

אור החיים הקדוש • האזינו • שְׁשִׁי

Explanatory English • Line-by-Line Edition

HA'AZINU • 6TH 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 מ

Deuteronomy 32:40

כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אֲנֹכִי לְעֹלָם:

For I lift up My hand to heaven, And say: As I live for ever,

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:40:1

For I lift up My hand to heaven, and so on. This is an expression of an oath, meaning that Hashem swore by the lifting of His hands to sharpen His sword to take vengeance on His adversaries. This is what is meant by the next verse, If I whet My glittering sword, and so on. And the words, and My hand take hold on judgment, mean that He will strengthen and assert the attribute of strict justice.

כִּי אֶשָּׂא אֶל שָׁמַיִם וְגו'. פָּרוּשׁ לְשׁוֹן שְׁבוּעָה, שֶׁנִּשְׁבַּע בְּנִשְׂאוֹת יָדָיו לְשַׁנֵּן חֶרְבוֹ לְנֶקֶם מֵצָרָיו, וְהוּא אָמַר "אִם שְׁנוֹתֵי בֶרֶק" וְגו', וְאָמַר "וְתִאחַז בְּמִשְׁפָּט" פָּרוּשׁ יִתְקַף בְּמִדַּת הַדִּין.

Or HaChaim on Deuteronomy 32:40:2

Alternatively, it means that even the attribute of mercy will agree and join in strengthening the judgment, to return vengeance to Hashem's adversaries, who are the enemies of Israel. For they do not hate us except because of our cleaving to Hashem. And when the verse says, and I will requite them that hate Me, it refers to the group of nations that actively try to force Israel to transgress their religion.

או יִרְצֶה, שֶׁתִּסָּכִים גַּם מִדַּת הַרַחֲמִים וְתִתְחַזֵּק בְּמִשְׁפָּט לְהַשִּׁיב נֶקֶם לְצָרֵי ה' שֶׁהֵם אוֹיְבֵי יִשְׂרָאֵל, שֶׁאֵינָם שׂוֹנְאִים אוֹתָנוּ אֲלָא עַל דְּבִקּוּתָנוּ בֵּה', וְאָמַר "וְלִמְשָׁנָא" – הֵם כֵּת הַמַּעֲבֵרֶת יִשְׂרָאֵל עַל דָּת.

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that Hashem's lifting of His hand to heaven is a solemn oath to execute strict justice and take vengeance on His adversaries. He offers two interpretations of how this judgment is held: first, as a direct assertion of the attribute of strict justice; second, as a unified judgment where even the attribute of mercy agrees to punish the enemies of Israel, since their hatred of Israel stems solely from Israel's devotion to Hashem.

לְמַעַשֶׁה · Lemaaseh

When we face challenges or hostility from those who oppose our devotion to Torah, we can find comfort in knowing that our connection to Hashem is the very reason we are targeted. Hashem views animosity toward His nation as animosity toward Himself, and He ultimately acts to defend His people and uphold justice.

פְּסוּק מֵא

Deuteronomy 32:41

**אִם־שִׁנּוֹתַי בְּרֶקַח חֲרָבִי וְתִאֲחֹז בְּמִשְׁפָּט יָדִי אֲשַׁיֵּב נָקָם לְצָרָי
וְלִמְשִׁנָּאִי אֲשַׁלֵּם:**

If I whet My glittering sword, And My hand take hold on judgment; I will render vengeance to Mine adversaries, And will recompense them that hate Me.

No Ohr HaChaim comment on this pasuk in this edition.

פְּסוּק מֵב

Deuteronomy 32:42

**אֲשַׁכִּיר חֲצֵי מַדָּם וְחֲרָבִי תֹאכַל בָּשָׂר מִדָּם חָלָל וְשִׁבְיָה מִרְאֵשׁ
פְּרָעוֹת אוֹיֵב:**

I will make Mine arrows drunk with blood, And My sword shall devour flesh; With the blood of the slain and the captives, From the long-haired heads of the enemy.'

No Ohr HaChaim comment on this pasuk in this edition.

