

חומש עם רש"י · האזינו · רביעי

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

HA'AZINU · 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Shira of Ha'Azinu continues with Hashem's response to the Bnei Yisrael's betrayal. Because they angered Hashem with false gods and empty vanities, Hashem declares that He will hide His face from them and provoke them with a low, foolish nation. The pesukim describe the intense fire of Hashem's anger that reaches the depths of the earth, bringing a series of devastating punishments upon the nation.

We learn of the terrible tzaros that will be unleashed, including famine, plague, wild beasts, and the sword of the enemy. Yet, even in the depths of this midas hadin, Hashem reveals that He will not completely destroy them or erase their memory from mankind, solely to prevent the enemies of Yisrael from mistakenly boasting that their own power, rather than Hashem's hand, brought about this downfall.

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

פסוק א

Pasuk 1

וַיֵּרָא יְהוָה וַיִּנָּאץ מִכַּעַס בָּנָיו וּבְנֹתָיו:

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

פסוק ב

Pasuk 2

וַיֹּאמֶר אֶסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵיתָם כִּי דֹר תִּהְיֶה הֵמָּה

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

בָּנִים לֹא אֱמֵן בָּם:

is in them faithfulness no children

רש"י

מָה אַחֲרֵיתָם. מָה תֵּעָלֶה בָּהֶם בְּסוֹפָם:

in their end upon them will come what their end what

רש"י

כִּי דֹר תִּהְיֶה הֵמָּה. מִתְּפִכִּין רָצוֹנִי לְכַעַס:

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

רש"י

לֹא אֱמֵן בָּם. אֵין גְּדוּלִי נִפְרִים בָּהֶם, כִּי הוֹרִיתִים דָּרָה טוֹבָה וְסָרוּ מִמֶּנָּה:

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

רש"י

אמן. לשון "ויהי אמן" אסתר ב', נורריתור"ה בלעז; ד"א —
Another explanation in old French nouriture chapter 2 Esther bringing up" "And he was an expression of Nurtured
אמן לשון אמונה, בתרגומו, אמרו בסיני נעשה ונשמע ולשעה קלה
short and within a time and we will hearken we will do at Sinai they said like its Targum faithfulness an expression of faithful
בטלו הבטחתם ועשו העגל ספרי :
Sifrei the calf and made their promise they nullified

פסוק ג

Pasuk 3

הם קנאוני בלא אל כעסוני בהבליהם ואני אקניאם
will provoke them to and I with their vanities they angered Me god with a non- provoked Me to They
jealousy jealousy

בלא עם בגוי נכל אכעיסם:
I will anger them vile with a nation people with a non-

רש"י

קנאוני. הבעירו חמתי:
My wrath they kindled they angered Me

רש"י

בלא אל. בדבר שאינו אלוה:
a god that is not with a thing a god With not

רש"י

בלא עם. באמה שאין לה שם, שנאמר ישעיהו כ"ג הן ארץ פשדים זה
this Chaldeans the land of Behold 23 Yeshayahu as it is said a reputation to it that has not with a nation a people With not
העם לא היה, בעשו הוא אומר עובדיה א' בזוי אתה מאד:
greatly you are despicable 1 Ovadiah says it regarding Esav was not people

רש"י

בגוי נכל אכעיסם. אלו המינים, וכן הוא אומר תהילים י"ד אומר נכל
the degenerate said 14 Tehillim says it and so the heretics these are I will provoke them debased With a nation
בלבו אין אלהים ספרי; יבמות ס"ג :
63 Yevamos Sifrei God there is no in his heart

פסוק ד

Pasuk 4

כי אש קדחה באפי ותיקד עד שאול תחתית ותאכל ארץ ויבלה
and its produce earth and it consumed below the depths until and it burned in My wrath has flared a fire For
ותלהט מוסדי הרים:
mountains foundations of and it set ablaze

רש"י

קדחה. בָּעָרָה:

it consumed it burned

רש"י

ותיקד. בָּכֶם עַד הַיְסוֹד:

the foundation until in you and it shall blaze

רש"י

ותאכל ארץ ויבלה. אֶרְצְכֶם ויבולה ספרי:

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

רש"י

ותלהט. יְרוּשָׁלַיִם הַמִּסְדָּת עַל הָהָרִים, שֶׁנֶּאֱמַר תהילים קכ"ה יְרוּשָׁלַיִם הָרִים

mountains Yerushalayim 125 Tehillim as it is said the mountains upon which is founded Yerushalayim And it shall burn

סָבִיב לָהּ:

about her are round

פסוק ה

Pasuk 5

אֶסְפָּה עָלֵימוֹ רָעוֹת חֲצִי אֶכְלָה בָּם:

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

רש"י

אספה עלימו רעות. אֶחָבִיר רָעָה עַל רָעָה, לְשׁוֹן "סָפוּ שָׁנָה עַל שָׁנָה" ישעיהו

Yeshayahu year upon year add an expression of evil upon evil I will join evils upon them I will heap

כ"ט, "סְפוֹת הָרֶוֶה" דברים כ"ט, "עֲלוֹתֵיכֶם סָפוּ עַל זִבְחֵיכֶם" ירמיהו ז'.

