

חומש עם רש"י · האזינו · ששי

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

HA'AZINU · 6TH ALIYAH

CHAPTER PREVIEW

In this powerful sixth aliyah of Parshas Ha'Azinu, Hashem swears by His own eternal existence that the time for the ultimate geulah and retribution has arrived. The shirah describes how Hashem will, lichoira, whet His flashing sword and take hold of strict judgment to pay back those who hated and persecuted His children throughout the long galus.

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

פסוק א

Pasuk 1

כִּי אֲשֶׁא אֶל שָׁמַיִם יָדִי וְאָמַרְתִּי חִי אָנֹכִי לְעֹלָם:

forever I as lives and I say My hand heaven to I will raise For

רש"י

כִּי אֲשֶׁא אֶל שָׁמַיִם יָדִי. כִּי בְּחָרוֹן אֲפִי אֲשֶׁא יָדִי אֶל עַצְמִי בְּשׁוּבוֹעָה:

in an oath myself to my hand I shall lift my anger in the wrath of for my hand heaven to I shall lift For

רש"י

וְאָמַרְתִּי חִי אָנֹכִי. לְשׁוֹן שְׁבוּעָה הוּא, אֲנִי נֹשֵׁבַע חִי אָנֹכִי:

I live swear I it is an oath an expression of I live And I said

פסוק ב

Pasuk 2

אִם שְׁנוֹתֵי בָרֶק חֶרְבִּי וְתֹאחֶז בְּמִשְׁפָּט יָדִי אָשִׁיב נָקָם לְצָרֵי

to My adversaries vengeance I will return My hand of judgment and takes hold My sword the flash of I whet If

וְלִמְשֻׁנָּי אֲשֶׁלָּם:

I will repay and to those who hate Me

רש"י

אִם שְׁנוֹתֵי בָרֶק חֶרְבִּי. אִם אֲשֶׁן אֶת לֶהָב חֶרְבִּי לְמַעַן הִיֹּת לָהּ בָּרֶק,

a flash to it there shall be so that my sword the blade of — I shall whet If my sword the flash of I whet If

שִׁפְלֹנ"דוֹר:

splendeur

רש"י

וְתֹאחֶז בְּמִשְׁפָּט יָדִי. לְהַנִּיחַ מִדַּת רַחֲמִים מֵאוֹיְבֵי שֶׁהֲרָעוּ לָכֶם "אֲשֶׁר

whom to you who did evil from my enemies mercy the attribute of to relinquish my hand on judgment And shall take hold

אֲנִי קִצַּפְתִּי מְעַט וְהֵמָּה עָזְרוּ לָרָעָה" זָכְרִיהָ אֵטוּ , וְתִאחֲזוּ יָדִי אֶת מִדַּת
the attribute of — my hand and shall grasp 15 1 Zechariah for evil helped and they a little was angry I
הַמִּשְׁפָּט לְהַחֲזִיק בָּהּ וּלְנָקָם נָקָם:
vengeance and to take to it to hold fast justice

רש"י
אֲשִׁיב נָקָם וְגו'. לְמַדּוּ רַבּוֹתֵינוּ בַּאֲגָדָה מִתּוֹךְ לְשׁוֹן הַמִּקְרָא שֶׁאָמַר וְתִאחֲזוּ
and shall hold that it says the verse the wording of from within in the Agada our Rabbis learned etcetera vengeance I will return
בַּמִּשְׁפָּט יָדִי — לֹא כְּמִדַּת בָּשָׂר וְדָם מִדַּת הַקֶּבֶה, מִדַּת בָּשָׂר
flesh the measure of the Holy One the measure of and blood flesh like the measure of not my hand fast to justice
וְדָם זֶרֶק חֵץ וְאֵינוֹ יָכוֹל לְהָשִׁיבוֹ, וְהַקֶּבֶה זֶרֶק חֲצִי וַיֵּשׁ בְּיָדוֹ
in His hand and there is His arrows shoots but the Holy One to return it able and he is not an arrow shoots and blood
לְהָשִׁיבָם כְּאֵלוֹ אוֹחֲזֵן בְּיָדוֹ, שֶׁהָרִי בָרֶק הוּא חֲצִי שֶׁנֶּאֱמַר כָּאֵן בָּרֶק חֲרָבִי
my sword lightning of here as it is said His arrow it is lightning for behold in His hand He holds them as if to return them
וְתִאחֲזוּ בַּמִּשְׁפָּט יָדִי , וְהַמִּשְׁפָּט הַזֶּה לְשׁוֹן פְּרָעֲנוֹת הוּא, בְּלִעַז
in foreign tongue it is punishment is an expression of this and this justice my hand fast to justice and shall hold
יוֹשִׁיטִיצ"א:
justicia

