

חומש עם רש"י • האזינו • שלישי

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

HA'AZINU • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the shirah of Ha'Azinu continues to describe the incredible, overflowing chesed that Hashem showered upon Klal Yisrael. Moshe Rabbeinu sings of how Hashem settled the nation in the most exalted and bountiful parts of Eretz Yisrael, feeding them the finest delicacies of the land, from sweet honey and rich oil out of the hard rocks to the fattest cattle, sheep, and the very best wheat and wine.

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

פסוק א

Pasuk 1

יִרְכְּבֵהוּ עַל בְּמוֹתַי בְּמִתֵּי אֶרֶץ וַיֹּאכַל תְּנוּבַת שְׂדֵי וַיִּנָּקֵהוּ
and He suckled him fields the yield of and he ate earth the high places of the high places of upon He made him ride
דָּבַשׁ מִסֵּלַע וְשֶׁמֶן מִחֲלָמִישׁ צוּר:
rock from the flinty and oil from a crag honey

רש"י

יִרְכְּבֵהוּ עַל בְּמוֹתַי אֶרֶץ. כָּל הַמִּקְרָא כְּתוּב גִּזְמוֹ:
is like its Targum the verse all of the earth the high places of on He made him ride

רש"י

יִרְכְּבֵהוּ וְגו'. עַל שֵׁם שְׂאֲרָץ יִשְׂרָאֵל גְּבוּהָ מִכָּל הָאֲרָצוֹת:
the lands than all of is higher Yisrael that the land of account on etc. He made him ride

רש"י

וַיֹּאכַל תְּנוּבַת שְׂדֵי. אֵלּוּ פְּרוֹת אֶרֶץ יִשְׂרָאֵל שְׂקָלִים לָנוּב וּלְהִתְבַּשֵּׁל
and to ripen to shoot which are quicker Yisrael the Land of the fruits of these are the fields the produce of that he might eat
מִכָּל פְּרוֹת הָאֲרָצוֹת:
the other countries the fruits of than all

רש"י

וַיִּנָּקֵהוּ דָּבַשׁ מִסֵּלַע. מַעֲשֶׂה בְּאַחַד שְׂאֲמֵר לִבְנוֹ בְּסִיכְנֵי הָבָא לִי קִצְיָעוֹת מִן
from dried figs for me bring in Sichni to his son who said with one An incident from a rock honey And He made him suck
הַחֲבִית, הֵלֵךְ וּמָצָא הַדָּבַשׁ צָף עַל פִּיהָ, אָמַר לוֹ זֶה שֶׁל דָּבַשׁ הִיא אָמַר לוֹ
to him He said it is honey of this to him He said its opening upon floating the honey and found He went the cask
הַשָּׁקַע יָדָה לְתוֹכָהּ וְאַתָּה מַעֲלָה קִצְיָעוֹת מִתּוֹכָהּ סִפְרֵי:
Sifrei from its midst dried figs will bring up and you into its midst your hand sink

רש"י

במתי ארץ. לְשׁוֹן גְּבוּהַ:
height an expression of land heights of

רש"י

שדי. לְשׁוֹן שָׂדֶה:
a field is an expression of Shaddai

רש"י

מחלמיש צור. תְּקוּפוֹ וְחִזְקוֹ שֶׁל סֶלַע, כְּשֶׁאֵינוֹ דְּבוּק לְתִיבָה שְׁלֹאחֲרָיו
that is after it to the word connected when it is not rock of and the hardness of the strength of rock from flint of
נְקוּד חֲלָמִישׁ וּכְשֶׁהוּא דְּבוּק נְקוּד חֲלָמִישׁ:
Chalmish it is punctuated is connected and when it Chalmish it is punctuated

רש"י

ושמן מחלמיש צור. אֵלוּ יֵיתִים שֶׁל גּוֹשׁ חֶלֶב סִפְרֵי :
Sifrei Chalab Gush of olives these are rock from the flinty and oil

