

חומש עם רש"י • האזינו • רביעי

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HA'AZINU • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Shira of Ha'Azinu continues with Hashem's response to the Bnei Yisrael's betrayal. Because they angered Hashem with false gods and empty vanities, Hashem declares that He will hide His face from them and provoke them with a low, foolish nation. The pesukim describe the intense fire of Hashem's anger that reaches the depths of the earth, bringing a series of devastating punishments upon the nation.

We learn of the terrible tzaros that will be unleashed, including famine, plague, wild beasts, and the sword of the enemy. Yet, even in the depths of this midas hadin, Hashem reveals that He will not completely destroy them or erase their memory from mankind, solely to prevent the enemies of Yisrael from mistakenly boasting that their own power, rather than Hashem's hand, brought about this downfall.

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

פסוק א

Pasuk 1

וַיֵּרָא יְהוָה וַיִּנָּאץ מִכַּעַס בָּנָיו וּבְנֹתָיו:

and His daughters His sons from the anger of and He spurned Hashem And He saw

פסוק ב

Pasuk 2

וַיֹּאמֶר אֶסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵיתָם כִּי דֹר תִּהְיֶה הֵמָּה

are they of reversals a generation for their end what I will see from them My face I will hide And He said

בָּנִים לֹא אֱמֵן בָּם:

is in them faithfulness no children

רש"י

מֵה אַחֲרֵיתָם. מָה תֵּעָלֶה בָּהֶם בְּסוֹפָם:

in their end upon them will come what their end what

רש"י

כִּי דֹר תִּהְיֶה הֵמָּה. מֵהֶפְכִּין רָצוֹנִי לְכַעַס:

into anger My goodwill they overturn they are perversity a generation of for

רש"י

לֹא אֱמֵן בָּם. אֵין גְּדוּלִי נִפְרִים בָּהֶם, כִּי הוֹרִיתִים דָּרָה טוֹבָה וְסָרוּ מִמֶּנָּה:

from it and they deviated good a way I showed them for in them evident My training there is no in them faithful not

רש"י

אמן. לשון "ויהי אמן" אסתר ב' , נורריתור"ה בלעז; ד"א —
Another explanation in old French nourriture chapter 2 Esther bringing up" "And he was an expression of Nurtured
אמן לשון אמונה, בתרגומו, אמרו בסיני נעשה ונשמע ולשעה קלה
short and within a time and we will hearken we will do at Sinai they said like its Targum faithfulness an expression of faithful
בטלו הבטחתם ועשו העגל ספרי :
Sifrei the calf and made their promise they nullified

פסוק ג

Pasuk 3

הם קנאוני בלא אל כעסוני בהבליהם ואני אקניאם
will provoke them to and I with their vanities they angered Me god with a non- provoked Me to They
jealousy jealousy

בלא עם בגוי נכל אכעיסם:
I will anger them vile with a nation people with a non-

רש"י

קנאוני. הבעירו חמתי:
My wrath they kindled they angered Me

רש"י

בלא אל. בדבר שאינו אלוה:
a god that is not with a thing a god With not

רש"י

בלא עם. באמה שאין לה שם, שנאמר ישעיהו כ"ג הן ארץ פשדים זה
this Chaldeans the land of Behold 23 Yeshayahu as it is said a reputation to it that has not with a nation a people With not
העם לא היה, בעשו הוא אומר עובדיה א' בזוי אתה מאד:
greatly you are despicable 1 Ovadiah says it regarding Esav was not people

רש"י

בגוי נכל אכעיסם. אלו המינים, וכן הוא אומר תהילים י"ד אומר נכל
the degenerate said 14 Tehillim says it and so the heretics these are I will provoke them debased With a nation
בלבו אין אלהים ספרי; יבמות ס"ג :
63 Yevamos Sifrei God there is no in his heart

פסוק ד

Pasuk 4

כי אש קדחה באפי ותיקד עד שאול תחתית ותאכל ארץ ויבלה
and its produce earth and it consumed below the depths until and it burned in My wrath has flared a fire For
ותלהט מוסדי הרים:
mountains foundations of and it set ablaze

רש"י

קדחה. בָּעָרָה:

it consumed it burned

רש"י

ותיקד. בָּכֶם עַד הַיְסוֹד:

the foundation until in you and it shall blaze

רש"י

ותאכל ארץ ויבלה. אֶרְצְכֶם ויבולה ספרי :

Sifrei and its produce your land with her increase land And it shall consume

רש"י

ותלהט. יְרוּשָׁלַיִם הַמִּסְדָּת עַל הָהָרִים, שֶׁנֶּאֱמַר תִּהְיִילִים קב"ה יְרוּשָׁלַיִם הָרִים

mountains Yerushalayim 125 Tehillim as it is said the mountains upon which is founded Yerushalayim And it shall burn

סָבִיב לָהּ:

about her are round

פסוק ה

Pasuk 5

אֶסְפָּה עָלֵימוֹ רָעוֹת חֲצִי אֶכְלָה בָּם:

on them I will spend My arrows misfortunes upon them I will sweep

רש"י

אספה עלימו רעות. אֶחָבִיר רָעָה עַל רָעָה, לְשׁוֹן "סָפוּ שָׁנָה עַל שָׁנָה" ישעיהו

Yeshayahu year upon year add an expression of evil upon evil I will join evils upon them I will heap

כ"ט, "סְפוֹת הָרְוָה" דברים כ"ט, "עֲלוֹתֵיכֶם סָפוּ עַל זִבְחֵיכֶם" ירמיהו ז'.

7 Yirmeyahu your sacrifices upon add your burnt-offerings 29 Devarim the watered to add 29

ד"א — אספה אֶכְלָה, כְּמוֹ "פֶּן תִּסָּפֶה" בראשית י"ט :

19 Bereishis you be swept away lest like I will consume I will expend another explanation

רש"י

חצי אכלה בם. כָּל חֲצִי אֲשָׁלִים בָּהֶם, וּקְלָלָה זֶה לְפִי הַפְּרָעָנוֹת

the punishment according to this and curse against them I will complete my arrows all of against them I will spend My arrows

לְבָרָכָה הִיא — חֲצִי קָלִים וְהֵם אֵינָם קָלִים ספרי; סוטה ט' :

9 Sotah Sifrei ending are not but they will end my arrows it is for a blessing

פסוק ו

Pasuk 6

מִזֵּי רָעַב וּלְחָמִי רָשָׁף וְקָטַב מְרִירִי וְשֵׁן בְּהֵמוֹת אֲשַׁלַּח

I will send beasts and the tooth of bitterness and destruction of demons and fought by famine bloated with

בָּם עִם חֲמַת זֶחְלִי עָפָר:

dust crawlers of the venom of with against them

רש"י

מזי רעב. אַנקלוס תרגם "נפֿיחי כפֿן", ואין לי עד מוכיח עָלִיו,

upon it proving a witness to me and there is not hunger" "swollen of translated Onkelos famine Sucked of

ומשמו של רבי משה הדרשן מטולושא שמעתי שעירי רעב — אדם פחוש

emaciated a person famine hairy of I heard from Toulouse the Preacher Moshe Rabbi of and from the name

מגדל שער על בשרו:

his flesh upon hair grows

רש"י

מזי. לשון ארמי שער — מזיא, "דהנה מהפך במזיא" מגילה י"ח :

18 Megillah his hair turning over who was mizaya hair Aramaic for is the language of Mazi

רש"י

ולחמי רשף. השדים נלחמו בהם, שנאמר "ובני רשף יגביהו עוף" איוב ה' ,

five Iyov upward fly reshef and the sons of as it is said with them fought the demons reshef And the battles of

והם שדים:

are demons and they

רש"י

וקטב מרירי. וכריתות שד ששמו מרירי, קטב כריתה, כמו "אהי

I will be as in cutting off destruction is Meriri whose name is a demon and cutting off of of Meriri and destruction

קטבה שאול" הושע י"ג :

thirteen Hoshea O grave your destruction

רש"י

ושן בהמת. מעשה הנה והיו הרחלים נושכין וממיתין ספרי :

