חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · האזינו · שְׁלִישִׁי

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.

פָּסוּק א

Pasuk 1

יַרְכִּבֵהוּ עַל במותי בָּמֳתֵי אָרֶץ וַיֹּאכַל תְּנוּבֹת שָׂדָי וַיֵּנִקֵהוּ
He made him ride upon the high places of the high places of earth and he ate the yield of fields and He suckled him

דְבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר:
honey from a crag and oil from the flinty rock

רַשִׁ"י

ירכבהו על במתי ארץ. כָּל הַמִּקְרָא כְּתַרְגּוּמוֹ:
He made him ride on the high places of the earth all of the verse is like its Targum

רַשִׁ"י

ירכבהו וגו'. עַל שֵׁם שֶׁאֶרֶץ יִשְׂרָאֵל גָּבוֹהַּ מִכָּל הָאֲרָצוֹת:
He made him ride etc. on account that the land of Yisrael is higher than all of the lands

רַשִׁ"י

ויאכל תנובת שדי. אֵלּוּ פֵּרוֹת אֶרֶץ יִשְׂרָאֵל שֶׁקַּלִּים לָנוּב וּלְהִתְבַּשֵּׁל
that he might eat the produce of the fields these are the fruits of the Land of Yisrael which are quicker to shoot and to ripen

מִכָּל פֵּרוֹת הָאֲרָצוֹת:
than all the fruits of the other countries

רַשִׁ"י

וינקהו דבש מסלע. מַעֲשֶׂה בְּאֶחָד שֶׁאָמַר לִבְנוֹ בְּסִיכְנִי הָבֵא לִי קְצִיעוֹת מִן
And He made him suck honey from a rock An incident with one who said to his son in Sichni bring for me dried figs from

הֶחָבִית, הָלַךְ וּמָצָא הַדְּבַשׁ צָף עַל פִּיהָ, אָמַר לוֹ זוֹ שֶׁל דְּבַשׁ הִיא אָמַר לוֹ
the cask He went and found the honey floating upon its opening He said to him this of honey it is He said to him

הַשְׁקַע יָדְךָ לְתוֹכָהּ וְאַתָּה מַעֲלֶה קְצִיעוֹת מִתּוֹכָהּ ספרי :
sink your hand into its midst and you will bring up dried figs from its midst Sifrei

רַשִׁ"י

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

רַשִׁ"י

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

רַשִׁ"י

מחלמיש צור. תָּקְפּוֹ וְחָזְקוֹ שֶׁל סֶלַע, כְּשֶׁאֵינוֹ דָּבוּק לַתֵּיבָה שֶׁלְּאַחֲרָיו
from flint of rock the strength of and the hardness of rock of when it is not connected to the word that is after it

נָקוּד חַלָמִישׁ וּכְשֶׁהוּא דָּבוּק נָקוּד חַלְמִישׁ:
it is punctuated Challamish and when it is connected it is punctuated Chalmish

רַשִׁ"י

ושמן מחלמיש צור. אֵלּוּ זֵיתִים שֶׁל גּוּשׁ חָלָב סִפְרֵי :
and oil from the flinty rock these are olives of Gush Chalab Sifrei

פָּסוּק ב

Pasuk 2

חֶמְאַת בָּקָר וַחֲלֵב צֹאן עִם חֵלֶב כָּרִים וְאֵילִים בְּנֵי בָשָׁן וְעַתּוּדִים עִם
Butter of cattle and milk of flocks with fat of lambs and rams of the breed of Bashan and he-goats with

חֵלֶב כִּלְיוֹת חִטָּה וְדַם עֵנָב תִּשְׁתֶּה חָמֶר:
the kidney-fat of kidneys of wheat and the blood of the grape you drank as delicious wine

רַשִׁ"י

חמאת בקר וחלב צאן. זֶה הָיָה בִּימֵי שְׁלֹמֹה, שֶׁנֶּאֱמַר מלכים א ד' "עֲשָׂרָה
clotted cream of the herd and milk of the flock this was in the days of Shlomo as it states Melachim I 4 ten

