חוּמָּשׁ עִם רַשִׁ"י · האזינו · שְׁבִיעִי

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

HA'AZINU · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final section of Parshas Ha'Azinu, we find Moshe Rabbeinu finishing the shirah of Ha'Azinu before the entire klal Yisrael, standing together with his talmid Yehoshua. Moshe gives his final, heartfelt chizuk to the Yidden, urging them to place these words deep into their hearts and to pass them on to their children, reminding them that the Torah is not an empty thing, but rather our very life and the key to our arichas yamim on the land.

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

פָּסוּק א

Pasuk 1

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּאָזְנֵי הָעָם הוּא
And came Moshe and he spoke — all of the words of the song this in the ears of the people he

וְהוֹשֵׁעַ בִּן נוּן׃
and Hoshea son of Nun

רַשִׁ"י

הוא והושע בן נון. שַׁבָּת שֶׁל דְּיוּזְגִי הָיְתָה, נִטְלָה רְשׁוּת מִזֶּה וְנִתְּנָה
He and Hoshea the son of Nun. the Shabbos of two pairs it was, was taken authority from this one and was given

לָזֶה, הֶעֱמִיד לוֹ מֹשֶׁה מְתֻרְגְּמָן לִיהוֹשֻׁעַ שֶׁיְּהֵא דּוֹרֵשׁ בְּחַיָּיו, כְּדֵי שֶׁלֹּא יֹאמְרוּ
to this one appointed for him Moshe a spokesman for Yehoshua that he should lecture in his lifetime, in order that not should say

יִשְׂרָאֵל בְּחַיֵּי רַבְּךָ לֹא הָיָה לְךָ לְהָרִים רֹאשׁ; וְלָמָּה קוֹרְאֵהוּ כָּאן הוֹשֵׁעַ?
Yisrael in the lifetime of your teacher was not for you to raise head and why does it call him here Hoshea?

לוֹמַר שֶׁלֹּא זָחָה דַּעְתּוֹ עָלָיו שֶׁאַע"פ שֶׁנִּתְּנָה לוֹ גְּדֻלָּה הִשְׁפִּיל עַצְמוֹ
to say that not grew haughty his mind upon him that even though that was given greatness to him he humbled himself

כַּאֲשֶׁר מִתְּחִלָּתוֹ עי' ספרי׃
as from his beginning see Sifrei

פָּסוּק ב

Pasuk 2

וַיְכַל מֹשֶׁה לְדַבֵּר אֶת כָּל הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל׃
And finished Moshe to speak — all of the words these to all Yisrael

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם לְכָל הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם
And he said to them Set your hearts to all the words that I testify against you today

אֲשֶׁר תְּצַוֶּם אֶת בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה

this Torah the words of all — to perform to be careful your children — you shall command which

הַזֹּאת׃

this

רַשִׁ״י

שימו לבבכם. צָרִיךְ אָדָם שֶׁיִּהְיוּ עֵינָיו וְלִבּוֹ וְאָזְנָיו מְכֻוָּנִים לְדִבְרֵי תוֹרָה,

Torah to the words of directed and his ears and his heart his eyes that should be a man needs your hearts Set

וְכֵן הוּא אוֹמֵר "בֶּן אָדָם רְאֵה בְעֵינֶיךָ וּבְאָזְנֶיךָ שְׁמַע וְשִׂים לִבְּךָ" יחזקאל מ'

chapter 40 Yechezkel your heart and set hear and with your ears with your eyes see man Son of says it and so

; וַהֲרֵי דְבָרִים קַל וָחֹמֶר וּמַה תַּבְנִית הַבַּיִת שֶׁהוּא נִרְאֶה לָעֵינַיִם

to the eyes visible which is the Temple the model of and if and heavy argument a light the matters are and behold

וְנִמְדָּד בְּקָנֶה צָרִיךְ אָדָם שֶׁיִּהְיוּ עֵינָיו וְאָזְנָיו וְלִבּוֹ מְכֻוָּנִין, לְהָבִין דִּבְרֵי

the words of to understand directed and his heart and his ears his eyes that should be a man needs with a rod and measured

תוֹרָה שֶׁהֵן כַּהֲרָרִין תְּלוּיִין בִּשְׂעָרָה עַל אַחַת כַּמָּה וְכַמָּה ספרי :

Sifrei and how much how much one upon on a hair suspended like mountains which are Torah

פָּסוּק ד

Pasuk 4

כִּי לֹא דָבָר רֵק הוּא מִכֶּם כִּי הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ

you shall prolong this and through the thing is your life it for from you is it empty a thing not For

יָמִים עַל הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ׃

to possess it there the Jordan — are crossing you that the land upon days

רַשִׁ״י

כי לא דבר רק הוא מכם. לֹא לְחִנָּם אַתֶּם יְגֵעִים בָּהּ, כִּי הַרְבֵּה שָׂכָר תָּלוּי

is dependent reward much because in it laboring are you for nothing not from you is it empty a thing not For

בָּהּ, כי הוא חייכם; דָּ"אַ — אֵין לְךָ דָּבָר רֵיקָן בַּתּוֹרָה שֶׁאִם תִּדְרְשֶׁנּוּ

you expound it that if in the Torah empty a word for you there is not another explanation is your life it for on it

שֶׁאֵין בּוֹ מַתַּן שָׂכָר, תֵּדַע לְךָ שֶׁכֵּן אָמְרוּ חֲכָמִים "וַאֲחוֹת לוֹטָן תִּמְנָע"

was Timna Lotan and the sister of the Sages said for so for yourself know reward a giving of in it that there is not

בראשית ל"ו "וְתִמְנַע הָיְתָה פִּילֶגֶשׁ וגו'", לְפִי שֶׁאָמְרָה אֵינִי כְדַאי לִהְיוֹת לוֹ אִשָּׁה

a wife to him to be worthy I am not she said because etc a concubine was and Timna 36 Bereishis

הַלְוַאי וְאֶהְיֶה פִּילַגְשׁוֹ, וְכָל כָּךְ לָמָּה? לְהוֹדִיעַ שִׁבְחוֹ שֶׁל אַבְרָהָם שֶׁהָיוּ

that there were Avraham of the praise to make known why this and all his concubine I will be would that

שִׁלְטוֹנִים וּמְלָכִים מִתְאַוִּים לְדַבֵּק בְּזַרְעוֹ ספרי :

Sifrei to his seed to cling desiring and kings rulers

פָּסוּק ה

Pasuk 5

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר׃

saying this the day in the strength of Moshe to Hashem And spoke

וידבר ה' אל משה בעצם היום הזה. בִּשְׁלוֹשָׁה מְקוֹמוֹת נֶאֱמַר בְּעֶצֶם

in the strength of it is said places In three this the day in the strength of Moshe to Hashem And He spoke

הַיּוֹם הַזֶּה, נֶאֱמַר בְּנֹחַ "בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְגוֹ'" בראשית ז' —

7 Bereishis etc." Noach entered this the day "in the strength of regarding Noach it is said this the day

בְּמַרְאִית אוֹרוֹ שֶׁל יוֹם, לְפִי שֶׁהָיוּ בְנֵי דוֹרוֹ אוֹמְרִים בְּכָךְ וְכָךְ אִם

if and by that by this saying his generation the people of that were because day · the light of in the appearance of

אָנוּ מַרְגִּישִׁין בּוֹ, אֵין אָנוּ מַנִּיחִין אוֹתוֹ לִכָּנֵס בַּתֵּבָה, וְלֹא עוֹד אֶלָּא אָנוּ נוֹטְלִין

will take we but only that and not into the ark to enter him allow we not him notice we

כַּשִּׁילִין וְקַרְדֻּמּוֹת וּמְבַקְּעִין אֶת הַתֵּבָה, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא"ה הֲרֵינִי מַכְנִיסוֹ

bringing him in behold I am the Holy One blessed be He said the ark — and split and hatchets axes

בַּחֲצִי הַיּוֹם וְכָל מִי שֶׁיֵּשׁ בְּיָדוֹ כֹּחַ לִמְחוֹת יָבֹא וְיִמְחֶה; בְּמִצְרַיִם נֶאֱמַר

it is said In Egypt and prevent let him come to prevent power in his hand has who and anyone the day in the middle of

"בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצִיא ה'" שמות י"ב , לְפִי שֶׁהָיוּ מִצְרִיִּים אוֹמְרִים בְּכָךְ

by this saying Egyptians that were because 12 Shemos Hashem" brought out this the day "in the strength of

וְכָךְ אִם אָנוּ מַרְגִּישִׁין בָּהֶם, אֵין אָנוּ מַנִּיחִין אוֹתָם לָצֵאת, וְלֹא עוֹד אֶלָּא אָנוּ

we but only that and not to leave them allow we not them notice we if and by that

נוֹטְלִין סְיָפוֹת וּכְלֵי זַיִן וְהוֹרְגִין בָּהֶם, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא"ה הֲרֵינִי מוֹצִיאָן

bringing them out behold I am the Holy One blessed be He said them and kill armour and weapons of swords will take

בַּחֲצִי הַיּוֹם וְכָל מִי שֶׁיֵּשׁ בּוֹ כֹּחַ לִמְחוֹת יָבֹא וְיִמְחֶה; אַף כָּאן בְּמִיתָתוֹ

at the death here Even and prevent let him come to prevent power in him has who and anyone the day in the middle of

שֶׁל מֹשֶׁה נֶאֱמַר "בְּעֶצֶם הַיּוֹם הַזֶּה", לְפִי שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים בְּכָךְ וְכָךְ אִם

if and by that by this saying Israel that were because this" the day "in the strength of it is said Moshe of

אָנוּ מַרְגִּישִׁין בּוֹ — אֵין אָנוּ מַנִּיחִין אוֹתוֹ, אָדָם שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם וְקָרַע לָנוּ אֶת

— for us and split from Egypt who brought us out the man him allow we not him notice we

הַיָּם וְהוֹרִיד לָנוּ אֶת הַמָּן וְהֵגִיז לָנוּ אֶת הַשְּׂלָו וְהֶעֱלָה לָנוּ אֶת הַבְּאֵר וְנָתַן

and gave the well — for us and made rise the quail — for us and brought the manna — for us and brought down the sea

לָנוּ אֶת הַתּוֹרָה, אֵין אָנוּ מַנִּיחִין אוֹתוֹ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא"ה הֲרֵינִי מַכְנִיסוֹ

bringing him in behold I am the Holy One blessed be He said him allow we not the Torah — for us

בַּחֲצִי הַיּוֹם וְכוּ' ספרי :

Sifrei etc. the day in the middle of

פָּסוּק ו

Pasuk 6

עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה הַר נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר

which Moav is in the land of which Nevo the mountain of this the Abarim the mountain of to Ascend

עַל פְּנֵי יְרֵחוֹ וּרְאֵה אֶת אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל

Yisrael to the children of am giving I which Kenaan the land of — and see Yericho the face of is upon

לַאֲחֻזָּה:

for a possession

פָּסוּק ז

Pasuk 7

וּמֵת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל עַמֶּיךָ כַּאֲשֶׁר מֵת
and die on the mountain that you are ascending there and be gathered to your people just as died

אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל עַמָּיו׃
Aharon your brother on Hor the mountain and was gathered to his people

רַ"שִׁ"י

כאשר מת אהרן אחיך. בְּאוֹתָהּ מִיתָה שֶׁרָאִיתָ וְחָמַדְתָּ אוֹתָהּ, שֶׁהִפְשִׁיט מֹשֶׁה אֶת
— Moshe for stripped it and you desired which you saw death with that your brother Aaron died as

אַהֲרֹן בֶּגֶד רִאשׁוֹן וְהִלְבִּישׁוֹ לְאֶלְעָזָר וְכֵן שֵׁנִי וְכֵן שְׁלִישִׁי וְרָאָה בְּנוֹ בִּכְבוֹדוֹ,
in his dignity his son and he saw third and so second and so Elazar and clothed him first garment Aaron

אָמַר לוֹ מֹשֶׁה, אַהֲרֹן אָחִי עֲלֵה לַמִּטָּה וְעָלָה, פְּשֹׁט יָדְךָ וּפָשַׁט, פְּשֹׁט
stretch out and he stretched your hand stretch out and he ascended to the bed ascend my brother Aaron Moshe to him said

רַגְלְךָ וּפָשַׁט, עֲצֹם עֵינֶיךָ וְעָצַם, קְמֹץ פִּיךָ וְקָמַץ, וְהָלַךְ לוֹ. אָמַר מֹשֶׁה
Moshe said his way and he went and he closed your mouth close and he closed your eyes close and he stretched your leg

— אַשְׁרֵי מִי שֶׁמֵּת בְּמִיתָה זוֹ ספרי׃
Sifrei like this with a death who dies one praiseworthy is

פָּסוּק ח

Pasuk 8

עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי מְרִיבַת קָדֵשׁ
Kadesh the strife of at the waters of Yisrael the children of in the midst of with Me you broke faith that because

מִדְבַּר צִן עַל אֲשֶׁר לֹא קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃
Yisrael the children of in the midst of Me you sanctified not that because Tzin the wilderness of

רַ"שִׁ"י

על אשר מעלתם בי. גְּרַמְתֶּם לְמָעַל בִּי׃
against Me to trespass you caused against Me you trespassed of that Because

רַ"שִׁ"י

על אשר לא קדשתם אותי. גְּרַמְתֶּם לִי שֶׁלֹּא אֶתְקַדֵּשׁ, אָמַרְתִּי לָכֶם "וְדִבַּרְתֶּם
and you shall speak to you I said I was sanctified that not to Me you caused Me you sanctified not that Because

אֶל הַסֶּלַע" במדבר כ' וְהֵם הִכּוּהוּ וְהֶצְרְכוּ לְהַכּוֹתוֹ פַּעֲמַיִם, וְאִלּוּ דִּבְּרוּ עִמּוֹ
with it they had spoken and if twice to smite it and they needed smote it and they 20 Bamidbar the rock to

וְנָתַן מֵימָיו בְּלֹא הַכָּאָה, הָיָה מִתְקַדֵּשׁ שֵׁם שָׁמַיִם, שֶׁהָיוּ יִשְׂרָאֵל
Yisrael for would have Heaven the Name of sanctified would have been striking without its waters and it gave

אוֹמְרִים וּמַה הַסֶּלַע שֶׁאֵינוֹ לְשָׂכָר וְלֹא לְפֻרְעָנוּת, אִם זָכָה אֵין לוֹ מַתַּן שָׂכָר
reward giving of to it there is not it merits if for punishment and not for reward which is not the rock and what been saying

וְאִם חָטָא אֵינוֹ לוֹקֶה, כָּךְ מְקֻיָּמִים מִצְוַת בּוֹרְאוֹ, אָנוּ לֹא כָּל שֶׁכֵּן׃
the more so all not we its Creator the command of fulfills so lashed it is not it sins and if

פָּסוּק ט

כִּי מִנֶּגֶד תִּרְאֶה אֶת הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ אֲשֶׁר אֲנִי
For from afar you shall see — the land but there you shall not enter into the land which I

נֹתֵן לִבְנֵי יִשְׂרָאֵל׃
am giving to the children of Yisrael

רַשִׁ"י

כי מנגד. מֵרָחוֹק׃
because from opposite from afar

רַשִׁ"י

תראה וגו'. אִם לֹא תִרְאֶנָּה עַכְשָׁו, לֹא תִרְאֶנָּה עוֹד בְּחַיֶּיךָ, עַל כֵּן אֲנִי אוֹמֵר · לְךָ עֲלֵה וּרְאֵה׃
You shall see etc. if not you see it now will you see it not in your lifetime again therefore I say · to you ascend and see

רַשִׁ"י

ושמה לא תבוא. וְיָדַעְתִּי כִּי חֲבִיבָה הִיא לְךָ, עַל כֵּן אֲנִי אוֹמֵר · לְךָ עֲלֵה וּרְאֵה׃
and there not you shall come and I know that dear it is to you therefore I · say to you ascend and see

CHAPTER SUMMARY

Following this final warning, Hashem commands Moshe Rabbeinu on that very day to ascend Har Nevo in the land of Moav. Hashem tells him to look out and view the beautiful Eretz Canaan that is being given to the Bnei Yisrael, and informs him that he will be nistalefer there on the mountain and gathered to his people, just as his brother Aharon HaKohen passed away on Hor HaHar. Hashem mentions that this was decreed because of the mei merivah where they did not sanctify His name, meaning Moshe is permitted to see the land from afar but is not zocheh to enter it.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a tremendous chiddush here. Moshe Rabbeinu is standing at the very end of his life, preparing to ascend the mountain where he will pass away, and what does he choose to leave us with? He says, "Ki lo davar reik hu mikem, ki hu chayeichem", for it is not an empty thing for you, because it is your very life. Rashi is medayek on this: if it seems empty, it is "mikem", from you, because you are not putting the proper labor and heart into it.

