אור החיים הקדוש · האזינו · רִאשׁוֹן

Explanatory English · Line-by-Line Edition

HA'AZINU · 1ST 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 א *Deuteronomy 32:1*

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:1:1

הַאֲזִינוּ הַשָּׁמַיִם וְגוֹ'. יֵשׁ לְהָעִיר רִאשׁוֹנָה לָמָּה אָמַר "וַאֲדַבֵּרָה", וְלֹא אָמַר עַל זֶה הַדֶּרֶךְ: "הַאֲזִינוּ הַשָּׁמַיִם דְּבָרַי".

Give ear, heavens, and I will speak, etc. First, we must examine why Moshe said, "and I will speak" (וַאֲדַבֵּרָה), rather than phrasing it as, "Give ear, heavens, to my words."

ב' לָמָּה לֹא כָּלַל אוֹתָם יַחַד וְיֹאמַר "הַאֲזִינוּ הַשָּׁמַיִם וְהָאָרֶץ", אוֹ "שִׁמְעוּ שָׁמַיִם וָאָרֶץ":

Second, why did he not group them together and say, "Give ear, heavens and earth," or, "Hear, heavens and earth"?

ג' לָמָּה לַשָּׁמַיִם אָמַר לְשׁוֹן הַאֲזָנָה וְלָאָרֶץ אָמַר לְשׁוֹן שְׁמִיעָה:

Third, why does Moshe use haazanah, "giving ear," when he addresses the heavens, but shemiah, "hearing," when he addresses the earth? What accounts for the change in wording?

ד' לָמָּה לַשָּׁמַיִם אָמַר לְשׁוֹן צִוּוּי "הַאֲזִינוּ" לִנוֹכֵחַ, וְלָאָרֶץ אָמַר "וְתִשְׁמַע" שֶׁהָיָה לוֹ לוֹמַר "וְשִׁמְעִי הָאָרֶץ":

Fourth, why did he address the heavens with a direct command, "Give ear" (הַאֲזִינוּ), while addressing the earth in the third person, "and let the earth hear" (וְתִשְׁמַע), when he should have said, "and hear, O earth" (וְשִׁמְעִי הָאָרֶץ)?

ה' לָמָּה לַשָּׁמַיִם אָמַר "וַאֲדַבֵּרָה" דִּבּוּר קָשֶׁה וְלָאָרֶץ אָמַר "אִמְרֵי פִי" אֲמִירָה רַכָּה:

Fifth, why did he use the term "and I will speak" (וַאֲדַבֵּרָה) for the heavens, which denotes harsh speech (דִּבּוּר קָשֶׁה), while using "the words of my mouth" (אִמְרֵי פִי) for the earth, which denotes soft, gentle expression (אֲמִירָה רַכָּה)?

ו' לָמָּה דִּקְדֵּק לוֹמַר "אִמְרֵי פִי" וְלֹא אָמַר "אֲמָרַי":

Sixth, why was he precise to say "the words of my mouth" (אִמְרֵי פִי) rather than simply saying "my words" (אֲמָרַי)?

Or HaChaim on Deuteronomy 32:1:2

וְרָאִיתִי לְרַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (בספרי שֶׁאָמְרוּ: מֹשֶׁה שֶׁהָיָה קָרוֹב לַשָּׁמַיִם אָמַר "הַאֲזִינוּ הַשָּׁמַיִם" וְגוֹ', יְשַׁעְיָה שֶׁהָיָה רָחוֹק מִן הַשָּׁמַיִם אָמַר "שִׁמְעוּ שָׁמַיִם" (ישעיה א:ב), עַד כָּאן. וְלִדְבְרֵיהֶם נִתְיַשְּׁבוּ קְצָת מֵהַדִּקְדּוּקִים, לֹא כֻלָּם.

I have seen that Chazal in the Sifrei said: Because Moshe was close to heaven, he said, "Give ear, heavens," whereas Yeshayahu, who was far from heaven, said, "Hear, O heavens" (Yeshayahu 1:2). According to their words, some of these questions about the wording are resolved, but not all of them.

Or HaChaim on Deuteronomy 32:1:3

וְחוּץ מִדַּרְכָּם נִרְאֶה לוֹמַר, וְקוֹדֶם נַשְׁכִּיל עַל דְּבַר מַשְׁמָעוּת תֵּיבַת "הַאֲזִינוּ", וְהִנֵּה הִיא סוֹבֶלֶת שְׁנֵי דְּרָכִים: אֶחָד, הַטֵּה אָזֶן, וְהַשֵּׁנִי, תַּאֲזִין אָזְנְךָ.

The Ohr HaChaim now offers another approach. First, we need to understand the word haazinu, "give ear." It can describe two different situations. It can mean "bend your ear toward me," or it can address an ear already close to the speaker.

לַדֶּרֶךְ הָרִאשׁוֹן יַגִּיד שֶׁהַשּׁוֹמֵעַ רָחוֹק וְצָרִיךְ לְהַטּוֹת אָזְנוֹ כְּדֵי שֶׁיּוּכַל לִשְׁמוֹעַ, שֶׁבְּלֹא הַטַּת אָזְנוֹ אֵינוֹ יָכוֹל לִשְׁמוֹעַ.

According to the first interpretation, it indicates that the listener is far away and must bend his ear in order to hear, for without bending his ear, he would be unable to hear.

וְלַדֶּרֶךְ הַשֵּׁנִי יַגִּיד שֶׁכָּל כָּךְ אֹזֶן הַשּׁוֹמֵעַ קְרוֹבָה לַמַּשְׁמִיעַ שֶׁלָּזֶה אָמַר הַאֲזִין. וְזֶרֶךְ זֶה בּוֹ בָּחֲרוּ חַז"ל.

In the second reading, the listener is already so close to the speaker that he can be addressed directly with "give ear." This is the reading Chazal chose when they described Moshe as close to heaven.

וְכֵיוָן שֶׁהַמִּלָּה סוֹבֶלֶת גַּם כֵּן דֶּרֶךְ הָרִאשׁוֹן, וְאֵין הֶכְרֵעַ, אָנוּ נֵלֵךְ בּוֹ, וּבָזֶה יִתְיַשְּׁבוּ כָּל הַדִּקְדּוּקִים עַל נָכוֹן.

The word also allows the first reading, however, and the wording does not force us to choose between them. The Ohr HaChaim therefore develops the first reading, in which the listener must lean in from a distance. He will use it to answer all the questions raised at the beginning.

Or HaChaim on Deuteronomy 32:1:4

וַהֲגַם שֶׁקַּדְמוֹנֵינוּ בָּחֲרוּ דֶּרֶךְ אַחֵר, כְּבָר אָמַרְנוּ שֶׁשִּׁבְעִים פָּנִים לַתּוֹרָה (במדבר רבה יג,טז), וּבְעִנְיַן הָאַגָּדָה יְכוֹלִים לִפָּרֵשׁ הֲגַם שֶׁיִּהְיֶה הַפֵּרוּשׁ מְנֻגָּד לְדִבְרֵיהֶם כָּל שֶׁאֵין הַנִּגּוּד בִּדְבַר הֲלָכָה, וּמַה גַּם שֶׁיֵּשׁ לָנוּ לְהַסְבִּיל שְׁנֵי הַדְּרָכִים בַּפָּסוּק כַּאֲשֶׁר אֲבָאֵר בְּסָמוּךְ:

Although the earlier Sages chose another interpretation, the Torah has seventy faces, as the Ohr HaChaim has already explained (Bamidbar Rabbah 13:16). In Aggadah, the Torah's non-halachic teachings, another interpretation may differ from theirs, provided the disagreement is not in a matter of halachah. Here there is an additional reason to offer another reading: as he will soon explain, both readings can fit the same pasuk.

Or HaChaim on Deuteronomy 32:1:5

הִנֵּה הַדֶּרֶךְ שֶׁאָנוּ מְיַשְּׁבִים בּוֹ כָּל הַדִּקְדּוּקִים הוּא עַל זֶה הַדֶּרֶךְ, לְפִי שֶׁהַשָּׁמַיִם הֵם עֶלְיוֹנִים כִּפְשַׁט הָעִנְיָן, לָזֶה קָרָא לָהֶם מֹשֶׁה שֶׁיַּטּוּ אָזְנָם, וְאָמַר לָהֶם "הַאֲזִינוּ", פֵּרוּשׁ הַטּוּ אָזְנְכֶם לִשְׁמֹעַ דְּבָרַי,

Now, the path by which we resolve all the questions about the wording is as follows: Since the heavens are physically high above, in accordance with the plain meaning of the matter, Moshe called upon them to bend their ear, saying to them, "Give ear" (הַאֲזִינוּ), meaning: bend your ear to hear my words.

וְלָאָרֶץ אָמַר "וְתִשְׁמַע", פֵּרוּשׁ מֵעַצְמָהּ בְּלֹא הַטָּיַת אֹזֶן, כִּי לְפָנָיו הִיא עוֹמֶדֶת, וְיכוֹלָה לִשְׁמֹעַ חִתּוּךְ הַמַּאֲמָר הַיּוֹצֵא מִפִּיו, וְהוּא אָמְרוֹ "אִמְרֵי פִי", לְהִיוֹתָהּ כָּל כָּךְ קְרוֹבָה אֵצְלוֹ.

But to the earth, he said, "and let the earth hear" (וְתִשְׁמַע), meaning it will hear on its own without bending an ear. This is because the earth stands directly before him, and is close enough to hear the very articulation of the speech coming out of his mouth. This is why he said, "the words of my mouth" (אִמְרֵי פִי), because the earth is so close to him.

Or HaChaim on Deuteronomy 32:1:6

וּלְדֶרֶךְ זֶה הִרְוַחְנוּ יִשּׁוּב כָּל הַדִּקְדּוּקִים, כִּי לְפִי שֶׁאֶחָד רָחוֹק וְאֶחָד קָרוֹב, לָזֶה חִלֵּק הַהֶעָרָה לְכָל אֶחָד כְּפִי הָרָאוּי לוֹ.

Through this approach, we gain a resolution to all the questions about the wording. Since one listener is far and the other is near, Moshe divided his call to each one in the manner appropriate for them.

לָרָחוֹק קָרָא שֶׁיַּטֶּה אָזְנוֹ, וְהִתְנָה עַל עַצְמוֹ לִקְרֹא בְּקוֹל גָּדוֹל, וְהוּא אָמְרוֹ "וַאֲדַבֵּרָה", וְלַקָּרוֹב כְּפִי הָרָאוּי לוֹ וֶהֱעִירוֹ שֶׁגַּם אֵלָיו יְדַבֵּר, אֶלָּא שֶׁאֵינוֹ צָרִיךְ לִקְרִיאָה, כִּי מֵעַצְמוֹ יִשְׁמַע הֲגַם שֶׁלֹּא יִקְרָא בְּקוֹל גָּדוֹל, אֶלָּא בְּחִתּוּךְ אוֹתִיּוֹת מִפִּיו תִּשָּׁמַע בּוֹ.

To the distant one (the heavens), he called to bend its ear, and undertook upon himself to call out in a loud voice, which is the meaning of "and I will speak" (וַאֲדַבֵּרָה, implying strong, loud speech). To the near one (the earth), he called out in the manner appropriate for it, indicating that he would speak to it as well, but it does not require a loud shout; rather, it will hear on its own, even without a loud voice, simply by hearing the articulation of the letters directly from his mouth.

Or HaChaim on Deuteronomy 32:1:7

וּלְדֶרֶךְ זֶה יִתְיַשְּׁבוּ דִּבְרֵי יְשַׁעְיָה שֶׁאָמַר (ישעיה א:ב) "שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אָרֶץ", שֶׁנָּתַן שְׁמִיעָה לַשָּׁמַיִם הֲגַם שֶׁהֵם רְחוֹקִים מִמֶּנּוּ, וְהַאֲזָנָה לָאָרֶץ הֲגַם שֶׁהִיא קְרוֹבָה.

Through this path, we can also resolve the words of Yeshayahu, who said, "Hear, O heavens, and give ear, O earth" (Yeshayahu 1:2). He attributed "hearing" to the heavens, even though they were far from him, and "giving ear" (bending the ear) to the earth, even though it was close.

הַטַּעַם הוּא, כְּמוֹ שֶׁגָּמַר אוֹמֶר יְשַׁעְיָה עַצְמוֹ וְאָמַר "כִּי ה' דִּבֵּר", פֵּרוּשׁ טַעַם שֶׁאָמַר בְּסֵדֶר זֶה לָהֶם כִּי ה' דִּבֵּר, וּבְעֵרֶךְ הַמְדַבֵּר שֶׁהוּא הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹתֵר הֵם קְרוֹבִים הַשָּׁמַיִם, דִּכְתִיב (תהלים קטו:טז) "הַשָּׁמַיִם שָׁמַיִם לַה'", וּכְתִיב (ישעיה סו:א) "הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדוֹם רַגְלָי", וְלָזֶה אָמַר "שִׁמְעוּ שָׁמַיִם" מַה שֶּׁדִּבֵּר ה', כִּי אֵינָם צְרִיכִים הַטָּיַת אֹזֶן, וְ"הַאֲזִינִי אָרֶץ" לִהְיוֹתָהּ רְחוֹקָה, צְרִיכָה לְהַטָּיַת אָזְנָהּ לִשְׁמוֹעַ.

The reason for this is as Yeshayahu himself concluded: "for Hashem has spoken." This means the reason he ordered them in this way is because it is Hashem Who spoke. Relative to the Speaker, Who is Hashem, the heavens are closer, as it is written, "The heavens are heavens for Hashem" (Psalms 115:16), and it is written, "The heaven is My throne, and the earth is My footstool" (Yeshayahu 66:1). Therefore, Yeshayahu said, "Hear, O heavens" to what Hashem spoke, because they do not need to bend their ear; but "give ear, O earth," because being far from Him, the earth must bend its ear to hear.

Or HaChaim on Deuteronomy 32:1:8

וְאוּלַי שֶׁתֵּיבַת "הַאֲזִינוּ" יְצֻדְּקוּ בָּהּ שְׁנֵי הַדְּרָכִים, עַל זֶה הַדֶּרֶךְ: בְּעֵרֶךְ בְּחִינַת פֶּה מֹשֶׁה הַמְּחַתֵּךְ הָאוֹתִיּוֹת תִּהְיֶה הַכַּוָּנָה כִּדְבָרֵינוּ,

Perhaps both interpretations of the word "Give ear" (הַאֲזִינוּ) are correct, in the following manner: Relative to the physical mouth of Moshe that articulates the letters, the meaning is as we have explained (that the heavens are far and must bend their ear).

וּבְעֵרֶךְ נִשְׁמָתוֹ שֶׁהִיא הָרוּחָנִיּוּת תִּהְיֶה הַכַּוָּנָה כְּדִבְרֵי רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה, וְהַדְּבָרִים מוֹכִיחִים כֵּן, שֶׁעַל נִשְׁמָתוֹ שֶׁל מֹשֶׁה הוּא שֶׁאָמְרוּ חַכְמֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי האזינו א) לְפִי שֶׁהָיָה קָרוֹב לַשָּׁמַיִם, כִּי עַצְמוּתוֹ בָּאָרֶץ יְדַבֵּר, וְאֵין לְהַכְחִישׁ הַמּוּחָשׁ.

But relative to his soul, which is spiritual, the meaning is in accordance with the words of Chazal. The text itself supports this, for it was regarding Moshe's soul that Chazal said (Sifrei Ha'azinu 1) that he was close to heaven. His physical self, however, spoke on the earth, and one cannot deny physical reality.

Or HaChaim on Deuteronomy 32:1:9

עוֹד נִתְכַּוֵּן שֶׁדִּבֵּר עִם שְׁנֵי הַרְכָּבוֹת שֶׁמֵּהֶם בָּנוּי הָאָדָם, אֶחָד חֵלֶק הָרוּחָנִי שֶׁיִּתְיַחֵס בְּשֵׁם הַשָּׁמַיִם, וְאֶחָד חֵלֶק הַגּוּפָנִי שֶׁיִּתְיַחֵס בְּשֵׁם הָאָרֶץ, וּכְדֶרֶךְ שֶׁרָמְזוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (סנהדרין צא:) בַּפָּסוּק "יִקְרָא אֶל הַשָּׁמַיִם מֵעָל" וְגוֹ' (תהלים נ:ד).

Furthermore, Moshe intended to speak to the two components from which man is constructed: one is the spiritual part, which is referred to by the name "heavens," and the other is the physical part, which is referred to by the name "earth." This is similar to what Chazal alluded to (Sanhedrin 91b) on the verse, "He calls to the heavens from above, etc." (Psalms 50:4).

Or HaChaim on Deuteronomy 32:1:10

וּכְשֶׁדִּבֵּר לָרוּחָנִיּוּת שֶׁבָּאָדָם קָרָא אֵלָיו וְאָמַר "הַאֲזִינוּ הַשָּׁמַיִם", פֵּרוּשׁ, חֶלְקֵי הַשָּׁמַיִם שֶׁלֶּהֱיוֹתָם טְמוּנִים בַּנִּסְתָּר, לָזֶה קָרָאם לְהַאֲזִין, וְאָמַר כְּנֶגְדּוֹ דִּבּוּר קָשֶׁה, כִּי הַנֶּפֶשׁ תִּסְבּוֹל מָרוּת בְּעִנְיְנֵי הַבּוֹרֵא, כִּי תַּכִּיר חִיּוּבָהּ.

When he spoke to the spiritual aspect within man, he called to it and said, "Give ear, heavens." This means the heavenly parts of man, which are hidden in secret, are called upon to bend their ear. To this aspect, he spoke with strong words (דִּבּוּר קָשֶׁה), because the soul can bear the authority of the Creator's demands, as it recognizes its spiritual obligation.

