

חומש עם רש"י · האזינו · שביעי

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 yanim on the land.

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

פסוק א

Pasuk 1

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּאָזְנֵי הָעָם הוּא

he the people in the ears of this the song the words of all of — and he spoke Moshe And came

וְהוֹשֵׁעַ בֶּן נֹחַ:

Nun son of and Hoshea

רש"י

הוּא וְהוֹשֵׁעַ בֶּן נֹחַ. שָׁבַת שֵׁל דִּיּוּזְגֵי הִתְּהָ, נִטְלָה רְשׁוּת מִזֶּה וּנְתַנָּה

and was given from this one authority was taken it was two pairs of the Shabbos Nun the son of and Hoshea He

לָזֶה, הָעֵמִיד לוֹ מֹשֶׁה מִתְּרַגְּמָן לִיהוֹשֻׁעַ שִׁיְהָ דּוֹרֵשׁ בְּחַיּוֹ, כִּדִּי שֶׁלֹא יֹאמְרוּ

should say that not in order in his lifetime lecture that he should for Yehoshua a spokesman Moshe for him appointed to this one

יִשְׂרָאֵל בְּחַיֵּי רַבֶּךָ לֹא הָיָה לְךָ לְהָרִים רֹאשׁ; וְלָמָּה קוֹרְאֵהוּ כָּאֵן הוֹשֵׁעַ?

Hoshea here does it call him and why head to raise for you was not your teacher in the lifetime of Yisrael

לֹאמַר שֶׁלֹא זָחָה דַּעַתּוֹ עָלָיו שֶׁאֵע"פ שֶׁנִּתְּנָה לוֹ גְּדֻלָּה הַשְׁפִּיל עַצְמוֹ

himself he humbled greatness to him that was given that even though upon him his mind grew haughty that not to say

כַּאֲשֶׁר מִתְחַלְתּוֹ ע"י סִפְרֵי:

Sifrei see from his beginning as

פסוק ב

Pasuk 2

וַיֵּכֵל מֹשֶׁה לְדַבֵּר אֶת כָּל הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:

Yisrael all of to these the words all of — to speak Moshe And finished

פסוק ג

Pasuk 3

וַיֹּאמֶר אֲלֵהֶם שִׁימוּ לְבַבְכֶּם לְכָל הַדְּבָרִים אֲשֶׁר אֲנֹכִי מַעֲיֵד בְּכֶם הַיּוֹם

today against you testify I that the words to all your hearts Set to them And he said

אֲשֶׁר תִּצְוֶם אֶת בְּנֵיכֶם לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה

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

הזאת:

this

רש"י

שימו לבבכם. צריה אדם שיהיו עיניו ולבו ואזניו מכונים לדברי תורה,

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

וכן הוא אומר "בן אדם ראה בעיניך ובאזניך שמע ושים לבך" 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

; והרי דברים קל וחמר ומה תבנית הפית שהוא נראה לעינים

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

ונמדד בקנה צריה אדם שיהיו עיניו ואזניו ולבו מכונים להבין דברי

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

תורה שהן פהררין תלויין בשערה על אחת פמה וכמה ספרי :

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

פסוק ד

Pasuk 4

כי לא דבר רק הוא מכם כי הוא חייכם ובדבר הזה תאריכו

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

ימים על האדמה אשר אתם עברים את הירדן שמה לרשתה:

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

רש"י

כי לא דבר רק הוא מכם. לא לחנם אתם יגעים בה, כי הרבה שכר תלוי

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

בה, כי הוא חייכם; ד"א — אין לה דבר ריקן בתורה שאם תדרשנו

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

שאין בו מתן שכר, תדע לה שפן אמרו חכמים "ואחות לוטן תמנע"

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 "ותמנע היתה פילגש וגו'", לפי שאמרה איני כדאי להיות לו אשה

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

הלואי ואהיה פילגשו, וכל כך למה? להודיע שבחו של אברהם שהיו

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

שלטונים ומלכים מתאווים לדבק בזרעו ספרי :

