חוּמָּשׁ עִם רַשִׁ"י · הַאֲזִינוּ · וְרִבִיעִי

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

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.

פָּסוּק א

Pasuk 1

וַיַּ֣רְא יְהוָ֔ה וַיִּנְאָ֖ץ מִכַּ֣עַס בָּנָ֑יו וּבְנֹתָֽיו׃

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

פָּסוּק ב

Pasuk 2

וַיֹּ֣אמֶר אַסְתִּירָ֤ה פָנַי֙ מֵהֶ֔ם אֶרְאֶ֖ה מָ֣ה אַחֲרִיתָ֑ם כִּי֩ דוֹר֙ תַּהְפֻּכֹ֣ת הֵ֔מָּה

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

בָּנִ֖ים לֹא־אֵ֥מֶן בָּֽם׃

children no faithfulness is in them

רַשִׁ"י

מה אחריתם. מַה תַּעֲלֶה בָהֶם בְּסוֹפָם׃

what their end what will come upon them in their end

רַשִׁ"י

כי דור תהפכת המה. מְהַפְּכִין רְצוֹנִי לְכַעַס׃

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

רַשִׁ"י

לא אמן בם. אֵין גְּדוּלַי נִכָּרִים בָּהֶם, כִּי הוֹרֵיתִים דֶּרֶךְ טוֹבָה וְסָרוּ מִמֶּנָּה׃

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

רַ"שִׁ"י

אמן. לְשׁוֹן "וַיְהִי אוֹמֵן" אסתר ב' , נורריטור"ה בְּלַעַז; דָּ"אַ —
Nurtured an expression of "And he was bringing up" Esther chapter 2 nourriture in old French Another explanation

אמן לְשׁוֹן אֱמוּנָה, כְּתַרְגּוּמוֹ, אָמְרוּ בְסִינַי נַעֲשֶׂה וְנִשְׁמָע וּלְשָׁעָה קַלָּה
faithful an expression of faithfulness like its Targum they said at Sinai we will do and we will hearken and within a time short

בִּטְלוּ הַבְטָחָתָם וְעָשׂוּ הָעֵגֶל ספרי :
they nullified their promise and made the calf Sifrei

פָּסוּק ג

Pasuk 3

הֵם קִנְאוּנִי בְּלֹא אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם
They provoked Me to jealousy with a non- god they angered Me with their vanities and I will provoke them to jealousy

בְּלֹא עָם בְּגוֹי נָבָל אַכְעִיסֵם:
with a non- people with a nation vile I will anger them

רַ"שִׁ"י

קנאוני. הִבְעִירוּ חֲמָתִי:
they angered Me they kindled My wrath

רַ"שִׁ"י

בלא אל. בְּדָבָר שֶׁאֵינוֹ אֱלוֹהַ:
With not a god with a thing that is not a god

רַ"שִׁ"י

בלא עם. בְּאֻמָּה שֶׁאֵין לָהּ שֵׁם, שֶׁנֶּאֱמַר ישעיהו כ"ג הֵן אֶרֶץ כַּשְׂדִּים זֶה
With not a people with a nation that has not to it a reputation as it is said Yeshayahu 23 Behold the land of Chaldeans this

הָעָם לֹא הָיָה, בְּעֵשָׂו הוּא אוֹמֵר עובדיה א' בָּזוּי אַתָּה מְאֹד:
people was not regarding Esav it says Ovadiah 1 despicable you are greatly

רַ"שִׁ"י

בגוי נבל אכעיסם. אֵלּוּ הַמִּינִים, וְכֵן הוּא אוֹמֵר תהילים י"ד אָמַר נָבָל
With a nation debased I will provoke them these are the heretics and so it says Tehillim 14 said the degenerate

בְּלִבּוֹ אֵין אֱלֹהִים ספרי; יבמות ס"ג :
in his heart there is no God Sifrei Yevamos 63

פָּסוּק ד

Pasuk 4

כִּי אֵשׁ קָדְחָה בְאַפִּי וַתִּיקַד עַד שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וִיבֻלָהּ
For a fire has flared in My wrath and it burned until the depths below and it consumed earth and its produce

וַתְּלַהֵט מוֹסְדֵי הָרִים:
and it set ablaze foundations of mountains

רַשִׁ״י

קדחה. בָּעֲרָה:

it burned it consumed

רַשִׁ״י

ותיקד. בָּכֶם עַד הַיְסוֹד:

and it shall blaze in you until the foundation

רַשִׁ״י

ותאכל ארץ ויבלה. אַרְצְכֶם וְיִבּוּלָהּ ספרי :

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

רַשִׁ״י

ותלהט. יְרוּשָׁלַיִם הַמְיֻסֶּדֶת עַל הָהָרִים, שֶׁנֶּאֱמַר תהילים קכ"ה יְרוּשָׁלַיִם הָרִים סָבִיב לָהּ:

And it shall burn Yerushalayim which is founded upon the mountains as it is said Tehillim 125 Yerushalayim mountains are round about her

פָּסוּק ה

Pasuk 5

אַסְפֶּה עָלֵימוֹ רָעוֹת חִצַּי אֲכַלֶּה בָם:

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

רַשִׁ״י

אספה עלימו רעות. אַחְבִּיר רָעָה עַל רָעָה, לְשׁוֹן "סְפוּ שָׁנָה עַל שָׁנָה" ישעיהו כ"ט , "סְפוֹת הָרָוָה" דברים כ"ט , "עֹלוֹתֵיכֶם סְפוּ עַל זִבְחֵיכֶם" ירמיהו ז' . דָּ"אַ — אספה אֲכַלֶּה, כְּמוֹ "פֶּן תִּסָּפֶה" בראשית י"ט :

