חוּמָּשׁ עִם רַשִׁ"י · האזינו · חֲמִישִׁי

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

HA'AZINU · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, the Shira continues with a powerful and sobering look at the churban and the bitter galus of Klal Yisrael. Hashem laments that if only the nation had been wise, they would have looked at their history and realized that it is impossible for a tiny handful of enemies to chase down thousands of Yidden unless Hashem Himself had decided to deliver them over. The pasukim describe the spiritual decay of the enemies, whose actions are as poisonous as the grapes of Sodom and Gomorrah, and whose ultimate downfall is already sealed and waiting in Hashem's storehouses.

Yet, within this dark picture, the Torah brings us to the turning point of the geulah. When Klal Yisrael is completely down, with all their strength gone and no savior in sight, Hashem will step in to avenge His servants. He will mock the empty avodah zarah that the nations and the backsliding Yidden trusted in, showing everyone that there is absolutely no power other than Him.

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

פָּסוּק א

Pasuk 1

לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת יָבִינוּ לְאַחֲרִיתָם׃

If they were wise they would understand this they would comprehend their end

רַשִׁ"י

יבינו לאחריתם. יִתְּנוּ לֵב לְהִתְבּוֹנֵן לְסוֹף פֻּרְעָנוּתָם שֶׁל יִשְׂרָאֵל׃

they would understand their latter end they would set heart to comprehend the end of their punishment of Yisrael

פָּסוּק ב

Pasuk 2

אֵיכָה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ רְבָבָה אִם לֹא כִּי צוּרָם מְכָרָם וַיהוָה הִסְגִּירָם׃

how could pursue one a thousand and two put to flight ten thousand if not that their Rock sold them and Hashem delivered them up

רַשִׁ"י

איכה ירדף אחד. מִמֶּנּוּ אֶלֶף מִיִּשְׂרָאֵל׃

how could pursue one of us a thousand of Yisrael

רַשִׁ"י

אם לא כי צורם מכרם וה' הסגירם. מְכָרָם וּמְסָרָם בְּיָדֵנוּ, דליב"ר

If not that their Rock sold them and Hashem delivered them sold them and delivered them into our hand delivrer

בְּלַעַז׃

in foreign tongue

פָּסוּק ג

Pasuk 3

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֹיְבֵינוּ פְּלִילִים׃

For not like our Rock is their rock and our enemies are judges

רַשִׁ"י

כי לא כצורנו צורם. כָּל זֶה הָיָה לָהֶם לָאוֹיְבִים לְהָבִין שֶׁהַשֵּׁם הִסְגִּירָם וְלֹא

For not as our Rock is their rock all was this for them the enemies to understand that Hashem delivered them and not

לָהֶם וְלֵאלֹהֵיהֶם הַנִּצָּחוֹן, שֶׁהֲרֵי עַד הֵנָּה לֹא יָכְלוּ כָּלוּם אֱלֹהֵיהֶם כְּנֶגֶד צוּרֵנוּ, כִּי לֹא

theirs and to their gods is the victory for behold until now not could anything their gods against our Rock for not

כְסַלְעֵנוּ סַלְעָם; כָּל צוּר שֶׁבַּמִּקְרָא לְשׁוֹן סֶלַע׃

as our rock is their rock every rock that is in Scripture is an expression of rock

רַשִׁ"י

ואיבינו פלילים. וְעַכְשָׁו אוֹיְבֵינוּ שׁוֹפְטִים אוֹתָנוּ, הֲרֵי שֶׁצוּרֵנוּ מְכָרָנוּ לָהֶם׃

and our enemies are judges and now our enemies are judging us behold that our Rock sold us to them

פָּסוּק ד

Pasuk 4

כִּי מִגֶּפֶן סְדֹם גַּפְנָם וּמִשַּׁדְמֹת עֲמֹרָה עֲנָבֵמוֹ עִנְבֵי רוֹשׁ אַשְׁכְּלֹת

For from the vine of Sodom is their vine and from the fields of Gomorrah their grapes are grapes of gall clusters of

מְרֹרֹת לָמוֹ׃

are to them bitterness

רַשִׁ"י

כי מגפן סדם גפנם. מוּסָב לְמַעְלָה — אָמַרְתִּי בְלִבִּי אַפְאֵיהֶם וְאַשְׁבִּית

For from the vine of Sodom is their vine above is connected I said in My heart I would scatter them and I would cease

זִכְרָם לְפִי שֶׁמַּעֲשֵׂיהֶם מַעֲשֵׂי סְדוֹם וַעֲמוֹרָה׃

their remembrance because that their deeds are the deeds of Sodom and Amorah

רַשִׁ"י

שדמת. שְׂדֵה תְּבוּאָה, כְּמוֹ "וּשְׁדֵמוֹת לֹא עָשָׂה אֹכֶל" חבקוק ג' , "בְּשַׂדְמוֹת קִדְרוֹן"

fields of a field of grain as in and fields not yielded food Chavakuk chapter 3 , in the fields of Kidron

מלכים ב כ"ג :

II Melachim chapter 23

רַשִׁ"י

ענבי רוש. עֵשֶׂב מַר׃

grapes of rosh an herb bitter

רַשִׁ"י

אשכלת מררת למו. מַשְׁקֶה מַר רָאוּי לָהֶם, לְפִי מַעֲשֵׂיהֶם פְּרָעָנוּתָם, וְכֵן

clusters of bitterness to them a drink of bitterness is fitting for them according to their deeds is their punishment and so

תִּרְגֵּם אָנְקְלוֹס "וְתוּשְׁלָמַת עוֹבָדֵיהוֹן כְּמָרֵרוּתְהוֹן":
translated Onkelos and the recompense of their deeds is according to their bitterness

פָּסוּק ה

Pasuk 5

חֲמַת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אַכְזָר:
poison of serpents is their wine and the venom of vipers cruel

רַשִׁ"י

חמת תנינם יינם. כְּתַרְגּוּמוֹ "הָא כְמָרַת תַּנִּינָיָא כֹּס פּוּרְעָנוּתְהוֹן", הִנֵּה
The poison of dragons is their wine Behold is like its Targum like the gall of serpents is the cup of their punishment behold

כְּמְרִירַת נְחָשִׁים כּוֹס מִשְׁתֵּה פֻּרְעָנוּתָם:
like the bitterness of snakes is the cup of the drink of their punishment

רַשִׁ"י

וראש פתנים. כּוֹסָם שֶׁהוּא אכזר לַנָּשׁוּךְ, אוֹיֵב אַכְזָרִי יָבֹא וְיִפָּרַע
And the venom of vipers is their cup which is cruel to the bitten one an enemy cruel will come and exact punishment

מֵהֶם:
from them

פָּסוּק ו

Pasuk 6

הֲלֹא הוּא כָּמֻס עִמָּדִי חָתוּם בְּאוֹצְרֹתָי:
Is it not it stored up with Me sealed in My treasuries

רַשִׁ"י

הלא הוא כמס עמדי. כְּתַרְגּוּמוֹ, כְּסִבּוּרִים הֵם שֶׁשָּׁכַחְתִּי מַעֲשֵׂיהֶם, כֻּלָּם גְּנוּזִים
Is not it laid up with Me according to its Targum they think that I forgot their deeds all of them are hidden

וּשְׁמוּרִים לְפָנַי:
and guarded before Me

רַשִׁ"י

הלא הוא. פְּרִי גַּפְנָם וּתְבוּאַת שַׂדְמוֹתָם — כמס עמדי :
Is not this the fruit of their vine and the produce of their fields stored up with me

פָּסוּק ז

Pasuk 7

לִי נָקָם וְשִׁלֵּם לְעֵת תָּמוּט רַגְלָם כִּי קָרוֹב יוֹם אֵידָם וְחָשׁ
To Me is vengeance and recompense for the time falters their foot for near is the day of their disaster and rushes

עֲתִדֹת לָמוֹ:
the future for them

רַשִׁ"י

לי נקם ושלם. עִמִּי נָכוֹן וּמְזֻמָּן פֻּרְעָנוּת נָקָם, וִישַׁלֵּם לָהֶם
With Me is vengeance and recompense with Me is prepared and ready the punishment of vengeance and it will pay to them

כְּמַעֲשֵׂיהֶם, הַנָּקָם יְשַׁלֵּם לָהֶם גְּמוּלָם. וְיֵשׁ מְפָרְשִׁים ושלם שֵׁם
according to their deeds the vengeance will pay to them their recompense and there are those who explain and recompense as a noun

דָּבָר, כְּמוֹ וְשִׁלּוּם וְהוּא מִגְּזֶרֶת "וְהַדִּבֵּר אֵין בָּהֶם" ירמיהו ה' — כְּמוֹ
· like and retribution and it is from the form of and the speaking is not in them Yirmeyahu chapter five like

וְהַדִּבּוּר. וְאֵימָתַי אֲשַׁלֵּם לָהֶם?
and the speech and when will I pay to them

רַשִּׁ"י

לעת תמוט רגלם. כְּשֶׁתִּתֹּם זְכוּת אֲבוֹתָם שֶׁהֵן סְמוּכִים עָלָיו:
at the time shall totter their foot when will end that they are their ancestors the merit of relying upon it

רַשִּׁ"י

כי קרוב יום אידם. מִשֶּׁאֶרְצֶה לְהָבִיא עֲלֵיהֶם יוֹם אֵידָם קָרוֹב וּמְזֻמָּן
For near the day of their calamity from when I desire to bring upon them the day of their calamity is near and prepared

לְפָנַי לְהָבִיא עַל יְדֵי שְׁלוּחִים הַרְבֵּה:
before Me to bring by means of agents many

רַשִּׁ"י

וחש עתדת למו. וּמַהֵר יָבוֹאוּ הָעֲתִידוֹת לָהֶם:
and quickly the future things for them and quickly will come the future things for them

רַשִּׁ"י

וחש. כְּמוֹ "יְמַהֵר יָחִישָׁה" ישעיהו ה' ; עַד כָּאן הֵעִיד עֲלֵיהֶם מֹשֶׁה דִּבְרֵי
and hastens is like let him speed let him hasten Yeshayahu chapter five until here warned against them Moshe words of

תוֹכֵחָה לִהְיוֹת הַשִּׁירָה הַזֹּאת לְעֵד, כְּשֶׁתָּבֹא עֲלֵיהֶם הַפֻּרְעָנוּת יֵדְעוּ שֶׁאֲנִי
reproof to be the song this for a witness when there comes upon them the punishment that I

הוֹדַעְתִּים מֵרֹאשׁ, מִכָּאן וָאֵילָךְ הֵעִיד עֲלֵיהֶם דִּבְרֵי תַּנְחוּמִין שֶׁיָּבוֹאוּ עֲלֵיהֶם
informed them at the beginning from here and onward he warned them with words of comfort that will come upon them

כְּכֻלּוֹת הַפֻּרְעָנוּת, כְּכֹל אֲשֶׁר אָמַר לְמַעְלָה, "וְהָיָה כִּי יָבֹאוּ עָלֶיךָ וְגוֹ' הַבְּרָכָה
at the end of the punishment like all that he said above and it shall be when there come upon you etc. the blessing

וְהַקְּלָלָה וְגוֹ' וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְגוֹ'":
and the curse etc. and He will return Hashem your God — your captivity etc.

