

חומש עם רש"י • האזינו • תמישי

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

HA'AZINU • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Shira continues with a powerful and sobering look at the churban and the bitter galus of Klal Yisrael. Hashem laments that if only the nation had been wise, they would have looked at their history and realized that it is impossible for a tiny handful of enemies to chase down thousands of Yidden unless Hashem Himself had decided to deliver them over. The pasukim describe the spiritual decay of the enemies, whose actions are as poisonous as the grapes of Sodom and Gomorrah, and whose ultimate downfall is already sealed and waiting in Hashem's storehouses.

Yet, within this dark picture, the Torah brings us to the turning point of the geulah. When Klal Yisrael is completely down, with all their strength gone and no savior in sight, Hashem will step in to avenge His servants. He will mock the empty avodah zarah that the nations and the backsliding Yidden trusted in, showing everyone that there is absolutely no power other than Him.

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

פסוק א

Pasuk 1

לו חכמו ישכילו זאת יבינו לאחריהם:
If they were wise they would understand this they would comprehend their end

רש"י

יבינו לאחריהם. יתנו לב להתבונן לסוף פרענותם של ישראל:
they would understand their latter end they would set heart to comprehend the end of their punishment of Yisrael

פסוק ב

Pasuk 2

איכה ירדה אחד אלף ושנים יניסו רבבה אם לא כי צורם מכרם
how could pursue one a thousand and two put to flight ten thousand that not If sold them their Rock
ויהיה הסגירם:
and Hashem delivered them up

רש"י

איכה ירדה אחד. ממנו אלף מישראל:
how could pursue one of us a thousand of Yisrael

רש"י

אם לא כי צורם מכרם וה' הסגירם. מכרם ומסרם, בידנו, דליב"ר
If not that their Rock sold them and Hashem delivered them sold them and delivered them into our hand deliver

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֵיבֵינוּ פְּלִילִים:

are judges and our enemies is their rock like our Rock not For

רש"י

כִּי לֹא כְצוּרֵנוּ צוּרָם. כָּל זֶה הָיָה לָהֶם לְאֵיבִים לְהַבִּין שֶׁהַשֵּׁם הַסְּגִירָם וְלֹא
and not delivered them that Hashem to understand the enemies for them was this all is their rock as our Rock not For
לָהֶם וְלֹא לַהֲיִיחָם הַנִּצָּחוֹן, שֶׁהָיָה עַד הַנָּה לֹא יָכְלוּ כָּלֹם אֱלֹהֵיהֶם כִּנְגַד צוּרֵנוּ, כִּי לֹא
not for our Rock against their gods anything could not now until for behold is the victory and to their gods theirs
כִּסְלֵעֵנוּ סִלְעָם; כָּל צוּר שֶׁבַּמִּקְרָא לְשׁוֹן סִלַּע:
rock is an expression of that is in Scripture rock every is their rock as our rock

רש"י

וְאֵיבֵינוּ פְּלִילִים. וְעַכְשָׁיו אֵיבֵינוּ שׁוֹפְטִים אוֹתָנוּ, הֲרִי שֶׁצּוּרֵנוּ מְכָרְנוּ לָהֶם:
to them sold us that our Rock behold us are judging our enemies and now are judges and our enemies

כִּי מִגִּפְתָּן סֹדֶם גִּפְתָּם וּמִשְׂדֵּמָתָהּ עֲמָרָה עֲנַבְמוּ עֲנַבֵּי רוֹשׁ אֲשַׁכְלֵת

clusters of gall are grapes of their grapes Gomorrah and from the fields of is their vine Sodom from the vine of For

מֵרָרֶת לָמוֹ:

are to them bitterness

רש"י

כִּי מִגִּפְתָּן סֹדֶם גִּפְתָּם. מוֹסֵב לְמַעַלָּה — אָמַרְתִּי בְּלִבִּי אֶפְאַיֵּהֶם וְאֲשַׁבֵּית
and I would cease I would scatter them in My heart I said above is connected is their vine Sodom from the vine of For
זְכָרָם לְפִי שֶׁמַּעֲשֵׂיהֶם מַעֲשֵׂי סֹדֶם וְעַמּוֹרָה:
and Amorah Sodom are the deeds of that their deeds because their remembrance

רש"י

שְׂדֵמָתָה. שְׂדֵה תְּבוּאָה, כְּמוֹ "וּשְׂדֵמֹת לֹא עָשָׂה אֶכָּל" חֲבֻקָּק ג', "בְּשְׂדֵמֹת קִדְרוֹן"
Kidron in the fields of chapter 3 Chavakuk food yielded not and fields as in grain a field of fields of

מַלְכִּים ב כ"ג :

chapter 23 II Melachim

רש"י

עֲנַבֵּי רוֹשׁ. עֶשֶׂב מָר:

bitter an herb rosh grapes of

רש"י

אֲשַׁכְלֵת מֵרָרֶת לָמוֹ. מִשְׁקָה מֵר רָאוּי לָהֶם, לְפִי מַעֲשֵׂיהֶם פְּרָעֻנוֹתָם, וְכֵן
and so their punishment their deeds is according to for them is fitting bitterness a drink of to them bitterness clusters of

תרגם אנקלוס "ותושלמת עובדיהון כמרותהון":
according to their bitterness their deeds is and the recompense of Onkelos translated

פסוק ה

Pasuk 5

חמת תנינם יינם וראש פתנים אכזר:
cruel vipers and the venom of is their wine serpents poison of

רש"י

חמת תנינים יינם. כתרגומו "הא כמרת תנינא כס פורענותהון", הנה
behold their punishment is the cup of serpents like the gall of Behold is like its Targum is their wine dragons The poison of
כמרירת נחשים כוס משתה פרענותם:
their punishment the drink of is the cup of snakes like the bitterness of

רש"י

וראש פתנים. כוסם שהוא אכזר לנשוה, אויב אכזרי יבא ויפרע
and exact punishment will come cruel an enemy to the bitten one cruel which is is their cup vipers And the venom of
מהם:
from them

פסוק ו

Pasuk 6

הלא הוא כמס עמדי חתם באוצרותי:
in My treasures sealed with Me stored up it Is it not

רש"י

הלא הוא כמס עמדי. כתרגומו, כסבורים הם ששכחתי מעשיהם, כלם גנוזים
are hidden all of them their deeds that I forgot they they think according to its Targum with Me laid up it Is not
ושמורים לפני:
before Me and guarded

רש"י

הלא הוא. פרי גפנם ותבואת שדותם — כמס עמדי:
with me stored up their fields and the produce of their vine the fruit of this Is not

פסוק ז

Pasuk 7

לי נקם ושלם לעת תמוט רגלם כי קרוב יום אידם וחס
and rushes their disaster the day of near is for their foot falters for the time and recompense is vengeance To Me
עתדת למו:
for them the future

רש"י

לי נקם ושלם. עמי נכון ומזמן פרענות נקם, וישלם להם
to them and it will pay vengeance the punishment of and ready is prepared with Me and recompense is vengeance With Me

כְּמַעֲשֵׂיהֶם, הַנָּקָם יִשְׁלַם לָהֶם גְּמוּלָם. וַיֵּשׁ מְפַרְשִׁים וּשְׁלֹם
as a noun and recompense those who explain and there are their recompense to them will pay the vengeance according to their deeds
דָּבָר, כְּמוֹ וְשְׁלֹם וְהוּא מַגִּזֵּר "וְהַדָּבָר אֵין בָּהֶם" יִרְמְיָהוּ ה' — כְּמוֹ
like chapter five Yirmeyahu in them is not and the speaking from the form of and it is and retribution like
וְהַדָּבָר. וְאִמְתִּי אֲשַׁלֵּם לָהֶם?
to them will I pay and when and the speech

רש"י

לֵעֵת תִּמוּט רַגְלָם. כְּשֶׁתֵּתֵם זְכוֹת אֲבוֹתֵם שֶׁהֵן סְמוּכִים עָלָיו:
upon it relying that they are their ancestors the merit of when will end their foot shall totter at the time

רש"י

כִּי קָרֹב יוֹם אִידָם. מִשְׁאֲרָצָה לְהָבִיא עֲלֵיהֶם יוֹם אִידָם קָרֹב וּמִזְמָן
and prepared is near their calamity the day of upon them to bring from when I desire their calamity the day of near For
לִפְנֵי לְהָבִיא עַל יְדֵי שְׁלוּחִים הֶרְבָּה:
many agents means of by to bring before Me

רש"י

וְחַשׁ עֵתֵדָת לָמוּ. וּמָהֵר יָבֹאוּ הַעֲתִידוֹת לָהֶם:
for them the future things will come and quickly for them the future things and quickly

רש"י

וְחַשׁ. כְּמוֹ "יִמְהַר יְחִישָׁה" יִשְׁעִיהוּ ה' ; עַד כָּאֵן הָעִיד עֲלֵיהֶם מֹשֶׁה דְּבָרֵי
words of Moshe against them warned here until chapter five Yeshayahu let him hasten let him speed is like and hastens
תּוֹכַחָה לְהִיּוֹת הַשִּׁירָה הַזֹּאת לְעַד, כְּשֶׁתָּבֹא עֲלֵיהֶם הַפְּרָעָנוֹת יִדְעוּ שְׂאֲנִי
that I they will know the punishment upon them when there comes for a witness this the song to be reproof
הוֹדַעְתִּים מֶרֶאשׁ, מִכָּאֵן וְאֵילָּה הָעִיד עֲלֵיהֶם דְּבָרֵי תַנְחוּמִין שְׂיָבֹאוּ עֲלֵיהֶם
upon them that will come comfort words of them with he warned and onward from here from the beginning informed them
כְּכֹלֹת הַפְּרָעָנוֹת, כָּל אֲשֶׁר אָמַר לְמַעַלָּה, "וְהָיָה כִּי יָבֹאוּ עָלֶיךָ וְגו'" הַבְּרָכָה
the blessing etc. upon you there come when and it shall be above he said that like all the punishment at the end of
וְהָקֵלָּה וְגו' וְשָׁב ה' אֶלְהֵיךָ אֵת שְׁבוּתְךָ וְגו':
etc. your captivity — your God Hashem and He will return etc. and the curse

פסוק ח

Pasuk 8

כִּי יִדִּין יְהוָה עַמּוֹ וְעַל עֲבָדָיו יִתְנַחֵם כִּי יִרְאֶה כִּי אֲזָלָת יָד
power is gone that He sees when He will relent His servants and upon His people Hashem will judge For
וְאֶפֶס עָצוּר וְעֶזוֹב:
or ruler ruled and there is none

