

אור החיים הקדוש · האזינו · רביעי

Explanatory English · Line-by-Line Edition

HA'AZINU · 4TH 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 יט

Deuteronomy 32:19

וַיֵּרָא יְהוָה וַיִּנָּאץ מִכַּעַס בָּנָיו וּבָנֹתָיו:

And the LORD saw, and spurned, Because of the provoking of His sons and His daughters.

No Ohr HaChaim comment on this pasuk in this edition.

וַיֹּאמֶר אֶסְתִּירָה פָּנַי מֵהֶם אֲרֹאֶה מָה אַחֲרֵיהֶם כִּי דֹר תַּהֲפֹכֹת הֵמָּה בָּנִים לֹא-אֱמֻן בָּם:

And He said: I will hide My face from them, I will see what their end shall be; For they are a very froward generation, Children in whom is no faithfulness.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:20:1

For they are a froward generation, and so on. This is explained as follows: Since the verse just stated, 'I will hide My face from them, I will see what their end shall be,' this implies that Hashem will not look upon them or see them even if they perform teshuvah and cry out in prayer. Now, it would seem improper for Hashem to act this way (by ignoring sincere repentance). To resolve this, the verse concludes by giving the reason: 'For they are a froward generation' (tahpuchot), meaning they constantly turn and flip-flop from good to evil. And when it says 'children' (banim), it means that even if they intend to improve and reach the level where they are considered children of Hashem, 'there is no faithfulness in them' (lo emun bam). This is because they will quickly return to their wicked ways, and their repentance is not complete or lasting. Therefore, it is entirely fitting for Hashem to hide His face from them.

כִּי דֹר תַּהֲפֹכֹת וגו'. פֶּרוּשׁ, לִפְי שְׁאָמַר
הַכָּתוּב בְּסֻמוֹ "אֶסְתִּירָה פָּנַי" וגו', וּבִזְוָה
לֹא יִשְׁקִיף וְיִרְאֶה הָגֵם שִׁיעָשָׂה תְּשׁוּבָה
וַיַּחֲנֶנּוּ קוֹלָם, וְאֵין זֶה מִן הַנִּכּוֹן לַעֲשׂוֹת כֵּן,
לְזֶה גָמַר אוֹמֵר הַטֵּעַם "כִּי דֹר תַּהֲפֹכֹת",
פֶּרוּשׁ מִתַּהֲפֹכִים מְטוֹכָה לְרָעָה. וְאָמְרוּ
"בָּנִים", פֶּרוּשׁ אֶפְלוּ יַחֲשֹׁבוּ לְהִיטִיב לְבָא
אֶל גִּדְּר שִׁיחִיו נִחְשָׁבִים בָּנִים, "לֹא אֱמֻן
בָּם" כִּי יִשׁוּבוּ לְהַרְשִׁיעַ וְאֵין חֲזָרְתָם שְׁלֵמָה,
וְאֲשֶׁר עַל כֵּן רָאוי הוּא לְהִסְתִּיר וְגו'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:20

בפשוט · In plain words

The Ohr HaChaim explains that Hashem's decision to hide His face and ignore the people's cries is justified because they are a flip-flopping generation. Even when they repent and elevate themselves to the status of children, their commitment lacks stability and faithfulness, as they inevitably slide back into wickedness.

למעשה · Lemaaseh

True repentance requires consistency and a lasting commitment. When we resolve to improve, we must build practical safeguards to ensure our spiritual growth is stable and enduring, rather than a fleeting reaction that quickly fades.

פסוק כא

Deuteronomy 32:21

הֵם קִנְאוּנִי בְּלֹא-אֱלֹהִים פָּעֲסוּנִי בְּהִבְלִיָּהֶם וְאֲנִי אֶקְנִיָאֵם בְּלֹא-עָם
בְּגוֹי נָבֵל אֲכַעִיסֵם:

They have roused Me to jealousy with a no-god; They have provoked Me with their vanities; And I will rouse them to jealousy with a no-people; I will provoke them with a vile nation.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק כב

Deuteronomy 32:22

כִּי-אֵשׁ קִדְתָּהּ בְּאַפִּי וַתִּיקַד עַד-שָׂאוֹל תַּחֲתִית וַתֹּאכַל אֶרֶץ
וַיִּבְלָה וַתִּלְהֹט מִסְגֵּי הָרִים:

For a fire is kindled in My nostril, And burneth unto the depths of the nether-world, And devoureth the earth with her produce, And setteth ablaze the foundations of the mountains.

No Ohr HaChaim comment on this pasuk in this edition.

פסוק כג

Deuteronomy 32:23

אֶסְפֶּה עָלֵימוֹ רָעוֹת חֲצֵי אֶכְלָה-בָּם:

I will heap evils upon them; I will spend Mine arrows upon them;

No Ohr HaChaim comment on this pasuk in this edition.