Sifrei to his seed to ding desiring and kings rulers

פסוק ה

Pasuk 5

וידבר יהוה אל משה בעצם היום הזה לאמר:

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

וידבר ה' אל משה בעצם היום הזה. בשלושה מקומות נאמר בפעם

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

היום הזה, נאמר בנח "בפעם היום הזה בא נח וגו'" בראשית ז' —

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

במראית אורו של יום, לפי שהיו בני דורו אומרים בכה וכה אם

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

אנו מרגישין בו, אין אנו מניחין אותו לפנים בתבה, ולא עוד אלא אנו נוטלין

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

כשילין וקרדמות ומבקעין את התבה, אמר הקב"ה הריני מכניסו

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

בחצי היום וכל מי שיש בידו כח למחות יבא וימחה; במצרים נאמר

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

"בפעם היום הזה הוציא ה'" שמות י"ב, לפי שהיו מצרים אומרים בכה

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

וכה אם אנו מרגישין בהם, אין אנו מניחין אותם לצאת, ולא עוד אלא אנו

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

נוטלין סיפות וכלי זין והורגין בהם, אמר הקב"ה הריני מוציאן

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

בחצי היום וכל מי שיש בו כח למחות יבא וימחה; אף כאן במיתתו

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

של משה נאמר "בפעם היום הזה", לפי שהיו ישראל אומרים בכה וכה אם

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

אנו מרגישין בו — אין אנו מניחין אותו, אדם שהוציאנו ממצרים וקרע לנו את

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

הים והוריד לנו את המן והגיו לנו את השלו והעלה לנו את הבאר ונתן

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

לנו את התורה, אין אנו מניחין אותו, אמר הקב"ה הריני מכניסו

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

בחצי היום וכו' ספרי :

Sifrei etc. the day in the middle of

סוכו

Pasuk 6

עלה אל הר העברים הזה הר נבו אשר בארץ מואב אשר

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

על פני ירחו וראה את ארץ כנען אשר אני נתן לבני ישראל

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

לאחזה:

for a possession

וּמַת בְּהָר אֲשֶׁר אַתָּה עֹלָה שָׁמָּה וְהֶאָסַף אֶל עַמִּיךָ כַּאֲשֶׁר מַת
 died just as your people to and be gathered there are ascending you that on the mountain and die
 אֶהְרֹן אָחִיךָ בְּהָר הָהָר וַיֵּאָסֶף אֶל עַמּוֹ:
 his people to and was gathered the mountain on Hor your brother Aharon

רש"י

כאשר מת אהרן אחיך. באותה מיתה שראית וחמדת אותה, שהפשט משה את
 — Moshe for stripped it and you desired which you saw death with that your brother Aaron died as
 אהרן בגד ראשון והלבישו לאֶלְעָזָר וְכֹן שְׁנִי וְכֹן שְׁלִישִׁי וְרָאָה בְּנֹו בְּכָבוֹדוֹ,
 in his dignity his son and he saw third and so second and so Elazar and clothed him first garment Aaron
 אָמַר לוֹ מֹשֶׁה, אֶהְרֹן אָחִי עֹלָה לַמִּטָּה וְעֹלָה, פֶּשֶׁט יָדְךָ וּפֶשֶׁט, פֶּשֶׁט
 stretch out and he stretched your hand stretch out and he ascended to the bed ascend my brother Aaron Moshe to him said
 רָגְלְךָ וּפֶשֶׁט, עֵצִים עֵינֶיךָ וְעֵצִים, קָמַץ 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
 — אֲשֶׁרִי מִי שְׁמֵת בְּמִיתָה זֶה סִפְרִי:
 Sifrei like this with a death who dies one praiseworthy is

עַל אֲשֶׁר מָעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי מְרִיבַת קֹדֶשׁ
 Kadesh the strife of at the waters of Yisrael the children of in the midst of with Me you broke faith that because
 מִדְבַּר צֵן עַל אֲשֶׁר לֹא קִדְשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of in the midst of Me you sanctified not that because Tzin the wilderness of