בָּקָר בְּרִאִים וְעֶשְׂרִים בָּקָר רְעִי וּמֵאָה צֹאן":
oxen fattened and twenty oxen of the pasture and one hundred sheep

רַשִׁ"י

עם חלב כרים. זֶה הָיָה בִּימֵי עֲשֶׂרֶת הַשְּׁבָטִים, שֶׁנֶּאֱמַר עמוס ו' "וְאֹכְלִים כָּרִים
with fat of lambs this was in the days of the ten tribes as it is said Amos six and who eat lambs

מִצֹּאן":
from the flock

רַשִׁ"י

חלב כליות חטה. זֶה הָיָה בִּימֵי שְׁלֹמֹה, שֶׁנֶּאֱמַר מלכים א ה' "וַיְהִי לֶחֶם
the fat of kidneys of wheat this was in the days of Shlomo as it is said Melachim Aleph Heh "and it was the food of

שְׁלֹמֹה וְגוֹ'":
Shlomo etc."

רַשִׁ"י

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

עמוס ו׳ :

six Amos

רַשִׁ״י

חמאת בקר. הוּא שֶׁמָּן הַנִּקְלָט מֵעַל גַּבֵּי הֶחָלָב:

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

רַשִׁ״י

וחלב צאן. חָלָב שֶׁל צֹאן, וּכְשֶׁהוּא דָבוּק נָקוּד חֲלֵב, כְּמוֹ "בַּחֲלֵב אִמּוֹ"

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

רַשִׁ״י

כרים. כְּבָשִׂים:

sheep Karim

רַשִׁ״י

ואילים. כְּמַשְׁמָעוֹ:

is like its literal meaning And rams

רַשִׁ״י

בני בשן. שְׁמֵנִים הָיוּ:

they were fat ones Bashan sons of

רַשִׁ״י

כליות חטה. חִטִּים שְׁמֵנִים כְּחֵלֶב כְּלָיוֹת וְגַסִּין כְּכוּלְיָא:

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

רַשִׁ״י

ודם ענב. תִּהְיֶה שׁוֹתֶה יַיִן טוֹב וְטוֹעֵם יַיִן חָשׁוּב:

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

רַשִׁ״י

חמר. יַיִן בִּלְשׁוֹן אֲרַמִּי "חֲמַר", אֵין זֶה שֵׁם דָּבָר אֶלָּא לְשׁוֹן מְשֻׁבָּח בְּטַעַם,

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

וּוי"נוש בְּלַעַז. וְעוֹד יֵשׁ לְפָרֵשׁ שְׁנֵי מִקְרָאוֹת הַלָּלוּ אַחַר תַּרְגּוּם שֶׁל

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

אָנְקְלוֹס "אַשְׁרִינוּן עַל תָּקְפֵי אַרְעָא וְגוֹ'":

etc the land the strongholds of upon He settled them Onkelos

פָּסוּק ג

Pasuk 3

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיִּטֹּשׁ אֱלוֹהַ

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

עָשָׂהוּ וַיְנַבֵּל צוּר יְשׁוּעָתוֹ׃

his salvation the Rock of and he spurned Who made him

רַשִׁ״י

עבית. לְשׁוֹן עֲבִי׃

thickness an expression of you became thick

רַשִׁ״י

כשית. כְּמוֹ כָּסִיתָ, "כִּי כִסָּה פָּנָיו בְּחֶלְבּוֹ" אִיּוֹב ט״ו , כְּאָדָם

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

שֶׁשָּׁמֵן מִבִּפְנִים וּכְסָלָיו נִכְפָּלִים מִבַּחוּץ, וְכֵן הוּא אוֹמֵר שָׁם "וַיַּעַשׂ פִּימָה עֲלֵי

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

כֶסֶל״:

flank"