7 Yirmeyahu your sacrifices upon add your burnt-offerings 29 Devarim the watered to add 29

ד"א — אספה אֶכְלָה, כְּמוֹ "פֶּן תִּסָּפֶה" בראשית י"ט:

19 Bereishis you be swept away lest like I will consume I will expend another explanation

רש"י

חצי אכלה בם. כָּל חֲצִי אֲשָׁלִים בָּהֶם, וְקָלָה זֶה לְפִי הַפְּרָעוֹת

the punishment according to this and curse against them I will complete my arrows all of against them I will spend My arrows

לְבָרְכָהּ הִיא — חֲצִי קָלִים וְהֵם אֵינָם קָלִים ספרי; סוטה ט':

9 Sotah Sifrei ending are not but they will end my arrows it is for a blessing

פסוק ו

Pasuk 6

מִזֵּי רָעַב וּלְחָמִי רָשָׁף וְקָטַב מְרִירִי וְשֵׁן בְּהֵמוֹת אֲשַׁלַּח

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

בָּם עִם חֲמַת זֶחְלִי עָפָר:

dust crawlers of the venom of with against them

רש"י

מזי רעב. אַנקלוס תרגם "נפּיחי כפּן", ואין לי עד מוכיח עָליו,

upon it proving a witness to me and there is not hunger" "swollen of translated Onkelos famine Sucked of

ומשמו של רבי משה הדרשן מטולושא שמעתי שעירי רעב — אדם פחוש

emaciated a person famine hairy of I heard from Toulouse the Preacher Moshe Rabbi of and from the name

מגדל שער על בשרו:

his flesh upon hair grows

רש"י

מזי. לשון ארמי שער — מזיא, "דהנה מהפך במזיא" מגילה י"ח :

18 Megillah his hair turning over who was mizaya hair Aramaic for is the language of Mazi

רש"י

ולחמי רשף. השדים נלחמו בהם, שנאמר "ובני רשף יגביהו עוף" איוב ה' ,

five Iyov upward fly reshef and the sons of as it is said with them fought the demons reshef And the battles of

והם שדים:

are demons and they

רש"י

וקטב מרירי. וכריתות שד ששמו מרירי, קטב כריתה, כמו "אהי

I will be as in cutting off destruction is Meriri whose name is a demon and cutting off of of Meriri and destruction

קטבה שאול" הושע י"ג :

thirteen Hoshea O grave your destruction

רש"י

ושן בהמת. מעשה הנה והיו הרחלים נושכין וממיתין ספרי :

Sifrei and causing death biting the ewes and they were occurred an incident domesticated animals And the tooth of

רש"י

חמת זחלי עפר. ארס נחשים המהלכים על גחונם על העפר במים

like water the dust upon their belly on that walk serpents the poison of the dust those crawling in The venom of

הזוחלים על הארץ; זחילה לשון מרוצת המים על העפר וכן כל מרוצת

passage of any and similarly the dust upon the water the flow of an expression of crawling is the ground upon that trickles

דבר המשפשא על העפר והולה:

and goes the dust upon that shuffles a thing

פסוק ז

Pasuk 7

מחויז תשפל חרב ומחדרים אימה גם בחור גם בתולה יונק עם

with suckling maiden and young man both terror and from chambers the sword shall bereave From outside

איש שיבה:

gray hair man of

מחוץ תשכל חרב. מחוץ לעיר תשכלם חרב גיסות.

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

ומחדרים אימה. כשבורח ונמלט חדרי לבו נקופים עליו מחמת אימה,

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

והוא מת והולך בה ספרי; ד"א, ומחדרים אימה — בפית תהיה

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

אימת דבר, כמה שנאמר ירמיהו ט' "כי עלה מות בלוינו", וכן תרגם

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

אנקלוס; ד"א, מחוץ תשכל חרב — על מה שעשו בחוצות,

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

שנאמר "ומספר חוצות ירושלים שמתם מזבחות לבשת" שם י"א;

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

ומחדרים אימה, על מה שעשו בחדרי חדרים, שנאמר "אשר זקני

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

בית ישראל עושים בחשך איש בחדרי משפיתו" יחזקאל ח' :

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

אמרתי אפאיהם אשפיתם מאנוש זכרם:

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

אמרתי אפאיהם. אמרתי בלבי אפאה אותם, ויש לפרש אפאיהם

I will scatter them to explain and there are them I will make cease in my heart Isaid I will scatter them Isaid

אשיתם פאה, להשליכם מעלי הפקר, ודגמתו מצינו בעזרא נחמיה ט'

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

"ותתן להם ממלכות ועממים ותחלקם לפאה" — להפקר, וכן חפרו מנחם.