Sifrei and causing death biting the ewes and they were occurred an incident domesticated animals And the tooth of

רש"י

חמת זחלי עפר. ארס נחשים המהלכים על גחונם על העפר במים

like water the dust upon their belly on that walk serpents the poison of the dust those crawling in The venom of

הזוחלים על הארץ; זחילה לשון מרוצת המים על העפר וכן כל מרוצת

passage of any and similarly the dust upon the water the flow of an expression of crawling is the ground upon that trickles

דבר המשפשא על העפר והולה:

and goes the dust upon that shuffles a thing

פסוק ז

Pasuk 7

מחויז תשפל חרב ומחדרים אימה גם בחור גם בתולה יונק עם

with suckling maiden and young man both terror and from chambers the sword shall bereave From outside

איש שיבה:

gray hair man of

מחוץ תשכל חרב. מחוץ לעיר תשכלם חרב גיסות.

troops the sword of shall bereave them the city from outside a sword shall bereave From outside

ומחדרים אימה. כשבורח ונמלט חדרי לבו נקופים עליו מחמת אימה,

dread because of upon him beat his heart the chambers of and escapes when he flees dread And from chambers

והוא מת והולך בה ספרי; ד"א, ומחדרים אימה — בפית תהיה

there will be in the house dread And from chambers another explanation Sifrei through it gradually dies and he

אימת דבר, כמה שנאמר ירמיהו ט' "כי עלה מות בלוינו", וכן תרגם

translated and so into our windows death has come up For 9 Yirmeyahu that it is said as pestilence the dread of

אנקלוס; ד"א, מחוץ תשכל חרב — על מה שעשו בחוצות,

in the streets that they did what on account of the sword shall bereave From outside another explanation Onkelos

שנאמר "ומספר חוצות ירושלים שמתם מזבחות לבשת" שם י"א;

11 there to the shameful thing altars you set up Yerushalayim the streets of And according to the as it is said number of

ומחדרים אימה, על מה שעשו בחדרי חדרים, שנאמר "אשר זקני

the elders of what as it is said chambers in the chambers of that they did what on account of dread and from chambers

בית ישראל עושים בחשך איש בחדרי משפיתו" יחזקאל ח' :

8 Yechezkel his imagery in the chambers of every man in the dark do Yisrael the house of

אמרתי אפאיהם אשפיתם מאנוש זכרם:

their memory from mankind I will make cease I will scatter them I said

אמרתי אפאיהם. אמרתי בלבי אפאה אותם, ויש לפרש אפאיהם

I will scatter them to explain and there are them I will make cease in my heart Isaid I will scatter them Isaid

אשיתם פאה, להשליכם מעלי הפקר, ודגמתו מצינו בעזרא נחמיה ט'

9 Nehemiah in Ezra we found and its parallel ownerless from upon me to cast them as a corner I will place them

"ותתן להם ממלכות ועממים ותחלקם לפאה" — להפקר, וכן חפרו מנחם.

Menachem classified it and so as ownerless into a corner and You divided them and nations kingdoms to them and You gave

ויש פותרים אותו כתרגומו "יחול רוגזי עליהו", ולא יתכן, שאם כן היה לו

for it it was so for if is it possible and not upon them my anger shall rest like its Targum it who explain and there are

לכתב אפאיהם, אחת לשמוש ואחת ליסוד, כמו "אאזר" ישעיהו מ"ה,

45 Isaiah Igirded you like for root and one for prefix one I will anger them to write

"אאמצכם כמו פי" איוב ט"ו, והא"ל" התיכונה אינה ראויה בו כלל.

at all in it fitting is not the middle and the Aleph 16 Job my mouth with I would strengthen you

ואנקלוס תרגם אחר לשון הפרישת השנויה בספרי החולקת תבה זו לשלוש

into three this word which divides in Sifrei which is taught the Baraitha the phrasing of after translated and Onkelos

תבות, אמרתי אף אי הם — אמרתי באפי אתנם כאלו אינם שיאמרו

that will say they are not as if I will make them in my anger Isaid are they where anger Isaid words

רואיהם עליהם איה הם:

are they where about them their onlookers

לוֹלִי כַעַס אוֹיֵב אֶגוֹר פֶּן יִנְכְּרוּ צָרֵימוֹ פֶּן יֹאמְרוּ יְדִינוֹ
 our hand they would say lest their adversaries would misinterpret lest I feared the enemy the anger of Were it not
 רָמָה וְלֹא יִהְיֶה פָעַל כָּל זֹאת:
 this all wrought Hashem and not is high

רש"י

לוֹלִי כַעַס אוֹיֵב אֶגוֹר. אִם לֹא שְׂפָעַס הָאוֹיֵב כְּנוֹס עֲלֵיהֶם לְהַשְׁחִית,
 to destroy against them is gathered the enemy that the wrath of not if was heaped up the enemy the wrath of Were it not
 וְאִם יוֹכֵל לָהֶם וַיַּשְׁחִיתֵם יִתְּלָה הַגְּדֻלָּה בּוֹ וַיִּבְאַלְהֵיו וְלֹא יִתְּלָה
 he will attribute and not and to his god to himself the greatness he will attribute and he destroys them against them he is able and if
 הַגְּדֻלָּה בִּי, וְזֶהוּ שֶׁנֶּאֱמַר פֶּן יִנְכְּרוּ צָרֵימוֹ — יִנְכְּרוּ הַדָּבָר
 the matter they will make strange their adversaries they make strange lest that which is said and this is to Me the greatness
 לְתִלּוֹת גְּבוּרָתָם בְּנִכְרֵי שְׂאִין הַגְּדֻלָּה שְׁלוֹ — פֶּן יֹאמְרוּ יְדִנוֹ רָמָה וְגו':
 etc. is exalted our hand they will say lest his the greatness that is not to a stranger their power to attribute

כִּי גוֹי אֲבָד עֲצוֹת הָמָּה וְאִין בָּהֶם תְּבוּנָה:
 understanding in them and there is no are they counsel lost of a nation For

רש"י

כִּי אוֹתוֹ גוֹי אֲבָד עֲצוֹת הָמָּה וְאִין בָּהֶם תְּבוּנָה. שְׂאֵלוֹ הָיוּ חֲכָמִים
 wise they were for if understanding in them and there is not they are counsel erring of nation that for
 יִשְׁכִּילוּ זֹאת אִיכָּה יִרְדֵּף וְגו':
 etc. could pursue how this they would understand

CHAPTER SUMMARY

The aliyah details the severe consequences of Yisrael's unfaithfulness, beginning with Hashem hiding His countenance and decreeing a series of harsh retributions, including famine, pestilence, wild beasts, and the sword of war. However, the Shira explains that Hashem restrains His ultimate wrath and refrains from utterly destroying the nation so that the non-Jewish nations will not misinterpret the destruction and arrogantly claim that their own strength, rather than Hashem's decree, prevailed.

The Torah is describing a terrible state of *hester panim*, where Hashem hides His face and lets the natural course of destruction take over. Yet, even in the deepest darkness, the pasuk reveals a staggering *chiddush*: Hashem restrains the ultimate destruction of Klal Yisrael "lulei ka'as oyev agur", only because the goyim would mistakenly say that their own power did it, and not Hashem. Think about this deep *yesod*. Even when we are, *chas v'shalom*, unworthy, and even when we have brought anger upon ourselves, Hashem's concern for His Name and His connection to us remains the ultimate shield that prevents our destruction. We are never truly abandoned, because our existence is bound up with His Name.

This is not just a historical prophecy; it is a guide for our personal *avodah* when we feel distant from Hashem. Sometimes a *Yid* feels so far gone, so full of failures, that he thinks, "How can I even turn to Hashem? I have ruined everything." The *yetzer hara* wants you to believe that the *hester panim* is absolute. But the Torah is teaching us that even at the very edge, Hashem is still holding onto us. The connection is never severed. If Hashem keeps us here even when we are at our lowest, it means He still wants our *avodah* and is waiting for us to make the first move to return.