Or HaChaim on Deuteronomy 32:1:11

וּכְנֶגֶד הַגּוּף שֶׁהוּא בְּנִגְלֶה, אָמַר "וְתִשְׁמַע הָאָרֶץ", פֵּרוּשׁ, חֶלְקֵי הָאָרֶץ, "אִמְרֵי פִי", כִּי הַגּוּף לֶהֱיוֹת טִבְעוֹ רָחוֹק מֵהַמַּשְׂכִּלוֹת צָרִיךְ אֲמִירָה רַכָּה לִשְׁמֹעַ.

But to the body, which is revealed, he said, "and let the earth hear," meaning the earthly parts of man. To this physical aspect, he spoke "the words of my mouth," because the body, by its physical nature, is far from intellectual and spiritual concepts, and therefore requires gentle words (אֲמִירָה רַכָּה) to be receptive to hearing.

Or HaChaim on Deuteronomy 32:1:12

עוֹד נִתְכַּוֵּן לְדַבֵּר עִם הַדְּרָגוֹת הַנִּמְצָאִים בְּיִשְׂרָאֵל: אֶחָד הֵם גְּדוֹלֵיהֶם וְרָאשֵׁיהֶם, ב' הַמָּה הֲמוֹן הָעָם שֶׁאֵין לָהֶם שֵׁם בָּעָם.

Moshe also intended to speak to the different groups within Yisrael: first, their leaders and great figures; second, the masses of the people who do not hold prominent titles.

וְכִנָּה לַגְּדוֹלִים בְּשֵׁם שָׁמַיִם שֶׁהֵם בְּמַדְרֵגָה גְּדוֹלָה, וְהִקְדִּימָם וְדִבֵּר לָהֶם בְּצִוּוּי "הַאֲזִינוּ הַשָּׁמַיִם", וְאַחַר כָּךְ אָמַר "וְתִשְׁמַע הָאָרֶץ", פֵּרוּשׁ מֵעַצְמָם יִשְׁמְעוּ הֶהָמוֹן הַנִּמְשָׁלִים לָאָרֶץ, כְּשֶׁיִּרְאוּ גְּדוֹלֵיהֶם הוֹלְכִים בְּדֶרֶךְ נָכוֹן, וּכְאָמְרָם זִכְרוֹנָם לִבְרָכָה (זוהר חלק ב לו.) וְזֶה לְשׁוֹנָם: אִי רֵישָׁא דְּעַמָּא אִתְתַּקַּן כּוּלָּא אִתְתַּקַּן.

He referred to the leaders by the name "heavens," because they are on a high spiritual level. He addressed them first with the command, "Give ear, heavens." After that, he said, "and let the earth hear," meaning that the masses, who are compared to the "earth," will hear on their own when they see their leaders walking on the proper path. This is as the Sages of blessed memory said in the Zohar (Part II, 36a): "If the head of the nation is corrected, the whole nation is corrected."

Or HaChaim on Deuteronomy 32:1:13

עוֹד יֵרָמֵז: אִם יַאֲזִינוּ דִּבְרֵי תוֹרָה אָז יִהְיוּ נִקְרָאִים שָׁמַיִם, וְהוּא אָמְרוֹ "הַאֲזִינוּ" – בָּזֶה אַתֶּם נֶחְשָׁבִים שָׁמַיִם,

There is another hint here. By giving ear to Torah, people themselves can become worthy of the name "heavens." On this reading, haazinu means: listen, and through that listening you become like the heavens.

עַל דֶּרֶךְ אָמְרוֹ (תהלים פב:ו) "אֲנִי אָמַרְתִּי אֱלֹהִים אַתֶּם", וּכְמוֹ שֶׁהֶאֱרַכְנוּ בְּפָרָשַׁת בְּרֵאשִׁית, שֶׁעַל יְדֵי מַעֲשֶׂה הַצַּדִּיקִים גַּם הַחֹמֶר מְהַפְּכִים אוֹתוֹ וְעוֹשִׂים אוֹתוֹ צוּרָה, וְעַל יְדֵי מַעֲשֶׂה הָרְשָׁעִים מְהַפְּכִים הַצּוּרָה לְחֹמֶר.

This follows the idea of "I said, you are elohim" (Tehillim 82:6), a description of human spiritual stature. The Ohr HaChaim refers to his longer explanation in Bereishis: through righteous deeds, even physical matter can be transformed into spiritual form; through wicked deeds, spiritual form can be reduced to mere matter. For clarity, "matter" and "form" here contrast the physical side of a person with the spiritual character that shapes it. His point is that our deeds can raise the physical toward the spiritual, or pull the spiritual downward.

Or HaChaim on Deuteronomy 32:1:14

וּכְבָר אָמַרְנוּ כִּי הַצּוּרָה תִּתְיַחֵס בְּשֵׁם שָׁמַיִם, וְהַחוֹמֶר יִתְיַחֵס בְּשֵׁם אֶרֶץ. וְאָמְרוֹ "וַאֲדַבֵּרָה", פֵּרוּשׁ, לֹא בִּשְׁעַת הַטּוֹבָה לְבַד תַּאֲזִינוּ, אֶלָּא אֲפִלּוּ בְּשָׁעָה שֶׁיְּדַבֵּר קָשׁוֹת בְּתוֹכָחוֹת עַל עָוֹן צְרִיכִין לְהַאֲזִין.

We have already established that spiritual form is referred to by the name "heavens," and physical matter is referred to by the name "earth." When Moshe said, "and I will speak" (וַאֲדַבֵּרָה, implying harsh speech), he meant: do not only listen during times of goodness, but even when I speak harshly in rebuke for sin, you must still give ear.

Or HaChaim on Deuteronomy 32:1:15

וְאָמְרוֹ וְתִשְׁמַע הָאָרֶץ וְגוֹ'. פֵּרוּשׁ, שֶׁאֲפִלּוּ אַחַר פְּרֵדַת הַנֶּפֶשׁ מֵהַגּוּף וְתִשָּׁאֵר בְּחִינַת הָאָרֶץ לְבַדָּהּ, אַף עַל פִּי כֵן תִּשְׁמַע הָאָרֶץ אִמְרֵי פִי.

And when he said, "and let the earth hear the words of my mouth," he meant that even after the soul departs from the body, leaving only the physical element of the "earth," even then, this earth will hear the words of my mouth.

פֵּרוּשׁ, עַל דֶּרֶךְ אָמְרָם בְּסֵפֶר הַזֹּהַר (זהר חדש בראשית בפסוק "ויאמר אלהים יהי מארת") וְזֶה לְשׁוֹנוֹ: "צְאֶינָה וּרְאֶינָה" וְגוֹ', עֲתִידָה בַּת קוֹל לְאִתְעָרָא בְּכָל צִיּוּנָא וְצִיּוּנָא בְּבָתֵּי קִבְרֵי וְאוֹמֶרֶת "צְאֶינָה וּרְאֶינָה", פּוּקוּ מִתְּחוֹת בְּלִיאוּתָא דְּעַפְרָא וְאִתְעָרוּ מִשְׁנָתְכוֹן בְּנוֹת צִיּוֹן, כְּמָה דְּאַתְּ אָמַר "מָה הַצִּיּוּן הַלָּז" (מלכים ב כג:יז), עַד כָּאן.

He explains this through a passage in the Zohar Chadash, Bereishis, on "Let there be lights." It describes a future heavenly voice calling at every grave marker: "Go out and see. Come out from beneath the worn covering of dust, and awaken from your sleep, daughters of Tzion." The passage connects Tzion with a tziyun, a grave marker, as in "What is this marker?" (II Melachim 23:17). For clarity, this wordplay identifies the sleepers being summoned as those lying in the graves. This concludes the cited passage.

הוּא הַמַּאֲמָר שֶׁמַּבְטִיחַ ה' לַצַּדִּיקִים שֶׁיִּשְׁמַע גּוּפָם אַחַר שֶׁיִּהְיֶה בָּאָרֶץ, וְהוּא אָמְרוֹ "וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי". וּמִמּוֹצָא דָּבָר אַתָּה לָמֵד שֶׁמִּי שֶׁלֹּא יַאֲזִין דְּבַר ה' לֹא יִשְׁמַע גּוּפוֹ הַשּׁוֹכֵן בָּאָרֶץ אֶת קוֹל הַכָּרוֹז הַהוּא וְלֹא יִהְיֶה עֲפָרוֹ נִנְעָר.

This is the promise that Hashem makes to the righteous: that their physical bodies will hear His call even after they have returned to the earth, which is the meaning of "and let the earth hear the words of my mouth." From the inverse of this statement, you learn that one who does not give ear to the word of Hashem in life, his body resting in the earth will not hear that calling voice, and his dust will not be awakened at the resurrection.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:1

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim begins with six questions about the different ways Moshe addresses heaven and earth. His first approach reads the contrast in terms of physical distance: heaven must lean in to hear Moshe, while the earth is close enough to hear his words directly. He then shows how this can coexist with Chazal's reading that Moshe's soul is close to heaven. Other readings address the soul and body, and then the leaders and the rest of the people. A final reading teaches that listening to Torah, including rebuke, can raise a person's physical life toward the spiritual. He connects that listening with the future call that awakens the righteous from the earth.

לְמַעֲשֶׂה · Lemaaseh

When a Torah teaching challenges something we are doing, pause before dismissing it. The Ohr HaChaim on this pasuk says that giving ear includes listening to rebuke, even when the words are hard to hear. One practical step is to identify what the teaching asks us to reconsider, and give that point our full attention.

פָּסוּק ב *Deuteronomy 32:2*

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:2:1

יַעֲרֹף כַּמָּטָר לִקְחִי. פֵּרוּשׁ, עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (אבות ג,יז) "אִם אֵין קֶמַח אֵין תּוֹרָה" וְכוּ',

> "May my teaching fall like rain." The Ohr HaChaim begins with the teaching in Pirkei Avos 3:17, "If there is no flour, there is no Torah." Flour stands for the livelihood that enables a person to learn.

יְכַוֵּן הַכָּתוּב בְּמַאֲמָר זֶה כִּי כְּמוֹ שֶׁה' נוֹתֵן מָטָר לָזוּן וּלְפַרְנֵס, כְּמוֹ כֵן צְרִיכִין הֵם לִלְמוֹד תּוֹרָה, וְזֶה שִׁיעוּר הַכָּתוּב: יַטִּיף כְּמוֹ שֶׁאֲנִי מַטִּיף הַמָּטָר לִקְחִי, וּכְאִלּוּ אָמַר "יַעֲרֹף לִקְחִי כַּמָּטָר",

Just as Hashem sends rain to feed and sustain us, we are called upon to learn Torah. Moshe's comparison asks that Torah flow from our mouths in response to the rain Hashem provides. The pasuk can thus be read: let My teaching fall, just as I cause the rain to fall. The comparison is between the drops of rain Hashem sends and the words of Torah we speak.

שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא שׁוֹאֵל מֵהָאָדָם לִלְמוֹד תּוֹרָה עַד שֶׁמַּכִין לוֹ כְּדֵי פַּרְנָסָתוֹ,

The Ohr HaChaim explains that Hashem first prepares a person's livelihood and then asks him to learn Torah. Material support makes that learning possible.

וּמִמּוֹצָא דָּבָר אַתָּה לָמֵד שֶׁאִם לֹא יַטִּיפוּ מִפִּיהֶם טִיפֵּי תוֹרָה אֵין חֵפֶץ ה' לָתֵת מָטָר.

Consequently, you learn from this matter that if they do not drop words of Torah from their mouths, Hashem has no desire to give rain.

וְהוּא מַה שֶּׁפֵּרְשְׁנוּ בְּמַאֲמַר הַתַּנָּא (אבות ג,יז) "אִם אֵין קֶמַח אֵין תּוֹרָה" פֵּרוּשׁ, אִם רָאִיתָ שֶׁאֵין קֶמַח דַּע שֶׁאֵין תּוֹרָה.

This also explains the Ohr HaChaim's reading of "If there is no flour, there is no Torah" (Pirkei Avos 3:17). He reads it as a conclusion one can draw: when the flour is missing, the Torah is missing. In this reading, a lack of sustenance points back to a lack of Torah learning.

וְטַעַם שֶׁכִּנָּה לִלְמוּד תּוֹרָה לָשׁוֹן זֶה "יַעֲרֹף", לְדַמּוֹת לְמַעֲשֵׂה הַמָּטָר שֶׁהוּא מַטִּיף.

The reason the verse refers to the study of Torah with the term "ya'arof" (shall drop) is to compare it to the action of rain, which drops down.

Or HaChaim on Deuteronomy 32:2:2

עוֹד יִרְמֹז כִּי כְּדֶרֶךְ שֶׁהַמָּטָר מְנִיעָתוֹ תְּסוֹבֵב מִיתָה לָאָדָם, כְּמוֹ כֵן מְנִיעַת הַתּוֹרָה תַּעֲרֹפֵנוּ, עַל דֶּרֶךְ אָמְרוֹ (ישעיה א:יט-כ) "אִם תֹּאבוּ וְגוֹ' וְאִם תְּמָאֲנוּ וְגוֹ' חֶרֶב" וְגוֹ'.

Alternatively, the verse hints that just as the withholding of rain causes death to man, so too the withholding of Torah will break him (from the root "arof," to break the neck). He connects this warning to Yeshayahu 1:19 to 20, which contrasts willingness to obey with refusal, and warns that refusal leads to the sword.

וְכָפַל לוֹמַר בְּמִלּוֹת שׁוֹנוֹת "לִקְחִי אִמְרָתִי", כְּנֶגֶד שְׁנֵי תּוֹרוֹת – תּוֹרָה שֶׁבִּכְתָב וְתוֹרָה שֶׁבְּעַל פֶּה.

The verse repeats itself using different terms, "likchi" (My teaching) and "imrati" (My speech), corresponding to the two Torahs: the Written Torah and the Oral Torah.

כְּנֶגֶד תּוֹרָה שֶׁבִּכְתָב אָמַר "לִקְחִי" שֶׁה' נְתָנָהּ מְיֻדּוֹ לְיַד מֹשֶׁה כְּתוּבָה בְּאֶצְבַּע אֱלֹהִים, וְהַגַּם שֶׁלֹּא נָתַן אֶלָּא עֲשֶׂרֶת הַדִּבְּרוֹת, בָּהֶם כְּלוּלִים כָּל מַה שֶּׁכָּתוּב בְּסֵפֶר הַתּוֹרָה כְּמַאֲמָרָם זִכְרוֹנָם לִבְרָכָה (זוהר חלק ב צג:).

Likchi, "My teaching," refers to the Written Torah, which Hashem handed to Moshe, written with the finger of Elokim. Although the direct gift was the Aseres HaDibros, the Ten Commandments, everything written in the Torah is included within them. The Ohr HaChaim cites the Zohar, volume 2, 93b, for this point.

וּכְנֶגֶד תּוֹרָה שֶׁבְּעַל פֶּה אָמַר "אִמְרָתִי" שֶׁהֵם דְּבָרִים שֶׁנִּמְסְרוּ בְּמַאֲמַר פֶּה אֶל פֶּה.

And corresponding to the Oral Torah, it says "imrati" (My speech), which refers to matters that were transmitted by word of mouth, from mouth to mouth.

וְכִנָּה לְתוֹרָה שֶׁבִּכְתָב מָטָר וּלְתוֹרָה שֶׁבְּעַל פֶּה טַל, לְפִי שֶׁהַתּוֹרָה שֶׁבִּכְתָב הִיא הָעִקָּר וְיסוֹד כָּל דָּבָר, וְתוֹרָה שֶׁבְּעַל פֶּה הֵם תִּקּוּנִים וְדִקְדּוּקִים שֶׁאֵינָם מְפֹרָשִׁים בָּהּ אֶלָּא נִרְמָזִים, וְהוּא עִנְיַן שֶׁלָּקַח הַכָּתוּב בְּדִמְיוֹנָהּ שֶׁדּוֹמָה תּוֹרָה שֶׁבִּכְתָב לְמָטָר שֶׁהוּא יְסוֹד וְעִקַּר הַכֹּל, וְתוֹרָה שֶׁבְּעַל פֶּה לְטַל שֶׁהוּא תִּקּוּן וְהַעֲמָדָה מַה שֶּׁעָשָׂה הַמָּטָר כְּמוֹ שֶׁהִיא תּוֹרָה שֶׁבְּעַל פֶּה לְתוֹרָה שֶׁבִּכְתָב.

The verse compares the Written Torah to rain and the Oral Torah to dew. This is because the Written Torah is the primary foundation and root of everything, whereas the Oral Torah consists of the applications and fine details that are not explicitly stated in the Written Torah but are only hinted at. This is the concept the verse employs in its metaphor, comparing the Written Torah to rain, which is the foundation and primary source of everything, and the Oral Torah to dew, which sustains and preserves what the rain has produced, just as the Oral Torah does for the Written Torah.

Or HaChaim on Deuteronomy 32:2:3

עוֹד יִרְצֶה עַל דֶּרֶךְ אָמְרָם אַנְשֵׁי אֱמֶת (באר היטב או"ח סי' רל"ח בשם האריז"ל) כִּי מִצְוַת עֵסֶק תּוֹרָה שֶׁבִּכְתָב אֵינָהּ אֶלָּא בַּיּוֹם וְלֹא בַּלַּיְלָה,

He offers another reading based on the teaching of the masters of the Torah's inner wisdom, cited in Be'er Heitev, Orach Chaim 238, in the name of the Arizal. In this teaching, the time for learning the Written Torah is the day, rather than the night.

