חוּמָּשׁ עִם רַשִּׁ"י · הַאֲזִינוּ · רִאשׁוֹן

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

HA'AZINU · 1ST ALIYAH

📖 CHAPTER PREVIEW

We begin the holy shira of Ha'Azinu, where Moshe Rabbeinu calls upon the shamayim and the eretz to stand as eternal witnesses for Klal Yisrael. Moshe Rabbeinu begs that his words of Torah and mussar should drop like rain and dew, bringing life and growth to the neshamos of Klal Yisrael, as he prepares to proclaim the great Name of Hashem and demand that we give kavod to Elokim.

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

פָּסוּק א

Pasuk 1

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי׃

give ear · O heavens · and I will speak · and let hear · the earth · the words of · my mouth

רַשִּׁ"י

האזינו השמים. שֶׁאֲנִי מַתְרֶה בָּהֶם בְּיִשְׂרָאֵל וְתִהְיוּ עֵדִים בַּדָּבָר, שֶׁכָּךְ אָמַרְתִּי

Give ear · O heavens · that I · warn · them · in Israel · and you shall be · witnesses · to the matter · for so · I said

לָהֶם שֶׁאַתֶּם תִּהְיוּ עֵדִים, וְכֵן ותשמע הארץ. וְלָמָּה הֵעִיד בָּהֶם שָׁמַיִם

to them · that you · will be · witnesses · and likewise · and let hear · the earth · and why · did he call as witness · against them · heaven

וָאָרֶץ? אָמַר מֹשֶׁה: אֲנִי בָּשָׂר וָדָם, לְמָחָר אֲנִי מֵת, אִם יֹאמְרוּ יִשְׂרָאֵל לֹא קִבַּלְנוּ

and earth · said · Moshe · I am · tomorrow · and blood · flesh · I am · dead · if · will say · Israel · not · did we accept

עָלֵינוּ הַבְּרִית, מִי בָּא וּמַכְחִישָׁם? לְפִיכָךְ הֵעִיד בָּהֶם שָׁמַיִם וָאָרֶץ —

upon us · the covenant · who · comes · and refutes them · therefore · he called as witness · against them · heaven · and earth

עֵדִים שֶׁהֵן קַיָּמִים לְעוֹלָם. וְעוֹד, שֶׁאִם יִזְכּוּ יָבֹאוּ הָעֵדִים וְיִתְּנוּ שְׂכָרָם,

that they · witnesses · endure · forever · and furthermore · that if · will come · the witnesses · and give · their reward

הַגֶּפֶן תִּתֵּן פִּרְיָהּ וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טַלָּם, וְאִם יֶחֱטְאוּ תִּהְיֶה

the vine · will give · its fruit · and the earth · will give · its yield · and the heavens · will give · their dew · and if · they act sinfully · will be

בָּהֶם יַד הָעֵדִים תְּחִלָּה — "וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר

against them · the hand of · the witnesses · first · — · and He will restrain · the heavens · and not · there will be · rain

וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ" דברים י"ז , וְאַחַר כָּךְ "וַאֲבַדְתֶּם מְהֵרָה" שם י"א

and the ground · will give · not · its yield · — · Devarim · 17 · and after · that · and you shall perish · quickly · there · 11

עַל יְדֵי הָאֻמּוֹת׃

by · the hands of · the nations

פָּסוּק ב

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי דֶשֶׁא
May it drip like the rain my teaching may it flow like the dew my speech like rainstorms upon vegetation
וְכִרְבִיבִים עֲלֵי עֵשֶׂב׃
and like raindrops upon grass

רַשִׁ"י

יערף כמטר לקחי. זוֹ הִיא הָעֵדוּת שֶׁתָּעִידוּ — שֶׁאֲנִי אוֹמֵר בִּפְנֵיכֶם תּוֹרָה
droppeth as rain my doctrine is this the testimony that you shall testify — that I say in your presence the Torah
שֶׁנָּתַתִּי לְיִשְׂרָאֵל שֶׁהִיא חַיִּים לָעוֹלָם כְּמָטָר זֶה שֶׁהוּא חַיִּים לָעוֹלָם עי' ספרי ; כַּאֲשֶׁר
which I gave to Yisrael that it is life to the world as rain this which is life to the world see Sifrei just as
יַעַרְפוּ הַשָּׁמַיִם טַל וּמָטָר׃
drop down the heavens dew and rain

רַשִׁ"י

יערף. לְשׁוֹן יַטִּיף, וְכֵן תהילים ס"ה "יִרְעֲפוּן דָּשֶׁן", דברים ל"ג "יַעַרְפוּ
it drops an expression of dripping and so Tehillim sixty five they drop fatness Devarim thirty three they shall drop
טָל":
dew

רַשִׁ"י

תזל כטל. שֶׁהַכֹּל שְׂמֵחִים בּוֹ, לְפִי שֶׁהַמָּטָר יֵשׁ בּוֹ עֲצָבִים לַבְּרִיּוֹת, כְּגוֹן הוֹלְכֵי
it flows as the dew which everyone rejoices in it because that the rain there is in it annoyance to people such as travelers of
דְרָכִים וּמִי שֶׁהָיָה בּוֹרוֹ מָלֵא יַיִן ספרי :
roads and one whose his pit was full of wine Sifrei

רַשִׁ"י

כשעירם. לְשׁוֹן רוּחַ סְעָרָה, כְּתַרְגּוּמוֹ "כְּרוּחֵי מִטְרָא", מָה הָרוּחוֹת הַלָּלוּ
like storm winds an expression of wind of tempest like its Targum like winds of rain just as the winds these
מַחֲזִיקִים אֶת הָעֲשָׂבִים וּמְגַדְּלִין אוֹתָם, אַף דִּבְרֵי תוֹרָה מְגַדְּלִין אֶת לוֹמְדֵיהֶן׃
strengthen — their students make grow Torah words of so too them and make grow the herbs

רַשִׁ"י

וכרביבים. טִפֵּי מָטָר. נִרְאֶה לִי עַל שֵׁם שֶׁיּוֹרֶה כְּחֵץ נִקְרָא רְבִיב, כְּמָה
and like showers drops of rain it appears to me on account of that it shoots like an arrow it is called reviv like that
דְּאַתְּ אוֹמֵר "רֹבֶה קַשָּׁת" בראשית כ"א :
which you say an archer with a bow Bereishis twenty-one

רַשִׁ"י

דשא. ארברי"ץ, עֲטִיפַת הָאָרֶץ מִכְסֶה בְּיֶרֶק׃
grass herbaries the clothing of the earth covered with greenery

רַשִׁ"י

עשב. קֶלַח אֶחָד קָרוּי עֵשֶׂב, וְכָל מִין וָמִין לְעַצְמוֹ קָרוּי עֵשֶׂב׃
Herb a stalk single is called herb each and species by itself is called herb

פָּסוּק ג

Pasuk 3

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

When the name of Hashem I call give greatness to our God

רַשִׁ"י

כי שם ה' אקרא. הֲרֵי כִּי מְשַׁמֵּשׁ בִּלְשׁוֹן כַּאֲשֶׁר, כְּמוֹ ויקרא כ"ג "כִּי

"When chapter 23 Vayikra like when in the meaning of serves כי behold I will call Hashem the Name of When

תָּבֹאוּ אֶל הָאָרֶץ", כְּשֶׁאֶקְרָא וְאַזְכִּיר שֵׁם ה', אַתֶּם הבו גדל לאלהינו

to our God greatness ascribe you Hashem the Name of and mention when I call the land" to you will come

וּבָרְכוּ שְׁמוֹ, מִכָּאן אָמְרוּ שֶׁעוֹנִין בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ אַחַר בְּרָכָה

a blessing after His Kingdom the glory of the Name of Blessed be that they answer they said from here His Name and bless

שֶׁבַּמִּקְדָּשׁ עי' ספרי; מכילתא שמות י"ג; ברכות כ"א; תענית ט"ז :

16b Taanis 21a Berachos 13 Shemos Mechilta Sifrei see that is in the Temple

פָּסוּק ד

Pasuk 4

הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק

righteous injustice and without faithfulness a God of justice His ways are all for His work perfect is The Rock

וְיָשָׁר הוּא׃

is He and upright

רַשִׁ"י

הצור תמים פעלו. אַע"פ שֶׁהוּא חָזָק, כְּשֶׁמֵּבִיא פֻּרְעָנוּת עַל עוֹבְרֵי רְצוֹנוֹ,

His will those who transgress upon punishment when He brings strong that He is even though His work perfect is The Rock

לֹא בְשֶׁטֶף הוּא מֵבִיא כִּי אִם בְּדִין, כִּי תמים פעלו :

His work perfect is because with justice rather but brings it He in a flood not

רַשִׁ"י

אל אמונה. לְשַׁלֵּם לַצַּדִּיקִים צִדְקָתָם לָעוֹלָם הַבָּא, וְאַע"פ שֶׁמְּאַחֵר אֶת

— that He delays and even though to come in the world their righteousness to the righteous to pay of faithfulness A God

תַּגְמוּלָם, סוֹפוֹ לְאַמֵּן אֶת דְּבָרָיו׃

His words — to verify His end is their reward

רַשִׁ"י

ואין עול. אַף לָרְשָׁעִים מְשַׁלֵּם שְׂכַר צִדְקָתָם בָּעוֹלָם הַזֶּה עי' ספרי :

Sifrei see this in the world their righteousness the reward of He pays to the wicked even injustice and without

רַשִׁ"י

צדיק וישר הוא. הַכֹּל מַצְדִּיקִים עֲלֵיהֶם אֶת דִּינוֹ, וְכֵן רָאוּי וְיָשָׁר לָהֶם,

for them and right it is fitting and so His judgment — upon themselves justify all He is and upright Righteous

צדיק מִפִּי הַבְּרִיּוֹת וישר הוא וְרָאוּי לְהַצְדִּיקוֹ׃

to justify Him and it is fitting He is and upright the creations from the mouth of righteous

פָּסוּק ה

Pasuk 5

שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דּוֹר עִקֵּשׁ וּפְתַלְתֹּל׃

It corrupted to Him not His children their blemish a generation crooked and twisted

רַשִׁ״י

שחת לו וגו׳. כְּתַרְגּוּמוֹ, "חַבִּילוּ לְהוֹן לָא לֵה״:

They corrupted to Him etc. according to its Targum "They corrupted for themselves not for Him"

רַשִׁ״י

בניו מומם. בָּנָיו הָיוּ וְהַשְׁחָתָה שֶׁהִשְׁחִיתוּ הִיא מוּמָם׃

His children their blemish His children they were and the corruption that they corrupted it is their blemish

רַשִׁ״י

בניו מומם. מוּמָם שֶׁל בָּנָיו הָיָה וְלֹא מוּמוֹ׃

His children their blemish the blemish of His children was and not His blemish

רַשִׁ״י

דור עקש. עָקֹם וּמְעֻקָּל, כְּמוֹ "וְאֵת כָּל הַיְשָׁרָה יְעַקֵּשׁוּ" מיכה ג׳ . chapter 3 Michah they pervert the straightness all and — like and twisted bent crooked A generation

וּבִלְשׁוֹן מִשְׁנָה "חֲלָדָה שֶׁשִּׁנֶּיהָ עֲקֻמּוֹת וַעֲקוּשׁוֹת":

and crooked are bent whose teeth a weasel Mishnah and in the language of

רַשִׁ״י

ופתלתל. אנטורט"ילייש, כַּפְתִּיל הַזֶּה שֶׁגּוֹדְלִין אוֹתוֹ וּמַקִּיפִין אוֹתוֹ סְבִיבוֹת הַגְּדִיל׃

the strand around it and wrap it that they twine this like a thread entortille And twisted

פְּתַלְתֹּל מִן הַתֵּבוֹת הַכְּפוּלוֹת כְּמוֹ "יְרַקְרַק" "אֲדַמְדָּם" ויקרא י"ג "סְחַרְחַר" תהילים ל"ח

38 Tehillim fluttering 13 Vayikra reddish greenish like that are doubled the words is of Petaltol

, "סְגַלְגַּל" תרגום יונתן מלכים א ז׳ :

7 I Melachim Yonasan Targum round

פסוק ו

Pasuk 6

הֲ לַיהוָה תִּגְמְלוּ זֹאת עַם נָבָל וְלֹא חָכָם הֲלוֹא הוּא אָבִיךָ קָנֶךָ

Who acquired you your Father He is not wise and not vile O nation this you requite to Hashem Is it

הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

and established you made you He

רַשִׁ״י

הלה' תגמלו זאת. לְשׁוֹן תֵּמַהּ, וְכִי לְפָנָיו אַתֶּם מַעֲצִיבִין שֶׁיֵּשׁ בְּיָדוֹ

in His hand Who has grieve you before Him is it that wonder an expression of this you requite Is it to Hashem

לְפָרַע מִכֶּם וְשֶׁהֵיטִיב לָכֶם בְּכָל הַטּוֹבוֹת?

the goodnesses with all to you and Who did good from you to punish

רַשִׁ"י

עַם נָבָל. שֶׁשָּׁכְחוּ אֶת הֶעָשׂוּי לָהֶם:
A people foolish that forgot — that which was done to them

רַשִׁ"י

וְלֹא חָכָם. לְהָבִין אֶת הַנּוֹלָדוֹת, שֶׁיֵּשׁ בְּיָדוֹ לְהֵיטִיב וּלְהָרַע:
and not wise to understand — the future consequences that it is in His power to do good and to do evil

רַשִׁ"י

הֲלוֹא הוּא אָבִיךָ קָנָךְ. שֶׁקְּנָאֲךָ, שֶׁקִּנְּנָךְ בְּקֵן הַסְּלָעִים וּבְאֶרֶץ חֲזָקָה,
Is not He your father who acquired you Who acquired you Who nested you in a nest of the rocks and in a land strong

שֶׁתִּקְּנָךְ בְּכָל מִינֵי תַקָּנָה:
Who prepared you with all kinds of benefit

רַשִׁ"י

הוּא עָשְׂךָ. אָמָּה בָּאֻמּוֹת:
He made you a nation among the nations

רַשִׁ"י

וַיְכוֹנְנֶךָ. אַחֲרֵי כֵּן בְּכָל מִינֵי בָסִיס וְכֵן — מִכֶּם כֹּהֲנִים, מִכֶּם נְבִיאִים
and He established you after that with all kinds of foundation and base from you priests from you prophets

וּמִכֶּם מְלָכִים, כְּרַךְ שֶׁהַכֹּל בּוֹ ספרי; חולין נ"ו :
and from you kings a metropolis that everything is in it Sifrei Chullin fifty-six

CHAPTER SUMMARY

In this opening aliyah, Moshe Rabbeinu praises the perfect ways of Hashem, the Rock whose actions are entirely just and faithful, without any wrongdoing. He then contrasts Hashem's perfection with the crookedness of a generation that acts corruptly toward Him, calling out Klal Yisrael for their foolish ingratitude to the Father who created, fashioned, and established them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us in this parsha that the words of Torah are compared to rain and dew: "May my discourse come down as the rain, my speech distill as the dew." Lichoira, we have to understand the difference between these two. Rain can sometimes be heavy and storming, which is like those times in life when we are hit with a sudden, powerful inspiration or a major wake-up call. But dew is different. Dew falls quietly, almost invisibly, night after night, consistently nourishing the ground without any noise or drama.

This is the great chiddush of the shira of Ha'Azinu for our daily avodas Hashem. We often wait for the "rain", for that big, dramatic moment of inspiration, a powerful speech, or a major life event to shake us up and make us grow. But the Torah is teaching us that real, lasting growth, the kind that truly builds a Yid, comes from the "dew." It comes from the quiet, daily consistency of learning a little bit of Torah every single day, day in and day out, even when we do not feel any special excitement.

When you set a fixed time for learning and stick to it, even for just ten minutes a day, you are letting the dew of the Torah saturate your neshama. Over time, this quiet consistency completely transforms a person, making them into a vessel for yiras Shamayim and true growth.

