חוּמָּשׁ עִם רַשִׁ"י · הַאֲזִינוּ · שֵׁנִי

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

HA'AZINU · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his powerful shirah, calling upon Klal Yisrael to look back at history and recognize Hashem's constant hashgacha. He tells them to ask their fathers and elders to explain the generations of old, showing how Hashem set the very boundaries of the nations of the world with Klal Yisrael in mind.

We then learn of Hashem's incredible love and care for His people, whom He chose as His own portion. The shirah describes how Hashem found us in the desolate wilderness, surrounded us with His clouds of glory, and guarded us with the utmost tenderness, like the pupil of an eye.

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

פָּסוּק א

Pasuk 1

זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דּוֹר וָדוֹר שְׁאַל אָבִיךָ
Remember the days of old understand the years of generation and generation ask your father

וְיַגֶּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃
and he will tell you your elders and they will say to you

רַשִׁ"י

זכר ימות עולם. מֶה עָשָׂה בָּרִאשׁוֹנִים שֶׁהִכְעִיסוּ לְפָנָיו׃
Remember the days of old what He did to the first generations who angered before Him

רַשִׁ"י

בינו שנות דר ודר. דּוֹר אֱנוֹשׁ שֶׁהֵצִיף עֲלֵיהֶם מֵי אוֹקְיָנוּס
understand the years of generation and generation the generation of Enosh whom He flooded upon them the waters of the ocean

וְדוֹר הַמַּבּוּל שֶׁשְּׁטָפָם. דָּ"אַ — לֹא נְתַתֶּם לְבַבְכֶם עַל
and the generation of the flood whom He washed away another explanation not you have set your heart upon

שֶׁעָבַר, בִּינוּ שְׁנוֹת דר ודר — לְהַכִּיר לְהַבָּא, שֶׁיֵּשׁ בְּיָדוֹ
that which passed understand the years of generation and generation to recognize for the future that there is in His hand

לְהֵיטִיב לָכֶם וּלְהַנְחִיל לָכֶם יְמוֹת הַמָּשִׁיחַ וְהָעוֹלָם הַבָּא עי' ספרי :
to do good to you and to make inherit to you the days of the Messiah and the world to come see Sifrei

רַשִׁ"י

שאל אביך. אֵלּוּ הַנְּבִיאִים שֶׁנִּקְרָאִים אָבוֹת, כְּמוֹ שֶׁנֶּאֱמַר מלכים ב ב' בְּאֵלְיָהוּ
Ask your father these are the prophets who are called fathers just as that it is said Kings II 2 regarding Eliyahu

"אָבִי אָבִי רֶכֶב יִשְׂרָאֵל" ספרי :
My father my father the chariot of Yisrael Sifrei

רַשִׁ"י

זקניך. אֵלּוּ הַחֲכָמִים:

your elders — these are — the sages

רַשִׁ"י

ויאמרו לך. הָרִאשׁוֹנוֹת:

and they will tell — thee — the former events

פָּסוּק ב

Pasuk 2

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב

when giving inheritance — the Most High — to nations — when He separated — the children of — man — He established

גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:

the boundaries of — peoples — according to the number of — the children of — Yisrael

רַשִׁ"י

בהנחל עליון גוים. כְּשֶׁהִנְחִיל הַקָּבָ"ה לְמַכְעִיסָיו אֶת חֵלֶק

When dividing — the Most High — nations — when He gave inheritance — the Holy One blessed be He — to those who anger Him — — the portion of

נַחֲלָתָן הֵצִיפָן וּשְׁטָפָם:

their inheritance — He flooded them — and washed them away

רַשִׁ"י

בהפרידו בני אדם. כְּשֶׁהֵפִיץ דּוֹר הַפַּלָּגָה הָיָה בְּיָדוֹ לְהַעֲבִירָם מִן

When He separated — the sons of — Adam — when He scattered — the generation of — the dispersion — it was — in His power — to remove them — from

הָעוֹלָם, לֹא עָשָׂה כֵּן אֶלָּא יצב גבלת עמים, קִיְּמָם וְלֹא אִבְּדָם:

the world — not — did He do — so — but — He established — the boundaries of — nations — He preserved them — and did not — destroy them

רַשִׁ"י

למספר בני ישראל. בִּשְׁבִיל מִסְפַּר בְּנֵי יִשְׂרָאֵל שֶׁעֲתִידִין

According to the number of — the children of — Yisrael — for the sake of — the number of — the children of — Yisrael — who are destined

לָצֵאת מִבְּנֵי שֵׁם, וּלְמִסְפַּר שִׁבְעִים נֶפֶשׁ שֶׁל בְּנֵי יִשְׂרָאֵל שֶׁיָּרְדוּ

to emerge — from the sons of — Shem — and according to the number of — seventy — souls — of — the children of — Yisrael — who went down

לְמִצְרַיִם הִצִּיב גבלת עמים — שִׁבְעִים לְשׁוֹן:

to Mitzrayim — He established — the boundaries of — nations — seventy — languages

פָּסוּק ג

Pasuk 3

כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For — the portion of — Hashem — is His people — Yaakov — is the lot of — His inheritance

רַשִׁ"י

כִּי חֵלֶק ה' עַמּוֹ. לָמָּה כָּל זֹאת? לְפִי שֶׁהָיָה חֶלְקוֹ כָּבוּשׁ בֵּינֵיהֶם וְעָתִיד
For the portion of Hashem is His people. why all this? because His portion that was hidden among them and destined

לָצֵאת, וּמִי הוּא חֶלְקוֹ? עַמּוֹ. וּמִי הוּא עַמּוֹ?
to emerge and who is His portion? His people and who is His people

רַשִׁ"י

יַעֲקֹב חֶבֶל נַחֲלָתוֹ. וְהוּא הַשְּׁלִישִׁי בָּאָבוֹת, הַמְשֻׁלָּשׁ בְּשָׁלוֹשׁ זְכֻיּוֹת, זְכוּת
the rope of Yaakov his inheritance and he is the third among the Patriarchs who is tripled with three merits the merit of

אֲבִי אָבִיו וּזְכוּת אָבִיו וּזְכוּתוֹ, חֲרִי ג', כַּחֶבֶל הַזֶּה שֶׁהוּא עָשׂוּי בְּג'
the father of his father and the merit of his father and his own merit behold three like the rope which is made of three

גְּדִילִים, וְהוּא וּבָנָיו הָיוּ לוֹ לְנַחֲלָה, וְלֹא יִשְׁמָעֵאל בֶּן אַבְרָהָם, וְלֹא עֵשָׂו
strands and he and his sons were to Him for an inheritance and not Yishmael the son of Avraham and not Esav

בְּנוֹ שֶׁל יִצְחָק עי' ספרי :
the son of Yitzchak see Sifrei

פָּסוּק ד

Pasuk 4

יְמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ
He found them in a land of desert and in desolation howling of wilderness He encompassed them

יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ:
He bestowed understanding on them He guarded them as the pupil of His eye

רַשִׁ"י

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר. אוֹתָם מָצָא לוֹ נֶאֱמָנִים בְּאֶרֶץ הַמִּדְבָּר, שֶׁקִּבְּלוּ
He found him in a land of desert — them He found for Himself faithful in the land of the desert when they accepted

עֲלֵיהֶם תּוֹרָתוֹ וּמַלְכוּתוֹ וְעֻלּוֹ, מַה שֶּׁלֹּא עָשׂוּ יִשְׁמָעֵאל וְעֵשָׂו, שֶׁנֶּאֱמַר דברים
upon themselves His Torah and His sovereignty and His yoke which that not did Yishmael and Esav as it is said Devarim

ל"ג "וַיִּזְרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן":
33 And He shone from Seir to them He appeared from Mount Paran

רַשִׁ"י

וּבְתֹהוּ יְלֵל יְשִׁמֹן. אֶרֶץ צִיָּה וּשְׁמָמָה, מָקוֹם יְלָלַת תַּנִּינִים וּבְנוֹת
And in the waste howling a place of wilderness a land of drought and desolation a place of the howling of monsters and daughters of

יַעֲנָה, אַף שָׁם נִמְשְׁכוּ אַחַר הָאֱמוּנָה, וְלֹא אָמְרוּ לְמֹשֶׁה הֵיאַךְ נֵצֵא
the ostrich even there they followed after the faith and did not say to Moshe how shall we go out

לַמִּדְבָּרוֹת מָקוֹם צִיָּה וְשִׁמָּמוֹן? כְּעִנְיָן שֶׁנֶּאֱמַר ירמיהו ב' , "לֶכְתֵּךְ אַחֲרַי
into the wildernesses a place of drought and desolation like the matter that is stated Yirmeyahu two your going after Me

בַּמִּדְבָּר":
in the wilderness

רַשִׁ"י

יְסֹבְבֶנְהוּ. שָׁם סְבָבָם וְהִקִּיפָם בֶּעָנָנִים וְסִבְּבָם בְּדִגָּלִים לְאַרְבַּע
He surrounded him there He surrounded them and encompassed them with clouds and He surrounded them with banners on four

רוּחוֹת וְסִבְּבָן בְּתַחְתִּית הָהָר שֶׁכָּפָהוּ עֲלֵיהֶם כִּגִיגִית עי' ספרי :

Sifrei see like a cask over them which He arched the mountain at the underside of and He surrounded them sides

רַ"שִׁ"י

יבוננהו. שָׁם בְּתוֹרָה וּבִינָה:

and understanding in Torah there He instructed him

רַ"שִׁ"י

יצרנהו. מִנָּחָשׁ שָׂרָף וְעַקְרָב וּמִן הָאֻמּוֹת:

the nations and from and scorpion fiery serpent from snake He guarded him

רַ"שִׁ"י

כאישון עינו. הוּא הַשָּׁחֹר שֶׁבָּעַיִן שֶׁהַמָּאוֹר יוֹצֵא הֵימֶנּוּ. וְאֻנְקְלוֹס תִּרְגֵּם

translated and Onkelos from it comes out from which the light that is in the eye the black it is of his eye as the pupil

יִמְצָאֵהוּ — "סִפְּקוֹ כָּל צָרְכּוֹ בַּמִּדְבָּר", כְּמוֹ במדבר י"א "מָצָא לָהֶם", יהושע

Yehoshua for them suffice eleven Bamidbar like in the wilderness his need all He provided him He found him

י"ז "לֹא יִמָּצֵא לָנוּ הָהָר":

the hill for us is enough not seventeen

רַ"שִׁ"י

יסובבנהו. "אִשְׁרִינוּן סְחוֹר סְחוֹר לִשְׁכִינְתֵּיהּ", אֹהֶל מוֹעֵד בָּאֶמְצַע וְאַרְבָּעָה דְגָלִים

banners and four in the middle Meeting the Tent of His Divine Presence around around He settled them He surrounded them

לְאַרְבַּע רוּחוֹת:

directions on the four

פָּסוּק ה

Pasuk 5

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל

on he carries him he takes him his wings he spreads he hovers his fledglings over his nest he awakens Like an eagle

אֶבְרָתוֹ:

his pinion

רַ"שִׁ"י

כנשר יעיר קנו. נִהֲגָם בְּרַחֲמִים וּבְחֶמְלָה, כַּנֶּשֶׁר הַזֶּה רַחְמָנִי עַל בָּנָיו,

its young upon which is merciful this like the eagle and with pity with mercy He guided them its nest stirreth up As an eagle

וְאֵינוֹ נִכְנָס לְקִנּוֹ פִּתְאֹם עַד שֶׁהוּא מְקַשְׁקֵשׁ וּמְטַרֵף עַל בָּנָיו בְּכִנָּפָיו בֵּין אִילָן

tree between with its wings its young above and flaps beats that it until suddenly to its nest enter and does not