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

ויש פותרים אותו כתרגומו "יחול רוגזי עליהו", ולא יתכן, שאם כן היה לו

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

לכתב אפאיהם, אחת לשמוש ואחת ליסוד, כמו "אארה" ישעיהו מ"ה,

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

"אאמצכם כמו פי" איוב ט"ו, והא"ל" התיכונה אינה ראויה בו כלל.

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

ואנקלוס תרגם אחר לשון הפרישתא השנויה בספרי החולקת תבה זו לשלוש

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

תבות, אמרתי אף אי הם — אמרתי באפי אתנם כאלו אינם שיאמרו

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

רואיהם עליהם איה הם:

are they where about them their onlookers

לוֹלִי כַעַס אוֹיֵב אֶגוֹר פֶּן יִנְכְּרוּ צָרֵימוֹ פֶּן יֹאמְרוּ יְדִינֹ
 our hand they would say lest their adversaries would misinterpret lest I feared the enemy the anger of Were it not
 רָמָה וְלֹא יִהְיֶה פָעַל כָּל זֹאת:
 this all wrought Hashem and not is high

רש"י

לוֹלִי כַעַס אוֹיֵב אֶגוֹר. אִם לֹא שְׂפָעַס הָאוֹיֵב כְּנוֹס עֲלֵיהֶם לְהַשְׁחִית,
 to destroy against them is gathered the enemy that the wrath of not if was heaped up the enemy the wrath of Were it not
 וְאִם יוֹכֵל לָהֶם וַיַּשְׁחִיתֵם יִתְּלָה הַגְּדֻלָּה בּוֹ וַיִּבְאֲלֶהוּ וְלֹא יִתְּלָה
 he will attribute and not and to his god to himself the greatness he will attribute and he destroys them against them he is able and if
 הַגְּדֻלָּה בִּי, וְזֶהוּ שֶׁנֶּאֱמַר פֶּן יִנְכְּרוּ צָרֵימוֹ — יִנְכְּרוּ הַדָּבָר
 the matter they will make strange their adversaries they make strange lest that which is said and this is to Me the greatness
 לְתִלּוֹת גְּבוּרָתָם בְּנִכְרֵי שְׂאִין הַגְּדֻלָּה שְׁלוֹ — פֶּן יֹאמְרוּ יְדִנֹ רָמָה וְגו':
 etc. is exalted our hand they will say lest his the greatness that is not to a stranger their power to attribute

כִּי גוֹי אֲבָד עֲצוֹת הָמָּה וְאִין בָּהֶם תְּבוּנָה:
 understanding in them and there is no are they counsel lost of a nation For

רש"י

כִּי אוֹתוֹ גוֹי אֲבָד עֲצוֹת הָמָּה וְאִין בָּהֶם תְּבוּנָה. שְׂאֵלוֹ הָיוּ חֲכָמִים
 wise they were for if understanding in them and there is not they are counsel erring of nation that for
 יִשְׁכִּילוּ זֹאת אֵיכָּה יִרְדֵּף וְגו':
 etc. could pursue how this they would understand

CHAPTER SUMMARY

The aliyah details the severe consequences of Yisrael's unfaithfulness, beginning with Hashem hiding His countenance and decreeing a series of harsh retributions, including famine, pestilence, wild beasts, and the sword of war. However, the Shira explains that Hashem restrains His ultimate wrath and refrains from utterly destroying the nation so that the non-Jewish nations will not misinterpret the destruction and arrogantly claim that their own strength, rather than Hashem's decree, prevailed.

The Torah is describing a terrible state of *hester panim*, where Hashem hides His face and lets the natural course of destruction take over. Yet, even in the deepest darkness, the pasuk reveals a staggering *chiddush*: Hashem restrains the ultimate destruction of Klal Yisrael "lulei ka'as oyev agur", only because the goyim would mistakenly say that their own power did it, and not Hashem. Think about this deep *yesod*. Even when we are, *chas v'shalom*, unworthy, and even when we have brought anger upon ourselves, Hashem's concern for His Name and His connection to us remains the ultimate shield that prevents our destruction. We are never truly abandoned, because our existence is bound up with His Name.

This is not just a historical prophecy; it is a guide for our personal *avodah* when we feel distant from Hashem. Sometimes a *Yid* feels so far gone, so full of failures, that he thinks, "How can I even turn to Hashem? I have ruined everything." The *yetzer hara* wants you to believe that the *hester panim* is absolute. But the Torah is teaching us that even at the very edge, Hashem is still holding onto us. The connection is never severed. If Hashem keeps us here even when we are at our lowest, it means He still wants our *avodah* and is waiting for us to make the first move to return.

Today, when you say the words "Hashiveinu Hasheme eilecha v'nashuva" in *Shemoneh Esrei*, or whenever you feel a moment of spiritual heaviness, stop and remind yourself: "Hashem has never let go of me, and He never will." Take one small, hidden *mitzvah* or a single minute of heartfelt *tefillah*, and use it to break through the concealment, knowing that Hashem is waiting right on the other side of the partition.