רַשִׁ״י

כשית. יֵשׁ לָשׁוֹן קַל בִּלְשׁוֹן כִּסּוּי, כְּמוֹ "וְכִסֶּה קָלוֹן עָרוּם" מִשְׁלֵי 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 כְּשִׁיתָ, דָּגוּשׁ, הָיָה נִשְׁמָע כְּסִיתָ אֶת אֲחֵרִים, כְּמוֹ "כִּי כִסָּה

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

פָּנָיו" אִיּוֹב ט״ו :

15 Iyov his face

רַשִׁ״י

וינבל צור ישעתו. גִּנָּהוּ וּבְזָהוּ, כְּמוֹ שֶׁנֶּאֱמַר יְחֶזְקֵאל

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

ח' "אֲחוֹרֵיהֶם אֶל הֵיכַל ה' וְגוֹ'", אֵין לְךָ נִבּוּל גָּדוֹל מִזֶּה סִפְרֵי :

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

פָּסוּק ד

Pasuk 4

יַקְנְאֻהוּ בְּזָרִים בְּתוֹעֵבֹת יַכְעִיסֻהוּ׃

They made Him jealous with strangers with abominations they angered Him

רַשִׁ״י

יקנאהו. הִבְעִירוּ חֲמָתוֹ וְקִנְאָתוֹ׃

they made Him jealous they kindled His wrath and His jealousy

רַשִׁ״י

בתועבת. בְּמַעֲשִׂים תְּעוּבִים, כְּגוֹן מִשְׁכַּב זָכוּר וּכְשָׁפִים שֶׁנֶּאֱמַר בָּהֶם תּוֹעֵבָה׃

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

פָּסוּק ה

Pasuk 5

יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ לֹא

They sacrificed to demons not a god gods not they knew them new ones from recently they came not

שְׂעָרוּם אֲבֹתֵיכֶם׃

feared them your fathers

רַשִׁ"י

לא אלה. כְּתַרְגּוּמוֹ "דְּלֵית בְּהוֹן צְרוֹךְ", אִלּוּ הָיָה בָּהֶם צְרוֹךְ לֹא הָיְתָה

Not gods like its translation that there is not in them need if there was in them need not would there be

קַנְאָה כְּפוּלָה כְּמוֹ עַכְשָׁו ספרי :

jealousy doubled like now Sifrei

רַשִׁ"י

חדשים מקרב באו. אֲפִלּוּ הָאֻמּוֹת לֹא הָיוּ רְגִילִים בָּהֶם — גּוֹי שֶׁהָיָה רוֹאֶה

New ones from close by they came even accustomed to them a non-Jew who was seeing

אוֹתָם, הָיָה אוֹמֵר זֶה צֶלֶם יְהוּדִי׃

them would say this is an idol of a Jew

רַשִׁ"י

לא שערום אבתיכם. לֹא יָרְאוּ מֵהֶם — לֹא עָמְדָה שַׂעֲרָתָם מִפְּנֵיהֶם, דֶּרֶךְ

not your fathers feared them not of them did they fear did stand their hair because of them it is the way

שַׂעֲרוֹת הָאָדָם לַעֲמֹד מֵחֲמַת יִרְאָה, כָּךְ נִדְרַשׁ בְּסִפְרֵי. וְיֵשׁ לְפָרֵשׁ עוֹד שערום

of the hairs of a person to stand because of fear thus it is expounded in Sifrei and there is further she'arum

לְשׁוֹן ישעיה יג, כא "וּשְׂעִירִים יְרַקְּדוּ שָׁם", שְׂעִירִים הֵם שֵׁדִים, לֹא עָשׂוּ

an expression of Yeshayahu 13 21 and satyrs there shall dance satyrs they are demons not did make

אֲבוֹתֵיכֶם שְׂעִירִים הַלָּלוּ׃

your fathers satyrs these

פָּסוּק ו

Pasuk 6

צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ׃

the Rock who begot you you neglected and you forgot God who brought you forth

רַשִׁ"י

תשי. תִּשְׁכַּח. וְרַבּוֹתֵינוּ דָּרְשׁוּ כְּשֶׁבָּא לְהֵיטִיב לָכֶם אַתֶּם מַכְעִיסִין לְפָנָיו

you have forgotten you shall forget but our Rabbis expounded when He comes to do good to you you provoke before Him