לְאִילָן, בֵּין שׁוֹכָה לַחֲבֶרְתָּהּ, כְּדֵי שֶׁיֵּעוֹרוּ בָּנָיו וְיִהְיֶה בָּהֶם כֹּחַ לְקַבְּלוֹ

to receive it strength in them and there will be its young that may awake in order to its fellow branch between to tree

ספרי :

Sifrei

רַ"שִׁ"י

יעיר קנו. יְעוֹרֵר בָּנָיו:

His children He stirs up His nest He awakens

רַשִׁ"י

על גוזליו ירחף. אֵינוֹ מַכְבִּיד עַצְמוֹ עֲלֵיהֶם אֶלָּא מְחוֹפֵף — נוֹגֵעַ וְאֵינוֹ נוֹגֵעַ

touching and not touching hovers but upon them itself press heavily it does not it hovers its young Over

תלמוד ירושלמי חגיגה ב' — אַף הַקָּבָ"ה, "שַׁדַּי לֹא מְצָאנֻהוּ שַׂגִּיא כֹחַ" איוב

Iyov strength great in we found Him not the Almighty the Holy One So too 2 Chagigah Yerushalmi Talmud

ל"ז כְּשֶׁבָּא לִתֵּן תּוֹרָה לֹא נִגְלָה עֲלֵיהֶם מֵרוּחַ אַחַת אֶלָּא מֵאַרְבַּע רוּחוֹת,

sides from four but one from a side to them He revealed Himself not Torah to give when He came 37

שֶׁנֶּאֱמַר "ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן" דברים ל"ג ,

33 Devarim Paran from Mount He appeared to them from Seir and shone forth came from Sinai Hashem as it is said

"אֱלוֹהַ מִתֵּימָן יָבוֹא" חבקוק ג' — זוֹ רוּחַ רְבִיעִית ספרי :

Sifrei the fourth side this is 3 Chavakuk will come from Teman God

רַשִׁ"י

יפרש כנפיו יקחהו. כְּשֶׁבָּא לִטְלָם מִמָּקוֹם לְמָקוֹם אֵינוֹ נוֹטְלָן בְּרַגְלָיו

with his feet take them he does not to a place from a place to take them when he comes he taketh it his wings He spreadeth

כְּשְׁאָר עוֹפוֹת, לְפִי שֶׁשְּׁאָר עוֹפוֹת יְרֵאִים מִן הַנֶּשֶׁר שֶׁהוּא מַגְבִּיהַּ לָעוּף וּפוֹרֵחַ

and flies to fly soars high which he the eagle of are afraid birds that the rest of because birds like the rest of

עֲלֵיהֶם, לְפִיכָךְ נוֹשְׂאָן בְּרַגְלָיו, מִפְּנֵי הַנֶּשֶׁר, אֲבָל הַנֶּשֶׁר אֵינוֹ יָרֵא אֶלָּא מִן

of except afraid is not the eagle but the eagle because of with their feet they carry them therefore above them

הַחֵץ, לְפִיכָךְ נוֹשְׂאָן עַל כְּנָפָיו, אוֹמֵר מוּטָב שֶׁיִּכָּנֵס הַחֵץ בִּי וְלֹא יִכָּנֵס

enter and not into me the arrow that should enter it is better saying his wings upon he carries them therefore the arrow

בִּבָנַי, אַף הַקָּבָ"ה שמות י"ט "וָאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׁרִים" —

eagles wings of upon you and I bore 19 Shemos the Holy One blessed be He so too into my children

כְּשֶׁנָּסְעוּ מִצְרַיִם אַחֲרֵיהֶם וְהִשִּׂיגוּם עַל הַיָּם הָיוּ זוֹרְקִים בָּהֶם חִצִּים וַאֲבָנִי

and stones of arrows at them throwing they were the Sea by and overtook them after them Mitzrayim when they journeyed

בָּלִיסְטְרָאוֹת, מִיָּד "וַיִּסַּע מַלְאַךְ הָאֱלֹהִים וְגוֹ' וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם

Mitzrayim the camp of between and he came etc. God the angel of and journeyed immediately catapults

וְגוֹ'" שמות י"ד :

14 Shemos etc.

פָּסוּק ו

Pasuk 6

יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר:

strangeness a god of with Him and there is not did guide them alone Hashem

רַשִׁ"י

ה' בדד ינחנו. נְהָגָם בַּמִּדְבָּר בָּדָד וּבְטֵחַ:

and in security alone in the wilderness He guided them guided them alone Hashem

רַשִׁ"י

ואין עמו אל נכר. לֹא הָיָה כֹּחַ בְּאֶחָד מִכָּל אֱלֹהֵי הַגּוֹיִם לְהַרְאוֹת כֹּחוֹ

his power to show the nations the gods of of all in one power was there not strange a god with Him and there was not

וּלְהִלָּחֵם עִמָּהֶם. וְרַבּוֹתֵינוּ דָּרְשׁוּהוּ עַל הֶעָתִיד וְכֵן תִּרְגֵּם אֻנְקְלוֹס, וַאֲנִי אוֹמֵר

say but I Onkelos translated and so the future concerning expounded it and our Rabbis with them and to war

דִּבְרֵי תוֹכֵחָה הֵם לְהָעִיד הַשָּׁמַיִם וְהָאָרֶץ וּתְהֵא הַשִּׁירָה לָהֶם לְעֵד
words of reproof they are to call as witness the heavens and the earth and that should be the song for them as a witness

שֶׁסּוֹפָן לִבְגֹּד וְלֹא יִזְכְּרוּ לֹא הָרִאשׁוֹנוֹת שֶׁעָשָׂה לָהֶם וְלֹא הַנּוֹלָדוֹת
that their end is to rebel and not will they remember neither the first things that He did for them nor the future events

שֶׁהוּא עָתִיד לַעֲשׂוֹת לָהֶם, לְפִיכָךְ צָרִיךְ לְיַשֵּׁב הַדָּבָר לְכָאן וּלְכָאן. וְכָל
that He is destined to do for them therefore it is necessary to settle the matter to here and to there and the entire

הָעִנְיָן מוּסָב עַל זכר ימות עולם בינו שנות דר ודר , כֵּן עָשָׂה
topic is directed upon remember the days of old consider the years of generation after generation so He did

לָהֶם וְכֵן עָתִיד לַעֲשׂוֹת, כָּל זֶה הָיָה לָהֶם לְזִכָּר:
for them and so He is destined to do all this it was for them to remember

CHAPTER SUMMARY

The aliyah begins with the charge to remember the days of old and consult our elders to understand Hashem's guiding hand throughout history, specifically how He established the boundaries of the nations according to the number of Bnei Yisrael. Moshe Rabbeinu describes Klal Yisrael as Hashem's personal portion and allotment, recounting how Hashem protected them in the howling desert waste, carrying them safely and guiding them alone without any other power involved, just like an eagle hovering over its nest and carrying its young on its wings.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us in this Shirah a tremendous yesod about how Hashem runs the world. When the nations of the world were being established and boundaries were being set, the whole thing was done b'davka with one calculation in mind: "to the number of the Children of Israel." The entire world, with all its massive geopolitical movements and history, is only a backdrop for Hashem's relationship with us. You are "chelek Hashem," His actual portion, and He watches over you like the pupil of His eye.

Sometimes a Yid looks around at the world and feels completely overwhelmed by the noise, the politics, and the sheer size of everything out there. We can easily fall into a coldness, thinking we are just small, insignificant players in a massive world. But the Tanna is teaching us the exact opposite. The entire world is only there to serve as the stage for your avodas Hashem. When Hashem guides you, He does so with the gentle care of an eagle hovering over its nest, protecting its young from above.

This means that whatever is happening in your life today is not a side effect of some random global event or someone else's decisions. Hashem is guiding you personally, "badad yanchenu," with individual hashgacha pratis. Every detail of your day is custom-tailored by Hashem to help you build your connection to Him.

Today, when you hear the news or feel overwhelmed by the busy world around you, stop and remind yourself: "Hashem runs the entire universe just to create the perfect setting for my avodah." Take one minute to speak to Hashem in your own words, thanking Him for His personal, loving hashgacha over your life.

דַּף יוֹמִי · חֻלִּין · דַּף קל״ז

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

We start off on our daf with the Gemara continuing to analyze the source for the mitzvah of reishis hagez, the first of the shearing. The Gemara asks why Rabbi Shimon learns the halachos of reishis hagez from ma'aser behemah rather than from bechor, and then dives into a beautiful shakla v'tarya to find the source that this mitzvah applies davka to sheep and not to other animals like goats or oxen. We explore a gezerah shavah from a pasuk in Iyov, and the Gemara discusses whether the hair of goats or oxen could ever be included based on how they are shorn or what their wool is used for.

As the sugya develops, the Gemara brings in a fascinating discussion about whether plucking or washing wool is halachically considered "shearing." This leads us into a parallel discussion regarding the halachos of leket and peah, specifically looking at the shitta of Rabbi Yosei regarding harvesting with a tool versus uprooting by hand. Finally, the Gemara turns back to our Mishnah to analyze the machlokes between Beis Shammai and Beis Hillel regarding the minimum number of sheep one must own to be chayev in the mitzvah.

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

עַמּוּד א׳ DAF 137A

OBJECTION

בִּקְדוּשָּׁה, וּמְכִירָה – וְהָנָךְ נְפִישִׁין!

The Gemara is asking: But the halachos shared by reishis hagez and bechor are indeed more numerous, as they share the halachos of **sanctity and sale, and those** points of comparison **are more numerous** than those shared with ma'aser behemah! Why then does Rabbi Shimon learn from ma'aser behemah?

ANSWER

פְּשׁוּט מִפָּשׁוּט עֲדִיף לֵיהּ.

The Gemara answers: To Rabbi Shimon, deriving the halachos of **a non-firstborn** animal (reishis hagez) **from a non-firstborn** animal (ma'aser behemah, which applies to any animal passing under the rod) **is preferable to him**, and this single point of similarity outweighs all the others.

מִשְׁנָה MISHNAH

MISHNAH

רֵאשִׁית הַגֵּז אֵינוֹ נוֹהֵג אֶלָּא בִּרְחֵלִים.

Our Mishnah stated: **The law of the first sheared wool applies only to sheep.**

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

ANSWER

אָמַר רַב חִסְדָּא: אָתְיָא גִּיזָּה גִּיזָּה,

Rav Chisda said: It is derived by a gezerah shavah of the word **shearing** written here from the word **shearing** written there.

EXPLANATION

כְּתִיב הָכָא "רֵאשִׁית גֵּז צֹאנְךָ תִּתֶּן לוֹ",

It is written here regarding reishis hagez: **"The first of the shearing of your flock you shall give to him,"**

EXPLANATION

וּכְתִיב הָתָם "וּמִגֵּז כְּבָשַׂי יִתְחַמָּם",

and it is written there in Iyov: **"And from the shearing of my sheep he was warmed."**

EXPLANATION

מָה לְהַלָּן כְּבָשִׂים, אַף כָּאן כְּבָשִׂים.

Just as there the verse refers specifically to **sheep, so too here** the Torah refers specifically to **sheep**, and not to goats or other animals.

OBJECTION

וְנֵילַף "גִּיזָּה" "גִּיזָּה" מִבְּכוֹר,

The Gemara asks: **But let us learn** a gezerah shavah of **shearing** written here from the word **shearing** written in the case of **a firstborn** animal!

BRAISA

דְּתַנְיָא: "לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ וְלֹא תָגֹז בְּכוֹר צֹאנֶךָ" – אֵין לִי אֶלָּא שׁוֹר בַּעֲבוֹדָה וְצֹאן בְּגִיזָּה.