I will heap evils upon them I will join evil upon evil an expression of add year upon year Yeshayahu 29 to add the watered Devarim 29 your burnt-offerings add upon your sacrifices Yirmeyahu 7 another explanation I will expend I will consume like lest you be swept away Bereishis 19

רַשִׁ״י

חצי אכלה בם. כָּל חִצַּי אַשְׁלִים בָּהֶם, וּקְלָלָה זוֹ לְפִי הַפֻּרְעָנוּת לִבְרָכָה הִיא — חִצַּי כָּלִים וְהֵם אֵינָם כָּלִים ספרי; סוטה ט' :

My arrows I will spend against them all of my arrows I will complete against them and curse this according to the punishment for a blessing it is my arrows will end but they are not ending Sifrei Sotah 9

פָּסוּק ו

Pasuk 6

מְזֵי רָעָב וּלְחֻמֵי רֶשֶׁף וְקֶטֶב מְרִירִי וְשֶׁן בְּהֵמוֹת אֲשַׁלַּח

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

בָּם עִם חֲמַת זֹחֲלֵי עָפָר:

against them with the venom of crawlers of dust

רַשִׁ"י

מזי רעב. אֶנְקְלוֹס תִּרְגֵּם "נְפִיחֵי כָּפָן", וְאֵין לִי עֵד מוֹכִיחַ עָלָיו,
upon it proving a witness to me and there is not hunger" "swollen of translated Onkelos famine Sucked of

וּמִשְּׁמוֹ שֶׁל רַבִּי מֹשֶׁה הַדַּרְשָׁן מִטּוּלוּשָׁא שָׁמַעְתִּי שְׂעִירֵי רָעָב — אָדָם כָּחוּשׁ
emaciated a person famine hairy of Iheard from Toulouse the Preacher Moshe Rabbi of and from the name

מְגַדֵּל שֵׂעָר עַל בְּשָׂרוֹ:
his flesh upon hair grows

רַשִׁ"י

מזי. לְשׁוֹן אֲרַמִּי שֵׂעָר — מִזַּיָּא, "דַּהֲוָה מְהַפֵּךְ בְּמִזַּיָּא" מגילה י"ח :
18 Megillah his hair turning over who was mizaya hair Aramaic for is the language of Mazi

רַשִׁ"י

ולחמי רשף. הַשֵּׁדִים נִלְחֲמוּ בָהֶם, שֶׁנֶּאֱמַר "וּבְנֵי רֶשֶׁף יַגְבִּיהוּ עוּף" 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

וְהֵם שֵׁדִים:
are demons and they

רַשִׁ"י

וקטב מרירי. וּכְרִיתוּת שֵׁד שֶׁשְּׁמוֹ מְרִירִי, קֹטֶב כְּרִיתָה, כְּמוֹ "אֶהְיֶה
I will be as in cutting off destruction is Meriri whose name is a demon and cutting off of of Meriri and destruction

קָטָבְךָ שְׁאוֹל" הושע י"ג :
thirteen Hoshea O grave your destruction

רַשִׁ"י

ושן בהמת. מַעֲשֶׂה הָיָה וְהָיוּ הָרְחֵלִים נוֹשְׁכִין וּמְמִיתִין ספרי :
Sifrei and causing death biting the ewes and they were occurred an incident domesticated animals And the tooth of

חמת זחלי עפר. אֶרֶס נְחָשִׁים הַמְהַלְכִים עַל גְּחוֹנָם עַל הֶעָפָר כַּמַּיִם
like water the dust upon their belly on that walk serpents the poison of the dust those crawling in The venom of

הַזּוֹחֲלִים עַל הָאָרֶץ; זְחִילָה לְשׁוֹן מְרוּצַת הַמַּיִם עַל הֶעָפָר וְכֵן כָּל מְרוּצַת
passage of any and similarly the dust upon the water the flow of an expression of crawling is the ground upon that trickles

דָּבָר הַמְשַׁפְשֵׁף עַל הֶעָפָר וְהוֹלֵךְ:
and goes the dust upon that shuffles a thing

פָּסוּק ז

Pasuk 7

מִחוּץ תְּשַׁכֵּל חֶרֶב וּמֵחֲדָרִים אֵימָה גַּם בָּחוּר גַּם בְּתוּלָה יוֹנֵק עִם
with suckling maiden and young man both terror and from chambers the sword shall bereave From outside

אִישׁ שֵׂיבָה:
gray hair man of

רַשִׁ"י

מחוץ תשכל חרב. מִחוּץ לָעִיר תְּשַׁכְּלֵם חֶרֶב גְּיָסוֹת.

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

רַשִׁ"י

ומחדרים אימה. כְּשֶׁבּוֹרֵחַ וְנִמְלָט חַדְרֵי לִבּוֹ נְקוּפִים עָלָיו מֵחֲמַת אֵימָה,

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

וְהוּא מֵת וְהוֹלֵךְ בָּהּ ספרי ; דָּ"אַ, ומחדרים אימה — בַּבַּיִת תִּהְיֶה

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

אֵימַת דֶּבֶר, כְּמָה שֶׁנֶּאֱמַר ירמיהו ט' "כִּי עָלָה מָוֶת בְּחַלונֵינוּ", וְכֵן תִּרְגֵּם

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

אָנְקְלוֹס; דָּ"אַ, מחוץ תשכל חרב — עַל מַה שֶּׁעָשׂוּ בַּחוּצוֹת,

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

שֶׁנֶּאֱמַר "ומִסְפַּר חוּצוֹת יְרוּשָׁלַיִם שַׂמְתֶּם מִזְבְּחוֹת לַבֹּשֶׁת" שם י"א ;

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

ומחדרים אימה , עַל מַה שֶּׁעָשׂוּ בְּחַדְרֵי חַדְרִים, שֶׁנֶּאֱמַר "אֲשֶׁר זְקֵנֵי