Today, do not wait for a burst of inspiration to learn or to do a mitzvah. Commit to one small, quiet spiritual habit, like learning two halachos or one passuk of Chumash, and do it at a set time, completely undisturbed, letting the quiet dew of Torah build you step by step.

דַּף יוֹמִי · חֻלִּין · דַּף קל״ו

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📖 THE SUGYA

We begin this daf by continuing our deep dive into the halachos of partnership and how it affects various mitzvos. The Gemara goes through a fascinating list of mitzvos—including tithes, the priestly gifts of the foreleg, cheeks, and maw, bikkurim, tzitzis, and building a parapet (ma'akeh) on a roof. For each of these, the Gemara analyzes the tension between the singular and plural lashon of the pesukim, showing how we might have thought a partnership is exempt, and how the Torah ultimately includes them. We also learn the source for why a borrowed cloak is exempt from tzitzis for the first thirty days, and why shuls and batei midrash are exempt from a ma'akeh.

As the sugya develops, the Gemara brings a major challenge to Rava's assumptions from the shittah of Rabbi Ilai. Rabbi Ilai holds that partners are actually exempt from the law of the firstborn, and by extension, from other mitzvos like the priestly gifts and even terumah. This leads the Gemara into a beautiful shakla v'tarya regarding the gezeirah shavah of "giving" and how far we carry the comparison between these different matnos kehunah, specifically regarding whether they apply outside the Land of Israel.

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

עמוד א׳ DAF 136A

EXPLANATION

דֶּרֶךְ בִּיאָתְךָ מִן הַיָּמִין.

The Torah means that you must place the mezuzah in **the way of your entry**, which is **from the right** side, because a person normally steps forward with his right foot first.

STATEMENT

מַעֲשֵׂר, אַף עַל גַּב דִּכְתִיב ״מַעֲשַׂר דְּגָנְךָ״ – דִּילָךְ אִין, דְּשׁוּתָּפוּת לָא.

Regarding **tithes**, **even though it is written: "The tithe of your grain,"** which implies: **yours, yes,** you are obligated, but that **of partnership, no,** you are exempt,

STATEMENT

כְּתַב רַחֲמָנָא ״מַעְשְׂרוֹתֵיכֶם״.

yet **the Merciful One writes** in the plural: **"your tithes,"** to teach that partners are also obligated.

QUESTION

אֶלָּא ״מַעֲשַׂר דְּגָנְךָ״ לְמַאי אֲתָא?

But if so, **"the tithe of your grain"** in the singular, **for what** purpose **does it come?**

ANSWER

לְמַעוֹטֵי שׁוּתָּפוּת דְּגוֹי.

It comes **to exclude a partnership of a non-Jew** from the obligation of tithing.

STATEMENT

מַתָּנוֹת, אַף עַל גַּב דִּכְתַב רַחֲמָנָא "וְנָתַן".

Regarding the priestly **gifts** of the foreleg, cheeks, and maw, **even though the Merciful One writes: "And he shall give,"**

EXPLANATION

אִיכָּא לְמֵימַר, יָלִיף "נְתִינָה" "נְתִינָה" מֵרֵאשִׁית הַגֵּז – מָה לְהַלָּן דְּשׁוּתָּפוּת לָא, אַף כָּאן דְּשׁוּתָּפוּת לָא.

where **there is** room **to say** that we should **learn** a gezeirah shavah of **"giving"** and **"giving" from the first of the shearings: just as there,** by the shearings, an animal **of partnership** is **no,** exempt, **so too here,** by the priestly gifts, an animal **of partnership** is **no,** exempt,

STATEMENT

כְּתַב רַחֲמָנָא "מֵאֵת זוֹבְחֵי הַזֶּבַח".

yet **the Merciful One writes: "from those who slaughter the slaughtering,"** in the plural, to include partners.

QUESTION

אֶלָּא טַעְמָא דִּכְתַב רַחֲמָנָא "מֵאֵת זוֹבְחֵי הַזֶּבַח", הָא לָאו הָכִי הֲוָה אָמֵינָא לֵילַף מֵרֵאשִׁית הַגֵּז?

The Gemara asks: **But** is **the reason** that partners are obligated only **because the Merciful One writes: "from those who slaughter the slaughtering," so that if not for this, I would have said we should learn** the exemption of partners **from the first of the shearings?**

OBJECTION

אַדְּרַבָּה נֵילַף מִתְּרוּמָה.

On the contrary, let us learn the law of partners **from terumah,** where partners are obligated!

RESOLUTION

אִין הָכִי נָמֵי, מֵאֵת "זוֹבְחֵי הַזֶּבַח" לְמָה לִי?

The Gemara answers: **Yes, indeed it is so,** we would have learned it from terumah. But if so, **"from those who slaughter the slaughtering," why do I** need it?

EXPLANATION

לְכִדְרָבָא, דְּאָמַר רָבָא: הַדִּין עִם הַטַּבָּח.

It is needed **for that which Rava** said, **as Rava said: The judgment** and claim of the Kohen **is with the butcher** who slaughtered the animal, and not with the buyer.

STATEMENT

בְּכוּרִים, אַף עַל גַּב דִּכְתִיב ״אַרְצְךָ״ – דִּידָךְ אִין, דְּשׁוּתָּפוּת לָא.

Regarding **first fruits, even though it is written: "your land,"** implying: **yours, yes,** you are obligated, but that **of partnership, no,**

STATEMENT

כְּתַב רַחֲמָנָא ״בִּכּוּרֵי כֹּל אֲשֶׁר (בְּאַרְצָךְ) [בְּאַרְצָם]״,

yet **the Merciful One writes: "The first fruits of all that is in their land,"** in the plural, to include partners.

QUESTION

אֶלָּא ״אַרְצְךָ״ לְמָה לִי?

But if so, **"your land"** in the singular, **why do I** need it?

ANSWER

לְמַעוּטֵי חוּצָה לָאָרֶץ.

It is **to exclude** land **outside of the Land** of Israel from the mitzvah of bikkurim.

STATEMENT

צִיצִית, אַף עַל גַּב דִּכְתַב רַחֲמָנָא ״כְּסוּתְךָ״ – דִּידָךְ אִין, דְּשׁוּתָּפוּת לָא.

Regarding **tzitzis, even though the Merciful One writes: "your garment,"** implying: **yours, yes,** but that **of partnership, no,**

STATEMENT

כְּתַב רַחֲמָנָא ״עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם״,

yet **the Merciful One writes: "on the corners of their garments throughout their generations,"** in the plural, to include partners.

QUESTION

וְאֶלָּא ״כְּסוּתְךָ״ לְמָה לִי?

But if so, **"your garment"** in the singular, **why do I** need it?

ANSWER

לְכִדְרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: טַלִּית שְׁאוּלָה פְּטוּרָה מִן הַצִּיצִית כָּל שְׁלֹשִׁים יוֹם.

It is needed **for that which Rav Yehuda** taught, **as Rav Yehuda said: A borrowed cloak is exempt from tzitzis all** of the first **thirty days.**

STATEMENT

מַעֲקֶה, אַף עַל גַּב דִּכְתַב רַחֲמָנָא ״לְגַגֶּךָ״ – דִּידָךְ אִין, דְּשׁוּתָּפוּת לָא.

Regarding a **parapet, even though the Merciful One writes: "for your roof,"** implying: **yours, yes,** but that **of partnership, no,**

STATEMENT

כְּתַב רַחֲמָנָא "כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ",

yet **the Merciful One writes: "lest the fallen one fall from it,"** which is a general warning that applies to any dangerous roof.

QUESTION

אֶלָּא "גַּגְּךָ" לְמַאי אֲתָא?

But if so, **"your roof"** in the singular, **for what** purpose **does it come?**

ANSWER

לְמַעוֹטֵי בָּתֵּי כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת.

It comes **to exclude shuls and houses of study,** which are not private dwellings.

OBJECTION

אָמַר רַב בִּיבִי בַּר אַבָּיֵי: לֵיתַנְהוּ לְהָנֵי כְּלָלֵי, דְּתַנְיָא: בְּהֶמַת הַשּׁוּתָפִין חַיֶּיבֶת בִּבְכוֹרָה, וְרַבִּי אִלְעַאי פּוֹטְרָהּ.

Rav Beivai bar Abaye said: These rules of Rava **are not** correct, **as it is taught in a braisa: An animal of partners is obligated in the law of the firstborn, but Rabbi Ilai exempts it.** This shows Rabbi Ilai exempts partners from other mitzvos too!

QUESTION

מַאי טַעְמָא דְּרַבִּי אִלְעַאי?

What is the reason of Rabbi Ilai?

ANSWER

דִּכְתִיב: "בְּקָרְךָ וְצֹאנְךָ",

Because it is written: "your herd and your flock" in the singular.

QUESTION

וְהָא כְּתִיב: "בְּקָרְכֶם וְצֹאנְכֶם"!

The Gemara asks: **But isn't it written: "your herds and your flocks"** in the plural?

ANSWER

דְּכוּלְּהוּ יִשְׂרָאֵל.

The Gemara answers: That plural refers to the firstborns **of all of Israel** together, not to partners.

OBJECTION

אָמַר רַב חֲנִינָא מִסּוּרָא: לֵיתַנְהוּ לְהָנֵי כְּלָלֵי, דְּתַנְיָא: בְּהֶמַת הַשּׁוּתָפִין חַיֶּיבֶת בְּמַתָּנוֹת, וְרַבִּי אִלְעַאי פּוֹטֵר.

Rav Chanina of Sura said: These rules of Rava **are not** correct, **as it is taught in a braisa: An animal of partners is obligated in the priestly gifts, but Rabbi Ilai exempts it.**

QUESTION

מַאי טַעְמָא?

What is the reason?

ANSWER

יָלֵיף ״נְתִינָה״ ״נְתִינָה״ מֵרֵאשִׁית הַגֵּז – מָה לְהַלָּן דְּשׁוּתָּפוּת לָא, אַף כָּאן דְּשׁוּתָּפוּת לָא.

He **learns** a gezeirah shavah of **"giving"** and **"giving" from the first of the shearings: just as there,** by the shearings, an animal **of partnership** is **no,** exempt, **so too here,** by the priestly gifts, an animal **of partnership** is **no,** exempt.

INFERENCE

וְאִי סָלְקָא דַּעְתָּךְ בִּתְרוּמָה מִיחַיַּיב, נֵילַף ״נְתִינָה״ ״נְתִינָה״ מִתְּרוּמָה!

And if it should enter your mind to say that Rabbi Ilai agrees that **in terumah** partners **are obligated, let us learn "giving" "giving" from terumah** instead!

INFERENCE

אֶלָּא שְׁמַע מִינַּהּ בִּתְרוּמָה נָמֵי פּוֹטֵר.

Rather, learn from this that **in terumah also,** Rabbi Ilai **exempts** partners. Thus, Rava's list of concessions is completely refuted.

QUESTION

אִי מָה תְּרוּמָה, בָּאָרֶץ – אִין, בְּחוּצָה לָאָרֶץ – לָא, אַף מַתָּנוֹת, בָּאָרֶץ – אִין, בְּחוּצָה לָאָרֶץ – לָא!

The Gemara asks: **If** we compare priestly gifts to terumah, then **just as terumah in the Land** of Israel is **yes,** obligated, but **outside of the Land, no, so too priestly gifts, in the Land, yes,** but **outside of the Land, no!** But we know priestly gifts apply everywhere!

ANSWER

אָמַר רַבִּי יוֹסֵי מִנְּהַרְבִּיל: אִין, וְהָתַנְיָא, רַבִּי אִלְעַאי אוֹמֵר: מַתָּנוֹת אֵין נוֹהֲגִין אֶלָּא בָּאָרֶץ,

Rabbi Yose of Neharbil said: Yes, indeed, Rabbi Ilai holds this way, **and so it is taught in a braisa: Rabbi Ilai says: Priestly gifts do not apply except in the Land** of Israel.

STATEMENT

וְכֵן הָיָה רַבִּי אִלְעַאי אוֹמֵר: רֵאשִׁית הַגֵּז אֵין נוֹהֵג אֶלָּא בָּאָרֶץ.

And so too Rabbi Ilai would say: The first of the shearings does not apply except in the Land of Israel.

QUESTION

מַאי טַעְמָא דְּרַבִּי אִלְעַאי?

What is the reason of Rabbi Ilai regarding the first of the shearings?

ANSWER

אָמַר רָבָא: יָלֵיף ״נְתִינָה״ ״נְתִינָה״ מִתְּרוּמָה: מָה תְּרוּמָה, בָּאָרֶץ – אִין, בְּחוּצָה לָאָרֶץ – לָא, אַף רֵאשִׁית הַגֵּז, בָּאָרֶץ – אִין, בְּחוּצָה לָאָרֶץ – לָא.

Rava said: He learns "giving" "giving" from terumah: just as terumah in the Land is **yes,** but **outside of the Land, no, so too the first of the shearings, in the Land, yes,** but **outside of the Land, no.**

QUESTION

אֲמַר לֵיהּ אַבָּיֵי: אִי מָה תְּרוּמָה טוֹבֶלֶת, אַף רֵאשִׁית הַגֵּז טוֹבֶלֶת?

Abaye said to him: If we compare them, then **just as terumah makes** the rest of the produce **tevel** (forbidden to eat until separated), **does the first of the shearings also make** the rest of the wool **tevel?**

ANSWER

אֲמַר לֵיהּ: אָמַר קְרָא "וְרֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן לוֹ" – אֵין לְךָ בּוֹ אֶלָּא מֵרֵאשִׁיתוֹ וְאֵילָךְ.

Rava **said to him: The verse says: "And the first of the shearing of your flock you shall give to him"** — meaning **you have nothing in it** of a prohibition **except from its first** separation **and onwards,** but the rest of the wool is never forbidden.

QUESTION

אִי מָה תְּרוּמָה חַיָּיבִים עָלֶיהָ מִיתָה וְחוֹמֶשׁ, אַף רֵאשִׁית הַגֵּז חַיָּיבִים עָלָיו מִיתָה וְחוֹמֶשׁ?

Abaye asked: **If** so, **just as terumah,** a non-Kohen who eats it **is liable to death** at the hands of Heaven **and** must pay an extra **fifth, is the first of the shearings also subject to death and a fifth?**

ANSWER

אָמַר קְרָא: "וּמֵתוּ בוֹ", "וְחָמֵשׁ עָלָיו" – "עָלָיו" וְלֹא עַל רֵאשִׁית הַגֵּז, "בּוֹ" וְלֹא בְּרֵאשִׁית הַגֵּז.

Rava answered: **The verse says: "And they shall die for it," and "he shall add a fifth to it"** — **"to it"** (terumah) **and not to the first of the shearings, "for it" and not for the first of the shearings.**

QUESTION

אִי מָה תְּרוּמָה רִאשׁוֹן וְשֵׁנִי אַחֲרֶיהָ, אַף רֵאשִׁית הַגֵּז רִאשׁוֹן וְשֵׁנִי אַחֲרֶיהָ!

Abaye asked: **If** so, **just as terumah** is called **"first" and** there is a **second** tithe **after it, so too the first of the shearings** should be called **"first" and** have a **second** gift **after it!**

ANSWER

אָמַר קְרָא "רֵאשִׁית", אֵין לְךָ בּוֹ אֶלָּא רֵאשִׁית בִּלְבַד.

Rava answered: **The verse says: "first,"** meaning **you have nothing in it except the first alone,** with no second gift.

QUESTION

אִי מָה תְּרוּמָה, מֻחְדָּשׁ עַל הַיָּשָׁן – לָא, אַף רֵאשִׁית הַגֵּז, מֻחְדָּשׁ עַל הַיָּשָׁן – לָא?

Abaye asked: **If** so, **just as terumah** from **new** crop **for old** crop is **no,** forbidden, **so too the first of the shearings,** from **new** shearings **for old** shearings is **no,** forbidden?