As it was taught in a braisa: The pasuk says, **"You shall do no work with the firstborn of your ox, and you shall not shear the firstborn of your flock." From this I would have only** that **an ox** is forbidden **in work and a flock** animal (sheep or goat) is forbidden **in shearing.**

BRAISA

מִנַּיִן לִיתֵּן הָאָמוּר שֶׁל זֶה בָּזֶה, וְאֶת הָאָמוּר שֶׁל זֶה בָּזֶה?

From where do we know to apply that which is said of this animal **to that** one, **and that which is said of this** animal **to that** one (meaning, that an ox may not be shorn, and a sheep may not be worked)?

BRAISA

תַּלְמוּד לוֹמַר "לֹא תַעֲבוֹד וְלֹא תָגוֹז".

The Torah teaches us by connecting them with the word "and": **"You shall do no work and you shall not shear."** This teaches that both prohibitions apply to both types of animals. Now, since we see that shearing applies to oxen under the laws of bechor, let us say that reishis hagez also applies to oxen!

ANSWER

אָמַר קְרָא: "תִּתֶּן לוֹ", וְלֹא לְשַׂקּוֹ.

The Gemara answers: **The verse says** regarding reishis hagez, **"You shall give to him,"** which implies that you must give him something fit for his personal use (clothing), **and not for his sack.** The coarse hair of oxen is only fit for making sacks, not garments.

OBJECTION

אֶלָּא מֵעַתָּה, נוֹצָה שֶׁל עִזִּים לִיחַיֵּיב?

The Gemara asks: **If that is so,** then **goats' hair should be obligated** in reishis hagez, since it can be woven into beautiful garments!

ANSWER

בָּעֵינַן גִּיזָּה, וְלֵיכָּא!

The Gemara answers: **We require** an act of **shearing, and there is none** by goats, as goats' hair is normally plucked or pulled out, not shorn.

OBJECTION

מַאן שָׁמְעַתְּ לֵיהּ הַאי סְבָרָא? רַבִּי יוֹסֵי – הָא מוֹדֵי רַבִּי יוֹסֵי בְּמִידֵּי דְּאוֹרְחֵיהּ!

The Gemara objects: **Whom did you hear who holds this reasoning** that plucking is not called shearing? It is **Rabbi Yosei. But Rabbi Yosei admits in a case where it is the normal way** of removing the hair! Since plucking is the normal way for goats, it should be obligated!

ANSWER

אֶלָּא, כִּדְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: "לַעֲמוֹד לְשָׁרֵת" – דָּבָר הָרָאוּי לְשֵׁירוּת, הָכָא נָמֵי – דָּבָר הָרָאוּי לְשֵׁירוּת.

Rather, the source is **as Rabbi Yehoshua ben Levi said:** The Torah writes in the next pasuk, **"To stand to minister"** in the Beis HaMikdash, which teaches that the gift must be **something fit for** the Temple **service** (namely, the priestly garments). **Here too,** reishis hagez must be **something fit for** the Temple **service**, which is sheep's wool, and not goats' hair.

QUESTION

אֶלָּא "גִּיזָּה" "גִּיזָּה" לְמַאי אַתָּא?

The Gemara asks: **But** if so, **what does** the gezerah shavah of **shearing... shearing come** to teach us?

ANSWER

לְכִדְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: כְּבָשִׂים שֶׁצַּמְרָן קָשֶׁה פְּטוּרִים מֵרֹאשִׁית הַגֵּז, שֶׁנֶּאֱמַר "וּמִגֵּז כְּבָשֶׂיךָ תִּתֵּן לוֹ".

The Gemara answers: It is needed **for that which was taught in the school of Rabbi Yishmael. As the school of Rabbi Yishmael taught: Sheep whose wool is hard are exempt from reishis hagez, as it is said: "And from the shearing of my sheep he was warmed,"** which excludes hard wool that does not provide warmth.

STATEMENT

תָּנֵי חֲדָא: גּוֹזֵז אֶת הָעִזִּים וְשׁוֹטֵף אֶת הָרְחֵלִים – פָּטוּר,

It was taught in one braisa: One who **shears goats or washes sheep** (and wool falls off in the washing) is **exempt** from reishis hagez.

STATEMENT

וְתַנְיָא אִידַּךְ: הַגּוֹזֵז אֶת הָעִזִּים – פָּטוּר, וְשׁוֹטֵף אֶת הָרְחֵלִים – חַיָּיב.

And it was taught in another braisa: One who **shears goats is exempt, but** one who **washes sheep is obligated** to give reishis hagez from the wool that came off.

RESOLUTION

לָא קַשְׁיָא: הָא רַבָּנַן, וְהָא רַבִּי יוֹסֵי.

The Gemara resolves this: This is **not difficult. This** second braisa (which obligates washing) is according to **the Rabbis, and that** first braisa (which exempts) is according to **Rabbi Yosei.**

PROOF

דְּתַנְיָא: "לֶקֶט קְצִירְךָ" – וְלֹא לֶקֶט קִיטּוּף.

As it was taught in a braisa: The pasuk says regarding the gifts of the poor, **"The gleanings of your harvest,"** which implies that only gleanings that fall during harvesting are holy, **and not gleanings of plucking** by hand.

PROOF

רַבִּי יוֹסֵי אוֹמֵר: אֵין לֶקֶט אֶלָּא הַבָּא מֵחֲמַת קָצִיר.

Rabbi Yosei says: There is no leket except that which comes by way of harvesting with a tool.

QUESTION

רַבִּי יוֹסֵי הַיְינוּ תַּנָּא קַמָּא?

The Gemara asks: But **is Rabbi Yosei** not saying **the exact same thing as the Tanna Kamma?**

ANSWER

כּוּלָּהּ רַבִּי יוֹסֵי הִיא, וְהָכִי קָתָנֵי: שֶׁרַבִּי יוֹסֵי אוֹמֵר, אֵין לֶקֶט אֶלָּא הַבָּא מֵחֲמַת קָצִיר.

The Gemara answers: **The entire** braisa **is Rabbi Yosei, and this is how it is teaching: For Rabbi Yosei says, there is no leket except that which comes by way of harvesting.**

OBJECTION

אֲמַר לֵיהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: מוֹדֶה רַבִּי יוֹסֵי בְּמִידֵּי דְּאוֹרְחֵיהּ,

Rav Acha the son of Rava said to Rav Ashi: But Rabbi Yosei admits in a case where it is the normal way of harvesting!

PROOF

דְּתַנְיָא: רַבִּי יוֹסֵי אוֹמֵר: ״קָצִיר״ – אֵין לִי אֶלָּא קָצִיר, עוֹקֵר מִנַּיִן? תַּלְמוּד לוֹמַר ״לִקְצוֹר״, תּוֹלֵשׁ מִנַּיִן? תַּלְמוּד לוֹמַר ״בְּקוֹצֶרְךָ״.

As it was taught in a braisa: **Rabbi Yosei says:** The word **"harvest"** is written; **I have only** a case of cutting with a sickle. **From where do we know** to include one who **uproots** by hand? **The Torah teaches us, "to harvest." From where do we know** to include one who **plucks? The Torah teaches us, "when you harvest."** Thus, Rabbi Yosei agrees that if plucking is the normal way, it is obligated!

PROOF

אֲמַר לֵיהּ רָבִינָא לְרַב אָשֵׁי: אַף אֲנַן נָמֵי תְּנֵינָא:

Ravina said to Rav Ashi: We have also learned this in a Mishnah:

PROOF

מַלְבְּנוֹת בְּצָלִים שֶׁבֵּין הַיֶּרֶק, רַבִּי יוֹסֵי אוֹמֵר: פֵּאָה מִכָּל אֶחָד וְאֶחָד, וַחֲכָמִים אוֹמְרִים: מֵאַחַת עַל הַכֹּל.

Regarding **garden beds of onions that are between the vegetables, Rabbi Yosei says:** One must give **peah from each and every one** of the beds, **and the Sages say: From one bed for all of them.** Since onions are uprooted and yet Rabbi Yosei obligates peah, we see he agrees where it is the normal way!

QUESTION

וְכַמָּה הוּא מְרוּבֶּה?

The Gemara returns to the Mishnah's discussion of the minimum number of sheep required: **And how much is "many"** sheep to be obligated in reishis hagez?

QUESTION

בִּשְׁלָמָא לְבֵית שַׁמַּאי – תַּרְתֵּי נָמֵי אִיקְרוֹ ״צֹאן״,

Granted according to Beis Shammai who say two sheep are enough, because **two are also called "flock" (tzon),**

QUESTION

אֶלָּא לְבֵית הִלֵּל – מַאי טַעְמָא?

but according to Beis Hillel who require five sheep, **what is the reason?**

ANSWER

אָמַר רַב כָּהֲנָא: אָמַר קְרָא ״עֲשׂוּיוֹת״, שֶׁעוֹשׂוֹת שְׁתֵּי מִצְוֹת: רֵאשִׁית הַגֵּז וּמַתָּנוֹת.

Rav Kahana said: The verse says "prepared" (asuyos), meaning **that they perform two mitzvos: reishis hagez and the gifts** of the foreleg, cheeks, and abomasum.

OBJECTION

אֵימָא בְּכוֹרָה וּמַתָּנוֹת?

The Gemara asks: **But say** instead that the two mitzvos are **bechorah (firstborn) and the gifts?**

ANSWER

בְּכוֹרָה, חֲדָא מִי לָא מִיחַיְיבָא?

The Gemara answers: **Is a single** animal **not obligated in bechorah?** Why would you need five?

OBJECTION

וּלְטַעְמָיךְ, מַתָּנוֹת, חֲדָא מִי לָא מִיחַיְיבָא?

The Gemara objects: **And according to your reasoning, is a single** animal **not obligated in the priestly gifts?** Why then does the verse imply a group of sheep is needed?

ANSWER

אֶלָּא אָמַר רַב אָשֵׁי: "עֲשׂוּיוֹת" – שֶׁמַּעֲשׂוֹת אֶת בַּעֲלֵיהֶן, וְאוֹמְרוֹת לוֹ: "קוּם עֲשֵׂה מִצְוָה".

Rather, Rav Ashi said: "Asuyos" means **that they force their owner, and say to him: "Arise and perform a mitzvah,"** because when there are five sheep, the amount of wool is significant enough that the obligation of reishis hagez is triggered immediately.

STATEMENT

תַּנְיָא דְּבֵי רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי אוֹמֵר מִשּׁוּם אָבִיו: אַרְבַּע, שֶׁנֶּאֱמַר: "וְאַרְבַּע צֹאן תַּחַת הַשֶּׂה".

It was taught in a braisa: The school of Rabbi Yishmael the son of Rabbi Yosei says in the name of his father: Four sheep are required, **as it is said: "And four sheep (tzon) instead of the lamb."** Here the Torah explicitly calls a group of four "tzon."

STATEMENT

תַּנְיָא, אָמַר רַבִּי: אִלְמָלֵא דִּבְרֵיהֶן דִּבְרֵי תוֹרָה, וְדִבְרֵי בְּרִיבִי קַבָּלָה – אֲנַן דִּבְרֵי בְּרִיבִי שׁוֹמְעִין,

It was taught in a braisa: **Rabbi said: Were it not that their words** (of Beis Hillel, who require five) **are words of Torah, and the words of the great master** (Rabbi Yosei, who requires four) **are Kabbalah** (tradition), **we would listen to the words of the great master,** as his proof from the verse is very strong.

STATEMENT

וְכָל שֶׁכֵּן שֶׁדִּבְרֵיהֶם דִּבְרֵי קַבָּלָה, וְדִבְרֵי בְּרִיבִי דִּבְרֵי תוֹרָה.

And all the more so since their words (Beis Hillel) **are actually Kabbalah** (received tradition), **and the words of the great master are** merely an interpretation of **words of Torah;** therefore we must follow Beis Hillel.