רש"י

כִּי יִדִּין ה' עַמּוֹ. כְּשֶׁיִּשְׁפֹּט אוֹתוֹ בְּיִסּוּרֵין הַלָּלוּ הָאֲמִוְרוֹת עֲלֵיהֶם, כְּמוֹ
like concerning them that are mentioned these with sufferings them when He judges His people Hashem will judge When
"כִּי בָם יִדִּין עַמִּים" אִיּוֹב ל"ו — יִיָּסַר עַמִּים. כִּי זֶה אֵינוֹ מְשַׁמֵּשׁ
serving is not this this word כ Nations He will chastise 36 Iyov nations" He chastises by them "For

בְּלִשׁוֹן דָּהָא, לְתַת טַעַם לְדִבְרִים שֶׁל מַעְלָה, אֲלָא לִשׁוֹן תַּחֲלַת דְּבוּר,

a statement the beginning of an expression of but rather above of for the words a reason to give because in the sense of

כְּמוֹ וַיִּקְרָא כ"ה "כִּי תִבְאוּ אֶל הָאָרֶץ", כְּשִׁיבָאוּ עֲלֵיהֶם מִשְׁפָּטִים הִלְלוּ וַיִּתְּנֵהֶם

and will relent these judgments upon them when there come the land" to you will come "When 25 Vayikra like

הַקֵּב"ה עַל עֲבָדָיו לָשׁוּב וּלְרַחֵם עֲלֵיהֶם:

upon them and to have mercy to return His servants concerning the Holy One

רש"י

יתְּנֵהֶם. לִשׁוֹן הַפּוֹה הַמִּתְּשֵׁבָה לְהִיטִיב אוֹ לְהַרְע:

to do evil or to do good the mind changing is an expression of He will repent

רש"י

כִּי יֵרָאֶה כִּי אִזְלַת יָד. כְּשִׁירְאָהּ כִּי יָד הָאוֹיֵב הוֹלֶכֶת וְחוֹזְקַת מְאֹד

exceedingly and strengthening is going the enemy the hand of that when He sees power gone is that He sees When

עֲלֵיהֶם, וַאֲפֹס בָּהֶם עֲצוּר וְעוֹזֵב:

or helped ruled among them and there is none over them

רש"י

עֲצוּר. נוֹשָׁע עַל יְדֵי עוֹצֵר וּמוֹשֵׁל שְׂיַעֲצֹר בָּהֶם:

them who will restrain and a ruler a restrainer the hands of by is saved Restrained

רש"י

עוֹזֵב. עַל יְדֵי עוֹזֵב; עוֹצֵר הוּא הַמוֹשֵׁל הָעוֹצֵר בָּעָם שְׁלֹא

that not among the people who restrains the ruler he is a ruler one who strengthens the hands of by abandoned/strengthened

יִלְכוּ מִפְּזָרִים בְּצִאתָם לְצָבָא עַל הָאוֹיֵב, בְּלַעַז מִיַּנְטִינ"דוֹר; עֲצוּר,

restrained maintainer in foreign tongue the enemy against to the army in their going out scattered they should go

הוּא הַנוֹשָׁע בְּמַעֲצוֹר הַמוֹשֵׁל; עוֹזֵב, מְחֻזָּק, כְּמוֹ נַחוּם ג' "וַיַּעֲזְבוּ

and they fortified chapter 3 Nehemiah like fortified strengthened the ruler through the restraint of the one saved he is

יְרוּשָׁלַיִם עַד הַחוֹמָה"; "אִיךָ לֹא עֲזָבָה עִיר תְּהִלָּה" יִרְמְיָהוּ מ"ט, אֵינְפוֹרְצָדוֹר:

fortified chapter 49 Yirmeyahu praise the city of helped is not how the wall until Yerushalayim

פסוק ט

Pasuk 9

וַאֲמַר אֵי אֱלֹהֵימוֹ צוּר חֲסִיו בּוֹ:

in him they took refuge the rock their god Where is And He will say

רש"י

וַאֲמַר. הַקֵּב"ה עֲלֵיהֶם אֵי אֱלֹהֵימוֹ שֶׁעָבְדוּ:

that they served their gods where are concerning them the Holy One blessed be And He will say He

רש"י

צוּר חֲסִיו בּוֹ. הַסֵּלַע שֶׁהָיוּ מִתְּכַסִּין בּוֹ מִפְּנֵי הַחֶמֶה וְהַצָּנָה, כְּלוֹמַר

meaning to say and the cold the heat from before with it covering themselves that they were the rock in it they trusted The rock

שֶׁהָיוּ בְּטוֹחִין בּוֹ לְהִגֹּן עֲלֵיהֶם מִן הָרָעָה:

the evil from upon them to protect in it trusting that they were

אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וַיַּעֲזְרָכֶם
and help you let them rise their libations the wine of would drink would eat their sacrifices the fat of Who

יְהִי עֲלֵיכֶם סִתְרָה:
a shelter over you let there be

רש"י

אֲשֶׁר חֵלֶב זִבְחֵימוֹ. הָיוּ אוֹתָן אֱלֹהֹת אוֹכְלִים, שֶׁהָיוּ מְקַרְבִּים לִפְנֵיהֶם, וְשׁוֹתִין
and drinking before them offering which they were eating gods those were their sacrifices the fat of who

יֵין נְסִיכָם :
their drink offerings the wine of

רש"י

יְהִי עֲלֵיכֶם סִתְרָה. אוֹתוֹ הַצּוּר יִהְיֶה לָכֶם מַחְסֶה וּמִסְתּוֹר:
and a shelter a refuge to you shall be rock that a protection upon you let it be

רְאוּ עֲתָה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וְאֶחָיָה
and I give life bring death I with Me god and there is no am He I I that now see

מַחְצָתִי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:
who delivers from My hand and there is none will heal and I I wounded

רש"י

רְאוּ עֲתָה. הִבֵּינוּ מִן הַפְּרָעָנוֹת שֶׁהָבִיא עֲלֵיכֶם וְאֵין לָכֶם מוֹשִׁיעַ, וּמִן
and from savior for you and there is no upon you that He brought the punishment from understand now See

הַתְּשׁוּעָה שֶׁאֲשִׁיעֲכֶם וְאֵין מוֹחָה בְּיָדִי:
against My hand protester and there is no that I will save you the salvation

רש"י

אֲנִי אֲנִי הוּא. אֲנִי לְהַשְׁפִּיל וְאֲנִי לְהָרִים:
to raise and I am to abase I am am He I I

רש"י

וְאֵין אֱלֹהִים עִמָּדִי. עוֹמֵד כִּנְגָדִי לְמַחֹת:
to protest against Me standing with Me god and there is no

רש"י

עִמָּדִי. דְּגַמְתִּי וְכַמוֹנִי:
and like me my equal with Me

רש"י

וְאֵין מִיָּדִי מַצִּיל. הַפּוֹשְׁעִים בִּי:
against Me those who rebel who can deliver from My hand and there is none

CHAPTER SUMMARY

The aliyah details how the enemies of Klal Yisrael could only succeed because Hashem sold His people into their hands, though the enemies themselves are spiritually rotten and destined for a bitter end. Hashem keeps their punishment sealed in His storehouses, waiting for the moment their foot falters to bring about His vengeance. Ultimately, when the Jewish people are completely helpless, Hashem will vindicate His servants, challenge the uselessness of the false gods they turned to, and reveal His absolute oneness as the Sole Provider of life, death, and ultimate healing.

למעשה WHAT TO TAKE HOME

The Torah is telling us a tremendous chiddush in this week's parsha. When we look at the world and see our enemies succeeding, or when we face personal tzaros where it feels like we are completely powerless, we tend to look at the natural causes. We think the other side is stronger, or that we made a bad move. But the pasuk screams to us: "How could one have routed a thousand... unless their Rock had sold them?" Lichoira, the only reason the enemy has any power over us is because Hashem b'davka handed us over. It is never about the strength of the natural forces against us; it is entirely about our relationship with Hashem.

This is a major yesod in our avodah. When things go wrong, the yetzer hara wants us to focus on the "enemy" or the physical obstacle, making us feel weak and helpless. But the Torah is teaching us that when we reach a state of "azilas yad," when we realize we have absolutely no strength of our own and that no natural savior can help us, that is exactly when Hashem's salvation begins. The moment we stop putting our bitachon in the "rocks" of the world and realize that "I am the One, and there is no god beside Me," the yeshua comes.

Today, when you face a frustrating situation or a setback that seems out of your control, do not waste your energy fighting the natural cause or worrying about how strong the obstacle seems. Stop for a moment, take a deep breath, and say to yourself: "This obstacle has no power of its own; everything is directly from Hashem, and only He can heal and save me."

דף יומי • חקליון • דף קלי"ג

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THE SUGYA

We start off on our daf continuing the discussion of the gifts of the kehunah, specifically the jaw, the cheeks, and the abomasum. The Gemara brings a kasha against Rav Chisda's shitta that a Kohen must be an expert in the halachos of these gifts to receive them, and we delve into the halachos of the veins in the jaw which contain forbidden blood. We also learn about the proper way for a Kohen to receive these gifts, discussing whether a Kohen who snatches them is showing love for the mitzvah or, chas v'shalom, showing contempt for it.

Next, the Gemara brings a beautiful and personal account of Abaye's own hanhaga regarding taking these gifts, showing his incredible growth in middos and humbleness as he heard different Beraisos. We also learn about a special halacha from Rav Yosef regarding a Kohen granting his future gifts to a poor young talmid chacham in his neighborhood, which leads into a fascinating maaseh with Rava, Rav Safra, and a dream that required a p'shat from Rav Yosef. Finally, the Gemara transitions into the severe inyan of teaching a student who is not proper, and then returns to the halachos of partnering with a Kohen or a non-Jew in an animal.

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

עמוד א' DAF 133A

BRAISA

וּמִקְבָּלוֹת, הַזָּאוֹת, וְהַשְּׁקָאֵת סוֹטָה, וְעֵרִיפַת עֵגְלָה עְרוּפָה, וְטָהֳרַת מְצוּרָע, וְנִשְׂיָאוֹת כְּפָסִים – בֵּין מִבְּפָנִים בֵּין מִבְּחוּץ,

And the receivings of blood in a vessel, the sprinklings of blood, and the giving of water to a sota, and the breaking of the neck of the heifer whose neck is broken, and the purification of a leper, and the lifting of the hands for the Priestly Blessing whether inside the Beis HaMikdash or outside it,

BRAISA

תלמוד לומר "מִבְּפָנִי אֲהָרֹן" – עֲבוּדָה הָאֲמוּרָה לְבָנֵי אֲהָרֹן.

the Torah teaching says: "From the sons of Aaron" to teach that this applies to any service that is stated regarding the sons of Aaron.