הִרְנִינוּ גוֹיִם עִמּוֹ כִּי דַם-עֲבָדָיו יִקּוּם וְנָקָם יֵשִׁיב לְצָרָיו וְכַפֵּר אֲדָמָתוֹ עִמּוֹ: (פ)

Sing aloud, O ye nations, of His people; For He doth avenge the blood of His servants, And doth render vengeance to His adversaries, And doth make expiation for the land of His people.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:43:1

Sing aloud, O nations, of His people. The meaning is that when Hashem executes vengeance upon the enemies of Israel and elevates the spiritual and physical stature of Israel, the nations of the world will sing praises concerning His people, Israel, to laud them and exalt them. This is in line with the verse in Psalms 144:15, Praiseworthy is the people for whom it is so.

הִרְנִינוּ גוֹיִם וְגו'. פִּירוּשׁ, כִּי בְעֲשׂוֹת ה' נִקְמָה בְּאֹיְבֵי יִשְׂרָאֵל וִירוּמָם מִדְּרַגַּת יִשְׂרָאֵל, יִרְנְנוּ הַגּוֹיִם עַל עֲמֹ יִשְׂרָאֵל לְשִׁבְחָם וּלְרוֹמָמָם, כְּאָמְרוֹ (תהלים קמד:טו) "אֲשֶׁר הָעָם" וְגו'.

Or HaChaim on Deuteronomy 32:43:2

For He avenges the blood of His servants. When the verse says, For He avenges the blood... and He will render vengeance to His adversaries, it means that Hashem will not only avenge the actual spilled blood, but He will also return upon His adversaries the very vengeance and harm they plotted to do to Israel. This is in line with the verse in Psalms 7:17, His mischief shall return upon his own head.

כִּי דַם עֲבָדָיו יִקּוּם. וְאָמְרוּ "כִּי דַם וְגו' וְנָקָם" וְגו' - פִּירוּשׁ, שֶׁלֹא דַם לְבַד, אֲלָא גַם צָרָיו אֲשֶׁר חָרְשׁוּ אָנֹן לוֹ יֵשִׁיב ה' לָהֶם נָקָם שֶׁחָשְׁבוּ לַעֲשׂוֹת, עַל דֶּרֶךְ אָמְרוֹ (תהלים ז:יז) "יָשׁוּב עִמָּלוֹ בְּרָאשׁוֹ".

And He makes expiation for the land of His people. This statement, And He makes expiation for the land of His people, is the ultimate conclusion of the theme that began earlier in verse 36, For Hashem will judge His people. The Torah concludes here by declaring that whatever sins might still remain upon Israel will be fully atoned for by the very land of Israel itself, which suffered by being desolate and a disgrace for so many years. The suffering of the land will serve as the expiation for the iniquity of Hashem's people.

וְכַפֵּר אֲדָמָתוֹ עִמּוֹ. וְאָמְרוּ "וְכַפֵּר אֲדָמָתוֹ
עִמּוֹ" הוּא גִמְרַם הַדְּבָרִים שֶׁהִתְחִיל לֹאמַר "כִּי
יִדִין ה' עִמּוֹ" וְגו', וְגִמְרַם אָמַר כִּי הִנֵּמְצָא
עֲדֵין מִהַחֲטָאִים עַל יִשְׂרָאֵל תְּכַפֵּר עֲלֵיהֶם
הָאָרֶץ אֲשֶׁר הָיְתָה לְשִׁמָּה וּלְחֶרֶף שָׁנִים
רַבּוֹת, זֶה יִהְיֶה לְכַפֵּר עִוֹן עַם ה'.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:43

בְּפִשְׁטוּת · In plain words

The Ohr HaChaim explains that when Hashem ultimately redeems Israel and punishes their enemies, the nations of the world will sing the praises of the Jewish people. Hashem will avenge not only the physical blood spilled by the nations, but also the evil plots they devised. Finally, the long, painful desolation of the Land of Israel during the exile will itself serve as a complete atonement for any remaining sins of the nation.

לְמַעַשֶׂה · Lemaaseh

The Ohr HaChaim finds hope even in the Land of Israel remaining desolate during exile: that desolation itself has an atoning role. When learning this passage, hold its account of suffering together with its promise of eventual redemption.

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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