QUESTION

וְהָאָמַר מָר: אֵין הַכְרָעָה שְׁלִישִׁית מַכְרַעַת!

The Gemara asks: **But did the Master not say: A third, compromising opinion does not decide** between two conflicting views unless it has a source? How can Rabbi Yosei offer a third view of four sheep between Beis Shammai's two and Beis Hillel's five?

עמוד ב׳ DAF 137B

EXPLANATION

אָמַר רַבִּי יוֹחָנָן: מִפִּי שְׁמוּעָה אָמְרָה, מִפִּי חַגַּי זְכַרְיָה וּמַלְאָכִי.

Rabbi Yochanan said: From the mouth of a tradition she said it, meaning Rabbi Yehuda HaNasi did not accept Rabbi Yosei's view as a mere compromise, but rather because Rabbi Yosei said it **from the mouth of Haggai, Zechariah, and Malachi**.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי דוֹסָא בֶּן הַרְכִּינָס אוֹמֵר וְכוּ׳.

We learned in the Mishnah: **Rabbi Dosa ben Harkinas says etc.**, that the obligation of the first of the shearings applies to five sheep whose shearings weigh one hundred and fifty dinars each, while the Rabbis say: Five sheep, each of whose shearing is any amount.

גְּמָרָא GEMARA

QUESTION

וְכַמָּה ״כָּל שֶׁהֵן״?

The Gemara asks: **And how much** is meant by the Rabbis' phrase **"any amount"**?

ANSWER

אָמַר רַב: מָנֶה וּפֶרֶס, וּבִלְבַד שֶׁיִּהוּ מְחוּמָּשׁוֹת,

Rav said: It means a total weight of a **maneh and a half-maneh**, which is one hundred and fifty dinars, **provided that they are divided into fifths**, meaning each of the five sheep yields an equal share of thirty dinars' weight.

ANSWER

וּשְׁמוּאֵל אָמַר: שִׁשִּׁים, וְנוֹתֵן סֶלַע אַחַת לְכֹהֵן.

And Shmuel said: The total weight must be **sixty** sela, **and** the owner **gives one sela to the Kohen**, which is one-sixtieth of the total.

ANSWER

רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שֵׁשׁ – לְכֹהֵן חָמֵשׁ, וְאַחַת לוֹ.

Rabba bar bar Chana said that **Rabbi Yochanan said:** The total weight must be **six** sela, and of this he gives **to the Kohen five** sela, **and one** sela remains **for himself**.

ANSWER

עוּלָּא אָמַר רַבִּי אֶלְעָזָר: ״כָּל שֶׁהֵן״ שָׁנִינוּ.

Ulla said that **Rabbi Elazar said: We learned** in the Mishnah literally **"any amount"**, meaning that the obligation applies even if the total weight of the shearing is only one sela.

OBJECTION

תְּנַן: וְכַמָּה נוֹתֵן לוֹ? מִשְׁקַל חֲמֵשׁ סְלָעִים בִּיהוּדָה, שֶׁהֵן עֶשֶׂר סְלָעִים בַּגָּלִיל.

The Gemara raises a difficulty: **We learned** in a Mishnah elsewhere: **And how much does** the owner **give to him**, to the Kohen? He must give him **the weight of five sela in Yehudah, which are** equivalent to **ten sela in the Galil**.

OBJECTION

בְּשִׁלְמָא לְרַב וְרַבִּי יוֹחָנָן – נִיחָא, אֶלָּא לִשְׁמוּאֵל וְרַבִּי אֶלְעָזָר – קַשְׁיָא!

Granted, according to Rav and Rabbi Yochanan, the Mishnah **works out well**, since Rav does not discuss the amount given to the Kohen, and Rabbi Yochanan explicitly says he gives five sela. **But according to Shmuel and Rabbi Elazar, it is difficult!** Shmuel says he gives only one sela, and Rabbi Elazar says the whole obligation applies even if the total shearing is only one sela.

OBJECTION

וְלִיטַעְמָיךְ, וּלְרַב מִי נִיחָא? וְהָא רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: רֵאשִׁית הַגֵּז בְּשִׁשִּׁים!

The Gemara counters: **And according to your reasoning, does it work out well for Rav? But surely Rav and Shmuel both say: The first of the shearing** given to the Kohen is **one-sixtieth** of the total! Since Rav holds the minimum total weight is one hundred and fifty dinars, one-sixtieth of that is less than five sela, which contradicts the Mishnah.

RESOLUTION

הָא אִיתְּמַר עֲלַהּ דְּהַהִיא, רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: בְּיִשְׂרָאֵל שֶׁיֵּשׁ לוֹ גִּיזִּין הַרְבֵּה עָסְקִינַן, וּמְבַקֵּשׁ לִיתְּנָן לְכֹהֲנִים, וְאָמְרִינַן לֵיהּ: כֹּל חַד וְחַד לָא תִּבְצַר לֵיהּ מֵחֲמִשָּׁה סְלָעִים.

The Gemara answers: **But it was stated regarding that** Mishnah that **Rav and Shmuel both say: We are dealing with an Yisrael who has many shearings, and he wishes to distribute them to** several **Kohanim, and we say to him: For each and every** Kohen, **do not give him less than five sela**. But if he only has a small amount of shearing, he gives the Kohen one-sixtieth, even if it is less than five sela.

STATEMENT

גּוּפָא: רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: רֵאשִׁית הַגֵּז בְּשִׁשִּׁים, תְּרוּמָה בְּשִׁשִּׁים, פֵּאָה בְּשִׁשִּׁים.

The Gemara now analyzes **the text itself** that was just quoted: **Rav and Shmuel both say: The first of the shearing** must be **one-sixtieth** of the total, **terumah** must be **one-sixtieth**, and **pe'ah** must be **one-sixtieth**.

QUESTION

תְּרוּמָה בְּשִׁשִּׁים? וְהָא אֲנַן תְּנַן: תְּרוּמָה עַיִן יָפָה – אֶחָד מֵאַרְבָּעִים!

The Gemara asks: Is **terumah**'s standard measure **one-sixtieth**? **But didn't we learn** in a Mishnah: For **terumah**, one who has **a generous eye** gives **one-fortieth**, an average eye gives one-fiftieth, and a stingy eye gives one-sixtieth? Thus, one-sixtieth is only for a stingy person, not the standard!

ANSWER

דְּאוֹרָיְיתָא – בְּשִׁשִּׁים, דְּרַבָּנַן – בְּאַרְבָּעִים.

The Gemara answers: **By Torah law**, the requirement is **one-sixtieth**, but **by Rabbinic law**, they instituted that the standard should be **one-fortieth**.

QUESTION

דְּאוֹרָיְיתָא בְּשִׁשִּׁים? וְהָאָמַר שְׁמוּאֵל: חִטָּה אַחַת פּוֹטֶרֶת אֶת הַכְּרִי!

The Gemara asks: Is the measure **by Torah law one-sixtieth**? **But didn't Shmuel say:** By Torah law, even **one grain of wheat exempts the entire pile** of grain from the obligation of terumah!

ANSWER

דְּאוֹרָיְיתָא – כִּדְשְׁמוּאֵל, דְּרַבָּנַן בִּדְאוֹרָיְיתָא – אַחַת מֵאַרְבָּעִים, דְּרַבָּנַן בִּדְרַבָּנַן – בְּשִׁשִּׁים.

The Gemara clarifies: Indeed, **by Torah law**, the rule is **like Shmuel**, that one grain is enough. Rather, the distinction is: **By Rabbinic law, for** produce that is obligated in terumah **by Torah law**, the Sages required **one-fortieth**; whereas **by Rabbinic law, for** produce that is only obligated in terumah **by Rabbinic law**, they only required **one-sixtieth**.

QUESTION

פֵּאָה בְּשִׁשִּׁים, וְהָתְנַן: אֵלּוּ דְּבָרִים שֶׁאֵין לָהֶן שִׁיעוּר: הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן.

The Gemara raises another difficulty: Is **pe'ah**'s measure **one-sixtieth**? **But didn't we learn** in a Mishnah: **These are things that have no** fixed Torah **measure: Pe'ah, and the first-fruits, and the appearance-offering** brought on the festivals.

ANSWER

דְּאוֹרָיְיתָא – אֵין לָהּ שִׁיעוּר, דְּרַבָּנַן – בְּשִׁשִּׁים.

The Gemara answers: **By Torah law, it has no measure**; but **by Rabbinic law**, they established its minimum **at one-sixtieth**.

QUESTION

מַאי קָא מַשְׁמַע לַן? תְּנֵינָא: אֵין פּוֹחֲתִין לַפֵּאָה מִשִּׁשִּׁים, אַף עַל פִּי שֶׁאָמְרוּ הַפֵּאָה אֵין לָהּ שִׁיעוּר!

The Gemara asks: **What is this coming to teach us? We already learned** this in a Mishnah: **We do not give less for pe'ah than one-sixtieth, even though they said that pe'ah has no measure**!

ANSWER

הָתָם בָּאָרֶץ, הָכָא בְּחוּצָה לָאָרֶץ.

The Gemara answers: **There**, the Mishnah is speaking of pe'ah **in Eretz Yisrael**; **here**, Rav and Shmuel are teaching us that the Rabbinic minimum of one-sixtieth applies even **outside of Eretz Yisrael**.

STATEMENT

כִּי סְלֵיק אִיסִי בַּר הִינִי, אַשְׁכְּחֵיהּ (לְרַבִּי) [לְרַבִּי] יוֹחָנָן דְּקָא מַתְנֵי לֵיהּ לִבְרֵיהּ "רְחֵלִים",

The Gemara relates: **When Isi bar Hini went up** from Bavel to Eretz Yisrael, **he found Rabbi Yochanan teaching his son** the Mishnah using the word "**rechelim**" for sheep.

STATEMENT

אֲמַר לֵיהּ: אַתְנְיֵיהּ "רְחֵלוֹת",

Isi **said to him: Teach him** using the word "**rechelot**".

STATEMENT

אֲמַר לֵיהּ: כְּדִכְתִיב "רְחֵלִים מָאתַיִם",

Rabbi Yochanan **said to him:** I teach it **as it is written** in the Torah: "**Two hundred rechelim**".

STATEMENT

אֲמַר לֵיהּ: לְשׁוֹן תּוֹרָה לְעַצְמָהּ, לְשׁוֹן חֲכָמִים לְעַצְמָן.

Isi **said to him: The language of the Torah is on its own, and the language of the Sages is on its own**, and the Sages in the Mishnah use the term "rechelot".

STATEMENT

אֲמַר לֵיהּ: מַאן רֵישׁ סִדְרָא בְּבָבֶל? אֲמַר לֵיהּ: אַבָּא אֲרִיכָא.

Rabbi Yochanan then **said to him: Who is the head of the academy in Bavel?** Isi **said to him: Abba the tall**, referring to Rav.

STATEMENT

אֲמַר לֵיהּ: אַבָּא אֲרִיכָא קָרֵית לֵיהּ?!

Rabbi Yochanan **said to him: You call him "Abba the tall"** so casually?!

STATEMENT

דְּכִירְנָא כַּד הֲוָה יָתֵיבְנָא אַחַר שְׁבַע עֶשְׂרֵה שׁוּרָן אֲחוֹרֵיהּ דְּרַב קַמֵּיהּ דְּרַבִּי,

I remember when I was sitting seventeen rows behind Rav, who himself **sat before Rabbi** Yehuda HaNasi,

STATEMENT

וְנָפְקִי זִיקּוּקִין דְּנוּר מִפּוּמֵּיהּ דְּרַב לְפוּמֵּיהּ דְּרַבִּי, וּמִפּוּמֵּיהּ דְּרַבִּי לְפוּמֵּיהּ דְּרַב,

and sparks of fire were going out from the mouth of Rav to the mouth of Rabbi, and from the mouth of Rabbi to the mouth of Rav, because of the heat and depth of their Torah discussion,

STATEMENT

וְלֵית אֲנָא יָדַע מָה הֵן אָמְרִין, וְאַתְּ "אַבָּא אֲרִיכָא" קָרֵית לֵיהּ?!

and I did not even know what they were saying due to its depth, **and you call him "Abba the tall"**?!

