

חומש עם רש"י · האזינו · שביעי

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

HA'AZINU · 7TH ALIYAH

CHAPTER PREVIEW

In this final section of Parshas Ha'Azinu, we find Moshe Rabbeinu finishing the shirah of Ha'Azinu before the entire klal Yisrael, standing together with his talmid Yehoshua. Moshe gives his final, heartfelt chizuk to the Yidden, urging them to place these words deep into their hearts and to pass them on to their children, reminding them that the Torah is not an empty thing, but rather our very life and the key to our arichas yanim on the land.

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

פסוק א

Pasuk 1

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּאָזְנֵי הָעָם הוּא
he the people in the ears of this the song the words of all of — and he spoke Moshe And came
וְהוֹשֵׁעַ בֶּן נוּן:
Nun son of and Hoshea

רש"י

הוּא וְהוֹשֵׁעַ בֶּן נוּן. שָׁבַת שֵׁל דְּיוֹזְגֵי הִיתָה, נִטְלָה רְשׁוּת מִזֶּה וּנְתַנָּה
and was given from this one authority was taken it was two pairs of the Shabbos Nun the son of and Hoshea He
לָזֶה, הָעֵמִיד לוֹ מֹשֶׁה מִתְּרַגְּמָן לִיהוֹשֻׁעַ שִׁיְהָא דּוֹרֵשׁ בְּחַיּוֹ, כִּדִּי שְׁלֹא יֹאמְרוּ
should say that not in order in his lifetime lecture that he should for Yehoshua a spokesman Moshe for him appointed to this one
יִשְׂרָאֵל בְּחַיּוֹ רַבָּךְ לֹא הָיָה לָּךְ לְהָרִים רֹאשׁ; וְלָמָּה קוֹרְאָהוּ כָּאֵן הוֹשֵׁעַ?
Hoshea here does it call him and why head to raise for you was not your teacher in the lifetime of Yisrael
לֹאמַר שְׁלֹא זָחָה דַּעְתּוֹ עָלָיו שְׁאֵע"פ שְׁנִתְּנָה לוֹ גְּדֻלָּה הַשְׁפִּיל עַצְמוֹ
himself he humbled greatness to him that was given that even though upon him his mind grew haughty that not to say
כְּאֲשֶׁר מִתְחַלְתּוֹ ע"י סִפְרֵי:
Sifrei see from his beginning as

פסוק ב

Pasuk 2

וַיֵּכֵל מֹשֶׁה לְדַבֵּר אֶת כָּל הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:
Yisrael all of to these the words all of — to speak Moshe And finished

פסוק ג

Pasuk 3

וַיֹּאמֶר אֲלֵהֶם שִׁימוּ לְבַבְכֶּם לְכָל הַדְּבָרִים אֲשֶׁר אֲנֹכִי מַעֲיֵד בְּכֶם הַיּוֹם
today against you testify I that the words to all your hearts Set to them And he said

אֲשֶׁר תִּצְוֶם אֶת בְּנֵיכֶם לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה

this Torah the words of all — to perform to be careful your children — you shall command which

הזאת:

this

רש"י

שימו לבבכם. צריה אדם שיהיו עיניו ולבו ואזניו מכונים לדברי תורה,

Torah to the words of directed and his ears and his heart his eyes that should be a man needs your hearts Set

וכן הוא אומר "בן אדם ראה בעיניך ובאזניך שמע ושים לבך" יחזקאל מ'

chapter 40 Yechezkel your heart and set hear and with your ears with your eyes see man Son of says it and so

; והרי דברים קל וחמר ומה תבנית הפית שהוא נראה לעינים

to the eyes visible which is the Temple the model of and if and heavy argument a light the matters are and behold

ונמדד בקנה צריה אדם שיהיו עיניו ואזניו ולבו מכונים להבין דברי

the words of to understand directed and his heart and his ears his eyes that should be a man needs with a rod and measured

תורה שהן פהררין תלויין בשערה על אחת פמה וכמה ספרי :

Sifrei and how much how much one upon on a hair suspended like mountains which are Torah

פסוק ד

Pasuk 4

כי לא דבר רק הוא מכם כי הוא חייכם ובדבר הזה תאריכו

you shall prolong this and through the thing is your life it for from you is it empty a thing not For

ימים על האדמה אשר אתם עברים את הירדן שמה לרשתה:

to possess it there the Jordan — are crossing you that the land upon days

רש"י

כי לא דבר רק הוא מכם. לא לחנם אתם יגעים בה, כי הרבה שכר תלוי

is dependent reward much because in it laboring are you for nothing not from you is it empty a thing not For

בה, כי הוא חייכם; ד"א — אין לה דבר ריקן בתורה שאם תדרשנו

you expound it that if in the Torah empty a word for you there is not another explanation is your life it for on it

שאין בו מתן שכר, תדע לה שפן אמרו חכמים "ואחות לוטן תמנע"

was Timna Lotan and the sister of the Sages said for so for yourself know reward a giving of in it that there is not

בראשית ל"ו "ותמנע היתה פילגש וגו'", לפי שאמרה איני כדאי להיות לו אשה

a wife to him to be worthy I am not she said because etc a concubine was and Timna 36 Bereishis

הלואי ואהיה פילגשו, וכל כה למה? להודיע שבחו של אברהם שהיו

that there were Avraham of the praise to make known why this and all his concubine I will be would that

שלטונים ומלכים מתאווים לדבק בזרעו ספרי :