פסוק ג

Pasuk 3

אֲשָׁפִיר חֲצִי מַדָּם וְחֲרָבִי תֹאכַל בָּשָׂר מִדָּם חָלָל וְשִׁבְיָהּ
and the captive the slain from the blood of flesh will devour and My sword with blood My arrows I will make drunk
מִרְאֵשׁ פְּרָעוֹת אוֹיֵב:
enemy the long-haired from the head of

רש"י
אֲשָׁפִיר חֲצִי מַדָּם. הָאוֹיֵב:
of the enemy from the blood my arrows I will make drunk

רש"י
וְחֲרָבִי תֹאכַל בָּשָׂרָם:
their flesh shall devour and my sword

רש"י
מִדָּם חָלָל וְשִׁבְיָהּ. זֹאת תִּהְיֶה לָּהֶם מֵעוֹן דָּם חָלָלִי יִשְׂרָאֵל
Yisrael the slain of the blood of from the sin of to them will be this and the captive the slain From the blood of
וְשִׁבְיָהּ שָׁשְׁבוּ מֵהֶם:
from them that they captured and the captivity

רש"י
מִרְאֵשׁ פְּרָעוֹת אוֹיֵב. מִפְּשַׁע תְּחִלַּת פְּרָצוֹת הָאוֹיֵב, כִּי
because of the enemy of the breaches of the beginning from the sin of the enemy of the breaches From the beginning
כְּשֶׁהֱקִיבָה נִפְרָע מִן הָאֲמוֹת פּוֹקֵד עֲלֵיהֶם עוֹנָם וְעוֹנוֹת אֲבוֹתֵיהֶם
of their ancestors and the sins their sin upon them He visits the nations from exacts punishment when the Holy One

מִרְאשִׁית פִּרְצָה שִׁפְרָצוּ בְּיִשְׂרָאֵל:
from the beginning of the breach that they breached against Yisrael

פסוק ד

Pasuk 4

הִרְגִּינוּ גוֹיִם עָמוֹ כִּי דַם עֲבָדָיו יְקוֹם וְנָקָם יָשִׁיב
He will return and vengeance He will avenge His servants the blood of for of His people O nations sing praises
לְצָרָיו וְכָפַר אֶדְמָתוֹ עָמוֹ:
His people His land and He will appease to His adversaries

רש"י

הִרְגִּינוּ גוֹיִם עָמוֹ. לְאוֹתוֹ הַזְמַן יִשְׁבְּחוּ הָאֲמוֹת אֶת יִשְׂרָאֵל, רְאוּ מַה שִׁבְחָהּ שֶׁל
of is the praise what See Yisrael — the nations will praise time At that His people nations Praise
אָמָה זֶה, שֶׁדִּבְקוֹ בְּהִקְפָּהּ בְּכָל הַתְּלָאוֹת שֶׁעָבְרוּ עָלֶיהָ וְלֹא עָזְבוּהָ, יוֹדְעִים
knowing forsake Him and did not over them that passed the troubles amidst all to the Holy One that cleaved this a nation
הָיוּ בְּטוֹבוֹ וּבְשִׁבְחוֹ:
and of His praise of His goodness they were