וְכֵן אָמְרוּ בַּבָּרַיְתָא (מדרש שוחר טוב יט, ז) שֶׁמֹּשֶׁה בְּאוֹתָן אַרְבָּעִים יוֹם שֶׁהָיָה אֵצֶל ה' הָיָה מַכִּיר בֵּין הַיּוֹם לַלַּיְלָה מֵהַלִּמּוּד שֶׁהָיָה ה' מְלַמְּדוֹ, כְּשֶׁהָיָה מְלַמְּדוֹ מִשְׁנָה הָיָה יוֹדֵעַ שֶׁהוּא לַיְלָה, וְיֵשׁ טַעַם בַּדָּבָר שֶׁאֵין לִמּוּד מִקְרָא בַּלַּיְלָה.

Similarly, Chazal taught in a Beraita (Midrash Shocher Tov 19:7) that during those forty days Moshe was with Hashem, he was able to distinguish between day and night by the subject matter Hashem was teaching him. When Hashem taught him the Written Torah, he knew it was day. When Hashem taught him Mishnah, Moshe knew it was night. The Ohr HaChaim adds that there is a deeper reason for this teaching about not learning Scripture at night, but does not develop that reason here.

Or HaChaim on Deuteronomy 32:2:4

וְלָזֶה כִּנָּה תּוֹרָה שֶׁבִּכְתָב לְמָטָר, שֶׁאֵינוֹ תָּמִיד אֶלָּא בִּימוֹת הַגְּשָׁמִים אֲבָל לֹא בִּימוֹת הַחַמָּה, וְצֵא וּלְמַד מַה שֶּׁאֵרַע לְרָבָא (תענית כד:) עַל שֶׁהִטְרִיחַ לְהוֹרִיד גְּשָׁמִים שֶׁלֹּא בְּעִתָּם,

For this reason, the verse compares the Written Torah to rain, which does not fall constantly but only during the rainy season, and not during the summer. Go and learn from what happened to Rava (Taanis 24b) when he troubled Heaven to bring down rain out of its proper season.

כְּמוֹ כֵן הַמִּקְרָא הוּא דַּוְקָא בִּזְמַנּוֹ הַמֻּגְבָּל לוֹ יוֹם וְלֹא לַיְלָה.

In the same way, Scripture is meant specifically for its designated time, which is the day and not the night.

וְדִמָּה תּוֹרָה שֶׁבְּעַל פֶּה לְטַל, כְּמוֹ שֶׁהַטַּל לֹא מַפְסִיק קַיִץ וְחֹרֶף יוֹמָם וְלַיְלָה, כְּמוֹ כֵן תּוֹרָה שֶׁבְּעַל פֶּה אֵין לָהּ זְמַן שֶׁאֵינוֹ זְמַנָּהּ,

And the verse compares the Oral Torah to dew. Just as dew never ceases, falling in summer and winter, day and night, so too the Oral Torah has no time that is not its proper time.

וְאַל תַּקְשֶׁה שֶׁהַטַּל יַפְרִיחֶנּוּ הַשֶּׁמֶשׁ כִּי אֵין הַמְּנִיעָה מִצַּד הַטַּל:

The sun's drying up the dew does not disprove the comparison. That disappearance comes from the sun acting upon it, not from the dew itself having an appointed time when it must stop.

Or HaChaim on Deuteronomy 32:2:5

כִּשְׂעִירִם וְגוֹ'. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם בַּבָּרַיְתָא (מדרש משלי י'): אָמַר רַבִּי יִשְׁמָעֵאל, כְּשֶׁמַּעֲמִידִין אֶת הָאָדָם בְּדִין, אִם יֵשׁ בְּיָדוֹ מִקְרָא שׁוֹאֲלִין מִמֶּנּוּ לָמָּה לֹא שָׁנָה, וְאִם יֵשׁ בְּיָדוֹ מִשְׁנָה שׁוֹאֲלִין מִמֶּנּוּ תַּלְמוּד, וְכֵן עַל זֶה הַדֶּרֶךְ.

As the small rain upon the tender grass, and so on. This can be explained in light of what Chazal taught in a Beraita (Midrash Mishlei, Chapter 10): Rabbi Yishmael said: When a person is brought to judgment, if he possesses knowledge of Scripture, they ask him, "Why did you not study Mishnah?" If he possesses knowledge of Mishnah, they ask him, "Why did you not study Talmud?" and so on in this manner.

הִנֵּה מֵעוֹמֶק דִּבְרֵי הַבָּרַיְתָא מוֹכִיחִים הַדְּבָרִים שֶׁמִּי שֶׁיֵּשׁ בְּיָדוֹ מִקְרָא אֵין שׁוֹאֲלִין מִמֶּנּוּ מַעֲשֵׂה מֶרְכָּבָה, אֶלָּא מַדְרֵגָה אַחַת כְּפִי יְכָלְתּוֹ יוֹתֵר מִמַּה שֶּׁטָּרַח, שֶׁעָלָיו הָיָה לִטְרוֹחַ גָּדֵר לְמַעְלָה מִזּוּ.

Notice what this teaching implies. Someone who has learned Scripture is not immediately asked why he has not learned Maaseh Merkavah, the deepest teachings about Hashem's heavenly chariot. He is asked about the next level he could have reached. The demand is to put in the effort for one stage beyond what he has already achieved, according to his ability.

וְהוּא אוֹמֵר "כִּשְׂעִירִם וְגוֹ' וְכִרְבִיבִים" וְגוֹ', פֵּרוּשׁ, כְּשֶׁעוֹר שֶׁמַּמְטִיר ה' טִפִּין קְטַנִּים עַל הַדֶּשֶׁא שֶׁהוּא קָטָן, וְכִרְבִיבִים שֶׁהֵם טִפִּין גְּדוֹלִים וְעָבִים עֲלֵי עֵשֶׂב שֶׁהוּא גָּדוֹל שֶׁיָּכוֹל לְסָבוֹל, כְּדִמְיוֹן זֶה מִצְווֹת הַתּוֹרָה כָּל אֶחָד כְּפִי כֹּחַ שֶׁיָּכוֹל לְהַשִּׂיג.

This is what the verse means by "as the small rain upon the tender grass, and as the showers upon the herb." That is, just as Hashem sends small drops of rain upon the tender grass which is small, and heavy showers of rain upon the mature herb which is large and can withstand it, The same comparison applies to the demands of Torah: each person is addressed according to what he has the strength and ability to attain.

וְיֵשׁ בָּזֶה לְהָקֵל וּלְהַחְמִיר: לְהָקֵל עַל מִי שֶׁאֵינוֹ יָכוֹל לְהַשִּׂיג יוֹתֵר, וּלְהַחְמִיר עַל מִי שֶׁיָּכוֹל הַרְבֵּה, שֶׁשּׁוֹאֲלִין מִמֶּנּוּ הַכֹּל וַאֲפִלּוּ מַעֲשֵׂה מֶרְכָּבָה.

There is both a leniency and a stringency in this principle: a leniency for one who is unable to achieve more, as he is not held accountable for what is beyond him; and a stringency for one who is highly capable, as they demand everything from him, even the deepest secrets of the Divine Chariot.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:2

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim first connects the rain that sustains us with the Torah we are expected to learn, and warns of the danger of withholding that learning. In one reading, rain and dew represent the Written and Oral Torah: the first is the foundation, and the second develops and preserves its meaning. Another reading, drawing on the Torah's inner teachings, connects the comparison to designated times for learning. Finally, gentle rain on small growth and heavier rain on larger growth teach that each person is expected to advance according to his own capacity. This both limits the demand on someone unable to attain more and increases the demand on someone capable of more.

לְמַעֲשֶׂה · Lemaaseh

Choose the next step in learning that is within your reach and requires real effort. The Ohr HaChaim's point is that a person is asked about the next level he could have attained. Neither someone else's accomplishments nor the difficulty of a much higher level should distract us from the step that is ours to take.

פָּסוּק ג *Deuteronomy 32:3*

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃

For I will proclaim the name of the LORD; Ascribe ye greatness unto our God.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:3:1

כִּי שֵׁם ה׳ אֶקְרָא. הַכַּוָּנָה כִּי הַדָּבָר אֲשֶׁר אֵלָיו יְכַוֵּן בְּמַאֲמָרָיו הוּא שֵׁם ה׳, עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (זוהר ח״ג צח:) כָּל הַתּוֹרָה כֻּלָּהּ שְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְעָלֶיהָ הוּא אוֹמֵר ״יַעֲרֹף כַּמָּטָר לִקְחִי״ שֶׁהִיא הַתּוֹרָה שֶׁהִיא שְׁמוֹ יִתְבָּרַךְ, וּפֵרוּשׁ ״אֶקְרָא״ מִלְּשׁוֹן יְקָר.

Or HaChaim on Deuteronomy 32:3:2

עוֹד רָמַז, שֶׁהַגַּם שֶׁתְּלָה לָהֶם עֵסֶק הַתּוֹרָה בְּטַל וּמָטָר, לֹא תִהְיֶה הַכַּוָּנָה בַּלִּמּוּד עַל זֶה, אֶלָּא לִקְרוֹת בְּסֵפֶר תּוֹרַת ה׳, וְהוּא אָמְרוֹ ״כִּי״, פֵּרוּשׁ, יִהְיֶה טַעַם ״שֵׁם ה׳ אֶקְרָא״ פֵּרוּשׁ, לִקְרוֹת בְּתוֹרָתוֹ שֶׁהִיא שְׁמוֹ יִתְבָּרַךְ כְּדֵי שֶׁיִּתֵּן גֹּדֶל לֵאלֹהֵינוּ, וְזוֹ תִּקָּרֵא תּוֹרָה לִשְׁמָהּ לְגַדֵּל וּלְפָאֵר שֵׁם כְּבוֹדוֹ.

וְאָמְרוֹ "אֶקְרָא" הוּא מַה שֶּׁיַּעֲשֶׂה כָּל אֶחָד מֵהֶם, אוֹ עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תיקוני זוהר תיקון סט דף קיב.) שֶׁנַּפְשׁוֹת כָּל עוֹסְקֵי תוֹרָה הֵם נִיצוֹצֵי מֹשֶׁה, וְלֹא דּוֹר הַמִּדְבָּר לְבַד אֶלָּא עַד סוֹף כָּל הַדּוֹרוֹת כָּל הָעוֹסֵק בַּתּוֹרָה כָּרוּךְ הוּא בְּמֹשֶׁה, וְלָזֶה כִּנָּה עֵסֶק הַתּוֹרָה שֶׁל יִשְׂרָאֵל אֵלָיו וְאָמַר "אֶקְרָא", וְהָבֵן:

When Moshe says "I will proclaim" (ekra) in the singular, he refers to what each and every individual of Israel does when they study. Alternatively, this can be understood in light of the teaching of Chazal in Tikkunei Zohar (Tikkun 69, page 112a) that the souls of all those who occupy themselves with Torah study are sparks of Moshe Rabbeinu. This is true not only for the generation of the wilderness, but in every generation until the end of time; anyone who studies Torah is bound up with Moshe. For this reason, Moshe attributes the Torah study of all Israel to himself, saying "I will proclaim."

Or HaChaim on Deuteronomy 32:3:3

עוֹד יֵרָצֶה אָמְרוֹ "כִּי שֵׁם ה'" וְגוֹ' נִתְּנַת טַעַם לְהַנֶּאֱמַר אַחַר כָּךְ שֶׁהוּא "הָבוּ גֹדֶל לֵאלֹהֵינוּ", וְהוּא עַל דֶּרֶךְ מַה שֶּׁאָמְרוּ זִכְרוֹנָם לִבְרָכָה (שוחר טוב כט, יב) בְּפָסוּק (תהלים כב, ד) "וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל" שֶׁלֹּא יָשַׁב ה' עַל כִּסֵּא הַתְּהִלּוֹת עַד שֶׁאָמְרוּ צְבָא הַשָּׁמַיִם "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל", וְלֹא הָיָה לוֹ נַחַת רוּחַ כְּשֶׁאָמְרוּ לוֹ אֱלֹהֵי שָׁמַיִם וָאָרֶץ וֵאלֹהֵי הַמַּלְאָכִים.

Another explanation is that the phrase "For I will proclaim the name of Hashem" provides the reason for the instruction that follows: "Ascribe greatness to our God." This is based on what Chazal taught in Midrash Shocher Tov (29:12) regarding the verse, "Enthroned upon the praises of Israel" (Psalms 22:4). The Midrash explains that Hashem did not assume His throne of praise until the heavenly hosts declared, "Blessed is Hashem, the God of Israel." He did not find the same satisfaction when they called Him "the God of heaven and earth" or "the God of the angels."

וְלָזֶה בָּא דְּבָרוֹ הַטּוֹב כָּאן וְאָמַר הָבוּ גֹדֶל וּמַעֲלָה לְדָבָר זֶה שֶׁאֵינוֹ חָפֵץ לִקָּרֵא אֶלָּא אֱלֹהֵינוּ, וְהוּא אָמְרוֹ "לֵאלֹהֵינוּ", כִּי בְּאֶמְצָעוּת שֶׁקּוֹרְאִים בַּתּוֹרָה שֶׁהוּא שֵׁם ה', וְהוּא אָמְרוֹ "כִּי שֵׁם ה' אֶקְרָא", בָּזֶה כְּשֶׁמְּשַׁבְּחִין הָעֶלְיוֹנִים וְאוֹמְרִים "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל" שֶׁבַח זֶה יֵשׁ בּוֹ גְּדֻלָּה וְשֶׁבַח,

Therefore, Moshe speaks his good words here and says: Ascribe greatness and supreme value to this unique relationship, for Hashem desires to be called specifically "our God." This is achieved through our proclamation, "For I will proclaim the name of Hashem," by reading the Torah which is His name. When Israel is actively engaged in Torah, the praise of the angels calling Him "the God of Israel" is a true praise and magnification.

מַה שֶּׁאֵין כֵּן כְּשֶׁאֵין יִשְׂרָאֵל עוֹסְקִים בַּתּוֹרָה וְאוֹמְרִים הַמַּלְאָכִים "בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל" שֶׁבַח זֶה גָּרוּעַ מְאֹד מַטָּה מַטָּה וְיִשְׁתַּקַּע הַדָּבָר, שֶׁהֲרֵי הֵם מַכְחִישִׁים חָס וְשָׁלוֹם כְּשֶׁאֵין עוֹסְקִין בְּתוֹרָתוֹ שֶׁבְּאֶמְצָעוּתָהּ יִחֵס אֱלֹהוּתוֹ עָלֵינוּ. וְרַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה דָּרְשׁוּ הַרְבֵּה דְּרָשׁוֹת (ספרי) וּכְפַטִּישׁ וְגוֹ'.

However, if Israel is not occupied with Torah, and yet the angels call Him "the God of Israel," this praise would be deeply deficient and inappropriate, for they would be associating His divinity with a people who are not connected to His Torah, through which He chose to associate His name with us. Our Rabbis in the Sifrei have offered many other interpretations of this verse, in the manner of a hammer that shatters a rock into many sparks.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:3

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim reads Moshe's proclamation as an expression of the preciousness of Torah, which Chazal describe as Hashem's Names. Torah should be learned for its own sake, to honor Hashem, even though learning also brings material blessing. He offers two explanations for Moshe's singular "I": it can speak for each individual learner, or express the connection of all Torah learners' souls to Moshe. Another reading explains that our learning gives substance to the praise of Hashem as Elokei Yisrael, the One who has chosen to be known through His relationship with us.

לְמַעֲשֶׂה · Lemaaseh

Before beginning a seder, take a moment to direct your intention toward honoring Hashem through His Torah. The Ohr HaChaim distinguishes the benefits that learning brings from the purpose for which we learn. That intention can stay with us even when we are also hoping for help with our material needs.

הַצּוּר תָּמִים פָּעֳלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עָוֶל צַדִּיק וְיָשָׁר הוּא׃

The Rock, His work is perfect; For all His ways are justice; A God of faithfulness and without iniquity, Just and right is He. .

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:4:1

"The Rock, His work is perfect." Moshe has just connected learning Torah with dew and rain. That raises a difficulty. A person may learn Torah yet struggle to earn a living and have no bread. He may also see someone who rejects Torah and despises its learners enjoy plenty of food, satisfaction and abundance, the very blessings promised to those who learn. What he sees appears to be the reverse of what he was told.

הַצּוּר תָּמִים פָּעֳלוֹ. פֵּרוּשׁ, לְפִי שֶׁקָּדַם וְאָמַר שֶׁעֵסֶק הַתּוֹרָה יְסוֹבֵב טַל וּמָטָר, לָזֶה הֵעִיר שֶׁאִם הָאָדָם עָסַק בַּתּוֹרָה וּמְזוֹנוֹתָיו קָשִׁים וְלֶחֶם אַיִן, אוֹ שֶׁרוֹאֶה אָדָם שֶׁאֵין עָלָיו עֹל תּוֹרָה וּמוֹאֵס בְּלוֹמְדֶיהָ וּמוֹדְדִין לוֹ בְּמִדָּה גַּסָּה אָכוֹל וְשָׂבוֹעַ וְהוֹתֵר כַּיּוֹדִים שֶׁנֶּאֶמְרוּ לְלוֹמְדֵי תוֹרָה וְנַהֲפוֹךְ הוּא,

The Ohr HaChaim warns that this must not lead a person to rebel or, Heaven forbid, fall into heresy. Instead, he should accept the justice of Hashem's judgment and say that Hashem is true and His judgment is true. HaTzur, "the Rock," expresses strength and firmness. Here it describes Hashem's powerful hand governing a person, even when that person experiences hardship.

