

חומש עם רש"י • האזינו • שלישי

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

HA'AZINU • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the shirah of Ha'Azinu continues to describe the incredible, overflowing chesed that Hashem showered upon Klal Yisrael. Moshe Rabbeinu sings of how Hashem settled the nation in the most exalted and bountiful parts of Eretz Yisrael, feeding them the finest delicacies of the land, from sweet honey and rich oil out of the hard rocks to the fattest cattle, sheep, and the very best wheat and wine.

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

פסוק א

Pasuk 1

יִרְכְּבֵהוּ עַל בְּמוֹתַי בְּמִתֵּי אֶרֶץ וַיֹּאכַל תְּנוּבַת שְׂדֵי וַיִּנָּקֵהוּ
and He suckled him fields the yield of and he ate earth the high places of the high places of upon He made him ride
דָּבַשׁ מִסֵּלַע וְשֶׁמֶן מִחֶלְמִישׁ צוּר:
rock from the flinty and oil from a crag honey

רש"י

יִרְכְּבֵהוּ עַל בְּמוֹתַי אֶרֶץ. כָּל הַמִּקְרָא כְּתֻבּוֹ:
is like its Targum the verse all of the earth the high places of on He made him ride

רש"י

יִרְכְּבֵהוּ וְגו'. עַל שֵׁם שְׂאֲרֵץ יִשְׂרָאֵל גְּבוּהָ מִכָּל הָאֲרָצוֹת:
the lands than all of is higher Yisrael that the land of account on etc. He made him ride

רש"י

וַיֹּאכַל תְּנוּבַת שְׂדֵי. אֵלּוּ פְּרוֹת אֶרֶץ יִשְׂרָאֵל שְׂקֵלִים לָנוּב וְלִהְתַּבֵּשֵׁל
and to ripen to shoot which are quicker Yisrael the Land of the fruits of these are the fields the produce of that he might eat
מִכָּל פְּרוֹת הָאֲרָצוֹת:
the other countries the fruits of than all

רש"י

וַיִּנָּקֵהוּ דָּבַשׁ מִסֵּלַע. מַעֲשֶׂה בְּאַחַד שְׂאֵמֶר לִבְנוֹ בְּסִיכְנֵי הָבָא לִי קִצְיָעוֹת מִן
from dried figs for me bring in Sichni to his son who said with one An incident from a rock honey And He made him suck
הַחֲבִית, הֵלֵךְ וּמָצָא הַדָּבַשׁ צָף עַל פִּיהָ, אָמַר לוֹ זֶה שֶׁל דָּבַשׁ הִיא אָמַר לוֹ
to him He said it is honey of this to him He said its opening upon floating the honey and found He went the cask
הַשָּׂקַע יָדָה לְתוֹכָהּ וְאַתָּה מַעֲלָה קִצְיָעוֹת מִתּוֹכָהּ סִפְרֵי:
Sifrei from its midst dried figs will bring up and you into its midst your hand sink

רש"י

במתי ארץ. לְשׁוֹן גְּבוּהַ:
height an expression of land heights of

רש"י

שדי. לְשׁוֹן שָׂדֶה:
a field is an expression of Shaddai

רש"י

מחלמיש צור. תְּקוּפוֹ וְחִזְקוֹ שֶׁל סֶלַע, כְּשֶׁאֵינוֹ דְּבוּק לְתִיבָה שְׁלֹאחֶרִיו
that is after it to the word connected when it is not rock of and the hardness of the strength of rock from flint of
נְקוּד חֲלָמִישׁ וּכְשֶׁהוּא דְּבוּק נְקוּד חֲלָמִישׁ:
Chalmish it is punctuated is connected and when it Chalmish it is punctuated

רש"י

ושמן מחלמיש צור. אֵלוּ יֵיתִים שֶׁל גּוֹשׁ חֶלֶב סִפְרֵי :
Sifrei Chalab Gush of olives these are rock from the flinty and oil

פסוק ב

Pasuk 2

חֲמֵאת בָּקָר וְחֶלֶב צֹאן עִם חֶלֶב כְּרִים וְאֵילִים בְּנֵי בָשָׁן וְעִתּוּדִים עִם
with and he-goats Bashan of the breed of and rams lambs fat of with flocks and milk of cattle Butter of
חֶלֶב כְּלִיֹּת חֲטָה וְדָם עֲנַב תִּשְׁתֶּה חֲמֵר:
as delicious wine you drank the grape and the blood of wheat kidneys of the kidney-fat of

רש"י

חמאת בקר וחלב צאן. זֶה הָיָה בַּיּוֹם שֶׁלֹּמֹה, שֶׁנֶּאֱמַר מַלְכִּים א ד' "עֲשֶׂה
ten 4 I Melachim as it states Shlomo in the days of was this the flock and milk of the herd clotted cream of
בָּקָר בְּרֵאִים וְעֹשֶׂרִים בָּקָר רְעִי וּמֵאָה צֹאן":
sheep and one hundred of the pasture oxen and twenty fattened oxen

רש"י

עם חלב כרים. זֶה הָיָה בַּיּוֹם עֲשֶׂרֶת הַשְּׁבָטִים, שֶׁנֶּאֱמַר עֲמוּס ו' "וְאֶכְלִים כְּרִים
lambs and who eat six Amos as it is said tribes the ten in the days of was this lambs fat of with
מִצֹּאן":
from the flock

רש"י

חלב כליות חטה. זֶה הָיָה בַּיּוֹם שֶׁלֹּמֹה, שֶׁנֶּאֱמַר מַלְכִּים א ה' "וַיְהִי לָהֶם
the food of "and it was Heh Aleph Melachim as it is said Shlomo in the days of was this wheat kidneys of the fat of
שֶׁלֹּמֹה וְגו'":
etc." Shlomo

רש"י

ודם ענב תשתה חמר. בַּיּוֹם עֲשֶׂרֶת הַשְּׁבָטִים "הַשְּׂתִים בְּמִזְרְגֵי יַיִן"
wine in bowls of who drink tribes the ten in the days of foaming wine you shall drink the grape And the blood of