פָּסוּק ח

Pasuk 8

כִּי יָדִין יְהוָה עַמּוֹ וְעַל עֲבָדָיו יִתְנֶחָם כִּי יִרְאֶה כִּי אָזְלַת יָד
For will judge Hashem His people and upon His servants He will relent when He sees that is gone power

וְאֶפֶס עָצוּר וְעָזוּב:
and there is none ruled or ruler

רַשִּׁ"י

כי ידין ה' עמו. כְּשֶׁיִּשְׁפֹּט אוֹתוֹ בְּיִסּוּרִין הַלָּלוּ הָאֲמוּרוֹת עֲלֵיהֶם, כְּמוֹ
When will judge Hashem His people when He judges them with sufferings these that are mentioned concerning them like

"כִּי בָם יָדִין עַמִּים" איוב ל"ו — יְיַסֵּר עַמִּים. כִּי זֶה אֵינוֹ מְשַׁמֵּשׁ
"For by them He chastises nations" Iyov 36 — He will chastise nations. this word כִּי this is not serving

בִּלְשׁוֹן דְּהָא, לָתֵת טַעַם לַדְּבָרִים שֶׁל מַעְלָה, אֶלָּא לְשׁוֹן תְּחִלַּת דִּבּוּר,
a statement the beginning of an expression of but rather above of for the words a reason to give because in the sense of

כְּמוֹ ויקרא כ"ה "כִּי תָבֹאוּ אֶל הָאָרֶץ", כְּשֶׁיָּבֹאוּ עֲלֵיהֶם מִשְׁפָּטִים הַלָּלוּ וְיִתְנַחֵם
and will relent these judgments upon them when there come the land" to you will come "When 25 Vayikra like

הַקָּבָ"ה עַל עֲבָדָיו לָשׁוּב וּלְרַחֵם עֲלֵיהֶם:
upon them and to have mercy to return His servants concerning the Holy One

רַשִׁ"י

יתנחם. לְשׁוֹן הִפּוּךְ הַמַּחֲשָׁבָה לְהֵיטִיב אוֹ לְהָרַע:
to do evil or to do good the mind changing is an expression of He will repent

רַשִׁ"י

כי יראה כי אזלת יד. כְּשֶׁיִּרְאֶה כִּי יַד הָאוֹיֵב הוֹלֶכֶת וְחוֹזֶקֶת מְאֹד
exceedingly and strengthening is going the enemy the hand of that when He sees power gone is that He sees When

עֲלֵיהֶם, ואפס בָּהֶם עצור ועזוב :
or helped ruled among them and there is none over them

רַשִׁ"י

עצור. נוֹשַׁע עַל יְדֵי עוֹצֵר וּמוֹשֵׁל שֶׁיַּעְצֹר בָּהֶם:
them who will restrain and a ruler a restrainer the hands of by is saved Restrained

רַשִׁ"י

עזוב. עַל יְדֵי עוֹזֵב: עוֹצֵר הוּא הַמּוֹשֵׁל הָעוֹצֵר בָּעָם שֶׁלֹּא
that not among the people who restrains the ruler he is a ruler one who strengthens the hands of by abandoned/strengthened

יֵלְכוּ מְפֻזָּרִים בְּצֵאתָם לַצָּבָא עַל הָאוֹיֵב, בְּלַעַז מיינטינ"דור; עצור ,
restrained maintainer in foreign tongue the enemy against to the army in their going out scattered they should go

הוּא הַנּוֹשָׁע בְּמַעֲצוֹר הַמּוֹשֵׁל; עזוב , מְחֻזָּק, כְּמוֹ נחום ג' "וַיַּעַזְבוּ
and they fortified chapter 3 Nehemiah like fortified strengthened the ruler through the restraint of the one saved he is

יְרוּשָׁלַיִם עַד הַחוֹמָה"; "אֵיךְ לֹא עֻזְּבָה עִיר תְּהִלָּה" ירמיהו מ"ט , אינפורצדו"ר:
fortified chapter 49 Yirmeyahu praise the city of helped is not how the wall until Yerushalayim

פָּסוּק ט

Pasuk 9

וְאָמַר אַי אֱלֹהֵימוֹ צוּר חָסְיוּ בּוֹ:
in him they took refuge the rock their god Where is And He will say

רַשִׁ"י

ואמר. הַקָּבָ"ה עֲלֵיהֶם אי אלהימו שֶׁעָבְדוּ:
that they served their gods where are concerning them the Holy One blessed be He And He will say

רַשִׁ"י

צור חסיו בו. הַסֶּלַע שֶׁהָיוּ מִתְכַּסִּין בּוֹ מִפְּנֵי הַחַמָּה וְהַצִּנָּה, כְּלוֹמַר
meaning to say and the cold the heat from before with it covering themselves that they were the rock in it they trusted The rock

שֶׁהָיוּ בְּטוּחִין בּוֹ לְהָגֵן עֲלֵיהֶם מִן הָרָעָה:
the evil from upon them to protect in it trusting that they were

פָּסוּק י

Pasuk 10

אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכֵלוּ יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וְיַעְזְרֻכֶם

Who the fat of their sacrifices would eat would drink the wine of their libations let them rise and help you

יְהִי עֲלֵיכֶם סִתְרָה׃

let there be over you a shelter

רַשִׁ״י

אשר חלב זבחימו. הָיוּ אוֹתָן אֱלֹהוֹת אוֹכְלִים, שֶׁהָיוּ מַקְרִיבִים לִפְנֵיהֶם, וְשׁוֹתִין

who the fat of their sacrifices were those gods eating which they were offering before them and drinking

יין נסיכם׃

the wine of their drink offerings

רַשִׁ״י

יהי עליכם סתרה. אוֹתוֹ הַצּוּר יִהְיֶה לָכֶם מַחֲסֶה וּמִסְתּוֹר׃

let it be upon you a protection that rock shall be to you a refuge and a shelter

פָּסוּק יא

Pasuk 11

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה

see now that I I am He and there is no god with Me I bring death and I give life

מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל׃

I wounded and I will heal and there is none from My hand who delivers

רַשִׁ״י

ראו עתה. הָבִינוּ מִן הַפֻּרְעָנוּת שֶׁהֵבִיא עֲלֵיכֶם וְאֵין לָכֶם מוֹשִׁיעַ, וּמִן

See now understand from the punishment that He brought upon you and there is no savior for you and from

הַתְּשׁוּעָה שֶׁאוֹשִׁיעֲכֶם וְאֵין מוֹחֶה בְּיָדִי׃

the salvation that I will save you and there is no protester against My hand

רַשִׁ״י

אני אני הוא. אֲנִי לְהַשְׁפִּיל וַאֲנִי לְהָרִים׃

I I am He I to abase and I am to raise

רַשִׁ״י

ואין אלהים עמדי. עוֹמֵד כְּנֶגְדִּי לְמָחוֹת׃

and there is no god with Me standing against Me to protest

רַשִׁ״י

עמדי. דְּגְמָתִי וְכָמוֹנִי׃

with Me my equal and like me

רַשִׁ״י

ואין מידי מציל. הַפּוֹשְׁעִים בִּי׃

and there is none from My hand who can deliver those who rebel against Me

CHAPTER SUMMARY

The aliyah details how the enemies of Klal Yisrael could only succeed because Hashem sold His people into their hands, though the enemies themselves are spiritually rotten and destined for a bitter end. Hashem keeps their punishment sealed in His storehouses, waiting for the moment their foot falters to bring about His vengeance. Ultimately, when the Jewish people are completely helpless, Hashem will vindicate His servants, challenge the uselessness of the false gods they turned to, and reveal His absolute oneness as the Sole Provider of life, death, and ultimate healing.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us a tremendous chiddush in this week's parsha. When we look at the world and see our enemies succeeding, or when we face personal tzaros where it feels like we are completely powerless, we tend to look at the natural causes. We think the other side is stronger, or that we made a bad move. But the pasuk screams to us: "How could one have routed a thousand... unless their Rock had sold them?" Lichoira, the only reason the enemy has any power over us is because Hashem b'davka handed us over. It is never about the strength of the natural forces against us; it is entirely about our relationship with Hashem.

This is a major yesod in our avodah. When things go wrong, the yetzer hara wants us to focus on the "enemy" or the physical obstacle, making us feel weak and helpless. But the Torah is teaching us that when we reach a state of "azilas yad," when we realize we have absolutely no strength of our own and that no natural savior can help us, that is exactly when Hashem's salvation begins. The moment we stop putting our bitachon in the "rocks" of the world and realize that "I am the One, and there is no god beside Me," the yeshua comes.

Today, when you face a frustrating situation or a setback that seems out of your control, do not waste your energy fighting the natural cause or worrying about how strong the obstacle seems. Stop for a moment, take a deep breath, and say to yourself: "This obstacle has no power of its own; everything is directly from Hashem, and only He can heal and save me."

דַּף יוֹמִי · חֻלִּין · דַּף ק״מ

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

📖 THE SUGYA

We begin the daf by continuing our shakla v'tarya on Rabbi Yitzchak's rule that a plain "tzippor" in the Torah always refers to a kosher bird. The Gemara brings several proofs and challenges from pesukim, including the parsha of the metzora's purification where the Torah mentions "two living, kosher birds." We delve into the exact halachic derivations of these words, analyzing what they come to exclude, such as treifot, birds of an idolatrous city, or birds used for avodah zarah.

Toward the end of the daf, we return to the core halachos of Shiluach HaKan, the mitzva of sending away the mother bird. The Gemara begins analyzing the specific case where a non-kosher bird is sitting on the eggs of a kosher bird, and whether this setup obligates one in the mitzva.

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

עמוד א׳ DAF 140A

EXPLANATION

״וּבַעֲנָפוֹהִי יְדוּרָן צִפְּרֵי שְׁמַיָּא״ –

The Gemara rejects the proof from the pasuk in Daniel: **“And in its branches will dwell the birds of the heaven”**

EXPLANATION

״צִפְּרֵי שְׁמַיָּא״ אִיקְרוֹ, ״צִפֳּרִי״ סְתָמָא לָא אִיקְרוֹ.

there they **are called “birds of the heaven,”** but **they are not called “birds”** in an **unspecified**, plain manner. Therefore, Rabbi Yitzchak's rule that a plain "tzippor" is always kosher still stands.

QUESTION

תָּא שְׁמַע: ״כָּל צִפּוֹר טְהוֹרָה״, מִכְּלָל דְּאִיכָּא טְמֵאָה?

The Gemara suggests: **Come and hear** a proof from the Torah: The pasuk says, **“Every kosher bird** you may eat.” **By inference,** does this not mean **that there is** a **non-kosher** bird that is also called a "tzippor"? This would disprove Rabbi Yitzchak's rule!

ANSWER

לָא, מִכְּלָל דְּאִיכָּא אֲסוּרָה.

The Gemara answers: **No,** the inference is not that there is a non-kosher species called "tzippor"; rather, **by inference** we learn **that there is** a kosher bird that is **forbidden** to be eaten.

QUESTION

מַאי הִיא?

The Gemara asks: **What is it?** What kosher bird is forbidden to be eaten?

OBJECTION

אִי טְרֵפָה – בְּהֶדְיָא כְּתִיב!

If you say it is a **treifah,** that **is written explicitly** in another pasuk: "An unslaughtered carcass or a treifah he shall not eat"!

OBJECTION

וְאִי בִּשְׁחוּטָה דִּמְצוֹרָע – מִסֵּיפָא דִּקְרָא נָפְקָא, "וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם" – לְרַבּוֹת שְׁחוּטַת מְצוֹרָע.

And if you say it refers **to the slaughtered** bird **of a metzora,** which is forbidden for benefit, that **is derived from the end of the pasuk: "And this is what you shall not eat of them,"** which the Sages expounded **to include the slaughtered** bird **of a metzora!** Why would we need another pasuk?

ANSWER

לְעוֹלָם בִּשְׁחוּטָה דִּמְצוֹרָע, וְלַעֲבוֹר עָלָיו בַּעֲשֵׂה וּבְלֹא תַּעֲשֶׂה.

The Gemara answers: **Actually,** it refers **to the slaughtered** bird **of a metzora, and** the extra pasuk is needed **to make one transgress on its account both a positive commandment and a negative commandment.**

QUESTION

וְלוֹקְמַהּ בִּטְרֵפָה, וְלַעֲבוֹר עָלָיו בַּעֲשֵׂה וְלֹא תַּעֲשֶׂה?

The Gemara asks: **But** why not **establish it by a treifah, and** say the extra pasuk is **to make one transgress on its account both a positive commandment and a negative commandment?**

ANSWER

דָּבָר הַלָּמֵד מֵעִנְיָנוֹ, וּבְעִנְיָנָא דִּשְׁחוּטָה כְּתִיב.