לֹא מִפְּנֵי זֶה יִבְעַט וְתִוָּלֵד בּוֹ חָס וְשָׁלוֹם מִינוּת, אֶלָּא יַצְדִּיק הַדִּין עָלָיו וְיֹאמַר ה' אֱמֶת וְדִינוֹ דִּין אֱמֶת. וְהוּא אָמְרוֹ "הַצּוּר" – פֵּרוּשׁ לְשׁוֹן תּוֹקֶף וְחוֹזֶק, וְזֶה יַגִּיד אֶל יַד ה' הָרוֹדָה בָּאָדָם.

Even then, a person must affirm, "His work is perfect." This answers the first difficulty: someone whose conduct seems to call for a generous measure of good has instead received very little. The person's limited view does not make Hashem's work defective.

אַף עַל פִּי כֵן תַּצְדִּיק וְתֹאמַר "תָּמִים פָּעֳלוֹ", זֶה כְּנֶגֶד מַה שֶׁרוֹאֶה אֶת שֶׁדַּרְכּוֹ לִמְדֹּד בְּגַסָּה שֶׁל טוֹבָה וּמָדְדוּ בְּדַקָּה.

וְגָמַר אוֹמֵר "כִּי כָל דְּרָכָיו מִשְׁפָּט" – כָּלַל בָּזֶה גַּם אֶת שֶׁדַּרְכּוֹ לִמְדֹּד טוֹבָה בְּדַקָּה וּמָדְדוּ לוֹ בְּגַסָּה, "כִּי כָל דְּרָכָיו מִשְׁפָּט", כִּי לֹא הֵבִיא יִסּוּרִין עַל הַצַּדִּיק עַד שֶׁנִּתְחַיֵּב בָּהֶם, וְלֹא הֵבִיא טוֹבָה עַל הָרְשָׁעִים אֶלָּא אִם זָכוּ לָהּ כְּפִי מַעֲשֵׂיהֶם.

"For all His ways are justice" includes the opposite case too: someone whose conduct seems to call for little good receives a great deal. Both cases fall under Hashem's justice. The Ohr HaChaim explains that suffering does not come upon a righteous person unless he has become liable for it, and good does not come to the wicked unless their deeds have earned it.

Or HaChaim on Deuteronomy 32:4:2

וְגָמַר אוֹמֵר אֵל אֱמוּנָה וְגוֹ', וְאָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי) "אֵל אֱמוּנָה" – לְשַׁלֵּם לַצַּדִּיקִים צִדְקָתָם לָעוֹלָם הַבָּא, "וְאֵין עָוֶל" – לְשַׁלֵּם לָרְשָׁעִים צִדְקָתָם בָּעוֹלָם הַזֶּה.

The verse continues, "A God of faithfulness and without iniquity" (El emunah v'ein avel). Our Sages in the Sifrei explained: "A God of faithfulness" means He pays the righteous the reward for their righteousness in the World to Come; "and without iniquity" means He pays the wicked the reward for their good deeds in this world.

וְהַכַּוָּנָה בְּמַאֲמָר זֶה עַל פִּי דִּבְרֵיהֶם שֶׁאָמְרוּ (שוחר טוב ד) בְּפָסוּק "נָתַתָּ שִׂמְחָה בְלִבִּי מֵעֵת דְּגָנָם וְתִירוֹשָׁם רָבּוּ" (תהלים ד:ח), שֶׁאָמַר דָּוִד כִּי מֵעֵת שֶׁרָאָה שַׁלְוַת הָרְשָׁעִים נָשָׂא כַּל וָחוֹמֶר בְּעַצְמוֹ: וּמָה לְאֵלּוּ שֶׁהֵם עוֹבְרֵי רְצוֹנוֹ כָּךְ וְכוּ'. וְהוּא אָמְרוֹ "אֵל אֱמוּנָה", פֵּרוּשׁ, יַצְדִּיק הַצַּדִּיק אֱמוּנַת שְׂכָרוֹ בַּה' כְּשֶׁיִּרְאֶה מִדַּת "וְאֵין עָוֶל", שֶׁהוּא שְׂכַר הָרְשָׁעִים שֶׁבָּעוֹלָם הַזֶּה עַל מְעוּט זְכוּתָם.

The deeper meaning of this teaching is based on what the Sages said in Midrash Tehillim on the verse, "You have put gladness in my heart, from the time that their corn and their wine increased" (Psalms 4:8). Dovid said that from the moment he saw the tranquility of the wicked, he drew a logical conclusion from the lesser case to the stronger case: If those who transgress His will receive such goodness, how much more so will those who perform His will! This is the meaning of "A God of faithfulness." The righteous person will find his faith in his reward from Hashem confirmed when he witnesses the attribute of "and without iniquity", which is the reward paid to the wicked in this world for their few merits.

Or HaChaim on Deuteronomy 32:4:3

צַדִּיק וְיָשָׁר הוּא. פֵּרוּשׁ, כִּי הָאָדוֹן ה' צְבָאוֹת בָּרָא הָעוֹלָם בְּמִשְׁפָּט, דִּכְתִיב (משלי כט:ד) "בְּמִשְׁפָּט יַעֲמִיד אָרֶץ", וְאָמְרוּ זִכְרוֹנָם לִבְרָכָה (תנחומא שופטים) שֶׁנִּשְׁבַּע ה' שֶׁיַּעֲמוֹד הָעוֹלָם עַל הַמִּשְׁפָּט, אֲבָל מָצִינוּ לוֹ שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁכּוּלָּם רַחֲמִים, וְאִם נִשְׁבַּע עַל הַמִּשְׁפָּט מַה מָּקוֹם לָרַחֲמִים?

The verse concludes, "Just and right is He" (tzaddik v'yashar hu). This means that the Master, Hashem of Hosts, created the world with strict justice, as it is written, "By justice a king establishes the land" (Proverbs 29:4). Our Sages of blessed memory also taught in Midrash Tanchuma that Hashem swore the world would stand on strict justice. However, we find that He possesses the Thirteen Attributes of Mercy, which are entirely mercy. If He swore to establish the world on strict justice, what room is there for mercy?

Or HaChaim on Deuteronomy 32:4:4

אָכֵן הַסֵּדֶר הוּא עַל זֶה הַדֶּרֶךְ, כִּי מִתְחִלָּה כְּשֶׁיּוֹשֵׁב עַל הַמִּשְׁפָּט הוּא מַעֲמִיד הַמִּשְׁפָּט עַל תִּלּוֹ, וּכְשֶׁבָּא לְהִשְׁתַּלֵּם מִתְרַצֶּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים. וְהוּא עַל דֶּרֶךְ אָמְרוֹ (תהלים קמה:יז) "צַדִּיק ה' בְּכָל דְּרָכָיו וְחָסִיד בְּכָל מַעֲשָׂיו", פֵּרוּשׁ, כְּשֶׁהוּא בָּא לְהַדְרִיךְ דָּבָר הוּא מַדְרִיכוֹ עַל קַו הַדִּין, אֲבָל בְּמַעֲשָׂיו, פֵּרוּשׁ, בִּשְׁעַת מַעֲשֶׂה כְּשֶׁבָּא אָדָם וּמִתְחַנֵּן – אֵל רַחוּם וְחַנּוּן יְרַחֲמֵהוּ.

Indeed, the order of divine conduct is as follows: Initially, when Hashem sits in judgment, He establishes the strict law on its foundation. But when it comes to executing the sentence, He is appeased with mercy and reconciled through supplication. This is in line with the verse, "Hashem is righteous in all His ways, and pious in all His deeds" (Psalms 145:17). This means that when He comes to direct a matter, He directs it according to the line of strict justice; but in His actual deeds, meaning at the moment of execution, when a person comes and supplicates, He is a merciful and gracious God Who will show him mercy.

וְהוּא אָמְרוֹ צַדִּיק וְיָשָׁר הוּא, פֵּרוּשׁ צַדִּיק עַל קַו הַדִּין, וּכְפֵרוּשׁ רַשִׁ"י בְּמַה שֶׁאָמְרוּ בַּגְּמָרָא (עבודה זרה ו.) "וְדִילְמָא נֹחַ טְרֵפָה הָוָה", וּמְתָרֵץ "תָּמִים כְּתִיב בֵּיהּ", וּמַקְשׁוּ "וְדִלְמָא צַדִּיק בְּדָרָכָיו תָּמִים בְּמַעֲשָׂיו", וּפֵרֵשׁ (רַשִׁ"י) "צַדִּיק בְּדָרָכָיו עַל פִּי הַדִּין" וְכוּ', וְזֶה בְּתִחְלָה, אֲבָל אַחַר כָּךְ "וְיָשָׁר", פֵּרוּשׁ יָשָׁר לִפְנִים מִשּׁוּרַת הַדִּין, כְּאָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא מציעא קח:) בְּפֵרוּשׁ פָּסוּק "וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב" (דברים ו:יח וברש"י שם).

This explains the two descriptions, tzaddik and yashar. Tzaddik, "just," means acting according to the requirements of justice. The Ohr HaChaim supports this through Rashi's explanation of the discussion in Avodah Zarah 6a. The Gemara asks whether Noach might have been a treifah, a person with a fatal physical condition. The answer points to the word tamim, "whole" or "perfect." The Ohr HaChaim then cites the question whether Noach was "righteous in his ways and perfect in his deeds." Rashi explains "righteous in his ways" as acting according to the law. That is the meaning of tzaddik here. It describes the initial judgment. Afterward comes yashar, acting beyond the strict requirement of the law. The Ohr HaChaim connects this with Chazal's explanation in Bava Metzia 108b of "Do what is right and good" (Devarim 6:18, and Rashi there).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:4

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim addresses the difficulty raised by a Torah learner who struggles for sustenance while someone who rejects Torah prospers. Both situations remain within Hashem's justice. Chazal's teaching that even the wicked receive payment for their good deeds strengthens the righteous person's trust in his future reward. He then explains how justice and mercy fit together: Hashem first establishes what justice requires, yet responds with mercy when a person turns to Him in prayer.

לְמַעֲשֶׂה · Lemaaseh

Bring a hardship into your tefillah without assuming that the outcome you can see is the whole account. The Ohr HaChaim makes room for prayer precisely while affirming Hashem's justice. Ask for His mercy and remember that what He gives another person does not tell us the full meaning of either person's situation.

שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דּוֹר עִקֵּשׁ וּפְתַלְתֹּל׃

Is corruption His? No; His children's is the blemish; A generation crooked and perverse.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:5:1

שִׁחֵת לוֹ לֹא בָּנָיו. פֵּרוּשׁ, כְּשֶׁמַּשְׁחִיתִים דַּרְכָּם גּוֹרְמִים רָעָה לְעַצְמָם, וּמַה רָעָה גּוֹרְמִים – לֹא בָּנָיו, פֵּרוּשׁ שֶׁאֵינָם נִקְרָאִים בְּנֵי אֵל חַי, כְּאָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא בתרא י.) כְּשֶׁיִּשְׂרָאֵל הוֹלְכִים בְּדַרְכּוֹ שֶׁל מָקוֹם נִקְרָאִים בָּנִים וּכְשֶׁאֵין הוֹלְכִים וְכוּ' נִקְרָאִים עֲבָדִים, וְהוּא אָמְרוֹ "שִׁחֵת לוֹ" שֶׁלֹּא יִקָּרְאוּ בָּנָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא.

The Ohr HaChaim reads "He has corrupted for himself; not His children" as describing the harm people do to themselves when they corrupt their conduct. What do they lose? The standing of being called Hashem's children. He cites Chazal in Bava Basra 10a: when Yisrael follows Hashem's way, they are called children; when they do not, they are called servants. On this reading, "not His children" names the loss caused by their own corruption.

וְאָמְרוֹ "מוּמָם", לְפִי שֶׁיֵּשׁ מָקוֹם לוֹמַר סוֹף סוֹף יַגִּיעַ הַדָּבָר לָאָב מוּם הַבָּנִים חָס וְשָׁלוֹם, לָזֶה אָמַר "מוּמָם", פֵּרוּשׁ הַמּוּם מֵהֶם בָּא לֹא מֵאָבִינוּ, כִּי הוּא בָּרָא אֶת הָאָדָם יָשָׁר, וּכְמַאֲמַר הַנָּבִיא (ישעיהו ה:א-ב) "כֶּרֶם הָיָה וגו' וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שׂוֹרֵק וגו' וַיְקַו לַעֲשׂוֹת עֲנָבִים" וגו'. וְהוּא אָמְרוֹ "מוּמָם", פֵּרוּשׁ הַמּוּם מֵהֶם בָּא.

The word mumam means "their blemish." One might ask whether a blemish in the children also reflects a blemish in their Father, Heaven forbid. The pasuk answers that it is their own blemish. Hashem created a person upright; the corruption did not come from Him. The Ohr HaChaim cites Yeshayahu's vineyard image (5:1 to 2): the vineyard was carefully prepared, cleared of stones and planted with a choice vine, with the expectation that it would produce grapes. The image places the failure in what grew, rather than in the care given to it. That is the force of "their blemish."

וּפְרוּשׁ מוּם עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (סוטה ג.) אֵין אָדָם עוֹבֵר עֲבֵירָה אֶלָּא אִם כֵּן נִכְנְסָה בּוֹ רוּחַ שְׁטוּת, שֶׁהוּא רוּחַ רָעָה וְהִיא תִּקָּרֵא מוּם, בְּסוֹד אָמְרוֹ (דברים טו:כא) "מוּם רָע", וְהַמְשָׁכַת חֵלֶק זֶה הָרַע אֵינוֹ אֶלָּא מִצַּד מַעֲשֵׂה הָאָדָם.

The concept of "blemish" can be understood in light of Chazal's teaching in Sotah 3a: "A person does not commit a transgression unless a spirit of folly enters him." This spirit of folly is a harmful spiritual force, and it is called a "blemish," based on the esoteric meaning of the phrase in Deuteronomy 15:21, "a bad blemish." The drawing of this harmful spiritual force upon oneself is entirely due to the person's own actions.

Or HaChaim on Deuteronomy 32:5:2

דּוֹר עִקֵּשׁ וּפְתַלְתֹּל וְגוֹ'. שֶׁאִם יִהְיֶה עִקֵּשׁ לְבַד, דִּבְרֵי הַתּוֹרָה תָּשִׂים הַמַּעֲקַשִּׁים לְמִישׁוֹר, וּמִי גָּרַם לָזֶה שֶׁנִּשְׁחַת – הֱיוֹתוֹ עִקֵּשׁ וּפְתַלְתֹּל, פֵּרוּשׁ מִתְחַזֵּק בְּעִקְּשׁוּתוֹ, כַּאֲשֶׁר עֵינֵינוּ רוֹאוֹת בַּדּוֹרוֹת הַלָּלוּ מִינֵי אֶפִּיקוֹרְסוּת דֶּרֶךְ עִקֵּשׁ, וּכְשֶׁאָדָם מְיַשֵּׁר עִקְּשׁוּתֵיהֶם הֵם מִתְחַזְּקִים בְּאָרְחוֹת עִקְּשִׁים קָשִׁים, וְזֶה אָבְדָן מוֹלֶדֶת בַּיִת.

Regarding "A generation crooked and perverse": If they were merely crooked, the words of the Torah would make the crooked paths straight. What caused them to become corrupted? It was because they are "crooked and perverse", meaning they stubbornly reinforce their own crookedness. The Ohr HaChaim says he sees this in his own generation with various types of heretics who follow a crooked path; when someone tries to straighten their crookedness, they stubbornly strengthen themselves in their difficult, crooked ways. This stubbornness is what brings about the destruction of their spiritual heritage.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:5

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that when Israel corrupts their ways, they bring harm only upon themselves by losing the cherished status of being called Hashem's children. This spiritual blemish originates entirely from their own choices, not from their Creator, who made them upright. He further explains that while ordinary crookedness can be corrected by the Torah, this generation is perverse because they stubbornly reinforce their own crookedness and resist all correction.

לְמַעֲשֶׂה · Lemaaseh

When we make a mistake, we must be careful not to become stubborn or defensive. The Ohr HaChaim teaches that while a simple error can easily be corrected by the Torah's guidance, the real danger lies in becoming 'perverse', stubbornly reinforcing our crooked ways and resisting correction. We can practice accepting constructive feedback with an open heart to keep our paths straight.

הֲ־לַיהוָה תִּגְמְלוּ־זֹאת עַם נָבָל וְלֹא חָכָם הֲלוֹא־הוּא אָבִיךָ קָנֶךָ הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃

Do ye thus requite the LORD, O foolish people and unwise? Is not He thy father that hath gotten thee? Hath He not made thee, and established thee?

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:6:1

הַלְהֹ' תִּגְמְלוּ זֹאת. אָמַר לְשׁוֹן גְּמוּל לְהָעִיר שֶׁבִּמְקוֹם שֶׁיִּגְמְלוּהוּ טוֹבוֹת כְּעַל כֹּל אֲשֶׁר גְּמָלָם, הִנֵּה הֵם מְשַׁלְּמִים רָעָה תַּחַת טוֹבָה.

"Is this how you repay Hashem?" Moshe speaks of repayment to make the contrast clear. Hashem has done good for them, so their response should be good in return. Instead, they are returning evil for the good He has given them.