עמוס ו' :

six Amos

רש"י

חמאת בקר. הוא שמן הנקלט מעל גבי הקלב:

the milk the top of from upon that is gathered the fat it is cattle Butter of

רש"י

וחלב צאן. קלב של צאן, וכשהוא דבוק נקוד חלב, כמו "בחלב אמו"

its mother" "in the milk of like chalev it is vowelled is connected and when it sheep of milk sheep And milk of

שמות כ"ג :

23 Shemos

רש"י

כרים. כבשים:

sheep Karim

רש"י

ואילים. כמשמעו:

is like its literal meaning And rams

רש"י

בני בשן. שמנים היו:

they were fat ones Bashan sons of

רש"י

כליות חטה. חטים שמנים כחלב כליות וגסין ככוליא:

like a kidney and large kidneys like the fat of fat wheats wheat kidneys of

רש"י

ודם ענב. תהיה שותה יין טוב וטועם יין חשוב:

fine wine and tasting good wine drinking you shall be a grape And the blood of

רש"י

חמר. יין בלשון ארמי "חמר", אין זה שם דבר אלא לשון משבח בטעם,

in taste excellent an expression of but rather of a thing a noun this is not chamar Aramaic in the language of wine Chamar

ווי"נוש בלעז. ועוד יש לפרש שני מקראות הללו אחר תרגום של

of the translation after these verses the two of to explain there is and furthermore in old French vinous

אנקלוס "אשרינון על תקפי ארעא וגו'":

etc the land the strongholds of upon He settled them Onkelos

פסוק ג

Pasuk 3

וישמן ישרון ויבעט שמנת עבית פשית ויטש אלוה

God and he forsook you became covered you grew thick you grew fat and kicked Yeshurun And grew fat

עָשָׂהוּ וַיִּנְבֵּל צוּר יִשְׁעָתוֹ:

his salvation the Rock of and he spurned Who made him

רש"י

עבית. לשון עבי:

thickness an expression of you became thick

רש"י

כשית. כמו פסית, לשון כי כסה פניו בְּחִלּוֹ "איוב ט"ו , כָּאָדָם

like a person 15 Iyov with his fatness" his face he covered "Because an expression of you covered like You became covered

שֶׁשֶׁמֶן מִבִּפְנִים וְכֶסְלֵיו נִכְפָּלִים מִבְּחוּץ, וְכֵן הוּא אוֹמֵר שֶׁם "וַיַּעַשׂ פִּימָה עָלָי

upon folds of fat "and he made there says it and so from without are folded and his flanks from within who is fat

כָּסֶל":

flank"

רש"י

כשית. יש לשון קל בלשון פסוי, כמו "וכסה קלון ערום" משלי י"ב

12 Mishlei a prudent man shame and covers like covering in the expression of light an expression there is You are covered

, וְאִם כָּתַב כְּשִׁית, דָּגוּשׁ, הָיָה נִשְׁמָע פְּסִית אֶת אַחֲרִים, כְּמוֹ "כִּי כָסָה

he covered for like others — you covered understood as it would be with a dagesh you covered it had written and if

פְּנֵיו "איוב ט"ו :

15 Iyov his face

רש"י

וינבל צור ישעתו. גָּנָהוּ וּבָזָהוּ, כְּמוֹ שֶׁנֶּאֱמַר יְחִזְקָאֵל

Yechezkel that which is said as and He scorned Him He showed contempt for his salvation the Rock of And he lightly esteemed Him

ח' "אַחֲרֵיהֶם אֶל הַיֵּכָל ה' וְגו'", אֵין לָהּ נִבּוּל גָּדוֹל מִזֶּה סִפְרֵי :

Sifrei than this greater contempt to you there is no and soon Hashem the Sanctuary of towards their backs chapter 8

פסוק ד

Pasuk 4

יִקְנָאָהוּ בְּזָרִים בְּתוֹעֵבָת יִכְעִיסָהוּ:

they angered Him with abominations with strangers They made Him jealous

רש"י

יקנאהו. הִבְעִירוּ חֲמָתוֹ וְקִנְאָתוֹ:

and His jealousy His wrath they kindled they made Him jealous

רש"י

בתועבת. בְּמַעֲשִׂים תְּעוּבִים, כְּגוֹן מִשְׁכַּב זָכוּר וּכְשָׁפִים שֶׁנֶּאֱמַר בָּהֶם תוֹעֵבָה:

abomination regarding them that it is said and sorcery a male lying of such as abominable with deeds With abominations

פסוק ה

יִזְבְּחוּ לַשִּׁדִּים לֹא אֱלֹהִים לֹא יָדְעוּם הַדְּשִׁים מִקָּרִב בָּאוּ לֹא
 not they came from recently new ones they knew them not gods a god not to demons They sacrificed
 שְׁעָרוֹם אֲבֹתֵיכֶם:
 your fathers feared them

רש"י

לֹא אֱלֹהִים. כְּתַרְגוּמוֹ "דְּלִית בְּהוֹן צְרוּךְ", אֵלּוּ הָיָה בָּהֶם צְרוּךְ לֹא הָיְתָה
 would there be not need in them there was if need in them that there is not like its translation gods Not
 קִנְיָה כְּפוּלָה כְּמוֹ עֲכָשׁוּ סַפְרֵי:
 Sifrei now like doubled jealousy

רש"י

חֲדָשִׁים מִקָּרִב בָּאוּ. אֲפֹלוּ הָאֲמוֹת לֹא הָיוּ רְגִילִים בָּהֶם — גּוֹי שֶׁהָיָה רוֹאֶה
 seeing who was a non-Jew to them accustomed were not the nations even they came from close by New ones
 אוֹתָם, הָיָה אוֹמֵר זֶה צֶלֶם יְהוּדִי:
 a Jew an idol of this is say would them

