

חומש עם רש"י • האזינו • ראשון

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

HA'AZINU • 1ST ALIYAH

CHAPTER PREVIEW

We begin the holy shira of Ha'Azinu, where Moshe Rabbeinu calls upon the shamayim and the eretz to stand as eternal witnesses for Klal Yisrael. Moshe Rabbeinu begs that his words of Torah and mussar should drop like rain and dew, bringing life and growth to the neshamos of Klal Yisrael, as he prepares to proclaim the great Name of Hashem and demand that we give kavod to Elokim.

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

פסוק א

Pasuk 1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אֲמַרִי פִּי:

my mouth the words of the earth and let hear and I will speak O heavens give ear

רש"י

הָאֲזִינוּ הַשָּׁמַיִם. שְׁאֲנִי מִתְּרָה בָּהֶם בְּיִשְׂרָאֵל וְתִהְיוּ עֲדִים בְּדָבָר, שִׁפָּה אֲמַרְתִּי

I said for so to the matter witnesses and you shall be in Israel them warn that I O heavens Give ear

לָהֶם שְׂאֵתָם תִּהְיוּ עֲדִים, וְכֵן וְתִשְׁמַע הָאָרֶץ. וְלָמָּה הִעִיד בָּהֶם שָׁמַיִם

heaven against them did he call as witness and why the earth and let hear and likewise witnesses will be that you to them

וְאֶרֶץ? אָמַר מֹשֶׁה: אֲנִי בָשָׂר וְדָם, לְמַחֵר אֲנִי מֵת, אִם יֹאמְרוּ יִשְׂרָאֵל לֹא קִבַּלְנוּ

did we accept not Israel will say if dead I am tomorrow and blood flesh I am Moshe said and earth

עֲלֵינוּ הַבְּרִית, מִי בָּא וּמִכְחִישָׁם? לְפִיכָּה הִעִיד בָּהֶם שָׁמַיִם וְאֶרֶץ —

and earth heaven against them he called as witness therefore and refutes them comes who the covenant upon us

עֲדִים שֶׁהֵן קִיָּמִים לְעוֹלָם. וְעוֹד, שְׂאֵם יִזְכּוּ יָבֹאוּ הָעֲדִים וְיִתְּנוּ שְׂכָרָם,

their reward and give the witnesses will come they act worthily that if and furthermore forever endure that they witnesses

הַגֶּפֶן תִּתֵּן פְּרִיָּה וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם, וְאִם יִתְּחִיבוּ תִּהְיֶה

will be they act sinfully and if their dew will give and the heavens its yield will give and the earth its fruit will give the vine

בָּהֶם יָד הָעֲדִים תַּחֲלָה — "וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר

rain there will be and not the heavens — and He will restrain first the witnesses the hand of against them

וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ דְּבָרִים י"ז, וְאַחֵר כָּה "וְאֲבָדְתֶּם מְהֵרָה" שם י"א

11 there quickly and you shall perish that and after 17 Devarim its yield — will give not and the ground

עַל יְדֵי הָאֻמּוֹת:

the nations the hands of by

פסוק ב

יַעֲרֶף כַּמָּטֵר לִקְחִי תִזַּל כִּטְל אִמְרָתִי כַּשְּׁעִירִם עָלַי דָּשָׂא

vegetation upon like rainstorms my speech like the dew may it flow my teaching like the rain May it drip

וְכִרְבִּיבִים עָלַי עֵשֶׂב:

grass upon and like raindrops

רש"י

יערף כמטר לקחי. זו היא העדות שתעידו — שאני אומר בפניכם תורה

the Torah in your presence say that I that you shall testify the testimony is this my doctrine as rain droppeth

שנתתי לישראל שהיא חיים לעולם כמטר זה שהוא חיים לעולם עי' ספרי ; כאשר

just as Sifrei see to the world life which is this as rain to the world life that it is to Yisrael which Igave

יערפו השמים טל ומטר:

and rain dew the heavens drop down

רש"י

יערף. לשון יטוף, וכן תהילים ס"ה "ירעפון דשן", דברים ל"ג "יערפו

they shall drop thirty three Devarim fatness they drop sixty five Tehillim and so dripping an expression of it drops

טל:

dew

רש"י

תזל כטל. שהכל שמחים בו, לפי שהמטר יש בו עצבים לבריות, כגון הולכי

travelers of such as to people annoyance in it there is that the rain because in it rejoices which everyone as the dew it flows

דרכים ומי שהיה בורו מלא יין ספרי :

Sifrei wine full of his pit was whose and one roads

רש"י

כשעירם. לשון רוח סערה, כתרגומו "פרוחי מטרא", מה הרוחות הללו

these the winds just as rain like winds of like its Targum tempest wind of an expression of like storm winds

מחזיקים את העשבים ומגדלין אותם, אף דברי תורה מגדלין את לומדיהן:

their students — make grow Torah words of so too them and make grow the herbs — strengthen

רש"י

וכרביבים. טפי מטר. נראה לי על שם שיורה כחץ נקרא רביב, כמה

like that reviv it is called like an arrow that it shoots account of on to me it appears rain drops of and like showers