רש"י

על אשר מעלתם בי. גרמַתם למַעַל בי:
 against Me to trespass you caused against Me you trespassed of that Because

רש"י

על אשר לא קדשתם אותי. גרמַתם לי שלא אתקדש, אמרתי לכם "וידברתם
 and you shall speak to you I said I was sanctified that not to Me you caused Me you sanctified not that Because
 אֶל הַסֵּלַע" במדבר כ' וְהֵם הִכּוּהוּ וְהִצְרִיכוּ לְהַכּוֹתוֹ פַּעַמַּיִם, וְאֵלּוֹ דִּבְרוּ 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 מִיָּמָיו בְּלֹא הַפָּאָה, הָיָה מִתְקַדֵּשׁ שֵׁם שָׁמַיִם, שֶׁהָיָה יִשְׂרָאֵל
 Yisrael for would have Heaven the Name of sanctified would have been striking without its waters and it gave
 אוֹמְרִים וּמָה הַסֵּלַע שְׂאִינֹו לְשֹׁכֵר וְלֹא לְפֹרְעָנוֹת, אִם זָכָה אֵין לוֹ מַתָּן שֹׁכֵר
 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 אֵינֹו לֹוּקָה, כִּף מְקַיִם מְצֻוֹת בּוֹרְאוֹ, אָנוּ לֹא כָּל שְׂכֹן:
 the more so all not we its Creator the command of fulfills so lashed it is not it sins and if

כִּי מִנֶּגֶד תִּרְאֶה אֶת הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ אֲשֶׁר אָנֹכִי

I which the land into enter you shall not but there the land — you shall see from afar For

נֶתַן לְבְנֵי יִשְׂרָאֵל:

Yisrael to the children of am giving

רַש"י

כִּי מִנֶּגֶד מִרְחוֹק:

from afar from opposite because

רַש"י

תִּרְאֶה וְגו'. אִם לֹא תִרְאֶנָּה עַכְשָׁיו, לֹא תִרְאֶנָּה עוֹד בְּחַיֶּיךָ, עַל כֵּן אָנֹכִי אוֹמֵר

say I · therefore in your lifetime again will you see it not now you see it not if etc. You shall see

לָךְ עֲלֶה וּרְאֵה:

and see ascend to you

רַש"י

וְשָׁמָּה לֹא תָבוֹא. וְיָדַעְתִּי כִּי חֲבִיבָהּ הִיא לָךְ, עַל כֵּן אָנֹכִי אוֹמֵר לָךְ עֲלֶה וּרְאֵה:

and see ascend to you say I · therefore to you it is dear that and I know you shall come not and there

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.

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.

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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.

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עמוד א' DAF 135A

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי רֵאשִׁית הַגִּזְנוּהָ בְּאֶרֶץ וּבְחוּצָהּ לְאֶרֶץ, בְּפָנֵי הַבַּיִת וּשְׁלֹא בְּפָנֵי הַבַּיִת, בְּחוּלִין אֶבֶל לֹא
בְּמוֹקְדֵי שִׁימָה.

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

חֹמֶר בְּזֵרוּעַ וּלְחֵימִים וּבִקְבָה מֵרֵאשִׁית הַגִּזְנוּ – שֶׁהַזֵּרוּעַ וְהַלְחֵימִים וְהַקְבָּה נוֹהֲגִין בְּבָקָר וּבְצֹאן, בְּמִרְוּבָה
וּבְמוֹעָט, וְרֵאשִׁית הַגִּזְנוּ אֵינוֹ נוֹהֵג אֶלָּא בְּרַחֲלוֹת, וְאֵינוֹ נוֹהֵג אֶלָּא בְּמִרְוּבָה.

