

חומש עם רש"י • האזינו • שני

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

HA'AZINU • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his powerful shirah, calling upon Klal Yisrael to look back at history and recognize Hashem's constant hashgacha. He tells them to ask their fathers and elders to explain the generations of old, showing how Hashem set the very boundaries of the nations of the world with Klal Yisrael in mind.

We then learn of Hashem's incredible love and care for His people, whom He chose as His own portion. The shirah describes how Hashem found us in the desolate wilderness, surrounded us with His clouds of glory, and guarded us with the utmost tenderness, like the pupil of an eye.

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

פסוק א

Pasuk 1

זֶכֶר יָמֹת עוֹלָם בֵּינוּ שָׁנוֹת דּוֹר וָדוֹר שְׁאַל אָבִיךָ
your father ask and generation generation the years of understand old the days of Remember
וַיַּגִּדְךָ וַיֹּאמְרוּ זִקְנֶיךָ וַיֹּאמְרוּ לָךְ:
to you and they will say your elders and he will tell you

רש"י

זֶכֶר יָמֹת עוֹלָם. מָה עָשָׂה בְּרֵאשֵׁינִים שֶׁהִכְעִיסוּ לְפָנָיו:
before Him who angered to the first generations He did what old the days of Remember

רש"י

בֵּינוּ שָׁנוֹת דֵּר וָדֵר. דּוֹר אֲנוֹשׁ שֶׁהִצִּיף עֲלֵיהֶם מִי אוֹקְיָנוֹס
the ocean the waters of upon them whom He flooded Enosh the generation of and generation generation the years of understand
וְדוֹר הַמַּבּוּל שֶׁשָּׁטְפָם. ד"א — לֹא נִתְּתָם לְבִבְכֶם עַל
upon your heart you have set not another explanation whom He washed away the flood and the generation of
שֶׁעָבַר, בֵּינוּ שָׁנוֹת דֵּר וָדֵר — לְהַפִּיר לְהָפֵא, שֵׁשׁ בְּיָדוֹ
in His hand that there is for the future to recognize and generation generation the years of understand that which passed
לְהִיטִיב לָכֶם וּלְהַנְחִיל לָכֶם יָמֹת הַמָּשִׁיחַ וְהָעוֹלָם הַבָּא עִי' סִפְרֵי:
Sifrei see to come and the world the Messiah the days of to you and to make inherit to you to do good

רש"י

שְׁאַל אָבִיךָ. אֵלֶּה הַנְּבִיאִים שֶׁנִּקְרְאוּ אָבוֹת, כְּמוֹ שֶׁנֶּאֱמַר מַלְכִּים ב' ב' בְּאֶלְיָהוּ
regarding Elijah 2 II Kings that it is said just as fathers who are called the prophets these are your father Ask
"אָבִי אָבִי רֶכֶב יִשְׂרָאֵל" סִפְרֵי:
Sifrei Yisrael the chariot of my father My father

רש"י

זקניך. אלו החכמים:

the sages these are your elders

רש"י

ויאמרו לך. הראשונות:

the former events thee and they will tell

פסוק ב

Pasuk 2

בהנחל עליון גוים בהפרידו בני אדם יצב

He established man the children of when He separated to nations the Most High when giving inheritance

גבלת עמים למספר בני ישראל:

Yisrael the children of according to the peoples the boundaries of number of

רש"י

בהנחל עליון גוים. פשהנחיל הקב"ה למכעיסיו את חלק

the portion of — to those who anger Him the Holy One blessed be when He gave inheritance nations the Most High When dividing He

נחלתו הציפן ושטפם:

and washed them away He flooded them their inheritance

רש"י

בהפרידו בני אדם. פשהפיץ דור הפלגה היה בידו להעבירם מן

from to remove them in His power it was the dispersion the generation of when He scattered Adam the sons of When He separated

העולם, לא עשה כן אלא יצב גבלת עמים, קימם ולא אבדם:

destroy them and did not He preserved them nations the boundaries of He established but so did He do not the world

רש"י

למספר בני ישראל. בשביל מספר בני ישראל שעתידין

who are destined Yisrael the children of the number of for the sake of Yisrael the children of According to the number of

לצאת מבני שם, ולמספר שבעים נפש של בני ישראל שירדו

who went down Yisrael the children of of souls seventy and according to the Shem from the sons of to emerge number of