Today, when you say the words "Hashiveinu Hasheme eilecha v'nashuva" in *Shemoneh Esrei*, or whenever you feel a moment of spiritual heaviness, stop and remind yourself: "Hashem has never let go of me, and He never will." Take one small, hidden *mitzvah* or a single minute of heartfelt *tefillah*, and use it to break through the concealment, knowing that Hashem is waiting right on the other side of the partition.

דף יומי • חזקוני • דף קל"ט

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THE SUGYA

We begin the daf by continuing our sugya regarding the mitzvah of shiluach haken, specifically focusing on the status of an ox that was sentenced to stoning but has not yet had its verdict finalized. Since it is not yet forbidden to benefit from, we discuss how one must bring it to court to fulfill the mitzvah of eradicating evil. From there, the Gemara launches into a deep shakla v'tarya regarding consecrated birds mentioned in our Mishnah, trying to understand the exact case where shiluach haken would not apply to them, and analyzing the mechanics of how one can consecrate a wild nest or birds that have rebelled and fled.

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עמוד א' DAF 139A

OBJECTION

בר קטלא הוא,

The ox **is subject to being killed** by stoning, so it is forbidden to benefit from it, and it should not be available for the mitzvah of shiluach haken!

RESOLUTION

אלא דלא גמר דיניה,

Rather, we must say **that its verdict was not yet finalized** in court, so it is not yet forbidden to benefit from it,

EXPLANATION

ובאי לאתוייה לבי דינא וקיומי ביה "ובערת הרע מקרבך".

and one **is required to bring it to court** to finish the trial, and thereby **fulfill through it** the mitzvah of "and you shall eradicate the evil from your midst."

QUESTION

הני מוקדשין היכי דמי?

The Gemara asks: **These consecrated** birds mentioned in our Mishnah, **what are the circumstances** in which the mitzvah of shiluach haken does not apply?

OBJECTION

אלימא דהנה ליה קן בתוך ביתו ואקדשה – מי מחייב?

If we say that he had a nest inside his house and he consecrated it, is there a kasha? Even if it were chullin, is he obligated in shiluach haken at all?

PROOF

”כִּי יִקְרָא קֹדֶשׁ צִפּוֹר” – פֶּרֶט לְמִזְוֵמָן.

The Torah says, “If a bird’s nest happens before you” — which excludes a nest that is already prepared and readily available in one’s home.

RESOLUTION

אַלָּא דִּחְזָא קֹדֶשׁ בְּעֵלְמָא וְאַקְדִּישִׁיהּ,

Rather, we must say that he saw a nest in the wild, and he consecrated it while it was still there.

OBJECTION

וּמִי קָדוֹשׁ?

The Gemara asks: But is it consecrated? Can a person consecrate something that does not belong to him?

PROOF

”אִישׁ כִּי יִקְדֹּשׁ אֶת בֵּיתוֹ קֹדֶשׁ” אָמַר רַחֲמָנָא, מָה בֵּיתוֹ בְּרִשּׁוֹתוֹ, אֵךְ כָּל בְּרִשּׁוֹתוֹ.

“When a man shall sanctify his house to be holy,” the Merciful One said; just as his house is in his possession, so too, anything that he wishes to consecrate must be in his possession. Since this wild nest is not in his possession, his consecration is completely meaningless!

RESOLUTION

אַלָּא דִּאֲגַבְהִינְהוּ לְאַפְרוּחִים, וְאַקְדִּישִׁינְהוּ, וְהִדַּר אַהֲדַרִּינְהוּ –

Rather, we must say that he lifted up the chicks to acquire them, and then consecrated them, and then returned them to the nest.

OBJECTION

הֵאִי אֶפִּילוּ בְּחוּלִין נִמִּי לָא מִיחְיִיב, דִּתְנָא: נָטַל אֶת הַבָּנִים וְהִחְזִירָן לְקוֹ, וְאַחֲרַיָּא כְּדֵי חֲזָרָה הָאֵם עָלֵיהֶן – פִּטּוֹר מִלְּשָׁלָה.

But this case, even with chullin, he is also not obligated in shiluach haken, as we learned in a Mishnah: If one took the young and returned them to the nest, and afterward the mother returned onto them, he is exempt from sending away the mother bird, because the chicks are already acquired and considered “readily available.”

RESOLUTION

אַלָּא, דִּאֲגַבְהִיהּ לְאֵם, וְאַקְדִּישָׁהּ, וְהִדַּרָּהּ.

Rather, we must say that he lifted up the mother bird to acquire her, and consecrated her, and then she returned to the nest.

OBJECTION

מַעֲקָרָא אִיחְיִיב לִיהּ בְּשִׁילּוּחַ מַקְמִי דִּאֲקָדִישָׁהּ,

The Gemara objects: But from the outset, he was already obligated in sending away the mother before he consecrated her, and once the obligation of a mitzvah takes effect, consecrating it later cannot remove that obligation!

PROOF

דַּתְנִינָא: רַבִּי יוֹחָנָן בֶּן יוֹסֵף אוֹמֵר: הֶקְדִּישׁ חֲזִיה וְאַחֵר כָּהּ שְׁחָטָהּ – פֶּטוּר מִלְכָּסוֹת,

As it was taught in a Braisa: Rabbi Yochanan ben Yosef says: If one consecrated a wild animal and afterward slaughtered it, he is exempt from covering its blood, because consecrated animals are exempt from kisuy hadam;

PROOF

שְׁחָטָה וְאַחֵר כָּהּ הֶקְדִּישָׁהּ – חַיִּיב לְכַסּוֹת, שְׁכַבֵּר נִתְחַיֵּיב בְּכִסּוּי קוֹדֶם שֶׁיָּבֵא לִיְדֵי הֶקְדֶּשׁ.

but if he slaughtered it and afterward consecrated it, he is obligated to cover the blood, because he already became obligated in covering before it came into the possession of Hekdesh. So too here, the obligation of shiluach haken was already there!

STATEMENT

רַב אָמַר: בְּמִקְדִּישׁ פִּירוֹת שׁוֹכְכוּ וּמָרְדּוּ,

Rav said: Our Mishnah is talking about one who consecrates the offspring of his dove-cote for the Mizbe'ach, and they rebelled and fled, nesting in the wild where they are no longer "readily available."

STATEMENT

וּשְׁמוּאֵל אָמַר: בְּמִקְדִּישׁ תְּרִנְגוּלָתוֹ לְבֶדֶק הַבַּיִת.

And Shmuel said: It is talking about one who consecrates his chicken for Temple maintenance, and it rebelled and nested in the wild.

QUESTION

בְּשֵׁלְמָא שְׁמוּאֵל לֹא אָמַר כְּרַב, דְּקָא מוֹקִימִים לָהּ בְּקִדְשֵׁי בֶּדֶק הַבַּיִת,

The Gemara asks: Granted, Shmuel did not say like Rav, because he wants to establish the Mishnah even with birds consecrated for Temple maintenance, to show that all Hekdesh is exempt.

QUESTION

אָלָא רַב מַאי טַעְמָא לָא אָמַר כְּשְׁמוּאֵל?

But Rav, what is the reason he did not say like Shmuel? Why did he limit it to holy offerings for the Mizbe'ach?

ANSWER

אָמַר לָהּ רַב: דְּוָקָא קַפְטָרִי מַשְׁלִיחִים, כְּגוֹן פִּירוֹת שׁוֹכְכוּ דְקִדְשֵׁי מִזְבֵּחַ נִינְהוּ, דְּכִיּוֹן דְּקִדְשֵׁי קְדוּשַׁת הַגּוֹף – לֹא פִקְעָה קְדוּשַׁתִּיהוּ מִינֵיהוּ,

Rav could have said to you: We specifically exempt them from sending away the mother bird in a case such as the offspring of his dove-cote which are holy for the Mizbe'ach, because since they are consecrated with inherent holiness, their holiness is never removed from them even when they run away.