BRAISA

וְכָל כֹּהֵן שֶׁאֵינוֹ מוֹדָה בָּהּ – אֵין לוֹ חֵלֶק בְּכַהֲוֹנָה.

And any Kohen who does not admit to it—meaning, he does not believe in the validity of these services—has no portion in the priesthood gifts.

INFERENCE

טעמא דאינו מודה בה, הא מודה בה – אף על גב דאינו בקי בהן.

The Gemara infers: **The reason** he gets no portion is specifically **that he does not admit to it**, but if he does admit to it, he receives a portion **even though he is not expert in them**. This is a kasha on Rav Chisda who said a Kohen must be expert in the halachos to receive gifts!

STATEMENT

אמר רבי אבא, אמר רב הונא, אמר רב: חוטין שבלחי אסורים, וכל בהן שאינו יודע ליטלן – אין נותנין לו מתנה.

Rabbi Abba said that Rav Huna said that Rav said: **The veins that are in the jaw are forbidden** because of the blood they contain, **and any Kohen who does not know how to remove them**, we do not give him the gift of the jaw, lest he eat them with the forbidden blood.

OBJECTION

ולא היא, אי בטויא – מידב דייבי, ואי לקדרה – אי דמיחתה לחו ומלח להו – מידב דייבי.

The Gemara notes: **But that is not so**, because there is no real concern: **If he prepares it by roasting**, the blood **will flow out** because of the fire, **and if he prepares it for a pot** to cook it, **if he cuts them and salts them** as required, the blood **will flow out** and it will be permitted.

STATEMENT

אמר רבא: בידק לן רב יוסף, האי כהנא דחטיף מתנתא – חבובי קא מחבב מצוה, או ולולי קא מזלזל במצוה?

Rava said: Rav Yosef tested us with this question: **This Kohen who snatches the gifts from the owner—is he showing love for the mitzvah, or is he showing contempt for the mitzvah?**

RESOLUTION

ופשטנא ליה "ונתן" – ולא שיטול מעצמו.

And I resolved it for him from the pasuk: "**And he shall give**"—and not that he should take on his own. Therefore, it is contempt for the mitzvah.

STATEMENT

אמר אבאי: מריש הוה חטיפנא מתנתא, אמינא: חבובי קא מחביבנא מצוה.

Abaye said: **At first**, I would snatch the gifts, because I said to myself: **I am showing love for the mitzvah**.

STATEMENT

כיון דשמענא להא "ונתן" – ולא שיטול מעצמו, מיחטף לא חטיפנא, מימר (אמרי) [אמינא]: הבו לי.

Once I heard this teaching on the pasuk "**And he shall give**"—and not that he should take on his own, I would not snatch anymore; instead, I would say to the owners: **Give them to me**.

STATEMENT

וכיון דשמענא להא דתנא: "ויטו אחרי הפצע", רבי מאיר אומר: בני שמואל חלקם שאלו בפיהם, מימר נמי לא אמינא, ואי יחבו לי – שקילנא.

And once I heard that which is taught in a Braisa on the pasuk regarding Shmuel's sons, "And they turned after lucre," where Rabbi Meir says: The sons of Shmuel demanded their portion with their mouths, I also would not say anything to ask for them; rather, if they gave them to me, I would take them.

STATEMENT

כיון דשמענא להא דתנא: הצנועים מושכין את ידיהם, והגרגרים חולקים – משקל נמי לא שקילנא, לבר ממע לי יומא דכיפורי, לאחזוקי נפשאי בכהני.

Once I heard that which is taught in a Braisa: The modest ones withdraw their hands from the Lechem HaPanim and the gluttons divide it, I also would not take gifts at all, except for the eve of Yom Kippur, when I took them to establish myself as a Kohen in the eyes of the public.

QUESTION

ולפרוס ידיה! אנסייה ליה עידניה.

The Gemara asks: **But let him spread his hands** for Birchas Kohanim to show he is a Kohen! The Gemara answers: **His time constrained him**, as he was constantly learning and teaching Torah and missed the time of Birchas Kohanim.

STATEMENT

אמר רב יוסף: האי כהנא דאית ליה צורבא מרבנן בשכבותיה, ודחיקא ליה מילתא – ליזכי ליה מתנתא, ואף על גב דלא אתי לידיה, במפרי כהונה ולויה.

Rav Yosef said: This Kohen who has a young Torah scholar in his neighborhood, and things are tight for him financially—let the Kohen grant him the gifts that he is destined to receive, and even though they have not yet come into his hand, this works in a case of well-known Kohanim and Levi'im who are certain to receive the gifts.

STATEMENT

רבא ורב ספרא איקלעו לבי מר יוחנא בריה דרב חנא בר אדא, ואמרי לה לבי מר יוחנא בריה דרב חנא בר בינא.

Rava and Rav Safra happened to visit the house of Mar Yohana the son of Rav Chana bar Adda, and some say the house of Mar Yohana the son of Rav Chana bar Bizna.

STATEMENT

עבד להו עגלא תילתא, אמר ליה רבא לשמעיה: זכי לן מתנתא, דבעינא למיכל לישנא בחרדלא.

He prepared for them a third-born calf. Rava said to his attendant, who was a Kohen: Grant us the gifts, as I want to eat the tongue with mustard.

STATEMENT

זכי ליה. רבא אכל, ורב ספרא לא אכל.

The attendant granted them to him. Rava ate, but Rav Safra did not eat.

STATEMENT

אָקרייה לרב ספרא בַּחֲלֵמָא: "מַעֲדָה בְּגָד בְּיוֹם קָרָה חֲמִץ עַל נֶתֶר וְשָׁר בְּשִׁירִים עַל לֵב רָע."

They read to Rav Safra in a dream the pasuk: "As one who removes a garment on a cold day, and as vinegar upon soda, so is he who sings songs to a heavy heart."

QUESTION

אַתָּא לְקַמִּיָּה דְּרַב יוֹסֵף, אָמַר לֵיהּ: דְּלֵמָּא מְשׁוּם דְּעֵבְרִי אֲשַׁמְעֵתָא דְּמַר אֲקָרִיין הָכִי?

He came before Rav Yosef and said to him: Perhaps because I transgressed the teaching of the Master, they read this to me?

ANSWER

אָמַר לֵיהּ: כִּי אָמַרִי אֲנָא – בְּאַחַר, שְׁמַעָא – בְּעַל כְּרַחֲמֵיהּ מִזְכִּי, וְכִי אָמַרִי אֲנָא – לְמַאן דְּלֹא אֶפְשָׁר לֵיהּ, הָא אֶפְשָׁר לֵיהּ.

Rav Yosef said to him: When I said this halacha, it was regarding another person of the Kohen's choice, but an attendant grants it against his will out of pressure. And when I said this, it was for one who has no other way, but here Rava had another way to eat.

EXPLANATION

וְאֵלֹא מַאי טַעְמָא אֲקָרִיין הָכִי? כְּלַפִּי רָבָא!

But if so, what is the reason they read this to you? It was directed toward Rava!

QUESTION

וְלִקְרִיָּוִה לְרָבָא? רָבָא נְזוּף הָוָה.

The Gemara asks: But let them read it to Rava himself! The Gemara answers: Rava was under a ban of displeasure from Heaven at that time, so they did not communicate with him.

QUESTION

אָמַר לֵיהּ אַבְיִי לְרַב דִּימִי: וּפְשָׁטִיָּה דְּקָרָא בְּמַאי כְּתִיב?

Abaye said to Rav Dimi: And the simple meaning of the pasuk, regarding what is it written?

ANSWER

אָמַר לֵיהּ: בְּשׁוֹנָה לְתַלְמִיד שְׂאִינוּ הֶגְוִן.

He said to him: It is written regarding one who teaches a student who is not proper.

STATEMENT

דָּאָמַר רַב יְהוּדָה אָמַר רַב: כָּל הַשׁוֹנָה לְתַלְמִיד שְׂאִינוּ הֶגְוִן – נוֹפֵל בְּגִיהֶנֶם, שְׁנַאֲמַר "כָּל חֹשֶׁךְ טָמוּן לְצַפּוֹנִיו תִּאֲכָלֵהוּ אִשׁ לֹא נִפְחַ יָרַע שָׂרִיד בְּאַהֲלוֹ", וְאִין "שָׂרִיד" אֵלֹא תַלְמִיד חָכָם, שְׁנַאֲמַר "וּבְשָׂרִידִים אֲשֶׁר הִ' קָרָא".

For Rav Yehuda said that Rav said: Anyone who teaches a student who is not proper falls into Gehinnom, as it is said: "All darkness is hidden for his treasures, a fire not blown shall consume him, it shall go ill with the remnant in his

tent," and "remnant" means nothing other than a Torah scholar, as it is said: "And among the remnants whom Hashem calls."

STATEMENT

אמר רבי זירא אמר רב: כל השונה לתלמיד שאינו הגון – כזורק אבן למרקוליס, שנאמר: "כצור
אבן במרגמה בן נותן לכסיל כבוד", וכתוב: "לא נאה לכסיל תענוג".

Rabbi Zeira said that Rav said: Anyone who teaches a student who is not proper is like one who throws a stone to the idol Markolis, as it is said: "As a bundle of stones in a sling, so is he who gives honor to a fool," and it is written: "Delight is not seemly for a fool."

STATEMENT

והמשתתף עמהן צריך לרשום, ואפילו עם הגוי.

The Gemara returns to the laws of gifts: **And one who enters a partnership with them**—with Kohanim—**needs to mark** the animal to show which part belongs to the Kohen, **and even** if he partners **with a non-Jew**.

QUESTION

ורמינח: המשתתף עם כהן – צריך לרשום, והמשתתף עם הגוי ופסולי המוקדשים – אין צריך לרשום!

And the Gemara raises a contradiction: One who partners with a Kohen needs to mark the animal, but one who partners with a non-Jew or with disqualified consecrated animals does not need to mark it!

עמוד ב' DAF 133B

ANSWER

הכא במאי עסקינן – דיתבי גוי אמסחתא.

Here, with what are we dealing? We are dealing with a case **where the non-Jew sits in the** butcher shop of the Yid. Since he is sitting there, it is obvious to everyone that they are partners, so there is no concern of suspicion.

QUESTION

דכותה גבי כהן, דיתבי אמסחתא, אמאי צריך לרשום?