רש"י

כִּי דַם עֲבָדָיו יְקוֹם. שְׁפִיכוֹת דְּמֵיהֶם, כְּמִשְׁמָעוֹ:
according to its literal their blood the shedding of He will avenge His servants the blood of For meaning

רש"י

וְנָקָם יָשִׁיב לְצָרָיו. עַל הַגָּזֵל וְעַל הַחֲמָס, כְּעֶנְיֵן שֶׁנֶּאֱמַר יוֹאֵל ד'
4 Yoel that is stated like the matter the violence and for the robbery for to His adversaries He will render And vengeance
"מִצְרַיִם לְשִׁמְמָה תִּהְיֶה וְעֵדוֹם לְמִדְבָּר שִׁמְמָה תִּהְיֶה מִחֲמַס בְּנֵי יְהוּדָה",
Yehudah against the children of for the violence shall be desolate to a wilderness and Edom shall be a desolation Mitzrayim
וְאוֹמֵר עוֹבַדְיָה י' "מִחֲמַס אָחִיךָ יַעֲקֹב וְגו'" עי' ספרי:
Sifrei see etc Yaakov your brother For the violence against 10 Ovadiah and it says

רש"י

וְכָפַר אֶדְמָתוֹ עָמוֹ. וַיְכַפֵּר אֶדְמָתוֹ וְעָמוֹ עַל הַצָּרוֹת שֶׁעָבְרוּ עָלֶיהָ
over them that passed the troubles for and His people His land and He will appease His people His land And He will appease
וַיַּעֲשֶׂה לָּהֶם הָאוֹיֵב:
the enemy to them and that did

רש"י

וְכָפַר. לְשׁוֹן רְצוּי וּפְיוּס, כְּמוֹ בְּרֵאשִׁית לֵב, כֹּא "אֶכְפֹּרָה פָּנָיו" —
his face I will appease 21 32 Bereishis like and placating appeasement is an expression of And he shall atone
אֶנְחִינֶיהָ לְרוּגְזָהּ:
his anger I will quiet

רש"י

וְכָפַר אֶדְמָתוֹ וּמָה הִיא אֶדְמָתוֹ? עָמוֹ. כְּשֶׁעָמוֹ מִתְנַחֲמִים אֶרְצוֹ
His land receives comfort when His people His people His land is and what His land And He will propitiate

מִתְנַחֵמֶת, וְכֵן הוּא אוֹמֵר "רְצִיתָ" ה' אֲרָצְךָ, בְּמָה רְצִיתָ אֲרָצְךָ?
to Your land have You been favorable whereby to Your land Hashem You have been favorable states it and so receives comfort
"שְׂבִתָּ שְׂבִית יַעֲקֹב" תְּהִילִים פ"ה .
85 Tehillim Yaakov the captivity of You have brought back