ANSWER

אִין.

Rava answered: **Yes,** that is indeed the law.

OBJECTION

וְהָתַנְיָא: הָיוּ לוֹ שְׁתֵּי רְחֵלוֹת, גָּזַז וְהִנִּיחַ, גָּזַז וְהִנִּיחַ, שְׁתַּיִם וְשָׁלֹשׁ שָׁנִים – אֵין מִצְטָרְפוֹת.

Abaye challenged: **But isn't it taught in a braisa: If one had two sheep, and he sheared** them **and set aside** the wool, **and sheared** them the next year **and set aside** the wool, over **two or three years, they do not combine** to reach the minimum of five sheep?

INFERENCE

הָא חָמֵשׁ – מִצְטָרְפוֹת.

But we infer: if he had **five** sheep and sheared them over several years, they **do combine!** This contradicts the rule that new and old do not combine.

QUESTION

וְהָתַנְיָא: אֵין מִצְטָרְפוֹת!

The Gemara asks: **But isn't it taught in another braisa: They do not combine** at all?

RESOLUTION

אֶלָּא שְׁמַע מִינַּהּ: הָא דְּרַבִּי אִלְעַאי, וְהָא דְּרַבָּנַן.

Rather, learn from this: This braisa which says they do not combine is the view of **Rabbi Ilai, and that** braisa which says they do combine is the view of **the Rabbis.**

QUESTION

אִי מָה תְּרוּמָה, גָּדֵל בְּחִיּוּב – חַיָּיב, גָּדֵל בִּפְטוּר – פָּטוּר, אַף רֵאשִׁית הַגֵּז נָמֵי: גָּדֵל בְּחִיּוּב – חַיָּיב, בִּפְטוּר – פָּטוּר!

Abaye asked: **If** so, **just as terumah,** that which **grew in obligation is obligated,** and that which **grew in exemption is exempt, so too the first of the shearings also:** that which **grew in obligation is obligated,** and that which grew **in exemption is exempt!**

QUESTION

וְגַבֵּי תְּרוּמָה מְנָלַן?

The Gemara asks: **And regarding terumah, from where do we know** this rule?

ANSWER

דְּתַנְיָא: יִשְׂרָאֵל שֶׁלָּקַח שָׂדֶה בְּסוּרְיָא מִגּוֹי, עַד שֶׁלֹּא הֵבִיאָה שְׁלִישׁ – חַיָּיב, מִשֶּׁהֵבִיאָה שְׁלִישׁ – רַבִּי עֲקִיבָא מְחַיֵּיב בְּתוֹסֶפֶת, וַחֲכָמִים פּוֹטְרִין.

As it is taught in a braisa: An Israelite who bought a field in Syria from a non-Jew, if he bought it **before it reached a third** of its growth, the crop is **obligated** in terumah. But if he bought it **after it reached a third** of its growth, **Rabbi Akiva obligates** the owner **in the additional** growth, **but the Sages exempt** it entirely, because it grew in exemption.

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי, וְהָתְנַן: הַלּוֹקֵחַ גֵּז צֹאן גּוֹי – פָּטוּר מֵרֵאשִׁית הַגֵּז, הָא צְאנוֹ לִגְזוֹז – חַיָּיב!

And should you say that for Rabbi Ilai **so too here** by shearings, if he bought the sheep after the wool grew it is exempt, **but didn't we learn in a Mishnah: One who buys the sheared wool of a non-Jew's sheep is exempt from the first of the**

shearings, which implies: **but** if he buys **his sheep to shear,** he is **obligated,** even though the wool grew while owned by a non-Jew!

RESOLUTION

מַתְנִיתִין

The Gemara answers: That **Mishnah** is the view of the Rabbis, whereas Rabbi Ilai indeed exempts it.

עמוד ב׳ DAF 136B

EXPLANATION

דְּלָא כְּרַבִּי אִלְעַאי.

We must say that our Mishnah is **not in accordance with** the opinion of **Rabbi Ilai**, who holds that if the wool grew under the ownership of a non-Jew, one is exempt from separating the first sheared wool.

QUESTION

אִי מָה תְּרוּמָה, מִמִּין עַל שֶׁאֵינוֹ מִינוֹ – לֹא, אַף רֵאשִׁית הַגֵּז מִמִּין עַל שֶׁאֵינוֹ מִינוֹ – לֹא?

Abaye further asks Rava: **If** we compare the first sheared wool to teruma, can we say that **just as** with regard to **teruma**, separating **from** one **type on behalf of that which is not of its** same **type** is **not** permitted, **so too,** with regard to **the first sheared wool,** separating **from** one **type on behalf of that which is not of its** same **type** is **not** permitted?

QUESTION

וְגַבֵּי תְּרוּמָה מְנָלַן?

The Gemara asks: **And with regard to teruma, from where do we** derive that one may not do so?

ANSWER

דְּתַנְיָא: הָיוּ לוֹ שְׁנֵי מִינֵי תְּאֵנִים, שְׁחוֹרוֹת וּלְבָנוֹת, וְכֵן שְׁנֵי מִינֵי חִטִּין – אֵין תּוֹרְמִים וּמְעַשְּׂרִים מִזֶּה עַל זֶה.

The Gemara answers: **As it is taught** in a braisa: If **one had two types of figs, black** figs **and white** figs, **and similarly,** if he had **two types of wheat, one may not separate teruma and tithes from this** type **on behalf of that** type.

STATEMENT

רַבִּי יִצְחָק אוֹמֵר מִשּׁוּם רַבִּי אִלְעַאי: בֵּית שַׁמַּאי אוֹמְרִים אֵין תּוֹרְמִין, וּבֵית הִלֵּל אוֹמְרִים תּוֹרְמִין.

Rabbi Yitzchak says in the name of Rabbi Ilai: Beit Shammai say that **one may not separate teruma** from one of these on behalf of the other, **and Beit Hillel say** that **one may separate teruma** from one on behalf of the other, as they consider all forms of figs or wheat to be a single type.

STATEMENT

אַף רֵאשִׁית הַגֵּז מִמִּין עַל שֶׁאֵינוֹ מִינוֹ – לֹא.

But all agree that with regard to two distinct types of food, one may not separate teruma from one type on behalf of another type. So too, with regard to **the first sheared wool,** perhaps one may **not** separate **from** one **type on behalf of that which is not of its** same **type**.

ANSWER

אִין, וְהָתְנַן: הָיוּ לוֹ שְׁנֵי מִינִים שְׁחוּפוֹת וּלְבָנוֹת, מָכַר לוֹ שְׁחוּפוֹת אֲבָל לֹא לְבָנוֹת – זֶה נוֹתֵן לְעַצְמוֹ וְזֶה נוֹתֵן לְעַצְמוֹ.

Rava replied: **Yes,** this is indeed the halacha. **And we learned** in our Mishnah: If the seller **had two types** of sheep, **gray and white,** and **he sold him the gray** fleece **but not the white** fleece, then **this** seller **gives** the first sheared wool **for himself** from the wool that he kept, **and that** buyer **gives** the first sheared wool **for himself** from the wool that he bought. This implies that they are two different types and cannot be separated for one another.

OBJECTION

אֶלָּא מֵעַתָּה, סֵיפָא דְּקָתָנֵי: זְכָרִים אֲבָל לֹא נְקֵבוֹת – זֶה נוֹתֵן לְעַצְמוֹ וְזֶה נוֹתֵן לְעַצְמוֹ, הָכִי נָמֵי מִשּׁוּם דְּתֶרֵי מִינֵי נִינְהוּ?

The Gemara objects: **If that is so,** then consider **the latter clause, which teaches:** If he sold the fleece of the **male** sheep **but not** of the **female** sheep, then **this** seller **gives** the first sheared wool **for himself** from the wool that he kept, **and that** buyer **gives** the first sheared wool **for himself** from the wool that he bought. **Is this also because they are two** different **types?** Clearly, male and female sheep are not considered different types!

EXPLANATION

אֶלָּא, עֵצָה טוֹבָה קָא מַשְׁמַע לַן, דְּלִיתֵּיב לֵיהּ מֵהַאי דְּרַכִּיךְ וּמֵהַאי דְּאַשְׁוֹן.

Rather, the Mishnah **teaches us good advice,** that **he should give** the priest **from this** wool **which is soft and from that** wool **which is hard,** rather than giving him entirely from the softer female fleece on behalf of the male fleece.

EXPLANATION

הָכָא נָמֵי, עֵצָה טוֹבָה קָא מַשְׁמַע לַן, דְּלִיתֵּיב לְהוּ מִתַּרְוַיְיהוּ.

Here too, with regard to the gray and white sheep, the Mishnah **teaches us good advice,** that **he should give** the priests **from both of them,** rather than giving the first sheared wool entirely from the more valuable white fleece.

RESOLUTION

הָא אוֹקֵימְנָא לְמַתְנִיתִין דְּלָא כְּרַבִּי אִלְעַאי.

According to this, the Mishnah permits separating from one type on behalf of another. This is difficult according to Rabbi Ilai! The Gemara answers: **We already established that our Mishnah is not in accordance with Rabbi Ilai.**

QUESTION

אִי מָה תְּרוּמָה, בָּעֵינַן רֵאשִׁית שֶׁשִּׁיֵּרֵיהָ נִיכָּרִין, אַף רֵאשִׁית הַגֵּז שֶׁשִּׁיֵּרֵיהָ נִיכָּרִין?

The Gemara challenges further: **If** we compare the first sheared wool to teruma, can we say that **just as** with regard to **teruma, we require** it to be a **first** gift **whose remainders are evident, so too,** with regard to **the first sheared wool,** we require **that its remainders are evident?**

ANSWER

אִין.

The Gemara responds: **Yes,** it is indeed so.

PROOF

וְהָתְנַן: הָאוֹמֵר ״כָּל גָּרְנִי תְּרוּמָה וְכָל עִיסָּתִי חַלָּה״ – לֹא אָמַר כְּלוּם, הָא ״כָּל גִּזֵּי רֵאשִׁית״ – דְּבָרָיו קַיָּימִין, וְתַנְיָא אִידַּךְ: לֹא אָמַר כְּלוּם.

The Gemara cites a proof: **And we learned** in a Mishnah: **One who says, "All my granary is teruma, or all my dough is challah," has not said anything.** We can infer from here: **But** if he said, **"All my shearing is first sheared wool," his words are valid. And yet it is taught in another** braisa: If he said so, **he has not said anything!**

INFERENCE

אֶלָּא לָאו שְׁמַע מִינַּהּ, הָא רַבִּי אִלְעַאי, וְהָא רַבָּנַן.

Rather, must you not conclude from here that **this** braisa, which says his words are meaningless, is in accordance with **Rabbi Ilai,** who compares the first sheared wool to teruma, **and that** Mishnah, which implies his words are valid, is in accordance with **the Rabbis,** who do not compare them?

RESOLUTION

שְׁמַע מִינַּהּ.

The Gemara affirms: **Conclude from here** that this is correct.

STATEMENT

אָמַר רַב נַחְמָן בַּר יִצְחָק: הָאִידָּנָא נְהוּג עָלְמָא כְּהָנֵי תְּלָת סָבֵי,

Rav Nachman bar Yitzchak said: Nowadays, the world conducts itself in accordance with these three elders:

STATEMENT

כְּרַבִּי אִלְעַאי בְּרֵאשִׁית הַגֵּז, דְּתַנְיָא: רַבִּי אִלְעַאי אוֹמֵר: רֵאשִׁית הַגֵּז אֵינוֹ נוֹהֵג אֶלָּא בָּאָרֶץ.

It is **in accordance with Rabbi Ilai with regard to the first sheared wool, as it is taught** in a braisa: **Rabbi Ilai says: The first sheared wool applies only in the Land** of Israel.

STATEMENT

וּכְרַבִּי יְהוּדָה בֶּן בְּתֵירָה בְּדִבְרֵי תוֹרָה, דְּתַנְיָא: רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: אֵין דִּבְרֵי תוֹרָה מְקַבְּלִין טוּמְאָה.

And it is **in accordance with Rabbi Yehuda ben Beteira with regard to words of Torah, as it is taught** in a braisa: **Rabbi Yehuda ben Beteira says: Words of Torah do not receive impurity,** and therefore one who experienced a seminal emission may study Torah without immersing first.

STATEMENT

וּכְרַבִּי יֹאשִׁיָּה בִּכְלָאַיִם, דְּתַנְיָא: רַבִּי יֹאשִׁיָּה אוֹמֵר: לְעוֹלָם אֵין חַיָּיב עַד שֶׁיִּזְרַע חִטָּה וּשְׂעוֹרָה וְחַרְצָן בְּמַפּוֹלֶת יָד.

And it is **in accordance with Rabbi Yoshiya with regard to diverse kinds, as it is taught** in a braisa: **Rabbi Yoshiya says: One is never liable** by Torah law **until he sows wheat, barley, and a grape pit with a single hand motion** in a vineyard.

מִשְׁנָה MISHNAH

MISHNAH

חוֹמֶר בִּזְרוֹעַ [וְכוּ'].

The Mishnah states: There are **more stringent elements in the** mitzvah of the **foreleg,** the jaw, and the maw than in the mitzvah of the first sheared wool, etc.

גְּמָרָא GEMARA

OBJECTION

וְלִיתְנֵי חוֹמֶר בְּרֵאשִׁית הַגֵּז, שֶׁנּוֹהֵג בִּטְרֵפוֹת, מַה שֶּׁאֵין כֵּן בִּמַּתָּנוֹת!

The Gemara objects: **But let** the Mishnah **teach a more stringent element in the first sheared wool, that it applies to tereifos, which is not the case with regard to the** priestly **gifts,** which do not apply to a tereifah!

ANSWER

אָמַר רָבִינָא: הָא מַנִּי? רַבִּי שִׁמְעוֹן הִיא, דְּתַנְיָא: רַבִּי שִׁמְעוֹן פּוֹטֵר אֶת הַטְּרֵפוֹת מֵרֵאשִׁית הַגֵּז.

Ravina said: Whose opinion is **this** Mishnah? **It is Rabbi Shimon, as it is taught** in a braisa: **Rabbi Shimon exempts tereifos from the first sheared wool.**

EXPLANATION

מַאי טַעְמָא דְּרַבִּי שִׁמְעוֹן? יָלִיף "נְתִינָה" "נְתִינָה" מִמַּתָּנוֹת – מָה מַתָּנוֹת, טְרֵפָה – לָא, אַף רֵאשִׁית הַגֵּז נָמֵי, טְרֵפָה – לָא.

What is the reason of Rabbi Shimon? He derives a verbal analogy from the word **"giving"** written by first sheared wool and the word **"giving" from the** priestly **gifts: Just as** with regard to the priestly **gifts, a tereifah** is **not** subject to them, **so too,** with regard to **the first sheared wool as well, a tereifah** is **not** subject to it.

QUESTION

וְאִי יָלִיף נְתִינָה נְתִינָה מִמַּתָּנוֹת, לֵילַף נְתִינָה נְתִינָה מִתְּרוּמָה, מָה תְּרוּמָה: בָּאָרֶץ – אִין, בְּחוּצָה לָאָרֶץ – לָא, אַף רֵאשִׁית הַגֵּז נָמֵי: בָּאָרֶץ – אִין, בְּחוּצָה לָאָרֶץ – לָא.

The Gemara asks: **And if he derives** a verbal analogy from **"giving" "giving" from the** priestly **gifts, let him derive "giving" "giving" from teruma: Just as** with regard to **teruma, in the Land** of Israel **yes,** it applies, but **outside the Land** of Israel **no, so too,** with regard to **the first sheared wool as well, in the Land** of Israel **yes,** but **outside the Land** of Israel **no.**

QUESTION

אַלְמָה תְּנַן: רֵאשִׁית הַגֵּז נוֹהֵג בָּאָרֶץ וּבְחוּצָה לָאָרֶץ?