The Gemara answers: We have a rule that **a matter is learned from its context, and** this pasuk **is written in the context of a slaughtered** bird, since the metzora's bird is slaughtered. A treifah, however, is not properly slaughtered, so it does not fit the context.

QUESTION

תָּא שְׁמַע: "שְׁתֵּי צִפֳּרִים חַיּוֹת", מַאי "חַיּוֹת"? לָאו שֶׁחַיּוֹת בְּפִיךָ?

The Gemara suggests: **Come and hear** another proof from the purification of a metzora: The pasuk says, **"two living birds." What is** the meaning of **"living"? Is it not** that they are **"living in your mouth,"** meaning permitted for you to eat?

INFERENCE

מִכְּלָל דְּאִיכָּא לָאו שֶׁחַיּוֹת בְּפִיךָ!

By inference, does this not mean **that there are** other birds called "tzipporim" **that are not "living in your mouth,"** meaning they are non-kosher species? This would disprove Rabbi Yitzchak!

ANSWER

לָא, מַאי "חַיּוֹת"? שֶׁחַיִּין רָאשֵׁי אֵבָרִים שֶׁלָּהֶן.

The Gemara answers: **No, what is** the meaning of **"living"?** It means **that their extremities are living,** meaning they are not missing any limbs, which would disqualify them from the purification process.

QUESTION

תָּא שְׁמַע מִסֵּיפָא: ״טְהוֹרוֹת״, מִכְּלָל דְּאִיכָּא טְמֵאוֹת?

The Gemara suggests: **Come and hear** a proof **from the end** of that same pasuk, which says: **"kosher"** birds. **By inference,** does this not mean **that there are non-kosher** birds called "tzipporim"?

ANSWER

לָא, מִכְּלָל דְּאִיכָּא טְרֵפוֹת.

The Gemara answers: **No, by inference** we learn **that there are treifot** which are disqualified, even though they are of a kosher species.

OBJECTION

טְרֵפוֹת מֵ״חַיּוֹת״ נָפְקָא.

The Gemara objects: But the disqualification of **treifot is** already **derived from** the word **"living"**!

OBJECTION

הָנִיחָא לְמַאן דְּאָמַר טְרֵפָה חַיָּה, אֶלָּא לְמַאן דְּאָמַר טְרֵפָה אֵינָהּ חַיָּה, מַאי אִיכָּא לְמֵימַר?

The Gemara explains: **This works out well according to the one who says** that **a treifah can live,** so we need "kosher" to exclude it. **But according to the one who says** that **a treifah cannot live, what is there to say?** It is already excluded by the word "living"!

OBJECTION

וְעוֹד, בֵּין לְמַאן דְּאָמַר טְרֵפָה חַיָּה, בֵּין לְמַאן דְּאָמַר אֵינָהּ חַיָּה, מִדְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל נָפְקָא.

And furthermore, whether according to the one who says that **a treifah can live, or according to the one who says** that **it cannot live,** the exclusion of a treifah **is derived from that which the school of Rabbi Yishmael taught!**

BRAISA

דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: נֶאֱמַר מַכְשִׁיר וּמְכַפֵּר בִּפְנִים, וְנֶאֱמַר מַכְשִׁיר וּמְכַפֵּר בַּחוּץ.

For the school of Rabbi Yishmael taught: We find a permitting offering **and an atoning** offering brought **inside** the Beis HaMikdash, **and we find a permitting** offering **and an atoning** offering brought **outside** the Beis HaMikdash.

BRAISA

מָה מַכְשִׁיר וּמְכַפֵּר הָאָמוּר בִּפְנִים – עָשָׂה בּוֹ מַכְשִׁיר כְּמְכַפֵּר, אַף מַכְשִׁיר וּמְכַפֵּר הָאָמוּר בַּחוּץ – עָשָׂה בּוֹ מַכְשִׁיר כְּמְכַפֵּר.

Just as with **the permitting and atoning** offerings **mentioned inside,** the Torah **made the permitting** offering **like the atoning** offering to require it to be unblemished, **so too,** with **the permitting and atoning** offerings **mentioned outside,** the Torah **made the permitting** offering **like the atoning** offering. Therefore, just as the scapegoat (the atoning offering outside) cannot be a treifah, so too the metzora's birds (the permitting offering outside) cannot be treifot. Why then do we need the word "kosher"?

ANSWER

אֶלָּא אָמַר רַב נַחְמָן בַּר יִצְחָק: לְמַעוֹטֵי צִפּוֹרֵי עִיר הַנִּדַּחַת.

Rather, Rav Nachman bar Yitzchak said: The word "kosher" comes **to exclude the birds of an idolatrous city,** which are forbidden for any benefit.

QUESTION

לְמַאי? אִי לְשִׁילּוּחַ – לֹא אָמְרָה תּוֹרָה שַׁלַּח לְתַקָּלָה, אֶלָּא לִשְׁחִיטָה.

The Gemara asks: **For what** part of the ritual are they excluded? **If** you say **for sending away,** that is obvious, because **the Torah did not say to send** a bird **to become a stumbling block** for others who might eat it! **Rather,** it must be **for slaughtering.**

STATEMENT

רָבָא אָמַר: לְמַעוֹטֵי שֶׁלֹּא לְזַוֵּוג לָהּ אַחֶרֶת קוֹדֶם שִׁלּוּחָהּ.

Rava said: The word "kosher" comes **to exclude** a bird, **so that one should not pair with it another** bird of a forbidden type **before sending it away.**

QUESTION

לְמַאי? אִי לִשְׁחִיטָה – הָא בָּעְיָא שִׁילּוּחַ! אֶלָּא לְשִׁילּוּחַ.

The Gemara asks: **For what** part of the ritual is this second bird excluded? **If** you say **for slaughtering, but it requires sending away! Rather,** it must be **for sending away.**

STATEMENT

רַב פָּפָּא אָמַר: לְצִפֳּרִים (שֶׁהֶחְלִיפוּ) [שֶׁהֶחֱלִיפָן] בְּצִפֳּרֵי עֲבוֹדָה זָרָה,

Rav Pappa said: The word "kosher" comes to exclude **birds that were exchanged for birds of avodah zarah,**

PROOF

דִּכְתִיב: "וְהָיִיתָ חֵרֶם כָּמֹהוּ", כָּל מַה שֶּׁאַתָּה מְהַוֶּיה הֱיֵמֶנּוּ כָּמוֹהוּ.

as it is written: "And you shall be a banned thing like it," which teaches: **Whatever you bring into existence from it is like it,** and is forbidden for benefit.

QUESTION

לְמַאי? אִי לְשִׁילּוּחַ – לֹא אָמְרָה תּוֹרָה שַׁלַּח לְתַקָּלָה, אֶלָּא לִשְׁחִיטָה.

The Gemara asks: **For what** part of the ritual are they excluded? **If** you say **for sending away, the Torah did not say to send** a bird **to become a stumbling block! Rather,** it must be **for slaughtering.**

STATEMENT

רָבִינָא אָמַר: הָכָא בְּמַאי עָסְקִינַן? בְּעוֹף שֶׁהָרַג אֶת הַנֶּפֶשׁ.

Ravina said: Here we are dealing with a bird that killed a person, which is disqualified.

QUESTION

הֵיכִי דָּמֵי? אִי דִּגְמַר דִּינֵיהּ – בַּר קְטָלָא הוּא!

The Gemara asks: **What are the circumstances? If its trial was finished, it is slated for death** and must be stoned, so it is forbidden for benefit!

ANSWER

אֶלָּא קוֹדֶם גְּמַר דִּינָא, וּלְמַאי?

Rather, it must be **before its trial was finished. And for what** part of the ritual is it excluded?

ANSWER

אִי לְשִׁילּוּחַ – בָּעֵי לְאֵתוּיֵי לְבֵי דִּינָא וְקַיּוּמֵי "וּבִעַרְתָּ הָרַע מִקִּרְבֶּךָ"! אֶלָּא לִשְׁחִיטָה.

If you say **for sending away, we need to bring it to Beis Din and fulfill** the mitzva of **"And you shall destroy the evil from your midst"! Rather,** it must be **for slaughtering.**

STATEMENT

עוֹף טָמֵא רוֹבֵץ עַל בֵּיצֵי עוֹף טָהוֹר.

The Gemara returns to the laws of Shiluach HaKan: If **a non-kosher bird is sitting on the eggs of a kosher bird,** one is exempt from sending it away.

EXPLANATION

בִּשְׁלָמָא עוֹף טָמֵא רוֹבֵץ עַל בֵּיצֵי טָהוֹר – בָּעֵינַן "צִפּוֹר" וְלֵיכָּא,

The Gemara analyzes this: **Granted,** if **a non-kosher bird is sitting on the eggs of a kosher bird, we require a "tzippor"** (which is kosher) **and it is not** present, since the mother bird is non-kosher.

QUESTION

אֶלָּא עוֹף טָהוֹר רוֹבֵץ עַל בֵּיצֵי עוֹף טָמֵא – הָא "צִפּוֹר" הוּא!

But if **a kosher bird is sitting on the eggs of a non-kosher bird, behold, it is a "tzippor"!** Why should one be exempt from sending it away?

ANSWER

כִּדְאָמַר רַב כָּהֲנָא: "תִּקַּח לָךְ" – וְלֹא לִכְלָבֶיךָ, הָכָא נָמֵי: "תִּקַּח לָךְ" – וְלֹא לִכְלָבֶיךָ.

The Gemara answers: It is **as Rav Kahana said** in another context: The Torah says, **"you shall take for yourself" — and not for your dogs. Here too,** since the non-kosher offspring are forbidden to be eaten, they are only fit for dogs, so we apply: **"you shall take for yourself" — and not for your dogs.**

QUESTION

וְהֵיכָא אִיתְּמַר דְּרַב כָּהֲנָא?

The Gemara asks: **And where was this statement of Rav Kahana said?**

STATEMENT

אַהָא דְּתַנְיָא: אִם טְרֵפָה – חַיָּיב בְּשִׁילּוּחַ, אֶפְרוֹחִים טְרֵפוֹת – פָּטוּר מִשִּׁילּוּחַ.

It was said **on that which is taught** in a Braisa: **If** the mother bird is a **treifah, one is obligated in sending** her away. But if the **chicks are treifot, one is exempt from sending** the mother away.

QUESTION

מְנָא הָנֵי מִילֵּי?

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

ANSWER

אָמַר רַב כָּהֲנָא: דְּאָמַר קְרָא ״תִּקַּח לָךְ״ – וְלֹא לִכְלָבֶיךָ.

Rav Kahana said: As the pasuk says, "you shall take for yourself" — and not for your dogs. Since treifah chicks cannot be eaten, they are only fit for dogs.

QUESTION

וּלְהַקִּישׁ אֵם טְרֵפָה לְאֶפְרוֹחִים, מָה אֶפְרוֹחִים טְרֵפוֹת – פָּטוּר מִשִּׁילּוּחַ, אַף אֵם טְרֵפָה נָמֵי – פָּטוּר מִלְּשַׁלֵּחַ.

The Gemara asks: **But** why not **compare a treifah mother to the chicks: Just as** if the **chicks are treifot, one is exempt from sending** away, **so too,** if the **mother is a treifah, one should also be exempt from sending** her away? Why does the Braisa say one is obligated? The Gemara will go on to resolve this.

עמוד ב׳ DAF 140B

ANSWER

אִם כֵּן, ״צִפּוֹר״ לְמַעוֹטֵי עוֹף טָמֵא לְמָה לִי?

If so, that we compare the mother to the fledglings, **why do I need** the word **"bird" to exclude a non-kosher bird**? We could simply derive it from the fact that one is exempt from the mitzvah in the case of non-kosher fledglings, since they are not fit for consumption!

QUESTION

וְהָתַנְיָא: אֵם אֶפְרוֹחִין טְרֵפָה – חַיָּיב בְּשִׁילּוּחַ!

