו מקצת שה לא אמרינן.

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

בשלמא רבי אליעזר דפטור, קסבר "שה" ולא מקצת שה,

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

אלא לרבנן, נהי נמי דקסברי "שה" ואפילו מקצת שה, פלגא לשקול, ואידך פלגא לימא ליה:  
אייתי ראיה דאין חוששין לזרע האב ושקול!

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

אמר רב הונא בר חייא: מאי חייב נמי דקא אמר – חייב בחצי מתנות.

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

#### OBJECTION

מתיב רבי זירא: כוי – יש בו דרכים שוין לבהמה, ויש בו דרכים שוין לחיה, ויש בו דרכים שוין  
לחיה ולבהמה.

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

פיצד? חלב אסור כחלב בהמה, ודמו חייב לכסות פדם החיה,

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

דרכים שוין לבהמה ולחיה – שדמו וגידו אסורין כבהמה וחיה, וחייב בזרוע ולחינים וחקקה, ורבי  
אליעזר פוטר.

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 אֵתָּא, חַיִּיב בְּחֻצֵי מִתְּנוֹת מִבְּעֵי לִיהָ!

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

#### ANSWER

אֵיידִי דִּתְנָא חֵלְבֹּ וְדָמֹ, דְּלֹא מִתְנִי "חֻצִּי" חֻצִּי, מִשּׁוּם הֵכִי לֹא קָא תְנִי "חֻצִּי".

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 אֶתָּא רַבִּין, אָמַר רַבִּי יוֹחָנָן: כּוֹי לְרַבְּנָן חַיִּיב בְּכוּלָּהוּ מִתְּנוֹת,

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

דִּתְנִינָא: "שׁוֹר", מָה תִּלְמוּד לּוֹמַר "אִם שׁוֹר" – לְרִבּוֹת אֶת הַכֹּלְאִים. "שֶׁח", מָה תִּלְמוּד לּוֹמַר "אִם שֶׁח" – לְרִבּוֹת 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

וּרְבִי אֱלִיעֶזֶר, הָאִי "אִם" לָמָּה לִּי? מִיבְּעֵי לִיהָ לַח לֶק.

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

וּרְבִנּוּ, לַח לֶק מִנָּא לָהּ? נִפְקָא לָהּ מִ"אֶת זֹבְחֵי הַזֶּבֶח".

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

וּרְבִי אֱלִיעֶזֶר, הָאִי "מֵאֵת זֹבְחֵי הַזֶּבֶח" מֵאִי עֵבִיד לִיהָ? מִבְּעֵי לִיהָ לְכַדְרָא, דְּאָמַר רַבָּא: הֵדִין עִם הַטֶּבַח.

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 שֶׁנִּתְעַרְבַּ בְּמֵאָה, בְּזֵמַן שֶׁמֵּאָה שׁוֹחֲטִין אֶת כּוֹלָן – פּוֹטְרִים אֶת כּוֹלָן, אֶחָד שׁוֹחֵט אֶת כּוֹלָן – 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 וְלֹגִי – פָּטוּר מִן הַמִּתְּנוּת, וְהַמְּשַׁתֵּף עִמָּהּ – צָרִיךְ שִׁירְשׁוֹם, וְאִם אָמַר: "חֹוֶץ מִן הַמִּתְּנוּת" – פָּטוּר מִן הַמִּתְּנוּת.

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 מַעֲיָה שֶׁל פָּרָה", וְהָיָה בָּהֶן מִתְּנוּת – נוֹתֵנָן לַכֹּהֵן, וְאִינוּ מִנְּכָה 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

לָקַחְוּ הֵימָנוּ בְּמִשְׁקָל – נוֹתֵנָן לַכֹּהֵן, וּמִנְּכָה 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

וְאֵמָא? יָבֵא עָלֵיו כֹּהֵן מִשְׁנֵי צָדִידִין, וְלֵימָא לֵיה: אֵי בְּכוֹר הוּא – כּוֹלֵיהּ דִּידֵי הוּא, וְאֵי לֹא בְּכוֹר הוּא – הֵב לִי מִתְּנֵתָאִי.

**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: בָּבֵא לִידֵי כֹהֵן וּמְכָרוּ לְיִשְׂרָאֵל בְּמוֹמוֹ.

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.

MISHNAH

הַשּׁוֹחֵט לַכֹּהֵן וְלַגּוֹי, פֶּטוּר מִן הַמִּתְּנוּת.

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

וְלִיתַּנִּי: כִּהֵן וְגוֹי פֶּטוּרִין מִן הַמִּתְּנוּת?

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 הַטֹּבַח.

**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 זֹכְחֵי הָעֹבֵחַ" – הָיָה אוֹמֵר אֶפִּילוּ טֹבַח כִּהֵן בַּמִּשְׁמַע.

