

חומש עם רש"י • האזינו • תמישי

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

HA'AZINU • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Shira continues with a powerful and sobering look at the churban and the bitter galus of Klal Yisrael. Hashem laments that if only the nation had been wise, they would have looked at their history and realized that it is impossible for a tiny handful of enemies to chase down thousands of Yidden unless Hashem Himself had decided to deliver them over. The pasukim describe the spiritual decay of the enemies, whose actions are as poisonous as the grapes of Sodom and Gomorrah, and whose ultimate downfall is already sealed and waiting in Hashem's storehouses.

Yet, within this dark picture, the Torah brings us to the turning point of the geulah. When Klal Yisrael is completely down, with all their strength gone and no savior in sight, Hashem will step in to avenge His servants. He will mock the empty avodah zarah that the nations and the backsliding Yidden trusted in, showing everyone that there is absolutely no power other than Him.

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

פסוק א

Pasuk 1

לו חכמו ישכילו זאת יבינו לאחריהם:
If they were wise they would understand this they would comprehend they end

רש"י

יבינו לאחריהם. יתנו לב להתבונן לסוף פרענותם של ישראל:
they would understand their latter end they would set heart to comprehend the end of their punishment of Yisrael

פסוק ב

Pasuk 2

איכה ירדה אחד אלף ושנים יניסו רבבה אם לא כי צורם מכרם
how could pursue one a thousand and two put to flight ten thousand that not If sold them their Rock
ויהיה הסגירם:
and Hashem delivered them up

רש"י

איכה ירדה אחד. ממנו אלף מישראל:
how could pursue one of us a thousand of Yisrael

רש"י

אם לא כי צורם מכרם וה' הסגירם. מכרם ומסרם, בידנו, דליב"ר
If not that their Rock sold them and Hashem delivered them sold them and delivered them into our hand deliver

כִּי לֹא כְצוּרֵנוּ צוּרָם וְאֵיבֵינוּ פְּלִילִים:

are judges and our enemies is their rock like our Rock not For

רש"י

כִּי לֹא כְצוּרֵנוּ צוּרָם. כָּל זֶה הָיָה לָהֶם לְאִיבִים לְהִבִּין שֶׁהַשֵּׁם הַסְּגִירָם וְלֹא
and not delivered them that Hashem to understand the enemies for them was this all is their rock as our Rock not For
לָהֶם וְלֹא לַהֲלִיחָם הַנִּצָּחוֹן, שֶׁהָיָה עַד הַנֵּה לֹא יָכְלוּ כָּלֹם אֱלֹהֵיהֶם כִּנְגַד צוּרֵנוּ, כִּי לֹא
not for our Rock against their gods anything could not now until for behold is the victory and to their gods theirs
כִּסְלֵעֵנוּ סִלְעָם; כָּל צוּר שֶׁבַּמִּקְרָא לְשׁוֹן סִלֵּעַ:
rock is an expression of that is in Scripture rock every is their rock as our rock

רש"י

וְאֵיבֵינוּ פְּלִילִים. וְעַכְשָׁיו אֵיבֵינוּ שׁוֹפְטִים אוֹתָנוּ, הֲרִי שֶׁצּוּרֵנוּ מְכָרְנוּ לָהֶם:
to them sold us that our Rock behold us are judging our enemies and now are judges and our enemies

כִּי מִגִּפְּן סֹדֶם גִּפְּנָם וּמִשְׂדֵּמַת עֲמֹרָה עֲנַבְמוּ עֲנַבֵּי רוֹשׁ אֲשַׁכְּלֵת

clusters of gall are grapes of their grapes Gomorrah and from the fields of is their vine Sodom from the vine of For