רש"י

בְּפָנִים אֲחֵרִים הִיא נִדְרָשֶׁת בְּסִפְרֵי וְנִחְלְקוּ בָּהּ רַבֵּי יְהוּדָה וְרַבֵּי נְחֶמְיָה, רַבֵּי
Rabbi Nehemiah and Rabbi Yehudah Rabbi about it and they argued in Sifrei is expounded it other In ways
יְהוּדָה דּוֹרֵשׁ כָּלָה כְּנֶגֶד יִשְׂרָאֵל, וְרַבֵּי נְחֶמְיָה דּוֹרֵשׁ אֶת כָּלָה כְּנֶגֶד הָאֲמוֹת, רַבֵּי
Rabbi the nations regarding all of it — expounds Nehemiah and Rabbi Yisrael regarding all of it expounds Yehudah
יְהוּדָה דּוֹרֵשָׁה כָּלִפִּי יִשְׂרָאֵל — כּוֹ אִמְרַתִּי אִפְּאִיהֶם כְּמוֹ שֶׁפִּרְשְׁתִּי, עַד כּוֹ וְלֹא
and not 27 until I explained just as I will scatter them Isaid 26 Yisrael towards expounds it Yehudah
ה' פִּעַל כָּל זֹאת. כַּח כִּי גוֹי אֲבָד עֲצוֹת הַמָּה. אֲבָדוּ תּוֹרַתִּי שֶׁהִיא לָהֶם עֲצָה
a counsel to them which is My Torah they lost are they counsels losing a nation for 28 this all wrought Hashem
נְכוֹנָה, וְאִין בָּהֶם תְּבוּנָה לְהִתְבּוֹנֵן לֵאמֹר יִרְדָּף אֶחָד מִן הָאֲמוֹת אֵלֶּיךָ
a thousand the nations of one could pursue how 30 to consider understanding in them and there is no proper
מֵהֶם, אִם לֹא כִי צוּרֵם מִכְרָם. לֹא כִי לֹא כְּצוּרֵנוּ צוּרֵם הַכֹּל כְּמוֹ שֶׁפִּרְשְׁתִּי
I explained just as everything is their rock like our Rock not for 31 delivered them their Rock unless of them
עַד תִּכְלִית. וְר' נְחֶמְיָה דּוֹרֵשָׁה כָּלִפִּי הָאֲמוֹת, כִּי גוֹי אֲבָד עֲצוֹת הַמָּה , כְּמוֹ
just as are they counsels losing a nation for the nations towards expounds it Nehemiah and Rabbi the end until
שֶׁפִּרְשְׁתִּי תַחֲלָה עַד וְאִיבִינוּ פְּלִילִים :
are judges and our enemies until at first I explained

רש"י

לֵב כִּי מִגֶּפֶן סֹדֶם גִּפְנֵם. שֶׁל אֲמוֹת:
the nations of is their vine Sodom from the vine of For 32

רש"י

וּמִשְׁדַּמַּת עֲמֶרָה וְגו'. וְלֹא יִשְׁמְרוּ לִבָּם לְתִלּוֹת הַגְּדֻלָּה בִּי:
to Me the greatness to attribute their heart will they set and not etc. Gomorrah and of the fields of

רש"י

עֲנַבְמוּ עֲנַבֵּי רוֹשׁ. הוּא שֶׁאָמַר לוֹלִי כַּעַס אוֹיֵב אֲגוּר עַל יִשְׂרָאֵל
Yisrael against is heaped up the enemy the anger of were it not what it stated this is gall are grapes of their grapes
לְהַרְעִילָם וּלְהַמְרִירָם, לְפִיכָּה אֲשַׁכֵּל מִרְרָתָם לְמֹה לְהַלְעִיט אוֹתָם עַל מֶה
what for them to feed are for them bitterness clusters of therefore and to embitter them to poison them
שֶׁעָשׂוּ לְבָנָי:
to My children they have done

רש"י

לֵג חֲמַת תְּנִינִם יֵינָם. מוֹכֵן לְהַשְׁקוֹתָם עַל מֶה שֶׁעוֹשִׂין לָהֶם:
to them that they do what for to give them to drink prepared their wine serpents is poison of 33

רש"י

לֵד כַּמֶּס עֲמָדִי. אוֹתוֹ הַכּוֹס, שֶׁנֶּאֱמַר תְּהִילִים ע"ה "כִּי כוֹס בְּיַד ה' וְגו'":
and so on Hashem is in the hand of a cup for 75 Tehillim as it is said cup that with Me laid up 34

רש"י

לה לעת תמוט רגלם. כַּעֲנֵן שֶׁנֶּאֱמַר "תִּרְמֹסְנָה רַגְלִי" יִשְׁעִיהוּ כ"ו :