Why, then, **did we learn** in the Mishnah: **The first sheared wool applies in the Land** of Israel **and outside the Land** of Israel?

EXPLANATION

אֶלָּא, הַיְינוּ טַעְמָא דְּרַבִּי שִׁמְעוֹן, דְּיָלֵיף ״צֹאן״ ״צֹאן״ מִמַּעֲשֵׂר – מָה מַעֲשֵׂר, טְרֵפָה – לָא, אַף רֵאשִׁית הַגֵּז, טְרֵפָה – לָא.

Rather, this is the reason of Rabbi Shimon, as he derives a verbal analogy from the word **"sheep"** written by first sheared wool and the word **"sheep" from** animal **tithe: Just as** with regard to animal **tithe, a tereifah** is **not** subject to it, **so too,** with regard to **the first sheared wool, a tereifah** is **not** subject to it.

EXPLANATION

וְהָתָם מְנָלַן? דִּכְתִיב ״כֹּל אֲשֶׁר יַעֲבֹר תַּחַת הַשָּׁבֶט״ – פָּרָט לִטְרֵפָה שֶׁאֵינָהּ עוֹבֶרֶת.

And there, by animal tithe, **from where do we** derive this? **As it is written: "All that passes under the staff," which excludes a tereifah, which cannot pass** normally.

QUESTION

וְלֵילַף ״צֹאן״ ״צֹאן״ מִבְּכוֹר – מָה בְּכוֹר אֲפִילּוּ טְרֵפָה, אַף רֵאשִׁית הַגֵּז אֲפִילּוּ טְרֵפָה!

The Gemara asks: **But let him derive "sheep" "sheep" from a firstborn animal: Just as a firstborn** is holy **even** if it is **a tereifah, so too, the first sheared wool** should apply **even** to **a tereifah!**

ANSWER

מִסְתַּבְּרָא מִמַּעֲשֵׂר הֲוָה לֵיהּ לְמֵילַף, שֶׁכֵּן זְכָרִים טְמֵאִין. בִּמְרוּבִּין, מֵרֶחֶם. אָדָם, פָּשׁוּט, לִפְנֵי הַדִּבּוּר.

The Gemara answers: **It is more logical** that **he should derive it from** animal **tithe, because they** share common aspects: **male** animals, **non-kosher** animals, **multiple** animals, **from the womb, man, a plain** firstborn, and **before the Torah was given.**

OBJECTION

אַדְּרַבָּה, מִבְּכוֹר הֲוָה לֵיהּ לְמֵילַף, שֶׁכֵּן: יָתוֹם, שֶׁלָּקְחוּ. בְּשׁוּתָּפוּת, נָתְנוּ; בִּפְנֵי כֹהֵן,

The Gemara objects: **On the contrary, he should derive it from a firstborn, because they** share other common aspects: **an orphan, one that was purchased, in partnership, given** to a priest, and **in the presence of a priest!**

SUMMARY

The daf establishes that while singular terms in the Torah (like "your grain" or "your roof") might imply an exemption for partners, plural terms are written to include them, leaving the singular words to teach other specific halachos—such as excluding non-Jewish partners from tithing, excluding land outside of Eretz Yisrael from bikkurim, and excluding public places like shuls from the mitzvah of ma'akeh. However, this structure is challenged by the shittah of Rabbi Ilai, who learns a gezeirah shavah of "giving" from the first of the shearings to exempt partners from priestly gifts and terumah altogether. The Gemara concludes by exploring Rabbi Ilai's shittah that both the priestly gifts and the first of the shearings only apply in Eretz Yisrael, prompting a detailed discussion between Abaye and Rava on how far we compare these mitzvos to terumah regarding the halachos of tevel, the penalty of death at the hands of Heaven, and paying an extra fifth.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf is busy with a fascinating shakla v'tarya about the words the Torah uses to describe our obligations. We see a recurring pattern: the Torah writes "your grain," "your garment," or "your roof" in the singular, which lichoira implies that a mitzvah only applies to something you own completely on your own. Yet, the Torah also uses plural terms like "your tithes" or "their garments" to teach us that even when we are in a partnership, we are still fully chayav in the mitzvah.

This is a deep yesod in our avodas Hashem. When a person is part of a group, a community, or a partnership, the yetzer hara tries to weaken his sense of responsibility. We tend to think, "Since I am not the sole owner here, and others are involved, the achrayus doesn't fall on me. Let someone else take care of the mezuzah, the tzitzis, or the safety of the roof." The Torah is mechadesh that a partnership does not dilute your personal obligation. Hashem wants your individual connection to the mitzvah, even when you are sharing the load with others.

In our daily lives, we are partners in so many things, our homes, our local shuls, our workplaces, and our communities. It is easy to slip into a mindset of "someone else will do it." But the Torah's message is clear: "their garments" means it is still "your garment." You cannot hide behind the partnership. You must look at every communal need and every shared space with the same care and achrayus as if you owned it entirely on your own.

Today, find one communal or shared responsibility, whether it is cleaning up a mess in the local bais medrash, helping with a family chore, or taking care of a shared workspace, and treat it with the exact same care and urgency as if it were your own private concern.

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 · רִאשׁוֹן

Explanatory English · Line-by-Line Edition

HA'AZINU · 1ST 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 א *Deuteronomy 32:1*

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:1:1

הַאֲזִינוּ הַשָּׁמַיִם וְגוֹ'. יֵשׁ לְהָעִיר רִאשׁוֹנָה לָמָּה אָמַר "וַאֲדַבֵּרָה", וְלֹא אָמַר עַל זֶה הַדֶּרֶךְ: "הַאֲזִינוּ הַשָּׁמַיִם דְּבָרַי".

Give ear, heavens, and I will speak, etc. First, we must examine why Moshe said, "and I will speak" (וַאֲדַבֵּרָה), rather than phrasing it as, "Give ear, heavens, to my words."

ב' לָמָּה לֹא כָּלַל אוֹתָם יַחַד וְיֹאמַר "הַאֲזִינוּ הַשָּׁמַיִם וְהָאָרֶץ", אוֹ "שִׁמְעוּ שָׁמַיִם וָאָרֶץ":

Second, why did he not group them together and say, "Give ear, heavens and earth," or, "Hear, heavens and earth"?

ג' לָמָּה לַשָּׁמַיִם אָמַר לְשׁוֹן הַאֲזָנָה וְלָאָרֶץ אָמַר לְשׁוֹן שְׁמִיעָה:

Third, why does Moshe use haazanah, "giving ear," when he addresses the heavens, but shemiah, "hearing," when he addresses the earth? What accounts for the change in wording?

ד' לָמָּה לַשָּׁמַיִם אָמַר לְשׁוֹן צִוּוּי "הַאֲזִינוּ" לִנוֹכֵחַ, וְלָאָרֶץ אָמַר "וְתִשְׁמַע" שֶׁהָיָה לוֹ לוֹמַר "וְשִׁמְעִי הָאָרֶץ":

Fourth, why did he address the heavens with a direct command, "Give ear" (הַאֲזִינוּ), while addressing the earth in the third person, "and let the earth hear" (וְתִשְׁמַע), when he should have said, "and hear, O earth" (וְשִׁמְעִי הָאָרֶץ)?

ה' לָמָּה לַשָּׁמַיִם אָמַר "וַאֲדַבֵּרָה" דִּבּוּר קָשֶׁה וְלָאָרֶץ אָמַר "אִמְרֵי פִי" אֲמִירָה רַכָּה:

Fifth, why did he use the term "and I will speak" (וַאֲדַבֵּרָה) for the heavens, which denotes harsh speech (דִּבּוּר קָשֶׁה), while using "the words of my mouth" (אִמְרֵי פִי) for the earth, which denotes soft, gentle expression (אֲמִירָה רַכָּה)?

ו' לָמָּה דִּקְדֵּק לוֹמַר "אִמְרֵי פִי" וְלֹא אָמַר "אֲמָרַי":

Sixth, why was he precise to say "the words of my mouth" (אִמְרֵי פִי) rather than simply saying "my words" (אֲמָרַי)?

Or HaChaim on Deuteronomy 32:1:2

וְרָאִיתִי לְרַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (בספרי שֶׁאָמְרוּ: מֹשֶׁה שֶׁהָיָה קָרוֹב לַשָּׁמַיִם אָמַר "הַאֲזִינוּ הַשָּׁמַיִם" וְגוֹ', יְשַׁעְיָה שֶׁהָיָה רָחוֹק מִן הַשָּׁמַיִם אָמַר "שִׁמְעוּ שָׁמַיִם" (ישעיה א:ב), עַד כָּאן. וְלִדְבְרֵיהֶם נִתְיַשְּׁבוּ קְצָת מֵהַדִּקְדּוּקִים, לֹא כֻלָּם.

I have seen that Chazal in the Sifrei said: Because Moshe was close to heaven, he said, "Give ear, heavens," whereas Yeshayahu, who was far from heaven, said, "Hear, O heavens" (Yeshayahu 1:2). According to their words, some of these questions about the wording are resolved, but not all of them.

Or HaChaim on Deuteronomy 32:1:3

וְחוּץ מִדַּרְכָּם נִרְאֶה לוֹמַר, וְקוֹדֶם נַשְׁכִּיל עַל דְּבַר מַשְׁמָעוּת תֵּיבַת "הַאֲזִינוּ", וְהִנֵּה הִיא סוֹבֶלֶת שְׁנֵי דְּרָכִים: אֶחָד, הַטֵּה אָזֶן, וְהַשֵּׁנִי, תַּאֲזִין אָזְנְךָ.

The Ohr HaChaim now offers another approach. First, we need to understand the word haazinu, "give ear." It can describe two different situations. It can mean "bend your ear toward me," or it can address an ear already close to the speaker.

לַדֶּרֶךְ הָרִאשׁוֹן יַגִּיד שֶׁהַשּׁוֹמֵעַ רָחוֹק וְצָרִיךְ לְהַטּוֹת אָזְנוֹ כְּדֵי שֶׁיּוּכַל לִשְׁמוֹעַ, שֶׁבְּלֹא הַטַּת אָזְנוֹ אֵינוֹ יָכוֹל לִשְׁמוֹעַ.

According to the first interpretation, it indicates that the listener is far away and must bend his ear in order to hear, for without bending his ear, he would be unable to hear.

וְלַדֶּרֶךְ הַשֵּׁנִי יַגִּיד שֶׁכָּל כָּךְ אֹזֶן הַשּׁוֹמֵעַ קְרוֹבָה לַמַּשְׁמִיעַ שֶׁלָּזֶה אָמַר הַאֲזִין. וְזֶרֶךְ זֶה בּוֹ בָּחֲרוּ חַז"ל.

In the second reading, the listener is already so close to the speaker that he can be addressed directly with "give ear." This is the reading Chazal chose when they described Moshe as close to heaven.

וְכֵיוָן שֶׁהַמִּלָּה סוֹבֶלֶת גַּם כֵּן דֶּרֶךְ הָרִאשׁוֹן, וְאֵין הֶכְרֵעַ, אָנוּ נֵלֵךְ בּוֹ, וּבָזֶה יִתְיַשְּׁבוּ כָּל הַדִּקְדּוּקִים עַל נָכוֹן.

The word also allows the first reading, however, and the wording does not force us to choose between them. The Ohr HaChaim therefore develops the first reading, in which the listener must lean in from a distance. He will use it to answer all the questions raised at the beginning.

Or HaChaim on Deuteronomy 32:1:4

וַהֲגַם שֶׁקַּדְמוֹנֵינוּ בָּחֲרוּ דֶּרֶךְ אַחֵר, כְּבָר אָמַרְנוּ שֶׁשִּׁבְעִים פָּנִים לַתּוֹרָה (במדבר רבה יג,טז), וּבְעִנְיַן הָאַגָּדָה יְכוֹלִים לִפָּרֵשׁ הֲגַם שֶׁיִּהְיֶה הַפֵּרוּשׁ מְנֻגָּד לְדִבְרֵיהֶם כָּל שֶׁאֵין הַנִּגּוּד בִּדְבַר הֲלָכָה, וּמַה גַּם שֶׁיֵּשׁ לָנוּ לְהַסְבִּיל שְׁנֵי הַדְּרָכִים בַּפָּסוּק כַּאֲשֶׁר אֲבָאֵר בְּסָמוּךְ:

Although the earlier Sages chose another interpretation, the Torah has seventy faces, as the Ohr HaChaim has already explained (Bamidbar Rabbah 13:16). In Aggadah, the Torah's non-halachic teachings, another interpretation may differ from theirs, provided the disagreement is not in a matter of halachah. Here there is an additional reason to offer another reading: as he will soon explain, both readings can fit the same pasuk.

Or HaChaim on Deuteronomy 32:1:5

הִנֵּה הַדֶּרֶךְ שֶׁאָנוּ מְיַשְּׁבִים בּוֹ כָּל הַדִּקְדּוּקִים הוּא עַל זֶה הַדֶּרֶךְ, לְפִי שֶׁהַשָּׁמַיִם הֵם עֶלְיוֹנִים כִּפְשַׁט הָעִנְיָן, לָזֶה קָרָא לָהֶם מֹשֶׁה שֶׁיַּטּוּ אָזְנָם, וְאָמַר לָהֶם "הַאֲזִינוּ", פֵּרוּשׁ הַטּוּ אָזְנְכֶם לִשְׁמֹעַ דְּבָרַי,

Now, the path by which we resolve all the questions about the wording is as follows: Since the heavens are physically high above, in accordance with the plain meaning of the matter, Moshe called upon them to bend their ear, saying to them, "Give ear" (הַאֲזִינוּ), meaning: bend your ear to hear my words.

וְלָאָרֶץ אָמַר "וְתִשְׁמַע", פֵּרוּשׁ מֵעַצְמָהּ בְּלֹא הַטָּיַת אֹזֶן, כִּי לְפָנָיו הִיא עוֹמֶדֶת, וְיכוֹלָה לִשְׁמֹעַ חִתּוּךְ הַמַּאֲמָר הַיּוֹצֵא מִפִּיו, וְהוּא אָמְרוֹ "אִמְרֵי פִי", לְהִיוֹתָהּ כָּל כָּךְ קְרוֹבָה אֵצְלוֹ.

But to the earth, he said, "and let the earth hear" (וְתִשְׁמַע), meaning it will hear on its own without bending an ear. This is because the earth stands directly before him, and is close enough to hear the very articulation of the speech coming out of his mouth. This is why he said, "the words of my mouth" (אִמְרֵי פִי), because the earth is so close to him.

Or HaChaim on Deuteronomy 32:1:6

וּלְדֶרֶךְ זֶה הִרְוַחְנוּ יִשּׁוּב כָּל הַדִּקְדּוּקִים, כִּי לְפִי שֶׁאֶחָד רָחוֹק וְאֶחָד קָרוֹב, לָזֶה חִלֵּק הַהֶעָרָה לְכָל אֶחָד כְּפִי הָרָאוּי לוֹ.

Through this approach, we gain a resolution to all the questions about the wording. Since one listener is far and the other is near, Moshe divided his call to each one in the manner appropriate for them.

לָרָחוֹק קָרָא שֶׁיַּטֶּה אָזְנוֹ, וְהִתְנָה עַל עַצְמוֹ לִקְרֹא בְּקוֹל גָּדוֹל, וְהוּא אָמְרוֹ "וַאֲדַבֵּרָה", וְלַקָּרוֹב כְּפִי הָרָאוּי לוֹ וֶהֱעִירוֹ שֶׁגַּם אֵלָיו יְדַבֵּר, אֶלָּא שֶׁאֵינוֹ צָרִיךְ לִקְרִיאָה, כִּי מֵעַצְמוֹ יִשְׁמַע הֲגַם שֶׁלֹּא יִקְרָא בְּקוֹל גָּדוֹל, אֶלָּא בְּחִתּוּךְ אוֹתִיּוֹת מִפִּיו תִּשָּׁמַע בּוֹ.