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

וּבְקָמָה הוּא מִרְוּבָה, בֵּית שְׁמַאי אוֹמְרִים: שְׁתֵּי רַחֲלוֹת, שְׁנַאֲמַר: "יִחְיֶה 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

ובית הלל אומרים: חמש, שנאמר: "חמש צאן עשויות".

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

רבי דוסא בן הרפינס אומר: חמש רחלות גוזזות מנה ומנה ופרס חייבות בראשית הגז,

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

ובחכמים אומרים: חמש רחלות גוזזות כל שהן.

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

MISHNAH

וכמה נותנין לו? משקל חמש סלעים ביהודה, שהן עשר סלעים בגליל, מלובן ולא צואי, כדי לעשות ממנו בגד קטן, שנאמר "תתן לו", שיהא בו כדי מתנה.

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

לא הספיק ליתנו לו עד שצבעו – פטור, לבנו ולא צבעו – חייב.

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

הלוקח גז צאנו של גוי – פטור מראשית הגז.

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

הלוקח גז צאנו של חברו, אם שייר – המוכר חייב, לא שייר – הלוקח חייב.

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 מִיָּנִים, שְׁחוּפוֹת וּלְבָנֹת, מָכַר לוֹ שְׁחוּפוֹת אֲכָל לֹא לְבָנֹת, וְכָרִים אֲכָל לֹא נִקְבוֹת – 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

גְּמ' בְּמוֹקֵדְשִׁין, מַאי טַעְמָא לָא? אָמַר קָרָא "צֹאֲנֶךָ", וְלֹא צֹאֵן 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 דְכֻתָּב רַחֲמָנָא "צֹאֲנֶךָ", הָא לָאוּ הֵכִי הוּא אֲמִינָא קִדְשִׁים חִיִּיבִים בְּרֵאשִׁית הִגֹּז? הָא לָאוּ בְּנִי גִיזָה נִינְהוּ, דְכֻתִּיב "וְלֹא תִגֹּז בְּכוֹר צֹאֲנֶךָ!"

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 בְּקִדְשֵׁי מִזְבֵּחַ, הֵכִי נָמִי. הֵכָא בְּמַאי עֲסָקִינוּ – בְּקִדְשֵׁי 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

וְהָאִמַר רַבִּי אֶלְעָזָר: קִדְשֵׁי בֶּדֶק הַבַּיִת אֲסוּרִים בְּגִיזָה וְעִבּוּדָה!

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

מִדְּרַבָּנָא.

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

EXPLANATION

סָלָקָא דַּעְתָּךְ אַמִּינָא: הוּאִיל וּמִדְאוּרֵיִיתָא בְּנִי גִיזָה נִינְהוּ, הִיכָא דְגִזּוּ לִיה – לִיתִיב לִיה.

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 קֳדָישׁ לֵה!

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

ANSWER

סָלָקָא דַּעְתָּךְ אַמִּינָא: לְפָרוֹק וְלִיתִיב לִיה.

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 בְּעֵי 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

הֲנִיחָא לְמֵאן דְּאָמַר קֳדָשִׁי בְּדֶק הַבֵּית לֹא הָיוּ בְּכָלֵל הַעֲמָדָה וְהַעֲרָכָה, אֲלֵא לְמֵאן דְּאָמַר הָיוּ, מֵאִי אִיכָא לְמִימַר?

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 בַר פַּטִּישׁ מִשּׁוֹם רַבִּי יַנָּאי: הִכָּא בְּמִקְדָּשִׁי בְּהִמָּתוּ לְבֶדֶק הַבֵּית חוּץ מִגִּיזוֹתֶיהָ.

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

סָלָקָא דַּעְתָּךְ אַמִּינָא: לִיגְזוּז וְלִיתִיב לִיה, אָמַר קָרָא "צֹאנֶךָ", וְלֹא צֹאן שֶׁל הַקֹּדֶשׁ.

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, קֳדָשִׁי מִזִּבְחַן נָמִי!

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

כְּחֶשֶׁי.