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

בֵּית יִשְׂרָאֵל עוֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ" יחזקאל ח' :

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

פָּסוּק ח

Pasuk 8

אָמַרְתִּי אַפְאֵיהֶם אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם:

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

רַשִׁ"י

אמרתי אפאיהם. אָמַרְתִּי בְלִבִּי אַפְאֶה אוֹתָם, וְיֵשׁ לְפָרֵשׁ אפאיהם

I said I will scatter them in my heart I said I will make פאה them and there are to explain I will scatter them

אַשִּׁיתֵם פֵּאָה, לְהַשְׁלִיכָם מֵעָלַי הֶפְקֵר, וְדִגְמָתוֹ מָצִינוּ בְּעֶזְרָא נחמיה ט'

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

"וַתִּתֵּן לָהֶם מַמְלָכוֹת וַעֲמָמִים וַתַּחְלֵקֵם לְפֵאָה" — לְהֶפְקֵר, וְכֵן חִבְּרוֹ מְנַחֵם.

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

וְיֵשׁ פּוֹתְרִים אוֹתוֹ כְּתַרְגּוּמוֹ "יָחוּל רוּגְזִי עֲלֵיהוֹן", וְלֹא יִתָּכֵן, שֶׁאִם כֵּן הָיָה לוֹ

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

לִכְתֹּב אֲאַפְּאֵיהֶם, אַחַת לְשִׁמּוּשׁ וְאַחַת לְיסוֹד, כְּמוֹ "אֲאַזֶּרְךָ" ישעיהו מ"ה ,

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

"אַאַמְּצֶכֶם בְּמוֹ פִּי" איוב ט"ו , וְהָאָל"ף הַתִּיכוֹנָה אֵינָהּ רְאוּיָה בּוֹ כְּלָל.

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

וְאָנְקְלוֹס תִּרְגֵּם אַחַר לְשׁוֹן הַבְּרַיְתָא הַשְּׁנוּיָה בְּסִפְרֵי הַחוֹלֶקֶת תֵּבָה זוֹ לְשָׁלוֹשׁ

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

תֵּבוֹת, אָמַרְתִּי אַף אֵי הֵם — אָמַרְתִּי בְאַפִּי אֶתְּנֵם כְּאִלּוּ אֵינָם שֶׁיֹּאמְרוּ

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

רוֹאֵיהֶם עֲלֵיהֶם אַיֵּה הֵם:

their onlookers about them where are they

פָּסוּק ט

Pasuk 9

לוּלֵי כַּעַס אוֹיֵב אָגוּר פֶּן יְנַכְּרוּ צָרֵימוֹ פֶּן יֹאמְרוּ יָדֵינוּ

Were it not the anger of the enemy I feared lest would misinterpret their adversaries lest they would say our hand

רָמָה וְלֹא יְהוָה פָּעַל כָּל זֹאת׃

is high and not Hashem wrought all this

רַשְׁ״י

לולי כעס אויב אגור. אִם לֹא שֶׁכַּעַס הָאוֹיֵב כָּנוּס עֲלֵיהֶם לְהַשְׁחִית,

Were it not the wrath of the enemy was heaped up if not that the wrath of the enemy is gathered against them to destroy

וְאִם יוּכַל לָהֶם וַיַּשְׁחִיתֵם יִתְלֶה הַגְּדֻלָּה בּוֹ לְעַצְמוֹ וּבֵאלֹהָיו וְלֹא יִתְלֶה

and if he is able against them and he destroys them he will attribute the greatness to himself and to his god and not he will attribute

הַגְּדֻלָּה בִּי, וְזֶהוּ שֶׁנֶּאֱמַר פֶּן יְנכְּרוּ צָרֵימוֹ — יְנַכְּרוּ הַדָּבָר

the greatness to Me and this is that which is said lest they make strange their adversaries they will make strange the matter

לְתְלוֹת גְּבוּרָתָם בְּנָכְרִי שֶׁאֵין הַגְּדֻלָּה שֶׁלּוֹ — פֶּן יֹאמְרוּ יָדֵנוּ רָמָה וגו׳ :

to attribute their power to a stranger that is not the greatness his lest they will say our hand is exalted etc.

פָּסוּק י

Pasuk 10

כִּי גוֹי אֹבַד עֵצוֹת הֵמָּה וְאֵין בָּהֶם תְּבוּנָה׃

For a nation lost of counsel are they and there is no understanding in them

רַשְׁ״י

כי אותו גוי אבד עצות המה ואין בהם תבונה. שֶׁאִלּוּ הָיוּ חֲכָמִים

for that nation erring of counsel they are and there is not in them understanding for if they were wise

ישכילו זאת איכה ירדף וגו׳ :

they would understand this how could pursue etc.

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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 Hashem 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.

דַּף יוֹמִי · חֻלִּין · דַּף 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.

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

עמוד א׳ DAF 139A

OBJECTION

בַּר קְטָלָא הוּא,

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

אֶלָּא דְּלָא גְּמַר דִּינֵיהּ,

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

EXPLANATION

וּבָעֵי לְאֵתוֹיֵיהּ לְבֵי דִּינָא וְקָיְימֵי בֵּיהּ "וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ".

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

הָנֵי מוּקְדָּשִׁין הֵיכִי דָּמֵי?

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

אִילֵּימָא דַּהֲוָה לֵיהּ קֵן בְּתוֹךְ בֵּיתוֹ וְאַקְדְּשֵׁיהּ – מִי מְחַיַּיב?

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 יִקָּרֵא קַן צִפּוֹר" – פָּרַט לִמְזוּמָּן.