The Gemara questions Rav Kahana's ruling: **But isn't it taught** in a braisa: With regard to **a mother of fledglings** that is **a tereifah**, one is still **obligated in sending away** the mother? This implies that even if the fledglings themselves are tereifos, the mitzvah applies!

ANSWER

אָמַר אַבָּיֵי: הָכִי קָאָמַר – אֶפְרוֹחַ שֶׁאִמָּן טְרֵפָה חַיָּיב בְּשִׁילּוּחַ.

Abaye said: This is what the braisa **is saying:** In the case of **a fledgling whose mother is a tereifah**, one is **obligated in sending away** the mother. The braisa is not referring to the fledglings being tereifos.

QUESTION

בָּעֵי רַב הוֹשַׁעְיָא: הוֹשִׁיט יָדוֹ לַקֵּן, וְשָׁחַט מִיעוּט סִימָנִים, מַהוּ?

Rav Hoshaya raised a dilemma: If one **stretched his hand into the nest and slaughtered a minority of the simanim** (the windpipe and gullet) of the fledglings, **what is** the halacha regarding sending away the mother?

EXPLANATION

מִי אָמְרִינַן: כֵּיוָן דְּאִילּוּ שָׁבֵיק לְהוּ מִטְרְפִי, בָּעֵינַן ״לָךְ וְלֹא לִכְלָבֶיךָ״,

Do we say: Since if he leaves them as they are, with only partially severed simanim, **they will eventually be rendered tereifos**, and **we require** that the fledglings be fit for **"for yourself" and not for your dogs**, therefore one is exempt?

EXPLANATION

אוֹ דִלְמָא, כֵּיוָן דִּבְיָדוֹ לְמִגְמַר שְׁחִיטָה, "תִּקַּח לָךְ" קָרֵינָא בֵּיהּ, וְחַיָּיב בְּשִׁילּוּחַ?

Or perhaps, since it is in his power to complete the shechitah and make them kosher for eating, **we read in it "take for yourself" and** he is **obligated in sending away** the mother?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The dilemma **shall stand** unresolved.

QUESTION

בָּעֵי רַבִּי יִרְמְיָה: מַטְלִית מַהוּ שֶׁתְּחוֹץ? כְּנָפַיִם מַהוּ שֶׁיָּחוֹצוּ?

Rabbi Yirmeya raised a dilemma: If there is a **rag** between the mother and the eggs, **what is** the halacha? Does **it interpose**? If **feathers** detached from the wings lie between them, **what is** the halacha? Do **they interpose**?

QUESTION

בֵּיצִים מוּזָּרוֹת, מַהוּ? שְׁנֵי סִדְרֵי בֵּיצִים זוֹ עַל גַּב זוֹ, מַהוּ?

If there are **unfertilized eggs** separating between the mother and the kosher eggs, **what is** the halacha? If there are **two rows of eggs, one on top of the other, what is** the halacha? Does the upper row interpose?

QUESTION

זָכָר עַל גַּבֵּי בֵּיצִים וּנְקֵבָה עַל גַּבֵּי זָכָר, מַהוּ?

If a **male** bird is resting **on top of the eggs, and a female** bird is resting **on top of the male, what is** the halacha? Does the male interpose?

RESOLUTION

תֵּיקוּ.

The Gemara concludes: The dilemmas **shall stand** unresolved.

QUESTION

בָּעֵי רַבִּי זֵירָא: יוֹנָה עַל בֵּיצֵי תָּסִיל, מַהוּ? תָּסִיל עַל בֵּיצֵי יוֹנָה, מַהוּ?

Rabbi Zeira raised a dilemma: If a **pigeon** is resting **on the eggs of a tasil** (a kosher bird resembling a pigeon), **what is** the halacha? If a **tasil** is resting **on the eggs of a pigeon, what is** the halacha?

PROOF

אָמַר אַבָּיֵי: תָּא שְׁמַע, עוֹף טָמֵא רוֹבֵץ עַל בֵּיצֵי עוֹף טָהוֹר, וְטָהוֹר רוֹבֵץ עַל בֵּיצֵי עוֹף טָמֵא – פָּטוּר מִשִּׁילּוּחַ.

Abaye said: Come and hear a proof from our Mishnah: **A non-kosher bird resting on the eggs of a kosher bird, or a kosher bird resting on the eggs of a non-kosher bird, is exempt from sending away.**

INFERENCE

הָא טָהוֹר וְטָהוֹר – חַיָּיב!

We can infer: **But** if a **kosher** bird is resting on the eggs of another **kosher** bird, one is **obligated**! This would resolve Rabbi Zeira's dilemma.

REFUTATION

דִּלְמָא בְּקוֹרֵא.

The Gemara rejects this: **Perhaps** this inference applies only **to a female pheasant**, which normally broods on the eggs of other birds, but not to other kosher birds.

מִשְׁנָה MISHNAH

MISHNAH

קוֹרֵא זָכָר, רַבִּי אֱלִיעֶזֶר מְחַיֵּיב וַחֲכָמִים פּוֹטְרִין.

We learned in the Mishnah: With regard to **a male pheasant, Rabbi Eliezer deems** one **obligated** to send it away, **and the Sages deem** one **exempt**.

גְּמָרָא GEMARA

QUESTION

אָמַר רַבִּי אַבָּהוּ: מַאי טַעְמָא דְּרַבִּי אֱלִיעֶזֶר?

Rabbi Abbahu said: What is the reasoning of Rabbi Eliezer?

EXPLANATION

אָתְיָא "דְּגִירָה" "דְּגִירָה", כְּתִיב הָכָא "קוֹרֵא דָּגַר וְלֹא יָלָד", וּכְתִיב הָתָם "וּבָקְעָה וְדָגְרָה בְּצֵלָּהּ".

It is derived by **a gezerah shavah of "brooding"** and **"brooding." It is written here** regarding a male pheasant: **"As the pheasant that broods over young that he has not brought forth," and it is written there** regarding a female bird: **"And hatch, and brood under her shadow."** Just as brooding applies to a female, so too it applies to a male pheasant.

STATEMENT

אָמַר רַבִּי אֶלְעָזָר: מַחְלוֹקֶת בְּקוֹרֵא זָכָר, אֲבָל בְּקוֹרֵא נְקֵבָה – דִּבְרֵי הַכֹּל חַיָּיב.

Rabbi Elazar said: The dispute between Rabbi Eliezer and the Sages **is only with regard to a male pheasant, but with regard to a female pheasant, all agree** that one is **obligated** to send it away.

QUESTION

פְּשִׁיטָא, "קוֹרֵא זָכָר" תְּנַן!

The Gemara asks: **Isn't that obvious? We learned in the Mishnah: "A male pheasant"**!

ANSWER

מַהוּ דְּתֵימָא רַבָּנַן אֲפִילּוּ קוֹרֵא נְקֵבָה פָּטְרִי, וְהָא דְּקָתָנֵי ״זָכָר״ – לְהוֹדִיעֲךָ כֹּחוֹ דְּרַבִּי אֱלִיעֶזֶר, קָמַשְׁמַע לַן.

The Gemara answers: **Lest you say that the Sages exempt even a female pheasant** because it sits on eggs of other species, **and that which the Mishnah teaches "a male" is to let you know the power of Rabbi Eliezer**, that he obligates even a male, therefore Rabbi Elazar **comes to teach us** that the Sages agree regarding a female.

STATEMENT

וְאָמַר רַבִּי אֶלְעָזָר: מַחְלוֹקֶת בְּקוֹרֵא זָכָר, אֲבָל בִּזְכָר דְּעָלְמָא – דִּבְרֵי הַכֹּל פָּטוּר.

And Rabbi Elazar also said: The dispute is only with regard to a male pheasant, but with regard to a male of any other species, all agree that one is **exempt**.

QUESTION

פְּשִׁיטָא, ״קוֹרֵא זָכָר״ תְּנַן!

The Gemara asks: **Isn't that obvious? We learned in the Mishnah: "A male pheasant"**!

ANSWER

מַהוּ דְּתֵימָא רַבִּי אֱלִיעֶזֶר אֲפִילּוּ זָכָר דְּעָלְמָא מְחַיֵּיב, וְהַאי דְּקָתָנֵי ״קוֹרֵא זָכָר״ – לְהוֹדִיעֲךָ כֹּחָן דְּרַבָּנַן, קָא מַשְׁמַע לַן.

The Gemara answers: **Lest you say that Rabbi Eliezer obligates even a male of any other species, and that which the Mishnah teaches "a male pheasant" is to let you know the power of the Sages**, that they exempt even a male pheasant, therefore Rabbi Elazar **comes to teach us** that Rabbi Eliezer agrees regarding other males.

PROOF

תַּנְיָא נָמֵי הָכִי: זָכָר דְּעָלְמָא – פָּטוּר, קוֹרֵא זָכָר – רַבִּי אֱלִיעֶזֶר מְחַיֵּיב, וַחֲכָמִים פּוֹטְרִין.

It is also taught in a braisa like this: A male of any other species is exempt; a male pheasant, Rabbi Eliezer obligates and the Sages exempt.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָיְתָה מְעוֹפֶפֶת, בִּזְמַן שֶׁכְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – חַיָּיב לְשַׁלֵּחַ, אֵין כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – פָּטוּר מִלְּשַׁלֵּחַ.

MISHNAH: If the mother bird **was hovering** over the nest, **at a time when her wings are touching the nest, one is obligated to send** her **away; if her wings are not touching the nest, one is exempt from sending** her **away**.

MISHNAH

אֵין שָׁם אֶלָּא אֶפְרוֹחַ אֶחָד אוֹ בֵּיצָה אַחַת – חַיָּיב לְשַׁלֵּחַ, שֶׁנֶּאֱמַר ״קֵן״, קֵן מִכָּל מָקוֹם.

If **there is only one fledgling there or one egg, one is obligated to send** her **away, as it is stated: "A nest,"** which implies **a nest of any kind**.

MISHNAH

הָיוּ שָׁם אֶפְרוֹחִים מַפְרִיחִים, אוֹ בֵּיצִים מוּזָרוֹת – פָּטוּר מִלְּשַׁלֵּחַ, שֶׁנֶּאֱמַר "וְהָאֵם רֹבֶצֶת עַל הָאֶפְרֹחִים אוֹ עַל הַבֵּיצִים",

If there were fledglings capable of flying there, or unfertilized eggs, one is exempt from sending her away, as it is stated: "And the mother is resting upon the fledglings or upon the eggs,"

MISHNAH

מָה אֶפְרוֹחִים בְּנֵי קַיָּימָא, אַף בֵּיצִים בְּנֵי קַיָּימָא, יָצְאוּ מוּזָרוֹת.

teaching: Just as fledglings are viable, so too eggs must be viable, excluding unfertilized eggs.

MISHNAH

וּמָה הַבֵּיצִים צְרִיכִין לְאִמָּן, אַף הָאֶפְרוֹחִין צְרִיכִין לְאִמָּן, יָצְאוּ מַפְרִיחִין.

And just as eggs need their mother to hatch, so too fledglings must need their mother, excluding those capable of flying.

גְּמָרָא GEMARA

BRAISA

גְּמָ' תָּנוּ רַבָּנַן: "רוֹבֶצֶת" – וְלֹא מְעוֹפֶפֶת.

GEMARA: The Rabbis taught in a braisa: The verse says "resting," and not hovering.

BRAISA

יָכוֹל אֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן? תַּלְמוּד לוֹמַר "רוֹבֶצֶת".

One might have thought this applies even if her wings are touching the nest? Therefore, the verse teaches: "resting."

EXPLANATION

מַאי תַּלְמוּדָא? מִדְּלָא כְּתִיב "יוֹשֶׁבֶת".

The Gemara asks: What is the derivation? The Gemara answers: Since it is not written "sitting," but "resting," which implies a close, resting posture.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: הָיְתָה יוֹשֶׁבֶת בֵּין שְׁנֵי רוֹבְדֵי אִילָן – רוֹאִים, כֹּל שֶׁאִם תִּשָּׁמֵט נוֹפֶלֶת עֲלֵיהֶם – חַיָּיב לְשַׁלֵּחַ, וְאִם לָאו – פָּטוּר.