Lichoira, we sometimes look at a mitzvah, a halacha, or a piece of Gemara and it feels dry, empty, or disconnected from our daily reality. We might think the problem is with the Torah itself, or that we are just not "spiritual" enough. But the Torah is teaching us that there is no such thing as an empty space in Yiddishkeit. If a mitzvah feels empty, it is only because we haven't invested ourselves in it yet. The life and the warmth are waiting inside, but they require our "shimu levavchem", our active attention and heart.

When we put our heart into our avodah, the Torah ceases to be a list of dry obligations and becomes our actual life force. Every single halacha we keep, every word of Torah we learn, has the power to fill us with real chiyus. We just have to stop treating these things as routine and start approaching them with the understanding that our entire spiritual existence is wrapped up in them.

Today, take one small mitzvah or a single halacha that you usually do out of habit, and before you perform it, stop for ten seconds to think: "This is not an empty thing; this is my very life." Do it with your whole heart.

דַּף יוֹמִי · חֻלִּין · דַּף קלייה

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📖 THE SUGYA

We are starting the eleventh perek of Maseches Chullin, which deals with the mitzva of Reishis HaGez, the first of the shearing of the sheep that must be given to a kohen. The Mishnah begins by outlining the basic parameters of this mitzva, explaining where and when it applies, and contrasting its halachos with the gifts of the zeroa, lechayayim, and keivah. We will see a major machlokes between Beis Shammai, Beis Hillel, Rabbi Dosa ben Harkinas, and the Sages regarding the minimum number of sheep and the amount of wool required to trigger the chiyuv of Reishis HaGez.

In the Gemara, the chachamim delve into the source for exempting consecrated animals (Hekdesh) from this mitzva. The Gemara raises a kasha: why do we need a special pasuk of "tzonecha" (your flock) to exempt Hekdesh when there is already a Torah prohibition against shearing consecrated animals in the first place? This leads to a beautiful shakla v'tarya exploring the differences between animals consecrated for the Altar (kodshei mizbe'ach) and those consecrated for the Temple treasury (kodshei bedek habayis), as well as the concept of reserving the shearings of an animal when consecrating it.

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

עמוד א׳ DAF 135A

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ רֵאשִׁית הַגֵּז נוֹהֵג בָּאָרֶץ וּבְחוּצָה לָאָרֶץ, בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת, בַּחוּלִּין אֲבָל לֹא בַּמּוּקְדָּשִׁים.

MISHNAH: The mitzva of **the first of the shearing** of the sheep, which must be given to a kohen, **applies in the Land** of Yisrael **and outside of the Land** of Yisrael, **in the presence of the Temple and not in the presence of the Temple**, and it applies only **to non-sacred animals, but not to consecrated animals**.

MISHNAH

חוֹמֶר בַּזְּרוֹעַ וּלְחָיַיִם וּבַקֵּבָה מֵרֵאשִׁית הַגֵּז – שֶׁהַזְּרוֹעַ וְהַלְּחָיַיִם וְהַקֵּבָה נוֹהֲגִין בַּבָּקָר וּבַצֹּאן, בִּמְרוּבֶּה וּבִמְועָט, וְרֵאשִׁית הַגֵּז אֵינוֹ נוֹהֵג אֶלָּא בִּרְחֵלוֹת, וְאֵינוֹ נוֹהֵג אֶלָּא בִּמְרוּבֶּה.

There is **a stringency regarding** the gifts of **the foreleg, and the jaws, and the maw, more than** the halacha of **the first of the shearing; for the foreleg, and the jaws, and the maw apply to cattle and to sheep**, and they apply whether the owner has **many** animals **or few**, **whereas the first of the shearing applies only to sheep**, i.e., ewes, **and it applies only when there are many** sheep.

MISHNAH

וְכַמָּה הוּא מְרוּבֶּה, בֵּית שַׁמַּאי אוֹמְרִים: שְׁתֵּי רְחֵלוֹת, שֶׁנֶּאֱמַר: ״יְחַיֶּה אִישׁ עֶגְלַת בָּקָר וּשְׁתֵּי צֹאן״,

And how many is considered **many? Beis Shammai say: Two sheep** are enough to obligate the owner, **as it is stated** in the pasuk: **"A man shall keep alive a young cow and two sheep"**, where the pasuk refers to two animals as "tzon" (flock), and the Torah uses the word "tzonecha" (your flock) regarding the first of the shearing.

MISHNAH

וּבֵית הִלֵּל אוֹמְרִים: חָמֵשׁ, שֶׁנֶּאֱמַר: "וְחָמֵשׁ צֹאן עֲשׂוּיוֹת".

And Beis Hillel say: Five sheep are required, **as it is stated** in the pasuk: **"And five sheep prepared"**, showing that a group of five is also called "tzon".

MISHNAH

רַבִּי דּוֹסָא בֶּן הַרְכִּינָס אוֹמֵר: חָמֵשׁ רְחֵלוֹת גּוֹזְזוֹת מָנֶה מָנֶה וּפְרָס חַיָּיבוֹת בְּרֵאשִׁית הַגֵּז,

Rabbi Dosa ben Harkinas says: Five sheep from which **one shears** a weight of **a maneh, a maneh and a half**, meaning one hundred and fifty dinars of wool from each sheep, only then are they **obligated in the first of the shearing**.

MISHNAH

וַחֲכָמִים אוֹמְרִים: חָמֵשׁ רְחֵלוֹת גּוֹזְזוֹת כָּל שֶׁהֵן.

And the Sages say: Five sheep from which **one shears any amount** are obligated, provided the total amount of wool is significant.

MISHNAH

וְכַמָּה נוֹתְנִין לוֹ? מִשְׁקַל חֲמֵשׁ סְלָעִים בִּיהוּדָה, שֶׁהֵן עֶשֶׂר סְלָעִים בַּגָּלִיל, מְלוּבָּן וְלֹא צוֹאִי, כְּדֵי לַעֲשׂוֹת מִמֶּנּוּ בֶּגֶד קָטָן, שֶׁנֶּאֱמַר "תִּתֵּן לוֹ", שֶׁיְּהֵא בּוֹ כְּדֵי מַתָּנָה.

And how much does one give to him, to the kohen? One must give **the weight of five sela in Yehudah, which are** equivalent to **ten sela in the Galil**, and the wool must be **laundered and not dirty, so that there is enough to make a small garment from it, as it is stated: "You shall give to him"**, which implies **that there must be enough in it to constitute a** respectable **gift**.

MISHNAH

לֹא הִסְפִּיק לִיתְּנוֹ לוֹ עַד שֶׁצְּבָעוֹ – פָּטוּר, לִבְּנוֹ וְלֹא צְבָעוֹ – חַיָּיב.

If the owner **did not manage to give it to him**, to the kohen, **until he dyed it, he is exempt** from giving it, because the change of color acquires the wool for him. But if **he laundered it and did not dye it, he is** still **obligated** to give it, because laundering is not considered a significant change.

MISHNAH

הַלּוֹקֵחַ גֵּז צֹאנוֹ שֶׁל גּוֹי – פָּטוּר מֵרֵאשִׁית הַגֵּז.

One who buys the sheared wool of the sheep of a non-Jew is exempt from the first of the shearing, because the obligation only falls on sheep owned by a Jew at the time of shearing.

MISHNAH

הַלּוֹקֵחַ גֵּז צֹאנוֹ שֶׁל חֲבֵירוֹ, אִם שִׁייֵּר – הַמּוֹכֵר חַיָּיב, לֹא שִׁייֵּר – הַלּוֹקֵחַ חַיָּיב.