למצרים הציב גבלת עמים — שבעים לשון:

languages seventy nations the boundaries of He established to Mitzrayim

פסוק ג

Pasuk 3

כי חלק יהיה עמו יעקב חבל נחלתו:

His inheritance is the lot of Yaakov is His people Hashem the portion of For

רש"י

כי חלק ה' עמו. למה כל זאת? לפי שהיה חלקו פבוש ביניהם ועתיד
and destined among them hidden His portion that was because this all why is His people Hashem the portion of For
לצאת, ומי הוא חלקו? עמו. ומי הוא עמו?
His people is and who His people His portion is and who to emerge

רש"י

יעקב חבל נחלתו. והוא השלישי באבות, המשלש בשלוש זכויות, זכות
the merit of merits with three who is tripled among the Patriarchs is the third and he His inheritance the rope of Yaakov
אבי אביו וזכות אביו וזכותו, הרי ג', כחבל הזה שהוא עשוי בג'
of three made which is this like the rope three behold and his own merit his father and the merit of his father the father of
גדילים, והוא ובניו היו לו לנחלה, ולא ישמעאל בן אברהם, ולא עשו
Esav and not Avraham the son of Yishmael and not for an inheritance to Him were and his sons and he strands
בנו של יצחק עי' ספרי :
Sifrei see Yitzchak of the son

פסוק ד

Pasuk 4

ימצאם בארץ מדבר ובתהו ילל יושמן יסבבנהו
He encompassed them wilderness howling of and in desolation desert in a land of He found them
יבוננהו יצרנהו כאישון עינו:
His eye as the pupil of He guarded them He bestowed understanding on them

רש"י

ימצאם בארץ מדבר. אותם מצא לו נאמנים בארץ המדבר, שקבלו
when they accepted the desert in the land of faithful for Himself He found — them desert in a land of He found him
עליהם תורתו ומלכותו ועלו, מה שלא עשו ישמעאל ועשו, שנאמר דברים
Devarim as it is said and Esav Yishmael did that not which and His yoke and His sovereignty His Torah upon themselves
ל"ג "וַיִּזְרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מֵהָר פָּאֲרוֹ":
Paran from Mount He appeared to them from Seir And He shone 33

רש"י

ובתהו ילל ישמן. ארץ ציה ושממה, מקום יללת תנינים ובנות
and daughters of monsters the howling of a place of and desolation drought a land of wilderness howling And in the waste
יענה, אף שם נמשכו אחר האמונה, ולא אמרו למשה היאך נצא
shall we go out how to Moshe say and did not the faith after they followed there even the ostrich
למדברות מקום ציה ושממון? כענין שנאמר ירמיהו ב', "לכתה אחרי
after Me your going two Yirmeyahu that is stated like the matter and desolation drought a place of into the wildernesses
במדבר":
in the wilderness

רש"י

יסבבנהו. שם סבבם והקיפם בעננים וסבבם בדגלים לארבע
on four with banners and He surrounded them with clouds and encompassed them He surrounded them there He surrounded him

רוחות וסבבן בתחתית ההר שפפּהו עליהם פגיגית עי' ספרי :
Sifrei see like a cask over them which He arched the mountain at the underside of and He surrounded them sides

רש"י

יבוננהו. שם בתורה ובינה:
and understanding in Torah there He instructed him

רש"י

יצרנחו. מנחש שרף ועקרב ומן האמות:
the nations and from and scorpion fiery serpent from snake He guarded him

רש"י

כאישון עינו. הוא השחר שבעין שהמאור יוצא הימנו. ואנקלוס תרגם
translated and Onkelos from it comes out from which the light that is in the eye the black it is of his eye as the pupil
ימצאחו — "יספיקהו כל צרכו במדבר", כמו במדבר י"א "מצא להם", יהושע
Yehoshua for them suffice eleven Bamidbar like in the wilderness his need all He provided him He found him
י"ז "לא ימצא לנו ההר":
the hill for us is enough not seventeen

רש"י

יסבבנהו. "אשרינון סחור סחור לשכנתיה", אהל מועד באמצע וארבעה דגלים
banners and four in the middle Meeting the Tent of His Divine Presence around around He settled them He surrounded them
לארבע רוחות:
directions on the four

פסוק ה

Pasuk 5

כנשר יעיר קנו על גוזליו ירחף פרוש כנפיו יקחהו ישאהו על
on he carries him he takes him his wings he spreads he hovers his fledglings over his nest he awakens Like an eagle
אברתו:
his pinion