מֵרֶרֶת לָמוֹ:

are to them bitterness

רש"י

כִּי מִגִּפְּן סֹדֶם גִּפְּנָם. מוֹסֵב לְמַעַלָּה — אָמַרְתִּי בְּלִבִּי אֶפְאַיֵּהֶם וְאֲשַׁבֵּית
and I would cease I would scatter them in My heart I said above is connected is their vine Sodom from the vine of For
זְכָרָם לְפִי שֶׁמַּעֲשֵׂיהֶם מַעֲשֵׂי סֹדֶם וְעֲמֹרָה:
and Amorah Sodom are the deeds of that their deeds because their remembrance

רש"י

שְׂדֵמַת. שִׂדָּה תְּבוּאָה, כְּמוֹ "וּשְׂדֵמֹת לֹא עָשָׂה אֶכָּל" חֲבֻקָּק ג', "בְּשְׂדֵמֹת קִדְרוֹן"
Kidron in the fields of chapter 3 Chavakuk food yielded not and fields as in grain a field of fields of

מַלְכִּים ב כ"ג :

chapter 23 II Melachim

רש"י

עֲנַבֵּי רוֹשׁ. עֶשֶׂב מָר:

bitter an herb rosh grapes of

רש"י

אֲשַׁכְּלֵת מֵרֶרֶת לָמוֹ. מִשְׁקָה מֵר רָאוּי לָהֶם, לְפִי מַעֲשֵׂיהֶם פְּרָעֻנוֹתָם, וְכֵן
and so their punishment their deeds is according to for them is fitting bitterness a drink of to them bitterness clusters of

תרגם אנקלוס "ותושלמת עובדיהון כמררותהון":
according to their bitterness their deeds is and the recompense of Onkelos translated

פסוק ה

Pasuk 5

חמת תנינם יינם וראש פתנים אכזר:
cruel vipers and the venom of is their wine serpents poison of

רש"י

חמת תנינם יינם. כתרגומו "הא כמרת תנינא כס פורענותהון", הנה
behold their punishment is the cup of serpents like the gall of Behold is like its Targum is their wine dragons The poison of
כמרירת נחשים כוס משתה פרענותם:
their punishment the drink of is the cup of snakes like the bitterness of

רש"י

וראש פתנים. כוסם שהוא אכזר לנשוה, אויב אכזרי יבא ויפרע
and exact punishment will come cruel an enemy to the bitten one cruel which is is their cup vipers And the venom of
מהם:
from them

פסוק ו

Pasuk 6

הלא הוא כמס עמדי חתם באוצרותי:
in My treasures sealed with Me stored up it Is it not

רש"י

הלא הוא כמס עמדי. כתרגומו, כסבורים הם ששכחתי מעשיהם, כלם גנוזים
are hidden all of them their deeds that I forgot they they think according to its Targum with Me laid up it Is not
ושמורים לפני:
before Me and guarded

רש"י

הלא הוא. פרי גפנם ותבואת שדותם — כמס עמדי:
with me stored up their fields and the produce of their vine the fruit of this Is not

פסוק ז

Pasuk 7

לי נקם ושלם לעת תמוט רגלם פי קרוב יום אידם וחס
and rushes their disaster the day of near is for their foot falters for the time and recompense is vengeance To Me
עתדת למו:
for them the future

רש"י

לי נקם ושלם. עמי נכון ומזמן פרענות נקם, וישלם להם
to them and it will pay vengeance the punishment of and ready is prepared with Me and recompense is vengeance With Me

כְּמַעֲשֵׂיהֶם, הַנָּקָם יִשְׁלַם לָהֶם גְּמוּלָם. וַיֵּשׁ מְפַרְשִׁים וּשְׁלֹם
as a noun and recompense those who explain and there are their recompense to them will pay the vengeance according to their deeds
דָּבָר, כְּמוֹ וְשְׁלֹם וְהוּא מַגִּזֶּרֶת "וְהַדָּבָר אֵין בָּהֶם" יִרְמְיָהוּ ה' — כְּמוֹ
like chapter five Yirmeyahu in them is not and the speaking from the form of and it is and retribution like
וְהַדָּבָר. וְאִמְתִּי אֲשַׁלֵּם לָהֶם?
to them will I pay and when and the speech