26 Yeshayahu a foot shall tread it that is said like the matter their foot shall totter at the time to

רש"י

לו כי ידין ה' עמו. בְּלִשׁוֹן זֶה מְשִׁמֵּשׁ כִּי יִדִּין בְּלִשׁוֹן דְּהָא, וְאִין
and not of because in the sense He will judge because serves this in expression His people Hashem will judge For To Him

יְדִין לְשׁוֹן יְסוּרִין אֶלָּא כִּמוּ כִּי יָרִיב אֶת רִיבָם מִיַּד עוֹשְׁקֵיהֶם. כִּי
when their oppressors from the hand of their cause — He will plead that like but sufferings an expression of yadin

יראה כי אזלת יד וגו' :

etc power gone is that He sees

רש"י

לז ואמר אי אלהימו. הָאֵיב יֹאמַר אִי אֱלֹהֵימוּ שֶׁל יִשְׂרָאֵל? כִּמוּ שֶׁאֱמַר

that said just as Yisrael of their God where is will say the enemy their God where is And He says 37

טִיטוּס הִרְשֵׁעַ כְּשֶׁגִּדֵּר אֶת הַפְּרָכֶת גִּיטִין נ"ו , כַּעֲנֵן שֶׁנֶּאֱמַר מִיכָה ז' :

7 Michah that is said like the matter 56 Gittin the curtain — when he pierced the wicked Titus

וְתָרָא אֵיבִתִּי וְתִכְסֶּה בּוֹשָׁה הָאוֹמְרָה אֵלַי אִיו ה' אֱלֹהֵיָהּ:

your God Hashem where is to me whosays shame and shall cover her my enemy And she shall see

רש"י

לט ראו עתה כי אני וגו'. אֲזַי יִגְלֶה הַקֶּבֶ"ה יְשׁוּעָתוֹ וַיֹּאמֶר רֹאוּ עַתָּה

now see and He will say His salvation the Holy One Blessed is He will reveal Then etc. I that now See 39

כִּי אֲנִי אֲנִי הוּא , מֵאֲתִי בָּאת עֲלֵיהֶם הָרָעָה וּמֵאֲתִי תָבֵא עֲלֵיהֶם הַטּוֹבָה:

the good upon them will come and from Me the evil upon them came from Me am He I I that

רש"י

ואין מידי מציל. שְׁיִצִּיל אֶתְכֶם מִן הָרָעָה אֲשֶׁר אָבִיא עֲלֵיכֶם:

upon you I will bring that the evil from you who will deliver that delivers from My hand and there is none

רש"י

מ כי אשא אל שמים ידי. כִּמוּ כִּי נִשְׂאֵתִי — תָּמִיד אֲנִי מְשָׁרָה מְקוֹם

the place of cause to dwell I always I have lifted up because like My hand heaven to I lift up For From

שְׁכִינָתִי בַּשָּׁמַיִם, כְּתַרְגוּמוֹ, אֶפְלוּ חֲלָשׁ לְמַעַלָּה וְגִבּוֹר לְמַטָּה אִימַת

the fear of below and a strong person above a weak person even like its Targum in heaven My Divine Presence

עָלִיוֹן עַל הַתַּחְתּוֹן וְכָל שָׁכֵן שְׁגִבּוֹר לְמַעַלָּה וְחֲלָשׁ מְלַמָּטָה:

is below and a weak one is above when a strong one the more so and all the lower one is upon the upper one

רש"י

ידי. מְקוֹם שְׁכִינָתִי, כִּמוּ "אִישׁ עַל יָדוֹ" בַּמִּדְבָּר ב' , וְהָיָה בְּיָדִי

in My power and it was chapter 2 Numbers his place by every man as in My Divine Presence the place of My hand

לְהַפְרֹעַ מִכֶּם, אֲבָל אֲמַרְתִּי שְׁחִי אֲנֹכִי לְעוֹלָם, אִינִי מְמַהֵר לְפָרַע לְפִי

because to exact punishment hastening I am not forever I am that lives I said but from you to exact punishment