QUESTION

אֲמַר לֵיהּ אִיהוּ: רֵאשִׁית הַגֵּז בְּכַמָּה?

Isi **said to him: At how much** shearing does the obligation of **the first of the shearing** apply?

ANSWER

אֲמַר לֵיהּ רַבִּי יוֹחָנָן: בְּשִׁשִּׁים.

Rabbi Yochanan said to him: At sixty sela.

QUESTION

וְהָאֲנַן "בְּכָל שֶׁהֵן" תְּנַן!

Isi asked: **But didn't we learn** in our Mishnah that it applies **"to any amount"**?

ANSWER

אֲמַר לֵיהּ: אִם כֵּן, מָה בֵּין לִי וְלָךְ?

Rabbi Yochanan **said to him: If so**, that you only know what is written literally in the Mishnah, **what is the difference between me and you**? A scholar must know the deeper, received halachic definitions.

STATEMENT

כִּי אֲתָא רַב דִּימִי, אָמַר: רֵאשִׁית הַגֵּז – רַב אָמַר בְּשִׁשִּׁים, וְרַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יַנַּאי אָמַר בְּשֵׁשׁ.

When Rav Dimi came from Eretz Yisrael to Bavel, **he said:** Regarding **the first of the shearing, Rav said** it applies **at sixty** sela, **and Rabbi Yochanan said in the name of Rabbi Yannai** that it applies **at six** sela.

OBJECTION

אֲמַר לֵיהּ אַבָּיֵי לְרַב דִּימִי: אַנַּחְתְּ לַן חֲדָא וְאַקְשֵׁית לַן חֲדָא.

Abaye said to Rav Dimi: You have settled one difficulty **for us, but you have raised another difficulty for us**.

EXPLANATION

בְּשְׁלָמָא דְּרַבִּי יוֹחָנָן אַדְּרַבִּי יוֹחָנָן לָא קַשְׁיָא: הָא דִּידֵיהּ, הָא דְּרַבֵּיהּ.

Granted, the contradiction between one statement of **Rabbi Yochanan and** the other statement of **Rabbi Yochanan is not difficult: This** statement that it requires sixty sela **is his own** view, while **this** statement that it requires six sela is the view **of his teacher**, Rabbi Yannai.

OBJECTION

אֶלָּא דְּרַב אַדְּרַב קַשְׁיָא, דְּהָא אָמַר רַב מָנֶה וּפְרָס!

But the contradiction between one statement of **Rav and** the other statement of **Rav is difficult, for surely Rav said** earlier that the minimum is **a maneh and a half-maneh**, which is thirty-seven and a half sela, and here you say he requires sixty sela!

RESOLUTION

דְּרַב אַדְּרַב נָמֵי לָא קַשְׁיָא, מַאי מָנֶה דְּקָאָמַר? בֶּן אַרְבָּעִים סְלָעִים, דַּהֲוָה לֵיהּ

The Gemara answers: The contradiction of **Rav and Rav is also not difficult. What is the "maneh" that he was speaking of?** It was a large maneh **of forty sela, which makes** a maneh and a half-maneh exactly sixty sela.

SUMMARY

The Gemara establishes that reishis hagez applies exclusively to sheep's wool because the Torah requires a gift fit for the bigdei kehunah (priestly garments) and one that provides warmth, which excludes goats' hair and coarse oxen hair. We resolve a contradiction between braisos regarding one who washes sheep and collects the loose wool, explaining the machlokes based on Rabbi Yosei's view of whether hand-plucking is halachically equivalent to harvesting. The daf concludes by analyzing the source for Beis Hillel's shitta that a person must own at least five sheep to be obligated in the mitzvah, pointing to the word "asuyos" to show they must be performing multiple mitzvos.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In our sugya, the Gemara is bothered by how we define the mitzvah of Reishis Hagez, the first of the shearings we give to the Kohen. The Torah says "titten lo", you must give it to him, and Rabbi Yehoshua ben Levi teaches that this means it must be "davar hara'uy l'sheirus," something fit for the priestly garments of the Beis HaMikdash. It cannot be coarse hair only fit for sacks, and it cannot be hard wool that does not bring warmth. The gift we give to the Kohen, representing our service to Hashem, cannot be second-rate or just "good enough." It has to be something beautiful, warm, and fit for the King's palace.

Lichoira, we must ask ourselves: how do we perform our own daily avodah? When we daven, when we learn, or when we give tzedakah, are we giving Hashem our "hard wool", the leftovers of our energy, our rushed moments, and our distracted thoughts? Or are we giving Him "davar hara'uy l'sheirus," our finest focus, our warmest enthusiasm, and our best hours of the day?

It is so easy to fall into the trap of just checking the box, offering a service that is cold and stiff. But the neshama of a Yid wants to warm others and bring light, just like the soft wool that brings warmth. When you do a mitzvah, do it with hiddur, with a shining face, and with your full heart. Give Hashem the very best of what you have.

Today, choose one mitzvah or one tefillah, like Mincha or a few minutes of learning, and do it with your absolute best focus and energy, treating it like a service fit for the Beis HaMikdash.

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 · שֵׁנִי

Explanatory English · Line-by-Line Edition

HA'AZINU · 2ND 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 ז *Deuteronomy 32:7*

זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּור־וָדֹור שְׁאַל אָבִיךָ וְיַגֶּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃

Remember the days of old, Consider the years of many generations; Ask thy father, and he will declare unto thee, Thine elders, and they will tell thee.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:7:1

זְכֹר יְמוֹת עוֹלָם. אָמַר אַרְבַּע חֲלוּקוֹת כְּנֶגֶד אַרְבָּעָה דְּבָרִים שֶׁאָמַר בַּפָּסוּק שֶׁלְּפָנֵי זֶה. כְּנֶגֶד אָמְרוֹ "הֲלֹא הוּא אָבִיךָ" שֶׁרָמַז בּוֹ שֶׁהוּא הַבּוֹרֵא, אָמַר "זְכֹר יְמוֹת עוֹלָם" שֶׁהֵם שִׁשֶּׁת יְמֵי בְרֵאשִׁית, שָׁם יִמְצָא כִּי הוּא הַיּוֹצֵר הוּא הַבּוֹרֵא.

Remember the days of old. Moshe presents four distinct directives here, corresponding to the four descriptions of Hashem's relationship with us that he mentioned in the previous verse (Deuteronomy 32:6). Corresponding to his statement there, "Is He not your Father?" which refers to Hashem as the Creator, Moshe says here, "Remember the days of old." This refers to the six days of Creation, where one will find that He is indeed the Maker and Creator of all.

וּכְנֶגֶד אָמְרוֹ "קָנְךָ" שֶׁרָמַז לִיצִיאַת מִצְרַיִם וּשְׁאָר הַטּוֹבוֹת שֶׁבָּהֶם קָנָה אוֹתָנוּ, אָמַר "בִּינוּ שְׁנוֹת דֹּור וָדֹור" שֶׁיִּתְבּוֹנֵן בְּמַה שֶׁפָּעַל ה' בַּשָּׁנִים שֶׁל שְׁנֵי דּוֹרוֹת, שֶׁהֵם דּוֹר הַיּוֹצֵא מִמִּצְרַיִם וְדוֹר רְבִיעִי הַנִּכְנָס לָאָרֶץ, וּבָהֶם יַכִּיר מַעֲשָׂיו יִתְבָּרַךְ לְעַם יִשְׂרָאֵל שֶׁבָּהֶם קָנָךְ.

And corresponding to his statement there, "Who acquired you?" which refers to the Exodus from Egypt and the other kindnesses through which He acquired us as His own, Moshe says here, "Consider the years of many generations." This means one should contemplate what Hashem did during the years of two specific generations: the generation that left Egypt, and the fourth generation that entered the Land of Israel. Through studying these, you will recognize His deeds for the Jewish people, through which He acquired you.

וּכְנֶגֶד אָמְרוֹ "עָשְׂךָ" שֶׁהוּא תְּקוּן עֶלְיוֹן שֶׁפֵּרַשְׁנוּ בּוֹ שֶׁנָּתַן שְׁכִינָתוֹ בְּתוֹכֵנוּ וְנִבָּא אוֹתָנוּ, אָמַר "שְׁאַל אָבִיךָ וְיַגֶּדְךָ" – אָבִיךָ הֵם הַנְּבִיאִים, וְכֵן פֵּרְשׁוּהָ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי).

And corresponding to his statement there, "He made you," which refers to the lofty spiritual elevation we explained, that He placed His Divine Presence among us and granted us prophecy, Moshe says here, "Ask your father, and he will declare it to you." "Your father" in this context refers to the prophets, as Chazal have explained in the Sifrei.

וּכְנֶגֶד "וַיְכוֹנְנֶךָּ" שֶׁפֵּרַשְׁנוּהָ עַל הֲכָנוֹת עוֹלָם הַבָּא, אָמַר "וְזִקֲנֶיךָ וְיֹאמְרוּ לָךְ" – פֵּרוּשׁ הֵם חַכְמֵי יִשְׂרָאֵל הַמַּכִּירִים בַּהֲכָנַת הַדָּבָר וְהַמּוּשָׂג לָעוֹלָם הַבָּא, הֵם יֹאמְרוּ לָךְ.

And corresponding to "and established you," which we explained as referring to the preparations for the World to Come, Moshe says here, "your elders, and they will tell you." This refers to the Sages of Israel, who understand the preparation for and the attainment of the World to Come; they will tell you of these eternal matters.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:7

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the four directives in this verse, remembering the days of old, contemplating the generations, asking one's father, and consulting the elders, directly correspond to the four descriptions of Hashem's relationship with Israel in the preceding verse. "Remembering the days of old" points to Hashem as Creator ("your Father"); "contemplating the generations" points to the Exodus and conquest of the Land ("Who acquired you"); "asking your father" refers to consulting the prophets about our spiritual elevation ("He made you"); and "consulting the elders" refers to learning from the Sages about the ultimate purpose of the World to Come ("and established you").

לְמַעֲשֶׂה · Lemaaseh

We can deepen our relationship with Hashem by actively engaging in the four areas of study outlined by the Ohr HaChaim: studying the wonders of Creation, reflecting on the historical miracles of our redemption, learning the words of the prophets, and absorbing the teachings of our Sages regarding the ultimate purpose of life in the World to Come.

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:

When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the peoples according to the number of the children of Israel.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:8:1

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם. פֵּרוּשׁ, כְּשֶׁהִנְחִיל ה' בָּרוּךְ הוּא אֶת הַגּוֹיִם לְשָׂרֵי מַעְלָה, זֶה יַגִּיד אֲשֶׁר הֵם פְּחוּתִים אֶצְלוֹ, אֲשֶׁר לֹא רָצָה שֶׁיִּתְכַּנּוּ לִשְׁמוֹ, וּנְתָנָם לְשָׂרֵי מַעְלָה:

When the Most High gave to the nations their inheritance: This means that when Hashem, blessed be He, distributed the nations as inheritances to the supernal guardian angels, it demonstrated that they are of lesser importance to Him. He did not wish for them to be associated directly with His own Name, and so He placed them under the authority of these supernal ministers.