The Gemara asks: But **correspondingly, regarding** the case of a Kohen, **where** the Kohen sits in the shop, why does the Yid still **need to mark** the meat? It should be just as obvious that they are partners!

ANSWER

דאמרי: בשרא קא זבין.

The Gemara answers: In the case of a Kohen, people do not assume he is a partner; rather, **they say: He is buying meat**, and that is why he is sitting there.

OBJECTION

אי הכי, גוי נמי אמרי: בשרא קא זבין!

The Gemara objects: **If so**, then regarding a **non-Jew also**, they should say: **He is buying meat!** Why is it obvious that the non-Jew is a partner?

RESOLUTION

אָלֵא הָכָא בְּמַאי עֲסָקִינוּ, דִּיתִיב גּוֹי אֶפְסָפְתָּא.

Rather, here, with what are we dealing? We are dealing with a case **where the non-Jew sits by the cash drawer** where the money is kept.

QUESTION

דְּכֻתָּה גַּבִּי כִּהֵן דִּיתִיב אֶפְסָפְתָּא, אַמַּאי צָרִיךְ לְרְשׁוּם?

The Gemara asks: But **correspondingly**, regarding the case of a **Kohen where** the Kohen sits by the cash drawer, why does the Yid still **need to mark** the meat?

ANSWER

אָמְרִי: הַמוֹנִי הֵימְנִיה,

The Gemara answers: People will not assume he is a partner; rather, **they say**: The butcher **trusted him** to watch the money.

OBJECTION

גּוֹי נָמִי אָמְרִי: הַמוֹנִי הֵימְנִיה!

The Gemara objects: But regarding a **non-Jew also**, they should say: The butcher **trusted him** to watch the money!

ANSWER

אֵין אֲמוּנָה בְּגוֹי.

The Gemara answers: **There is no trust in a non-Jew.** A Yid would not trust a non-Jew with his cash drawer unless they were partners, so it is obvious they are partners.

RESOLUTION

אִיבָעִית אֵימָא: סֵתָם גּוֹי מִפְעָא פְעִי.

If you want, say instead: Both are sitting in the shop, not by the cash drawer. But **an ordinary non-Jew screams** and interferes with the business, telling the customers what price to pay, which makes it obvious he is a partner. A Kohen, out of modesty, would not do this.

STATEMENT

אָמַר מָר: וּפְסוּלֵי הַמוֹקֵדְשִׁין אֵין צָרִיךְ לְרְשׁוּם.

The Master said in the Baraisa: **And** regarding **disqualified consecrated animals** that were redeemed and slaughtered, the butcher **does not need to mark** the meat.

OBJECTION

אֵלמָא מוֹכְחָא מִלְתָּא, וְהָא אֲנֵן תַּנּוּ: פְּסוּלֵי הַמוֹקֵדְשִׁין נִמְכָּרִים בְּאִיטְלִיז, וְנִשְׁחָטִים בְּאִיטְלִיז, וְנִשְׁקָלִים בְּלִיטְרָא!

The Gemara objects: **Consequently, the matter is obvious** that these are disqualified consecrated animals. **But didn't we learn** in a Mishnah: **Disqualified consecrated animals are sold in the market, and are slaughtered in the market, and are**

weighed by the litra just like regular chullin? If so, how is it obvious?

RESOLUTION

תרגמא רב אדא בר אהבה קמיה דרב פפא, באותן הנמכרים בתוך הבית.

Rav Adda bar Ahava interpreted it before Rav Pappa: The Baraisa is speaking of those disqualified consecrated animals, like a firstborn or animal tithe, which are sold inside the house and not in the market. Since they are sold privately, it is obvious they are consecrated.

STATEMENT

אמר רב הונא: שותף בראש – פטור מן הלחי, שותף ביד – פטור מן הזרוע, שותף בבני מעיין – פטור מן הקבה.

Rav Huna said: If a Kohen or non-Jew is a partner in the head of the animal, the Yid is exempt from giving the jaw, but must give the other gifts. If he is a partner in the foreleg, he is exempt from giving the foreleg. If he is a partner in the innards, he is exempt from giving the maw.

STATEMENT

וחייא בר רב אמר: אפילו שותף באחת מהן – פטור מכולן.

And Chiyya bar Rav said: Even if the Kohen or non-Jew is a partner in only one of them, the Yid is exempt from all of them.

OBJECTION

מיתיבי: "הראש שלי וכולה שְׁלֵךְ", ואפילו אחד ממאה בראש – פטור.

The Gemara raises an objection from a Baraisa: If a Kohen says, "The head is mine and all the rest is yours," and even if he owns only one-hundredth of the head, the Yid is exempt.

OBJECTION

"היד שלי וכולה שְׁלֵךְ", אפילו אחד ממאה ביד – פטור.

If he says, "The foreleg is mine and all the rest is yours," and even if he owns only one-hundredth of the foreleg, the Yid is exempt.

OBJECTION

"בני מעיין שלי וכולה שְׁלֵךְ", אפילו אחד ממאה בהן – פטור.

If he says, "The innards are mine and all the rest is yours," and even if he owns only one-hundredth of them, the Yid is exempt.

QUESTION

מאי לאו: פטור מן הלחי וחייב בכולן, פטור מן הזרוע וחייב בכולן, פטור מן הקבה וחייב בכולן?

What, is it not that "exempt" means: exempt from the jaw and obligated in all the rest; exempt from the foreleg and obligated in all the rest; exempt from the maw and obligated in all the rest? This would refute Chiyya bar Rav!

ANSWER

לא, פטור מכולן.

The Gemara answers: No, it means he is exempt from all of them.

QUESTION

וליתני פטור מכולן!

The Gemara asks: But let the Baraisa teach explicitly: "exempt from all of them"!

OBJECTION

ועוד, תנאי: הראש שלי וכולה שלך – אפילו אחד ממאה בראש פטור מן הלחי וחיוב בכולן.

And furthermore, it was taught in another Baraisa: If he says, "The head is mine and all the rest is yours," even if he owns only one-hundredth of the head, the Yid is exempt from the jaw and obligated in all the rest! This is an explicit contradiction.

REFUTATION

תיובתא דחייא בר רב, תיובתא!

The Gemara concludes: The refutation of Chiyya bar Rav is a conclusive refutation!

EXPLANATION

אמר רב חסדא: הא מתניתא אטעיתה לחייא בר רב, דתנאי: עשרים וארבע מתנות כהונה הן, וכולן ניתנו לאהרן ולבניו בכלל ופרט וברית מלח.

Rav Chisda said: This Baraisa misled Chiyya bar Rav, as it was taught in a Baraisa: There are twenty-four gifts of priesthood, and all of them were given to Aaron and his sons with a generalization and a detail and a covenant of salt.

EXPLANATION

כל המקיימן – פאילו קיים בכלל ופרט וברית מלח, וכל העובר עליהן – פאילו עובר על בכלל ופרט וברית מלח.

Anyone who fulfills them is as if he fulfilled the Torah which was given with a generalization, a detail, and a covenant of salt; and anyone who transgresses them is as if he transgressed the Torah which was given with a generalization, a detail, and a covenant of salt.

EXPLANATION

ואלו הן: עשר במקדש, וארבע בירושלים, ועשר בגבולים.

And these are they: ten in the Beis HaMikdash, and four in Yerushalayim, and ten in the borders of Eretz Yisrael.

EXPLANATION

עשר במקדש: חטאת, וחסאת העוף, אשם ודאי, ואשם תלוי, וזבחי שלמי צבור, ולוג שמן של מצורע, ושתי הלחם, ולחם הפנים, ושירי מנחות, ומנחת העומר.

The ten in the Beis HaMikdash are: the sin-offering, and the bird sin-offering, the definite guilt-offering, and the suspense guilt-offering, and the communal peace-offerings, and the log of oil of the metzora, and the Two Loaves, and the Showbread, and the remnants of the meal-offerings, and the Omer meal-offering.

EXPLANATION

וארבע בירושלים: הבכורה, והבפורים, ומורם מן התודה ומאיל נזיר, ועורות קדשים.

And four in Yerushalayim are: the firstborn animal, and the first-fruits, and the portions separated from the thanksgiving-offering and from the ram of the Nazirite, and the hides of the holy offerings.

EXPLANATION

ועֶשֶׂר בְּגָבוּלִים: תְּרוּמָה, וּתְרוּמַת מַעֲשֵׂר, וְחֻלָּה, וְרֵאשִׁית הַגֶּז, וּמִתְנֻנֹת, וּפְדִיּוֹן הַבֶּן, וּפְדִיּוֹן פֶּטֶר חֲמֹר.

And ten in the borders are: terumah, and terumas maaser, and challah, and the first of the shearing, and the priestly gifts of the foreleg, jaw, and maw, and the redemption of the firstborn son, and the redemption of the firstborn donkey,

EXPLANATION

וּשְׂדֵה אֲחֻזָּה, וּשְׂדֵה חֲרָמִים, וְגֵזֶל הָגֵר.

and an inherited field that was consecrated and not redeemed, and a field of bans, and the stolen property of a convert who died without heirs.

EXPLANATION

הוא סבר: מדקא חשיב להו למתנות בחדא – חדא ניהו, ולא היא!

Chiyya bar Rav reasoned: Since the Baraisa counts "the gifts" as one single gift of the twenty-four, they are considered one single mitzvah, and therefore exempting one exempts all. But it is not so!

EXPLANATION

אטו מורם מתודה ואיל נזיר דקא חשיב להו בחדא – משום דחדא ניהו?!

Is that to say that the portions separated from the thanksgiving-offering and the ram of the Nazirite, which the Baraisa counts as one, are counted together because they are one single mitzvah? They are clearly two separate offerings!

EXPLANATION

אלא, כיון דדמין להדדי – חשיב להו בחדא.

Rather, since they are similar to each other, the Baraisa counts them as one. Here also, since the three priestly gifts are similar to each other, the Baraisa counts them as one, but they are actually separate mitzvos.

QUESTION

איבעיא להו: הראש שלה וכולה שלי, מהו?

A question was raised to them: If a Kohen says to a Yid, "The head is yours and all the rest is mine," what is the law? Is the Yid exempt from the jaw?

QUESTION

בתר חיובא אזלינן, וחיובא גבי ישראל הוא, או דלמא בתר עיקר בהמה אזלינן, ועיקר בהמה דכהן הוא?

Do we follow the obligation of the specific part, and the obligation of the head is upon the Yid who owns it, so he must give the jaw? Or perhaps we follow the main part of the animal, and the main part of the animal belongs to the Kohen, which would exempt the whole animal?