Or HaChaim on Deuteronomy 32:6:2

עַם נָבָל וְלֹא חָכָם. וְאֵין חָכָם הַפְּכִיּוּת הַנָּבָל, לוֹמַר שֶׁהַגַּם שֶׁיִּהְיוּ עַם נָבָל מִטִּבְעָם, אִם הָיוּ חֲכָמִים לֹא הָיוּ נְבָלִים עִם ה', כִּי הַנָּבָל יַכִּיר שֶׁחוֹשֵׁךְ מִיּוֹשֵׁר אַךְ לְמַחְסוֹר וְלֹא יִהְיֶה נָבָל.

Moshe calls them "a base people, and unwise." The Ohr HaChaim points out that "wise" is not the opposite of "base." These are two different failings. Even someone with a naturally base or ungrateful character would avoid treating Hashem this way if he had wisdom. He would recognize that withholding what is right only brings him loss, and that recognition would stop him from acting so badly.

Or HaChaim on Deuteronomy 32:6:3

וְהוּא מַה שֶּׁגָּמַר אוֹמֶר "הֲלוֹא הוּא אָבִיךָ" וְגוֹ', סִדֵּר אַרְבַּע חֲלוּקוֹת: א' שֶׁהוּא בָּרָא אֶת הָאָדָם, וּכְנֶגֶד זֶה אָמַר "הוּא אָבִיךָ". שֵׁנִית, שֶׁקָּנָה אוֹתָנוּ לַעֲבָדִים בְּמַה שֶׁהוֹצִיאָנוּ מִיַּד פַּרְעֹה וְהֶחֱיָה אוֹתָנוּ בַּמִּדְבָּר וְהֵבִיא אוֹתָנוּ לְאֶרֶץ מְלֵאָה כָּל טוּב, וּכְנֶגֶד זֶה אָמַר "קָנֶךָ".

This is why the verse concludes by saying, "Is He not your Father Who acquired you?" and so on. Moshe lists four distinct aspects of Hashem's relationship with us. First, He created man, and corresponding to this, the verse says, "Is He not your Father?" Second, He acquired us as servants by taking us out of the hand of Pharaoh, sustaining us in the wilderness, and bringing us to a land full of all good things; corresponding to this, the verse says, "Who acquired you" (kanecha).

ג׳ שֶׁתִּקֵּן אוֹתָנוּ תִּקּוּן מְעֻלֶּה וְרָם בְּתֹת שְׁכִינָתוֹ בְּתוֹכֵנוּ וְנִבָּא אוֹתָנוּ, וְזֶה תִּקּוּן גָּדוֹל שֶׁעָשָׂה אוֹתָנוּ כְּלִי רָאוּי לְקַבֵּל הַנְּבוּאָה, וּכְנֶגֶד זֶה אָמַר "עָשְׂךָ", פֵּרוּשׁ מַעֲשֶׂה חָדָשׁ מִלְּבַד הַבְּרִיאָה הָרִמּוּזָה בְּמַאֲמַר "אָבִיךָ".

Third, He refined us with an exalted and lofty refinement by placing His Divine Presence among us and granting us prophecy. This is a great refinement, making us a vessel fit to receive prophecy. Corresponding to this, the verse says, "He made you" (asecha), meaning a new making beyond the initial creation alluded to in the term "your Father."

ד׳ שֶׁתִּכֵּן אוֹתָנוּ הִתְכּוֹנְנוּת הַנִּצְחִי לִזְכּוֹת בּוֹ חַיֵּי עוֹלָם הַבָּא שֶׁהוּא הָעִקָּר. וְהַכַּוָּנָה בְּכָל זֶה הוּא שֶׁאֵין הַנָּבָל עוֹשֶׂה נְבָלָה עִם גֵּדֶר זֶה אִם לֹא לְצַד הֱיוֹתוֹ סָכָל, וְהוּא אָמְרוֹ "נָבָל וְלֹא חָכָם".

Fourth, He established us with an eternal preparation to merit the life of the World to Come, which is the ultimate purpose. Corresponding to this, the verse says, "and established you" (vayechonenecha). The point of all this is that even an ungrateful person would not act ungratefully toward such a benefactor unless he were completely devoid of intellect. This is why the verse describes them as "foolish and unwise."

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:6

בְּפַשְׁטוּת · In plain words

Moshe rebukes Israel for their ingratitude toward Hashem, calling them foolish and unwise. He explains that even a naturally ungrateful person would act properly out of self-interest if he had basic wisdom. Moshe then details four stages of Hashem's relationship with Israel: creating them as a father, acquiring them as servants from Egypt, refining them to receive prophecy, and establishing them for eternal life in the World to Come.

לְמַעֲשֶׂה · Lemaaseh

Reflect on the particular kindnesses the Ohr HaChaim identifies: Hashem created us, brought us out of Mitzrayim and sustained us, prepared us for His Presence and prophecy, and established us for Olam HaBa. Let that recognition shape one response of gratitude in our avodas Hashem. Moshe's question asks us to consider what we are giving back for the good we have received.

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.

אור החיים הקדוש · האזינו · שֵׁנִי

Explanatory English · Line-by-Line Edition

HA'AZINU · 2ND 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 ז *Deuteronomy 32:7*

זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּור־וָדֹור שְׁאַל אָבִיךָ וְיַגֶּדְךָ זְקֵנֶיךָ וְיֹאמְרוּ לָךְ׃

Remember the days of old, Consider the years of many generations; Ask thy father, and he will declare unto thee, Thine elders, and they will tell thee.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:7:1

זְכֹר יְמוֹת עוֹלָם. אָמַר אַרְבַּע חֲלוּקוֹת כְּנֶגֶד אַרְבָּעָה דְּבָרִים שֶׁאָמַר בַּפָּסוּק שֶׁלְּפָנֵי זֶה. כְּנֶגֶד אָמְרוֹ "הֲלֹא הוּא אָבִיךָ" שֶׁרָמַז בּוֹ שֶׁהוּא הַבּוֹרֵא, אָמַר "זְכֹר יְמוֹת עוֹלָם" שֶׁהֵם שִׁשֶּׁת יְמֵי בְרֵאשִׁית, שָׁם יִמְצָא כִּי הוּא הַיּוֹצֵר הוּא הַבּוֹרֵא.

Remember the days of old. Moshe presents four distinct directives here, corresponding to the four descriptions of Hashem's relationship with us that he mentioned in the previous verse (Deuteronomy 32:6). Corresponding to his statement there, "Is He not your Father?" which refers to Hashem as the Creator, Moshe says here, "Remember the days of old." This refers to the six days of Creation, where one will find that He is indeed the Maker and Creator of all.

וּכְנֶגֶד אָמְרוֹ "קָנְךָ" שֶׁרָמַז לִיצִיאַת מִצְרַיִם וּשְׁאָר הַטּוֹבוֹת שֶׁבָּהֶם קָנָה אוֹתָנוּ, אָמַר "בִּינוּ שְׁנוֹת דֹּור וָדֹור" שֶׁיִּתְבּוֹנֵן בְּמַה שֶׁפָּעַל ה' בַּשָּׁנִים שֶׁל שְׁנֵי דּוֹרוֹת, שֶׁהֵם דּוֹר הַיּוֹצֵא מִמִּצְרַיִם וְדוֹר רְבִיעִי הַנִּכְנָס לָאָרֶץ, וּבָהֶם יַכִּיר מַעֲשָׂיו יִתְבָּרַךְ לְעַם יִשְׂרָאֵל שֶׁבָּהֶם קָנָךְ.

And corresponding to his statement there, "Who acquired you?" which refers to the Exodus from Egypt and the other kindnesses through which He acquired us as His own, Moshe says here, "Consider the years of many generations." This means one should contemplate what Hashem did during the years of two specific generations: the generation that left Egypt, and the fourth generation that entered the Land of Israel. Through studying these, you will recognize His deeds for the Jewish people, through which He acquired you.

וּכְנֶגֶד אָמְרוֹ "עָשְׂךָ" שֶׁהוּא תְּקוּן עֶלְיוֹן שֶׁפֵּרַשְׁנוּ בּוֹ שֶׁנָּתַן שְׁכִינָתוֹ בְּתוֹכֵנוּ וְנִבָּא אוֹתָנוּ, אָמַר "שְׁאַל אָבִיךָ וְיַגֶּדְךָ" – אָבִיךָ הֵם הַנְּבִיאִים, וְכֵן פֵּרְשׁוּהָ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה (ספרי).

And corresponding to his statement there, "He made you," which refers to the lofty spiritual elevation we explained, that He placed His Divine Presence among us and granted us prophecy, Moshe says here, "Ask your father, and he will declare it to you." "Your father" in this context refers to the prophets, as Chazal have explained in the Sifrei.

וּכְנֶגֶד "וַיְכוֹנְנֶךָּ" שֶׁפֵּרַשְׁנוּהָ עַל הֲכָנוֹת עוֹלָם הַבָּא, אָמַר "וְזִקֲנֶיךָ וְיֹאמְרוּ לָךְ" – פֵּרוּשׁ הֵם חַכְמֵי יִשְׂרָאֵל הַמַּכִּירִים בַּהֲכָנַת הַדָּבָר וְהַמּוּשָׂג לָעוֹלָם הַבָּא, הֵם יֹאמְרוּ לָךְ.

And corresponding to "and established you," which we explained as referring to the preparations for the World to Come, Moshe says here, "your elders, and they will tell you." This refers to the Sages of Israel, who understand the preparation for and the attainment of the World to Come; they will tell you of these eternal matters.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:7

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the four directives in this verse, remembering the days of old, contemplating the generations, asking one's father, and consulting the elders, directly correspond to the four descriptions of Hashem's relationship with Israel in the preceding verse. "Remembering the days of old" points to Hashem as Creator ("your Father"); "contemplating the generations" points to the Exodus and conquest of the Land ("Who acquired you"); "asking your father" refers to consulting the prophets about our spiritual elevation ("He made you"); and "consulting the elders" refers to learning from the Sages about the ultimate purpose of the World to Come ("and established you").

לְמַעֲשֶׂה · Lemaaseh

We can deepen our relationship with Hashem by actively engaging in the four areas of study outlined by the Ohr HaChaim: studying the wonders of Creation, reflecting on the historical miracles of our redemption, learning the words of the prophets, and absorbing the teachings of our Sages regarding the ultimate purpose of life in the World to Come.

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:

When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the peoples according to the number of the children of Israel.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:8:1

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם. פֵּרוּשׁ, כְּשֶׁהִנְחִיל ה' בָּרוּךְ הוּא אֶת הַגּוֹיִם לְשָׂרֵי מַעְלָה, זֶה יַגִּיד אֲשֶׁר הֵם פְּחוּתִים אֶצְלוֹ, אֲשֶׁר לֹא רָצָה שֶׁיִּתְכַּנּוּ לִשְׁמוֹ, וּנְתָנָם לְשָׂרֵי מַעְלָה:

When the Most High gave to the nations their inheritance: This means that when Hashem, blessed be He, distributed the nations as inheritances to the supernal guardian angels, it demonstrated that they are of lesser importance to Him. He did not wish for them to be associated directly with His own Name, and so He placed them under the authority of these supernal ministers.

Or HaChaim on Deuteronomy 32:8:2

בְּהַפְרִידוֹ בְּנֵי אָדָם. פֵּרוּשׁ, שֶׁלֹּא מָסַר ה' כָּל הָאוּמּוֹת בְּיַד שַׂר אֶחָד, אֶלָּא הִפְרִידָם וְנָתַן חֵלֶק לְכָל שַׂר וְשַׂר. וְאוֹפֶן הַחֲלוּקָה שֶׁעָשָׂה בָּהֶם כְּשֶׁיִּצֵּב גְּבוּלָם הָיְתָה לְמִסְפַּר בְּנֵי יִשְׂרָאֵל. פֵּרוּשׁ, יֵשׁ לְךָ לָדַעַת כִּי כָּל מַעֲשֵׂה ה' עָשָׂה זֶה לְעוּמַת זֶה וְטוֹב וָרַע, וְכָל נְפָשׁוֹת שֶׁבַּנִּבְרָאִים נִטָּעָם ה' מִשְּׁנֵי אִילָנוֹת: אִילָן אֶחָד טוֹב וְאֶחָד רַע.

When He separated the children of men: This means that Hashem did not hand over all the nations to a single guardian angel. Instead, He separated them and assigned a specific portion to each individual minister. The manner of this division, when He set the borders of the peoples, was according to the number of the children of Israel. To understand this, you must know that all of Hashem's creations are structured with one corresponding to another, representing good and evil. All the souls of created beings were planted by Hashem from two primary trees: one good tree and one evil tree.

אִילָן הַטּוֹב הוּא אָדָם הָרִאשׁוֹן, אִילָן הָרַע הוּא ס"מ אָדָם בְּלִיַּעַל. וּכְשֶׁחָטָא אָדָם הָרִאשׁוֹן וְנִתְעָרֵב רַע בְּטוֹב, חָזְרוּ לִהְיוֹת יוֹצְאִים מֵהוֹלָדַת אָדָם הָרִאשׁוֹן גַּם נְפָשׁוֹת רָעוֹת, עַד שֶׁיָּצְאָה נֶפֶשׁ אַחַת טְהוֹרָה שֶׁבָּהּ כְּלוּלוֹת כָּל הַנְּשָׁמוֹת הַקְּדוֹשׁוֹת, וְנִתְבָּרֵר הָאִילָן הַטּוֹב מֵחָדָשׁ, וְזֶה הוּא יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם.

The good tree is Adam HaRishon, the first man, while the evil tree is Samael, the evil spiritual counterpart, called adam beliyaal, the corrupt man. When Adam HaRishon sinned and evil became mixed with good, the offspring of Adam HaRishon began to produce corrupt souls as well. This continued until a single pure soul emerged, which included within it all the holy souls, thereby separating out the good tree anew. This soul was our father Yaakov, peace be upon him.

וְלָזֶה אָמְרוּ (בבא מציעא פד.; זוהר חלק ג רמד.) שׁוּפְרֵיהּ דְּיַעֲקֹב אָבִינוּ מֵעֵין שׁוּפְרֵיהּ דְּאָדָם קַדְמָאָה, וְהָבֵן הַדְּבָרִים. וְאִילָן זֶה יֵשׁ בּוֹ שִׁבְעִים עֲנָפִים, וְהֵם שִׁבְעִים נֶפֶשׁ שֶׁיָּרְדוּ לְמִצְרַיִם. וַאֲשֶׁר עַל כֵּן כַּאֲשֶׁר הִפְרִיד ה' הָאוּמוֹת, הִצִּיב גְּבוּלָם לְמִסְפַּר בְּנֵי יִשְׂרָאֵל, עָשָׂה מֵהֶם שִׁבְעִים כְּנֶגֶד שִׁבְעִים עֲנָפֵי הַקְּדוּשָׁה.

This is why Chazal teach in Bava Metzia 84a and the Zohar, Volume 3, page 244a, that the beauty of our father Yaakov was a reflection of the beauty of Adam HaRishon. Understand these deep matters. This holy tree contains seventy branches, which correspond to the seventy souls of Yaakov's family who descended to Egypt. Therefore, when Hashem separated the nations, He set their borders according to the number of the children of Israel, establishing exactly seventy nations to correspond to the seventy branches of holiness.

Or HaChaim on Deuteronomy 32:8:3

וְהַכַּוָּנָה בָּזֶה, כְּדֵי שֶׁתִּהְיֶה כָּל בְּחִינָה וּבְחִינָה שֶׁל כָּל עָנָף מֵעַנְפֵי הַקְּדֻשָּׁה מוֹשֶׁלֶת עַל שֶׁכְּנֶגְדָּהּ בְּחֵלֶק הָרַע, וְזֶה סוֹד (משלי ה:ה) "רַגְלֶיהָ יוֹרְדוֹת מָוֶת", שֶׁרַגְלַיִם שֶׁל הַקְּדֻשָּׁה דּוֹרְכִים עַל רָאשֵׁי הַקְּלִפָּה, וְנִמְצָאִים עַנְפֵי יַעֲקֹב שׁוֹלְטִים וּמוֹלְכִים עַל הָאֻמּוֹת.

The purpose of this arrangement is so that each specific aspect of every holy branch should rule over its corresponding counterpart in the realm of evil. This is the inner meaning of the verse in Mishlei 5:5, Her feet go down to death, which teaches that the feet of holiness tread upon the heads of the impure forces. Consequently, the branches of Yaakov rule and reign over the nations.

וְאָמַר "כִּי חֵלֶק ה' עַמּוֹ" פֵּרוּשׁ טַעַם לָזֶה, לֶהֱיוֹת שֶׁהָאֱמָה אֲשֶׁר בָּחַר לוֹ ה' שֶׁיִּהְיֶה הוּא הַמּוֹשֵׁל עָלֶיהָ הֵם יִשְׂרָאֵל, לָזֶה נִתְכַּוֵּן ה' וְהִמְלִיךְ וְנִשֵּׂא אֶת בְּנֵי יִשְׂרָאֵל עַל כָּל הָאֻמּוֹת, וּבָזֶה כַּאֲשֶׁר הוּא מוֹלֵךְ עַל יִשְׂרָאֵל הִנֵּה הוּא מוֹלֵךְ עַל כָּל הָעוֹלָם כֻּלּוֹ.

The next verse then states, For Hashem's portion is His people, which explains the reason for this setup. Since the nation Hashem chose to rule over directly is Israel, He designed this system to elevate and give the children of Israel dominion over all the nations. Through this, when He rules over Israel, He effectively rules over the entire world.