רש"י

לֹא שְׁעָרוֹם אֲבֹתֵיכֶם. לֹא יָרְאוּ מֵהֶם — לֹא עָמְדָה שְׂעָרְתָם מִפְּנֵיהֶם, דֶּרֶךְ
 it is the way because of them their hair did stand not of them did they fear not your fathers feared them not
 שְׂעָרוֹת הָאָדָם לְעֹמֵד מִחֶמֶת יִרְאָה, כֵּן נִדְרָשׁ בְּסִפְרֵי. וַיֵּשׁ לְפָרֵשׁ עוֹד שְׁעָרוֹם
 she'arum further to explain and there is in Sifrei it is expounded thus fear because of to stand of a person of the hairs
 לְשׁוֹן יִשְׁעִיהּ יג, כֹּא "וּשְׁעִירִים יִרְקְדוּ שָׁם", שְׁעִירִים הֵם שִׁדִּים, לֹא עָשׂוּ
 did make not demons they are satyrs there shall dance and satyrs 21 13 Yeshayahu an expression of
 אֲבֹתֵיכֶם שְׁעִירִים הָלְלוּ:
 these satyrs your fathers

סוקו

צוֹר יִלְדָּה תְּשִׂי וְתִשְׁכַּח אֵל מַחְלָהּ:
 who brought you forth God and you forgot you neglected who begot you the Rock

רש"י

תְּשִׂי. תִּשְׁכַּח. וְרַבּוֹתֵינוּ דָּרְשׁוּ כְּשָׁבָא לְהִיטִיב לָכֶם אַתֶּם מְכַעֲסִין לְפָנָיו
 before Him provoke you to you to do good when He comes expounded but our Rabbis you shall forget you have forgotten
 וּמִתִּישִׁים בָּחוּ מִלְּהִיטִיב לָכֶם סַפְרֵי:
 Sifrei to you from doing good His power and weaken

רש"י

אֵל מַחְלָלָךְ. מוֹצִיאָךְ מִרְחֶם, לְשׁוֹן תְּהִלִּים כֹּט "יְחֹלֵל"
 makes to bring forth 29 Tehillim an expression of from the womb Who brought you out Who brought you forth the God
 אִילּוֹת, תְּהִלִּים מִ"ח חֵיל" כִּי לִדְהָ:
 as a woman in childbirth travail 48 Tehillim hinds

CHAPTER SUMMARY

The aliyah then transitions into a painful rebuke, describing how Klal Yisrael became bloated from all this physical abundance, grew fat and kicked, and ultimately turned their backs on Hashem. Instead of showing gratitude to the Rock of their salvation, they turned to abominations and sacrificed to new, powerless demons and foreign gods that their ancestors never knew, completely forgetting the Creator Who brought them into being.

למעשה WHAT TO TAKE HOME

The Torah is describing a very frightening spiritual reality here in Parshas Ha'Azinu. Hashem showers Klal Yisrael with the greatest, sweetest shefa, giving us honey from the rock, the finest wheat, and the richest milk. But then, the very next pasuk warns us of the tragic result: "Vayishman Yeshurun vayiv'at", Jeshurun grew fat and kicked. The moment things became comfortable and abundant, we forgot the Source of it all and turned to empty, modern vanities.

This is a major yesod in our avodah. The yetzer hara's most dangerous weapon is not poverty or hardship, but rather the numbing effect of comfort. When life is smooth and we have everything we need, we naturally tend to become "gross and coarse," losing our spiritual sensitivity. We start taking our brachos for granted, and mimeila, we forget our total dependence on Hashem.

To combat this, we have to make a conscious effort to use our physical pleasures as a springboard to connect to Hashem, rather than a reason to drift away. When you enjoy a good meal, a comfortable home, or a moment of success, don't just let it pass. Stop and realize that this sweetness is coming directly from Hashem's hand.

Today, when you experience any physical comfort or pleasure, even something as simple as a warm drink or a good meal, pause for five seconds before or after, and explicitly thank Hashem for the sweetness He put into your life, using that physical pleasure to bring you closer to Him instead of letting it make you complacent.

דף יומי • חזקוני • דף קלי"ח

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THE SUGYA

We start off on our daf with a fascinating discussion about the different weights of a maneh, bringing a raaya from a Tosefta in Hilchos Tumah regarding a torn leather flask. The Gemara then dives into the shiur of reishis hagez that one must give to the Kohen, explaining that it must be enough clean wool to make a small garment. We learn the source for this from the avodah in the Beis HaMikdash, where the Kohanim must "stand to serve," which the Gemara explains refers to the belt worn by the Kohanim.

Next, the Gemara discusses the case of someone who shears his sheep one by one and sells the wool of each before shearing the next. We find a machlokes between Rav Chisda and Rabbi Natan bar Hoshaya whether this person is chayav in reishis hagez, depending on whether we need all five sheep to be in his possession at the very moment the shiur is completed. We also look into the Mishnah's ruling regarding one who buys sheared wool from his friend, and how this relates to Rabbi Yehuda's shitta by peah.

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עמוד א' DAF 138A

STATEMENT

בששים,

is equivalent to **sixty** sela, as Rav Dimi said.

QUESTION

ותני תנא: מנה בן ארבעים סלעים.

The Gemara asks: **And does a Tanna teach** anywhere about a **maneh of forty sela**? Usually a maneh is fifty or sixty sela!

ANSWER

אין! והתנן:

The Gemara answers: **Yes! And we learned** in a Tosefta **likewise** regarding the laws of tumah:

PROOF

חמת חדשה, אף על פי שמקבילת רמונים – טהורה.

A **new leather flask** that is not yet completely sewn together, **even though it can contain pomegranates**, is still **tahor**—not susceptible to tumah—because it cannot yet hold liquids, so it is not considered a finished vessel.

PROOF

תפוח ונקרעה – שיעורה כמוציא רמונים.

If he sewed it completely and then it tore, its measure to lose its status as a vessel and become tahor is a tear large enough to let pomegranates fall out.

PROOF

רבי אליעזר בן יעקב אומר: כפוקעיות של שתי, אחת מארבע, במנה בן ארבעים סלעים.

Rabbi Eliezer ben Yaakov says: The tear must be like the size of balls of warp thread, which are one-quarter of a maneh of forty sela—meaning a weight of ten sela. We see explicitly that a Tanna mentions a maneh of forty sela!