וּמַתִּישִׁים כֹּחוֹ מִלְּהֵיטִיב לָכֶם ספרי :

and weaken His power from doing good to you Sifrei

רַשִׁ"י

אל מחללך. מוֹצִיאֲךָ מֵרֶחֶם, לְשׁוֹן תהלים כט "יְחוֹלֵל

the God Who brought you forth Who brought you out from the womb an expression of Tehillim 29 makes to bring forth

אַיָּלוֹת", תהלים מ"ח "חִיל כַּיּוֹלֵדָה׃

hinds Tehillim 48 travail as a woman in childbirth

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.

לְמַעֲשֶׂה 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.

דַּף יוֹמִי · חֻלִּין · דַּף קל״ח

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

📖 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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עַמּוּד א׳ DAF 138A

STATEMENT

בְּשִׁשִּׁים,

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

QUESTION

וְתָנֵי תַּנָּא: מָנֶה בֶּן אַרְבָּעִים סְלָעִים.

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

ANSWER

אִין! וְהָתְנַן:

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

PROOF

חֵמֶת חֲדָשָׁה, אַף עַל פִּי שֶׁמְּקַבֶּלֶת רִמּוֹנִים – טְהוֹרָה.

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

תְּפָרָהּ וְנִקְרְעָה – שִׁיעוּרָהּ כְּמוֹצִיא רִמּוֹנִים.

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

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: כְּפִקְעִיּוֹת שֶׁל שְׁתִי, אַחַת מֵאַרְבַּע, בְּמָנֶה בֶּן אַרְבָּעִים סְלָעִים.

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

וְכַמָּה נוֹתֵן לוֹ כּוּ'.

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

תָּנָא – לֹא שֶׁילַבְּנָנּוּ וְיִתְּנֶנּוּ לוֹ, אֶלָּא שֶׁילַבְּנָנּוּ כֹּהֵן וְיַעֲמוֹד עַל חֲמֵשׁ סְלָעִים.

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

כְּדֵי לַעֲשׂוֹת בֶּגֶד קָטָן.

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

גְּמָרָא GEMARA

QUESTION

מְנָהֲנֵי מִילֵּי?

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

ANSWER

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: אָמַר קְרָא "לַעֲמֹד לְשָׁרֵת" – דָּבָר שֶׁהוּא רָאוּי לְשֵׁירוּת.

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

מַאי נִיהוּ? אַבְנֵט.

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

OBJECTION

אֵימָא מְעִיל!

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

RESOLUTION

תָּפַשְׂתָּ מְרוּבֶּה – לֹא תָּפַשְׂתָּ, תָּפַשְׂתָּ מוּעָט – תָּפַשְׂתָּ.

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

וְאֵימָא כִּיפָּה שֶׁל צֶמֶר, דְּתַנְיָא: כִּיפָּה שֶׁל צֶמֶר הָיְתָה מוּנַּחַת בְּרֹאשׁ כֹּהֵן גָּדוֹל, וְעָלֶיהָ צִיץ נָתוּן, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: "וְשַׂמְתָּ אֹתוֹ עַל פְּתִיל תְּכֵלֶת".

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

אָמַר קְרָא "הוּא וּבָנָיו", דָּבָר הַשָּׁוֶה לְאַהֲרֹן וּלְבָנָיו.

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

אַבְנֵט נָמֵי לָא שָׁוֵי.

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

EXPLANATION

הָנִיחָא לְמַאן דְּאָמַר אַבְנֵטוֹ שֶׁל כֹּהֵן גָּדוֹל לֹא זֶהוּ אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט – שַׁפִּיר.

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

אֶלָּא לְמַאן דְּאָמַר זֶהוּ אַבְנֵטוֹ שֶׁל כֹּהֵן הֶדְיוֹט, מַאי אִיכָּא לְמֵימַר?