To the distant one (the heavens), he called to bend its ear, and undertook upon himself to call out in a loud voice, which is the meaning of "and I will speak" (וַאֲדַבֵּרָה, implying strong, loud speech). To the near one (the earth), he called out in the manner appropriate for it, indicating that he would speak to it as well, but it does not require a loud shout; rather, it will hear on its own, even without a loud voice, simply by hearing the articulation of the letters directly from his mouth.

Or HaChaim on Deuteronomy 32:1:7

וּלְדֶרֶךְ זֶה יִתְיַשְּׁבוּ דִּבְרֵי יְשַׁעְיָה שֶׁאָמַר (ישעיה א:ב) "שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אָרֶץ", שֶׁנָּתַן שְׁמִיעָה לַשָּׁמַיִם הֲגַם שֶׁהֵם רְחוֹקִים מִמֶּנּוּ, וְהַאֲזָנָה לָאָרֶץ הֲגַם שֶׁהִיא קְרוֹבָה.

Through this path, we can also resolve the words of Yeshayahu, who said, "Hear, O heavens, and give ear, O earth" (Yeshayahu 1:2). He attributed "hearing" to the heavens, even though they were far from him, and "giving ear" (bending the ear) to the earth, even though it was close.

הַטַּעַם הוּא, כְּמוֹ שֶׁגָּמַר אוֹמֶר יְשַׁעְיָה עַצְמוֹ וְאָמַר "כִּי ה' דִּבֵּר", פֵּרוּשׁ טַעַם שֶׁאָמַר בְּסֵדֶר זֶה לָהֶם כִּי ה' דִּבֵּר, וּבְעֵרֶךְ הַמְדַבֵּר שֶׁהוּא הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹתֵר הֵם קְרוֹבִים הַשָּׁמַיִם, דִּכְתִיב (תהלים קטו:טז) "הַשָּׁמַיִם שָׁמַיִם לַה'", וּכְתִיב (ישעיה סו:א) "הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי", וְלָזֶה אָמַר "שִׁמְעוּ שָׁמַיִם" מַה שֶּׁדִּבֵּר ה', כִּי אֵינָם צְרִיכִים הַטָּיַת אֹזֶן, וְ"הַאֲזִינִי אָרֶץ" לִהְיוֹתָהּ רְחוֹקָה, צְרִיכָה לְהַטָּיַת אָזְנָהּ לִשְׁמוֹעַ.

The reason for this is as Yeshayahu himself concluded: "for Hashem has spoken." This means the reason he ordered them in this way is because it is Hashem Who spoke. Relative to the Speaker, Who is Hashem, the heavens are closer, as it is written, "The heavens are heavens for Hashem" (Psalms 115:16), and it is written, "The heaven is My throne, and the earth is My footstool" (Yeshayahu 66:1). Therefore, Yeshayahu said, "Hear, O heavens" to what Hashem spoke, because they do not need to bend their ear; but "give ear, O earth," because being far from Him, the earth must bend its ear to hear.

Or HaChaim on Deuteronomy 32:1:8

וְאוּלַי שֶׁתֵּיבַת "הַאֲזִינוּ" יְצֻדְּקוּ בָּהּ שְׁנֵי הַדְּרָכִים, עַל זֶה הַדֶּרֶךְ: בְּעֵרֶךְ בְּחִינַת פֶּה מֹשֶׁה הַמְּחַתֵּךְ הָאוֹתִיּוֹת תִּהְיֶה הַכַּוָּנָה כִּדְבָרֵינוּ,

Perhaps both interpretations of the word "Give ear" (הַאֲזִינוּ) are correct, in the following manner: Relative to the physical mouth of Moshe that articulates the letters, the meaning is as we have explained (that the heavens are far and must bend their ear).

וּבְעֵרֶךְ נִשְׁמָתוֹ שֶׁהִיא הָרוּחָנִיּוּת תִּהְיֶה הַכַּוָּנָה כְּדִבְרֵי רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה, וְהַדְּבָרִים מוֹכִיחִים כֵּן, שֶׁעַל נִשְׁמָתוֹ שֶׁל מֹשֶׁה הוּא שֶׁאָמְרוּ חַכְמֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי האזינו א) לְפִי שֶׁהָיָה קָרוֹב לַשָּׁמַיִם, כִּי עַצְמוּתוֹ בָּאָרֶץ יְדַבֵּר, וְאֵין לְהַכְחִישׁ הַמּוּחָשׁ.

But relative to his soul, which is spiritual, the meaning is in accordance with the words of Chazal. The text itself supports this, for it was regarding Moshe's soul that Chazal said (Sifrei Ha'azinu 1) that he was close to heaven. His physical self, however, spoke on the earth, and one cannot deny physical reality.

Or HaChaim on Deuteronomy 32:1:9

עוֹד נִתְכַּוֵּן שֶׁדִּבֵּר עִם שְׁנֵי הַרְכָּבוֹת שֶׁמֵּהֶם בָּנוּי הָאָדָם, אֶחָד חֵלֶק הָרוּחָנִי שֶׁיִּתְיַחֵס בְּשֵׁם הַשָּׁמַיִם, וְאֶחָד חֵלֶק הַגּוּפָנִי שֶׁיִּתְיַחֵס בְּשֵׁם הָאָרֶץ, וּכְדֶרֶךְ שֶׁרָמְזוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (סנהדרין צא:) בַּפָּסוּק "יִקְרָא אֶל הַשָּׁמַיִם מֵעָל" וְגוֹ' (תהלים נ:ד).

Furthermore, Moshe intended to speak to the two components from which man is constructed: one is the spiritual part, which is referred to by the name "heavens," and the other is the physical part, which is referred to by the name "earth." This is similar to what Chazal alluded to (Sanhedrin 91b) on the verse, "He calls to the heavens from above, etc." (Psalms 50:4).

Or HaChaim on Deuteronomy 32:1:10

וּכְשֶׁדִּבֵּר לָרוּחָנִיּוּת שֶׁבָּאָדָם קָרָא אֵלָיו וְאָמַר "הַאֲזִינוּ הַשָּׁמַיִם", פֵּרוּשׁ, חֶלְקֵי הַשָּׁמַיִם שֶׁלֶּהֱיוֹתָם טְמוּנִים בַּנִּסְתָּר, לָזֶה קָרָאם לְהַאֲזִין, וְאָמַר כְּנֶגְדּוֹ דִּבּוּר קָשֶׁה, כִּי הַנֶּפֶשׁ תִּסְבּוֹל מָרוּת בְּעִנְיְנֵי הַבּוֹרֵא, כִּי תַּכִּיר חִיּוּבָהּ.

When he spoke to the spiritual aspect within man, he called to it and said, "Give ear, heavens." This means the heavenly parts of man, which are hidden in secret, are called upon to bend their ear. To this aspect, he spoke with strong words (דִּבּוּר קָשֶׁה), because the soul can bear the authority of the Creator's demands, as it recognizes its spiritual obligation.

Or HaChaim on Deuteronomy 32:1:11

וּכְנֶגֶד הַגּוּף שֶׁהוּא בְּנִגְלֶה, אָמַר "וְתִשְׁמַע הָאָרֶץ", פֵּרוּשׁ, חֶלְקֵי הָאָרֶץ, "אִמְרֵי פִי", כִּי הַגּוּף לֶהֱיוֹת טִבְעוֹ רָחוֹק מֵהַמַּשְׂכִּלוֹת צָרִיךְ אֲמִירָה רַכָּה לִשְׁמֹעַ.

But to the body, which is revealed, he said, "and let the earth hear," meaning the earthly parts of man. To this physical aspect, he spoke "the words of my mouth," because the body, by its physical nature, is far from intellectual and spiritual concepts, and therefore requires gentle words (אֲמִירָה רַכָּה) to be receptive to hearing.

Or HaChaim on Deuteronomy 32:1:12

עוֹד נִתְכַּוֵּן לְדַבֵּר עִם הַדְּרָגוֹת הַנִּמְצָאִים בְּיִשְׂרָאֵל: אֶחָד הֵם גְּדוֹלֵיהֶם וְרָאשֵׁיהֶם, ב' הַמָּה הֲמוֹן הָעָם שֶׁאֵין לָהֶם שֵׁם בָּעָם.

Moshe also intended to speak to the different groups within Yisrael: first, their leaders and great figures; second, the masses of the people who do not hold prominent titles.

וְכִנָּה לַגְּדוֹלִים בְּשֵׁם שָׁמַיִם שֶׁהֵם בְּמַדְרֵגָה גְּדוֹלָה, וְהִקְדִּימָם וְדִבֵּר לָהֶם בְּצִוּוּי "הַאֲזִינוּ הַשָּׁמַיִם", וְאַחַר כָּךְ אָמַר "וְתִשְׁמַע הָאָרֶץ", פֵּרוּשׁ מֵעַצְמָם יִשְׁמְעוּ הֶהָמוֹן הַנִּמְשָׁלִים לָאָרֶץ, כְּשֶׁיִּרְאוּ גְּדוֹלֵיהֶם הוֹלְכִים בְּדֶרֶךְ נָכוֹן, וּכְאָמְרָם זִכְרוֹנָם לִבְרָכָה (זוהר חלק ב לו.) וְזֶה לְשׁוֹנָם: אִי רֵישָׁא דְּעַמָּא אִתְתַּקַּן כּוּלָּא אִתְתַּקַּן.

He referred to the leaders by the name "heavens," because they are on a high spiritual level. He addressed them first with the command, "Give ear, heavens." After that, he said, "and let the earth hear," meaning that the masses, who are compared to the "earth," will hear on their own when they see their leaders walking on the proper path. This is as the Sages of blessed memory said in the Zohar (Part II, 36a): "If the head of the nation is corrected, the whole nation is corrected."

Or HaChaim on Deuteronomy 32:1:13

עוֹד יֵרָמֵז: אִם יַאֲזִינוּ דִּבְרֵי תוֹרָה אָז יִהְיוּ נִקְרָאִים שָׁמַיִם, וְהוּא אָמְרוֹ "הַאֲזִינוּ" – בָּזֶה אַתֶּם נֶחְשָׁבִים שָׁמַיִם,

There is another hint here. By giving ear to Torah, people themselves can become worthy of the name "heavens." On this reading, haazinu means: listen, and through that listening you become like the heavens.

עַל דֶּרֶךְ אָמְרוֹ (תהלים פב:ו) "אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם", וּכְמוֹ שֶׁהֶאֱרַכְנוּ בְּפָרָשַׁת בְּרֵאשִׁית, שֶׁעַל יְדֵי מַעֲשֶׂה הַצַּדִּיקִים גַּם הַחֹמֶר מְהַפְּכִים אוֹתוֹ וְעוֹשִׂים אוֹתוֹ צוּרָה, וְעַל יְדֵי מַעֲשֶׂה הָרְשָׁעִים מְהַפְּכִים הַצּוּרָה לְחֹמֶר.

This follows the idea of "I said, you are elohim" (Tehillim 82:6), a description of human spiritual stature. The Ohr HaChaim refers to his longer explanation in Bereishis: through righteous deeds, even physical matter can be transformed into spiritual form; through wicked deeds, spiritual form can be reduced to mere matter. For clarity, "matter" and "form" here contrast the physical side of a person with the spiritual character that shapes it. His point is that our deeds can raise the physical toward the spiritual, or pull the spiritual downward.

Or HaChaim on Deuteronomy 32:1:14

וּכְבָר אָמַרְנוּ כִּי הַצּוּרָה תִּתְיַחֵס בְּשֵׁם שָׁמַיִם, וְהַחוֹמֶר יִתְיַחֵס בְּשֵׁם אֶרֶץ. וְאָמְרוֹ "וַאֲדַבֵּרָה", פֵּרוּשׁ, לֹא בִּשְׁעַת הַטּוֹבָה לְבַד תַּאֲזִינוּ, אֶלָּא אֲפִלּוּ בְּשָׁעָה שֶׁיְּדַבֵּר קָשׁוֹת בְּתוֹכָחוֹת עַל עָוֹן צְרִיכִין לְהַאֲזִין.

We have already established that spiritual form is referred to by the name "heavens," and physical matter is referred to by the name "earth." When Moshe said, "and I will speak" (וַאֲדַבֵּרָה, implying harsh speech), he meant: do not only listen during times of goodness, but even when I speak harshly in rebuke for sin, you must still give ear.

Or HaChaim on Deuteronomy 32:1:15

וְאָמְרוֹ וְתִשְׁמַע הָאָרֶץ וְגוֹ'. פֵּרוּשׁ, שֶׁאֲפִלּוּ אַחַר פְּרֵדַת הַנֶּפֶשׁ מֵהַגּוּף וְתִשָּׁאֵר בְּחִינַת הָאָרֶץ לְבַדָּהּ, אַף עַל פִּי כֵן תִּשְׁמַע הָאָרֶץ אִמְרֵי פִי.

And when he said, "and let the earth hear the words of my mouth," he meant that even after the soul departs from the body, leaving only the physical element of the "earth," even then, this earth will hear the words of my mouth.

פֵּרוּשׁ, עַל דֶּרֶךְ אָמְרָם בְּסֵפֶר הַזֹּהַר (זהר חדש בראשית בפסוק "ויאמר אלהים יהי מארת") וְזֶה לְשׁוֹנוֹ: "צְאֶינָה וּרְאֶינָה" וְגוֹ', עֲתִידָה בַּת קוֹל לְאִתְעָרָא בְּכָל צִיּוּנָא וְצִיּוּנָא בְּבָתֵּי קִבְרֵי וְאוֹמֶרֶת "צְאֶינָה וּרְאֶינָה", פּוּקוּ מִתְּחוֹת בְּלִיאוּתָא דְּעַפְרָא וְאִתְעָרוּ מִשְׁנָתְכוֹן בְּנוֹת צִיּוֹן, כְּמָה דְּאַתְּ אָמַר "מָה הַצִּיּוּן הַלָּז" (מלכים ב כג:יז), עַד כָּאן.

He explains this through a passage in the Zohar Chadash, Bereishis, on "Let there be lights." It describes a future heavenly voice calling at every grave marker: "Go out and see. Come out from beneath the worn covering of dust, and awaken from your sleep, daughters of Tzion." The passage connects Tzion with a tziyun, a grave marker, as in "What is this marker?" (II Melachim 23:17). For clarity, this wordplay identifies the sleepers being summoned as those lying in the graves. This concludes the cited passage.

הוּא הַמַּאֲמָר שֶׁמַּבְטִיחַ ה' לַצַּדִּיקִים שֶׁיִּשְׁמַע גּוּפָם אַחַר שֶׁיִּהְיֶה בָּאָרֶץ, וְהוּא אָמְרוֹ "וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי". וּמִמּוֹצָא דָּבָר אַתָּה לָמֵד שֶׁמִּי שֶׁלֹּא יַאֲזִין דְּבַר ה' לֹא יִשְׁמַע גּוּפוֹ הַשּׁוֹכֵן בָּאָרֶץ אֶת קוֹל הַכָּרוֹז הַהוּא וְלֹא יִהְיֶה עֲפָרוֹ נִנְעָר.

This is the promise that Hashem makes to the righteous: that their physical bodies will hear His call even after they have returned to the earth, which is the meaning of "and let the earth hear the words of my mouth." From the inverse of this statement, you learn that one who does not give ear to the word of Hashem in life, his body resting in the earth will not hear that calling voice, and his dust will not be awakened at the resurrection.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:1

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim begins with six questions about the different ways Moshe addresses heaven and earth. His first approach reads the contrast in terms of physical distance: heaven must lean in to hear Moshe, while the earth is close enough to hear his words directly. He then shows how this can coexist with Chazal's reading that Moshe's soul is close to heaven. Other readings address the soul and body, and then the leaders and the rest of the people. A final reading teaches that listening to Torah, including rebuke, can raise a person's physical life toward the spiritual. He connects that listening with the future call that awakens the righteous from the earth.