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

אֶלָּא דַּחֲזָא קֵן בְּעָלְמָא וְאַקְדְּשֵׁיהּ,

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 יַקְדִּשׁ אֶת בֵּיתוֹ קֹדֶשׁ" אָמַר רַחֲמָנָא, מָה בֵּיתוֹ בִּרְשׁוּתוֹ, אַף כֹּל בִּרְשׁוּתוֹ.

"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

אֶלָּא דְּאַגְבְּהִינְהוּ לְאֶפְרוֹחִים, וְאַקְדְּשִׁינְהוּ, וַהֲדַר אַהֲדְרִינְהוּ –

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

הַאי אֲפִילּוּ בְּחוּלִּין נָמֵי לָא מְיַחַיֵּיב, דְּתָנָא: נָטַל אֶת הַבָּנִים וְהֶחֱזִירָן לַקֵּן, וְאַחַר כָּךְ חָזְרָה הָאֵם עֲלֵיהֶן – פָּטוּר מִלְּשַׁלֵּחַ.

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

אֶלָּא, דְּאַגְבְּהַהּ לְאֵם, וְאַקְדְּשַׁהּ, וַהֲדָרָה.

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

מֵעִיקָּרָא אִיחַיַּיב לֵיהּ בְּשִׁילּוּחַ מִקַּמֵּי דְּאַקְדְּשַׁהּ,

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

דְּתַנְיָא: רַבִּי יוֹחָנָן בֶּן יוֹסֵף אוֹמֵר: הִקְדִּישׁ חַיָּה וַאֲחַר כָּךְ שְׁחָטָהּ – פָּטוּר מִלְּכַסּוֹת,

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

שְׁחָטָהּ וְאַחַר כָּךְ הִקְדִּישָׁהּ – חַיָּיב לְכַסּוֹת, שֶׁכְּבָר נִתְחַיֵּיב בְּכִסּוּי קוֹדֶם שֶׁיָּבֹא לִידֵי הֶקְדֵּשׁ.

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: בְּמַקְדִּישׁ פֵּירוֹת שׁוֹבְכוֹ וּמָרְדוּ,

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

STATEMENT

וּשְׁמוּאֵל אָמַר: בְּמַקְדִּישׁ תַּרְנְגוֹלְתּוֹ 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

בִּשְׁלָמָא שְׁמוּאֵל לֹא אָמַר כְּרַב, דְּקָא מוֹקֵים לַהּ בְּקָדְשֵׁי 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

אֶלָּא רַב מַאי טַעְמָא לָא אָמַר כִּשְׁמוּאֵל?

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 לְךָ רַב: דַּוְקָא קָפְטְרֵי מִשִּׁילּוּחַ, כְּגוֹן פֵּירוֹת שׁוֹבְכוֹ דְּקָדְשֵׁי מִזְבֵּחַ נִינְהוּ, דְּכֵיוָן דְּקָדְשֵׁי קְדוּשַּׁת הַגּוּף – לָא פָּקְעָה קְדוּשָּׁתַיְיהוּ מִינַּיְיהוּ,

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 dovecote 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

אֲבָל בְּמַקְדִּישׁ תַּרְנְגוֹלְתּוֹ לְבֶדֶק הַבַּיִת, דְּלָאו קָדְשֵׁי מִזְבֵּחַ, דִּקְדוּשַּׁת דָּמִים בְּעָלְמָא הוּא – כֵּיוָן דִּמְרָדָה פְּקַעָה קְדוּשָּׁתַיְיהוּ, וְחַיֶּיבֶת בְּשִׁילּוּחַ.

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

וּשְׁמוּאֵל אָמַר: כׇּל הֵיכָא דְּאִיתֵיהּ – בְּבֵי גַּזָּא דְּרַחֲמָנָא אִיתֵיהּ, דִּכְתִיב: ”לַה׳ הָאָרֶץ וּמְלוֹאָהּ”.

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

וְכֵן אָמַר רַבִּי יוֹחָנָן בְּמַקְדִּישׁ תַּרְנְגוֹלְתּוֹ לְבֶדֶק הַבַּיִת וּמָרְדָה.

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

אֲמַר לֵיהּ רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: וְכֵיוָן שֶׁמָּרְדָה פְּקַעָה לַיהּ קְדוּשְׁתַּהּ!

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

ANSWER

אֲמַר לֵיהּ: בְּבֵי גַּזָּא דְּרַחֲמָנָא אִיתַּא, דִּכְתִיב: ”לַה׳ הָאָרֶץ וּמְלוֹאָהּ”.

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

וּרְמִי דְּרַבִּי יוֹחָנָן אַדְּרַבִּי יוֹחָנָן, וּרְמִי דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אַדְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ.

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

דְּאִיתְּמַר: מָנֶה זֶה לְבֶדֶק הַבַּיִת, וְנִגְנְבוּ אוֹ נֶאֱבְדוּ –

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

STATEMENT

רַבִּי יוֹחָנָן אָמַר: חַיָּיב בְּאַחֲרָיוּתָן עַד שֶׁיָּבוֹאוּ לְיֵדֵי גִּזְבָּר,

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

STATEMENT

וְרֵישׁ לָקִישׁ אָמַר: כׇּל הֵיכָא דְּאִיתֵיהּ בְּבֵי גַּזָּא דְּרַחֲמָנָא אִיתֵיהּ, דִּכְתִיב: ”לַה׳ הָאָרֶץ וּמְלוֹאָהּ”.

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

קַשְׁיָא דְּרֵישׁ לָקִישׁ אַדְּרֵישׁ לָקִישׁ, קַשְׁיָא דְּרַבִּי יוֹחָנָן אַדְּרַבִּי יוֹחָנָן.

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

RESOLUTION

דְּרֵישׁ לָקִישׁ אַדְּרֵישׁ לָקִישׁ לָא קַשְׁיָא, הָא מִקַּמֵּי דְּשַׁמְעֵיהּ מֵרַבִּי יוֹחָנָן רַבֵּיהּ, הָא לְבָתַר דְּשַׁמְעֵיהּ מֵרַבִּי יוֹחָנָן רַבֵּיהּ.