If **one buys the sheared wool of the sheep of his fellow** Jew, **if** the seller **left over** some of the wool for himself, then **the seller is obligated** to give the gift from what he kept. But if the seller **did not leave over** any wool, then **the buyer is obligated** to give the gift.

MISHNAH

הָיוּ לוֹ שְׁנֵי מִינִים, שְׁחוּפוֹת וּלְבָנוֹת, מָכַר לוֹ שְׁחוּפוֹת אֲבָל לֹא לְבָנוֹת, זְכָרִים אֲבָל לֹא נְקֵבוֹת – זֶה נוֹתֵן לְעַצְמוֹ וְזֶה נוֹתֵן לְעַצְמוֹ.

If the seller **had two types** of sheep, **dark-colored and white**, and **he sold him the dark-colored ones but not the white ones**, or if he sold him the wool of the **males but not the females, this one**, the seller, **gives for himself** from the wool he kept, **and that one**, the buyer, **gives for himself** from the wool he bought.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ בְּמוּקְדָּשִׁין, מַאי טַעְמָא לָא? אָמַר קְרָא ״צֹאנְךָ״, וְלֹא צֹאן הֶקְדֵּשׁ.

GEMARA: The Mishnah stated that the mitzva does not apply to consecrated animals. The Gemara asks: **Regarding consecrated animals, what is the reason** that they are **not** obligated? **The pasuk says: "Your flock"**, which implies that the obligation applies only to your own flock, **and not the flock of Hekdesh**.

QUESTION

טַעְמָא דִּכְתַב רַחֲמָנָא ״צֹאנְךָ״, הָא לָאו הָכִי הֲוָה אָמֵינָא קָדָשִׁים חַיָּיבִים בְּרֵאשִׁית הַגֵּז? הָא לָאו בְּנֵי גִּיזָּה נִינְהוּ, דִּכְתִיב ״וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ״!

The Gemara asks: Is **the reason** only **because the Merciful One wrote "your flock"? But if not for this** derivation, **would I have said that consecrated animals are obligated in the first of the shearing? But they are not subject to shearing** at all, **as it is written: "And you shall not shear the firstborn of your flock"**, which is a general prohibition against shearing any consecrated animal!

ANSWER

אִי בְּקָדְשֵׁי מִזְבֵּחַ, הָכִי נָמֵי. הָכָא בְּמַאי עָסְקִינַן – בְּקָדְשֵׁי בֶּדֶק הַבַּיִת.

The Gemara answers: **If** we were dealing **with animals consecrated for the Altar, indeed** they would not need a verse to exempt them because of the shearing prohibition. But **here we are dealing with animals consecrated for the Temple treasury**, which are not subject to the Torah prohibition of shearing.

OBJECTION

וְהָאָמַר רַבִּי אֶלְעָזָר: קָדְשֵׁי בֶּדֶק הַבַּיִת אֲסוּרִים בְּגִיזָּה וַעֲבוֹדָה!

The Gemara objects: **But didn't Rabbi Elazar say: Animals consecrated for the Temple treasury are prohibited from being sheared and from being worked**?

ANSWER

מִדְּרַבָּנַן.

The Gemara answers: That prohibition is only **by Rabbinic law**, but from the Torah it is permitted.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּמִדְאוֹרַיְיתָא בְּנֵי גִיזָּה נִינְהוּ, הֵיכָא דְּגַזַּז לֵיהּ – לִיתֵּיב לֵיהּ.

Therefore, **it might enter your mind to say: Since by Torah law they are subject to shearing, in a case where** the owner transgressed the Rabbinic law and **sheared it, he should give it** to the kohen. Therefore, the Torah needs to teach us that he is exempt.

QUESTION

וְהָא קָדֵישׁ לַהּ!

The Gemara asks: **But** the wool itself **is consecrated** to the Temple treasury, so how could he give it to a kohen?

ANSWER

סָלְקָא דַּעְתָּךְ אָמֵינָא: לִפְרוֹק וְלִיתֵּיב לֵיהּ.

The Gemara answers: **It might enter your mind to say: Let him redeem** the wool from Hekdesh **and** then **give it to him**, to the kohen.

OBJECTION

וְהָא בָּעֵי הַעֲמָדָה וְהַעֲרָכָה!

The Gemara objects: **But** to redeem a consecrated animal or its parts, **it requires standing and valuation** before a kohen while still alive and intact, and once sheared, this cannot be done!

OBJECTION

הָנִיחָא לְמַאן דְּאָמַר קָדְשֵׁי בֶּדֶק הַבַּיִת לֹא הָיוּ בִּכְלַל הַעֲמָדָה וְהַעֲרָכָה, אֶלָּא לְמַאן דְּאָמַר הָיוּ, מַאי אִיכָּא לְמֵימַר?

The Gemara notes: **This works out well according to the one who says that animals consecrated for the Temple treasury were not included in** the requirement of **standing and valuation. But according to the one who says they were** included, **what is there to say**?

ANSWER

אָמַר רַבִּי מָנִי בַּר פַּטִּישׁ מְשׁוּם רַבִּי יַנַּאי: הָכָא בְּמַקְדִּישׁ בְּהֶמְתּוֹ לְבֶדֶק הַבַּיִת חוּץ מִגִּיזּוֹתֶיהָ.

Rabbi Mani bar Pattish said in the name of Rabbi Yannai: Here we are dealing with one who consecrates his animal to the Temple treasury except for its shearings, which he explicitly reserved for himself.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: לִיגְזוֹז וְלִיתֵּיב לֵיהּ, אָמַר קְרָא "צֹאנְךָ", וְלֹא צֹאן שֶׁל הֶקְדֵּשׁ.

Since the wool itself was never consecrated, **it might enter your mind to say: Let him shear it and give it to him**, to the kohen. Therefore, **the pasuk says: "Your flock"**, meaning a flock that is entirely yours, **and not a flock of Hekdesh**, even if the wool itself is chullin.

QUESTION

אִי הָכִי, קָדְשֵׁי מִזְבֵּחַ נָמֵי!

The Gemara asks: **If so**, that one can reserve the shearings, then regarding **animals consecrated for the Altar, also** let him reserve the shearings and be obligated to give them to the kohen!

ANSWER

כָּחֲשִׁי.

The Gemara answers: Shearing the animal **weakens** it, and one is not allowed to weaken an animal consecrated for the Altar.

OBJECTION

קָדְשֵׁי בֶדֶק הַבַּיִת נָמֵי כָּחֲשִׁי!

The Gemara objects: But regarding **animals consecrated for the Temple treasury, they also weaken** when sheared, so how could he reserve the shearings?

ANSWER

דְּאָמַר: חוּץ מִגִּיזָּה וּכְחִישָׁה.

The Gemara answers: We are dealing with a case **where he said:** "I consecrate the animal **except for its shearing and the weakening** caused by the shearing."

OBJECTION

קָדְשֵׁי מִזְבֵּחַ נָמֵי! דְּאָמַר: חוּץ מִגִּיזָּה וּכְחִישָׁה, אֲפִילּוּ הָכִי פָּשְׁטָה קְדוּשָּׁה בְּכוּלָּהּ.

The Gemara asks: For **animals consecrated for the Altar also, let him say: "Except for the shearing and the weakening"**! The Gemara answers: **Even so, the holiness** of the Altar **spreads through the entire** animal, and his reservation is ineffective.

PROOF

וּמְנָא תֵּימְרָא, דְּאָמַר רַבִּי יוֹסֵי: וַהֲלֹא בְּמוּקְדָּשִׁין, הָאוֹמֵר "רַגְלָהּ שֶׁל זוֹ עוֹלָה" – כּוּלָּהּ עוֹלָה.

And from where do you say this rule? **As Rabbi Yose said: Is it not so that regarding consecrated animals, one who says, "The leg of this** animal **is an olah-offering," the entire** animal **becomes an olah-offering**?

EXPLANATION

וַאֲפִילּוּ לְרַבִּי מֵאִיר דְּאָמַר אֵין כּוּלָּהּ עוֹלָה, הָנֵי מִילֵּי דְּאַקְדֵּישׁ דָּבָר שֶׁאֵין הַנְּפָשָׁה תְּלוּיָה בּוֹ, אֲבָל הִקְדִּישׁ דָּבָר שֶׁהַנְּפָשָׁה תְּלוּיָה בּוֹ – קָדְשָׁה.