שְׁיֵשׁ לִי שָׁהוּת בַּדְּבָר, אֲנִי חַי לְעוֹלָם וּבְדוֹרוֹת אַחֲרוֹנִים אֲנִי נִפְרָע

can exact punishment I later and in generations forever live I in the matter time to Me that there is

מֵהֶם וְהִיכֵלָת בְּיָדִי לְפָרַע מִן הַמֵּתִים וּמִן הַחַיִּים; מֶלֶךְ בָּשָׂר וְדָם
 and blood flesh a king of the living and from the dead from to exact punishment is in My hand and the ability from them
 שְׁהוּא הוֹלֵךְ לָמוּת מִמָּהֵר נִקְמָתוֹ לְהַפְרַע בְּחַיָּיו כִּי שָׁמָּה יָמוּת הוּא אֹ
 or he will die perhaps for during his lifetime to exact punishment his vengeance hastens to die going who is
 אוֹיְבוֹ וְנִמְצָא שְׁלֹא רָאָה נִקְמָתוֹ מִמֶּנּוּ אֲכַל אֲנִי חַי לְעוֹלָם, וְאִם יָמוּתוּ הֵם
 they they die and if forever live I but from him his vengeance he saw that not and it turns out his enemy
 וְאִינִי נִפְרַע בְּחַיֵּיהֶם, אֶפְרַע בְּמוֹתָם:
 at their death I can exact punishment during their lifetime exact punishment and I do not

רש"י

מֵאָם שְׁנוֹתֵי בָרַק חֲרָבִי. הִרְבֵּה אִם יֵשׁ שְׂאִינִים תְּלוּיִן, כְּשֶׁאֲשַׁנֵּן בָּרַק
 the lightning of when I whet conditional that are not there are if many my sword the lightning of I whet If 41
 חֲרָבִי וְתֹאחֶז בְּמִשְׁפַּט יָדִי, כָּלּוֹ כְּמוֹ שֶׁפִּרְשְׁתִּי לְמַעַלָּה:
 above I explained as all of it my hand on justice and shall hold my sword

CHAPTER SUMMARY

The aliyah continues with a vivid depiction of the absolute destruction of the enemies of Klal Yisrael, where Hashem's arrows and sword will be saturated with the blood of the oppressors and their leaders. Ultimately, the goyim themselves will be forced to praise and acclaim the Jewish people, as Hashem avenges the spilled blood of His servants, brings complete retribution upon His adversaries, and finally cleanses and brings kaparah to the land of His nation.

לְמַעַשָּׂה WHAT TO TAKE HOME

The pesukim in our aliyah are talking about the ultimate nechamah, where Hashem promises that He will avenge the blood of His servants and cleanse the land of His people. The Torah uses very sharp, intense lashon here, arrows drunk with blood, a flashing sword, and taking vengeance on those who hate Him. Lichoira, we have to ask: why does the Torah describe Hashem's judgment in such a fierce, physical way? The Tanna is telling us a deep yesod here. Hashem is showing us that not a single drop of Jewish pain, not a single tear or sigh from our long galus, is ever lost or forgotten.

When we go through tzaros, the yetzer hara tries to make us feel like we are hefker, chas v'shalom, or that Hashem is indifferent to our suffering. But the Torah is mechadesh here that Hashem keeps a reckoning of every single pain inflicted upon His children. The intense imagery of vengeance is there to show us how precious we are to Him. Mimeila, when we see the world in turmoil and we feel the weight of the galus, we must strengthen our emunah and bitachon that Hashem is holding our pain close to Him, and in the end, He will bring the ultimate yeshuah and comfort.

Your avodah today is to take a moment when you feel overwhelmed by the difficulties of life or the tzaros of Klal Yisrael, and remind yourself: "Hashem cares, He remembers, and He is holding onto every single tear." Use this emunah to push through a hard moment with joy, knowing we are never forgotten.