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

שֵׁם אַבְנֵט בָּעוֹלָם.

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

לֹא הִסְפִּיק לִיתְּנוֹ וְכוּ'.

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

אִיתְּמַר: גָּזַז וּמָכַר רִאשׁוֹנָה,

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

רַב חִסְדָּא אָמַר: חַיָּיב, רַבִּי נָתָן בַּר הוֹשַׁעְיָא אָמַר: פָּטוּר.

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

EXPLANATION

רַב חִסְדָּא אָמַר חַיָּיב, דְּהָא גָּזַז.

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

רַבִּי נָתָן בַּר הוֹשַׁעְיָא אָמַר פָּטוּר, בְּעִידָּנָא דְּקָא מָלֵא שִׁיעוּרָא בָּעֵינַן "צֹאנְךָ", וְלֵיכָּא.

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

תְּנַן: הַלּוֹקֵחַ גֵּז צֹאנוֹ שֶׁל גּוֹי, פָּטוּר מֵרֵאשִׁית הַגֵּז.

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

הָא צְאָנוֹ לִגְזוֹז – חַיָּיב.

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

אַמַּאי? כֹּל חַד וְחַד בָּתַר גִּיזָּה נָפְקָא לַהּ מֵרְשׁוּתֵיהּ!

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

תַּרְגְּמַהּ רַב חִסְדָּא אַלִּיבָּא דְּרַבִּי נָתָן בַּר הוֹשַׁעְיָא: כְּגוֹן שֶׁהִקְנָן לוֹ כָּל שְׁלֹשִׁים יוֹם.

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

הַלּוֹקֵחַ גֵּז צְאָנוֹ שֶׁל חֲבֵירוֹ כּוּ'.

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

מַאן תַּנָּא דְּהֵיכָא דְּאִיכָּא שִׁיוּרָא גַּבֵּי מוֹכֵר, בָּתַר מוֹכֵר אָזְלִינַן?

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

אָמַר רַב חִסְדָּא: רַבִּי יְהוּדָה הִיא, דְּתָנַן:

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

PROOF

הַמּוֹכֵר קִלְחֵי אִילָן בְּתוֹךְ שָׂדֵהוּ – נוֹתֵן פֵּאָה לְכָל אֶחָד וְאֶחָד.

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

PROOF

אָמַר רַבִּי יְהוּדָה: אֵימָתַי? בְּזְמַן שֶׁלֹּא שִׁייֵר בַּעַל הַשָּׂדֶה, אֲבָל שִׁייֵר בַּעַל הַשָּׂדֶה – נוֹתֵן פֵּאָה עַל הַכֹּה.

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

אֲמַר לֵיהּ רָבָא: וְהָא מָר הוּא דְּאָמַר, וְהוּא שֶׁהִתְחִיל בַּעַל הַשָּׂדֶה לִקְצוֹר!

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

וְכִי תֵּימָא הָכִי נָמֵי וְהוּא שֶׁהִתְחִיל לִגְזוֹז –

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

OBJECTION

בְּשִׁלָּמָא הָתָם, "וּבְקֻצְרְכֶם אֶת קְצִיר אַרְצְכֶם" כְּתִיב, מֵעִידָּנָא דְּאַתְחֵיל לְקִצּוֹר מִיחַיַּיב בְּכוּלַּהּ שָׂדֶה,

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

אֶלָּא הָכָא, מֵעִידָּנָא דְּאַתְחֵיל לְמֵיגַז לָא מִיחַיַּיב בְּכוּלֵּיהּ עֲדָרֵיהּ!

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

אֶלָּא אָמַר רָבָא: הַאי תַּנָּא הוּא, דְּתָנֵי:

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

PROOF

אָמַר לוֹ "מְכוֹר לִי בְּנֵי מֵעֶיהָ שֶׁל פָּרָה זוֹ", וְהָיוּ בָהֶן מַתָּנוֹת – נוֹתְנָן לַכֹּהֵן, וְאֵין מְנַכֶּה לוֹ מִן הַדָּמִים.