**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

אוֹשֵׁפִיזְכָּנִיָּה דְּרַבִּי טַבְּלָא כִּהֵן הָיָה, וְהָיָה דְּחִיק לֵיהּ מִלְּתָא.

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

STATEMENT

אָתָא לְקַמִּיָּה דְּרַבִּי טַבְּלָא, אָמַר לֵיהּ: זֵיל אִישְׁתַּתַּר בְּהַדֵּי טַבְּחֵי יִשְׂרָאֵל, דְּמַגּוּ דְּמַפְטְרֵי מִמִּתְּנָתָא, מִשְׁתַּתַּפִּי בְּהֶדְרָה.

**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

חִיבִיָּה רַב נַחֲמָן, אָמַר לִיה: וְהָא רַבִּי טַבְלָא פִטְרֵן!

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

STATEMENT

אָמַר לִיה: זִיל אֲפִיק, וְאִי לָא – מִפִּיקְנָא לָהּ רַבִּי טַבְלָא מֵאוּנָךְ.

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

אֲזַל רַבִּי טַבְלָא קָמִיה דְּרַב נַחֲמָן, אָמַר לִיה: מַאי טַעְמָא עֵבִיד 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

אָמַר לִיה: דְּכִי אֲתָא רַבִּי אַחָא בַר חֲנִינָא מִדְּרוּמָא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, זְקֵנִי דְרוּם אָמְרוּ: כֹּהֵן טַבַּח – שְׁתַּיִם וְשָׁלֹשׁ שָׁבָתוֹת פֶּטוּר מִן הַמִּתְנּוֹת, מִכָּאן וְאִילָן חִיב בְּמִתְנּוֹת.

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

אָמַר לִיה: וְהָא רַבִּי טַבְלָא פִטְרֵן! אָמַר לִיה: וְלַעֲבִיד לִיה מָר מִיָּהָת כְּרַבִּי אַחָא בַר 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

אָמַר לִיה: הָנִי מִילִי דְלָא 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 חֲסִידָא: הָאִי כֹהֵנָא דְלָא מִפְּרִישׁ מִתְנַתָּא – לִיְהוִי בְּשַׁמְתָּא דְאַלְהֵי 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 בַר רַב שֵׁילָא: הָנִי טַבְחֵי דְהוּצַל קִיָּמִי בְּשַׁמְתָּא דְרַב חֲסִידָא הָא עֲשָׂרִים וְתַרְתֵּי שָׁנִין.

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

למאי הלכתא? אי לימא דתו לא משמתינן להו – והא תנא: כמה דברים אמורים? במצות לא תעשה, אבל במצות עשה, כגון אומרים לו "עשה סוכה" ואינו עשה, "לולב" ואינו עשה, "עשה ציצית" ואינו עשה – מכין אותו עד שתצא נפשו!

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

אלא, דקנסין להו בלא אתרייתא, כי הא דרבא קניס אטמא, רב נחמן בר יצחק קניס גלימא.

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

ואמר רב חסדא: זרוע לאחד, וקבה לאחד, לחיים לשניים.

**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

איני? והא כי אתא רב יצחק בר יוסף אמר: במערבא פלגינן להו גרמא גרמא!

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

התם בדתורא.

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

אמר רבה בר בר חנה, אמר רבי יוחנן: אסור לאכול מבמהה שלא הורמה מתנותיה.

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

#### STATEMENT

אמר רבה בר בר חנה, אמר רבי יוחנן: כל האוכל מבמהה שלא הורמה מתנותיה – כאילו אוכל טבלים, ולית הלכתא כוותיה.

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

אמר רב חסדא: מתנות כהונה אין נאכלות אלא צלי, ואין נאכלות אלא בחרדל.

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

#### EXPLANATION

מאי טעמא? אמר קרא: "למשחה" – לגדולה, בדרך שהמלכים אוכלים.

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

ואמר רב חסדא: עשרים וארבע מתנות כהונה, כל כהן שאינו בקי בהן – אין נותנין לו מתנה.

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

ולאו מילתא היא, דתנא: רבי שמעון אומר: כל כהן שאינו מודה בעבודה – אין לו חלק בכהונה, שנאמר: "המקריב את דם השלמים ואת החלב מבני אהרן לו תהיה שוק הימין למנה".

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

אין לי אלא זה בלבד, מניין לרבות חמש עשרה עבודות, כגון: היציקות, והפלילות, והפתיתות, והמליחות, תנופות, והגשות, [והקמיצות], הקטרות, [והמציות], [והמליקות].

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.