וְאָמְרוֹ "חֵלֶק ה' עַמּוֹ" יְכַוֵּן אֶל יִשְׂרָאֵל אַחַר שֶׁקִּבְּלוּ הַתּוֹרָה שֶׁאָז יִקָּרְאוּ בְּשֵׁם עַם ה'. וְאָמְרוֹ "יַעֲקֹב חֶבֶל" פֵּרוּשׁ הַחֶבֶל שֶׁהוּא רֹאשׁ הַנַּחֲלָה, וְהוּא מַה שֶּׁהַעִירוֹתִיךָ אֵלָיו בְּרֶמֶז אָמְרָם זִכְרוֹנָם לִבְרָכָה (בבא מציעא פד.) שׁוּפְרִיהּ דְּיַעֲקֹב וְכוּ':

The phrase, Hashem's portion is His people, refers specifically to Israel after they received the Torah, as they were then fully designated as the people of Hashem. The expression, Yaakov is the lot of His inheritance, uses the word chevel, meaning a rope, to signify the primary cord of the inheritance. This relates directly to what I have already pointed out regarding the rabbinic teaching in Bava Metzia 84a that the beauty of Yaakov reflects the beauty of Adam HaRishon.

Or HaChaim on Deuteronomy 32:8:4

עוֹד יְכַוֵּן לוֹמַר, לֶהֱיוֹת שֵׁשׁ שִׁתִּי בְּחִינוֹת בַּנְּשָׁמוֹת: יֵשׁ שֶׁבָּאָה מֵעוֹלָם עֶלְיוֹן, וְלָזֶה יֹאמַר "חֵלֶק ה'" – פֵּרוּשׁ חֵלֶק מֵה' בָּרוּךְ הוּא כִּבְיָכוֹל, וְיֵשׁ נְפָשׁוֹת שֶׁבָּאוֹת מִמָּקוֹם הַנִּקְרָא נַחֲלַת שַׁדַּי, וְלָזֶה יִקְרָא יַעֲקֹב "חֶבֶל נַחֲלָתוֹ".

He offers another explanation based on two levels of souls. Some come from a higher spiritual world, and these are described as "Hashem's portion," a portion from Hashem, so to speak. Others come from the place called nachalas Shaddai, "the inheritance of Shaddai," and these are described by "Yaakov, the cord of His inheritance." For clarity, the author is distinguishing spiritual sources; "so to speak" marks the limits of describing this relationship in human language.

וְדִקְדֵּק לוֹמַר "חֶבֶל" לִרְמֹז עִנְיָן גָּדוֹל אֲשֶׁר גִּלּוּ יוֹדְעֵי חֵן, כִּי כָּל נֶפֶשׁ הַחַיּוּנִי שֶׁבָּאָדָם יֵשׁ לָהּ חוּט אֶחָד דָּבוּק עִם שָׁרְשָׁהּ, וְהוּא יוֹצֵא מֵהַנְּחִירַיִם וְדָבוּק בְּשָׁרְשׁוֹ לְמַעְלָה, וּמִשָּׁם יוֹנֶקֶת הַנֶּפֶשׁ לְחָיוֹת.

The Torah is precise in using the word chevel, which means a rope, to hint at a profound concept revealed by the masters of Kabbalah. Every living soul in a person is connected by a spiritual cord to its source. This cord extends from the nostrils and remains bound to its supernal root above, and through this cord the soul draws its life force.

וְעַל נֶפֶשׁ הָרָשָׁע אָמַר הַכָּתוּב (במדבר טו:לא): "הִכָּרֵת תִּכָּרֵת" וְגוֹ' – פֵּרוּשׁ שֶׁאוֹתוֹ הַשֹּׁרֶשׁ הַדָּבוּק מֵהַנֶּפֶשׁ לַמָּקוֹם שֶׁמִּמֶּנּוּ חוּצְבָה יַכְרִיתֶנּוּ ה', וְשׁוּב אֵין לָהּ יְנִיקָה, וְזוֹ הִיא מִיתָה רָחֳמָנָא לִיצְלַן. וּבַצַּדִּיקִים נֶאֱמַר (דברים ד:ד): "וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹהֵיכֶם חַיִּים" וְגוֹ', וְהוּא אָמְרוֹ "חֶבֶל נַחֲלָתוֹ", וְהָבֵן:

Regarding the soul of a wicked person, the verse in Bamidbar 15:31 says, That soul shall utterly be cut off, meaning that Hashem cuts off this connecting cord that binds the soul to the place from which it was carved. Once cut, it can no longer draw spiritual sustenance, and this state is spiritual death, may Merciful Heaven save us. Conversely, regarding the righteous, the verse in Deuteronomy 4:4 states, But you who cling to Hashem your God are alive today. This is the meaning of, Yaakov is the lot of His inheritance, representing this unbroken spiritual cord. Understand this well.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:8

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains the nations' division through heavenly ministers, in contrast with Hashem's direct rule over Yisrael. He describes seventy branches of holiness, rooted in Yaakov, corresponding to seventy nations and governing their opposing forces. He then offers another reading based on different spiritual sources of souls. The word chevel, a cord, expresses the soul's continuing dependence on its source for life; being cut off severs that connection, while cleaving to Hashem sustains it.

לְמַעֲשֶׂה · Lemaaseh

The image of the cord asks us to value the connection that sustains spiritual life. In one choice today, take the mitzvah seriously as part of cleaving to Hashem. The reflection follows the Ohr HaChaim's contrast between maintaining that connection and becoming cut off from it.

פָּסוּק ט *Deuteronomy 32:9*

כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the LORD is His people, Jacob the lot of His inheritance.

No Ohr HaChaim comment on this pasuk in this edition.

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:10:1

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ וְגוֹ'. נִרְאֶה כִּי יְכַוֵּן הַכָּתוּב עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (ברכות ט:) לֹא יָצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד שֶׁעָשָׂאוּהָ כִּמְצוּלָה שֶׁאֵין בָּהּ דָּגִים וְכוּ', וְאָמְרוּ עוֹד (ליקוטי תורה וירא) שֶׁאִם הָיוּ יִשְׂרָאֵל מִתְעַכְּבִין בְּמִצְרַיִם הָיוּ נִטְמָעִים שָׁם לָעַד לְעוֹלָם כִּי הָיוּ נִכְנָסִים בַּחֲמִשִּׁים שַׁעֲרֵי טֻמְאָה,

He found him in a desert land, and in the waste, etc. It appears that the verse intends to follow the path of Chazal in Berachot 9b, who said that Israel did not leave Egypt until they had made it like a deep sea that has no fish in it, meaning they emptied it of all its spiritual sparks. Furthermore, they said in Likkutei Torah on Vayeira that if Israel had delayed any longer in Egypt, they would have been absorbed there forever, because they would have entered the fiftieth gate of impurity.

לָזֶה אָמַר יִמְצָאֵהוּ בְּאֶרֶץ שֶׁהִיא מִדְבָּר, פֵּרוּשׁ חֳרָבָה וְאֵין בָּהּ מַמָּשׁ, וְלָזֶה לֹא אָמַר יִמְצָאֵהוּ בַּמִּדְבָּר אֶלָּא בְּאֶרֶץ מִדְבָּר, וְהָבֵן׃

To describe this, the verse says, 'He found him in a land of desert', meaning a land that is desolate and has no spiritual substance left in it. For this reason, the text does not say 'He found him in the desert' (which would refer to the physical wilderness), but rather 'in a land of desert' (referring to Egypt which had become spiritually desolate). Understand this.

Or HaChaim on Deuteronomy 32:10:2

וְאָמַר עוֹד, שֶׁמִּלְבַד שֶׁהָאָרֶץ מִדְבָּר מִבְּלִי נִיצוֹץ קְדֻשָּׁה, אֶלָּא שֶׁהוּא תֹּהוּ יְלֵל יְשִׁימוֹן, פֵּרוּשׁ מְלֵאָה טִנּוּפֶת וְטֻמְאָה. וְתִמְצָא שֶׁאָמְרוּ בַּזֹּהַר (חלק א טז.) כִּי תֹּהוּ הוּא בְּחִינַת קְלִפָּה אַחַת, וּכְמוֹ כֵן יְלֵל יְשִׁימוֹן שֶׁהֵם בְּחִינַת הָרַע, שֶׁהַמָּקוֹם מְשֻׁלָּל מֵהַטּוֹב וּמָכְלָל מֵהָרַע.

The verse further explains that not only was the land a desert, completely devoid of any spark of holiness, but it was also 'a waste, a howling wilderness.' This means it was filled with filth and spiritual impurity. You will find that they said in the Zohar, Volume I, page 16a, that 'waste' (tohu) represents a specific force of impurity (kelipah), and similarly 'a howling wilderness' represents the forces of evil. Thus, the place was entirely stripped of good and completely filled with evil.

וְלָזֶה ה' סְבָבֻהוּ, פֵּרוּשׁ, לְשׁוֹן שְׁמִירָה, וְאָמַר לְשׁוֹן עָתִיד לוֹמַר שֶׁאוֹתָהּ שְׁמִירָה שֶׁעָשָׂה לוֹ לֹא נֶעְדְּרָה וְעוֹדֶנָּה תִּהְיֶה תָּמִיד. וְהַכַּוָּנָה בָּזֶה שֶׁהוֹצִיאָם מִמְּקוֹם הָרַע הַהוּא שֶׁלֹּא נִטְמְעוּ שָׁם,

Because of this danger, Hashem 'compassed him about' (yesovevenhu), a term denoting protection. The Torah uses the future tense here to teach that this protection which He provided for them was not a temporary event; rather, it remains constant and will endure forever. The depth of this protection is that He extracted them from that place of evil so they would not be absorbed there.

עוֹד שֶׁבְּאוֹתוֹ מָקוֹם עַצְמוֹ כְּשֶׁהָיָה מֵבִיא ה' הַמַּכּוֹת עַל מִצְרַיִם הָיָה שׁוֹמֵר אוֹתָם, עַל דֶּרֶךְ אָמְרוֹ (שמות ט:ו) "וּמִמִּקְנֵה יִשְׂרָאֵל" וְגוֹ', "בְּאֶרֶץ גֹּשֶׁן" וְגוֹ' (שמות ט:כו), "וּלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר" וְגוֹ' (שמות י:כג), "וְלֹא יִתֵּן הַמַּשְׁחִית" וְגוֹ' (שמות יב:כג), וְהוּא אָמְרוֹ "וְסוֹבְבֻנְהוּ".

Furthermore, in that very place, when Hashem brought the plagues upon Egypt, He protected them, just as the verses state: 'but of the livestock of the children of Israel...' (Exodus 9:6), 'in the land of Goshen...' (Exodus 9:26), 'but for all the children of Israel there was light...' (Exodus 10:23), and 'He will not allow the destroyer...' (Exodus 12:23). This is the meaning of 'He compassed him about.'

Or HaChaim on Deuteronomy 32:10:3

וְאָמְרוֹ יְבוֹנְנֵהוּ – פֵּרוּשׁ, עַל יְדֵי שֶׁנָּתַן לָהֶם תּוֹרָה שֶׁהִיא מְקוֹר הַבִּינָה, שֶׁבָּזֶה "יִצְּרֵנְהוּ כְּאִישׁוֹן עֵינוֹ", עַל דֶּרֶךְ אָמְרוֹ (משלי ב:יא) "תְּבוּנָה תִּנְצָּרֶכָּה". וְאָמְרוֹ "כְּאִישׁוֹן עֵינוֹ" – כְּמַאֲמַר הַנָּבִיא (זכריה ב:יב) "כִּי הַנּוֹגֵעַ בָּכֶם כְּנוֹגֵעַ בְּבָבַת עֵינוֹ".

Yevonenehu, "He gave him understanding," refers to Hashem's gift of Torah, the source of understanding. Through it He guards Yisrael "like the pupil of His eye," as in "Understanding will guard you" (Mishlei 2:11). The eye image also appears in Zechariah 2:12: "Whoever touches you touches the pupil of His eye."

וְהַכַּוָּנָה בָּזֶה, כְּדֶרֶךְ שֶׁאֵין הָעַיִן סוֹבֶלֶת נְגִיעַת אֶצְבַּע הָאָדָם בָּהּ, וְהַטַּעַם לְצַד כִּי גּוּף הָאֶצְבַּע עָכוּר וְהָעַיִן זַכָּה, וְאֵין הָרוּחָנִי סוֹבֵל הַגַּשְׁמִי.

The Ohr HaChaim explains the image through the eye's delicacy. It cannot bear a finger touching it because the finger is coarse compared with the eye, which is refined. He uses this contrast to express how something spiritual cannot bear contact with what is coarse and physical.

וְהוּא סוֹד מַאֲמַר הָרַשְׁבִּ"י (זוהר ח"ב ריא:) שֶׁאָמַר: וַי לָהּ לְנִשְׁמְתָא דְּסָבְלָא אֶשָּׁא נוּכְרָאָה, פֵּרוּשׁ, הָאֵשׁ שֶׁבּוֹ נִכְנֶסֶת לְהַעֲנִישָׁהּ הִיא אֵשׁ נָכְרִיָּה בְּעֵרֶךְ אֵשׁ הַנְּשָׁמָה, וְלָזֶה תִּמְצָא שָׁם שֶׁנֶּפֶשׁ הַצַּדִּיק תִּטְבּוֹל בָּאֵשׁ הַנִּקְרָא נְהַר דִּינוּר, פֵּרוּשׁ, בְּעוֹד שֶׁלֹּא נִתְרַחֵק הָאֵשׁ וְלֹא נִגְשַׁם, שֶׁבָּזֶה לֹא יִצְטַעֲרוּ. וְהָבֵן סוֹדָן שֶׁל דְּבָרִים:

He connects this to Rabbi Shimon bar Yochai's statement in the Zohar (volume 2, 211b): "Woe to the soul that bears a foreign fire." The fire in which the soul is punished is foreign to the soul's own fire. By contrast, the righteous soul immerses in the fire called Nehar Dinur while that fire has not become distant or material, and therefore does not suffer from it. For clarity, he is distinguishing a fire alien to the soul's refined nature from a spiritual fire compatible with it. That distinction helps explain why contact with coarseness can be painful to what is spiritually refined.

Or HaChaim on Deuteronomy 32:10:4

וְהוּא אָמְרוֹ כָּאן "כְּאִישׁוֹן עֵינוֹ", כִּי הֵם רוּחָנִיִּים וְכָל חוּץ מֵהֶם גַּשְׁמִי, וְלָזֶה יֵרֵעוּ וַיְשַׁחִיתוּ בָּהֶם אֲפִלּוּ נְגִיעַת הֶעָכוּר, כְּמוֹ שֶׁיֶּרַע נְגִיעַת יָד בְּאִישׁוֹן עַיִן. וְזֶה

This is what the verse means here by 'as the apple of His eye.' Because Israel became spiritual beings, everything outside of them is considered coarse and physical. Therefore, even the touch of something spiritually coarse harms and damages them, just as the touch of a hand harms the delicate apple of the eye.

הָיָה אַחַר שֶׁהִנְחִילָם הַתּוֹרָה, וְלָזֶה קָדַם לוֹמַר "יְבוֹנְנֵהוּ" וְאַחַר כָּךְ אָמַר "יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ", וְהוּא טַעַם מִצְוֹת לֹא תַעֲשֶׂה, וְהָבֵן:

This high spiritual status was achieved only after He gave them the inheritance of the Torah. For this reason, the verse first says 'He cared for him' (yevonenehu, instructing him in Torah) and only afterward says 'He kept him as the apple of His eye.' This concept also explains the underlying reason for the negative commandments, which protect this delicate spiritual state. Understand this.

Or HaChaim on Deuteronomy 32:10:5

עוֹד יֵרָצֶה אָמְרוֹ "יְבוֹנְנֵהוּ יִצְּרֶנְהוּ" עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה בְּמַסֶּכֶת בְּרָכוֹת נד:, שְׁלֹשָׁה צְרִיכִין שְׁמִירָה, וְאֶחָד מֵהֶם הוּא תַּלְמִיד חָכָם, וְהַטַּעַם לְפִי שֶׁהַמַּזִּיקִין מִתְקַנְּאִים מִמַּעֲלַת בֶּן תּוֹרָה וּמִתְגָּרִים בּוֹ.

Alternatively, the words 'He cared for him, He kept him' (yevonenehu yitzrenhu) can be understood in light of what Chazal said in Tractate Berachot 54b: Three categories of people require special protection, and one of them is a Torah scholar (talmid chacham). The reason for this is that the damaging spiritual forces are envious of the high stature of a Torah scholar and provoke him.

לָזֶה אָמַר "יְבוֹנְנֵהוּ", פֵּרוּשׁ יִתֵּן לוֹ הַתּוֹרָה שֶׁנִּקְרֵאת תְּבוּנָה (משלי ב:יא), לָזֶה חָל עָלָיו לִשְׁמְרוֹ כְּאָמְרוֹ "יִצְּרֶנְהוּ" וְגוֹ':

To address this, the verse says 'yevonenehu', meaning He gives him the Torah, which is called understanding (tevunah) in Proverbs 2:11. Because He has elevated him to this level, He must then take responsibility to guard him, as it says, 'He kept him' (yitzrenhu), protecting him from those envious forces.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:10

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem found Israel in Egypt when it was spiritually desolate and filled with impurity. He protected them from being absorbed by the impurity and shielded them during the plagues. By giving them the Torah, He elevated them to a refined spiritual state, making them as sensitive to spiritual harm as the delicate apple of an eye is to physical touch. This high spiritual status requires the ongoing protection of the commandments and special divine guardianship.

לְמַעֲשֶׂה · Lemaaseh

The Ohr HaChaim connects the prohibitions of the Torah with guarding the spiritual sensitivity that Torah gives us. When a prohibition feels like a restriction, consider what it protects. Let that perspective help us take care with a particular boundary in our own avodas Hashem.