פסוק ב

Pasuk 2

חֲמֵאת בָּקָר וְחֶלֶב צֹאן עִם חֶלֶב כְּרִים וְאֵילִים בְּנִי בָשָׁן וְעִתּוּדִים עִם
with and he-goats Bashan of the breed of and rams lambs fat of with flocks and milk of cattle Butter of
חֶלֶב כְּלִיֹּת חֲטָה וְדָם עֲנַב תִּשְׁתֶּה חֶמֶר:
as delicious wine you drank the grape and the blood of wheat kidneys of the kidney-fat of

רש"י

חמאת בקר וחלב צאן. זֶה הָיָה בַּיּוֹם שֶׁלֹּמֹה, שֶׁנֶּאֱמַר מַלְכִּים א ד' "עֲשֶׂה
ten 4 I Melachim as it states Shlomo in the days of was this the flock and milk of the herd clotted cream of
בָּקָר בְּרֵאִים וְעֹשֶׂרִים בָּקָר רְעִי וּמֵאָה צֹאן":
sheep and one hundred of the pasture oxen and twenty fattened oxen

רש"י

עם חלב כרים. זֶה הָיָה בַּיּוֹם עֲשֶׂרֶת הַשְּׁבָטִים, שֶׁנֶּאֱמַר עֶמּוֹס ו' "וְאֹכְלִים כְּרִים
lambs and who eat six Amos as it is said tribes the ten in the days of was this lambs fat of with
מִצֹּאן":
from the flock

רש"י

חלב כליות חטה. זֶה הָיָה בַּיּוֹם שֶׁלֹּמֹה, שֶׁנֶּאֱמַר מַלְכִּים א ה' "וַיְהִי לָהֶם
the food of "and it was Heh Aleph Melachim as it is said Shlomo in the days of was this wheat kidneys of the fat of
שְׁלֹמֹה וְגו'":
etc." Shlomo

רש"י

ודם ענב תשתה חמר. בַּיּוֹם עֲשֶׂרֶת הַשְּׁבָטִים "הַשְּׂתִים בְּמִזְרְגֵי יַיִן"
wine in bowls of who drink tribes the ten in the days of foaming wine you shall drink the grape And the blood of

עמוס ו' :

six Amos

רש"י

חמאת בקר. הוא שמן הנקלט מעל גבי הקלב:

the milk the top of from upon that is gathered the fat it is cattle Butter of

רש"י

וחלב צאן. קלב של צאן, וכשהוא דבוק נקוד חלב, כמו "בחלב אמו"

its mother" "in the milk of like chalev it is vowelled is connected and when it sheep of milk sheep And milk of

שמות כ"ג :

23 Shemos

רש"י

כרים. כבשים:

sheep Karim

רש"י

ואילים. כמשמעו:

is like its literal meaning And rams

רש"י

בני בשן. שמנים היו:

they were fat ones Bashan sons of

רש"י

כליות חטה. חטים שמנים כחלב כליות וגסין ככוליא:

like a kidney and large kidneys like the fat of fat wheats wheat kidneys of

רש"י

ודם ענב. תהיה שותה יין טוב וטועם יין חשוב:

fine wine and tasting good wine drinking you shall be a grape And the blood of

רש"י

חמר. יין בלשון ארמי "חמר", אין זה שם דבר אלא לשון משבח בטעם,

in taste excellent an expression of but rather of a thing a noun this is not chamar Aramaic in the language of wine Chamar

ווי"נוש בלעז. ועוד יש לפרש שני מקראות הללו אחר תרגום של

of the translation after these verses the two of to explain there is and furthermore in old French vinous

אנקלוס "אשרינון על תקפי ארעא וגו'":

etc the land the strongholds of upon He settled them Onkelos

פסוק ג

Pasuk 3

וישמן ישרון ויבעט שמנת עבית פשית ויטש אלוה

God and he forsook you became covered you grew thick you grew fat and kicked Yeshurun And grew fat