EXPLANATION

אָבַל בְּמִקְדִּישׁ תְּרִנְגוּלָתוֹ לְבֶדֶק הַבַּיִת, דְּלֹא קִדְשֵׁי מִזְבֵּחַ, דְּקְדוּשַׁת דָּמִים בְּעִלְמָא הוּא – כִּיּוֹן דְּמָרְדָּה פִקְעָה קְדוּשַׁתִּיהוּ, וְחַיִּיכַת בְּשִׁילוח.

But in a case of one who consecrates his chicken for Temple maintenance, which is not holy for the Mizbe'ach, as it is merely monetary holiness — once it rebels, its holiness is removed, and it becomes obligated in sending away the mother.

STATEMENT

ושמואל אומר: כל היכא דאיתיה – בבי גזא דרחמנא איתיה, דכתיב: "לה' הארץ ומלואה".

And Shmuel says: Wherever it is, it is in the treasury of the Merciful One, as it is written: "The earth is Hashem's, and its fullness." Therefore, its monetary holiness is never lost.

STATEMENT

וכן אמר רבי יוחנן במקדיש תרנגולתו לכדק הבית ומרדה.

And so Rabbi Yochanan said in the case of one who consecrates his chicken for Temple maintenance and it rebelled, that it remains holy.

OBJECTION

אמר ליה רבי שמעון בן לקיש: וכיון שמרדה פקעה ליה קדושתה!

Rabbi Shimon ben Lakish said to him: But once it rebelled, its holiness was removed from it!

ANSWER

אמר ליה: בבי גזא דרחמנא איתא, דכתיב: "לה' הארץ ומלואה".

Rabbi Yochanan said to him: It is in the treasury of the Merciful One, as it is written: "The earth is Hashem's, and its fullness."

QUESTION

ורמי דרבי יוחנן אדרבי יוחנן, ורמי דרבי שמעון בן לקיש אדרבי שמעון בן לקיש.

The Gemara raises a contradiction from Rabbi Yochanan to Rabbi Yochanan, and raises a contradiction from Rabbi Shimon ben Lakish to Rabbi Shimon ben Lakish.

STATEMENT

דאיתמר: מנה זה לכדק הבית, ונגנבו או נאבדו –

As it was stated in a dispute elsewhere: If one says, "This maneh is for Temple maintenance," and they were stolen or lost —

STATEMENT

רבי יוחנן אומר: חייב באחריותן עד שיבואו לידי גזפר,

Rabbi Yochanan says: He is responsible for them until they come into the hand of the treasurer.

STATEMENT

וריש לקיש אומר: כל היכא דאיתיה בבי גזא דרחמנא איתיה, דכתיב: "לה' הארץ ומלואה".

And Reish Lakish says: Wherever it is, it is in the treasury of the Merciful One, as it is written: "The earth is Hashem's, and its fullness," and therefore he is exempt from replacing it.

OBJECTION

קָשָׁא דִּרִישׁ לְקִישׁ אֲדִישׁ לְקִישׁ, קָשָׁא דִּרְבִּי יוֹחָנָן אֲדִרְבִּי יוֹחָנָן.

This is a kasha from Reish Lakish to Reish Lakish, and a kasha from Rabbi Yochanan to Rabbi Yochanan!

RESOLUTION

דִּרִישׁ לְקִישׁ אֲדִישׁ לְקִישׁ לֹא קָשָׁא, הָא מְקַמֵּי דְשִׁמְעִיה מִרְבִּי יוֹחָנָן רַבִּיהּ, הָא לְכַתֵּר דְּשִׁמְעִיה מִרְבִּי יוֹחָנָן רַבִּיהּ.

The Gemara answers: The contradiction from Reish Lakish to Reish Lakish is not a kasha; this statement, that the holiness is removed, was before he heard the teaching from Rabbi Yochanan his rebbe, and that statement, that it is in the treasury of the Merciful One, was after he heard it from Rabbi Yochanan his rebbe.

OBJECTION

אֲלֹא דִּרְבִּי יוֹחָנָן אֲדִרְבִּי יוֹחָנָן קָשָׁא!

But the contradiction from Rabbi Yochanan to Rabbi Yochanan is still a kasha!

RESOLUTION

דִּרְבִּי יוֹחָנָן אֲדִרְבִּי יוֹחָנָן נִמֵּי לֹא קָשָׁא, הָא דְאָמַר "עָלַי", הָא דְאָמַר "הֲרִי זוּ".

The Gemara answers: The contradiction from Rabbi Yochanan to Rabbi Yochanan is also not a kasha; this case where he is responsible is where he said, "It is upon me" as an obligation, and that case where he is exempt is where he said, "This is" consecrated.

QUESTION

מִכָּל דִּרְבִּי שְׁמַעוֹן בֶּן לָקִישׁ, אֵי עַל גַּב דְּאָמַר "עָלַי", לֹא מְחִיב?

The Gemara asks: By implication, does this mean that according to Rabbi Shimon ben Lakish, even though he said "It is upon me," he is not obligated to replace it?

OBJECTION

וְהִתְנַחֵא: אֵיזְהוּ נֶדֶר וְאֵיזְהוּ הִיא נִדְבָה?

But was it not taught in a Braisa: What is a vow (neder) and what is a donation (nedavah)?

PROOF

נֶדֶר – הָאֹמֵר "הֲרִי עָלַי עֹלָה", נִדְבָה – הָאֹמֵר "הֲרִי זוּ עֹלָה".

A neder is one who says, "Behold, upon me is an olah-offering"; a nedavah is one who says, "Behold, this is an olah-offering."

PROOF

וּמָה בֵּין נֶדֶר לְנִדְבָה? נֶדֶר – מִתָּה אוֹ נִגְנָבָה אוֹ שְׁאֵבָדָה, חֵיִיב בְּאַחֲרֵיּוֹתָהּ; נִדְבָה – מִתָּה אוֹ נִגְנָבָה אוֹ שְׁאֵבָדָה, אֵינּוּ חֵיִיב בְּאַחֲרֵיּוֹתָהּ.

And what is the difference between a neder and a nedavah? A neder — if it died or was stolen or was lost, he is responsible for it; a nedavah — if it died or was stolen or was lost, he is not responsible for it. This shows that saying "upon me" always creates personal liability!

ANSWER

אמר לה ריש לקיש: הני מילי קדשי מזבח, דמחוסר הקרבה,

Reish Lakish could have said to you: This applies only to holy offerings for the Mizbe'ach, which are lacking offering on the Altar to achieve their purpose,

EXPLANATION

אבל קדשי בִּדְק הַבֵּית, דְּלֹאוּ מְחוּסֵר הַקֶּרֶבָה – אֵף עַל גַּב דְּאָמַר "עָלַי" – לֹא מְחַיֵּיב.

but holy objects for Temple maintenance, which are not lacking offering — even though he said "upon me" — he is **not obligated** to replace them, because they are already in Hashem's treasury wherever they are.

OBJECTION

וְהִתְנִן: הָאָמַר "שׁוֹר זֶה עוֹלָה", "בֵּית זֶה קֶרֶבֶן" – מֵת הַשׁוֹר, נִפְל הַבֵּית – אֵינּוּ חַיִּיב בְּאַחֲרִיּוּתָן;

The Gemara objects: But did we not learn in a Mishnah: One who says, "This ox is an olah," or "This house is a korban" — if the ox died or the house fell, he is not responsible for them;

PROOF

"שׁוֹר זֶה עוֹלָה", "בֵּית זֶה עָלַי קֶרֶבֶן" – מֵת הַשׁוֹר וְנִפְל הַבֵּית – חַיִּיב לְשַׁלֵּם.

but if he said, "This ox is upon me as an olah," or "This house is upon me as a korban" — if the ox died or the house fell, he is **obligated to pay**. A house is for Temple maintenance, yet he is liable if he said "upon me"!