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions,

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:11:1

> "Like an eagle that awakens its nest." The Ohr HaChaim notes Chazal's explanations in the Sifrei, as cited by Rashi, then offers another reading. Vayikra Rabbah 17:4 teaches that when Yisrael violates Hashem's will, judgment does not strike at their lives first. It begins by awakening a person through afflictions of the house, then of the clothing, before going further.

כְּנֶשֶׁר יָעִיר קִנּוֹ. רַז"ל (ספרי) דָּרְשׁוּ מַה שֶּׁדָּרְשׁוּ בּוֹ, (עיין רש"י ז"ל) וְחוּץ מִדִּבְרֵיהֶם יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם ז"ל (ויקרא רבה יז:ד) כִּי כְּשֶׁיִּשְׂרָאֵל עוֹבְרִים רְצוֹנוֹ אֵין בַּעַל הַדִּין נוֹגֵעַ בַּנְּפָשׁוֹת תְּחִלָּה אֶלָּא מַתְחִיל לְהָעִירוֹ בְּנִגְעֵי בָּתִּים אַחַר כָּךְ בְּנִגְעֵי בְּגָדִים וְכוּ',

> That is how he reads the eagle awakening its nest: Hashem awakens His children. The awakening is also measured to what they can bear. He cites Bereishis Rabbah 55:2, that Hashem tests a person only according to the measure he is capable of bearing.

וְהוּא מַאֲמַר "כְּנֶשֶׁר יָעִיר קִנּוֹ" כְּמוֹ כֵן ה' מְעוֹרֵר בָּנָיו, גַּם מְעוֹרָרָם כְּפִי הַיְכֹלֶת שֶׁיּוּכְלוּ עֲמוֹד בּוֹ, כְּאָמְרָם ז"ל (בראשית רבה נה:ב) שֶׁאֵין ה' מְנַסֶּה הָאָדָם אֶלָּא בְּשִׁעוּר שֶׁיּוּכַל לִסְבּוֹל.

Or HaChaim on Deuteronomy 32:11:2

וְאָמְרוֹ "יִפְרֹשׂ כְּנָפָיו" וְגוֹ', עַל דֶּרֶךְ אָמְרָם (ספרי דברים ג,כט) יְמִינוֹ פְּשׂוּטָה לְקַבֵּל שָׁבִים, שֶׁאִם עַל יְדֵי הֶעָרָה שֶׁיָּעִיר ה' לְיִשְׂרָאֵל יִתְעוֹרְרוּ לָשׁוּב בִּתְשׁוּבָה, תֵּכֶף יְמִינוֹ פְּשׂוּטָה. וְאָמַר "יִפְרֹשׂ" לְעָתִיד, זֶה שִׁיעוּרָהּ, טַעַם שֶׁיִּפְרֹשׂ כְּנָפָיו מֵעִיקָּרָא הוּא בִּשְׁבִיל שֶׁיְּקַחֵהוּ לְאִישׁ יִשְׂרָאֵל הַחוֹזֵר בִּתְשׁוּבָה, שֶׁוּלַת זֶה לֹא הָיָה פּוֹרֵשׂ כְּנָפָיו.

And the verse's statement, He spreads His wings, is understood in light of the Sages' teaching in the Sifrei on Devarim 3:29 that Hashem's right hand is constantly stretched out to receive those who return. If, through the awakening that Hashem stirs up within Israel, they are moved to return in repentance, His right hand is immediately stretched out to welcome them. The Torah uses the future tense to convey this sequence: the very reason He spreads His wings from the outset is in order to gather in the Jewish person who returns in repentance. Were it not for this goal of receiving the penitent, He would not have spread His wings at all.

Or HaChaim on Deuteronomy 32:11:3

יִשָּׂאֵהוּ עַל אֶבְרָתוֹ – וְאָמְרוֹ "יִשָּׂאֵהוּ" וְגוֹ', עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תיקוני זוהר תיקון ע קלא.) בְּפָסוּק (קהלת י:כ) "וּבַעַל כְּנָפַיִם יַגִּיד דָּבָר", כִּי יֵשׁ כַּת אַחַת שֶׁל מַלְאָכִים שֶׁנִּקְרָאִים בַּעֲלֵי כְּנָפַיִם, וְשֶׁרוּתָם הִיא שֶׁכָּל דִּבּוּר טוֹב וּבְרָכַת ה' הַיּוֹצֵאת מִפִּי אִישׁ יְהוּדִי יִשָּׂאוּהָ כַּנְפֵיהֶם, וְהוּא אָמְרוֹ "יִשָּׂאֵהוּ עַל אֶבְרָתוֹ", פֵּרוּשׁ יִשָּׂא הַבָּא מִמֶּנּוּ מֵהַטּוֹב.

And the verse's statement, He carries him on His wing, can be understood based on the Sages' teaching in Tikkunei Zohar, Tikkun 70, page 131a, on the verse in Kohelet 10:20, The winged one will tell the matter. They explain that there is a specific class of angels called possessors of wings. Their sacred service is to carry aloft on their wings every good word and blessing of Hashem that comes out of the mouth of a Jewish person. This is the meaning of, He carries him on His wing, meaning that He carries upward the spiritual goodness that comes from the person.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:11

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim reads the eagle's awakening of its nest as Hashem's measured call to teshuvah. Judgment begins with a person's surroundings, and the test is within his capacity. The spreading wings express Hashem's readiness to receive one who returns. The final image, carrying on a wing, refers to angels who carry upward a Jew's good words and blessings of Hashem.

לְמַעֲשֶׂה · Lemaaseh

Respond to an opportunity for teshuvah with the knowledge that Hashem is ready to receive you. The Ohr HaChaim explains that His outstretched hand is there to welcome the person who returns. Choose one thing to correct, and begin the return rather than letting discouragement delay it.

פָּסוּק יב *Deuteronomy 32:12*

יְהוָה בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

The LORD alone did lead him, And there was no strange god with Him.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:12:1

ה׳ בָּדָד יַנְחֶנּוּ. יִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (תנחומא, צו ז) בַּפָּסוּק (הושע ד:יז) "חֲבוּר עֲצַבִּים אֶפְרַיִם הַנַּח לוֹ", כְּשֶׁיִּשְׂרָאֵל יֵשׁ בֵּינֵיהֶם אַחְדוּת אֲפִלּוּ עוֹבְדֵי עֲבוֹדָה זָרָה הַנַּח לוֹ, פֵּרוּשׁ עַל דֶּרֶךְ (אסתר ב:יא) "וַהֲנָחָה לַמְּדִינוֹת עָשָׂה", וְהוּא אָמְרוֹ "ה׳ בָּדָד" פֵּרוּשׁ כְּשֶׁהָעָם בָּדָד לְשׁוֹן בַּד – ה׳ יַנְחֶנּוּ.

"Hashem alone will lead him." The Ohr HaChaim explains this through Midrash Tanchuma, Tzav 7, on Hoshea 4:17: "Ephraim is joined to idols; leave him alone." Chazal read this as a teaching about unity. When Yisrael is united, even the presence of idolatry does not bring immediate punishment. Hanach lo, "leave him alone," expresses granting rest or relief, like the relief granted to the provinces in Esther. He therefore reads badad as the people being one unit: when they are united, Hashem leads them.

Source note: the Hebrew edition prints Esther 2:11 beside "he granted relief to the provinces." The quoted words are in Esther 2:18. The Hebrew is reproduced unchanged.

Or HaChaim on Deuteronomy 32:12:2

וְאֵין עִמּוֹ אֵל נֵכָר – פֵּרוּשׁ, הֲגַם שֶׁהֵם עוֹבְדֵי עֲבוֹדָה זָרָה אֵין ה' מַחְשִׁיב לוֹ עָוֹן זֶה. וּמַאֲמַר "אֵין עִמּוֹ" תִּתְפָּרֵשׁ עַל דֶּרֶךְ שֶׁדָּרְשׁוּ זִכְרוֹנָם לִבְרָכָה (סוכה מא.) בְּפָסוּק (ירמיה ל:יז) "דּוֹרֵשׁ אֵין לָהּ", מִכְּלָל שֶׁיֵּשׁ לָהּ, כְּמוֹ כֵן בְּמַה שֶׁלְּפָנֵינוּ אָמַר "אֵין עִמּוֹ" מִכְּלָל שֶׁיֵּשׁ עִמּוֹ, אֶלָּא שֶׁאֵין ה' מְיַסְּרוֹ עַל זֶה.

He continues this reading with "and there is no foreign god with him." Although idolatry is present, Hashem does not count that sin against them by punishing them in this situation. The Ohr HaChaim compares the negative wording with Chazal's reading in Sukkah 41a of "No one seeks her" (Yirmiyahu 30:17). His text summarizes that inference as "this implies that she has [one who seeks her]." He uses the comparison here to read "there is none with him" as implying that a foreign god is in fact present, but Hashem is not punishing the people for it.

For clarity, the Gemara itself phrases its inference as "she requires seeking." The Ohr HaChaim's point here is that the negative wording carries an implication beyond its surface meaning; he is explaining the withholding of punishment, not permitting idolatry.

Or HaChaim on Deuteronomy 32:12:3

עוֹד יֵרָצֶה עַל זֶה הַדֶּרֶךְ: אֵימָתַי "ה' בָּדָד יַנְחֶנּוּ"? כְּשֶׁנִּגְמַר חֵלֶק הָרַע מִיִּשְׂרָאֵל, וְהוּא אָמְרוֹ "וְאֵין עִמּוֹ אֵל נֵכָר", שֶׁהוּא חֵלֶק הָרַע הַדָּבוּק בָּאָדָם מֵחֵטְא הָאָדָם, וְהַמַּשְׂכִּיל יָבִין:

He then offers a different explanation. When will "Hashem alone lead him"? When the element of evil has come to an end within Yisrael. On this reading, "there is no foreign god with him" means that the evil attached to a person through Adam's sin has been removed. For clarity, this follows the earlier discussion of evil becoming mixed with good through Adam HaRishon's sin. The two readings are distinct: the first discusses unity despite sin, while this one describes guidance after that evil is gone.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:12

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim offers two readings. The first emphasizes the protective force of unity: Hashem withholds punishment even while serious sin is present. The second describes a different condition, in which the evil that entered through Adam's sin has been removed and Hashem alone leads Yisrael.

לְמַעֲשֶׂה · Lemaaseh

Make one effort toward peace with another Jew, such as speaking respectfully where a disagreement has become tense. The Ohr HaChaim draws attention to the value of unity even when people are far from perfect. We can work on that unity while still taking our own teshuvah seriously.

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אור החיים הקדוש · האזינו · שְׁלִישִׁי

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פָּסוּק יג *Deuteronomy 32:13*

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

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:13:1

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

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:13

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

פָּסוּק יד

Deuteronomy 32:14

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

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

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק טו

Deuteronomy 32:15

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

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

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק טז

Deuteronomy 32:16

יַקְנִאֻ֙הוּ֙ בְּזָרִ֔ים בְּתֹועֵבֹ֖ת יַכְעִיסֻֽהוּ׃

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

No Ohr HaChaim comment on this pasuk in this edition.

יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעוּם חֲדָשִׁים מִקָּרֹב בָּאוּ לֹא שְׂעָרוּם אֲבֹתֵיכֶם׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:17:1

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

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:17

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

צ֥וּר יְלָדְךָ֖ תֶּשִׁ֑י וַתִּשְׁכַּ֖ח אֵ֥ל מְחֹלְלֶֽךָ׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:18:1

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

Or HaChaim on Deuteronomy 32:18:2

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

AI-assisted study aids · Deuteronomy 32:18

בְּפַשְׁטוּת · In plain words

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

לְמַעֲשֶׂה · Lemaaseh

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

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אור החיים הקדוש · האזינו · רְבִיעִי

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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.

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.

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.

אור החיים הקדוש · האזינו · שִׁשִּׁי

Explanatory English · Line-by-Line Edition

HA'AZINU · 6TH 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 מ *Deuteronomy 32:40*

כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אָנֹכִי לְעֹלָם׃

For I lift up My hand to heaven, And say: As I live for ever,

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:40:1

כִּי אֶשָּׂא אֶל שָׁמַיִם וְגוֹ׳. פֵּרוּשׁ לְשׁוֹן שְׁבוּעָה, שֶׁנִּשְׁבַּע בִּנְשִׂיאוּת יָדָיו לְשַׁנֵּן חַרְבּוֹ לִנְקֹם מִצָּרָיו, וְהוּא אָמְרוֹ "אִם שַׁנּוֹתִי בָּרָק" וְגוֹ', וְאָמְרוֹ "וְתֹאחֵז בְּמִשְׁפָּט" פֵּרוּשׁ יִתְקַף בְּמִדַּת הַדִּין.

For I lift up My hand to heaven, and so on. This is an expression of an oath, meaning that Hashem swore by the lifting of His hands to sharpen His sword to take vengeance on His adversaries. This is what is meant by the next verse, If I whet My glittering sword, and so on. And the words, and My hand take hold on judgment, mean that He will strengthen and assert the attribute of strict justice.

Or HaChaim on Deuteronomy 32:40:2

אוֹ יִרְצֶה, שֶׁתַּסְכִּים גַּם מִדַּת הָרַחֲמִים וְתִתְחַזֵּק בַּמִּשְׁפָּט לְהָשִׁיב נָקָם לְצָרֵי ה' שֶׁהֵם אוֹיְבֵי יִשְׂרָאֵל, שֶׁאֵינָם שׂוֹנְאִים אוֹתָנוּ אֶלָּא עַל דְּבֵקוּתֵנוּ בַּה', וְאוֹמֵר "וְלִמְשַׁנְאַי" – הֵם כַּת הַמַּעֲבֶרֶת יִשְׂרָאֵל עַל דָּת.

Alternatively, it means that even the attribute of mercy will agree and join in strengthening the judgment, to return vengeance to Hashem's adversaries, who are the enemies of Israel. For they do not hate us except because of our cleaving to Hashem. And when the verse says, and I will requite them that hate Me, it refers to the group of nations that actively try to force Israel to transgress their religion.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:40

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem's lifting of His hand to heaven is a solemn oath to execute strict justice and take vengeance on His adversaries. He offers two interpretations of how this judgment is held: first, as a direct assertion of the attribute of strict justice; second, as a unified judgment where even the attribute of mercy agrees to punish the enemies of Israel, since their hatred of Israel stems solely from Israel's devotion to Hashem.

לְמַעֲשֶׂה · Lemaaseh

When we face challenges or hostility from those who oppose our devotion to Torah, we can find comfort in knowing that our connection to Hashem is the very reason we are targeted. Hashem views animosity toward His nation as animosity toward Himself, and He ultimately acts to defend His people and uphold justice.

פָּסוּק מא

Deuteronomy 32:41

אִם־שַׁנּוֹתִי בְּרַק חַרְבִּי וְתֹאחֵז בְּמִשְׁפָּט יָדִי אָשִׁיב נָקָם לְצָרָי
וְלִמְשַׂנְאַי אֲשַׁלֵּם׃

If I whet My glittering sword, And My hand take hold on judgment; I will render vengeance to Mine adversaries, And will recompense them that hate Me.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מב

Deuteronomy 32:42

אַשְׁכִּיר חִצַּי מִדָּם וְחַרְבִּי תֹּאכַל בָּשָׂר מִדַּם חָלָל וְשִׁבְיָה מֵרֹאשׁ
פַּרְעוֹת אוֹיֵב׃

I will make Mine arrows drunk with blood, And My sword shall devour flesh; With the blood of the slain and the captives, From the long-haired heads of the enemy.'

No Ohr HaChaim comment on this pasuk in this edition.

הַרְנִינוּ גוֹיִם עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ: (פ)

Sing aloud, O ye nations, of His people; For He doth avenge the blood of His servants, And doth render vengeance to His adversaries, And doth make expiation for the land of His people.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:43:1

הַרְנִינוּ גוֹיִם וְגוֹ'. פֵּרוּשׁ, כִּי בַּעֲשׂוֹת ה' נְקָמָה בְּאוֹיְבֵי יִשְׂרָאֵל וּירוֹמֵם מַדְרֵגַת יִשְׂרָאֵל, יְרַנְּנוּ הַגּוֹיִם עַל עַמּוֹ יִשְׂרָאֵל לְשַׁבְּחָם וּלְרוֹמְמָם, כְּאָמְרוֹ (תהלים קמד:טו) "אַשְׁרֵי הָעָם" וְגוֹ'.

Sing aloud, O nations, of His people. The meaning is that when Hashem executes vengeance upon the enemies of Israel and elevates the spiritual and physical stature of Israel, the nations of the world will sing praises concerning His people, Israel, to laud them and exalt them. This is in line with the verse in Psalms 144:15, Praiseworthy is the people for whom it is so.

Or HaChaim on Deuteronomy 32:43:2

כִּי דַם עֲבָדָיו יִקּוֹם. וְאָמְרוֹ "כִּי דַם וְגוֹ' וְנָקָם" וְגוֹ' – פֵּרוּשׁ, שֶׁלֹּא דָּם לְבַד, אֶלָּא גַּם צָרָיו אֲשֶׁר חָרְשׁוּ אָוֶן לוֹ יָשִׁיב ה' לָהֶם נָקָם שֶׁחָשְׁבוּ לַעֲשׂוֹת, עַל דֶּרֶךְ אָמְרוֹ (תהלים ז:יז) "יָשׁוּב עָמָלוֹ בְרֹאשׁוֹ".

For He avenges the blood of His servants. When the verse says, For He avenges the blood... and He will render vengeance to His adversaries, it means that Hashem will not only avenge the actual spilled blood, but He will also return upon His adversaries the very vengeance and harm they plotted to do to Israel. This is in line with the verse in Psalms 7:17, His mischief shall return upon his own head.