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

OBJECTION

קִדְּשֵׁי בֶּדֶק הַבַּיִת נִמְי כְּחֶשֶׁי!

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

ANSWER

דָּאָמַר: חוץ מַגִּיזָה 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

קִדְּשֵׁי מִזְבֵּחַ נִמְי! דָּאָמַר: חוץ מַגִּיזָה וּכְחִישָׁה, אֲפִילוּ הֵכִי פִשְׁטָה קְדוּשָׁה בְּכֹלָהּ.

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

וּמִנָּא תִּימָרָא, דָּאָמַר רַבִּי יוֹסִי: וְהֵלָא בְּמוֹקֵדֶשִׁין, הָאוֹמֵר "רִגְלָהּ שֶׁל זֶה עוֹלָה" – כּוֹלָהּ 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

וְאֲפִילוּ לְרַבִּי מֵאִיר דָּאָמַר אֵין כּוֹלָהּ עוֹלָה, הֵיכִי מִיֵּלֵי דְאֶקְדִּישׁ דְּבָר שְׂאִין הִנָּשְׂמָה תְּלוּיָהּ בּוּ, אֲבָל

הֶקְדִּישׁ דְּבָר שֶׁהִנָּשְׂמָה תְּלוּיָהּ בּוּ – קִדְּשָׁה.

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

רַבָּא אָמַר: בְּמִקְדִּישׁ גִּיזָה עֲצָמָה, סָלְקָא דַּעְתָּהּ אֲמִינָא: לִיגְזוּז וְלִיפְרוֹק וְלִיתֵיב 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 קָרָא: "גַּז צֹאנְךָ תִּתֶּן לוֹ", מִי שֶׁאֵין מְחוּסֵר אֶלָּא גְזִיזָה וְנִתְיָנָה, יֵצֵא זֶה שֶׁמְחוּסֵר גְּזִיזָה בְּדִיָּה וְנִתְיָנָה.

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

אָלָּא "צֹאנְךָ" לְמַאי אֶתָּא?

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

ANSWER

לְכַדְתֵּנָּיָא: בְּהֵמַת הַשּׁוֹתֵפִים חַיִּיב בְּרֵאשִׁית הַגִּז, וְרַבִּי אֶלְעָאי 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 דְרַבִּי אֶלְעָאי? אָמַר קָרָא "צֹאנְךָ", וְלֹא שֶׁל שׁוֹתֵפּוֹת.

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

EXPLANATION

וְרַבָּנּוּ, לְמַעוּטֵי שׁוֹתֵפּוֹת גּוֹי.

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

QUESTION

וְרַבִּי אֶלְעָאי, שׁוֹתֵפּוֹת גּוֹי מְנָא לִיה?

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

ANSWER

נִפְקָא לִיה מֵרִישָׁא דְקָרָא, "רִישִׁית דְּגִנְךָ", וְלֹא שׁוֹתֵפּוֹת 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

וְרַבָּנּוּ, "רִישִׁית" (הַגִּז) הַפְסִיק הָעֲנִין.

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 אֶלְעָאי: וִי"ו הַדֶּר עֲרֻבִיה.

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

ורפנן: לא נכתוב רחמנא לא וי"ו ולא יראשית".

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

ורפי אלעאי, איידי דהאי קדושת דמים, והאי קדושת הגוף, פסיק להו, ויהדר ערבי להו.

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

ואיפצית אימא: שותפות גוי בתרומה, רפנן חייבי מחייבי,

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

דתנא: ישראל וגוי שלקחו שדה בשותפות – טבל וחולין מעורבים זה בזה, דברי רבי.

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

רבן שמעון בן גמליאל אומר: של ישראל חייב, ושל גוי פטור.

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

עד כאן לא פליגי, אלא דמר סבר יש בריה, ומר סבר אין בריה, אבל שותפות דגוי – דברי הכל חייבת.

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 בְּעִיט אִימָא, תְּרוּיָהּ לְרַבִּי אֶלְעָאִי מִ"צֹאנָה" נִפְקָא.