רש"י

לֵעֵת תִּמוּט רַגְלָם. כְּשֶׁתֵּתֵם זְכוֹת אֲבוֹתֵם שֶׁהֵן סְמוּכִים עָלָיו:
upon it relying that they are their ancestors the merit of when will end their foot shall totter at the time

רש"י

כִּי קָרֹב יוֹם אִידָם. מִשְׁאֲרָצָה לְהָבִיא עֲלֵיהֶם יוֹם אִידָם קָרֹב וּמִזְמָן
and prepared is near their calamity the day of upon them to bring from when I desire their calamity the day of near For
לְפָנַי לְהָבִיא עַל יְדֵי שְׁלוּחִים הֶרְבָּה:
many agents means of by to bring before Me

רש"י

וְחַשׁ עֵתֶדֶת לָמוּ. וּמָהֵר יָבוֹאוּ הַעֲתִידוֹת לָהֶם:
for them the future things will come and quickly for them the future things and quickly

רש"י

וְחַשׁ. כְּמוֹ "יִמְהַר יְחִישָׁה" יִשַׁעְיָהוּ ה' ; עַד כָּאן הָעִיד עֲלֵיהֶם מֹשֶׁה דְּבָרֵי
words of Moshe against them warned here until chapter five Yeshayahu let him hasten let him speed is like and hastens
תּוֹכְחָה לְהִיטֵת הַשִּׁירָה הַזֹּאת לְעַד, כְּשֶׁתָּבֹא עֲלֵיהֶם הַפְּרָעָנוֹת יִדְעוּ שְׂאֲנִי
that I they will know the punishment upon them when there comes for a witness this the song to be reproof
הוֹדַעְתִּים מֶרֶאשׁ, מִכָּאן וְאֵילָף הָעִיד עֲלֵיהֶם דְּבָרֵי תִנְחוּמִין שְׂיָבֹאוּ עֲלֵיהֶם
upon them that will come comfort words of them with he warned and onward from here from the beginning informed them
כְּכֹלֹת הַפְּרָעָנוֹת, כָּל אֲשֶׁר אָמַר לְמַעַלָּה, "וְהָיָה כִּי יָבֹאוּ עָלֶיךָ וְגו'" הַבְּרָכָה
the blessing etc. upon you there come when and it shall be above he said that like all the punishment at the end of
וְהָקָלָה וְגו' וְשָׁב ה' אֶלְהֵיךָ אֵת שְׁבוּתְךָ וְגו':
etc. your captivity — your God Hashem and He will return etc. and the curse

פסוק ח

Pasuk 8

כִּי יִדִּין יְהוָה עַמּוֹ וְעַל עֲבָדָיו יִתְנַחֵם כִּי יִרְאֶה כִּי אֲזָלָת יָד
power is gone that He sees when He will relent His servants and upon His people Hashem will judge For
וְאֵפֶס עָצוּר וְעֶזוֹב:
or ruler ruled and there is none

רש"י

כִּי יִדִּין ה' עַמּוֹ. כְּשֶׁיִּשְׁפֹּט אוֹתוֹ בְּיִסּוּרֵין הַלָּלוּ הָאֲמֹרוֹת עֲלֵיהֶם, כְּמוֹ
like concerning them that are mentioned these with sufferings them when He judges His people Hashem will judge When
"כִּי בָם יִדִּין עַמִּים" אִיּוֹב ל"ו — יִיָּסַר עַמִּים. כִּי זֶה אֵינוֹ מְשַׁמֵּשׁ
serving is not this this word כ Nations He will chastise 36 Iyov nations" He chastises by them "For

בְּלִשׁוֹן דָּהָא, לְתַת טַעַם לְדִבְרִים שֶׁל מַעְלָה, אֲלָא לִשׁוֹן תַּחֲלַת דְּבוּר,

a statement the beginning of an expression of but rather above of for the words a reason to give because in the sense of