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

לָקַח מִמֶּנּוּ בְּמִשְׁקָל – נוֹתְנָן לַכֹּהֵן וּמְנַכֶּה לוֹ מִן הַדָּמִים.

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.

INFERENCE

אַלְמָא מַתָּנוֹת דִּכֹהֵן לָא מְזַבֵּין 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 נָמֵי מַתָּנוֹת דִּכֹהֵן לָא מְזַבֵּין אִינִישׁ.

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

RULING

הִלְכָּךְ: שְׁיֵיר הַמּוֹכֵר – מוֹכֵר חַיָּיב,

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

דְּאָמַר לֵיהּ לוֹקֵחַ: "מַתָּנָה דִּכֹהֵן גַּבָּךְ 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 שְׁיֵיר – לוֹקֵחַ חַיָּיב,

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

EXPLANATION

דְּאָמַר לֵיהּ מוֹכֵר: "מַתָּנָה דִּכֹהֵן לָא זַבְנִי לָךְ".

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

STATEMENT

הַדַּרַן עָלָךְ רֵאשִׁית הַגֵּז.

May we return to you, Reishis HaGez!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' שִׁילּוּחַ הַקֵּן נוֹהֵג בָּאָרֶץ וּבְחוּצָה לָאָרֶץ,

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

MISHNAH

בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת,

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

MISHNAH

בְּחוּלִין אֲבָל לֹא בְּמוּקְדָּשִׁין.

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

MISHNAH

חוֹמֶר בְּכִסּוּי הַדָּם מִשִּׁילּוּחַ הַקֵּן,

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

MISHNAH

שֶׁכִּסּוּי הַדָּם נוֹהֵג בַּחַיָּה וּבָעוֹף, בִּמְזוּמָּן וּבְשֶׁאֵין מְזוּמָּן,

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

וְשִׁילּוּחַ הַקֵּן אֵינוֹ נוֹהֵג אֶלָּא בָּעוֹף, וְאֵינוֹ נוֹהֵג אֶלָּא בְּשֶׁאֵינוֹ מְזוּמָּן.

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

MISHNAH

אֵיזֶהוּ שֶׁאֵינוֹ מְזוּמָּן?

What is considered that which is not readily available?

MISHNAH

כְּגוֹן אַוָּזִין וְתַרְנְגוֹלִים שֶׁקִּנְּנוּ בַּפַּרְדֵּס,

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

MISHNAH

אֲבָל אִם קִנְּנוּ בַּבַּיִת, וְכֵן יוֹנֵי הַרְדָּסְיָאוֹת – פָּטוּר מִשִּׁילּוּחַ.

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

MISHNAH

עוֹף טָמֵא – פָּטוּר מִלְּשַׁלֵּחַ,

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 – פָּטוּר מִלְּשַׁלֵּחַ.

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

קוֹרֵא זָכָר – רַבִּי אֱלִיעֶזֶר מְחַיֵּיב, וַחֲכָמִים פּוֹטְרִין.

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

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ רַבִּי אָבִין וְרַבִּי מְיַישָּׁא, חַד אָמַר:

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

STATEMENT

כֹּל הֵיכָא דְּתָנַן ״בָּאָרֶץ וּבְחוּצָה לָאָרֶץ״ שֶׁלֹּא לְצוֹרֶךְ,

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

לְבַד מֵרֹאשִׁית הַגֵּז, לְאַפּוֹקֵי מִדְּרַבִּי אִלְעַאי דְּאָמַר: ״רֹאשִׁית הַגֵּז אֵינוֹ נוֹהֵג אֶלָּא בָּאָרֶץ״.

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

וְחַד אָמַר: כֹּל הֵיכָא דְּתָנַן ״בִּפְנֵי הַבַּיִת וְשֶׁלֹּא בִּפְנֵי הַבַּיִת״ – שֶׁלֹּא לְצוֹרֶךְ,

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

לְבַד מֵ״אוֹתוֹ וְאֶת בְּנוֹ״.