מִשְׁנָה MISHNAH

MISHNAH

וכמה נותן לו כוי.

The Mishnah stated: And how much does he give to him, the Kohen? The weight of five sela in Judea, which are ten sela in the Galilee, once laundered and not when sullied.

גְּמָרָא GEMARA

BRAISA

תנא – לא שילבננו ויתננו לו, אלא שילבננו כהן ונעמוד על חמש סלעים.

A Tanna taught in a Braisa: It is not that he, the owner, must launder it and then give it to him; rather, he must give him enough dirty wool so that when the Kohen launders it, it will stand at five sela of clean wool.

מִשְׁנָה MISHNAH

MISHNAH

כדי לעשות בגד קטן.

The Mishnah taught that the measure given to the Kohen must be enough to make a small garment.

גְּמָרָא GEMARA

QUESTION

מנהגי מילי?

The Gemara asks: From where are these words derived, that the wool must be enough to make a garment?

ANSWER

אמר רבי יהושע בן לוי: אמר קרא "לעמד לשרת" – דכר שהוא ראוי לשירות.

Rabbi Yehoshua ben Levi said: The verse says regarding the Kohanim, "To stand to serve in the name of Hashem." This teaches that the gift of reishis hagez must be **something that is fit for service** in the Beis HaMikdash—meaning enough wool to make a priestly garment.

EXPLANATION

מאי ניהו? אבנט.

The Gemara asks: **What is it**, this small garment? It is the **belt**, which is made from wool weighing five sela.

OBJECTION

אימא מעיל!

The Gemara asks: But lichaira, **say** it must be enough to make the **robe**, which requires a much larger amount of wool!

RESOLUTION

תפשת מרובה – לא תפשת, תפשת מועט – תפשת.

The Gemara answers: We apply the rule: If **you grabbed the larger amount, you did not grab** anything; but if **you grabbed the smaller amount, you grabbed** it. Since the belt is also a garment of service, we cannot demand more than that.

OBJECTION

ואימא כיפה של צמר, דתנא: כיפה של צמר היתה מונחת בראש כהן גדול, ועליה ציץ נתון, לקיים מה שנאמר: "ושמת אתו על פתיל תכלת".

The Gemara asks: **But** say it should be enough to make the **woolen cap**, which is even smaller than a belt! **As it was taught** in a Braisa: **A woolen cap was placed on the head of the Kohen Gadol, and upon it the Tzitz was placed, to fulfill that which is said: "And you shall place it upon a thread of sky-blue wool."** This cap is a garment of service and is smaller than a belt!

RESOLUTION

אמר קרא "הוא ובניו", דבר השונה לאהרן ולבניו.

The Gemara answers: **The verse says, "He and his sons,"** which implies it must be **something that is equal for Aaron and for his sons**—a garment worn by both the Kohen Gadol and the ordinary Kohanim. The woolen cap is worn only by the Kohen Gadol.

OBJECTION

אבנט נמי לא שוי.

The Gemara objects: **But the belt is also not equal** for all Kohanim!

EXPLANATION

הניחא למאן דאמר אבנטו של כהן גדול לא זהו אבנטו של כהן הדיוט – שפיר.

This works out well according to the one who says that the belt of the Kohen Gadol is not the same as the belt of an **ordinary Kohen**—meaning that both of them wore shatnez (wool and linen) all year round, so the woolen belt was equal for all Kohanim; then it is **well**.

OBJECTION

אלא למאן דאמר זהו אבנטו של כהן הדיוט, מאי איכא למימר?

But according to the one who says that the belt of the ordinary Kohen was made of pure linen, and only the Kohen Gadol wore a belt of wool and linen, **what is there to say?** The woolen belt was not equal for all Kohanim!

RESOLUTION

שם אבנט בעולם.

The Gemara answers: At least **the name of "belt"** as a category of garment is common **in the world** to all Kohanim, whereas the woolen cap has no equivalent category among the ordinary Kohanim.

מִשְׁנָה MISHNAH

MISHNAH

לא הספיק ליתנו וכו'.

The Mishnah taught: **If he did not manage to give it** to the Kohen before he dyed it, he is exempt. And one who buys the fleece of a non-Jew's sheep is exempt.

גְּמָרָא GEMARA

STATEMENT

איתמר: גזז ומכר ראשונה,

It was stated that Amora'im disputed a case where a person owned five sheep, and **he sheared and sold the first** sheep's wool before shearing the second, and did the same for all of them.

STATEMENT

רב חסדא אמר: חייב, רבי נתן בר הושעיא אמר: פטור.

Rav Chisda says: He is obligated in reishis hazez; and **Rabbi Natan bar Hoshaya says: He is exempt.**

EXPLANATION

רב חסדא אמר חייב, דהא גזז.

The Gemara explains: **Rav Chisda says he is obligated, because he did shear** five sheep that belonged to him at the time of their shearing, so the Torah's term "your flock" applies.

EXPLANATION

רבי נתן בר הושעיא אמר פטור, בעידנא דקא מלא שיעורא בעינו "צאנה", וליכא.

And **Rabbi Natan bar Hoshaya says he is exempt, because at the time that the shiur is completed, we require** that the sheep be "your flock" in your possession, and **here they are not** in his possession anymore.

OBJECTION

תנו: הלוקח גז צאנו של גוי, פטור מראשית הגז.

The Gemara objects: **We learned** in our Mishnah: **One who purchases the sheared wool of the sheep of a non-Jew is exempt from reishis hagez.**

INFERENCE

הא צאנו לגזוז – חייב.

We infer from here: **But** if he purchased **his sheep** from the non-Jew **to shear them** and then return the sheep, he is **obligated**.

OBJECTION

אמאי? כל חד וחד פתר גיזה נפקא לה מרשותיה!

But **why** should he be obligated according to Rabbi Natan bar Hoshaya? **Each and every one** of the sheep, **after its shearing**, **leaves his possession** and goes back to the non-Jew, so at the end of the shearing, "your flock" does not apply!

RESOLUTION

תרגמא רב חסדא אליבא דרבי נתן בר הושעיא: כגון שהקנן לו כל שלשים יום.