Or HaChaim on Deuteronomy 32:43:3

וְכִפֶּר אַדְמָתוֹ עַמּוֹ. וְאָמְרוֹ "וְכִפֶּר אַדְמָתוֹ עַמּוֹ" הוּא גְּמַר הַדְּבָרִים שֶׁהִתְחִיל לוֹמַר "כִּי יָדִין ה' עַמּוֹ" וְגוֹ', וְגָמַר אוֹמֶר כִּי הַנִּמְצָא עֲדַיִן מֵהַחַטָּאִים עַל יִשְׂרָאֵל תְּכַפֵּר עֲלֵיהֶם הָאָרֶץ אֲשֶׁר הָיְתָה לְשַׁמָּה וּלְחֶרְפָּה שָׁנִים רַבּוֹת, זֶה יִהְיֶה לְכַפָּרַת עָוֹן עַם ה'.

> And He makes expiation for the land of His people. This statement, And He makes expiation for the land of His people, is the ultimate conclusion of the theme that began earlier in verse 36, For Hashem will judge His people. The Torah concludes here by declaring that whatever sins might still remain upon Israel will be fully atoned for by the very land of Israel itself, which suffered by being desolate and a disgrace for so many years. The suffering of the land will serve as the expiation for the iniquity of Hashem's people.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:43

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that when Hashem ultimately redeems Israel and punishes their enemies, the nations of the world will sing the praises of the Jewish people. Hashem will avenge not only the physical blood spilled by the nations, but also the evil plots they devised. Finally, the long, painful desolation of the Land of Israel during the exile will itself serve as a complete atonement for any remaining sins of the nation.

לְמַעֲשֶׂה · Lemaaseh

The Ohr HaChaim finds hope even in the Land of Israel remaining desolate during exile: that desolation itself has an atoning role. When learning this passage, hold its account of suffering together with its promise of eventual redemption.

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.

אור החיים הקדוש · האזינו · שְׁבִיעִי

Explanatory English · Line-by-Line Edition

HA'AZINU · 7TH 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 מד — *Deuteronomy 32:44*

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בִּן־נוּן׃

And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:44:1

הוּא וְהוֹשֵׁעַ בִּן נוּן. פֵּרוּשׁ, הָיָה עוֹמֵד עִמּוֹ, אֲבָל הַדִּבּוּר לֹא דִּבֵּר אֶלָּא מֹשֶׁה כְּאָמְרוֹ "וַיְדַבֵּר", וְכֵן אָמַר ה' "וְלַמְּדָהּ אֶת בְּנֵי יִשְׂרָאֵל שִׂימָהּ בְּפִיהֶם" לְשׁוֹן יָחִיד אֶל מֹשֶׁה.

He, and Hoshea the son of Nun: This means that Yehoshua was standing there with Moshe, but the actual speaking was done by Moshe alone, as the verse says, "And he spoke" in the singular. Similarly, Hashem had said to Moshe in the singular, "And teach it to the children of Israel, put it in their mouth" (Deuteronomy 31:19), referring to Moshe alone.

וְאָמְרוֹ "וְהוֹשֵׁעַ" וְלֹא אָמַר "וִיהוֹשֻׁעַ" כְּמוֹ שֶׁקָּרָא לוֹ מֹשֶׁה, לְפִי שֶׁתּוֹסֶפֶת הַיּוֹ"ד הִיא לִיקָר וּגְדוּלָּה כָּרָמוּז בְּמַאֲמַר (במדבר יג:טז) "וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ" וְגוֹ', וּכְשֶׁהִשְׁוָם הַכָּתוּב וְאָמַר "הוּא וְהוֹשֵׁעַ בִּן נוּן" הֵסִיר הַיּוֹ"ד, עַל דֶּרֶךְ אָמְרוֹ (ישעיהו י:טו) "הֲיִתְפָּאֵר הַמַּגְרֵזָן" וְגוֹ׳.

Regarding the text writing "and Hoshea" rather than "and Yehoshua" as Moshe had renamed him, this is because the addition of the letter yud was for honor and greatness, as hinted in the verse, "And Moshe called Hoshea the son of Nun, Yehoshua" (Numbers 13:16). However, here, when the verse placed them together and said, "he and Hoshea the son of Nun," the Torah removed the yud to show humility in the presence of his master Moshe, in the spirit of the verse, "Should the axe boast itself against him that hews therewith?" (Isaiah 10:15).

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:44

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that although Yehoshua stood beside Moshe as the song was taught, only Moshe did the actual speaking. The Torah refers to Yehoshua by his original name, Hoshea, omitting the honorific letter yud to preserve proper deference and humility while standing next to his master, Moshe.

לְמַעֲשֶׂה · Lemaaseh

When standing in the presence of our teachers or mentors, we should conduct ourselves with utmost humility, stepping back to let their light shine rather than seeking personal honor or prominence.

פָּסוּק מה

Deuteronomy 32:45

וַיְכַל מֹשֶׁה לְדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל׃

And when Moses made an end of speaking all these words to all Israel,

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מו

Deuteronomy 32:46

וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוֻּם אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

he said unto them: 'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מז

Deuteronomy 32:47

כִּי לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ׃ (פ)

For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it.'

No Ohr HaChaim comment on this pasuk in this edition.

פָּסוּק מח

Deuteronomy 32:48

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר׃

And the LORD spoke unto Moses that selfsame day, saying:

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:48:1

בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר. אָמְרוֹ "לֵאמֹר", שֶׁיֹּאמַר לָהֶם לְיִשְׂרָאֵל שֶׁהוּא עוֹלֶה לָמוּת, וְזֶה מְכֻוָּן לְדִבְרֵיהֶם זִכְרוֹנָם לִבְרָכָה שֶׁדָּרְשׁוּ (ספרי) בְּאָמְרוֹ "בְּעֶצֶם הַיּוֹם הַזֶּה" לְפִי שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים וְכוּ' יֵעָיֵן שָׁם דְּבָרָיו׃

On that very day, saying. The word saying means that Moshe should tell the people of Israel that he was going up the mountain to die. The Ohr HaChaim notes that this fits Chazal's explanation in the Sifrei of the words on that very day, in connection with what Israel was saying. He directs the reader there for the full discussion.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:48

בְּפַשְׁטוּת · In plain words

The word leimor means that Moshe was to tell Israel that he was ascending the mountain to die. The Ohr HaChaim connects this with the Sifrei's explanation of the phrase on that very day.

לְמַעֲשֶׂה · Lemaaseh

Notice how the small word leimor tells us that this instruction was to be communicated to Israel. In learning, pause over whom a command is addressed to and whom it is meant to reach.

פָּסוּק מט *Deuteronomy 32:49*

עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה הַר־נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל־
פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל
לַאֲחֻזָּה׃

'Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

No Ohr HaChaim comment on this pasuk in this edition.

וּמֻת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־עַמָּיו׃

and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:50:1

> And die on the mount: This means, willingly accept and consent to die. For Hashem does not take the souls of His pious ones except with their own consent. And when He says, and be gathered unto your people, this is in line with what Chazal say in Ketubot 104a, that the righteous go out to welcome a newly arriving righteous soul. For this reason, Hashem said to him that he would be gathered to his people who are coming out to meet him.

וּמֵת בָּהָר. פֵּרוּשׁ, הִתְרַצֵּה לָמוּת, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא לוֹקֵחַ נַפְשׁוֹת חֲסִידָיו אֶלָּא לִרְצוֹנָם. וְאָמְרוֹ "וְהֵאָסֵף אֶל עַמֶּיךָ" עַל דֶּרֶךְ אָמְרָם (כתובות קד.) שֶׁיּוֹצְאִים הַצַּדִּיקִים לְהַקְבִּיל פְּנֵי צַדִּיק, וְלָזֶה אָמַר ה' אֵלָיו שֶׁיֵּאָסֵף אֶל עַמָּיו הַבָּאִים לִקְרָאתוֹ.

Or HaChaim on Deuteronomy 32:50:2

> Alternatively, the verse can be explained in this way: it comes to provide three reasons for the death of the man of Hashem. This is the structure of the verse: And die, and the reason it must be on the mount is in line with what Chazal say in Sotah 14a. Why was Moshe buried on Mount Nebo? It was because of the sin of Peor. For whenever Peor attempts to raise its head to accuse, it finds Moshe opposite it and is subdued. This is as the verse says in Deuteronomy 34:6, And He buried him in the valley... over against Beth-peor.

עוֹד יִתְבָּאֵר עַל זֶה הַדֶּרֶךְ, כִּי בָּא לָתֵת שְׁלֹשָׁה טְעָמִים לְמִיתַת אִישׁ הָאֱלֹהִים. וְזֶה שִׁעוּר הַכָּתוּב "וּמֵת", וְהַטַּעַם "בָּהָר" – פֵּרוּשׁ עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (סוטה יד.) לָמָּה נִקְבַּר מֹשֶׁה בְּהַר נְבוֹ, בִּשְׁבִיל עָוֹן פְּעוֹר, כִּי בְּכָל זְמַן שֶׁיִּזְקֹף רֹאשׁוֹ פְּעוֹר יִמְצָא כְּנֶגְדּוֹ מֹשֶׁה וְנִכְנָע, וּכְאָמְרוֹ (דברים לד,ו) "וַיִּקְבֹּר אֹתוֹ בַּגַּיְא מוּל בֵּית פְּעוֹר".

טַעַם שֵׁנִי – "אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה", פֵּרוּשׁ כְּדֵי שֶׁיּוּכַל לְהַשִּׂיג הָאוֹשֶׁר שֶׁהִשִּׂיג בְּאֶמְצָעוּת מַעֲשִׂים טוֹבִים הַנּוֹרָאִים, מַה שֶּׁאֵין יָכוֹל לְהַשִּׂיג בְּעוֹדוֹ מְשֻׁתָּף עִם הַגּוּף שֶׁאֵינוֹ יָכוֹל לְהַשִּׂיג הַמַּעֲלָה הַהִיא, וְהוּא אָמְרוֹ "אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה" – פֵּרוּשׁ בָּעוֹלָם הָעֶלְיוֹן.

The second reason is: where you are ascending. This means, so that he can attain the sublime spiritual bliss that he earned through his awesome good deeds. He cannot attain this level while still joined with the physical body, which is unable to experience that high spiritual state. This is what is meant by where you are ascending, referring to the upper world.

שְׁלִישִׁי – "וְהֵאָסֵף אֶל עַמֶּיךָ" עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (במדבר רבה יט), בַּפָּסוּק (דברים לג,כא) "וַיֵּתֵא רָאשֵׁי עָם" וְגוֹ', שֶׁבְּאֶמְצָעוּת מֹשֶׁה יִזְכּוּ דּוֹר הַמִּדְבָּר, וְהֵם מִתְיַחֲסִים אֵלָיו כְּאָמְרוֹ (שמות לב,ז) "רֵד כִּי שִׁחֵת עַמְּךָ", וְהוּא אָמְרוֹ "וְהֵאָסֵף אֶל" – פֵּרוּשׁ לְסִבַּת עַמֶּיךָ לַהֲבִיאָם לָעוֹלָם הַבָּא. וַהֲגַם שֶׁבְּאַהֲרֹן מָצִינוּ שֶׁאָמַר כֵּן גַּם כֵּן (דברים לה,כט) "וַיֵּאָסֶף אֶל עַמָּיו", בְּמָקוֹם שֶׁיֵּשׁ לִדְרֹשׁ דּוֹרְשִׁין.

The third reason is: and be gathered unto your people. This is in line with what Chazal say in Bemidbar Rabbah 19 on the verse in Deuteronomy 33:21, And he came with the heads of the people... This teaches that through the merit of Moshe, the generation of the wilderness will merit the World to Come. They are associated with him, as Hashem said to him in Exodus 32:7, Go down; for your people... have dealt corruptly. Thus, the verse says, and be gathered unto, meaning for the sake of your people, to bring them into the World to Come. And even yough we find that the Torah says the same regarding Aaron in Numbers 20:24, and was gathered unto his people, wherever the text leaves room for an interpretation, we expound it. (The printed reference in the supplied Hebrew is inconsistent; the corresponding phrase about Aharon appears in Numbers 20:24.)

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:50

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim first reads the command as Moshe consenting to his passing, with righteous souls coming to welcome him. He then offers another interpretation with three reasons: his burial counters Peor, departure from the body allows him to attain the spiritual height earned by his deeds, and his passing serves his people by bringing the generation of the wilderness into the World to Come.

לְמַעֲשֶׂה · Lemaaseh

Reflect on the responsibility for others shown in the third explanation: Moshe remains connected to the generation entrusted to him. Think of one person whose spiritual growth you can support with care and patience.

פָּסוּק נא *Deuteronomy 32:51*

עַל־אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי־מְרִיבַת קָדֵשׁ מִדְבַּר־צִן עַל אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל׃

Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:51:1

AI-assisted explanatory translation: (Because you trespassed against Me... because you did not sanctify Me...) Please refer to my commentary on Parashat Chukat (Numbers 20:12), where I have explained this entire subject at length.

עַל אֲשֶׁר מְעַלְתֶּם וְגוֹ' עַל אֲשֶׁר לֹא קִדַּשְׁתֶּם וְגוֹ'. עַיֵּין מַה שֶּׁפֵּרַשְׁתִּי בְּפָרָשַׁת חֻקַּת (במדבר כ:יב) בְּעִנְיָן זֶה בְּאוֹרֶךְ.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:51

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim directs the reader to his extensive commentary in Parashat Chukat regarding the sin of Moshe and Aaron at the waters of Merivah, where the nature of their trespass and the failure to sanctify Hashem's name are analyzed in detail.

לְמַעֲשֶׂה · Lemaaseh

When studying complex or sensitive Torah topics, we should look back at foundational explanations we have already learned to gain a deeper, more consistent understanding of the text.

כִּי מִנֶּגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל: (פ)

For thou shalt see the land afar off; but thou shalt not go thither into the land which I give the children of Israel.'

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:52:1

> For you shall see the land from afar, etc. This is explained in the manner of the verse (Deuteronomy 34:1), "And Hashem showed him all the land." See what I have written there.

כִּי מִנֶּגֶד תִּרְאֶה וְגוֹ'. פֵּרוּשׁ עַל דֶּרֶךְ אָמְרוֹ (דברים ל"ד:א) "וַיַּרְאֵהוּ ה' אֶת כָּל הָאָרֶץ", וְעַיֵּין מַה שֶּׁפֵּירַשְׁתִּי שָׁם.

Or HaChaim on Deuteronomy 32:52:2

> But you shall not go there into the land, etc. This presents a difficulty: after the verse already stated, "but you shall not go there," what room is there to repeat and say, "into the land, etc."? This seems redundant.

וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ וְגוֹ'. קָשֶׁה, אַחַר שֶׁאָמַר "וְשָׁמָּה לֹא תָבוֹא", מַה מָּקוֹם לַחְזוֹר וְלוֹמַר "אֶל הָאָרֶץ" וְגוֹ'?

> The explanation is in light of what Chazal have said (Deuteronomy Rabbah 2:9) that Moshe is destined to enter the Land of Israel with the Patriarchs in the future to come. Furthermore, it is stated in the Zohar (Part 2, 120a) that he will lead the Jewish people into the Land when their final redemption arrives.

וְיִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (דברים רבה ב,ט) שֶׁעָתִיד מֹשֶׁה לִכָּנֵס לָאָרֶץ עִם הָאָבוֹת לֶעָתִיד לָבֹא, וְאָמְרוּ בַּזֹּהַר (חלק ב קכ.) כִּי הוּא יָבִיא אֶת יִשְׂרָאֵל אֶל הָאָרֶץ בְּבֹא גְּאֻלָּתָם.

וְלָזֶה כְּשֶׁאָמַר ה' "וְשָׁמָּה לֹא תָבוֹא" חָשׁ שֶׁיִּהְיוּ הַדְּבָרִים נִשְׁמָעִים שֶׁמַּחְלִיט לוֹ בִּיאַת הָאָרֶץ לְעוֹלָם וָעֶד, לָזֶה אָמַר "אֶל הָאָרֶץ אֲשֶׁר אֲנִי נוֹתֵן" וְגוֹ' פֵּרוּשׁ, עַתָּה, וְלֹא אֶל אֲשֶׁר יִתֵּן לֶעָתִיד. וְעַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָסוּק (דברים ג,כה) "אֶעְבְּרָה נָּא".

Therefore, when Hashem said, "but you shall not go there," He was concerned that the words might be understood as an absolute, permanent decree preventing him from entering the Land for all eternity. To clarify this, Hashem added, "into the land which I give (to the children of Israel)" meaning: you shall not enter it now, during this current giving, but this does not exclude the entry that will take place in the future. See also what I have written on the verse (Deuteronomy 3:25), "Let me go over, I pray You."

Or HaChaim on Deuteronomy 32:52:3

חסלת פרשת האזינו

This concludes Parashat Haazinu.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:52

בְּפַשְׁטוּת · In plain words

The Ohr HaChaim explains that the seemingly redundant phrasing "but you shall not go there into the land which I give" is actually a precise limitation. It clarifies that Moshe's ban from entering the Land of Israel applies only to the immediate conquest and distribution of his generation. It does not represent an eternal ban, leaving open the fulfillment of the prophetic tradition that Moshe will ultimately enter the Land with the Jewish people at the time of the future redemption.

לְמַעֲשֶׂה · Lemaaseh

Read the limits of a difficult statement carefully. Here the words which I give distinguish Moshe's present restriction from the future entry described by Chazal, so the restriction should not be read more broadly than the commentary explains.

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