PROOF

תָּא שְׁמַע: גוֹי וְכֹהֵן שֶׁמָּסְרוּ צֹאנָם לְיִשְׂרָאֵל לְגִזּוּז – פֶּטוּר, הַלּוֹקֵחַ גִּזְ צֹאנוֹ שֶׁל גוֹי – פֶּטוּר מִרְאשִׁית הַגִּזּוּ.

Come and hear a proof: If a non-Jew or a Kohen gave their sheep to a Yid to shear, the Yid is exempt from the first of the shearing. And one who buys the sheared wool of the sheep of a non-Jew is exempt from the first of the shearing.

PROOF

וְזֶה חוֹמֶר בְּזִרְזָה וּבְלִחְיִים וּבְקִבְיָה, יוֹתֵר מִרְאשִׁית הַגִּזּוּ.

And this is a stringency regarding the foreleg, the jaw, and the maw, more than the first of the shearing: namely, that we follow the ownership of the specific parts.

PROOF

שְׁמַע מִינָּה בְּתֵר חֵיבָא אֲזִילֵינָּה, שְׁמַע מִינָּה.

Learn from this: We follow the obligation of the specific part, and since the head belongs to the Yid, he must give the jaw. The Gemara concludes: Learn from this that it is so.

RULING

וְאִם אָמַר לוֹ "חוּץ מִן הַמִּתְנֹת" – פֶּטוּר מִן הַמִּתְנֹת.

The Baraisa concludes: And if the seller said to him, "except for the gifts," reserving the gifts for himself, the buyer is exempt from the gifts.

SUMMARY

The daf clarifies that a Kohen does not need to be an expert in the halachos of the gifts to receive them, though he must believe in the validity of the avodah. While the veins in the jaw are forbidden due to blood, they can be easily prepared through roasting or proper salting, so we do not withhold the jaw from an ordinary Kohen. The Gemara establishes that a Kohen must never snatch his gifts, as this is a contempt for the mitzvah; rather, he should receive them respectfully, with the most modest Kohanim refraining from asking altogether. We learn that well-known Kohanim can grant their future gifts to a needy talmid chacham, but this must be done willingly and not under pressure from an attendant. After warning against teaching an improper student, the Gemara concludes with the halachos of partnerships, ruling that a Yid who partners with a Kohen must mark the animal's parts to avoid suspicion of withholding the gifts, whereas partnering with a non-Jew who sits in the shop does not require a mark since the partnership is already obvious to all.

Look at the beautiful, honest journey of Abaye on our daf. At first, he would actively snatch the priestly gifts, thinking he was showing a beautiful 'chavivus mitzvah', a passion for Hashem's commandments. But as he learned more Torah, he refined his perspective step-by-step. He realized that what he thought was holy zeal was actually a lack of sensitivity. He went from grabbing, to asking, to only accepting when offered, until finally, he reached the level of the 'tznuim', the modest ones who withdraw their hands entirely.

This is a massive yesod for our own avodas Hashem. Lichoira, we often rush into doing things with a self-understood 'frumkeit' or a feeling of holy excitement, without stopping to ask if this is truly what Hashem wants from us in this moment. True spiritual growth is not about our own emotional rush; it is about aligning our desires completely with the ratzon Hashem, even when that means stepping back and holding ourselves in check.

Today, before you rush to do a mitzvah or a good deed with high energy, pause for one second. Ask yourself: 'Am I doing this for my own feeling of accomplishment, or is this truly the refined, sensitive way Hashem wants it done?' Let us practice the holy art of stepping back just a bit to make room for real, quiet ratzon Shamayim.

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 יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשֵׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפֵּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לְמַעֲלוֹת 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 צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש · האזינו · תמישי

Explanatory English · Line-by-Line Edition

HA'AZINU · 5TH 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 כט

Deuteronomy 32:29

לו חכמו ישכילו זאת יבינו לאחריהם:

If they were wise, they would understand this, They would discern their latter end.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק ל

Deuteronomy 32:30

איכה ירדף אחד אלה ושנים יניסו רבבה אם-לא פי-צורם
מכרם ויהנה הסגירם:

How should one chase a thousand, And two put ten thousand to flight, Except their Rock had given them over And the LORD had delivered them up?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:30:1

How should one chase... This is to be explained as a rebuke directed at the gentile nation, who fails to wake up and take notice even when confronted with a highly visible, shocking phenomenon, which is: "How could one chase a thousand," and so on. This means that one soldier from the gentile nations could pursue a thousand soldiers of Israel. For in all standard wars fought between the nations of the world, such a phenomenon is never found; no enemy ever attains such a degree of strength and dominance over other nations.

Or HaChaim on Deuteronomy 32:30:2

How should one chase a thousand... This means that one particular soldier from the nations could chase a thousand of Israel, and so on. See what I have written in Parashat Bechukotai on the verse (Leviticus 26:8), "And five of you shall chase a hundred," and so on.

Or HaChaim on Deuteronomy 32:30:3

Except their Rock had given them over... The word "Rock" (Tzuram) refers to the Attribute of Justice, just as I explained on the verse (Deuteronomy 32:4), "The Rock, His work is perfect." And the verse continues, "and Hashem delivered them up." This refers to the Attribute of Mercy joining together with the Attribute of Justice. For without this agreement of the Attribute of Mercy, Israel would never have suffered such a massive downfall as to have a thousand of them fall before a single enemy soldier.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:30

בפשוט · In plain words

The Ohr HaChaim reads this as a warning to the enemy nation. One of its soldiers pursuing a thousand of Israel is not an ordinary military outcome. It points to Hashem giving Israel over, with both the Attribute of Justice and the Attribute of Mercy involved. The author also refers the reader to his explanation of the proportions in Bechukosai.

איכה ירדה. יש לפרשו הערה לגוי שאינו מתעורר בהערה נרגשת שהיא "איכה ירדה אחד וגו', פרוש, אחד מהאמות אלף מישראל, פרוש כי בכל מלחמות הרגילים בין האמות לא ימצא דבר כזה, שאין שווא משיג כח וגבורה כזו בין העמים.

איכה ירדה אחד אלף. פרוש, אחד המיוחד מהאמות אלף מישראל וכו'. ועין מה שפרשתי בפרשת בקרשת בפסוק (ויקרא כו:ח) "ורדפו מכם חמשה מאה" וגו'.

אם לא כי צורם. פרוש מדת הדין, וכמו שפרשתי בפסוק (דברים לב:ד) "הצור תמים" וגו'. ואמרו "וה' הסגירם" פרוש מדת רחמים עם מדת הדין, שזולת זה לא היה כל כך ירדה לישראל שיפלו אלף לפני אחד.

When learning this account of victory and defeat, do not measure everything by military strength alone. Attend to the explanation the pasuk gives for this extraordinary outcome, rather than treating the victor as independently powerful.

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֵיבֵינוּ פְּלִיָּלִים:

For their rock is not as our Rock, Even our enemies themselves being judges.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:31:1

For their rock is not as our Rock, and so on. This explains the reason why the nations will attribute the phenomenon of one of them chasing a thousand of Israel to the fact that their Rock sold them and Hashem delivered them. They will not attribute it to a lack of ability on Hashem's part, Heaven forbid.

This is similar to what Moshe said to Hashem during the incident of the spies, that the nations would misinterpret the event. For the strength of Israel is not like the strength of the nations. There is no idol that has ever endured for many days, based on the esoteric principle of the verse in Proverbs 12:19, But a lying tongue is but for a moment.

Go out and learn this from the idol Chemosh, after which most of the nations went astray, and which performed wonders, as written in the words of Rabbeinu Saadia Gaon. Yet, despite this, it became as if it had never existed, and many other idols met the same fate.

כִּי לֹא כְצוּרֵנוּ וְגו'. פְּרוּשׁ, הַטַּעַם שֶׁיִּתְּלוּ טַעַם אֶחָד אֵלֶּף כִּי צוּרָם מְכָרָם וְה' הַסִּגֵּרָם, וְלֹא יִתְּלוּ לֹמַר מִבְּלִתִּי יְכָלֶת ה' וְגו' חֵס וְשָׁלוֹם,

וּכְמֵאֲמַר מֹשֶׁה לַה' בְּמַעֲשֵׂה הַמְּרִגְלִים, כִּי הַתּוֹקֵף שֶׁל יִשְׂרָאֵל אֵינוֹ כְּתִקְפָּם שֶׁל הָאוֹמוֹת, שֶׁאֵין לָהֶם עֲבוֹדָה זָרָה שֶׁעֲמִידָה יָמִים רַבִּים, בְּסוֹד (מִשְׁלֵי יב:יט) "וְיַעַד אֲרִגְיָעָה לְשׁוֹן שִׁקְרִי",

וְצֵא וְלָמַד מִעֲבוֹדָה זָרָה שֶׁל כְּמוֹשׁ אֲשֶׁר תָּעוּ אַחֲרָיָה רֹב הָאוֹמוֹת וְכַמָּה הִפְלִיאָה עֲשׂוֹת כְּכַתּוּב בְּדִבְרֵי רַבֵּינוּ סַעֲדִיָּה גָאוֹן, וְאַף עַל פִּי כֵן וְהָיָה כִּלְאֵי הָיָה, וְרַבּוֹת כָּאֵלֶּה. אָבֵל

But our Rock is great in power, and we always rise in holiness. Even the nations of the world agree to this, as stated in the words of the prophet in Malachi 1:11, For My name is great among the nations. Therefore, when they see the downfall of Israel in this manner, they too will judge it so.

צוּרֵנוּ שְׂגִיָּא כַּח מַעְלִין בְּקִדְּשׁ וְאַפְלוּ הַגּוֹיִם
יִסְפִּימוּ עַל זֶה, כְּאִמּוֹר בְּדִבְרֵי הַנְּבִיא
(מֵלֶאכִי אֵיִיא) "כִּי גָדוֹל שְׁמִי בְּגוֹיִם",
וְכִשְׂרְאוּ מִפְּלֵת יִשְׂרָאֵל בְּדֶרֶךְ זֶה גַם הֵם
יִשְׁפְּטוּ כֵן,

And this is the meaning of, Even our enemies themselves being judges. The word pelilim means judges, as in Exodus 21:22, And he shall pay as the judges determine. This means that they too will judge that their rock is not like our Rock. However, when they actually see the destruction of Israel, they will deny the truth, as it is written earlier in verse 27, Lest their adversaries should misinterpret... lest they should say, and so on.