Rav Chisda interpreted the Mishnah according to Rabbi Natan bar Hoshaya: It is a case **where** the non-Jew **transferred ownership of them to him for the entire thirty days** of the shearing period, so they remained his even after being sheared.

מִשְׁנָה MISHNAH

MISHNAH

הלוקח גז צאנו של חבירו כו'.

The Mishnah taught: **One who purchases the sheared wool of his fellow's sheep**, if the seller kept some wool back, the seller is obligated.

גְּמָרָא GEMARA

QUESTION

מאן תנא דהיכא דאיכא שירא גבי מוכר, פתר מוכר אולינו?

The Gemara asks: **Who is the Tanna who holds that wherever there is a remainder left with the seller, we follow the seller** and make him obligated for the whole thing?

ANSWER

אמר רב חסדא: רבי יהודה היא, דתנן:

Rav Chisda said: It is Rabbi Yehuda, as we learned in a Mishnah in Peah:

PROOF

המוכר קלחי אילן בתוך שדהו – נותן פאה לכל אחד ואחד.

One who sells produce-bearing stalks in his field to many buyers, each buyer **gives peah for each and every** area he bought.

PROOF

אמר רבי יהודה: אימתי? בזמן שלא שייר בעל השדה, אבל שייר בעל השדה – נותן פאה על הכה.

Rabbi Yehuda said: When is this? When the owner of the field did not leave over any stalks for himself; but if the owner of the field left over some stalks for himself, the owner gives peah for the whole field.

OBJECTION

אמר ליה רבא: והא מר הוא דאמר, והוא שהתחיל בעל השדה לקצור!

Rava said to him: But didn't Master himself say that Rabbi Yehuda's ruling applies only when the owner of the field had already begun to harvest before selling?

OBJECTION

וכי תימא הקי נמי והוא שהתחיל לגזוז –

And if you say: Here too, it is a case where he had already begun to shear before selling —

OBJECTION

בשלא התם, "ובקצרכם את קציר ארצכם" כתיב, מעידנא דאתחיל לקצור מיחייב בכולה שדה,

that cannot be, for granted there, "And when you harvest the harvest of your land" is written, meaning that from the moment he begins to harvest, he becomes obligated for the entire field;

OBJECTION

אלא הקא, מעידנא דאתחיל למיגז לא מיחייב בכוליה עדריה!

but here, from the moment he begins to shear, he does not become obligated for his entire flock until he actually shears five sheep! So the comparison does not hold.

ANSWER

אלא אמר רבא: האי תנא הוא, דתנן:

Rather, Rava said: It is this Tanna, as we learned in a Mishnah:

PROOF

אמר לו "מכור לי בני מעיה של פרה זו", והיו בהן מתנות – נותנן לפהו, ואין מנכה לו מן הדמים.

If one said to a butcher, "Sell me the innards of this cow," and they contained the priestly gifts (the maw), the buyer gives them to the Kohen, and he does not deduct from the price he pays the seller, because the seller did not keep any part of the cow.

PROOF

לקח ממנו במשקל – נותנן לפהו ומנכה לו מן הדמים.

But if he bought it from him by weight, since the seller kept the rest of the animal, the buyer gives them to the Kohen and deducts from the price because the obligation remains primarily on the seller who kept a remainder.

IN FERENCE

אֶלְמָא מִתְּנֹת דְּכֶהֱן לֹא מְזַבִּין אִינִישׁ,

Evidently, the gifts of the Kohen, a person does not sell them, and they are not included in the sale of the innards.

STATEMENT

הָכָא נָמִי מִתְּנֹת דְּכֶהֱן לֹא מְזַבִּין אִינִישׁ.

Here too, regarding the first shearing, the gifts of the Kohen, a person does not sell them.

RULING

הֶלְפָּה: שְׂיִיר הַמוֹכֵר – מוֹכֵר חַיִּיב,

Therefore, if the seller left over some wool in his possession, the seller is obligated to give the first shearing from the remaining wool,

EXPLANATION

דָּאָמַר לִיהּ לִוְקָח: "מִתְּנָה דְּכֶהֱן גִּבָּהּ הִיא".

as the buyer can say to him: "The gift of the Kohen is with you," since you did not sell me everything.

RULING

לֹא שְׂיִיר – לִוְקָח חַיִּיב,

But if the seller did not leave over any wool, the buyer is obligated to give the first shearing,

EXPLANATION

דָּאָמַר לִיהּ מוֹכֵר: "מִתְּנָה דְּכֶהֱן לֹא זַבַּנִּי לָךְ".

as the seller can say to him: "The gift of the Kohen, I did not sell to you."

STATEMENT

הֲדַרוּ עֲלֵה רֵאשִׁית הַגֶּז.

May we return to you, Reishis HaGez!

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנֵי שִׁילוּחַ הַקֶּזֶן נוֹהֵג בְּאֶרֶץ וּבְחוּצָה לְאֶרֶץ.

MISHNAH: The mitzvah of sending away the nest (the mother bird) applies in the Land of Yisrael and outside of the Land,

MISHNAH

בְּפָנֵי הַבַּיִת וְשִׁלָּא בְּפָנֵי הַבַּיִת,

in the presence of the Temple and not in the presence of the Temple,

MISHNAH

בְּחוּלִין אֲבָל לֹא בְּמוֹקֵדְשֵׁין.

with non-sacred birds, but not with sacrificial birds.

MISHNAH

חוֹמֶר בְּכֶסֶּי הַדָּם מְשִׁילוֹחַ הַקֶּן,

There is a stringency in the covering of the blood than in sending away the nest,

MISHNAH

שֶׁכֶּסֶּי הַדָּם נוֹהֵג בְּחִיָּה וּבַעוּף, בְּמִזְמוֹן וּבְשֵׂאִין מִזְמוֹן,

as the covering of the blood applies to wild beasts and to birds, to that which is readily available in one's home and to that which is not readily available and must be hunted,

MISHNAH

וְשִׁילוֹחַ הַקֶּן אֵינוֹ נוֹהֵג אֶלָּא בַּעוּף, וְאֵינוֹ נוֹהֵג אֶלָּא בְּשֵׂאִינוֹ מִזְמוֹן.

and sending away the nest applies only to birds, and applies only to that which is not readily available.