דאת אומר "רבה קשת" בראשית כ"א :

twenty-one Bereishis with a bow an archer say which you

רש"י

דשא. ארברי"ן, עטיפת הארץ מכסה בירק:

with greenery covered the earth the clothing of herbaries grass

רש"י

עשב. קלח אחד קרוי עשב, וכל מין ומין לעצמו קרוי עשב:

herb is called by itself and species species and each herb is called single a stalk Herb

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גְדֹל לְאֱלֹהֵינוּ:
to our God greatness give I call Hashem the name of When

רש"י

כִּי שֵׁם ה' אֶקְרָא. הֲרִי כִּי מְשִׁמֵּשׁ בְּלִשׁוֹן כַּאֲשֶׁר, כְּמוֹ וַיִּקְרָא כ"ג "כִּי
"When chapter 23 Vayikra like when in the meaning of serves כי behold I will call Hashem the Name of When
תְּבֹאוּ אֶל הָאָרֶץ", כְּשֶׁאֶקְרָא וְאֶזְכִּיר שֵׁם ה', אַתֶּם הָבוּ גְדֹל לְאֱלֹהֵינוּ
to our God greatness ascribe you Hashem the Name of and mention when I call the land" to you will come
וּבְרַכּוּ שְׁמוֹ, מִכָּאן אָמְרוּ שְׁעוֹנִין בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ אַחֵר בְּרָכָה
a blessing after His Kingdom the glory of the Name of Blessed be that they answer they said from here His Name and bless
שֶׁבְּמִקְדָּשׁ עִי' סַפְרִי; מְכִילַת שְׁמוֹת י"ג; בְּרֻכּוֹת כ"א; תַּעֲנִית ט"ז :
16b Taanis 21a Berachos 13 Shemos Mechilta Sifrei see that is in the Temple

הַצּוֹר תָּמִים פְּעָלוֹ כִּי כָּל דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאִין עוֹל צְדִיק
righteous injustice and without faithfulness a God of justice His ways are all for His work perfect is The Rock
וַיֵּשֶׁר הוּא:
is He and upright

רש"י

הַצּוֹר תָּמִים פְּעָלוֹ. אַע"פ שֶׁהוּא חָזָק, כְּשֶׁמְבִיא פְּרָעוֹנוֹת עַל עוֹבְרֵי רְצוֹנוֹ,
His will those who transgress upon punishment when He brings strong that He is even though His work perfect is The Rock
לֹא בְּשִׁטָּף הוּא מְבִיא כִּי אִם בְּדִין, כִּי תָמִים פְּעָלוֹ :
His work perfect is because with justice rather but brings it He in a flood not

רש"י

אֵל אֱמוּנָה. לְשֵׁלֶם לְצַדִּיקִים צְדָקָתָם לְעוֹלָם הַבָּא, וְאַע"פ שֶׁמֵּאֲחֵר אֵת
— that He delays and even though to come in the world their righteousness to the righteous to pay of faithfulness A God
תַּגְּמוּלָּתָם, סוּפוֹ לְאַמֵּן אֵת דְּבָרָיו:
His words — to verify His end is their reward

רש"י

וְאִין עוֹל. אֵף לְרָשָׁעִים מְשָׁלֵם שְׂכָר צְדָקָתָם בְּעוֹלָם הַזֶּה עִי' סַפְרִי :
Sifrei see this in the world their righteousness the reward of He pays to the wicked even injustice and without

רש"י

צְדִיק וַיֵּשֶׁר הוּא. הַכֹּל מִצְדִּיקִים עָלֵיהֶם אֵת דִּינוֹ, וְכֵן רָאוּי וַיֵּשֶׁר לָהֶם,
for them and right it is fitting and so His judgment — upon themselves justify all He is and upright Righteous
צְדִיק מִפִּי הַבְּרִיּוֹת וַיֵּשֶׁר הוּא וְרָאוּי לְהַצְדִּיקוֹ:
to justify Him and it is fitting He is and upright the creations from the mouth of righteous

נִשְׁחַת לוֹ לֹא בָנָיו מוֹמָם דּוֹר עָקָשׁ וּפְתִלְתִּיל:

and twisted crooked a generation their blemish His children not to Him It corrupted

רש"י

שחַת לוֹ וגו'. כְּתָרְגוּמוֹ, "חֲבִילוֹ לָהֶן לֹא לָהּ":

for Him" not for themselves "They corrupted according to its Targum etc. to Him They corrupted

רש"י

בְּנֵי מוֹמָם. בָּנָיו הָיוּ וְהִשְׁחָתָה שֶׁהִשְׁחִיתוּ הִיא מוֹמָם:

their blemish it is that they corrupted and the corruption they were His children their blemish His children

רש"י

בְּנֵי מוֹמָם. מוֹמָם שֶׁל בָּנָיו הָיָה וְלֹא מוֹמוֹ:

His blemish and not was His children of the blemish their blemish His children

רש"י

דּוֹר עָקָשׁ. עָקָם וּמָעָקָל, כְּמוֹ "וְיָאֵת כָּל הַיִּשְׁרָה יִעֲקֹשׁוּ" מִיכָה ג' .