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

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: הוֹאִיל וּבְעִנְיָנָא דְּקָדָשִׁים כְּתִיב,

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

EXPLANATION

בִּזְמַן דְּאִיכָּא קָדָשִׁים – נִנְהוֹג, בִּזְמַן דְּלֵיכָּא קָדָשִׁים – לָא נִנְהוֹג, קָא מַשְׁמַע לַן.

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

וְתַרְוַיְיהוּ אָמְרִי: כׇּל הֵיכָא דְּתָנֵן ״בְּחוּלִּין וּבְמוּקְדָּשִׁים״ – לְצוֹרֶךְ, לְבַד מִגִּיד הַנָּשֶׁה,

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! מִשּׁוּם דְּאִיקַּדַּשׁ פְּקַע לֵיהּ אִיסּוּר גִּיד הַנָּשֶׁה מִינֵּיהּ?

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

וְלָאו אוֹקֵימְנָא בִּוְלָדוֹת קָדָשִׁים?

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

וּמַאי טַעְמָא אוֹקֵימְנָא? לָאו מִשּׁוּם דְּקַשְׁיָא לַן לָא לִיתְנֵי?

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

מֵעִיקָּרָא נָמֵי לָא תִּקְשֵׁי לָךְ, אַיְידֵי דְּתָנָא לְצוֹרֶךְ, תָּנָא נָמֵי שֶׁלֹּא לְצוֹרֶךְ.

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

בְּחוּלִּין אֲבָל לֹא בְּמוּקְדָּשִׁים. אַמַּאי 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

דְּאָמַר קְרָא: ״שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם״ – בְּמִי שֶׁאַתָּה מְצוֶוּה לְשַׁלְּחוֹ,

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 שֶׁאִי אַתָּה מְצוֶוּה לְשַׁלְּחוֹ אֶלָּא לַהֲבִיאוֹ לִידֵי גִּזְבָּר.

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

STATEMENT

אָמַר רָבִינָא: הִלְכָּךְ, עוֹף טָהוֹר שֶׁהָרַג אֶת הַנֶּפֶשׁ פָּטוּר מִשְּׁלוּחַ,

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

EXPLANATION

מַאי טַעְמָא? דְּאָמַר קְרָא: ״שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם״ – בְּמִי שֶׁאַתָּה מְצוֶּוה 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 שֶׁאִי אַתָּה מְצוֶּוה לְשַׁלְּחוֹ אֶלָּא לַהֲבִיאוֹ 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 דָּמֵי? אִי דְּגָמַר דִּינֵיהּ –

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.

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 · שְׁלִישִׁי

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.

פָּסוּק יג *Deuteronomy 32:13*

יַרְכִּבֵהוּ עַל־במותי [בָּמֳתֵי] אֶרֶץ וַיֹּאכַל תְּנוּבֹת שָׂדָי וַיֵּנִקֵהוּ דְבַשׁ מִסֶּלַע וְשֶׁמֶן מֵחַלְמִישׁ צוּר׃

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

יַרְכִּיבֵהוּ עַל בָּמֳתֵי וְגוֹ'. אֵין זֶה נִמְשָׁךְ עִם הָאָמוּר לְמַעְלָה, אֶלָּא הַתְחָלַת עִנְיָן וְנִמְשָׁךְ לְמַטָּה, וּגְזֶרֶת הַדְּבָרִים הוּא "וַיִּשְׁמַן יְשֻׁרוּן" וְגוֹ'.

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).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:13

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · Lemaaseh

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.

פָּסוּק יד

Deuteronomy 32:14

חֶמְאַ֤ת בָּקָר֙ וַחֲלֵ֣ב צֹ֔אן עִם־חֵ֖לֶב כָּרִ֑ים וְאֵילִ֗ים בְּנֵי־בָשָׁן֙
וְעַתּוּדִ֔ים עִם־חֵ֖לֶב כִּלְיֹ֣ות חִטָּ֑ה וְדַם־עֵנָ֖ב תִּשְׁתֶּ֥ה־חָֽמֶר׃

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.