MISHNAH

אֵיזֶהוּ שֵׂאִינוֹ מִזְמוֹן?

What is considered that which is not readily available?

MISHNAH

כָּגוֹן אֲוִזִין וְתִרְגָּמוֹ לִים שֶׁקָּנְנוּ בַּפֶּרֶדֶס,

For example, geese and chickens that nested in the orchard,

MISHNAH

אֲבָל אִם קָנְנוּ בַּבַּיִת, וְכֵן יוֹנֵי הַרְדְּסָאוֹת – פֶּטוּר מְשִׁילוֹחַ.

but if they nested in the house, and likewise, domestic pigeons, one is exempt from sending away the mother.

MISHNAH

עוֹף טָמֵא – פֶּטוּר מִלְּשִׁלָּח,

With regard to a non-kosher bird, one is exempt from sending away.

MISHNAH

עוֹף טָמֵא רוֹבֵץ עַל בֵּיצֵי עוֹף טָהוֹר, וְטָהוֹר רוֹבֵץ עַל בֵּיצֵי עוֹף טָמֵא – פֶּטוּר מִלְּשִׁלָּח.

If a non-kosher bird is sitting upon the eggs of a kosher bird, or a kosher bird is sitting upon the eggs of a non-kosher bird, one is exempt from sending away.

MISHNAH

קורא זכר – רבי אליעזר מחייב, וחכמים פוטרין.

With regard to a male partridge, Rabbi Eliezer deems one obligated to send it away, and the Sages exempt him.

גמרא GEMARA

GEMARA

גמ' רבי אבין ורבי מיישא, חד אמר:

GEMARA: Regarding the standard phrasing of the Mishnayos, Rabbi Avin and Rabbi Meyasha made statements. One of them said:

STATEMENT

כל היכא דתנן "בארץ ובחוץה לארץ" שלא לצורה,

Anywhere that we learned in a Mishnah: "In the Land and outside of the Land," it is stated needlessly, as these mitzvos are not dependent on the land,

EXPLANATION

לבד מראשית הגז, לאפוקי מדרבי אלעאי דאמר: "ראשית הגז אינו נוהג אלא בארץ".

except for the first shearing of the wool, where it was necessary to exclude the opinion of Rabbi Ilai, who said: "The first shearing of the wool applies only in the Land."

STATEMENT

וחד אמר: כל היכא דתנן "בפני הבית ושלל בפני הבית" – שלא לצורה,

And the other one said: Anywhere that we learned in a Mishnah: "In the presence of the Temple and not in the presence of the Temple," it is stated needlessly,

STATEMENT

לבד מ"אותו ואתו בנו".

except for the prohibition of slaughtering an animal "itself and its offspring" on the same day.

EXPLANATION

סלקא דעתך אמינא: הואיל ובענינא דקדשים כתיב,

For it might enter your mind to say: Since it is written in the section of sacrificial animals,

EXPLANATION

בזמן דאיכא קדשים – ננהוג, בזמן דליכא קדשים – לא ננהוג, קא משמע לן.

at a time when there are sacrificial animals, let it apply; at a time when there are no sacrificial animals, let it not apply. Therefore, it teaches us that it applies at all times.

STATEMENT

וּתְרוּיָהוּ אָמְרִי: כָּל הַיָּכָא דְתַנּוּ "בְּחוּלִין וּבְמוֹקֵדָשִׁים" – לְצוּרָה, לְבַד מְגִיד הַנֶּשֶׁה,

And both of them say: Anywhere that we learned in a Mishnah: "With non-sacred and with sacrificial animals," it is stated necessarily, except for the sciatic nerve, where it is taught needlessly.

QUESTION

פְּשִׁיטָא! מְשׁוּם דְּאִיקְדַּשׁ פְּקַע לִיה אִיסוּר גִּיד הַנֶּשֶׁה מִיָּנִיָּה?

The Gemara asks: But is it not obvious? Just because it was consecrated, does the prohibition of the sciatic nerve leave it? Of course it still applies!

OBJECTION

וְלָאוּ אוֹקִימָנָא בְּוָלְדוֹת קֳדָשִׁים?

The Gemara objects: But did we not establish that Mishnah as referring to the offspring of sacrificial animals, where we might think the prohibition of consecration prevents the sciatic nerve prohibition from taking effect?

ANSWER

וּמָאִי טַעְמָא אוֹקִימָנָא? לָאוּ מְשׁוּם דְּקָשָׁנָא לֹן לָא לִיתַנִּי?

The Gemara answers: And what is the reason we established it that way? Is it not because we found it difficult and asked: Let it not teach this, as it is obvious?

RESOLUTION

מַעֲיָקְרָא נָמִי לָא תִקְשִׁי לָהּ, אֵינִידִי דְתַנָּא לְצוּרָה, תַּנָּא נָמִי שְׁלָא לְצוּרָה.

But according to Rabbi Avin and Rabbi Meyasha, from the outset, do not let it be difficult for you; since it taught this phrase elsewhere necessarily, it also taught it here needlessly to maintain a parallel style.

QUESTION

בְּחוּלִין אֲבָל לָא בְּמוֹקֵדָשִׁים. אָמַאי לָא?

The Mishnah taught: The mitzvah of sending away the mother bird applies with non-sacred birds, but not with sacrificial birds. The Gemara asks: Why not?

ANSWER

דָּאָמַר קָרָא: "שִׁלַּח תְּשַׁלַּח אֶת הָאִם" – בְּמִי שְׁאַתָּה מְצֻוָּה לְשַׁלְּחוּ,

As the verse states: "You shall surely send away the mother"—this applies only to one whom you are commanded to send away,

EXPLANATION

יָצָא זֶה שְׁאִי אַתָּה מְצֻוָּה לְשַׁלְּחוּ אֶלָּא לְהָבִיאוּ לִידֵי גִזְבָּר.

excluding this sacrificial bird, which you are not commanded to send away, but rather to bring it to the Temple treasurer.