Rav Yehudah said in the name of Rav: If she was sitting between two branches of a tree, we see: Any case where if she slips down she would fall upon them, one is obligated to send her away, and if not, one is exempt.

OBJECTION

מֵיתִיבִי: הָיְתָה יוֹשֶׁבֶת בֵּינֵיהֶן – פָּטוּר מִלְּשַׁלֵּחַ, עַל גַּבֵּיהֶן – חַיָּיב לְשַׁלֵּחַ,

The Gemara **challenges** this from a braisa: If **she was sitting between them, one is exempt from sending** her **away;** if she was **on top of them, one is obligated to send** her **away**.

OBJECTION

הָיְתָה מְעוֹפֶפֶת, אֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – פָּטוּר מִלְּשַׁלֵּחַ.

If **she was hovering, even if her wings are touching the nest, one is exempt from sending** her **away**.

INFERENCE

מַאי לָאו עַל גַּבֵּיהֶן, דּוּמְיָא דְּבֵינֵיהֶן: מָה בֵּינֵיהֶן – דְּנָגְעָה בְּהוּ, אַף עַל גַּבֵּיהֶן – דְּנָגְעָה בְּהוּ, אֲבָל רוֹבְדֵי אִילָן – פָּטוּר?

Is it not that **"on top of them" is similar to "between them"? Just as "between them"** means **that she touches them, so too "on top of them"** means **that she touches them, but** if she is on **branches of a tree** without touching, one is **exempt**? This refutes Rav!

ANSWER

לֹא, עַל גַּבֵּיהֶן דּוּמְיָא דְּבֵינֵיהֶן: מָה בֵּינֵיהֶן – דְּלֹא נָגְעָה עֲלַיְיהוּ, אַף עַל גַּבֵּיהֶן – דְּלֹא נָגְעָה עֲלַיְיהוּ, וְהַיְינוּ רוֹבְדֵי אִילָן.

The Gemara answers: **No, "on top of them" is similar to "between them"** in a different way: **Just as "between them"** means **that she does not touch them** directly from above, **so too "on top of them"** means **that she does not touch them** directly, **and this is** the case of **branches of a tree**.

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ רוֹבְדֵי אִילָן פָּטוּר – אַדְּתָנֵי: הָיְתָה מְעוֹפֶפֶת, אֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן פָּטוּר מִלְּשַׁלֵּחַ, לִיתְנֵי רוֹבְדֵי אִילָן, וְכָל שֶׁכֵּן מְעוֹפֶפֶת!

The Gemara notes: **This also makes sense, for if it should enter your mind** that in the case of **branches of a tree** one is **exempt, instead of teaching: "If she was hovering, even if her wings are touching the nest, one is exempt," let it teach** the case of **branches of a tree** where she is sitting, **and all the more so** she would be exempt when **hovering**!

REFUTATION

מְעוֹפֶפֶת אִיצְטְרִיכָא לֵיהּ, דַּאֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – פָּטוּר מִלְּשַׁלֵּחַ.

The Gemara rejects this: No, the case of **hovering was necessary for it** to teach, **that even if her wings are touching the nest, one is exempt**.

QUESTION

וְהָאֲנַן תְּנַן: בִּזְמַן שֶׁכְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן חַיָּיב לְשַׁלֵּחַ!

The Gemara asks: **But didn't we learn in our Mishnah: At a time when her wings are touching the nest, one is obligated to send** her **away**? This contradicts the braisa!

ANSWER

אָמַר רַבִּי יִרְמְיָה: כִּי קָתָנֵי מַתְנִיתָא בְּנוֹגֵעַ מִן הַצַּד.

Rabbi Yirmeya said: When our Mishnah teaches that one is obligated, it is **where she touches from the side** while resting, not while hovering.

STATEMENT

אִיכָּא דְּאָמְרִי, לֵימָא מְסַיַּיע לֵיהּ: הָיְתָה יוֹשֶׁבֶת בֵּינֵיהֶן – פָּטוּר מִלְּשַׁלֵּחַ, עַל גַּבֵּיהֶן – חַיָּיב לְשַׁלֵּחַ, הָיְתָה מְעוֹפֶפֶת, אֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – פָּטוּר מִלְּשַׁלֵּחַ.

There are those who say a different version of the discussion: **Let us say** that the braisa **supports** Rav: **If she was sitting between them, one is exempt; on top of them, one is obligated; if she was hovering, even if her wings are touching, one is exempt**.

INFERENCE

מַאי לָאו עַל גַּבֵּיהֶן, דּוּמְיָא דְּבֵינֵיהֶן: מָה בֵּינֵיהֶן – דְּלָא נָגְעָה עֲלַיְיהוּ, אַף עַל גַּבֵּיהֶן – דְּלָא נָגְעָה עֲלַיְיהוּ, וְהַיְינוּ רוֹבְדֵי אִילָן?

Is it not that **"on top of them" is similar to "between them"? Just as "between them"** means **that she does not touch them** directly from above, **so too "on top of them"** means **that she does not touch them, and this is** the case of **branches of a tree**? This would support Rav!

ANSWER

לָא, עַל גַּבֵּיהֶן דּוּמְיָא דְּבֵינֵיהֶן: מָה בֵּינֵיהֶן – דְּנָגְעָה בְּהוּ, אַף עַל גַּבֵּיהֶן – דְּנָגְעָה בְּהוּ. אֲבָל רוֹבְדֵי אִילָן – פָּטוּר.

The Gemara answers: **No, "on top of them" is similar to "between them": Just as "between them"** means **that she touches them, so too "on top of them"** means **that she touches them. But** if she is on **branches of a tree** without touching, one is **exempt**.

OBJECTION

אִי הָכִי, אַדְּקָתָנֵי סֵיפָא: הָיְתָה מְעוֹפֶפֶת, אֲפִילּוּ כְּנָפֶיהָ נוֹגְעוֹת בַּקֵּן – פָּטוּר,

The Gemara objects: **If so, instead of teaching in the latter clause: "If she was hovering, even if her wings are touching the nest, one is exempt,"**

SUMMARY

The Gemara rejects various challenges to Rabbi Yitzchak's rule, explaining that extra words like "kosher" and "living" in the context of the metzora's birds are not coming to teach us that there are non-kosher species called "tzippor." Rather, they are needed to exclude specific disqualified birds, such as treifot, birds from an idolatrous city, birds exchanged for avodah zarah, or a bird that killed a person before its trial was finished. Finally, the Gemara transitions back to the laws of Shiluach HaKan, establishing that if a non-kosher bird sits on kosher eggs, one is exempt from the mitzva of sending it away.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by the words "kosher birds" in the purification process of the metzora. If they must be kosher, why does the Torah need to write it? Rav Nachman bar Yitzchak answers that it comes to exclude the birds of an idolatrous city (Ir HaNidachas). The Gemara asks: for what part of the mitzvah are they excluded? If you say for sending the bird away, that cannot be, because "the Torah did not say to send a bird to become a stumbling block for others" who might find and eat this forbidden bird. Mimeila, the exclusion must be for the slaughtering.

Look at the beautiful yesod Chazal are teaching us here. The entire mitzvah of shiluach haken is about sending a bird away to its freedom. Yet, the Torah is so concerned that this act of sending away might cause another Yid to stumble and eat something forbidden, that it completely disqualifies such a bird from the mitzvah from the very start! We see from here a tremendous chiddush in our own avodas Hashem: you can never build your own mitzvah, your own spiritual growth, or your own feelings of doing a chesed, on the back of someone else's potential spiritual downfall.

Lichoira, we sometimes get so excited about our own hiddurim or our own personal spiritual projects that we forget to look around. If your chumra or your way of doing a mitzvah is going to cause a family member to lose their peace of mind, or if it creates a stumbling block of resentment or anger for someone else, then the Torah says, "Do not send it to become a stumbling block!" Our personal avodah must be clean, pure, and sensitive to the spiritual and physical well-being of every other Yid.

Today, before you perform a mitzvah or take on a hiddur, pause for one second and ask yourself: Is this being done in a way that is completely clean, without causing any pain, resentment, or spiritual stumbling block to those around me?

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 · חֲמִישִׁי

Explanatory English · Line-by-Line Edition

HA'AZINU · 5TH 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 כט

Deuteronomy 32:29

לוּ חָכְמוּ יַשְׂכִּילוּ זֹאת יָבִינוּ לְאַחֲרִיתָם׃

If they were wise, they would understand this, They would discern their latter end.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק ל

Deuteronomy 32:30

אֵיכָה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יָנִיסוּ רְבָבָה אִם־לֹא כִּי־צוּרָם מְכָרָם וַיהוָה הִסְגִּירָם׃

How should one chase a thousand, And two put ten thousand to flight, Except their Rock had given them over And the LORD had delivered them up?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:30:1

אֵיכָה יִרְדֹּף. יֵשׁ לְפָרְשׁוֹ הָעָרָה לַגּוֹי שֶׁאֵינוֹ מִתְעוֹרֵר בְּהָעָרָה נִרְגֶּשֶׁת שֶׁהִיא "אֵיכָה יִרְדֹּף אֶחָד" וְגוֹ', פֵּרוּשׁ, אֶחָד מֵהָאֻמּוֹת אֶלֶף מִיִּשְׂרָאֵל, פֵּרוּשׁ כִּי בְּכָל מִלְחָמוֹת הָרְגִילִים בֵּין הָאֻמּוֹת לֹא יִמָּצֵא דָּבָר כָּזֶה, שֶׁאֵין שׁוֹנֵא מַשִּׂיג כֹּחַ וּגְבוּרָה כָּזוֹ בֵּין הָעַמִּים.

How should one chase... This is to be explained as a rebuke directed at the gentile nation, who fails to wake up and take notice even when confronted with a highly visible, shocking phenomenon, which is: "How could one chase a thousand," and so on. This means that one soldier from the gentile nations could pursue a thousand soldiers of Israel. For in all standard wars fought between the nations of the world, such a phenomenon is never found; no enemy ever attains such a degree of strength and dominance over other nations.

Or HaChaim on Deuteronomy 32:30:2

אֵיכָה יִרְדֹּף אֶחָד אֶלֶף. פֵּרוּשׁ, אֶחָד הַמְיֻחָד מֵהָאֻמּוֹת אֶלֶף מִיִּשְׂרָאֵל וְכוּ'. וְעַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָרָשַׁת בְּחֻקֹּתַי בְּפָסוּק (ויקרא כו:ח) "וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה" וְגוֹ':

How should one chase a thousand... This means that one particular soldier from the nations could chase a thousand of Israel, and so on. See what I have written in Parashat Bechukotai on the verse (Leviticus 26:8), "And five of you shall chase a hundred," and so on.

Or HaChaim on Deuteronomy 32:30:3

אִם לֹא כִּי צוּרָם. פֵּרוּשׁ מִדַּת הַדִּין, וּכְמוֹ שֶׁפֵּרַשְׁתִּי בְּפָסוּק (דברים לב:ד) "הַצּוּר תָּמִים" וְגוֹ'. וְאָמְרוֹ "וַה' הִסְגִּירָם" פֵּרוּשׁ מִדַּת רַחֲמִים עִם מִדַּת הַדִּין, שֶׁזּוּלַת זֶה לֹא הָיָה כָּל כָּךְ יְרִידָה לְיִשְׂרָאֵל שֶׁיִּפְּלוּ אֶלֶף לִפְנֵי אֶחָד.

Except their Rock had given them over... The word "Rock" (Tzuram) refers to the Attribute of Justice, just as I explained on the verse (Deuteronomy 32:4), "The Rock, His work is perfect." And the verse continues, "and Hashem delivered them up." This refers to the Attribute of Mercy joining together with the Attribute of Justice. For without this agreement of the Attribute of Mercy, Israel would never have suffered such a massive downfall as to have a thousand of them fall before a single enemy soldier.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:30

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim reads this as a warning to the enemy nation. One of its soldiers pursuing a thousand of Israel is not an ordinary military outcome. It points to Hashem giving Israel over, with both the Attribute of Justice and the Attribute of Mercy involved. The author also refers the reader to his explanation of the proportions in Bechukosai.