RESOLUTION

הֵנִי מִיָּלֵי הֵיכָא דְּמֵת הַשׁוֹר וְנִפְל הַבֵּית, חַיִּיב לְשַׁלֵּם, דְּלִיתְנָהּ,

The Gemara answers: This applies only where the ox died or the house fell, in which case he is obligated to pay because they no longer exist in the world,

EXPLANATION

אָבֵל הֵיכָא דְּאִיתְנָהּ, כֹּל הֵיכָא דְּאִיתִיהּ בְּבִי גִזָּא דְּרַחֲמֵנָא אִיתִיהּ, דְּכֻתִּיב "לֵה' הָאָרֶץ וּמְלוֹאָהּ".

but where they still exist somewhere, wherever they are, they are in the treasury of the Merciful One, as it is written: "The earth is Hashem's, and its fullness."

STATEMENT

אמר רב המנונא: הכל מודים בערכין, אף על גב דאמר "עָלַי" – לֹא מִיַּחֲיִיב.

Rav Hamnuna said: Everyone agrees regarding valuations (Arachin), that even though he said "upon me," he is not **obligated** to replace the money if it was lost before reaching the gizbar.

EXPLANATION

מאי טעמא? דלא מיתמר ליה בלא "עָלַי".

What is the reason? Because it cannot be said by him without using the word "upon me." It is just the standard formula of the vow.

EXPLANATION

היכי לימא? לימא "ערבי" – אמאן? לימא "ערך פלוני" – אמאן?

How should he say it? Should he say, "My valuation" — upon whom? Should he say, "The valuation of Ploni" — upon whom? He must say "upon me."

OBJECTION

מתקיה לה רבא: לימא "הריני בערבי", "הריני בערך פלוני"!

Rava challenged this: Let him say, "Behold, I am in my valuation," or "Behold, I am in the valuation of Ploni" without saying "upon me"!

PROOF

ועוד, תנאי רבי נתן אומר: "ונתן את הערך ביום שהוא קדש לה" – מה תלמוד לומר? לפי שמצינו בהקדשות ומעשרות שמתחללין על מעות שפחולין, נגנבו או שאבדה – אינן חייבין באחריותן,

And furthermore, it was taught in a Braisa: Rabbi Natan says: "And he shall give your valuation on that day as holy to Hashem" — what is this teaching us? Since we find with consecrated items and tithes that they can be redeemed for non-sacred coins, and if they were stolen or lost, one is not responsible for them,

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OBJECTION

יכול אף זה כן?

One **might** have thought that **even this** valuation is **so**, that if the money is lost or stolen, the owner is not responsible?

REFUTATION

תלמוד לומר: "ונתן את הערך וגו'" – חולין עד שיבאו לידי גזבר.

Therefore **the verse teaches**: "And he shall give your valuation on that day," which indicates that the valuation money remains **non-sacred until they come into the hand of the Temple treasurer**, and the owner bears responsibility for it until then. This contradicts Rav Hammuna's ruling.

RESOLUTION

אלא, אי איתמר, הכי איתמר:

Rather, if Rav Hammuna's statement was stated, this is how it was stated:

STATEMENT

אמר רב המנונא: הכל מודים בערכין, דאף על גב דלא אמר "עלי" – מיחייב,

Rav Hamnuna says: Everyone concedes with regard to valuations, that even though he did not say "It is incumbent upon me," he is still financially **liable** if the money is lost,

EXPLANATION

דְּכַתִּיב "וְנָתַן אֶת הָעֶרְכָּה", חוֹלִין הוּא בְּיָדָהּ עַד שְׂיָבֹאוּ לְיָדֵי גִזְבָּר.

as it is written: "And he shall give your valuation," which teaches that they are non-sacred in your hand until they come into the hand of the treasurer.

מִשְׁנָה MISHNAH

MISHNAH

חוֹמֶר בְּכֶסֶף וְכו'.

We learned in the Mishnah: There are **more stringent** elements **in the covering** of the blood than in the sending away of the mother bird, **etc.**

גְּמָרָא GEMARA

BRAISA

תֵּנוּ רַבָּנֵינוּ, "כִּי יִקְרָא הוּא צִפּוֹר לְפָנֶיהָ" – מָה תִּלְמוּד לֹאמַר?

The Rabbis taught in a Braisa: The verse states, "If a bird's nest happens before you on the way..." What is this verse coming to teach us with all these details?

EXPLANATION

לְפִי שֶׁנֶּאֱמַר "שְׁלַח תִּשְׁלַח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָהּ", יָכוֹל יִחְזוֹר בְּהָרִים וּגְבָעוֹת כִּדֵּי שְׂיִמְצָא הוּא?

Since it is stated: "You shall surely send away the mother, and the young you may take for yourself," one might have thought that a person must actively go around in the mountains and hills in order that he may find a nest to perform this mitzvah?

EXPLANATION

תִּלְמוּד לֹאמַר "כִּי יִקְרָא" – בְּמֵאוֹרֶע לְפָנֶיהָ.

Therefore the verse teaches: "If a bird's nest happens" — meaning only when it comes by chance before you.

EXPLANATION

"הוּא" – [הוּא] מִכָּל מְקוֹם,

The word "nest" implies a nest of any sort, even with only one chick or egg.

EXPLANATION

"צִפּוֹר" – טְהוֹרָה וְלֹא טְמֵאָה,

The word **"bird"** refers only to a **kosher** bird, and **not a non-kosher** bird.

EXPLANATION

"לפניה" – ברשות היחיד,

The term **"before you"** includes a nest found **in private property**, such as an unguarded field.

EXPLANATION

"בדרך" – ברשות הרבים,

The term **"on the way"** includes a nest found **in public property**.

EXPLANATION

באיזו מקום מניין? תלמוד לומר "בכל עץ",

From where do we derive that the mitzvah applies **in trees**? The verse teaches: **"In any tree."**

EXPLANATION

בבורות שיחין ומערות מניין? תלמוד לומר "או על הארץ".

From where do we derive that it applies **in pits, ditches, and caves**? The verse teaches: **"Or on the ground."**

QUESTION

וכי מאחר שסופנו לרבות כל דבר, "לפניה בדרך" למה לי?

And since, in the end, we will include everything from the words "in any tree or on the ground," **why do I need** the words **"before you on the way"**?

ANSWER

לומר לה: מה דרך שאאין קנו בידיה, אף כל שאין קנו בידיה.

It is **to say to you**: Just as a way is a place where its nest is not in your possession and is not readily available, so too, any nest is included only **where its nest is not in your possession**.

INFERENCE

מפאן אמרו: יוני שוכה ויוני עלייה שקננו בטפיחין ובכירות, ואוויזין ותרגולין שקננו בפרדס – חייב בשילוח,

From here the Sages stated: Pigeons of a dovecote and pigeons of an attic that nested in wall niches or in towers, and geese and chickens that nested in an orchard — one is obligated in sending away the mother bird, because they are not in one's possession.

INFERENCE

אבל קננו בתוך הבית, וכן יוני הרדסאות – פטור משילוח.

But if they nested inside the house, and likewise Herodian pigeons, one is exempt from sending away the mother bird, because they are already in one's possession.

STATEMENT

אמר מר: מה "דרך" – שאין קנו בידה, אף כל שאין קנו בידה.

The Master said above: Just as "a way" is a place where its nest is not in your possession, so too, any nest is included only where its nest is not in your possession.

QUESTION

הא למה לי? מ"כ יקרא נפקא, "כי יקרא" פרט למזומן.

Why do I need this derivation? It is derived from "If a bird's nest happens," as "If a bird's nest happens" excludes that which is already readily available in your possession!

QUESTION

ועוד, "לפניה" למה לי?

And furthermore, why do I need the term "before you"?

ANSWER

אלא "לפניה", לאתויי שהיו לפניה ומרדו,

Rather, "before you" is necessary to include birds that were before you in your possession and rebelled and fled, and nested elsewhere.

ANSWER

"בדרך" – כדרב יהודה אמר רב, דאמר רב יהודה אמר רב: מצא קן בים חייב בשילוח, שנאמר "כה אמר ה' הנותן בים דרך וגו'".