STATEMENT

אָמַר רַבִּינָא: הִלְכָּהּ, עוֹף טְהוֹר שְׁהָרַג אֶת הַנֶּפֶשׁ פְּטוּר מִשְׁלֹחַ,

Ravina said: Therefore, a kosher bird that killed a person is exempt from sending away,

EXPLANATION

מאי טעמא? דאמר קרא: "שֶׁלַח תִּשְׁלַח אֶת הָאֵם" – בְּמִי שֶׁאַתָּה מְצֻוֶה לְשַׁלְּחוֹ,

What is the reason? As the verse states: "You shall surely send away the mother"—this applies only to one whom you are commanded to send away,

EXPLANATION

יָצָא זֶה שְׂאֵי אִתָּה מְצֻוֶה לְשַׁלְּחוֹ אֶלָּא לְהֵבִיאוֹ לְבֵית דִּין.

excluding this bird, which you are not commanded to send away, but rather to bring it to the Beis Din to be tried and executed.

QUESTION

הֵיכִי דְמִי? אִי דְגִמַּר דִּינִיהּ –

The Gemara asks: **What are the circumstances?** If we are dealing with a case **where its trial was finished** and it was sentenced to death—

SUMMARY

In short, the daf clarifies that the gift of reishis hagez must be a minimum weight of five sela of clean, laundered wool, which is the amount needed to weave a Kohen's belt—a garment of service worn by both the Kohen Gadol and ordinary Kohanim. We then analyze a machlokes Amora'im regarding one who shears and sells his sheep sequentially; Rav Chisda rules he is chayav because he owned all five at their respective shearings, while Rabbi Natan bar Hoshaya exempts him because they were not all in his possession when the shiur was completed. Finally, the Gemara connects the halacha of a seller who retains a portion of his sheared wool to Rabbi Yehuda's ruling in Peah, where an owner who leaves over a remainder of his field must give peah for the entire field.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by how much wool a person must give to the Kohen for the mitzvah of reishis hagez. Rabbi Yehoshua ben Levi brings a beautiful limud from the pasuk "to stand to serve", the gift must be a "davar shehu ra'uy l'sheirus," something fit for service in the Beis HaMikdash. It cannot be a useless scrap; it must be at least five sela of clean wool, which is the minimum amount needed to weave a small priestly garment, the avnet (belt).

Look at the deep yesod Chazal are teaching us here. When you give to another Yid, or when you dedicate your time and energy to a mitzvah, it cannot be the leftovers. It cannot be the "sullied" wool that you have no use for. The Torah demands that our giving must be "ra'uy l'sheirus", it must have the dignity of the Beis HaMikdash. If you are giving tzedakah, or helping a neighbor, or setting aside time to learn, do not just give what is cheap, easy, or discarded. Give something whole, something respectable, something that can actually build a garment of honor.

Today, when you do a chesed or set aside time for a mitzvah, do not just give your leftover energy or your discarded items. Give with the mindset of the Beis HaMikdash: make sure your contribution is respectable, complete, and truly fit to serve.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מֶרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינּוּ וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינֵי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עָשָׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינְגָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֹרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש · האזינו · שלישי

Explanatory English · Line-by-Line Edition

HA'AZINU · 3RD ALIYAH

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

פסוק יג

Deuteronomy 32:13

יִרְכְּבֵהוּ עַל-בְּמֹתַי [בְּמַתִּי] אֶרֶץ וַיֹּאכַל תְּנוּבַת שָׂדֵי וַיִּנְקְהוּ דְבַשׁ
מִסֶּלַע וְשֶׁמֶן מִחֲלָמִישׁ צֹר:

He made him ride on the high places of the earth, And he did eat the fruitage of the field; And He made him to suck honey out of the crag, And oil out of the flinty rock;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:13:1

He made him ride on the high places of the earth, and so on.
This statement is not a continuation of the theme discussed above. Rather, it is the beginning of a new subject that continues below, and the ultimate consequence of these events is described in the later verse, And Yeshurun grew fat and kicked (Deuteronomy 32:15).

יִרְכְּבֵהוּ עַל בְּמֹתַי וְגו'. אֵין זֶה נִמְשָׁךְ עִם
הָאָמֹר לְמַעַלָּה, אֲלָא הִתְחַלַּת עֲנִיָּן וְנִמְשָׁךְ
לְמַטָּה, וְגִזְרַת הַדְּבָרִים הוּא "וַיִּשְׁמֵן יִשְׂרָאֵל"
וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:13

בפשוט · In plain words

The Ohr HaChaim explains that the description of Hashem raising Israel to ride on the high places of the earth and feeding them with abundance is not a continuation of the previous verses. Instead, it begins a new narrative sequence detailing the lavish goodness Hashem bestowed upon Israel, which ultimately led to the tragic consequence of them growing fat, becoming complacent, and rebelling against Him.

When we experience periods of great success, comfort, and abundance, we must recognize that these blessings are a test of our spiritual focus. Instead of letting physical prosperity lead to complacency or rebellion, we should use our elevated state to deepen our gratitude and commitment to Hashem.

חֲמֵאת בָּקָר וַחֲלֵב צֹאן עִם-חֶלֶב כְּאִים וַאֲיִלִּים בְּנֵי-בָשָׁן
וְעֵתוּדִים עִם-חֶלֶב כִּלְיֹת חֲטָה וְדָם-עֵגֶב תִּשְׁתֶּה-חֲמֶר:

Curd of kine, and milk of sheep, With fat of lambs, And rams of the breed of Bashan, and he-goats, With the kidney-fat of wheat; And of the blood of the grape thou drankest foaming wine.

No Ohr HaChaim comment on this pasuk in this edition.

וַיִּשְׁמֶן יִשְׁרוּן וַיִּבְנֶט שָׁמֶנֶת עֲבִית כְּשִׁית וַיִּטֹּשׁ אֱלֹהֵי עֲשָׂהוּ
וַיִּנָּבֵל צוּר יִשְׁעָתוֹ:

But Jeshurun waxed fat, and kicked, Thou didst wax fat, thou didst grow thick, thou didst become gross, And he forsook God who made him, And contemned the Rock of his salvation.