לְמַעֲשֶׂה · Lemaaseh

When learning this account of victory and defeat, do not measure everything by military strength alone. Attend to the explanation the pasuk gives for this extraordinary outcome, rather than treating the victor as independently powerful.

פָּסוּק לא *Deuteronomy 32:31*

כִּֽי לֹא כְצוּרֵ֙נוּ צוּרָ֔ם וְאֹיְבֵ֖ינוּ פְּלִילִֽים׃

For their rock is not as our Rock, Even our enemies themselves being judges.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:31:1

כִּי לֹא כְצוּרֵנוּ וְגוֹ'. פֵּרוּשׁ, הַטַּעַם שֶׁיִּתְלוּ טַעַם אֶחָד אֶלֶף כִּי צוּרָם מְכָרָם וַה' הִסְגִּירָם, וְלֹא יִתְלוּ לוֹמַר מִבְּלִתִּי יְכֹלֶת ה' וְגוֹ' חָס וְשָׁלוֹם,

For their rock is not as our Rock, and so on. This explains the reason why the nations will attribute the phenomenon of one of them chasing a thousand of Israel to the fact that their Rock sold them and Hashem delivered them. They will not attribute it to a lack of ability on Hashem's part, Heaven forbid.

וּכְמַאֲמַר מֹשֶׁה לַה' בְּמַעֲשֵׂה הַמְּרַגְּלִים, כִּי הַתּוֹקֶף שֶׁל יִשְׂרָאֵל אֵינוֹ כְּתָקְפָּם שֶׁל הָאוּמּוֹת, שֶׁאֵין לְךָ עֲבוֹדָה זָרָה שֶׁעָמְדָה יָמִים רַבִּים, בְּסוֹד (משלי יב:יט) "וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר",

This is similar to what Moshe said to Hashem during the incident of the spies, that the nations would misinterpret the event. For the strength of Israel is not like the strength of the nations. There is no idol that has ever endured for many days, based on the esoteric principle of the verse in Proverbs 12:19, But a lying tongue is but for a moment.

וְצֵא וּלְמַד מֵעֲבוֹדָה זָרָה שֶׁל כְּמוֹשׁ אֲשֶׁר תָּעוּ אַחֲרֶיהָ רוֹב הָאוּמּוֹת וְכַמָּה הִפְלִיאָה עֲשׂוֹת כַּכָּתוּב בְּדִבְרֵי רַבֵּינוּ סְעַדְיָה גָּאוֹן, וְאַף עַל פִּי כֵן וְהָיָה כְּלֹא הָיָה, וְרַבּוֹת כָּאֵלֶּה. אֲבָל

Go out and learn this from the idol Chemosh, after which most of the nations went astray, and which performed wonders, as written in the words of Rabbeinu Saadia Gaon. Yet, despite this, it became as if it had never existed, and many other idols met the same fate.

צוּרֵנוּ שַׁגִּיא כֹּחַ מַעֲלִין בַּקֹּדֶשׁ וַאֲפִלּוּ הַגּוֹיִם יַסְכִּימוּ עַל זֶה, כָּאָמוּר בְּדִבְרֵי הַנָּבִיא (מלאכי א:יא) "כִּי גָדוֹל שְׁמִי בַּגּוֹיִם", וּכְשֶׁיִּרְאוּ מַפֶּלֶת יִשְׂרָאֵל בְּדֶרֶךְ זֶה גַּם הֵם יִשְׁפְּטוּ כֵּן,

But our Rock is great in power, and we always rise in holiness. Even the nations of the world agree to this, as stated in the words of the prophet in Malachi 1:11, For My name is great among the nations. Therefore, when they see the downfall of Israel in this manner, they too will judge it so.

וְהוּא אָמְרוֹ "וְאֹיְבֵינוּ פְּלִילִים" לְשׁוֹן דַּיָּנִים, כְּאָמְרוֹ (שמות כא:כב) "וְנָתַן בִּפְלִילִים", פֵּרוּשׁ יִשְׁפְּטוּ גַּם הֵם שֶׁלֹּא כְּצוּרֵנוּ צוּרָם, אֶלָּא כְּשֶׁרוֹאִים הַשְׁחָתַת יִשְׂרָאֵל יְנַכְּרוּ אֶת הָאֱמֶת כְּמוֹ שֶׁכָּתוּב "פֶּן יְנַכְּרוּ וְגוֹ' פֶּן יֹאמְרוּ" וְגוֹ'.

And this is the meaning of, Even our enemies themselves being judges. The word pelilim means judges, as in Exodus 21:22, And he shall pay as the judges determine. This means that they too will judge that their rock is not like our Rock. However, when they actually see the destruction of Israel, they will deny the truth, as it is written earlier in verse 27, Lest their adversaries should misinterpret... lest they should say, and so on.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:31

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the nations of the world fundamentally recognize that their idols have no lasting power, whereas Hashem is the supreme, eternal Power. Therefore, when they witness Israel's unnatural defeats, they logically understand that it must be because Hashem Himself delivered Israel into their hands. However, despite this inner intellectual realization, their arrogance and hatred lead them to outwardly deny the truth and falsely claim that their own power or idols brought them victory.

לְמַעֲשֶׂה · Lemaaseh

We must realize that even those who oppose the Torah often possess an inner, intellectual awareness of Hashem's supreme truth, even if they outwardly deny it. When we face challenges or opposition, we should not be swayed by the external, false narratives of the world, but remain firmly anchored in our faith, knowing that the truth of Hashem's sovereignty is absolute and ultimately recognized by all.

כִּֽי־מִגֶּ֤פֶן סְדֹם֙ גַּפְנָ֔ם וּמִשַּׁדְמֹ֖ת עֲמֹרָ֑ה עֲנָבֵ֙מוֹ֙ עִנְּבֵי־רֹ֔וֹשׁ אַשְׁכְּלֹ֥ת מְרֹרֹ֖ת לָֽמוֹ׃

For their vine is of the vine of Sodom, And of the fields of Gomorrah; Their grapes are grapes of gall, Their clusters are bitter;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:32:1

כִּי מִגֶּפֶן וְגוֹ׳. פֵּרוּשׁ, נוֹתֵן טַעַם לִמְכִירָתָם וּלְהַקּוֹדֵם לָהּ "אָמַרְתִּי אַפְאֵיהֶם".

For their vine is of the vine of Sodom, and so on. This verse explains the reason for their being sold into exile, as well as the reason for the earlier decree of "I said I would scatter them into corners" (Deuteronomy 32:26).

וְאָמְרוֹ "מִגֶּפֶן" – כְּבָר הוֹדַעְתִּי כִּי דָּבָר שֶׁבִּקְדֻשָּׁה יֵשׁ כְּנֶגְדּוֹ בַּסִּטְרָא אָחֳרָא, כְּאָמְרוֹ (קהלת ז:יד) "גַּם אֶת זֶה לְעֻמַּת זֶה עָשָׂה" וְגוֹ׳,

Regarding the expression "from the vine," I have already made known that for every holy concept, there is a corresponding counterpart in the impure side, the sitra achra. This is in keeping with the verse, "G-d has made even the one corresponding to the other" (Ecclesiastes 7:14).

וְיִשְׂרָאֵל נִמְשְׁלוּ לְגֶפֶן (בראשית רבה צט,ח) דִּכְתִיב (תהלים פ:ט) "גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ",

Israel is compared to a holy vine, as the Sages taught in Bereishit Rabbah 99:8, based on the verse, "You plucked up a vine out of Egypt" (Psalms 80:9).

וּכְנֶגְדָּם כְּשֶׁהִרְשִׁיעוּ אָמַר "מִגֶּפֶן סְדֹם", וְגֶפֶן הִיא אִילָן הָרַע שֶׁל אֲחִיזַת הָרְשָׁעִים,

Correspondingly, when Israel acted wickedly, the Torah says of them, "their vine is of the vine of Sodom." This vine represents the evil tree of spiritual attachment that nurtures the wicked.

כְּמוֹ שֶׁגָּמַר אוֹמֶר "עֲנָבֵמוֹ עִנְּבֵי רוֹשׁ" וְגוֹ׳,

This is why the verse concludes, "their grapes are grapes of gall, their clusters are bitter."

וּלְפִי שֶׁאֵינָם אֶלָּא אוֹחֲזִים בָּהּ וְאֵין כָּל עַנְפָּם מִמֶּנָּה, לָזֶה אָמַר "מִגֶּפֶן" וְלֹא אָמַר "כִּי גֶּפֶן סְדֹם גַּפְנָם",

Since they only attach themselves to this evil source but their entire branch does not originate from it, the verse says "from the vine of Sodom" rather than saying "for their vine is the vine of Sodom."

וּבָחַר מִכָּל דּוֹמֶה הָרַע סְדֹם, לְפִי שֶׁנִּתְמַלְּאָה סְאָתָם כִּסְדֹם.

The Torah chose Sodom out of all possible evil comparisons because the measure of Israel's sins had become full, just like Sodom.

Or HaChaim on Deuteronomy 32:32:2

וְאָמְרוֹ "וּמִשַּׁדְמוֹת עֲמֹרָה", כִּי כְּמוֹ שֶׁבְּעַנְפֵי אִילָן הַקָּדוֹשׁ יֵשׁ גָּדֵר לְמַעְלָה מִגָּדֵר, וְהָעֶלְיוֹן יִתְיַחֵס אֵלָיו שֵׁם זָכָר לִהְיוֹתוֹ מַשְׁפִּיעַ, וְהַתַּחְתּוֹן יִתְיַחֵס אֵלָיו שֵׁם נְקֵבָה לִהְיוֹתוֹ נִשְׁפָּע,

The verse continues, "and of the fields of Gomorrah." Just as within the branches of the holy tree there are distinct spiritual levels, one above the other, where the higher level is described with a masculine term because it acts as a giver of influence, and the lower level is described with a feminine term because it receives that influence,

כְּמוֹ כֵן הִמְשִׁיל אֲחִיזוֹת בְּשָׁרְשׁוֹ הָרַע לִשְׁנֵי גְּדָרִים: גָּדֵר הָרִאשׁוֹן יִקָּרֵא גֶּפֶן, וְגָדֵר שֵׁנִי נִקְרָא שָׂדֶה, וְהַמַּשְׂכִּיל יָבִין בִּדוּגְמָתָם בַּקְּדוּשָׁה וְיֵאוֹרוּ עֵינָיו:

so too does the Torah compare their attachment to their evil root using two distinct levels. The first level is called a "vine," and the second level is called a "field." The wise student will understand the corresponding pattern in holiness, and his eyes will be enlightened.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:32

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the comparison to the vine of Sodom and the fields of Gomorrah justifies the harsh decrees of exile. Just as Israel is compared to a holy vine when they do good, they attach themselves to the impure spiritual counterpart of Sodom when they sin. The distinction between the "vine" of Sodom and the "fields" of Gomorrah represents two distinct levels of spiritual attachment to evil, corresponding to the giving and receiving dimensions found in holiness.

לְמַעֲשֶׂה · Lemaaseh

We must realize that our spiritual attachments are dynamic; when we turn away from holiness, we risk connecting ourselves to negative spiritual influences. To prevent this, we should actively cultivate our connection to the "holy vine" by engaging in Torah study and performing mitzvos daily, ensuring our spiritual roots remain firmly planted in holiness.