כְּמוֹ וַיִּקְרָא כ"ה "כִּי תֵבֵאוּ אֶל הָאָרֶץ", כְּשִׁיבֵאוּ עֲלֵיהֶם מִשְׁפָּטִים הִלְלוּ וַיִּתְּנֵהֶם

and will relent these judgments upon them when there come the land" to you will come "When 25 Vayikra like

הַקֶּב"ה עַל עֲבָדָיו לָשׁוּב וּלְרַחֵם עֲלֵיהֶם:

upon them and to have mercy to return His servants concerning the Holy One

רש"י

יתְּנֵהֶם. לִשׁוֹן הַפּוֹה הַמִּתְּשֶׁבֶה לְהִיטִיב אוֹ לְהַרְע:

to do evil or to do good the mind changing is an expression of He will repent

רש"י

כִּי יֵרָאֶה כִּי אִזְלַת יָד. כְּשִׁירְאָהּ כִּי יָד הָאוֹיֵב הוֹלֶכֶת וְחוֹזְקַת מְאֹד

exceedingly and strengthening is going the enemy the hand of that when He sees power gone is that He sees When

עֲלֵיהֶם, וְאִפְסִי בָּהֶם עֲצוּר וְעוֹזֵב:

or helped ruled among them and there is none over them

רש"י

עֲצוּר. נוֹשָׁע עַל יְדֵי עוֹצֵר וּמוֹשֵׁל שִׁיעֵצֵר בָּהֶם:

them who will restrain and a ruler a restrainer the hands of by is saved Restrained

רש"י

עוֹזֵב. עַל יְדֵי עוֹזֵב; עוֹצֵר הוּא הַמוֹשֵׁל הָעוֹצֵר בָּעָם שֶׁלֹּא

that not among the people who restrains the ruler he is a ruler one who strengthens the hands of by abandoned/strengthened

יִלְכוּ מִפְּזָרִים בְּצִאתָם לְצָבָא עַל הָאוֹיֵב, בְּלִעְזָא מִיֵּינְטִינָא דּוּר; עֲצוּר,

restrained maintainer in foreign tongue the enemy against to the army in their going out scattered they should go

הוּא הַנוֹשָׁע בְּמַעְצוֹר הַמוֹשֵׁל; עוֹזֵב, מְחֻזָּק, כְּמוֹ נַחוּם ג' "וַיַּעֲזְבוּ

and they fortified chapter 3 Nehemiah like fortified strengthened the ruler through the restraint of the one saved he is

יְרוּשָׁלַיִם עַד הַחוֹמָה"; "אִיהָ לֹא עֲזָבָה עִיר תְּהִלָּה" יִרְמִיָּהוּ מ"ט, אֵינְפּוֹרְצָדוֹר:

fortified chapter 49 Yirmeyahu praise the city of helped is not how the wall until Yerushalayim

פסוק ט

Pasuk 9

וְאָמַר אֵי אֱלֹהֵימוֹ צוּר חֲסִיו בּוֹ:

in him they took refuge the rock their god Where is And He will say

רש"י

וְאָמַר. הַקֶּב"ה עֲלֵיהֶם אֵי אֱלֹהֵימוֹ שֶׁעָבְדוּ:

that they served their gods where are concerning them the Holy One blessed be And He will say He

רש"י

צוּר חֲסִיו בּוֹ. הַסֵּלַע שֶׁהָיוּ מִתְּכַסִּין בּוֹ מִפְּנֵי הַחֶמֶה וְהַצָּנָה, כְּלוֹמַר

meaning to say and the cold the heat from before with it covering themselves that they were the rock in it they trusted The rock

שֶׁהָיוּ בְּטוֹחִין בּוֹ לְהִגֹּן עֲלֵיהֶם מִן הָרָעָה:

the evil from upon them to protect in it trusting that they were

אֲשֶׁר חֵלֶב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יֵין נְסִיכָם יָקוּמוּ וַיַּעֲזְרָכֶם
and help you let them rise their libations the wine of would drink would eat their sacrifices the fat of Who