And the term "on the way" is needed like that which Rav Yehuda said in the name of Rav, as Rav Yehuda said in the name of Rav: If one found a nest in the sea, he is obligated in sending away the mother, as it is stated: "So says Hashem, Who makes a way in the sea, etc."

QUESTION

אלא מעתה, מצא קן בשמים, דכתיב "דרך נשר בשמים", הכי נמי דמיחייב בשילוח הקן?

If that is so, then if one found a nest in the sky, about which it is written: "The way of an eagle in the sky," should he also be obligated in sending away the nest?

ANSWER

"דרך נשר" איקרי, "דרך" סתמא לא איקרי.

The Gemara answers: The sky is called "the way of an eagle," but it is not called "a way" without qualification, whereas the sea is called simply "a way."

QUESTION

אמרי ליה פפונאי לרב מתנה: מצא קן בראשו של אדם מהו?

The residents of Pappunya said to Rav Mattana: If one found a nest on the head of a person, what is the halakha? Is he obligated in sending away the mother?

ANSWER

אמר [להו]: "וְאֶדְמָה עַל רֹאשׁוֹ".

He said to them: It is written, "And earth upon his head," which shows that a person's head is considered like the ground, so he is obligated.

QUESTION

משה מן התורה מניין? "בשגם הוא בשר".

They also asked: Where is **Moshe alluded to in the Torah** before his birth? He replied: From the verse, "For that he also is **flesh**," where the gematria of "beshaggam" is equal to "Moshe," and the verse concludes, "his days shall be one hundred and twenty years."

QUESTION

המן מן התורה מניין? "המן העץ".

They asked: Where is **Haman alluded to in the Torah**? He replied: From the verse, "Is it from the **tree** of which I commanded you not to eat?" which is spelled "Hamin."

QUESTION

אסתר מן התורה מניין? "וְאֶנֶכִּי הִסְתַּר אֶסְתִּיר".

They asked: Where is **Esther alluded to in the Torah**? He replied: From the verse, "And I will surely **hide** My face."

QUESTION

מרדכי מן התורה מניין? דכתיב: "מָר דָּרוֹר", וּמִתְרַגְּמִינָן: "מִירָא דְכָיָא".

They asked: Where is **Mordechai alluded to in the Torah**? As it is written regarding the incense: "Pure myrrh," and we **translate** this into Aramaic as "Mira Dachya," which sounds like Mordechai.

מִשְׁנָה MISHNAH

MISHNAH

וְאֵיזְהוּ שְׂאִינֹ מְזוּמָן וְכוּ'.

The Mishnah states: **And which is** a nest **that is not readily available**, etc.

גְּמָרָא GEMARA

STATEMENT

רבי חייא ורבי שמעון – חד תני "הדרסאות", וחד תני "הרדסאות".

Rabbi Chiyya and Rabbi Shimon differed: one taught "Hadrasian" pigeons, and one taught "Herodian" pigeons.

EXPLANATION

מאן דתני "הרדסאות" – על שם הורדוס, ומאן דתני "הדרסאות" – על שם מקומן.

The one who taught "Herodian" did so after King Herod who bred them, and the one who taught "Hadrasian" did so after their place of origin.

STATEMENT

אמר רב כהנא: לדידי חזיון [לי], וקיימן שיתסר דרי בפתי מילא,

Rav Kahana said: I myself saw them, and they stood in sixteen rows, spanning a mil in length,

STATEMENT

(והוה קרא) [ואמרן] "קירי, קירי",

and they were saying, "My master, my master!"

STATEMENT

(הוה חד מינניהו דלא הוה קרי קירי) [הוות חדא דלא הוות דדעה למימר],

There was one of them that did not know how to say this,

STATEMENT

אמרה לה חברתה: סומא, אמרי "קירי, קירי", אמרה: סומא, אמרי "קירי כירי", אתיוה ושחטוה.

so its companion said to it: "Blind one, say 'My master, my master!'" It replied: "Blind one, say 'My master, slave!'" because Herod was a slave who rebelled. They brought it and slaughtered it for treason.

STATEMENT

אמר רב אשי: אמר לי [רבין] חנינא: מילין.

Rav Ashi said: Rabbi Chanina said to me: These were mere words, meaning they spoke through sorcery.

EXPLANATION

מילין סלקא דעתך? אלא אימא: במילין.

The Gemara asks: Can it enter your mind that they were actual words spoken by birds? Rather, say: They spoke by means of sorcery.

משנה MISHNAH

MISHNAH

עוף טמא פטור מלשלח.

The Mishnah states: A non-kosher bird is exempt from sending away.

גמרא GEMARA

QUESTION

מנהגי מילי?

The Gemara asks: From where do we know these words?

ANSWER

אמר רבי יצחק: דאמר קרא "כי יקרא קול צפור לפניך", עוף משמע לו בין טהור בין טמא.

Rabbi Yitzchak said: As the verse states, "If a bird's nest happens before you." The word "nest" implies to us any bird, whether kosher or non-kosher.

EXPLANATION

"צפור" – טהור אשכחן דאיקרי "צפור", טמא לא אשכחן דאיקרי "צפור".

But the word "bird" limits it: we find a kosher bird that is called "bird," but we do not find a non-kosher bird that is called "bird."

QUESTION

תא שמע: "תבנית כל צפור כנף", מאי לאו "צפור" – בין טהור בין טמא, "כנף" – חגבים?

Come and hear a challenge: The verse says, "The likeness of any winged bird." What, is "bird" not referring to both kosher and non-kosher, and "winged" refers to locusts?

ANSWER

לא, "צפור" – טהור, "כנף" – טמא וחגבים.

The Gemara answers: No, "bird" refers only to kosher birds, and "winged" refers to non-kosher birds and locusts.

QUESTION

תא שמע: "החיה וכל בהמה רמש וצפור כנף", מאי לאו "צפור" – בין טהור בין טמא, ו"כנף" – חגבים?

Come and hear another challenge: The verse says, "Beasts and all cattle, creeping things and winged birds." What, is "bird" not referring to both kosher and non-kosher, and "winged" refers to locusts?

ANSWER

לא, "צפור" – טהור, "כנף" – טמא וחגבים.

The Gemara answers: No, "bird" refers only to kosher birds, and "winged" refers to non-kosher birds and locusts.

QUESTION

תא שמע: "כל צפור כל כנף", מאי לאו כדמקשינן?

Come and hear: "Every bird, every wing." What, is it not as we challenged, that "bird" includes non-kosher?

ANSWER

לא, כדמשנינו.

The Gemara answers: No, it is as we answered, that "bird" refers only to kosher.

QUESTION

תָּא שְׁמַע: "וְאַתָּה בֶּן אָדָם אָמַר לְצִפּוֹר כָּל כְּנָף", מַאי לָאוּ כְּדִאֲקָשִׁינוּ?

Come and hear: "And you, son of man, say to the bird of every wing." What, is it not as we challenged?

ANSWER

לֹא, כְּדִשְׁנִינוּ. תָּא שְׁמַע:

The Gemara answers: **No, it is as we answered. Come and hear** another challenge:

SUMMARY

The Gemara works through several potential cases of consecrated birds, rejecting the idea that one consecrated a nest in his house (which is already "readily available" and exempt) or a wild nest (which is not in his possession to consecrate). After rejecting cases where the owner acquired the chicks or the mother first, the Gemara brings down the classic machlokes between Rav and Shmuel: Rav holds the Mishnah refers to the offspring of a dove-cote consecrated for the Mizbe'ach that rebelled, while Shmuel holds it refers to a chicken consecrated for Temple maintenance that rebelled. This leads into a major discussion between Rabbi Yochanan and Reish Lakish regarding whether monetary holiness is lost when an animal rebels, and whether consecrated money that is lost must be replaced, depending on whether it was pledged as a neder or a nedavah.