לְמַעֲשֶׂה · Lemaaseh

When a Torah teaching challenges something we are doing, pause before dismissing it. The Ohr HaChaim on this pasuk says that giving ear includes listening to rebuke, even when the words are hard to hear. One practical step is to identify what the teaching asks us to reconsider, and give that point our full attention.

פָּסוּק ב *Deuteronomy 32:2*

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:2:1

יַעֲרֹף כַּמָּטָר לִקְחִי. פֵּרוּשׁ, עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (אבות ג,יז) "אִם אֵין קֶמַח אֵין תּוֹרָה" וְכוּ',

> "May my teaching fall like rain." The Ohr HaChaim begins with the teaching in Pirkei Avos 3:17, "If there is no flour, there is no Torah." Flour stands for the livelihood that enables a person to learn.

יְכַוֵּן הַכָּתוּב בְּמַאֲמָר זֶה כִּי כְּמוֹ שֶׁה' נוֹתֵן מָטָר לָזוּן וּלְפַרְנֵס, כְּמוֹ כֵן צְרִיכִין הֵם לִלְמוֹד תּוֹרָה, וְזֶה שִׁיעוּר הַכָּתוּב: יַטִּיף כְּמוֹ שֶׁאֲנִי מַטִּיף הַמָּטָר לִקְחִי, וּכְאִלּוּ אָמַר "יַעֲרֹף לִקְחִי כַּמָּטָר",

Just as Hashem sends rain to feed and sustain us, we are called upon to learn Torah. Moshe's comparison asks that Torah flow from our mouths in response to the rain Hashem provides. The pasuk can thus be read: let My teaching fall, just as I cause the rain to fall. The comparison is between the drops of rain Hashem sends and the words of Torah we speak.

שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא שׁוֹאֵל מֵהָאָדָם לִלְמוֹד תּוֹרָה עַד שֶׁמַּכִין לוֹ כְּדֵי פַּרְנָסָתוֹ,

The Ohr HaChaim explains that Hashem first prepares a person's livelihood and then asks him to learn Torah. Material support makes that learning possible.

וּמִמּוֹצָא דָּבָר אַתָּה לָמֵד שֶׁאִם לֹא יַטִּיפוּ מִפִּיהֶם טִיפֵּי תוֹרָה אֵין חֵפֶץ ה' לָתֵת מָטָר.

Consequently, you learn from this matter that if they do not drop words of Torah from their mouths, Hashem has no desire to give rain.

וְהוּא מַה שֶּׁפֵּרְשְׁנוּ בְּמַאֲמַר הַתַּנָּא (אבות ג,יז) "אִם אֵין קֶמַח אֵין תּוֹרָה" פֵּרוּשׁ, אִם רָאִיתָ שֶׁאֵין קֶמַח דַּע שֶׁאֵין תּוֹרָה.

This also explains the Ohr HaChaim's reading of "If there is no flour, there is no Torah" (Pirkei Avos 3:17). He reads it as a conclusion one can draw: when the flour is missing, the Torah is missing. In this reading, a lack of sustenance points back to a lack of Torah learning.

וְטַעַם שֶׁכִּנָּה לִלְמוּד תּוֹרָה לָשׁוֹן זֶה "יַעֲרֹף", לְדַמּוֹת לְמַעֲשֵׂה הַמָּטָר שֶׁהוּא מַטִּיף.

The reason the verse refers to the study of Torah with the term "ya'arof" (shall drop) is to compare it to the action of rain, which drops down.

Or HaChaim on Deuteronomy 32:2:2

עוֹד יִרְמֹז כִּי כְּדֶרֶךְ שֶׁהַמָּטָר מְנִיעָתוֹ תְּסוֹבֵב מִיתָה לָאָדָם, כְּמוֹ כֵן מְנִיעַת הַתּוֹרָה תַּעֲרֹפֵנוּ, עַל דֶּרֶךְ אָמְרוֹ (ישעיה א:יט-כ) "אִם תֹּאבוּ וְגוֹ' וְאִם תְּמָאֲנוּ וְגוֹ' חֶרֶב" וְגוֹ'.

Alternatively, the verse hints that just as the withholding of rain causes death to man, so too the withholding of Torah will break him (from the root "arof," to break the neck). He connects this warning to Yeshayahu 1:19 to 20, which contrasts willingness to obey with refusal, and warns that refusal leads to the sword.

וְכָפַל לוֹמַר בְּמִלּוֹת שׁוֹנוֹת "לִקְחִי אִמְרָתִי", כְּנֶגֶד שְׁנֵי תּוֹרוֹת – תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה.

The verse repeats itself using different terms, "likchi" (My teaching) and "imrati" (My speech), corresponding to the two Torahs: the Written Torah and the Oral Torah.

כְּנֶגֶד תּוֹרָה שֶׁבִּכְתָב אָמַר "לִקְחִי" שֶׁה' נְתָנָהּ מְיֻדּוֹ לְיַד מֹשֶׁה כְּתוּבָה בְּאֶצְבַּע אֱלֹהִים, וְהַגַּם שֶׁלֹּא נָתַן אֶלָּא עֲשֶׂרֶת הַדִּבְּרוֹת, בָּהֶם כְּלוּלִים כָּל מַה שֶּׁכָּתוּב בְּסֵפֶר הַתּוֹרָה כְּמַאֲמָרָם זִכְרוֹנָם לִבְרָכָה (זוהר חלק ב צג:).

Likchi, "My teaching," refers to the Written Torah, which Hashem handed to Moshe, written with the finger of Elokim. Although the direct gift was the Aseres HaDibros, the Ten Commandments, everything written in the Torah is included within them. The Ohr HaChaim cites the Zohar, volume 2, 93b, for this point.

וּכְנֶגֶד תּוֹרָה שֶׁבְּעַל פֶּה אָמַר "אִמְרָתִי" שֶׁהֵם דְּבָרִים שֶׁנִּמְסְרוּ בְּמַאֲמַר פֶּה אֶל פֶּה.

And corresponding to the Oral Torah, it says "imrati" (My speech), which refers to matters that were transmitted by word of mouth, from mouth to mouth.

וְכִנָּה לְתוֹרָה שֶׁבִּכְתָב מָטָר וּלְתוֹרָה שֶׁבְּעַל פֶּה טַל, לְפִי שֶׁהַתּוֹרָה שֶׁבִּכְתָב הִיא הָעִקָּר וְיסוֹד כָּל דָּבָר, וְתוֹרָה שֶׁבְּעַל פֶּה הֵם תִּקּוּנִים וְדִקְדּוּקִים שֶׁאֵינָם מְפֹרָשִׁים בָּהּ אֶלָּא נִרְמָזִים, וְהוּא עִנְיַן שֶׁלָּקַח הַכָּתוּב בְּדִמְיוֹנָהּ שֶׁדּוֹמָה תּוֹרָה שֶׁבִּכְתָב לְמָטָר שֶׁהוּא יְסוֹד וְעִקַּר הַכֹּל, וְתוֹרָה שֶׁבְּעַל פֶּה לְטַל שֶׁהוּא תִּקּוּן וְהַעֲמָדָה מַה שֶּׁעָשָׂה הַמָּטָר כְּמוֹ שֶׁהִיא תּוֹרָה שֶׁבְּעַל פֶּה לְתוֹרָה שֶׁבִּכְתָב.

The verse compares the Written Torah to rain and the Oral Torah to dew. This is because the Written Torah is the primary foundation and root of everything, whereas the Oral Torah consists of the applications and fine details that are not explicitly stated in the Written Torah but are only hinted at. This is the concept the verse employs in its metaphor, comparing the Written Torah to rain, which is the foundation and primary source of everything, and the Oral Torah to dew, which sustains and preserves what the rain has produced, just as the Oral Torah does for the Written Torah.

Or HaChaim on Deuteronomy 32:2:3

עוֹד יִרְצֶה עַל דֶּרֶךְ אָמְרָם אַנְשֵׁי אֱמֶת (באר היטב או"ח סי' רל"ח בשם האריז"ל) כִּי מִצְוַת עֵסֶק תּוֹרָה שֶׁבִּכְתָב אֵינָהּ אֶלָּא בַּיּוֹם וְלֹא בַּלַּיְלָה,

He offers another reading based on the teaching of the masters of the Torah's inner wisdom, cited in Be'er Heitev, Orach Chaim 238, in the name of the Arizal. In this teaching, the time for learning the Written Torah is the day, rather than the night.

וְכֵן אָמְרוּ בַּבָּרַיְתָא (מדרש שוחר טוב יט, ז) שֶׁמֹּשֶׁה בְּאוֹתָן אַרְבָּעִים יוֹם שֶׁהָיָה אֵצֶל ה' הָיָה מַכִּיר בֵּין הַיּוֹם לַלַּיְלָה מֵהַלִּמּוּד שֶׁהָיָה ה' מְלַמְּדוֹ, כְּשֶׁהָיָה מְלַמְּדוֹ מִשְׁנָה הָיָה יוֹדֵעַ שֶׁהוּא לַיְלָה, וְיֵשׁ טַעַם בַּדָּבָר שֶׁאֵין לִמּוּד מִקְרָא בַּלַּיְלָה.

Similarly, Chazal taught in a Beraita (Midrash Shocher Tov 19:7) that during those forty days Moshe was with Hashem, he was able to distinguish between day and night by the subject matter Hashem was teaching him. When Hashem taught him the Written Torah, he knew it was day. When Hashem taught him Mishnah, Moshe knew it was night. The Ohr HaChaim adds that there is a deeper reason for this teaching about not learning Scripture at night, but does not develop that reason here.

Or HaChaim on Deuteronomy 32:2:4

וְלָזֶה כִּנָּה תּוֹרָה שֶׁבִּכְתָב לְמָטָר, שֶׁאֵינוֹ תָּמִיד אֶלָּא בִּימוֹת הַגְּשָׁמִים אֲבָל לֹא בִּימוֹת הַחַמָּה, וְצֵא וּלְמַד מַה שֶּׁאֵרַע לְרָבָא (תענית כד:) עַל שֶׁהִטְרִיחַ לְהוֹרִיד גְּשָׁמִים שֶׁלֹּא בְּעִתָּם,

For this reason, the verse compares the Written Torah to rain, which does not fall constantly but only during the rainy season, and not during the summer. Go and learn from what happened to Rava (Taanis 24b) when he troubled Heaven to bring down rain out of its proper season.

כְּמוֹ כֵן הַמִּקְרָא הוּא דַּוְקָא בִּזְמַנּוֹ הַמֻּגְבָּל לוֹ יוֹם וְלֹא לַיְלָה.

In the same way, Scripture is meant specifically for its designated time, which is the day and not the night.

וְדִמָּה תּוֹרָה שֶׁבְּעַל פֶּה לְטַל, כְּמוֹ שֶׁהַטַּל לֹא מַפְסִיק קַיִץ וְחֹרֶף יוֹמָם וְלַיְלָה, כְּמוֹ כֵן תּוֹרָה שֶׁבְּעַל פֶּה אֵין לָהּ זְמַן שֶׁאֵינוֹ זְמַנָּהּ,

And the verse compares the Oral Torah to dew. Just as dew never ceases, falling in summer and winter, day and night, so too the Oral Torah has no time that is not its proper time.

וְאַל תַּקְשֶׁה שֶׁהַטַּל יַפְרִיחֶנּוּ הַשֶּׁמֶשׁ כִּי אֵין הַמְּנִיעָה מִצַּד הַטַּל:

The sun's drying up the dew does not disprove the comparison. That disappearance comes from the sun acting upon it, not from the dew itself having an appointed time when it must stop.

Or HaChaim on Deuteronomy 32:2:5

כִּשְׂעִירִם וְגוֹ'. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם בַּבָּרַיְתָא (מדרש משלי י'): אָמַר רַבִּי יִשְׁמָעֵאל, כְּשֶׁמַּעֲמִידִין אֶת הָאָדָם בְּדִין, אִם יֵשׁ בְּיָדוֹ מִקְרָא שׁוֹאֲלִין מִמֶּנּוּ לָמָּה לֹא שָׁנָה, וְאִם יֵשׁ בְּיָדוֹ מִשְׁנָה שׁוֹאֲלִין מִמֶּנּוּ תַּלְמוּד, וְכֵן עַל זֶה הַדֶּרֶךְ.

As the small rain upon the tender grass, and so on. This can be explained in light of what Chazal taught in a Beraita (Midrash Mishlei, Chapter 10): Rabbi Yishmael said: When a person is brought to judgment, if he possesses knowledge of Scripture, they ask him, "Why did you not study Mishnah?" If he possesses knowledge of Mishnah, they ask him, "Why did you not study Talmud?" and so on in this manner.

הִנֵּה מֵעוֹמֶק דִּבְרֵי הַבָּרַיְתָא מוֹכִיחִים הַדְּבָרִים שֶׁמִּי שֶׁיֵּשׁ בְּיָדוֹ מִקְרָא אֵין שׁוֹאֲלִין מִמֶּנּוּ מַעֲשֵׂה מֶרְכָּבָה, אֶלָּא מַדְרֵגָה אַחַת כְּפִי יְכָלְתּוֹ יוֹתֵר מִמַּה שֶּׁטָּרַח, שֶׁעָלָיו הָיָה לִטְרוֹחַ גָּדֵר לְמַעְלָה מִזּוּ.

Notice what this teaching implies. Someone who has learned Scripture is not immediately asked why he has not learned Maaseh Merkavah, the deepest teachings about Hashem's heavenly chariot. He is asked about the next level he could have reached. The demand is to put in the effort for one stage beyond what he has already achieved, according to his ability.

וְהוּא אוֹמֵר "כִּשְׂעִירִם וְגוֹ' וְכִרְבִיבִים" וְגוֹ', פֵּרוּשׁ, כְּשֶׁעוֹר שֶׁמַּמְטִיר ה' טִפִּין קְטַנִּים עַל הַדֶּשֶׁא שֶׁהוּא קָטָן, וְכִרְבִיבִים שֶׁהֵם טִפִּין גְּדוֹלִים וְעָבִים עֲלֵי עֵשֶׂב שֶׁהוּא גָּדוֹל שֶׁיָּכוֹל לְסָבוֹל, כְּדִמְיוֹן זֶה מִצְווֹת הַתּוֹרָה כָּל אֶחָד כְּפִי כֹּחַ שֶׁיָּכוֹל לְהַשִּׂיג.

This is what the verse means by "as the small rain upon the tender grass, and as the showers upon the herb." That is, just as Hashem sends small drops of rain upon the tender grass which is small, and heavy showers of rain upon the mature herb which is large and can withstand it, The same comparison applies to the demands of Torah: each person is addressed according to what he has the strength and ability to attain.

וְיֵשׁ בָּזֶה לְהָקֵל וּלְהַחְמִיר: לְהָקֵל עַל מִי שֶׁאֵינוֹ יָכוֹל לְהַשִּׂיג יוֹתֵר, וּלְהַחְמִיר עַל מִי שֶׁיָּכוֹל הַרְבֵּה, שֶׁשּׁוֹאֲלִין מִמֶּנּוּ הַכֹּל וַאֲפִלּוּ מַעֲשֵׂה מֶרְכָּבָה.

There is both a leniency and a stringency in this principle: a leniency for one who is unable to achieve more, as he is not held accountable for what is beyond him; and a stringency for one who is highly capable, as they demand everything from him, even the deepest secrets of the Divine Chariot.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:2

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim first connects the rain that sustains us with the Torah we are expected to learn, and warns of the danger of withholding that learning. In one reading, rain and dew represent the Written and Oral Torah: the first is the foundation, and the second develops and preserves its meaning. Another reading, drawing on the Torah's inner teachings, connects the comparison to designated times for learning. Finally, gentle rain on small growth and heavier rain on larger growth teach that each person is expected to advance according to his own capacity. This both limits the demand on someone unable to attain more and increases the demand on someone capable of more.

לְמַעֲשֶׂה · Lemaaseh

Choose the next step in learning that is within your reach and requires real effort. The Ohr HaChaim's point is that a person is asked about the next level he could have attained. Neither someone else's accomplishments nor the difficulty of a much higher level should distract us from the step that is ours to take.