יְהִי עֲלֵיכֶם סִתְרָה:
a shelter over you let there be

רש"י

אֲשֶׁר חֵלֶב זִבְחֵימוֹ. הָיוּ אוֹתָן אֱלֹהֹת אוֹכְלִים, שֶׁהָיוּ מְקַרְיָבִים לְפָנֵיהֶם, וְשׁוֹתִין
and drinking before them offering which they were eating gods those were their sacrifices the fat of who
יֵין נְסִיכָם :
their drink offerings the wine of

רש"י

יְהִי עֲלֵיכֶם סִתְרָה. אוֹתוֹ הַצּוּר יִהְיֶה לָכֶם מַחְסֶה וּמִסְתּוֹר:
and a shelter a refuge to you shall be rock that a protection upon you let it be

רְאוּ עֲתָה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אָמִית וְאֶחָיָה
and I give life bring death I with Me god and there is no am He I I that now see

מַחְצָתִי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:
who delivers from My hand and there is none will heal and I I wounded

רש"י

רְאוּ עֲתָה. הִבִּינוּ מִן הַפְּרָעָנוֹת שֶׁהָבִיא עֲלֵיכֶם וְאֵין לָכֶם מוֹשִׁיעַ, וּמִן
and from savior for you and there is no upon you that He brought the punishment from understand now See
הַתְּשׁוּעָה שֶׁאוֹשִׁיעֶכֶם וְאֵין מוֹחָה בְּיָדִי:
against My hand protester and there is no that I will save you the salvation

רש"י

אֲנִי אֲנִי הוּא. אֲנִי לְהַשְׁפִּיל וְאֲנִי לְהָרִים:
to raise and I am to abase I am I am He I I

רש"י

וְאֵין אֱלֹהִים עִמָּדִי. עוֹמֵד כְּנֶגְדִי לְמַחֹת:
to protest against Me standing with Me god and there is no

רש"י

עִמָּדִי. דְּגַמְתִּי וְכַמוֹנִי:
and like me my equal with Me

רש"י

וְאֵין מִיָּדִי מַצִּיל. הַפּוֹשְׁעִים בִּי:
against Me those who rebel who can deliver from My hand and there is none

CHAPTER SUMMARY

The aliyah details how the enemies of Klal Yisrael could only succeed because Hashem sold His people into their hands, though the enemies themselves are spiritually rotten and destined for a bitter end. Hashem keeps their punishment sealed in His storehouses, waiting for the moment their foot falters to bring about His vengeance. Ultimately, when the Jewish people are completely helpless, Hashem will vindicate His servants, challenge the uselessness of the false gods they turned to, and reveal His absolute oneness as the Sole Provider of life, death, and ultimate healing.

למעשה WHAT TO TAKE HOME

The Torah is telling us a tremendous chiddush in this week's parsha. When we look at the world and see our enemies succeeding, or when we face personal tzaros where it feels like we are completely powerless, we tend to look at the natural causes. We think the other side is stronger, or that we made a bad move. But the pasuk screams to us: "How could one have routed a thousand... unless their Rock had sold them?" Lichoira, the only reason the enemy has any power over us is because Hashem b'davka handed us over. It is never about the strength of the natural forces against us; it is entirely about our relationship with Hashem.

This is a major yesod in our avodah. When things go wrong, the yetzer hara wants us to focus on the "enemy" or the physical obstacle, making us feel weak and helpless. But the Torah is teaching us that when we reach a state of "azilas yad," when we realize we have absolutely no strength of our own and that no natural savior can help us, that is exactly when Hashem's salvation begins. The moment we stop putting our bitachon in the "rocks" of the world and realize that "I am the One, and there is no god beside Me," the yeshua comes.

Today, when you face a frustrating situation or a setback that seems out of your control, do not waste your energy fighting the natural cause or worrying about how strong the obstacle seems. Stop for a moment, take a deep breath, and say to yourself: "This obstacle has no power of its own; everything is directly from Hashem, and only He can heal and save me."