מִזֵּי רָעָב וּלְתֵמִי רָשָׁף וְקָטָב מִרִיגֵי וְשׁוֹן-בְּהֵמוֹת אֲשַׁלַּח-בָּם עִם-
חֲמַת זֶחְלִי עֹפֵר:

The wasting of hunger, and the devouring of the fiery bolt, And bitter destruction; And the teeth of beasts will I send upon them, With the venom of crawling things of the dust.

No Ohr HaChaim comment on this pasuk in this edition.

מִחוּץ תִּשְׁפֹּל-חֶרֶב וּמִחֲדָרִים אֵימָה גַם-בָּחוּר גַּם-בְּתוּלָה יוֹנֵק
עִם-אִישׁ שִׁיבָה:

Without shall the sword bereave, And in the chambers terror; Slaying both young man and virgin, The suckling with the man of gray hairs.

No Ohr HaChaim comment on this pasuk in this edition.

אָמַרְתִּי אֶפְאִיֵּהֶם אֲשַׁבֵּיתָהּ מֵאֲנוּשׁ זְכָרָם:

I thought I would make an end of them, I would make their memory cease from among men;

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:26:1

I thought I would make an end of them (afeihem). The meaning of the word afeihem is: I will direct My anger (api) against them until they are completely destroyed from among mankind.

אָמַרְתִּי אֶפְאִיֵּהֶם. פֶּרוּשׁ "אֶפְאִיֵּהֶם" – אֶסְמִיךְ אִפִּי עֲמָהֶם עַד שִׁיוֹשְׁבָתוֹ מֵאֲנוּשׁ.

בפשוט · In plain words

The author explains the word afeihem as a reference to Hashem directing His intense anger against Israel to bring about their complete destruction from among humanity.

למעשה · Lemaaseh

Pause over the severity of the warning before moving on. The Ohr HaChaim explains a threatened destruction here, so the language should not be softened into a mild expression of displeasure.

פסוק כז

Deuteronomy 32:27

**לוֹלִי כַעַס אוֹיֵב אֶגּוֹר פֶּן־יִנָּכְרוּ צָרֵימִי פֶּן־יֵאמְרוּ יְדֵינוּ רַמָּה וְלֹא
יִהְיֶה פִעֵל כָּל־זֹאת:**

*Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say:
Our hand is exalted, And not the LORD hath wrought all this.'*

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:27:1

Were it not that I dreaded the enemy's provocation, and so on. The meaning is that the enemies of Israel have provoked Me to anger many times. This is the meaning of the word "agur" (I dreaded), which is related to the expression "agrah vakatzir" (she gathers in the harvest) in Proverbs 6:8. It means: I have gathered and stored up the anger provoked by the enemy, and they are ripe for destruction. However, when they see that I have completely wiped out the name of Israel, Heaven forbid, "their adversaries would misunderstand." This means they would think that Israel's faith is foreign and not righteous, and the truth would thus be turned into a lie, Heaven forbid.

לוֹלִי כַעַס אוֹיֵב אֶגּוֹר. פָּרוּשׁ, שְׂכֵמָה וְכֵמָה
הַכְעָסוֹת הַכְעִיסוֹנִי אוֹיְבֵיהֶם, וְהוּא אָמַר
"אֶגּוֹר" מִלְשׁוֹן (מִשְׁלֵי ו:ח) "אֶגְרָה
בְּקֶצִיר", שֶׁאֶגּוֹר הוּא כַעַסוֹ שֶׁל אוֹיֵב
וְעוֹמְדִים הֵם לְכַלּוֹן, וְכִשְׂרָאוּ שֶׁהַשְׁבֵּתִי
שֵׁם יִשְׂרָאֵל חָס וְשָׁלוֹם "יִנָּכְרוּ צָרֵימִי",
פָּרוּשׁ, יֵחַ שָׁבוּ כִּי יִשְׂרָאֵל אֲמוֹנָתָם נִכְרְיָה
וְלֹא צָדִיק, וְיִתְחַזֵּק דְּבַר אֱמֶת לְשֹׁקֵר חָס
וְשָׁלוֹם.

Furthermore, Hashem is concerned "lest they should say: Our hand is exalted." This means that in addition to denying Israel's faith and religion, they would sin further by claiming that their own faith is the correct one. This is what is meant by "lest they should say: Our hand is exalted," meaning that their goodness and tranquility do not come from Hashem, but rather from the idols they worship.

ועוד חושש "פֶּן יֹאמְרוּ יְדֵינוּ רָמָה", פֶּרוּשׁ,
מִלְכּוּד שִׁיכְחִישׁוּ אֱמוּנַת יִשְׂרָאֵל וְדָתָם,
יוֹסִיפוּ לַחֲטֹא לומר שְׁאֱמוּנָתָם אֱמוּנָה
רְאוּיָה, וְהוּא אָמְרוּ "פֶּן יֹאמְרוּ יְדֵינוּ רָמָה",
וְטוֹבָתָם וְשִׁלּוֹתָם לֹא מֵה' הִיא אֲלֵא
מֵעֲבֹדָה זָרָה אֲשֶׁר הֵם עוֹבְדִים.