And even according to Rabbi Meir, who says that the leg is offered but **the entire animal does not become an olah-offering, those words apply only where he consecrated something upon which life does not depend**, such as a leg; **but if he consecrated something upon which life depends**, such as the main body of the animal, excluding only the wool, then the entire animal **becomes consecrated**.

ANSWER

רָבָא אָמַר: בְּמַקְדִּישׁ גִּיזָּה עַצְמָהּ, סָלְקָא דַּעְתָּךְ אָמֵינָא: לִיגְזוֹז וְלִיפְרוֹק וְלִיתֵּיב לֵיהּ,

Rava offered a different answer and said: The Mishnah is dealing **with one who consecrates the wool itself** to the Temple treasury. **It might enter your mind to say: Let him shear it, and redeem it, and give it to him**, to the kohen.

EXPLANATION

אָמַר קְרָא: ״גֵּז צֹאנְךָ תִּתֶּן לוֹ״, מִי שֶׁאֵין מְחוּסָּר אֶלָּא גִּזִּיזָה וּנְתִינָה, יָצָא זֶה שֶׁמְּחוּסָּר גִּזִּיזָה פְּדִיָּיה וּנְתִינָה.

Therefore, **the pasuk says: "The first of the shearing of your flock you shall give to him"**, which implies that the obligation applies only to **that which is lacking nothing but shearing and giving; this excludes** consecrated wool, **which is lacking shearing, redemption, and giving**.

QUESTION

אֶלָּא ״צֹאנְךָ״ לְמַאי אֲתָא?

The Gemara asks: **But** according to Rava, **what does** the word **"your flock" come to teach** us?

ANSWER

לְכִדְתַנְיָא: בְּהֶמַת הַשּׁוּתָפִים חַיָּיב בְּרֵאשִׁית הַגֵּז, וְרַבִּי אִלְעַאי פּוֹטֵר.

The Gemara answers: It comes **for that which is taught in a braisa: An animal owned by partners is obligated in the first of the shearing, but Rabbi Ilai exempts** partners.

EXPLANATION

מַאי טַעְמָא דְּרַבִּי אִלְעַאי? אָמַר קְרָא ״צֹאנְךָ״, וְלֹא שֶׁל שׁוּתָּפוּת.

What is the reason of Rabbi Ilai? The pasuk says: "Your flock" in the singular, implying your individual flock, **and not a partnership**.

EXPLANATION

וְרַבָּנַן, לְמַעוֹטֵי שׁוּתָּפוּת גּוֹי.

And the Rabbis, who obligate Jewish partners, use "your flock" **to exclude a partnership with a non-Jew**.

QUESTION

וְרַבִּי אִלְעַאי, שׁוּתָּפוּת גּוֹי מְנָא לֵיהּ?

The Gemara asks: **And Rabbi Ilai, from where does he derive** the exemption of **a partnership with a non-Jew**?

ANSWER

נָפְקָא לֵיהּ מֵרֵישָׁא דִּקְרָא, ״רֵאשִׁית דְּגָנְךָ״, וְלֹא שׁוּתָּפוּת גּוֹי.

The Gemara answers: **He derives it from the beginning of the pasuk: "The first of your grain"**, which implies your own grain **and not a partnership with a non-Jew**, and this rule applies to all priestly gifts.

EXPLANATION

וְרַבָּנַן, ״רֵאשִׁית״ (הַגֵּז) הִפְסִיק הָעִנְיָן.

And the Rabbis say: The word **"the first"** of the shearing **interrupts the subject**, so we cannot derive the laws of shearing from the laws of grain.

EXPLANATION

וְרַבִּי אִלְעַאי: וְי״ו הַדַּר עָרְבֵיהּ.

And Rabbi Ilai argues: The conjunctive letter **vav** in "and the first of the shearing" **goes back and connects them**, so the laws of grain do apply to shearing.

עמוד ב׳ DAF 135B

QUESTION

וְרַבָּנַן: לָא נִכְתּוֹב רַחֲמָנָא לָא וְי״ו וְלָא ״רֵאשִׁית״.

And how do **the Rabbis** respond to Rabbi Ilai's claim? They argue that if the Torah wanted to connect them, **let the Merciful One write neither** the conjunctive **vav** ("and") **nor** the extra word **reishis** ("the first"), and we would have known they are linked. Since both are written, they must be separate.

ANSWER

וְרַבִּי אִלְעַאי, אַיְידֵי דְּהַאי קְדוּשַּׁת דָּמִים, וְהַאי קְדוּשַּׁת הַגּוּף, פְּסֵיק לְהוּ, וַהֲדַר עָרְבִי לְהוּ.

And Rabbi Ilai would answer: **Since this** case of the first of the shearings is only **sanctity of value**, as it has no intrinsic holiness, **and that** case of teruma is **sanctity of the body** of the produce itself, which is forbidden to non-kohanim, the Torah **separated them** by repeating "the first" to show their different levels of sanctity, **and then went back and mixed them** together with the "and" to teach that they still share the same halachos regarding partnerships.

EXPLANATION

וְאִיבָּעֵית אֵימָא: שׁוּתָּפוּת גּוֹי בִּתְרוּמָה, רַבָּנַן חַיּוֹבֵי מְחַיְּיבִי,

And if you want, say instead that the Rabbis do not need to learn the exemption of a gentile partner from teruma, because regarding **partnership with a gentile in teruma, the Rabbis hold** that one is actually **obligated** to separate teruma from the Jew's share,

BRAISA

דְּתַנְיָא: יִשְׂרָאֵל וְגוֹי שֶׁלָּקְחוּ שָׂדֶה בְּשׁוּתָּפוּת – טֶבֶל וְחוּלִּין מְעוֹרָבִים זֶה בָּזֶה, דִּבְרֵי רַבִּי.

as it is taught in a braisa: If **a Jew and a gentile bought a field in partnership,** the produce that grows there is considered **tevel** (untithed produce) **and chullin** (non-sacred produce) **mixed together;** this is **the words of Rabbi** Yehuda HaNasi.

BRAISA

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שֶׁל יִשְׂרָאֵל חַיָּיב, וְשֶׁל גּוֹי פָּטוּר.

Rabban Shimon ben Gamliel says: The portion **of the Jew is obligated** in teruma and tithes, **and** the portion **of the gentile is exempt.**

INFERENCE

עַד כָּאן לָא פְּלִיגִי, אֶלָּא דְּמָר סָבַר יֵשׁ בְּרֵירָה, וּמַר סָבַר אֵין בְּרֵירָה, אֲבָל שׁוּתָּפוּת דְּגוֹי – דִּבְרֵי הַכֹּל חַיֶּיבֶת.

Now, **they do not argue except** on this point: **that one Master**, Rabban Shimon ben Gamliel, **holds there is bereirah** (retroactive clarification), so we can determine which part was the Jew's from the start, **and one Master**, Rabbi Yehuda HaNasi, **holds there is no bereirah. But** regarding the basic law of **partnership with a gentile, all agree** that the Jew's share **is obligated** in teruma. Thus, the Rabbis cannot derive an exemption for a gentile partner from teruma, because no such exemption exists!

EXPLANATION

וְאִי בָּעֵית אֵימָא, תַּרְוַיְיהוּ לְרַבִּי אִלְעַאי מִ"צֹּאנְךָ" נָפְקָא.

And if you want, say another teretz: **Both** exemptions—partnership with a Jew and partnership with a gentile—**according to Rabbi Ilai are derived from** the single word **"your flock"** (Devarim 18:4).

EXPLANATION

שׁוּתָּפוּת דְּגוֹי מַאי טַעְמָא? דְּלָא מְיַיחֲדָא לֵיהּ, לְיִשְׂרָאֵל נָמֵי לָא מְיַיחֲדָא לֵיהּ.

For regarding **partnership with a gentile, what is the reason** it is exempt? **Because it is not uniquely designated to him** alone as "your flock." If so, in a partnership with **a Jew also, it is not uniquely designated to him** alone, so it should likewise be exempt.

ANSWER

וְרַבָּנַן? גּוֹי לָאו בַּר חִיּוּבָא הוּא, יִשְׂרָאֵל בַּר חִיּוּבָא הוּא.