## למעשה 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*.

# תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

## CHAPTER PREVIEW

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

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

## פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:  
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:  
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:  
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:  
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:  
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:  
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:  
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:  
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינּוּ בְּמִתְּג וְרָסוּן עָדִיו לְבָלוּם בַּל קָרַב אֱלֹהִים:  
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:  
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

## פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:  
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:  
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:  
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:  
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וְיִתְיַעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֵק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאֲדָמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּךְ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

## פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

### לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

# אור החיים הקדוש • האזינו • רביעי

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.

פסוק יט

Deuteronomy 32:19

וַיֵּרָא יְהוָה וַיִּנָּאץ מִכַּעַס בָּנָיו וּבָנֹתָיו:

*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 אֶסְתִּירָה פָּנַי מֵהֶם אֲרָאָה מָה אַחֲרֵיתָם כִּי דֹר תַּהֲפֹכֹת הֵמָּה בָּנִים לֹא-אֱמֻן 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

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.

כִּי דֹר תַּהֲפֹכֹת וגו'. פֶּרוּשׁ, לִפְי שְׁאָמַר  
הַכָּתוּב בְּסֻמוֹ "אֶסְתִּירָה פָּנַי" וגו', וּבִזְוָה  
לֹא יִשְׁקִיף וְיִרְאֶה הָגֵם שִׁיעָשָׂה תְּשׁוּבָה  
וַיַּחֲנֶנּוּ קוֹלָם, וְאֵין זֶה מִן הַנִּכּוֹן לַעֲשׂוֹת כֵּן,  
לְזֶה גָמַר אוֹמֵר הַטֵּעַם "כִּי דֹר תַּהֲפֹכֹת",  
פֶּרוּשׁ מִתַּהֲפֹכִים מְטוֹכָה לְרָעָה. וְאָמְרוּ  
"בָּנִים", פֶּרוּשׁ אֶפְלוּ יַחֲשָׁבוּ לְהִיטִיב לְבָא  
אֶל גִּדְר שִׁיחִיו נִחְשָׁבִים בָּנִים, "לֹא אֱמֻן  
בָּם" כִּי יִשׁוּבוּ לְהִרְשִׁיעַ וְאֵין חֲזָרְתָם שְׁלֵמָה,  
וְאֲשֶׁר עַל כֵּן רָאוי הוּא לְהִסְתִּיר וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:20

### בפשוט · 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.

## למעשה · 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.

### פסוק כא

Deuteronomy 32:21

הֵם קִנְאוּנִי בְּלֹא-אֱלֹהִים פָּעֲסוּנִי בְּהִבְלִיָּהֶם וְאֲנִי אֶקְנִיָּאֵם בְּלֹא-עָם  
בְּגוֹי נָבֵל אֶכְעִיסֵם:

*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.*

### פסוק כב

Deuteronomy 32:22

כִּי-אֵשׁ קָדְתָּהּ בְּאַפִּי וַתִּיקַד עַד-שָׂאוֹל תַּחֲתִית וַתֹּאכַל אֶרֶץ  
וַיִּבְלָה וַתִּלְהֶט מִסִּגְי 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.*

### פסוק כג

Deuteronomy 32:23

אֶסְפֶּה עָלֵימוּ רָעוֹת חֲצֵי אֶכְלָה-בָּם:

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

*No Ohr HaChaim comment on this pasuk in this edition.*

מִזֵּי רָעָב וּלְתֵמִי רָשָׁף וְקָטָב מִרִיגֵי וְשׁוֹן-בְּהֵמוֹת אֲשֶׁלַח-בָּם עִם-  
חֲמַת זֶחְלִי עֶפְר:

*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.*

מִחוּץ תִּשְׁפֹּל-חֶרֶב וּמִחֲדָרִים אֵימָה גַם-בָּחוּר גַּם-בְּתוּלָה יוֹנֵק  
עִם-אִישׁ שִׁיבָה:

*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.*

אָמַרְתִּי אֶפְאִיֵּהֶם אֲשַׁבֵּיתָהּ מֵאֲנוּשׁ זְכָרָם:

*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 אֶפְאִיֵּהֶם. פֶּרוּשׁ "אֶפְאִיֵּהֶם" – אֶסְמִיךְ אִפִּי עֲמָהֶם עַד שְׁיוֹשְׁבָתוֹ מֵאֲנוּשׁ.

**בפשוט · 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.

**למעשה · 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.

**פסוק כז**

Deuteronomy 32:27

**לוֹלִי כַעַס אוֹיֵב אֶגּוֹר פֶּן־יִנָּכְרוּ צָרֵימִי פֶּן־יֵאמְרוּ יְדֵינוּ רַמָּה וְלֹא  
יִהְיֶה פִעֵל 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

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.