פָּסוּק לג

Deuteronomy 32:33

חֲמַת תַּנִּינִם יֵינָם וְרֹאשׁ פְּתָנִים אַכְזָר׃

Their wine is the venom of serpents, And the cruel poison of asps.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק לד

Deuteronomy 32:34

הֲלֹא־הִוא כָּמֻס עִמָּדִי חָתוּם בְּאוֹצְרֹתָי׃

'Is not this laid up in store with Me, Sealed up in My treasuries?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:34:1

> Is not this laid up in store with Me, and so on. The meaning is: even though, because of the anger of the enemy, I refrained from executing upon Israel the judgment they deserved for their actions, they will not because of this be exempt from the punishment coming to them. Is it not laid up in store with Me, sealed up in My treasuries for the Day of Judgment?

הֲלֹא הוּא כָּמוּס עִמָּדִי וְגוֹ'. פֵּרוּשׁ, הֲגַם שֶׁבִּשְׁבִיל כַּעַס אוֹיֵב נִמְנַעְתִּי מֵעֲשׂוֹת בָּהֶם מִשְׁפַּט הַמִּתְחַיֵּב לָהֶם עַל מַעֲשֵׂיהֶם, לֹא מִפְּנֵי זֶה יִפָּטְרוּ מֵעֹנֶשׁ הַמַּגִּיעַ לָהֶם, הֲלֹא הוּא כָּמוּס עִמָּדִי חָתוּם בְּאוֹצְרוֹתַי לְיוֹם הַדִּין.

> And regarding this, the prophet said in Yeshayahu 10:3, And what will you do on the day of visitation? Go and learn how much Shmuel trembled from the fear of the Day of Judgment, as Chazal said in Chagigah 4b regarding the incident of the woman who conjured the dead.

וְעַל זֶה אָמַר הַנָּבִיא (ישעיהו י:ג) "וּמַה תַּעֲשׂוּ לְיוֹם פְּקֻדָּה", וְצֵא וּלְמַד מַה שֶּׁחָרַד שְׁמוּאֵל מִפַּחַד יוֹם הַדִּין, כְּאָמְרָם זִכְרוֹנָם לִבְרָכָה (חגיגה ד:) בְּמַעֲשֵׂה בַּעֲלַת אוֹב.

וְכָפַל לוֹמַר "כָּמוּס עִמָּדִי חָתוּם" וְגוֹ', עַל דֶּרֶךְ אָמְרוֹ (שמות לד:ז) "נוֹשֵׂא עָוֹן", וּכְשֶׁמַּגִּיעַ לְגָדֵר שֶׁאָמַר "נִלְאֵיתִי נְשׂוֹא" (ישעיהו א:יד) יַחְתֹּמֵהוּ בָּאוֹצָרוֹת וְיִנָּקֵם הוּא מֵעוֹשֵׂי רִשְׁעָה בְּהוֹצָאַת שֶׁמֶשׁ מִנַּרְתִּיקָהּ (נדרים ח:) וְלִהַט אוֹתָם יוֹם ה', וְהוּא אָמְרוֹ "לִי נָקָם" פֵּרוּשׁ שֶׁיִּנָּקֵם הוּא בְּעַצְמוֹ כְּבֶיכוֹל:

Hashem repeated the idea by saying both laid up in store with Me and sealed up in My treasuries. This follows the path of what is written in Shemos 34:7, He bears iniquity, meaning He carries and delays the sin. But when it reaches the point where He says, as in Yeshayahu 1:14, I am weary of bearing them, He seals the sin in the treasuries. He Himself will then take vengeance on the evildoers by bringing out the sun from its sheath, as Chazal taught in Nedarim 8b, and the day of Hashem will burn them up. This is the meaning of the next verse, Vengeance is Mine, meaning that He Himself, as it were, will take vengeance.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:34

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that although Hashem delayed punishing Israel to prevent the enemy from claiming credit or denying Hashem's power, the sins are not forgotten. They are stored and sealed in Hashem's treasuries until the Day of Judgment, when He will personally execute justice.

לְמַעֲשֶׂה · Lemaaseh

When we see justice delayed in the world, we must not think that wrongdoing is overlooked. We should strengthen our awe of Heaven, remembering that every action is recorded and sealed, which encourages us to repent sincerely before the day of reckoning.

לִי נָקָם וְשִׁלֵּם לְעֵת תָּמוּט רַגְלָם כִּי קָרוֹב יוֹם אֵידָם וְחָשׁ עֲתִדֹת לָמוֹ׃

Vengeance is Mine, and recompense, Against the time when their foot shall slip; For the day of their calamity is at hand, And the things that are to come upon them shall make haste.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:35:1

לִי נָקָם וְשִׁלֵּם. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (עבודה זרה ג:) שֶׁלֶּעָתִיד לָבֹא יוֹצִיא הַשֶּׁמֶשׁ חַמָּה מִנַּרְתִּיקָהּ, הָרְשָׁעִים נִדּוֹנִים בָּהּ וְלוֹהֶטָה אוֹתָם, וְהַצַּדִּיקִים מִתְרַפְּאִין בָּהּ. וְהוּא אָמְרוֹ "לִי נָקָם וְשִׁלֵּם", פֵּרוּשׁ, נָקָם לָרְשָׁעִים, וְשִׁלֵּם שָׂכָר טוֹב לַצַּדִּיקִים.

> Vengeance is Mine, and recompense. This will be explained in light of what Chazal said in Avodah Zarah 3b, that in the future to come, Hashem will bring out the sun from its sheath. The wicked will be judged by it, and it will burn them, while the righteous will be healed by it. This is the meaning of His statement, "Vengeance is Mine, and recompense" , meaning, vengeance for the wicked, and recompense of a good reward for the righteous.

Or HaChaim on Deuteronomy 32:35:2

לְעֵת תָּמוּט רַגְלָם. הוּא סוֹד מַאֲמַר (סוטה מט.) "עִקְּבוֹת מְשִׁיחָא", וְהוּא בֵּרוּרֵי נִיצוֹצֵי רַגְלֵי ס"מ כְּשֶׁתָּמוּט רַגְלָם שֶׁל עוֹשֵׂי רִשְׁעָה, וְתִגָּמֵר מִמַּה שֶּׁנִּגַּע בָּהּ מִדָּבָר הַמַּעֲמִיד, כַּיָּדוּעַ לְיוֹדְעֵי חֵן.

> Against the time when their foot shall slip. This refers to the secret of the teaching in Sotah 49b regarding the footsteps of the Mashiach. It refers to the clarification and extraction of the sparks of holiness from the feet of Samael, which occurs when the foot of the doers of wickedness slips and falters, and when the life-force that sustains them is completely finished, as is known to those who study the hidden wisdom of Kabbalah. (The supplied Hebrew citation has a page discrepancy; the phrase footsteps of Mashiach appears in Sotah 49b.)

Or HaChaim on Deuteronomy 32:35:3

כִּי קָרוֹב יוֹם אֵידָם, וְגוֹ'. הוּא מַאֲמַר הַנָּבִיא (צפניה א:ז) "כִּי קָרוֹב יוֹם ה'" וְגוֹ'.

For the day of their calamity is at hand, and so on. This corresponds to the statement of the prophet in Zephaniah 1:7, "For the day of Hashem is at hand."

Or HaChaim on Deuteronomy 32:35:4

וְחָשׁ עֲתִידוֹת לָמוֹ. הֵם הַנֶּחָמוֹת הָעֲתִידוֹת, כְּשֶׁיִּשְׁתַּלְּמוּ עוֹשֵׂי רִשְׁעָה תֵּכֶף יְמַהֵר לְקַיֵּם הַבְּטָחוֹת הָעֲתִידוֹת לַצַּדִּיקִים.

And the things that are to come upon them shall make haste. These are the future consolations. Once the doers of wickedness receive their full retribution, Hashem will immediately hasten to fulfill the promises of the future destined for the righteous.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:35

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the single event of the future redemption will bring two opposite outcomes: devastating vengeance for the wicked and healing recompense for the righteous, compared to the sun being unsheathed. This transition occurs when the spiritual support of the forces of evil is completely depleted at the footsteps of the Messiah, allowing Hashem to immediately hasten the promised consolations for the righteous.

לְמַעֲשֶׂה · Lemaaseh

Keep both sides of the passage in view when learning about future judgment: the same sun judges the wicked and heals the righteous. The commentary concludes by turning toward the promised consolations for the righteous, giving the learner a reason to hold on to that hope.

כִּי־יָדִין יְהוָה עַמּוֹ וְעַל־עֲבָדָיו יִתְנֶחָם כִּי יִרְאֶה כִּי־אָזְלַת יָד וְאֶפֶס עָצוּר וְעָזוּב׃

For the LORD will judge His people, And repent Himself for His servants; When He seeth that their stay is gone, And there is none remaining, shut up or left at large.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:36:1

כִּי יָדִין ה' עַמּוֹ וְגוֹ'. אַחַר שֶׁגָּמַר עִנְיַן מַכְעִיסֵי אֵל עַד סוֹפָם, חָזַר לְהַבְטִיחַ לִכְלָלוּת יִשְׂרָאֵל שֶׁלֹּא לְעוֹלָם יָרִיב אִתָּם.

For Hashem will judge His people, and so on. After the Torah finished describing the matter of those who anger Hashem, tracing their path all the way to their ultimate end, it returns to offer a comforting promise to the collective whole of Israel, assuring them that He will not contend with them forever.

"כִּי יָדִין ה' עַמּוֹ" – פֵּרוּשׁ, יַעֲמִיד בְּמִשְׁפָּט כּוֹסוֹת הַמַּרְעֵלָה אֲשֶׁר עָבָרוּם, וְיִרְאֶה צָרוֹת שֶׁעָבְרוּ עַל הַצַּדִּיקִים, מֵהֶם הָרְגוּ, מֵהֶם שָׂרְפוּ, מֵהֶם הִפְשִׁיטוּם, וּבִשְׁבִיל הַצַּדִּיקִים אֲשֶׁר נִצְטַעֲרוּ יִתְנֶחָם. וְהוּא אָמְרוֹ "וְעַל עֲבָדָיו יִתְנֶחָם" – פֵּרוּשׁ, בִּשְׁבִילָם יִתְנֶחָם לוֹמַר דַּי צָרוֹת הַגָּלוּת.

The meaning of "For Hashem will judge His people" is that He will bring to trial and weigh the cups of poison and suffering that they have already passed through. He will look upon the troubles that have passed over the righteous, some of whom were killed, some burned, and some flayed. For the sake of these righteous ones who suffered so deeply, He will relent. This is what is meant by "And relent for His servants", meaning, for their sake He will relent and say, "The troubles of the exile are already enough."

וְעוֹד, כְּשֶׁיִּרְאֶה ה' שֶׁאֵין כֹּחַ בְּיִשְׂרָאֵל לְהַצִּיל עַצְמָן מֵהַגָּלוּת, וְכֹחַ אֵין בַּצַּדִּיקִים לְיַסֵּר בְּשֵׁבֶט מוּסָר לְמַרְגִּיזֵי אֵל, גַּם לֹא יִשָּׁאֲרוּ בְּיִשְׂרָאֵל אֲנָשִׁים גְּדוֹלִים וּנְבִיאִים חוֹזִים בַּעֲלֵי רוּחַ הַקֹּדֶשׁ וְ"אֵין אֶשְׁכּוֹל" וְגוֹ' (מיכה ז:א), וְהוּא אָמְרוֹ "כִּי אָזְלַת יָד",

Furthermore, He will relent when Hashem sees that Israel has no strength left to rescue themselves from the exile, and the righteous no longer have the power to chastise those who anger Hashem with a rod of moral instruction. Additionally, there will no longer remain among Israel great men, prophets, seers, or possessors of the divine inspiration, such that "there is no cluster of grapes to eat," as in Micah 7:1. This is the meaning of "When He sees that their strength is gone" (literally, "the hand is gone").

וּבָזֶה "אֶפֶס עָצוּר" – פֵּרוּשׁ, עַל יֶדֶךְ (שמואל א' ט:יז) "יַעְצֹר בְּעַמִּי" – פֵּרוּשׁ, שֶׁאֵין כֹּחַ לַמַּדְרִיכִים בְּדַרְכֵי ה' לְהַדְרִיכָם, "וְעָזוּב" – פֵּרוּשׁ, וּמִצַּד זֶה נִשְׁאָר הָעָם עָזוּב.