פָּסוּק טו

Deuteronomy 32:15

וַיִּשְׁמַ֥ן יְשֻׁרוּן֙ וַיִּבְעָ֔ט שָׁמַ֖נְתָּ עָבִ֣יתָ כָּשִׂ֑יתָ וַיִּטֹּשׁ֙ אֱלֹוהַ֣ עָשָׂ֔הוּ
וַיְנַבֵּ֖ל צ֥וּר יְשֻׁעָתֹֽו׃

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.

פָּסוּק טז

Deuteronomy 32:16

יַקְנִאֻ֙הוּ֙ בְּזָרִ֔ים בְּתֹועֵבֹ֖ת יַכְעִיסֻֽהוּ׃

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 לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ לֹא שְׂעָרוּם 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

לֹא אֱלֹהַ. פֵּרוּשׁ, גַּם הֵם אֵינָם זוֹבְחִים לָהֶם לְצַד הֱיוֹתָם אֱלוֹהַ, אֶלָּא לַעֲשׂוֹת לָהֶם צָרְכֵיהֶם וּמְבָקְשָׁם. וּכְנֶגֶד מַה שֶּׁעוֹשִׂים לַעֲבוֹדַת אֱלִילִים אָמַר "אֱלֹהִים לֹא יְדָעוּם", פֵּרוּשׁ, הַגַּם שֶׁאֵינָם יוֹדְעִים אוֹתָם מַה טִּיבָם שֶׁל הָאֱלִילִים הֵם עוֹבְדִים אוֹתָם. וְאָמְרוֹ "חֲדָשִׁים מִקָּרֹב בָּאוּ" וְגוֹ', עַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָסוּק (דברים יג:ז) "כִּי יְסִיתְךָ אָחִיךָ" וְגוֹ':

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:17

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

צ֥וּר יְלָדְךָ֖ תֶּשִׁ֑י וַתִּשְׁכַּ֖ח אֵ֥ל מְחֹלְלֶֽךָ׃

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

צוּר יְלָדְךָ תֶּשִׁי. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (זוהר חלק ג רז:) בְּשָׁעָה שֶׁרָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹא אֶת הָאָדָם, נִמְלַךְ בַּמַּלְאָכִים וְאָמְרוּ לְפָנָיו "מָה אֱנוֹשׁ" וְגוֹ' (תהלים ח:ה), וְנִתְעַצֵּם ה' נֶגֶד דִּבְרֵי הַמַּלְאָכִים וּבְרָאוֹ וְהֶעֱנִישׁ הַמְּנַגְּדִים, עַד כָּאן, וְלָזֶה כְּשֶׁיִּשְׂרָאֵל עוֹבְרִים רְצוֹנוֹ מַחְלִישִׁים טַעַם לֵידָתוֹ שֶׁל אָדָם, וְהוּא אָמְרוֹ "יְלָדְךָ תֶּשִׁי".

Or HaChaim on Deuteronomy 32:18:2

וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ. תִּתְפָּרֵשׁ לְשׁוֹן עֲדִי, כְּדֶרֶךְ אָמְרוֹ (הושע ב:טו) "וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ", וְהַכַּוָּנָה שֶׁעָשָׂאַךְ מָחוֹל, עֲדִי עַל כָּל הַנִּבְרָאִים, אֲפִלּוּ עַל הַמַּלְאָכִים, כְּאָמְרוֹ (תהלים סו:יב) "הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁנוּ", אוֹ עַל דֶּרֶךְ אָמְרוֹ (ישעיה מט:ג) "יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר", שֶׁעָשָׂאַךְ עֲדִי לוֹ יִתְבָּרַךְ. וְרַז"ל אָמְרוּ (ספרי) דְּרָשׁוֹת וּכְפַטִּישׁ וְגוֹ'.

AI-assisted study aids · Deuteronomy 32:18

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

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.