רש"י

כנשר יעיר קנו. נהגם ברחמים ובחמלה, כנשר חזה רחמני על בניו,
its young upon which is merciful this like the eagle and with pity with mercy He guided them its nest stirreth up As an eagle
ואינו נכנס לקנו פתאם עד שהוא מקשקש ומטרף על בניו בכנפיו בין אילן
tree between with its wings its young above and flaps beats that it until suddenly to its nest enter and does not
לאילן, בין שוכה לחברתה, כדי שיעורו בניו ויהא בהם כח לקבלו
to receive it strength in them and there will be its young that may awake in order to its fellow branch between to tree
ספרי :
Sifrei

רש"י

יעיר קנו. יעורר בניו:
His children He stirs up His nest He awakens

רש"י

על גוזליו ירחף. אינו מכביד עצמו עליהם אלא מחופף — נוגע ואינו נוגע
touching and not touching hovers but upon them itself press heavily it does not it hovers its young Over
תלמוד ירושלמי חגיגה ב' — אף הקב"ה, "שְׂדֵי לֹא מְצָאֵנָהוּ שְׂגִיָּא כַח" איוב
Iyov strength great in we found Him not the Almighty the Holy One So too 2 Chagigah Yerushalmi Talmud
ל"ז כְּשָׁפָא לִיתֵּן תּוֹרָה לֹא נִגְלָה עֲלֵיהֶם מֵרוּחַ אַחַת אֶלָּא מֵאַרְבַּע רוּחוֹת,
sides from four but one from a side to them He revealed Himself not Torah to give when He came 37
שְׁנָאֵמַר "ה' מְסִינִי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאֲרֵן" דְּבָרִים ל"ג,
33 Devarim Paran from Mount He appeared to them from Seir and shone forth came from Sinai Hashem as it is said
"אֱלֹהִים מְתִימָן יָבוֹא" חֲבָקוּק ג' — זֶה רוּחַ רְבִיעִית סַפְרֵי:
Sifrei the fourth side this is 3 Chavakuk will come from Teman God

רש"י

יִפְרֹשׁ כַּנְפָיו יִקְחֵהוּ. כְּשָׁפָא לְטֹלָם מִמָּקוֹם לְמָקוֹם אֵינוֹ נוֹטֵלָן בְּרַגְלָיו
with his feet take them he does not to a place from a place to take them when he comes he taketh it his wings He spreadeth
כְּשָׂאָר עוֹפוֹת, לְפִי שְׂשָׂאָר עוֹפוֹת יִרְאִים מִן הַנֶּשֶׁר שֶׁהוּא מִגְבִּיָּה לְעוֹף וּפּוֹרֵחַ
and flies to fly soars high which he the eagle of are afraid birds that the rest of because birds like the rest of
עֲלֵיהֶם, לְפִיכָּהּ נוֹשָׂאֵן בְּרַגְלָיו, מִפְּנֵי הַנֶּשֶׁר, אֲכָל הַנֶּשֶׁר אֵינוֹ יֵרָא אֶלָּא מִן
of except afraid is not the eagle but the eagle because of with their feet they carry them therefore above them
הַחֵץ, לְפִיכָּהּ נוֹשָׂאֵן עַל כַּנְפָיו, אוֹמֵר מוֹטֵב שִׁיכְנֵס הַחֵץ בִּי וְלֹא יִכְנֵס
enter and not into me the arrow that should enter it is better saying his wings upon he carries them therefore the arrow
בְּכַנִּי, אֵף הַקֶּבֶ"ה שְׁמוֹת י"ט "וְאֶשָּׂא אֶתְכֶם עַל כַּנְפֵי נְשָׂרִים" —
eagles wings of upon you and I bore 19 Shemos the Holy One blessed be so too into my children He
כְּשֶׁנִּסְעוּ מִצְרַיִם אַחֲרֵיהֶם וְהִשִּׁיגוּם עַל הַיָּם הָיוּ זֹרְקִים בָּהֶם חֲצִים וְאַבְנֵי
and stones of arrows at them throwing they were the Sea by and overtook them after them Mitrayim when they journeyed
בְּלִיסְטֵרָאוֹת, מִיד "וַיֵּסַע מִלֵּאָה הָאֱלֹהִים וְגו'" וַיָּבֹא בֵּין מִחֲנֵה מִצְרַיִם
Mitrayim the camp of between and he came etc. God the angel of and journeyed immediately catapults
וְגו'" שְׁמוֹת י"ד:
14 Shemos etc.