לוֹלִי כַעַס אוֹיֵב אֶגּוֹר. פָּרוּשׁ, שְׂכֻמָּה וְכֻמָּה  
הַכְּעֻסוֹת הַכְּעִיסוֹנִי אוֹיְבֵיהֶם, וְהוּא אָמְרוּ  
"אֶגּוֹר" מִלְשׁוֹן (מִשְׁלֵי ו:ח) "אֶגְרָה  
בְּקֶצִיר", שֶׁאֶגּוֹר הוּא כְּעֶסוֹ שֶׁל אוֹיֵב  
וְעוֹמְדִים הֵם לְכַלּוֹן, וְכִשְׂרָאוֹ שֶׁהַשְׁבֵּתִי  
שֵׁם יִשְׂרָאֵל חֵס וְשָׁלוֹם "יִנָּכְרוּ צָרֵימִי",  
פָּרוּשׁ, יֵחַ שָׁבוּ כִּי יִשְׂרָאֵל אֲמוֹנָתָם נִכְרְיָה  
וְלֹא צָדִיק, וְיִתְחַזֵּק דְּבַר אֱמֶת לְשִׁקֵּר חֵס  
וְשָׁלוֹם.

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.

ועוד חושש "פֶּן יֹאמְרוּ יְדֵינוּ רָמָה", פְּרוֹשׁ,  
מִלְכָּד שִׁיכְחִישׁוּ אֱמוּנַת יִשְׂרָאֵל וְדָתָם,  
יוֹסִיפוּ לַחֲטֹא לומר שְׁאֱמוּנָתָם אֱמוּנָה  
רְאוּיָה, וְהוּא אָמְרוּ "פֶּן יֹאמְרוּ יְדֵינוּ רָמָה",  
וְטוֹבָתָם וְשִׁלּוֹתָם לֹא מֵה' הִיא אֲלֵא  
מֵעֲבֹדָה זָרָה אֲשֶׁר הֵם עוֹבְדִים.

Or HaChaim on Deuteronomy 32:27:2

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.

וְהוּא אָמְרוּ וְלֹא ה' פָּעַל כָּל זֹאת, פְּרוֹשׁ,  
כָּל טוֹבָתָם וְהַצְלָחָתָם. וְהָרְאָה שֶׁלֹּא עָשׂוּ  
יִשְׂרָאֵל דְּבַר רַע מֵה' שֶׁהֵם אֵינָם עוֹשִׂים,  
וְיוֹתֵר מִהֵמָּה, וְהֵם מְשָׁלוּ בָהֶם וַיִּאַבְדּוּם.

Or HaChaim on Deuteronomy 32:27:3

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.

אוּ יִרְצָה, שֶׁכָּל הַפְּעָלָה הַזֹּאת שְׁעָשׂוּ  
הַשָּׂחָתָה גְּדוּלָה בְּיִשְׂרָאֵל וְהַשְׁבִּיתוֹ מֵאַנּוּשׁ  
וְכָרֶם, יֹאמְרוּ שֶׁלֹּא עָשָׂה כָּל זֶה ה' אֲלֵא  
בְּצִרוּף כֹּחַ וּרְצוֹן עֲבֹדַת עֲבֹדָה זָרָה שֶׁהִיא  
הַשְׁלִיטָתָם עֲלֵיהֶם:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:27

### בפשוט · 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.

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.

## כִּי־גוֹי אֲבָד עֲצוֹת 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

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.

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.

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.

כִּי גוֹי אֲבָד עֲצוֹת. פְּרוּשׁ, שְׁאִין חָשׁוּ שֶׁהַגּוֹי יִרְאֶה וְיִקַּח מוֹסֵר וְיֵאמַר: וּמָה אֵלּוּ עָלַי שֶׁהִכְעִיסוּ מַעַט רָאָה מַה עָלְתָה בְיָדָם וְכוּ' וְיִטִּיב מַעֲשָׂיו,

וְהוּא אָמַר "כִּי גוֹי אֲבָד עֲצוֹת", פְּרוּשׁ אֵין בְּטִבְעוֹ דְבָר זֶה וְאֲבוּד הוּא מֵעֲצוֹת כְּאֵלּוּ,

"וְאֵין בָּהֶם תְּבוּנָה" לְהַבִּין דְבָר מִתּוֹךְ דְבָר, כְּמוֹ שֶׁאָמַרְנוּ "לֹא חֲכָמוֹ יִשְׁכִּילוּ זֹאת", פְּרוּשׁ חֲרֵי הָאֵף הִבָּא עַל יִשְׂרָאֵל, וּמִזֶּה יִבְיִנוּ לְאַחֲרֵיתָם מַה תְּהִיָּה עַל מַעֲלָם.

## בְּפִשְׁטוּת · 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.

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.