No Ohr HaChaim comment on this pasuk in this edition.

יִקְנֹא הוּא בְּזָרִים בְּתוֹעֵבֹת יִכְעִיסָהוּ:

They roused Him to jealousy with strange gods, With abominations did they provoke Him.

No Ohr HaChaim comment on this pasuk in this edition.

יִזְבְּחוּ לַעֲשֵׂדִים לֹא אֱלֹהִים אֱלֹהִים לֹא יָדְעוּם הַדְּשִׁים מִקֶּרֶב בָּאוּ לֹא שָׁעָרוּם אֲבֹתֵיכֶם:

They sacrificed unto demons, no-gods, Gods that they knew not, New gods that came up of late, Which your fathers dreaded not.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:17:1

The words "no-god" mean that they did not even sacrifice to these demons because they considered them to be a god, but rather only to have them fulfill their physical needs and desires. And regarding what they do for actual idol worship, the verse says, "gods that they knew not." This means that even though they do not know them, nor do they understand the true nature of these idols, they worship them anyway. Regarding the words, "new gods that came up of late," see what I have explained on the verse in Deuteronomy 13:7, "If your brother entices you."

לֹא אֱלֹהִים. פֶּרוּשׁ, גַּם הֵם אֵינָם זֹבְחִים לָהֶם
לְצַד הַיּוֹתֵם אֱלֹהִים, אֲלֹא לַעֲשׂוֹת לָהֶם
צָרָתָם וּמִבְקָשָׁם. וּכְנֻגָּד מֵהַ שְׁעוֹשִׁים
לְעִבּוֹדַת אֱלֹהִים אָמַר "אֱלֹהִים לֹא
יָדְעוּם", פֶּרוּשׁ, הֵגַם שְׂאִינָם יוֹדְעִים אוֹתָם
מֵה טִיבָם שֶׁל הָאֱלֹהִים הֵם עוֹבְדִים אוֹתָם.
וְאָמְרוּ "הַדְּשִׁים מִקֶּרֶב בָּאוּ" וְגו', עֲיֵן מֵה
שֶׁפֶּרֶשְׁתִּי בַּפָּסוּק (דְּבָרִים יג:ז) "כִּי יִסְתִּידֶךָ
אֲחִיךָ" וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:17

בפשוט · In plain words

The Ohr HaChaim explains that the people did not sacrifice to demons out of a belief in their divinity, but merely to satisfy their own desires. Furthermore, they engaged in idol worship of forces they did not even comprehend, adopting newly invented deities that their ancestors never feared.

למעשה · Lemaaseh

A person should examine their motivations to ensure they are serving Hashem for His sake, rather than chasing after external, temporary influences just to satisfy immediate personal desires.

צור ילדה תשי ותשכח אל מחללה:

Of the Rock that begot thee thou wast unmindful, And didst forget God that bore thee..

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:18:1

Of the Rock that begot thee thou wast unmindful (Teshil). This can be explained based on the teaching of Chazal in the Zohar, volume 3, page 207a. At the time when the Holy One, blessed be He, wished to create man, He consulted with the angels. They said before Him, "What is man that You should remember him?" (Psalms 8:5). Hashem strongly asserted Himself against the words of the angels, created man, and punished those angels who opposed. Thus, when Israel transgresses His will, they weaken (matishim) the very reason and justification for man's creation. This is the meaning of "the Rock that begot thee, you have weakened" (teshi, which is read as weakening).

צור ילדה תשי. יתבאר על דרך אמרם זכרונם לברכה (זוהר חלק ג' ר"ל) בשעה שרצה הקדוש ברוך הוא לברא את האדם, נמלה במלאכים ואמרו לפניו "מה אנוש" וגו' (תהלים ח:ה), ונתעצם ה' נגד דברי המלאכים ובראו והעניש המנגדים, עד כאן, ולזה כשישראל עוברים רצונו מח' לשים טעם לידתו של אדם, והוא אמרו "ילדה תשי".

Or HaChaim on Deuteronomy 32:18:2

And didst forget God that bore thee (Mechol'lecha). The word mechol'lecha can be interpreted as an expression of adornment (chelyah), similar to the verse, "and she adorned herself (vata'ad) with her ear-rings and her jewels (vechelyatah)" (Hosea 2:15). The meaning is that He made you a crown and an adornment over all other created beings, even over the angels, as in the verse, "You have caused men to ride over our heads" (Psalms 66:12). Alternatively, it can be understood in the sense of the verse, "Israel, in whom I will be glorified" (Isaiah 49:3), meaning that He made you an adornment for Himself, blessed be He. Our Sages of blessed memory in the Sifrei have also offered many homiletical interpretations on this verse, like a hammer that shatters a rock into many sparks.

ותשכח אל מחללה. תתפרש לשון עדי, כדרך אמרו (הושע ב:טו) "ותעד נזמה וח' ליתה", והכונה שעשאך מחול, עדי על כל הנבראים, אפלו על המלאכים, כאמרו (תהלים סו:יב) "הרכבת אנוש לראשנו", או על דרך אמרו (ישעיה מט:ג) "ישראל אשר בך אתפאר", שעשאך עדי לו יתברך. ורז"ל אמרו (ספרי) דרשות וכפטיש וגו'.

AI-assisted study aids · Deuteronomy 32:18

בפשוט · In plain words

The Ohr HaChaim offers two deep insights into this rebuke. First, he explains that when Israel sins, they weaken (teshi) the very justification for humanity's creation, which Hashem defended against the angels. Second, he interprets 'mechol'lecha' as an expression of adornment, reminding Israel that Hashem crowned them as the ultimate ornament of creation and a source of divine glory, a status they ungratefully forgot.

למעשה · Lemaaseh

When we choose to do a mitzvah, we are not just performing a personal act of obedience; we are actively justifying the creation of humanity. Remembering that Hashem created us to be the crown and adornment of His world can inspire us to carry ourselves with spiritual dignity and avoid actions that diminish this divine glory.

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