

אור החיים הקדוש • האזינו • שלישי

Explanatory English • Line-by-Line Edition

HA'AZINU • 3RD 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.

פסוק יג

Deuteronomy 32:13

יִרְכְּבֵהוּ עַל-בְּמֹתַי [בְּמַתִּי] אֶרֶץ וַיֹּאכַל תְּנוּבַת שָׂדֵי וַיִּנְקְהוּ דְבַשׁ
מִסֶּלַע וְשֶׁמֶן מִחֲלָמִישׁ צֹר:

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;

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AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:13:1

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).

יִרְכְּבֵהוּ עַל בְּמֹתַי וְגו'. אֵין זֶה נִמְשָׁךְ עִם הָאֱמֹר לְמַעַלָּה, אֶלָּא הִתְחַלַּת עֲנָן וְנִמְשָׁךְ לְמַטָּה, וְגִזְרַת הַדְּבָרִים הוּא "וַיִּשְׁמֵן יִשְׂרָאֵל" וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids • Deuteronomy 32:13

בפשוט • 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.

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.

חֶמְאָת בָּקָר וְחֵלֶב צֹאן עִם-חֵלֶב פָּרִים וְאֵילִים בְּנֵי-בָשָׁן
וְעֵתוּדִים עִם-חֵלֶב פִּלִּיּוֹת חֹטָה וְדָם-עֵגֹב תִּשְׁתֶּה-חֶמֶר:

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.

וַיִּשְׁמֶן יִשְׁרוּן וַיִּבְנֶט שָׁמֶנֶת עֲבִית פִּשְׁיָהּ וַיִּטֹּשׁ אֱלֹהֶיהָ עֲשָׂהוּ
וַיִּנְבֵּל צוּר יִשְׁעָתוֹ:

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.

יִקְנֹא הוּא בְּזָרִים בְּתוֹעֵבֹת יִכְעִיסָהוּ:

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 לַעֲשֵׂדִים לֹא אֱלֹהִים אֱלֹהִים לֹא יָדְעוּם הַדְּשִׁים מִקֶּרֶב בָּאוּ לֹא שָׁעָרוּם 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

The words "no-god" mean that they did not even sacrifice to these demons because they considered them to be a god, but rather only to have them fulfill their physical needs and desires. And regarding what they do for actual idol worship, the verse says, "gods that they knew not." This means that even though they do not know them, nor do they understand the true nature of these idols, they worship them anyway. Regarding the words, "new gods that came up of late," see what I have explained on the verse in Deuteronomy 13:7, "If your brother entices you."

לֹא אֱלֹהִים. פֶּרוּשׁ, גַּם הֵם אֵינָם זֹבְחִים לָהֶם
לְצַד הַיּוֹתֵם אֱלֹהִים, אֲלֹא לַעֲשׂוֹת לָהֶם
צָרָתָם וּמִבְקָשָׁם. וּכְנֻגָּד מֵהַ שְּׁעוּשִׁים
לְעִבּוֹדַת אֱלֹהִים אָמַר "אֱלֹהִים לֹא
יָדְעוּם", פֶּרוּשׁ, הֵגַם שְׂאִינָם יוֹדְעִים אוֹתָם
מֵה טִיבָם שֶׁל הָאֱלֹהִים הֵם עוֹבְדִים אוֹתָם.
וְאָמְרוּ "הַדְּשִׁים מִקֶּרֶב בָּאוּ" וְגו', עֲיֵן מֵה
שֶׁפֶר שְׁתֵּי בְּפָסוּק (דְּבָרִים יג:ז) "כִּי יִסְתִּידֶךָ
אֲחִיךָ" וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:17

בפשוט · 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.

למעשה · 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.

צור ילדה תשי ותשכח אל מחללה:

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

Of the Rock that begot thee thou wast unmindful (Teshil). This can be explained based on the teaching of Chazal in the Zohar, volume 3, page 207a. At the time when the Holy One, blessed be He, wished to create man, He consulted with the angels. They said before Him, "What is man that You should remember him?" (Psalms 8:5). Hashem strongly asserted Himself against the words of the angels, created man, and punished those angels who opposed. Thus, when Israel transgresses His will, they weaken (matishim) the very reason and justification for man's creation. This is the meaning of "the Rock that begot thee, you have weakened" (teshi, which is read as weakening).

צור ילדה תשי. יתבאר על דרך אמרם זכרונם לברכה (זוהר חלק ג' ר"ל) בשעה שרצה הקדוש ברוך הוא לברא את האדם, נמלה במלאכים ואמרו לפניו "מה אנוש" וגו' (תהלים ח:ה), ונתעצם ה' נגד דברי המלאכים ובראו והעניש המנגדים, עד כאן, ולזה כשישראל עוברים רצונו מח' לשים טעם לידתו של אדם, והוא אמרו "ילדה תשי".

Or HaChaim on Deuteronomy 32:18:2

And didst forget God that bore thee (Mechol'lecha). The word mechol'lecha can be interpreted as an expression of adornment (chelyah), similar to the verse, "and she adorned herself (vata'ad) with her ear-rings and her jewels (vechelyatah)" (Hosea 2:15). The meaning is that He made you a crown and an adornment over all other created beings, even over the angels, as in the verse, "You have caused men to ride over our heads" (Psalms 66:12). Alternatively, it can be understood in the sense of the verse, "Israel, in whom I will be glorified" (Isaiah 49:3), meaning that He made you an adornment for Himself, blessed be He. Our Sages of blessed memory in the Sifrei have also offered many homiletical interpretations on this verse, like a hammer that shatters a rock into many sparks.

ותשכח אל מחללה. תתפרש לשון עדי, כדרך אמרו (הושע ב:טו) "ותעד נזמה וח' ליתה", והכונה שעשאך מחול, עדי על כל הנבראים, אפלו על המלאכים, כאמרו (תהלים סו:יב) "הרכבת אנוש לראשנו", או על דרך אמרו (ישעיה מט:ג) "ישראל אשר בך אתפאר", שעשאך עדי לו יתברך. ורז"ל אמרו (ספרי) דרשות וכפטיש וגו'.

AI-assisted study aids · Deuteronomy 32:18

בפשוט · 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.

למעשה · 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.

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.

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