Or HaChaim on Deuteronomy 32:8:2

בְּהַפְרִידוֹ בְּנֵי אָדָם. פֵּרוּשׁ, שֶׁלֹּא מָסַר ה' כָּל הָאוּמּוֹת בְּיַד שַׂר אֶחָד, אֶלָּא הִפְרִידָם וְנָתַן חֵלֶק לְכָל שַׂר וְשַׂר. וְאוֹפֶן הַחֲלוּקָה שֶׁעָשָׂה בָּהֶם כְּשֶׁיִּצֵּב גְּבוּלָם הָיְתָה לְמִסְפַּר בְּנֵי יִשְׂרָאֵל. פֵּרוּשׁ, יֵשׁ לְךָ לָדַעַת כִּי כָּל מַעֲשֵׂה ה' עָשָׂה זֶה לְעוּמַת זֶה וְטוֹב וָרַע, וְכָל נְפָשׁוֹת שֶׁבַּנִּבְרָאִים נִטָּעָם ה' מִשְּׁנֵי אִילָנוֹת: אִילָן אֶחָד טוֹב וְאֶחָד רַע.

When He separated the children of men: This means that Hashem did not hand over all the nations to a single guardian angel. Instead, He separated them and assigned a specific portion to each individual minister. The manner of this division, when He set the borders of the peoples, was according to the number of the children of Israel. To understand this, you must know that all of Hashem's creations are structured with one corresponding to another, representing good and evil. All the souls of created beings were planted by Hashem from two primary trees: one good tree and one evil tree.

אִילָן הַטּוֹב הוּא אָדָם הָרִאשׁוֹן, אִילָן הָרַע הוּא ס"מ אָדָם בְּלִיַּעַל. וּכְשֶׁחָטָא אָדָם הָרִאשׁוֹן וְנִתְעָרֵב רַע בְּטוֹב, חָזְרוּ לִהְיוֹת יוֹצְאִים מֵהוֹלָדַת אָדָם הָרִאשׁוֹן גַּם נְפָשׁוֹת רָעוֹת, עַד שֶׁיָּצְאָה נֶפֶשׁ אַחַת טְהוֹרָה שֶׁבָּהּ כְּלוּלוֹת כָּל הַנְּשָׁמוֹת הַקְּדוֹשׁוֹת, וְנִתְבָּרֵר הָאִילָן הַטּוֹב מֵחָדָשׁ, וְזֶה הוּא יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם.

The good tree is Adam HaRishon, the first man, while the evil tree is Samael, the evil spiritual counterpart, called adam beliyaal, the corrupt man. When Adam HaRishon sinned and evil became mixed with good, the offspring of Adam HaRishon began to produce corrupt souls as well. This continued until a single pure soul emerged, which included within it all the holy souls, thereby separating out the good tree anew. This soul was our father Yaakov, peace be upon him.

וְלָזֶה אָמְרוּ (בבא מציעא פד.; זוהר חלק ג רמד.) שׁוּפְרֵיהּ דְּיַעֲקֹב אָבִינוּ מֵעֵין שׁוּפְרֵיהּ דְּאָדָם קַדְמָאָה, וְהָבֵן הַדְּבָרִים. וְאִילָן זֶה יֵשׁ בּוֹ שִׁבְעִים עֲנָפִים, וְהֵם שִׁבְעִים נֶפֶשׁ שֶׁיָּרְדוּ לְמִצְרַיִם. וַאֲשֶׁר עַל כֵּן כַּאֲשֶׁר הִפְרִיד ה' הָאוּמוֹת, הִצִּיב גְּבוּלָם לְמִסְפַּר בְּנֵי יִשְׂרָאֵל, עָשָׂה מֵהֶם שִׁבְעִים כְּנֶגֶד שִׁבְעִים עֲנָפֵי הַקְּדוּשָׁה.

This is why Chazal teach in Bava Metzia 84a and the Zohar, Volume 3, page 244a, that the beauty of our father Yaakov was a reflection of the beauty of Adam HaRishon. Understand these deep matters. This holy tree contains seventy branches, which correspond to the seventy souls of Yaakov's family who descended to Egypt. Therefore, when Hashem separated the nations, He set their borders according to the number of the children of Israel, establishing exactly seventy nations to correspond to the seventy branches of holiness.

Or HaChaim on Deuteronomy 32:8:3

וְהַכַּוָּנָה בָּזֶה, כְּדֵי שֶׁתִּהְיֶה כָּל בְּחִינָה וּבְחִינָה שֶׁל כָּל עָנָף מֵעַנְפֵי הַקְּדֻשָּׁה מוֹשֶׁלֶת עַל שֶׁכְּנֶגְדָּהּ בְּחֵלֶק הָרַע, וְזֶה סוֹד (משלי ה:ה) "רַגְלֶיהָ יוֹרְדוֹת מָוֶת", שֶׁרַגְלַיִם שֶׁל הַקְּדֻשָּׁה דּוֹרְכִים עַל רָאשֵׁי הַקְּלִפָּה, וְנִמְצָאִים עַנְפֵי יַעֲקֹב שׁוֹלְטִים וּמוֹלְכִים עַל הָאֻמּוֹת.

The purpose of this arrangement is so that each specific aspect of every holy branch should rule over its corresponding counterpart in the realm of evil. This is the inner meaning of the verse in Mishlei 5:5, Her feet go down to death, which teaches that the feet of holiness tread upon the heads of the impure forces. Consequently, the branches of Yaakov rule and reign over the nations.

וְאָמַר "כִּי חֵלֶק ה' עַמּוֹ" פֵּרוּשׁ טַעַם לָזֶה, לֶהֱיוֹת שֶׁהָאֱמָה אֲשֶׁר בָּחַר לוֹ ה' שֶׁיִּהְיֶה הוּא הַמּוֹשֵׁל עָלֶיהָ הֵם יִשְׂרָאֵל, לָזֶה נִתְכַּוֵּן ה' וְהִמְלִיךְ וְנִשֵּׂא אֶת בְּנֵי יִשְׂרָאֵל עַל כָּל הָאֻמּוֹת, וּבָזֶה כַּאֲשֶׁר הוּא מוֹלֵךְ עַל יִשְׂרָאֵל הִנֵּה הוּא מוֹלֵךְ עַל כָּל הָעוֹלָם כֻּלּוֹ.

The next verse then states, For Hashem's portion is His people, which explains the reason for this setup. Since the nation Hashem chose to rule over directly is Israel, He designed this system to elevate and give the children of Israel dominion over all the nations. Through this, when He rules over Israel, He effectively rules over the entire world.

וְאָמְרוֹ "חֵלֶק ה' עַמּוֹ" יְכַוֵּן אֶל יִשְׂרָאֵל אַחַר שֶׁקִּבְּלוּ הַתּוֹרָה שֶׁאָז יִקָּרְאוּ בְּשֵׁם עַם ה'. וְאָמְרוֹ "יַעֲקֹב חֶבֶל" פֵּרוּשׁ הַחֶבֶל שֶׁהוּא רֹאשׁ הַנַּחֲלָה, וְהוּא מַה שֶּׁהַעִירוֹתִיךָ אֵלָיו בְּרֶמֶז אָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא מציעא פד.) שׁוּפְרִיהּ דְּיַעֲקֹב וְכוּ':

The phrase, Hashem's portion is His people, refers specifically to Israel after they received the Torah, as they were then fully designated as the people of Hashem. The expression, Yaakov is the lot of His inheritance, uses the word chevel, meaning a rope, to signify the primary cord of the inheritance. This relates directly to what I have already pointed out regarding the rabbinic teaching in Bava Metzia 84a that the beauty of Yaakov reflects the beauty of Adam HaRishon.

Or HaChaim on Deuteronomy 32:8:4

עוֹד יְכַוֵּן לוֹמַר, לֶהֱיוֹת שֵׁשׁ שִׁתִּי בְּחִינוֹת בַּנְּשָׁמוֹת: יֵשׁ שֶׁבָּאָה מֵעוֹלָם עֶלְיוֹן, וְלָזֶה יֹאמַר "חֵלֶק ה'" – פֵּרוּשׁ חֵלֶק מֵה' בָּרוּךְ הוּא כִּבְיָכוֹל, וְיֵשׁ נְפָשׁוֹת שֶׁבָּאוֹת מִמָּקוֹם הַנִּקְרָא נַחֲלַת שַׁדַּי, וְלָזֶה יִקְרָא יַעֲקֹב "חֶבֶל נַחֲלָתוֹ".

He offers another explanation based on two levels of souls. Some come from a higher spiritual world, and these are described as "Hashem's portion," a portion from Hashem, so to speak. Others come from the place called nachalas Shaddai, "the inheritance of Shaddai," and these are described by "Yaakov, the cord of His inheritance." For clarity, the author is distinguishing spiritual sources; "so to speak" marks the limits of describing this relationship in human language.

וְדִקְדֵּק לוֹמַר "חֶבֶל" לִרְמֹז עִנְיָן גָּדוֹל אֲשֶׁר גִּלּוּ יוֹדְעֵי חֵן, כִּי כָּל נֶפֶשׁ הַחַיּוּנִי שֶׁבָּאָדָם יֵשׁ לָהּ חוּט אֶחָד דָּבוּק עִם שָׁרְשָׁהּ, וְהוּא יוֹצֵא מֵהַנְּחִירַיִם וְדָבוּק בְּשָׁרְשׁוֹ לְמַעְלָה, וּמִשָּׁם יוֹנֶקֶת הַנֶּפֶשׁ לְחָיוֹת.

The Torah is precise in using the word chevel, which means a rope, to hint at a profound concept revealed by the masters of Kabbalah. Every living soul in a person is connected by a spiritual cord to its source. This cord extends from the nostrils and remains bound to its supernal root above, and through this cord the soul draws its life force.

וְעַל נֶפֶשׁ הָרָשָׁע אָמַר הַכָּתוּב (במדבר טו:לא): "הִכָּרֵת תִּכָּרֵת" וְגוֹ' – פֵּרוּשׁ שֶׁאוֹתוֹ הַשֹּׁרֶשׁ הַדָּבוּק מֵהַנֶּפֶשׁ לַמָּקוֹם שֶׁמִּמֶּנּוּ חוּצְבָה יַכְרִיתֶנּוּ ה', וְשׁוּב אֵין לָהּ יְנִיקָה, וְזוֹ הִיא מִיתָה רָחֳמָנָא לִיצְלַן. וּבַצַּדִּיקִים נֶאֱמַר (דברים ד:ד): "וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹהֵיכֶם חַיִּים" וְגוֹ', וְהוּא אָמְרוֹ "חֶבֶל נַחֲלָתוֹ", וְהָבֵן:

Regarding the soul of a wicked person, the verse in Bamidbar 15:31 says, That soul shall utterly be cut off, meaning that Hashem cuts off this connecting cord that binds the soul to the place from which it was carved. Once cut, it can no longer draw spiritual sustenance, and this state is spiritual death, may Merciful Heaven save us. Conversely, regarding the righteous, the verse in Deuteronomy 4:4 states, But you who cling to Hashem your God are alive today. This is the meaning of, Yaakov is the lot of His inheritance, representing this unbroken spiritual cord. Understand this well.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:8

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains the nations' division through heavenly ministers, in contrast with Hashem's direct rule over Yisrael. He describes seventy branches of holiness, rooted in Yaakov, corresponding to seventy nations and governing their opposing forces. He then offers another reading based on different spiritual sources of souls. The word chevel, a cord, expresses the soul's continuing dependence on its source for life; being cut off severs that connection, while cleaving to Hashem sustains it.

לְמַעֲשֶׂה · Lemaaseh

The image of the cord asks us to value the connection that sustains spiritual life. In one choice today, take the mitzvah seriously as part of cleaving to Hashem. The reflection follows the Ohr HaChaim's contrast between maintaining that connection and becoming cut off from it.