וְהוּא אָמְרוּ "וְאֵיבֵינוּ פְּלִילִים" לְשׁוֹן דִּינִים,
כְּאָמְרוּ (שְׁמוֹת כ"א:כב) "וְנִתֵּן בְּפִלִּים",
פְּרוֹשׁ יִשְׁפְּטוּ גַם הֵם שֶׁלֹּא כְּצוּרֵנוּ צוּרֵם,
אֶלָּא כְּשְׂרֹאִים הַשְׁחָתַת יִשְׂרָאֵל יִנְכְּרוּ אֶת
הָאֱמֶת כְּמוֹ שֶׁכְּתוּב "פֶּן יִנְכְּרוּ וְגו' פֶּן
יֵאמְרוּ" וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:31

בְּפִשְׁטוֹת · In plain words

The Ohr HaChaim explains that the nations of the world fundamentally recognize that their idols have no lasting power, whereas Hashem is the supreme, eternal Power. Therefore, when they witness Israel's unnatural defeats, they logically understand that it must be because Hashem Himself delivered Israel into their hands. However, despite this inner intellectual realization, their arrogance and hatred lead them to outwardly deny the truth and falsely claim that their own power or idols brought them victory.

לְמַעַשֶׂה · Lemaaseh

We must realize that even those who oppose the Torah often possess an inner, intellectual awareness of Hashem's supreme truth, even if they outwardly deny it. When we face challenges or opposition, we should not be swayed by the external, false narratives of the world, but remain firmly anchored in our faith, knowing that the truth of Hashem's sovereignty is absolute and ultimately recognized by all.

כִּי־מִגֶּפֶן סֹדֶם גִּפְנָם וּמִשְׂדֵּם גִּמְרָה עֲנִבְמוּ עֲנִבֵי־רוֹשׁ אֲשַׁכֵּלָת מִרְחֹת לָמוּ:

For their vine is of the vine of Sodom, And of the fields of Gomorrah; Their grapes are grapes of gall, Their clusters are bitter;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:32:1

For their vine is of the vine of Sodom, and so on. This verse explains the reason for their being sold into exile, as well as the reason for the earlier decree of "I said I would scatter them into corners" (Deuteronomy 32:26).

Regarding the expression "from the vine," I have already made known that for every holy concept, there is a corresponding counterpart in the impure side, the sitra achra. This is in keeping with the verse, "G-d has made even the one corresponding to the other" (Ecclesiastes 7:14).

Israel is compared to a holy vine, as the Sages taught in Bereishit Rabbah 99:8, based on the verse, "You plucked up a vine out of Egypt" (Psalms 80:9).

Correspondingly, when Israel acted wickedly, the Torah says of them, "their vine is of the vine of Sodom." This vine represents the evil tree of spiritual attachment that nurtures the wicked.

This is why the verse concludes, "their grapes are grapes of gall, their clusters are bitter."

Since they only attach themselves to this evil source but their entire branch does not originate from it, the verse says "from the vine of Sodom" rather than saying "for their vine is the vine of Sodom."

כִּי מִגֶּפֶן וְגו'. פֶּרוּשׁ, נוֹתֵן טַעַם לְמִכְרֵתָם וּלְהַקְוֶדָם לָהּ "אֲמַרְתִּי אֶפְאַיֵּהֶם".

וְאָמְרוּ "מִגֶּפֶן" – כִּכָּר הוֹדַעְתִּי כִּי דָבָר שֶׁבִקְדָּשָׁה יֵשׁ כְּנִגְדּוֹ בִּפְסוּטָא אַחֲרָא, כְּאָמְרוּ (קוה לֵת זִיד) "גַּם אֵת זֶה לְעֻמַּת זֶה עָשָׂה" וְגו',

וְיִשְׂרָאֵל נִמְשָׁלוּ לְגֶפֶן (בְּרֵאשִׁית רַבָּה צ"ח, דְּכֻתִּיב (תה לים פ:ט) "גֶּפֶן מִמִּצְרַיִם תִּסְיַע",

וּכְנִגְדָּם כְּשֶׁהִרְשִׁיעוּ אָמַר "מִגֶּפֶן סֹדֶם", וְגֶפֶן הִיא אֵילָן הָרַע שֶׁל אַחֲזִיזַת הָרָשָׁעִים,

כְּמוֹ שֶׁנֶּאֱמַר אוֹמֵר "עֲנִבְמוּ עֲנִבֵי רוֹשׁ" וְגו',

וְלִפִּי שְׂאִינָם אֵלָא אוֹחֲזִים בָּהּ וְאֵין כָּל עֲנָפָם מִמֶּנָּה, לָזֶה אָמַר "מִגֶּפֶן" וְלֹא אָמַר "כִּי גֶפֶן סֹדֶם גִּפְנָם",

The Torah chose Sodom out of all possible evil comparisons because the measure of Israel's sins had become full, just like Sodom.

וּבַחֵר מִכָּל דּוֹמָה הָרַע סֹדֶם, לְפִי
שְׁנֵיתֶימָלְאָה סְאָתָם כְּסֹדֶם.

Or HaChaim on Deuteronomy 32:32:2

The verse continues, "and of the fields of Gomorrah." Just as within the branches of the holy tree there are distinct spiritual levels, one above the other, where the higher level is described with a masculine term because it acts as a giver of influence, and the lower level is described with a feminine term because it receives that influence,

וְאָמְרוּ "וּמַשְׁדָּמוֹת עֲמוֹרָה", כִּי כִּמוֹ
שֶׁבַעֲנָפֵי אֵיל הַקֹּדֶשׁ יֵשׁ גֹּדֵר לְמַעַלָּה
מִגֹּדֵר, וְהָעֵלִיוֹן יִתֵּחַס אֵלָיו שֵׁם זָכָר
לְהִיטוֹ מִשְׁפִּיעַ, וְהַתַּחְתּוֹן יִתֵּחַס אֵלָיו שֵׁם
נִקְבָּה לְהִיטוֹ נִשְׁפָּע,

so too does the Torah compare their attachment to their evil root using two distinct levels. The first level is called a "vine," and the second level is called a "field." The wise student will understand the corresponding pattern in holiness, and his eyes will be enlightened.

כִּמוֹ כֵּן הַמִּשְׁלַל אַחֲזוֹת בְּשָׂרָשׁוֹ הָרַע לְשָׁנֵי
גֹּדְרִים: גֹּדֵר הָרָאשׁוֹן יִקְרָא גֶפֶן, וְגֹדֵר שְׁנֵי
נִקְרָא שָׂדֶה, וְהַמִּשְׁכִּיל יֵבִין בְּדוּגְמָתָם
בְּקִדּוּשָׁה וְיֵאָדְרוּ עֵינָיו:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:32

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that the comparison to the vine of Sodom and the fields of Gomorrah justifies the harsh decrees of exile. Just as Israel is compared to a holy vine when they do good, they attach themselves to the impure spiritual counterpart of Sodom when they sin. The distinction between the "vine" of Sodom and the "fields" of Gomorrah represents two distinct levels of spiritual attachment to evil, corresponding to the giving and receiving dimensions found in holiness.

לְמַעֲשֶׂה · Lemaaseh

We must realize that our spiritual attachments are dynamic; when we turn away from holiness, we risk connecting ourselves to negative spiritual influences. To prevent this, we should actively cultivate our connection to the "holy vine" by engaging in Torah study and performing mitzvos daily, ensuring our spiritual roots remain firmly planted in holiness.

חַמַּת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אֲכֹזֵר:

Their wine is the venom of serpents, And the cruel poison of asps.

No Ohr HaChaim comment on this pasuk in this edition.

הֲלֹא־הוּא כְּמוֹס עִמָּדִי חֲתֹם בְּאוֹצְרוֹתַי:

'Is not this laid up in store with Me, Sealed up in My treasuries?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:34:1

Is not this laid up in store with Me, and so on. The meaning is: even though, because of the anger of the enemy, I refrained from executing upon Israel the judgment they deserved for their actions, they will not because of this be exempt from the punishment coming to them. Is it not laid up in store with Me, sealed up in My treasuries for the Day of Judgment?

And regarding this, the prophet said in Yeshayahu 10:3, And what will you do on the day of visitation? Go and learn how much Shmuel trembled from the fear of the Day of Judgment, as Chazal said in Chagigah 4b regarding the incident of the woman who conjured the dead.

הֲלֹא הוּא כְּמוֹס עִמָּדִי וְגו'. פֶּרוּשׁ, הַגֵּם שֶׁבְּשִׁבִּיל כַּעַס אוֹיֵב נִמְנָעַתִּי מֵעֲשׂוֹת בָּהֶם מִשְׁפָּט הַמִּתְחַיֵּב לָהֶם עַל מַעֲשֵׂיהֶם, לֹא מִפְּנֵי זֶה יִפְטְרוּ מֵעֲנֹשׁ הַמִּגִּיעַ לָהֶם, הֲלֹא הוּא כְּמוֹס עִמָּדִי חֲתֹם בְּאוֹצְרוֹתַי לְיוֹם הַדִּין.

וְעַל זֶה אָמַר הַנָּבִיא (ישעיהו יג) "וְיָמָה תַעֲשׂוּ לְיוֹם פְּקֻדָּהּ", וְצֵא וּלְמַד מִה שֶׁחָרַד שְׁמוּאֵל מִפְּחַד יוֹם הַדִּין, כְּאֶמְרָם זְכוּרֵנָם לְבִרְכָּהּ (חגיגה ד:) בְּמַעֲשֵׂה בַעַל תְּלֵת אוֹב.

Hashem repeated the idea by saying both laid up in store with Me and sealed up in My treasuries. This follows the path of what is written in Shemos 34:7, He bears iniquity, meaning He carries and delays the sin. But when it reaches the point where He says, as in Yeschayahu 1:14, I am weary of bearing them, He seals the sin in the treasuries. He Himself will then take vengeance on the evildoers by bringing out the sun from its sheath, as Chazal taught in Nedarim 8b, and the day of Hashem will burn them up. This is the meaning of the next verse, Vengeance is Mine, meaning that He Himself, as it were, will take vengeance.

וְכָפַל לֵאמֹר "כְּמוֹס עֲמָדֵי חֶתּוֹם" וְגו', עַל
דֶּרֶךְ אֲמָרוֹ (שְׁמוֹת ל"ד:) "נוֹשָׂא עֹון",
וְכִשְׁגִּיעַ לְגֵדֶר שְׂיֹאמֶר "נִלְאַתִּי נֶשׂוּא"
(יִשְׁעִיָּהוּ א':יד) יִחְתְּמֶהוּ בְּאוֹצְרוֹת וְיִנָּקֶם
הוּא מֵעוֹשֵׂי רָשָׁעָה בְּהוֹצָאת שֶׁמֶשׁ
מִנִּרְתִּיקָהּ (נִדְרִים ח:) וְלִהְיוֹת אוֹתָם יוֹם ה',
וְהוּא אֲמָרוֹ "לִי נָקָם" פֶּרוֹשׁ שְׂיִנָּקֶם הוּא
בְּעֶצְמוֹ כְּבִכּוֹל:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:34

בְּפִשְׁטוֹת · In plain words

The Ohr HaChaim explains that although Hashem delayed punishing Israel to prevent the enemy from claiming credit or denying Hashem's power, the sins are not forgotten. They are stored and sealed in Hashem's treasuries until the Day of Judgment, when He will personally execute justice.