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

אֶלָּא דְּרַבִּי יוֹחָנָן אַדְּרַבִּי יוֹחָנָן קַשְׁיָא!

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

RESOLUTION

דְּרַבִּי יוֹחָנָן אַדְּרַבִּי יוֹחָנָן נָמֵי לָא קַשְׁיָא, הָא דְּאָמַר "עָלַי", הָא דְּאָמַר "הֲרֵי זוֹ".

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

מִכְּלָל דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, אַף עַל גַּב דְּאָמַר "עָלַי", לָא מְחַיֵּיב?

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

וְהָתַנְיָא: אֵיזֶהוּ נֶדֶר וְאֵיזוֹ הִיא נְדָבָה?

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

PROOF

נֶדֶר – הָאוֹמֵר "הֲרֵי עָלַי עוֹלָה", נְדָבָה – הָאוֹמֵר "הֲרֵי זוֹ עוֹלָה".

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 לִנְדָבָה? נֶדֶר – מֵתָה אוֹ נִגְנְבָה אוֹ שֶׁאָבְדָה, חַיָּיב בְּאַחֲרָיוּתָהּ; נְדָבָה – מֵתָה אוֹ נִגְנְבָה אוֹ שֶׁאָבְדָה, אֵינוֹ חַיָּיב בְּאַחֲרָיוּתָהּ.

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

אָמַר לָךְ רֵישׁ לָקִישׁ: הָנֵי מִילֵּי קָדְשֵׁי מִזְבֵּחַ, דִּמְחוּסַּר הַקְרָבָה,

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

אֲבָל קָדְשֵׁי בֶּדֶק הַבַּיִת, דְּלָאו מְחוּסַּר הַקְרָבָה – אַף עַל גַּב דְּאָמַר "עָלַי" – לָא 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

וְהָתְנַן: הָאוֹמֵר "שׁוֹר זֶה עוֹלָה", "בַּיִת זֶה קָרְבָּן" – מֵת הַשּׁוֹר, נָפַל הַבַּיִת – אֵינוֹ חַיָּיב בְּאַחֲרָיוּתָן;

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 עָלַי עוֹלָה", "בַּיִת זֶה עָלַי קָרְבָּן" – מֵת הַשּׁוֹר וְנָפַל הַבַּיִת – חַיָּיב 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

הָנֵי מִילֵּי הֵיכָא דְּמֵת הַשּׁוֹר וְנָפַל הַבַּיִת, חַיָּיב לְשַׁלֵּם, דְּלֵיתַנְהוּ,

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

אֲבָל הֵיכָא דְּאִיתַנְהוּ, כֹּל הֵיכָא דְּאִיתֵיהּ בְּבֵי גַּזָּא דְּרַחֲמָנָא אִיתֵיהּ, דִּכְתִיב "לַה' 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

אָמַר רַב הַמְנוּנָא: הַכֹּל מוֹדִים בַּעֲרָכִין, אַף עַל גַּב דְּאָמַר "עָלַי" – לָא מְחַיַּיב.

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

מַאי טַעְמָא? דְּלָא מִיתְמַר לֵיהּ בְּלָא "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

הֵיכִי לֵימָא? לֵימָא "עֶרְכִּי" – אַמַּאן? לֵימָא "עֶרְכּוֹ שֶׁל פְּלוֹנִי" – אַמַּאן?

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

מַתְקִיף לַהּ רָבָא: לֵימָא "הֲרֵינִי בְּעֶרְכִּי", "הֲרֵינִי בְּעֶרְכּוֹ שֶׁל פְּלוֹנִי"!

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

וְעוֹד, תַּנְיָא רַבִּי נָתָן אוֹמֵר: "וְנָתַן אֶת עֶרְכְּךָ בַּיּוֹם הַהוּא קֹדֶשׁ לַה'" – מָה תַּלְמוּד לוֹמַר? לְפִי שֶׁמָּצִינוּ בְּהֶקְדֵּשׁוֹת וּמַעֲשְׂרוֹת שֶׁמִּתְחַלְּלִין עַל מָעוֹת שֶׁבַּחוּלִין, נִגְנְבוּ אוֹ שֶׁאָבְדָה – אֵינָן חַיָּיבִין בְּאַחֲרָיוּתָן,

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,

OBJECTION

יָכוֹל אַף זֶה כֵּן?

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

REFUTATION

תַּלְמוּד לוֹמַר: "וְנָתַן אֶת עֶרְכְּךָ וְגוֹ'" – חוּלִין עַד שֶׁיָּבֹאוּ לְיַד גִּזְבָּר.

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 Hamnuna's ruling.

RESOLUTION

אֶלָּא, אִי אִיתְּמַר, הָכִי אִיתְּמַר:

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

STATEMENT

אָמַר רַב הַמְנוּנָא: הַכֹּל מוֹדִים בַּעֲרָכִין, דְּאַף עַל גַּב דְּלָא אָמַר "עָלַי" – מִיחַיַּיב,

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

דִּכְתִיב "וְנָתַן אֶת עֶרְכְּךָ", חוּלִּין הֵן בְּיָדְךָ עַד שֶׁיָּבֹאוּ לְיֵדֵי גִּזְבָּר.

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 בְּכִסּוּי וְכוּ'.

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

תָּנוּ רַבָּנַן, "כִּי יִקָּרֵא קַן צִפּוֹר לְפָנֶיךָ" – מָה תַּלְמוּד לוֹמַר?

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 "שַׁלֵּחַ תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ", יָכוֹל יַחְזוֹר בְּהָרִים וּגְבָעוֹת כְּדֵי שֶׁיִּמְצָא קֵן?