פָּסוּק ט *Deuteronomy 32:9*

כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the LORD is His people, Jacob the lot of His inheritance.

No Ohr HaChaim comment on this pasuk in this edition.

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:10:1

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ וְגוֹ'. נִרְאֶה כִּי יְכַוֵּן הַכָּתוּב עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (ברכות ט:) לֹא יָצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד שֶׁעָשָׂאוּהָ כִּמְצוּלָה שֶׁאֵין בָּהּ דָּגִים וְכוּ', וְאָמְרוּ עוֹד (ליקוטי תורה וירא) שֶׁאִם הָיוּ יִשְׂרָאֵל מִתְעַכְּבִין בְּמִצְרַיִם הָיוּ נִטְמָעִים שָׁם לָעַד לְעוֹלָם כִּי הָיוּ נִכְנָסִים בַּחֲמִשִּׁים שַׁעֲרֵי טֻמְאָה,

He found him in a desert land, and in the waste, etc. It appears that the verse intends to follow the path of Chazal in Berachot 9b, who said that Israel did not leave Egypt until they had made it like a deep sea that has no fish in it, meaning they emptied it of all its spiritual sparks. Furthermore, they said in Likkutei Torah on Vayeira that if Israel had delayed any longer in Egypt, they would have been absorbed there forever, because they would have entered the fiftieth gate of impurity.

לָזֶה אָמַר יִמְצָאֵהוּ בְּאֶרֶץ שֶׁהִיא מִדְבָּר, פֵּרוּשׁ חֳרָבָה וְאֵין בָּהּ מַמָּשׁ, וְלָזֶה לֹא אָמַר יִמְצָאֵהוּ בַּמִּדְבָּר אֶלָּא בְּאֶרֶץ מִדְבָּר, וְהָבֵן׃

To describe this, the verse says, 'He found him in a land of desert', meaning a land that is desolate and has no spiritual substance left in it. For this reason, the text does not say 'He found him in the desert' (which would refer to the physical wilderness), but rather 'in a land of desert' (referring to Egypt which had become spiritually desolate). Understand this.

Or HaChaim on Deuteronomy 32:10:2

וְאָמַר עוֹד, שֶׁמִּלְבַד שֶׁהָאָרֶץ מִדְבָּר מִבְּלִי נִיצוֹץ קְדֻשָּׁה, אֶלָּא שֶׁהוּא תֹּהוּ יְלֵל יְשִׁימוֹן, פֵּרוּשׁ מְלֵאָה טִנּוּפֶת וְטֻמְאָה. וְתִמְצָא שֶׁאָמְרוּ בַּזֹּהַר (חלק א טז.) כִּי תֹּהוּ הוּא בְּחִינַת קְלִפָּה אַחַת, וּכְמוֹ כֵן יְלֵל יְשִׁימוֹן שֶׁהֵם בְּחִינַת הָרַע, שֶׁהַמָּקוֹם מְשֻׁלָּל מֵהַטּוֹב וּמָכְלָל מֵהָרַע.

The verse further explains that not only was the land a desert, completely devoid of any spark of holiness, but it was also 'a waste, a howling wilderness.' This means it was filled with filth and spiritual impurity. You will find that they said in the Zohar, Volume I, page 16a, that 'waste' (tohu) represents a specific force of impurity (kelipah), and similarly 'a howling wilderness' represents the forces of evil. Thus, the place was entirely stripped of good and completely filled with evil.

וְלָזֶה ה' סְבָבֻהוּ, פֵּרוּשׁ, לְשׁוֹן שְׁמִירָה, וְאָמַר לְשׁוֹן עָתִיד לוֹמַר שֶׁאוֹתָהּ שְׁמִירָה שֶׁעָשָׂה לוֹ לֹא נֶעְדְּרָה וְעוֹדֶנָּה תִּהְיֶה תָּמִיד. וְהַכַּוָּנָה בָּזֶה שֶׁהוֹצִיאָם מִמְּקוֹם הָרַע הַהוּא שֶׁלֹּא נִטְמְעוּ שָׁם,

Because of this danger, Hashem 'compassed him about' (yesovevenhu), a term denoting protection. The Torah uses the future tense here to teach that this protection which He provided for them was not a temporary event; rather, it remains constant and will endure forever. The depth of this protection is that He extracted them from that place of evil so they would not be absorbed there.

עוֹד שֶׁבְּאוֹתוֹ מָקוֹם עַצְמוֹ כְּשֶׁהָיָה מֵבִיא ה' הַמַּכּוֹת עַל מִצְרַיִם הָיָה שׁוֹמֵר אוֹתָם, עַל דֶּרֶךְ אָמְרוֹ (שמות ט:ו) "וּמִמִּקְנֵה יִשְׂרָאֵל" וְגוֹ', "בְּאֶרֶץ גֹּשֶׁן" וְגוֹ' (שמות ט:כו), "וּלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר" וְגוֹ' (שמות י:כג), "וְלֹא יִתֵּן הַמַּשְׁחִית" וְגוֹ' (שמות יב:כג), וְהוּא אָמְרוֹ "וְסוֹבְבֻנְהוּ".

Furthermore, in that very place, when Hashem brought the plagues upon Egypt, He protected them, just as the verses state: 'but of the livestock of the children of Israel...' (Exodus 9:6), 'in the land of Goshen...' (Exodus 9:26), 'but for all the children of Israel there was light...' (Exodus 10:23), and 'He will not allow the destroyer...' (Exodus 12:23). This is the meaning of 'He compassed him about.'

Or HaChaim on Deuteronomy 32:10:3

וְאָמְרוֹ יְבוֹנְנֵהוּ – פֵּרוּשׁ, עַל יְדֵי שֶׁנָּתַן לָהֶם תּוֹרָה שֶׁהִיא מְקוֹר הַבִּינָה, שֶׁבָּזֶה "יִצְּרֵנְהוּ כְּאִישׁוֹן עֵינוֹ", עַל דֶּרֶךְ אָמְרוֹ (משלי ב:יא) "תְּבוּנָה תִּנְצָּרֶכָּה". וְאָמְרוֹ "כְּאִישׁוֹן עֵינוֹ" – כְּמַאֲמַר הַנָּבִיא (זכריה ב:יב) "כִּי הַנּוֹגֵעַ בָּכֶם כְּנוֹגֵעַ בְּבָבַת עֵינוֹ".

Yevonenehu, "He gave him understanding," refers to Hashem's gift of Torah, the source of understanding. Through it He guards Yisrael "like the pupil of His eye," as in "Understanding will guard you" (Mishlei 2:11). The eye image also appears in Zechariah 2:12: "Whoever touches you touches the pupil of His eye."

וְהַכַּוָּנָה בָּזֶה, כְּדֶרֶךְ שֶׁאֵין הָעַיִן סוֹבֶלֶת נְגִיעַת אֶצְבַּע הָאָדָם בָּהּ, וְהַטַּעַם לְצַד כִּי גּוּף הָאֶצְבַּע עָכוּר וְהָעַיִן זַכָּה, וְאֵין הָרוּחָנִי סוֹבֵל הַגַּשְׁמִי.

The Ohr HaChaim explains the image through the eye's delicacy. It cannot bear a finger touching it because the finger is coarse compared with the eye, which is refined. He uses this contrast to express how something spiritual cannot bear contact with what is coarse and physical.

וְהוּא סוֹד מַאֲמַר הָרַשְׁבִּ"י (זוהר ח"ב ריא:) שֶׁאָמַר: וַי לָהּ לְנִשְׁמְתָא דְּסָבְלָא אֶשָּׁא נוּכְרָאָה, פֵּרוּשׁ, הָאֵשׁ שֶׁבּוֹ נִכְנֶסֶת לְהַעֲנִישָׁהּ הִיא אֵשׁ נָכְרִיָּה בְּעֵרֶךְ אֵשׁ הַנְּשָׁמָה, וְלָזֶה תִּמְצָא שָׁם שֶׁנֶּפֶשׁ הַצַּדִּיק תִּטְבּוֹל בָּאֵשׁ הַנִּקְרָא נְהַר דִּינוּר, פֵּרוּשׁ, בְּעוֹד שֶׁלֹּא נִתְרַחֵק הָאֵשׁ וְלֹא נִגְשַׁם, שֶׁבָּזֶה לֹא יִצְטַעֲרוּ. וְהָבֵן סוֹדָן שֶׁל דְּבָרִים:

He connects this to Rabbi Shimon bar Yochai's statement in the Zohar (volume 2, 211b): "Woe to the soul that bears a foreign fire." The fire in which the soul is punished is foreign to the soul's own fire. By contrast, the righteous soul immerses in the fire called Nehar Dinur while that fire has not become distant or material, and therefore does not suffer from it. For clarity, he is distinguishing a fire alien to the soul's refined nature from a spiritual fire compatible with it. That distinction helps explain why contact with coarseness can be painful to what is spiritually refined.

Or HaChaim on Deuteronomy 32:10:4

וְהוּא אָמְרוֹ כָּאן "כְּאִישׁוֹן עֵינוֹ", כִּי הֵם רוּחָנִיִּים וְכָל חוּץ מֵהֶם גַּשְׁמִי, וְלָזֶה יֵרֵעוּ וַיְשַׁחִיתוּ בָּהֶם אֲפִלּוּ נְגִיעַת הֶעָכוּר, כְּמוֹ שֶׁיֶּרַע נְגִיעַת יָד בְּאִישׁוֹן עַיִן. וְזֶה

This is what the verse means here by 'as the apple of His eye.' Because Israel became spiritual beings, everything outside of them is considered coarse and physical. Therefore, even the touch of something spiritually coarse harms and damages them, just as the touch of a hand harms the delicate apple of the eye.

הָיָה אַחַר שֶׁהִנְחִילָם הַתּוֹרָה, וְלָזֶה קָדַם לוֹמַר "יְבוֹנְנֵהוּ" וְאַחַר כָּךְ אָמַר "יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ", וְהוּא טַעַם מִצְוֹת לֹא תַעֲשֶׂה, וְהָבֵן:

This high spiritual status was achieved only after He gave them the inheritance of the Torah. For this reason, the verse first says 'He cared for him' (yevonenehu, instructing him in Torah) and only afterward says 'He kept him as the apple of His eye.' This concept also explains the underlying reason for the negative commandments, which protect this delicate spiritual state. Understand this.

Or HaChaim on Deuteronomy 32:10:5

עוֹד יֵרָצֶה אָמְרוֹ "יְבוֹנְנֵהוּ יִצְּרֶנְהוּ" עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה בְּמַסֶּכֶת בְּרָכוֹת נד:, שְׁלֹשָׁה צְרִיכִין שְׁמִירָה, וְאֶחָד מֵהֶם הוּא תַּלְמִיד חָכָם, וְהַטַּעַם לְפִי שֶׁהַמַּזִּיקִין מִתְקַנְּאִים מִמַּעֲלַת בֶּן תּוֹרָה וּמִתְגָּרִים בּוֹ.

Alternatively, the words 'He cared for him, He kept him' (yevonenehu yitzrenhu) can be understood in light of what Chazal said in Tractate Berachot 54b: Three categories of people require special protection, and one of them is a Torah scholar (talmid chacham). The reason for this is that the damaging spiritual forces are envious of the high stature of a Torah scholar and provoke him.