עָשָׂהוּ וַיִּנְבֵּל צוּר יִשְׁעָתוֹ:

his salvation the Rock of and he spurned Who made him

רש"י

עבית. לשון עבי:

thickness an expression of you became thick

רש"י

כשית. כמו פסית, לשון "כי כסה פניו בְּחִלּוֹ" איוב ט"ו , כְּאָדָם

like a person 15 Iyov with his fatness" his face he covered "Because an expression of you covered like You became covered

שֶׁשֶׁמֶן מִבִּפְנִים וְכֶסְלֵיו נִכְפָּלִים מִבְּחוּץ, וְכֵן הוּא אוֹמֵר שֶׁם "וַיַּעַשׂ פִּימָה עָלָי

upon folds of fat "and he made there says it and so from without are folded and his flanks from within who is fat

כְּסָל":

flank"

רש"י

כשית. יש לשון קל בלשון פסוי, כמו "וְכִסָּה קִלּוֹן עָרוֹם" משלי י"ב

12 Mishlei a prudent man shame and covers like covering in the expression of light an expression there is You are covered

, וְאִם כָּתַב כְּשִׁית, דָּגוּשׁ, הָיָה נִשְׁמָע פְּסִית אֶת אַחֲרִים, כְּמוֹ "כִּי כָסָה

he covered for like others — you covered understood as it would be with a dagesh you covered it had written and if

פְּנִיו" איוב ט"ו :

15 Iyov his face

רש"י

וינבל צור ישעתו. גָּנָהוּ וּבָזָהוּ, כְּמוֹ שֶׁנֶּאֱמַר יְחִזְקָאֵל

Yechezkel that which is said as and He scorned Him He showed contempt for his salvation the Rock of And he lightly esteemed Him

ח' "אַחֲרֵיהֶם אֶל הַיֵּכָל ה' וְגו'", אֵין לָהּ נִבּוּל גָּדוֹל מִזֶּה סִפְרֵי :

Sifrei than this greater contempt to you there is no and soon Hashem the Sanctuary of towards their backs chapter 8

פסוק ד

Pasuk 4

יִקְנָאָהוּ בְּזָרִים בְּתוֹעֵבָת יִכְעִיסָהוּ:

they angered Him with abominations with strangers They made Him jealous

רש"י

יקנאהו. הִבְעִירוּ חֲמָתוֹ וְקִנְאָתוֹ:

and His jealousy His wrath they kindled they made Him jealous

רש"י

בתועבת. בְּמַעֲשִׂים תְּעוּבִים, כְּגוֹן מִשְׁכַּב זָכוּר וּכְשָׁפִים שֶׁנֶּאֱמַר בָּהֶם תוֹעֵבָה:

abomination regarding them that it is said and sorcery a male lying of such as abominable with deeds With abominations

פסוק ה

יִזְבְּחוּ לַשִּׁדִּים לֹא אֱלֹהִים לֹא יָדְעוּם הַדְּשִׁים מִקָּרִב בָּאוּ לֹא
 not they came from recently new ones they knew them not gods a god not to demons They sacrificed
 שְׁעָרוֹם אֲבֹתֵיכֶם:
 your fathers feared them

רש"י

לֹא אֱלֹהִים. כְּתַרְגוּמוֹ "דְּלִית בְּהוֹן צְרוּךְ", אֵלּוּ הָיָה בָּהֶם צְרוּךְ לֹא הָיְתָה
 would there be not need in them there was if need in them that there is not like its translation gods Not
 קִנְיָה כְּפוּלָה כְּמוֹ עֲכָשׁוּ סִפְרֵי:
 Sifrei now like doubled jealousy

רש"י

חֲדָשִׁים מִקָּרִב בָּאוּ. אֲפֹלוּ הָאֲמוֹת לֹא הָיוּ רְגִילִים בָּהֶם — גּוֹי שֶׁהָיָה רוֹאֶה
 seeing who was a non-Jew to them accustomed were not the nations even they came from close by New ones
 אוֹתָם, הָיָה אוֹמֵר זֶה צֶלֶם יְהוּדִי:
 a Jew an idol of this is say would them