סוקו

Pasuk 6

יְהוָה בָּדַד יִנְחֵנּוּ וְאֵין עִמּוֹ אֵל נֹכַר:
strangeness a god of with Him and there is not did guide them alone Hashem

רש"י

ה' בַּדַּד יִנְחֵנּוּ. נִהְגָּם בְּמִדְבָּר בָּדַד וּבְטָח:
and in security alone in the wilderness He guided them guided them alone Hashem

רש"י

וְאֵין עִמּוֹ אֵל נֹכַר. לֹא הָיָה כַח בְּאֶחָד מִכָּל אֱלֹהֵי הַגּוֹיִם לְהִרְאוֹת כֹּחוֹ
his power to show the nations the gods of of all in one power was there not strange a god with Him and there was not
וּלְהִלָּחֵם עִמָּהֶם. וְרַבּוֹתֵינוּ דְּרָשׁוּהוּ עַל הָעֲתִיד וְכֵן תַּרְגָּם אֲנָקְלוֹס, וְאֲנִי אוֹמֵר
say but I Onkelos translated and so the future concerning expounded it and our Rabbis with them and to war

דְּבָרֵי תוֹכְחָה הֵם לְהַעֲיִד הַשָּׁמַיִם וְהָאָרֶץ וּתְהֵא הַשִּׁירָה לָהֶם לְעֵד
 as a witness for them the song and that should be and the earth the heavens to call as witness they are reproof words of
 שְׁסוּפֵן לְבָגֵד וְלֹא יִזְכְּרוּ לֹא הָרְאוּ שׁוֹנוֹת שְׁעָשָׂה לָהֶם וְלֹא הַנּוֹלָדוֹת
 the future events nor for them that He did the first things neither will they remember and not is to rebel that their end
 שֶׁהוּא עֲתִיד לַעֲשׂוֹת לָהֶם, לְפִיכָךְ צָרִיךְ לֵישֵׁב הַדְּבָר לְכָאן וּלְכָאן. וְכָל
 in the entire and to there to here the matter to settle it is necessary therefore for them to do is destined that He
 הָעֲנִין מוֹסֵב עַל זֵכֶר יְמוֹת עוֹלָם בֵּינוּ שָׁנוֹת דָּר וּדָר, בֵּין עָשָׂה
 He did so after generation generation the years of consider old the days of remember upon is directed topic
 לָהֶם וְכֵן עֲתִיד לַעֲשׂוֹת, כָּל זֶה הָיָה לָהֶם לְזִכָּר:
 to remember for them it was this all to do He is destined and so for them

CHAPTER SUMMARY

The aliyah begins with the charge to remember the days of old and consult our elders to understand Hashem's guiding hand throughout history, specifically how He established the boundaries of the nations according to the number of Bnei Yisrael. Moshe Rabbeinu describes Klal Yisrael as Hashem's personal portion and allotment, recounting how Hashem protected them in the howling desert waste, carrying them safely and guiding them alone without any other power involved, just like an eagle hovering over its nest and carrying its young on its wings.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us in this Shirah a tremendous yesod about how Hashem runs the world. When the nations of the world were being established and boundaries were being set, the whole thing was done b'davka with one calculation in mind: "to the number of the Children of Israel." The entire world, with all its massive geopolitical movements and history, is only a backdrop for Hashem's relationship with us. You are "chelek Hashem," His actual portion, and He watches over you like the pupil of His eye.

Sometimes a Yid looks around at the world and feels completely overwhelmed by the noise, the politics, and the sheer size of everything out there. We can easily fall into a coldness, thinking we are just small, insignificant players in a massive world. But the Tanna is teaching us the exact opposite. The entire world is only there to serve as the stage for your avodas Hashem. When Hashem guides you, He does so with the gentle care of an eagle hovering over its nest, protecting its young from above.

This means that whatever is happening in your life today is not a side effect of some random global event or someone else's decisions. Hashem is guiding you personally, "badad yanchenu," with individual hashgacha pratis. Every detail of your day is custom-tailored by Hashem to help you build your connection to Him.

Today, when you hear the news or feel overwhelmed by the busy world around you, stop and remind yourself: "Hashem runs the entire universe just to create the perfect setting for my avodah." Take one minute to speak to Hashem in your own words, thanking Him for His personal, loving hashgacha over your life.