And because of this, "there is no one to restrain them" (atzur). This is explained in the sense of First Samuel 9:17, "this one shall rule (ya'atzor) over My people", meaning, there is no power left in the leaders who guide the people in the ways of Hashem to direct them. And "abandoned" (v'azuv), meaning, because of this lack of leadership, the common people are left abandoned to their own devices.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:36

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that after describing the punishment of the wicked, the Torah promises that Hashem will ultimately relent from the exile. He will do this by weighing the immense suffering already endured by the righteous. Furthermore, redemption will come when Hashem sees that Israel is completely powerless to save themselves, and they lack spiritual leaders or prophets to guide them, leaving the generation spiritually abandoned.

לְמַעֲשֶׂה · Lemaaseh

When we feel spiritually weak or notice a lack of inspiring leadership in our communities, we should not despair. The Ohr HaChaim teaches that our very helplessness and lack of guidance are themselves factors that arouse Hashem's mercy to bring the ultimate redemption. We can channel this understanding into sincere prayer, calling out to Hashem from our state of vulnerability.

וְאָמַר אַי אֱלֹהֵימוֹ צוּר חָסָיוּ בוֹ:

And it is said: Where are their gods, The rock in whom they trusted;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:37:1

אֵי אֱלֹהֵימוֹ. יִשְׂרָאֵל יֹאמַר: "אֵי אֱלֹהֵימוֹ?" הֲגַם שֶׁאֵין מַעֲשֵׂיהֶם מְהֻגָּנִים, אַף עַל פִּי כֵן יָבֹא בְּטַעֲנָה לִפְנֵי הָאֱלֹהִים הָרָמוּז בְּתֵיבַת צוּר, וְהוּא חָסָיוּ בוֹ.

Where is their God? In the Ohr HaChaim's reading, Israel will say this. Although their conduct is not fitting, they will still bring their plea before Hashem, referred to here as the Rock, in Whom they have taken refuge.

כִּי יִשְׂרָאֵל, הֲגַם שֶׁיִּרְשִׁיעוּ וְיַעַבְרוּ עַל חֵלֶק מִמִּצְוֹות ה', אַף עַל פִּי כֵן כָּל מַחְסֵיהֶם בַּה', וְעָלָיו סוֹבְלִים דַּלּוּת וְשִׁפְלוּת, וְנֶהֱרָגִים עַל קְדֻשַּׁת שְׁמוֹ, וְעוֹמְדִים וּמְצַפִּים לְצוּר גּוֹאֲלָם, וְהוּא אָמְרוֹ "חָסָיוּ בוֹ".

Even when Israel acts wickedly and transgresses some of Hashem's mitzvos, all their refuge remains in Hashem. For His sake they endure poverty and humiliation, and they are killed for the sanctification of His Name. They remain waiting for the Rock Who will redeem them. This is what the words in Whom they took refuge express.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:37

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim reads these words as Israel's plea to Hashem. Despite their sins, they continue to take refuge in Him, suffer for His sake and await His redemption.

לְמַעֲשֶׂה · Lemaaseh

Acknowledge spiritual shortcomings while continuing to turn to Hashem. The commentary holds these together: Israel's conduct is flawed, yet their refuge and hope remain in Him.

אֲשֶׁר חֵלֶב זְבָחֵימוֹ יֹאכֵלוּ יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וְיַעְזְרֻכֶם יְהִי עֲלֵיכֶם סִתְרָה׃

Who did eat the fat of their sacrifices, and drank the wine of their drink-offering? Let him rise up and help you, Let him be your protection.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:38:1

> The words who ate the fat of their sacrifices are Hashem's response to Israel's plea. The sequence runs as follows: Hashem will judge His people and relent over what His servants suffered. He will also see that their strength is gone. Israel then makes the plea described in the preceding pasuk, and Hashem responds concerning those who ate the fat of their sacrifices: let them arise. The people will recognize that these supposed recipients of their offerings cannot help or save. They will recognize that Hashem alone saves, leading to the concluding declaration, See now that I, I am He.

וְאָמְרוּ אֲשֶׁר חֵלֶב זְבָחֵימוֹ וְגוֹ' – הוּא מַאֲמַר ה' נֶגֶד דִּבְרֵיהֶם, וְהַרְדָּפַת הַדְּבָרִים הוּא עַל זֶה הַדֶּרֶךְ "כִּי יָדִין" וְגוֹ' וְיִתְנַחֵם עַל מַה שֶּׁסָּבְלוּ עֲבָדָיו, וְעוֹד כִּי יִרְאֶה כִּי אָזְלַת יָד וְגוֹ' וְאָמַר וְגוֹ', וְהֵשִׁיב ה' "אֲשֶׁר חֵלֶב וְגוֹ' יָקוּמוּ", וּמוּבָן הַדָּבָר מֵעַצְמוֹ הַכָּרָתָם שֶׁל אוֹכְלֵי זְבָחֵימוֹ כִּי לֹא יוֹעִילוּ וְלֹא יַצִּילוּ, וְיַכִּירוּ כִּי ה' הוּא לְבַדּוֹ מוֹשִׁיעַ, וְהוּא מַה שֶּׁגָּמַר אוֹמֶר "רְאוּ עַתָּה כִּי אֲנִי" וְגוֹ'.

Or HaChaim on Deuteronomy 32:38:2

יָקוּמוּ וְיַעְזְרֻכֶם וְגוֹ'. לְפִי שֶׁיֵּשׁ שְׁנֵי מִינֵי עוֹבְדֵי עֲבוֹדָה זָרָה: יֵשׁ שֶׁעוֹבֵד עֲבוֹדָה זָרָה לֵאלֹוהַּ גָּמוּר, וְיֵשׁ שֶׁעוֹבֵד עֲבוֹדָה זָרָה לְאֶמְצָעִי, וְעַל שְׁנֵיהֶם צִוָּה ה' כְּמוֹ שֶׁפֵּרַשְׁנוּהוּ בִּמְקוֹמוֹ (שמות כ:ד). לָזֶה אָמַר כְּנֶגֶד הָעוֹבֵד עֲבוֹדָה זָרָה לְאֶמְצָעִי אָמַר "יָקוּמוּ וְיַעְזְרֻכֶם" – עֵזֶר בְּעָלְמָא, כִּי לְסִבָּה זוֹ עָשָׂאוּהָ לַעֲזוֹר לְהוֹעִיל בֵּינֵיהֶם וּבֵין אֱלֹהֵי עוֹלָם, וּכְנֶגֶד הָעוֹבֵד עֲבוֹדָה זָרָה לֵאלֹוהַּ גָּמוּר אוֹמֵר "יְהִי עֲלֵיכֶם סִתְרָה".

Regarding the words, "Let them rise up and help you, let him be your protection": This addresses two types of idolaters. There is one who worships an idol as an absolute god, and there is another who worships an idol merely as an intermediary. Hashem forbade both types of worship, as we explained in its place on the verse, "You shall not make for yourself a carved image..." (Exodus 20:4). Therefore, corresponding to the one who worships an idol as an intermediary, the verse says, "Let them rise up and help you", meaning a simple assist, since they made the idol for this purpose, to help mediate between themselves and the Hashem, Master of the world. Corresponding to the one who worships an idol as an absolute god, the verse says, "Let him be your protection," as they look to it for ultimate shelter.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:38

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that this verse is Hashem's rhetorical response to Israel's desperate cry in exile. By challenging the false gods to rise up and help, Hashem prompts a realization that these idols are completely powerless. This sets the stage for Israel to recognize Hashem as the sole Savior. The two phrases of assistance in the verse correspond to two types of idolatry: those who view idols as mere intermediaries (who seek a helping hand) and those who view them as absolute deities (who seek ultimate shelter).

לְמַעֲשֶׂה · Lemaaseh

Distinguish the two errors the commentary identifies. Worship of an idol is not made acceptable by calling it an intermediary rather than an independent deity. Keep this distinction clear when learning the two phrases let them help you and let it be your shelter.

רְאוּ ו עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל׃

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:39:1

> The Torah repeats the word "I" twice, saying "I, even I, am He." This corresponds to the two errors of idolatry that we alluded to in the previous verse. To address the first error, He says "I", meaning, and not any other being whom you mistakenly think is a complete god. To address the second error, where people make an idol to serve as an intermediary, He says "I am He", meaning, I alone. He then concludes by saying, "and there is no god with Me," meaning there is no intermediary between Me and the created beings.

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְגוֹ'. כְּפַל לוֹמַר שְׁתֵּי פְּעָמִים "אֲנִי אֲנִי" כְּנֶגֶד שְׁתֵּי טָעִיּוֹת שֶׁל עֲבוֹדָה זָרָה שֶׁרָמַזְנוּ בַּפָּסוּק שֶׁלִּפְנֵי זֶה, לָזֶה אָמַר "אֲנִי" – פֵּרוּשׁ וְלֹא אַחֵר שֶׁאַתֶּם חוֹשְׁבִים בּוֹ לֵאלוֹהַּ גָּמוּר, וּכְנֶגֶד עֲבוֹדָה זָרָה שֶׁעוֹשִׂים לְאֶמְצָעִי אָמַר "אֲנִי הוּא" – פֵּרוּשׁ לְבַדִּי, וְגָמַר אוֹמֶר "וְאֵין אֱלֹהִים עִמָּדִי" – אֶמְצָעִי בֵּינִי לְבֵין הַנִּבְרָאִים.

Or HaChaim on Deuteronomy 32:39:2

> The verse continues, "I kill, and I make alive." This addresses the sect of those who say that the force behind bad occurrences is not the same force behind good occurrences, claiming instead that there are two distinct powers. To counter this, He says, "I kill, and I make alive." He adds that this is not only true regarding these major matters of life and death, but even regarding the specific details of painful events: "I have wounded, and I heal." Our Sages of blessed memory also expounded on this verse in tractate Pesachim 68a; one may look up their words there.

אֲנִי אָמִית וַאֲחַיֶּה. זֶה כְּנֶגֶד כַּת הָאוֹמְרִים שֶׁפּוֹעֵל הָרַע אֵינוֹ פּוֹעֵל הַטּוֹב וּשְׁתֵּי יְכוֹלוֹת יֵשׁ, לָזֶה אָמַר "אֲנִי אָמִית וַאֲחַיֶּה", וְלֹא בִּפְרָט זֶה בִּלְבַד אֶלָּא אֲפִלּוּ בִּפְרָטֵי פָּעֳלֵי הָרַע "אֲנִי מָחַצְתִּי וַאֲנִי אֶרְפָּא". וְרַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה דָּרְשׁוּ (פסחים סח.) יְעַיֵּן שָׁם דִּבְרֵיהֶם.

Or HaChaim on Deuteronomy 32:39:3

וְאֵין מִיָּדִי מַצִּיל. פֵּרוּשׁ, שֶׁכָּל הַנִּבְרָאִים יָמוּתוּ, וְלָזֶה הִקְדִּים לוֹמַר "וְאֵין מִיָּדִי" וְלֹא אָמַר "וְאֵין מַצִּיל מִיָּדִי".

The verse concludes, "And there is none that can deliver out of My hand." This means that ultimately, all created beings will die. For this reason, the verse is precise in its phrasing, saying "and there is none out of My hand" rather than saying "and there is no savior from My hand."

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:39

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the double expression "I, even I" refutes two forms of idolatry: serving another entity as a primary god, and serving an intermediary. The statement "I kill, and I make alive; I have wounded, and I heal" refutes dualism by establishing that Hashem is the sole source of both good and bad, from life and death down to the details of illness and healing. Finally, "there is none that can deliver out of My hand" emphasizes the absolute mortality of all created beings under Hashem's ultimate authority.

לְמַעֲשֶׂה · Lemaaseh

Notice how the same speaker says both I kill and I give life, and both I wound and I heal. The commentary asks us to recognize one Hashem behind these opposite experiences, rather than imagining separate divine powers for good and bad.

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