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

תַּלְמוּד לוֹמַר "כִּי יִקָּרֵא" – בְּמְאוֹרָע לְפָנֶיךָ.

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

EXPLANATION

"קַן" – [קֵן] מִכָּל מָקוֹם,

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

"לְפָנֶיךָ" – בִּרְשׁוּת הַיָּחִיד,

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

EXPLANATION

"בַּדֶּרֶךְ" – בִּרְשׁוּת הָרַבִּים,

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

EXPLANATION

בְּאֵילָנוֹת מִנַּיִן? תַּלְמוּד לוֹמַר "בְּכָל עֵץ",

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

EXPLANATION

בְּבוֹרוֹת שִׁיחִין וּמְעָרוֹת מִנַּיִן? תַּלְמוּד לוֹמַר "אוֹ עַל הָאָרֶץ".

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

QUESTION

וְכִי מֵאַחַר שֶׁסּוֹפֵנוּ לְרַבּוֹת כָּל דָּבָר, "לְפָנֶיךָ בַּדֶּרֶךְ" לְמָה לִי?

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

לוֹמַר לָךְ: מָה דֶּרֶךְ שֶׁאֵין קִנּוֹ בְּיָדֶךָ, אַף כֹּל שֶׁאֵין קִנּוֹ בְּיָדֶךָ.

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

מִכָּאן אָמְרוּ: יוֹנֵי שׁוֹבָךְ וְיוֹנֵי עֲלִיָּיה שֶׁקִּנְּנוּ בִּטְפִיחִין וּבִבִירוֹת, וַאֲוָזִין וְתַרְנְגוֹלִין שֶׁקִּנְּנוּ בַּפַּרְדֵּס – חַיָּיב בְּשִׁילּוּחַ,

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

אֲבָל קִנְּנוּ בְּתוֹךְ הַבַּיִת, וְכֵן יוֹנֵי הַרְדְּסְיָאוֹת – פָּטוּר מִשִּׁילּוּחַ.

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

אָמַר מָר: מָה ״דֶּרֶךְ״ – שֶׁאֵין קִנּוֹ בְּיָדְךָ, אַף כֹּל שֶׁאֵין קִנּוֹ בְּיָדְךָ.

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

הָא לְמָה לִי? מִ״כִּי יִקָּרֵא״ נָפְקָא, ״כִּי יִקָּרֵא״ פֶּרֶט לִמְזוּמָּן.

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

וְעוֹד, ״לְפָנֶיךָ״ לְמָה לִי?

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

ANSWER

אֶלָּא ״לְפָנֶיךָ״, לְאֻתּוּיֵי שֶׁהָיוּ לְפָנֶיךָ וּמָרְדוּ,

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

ANSWER

״בַּדֶּרֶךְ״ – כִּדְרַב יְהוּדָה אָמַר רַב, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מָצָא קֵן בַּיָּם חַיָּיב בְּשִׁילּוּחַ, שֶׁנֶּאֱמַר ״כֹּה אָמַר ה׳ הַנּוֹתֵן בַּיָּם דֶּרֶךְ 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

אֶלָּא מֵעַתָּה, מָצָא קֵן בַּשָּׁמַיִם, דִּכְתִיב ״דֶּרֶךְ נָשֶׁר בַּשָּׁמַיִם״, הָכִי נָמֵי דְּמִיחַיַּיב בְּשִׁילּוּחַ הַקֵּן?

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

״דֶּרֶךְ נָשֶׁר״ אִיקְּרִי, ״דֶּרֶךְ״ סְתָמָא לָא אִיקְּרִי.

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

אָמְרִי לֵיהּ פַּפּוּנָּאֵי לְרַב מַתְנָה: מָצָא קֵן בְּרֹאשׁוֹ שֶׁל אָדָם מַהוּ?

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

אָמַר [לְהוּ]: ״וַאֲדָמָה 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

מֹשֶׁה מִן הַתּוֹרָה מְנַיִן? ״בְּשַׁגַּם הוּא בָּשָׂר״.

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

הָמָן מִן הַתּוֹרָה מְנַיִן? ״הֲמִן הָעֵץ״.

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

אֶסְתֵּר מִן הַתּוֹרָה מְנַיִן? ״וְאָנֹכִי הַסְתֵּר אַסְתִּיר״.

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

QUESTION

מָרְדֳּכַי מִן הַתּוֹרָה מְנַיִן? דִּכְתִיב: ״מָר דְּרוֹר״, וּמְתַרְגְּמִינַן: ״מֵירָא דַכְיָא״.

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

וְאֵיזֶהוּ שֶׁאֵינוֹ מְזוּמָּן וְכוּ׳.

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

גְּמָרָא GEMARA

STATEMENT

רַבִּי חִיָּיא וְרַבִּי שִׁמְעוֹן – חַד תָּנֵי ״הַדְּרָסְיָאוֹת״, וְחַד תָּנֵי ״הַרְדָּסְיָאוֹת״.

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

EXPLANATION

מַאן דְּתָנֵי ״הַרְדָּסְיָאוֹת״ – עַל שֵׁם הוֹרְדוֹס, וּמַאן דְּתָנֵי ״הַדְּרָסְיָאוֹת״ – עַל שֵׁם מְקוֹמָן.

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

אָמַר רַב כָּהֲנָא: לְדִידִי חַזְיָין [לִי], וְקָיְימָן שִׁיתְּסַר דָּרֵי בְּפִתְחֵי מִילָא,

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

STATEMENT

(וַהֲוָה קָרָא) [וְאָמְרָן] "קִירִי, קִירִי",

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

STATEMENT

(הֲוָה חַד מִינַּייהוּ דְּלָא הֲוָה קָרֵי קִירִי קִירִי) [הֲוָות חָדָא דְּלָא הֲוָות יָדְעָה לְמֵימַר],

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

STATEMENT

אֲמָרָה לַהּ חַבְרָתַהּ: סוֹמָא, אֱמֹרִי "קִירִי, קִירִי", אֲמָרָה: סוֹמָא, אֱמֹרִי "קִירִי כִּירִי", אַתְיוּהָ וְשַׁחְטוּהָ.