פָּסוּק ג *Deuteronomy 32:3*

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

For I will proclaim the name of the LORD; Ascribe ye greatness unto our God.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:3:1

כִּי שֵׁם ה׳ אֶקְרָא. הַכַּוָּנָה כִּי הַדָּבָר אֲשֶׁר אֵלָיו יְכַוֵּן בְּמַאֲמָרָיו הוּא שֵׁם ה׳, עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (זוהר ח״ג צח:) כָּל הַתּוֹרָה כֻּלָּהּ שְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְעָלֶיהָ הוּא אוֹמֵר ״יַעֲרֹף כַּמָּטָר לִקְחִי״ שֶׁהִיא הַתּוֹרָה שֶׁהִיא שְׁמוֹ יִתְבָּרַךְ, וּפֵרוּשׁ ״אֶקְרָא״ מִלְּשׁוֹן יְקָר.

Or HaChaim on Deuteronomy 32:3:2

עוֹד רָמַז, שֶׁהַגַּם שֶׁתְּלָה לָהֶם עֵסֶק הַתּוֹרָה בְּטַל וּמָטָר, לֹא תִהְיֶה הַכַּוָּנָה בַּלִּמּוּד עַל זֶה, אֶלָּא לִקְרוֹת בְּסֵפֶר תּוֹרַת ה׳, וְהוּא אָמְרוֹ ״כִּי״, פֵּרוּשׁ, יִהְיֶה טַעַם ״שֵׁם ה׳ אֶקְרָא״ פֵּרוּשׁ, לִקְרוֹת בְּתוֹרָתוֹ שֶׁהִיא שְׁמוֹ יִתְבָּרַךְ כְּדֵי שֶׁיִּתֵּן גֹּדֶל לֵאלֹהֵינוּ, וְזוֹ תִּקָּרֵא תּוֹרָה לִשְׁמָהּ לְגַדֵּל וּלְפָאֵר שֵׁם כְּבוֹדוֹ.

וְאָמְרוֹ "אֶקְרָא" הוּא מַה שֶּׁיַּעֲשֶׂה כָּל אֶחָד מֵהֶם, אוֹ עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תיקוני זוהר תיקון סט דף קיב.) שֶׁנַּפְשׁוֹת כָּל עוֹסְקֵי תוֹרָה הֵם נִיצוֹצֵי מֹשֶׁה, וְלֹא דּוֹר הַמִּדְבָּר לְבַד אֶלָּא עַד סוֹף כָּל הַדּוֹרוֹת כָּל הָעוֹסֵק בַּתּוֹרָה כָּרוּךְ הוּא בְּמֹשֶׁה, וְלָזֶה כִּנָּה עֵסֶק הַתּוֹרָה שֶׁל יִשְׂרָאֵל אֵלָיו וְאָמַר "אֶקְרָא", וְהָבֵן:

When Moshe says "I will proclaim" (ekra) in the singular, he refers to what each and every individual of Israel does when they study. Alternatively, this can be understood in light of the teaching of Chazal in Tikkunei Zohar (Tikkun 69, page 112a) that the souls of all those who occupy themselves with Torah study are sparks of Moshe Rabbeinu. This is true not only for the generation of the wilderness, but in every generation until the end of time; anyone who studies Torah is bound up with Moshe. For this reason, Moshe attributes the Torah study of all Israel to himself, saying "I will proclaim."

Or HaChaim on Deuteronomy 32:3:3

עוֹד יֵרָצֶה אָמְרוֹ "כִּי שֵׁם ה'" וְגוֹ' נִתְּנַת טַעַם לְהַנֶּאֱמַר אַחַר כָּךְ שֶׁהוּא "הָבוּ גֹדֶל לֵאלֹהֵינוּ", וְהוּא עַל דֶּרֶךְ מַה שֶּׁאָמְרוּ זִכְרוֹנָם לִבְרָכָה (שוחר טוב כט, יב) בְּפָסוּק (תהלים כב, ד) "וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל" שֶׁלֹּא יָשַׁב ה' עַל כִּסֵּא הַתְּהִלּוֹת עַד שֶׁאָמְרוּ צְבָא הַשָּׁמַיִם "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל", וְלֹא הָיָה לוֹ נַחַת רוּחַ כְּשֶׁאָמְרוּ לוֹ אֱלֹהֵי שָׁמַיִם וָאָרֶץ וֵאלֹהֵי הַמַּלְאָכִים.

Another explanation is that the phrase "For I will proclaim the name of Hashem" provides the reason for the instruction that follows: "Ascribe greatness to our God." This is based on what Chazal taught in Midrash Shocher Tov (29:12) regarding the verse, "Enthroned upon the praises of Israel" (Psalms 22:4). The Midrash explains that Hashem did not assume His throne of praise until the heavenly hosts declared, "Blessed is Hashem, the God of Israel." He did not find the same satisfaction when they called Him "the God of heaven and earth" or "the God of the angels."

וְלָזֶה בָּא דְּבָרוֹ הַטּוֹב כָּאן וְאָמַר הָבוּ גֹדֶל וּמַעֲלָה לְדָבָר זֶה שֶׁאֵינוֹ חָפֵץ לִקָּרֵא אֶלָּא אֱלֹהֵינוּ, וְהוּא אָמְרוֹ "לֵאלֹהֵינוּ", כִּי בְּאֶמְצָעוּת שֶׁקּוֹרְאִים בַּתּוֹרָה שֶׁהוּא שֵׁם ה', וְהוּא אָמְרוֹ "כִּי שֵׁם ה' אֶקְרָא", בָּזֶה כְּשֶׁמְּשַׁבְּחִין הָעֶלְיוֹנִים וְאוֹמְרִים "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל" שֶׁבַח זֶה יֵשׁ בּוֹ גְּדֻלָּה וְשֶׁבַח,

Therefore, Moshe speaks his good words here and says: Ascribe greatness and supreme value to this unique relationship, for Hashem desires to be called specifically "our God." This is achieved through our proclamation, "For I will proclaim the name of Hashem," by reading the Torah which is His name. When Israel is actively engaged in Torah, the praise of the angels calling Him "the God of Israel" is a true praise and magnification.

מַה שֶּׁאֵין כֵּן כְּשֶׁאֵין יִשְׂרָאֵל עוֹסְקִים בַּתּוֹרָה וְאוֹמְרִים הַמַּלְאָכִים "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל" שֶׁבַח זֶה גָּרוּעַ מְאֹד מַטָּה מַטָּה וְיִשְׁתַּקַּע הַדָּבָר, שֶׁהֲרֵי הֵם מַכְחִישִׁים חָס וְשָׁלוֹם כְּשֶׁאֵין עוֹסְקִין בְּתוֹרָתוֹ שֶׁבְּאֶמְצָעוּתָהּ יִחֵס אֱלֹהוּתוֹ עָלֵינוּ. וְרַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה דָּרְשׁוּ הַרְבֵּה דְּרָשׁוֹת (ספרי) וּכְפַטִּישׁ וְגוֹ'.

However, if Israel is not occupied with Torah, and yet the angels call Him "the God of Israel," this praise would be deeply deficient and inappropriate, for they would be associating His divinity with a people who are not connected to His Torah, through which He chose to associate His name with us. Our Rabbis in the Sifrei have offered many other interpretations of this verse, in the manner of a hammer that shatters a rock into many sparks.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:3

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim reads Moshe's proclamation as an expression of the preciousness of Torah, which Chazal describe as Hashem's Names. Torah should be learned for its own sake, to honor Hashem, even though learning also brings material blessing. He offers two explanations for Moshe's singular "I": it can speak for each individual learner, or express the connection of all Torah learners' souls to Moshe. Another reading explains that our learning gives substance to the praise of Hashem as Elokei Yisrael, the One who has chosen to be known through His relationship with us.

לְמַעֲשֶׂה · Lemaaseh

Before beginning a seder, take a moment to direct your intention toward honoring Hashem through His Torah. The Ohr HaChaim distinguishes the benefits that learning brings from the purpose for which we learn. That intention can stay with us even when we are also hoping for help with our material needs.

הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃

The Rock, His work is perfect; For all His ways are justice; A God of faithfulness and without iniquity, Just and right is He. .

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:4:1

"The Rock, His work is perfect." Moshe has just connected learning Torah with dew and rain. That raises a difficulty. A person may learn Torah yet struggle to earn a living and have no bread. He may also see someone who rejects Torah and despises its learners enjoy plenty of food, satisfaction and abundance, the very blessings promised to those who learn. What he sees appears to be the reverse of what he was told.

הַצּוּר תָּמִים פָּעֳלוֹ. פֵּרוּשׁ, לְפִי שֶׁקָּדַם וְאָמַר שֶׁעֵסֶק הַתּוֹרָה יְסוֹבֵב טַל וּמָטָר, לָזֶה הֵעִיר שֶׁאִם הָאָדָם עָסַק בַּתּוֹרָה וּמְזוֹנוֹתָיו קָשִׁים וְלֶחֶם אַיִן, אוֹ שֶׁרוֹאֶה אָדָם שֶׁאֵין עָלָיו עֹל תּוֹרָה וּמוֹאֵס בְּלוֹמְדֶיהָ וּמוֹדְדִין לוֹ בְּמִדָּה גַּסָּה אָכוֹל וְשָׂבוֹעַ וְהוֹתֵר כַּיּוֹדִים שֶׁנֶּאֶמְרוּ לְלוֹמְדֵי תוֹרָה וְנַהֲפוֹךְ הוּא,

The Ohr HaChaim warns that this must not lead a person to rebel or, Heaven forbid, fall into heresy. Instead, he should accept the justice of Hashem's judgment and say that Hashem is true and His judgment is true. HaTzur, "the Rock," expresses strength and firmness. Here it describes Hashem's powerful hand governing a person, even when that person experiences hardship.

לֹא מִפְּנֵי זֶה יִבְעַט וְתִוָּלֵד בּוֹ חָס וְשָׁלוֹם מִינוּת, אֶלָּא יַצְדִּיק הַדִּין עָלָיו וְיֹאמַר ה' אֱמֶת וְדִינוֹ דִּין אֱמֶת. וְהוּא אָמְרוֹ "הַצּוּר" – פֵּרוּשׁ לְשׁוֹן תּוֹקֶף וְחוֹזֶק, וְזֶה יַגִּיד אֶל יַד ה' הָרוֹדָה בָּאָדָם.

Even then, a person must affirm, "His work is perfect." This answers the first difficulty: someone whose conduct seems to call for a generous measure of good has instead received very little. The person's limited view does not make Hashem's work defective.

אַף עַל פִּי כֵן תַּצְדִּיק וְתֹאמַר "תָּמִים פָּעֳלוֹ", זֶה כְּנֶגֶד מַה שֶׁרוֹאֶה אֶת שֶׁדַּרְכּוֹ לִמְדֹּד בְּגַסָּה שֶׁל טוֹבָה וּמָדְדוּ בְּדַקָּה.

וְגָמַר אוֹמֵר "כִּי כָל דְּרָכָיו מִשְׁפָּט" – כָּלַל בָּזֶה גַּם אֶת שֶׁדַּרְכּוֹ לִמְדֹּד טוֹבָה בְּדַקָּה וּמָדְדוּ לוֹ בְּגַסָּה, "כִּי כָל דְּרָכָיו מִשְׁפָּט", כִּי לֹא הֵבִיא יִסּוּרִין עַל הַצַּדִּיק עַד שֶׁנִּתְחַיֵּב בָּהֶם, וְלֹא הֵבִיא טוֹבָה עַל הָרְשָׁעִים אֶלָּא אִם זָכוּ לָהּ כְּפִי מַעֲשֵׂיהֶם.

"For all His ways are justice" includes the opposite case too: someone whose conduct seems to call for little good receives a great deal. Both cases fall under Hashem's justice. The Ohr HaChaim explains that suffering does not come upon a righteous person unless he has become liable for it, and good does not come to the wicked unless their deeds have earned it.

Or HaChaim on Deuteronomy 32:4:2

וְגָמַר אוֹמֵר אֵל אֱמוּנָה וְגוֹ', וְאָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי) "אֵל אֱמוּנָה" – לְשַׁלֵּם לַצַּדִּיקִים צִדְקָתָם לָעוֹלָם הַבָּא, "וְאֵין עָוֶל" – לְשַׁלֵּם לָרְשָׁעִים צִדְקָתָם בָּעוֹלָם הַזֶּה.

The verse continues, "A God of faithfulness and without iniquity" (El emunah v'ein avel). Our Sages in the Sifrei explained: "A God of faithfulness" means He pays the righteous the reward for their righteousness in the World to Come; "and without iniquity" means He pays the wicked the reward for their good deeds in this world.

וְהַכַּוָּנָה בְּמַאֲמָר זֶה עַל פִּי דִּבְרֵיהֶם שֶׁאָמְרוּ (שוחר טוב ד) בְּפָסוּק "נָתַתָּ שִׂמְחָה בְלִבִּי מֵעֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ" (תהלים ד:ח), שֶׁאָמַר דָּוִד כִּי מֵעֵת שֶׁרָאָה שַׁלְוַת הָרְשָׁעִים נָשָׂא כַּל וָחוֹמֶר בְּעַצְמוֹ: וּמָה לְאֵלּוּ שֶׁהֵם עוֹבְרֵי רְצוֹנוֹ כָּךְ וְכוּ'. וְהוּא אָמְרוֹ "אֵל אֱמוּנָה", פֵּרוּשׁ, יַצְדִּיק הַצַּדִּיק אֱמוּנַת שְׂכָרוֹ בַּה' כְּשֶׁיִּרְאֶה מִדַּת "וְאֵין עָוֶל", שֶׁהוּא שְׂכַר הָרְשָׁעִים שֶׁבָּעוֹלָם הַזֶּה עַל מְעוּט זְכוּתָם.

The deeper meaning of this teaching is based on what the Sages said in Midrash Tehillim on the verse, "You have put gladness in my heart, from the time that their corn and their wine increased" (Psalms 4:8). Dovid said that from the moment he saw the tranquility of the wicked, he drew a logical conclusion from the lesser case to the stronger case: If those who transgress His will receive such goodness, how much more so will those who perform His will! This is the meaning of "A God of faithfulness." The righteous person will find his faith in his reward from Hashem confirmed when he witnesses the attribute of "and without iniquity", which is the reward paid to the wicked in this world for their few merits.

Or HaChaim on Deuteronomy 32:4:3

צַדִּיק וְיָשָׁר הוּא. פֵּרוּשׁ, כִּי הָאָדוֹן ה' צְבָאוֹת בָּרָא הָעוֹלָם בְּמִשְׁפָּט, דִּכְתִיב (משלי כט:ד) "בְּמִשְׁפָּט יַעֲמִיד אָרֶץ", וְאָמְרוּ זִכְרוֹנָם לִבְרָכָה (תנחומא שופטים) שֶׁנִּשְׁבַּע ה' שֶׁיַּעֲמוֹד הָעוֹלָם עַל הַמִּשְׁפָּט, אֲבָל מָצִינוּ לוֹ שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁכּוּלָּם רַחֲמִים, וְאִם נִשְׁבַּע עַל הַמִּשְׁפָּט מַה מָּקוֹם לָרַחֲמִים?

The verse concludes, "Just and right is He" (tzaddik v'yashar hu). This means that the Master, Hashem of Hosts, created the world with strict justice, as it is written, "By justice a king establishes the land" (Proverbs 29:4). Our Sages of blessed memory also taught in Midrash Tanchuma that Hashem swore the world would stand on strict justice. However, we find that He possesses the Thirteen Attributes of Mercy, which are entirely mercy. If He swore to establish the world on strict justice, what room is there for mercy?