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

שׁוֹתֵפוֹת דְּגוּי מַאי טַעְמָא? דִּלָּא מִיִּיחָדָא לִיהּ, לִישְׁרָאֵל נָמִי לָא מִיִּיחָדָא לִיהּ.

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

וּרְבִנָּן? גוּי לָאוּ בְּרַבִּי חֵיבָא הוּא, יִשְׂרָאֵל בְּרַבִּי חֵיבָא 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 רַבָּא: מוֹדָה רַבִּי אֶלְעָאִי בְּתֵרוּמָה, אֲפֹה עַל גַּב דְּכֶתִיב "דְּגָנָה" – דִּידָךְ אֵין, דְּשׁוֹתֵפוֹת 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

כָּתַב רַחֲמָנָא "תְּרוּמַתִּיכֶם", אָלָא "דְּגָנָה" לָמָּה לִּי? לְמַעוּטֵי שׁוֹתֵפוֹת גוּי.

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

חֲלָה, אֲפֹה עַל גַּב דְּכֶתִיב "רֵאשִׁית", וְאִיכָא לְמִימַר: נִילָף "רֵאשִׁית" "רֵאשִׁית" הִגְזוּ – מָה לְהִלָּן דְּשׁוֹתֵפוֹת לָא, אֲפֹה כָּאן דְּשׁוֹתֵפוֹת 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

כָּתַב רַחֲמָנָא "עֲרִיסוֹתֵיכֶם".

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

QUESTION

אֵלָא טַעמָא דְּכֶתִיב "עֲרִיסוֹתֵיכֶם", הָא לָאו הָכִי הָוָה אֲמִינָא נִילָף "רֹאשִׁית" "רֹאשִׁית" מִרֹאשִׁית
הֲגִזוּ? אֲדַרְבָּה, נִילָף מִתְרוּמָה!

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 נָמִי, אֵלָא "עֲרִיסוֹתֵיכֶם" לָמָּה לִּי? 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

פֶּאֶה, אֵף עַל גַּב דְּכֶתִיב "שְׂדֶךְ" – דִּידָךְ אִין, שׁוֹתְפוֹת לָא – כְּתִב רַחֲמָנָא "וּבְקִצְרְכֶם אֶת קִצִּיר אֲרֻצְכֶם".

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

אֵלָא "שְׂדֶךְ" לָמָּה לִּי? לְמַעוּטֵי שׁוֹתְפוֹת גּוֹי.

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

STATEMENT

בְּכוֹרָה, אֵף עַל גַּב דְּכֶתִיב "כָּל הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרְךָ וּבְצֹאנְךָ", דִּידָךְ – אִין, דְּשׁוֹתְפוֹת – 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

כְּתִב רַחֲמָנָא: "וּבְכֹרֹת בְּקִרְכֶם וּצְאֹנְכֶם", אֵלָא "בְּקִרְךָ וּצְאֹנְךָ" לָמָּה לִּי? לְמַעוּטֵי שׁוֹתְפוֹת 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, אֵף עַל גַּב דְּכֶתִיב "בֵּיתְךָ" – דִּידָךְ אִין, שׁוֹתְפוֹת לָא, כְּתִב רַחֲמָנָא "לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם".

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.

וְאֵלָּא "בֵּיתְךָ" לְמַאי אֲתָא? לְכַדְרָבָה, 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.

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 פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרֻבֵּי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כֹסִיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יִשְׁוַעַת פָּנַי וְאֱלֹהִים:

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 וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר 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 לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה 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 • שביעי

Explanatory English • Line-by-Line Edition

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פסוק מד

Deuteronomy 32:44

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת-כָּל-דִּבְרֵי הַשִּׁירָה-הַזֹּאת בְּאָזְנֵי הָעָם הוּא
וְהוֹשִׁיעַ בֶּן-נֹון:

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

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.

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).