And how do **the Rabbis** respond to this? They argue that a **gentile is not subject to the obligation** of mitzvos at all, so his partnership ruins the ownership status, whereas a **Jew is subject to the obligation**, so a partnership between Jews remains obligated.

STATEMENT

אָמַר רָבָא: מוֹדֶה רַבִּי אִלְעַאי בִּתְרוּמָה, אַף עַל גַּב דִּכְתִיב "דְּגָנְךָ" – דִּידָךְ אִין, דְּשׁוּתָּפוּת לָא.

Rava said: Rabbi Ilai concedes in the case of **teruma** that partners are obligated, **even though it is written "your grain"** in the singular, from which we could imply: **yours, yes,** is obligated, but that **of a partnership, no,** it is not.

EXPLANATION

כְּתַב רַחֲמָנָא "תְּרוּמֹתֵיכֶם", אֶלָּא "דְּגָנְךָ" לְמָה לִי? לְמַעוֹטֵי שׁוּתָּפוּת גּוֹי.

Why is this? Because **the Merciful One writes "your terumos"** (Ezekiel 20:40) in the plural, showing that even partners are obligated. **But** if so, **why do I need** the singular word **"your grain"?** It is **to exclude partnership with a gentile.**

STATEMENT

חַלָּה, אַף עַל גַּב דִּכְתִיב "רֵאשִׁית", וְאִיכָּא לְמֵימַר: נֵילַף "רֵאשִׁית" "רֵאשִׁית" מֵרֵאשִׁית הַגֵּז – מָה לְהַלָּן דְּשׁוּתָּפוּת לָא, אַף כָּאן דְּשׁוּתָּפוּת לָא.

Similarly, regarding **challah,** Rabbi Ilai concedes that partners are obligated, **even though it is written "the first"** of your dough (Numbers 15:20), **and there is room to say: Let us learn** a gezeirah shavah of **"the first"** written here from **"the first" of the shearing**—just as **there,** by the shearing, a dough **of partnership is not** obligated according to Rabbi Ilai, **so too here,** by challah, a dough **of partnership is not** obligated.

EXPLANATION

כְּתַב רַחֲמָנָא "עֲרִיסוֹתֵיכֶם".

To prevent this, **the Merciful One writes "your doughs"** (Numbers 15:20) in the plural, teaching that even partners are obligated.

QUESTION

אֶלָּא טַעְמָא דִּכְתִיב "עֲרִיסוֹתֵיכֶם", הָא לָאו הָכִי הֲוָה אָמֵינָא נֵילַף "רֵאשִׁית" "רֵאשִׁית" מֵרֵאשִׁית הַגֵּז? אַדְרַבָּה, נֵילַף מִתְּרוּמָה!

The Gemara asks: **But is the reason** only **because it is written "your doughs"? If it were not so, would I have said we should learn** a gezeirah shavah of **"the first"** from **"the first" of the shearing? On the contrary, let us learn it from teruma,** which is also called "the first"!

ANSWER

הָכִי נָמֵי, אֶלָּא "עֲרִיסוֹתֵיכֶם" לְמָה לִי? כְּדֵי עֲרִיסוֹתֵיכֶם.

The Gemara answers: **Indeed, so it is**—we would have learned it from teruma anyway. **But** if so, **why do I need** the word **"your doughs"?** It is to teach the minimum shiur of dough obligated in challah: **like the size of your doughs** when the Bnei Yisrael were in the Midbar, which was an omer of flour per person.

STATEMENT

פֵּאָה, אַף עַל גַּב דִּכְתִיב "שָׂדְךָ" – דִּידָךְ אִין, שׁוּתָּפוּת לָא – כְּתַב רַחֲמָנָא "וּבְקֻצְרְכֶם אֶת קְצִיר אַרְצְכֶם".

Likewise, regarding **pe'ah,** Rabbi Ilai concedes that partners are obligated, **even though it is written "your field"** (Vayikra 19:9) in the singular—implying **yours, yes,** but **partnership, no**—because **the Merciful One writes "And when you reap the harvest of your land"** (Vayikra 19:9) in the plural, including partners.

EXPLANATION

אֶלָּא "שָׂדְךָ" לְמָה לִי? לְמַעוֹטֵי שׁוּתָּפוּת גּוֹי.

But if so, **why do I need** the singular term **"your field"?** It is **to exclude partnership with a gentile.**

STATEMENT

בְּכוֹרָה, אַף עַל גַּב דִּכְתִיב "כָּל הַבְּכוֹר אֲשֶׁר יִוָּלֵד בִּבְקָרְךָ וּבְצֹאנְךָ", דִּידָךְ – אִין, דְּשׁוּתָּפוּת – לָא.

Likewise, regarding **bechorah** (the firstborn of animals), Rabbi Ilai concedes that partners are obligated, **even though it is written "All the firstborn males that are born of your herd and of your flock"** (Devarim 15:19) in the singular—implying **yours, yes,** but that **of partnership, no.**

EXPLANATION

כְּתַב רַחֲמָנָא: "וּבְכֹרֹת בְּקַרְכֶם וְצֹאנְכֶם", אֶלָּא "בִּקְרְךָ וְצֹאנְךָ" לְמָה לִי? לְמַעוֹטֵי שׁוּתָּפוּת גּוֹי.

This is because **the Merciful One writes "and the firstborn of your herds and of your flocks"** (Devarim 12:6) in the plural. **But** if so, **why do I need** the singular **"your herd and your flock"?** It is **to exclude partnership with a gentile.**

STATEMENT

מְזוּזָה, אַף עַל גַּב דִּכְתִיב "בֵּיתֶךָ" – דִּידָךְ אִין, שׁוּתָּפוּת לָא, כְּתַב רַחֲמָנָא "לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְּנֵיכֶם".

Likewise, regarding **mezuzah, even though it is written "your house"** (Devarim 6:9) in the singular—implying **yours, yes,** but **partnership, no**—Rabbi Ilai concedes they are obligated, because **the Merciful One writes "so that your days and the days of your children may be multiplied"** (Devarim 11:21) in the plural, which applies to all Jews, even partners.

QUESTION

וְאֶלָּא ״בֵּיתְךָ״ לְמַאי אַתָּא? לְכִדְרַבָּה, דְּאָמַר רַבָּה:

But if so, **for what** halacha **does** the singular word **"your house" come** to teach? It comes **for that which Rabbah said, as Rabbah said:**

SUMMARY

The daf begins with the Mishnah teaching that Reishis HaGez applies both in and outside Eretz Yisrael, during and after Temple times, but only to chullin and not to Hekdesh. While the standard priestly gifts apply to any number of cattle or sheep, Reishis HaGez applies only to sheep and requires a minimum flock size. Beis Shammai require two sheep, Beis Hillel require five, Rabbi Dosa ben Harkinas requires five sheep that yield a specific heavy weight of wool, and the Sages require five sheep yielding any significant total amount. The Gemara then analyzes the exemption of Hekdesh, explaining that while kodshei mizbe'ach are prohibited from being sheared by Torah law, kodshei bedek habayis are only prohibited mid'Rabbanan. The Gemara establishes that the exemption of "your flock" is needed for a case where one consecrates an animal to the Temple treasury but explicitly excludes its shearings, teaching us that because the animal itself belongs to Hekdesh, the owner is exempt from giving Reishis HaGez even though the wool itself is chullin.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Mishnah is coming to be mechadesh a beautiful yesod about the mitzvah of Reishis HaGez, the first of the shearing. The Torah says "Titen lo", you must give it to the kohen. But Chazal explain this means there must be "k'dei matanah," a respectable amount of wool, enough to actually make a small garment. If it is less than this shiur, or if the wool is dirty and unusable, you are completely exempt.

Lichoira, we have to ask ourselves: a mitzvah is a mitzvah, so why should the obligation depend on the size or quality of the gift? The Torah is teaching us a deep lesson in how we treat another Yid. When Hashem commands us to give, He does not want us to just throw a few useless scraps to the kohen just to check a box and say we did the mitzvah. He wants us to give something real, something respectable, something that the recipient can actually use and feel joy in receiving.