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

אָמַר רַב אָשֵׁי: אֲמַר לִי [רַבִּי] חֲנִינָא: מִילִּין.

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

EXPLANATION

מִילִּין סָלְקָא דַּעְתָּךְ? אֶלָּא אִימָּא: בְּמִילִּין.

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

מִשְׁנָה MISHNAH

MISHNAH

עוֹף טָמֵא פָּטוּר מִלְּשַׁלֵּחַ.

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

גְּמָרָא GEMARA

QUESTION

מְנָהֲנֵי מִילֵּי?

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

ANSWER

אָמַר רַבִּי יִצְחָק: דְּאָמַר קְרָא "כִּי יִקָּרֵא קֵן צִפּוֹר לְפָנֶיךָ", עוֹף מַשְׁמַע לַן בֵּין טָהוֹר בֵּין טָמֵא.

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

"צִפּוֹר" – טָהוֹר אַשְׁכְּחַן דְּאִיקְּרֵי "צִפּוֹר", טָמֵא לָא אַשְׁכְּחַן דְּאִיקְּרֵי "צִפּוֹר".

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

תָּא שְׁמַע: "תַּבְנִית כָּל צִפּוֹר כָּנָף", מַאי לָאו "צִפּוֹר" – בֵּין טָהוֹר בֵּין טָמֵא, "כָּנָף" – חֲגָבִים?

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

לָא, "צִפּוֹר" – טָהוֹר, "כָּנָף" – טָמֵא וַחֲגָבִים.

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

QUESTION

תָּא שְׁמַע: "הַחַיָּה וְכָל בְּהֵמָה רֶמֶשׂ וְצִפּוֹר כָּנָף", מַאי לָאו "צִפּוֹר" – בֵּין טָהוֹר בֵּין טָמֵא, וְ"כָּנָף" – חֲגָבִים?

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

לָא, "צִפּוֹר" – טָהוֹר, "כָּנָף" – טָמֵא וַחֲגָבִים.

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

QUESTION

תָּא שְׁמַע: "כָּל צִפּוֹר כָּל כָּנָף", מַאי לָאו כִּדְמַקְשִׁינַן?

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

ANSWER

לָא, כִּדְמְשַׁנֵּינַן.

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

QUESTION

תָּא שְׁמַע: ״וְאַתָּה בֶּן אָדָם אֱמֹר לְצִפּוֹר כָּל כָּנָף״, מַאי לָאו כִּדְאַקְשִׁינַן?

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

ANSWER

לָא, כִּדְשַׁנֵּינַן. 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 dovecote 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.

לְמַעֲשֶׂה 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.

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 · רְבִיעִי

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.

פָּסוּק יט — *Deuteronomy 32:19*

וַיַּרְא יְהוָה וַיִּנְאַץ מִכַּעַס בָּנָיו וּבְנֹתָיו׃

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 אַסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרִיתָם כִּי דוֹר תַּהְפֻּכֹת הֵמָּה בָּנִים לֹא־אֵמֶן 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

כִּי דוֹר תַּהְפֻּכוֹת וְגוֹ'. פֵּרוּשׁ, לְפִי שֶׁאָמַר הַכָּתוּב בְּסָמוּךְ "אַסְתִּירָה פָנַי" וְגוֹ', וּבָזֶה לֹא יַשְׁקִיף וְיִרְאֶה הֲגַם שֶׁיַּעֲשֶׂה תְּשׁוּבָה וְיִתְפַּלֵּל, וְאֵין זֶה מִן הַנָּכוֹן לַעֲשׂוֹת כֵּן, לָזֶה גָּמַר אוֹמֶר הַטַּעַם "כִּי דוֹר תַּהְפֻּכוֹת", פֵּרוּשׁ מִתְהַפְּכִים מִטּוֹבָה לְרָעָה. וְאָמְרוֹ "בָּנִים", פֵּרוּשׁ אֲפִלּוּ יַחְשְׁבוּ לְהֵיטִיב לָבֹא אֶל גֶּדֶר שֶׁיִּהְיוּ נֶחְשָׁבִים בָּנִים, "לֹא אֵמֶן בָּם" כִּי יָשׁוּבוּ לְהַרְשִׁיעַ וְאֵין חֲזָרָתָם שְׁלֵמָה, וַאֲשֶׁר עַל כֵּן רָאוּי הוּא לְהַסְתִּיר וְגוֹ׳:

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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:20

בְּפַשְׁטוּת · 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.

לְמַעַשֶׂה · 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.

פָּסוּק כא

Deuteronomy 32:21

הֵם קִנְאוּנִי בְלֹא־אֵל כִּעֲסוּנִי בְּהַבְלֵיהֶם וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם
בְּגוֹי נָבָל אַכְעִיסֵם׃

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.

פָּסוּק כב

Deuteronomy 32:22

כִּי־אֵשׁ קָדְחָה בְאַפִּי וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ
וִיבֻלָּהּ וַתְּלַהֵט מוֹסְדֵי 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.

פָּסוּק כג

Deuteronomy 32:23

אַסְפֶּה עָלַימוֹ רָעוֹת חִצַּי אֲכַלֶּה־בָּם׃

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

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק כד

Deuteronomy 32:24

מְזֵי רָעָב וּלְחֻמֵי רֶשֶׁף וְקֶטֶב מְרִירִי וְשֶׁן־בְּהֵמוֹת אֲשַׁלַּח־בָּם עִם־
חֲמַת זֹחֲלֵי עָפָר׃

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.