לְמַעֲשֶׂה · Lemaaseh

When we see justice delayed in the world, we must not think that wrongdoing is overlooked. We should strengthen our awe of Heaven, remembering that every action is recorded and sealed, which encourages us to repent sincerely before the day of reckoning.

לִי נָקָם וְשָׁלֹם לְעֵת תִּמּוּט רַגְלָם כִּי קָרֹב יוֹם אִיָּדָם וְחֵשׁ עֲתִידָתָם לָמוּ:

Vengeance is Mine, and recompense, Against the time when their foot shall slip; For the day of their calamity is at hand, And the things that are to come upon them shall make haste.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:35:1

Vengeance is Mine, and recompense. This will be explained in light of what Chazal said in Avodah Zarah 3b, that in the future to come, Hashem will bring out the sun from its sheath. The wicked will be judged by it, and it will burn them, while the righteous will be healed by it. This is the meaning of His statement, "Vengeance is Mine, and recompense", meaning, vengeance for the wicked, and recompense of a good reward for the righteous.

לִי נָקָם וְשָׁלֹם. יִתְבָּאֵר עַל דֶּרֶךְ אֲמָרָם
וְכִרְוֹנָם לְבִרְכָּה (עבודה זרה ג:) שֶׁלְעֵתִיד
לְבֹא יוֹצֵא ה' שֶׁמֶשׁ מִנִּרְתִּיקָהּ, הָרָשָׁעִים
נִדְוָנִים בָּהּ וְלִהְיוֹת אוֹתָם, וְהַצְדִּיקִים
מִתְרַפְּאִין בָּהּ. וְהוּא אָמַר "לִי נָקָם וְשָׁלֹם",
פְּרוּשׁ, נָקָם לְרָשָׁעִים, וְשָׁלֹם שְׂכָר טוֹב
לְצַדִּיקִים.

Or HaChaim on Deuteronomy 32:35:2

Against the time when their foot shall slip. This refers to the secret of the teaching in Sotah 49b regarding the footsteps of the Mashiach. It refers to the clarification and extraction of the sparks of holiness from the feet of Samael, which occurs when the foot of the doers of wickedness slips and falters, and when the life-force that sustains them is completely finished, as is known to those who study the hidden wisdom of Kabbalah. (The supplied Hebrew citation has a page discrepancy; the phrase footsteps of Mashiach appears in Sotah 49b.)

לְעֵת תִּמּוּט רַגְלָם. הוּא סוּד מֵאֲמָר (סוטה
מט.) "עֲקֻבוֹת מְשִׁיחָא", וְהוּא בְּרוּרֵי נִיצוּצֵי
רַגְלֵי ס"מ כְּשֶׁתִּמּוּט רַגְלָם שֶׁל עוֹשֵׂי
רָשָׁעָה, וְתִגְמַר מִמֶּה שֶׁנִּגָּע בָּהּ מִדְּבַר
הַמַּעֲמִיד, כִּידוּעַ לְיוֹדְעֵי חוֹן.

Or HaChaim on Deuteronomy 32:35:3

For the day of their calamity is at hand, and so on. This corresponds to the statement of the prophet in Zephaniah 1:7, "For the day of Hashem is at hand."

כִּי קָרוֹב יוֹם אֲדָם, וְגו'. הוּא מֵאֲמַר הַנָּבִיא
(צִפְנִיָּה א:ז) "כִּי קָרוֹב יוֹם ה' וְגו'.

Or HaChaim on Deuteronomy 32:35:4

And the things that are to come upon them shall make haste. These are the future consolations. Once the doers of wickedness receive their full retribution, Hashem will immediately hasten to fulfill the promises of the future destined for the righteous.

וְחַשׁ עֲתִידוֹת לָמוֹ. הֵם הַנְּחָמוֹת הָעֲתִידוֹת,
כְּשִׁישְׁתָּ לָמוֹ עוֹשֵׂי רָשָׁע תִּכְרֶה יְמֵהֶם לְקִיָּם
הַבְּטָחוֹת הָעֲתִידוֹת לְצַדִּיקִים.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:35

בפשוט · In plain words

The Ohr HaChaim explains that the single event of the future redemption will bring two opposite outcomes: devastating vengeance for the wicked and healing recompense for the righteous, compared to the sun being unsheathed. This transition occurs when the spiritual support of the forces of evil is completely depleted at the footsteps of the Messiah, allowing Hashem to immediately hasten the promised consolations for the righteous.

למעשה · Lemaaseh

Keep both sides of the passage in view when learning about future judgment: the same sun judges the wicked and heals the righteous. The commentary concludes by turning toward the promised consolations for the righteous, giving the learner a reason to hold on to that hope.

כִּי־יִדִין יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם כִּי יֵרָאֶה כִּי־אֵזְלָת יָד וְאָפֶס עָצוּר וְעָזוּב:

For the LORD will judge His people, And repent Himself for His servants; When He seeth that their stay is gone, And there is none remaining, shut up or left at large.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:36:1

For Hashem will judge His people, and so on. After the Torah finished describing the matter of those who anger Hashem, tracing their path all the way to their ultimate end, it returns to offer a comforting promise to the collective whole of Israel, assuring them that He will not contend with them forever.

The meaning of "For Hashem will judge His people" is that He will bring to trial and weigh the cups of poison and suffering that they have already passed through. He will look upon the troubles that have passed over the righteous, some of whom were killed, some burned, and some flayed. For the sake of these righteous ones who suffered so deeply, He will relent. This is what is meant by "And relent for His servants", meaning, for their sake He will relent and say, "The troubles of the exile are already enough."

Furthermore, He will relent when Hashem sees that Israel has no strength left to rescue themselves from the exile, and the righteous no longer have the power to chastise those who anger Hashem with a rod of moral instruction. Additionally, there will no longer remain among Israel great men, prophets, seers, or possessors of the divine inspiration, such that "there is no cluster of grapes to eat," as in Micah 7:1. This is the meaning of "When He sees that their strength is gone" (literally, "the hand is gone").

כִּי יִדִין ה' עַמּוֹ וְגו'. אַחֲרֵי שֶׁנִּמְרַע עֲנִין מִכַּעֲסֵי אֶל עַד סוֹפָם, חֹזֵר לְהַבְטִיחַ לְכָל־לֹוֹת יִשְׂרָאֵל שֶׁלֹא לָעוֹלָם יִרְיֵב אִתָּם.

"כִּי יִדִין ה' עַמּוֹ" – פֶּרוּשׁ, יַעֲמִיד בְּמִשְׁפָּט כּוֹסוֹת הַתְּרַעֲלָה אֲשֶׁר עָבְרוּ, וְיִרְאֶה צָרוֹת שֶׁעָבְרוּ עַל הַצַּדִּיקִים, מִהֶם הִרְגוּ, מִהֶם שָׂרְפוּ, מִהֶם הִפְשִׁיטוּם, וּבִשְׁבִיל הַצַּדִּיקִים אֲשֶׁר נִצְטָעְרוּ יִתְנַחֵם. וְהוּא אָמַר "וְעַל עַבְדָּיו יִתְנַחֵם" – פֶּרוּשׁ, בְּשִׁבְלֵם יִתְנַחֵם לומר דִּי צָרוֹת הַגָּלוּת.

וְעוֹד, כְּשֶׁיִּרְאֶה ה' שֶׁאֵין כֹּחַ בְּיִשְׂרָאֵל לְהַצִּיל עַצְמָן מִהַגָּלוּת, וְכֵן אֵין בְּצַדִּיקִים לִיִּסֵּר בְּשִׁבְט מוֹסֵר לְמַרְגִּיז אֵל, גַּם לֹא יִשְׁאַרוּ בְּיִשְׂרָאֵל אֲנָשִׁים גְּדוֹלִים וְנִבְיָאִים חוֹזִים בְּעַלִּי רוּחַ הַקֹּדֶשׁ וְ"אֵין אֲשָׁכּוֹל" וְגו' (מִכָּה ז:א), וְהוּא אָמַר "כִּי אֵזְלָת יָד",

And because of this, "there is no one to restrain them" (atzur). This is explained in the sense of First Samuel 9:17, "this one shall rule (ya'atzor) over My people", meaning, there is no power left in the leaders who guide the people in the ways of Hashem to direct them. And "abandoned" (v'azuv), meaning, because of this lack of leadership, the common people are left abandoned to their own devices.

וּבְזֶה "אֶפֶס עָצוֹר" – פָּרוּשׁ, עַל דֶּרֶךְ
(שְׁמוּאֵל א' ט:יז) "יַעֲצֹר בְּעַמִּי" – פָּרוּשׁ,
שֶׁאֵין כֹּחַ לַמְדִּירִים בְּדִרְכֵי ה' לְהַדְרִיכָם,
"וְעָזוּב" – פָּרוּשׁ, וּמֵצֵד זֶה נִשְׁאַר הָעָם
עָזוּב.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:36

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that after describing the punishment of the wicked, the Torah promises that Hashem will ultimately relent from the exile. He will do this by weighing the immense suffering already endured by the righteous. Furthermore, redemption will come when Hashem sees that Israel is completely powerless to save themselves, and they lack spiritual leaders or prophets to guide them, leaving the generation spiritually abandoned.

לְמַעַשֶׂה · Lemaaseh

When we feel spiritually weak or notice a lack of inspiring leadership in our communities, we should not despair. The Ohr HaChaim teaches that our very helplessness and lack of guidance are themselves factors that arouse Hashem's mercy to bring the ultimate redemption. We can channel this understanding into sincere prayer, calling out to Hashem from our state of vulnerability.

וַאֲמַר אֵי אֱלֹהֵימוּ צֹר חֲסִיו בּוֹ:

And it is said: Where are their gods, The rock in whom they trusted;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:37:1

Where is their God? In the Ohr HaChaim's reading, Israel will say this. Although their conduct is not fitting, they will still bring their plea before Hashem, referred to here as the Rock, in Whom they have taken refuge.