This is a major avodah in our daily lives, especially when it comes to tzedakah and helping our families or neighbors. Sometimes the yetzer hara convinces us that as long as we are giving, it does not matter how we do it. We might give tzedakah with a cold face, or pass along old, broken items to a family in need that only makes them feel embarrassed. The Torah tells us: "Titen lo", when you give, make sure it is a real matanah. Give with a warm smile, give something respectable, and make the other person feel like a king.

Today, when you give tzedakah or do a favor for someone, do not just do the bare minimum to get it over with. Take an extra second to do it with a warm face, or give a slightly nicer, more respectable amount, ensuring your giving is a true, honorable matanah.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש · האזינו · שְׁבִיעִי

Explanatory English · Line-by-Line Edition

HA'AZINU · 7TH ALIYAH

The Hebrew is the original Ohr HaChaim. Each passage is paired with its AI-assisted explanatory English, beside it on wide pages and beneath it on smaller screens. Brief clarifications are marked within the English. In plain words and Lemaaseh are separate AI-assisted study aids.

פָּסוּק מד — *Deuteronomy 32:44*

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בִּן־נוּן׃

And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:44:1

הוּא וְהוֹשֵׁעַ בִּן נוּן. פֵּרוּשׁ, הָיָה עוֹמֵד עִמּוֹ, אֲבָל הַדִּבּוּר לֹא דִּבֵּר אֶלָּא מֹשֶׁה כְּאָמְרוֹ "וַיְדַבֵּר", וְכֵן אָמַר ה' "וְלַמְּדָהּ אֶת בְּנֵי יִשְׂרָאֵל שִׂימָהּ בְּפִיהֶם" לְשׁוֹן יָחִיד אֶל מֹשֶׁה.

He, and Hoshea the son of Nun: This means that Yehoshua was standing there with Moshe, but the actual speaking was done by Moshe alone, as the verse says, "And he spoke" in the singular. Similarly, Hashem had said to Moshe in the singular, "And teach it to the children of Israel, put it in their mouth" (Deuteronomy 31:19), referring to Moshe alone.

וְאָמְרוֹ "וְהוֹשֵׁעַ" וְלֹא אָמַר "וִיהוֹשֻׁעַ" כְּמוֹ שֶׁקָּרָא לוֹ מֹשֶׁה, לְפִי שֶׁתּוֹסֶפֶת הַיּוֹ"ד הִיא לִיקָר וּגְדוּלָּה כָּרָמוּז בְּמַאֲמַר (במדבר יג:טז) "וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ" וְגוֹ', וּכְשֶׁהִשְׁוָם הַכָּתוּב וְאָמַר "הוּא וְהוֹשֵׁעַ בִּן נוּן" הֵסִיר הַיּוֹ"ד, עַל דֶּרֶךְ אָמְרוֹ (ישעיהו י:טו) "הֲיִתְפָּאֵר הַמַּגְרֵזָן" וְגוֹ׳.

Regarding the text writing "and Hoshea" rather than "and Yehoshua" as Moshe had renamed him, this is because the addition of the letter yud was for honor and greatness, as hinted in the verse, "And Moshe called Hoshea the son of Nun, Yehoshua" (Numbers 13:16). However, here, when the verse placed them together and said, "he and Hoshea the son of Nun," the Torah removed the yud to show humility in the presence of his master Moshe, in the spirit of the verse, "Should the axe boast itself against him that hews therewith?" (Isaiah 10:15).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:44

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that although Yehoshua stood beside Moshe as the song was taught, only Moshe did the actual speaking. The Torah refers to Yehoshua by his original name, Hoshea, omitting the honorific letter yud to preserve proper deference and humility while standing next to his master, Moshe.

לְמַעֲשֶׂה · Lemaaseh

When standing in the presence of our teachers or mentors, we should conduct ourselves with utmost humility, stepping back to let their light shine rather than seeking personal honor or prominence.

פָּסוּק מה

Deuteronomy 32:45

וַיְכַל מֹשֶׁה לְדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל׃

And when Moses made an end of speaking all these words to all Israel,

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מו

Deuteronomy 32:46

וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוֻּם אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

he said unto them: 'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מז

Deuteronomy 32:47

כִּי לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ׃ (פ)

For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it.'

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מח

Deuteronomy 32:48

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר׃

And the LORD spoke unto Moses that selfsame day, saying:

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:48:1

בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר. אָמְרוֹ "לֵאמֹר", שֶׁיֹּאמַר לָהֶם לְיִשְׂרָאֵל שֶׁהוּא עוֹלֶה לָמוּת, וְזֶה מְכֻוָּן לְדִבְרֵיהֶם זִכְרוֹנָם לִבְרָכָה שֶׁדָּרְשׁוּ (ספרי) בְּאָמְרוֹ "בְּעֶצֶם הַיּוֹם הַזֶּה" לְפִי שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים וְכוּ' יֵעָיֵן שָׁם דְּבָרָיו׃

On that very day, saying. The word saying means that Moshe should tell the people of Israel that he was going up the mountain to die. The Ohr HaChaim notes that this fits Chazal's explanation in the Sifrei of the words on that very day, in connection with what Israel was saying. He directs the reader there for the full discussion.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:48

בְּפַשְׁטוּת · In plain words

The word leimor means that Moshe was to tell Israel that he was ascending the mountain to die. The Ohr HaChaim connects this with the Sifrei's explanation of the phrase on that very day.

לְמַעֲשֶׂה · Lemaaseh

Notice how the small word leimor tells us that this instruction was to be communicated to Israel. In learning, pause over whom a command is addressed to and whom it is meant to reach.

פָּסוּק מט *Deuteronomy 32:49*

עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה הַר־נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל־
פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל
לַאֲחֻזָּה׃

'Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

No Ohr HaChaim comment on this pasuk in this edition.

וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־עַמָּיו׃

and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:50:1

> And die on the mount: This means, willingly accept and consent to die. For Hashem does not take the souls of His pious ones except with their own consent. And when He says, and be gathered unto your people, this is in line with what Chazal say in Ketubot 104a, that the righteous go out to welcome a newly arriving righteous soul. For this reason, Hashem said to him that he would be gathered to his people who are coming out to meet him.

וּמֵת בָּהָר. פֵּרוּשׁ, הִתְרַצֵּה לָמוּת, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא לוֹקֵחַ נַפְשׁוֹת חֲסִידָיו אֶלָּא לִרְצוֹנָם. וְאָמְרוֹ "וְהֵאָסֵף אֶל עַמֶּיךָ" עַל דֶּרֶךְ אָמְרָם (כתובות קד.) שֶׁיּוֹצְאִים הַצַּדִּיקִים לְהַקְבִּיל פְּנֵי צַדִּיק, וְלָזֶה אָמַר ה' אֵלָיו שֶׁיֵּאָסֵף אֶל עַמָּיו הַבָּאִים לִקְרָאתוֹ.

Or HaChaim on Deuteronomy 32:50:2

> Alternatively, the verse can be explained in this way: it comes to provide three reasons for the death of the man of Hashem. This is the structure of the verse: And die, and the reason it must be on the mount is in line with what Chazal say in Sotah 14a. Why was Moshe buried on Mount Nebo? It was because of the sin of Peor. For whenever Peor attempts to raise its head to accuse, it finds Moshe opposite it and is subdued. This is as the verse says in Deuteronomy 34:6, And He buried him in the valley... over against Beth-peor.

עוֹד יִתְבָּאֵר עַל זֶה הַדֶּרֶךְ, כִּי בָּא לָתֵת שְׁלֹשָׁה טְעָמִים לְמִיתַת אִישׁ הָאֱלֹהִים. וְזֶה שִׁעוּר הַכָּתוּב "וּמֵת", וְהַטַּעַם "בָּהָר" – פֵּרוּשׁ עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (סוטה יד.) לָמָּה נִקְבַּר מֹשֶׁה בְּהַר נְבוֹ, בִּשְׁבִיל עָוֹן פְּעוֹר, כִּי בְּכָל זְמַן שֶׁיִּזְקֹף רֹאשׁוֹ פְּעוֹר יִמְצָא כְּנֶגְדּוֹ מֹשֶׁה וְנִכְנָע, וּכְאָמְרוֹ (דברים לד,ו) "וַיִּקְבֹּר אֹתוֹ בַּגַּיְא מוּל בֵּית פְּעוֹר".