הוא והושע בן נון. פרוש, היה עומד עמו, אבל הדבור לא דבר אלא משה כְּאִמְרוּ "וַיְדַבֵּר", וכן אמר ה' "וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם" לְשׁוֹן יָחִיד אֶל מֹשֶׁה.

ואמרו "והושע" ולא אמר "ויהושע" כמו שקרא לו משה, לפי שתוספת היו"ד היא ליקר וגדולה כְּרִמּוֹז בְּמֵאֵמֶר (במדבר יג:טז) "וַיִּקְרָא מֹשֶׁה לְהוֹשִׁיעַ וְגו', וכִּשְׁהַשּׁוֹם הַכְּתוּב וְאָמַר "הוא והושע בן נון" הִסִּיר הַיּוֹד, על דרך אמרו (ישעיהו י:טו) "הִיתָפָאֵר הַגִּזְזִין וְגו':

בפישטות · 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.

למעשה · 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.

פסוק מה

Deuteronomy 32:45

וַיֵּכַל 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.

פסוק מו

Deuteronomy 32:46

**וַיֹּאמֶר אֱלֹהִים שְׁמִי לְבַבְכֶּם לְכָל-הַדְּבָרִים אֲשֶׁר אָנֹכִי מַעֲיִד
בְּכֶם הַיּוֹם אֲשֶׁר תִּצְוֶם אֶת-בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי
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.

כִּי לֹא-דָבָר רֶק הוּא מִכֶּם כִּי-הוּא חַיֵּיכֶם וּבְדָבָר הַזֶּה תֵּאָרִיכוּ
יָמֵיכֶם עַל-הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן לְשָׂמָּה 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.

וַיִּדְבֹּר 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

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.

בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר. אָמְרוּ "לֹא מֵר",
שֵׁי אָמַר לָהֶם לְיִשְׂרָאֵל שֶׁהוּא עוֹלָה לְמוֹת,
וְזֶה מִכּוֹן לְדַבְרֵיהֶם זְכוּרָנָם לְבִרְכָּה שֶׁדִּרְשׁוּ
(ספרי) בְּאָמְרוּ "בְּעֶצֶם הַיּוֹם הַזֶּה" לִפְי
שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים וְכוּ' יַעֲזִין שָׁם דְּבָרָיו:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:48

בפשוט · 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.

למעשה · 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.

פסוק מט

Deuteronomy 32:49

עֲלֵה אֶל-הַר הָעֵבְרִים הַזֶּה הַר-נֹבֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל-
פְּנֵי יְרֵחוֹ וּרְאֵה אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל
לְאֻחֲזָה:

'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.

וּמָת בְּהָרִי אֲשֶׁר אָתָּה עֹלֶה שָׁמָּה וְהֶאֱסַף אֶל-עַמִּיךָ כְּאֲשֶׁר-לָמָּת אֶהְרֹן אֲחִיךָ בְּהָרִי הַהוּא וַיֵּאֱסַף אֶל-עַמּוּיוֹ:

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.

ומת בהר. פרוש, התרצה למוות, שאין הקדוש ברוך הוא לוקח נפשות חסידיו אלא לרצונם. ואמרו "והאסף אל עמך" על דרך אמרם (כתובות קד.) שיוצאים הצדיקים להקביל פני צדיק, ולזה אמר ה' אליו ש"אסף אל עמיו הפאים לקראתו.

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.

עוד יתבאר על זה הדרך, כי בא לתת שלשה טעמים למיתת איש האלהים. וזה שעור הכתוב "ומת", והטעם "בהר" – פרוש על דרך אמרם זכרונם לברכה (סוטה יד.) למה נקבר משה בהר נבו, בשביל עון פעור, כי בכל זמן שיזקף ראשו פעור ימצא כנגדו משה ונכנע, וכאמרו (דברים לד, ו) "ויקבר אתו בגיא מול בית פעור".

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.

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 though 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.)