Or HaChaim on Deuteronomy 32:27:2

And this is the meaning of "and not Hashem has wrought all this." This refers to all of their own goodness and success. Their proof for this claim would be that Israel did not do any evil that they themselves do not do, and indeed they do even worse, yet they ruled over Israel and destroyed them.

וְהוּא אָמְרוּ וְלֹא ה' פָּעַל כָּל זֹאת, פֶּרוּשׁ,
כָּל טוֹבָתָם וְהַצְלָחָתָם. וְהָרְאָה שֶׁלֹּא עָשׂוּ
יִשְׂרָאֵל דְּבַר רַע מִה שֶׁהֵם אֵינֶם עוֹשִׂים,
וְיוֹתֵר מִהֶמָּה, וְהֵם מְשִׁלּוּ בָהֶם וַיִּאַבְדּוּם.

Or HaChaim on Deuteronomy 32:27:3

Alternatively, the words refer to the great destruction the enemies brought upon Israel, wiping out their memory from mankind. The enemies would claim that Hashem did not do all this alone, but that the power and will of their idols joined in and gave them dominion over Israel.

אוּ יִרְצָה, שֶׁכָּל הַפְּעָלָה הַזֹּאת שְׁעָשׂוּ
הַשָּׂחָתָה גְּדוּלָה בְּיִשְׂרָאֵל וְהַשְׁבִּיתוֹ מֵאַנּוּשׁ
זָכָרָם, יֹאמְרוּ שֶׁלֹּא עָשָׂה כָּל זֶה ה' אֲלֵא
בְּצִרוּף כַּח וְרָצוֹן עֲבֹדַת עֲבֹדָה זָרָה שֶׁהִיא
הַשְׁלִיטָתָם עֲלֵיהֶם:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:27

בפשוט · In plain words

The Ohr HaChaim explains that Hashem refrains from completely destroying Israel because the enemies would misinterpret it. They would reject Israel's true faith and credit their own idols with their prosperity and success. Alternatively, they would claim that their idols' power and will joined in bringing about Israel's destruction.

We see from here how deeply Hashem cares about the perception of His truth in the world, even withholding deserved punishment from Israel to prevent His Name from being desecrated. A practical reflection from this point is to be exceptionally mindful of how our actions reflect on the Torah and Hashem's Name, ensuring that our conduct always sanctifies His Name in the eyes of others.

כִּי־גוֹי אֲבָד עֲצוֹת הֵמָּה וְאֵין בָּהֶם תְּבוּנָה:

For they are a nation void of counsel, And there is no understanding in them.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:28:1

For they are a nation void of counsel. This means that there is no reason to hope that the gentile nation will observe what happens to Israel, take a moral lesson, and say to themselves: If these people, who only angered Hashem a little, suffered such a fate, we must improve our own ways.

This is the meaning of the words, "for they are a nation void of counsel." It means that such a logical process is simply not in their nature, and they are completely lost when it comes to such constructive advice.

And the verse continues, "and there is no understanding in them" to deduce one matter from another. This is just as the next verse says, "If they were wise, they would understand this," meaning they would understand the fierce anger that came upon Israel, and from this they would understand what their own end will be for their own transgressions.

כִּי גוֹי אֲבָד עֲצוֹת. פְּרוּשׁ, שְׁאִין חָשׁוּ שֶׁהֲגוֹי יִרְאֶה וְיִקַּח מוֹסֵר וְיֹאמֶר: וּמָה אֵלּוּ עָל שֶׁהִכְעִיסוּ מַעַט רָאָה מַה עָלְתָה בְיָדָם וְכוּ' וְיִטִּיב מַעֲשָׂיו,

וְהוּא אָמַר "כִּי גוֹי אֲבָד עֲצוֹת", פְּרוּשׁ אֵין בְּטִבְעוֹ דְבָר זֶה וְאֲבוּד הוּא מֵעֲצוֹת כְּאֵלּוּ,

"וְאֵין בָּהֶם תְּבוּנָה" לְהַבִּין דְבָר מִתּוֹךְ דְבָר, כְּמוֹ שֶׁאָמְרֵנוּ "לֹא חָכְמוּ יִשְׁכִּילוּ זֹאת", פְּרוּשׁ חָרִי הָאֵף הִבָּא עַל יִשְׂרָאֵל, וּמִזֶּה יִבְיִנוּ לְאַחֲרֵיתָם מַה תְּהִיָּה עַל מַעֲלָם.

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that the gentile nations lack the spiritual counsel and understanding to learn from Israel's punishment. They will not realize that if Hashem punishes His chosen people for their sins, He will surely punish the gentiles even more for theirs. Instead, they remain blind to this logical deduction.

לְמַעֲשֶׂה · Lemaaseh

We should train ourselves to look at the events around us and proactively learn moral lessons for our own spiritual growth, rather than remaining blind to the messages Hashem sends through the world.

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. The Ohr HaChaim English is an AI-assisted explanatory translation from the Hebrew. Summaries and practical reflections are editorial study aids. Published Eliyahu Munk English is retained in the source archive, separate from this edition.