פָּסוּק כה

Deuteronomy 32:25

מִחוּץ תְּשַׁכֵּל־חָרֶב וּמֵחֲדָרִים אֵימָה גַּם־בָּחוּר גַּם־בְּתוּלָה יוֹנֵק
עִם־אִישׁ שֵׂיבָה׃

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.

פָּסוּק כו

Deuteronomy 32:26

אָמַרְתִּי אַפְאֵיהֶם אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם׃

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 אַפְאֵיהֶם. פֵּרוּשׁ "אַפְאֵיהֶם" – אַסְמִיךְ אַפִּי עִמָּהֶם עַד שֶׁיִּשְׁבְּתוּ מֵאֱנוֹשׁ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:26

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק כז *Deuteronomy 32:27*

לוּלֵי כַּעַס אוֹיֵב אָגוּר פֶּן־יְנַכְּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדֵינוּ רָמָה וְלֹא יְהוָה פָּעַל 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

לוּלֵי כַּעַס אוֹיֵב וְגוֹ'. פֵּרוּשׁ, שֶׁכַּמָּה וְכַמָּה הַכְעָסוֹת הִכְעִיסוּנִי אוֹיְבֵיהֶם, וְהוּא אָמְרוֹ "אָגוּר" מִלְּשׁוֹן (משלי ו:ח) "אָגְרָה בַקָּצִיר", שֶׁאָגוּר הוּא כַּעֲסוֹ שֶׁל אוֹיֵב וְעוֹמְדִים הֵם לְכִלָּיוֹן, וּכְשֶׁיִּרְאוּ שֶׁהִשְׁבַּתִּי שֵׁם יִשְׂרָאֵל חָס וְשָׁלוֹם "יְנַכְּרוּ צָרֵימוֹ", פֵּרוּשׁ, יַחְשְׁבוּ כִּי יִשְׂרָאֵל אֱמוּנָתָם נָכְרִיָּה וְלֹא צַדִּיק, וְיִתְחַזֵּק דְּבַר אֱמֶת לְשֶׁקֶר חָס וְשָׁלוֹם.

> 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.

וְעוֹד חוֹשֵׁשׁ "פֶּן יֹאמְרוּ יָדֵינוּ רָמָה", פֵּרוּשׁ, מִלְּבַד שֶׁיַּכְחִישׁוּ אֱמוּנַת יִשְׂרָאֵל וְדָתָם, יוֹסִיפוּ לַחֲטֹא לוֹמַר שֶׁאֱמוּנָתָם אֱמוּנָה רְאוּיָה, וְהוּא אָמְרוֹ "פֶּן יֹאמְרוּ יָדֵינוּ רָמָה", וְטוֹבָתָם וְשַׁלְוָתָם לֹא מֵה' הִיא אֶלָּא מֵעֲבוֹדָה זָרָה אֲשֶׁר הֵם עוֹבְדִים.

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.

Or HaChaim on Deuteronomy 32:27:2

וְהוּא אָמְרוֹ וְלֹא ה' פָּעַל כָּל זֹאת, פֵּרוּשׁ, כָּל טוֹבָתָם וְהַצְלָחָתָם. וְהָרְאָיָה שֶׁלֹּא עָשׂוּ יִשְׂרָאֵל דָּבָר רַע מַה שֶּׁהֵם אֵינָם עוֹשִׂים, וְיוֹתֵר מֵהֵמָּה, וְהֵם מָשְׁלוּ בָּהֶם וַיְאַבְּדוּם.

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.

Or HaChaim on Deuteronomy 32:27:3

אוֹ יִרְצֶה, שֶׁכָּל הַפְּעֻלָּה הַזֹּאת שֶׁעָשׂוּ הַשְׁחָתָה גְּדוֹלָה בְּיִשְׂרָאֵל וְהִשְׁבִּיתוּ מֵאֱנוֹשׁ זִכְרָם, יֹאמְרוּ שֶׁלֹּא עָשָׂה כָּל זֶה ה' אֶלָּא בְּצֵרוּף כֹּחַ וְרָצוֹן עֲבוֹדַת עֲבוֹדָה זָרָה שֶׁהִיא הִשְׁלִיטָתָם עֲלֵיהֶם:

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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:27

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · Lemaaseh

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.

פָּסוּק כח *Deuteronomy 32:28*

כִּי־גּוֹי אֹבַד עֵצוֹת 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

כִּי גּוֹי אֹבַד עֵצוֹת. פֵּרוּשׁ, שֶׁאֵין חֶשְׁשׁ שֶׁהַגּוֹי יִרְאֶה וְיִקַּח מוּסָר וְיֹאמַר: וּמָה אֵלּוּ עַל שֶׁהִכְעִיסוּ מְעַט רָאָה מַה עָלְתָה בְּיָדָם וְכוּ' וְיֵיטִיב מַעֲשָׂיו,

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.

וְהוּא אָמְרוֹ "כִּי גּוֹי אֹבַד עֵצוֹת", פֵּרוּשׁ אֵין בְּטִבְעוֹ דָּבָר זֶה וְאָבוּד הוּא מֵעֵצוֹת כָּאֵלּוּ,

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.

"וְאֵין בָּהֶם תְּבוּנָה" לְהָבִין דָּבָר מִתּוֹךְ דָּבָר, כְּמוֹ שֶׁאָמַרְנוּ "לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת", פֵּרוּשׁ חֲרִי הָאַף הַבָּא עַל יִשְׂרָאֵל, וּמִזֶּה יָבִינוּ לְאַחֲרִיתָם מַה תִּהְיֶה עַל מַעֲלָם.

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.

Original Ohr HaChaim Hebrew on Sefaria

בְּפַשְׁטוּת · 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.