chapter 3 Michah they pervert the straightness all and — like and twisted bent crooked A generation

וּבְלָשׁוֹן מִשְׁנָה "חֲלָדָה שֶׁשְּׁנֶיהָ עֲקָמוֹת וְעֲקוּשׁוֹת":

and crooked are bent whose teeth a weasel Mishnah and in the language of

רש"י

וּפְתִלְתִּיל. אֲנִטוֹרֵט"יִלִּישׁ, כְּפִתִּיל הֵזָה שֶׁגִּדְּלִין אוֹתוֹ וּמְקִיפִין אוֹתוֹ סְבִיבוֹת הַגְּדִיל;

the strand around it and wrap it that they twine this like a thread entortille And twisted

פְּתִלְתִּיל מִן הַתְּבוֹת הַכְּפוּלוֹת כְּמוֹ "יִרְקָק" "אֲדָמָדָם" וִיקְרָא י"ג "סְחָרְחָר" תְּהִלִּים ל"ח

38 Tehillim fluttering 13 Vayikra reddish greenish like that are doubled the words is of Petaltol

, "סָגְלָגַל" תְּרָגוֹם יוֹנָתָן מַלְכִּים א ז' :

7 I Melachim Yonasan Targum round

פסוק 6

הָ לִיהוָה תִּגְמְלוּ זֹאת עִם נָכַל וְלֹא חָכָם הָלוֹא הוּא אָבִיךָ קִנְיָה

Who acquired you your Father He is not wise and not vile O nation this you requite to Hashem Is it

הוּא עָשָׂה וַיִּכְנֶנֶה:

and established you made you He

רש"י

הִלָּה' תִּגְמְלוּ זֹאת. לְשׁוֹן תִּמְהָ, וְכִי לִפְנֵי אַתֶּם מַעֲצִיבִין שֵׁשׁ בְּיָדוֹ

in His hand Who has grieve you before Him is it that wonder an expression of this you requite Is it to Hashem

לְפָרַע מִכֶּם וְשֶׁהֵיטִיב לָכֶם בְּכָל הַטּוֹבוֹת?

the goodnesses with all to you and Who did good from you to punish

רש"י

עם נבל. ששכחו את העשוי להם:
to them that which was done — that forgot foolish A people

רש"י

ולא חכם. להבין את הנוֹלָדוֹת, שיש בידו להיטיב ולהרע:
and to do evil to do good in His power that it is the future consequences — to understand wise and not

רש"י

הלוא הוא אביר קנר. שקנאה, שקננה בקו הסלעים ובארץ חזקה,
strong and in a land the rocks in a nest of Who nested you Who acquired you Who acquired you your father He Is not
שתקנה בכל מיני תקנה:
benefit kinds of with all Who prepared you

רש"י

הוא עשר. אמה באמות:
among the nations a nation made you He

רש"י

ויכננה. אחרי כן בכל מיני בסיס וכן — מִמֶּנּוּ פְּהִנִּים, מִמֶּנּוּ נְבִיאִים
prophets from you priests from you and base foundation kinds of with all that after and He established you
ומִמֶּנּוּ מְלָכִים, כָּרָךְ שֶׁהֶכֵּל בּוֹ סַפְרֵי; חוֹלִין נ"ו :
fifty-six Chullin Sifrei in it that everything is a metropolis kings and from you

CHAPTER SUMMARY

In this opening aliyah, Moshe Rabbeinu praises the perfect ways of Hashem, the Rock whose actions are entirely just and faithful, without any wrongdoing. He then contrasts Hashem's perfection with the crookedness of a generation that acts corruptly toward Him, calling out Klal Yisrael for their foolish ingratitude to the Father who created, fashioned, and established them.

The Torah is telling us in this parsha that the words of Torah are compared to rain and dew: "May my discourse come down as the rain, my speech distill as the dew." Lichoira, we have to understand the difference between these two. Rain can sometimes be heavy and storming, which is like those times in life when we are hit with a sudden, powerful inspiration or a major wake-up call. But dew is different. Dew falls quietly, almost invisibly, night after night, consistently nourishing the ground without any noise or drama.

This is the great chiddush of the shira of Ha'Azinu for our daily avodas Hashem. We often wait for the "rain", for that big, dramatic moment of inspiration, a powerful speech, or a major life event to shake us up and make us grow. But the Torah is teaching us that real, lasting growth, the kind that truly builds a Yid, comes from the "dew." It comes from the quiet, daily consistency of learning a little bit of Torah every single day, day in and day out, even when we do not feel any special excitement.

When you set a fixed time for learning and stick to it, even for just ten minutes a day, you are letting the dew of the Torah saturate your neshama. Over time, this quiet consistency completely transforms a person, making them into a vessel for yiras Shamayim and true growth.

Today, do not wait for a burst of inspiration to learn or to do a mitzvah. Commit to one small, quiet spiritual habit, like learning two halachos or one passuk of Chumash, and do it at a set time, completely undisturbed, letting the quiet dew of Torah build you step by step.