רש"י

לֹא שַׁעְרוֹם אֲבֹתֵיכֶם. לֹא יָרְאוּ מֵהֶם — לֹא עָמְדָה שַׁעְרָתָם מִפְּנֵיהֶם, דֶּרֶךְ
 it is the way because of them their hair did stand not of them did they fear not your fathers feared them not
 שַׁעְרוֹת הָאָדָם לְעֹמֵד מִחֶמֶת יִרְאָה, כִּן נִדְרָשׁ בְּסִפְרֵי. וַיֵּשׁ לְפָרֵשׁ עוֹד שַׁעְרוֹם
 she'arum further to explain and there is in Sifrei it is expounded thus fear because of to stand of a person of the hairs
 לְשׁוֹן יִשְׁעִיָּה יג, כֹּא "וּשְׁעִירִים יִרְקְדוּ שָׁם", שְׁעִירִים הֵם שִׁדִּים, לֹא עָשׂוּ
 did make not demons they are satyrs there shall dance and satyrs 21 13 Yeshayahu an expression of
 אֲבֹתֵיכֶם שְׁעִירִים הֵלָלוּ:
 these satyrs your fathers

סוקו

צוֹר יִלְדָּה תְּשִׂי וְתִשְׁכַּח אֵל מַחֲלָהּ:
 who brought you forth God and you forgot you neglected who begot you the Rock

רש"י

תְּשִׂי. תִּשְׁכַּח. וְרַבּוֹתֵינוּ דָּרְשׁוּ כְּשָׁבָא לְהִיטִיב לָכֶם אַתֶּם מְכַעֲסִין לְפָנָיו
 before Him provoke you to you to do good when He comes expounded but our Rabbis you shall forget you have forgotten
 וּמַתִּישִׁים כָּחוּ מִלְּהִיטִיב לָכֶם סִפְרֵי:
 Sifrei to you from doing good His power and weaken

רש"י

אֵל מַחֲלָלָהּ. מוֹצִיאָהּ מִרְחֶם, לְשׁוֹן תְּהִלִּים כֹּט "יְחֹלֵל
 makes to bring forth 29 Tehillim an expression of from the womb Who brought you out Who brought you forth the God
 אֵילוֹת", תְּהִלִּים מִ"ח "חִיל כִּיּוֹלָדָה":
 as a woman in childbirth travail 48 Tehillim hinds

CHAPTER SUMMARY

The aliyah then transitions into a painful rebuke, describing how Klal Yisrael became bloated from all this physical abundance, grew fat and kicked, and ultimately turned their backs on Hashem. Instead of showing gratitude to the Rock of their salvation, they turned to abominations and sacrificed to new, powerless demons and foreign gods that their ancestors never knew, completely forgetting the Creator Who brought them into being.

למעשה? WHAT TO TAKE HOME

The Torah is describing a very frightening spiritual reality here in Parshas Ha'Azinu. Hashem showers Klal Yisrael with the greatest, sweetest shefa, giving us honey from the rock, the finest wheat, and the richest milk. But then, the very next pasuk warns us of the tragic result: "Vayishman Yeshurun vayiv'at", Jeshurun grew fat and kicked. The moment things became comfortable and abundant, we forgot the Source of it all and turned to empty, modern vanities.

This is a major yesod in our avodah. The yetzer hara's most dangerous weapon is not poverty or hardship, but rather the numbing effect of comfort. When life is smooth and we have everything we need, we naturally tend to become "gross and coarse," losing our spiritual sensitivity. We start taking our brachos for granted, and mimeila, we forget our total dependence on Hashem.

To combat this, we have to make a conscious effort to use our physical pleasures as a springboard to connect to Hashem, rather than a reason to drift away. When you enjoy a good meal, a comfortable home, or a moment of success, don't just let it pass. Stop and realize that this sweetness is coming directly from Hashem's hand.

Today, when you experience any physical comfort or pleasure, even something as simple as a warm drink or a good meal, pause for five seconds before or after, and explicitly thank Hashem for the sweetness He put into your life, using that physical pleasure to bring you closer to Him instead of letting it make you complacent.