לְמַעַשׂה WHAT TO TAKE HOME

The Gemara is bothered by what happens when a person consecrates his chicken to Hekdesh for Temple maintenance and the chicken rebels and runs away into the wild. Does it lose its kedushah because it is no longer in his possession? Shmuel and Rabbi Yochanan teach us a beautiful, fundamental yesod: "Wherever it is, it is in the treasury of the Merciful One, as it is written: 'The earth is Hashem's, and its fullness.'" Even when a physical object runs wild and seems completely lost to its owner, it never leaves the domain of Hashem. It remains holy because it can never truly escape the Master of the world.

This is a powerful chiddush for our own avodas Hashem. Sometimes, a Yid feels like that rebellious chicken. We feel like we have run away, wandered off the path, or gotten lost in the wild, far from the bais medrash and far from where we are supposed to be. The yetzer hara whispers to us that we have lost our connection, that our kedushah is gone, and that we are no longer fit for holy things.

But the Torah is telling us: "The earth is Hashem's, and its fullness." No matter how far you think you have run, you are still in the treasury of Hashem. Your neshama is inherently holy, and you can never truly escape His loving domain. You are never lost, and you are never too far to return.

Today, when you feel overwhelmed, distracted, or distant from Hashem, stop for one moment and say to yourself: "Wherever I am, I am still in Hashem's treasury." Use that thought to immediately speak to Him in your own words and bring yourself back.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לִבְלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים 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 חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֲדֵם 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 בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוּ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לְבִדָּה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

אור החיים הקדוש • האזינו • רביעי

Explanatory English · Line-by-Line Edition

HA'AZINU · 4TH 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 יט

Deuteronomy 32:19

וַיֵּרָא יְהוָה וַיִּנְאֹץ מִכַּעַס בָּנָיו וּבָנֹתָיו:

And the LORD saw, and spurned, Because of the provoking of His sons and His daughters.

No Ohr HaChaim comment on this pasuk in this edition.

וַיֹּאמֶר אֶסְתִּירָה פָּנַי מֵהֶם אֲרֹאֶה מָה אַחֲרֵיהֶם כִּי דֹר תַּהֲפֹכֹת הֵמָּה בָּנִים לֹא-אֱמֻן בָּם:

And He said: I will hide My face from them, I will see what their end shall be; For they are a very froward generation, Children in whom is no faithfulness.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:20:1

For they are a froward generation, and so on. This is explained as follows: Since the verse just stated, 'I will hide My face from them, I will see what their end shall be,' this implies that Hashem will not look upon them or see them even if they perform teshuvah and cry out in prayer. Now, it would seem improper for Hashem to act this way (by ignoring sincere repentance). To resolve this, the verse concludes by giving the reason: 'For they are a froward generation' (tahpuchot), meaning they constantly turn and flip-flop from good to evil. And when it says 'children' (banim), it means that even if they intend to improve and reach the level where they are considered children of Hashem, 'there is no faithfulness in them' (lo emun bam). This is because they will quickly return to their wicked ways, and their repentance is not complete or lasting. Therefore, it is entirely fitting for Hashem to hide His face from them.

כִּי דֹר תַּהֲפֹכֹת וגו'. פֶּרוּשׁ, לִפְי שְׁאֵמֶר
הַכְּתוּב בְּסִמּוּךְ "אֶסְתִּירָה פָּנַי" וגו', וּבִזְכָּה
לֹא יִשְׁקִיף וְיִרְאֶה הָגֵם שִׁיעָשָׂה תְּשׁוּבָה
וַיַּחֲנֶנּוּ קוֹלָם, וְאֵין זֶה מִן הַנִּכּוֹן לַעֲשׂוֹת כֵּן,
לְזֶה גָמַר אֱמֶר הַטֵּעַם "כִּי דֹר תַּהֲפֹכֹת",
פֶּרוּשׁ מִתַּהֲפֹכִים מְטוֹכָה לְרָעָה. וְאָמְרוּ
"בָּנִים", פֶּרוּשׁ אֶפְלוּ יַחֲשָׁבוּ לְהִיטִיב לְבָא
אֶל גִּדְּר שִׁיחִיו נִחְשָׁבִים בָּנִים, "לֹא אֱמֻן
בָּם" כִּי יִשׁוּבוּ לְהִרְשִׁיעַ וְאֵין חֲזָרְתָם שְׁלֵמָה,
וְאֲשֶׁר עַל כֵּן רָאִי הוּא לְהִסְתִּיר וגו':

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:20

בפשוט · In plain words

The Ohr HaChaim explains that Hashem's decision to hide His face and ignore the people's cries is justified because they are a flip-flopping generation. Even when they repent and elevate themselves to the status of children, their commitment lacks stability and faithfulness, as they inevitably slide back into wickedness.

למעשה · Lemaaseh

True repentance requires consistency and a lasting commitment. When we resolve to improve, we must build practical safeguards to ensure our spiritual growth is stable and enduring, rather than a fleeting reaction that quickly fades.

פסוק כא

Deuteronomy 32:21

הֵם קִנְאוּנִי בְּלֹא-אֱלֹהִים פָּעֲסוּנִי בְּהִבְלִיָּהֶם וְאֲנִי אֶקְנִיָאֵם בְּלֹא-עָם
בְּגוֹי נָבֵל אֶכְעִיסֵם:

They have roused Me to jealousy with a no-god; They have provoked Me with their vanities; And I will rouse them to jealousy with a no-people; I will provoke them with a vile nation.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק כב

Deuteronomy 32:22

כִּי-אֵשׁ קִדְתָּהּ בְּאַפִּי וַתִּיקַד עַד-שָׂאוֹל תַּהֲתִית וַתֹּאכַל אֶרֶץ
וַיִּבְלָה וַתִּלְהֹט מִסִּגְי הָרִים:

For a fire is kindled in My nostril, And burneth unto the depths of the nether-world, And devoureth the earth with her produce, And setteth ablaze the foundations of the mountains.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק כג

Deuteronomy 32:23

אֶסְפֶּה עָלֵימוֹ רָעוֹת חֲצֵי אֶכְלָה-בָּם:

I will heap evils upon them; I will spend Mine arrows upon them;

No Ohr HaChaim comment on this pasuk in this edition.

מִזֵּי רָעָב וּלְתַמִּי רֶשֶׁף וְקָטָב מִרִיגִי וְשׁוֹן-בְּהֵמוֹת אֲשַׁלַּח-בָּם עִם-
חֲמַת זֶחְלִי עֹפֵר:

The wasting of hunger, and the devouring of the fiery bolt, And bitter destruction; And the teeth of beasts will I send upon them, With the venom of crawling things of the dust.

No Ohr HaChaim comment on this pasuk in this edition.

מִחוּץ תִּשְׁפֹּל-חֶרֶב וּמִחֲדָרִים אֵימָה גַם-בָּחוּר גַּם-בְּתוּלָה יוֹנֵק
עִם-אִישׁ שִׁיבָה:

Without shall the sword bereave, And in the chambers terror; Slaying both young man and virgin, The suckling with the man of gray hairs.

No Ohr HaChaim comment on this pasuk in this edition.

אָמַרְתִּי אֶפְאִיֵּהֶם אֲשַׁבֵּיתָהּ מֵאֲנוּשׁ זְכָרָם:

I thought I would make an end of them, I would make their memory cease from among men;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:26:1

I thought I would make an end of them (afeihem). The meaning of the word afeihem is: I will direct My anger (api) against them until they are completely destroyed from among mankind.

אָמַרְתִּי אֶפְאִיֵּהֶם. פֶּרוּשׁ "אֶפְאִיֵּהֶם" –
אֶסְמִיךְ אִפִּי עֲמָהֶם עַד שְׁיוֹשְׁבָתוֹ מֵאֲנוּשׁ.

בפשוט · In plain words

The author explains the word afeihem as a reference to Hashem directing His intense anger against Israel to bring about their complete destruction from among humanity.

למעשה · Lemaaseh

Pause over the severity of the warning before moving on. The Ohr HaChaim explains a threatened destruction here, so the language should not be softened into a mild expression of displeasure.