לָזֶה אָמַר "יְבוֹנְנֵהוּ", פֵּרוּשׁ יִתֵּן לוֹ הַתּוֹרָה שֶׁנִּקְרֵאת תְּבוּנָה (משלי ב:יא), לָזֶה חָל עָלָיו לִשְׁמְרוֹ כְּאָמְרוֹ "יִצְּרֶנְהוּ" וְגוֹ':

To address this, the verse says 'yevonenehu', meaning He gives him the Torah, which is called understanding (tevunah) in Proverbs 2:11. Because He has elevated him to this level, He must then take responsibility to guard him, as it says, 'He kept him' (yitzrenhu), protecting him from those envious forces.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:10

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem found Israel in Egypt when it was spiritually desolate and filled with impurity. He protected them from being absorbed by the impurity and shielded them during the plagues. By giving them the Torah, He elevated them to a refined spiritual state, making them as sensitive to spiritual harm as the delicate apple of an eye is to physical touch. This high spiritual status requires the ongoing protection of the commandments and special divine guardianship.

לְמַעֲשֶׂה · Lemaaseh

The Ohr HaChaim connects the prohibitions of the Torah with guarding the spiritual sensitivity that Torah gives us. When a prohibition feels like a restriction, consider what it protects. Let that perspective help us take care with a particular boundary in our own avodas Hashem.

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions,

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:11:1

> "Like an eagle that awakens its nest." The Ohr HaChaim notes Chazal's explanations in the Sifrei, as cited by Rashi, then offers another reading. Vayikra Rabbah 17:4 teaches that when Yisrael violates Hashem's will, judgment does not strike at their lives first. It begins by awakening a person through afflictions of the house, then of the clothing, before going further.

כְּנֶשֶׁר יָעִיר קִנּוֹ. רַז"ל (ספרי) דָּרְשׁוּ מַה שֶּׁדָּרְשׁוּ בּוֹ, (עיין רש"י ז"ל) וְחוּץ מִדִּבְרֵיהֶם יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם ז"ל (ויקרא רבה יז:ד) כִּי כְּשֶׁיִּשְׂרָאֵל עוֹבְרִים רְצוֹנוֹ אֵין בַּעַל הַדִּין נוֹגֵעַ בַּנְּפָשׁוֹת תְּחִלָּה אֶלָּא מַתְחִיל לְהָעִירוֹ בְּנִגְעֵי בָּתִּים אַחַר כָּךְ בְּנִגְעֵי בְּגָדִים וְכוּ',

> That is how he reads the eagle awakening its nest: Hashem awakens His children. The awakening is also measured to what they can bear. He cites Bereishis Rabbah 55:2, that Hashem tests a person only according to the measure he is capable of bearing.

וְהוּא מַאֲמַר "כְּנֶשֶׁר יָעִיר קִנּוֹ" כְּמוֹ כֵן ה' מְעוֹרֵר בָּנָיו, גַּם מְעוֹרָרָם כְּפִי הַיְכֹלֶת שֶׁיּוּכְלוּ עֲמוֹד בּוֹ, כְּאָמְרָם ז"ל (בראשית רבה נה:ב) שֶׁאֵין ה' מְנַסֶּה הָאָדָם אֶלָּא בְּשִׁעוּר שֶׁיּוּכַל לִסְבּוֹל.

Or HaChaim on Deuteronomy 32:11:2

וְאָמְרוֹ "יִפְרֹשׂ כְּנָפָיו" וְגוֹ', עַל דֶּרֶךְ אָמְרָם (ספרי דברים ג,כט) יְמִינוֹ פְּשׂוּטָה לְקַבֵּל שָׁבִים, שֶׁאִם עַל יְדֵי הֶעָרָה שֶׁיָּעִיר ה' לְיִשְׂרָאֵל יִתְעוֹרְרוּ לָשׁוּב בִּתְשׁוּבָה, תֵּכֶף יְמִינוֹ פְּשׂוּטָה. וְאָמַר "יִפְרֹשׂ" לְעָתִיד, זֶה שִׁיעוּרָהּ, טַעַם שֶׁיִּפְרֹשׂ כְּנָפָיו מֵעִיקָּרָא הוּא בִּשְׁבִיל שֶׁיְּקַחֵהוּ לְאִישׁ יִשְׂרָאֵל הַחוֹזֵר בִּתְשׁוּבָה, שֶׁוּלַת זֶה לֹא הָיָה פּוֹרֵשׂ כְּנָפָיו.

And the verse's statement, He spreads His wings, is understood in light of the Sages' teaching in the Sifrei on Devarim 3:29 that Hashem's right hand is constantly stretched out to receive those who return. If, through the awakening that Hashem stirs up within Israel, they are moved to return in repentance, His right hand is immediately stretched out to welcome them. The Torah uses the future tense to convey this sequence: the very reason He spreads His wings from the outset is in order to gather in the Jewish person who returns in repentance. Were it not for this goal of receiving the penitent, He would not have spread His wings at all.

Or HaChaim on Deuteronomy 32:11:3

יִשָּׂאֵהוּ עַל אֶבְרָתוֹ – וְאָמְרוֹ "יִשָּׂאֵהוּ" וְגוֹ', עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תיקוני זוהר תיקון ע קלא.) בְּפָסוּק (קהלת י:כ) "וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר", כִּי יֵשׁ כַּת אַחַת שֶׁל מַלְאָכִים שֶׁנִּקְרָאִים בַּעֲלֵי כְּנָפַיִם, וְשֶׁרוּתָם הִיא שֶׁכָּל דִּבּוּר טוֹב וּבְרָכַת ה' הַיּוֹצֵאת מִפִּי אִישׁ יְהוּדִי יִשָּׂאוּהָ כַּנְפֵיהֶם, וְהוּא אָמְרוֹ "יִשָּׂאֵהוּ עַל אֶבְרָתוֹ", פֵּרוּשׁ יִשָּׂא הַבָּא מִמֶּנּוּ מֵהַטּוֹב.

And the verse's statement, He carries him on His wing, can be understood based on the Sages' teaching in Tikkunei Zohar, Tikkun 70, page 131a, on the verse in Kohelet 10:20, The winged one will tell the matter. They explain that there is a specific class of angels called possessors of wings. Their sacred service is to carry aloft on their wings every good word and blessing of Hashem that comes out of the mouth of a Jewish person. This is the meaning of, He carries him on His wing, meaning that He carries upward the spiritual goodness that comes from the person.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:11

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim reads the eagle's awakening of its nest as Hashem's measured call to teshuvah. Judgment begins with a person's surroundings, and the test is within his capacity. The spreading wings express Hashem's readiness to receive one who returns. The final image, carrying on a wing, refers to angels who carry upward a Jew's good words and blessings of Hashem.

לְמַעֲשֶׂה · Lemaaseh

Respond to an opportunity for teshuvah with the knowledge that Hashem is ready to receive you. The Ohr HaChaim explains that His outstretched hand is there to welcome the person who returns. Choose one thing to correct, and begin the return rather than letting discouragement delay it.

פָּסוּק יב *Deuteronomy 32:12*

יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

The LORD alone did lead him, And there was no strange god with Him.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:12:1

ה׳ בָּדָד יַנְחֶנּוּ. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תנחומא, צו ז) בַּפָּסוּק (הושע ד:יז) "חֲבוּר עֲצַבִּים אֶפְרַיִם הַנַּח לוֹ", כְּשֶׁיִּשְׂרָאֵל יֵשׁ בֵּינֵיהֶם אַחְדוּת אֲפִלּוּ עוֹבְדֵי עֲבוֹדָה זָרָה הַנַּח לוֹ, פֵּרוּשׁ עַל דֶּרֶךְ (אסתר ב:יא) "וַהֲנָחָה לַמְּדִינוֹת עָשָׂה", וְהוּא אָמְרוֹ "ה׳ בָּדָד" פֵּרוּשׁ כְּשֶׁהָעָם בָּדָד לְשׁוֹן בַּד – ה׳ יַנְחֶנּוּ.

"Hashem alone will lead him." The Ohr HaChaim explains this through Midrash Tanchuma, Tzav 7, on Hoshea 4:17: "Ephraim is joined to idols; leave him alone." Chazal read this as a teaching about unity. When Yisrael is united, even the presence of idolatry does not bring immediate punishment. Hanach lo, "leave him alone," expresses granting rest or relief, like the relief granted to the provinces in Esther. He therefore reads badad as the people being one unit: when they are united, Hashem leads them.

Source note: the Hebrew edition prints Esther 2:11 beside "he granted relief to the provinces." The quoted words are in Esther 2:18. The Hebrew is reproduced unchanged.

Or HaChaim on Deuteronomy 32:12:2

וְאֵין עִמּוֹ אֵל נֵכָר – פֵּרוּשׁ, הֲגַם שֶׁהֵם עוֹבְדֵי עֲבוֹדָה זָרָה אֵין ה' מַחְשִׁיב לוֹ עָוֹן זֶה. וּמַאֲמַר "אֵין עִמּוֹ" תִּתְפָּרֵשׁ עַל דֶּרֶךְ שֶׁדָּרְשׁוּ זִכְרוֹנָם לִבְרָכָה (סוכה מא.) בְּפָסוּק (ירמיה ל:יז) "דּוֹרֵשׁ אֵין לָהּ", מִכְּלָל שֶׁיֵּשׁ לָהּ, כְּמוֹ כֵן בְּמַה שֶׁלְּפָנֵינוּ אָמַר "אֵין עִמּוֹ" מִכְּלָל שֶׁיֵּשׁ עִמּוֹ, אֶלָּא שֶׁאֵין ה' מְיַסְּרוֹ עַל זֶה.

He continues this reading with "and there is no foreign god with him." Although idolatry is present, Hashem does not count that sin against them by punishing them in this situation. The Ohr HaChaim compares the negative wording with Chazal's reading in Sukkah 41a of "No one seeks her" (Yirmiyahu 30:17). His text summarizes that inference as "this implies that she has [one who seeks her]." He uses the comparison here to read "there is none with him" as implying that a foreign god is in fact present, but Hashem is not punishing the people for it.

For clarity, the Gemara itself phrases its inference as "she requires seeking." The Ohr HaChaim's point here is that the negative wording carries an implication beyond its surface meaning; he is explaining the withholding of punishment, not permitting idolatry.

Or HaChaim on Deuteronomy 32:12:3

עוֹד יֵרָצֶה עַל זֶה הַדֶּרֶךְ: אֵימָתַי "ה' בָּדָד יַנְחֶנּוּ"? כְּשֶׁנִּגְמַר חֵלֶק הָרַע מִיִּשְׂרָאֵל, וְהוּא אָמְרוֹ "וְאֵין עִמּוֹ אֵל נֵכָר", שֶׁהוּא חֵלֶק הָרַע הַדָּבוּק בָּאָדָם מֵחֵטְא הָאָדָם, וְהַמַּשְׂכִּיל יָבִין:

He then offers a different explanation. When will "Hashem alone lead him"? When the element of evil has come to an end within Yisrael. On this reading, "there is no foreign god with him" means that the evil attached to a person through Adam's sin has been removed. For clarity, this follows the earlier discussion of evil becoming mixed with good through Adam HaRishon's sin. The two readings are distinct: the first discusses unity despite sin, while this one describes guidance after that evil is gone.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:12

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim offers two readings. The first emphasizes the protective force of unity: Hashem withholds punishment even while serious sin is present. The second describes a different condition, in which the evil that entered through Adam's sin has been removed and Hashem alone leads Yisrael.

לְמַעֲשֶׂה · Lemaaseh

Make one effort toward peace with another Jew, such as speaking respectfully where a disagreement has become tense. The Ohr HaChaim draws attention to the value of unity even when people are far from perfect. We can work on that unity while still taking our own teshuvah seriously.

Torah Hebrew comes from Sefaria, Tanach with Ta'amei Hamikra. The Torah English is JPS 1917. Ohr HaChaim Hebrew comes from Sefaria, Vocalized Edition. These source editions are public domain. Hebrew wording and punctuation are preserved; web markup is removed and spacing is normalized.
The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.