טעם שני – "אשר אתה עלה שמה", פרוש
כדי שיוכל להשיג האשר שהשיג
באמצעות מעשים טובים הנוראים, מה
שאין יכול להשיג בעודו משתף עם הגוף
שאינו יכול להשיג המעלה ההיא, והוא
אמר "אשר אתה עלה שמה" – פרוש
בעולם העליון.

שלישי – "והאסף אל עמיו" על דרך
אמרם זכרונם לברכה (במדבר רבה יט),
בפסוק (דברים לג, כא) "וַיָּתֵאֵר אֲשִׁי עָם"
וגו', שבאמצעות משה יזכו דור המדבר,
והם מתייחסים אליו כאמר (שמות לב, ז)
"רד כי שחת עמך", והוא אמרו "והאסף
אל" – פרוש לסבת עמידה להביאם לעולם
הבא. והגם שבאחרון מצינו שאמר כן גם כן
(דברים לה, כט) "וַיָּאֲסֹף אֶל עַמּוּי", במקום
שיש לדרש דורשין.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:50

בפשטות · 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.

למעשה · 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.

פסוק נא

Deuteronomy 32:51

עַל־אֲשֶׁר מַעֲלֵתֶם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי-מְרִיבַת קִדְשׁ מִדְבָּר-
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 מַעֲלֵתֶם וגו' עַל־אֲשֶׁר לֹא
קִדַּשְׁתֶּם וגו'. עֵינֵינוּ מֵהַ שְׂפָרָשֶׁתִי בְּפָרָשַׁת
חֻקַּת (בַּמִּדְבָּר כִּי־ב) בְּעֵנֵינוּ זֶה בְּאוֹרָהּ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:51

בפשוט · 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.

למעשה · 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 מֵנִגַּד תִּרְאֶה אֶת-הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר- אֲנִי נֹתֵן לְבְנֵי 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 מֵנִגַּד תִּרְאֶה וְגו'. פֶּרוּשׁ עַל דֶּרֶךְ אֶמְרוּ (דברים ל"ד:א) "וַיִּרְאֶה ה' אֶת כָּל הָאָרֶץ", וְעַיִן מַה שֶּׁפִּירְשְׁתִּי 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 וְגו'. קִשָּׁה, אַחֵר שֶׁאָמַר "וְשָׁמָּה לֹא תָבוֹא", מַה מְקוֹם לְחִזּוֹר וְלִזְמֹר "אֶל הָאָרֶץ" וְגו'?

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.

וַיִּתְּבָאֵר עַל דֶּרֶךְ אֶמְרוּם וְכִרּוֹנָם לְבָרְכָה (דברים רבה ב, ט) שֶׁעֲתִיד מֹשֶׁה לְכַנֵּס לְאָרֶץ עִם הָאֲבוֹת לְעֲתִיד לְבָא, וְאָמְרוּ בְּיָהָר (חלק ב קכ.) כִּי הוּא יָבִיא אֶת יִשְׂרָאֵל אֶל הָאָרֶץ בְּבֹא גָאֵלָתָם.

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."

וְלֹא כִשְׂאֵמֶר ה' "וְשָׁמָּה לֹא תָבוֹא" חֵשׁ
שִׁיחִיו הַדְּבָרִים נִשְׁמָעִים שְׂמִיחָ לִיט לֹא בִיֵּאת
הָאָרֶץ לְעוֹלָם וָעֶד, לֹא אָמַר "אֶל הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן" וְגו' פְּרוּשׁ, עֲתָה, וְלֹא אֶל
אֲשֶׁר יִתֵּן לְעֵתִיד. וְעֵין מַה שֶּׁפִּרְשְׁתִּי בַּפָּסוּק
(דְּבָרִים ג, כה) "אֶעֱבְרָה נָא".

Or HaChaim on Deuteronomy 32:52:3

This concludes Parashat Haazinu.

חסלת פרשת האזינו

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:52

בפשוט · 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.

למעשה · 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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