טַעַם שֵׁנִי – "אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה", פֵּרוּשׁ כְּדֵי שֶׁיּוּכַל לְהַשִּׂיג הָאוֹשֶׁר שֶׁהִשִּׂיג בְּאֶמְצָעוּת מַעֲשִׂים טוֹבִים הַנּוֹרָאִים, מַה שֶּׁאֵין יָכוֹל לְהַשִּׂיג בְּעוֹדוֹ מְשֻׁתָּף עִם הַגּוּף שֶׁאֵינוֹ יָכוֹל לְהַשִּׂיג הַמַּעֲלָה הַהִיא, וְהוּא אָמְרוֹ "אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה" – פֵּרוּשׁ בָּעוֹלָם הָעֶלְיוֹן.

The second reason is: where you are ascending. This means, so that he can attain the sublime spiritual bliss that he earned through his awesome good deeds. He cannot attain this level while still joined with the physical body, which is unable to experience that high spiritual state. This is what is meant by where you are ascending, referring to the upper world.

שְׁלִישִׁי – "וְהֵאָסֵף אֶל עַמֶּיךָ" עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (במדבר רבה יט), בַּפָּסוּק (דברים לג,כא) "וַיֵּתֵא רָאשֵׁי עָם" וְגוֹ', שֶׁבְּאֶמְצָעוּת מֹשֶׁה יִזְכּוּ דּוֹר הַמִּדְבָּר, וְהֵם מִתְיַחֲסִים אֵלָיו כְּאָמְרוֹ (שמות לב,ז) "רֵד כִּי שִׁחֵת עַמְּךָ", וְהוּא אָמְרוֹ "וְהֵאָסֵף אֶל" – פֵּרוּשׁ לְסִבַּת עַמֶּיךָ לַהֲבִיאָם לָעוֹלָם הַבָּא. וַהֲגַם שֶׁבְּאַהֲרֹן מָצִינוּ שֶׁאָמַר כֵּן גַּם כֵּן (דברים לה,כט) "וַיֵּאָסֶף אֶל עַמָּיו", בְּמָקוֹם שֶׁיֵּשׁ לִדְרֹשׁ דּוֹרְשִׁין.

The third reason is: and be gathered unto your people. This is in line with what Chazal say in Bemidbar Rabbah 19 on the verse in Deuteronomy 33:21, And he came with the heads of the people... This teaches that through the merit of Moshe, the generation of the wilderness will merit the World to Come. They are associated with him, as Hashem said to him in Exodus 32:7, Go down; for your people... have dealt corruptly. Thus, the verse says, and be gathered unto, meaning for the sake of your people, to bring them into the World to Come. And even yough we find that the Torah says the same regarding Aaron in Numbers 20:24, and was gathered unto his people, wherever the text leaves room for an interpretation, we expound it. (The printed reference in the supplied Hebrew is inconsistent; the corresponding phrase about Aharon appears in Numbers 20:24.)

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:50

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim first reads the command as Moshe consenting to his passing, with righteous souls coming to welcome him. He then offers another interpretation with three reasons: his burial counters Peor, departure from the body allows him to attain the spiritual height earned by his deeds, and his passing serves his people by bringing the generation of the wilderness into the World to Come.

לְמַעֲשֶׂה · Lemaaseh

Reflect on the responsibility for others shown in the third explanation: Moshe remains connected to the generation entrusted to him. Think of one person whose spiritual growth you can support with care and patience.

פָּסוּק נא *Deuteronomy 32:51*

עַל־אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי־מְרִיבַת קָדֵשׁ מִדְבַּר־צִן עַל אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:51:1

AI-assisted explanatory translation: (Because you trespassed against Me... because you did not sanctify Me...) Please refer to my commentary on Parashat Chukat (Numbers 20:12), where I have explained this entire subject at length.

עַל אֲשֶׁר מְעַלְתֶּם וְגוֹ' עַל אֲשֶׁר לֹא קִדַּשְׁתֶּם וְגוֹ'. עַיֵּין מַה שֶּׁפֵּרַשְׁתִּי בְּפָרָשַׁת חֻקַּת (במדבר כ:יב) בְּעִנְיָן זֶה בְּאוֹרֶךְ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:51

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim directs the reader to his extensive commentary in Parashat Chukat regarding the sin of Moshe and Aaron at the waters of Merivah, where the nature of their trespass and the failure to sanctify Hashem's name are analyzed in detail.

לְמַעֲשֶׂה · Lemaaseh

When studying complex or sensitive Torah topics, we should look back at foundational explanations we have already learned to gain a deeper, more consistent understanding of the text.

כִּי מִנֶּגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל: (פ)

For thou shalt see the land afar off; but thou shalt not go thither into the land which I give the children of Israel.'

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:52:1

> For you shall see the land from afar, etc. This is explained in the manner of the verse (Deuteronomy 34:1), "And Hashem showed him all the land." See what I have written there.

כִּי מִנֶּגֶד תִּרְאֶה וְגוֹ'. פֵּרוּשׁ עַל דֶּרֶךְ אָמְרוֹ (דברים ל"ד:א) "וַיַּרְאֵהוּ ה' אֶת כָּל הָאָרֶץ", וְעַיֵּין מַה שֶּׁפֵּירַשְׁתִּי שָׁם.

Or HaChaim on Deuteronomy 32:52:2

> But you shall not go there into the land, etc. This presents a difficulty: after the verse already stated, "but you shall not go there," what room is there to repeat and say, "into the land, etc."? This seems redundant.

וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ וְגוֹ'. קָשֶׁה, אַחַר שֶׁאָמַר "וְשָׁמָּה לֹא תָבוֹא", מַה מָּקוֹם לַחְזוֹר וְלוֹמַר "אֶל הָאָרֶץ" וְגוֹ'?

> The explanation is in light of what Chazal have said (Deuteronomy Rabbah 2:9) that Moshe is destined to enter the Land of Israel with the Patriarchs in the future to come. Furthermore, it is stated in the Zohar (Part 2, 120a) that he will lead the Jewish people into the Land when their final redemption arrives.

וְיִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (דברים רבה ב,ט) שֶׁעָתִיד מֹשֶׁה לִכָּנֵס לָאָרֶץ עִם הָאָבוֹת לֶעָתִיד לָבֹא, וְאָמְרוּ בַּזֹּהַר (חלק ב קכ.) כִּי הוּא יָבִיא אֶת יִשְׂרָאֵל אֶל הָאָרֶץ בְּבֹא גְּאֻלָּתָם.

וְלָזֶה כְּשֶׁאָמַר ה' "וְשָׁמָּה לֹא תָבוֹא" חָשׁ שֶׁיִּהְיוּ הַדְּבָרִים נִשְׁמָעִים שֶׁמַּחְלִיט לוֹ בִּיאַת הָאָרֶץ לְעוֹלָם וָעֶד, לָזֶה אָמַר "אֶל הָאָרֶץ אֲשֶׁר אֲנִי נוֹתֵן" וְגוֹ' פֵּרוּשׁ, עַתָּה, וְלֹא אֶל אֲשֶׁר יִתֵּן לֶעָתִיד. וְעַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָסוּק (דברים ג,כה) "אֶעְבְּרָה נָּא".

Therefore, when Hashem said, "but you shall not go there," He was concerned that the words might be understood as an absolute, permanent decree preventing him from entering the Land for all eternity. To clarify this, Hashem added, "into the land which I give (to the children of Israel)" meaning: you shall not enter it now, during this current giving, but this does not exclude the entry that will take place in the future. See also what I have written on the verse (Deuteronomy 3:25), "Let me go over, I pray You."

Or HaChaim on Deuteronomy 32:52:3

חסלת פרשת האזינו

This concludes Parashat Haazinu.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:52

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the seemingly redundant phrasing "but you shall not go there into the land which I give" is actually a precise limitation. It clarifies that Moshe's ban from entering the Land of Israel applies only to the immediate conquest and distribution of his generation. It does not represent an eternal ban, leaving open the fulfillment of the prophetic tradition that Moshe will ultimately enter the Land with the Jewish people at the time of the future redemption.

לְמַעֲשֶׂה · Lemaaseh

Read the limits of a difficult statement carefully. Here the words which I give distinguish Moshe's present restriction from the future entry described by Chazal, so the restriction should not be read more broadly than the commentary explains.

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