Or HaChaim on Deuteronomy 32:4:4

אָכֵן הַסֵּדֶר הוּא עַל זֶה הַדֶּרֶךְ, כִּי מִתְחִלָּה כְּשֶׁיּוֹשֵׁב עַל הַמִּשְׁפָּט הוּא מַעֲמִיד הַמִּשְׁפָּט עַל תִּלּוֹ, וּכְשֶׁבָּא לְהִשְׁתַּלֵּם מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים. וְהוּא עַל דֶּרֶךְ אָמְרוֹ (תהלים קמה:יז) "צַדִּיק ה' בְּכָל דְּרָכָיו וְחָסִיד בְּכָל מַעֲשָׂיו", פֵּרוּשׁ, כְּשֶׁהוּא בָּא לְהַדְרִיךְ דָּבָר הוּא מַדְרִיכוֹ עַל קַו הַדִּין, אֲבָל בְּמַעֲשָׂיו, פֵּרוּשׁ, בִּשְׁעַת מַעֲשֶׂה כְּשֶׁבָּא אָדָם וּמִתְחַנֵּן – אֵל רַחוּם וְחַנּוּן יְרַחֲמֵהוּ.

Indeed, the order of divine conduct is as follows: Initially, when Hashem sits in judgment, He establishes the strict law on its foundation. But when it comes to executing the sentence, He is appeased with mercy and reconciled through supplication. This is in line with the verse, "Hashem is righteous in all His ways, and pious in all His deeds" (Psalms 145:17). This means that when He comes to direct a matter, He directs it according to the line of strict justice; but in His actual deeds, meaning at the moment of execution, when a person comes and supplicates, He is a merciful and gracious God Who will show him mercy.

וְהוּא אָמְרוֹ צַדִּיק וְיָשָׁר הוּא, פֵּרוּשׁ צַדִּיק עַל קַו הַדִּין, וּכְפֵרוּשׁ רַשִׁ"י בְּמַה שֶׁאָמְרוּ בַּגְּמָרָא (עבודה זרה ו.) "וְדִילְמָא נֹחַ טְרֵפָה הָוָה", וּמְתָרֵץ "תָּמִים כְּתִיב בֵּיהּ", וּמַקְשׁוּ "וְדִלְמָא צַדִּיק בְּדָרָכָיו תָּמִים בְּמַעֲשָׂיו", וּפֵרֵשׁ (רַשִׁ"י) "צַדִּיק בְּדָרָכָיו עַל פִּי הַדִּין" וְכוּ', וְזֶה בְּתִחְלָה, אֲבָל אַחַר כָּךְ "וְיָשָׁר", פֵּרוּשׁ יָשָׁר לִפְנִים מִשּׁוּרַת הַדִּין, כְּאָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא מציעא קח:) בְּפֵרוּשׁ פָּסוּק "וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב" (דברים ו:יח וברש"י שם).

This explains the two descriptions, tzaddik and yashar. Tzaddik, "just," means acting according to the requirements of justice. The Ohr HaChaim supports this through Rashi's explanation of the discussion in Avodah Zarah 6a. The Gemara asks whether Noach might have been a treifah, a person with a fatal physical condition. The answer points to the word tamim, "whole" or "perfect." The Ohr HaChaim then cites the question whether Noach was "righteous in his ways and perfect in his deeds." Rashi explains "righteous in his ways" as acting according to the law. That is the meaning of tzaddik here. It describes the initial judgment. Afterward comes yashar, acting beyond the strict requirement of the law. The Ohr HaChaim connects this with Chazal's explanation in Bava Metzia 108b of "Do what is right and good" (Devarim 6:18, and Rashi there).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:4

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim addresses the difficulty raised by a Torah learner who struggles for sustenance while someone who rejects Torah prospers. Both situations remain within Hashem's justice. Chazal's teaching that even the wicked receive payment for their good deeds strengthens the righteous person's trust in his future reward. He then explains how justice and mercy fit together: Hashem first establishes what justice requires, yet responds with mercy when a person turns to Him in prayer.

לְמַעֲשֶׂה · Lemaaseh

Bring a hardship into your tefillah without assuming that the outcome you can see is the whole account. The Ohr HaChaim makes room for prayer precisely while affirming Hashem's justice. Ask for His mercy and remember that what He gives another person does not tell us the full meaning of either person's situation.

שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דּוֹר עִקֵּשׁ וּפְתַלְתֹּל׃

Is corruption His? No; His children's is the blemish; A generation crooked and perverse.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:5:1

שִׁחֵת לוֹ לֹא בָּנָיו. פֵּרוּשׁ, כְּשֶׁמַּשְׁחִיתִים דַּרְכָּם גּוֹרְמִים רָעָה לְעַצְמָם, וּמַה רָעָה גּוֹרְמִים – לֹא בָּנָיו, פֵּרוּשׁ שֶׁאֵינָם נִקְרָאִים בְּנֵי אֵל חַי, כְּאָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא בתרא י.) כְּשֶׁיִּשְׂרָאֵל הוֹלְכִים בְּדַרְכּוֹ שֶׁל מָקוֹם נִקְרָאִים בָּנִים וּכְשֶׁאֵין הוֹלְכִים וְכוּ' נִקְרָאִים עֲבָדִים, וְהוּא אָמְרוֹ "שִׁחֵת לוֹ" שֶׁלֹּא יִקָּרְאוּ בָּנָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא.

The Ohr HaChaim reads "He has corrupted for himself; not His children" as describing the harm people do to themselves when they corrupt their conduct. What do they lose? The standing of being called Hashem's children. He cites Chazal in Bava Basra 10a: when Yisrael follows Hashem's way, they are called children; when they do not, they are called servants. On this reading, "not His children" names the loss caused by their own corruption.

וְאָמְרוֹ "מוּמָם", לְפִי שֶׁיֵּשׁ מָקוֹם לוֹמַר סוֹף סוֹף יַגִּיעַ הַדָּבָר לָאָב מוּם הַבָּנִים חָס וְשָׁלוֹם, לָזֶה אָמַר "מוּמָם", פֵּרוּשׁ הַמּוּם מֵהֶם בָּא לֹא מֵאָבִינוּ, כִּי הוּא בָּרָא אֶת הָאָדָם יָשָׁר, וּכְמַאֲמַר הַנָּבִיא (ישעיהו ה:א-ב) "כֶּרֶם הָיָה וגו' וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שׂוֹרֵק וגו' וַיְקַו לַעֲשׂוֹת עֲנָבִים" וגו'. וְהוּא אָמְרוֹ "מוּמָם", פֵּרוּשׁ הַמּוּם מֵהֶם בָּא.

The word mumam means "their blemish." One might ask whether a blemish in the children also reflects a blemish in their Father, Heaven forbid. The pasuk answers that it is their own blemish. Hashem created a person upright; the corruption did not come from Him. The Ohr HaChaim cites Yeshayahu's vineyard image (5:1 to 2): the vineyard was carefully prepared, cleared of stones and planted with a choice vine, with the expectation that it would produce grapes. The image places the failure in what grew, rather than in the care given to it. That is the force of "their blemish."

וּפְרוּשׁ מוּם עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (סוטה ג.) אֵין אָדָם עוֹבֵר עֲבֵירָה אֶלָּא אִם כֵּן נִכְנְסָה בּוֹ רוּחַ שְׁטוּת, שֶׁהוּא רוּחַ רָעָה וְהִיא תִּקָּרֵא מוּם, בְּסוֹד אָמְרוֹ (דברים טו:כא) "מוּם רָע", וְהַמְשָׁכַת חֵלֶק זֶה הָרַע אֵינוֹ אֶלָּא מִצַּד מַעֲשֵׂה הָאָדָם.

The concept of "blemish" can be understood in light of Chazal's teaching in Sotah 3a: "A person does not commit a transgression unless a spirit of folly enters him." This spirit of folly is a harmful spiritual force, and it is called a "blemish," based on the esoteric meaning of the phrase in Deuteronomy 15:21, "a bad blemish." The drawing of this harmful spiritual force upon oneself is entirely due to the person's own actions.

Or HaChaim on Deuteronomy 32:5:2

דּוֹר עִקֵּשׁ וּפְתַלְתֹּל וְגוֹ'. שֶׁאִם יִהְיֶה עִקֵּשׁ לְבַד, דִּבְרֵי הַתּוֹרָה תָּשִׂים הַמַּעֲקַשִּׁים לְמִישׁוֹר, וּמִי גָּרַם לָזֶה שֶׁנִּשְׁחַת – הֱיוֹתוֹ עִקֵּשׁ וּפְתַלְתֹּל, פֵּרוּשׁ מִתְחַזֵּק בְּעִקְּשׁוּתוֹ, כַּאֲשֶׁר עֵינֵינוּ רוֹאוֹת בַּדּוֹרוֹת הַלָּלוּ מִינֵי אֶפִּיקוֹרְסוּת דֶּרֶךְ עִקֵּשׁ, וּכְשֶׁאָדָם מְיַשֵּׁר עִקְּשׁוּתֵיהֶם הֵם מִתְחַזְּקִים בְּאָרְחוֹת עִקְּשִׁים קָשִׁים, וְזֶה אָבְדָן מוֹלֶדֶת בַּיִת.

Regarding "A generation crooked and perverse": If they were merely crooked, the words of the Torah would make the crooked paths straight. What caused them to become corrupted? It was because they are "crooked and perverse", meaning they stubbornly reinforce their own crookedness. The Ohr HaChaim says he sees this in his own generation with various types of heretics who follow a crooked path; when someone tries to straighten their crookedness, they stubbornly strengthen themselves in their difficult, crooked ways. This stubbornness is what brings about the destruction of their spiritual heritage.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:5

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that when Israel corrupts their ways, they bring harm only upon themselves by losing the cherished status of being called Hashem's children. This spiritual blemish originates entirely from their own choices, not from their Creator, who made them upright. He further explains that while ordinary crookedness can be corrected by the Torah, this generation is perverse because they stubbornly reinforce their own crookedness and resist all correction.

לְמַעֲשֶׂה · Lemaaseh

When we make a mistake, we must be careful not to become stubborn or defensive. The Ohr HaChaim teaches that while a simple error can easily be corrected by the Torah's guidance, the real danger lies in becoming 'perverse', stubbornly reinforcing our crooked ways and resisting correction. We can practice accepting constructive feedback with an open heart to keep our paths straight.

הֲ־לַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם הֲלוֹא־הוּא אָבִיךָ קָנֶךָ הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

Do ye thus requite the LORD, O foolish people and unwise? Is not He thy father that hath gotten thee? Hath He not made thee, and established thee?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:6:1

הַלְהֹ' תִּגְמְלוּ זֹאת. אָמַר לְשׁוֹן גְּמוּל לְהָעִיר שֶׁבִּמְקוֹם שֶׁיִּגְמְלוּהוּ טוֹבוֹת כְּעַל כֹּל אֲשֶׁר גְּמָלָם, הִנֵּה הֵם מְשַׁלְּמִים רָעָה תַּחַת טוֹבָה.

"Is this how you repay Hashem?" Moshe speaks of repayment to make the contrast clear. Hashem has done good for them, so their response should be good in return. Instead, they are returning evil for the good He has given them.

Or HaChaim on Deuteronomy 32:6:2

עַם נָבָל וְלֹא חָכָם. וְאֵין חָכָם הַפְּכִיּוּת הַנָּבָל, לוֹמַר שֶׁהַגַּם שֶׁיִּהְיוּ עַם נָבָל מִטִּבְעָם, אִם הָיוּ חֲכָמִים לֹא הָיוּ נְבָלִים עִם ה', כִּי הַנָּבָל יַכִּיר שֶׁחוֹשֵׁךְ מִיּוֹשֵׁר אַךְ לְמַחְסוֹר וְלֹא יִהְיֶה נָבָל.

Moshe calls them "a base people, and unwise." The Ohr HaChaim points out that "wise" is not the opposite of "base." These are two different failings. Even someone with a naturally base or ungrateful character would avoid treating Hashem this way if he had wisdom. He would recognize that withholding what is right only brings him loss, and that recognition would stop him from acting so badly.

Or HaChaim on Deuteronomy 32:6:3

וְהוּא מַה שֶּׁגָּמַר אוֹמֶר "הֲלוֹא הוּא אָבִיךָ" וְגוֹ', סִדֵּר אַרְבַּע חֲלוּקוֹת: א' שֶׁהוּא בָּרָא אֶת הָאָדָם, וּכְנֶגֶד זֶה אָמַר "הוּא אָבִיךָ". שֵׁנִית, שֶׁקָּנָה אוֹתָנוּ לַעֲבָדִים בְּמַה שֶׁהוֹצִיאָנוּ מִיַּד פַּרְעֹה וְהֶחֱיָה אוֹתָנוּ בַּמִּדְבָּר וְהֵבִיא אוֹתָנוּ לְאֶרֶץ מְלֵאָה כָּל טוּב, וּכְנֶגֶד זֶה אָמַר "קָנֶךָ".

This is why the verse concludes by saying, "Is He not your Father Who acquired you?" and so on. Moshe lists four distinct aspects of Hashem's relationship with us. First, He created man, and corresponding to this, the verse says, "Is He not your Father?" Second, He acquired us as servants by taking us out of the hand of Pharaoh, sustaining us in the wilderness, and bringing us to a land full of all good things; corresponding to this, the verse says, "Who acquired you" (kanecha).

ג׳ שֶׁתִּקֵּן אוֹתָנוּ תִּקּוּן מְעֻלֶּה וְרָם בְּתֹת שְׁכִינָתוֹ בְּתוֹכֵנוּ וְנִבָּא אוֹתָנוּ, וְזֶה תִּקּוּן גָּדוֹל שֶׁעָשָׂה אוֹתָנוּ כְּלִי רָאוּי לְקַבֵּל הַנְּבוּאָה, וּכְנֶגֶד זֶה אָמַר "עָשְׂךָ", פֵּרוּשׁ מַעֲשֶׂה חָדָשׁ מִלְּבַד הַבְּרִיאָה הָרִמּוּזָה בְּמַאֲמַר "אָבִיךָ".

Third, He refined us with an exalted and lofty refinement by placing His Divine Presence among us and granting us prophecy. This is a great refinement, making us a vessel fit to receive prophecy. Corresponding to this, the verse says, "He made you" (asecha), meaning a new making beyond the initial creation alluded to in the term "your Father."

ד׳ שֶׁתִּכֵּן אוֹתָנוּ הִתְכּוֹנְנוּת הַנִּצְחִי לִזְכּוֹת בּוֹ חַיֵּי עוֹלָם הַבָּא שֶׁהוּא הָעִקָּר. וְהַכַּוָּנָה בְּכָל זֶה הוּא שֶׁאֵין הַנָּבָל עוֹשֶׂה נְבָלָה עִם גֵּדֶר זֶה אִם לֹא לְצַד הֱיוֹתוֹ סָכָל, וְהוּא אָמְרוֹ "נָבָל וְלֹא חָכָם".

Fourth, He established us with an eternal preparation to merit the life of the World to Come, which is the ultimate purpose. Corresponding to this, the verse says, "and established you" (vayechonenecha). The point of all this is that even an ungrateful person would not act ungratefully toward such a benefactor unless he were completely devoid of intellect. This is why the verse describes them as "foolish and unwise."

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:6

בְּפַשְׁטוּת · In plain words

Moshe rebukes Israel for their ingratitude toward Hashem, calling them foolish and unwise. He explains that even a naturally ungrateful person would act properly out of self-interest if he had basic wisdom. Moshe then details four stages of Hashem's relationship with Israel: creating them as a father, acquiring them as servants from Egypt, refining them to receive prophecy, and establishing them for eternal life in the World to Come.

לְמַעֲשֶׂה · Lemaaseh

Reflect on the particular kindnesses the Ohr HaChaim identifies: Hashem created us, brought us out of Mitzrayim and sustained us, prepared us for His Presence and prophecy, and established us for Olam HaBa. Let that recognition shape one response of gratitude in our avodas Hashem. Moshe's question asks us to consider what we are giving back for the good we have received.

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