Even when Israel acts wickedly and transgresses some of Hashem's mitzvos, all their refuge remains in Hashem. For His sake they endure poverty and humiliation, and they are killed for the sanctification of His Name. They remain waiting for the Rock Who will redeem them. This is what the words in Whom they took refuge express.

אי אֱלֹהֵימוּ. יִשְׂרָאֵל יֹאמַר: "אֵי אֱלֹהֵימוּ?"
הֲגַם שְׂאִין מַעֲשֵׂיהֶם מְהֻנָּה, אֲפַי כִּן
זָבַא בְּטַעֲנָה לִפְנֵי הָאֱלֹהִים הָרְמוּז בְּתִיבַת
צֹר, וְהוּא חֲסִיו בּוֹ.

כִּי יִשְׂרָאֵל, הֲגַם שִׁירְשֵׁיו וְיַעֲבְרוּ עַל חֶלֶק
מִמִּצְוֹת ה', אֲפַי כִּן כָּל מַחְסֵיהֶם בָּהּ,
וְעָלִיו סוּבֵלִים דְּלוֹת וְשִׁפְלוֹת, וְנִהְרָגִים עַל
קִדְשַׁת שְׁמוֹ, וְעוֹמְדִים וּמִצְפִּים לְצֹר
גּוֹאֲלָם, וְהוּא אָמַר "חֲסִיו בּוֹ".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:37

בפשוט · In plain words

The Ohr HaChaim reads these words as Israel's plea to Hashem. Despite their sins, they continue to take refuge in Him, suffer for His sake and await His redemption.

למעשה · Lemaaseh

Acknowledge spiritual shortcomings while continuing to turn to Hashem. The commentary holds these together: Israel's conduct is flawed, yet their refuge and hope remain in Him.

אֲשֶׁר חָלַב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יֵין נְסִיכָם יִקְוּמוּ וַיַּעֲזְרוּכֶם יְהִי עֲלֵיכֶם סִתְרָה:

*Who did eat the fat of their sacrifices, and drank the wine of their drink-offering? Let him rise up and help you,
Let him be your protection.*

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:38:1

The words who ate the fat of their sacrifices are Hashem's response to Israel's plea. The sequence runs as follows: Hashem will judge His people and relent over what His servants suffered. He will also see that their strength is gone. Israel then makes the plea described in the preceding pasuk, and Hashem responds concerning those who ate the fat of their sacrifices: let them arise. The people will recognize that these supposed recipients of their offerings cannot help or save. They will recognize that Hashem alone saves, leading to the concluding declaration, See now that I, I am He.

וְאָמְרוּ אֲשֶׁר חָלַב זִבְחֵימוֹ וְגו' – הוּא מֵאֵמֵר
ה' נֶגֶד דְּבָרֵיהֶם, וְהִרְדַּפְתָּ הַדְּבָרִים הוּא עַל
זֶה הַדֶּרֶךְ "כִּי יָדִין" וְגו' וַיִּתְּנָחֵם עַל מָה
שֶׁסָּבְלוּ עֲבָדָיו, וְעוֹד כִּי יֵרָאֶה כִּי אֲזַלְתָּ יָד
וְגו' וְאָמַר וְגו', וְהָשִׁיב ה' "אֲשֶׁר חָלַב זִבְחֵימוֹ
יִקְוּמוּ", וּמִיּוֹבֵן הַדָּבָר מֵעֲצָמוֹ הַכֶּרְתָּם שֶׁל
אוֹכְלֵי זִבְחֵימוֹ כִּי לֹא יוֹעִילוּ וְלֹא יַצִּילוּ,
וַיִּכְרֻּהוּ כִּי ה' הוּא לְבַדּוֹ מוֹשִׁיעַ, וְהוּא מֵה
שֶׁגָּמַר אוֹמֵר "רְאוּ עֲתָה כִּי אֲנִי" וְגו'.

Regarding the words, "Let them rise up and help you, let him be your protection": This addresses two types of idolaters. There is one who worships an idol as an absolute god, and there is another who worships an idol merely as an intermediary. Hashem forbade both types of worship, as we explained in its place on the verse, "You shall not make for yourself a carved image..." (Exodus 20:4). Therefore, corresponding to the one who worships an idol as an intermediary, the verse says, "Let them rise up and help you", meaning a simple assist, since they made the idol for this purpose, to help mediate between themselves and the Hashem, Master of the world. Corresponding to the one who worships an idol as an absolute god, the verse says, "Let him be your protection," as they look to it for ultimate shelter.

יָקוּמוּ וַיַּעֲזְרֶכֶם וְגו'. לְפִי שֵׁשׁ שְׁנֵי מִינֵי
עוֹבְדֵי עֲבוֹדָה זָרָה: יֵשׁ שְׁעוֹבֵד עֲבוֹדָה זָרָה
לְאֱלֹהֵי גָמוּר, וְיֵשׁ שְׁעוֹבֵד עֲבוֹדָה זָרָה
לְאִמָּצָעִי, וְעַל שְׁנֵיהֶם צִוָּה ה' כְּמוֹ
שֶׁפָּרְשְׁנוּהוּ בְּמִקְוָמוֹ (שְׁמוֹת כ:ד). לָזֶה
אָמַר כְּנֻגַּד הָעוֹבֵד עֲבוֹדָה זָרָה לְאִמָּצָעִי
אָמַר "יָקוּמוּ וַיַּעֲזְרֶכֶם" – עֲזָר בְּעֶלְמָא, כִּי
לְסִבָּה זֹאת עָשְׂאוּהָ לְעֲזוּר לְהוֹעִיל בֵּינֵיהֶם
וּבֵין אֱלֹהֵי עוֹלָם, וּכְנֻגַּד הָעוֹבֵד עֲבוֹדָה זָרָה
לְאֱלֹהֵי גָמוּר אָמַר "יְהִי עֲלֵיכֶם סִתְרָה".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:38

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that this verse is Hashem's rhetorical response to Israel's desperate cry in exile. By challenging the false gods to rise up and help, Hashem prompts a realization that these idols are completely powerless. This sets the stage for Israel to recognize Hashem as the sole Savior. The two phrases of assistance in the verse correspond to two types of idolatry: those who view idols as mere intermediaries (who seek a helping hand) and those who view them as absolute deities (who seek ultimate shelter).

לְמַעַשֶׂה · Lemaaseh

Distinguish the two errors the commentary identifies. Worship of an idol is not made acceptable by calling it an intermediary rather than an independent deity. Keep this distinction clear when learning the two phrases let them help you and let it be your shelter.

רְאוּ עַתָּה כִּי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֶמֶת וְאֶחָדָה מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מִדִּי מַצִּיל:

*See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal;
And there is none that can deliver out of My hand.*

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:39:1

The Torah repeats the word "I" twice, saying "I, even I, am He." This corresponds to the two errors of idolatry that we alluded to in the previous verse. To address the first error, He says "I", meaning, and not any other being whom you mistakenly think is a complete god. To address the second error, where people make an idol to serve as an intermediary, He says "I am He", meaning, I alone. He then concludes by saying, "and there is no god with Me," meaning there is no intermediary between Me and the created beings.

רְאוּ עַתָּה כִּי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי. כָּפַל לומר שְׁתֵּי פְעָמִים "אֲנִי אֲנִי" כְּנִגּוּד שְׁתֵּי טַעְמוֹת שֶׁל עֲבוּדָה זָרָה שֶׁרְמְזוּנוּ בַּפְּסוּק שֶׁלִּפְנֵי זֶה, לָזֶה אָמַר "אֲנִי" – פְּרוּשׁ וְלֹא אַחֵר שֶׁאַתֶּם חוֹשְׁבִים בּוֹ לְאֵלֹהִים גָּמוּר, וְכִנְגּוּד עֲבוּדָה זָרָה שֶׁעוֹשִׂים לְאַמְצָעִי אָמַר "אֲנִי הוּא" – פְּרוּשׁ לְבָדִי, וְגָמַר אוֹמֵר "וְאֵין אֱלֹהִים עִמָּדִי" – אַמְצָעִי בֵּינִי לְבֵין הַנִּבְרָאִים.

Or HaChaim on Deuteronomy 32:39:2

The verse continues, "I kill, and I make alive." This addresses the sect of those who say that the force behind bad occurrences is not the same force behind good occurrences, claiming instead that there are two distinct powers. To counter this, He says, "I kill, and I make alive." He adds that this is not only true regarding these major matters of life and death, but even regarding the specific details of painful events: "I have wounded, and I heal." Our Sages of blessed memory also expounded on this verse in tractate Pesachim 68a; one may look up their words there.

אֲנִי אֶמֶת וְאֶחָדָה. זֶה כְּנִגּוּד כַּת הָאוֹמְרִים שֶׁפּוֹעֵל הָרַע אֵינוֹ פּוֹעֵל הַטּוֹב וְשֶׁתִּי יְכוּלֹת יֵשׁ, לָזֶה אָמַר "אֲנִי אֶמֶת וְאֶחָדָה", וְלֹא בִּפְרָט זֶה בְּלִבָּד אֶלָּא אֶפְלוּ בִּפְרָטִי פָּעַלִי הָרַע "אֲנִי מִחַצְתִּי וְאֲנִי אֶרְפָּא". וְרַבּוֹתֵינוּ וְכוּרָנוֹם לְבִרְכָּה דְּרִשּׁוּ (פסחים סח.) יֵצֵן שֶׁם דְּבָרֵיהֶם.

The verse concludes, "And there is none that can deliver out of My hand." This means that ultimately, all created beings will die. For this reason, the verse is precise in its phrasing, saying "and there is none out of My hand" rather than saying "and there is no savior from My hand."

וְאֵין מִיָּדִי מַצִּיל. פְּרוּשׁ, שְׁכָל הַנְּבִרָאִים
זָמוּתוֹ, וְלִזְה דִּיִּק לֹמַר "וְאֵין מִיָּדִי" וְלֹא
אָמַר "וְאֵין מַצִּיל מִיָּדִי".

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:39

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that the double expression "I, even I" refutes two forms of idolatry: serving another entity as a primary god, and serving an intermediary. The statement "I kill, and I make alive; I have wounded, and I heal" refutes dualism by establishing that Hashem is the sole source of both good and bad, from life and death down to the details of illness and healing. Finally, "there is none that can deliver out of My hand" emphasizes the absolute mortality of all created beings under Hashem's ultimate authority.

לְמַעַשֶׂה · Lemaaseh

Notice how the same speaker says both I kill and I give life, and both I wound and I heal. The commentary asks us to recognize one Hashem behind these opposite experiences, rather than imagining separate divine powers for good and bad.

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.