פסוק כז

Deuteronomy 32:27

**לוֹלִי כַעַס אוֹיֵב אֶגּוֹר פֶּן־יִנָּכְרוּ צָרֵימִי פֶּן־יֵאמְרוּ יְדֵינוּ רַמָּה וְלֹא
יִהְיֶה פֶעֶל כָּל־זֹאת:**

*Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say:
Our hand is exalted, And not the LORD hath wrought all this.'*

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:27:1

Were it not that I dreaded the enemy's provocation, and so on. The meaning is that the enemies of Israel have provoked Me to anger many times. This is the meaning of the word "agur" (I dreaded), which is related to the expression "agrah vakatzir" (she gathers in the harvest) in Proverbs 6:8. It means: I have gathered and stored up the anger provoked by the enemy, and they are ripe for destruction. However, when they see that I have completely wiped out the name of Israel, Heaven forbid, "their adversaries would misunderstand." This means they would think that Israel's faith is foreign and not righteous, and the truth would thus be turned into a lie, Heaven forbid.

לוֹלִי כַעַס אוֹיֵב אֶגּוֹר. פָּרוּשׁ, שְׂכֵמָה וְכֵמָה
הַכְּעֻסוֹת הַכְּעִיסוֹנִי אוֹיְבֵיהֶם, וְהוּא אָמְרוּ
”אֶגּוֹר” מִלְשׁוֹן (מִשְׁלֵי ו:ח) ”אֶגְרָה
בְּקִצִּיר”, שְׂאֶגּוֹר הוּא כַּעַסוֹ שֶׁל אוֹיֵב
וְעוֹמְדִים הֵם לְכַלּוֹן, וְכִשְׂרָאוּ שֶׁהַשְׁבֵּתִי
שֵׁם יִשְׂרָאֵל חָס וְשָׁלוֹם ”יִנָּכְרוּ צָרֵימִי”,
פָּרוּשׁ, יֵחָשְׁבוּ כִּי יִשְׂרָאֵל אִמּוֹנָתָם נִכְרְיָה
וְלֹא צָדִיק, וְיִתְחַזֵּק דְּבַר אֱמֶת לְשֹׁקֵר חָס
וְשָׁלוֹם.

Furthermore, Hashem is concerned "lest they should say: Our hand is exalted." This means that in addition to denying Israel's faith and religion, they would sin further by claiming that their own faith is the correct one. This is what is meant by "lest they should say: Our hand is exalted," meaning that their goodness and tranquility do not come from Hashem, but rather from the idols they worship.

ועוד חושש "פֶּן יֹאמְרוּ יְדֵינוּ רָמָה", פֶּרוּשׁ,
מִלְכּוּד שִׁיכְחִישׁוּ אֱמוּנַת יִשְׂרָאֵל וְדָתָם,
יוֹסִיפוּ לַחֲטֹא לִזְמַר שְׂאֵמוּנָתָם אֱמוּנָה
רְאוּיָה, וְהוּא אָמְרוּ "פֶּן יֹאמְרוּ יְדֵינוּ רָמָה",
וְטוֹבָתָם וְשִׁלּוֹתָם לֹא מֵה' הִיא אֲלֵא
מִעֲבֹדָה זָרָה אֲשֶׁר הֵם עוֹבְדִים.

Or HaChaim on Deuteronomy 32:27:2

And this is the meaning of "and not Hashem has wrought all this." This refers to all of their own goodness and success. Their proof for this claim would be that Israel did not do any evil that they themselves do not do, and indeed they do even worse, yet they ruled over Israel and destroyed them.

וְהוּא אָמְרוּ וְלֹא ה' פָּעַל כָּל זֹאת, פֶּרוּשׁ,
כָּל טוֹבָתָם וְהַצְלָחָתָם. וְהָרְאָה שֶׁלֹּא עָשׂוּ
יִשְׂרָאֵל דְּבַר רַע מִה שֶׁהֵם אֵינָם עוֹשִׂים,
וְיֹתֵר מִהמָּה, וְהֵם מְשִׁלּוּ בָהֶם וַיִּאֲבֹדוּם.

Or HaChaim on Deuteronomy 32:27:3

Alternatively, the words refer to the great destruction the enemies brought upon Israel, wiping out their memory from mankind. The enemies would claim that Hashem did not do all this alone, but that the power and will of their idols joined in and gave them dominion over Israel.

אוּ יִרְצָה, שֶׁכָּל הַפְּעָלָה הַזֹּאת שְׁעָשׂוּ
הַשָּׂחָתָה גְּדוּלָה בְּיִשְׂרָאֵל וְהַשְׁבִּיתוֹ מֵאֲנוּשׁ
זָכָר, יֹאמְרוּ שֶׁלֹּא עָשָׂה כָּל זֶה ה' אֲלֵא
בְּצִרוּף כֹּחַ וּרְצוֹן עֲבֹדַת עֲבֹדָה זָרָה שֶׁהִיא
הַשְׁלִיטָתָם עֲלֵיהֶם:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:27

בפשוט · In plain words

The Ohr HaChaim explains that Hashem refrains from completely destroying Israel because the enemies would misinterpret it. They would reject Israel's true faith and credit their own idols with their prosperity and success. Alternatively, they would claim that their idols' power and will joined in bringing about Israel's destruction.

We see from here how deeply Hashem cares about the perception of His truth in the world, even withholding deserved punishment from Israel to prevent His Name from being desecrated. A practical reflection from this point is to be exceptionally mindful of how our actions reflect on the Torah and Hashem's Name, ensuring that our conduct always sanctifies His Name in the eyes of others.

כִּי־גוֹי אֲבָד עֲצוֹת הֵמָּה וְאֵין בָּהֶם תְּבוּנָה:

For they are a nation void of counsel, And there is no understanding in them.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:28:1

For they are a nation void of counsel. This means that there is no reason to hope that the gentile nation will observe what happens to Israel, take a moral lesson, and say to themselves: If these people, who only angered Hashem a little, suffered such a fate, we must improve our own ways.

This is the meaning of the words, "for they are a nation void of counsel." It means that such a logical process is simply not in their nature, and they are completely lost when it comes to such constructive advice.

And the verse continues, "and there is no understanding in them" to deduce one matter from another. This is just as the next verse says, "If they were wise, they would understand this," meaning they would understand the fierce anger that came upon Israel, and from this they would understand what their own end will be for their own transgressions.

כִּי גוֹי אֲבָד עֲצוֹת. פְּרוּשׁ, שְׁאִין חָשׁוּ שֶׁהַגּוֹי יִרְאֶה וְיִקַּח מוֹסֵר וְיֵאמַר: וּמָה אֵלּוּ עָלַי שֶׁהִכְעִיסוּ מַעַט רָאָה מַה עָלְתָה בְיָדָם וְכוּ' וְיִטִּיב מַעֲשָׂיו,

וְהוּא אָמַר "כִּי גוֹי אֲבָד עֲצוֹת", פְּרוּשׁ אֵין בְּטִבְעוֹ דְבָר זֶה וְאֵבֹד הוּא מֵעֲצוֹת כְּאֵלּוּ,

"וְאֵין בָּהֶם תְּבוּנָה" לְהַבִּין דְבָר מִתּוֹךְ דְבָר, כְּמוֹ שֶׁאָמְרָנוּ "לֹא חָכְמוּ יִשְׁכִּילוּ זֹאת", פְּרוּשׁ חָרִי הָאֵף הִבָּא עַל יִשְׂרָאֵל, וּמִזֶּה יִבִּינוּ לְאַחֲרֵיתָם מַה תְּהִיָּה עֲלֵינוּ מַעֲלָם.

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that the gentile nations lack the spiritual counsel and understanding to learn from Israel's punishment. They will not realize that if Hashem punishes His chosen people for their sins, He will surely punish the gentiles even more for theirs. Instead, they remain blind to this logical deduction.

לְמַעֲשֶׂה · Lemaaseh

We should train ourselves to look at the events around us and proactively learn moral lessons for our own spiritual growth, rather than remaining blind to the messages Hashem sends through the world.

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.