Sifrei to his seed to ding desiring and kings rulers

פסוק ה

Pasuk 5

וידבר יהוה אל משה בעצם היום הזה לאמר:

saying this the day in the strength of Moshe to Hashem And spoke

וידבר ה' אל משה בעצם היום הזה. בשלושה מקומות נאמר בפעם

in the strength of it is said places In three this the day in the strength of Moshe to Hashem And He spoke

היום הזה, נאמר בנח "פעם היום הזה בא נח וגו'" בראשית ז' —

7 Bereishis etc." Noach entered this the day "in the strength of regarding Noach it is said this the day

במראית אורו של יום, לפי שהיו בני דורו אומרים בכה וכה אם

if and by that by this saying his generation the people of that were because day the light of in the appearance of

אנו מרגישין בו, אין אנו מניחין אותו לפנים בתבה, ולא עוד אלא אנו נוטלין

will take we but only that and not into the ark to enter him allow we not him notice we

כשילין וקרדמות ומבקעין את התבה, אמר הקב"ה הריני מכניסו

bringing him in behold I am the Holy One blessed be said the ark — and split and hatchets axes He

בחצי היום וכל מי שיש בידו כח למחות יבא וימחה; במצרים נאמר

it is said In Egypt and prevent let him come to prevent power in his hand has who and anyone the day in the middle of

"פעם היום הזה הוציא ה'" שמות י"ב, לפי שהיו מצרים אומרים בכה

by this saying Egyptians that were because 12 Shemos Hashem" brought out this the day "in the strength of

וכה אם אנו מרגישין בהם, אין אנו מניחין אותם לצאת, ולא עוד אלא אנו

we but only that and not to leave them allow we not them notice we if and by that

נוטלין סיפות וכלי זין והורגין בהם, אמר הקב"ה הריני מוציאן

bringing them out behold I am the Holy One blessed be said them and kill armour and weapons of swords will take He

בחצי היום וכל מי שיש בו כח למחות יבא וימחה; אף כאן במיתתו

at the death here Even and prevent let him come to prevent power in him has who and anyone the day in the middle of

של משה נאמר "פעם היום הזה", לפי שהיו ישראל אומרים בכה וכה אם

if and by that by this saying Israel that were because this" the day "in the strength of it is said Moshe of

אנו מרגישין בו — אין אנו מניחין אותו, אדם שהוציאנו ממצרים וקרע לנו את

— for us and split from Egypt who brought us out the man him allow we not him notice we

הים והוריד לנו את המן והגיו לנו את השלו והעלה לנו את הבאר ונתן

and gave the well — for us and made rise the quail — for us and brought the manna — for us and brought down the sea

לנו את התורה, אין אנו מניחין אותו, אמר הקב"ה הריני מכניסו

bringing him in behold I am the Holy One blessed be said him allow we not the Torah — for us He

בחצי היום וכו' ספרי :

Sifrei etc. the day in the middle of

סוכו

Pasuk 6

עלה אל הר העברים הזה הר נבו אשר בארץ מואב אשר

which Moav is in the land of which Nevo the mountain of this the Abarim the mountain of to Ascend

על פני ירחו וראה את ארץ כנען אשר אני נתן לבני ישראל

Yisrael to the children of am giving I which Kenaan the land of — and see Yericho the face of is upon

לאחזה:

for a possession

וּמַת בְּהָר אֲשֶׁר אַתָּה עֹלָה שָׁמָּה וְהֶאָסַף אֶל עַמִּיךָ כַּאֲשֶׁר מַת
died just as your people to and be gathered there are ascending you that on the mountain and die
אֶהְרֹן אָחִיךָ בְּהָר הַהוּא וַיֵּאָסֶף אֶל עַמּוֹ:
his people to and was gathered the mountain on Hor your brother Aharon

רש"י

כַּאֲשֶׁר מַת אֶהְרֹן אַחִיר. בְּאוֹתָהּ מִיתָה שָׁרְאִיתָ וְחִמַּדְתָּ אוֹתָהּ, שֶׁהִפְשִׁיט מֹשֶׁה אֶת
— Moshe for stripped it and you desired which you saw death with that your brother Aaron died as
אֶהְרֹן בְּגָד רִאשׁוֹן וְהִלְבִּישׁוֹ לְאֶלְעָזָר וְכֵן שְׁנִי וְכֵן שְׁלִישִׁי וְרָאָה בְּנוֹ בְּכָבוֹדוֹ,
in his dignity his son and he saw third and so second and so Elazar and clothed him first garment Aaron
אָמַר לוֹ מֹשֶׁה, אֶהְרֹן אָחִי עֲלֵה לַמֶּטֶה וְעֹלָה, פֶּשֶׁט יָדְךָ וּפֶשֶׁט, פֶּשֶׁט
stretch out and he stretched your hand stretch out and he ascended to the bed ascend my brother Aaron Moshe to him said
רַגְלְךָ וּפֶשֶׁט, עֲצָם עֵינֶיךָ וְעֲצָם, קָמַץ פִּיךָ וְקָמַץ, וְהָלַךְ לוֹ. אָמַר מֹשֶׁה
Moshe said his way and he went and he closed your mouth close and he closed your eyes close and he stretched your leg
— אֲשֶׁרִי מִי שְׁמִית בְּמִיתָה זֶה סִפְרִי:
Sifrei like this with a death who dies one praiseworthy is

עַל אֲשֶׁר מָעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי מְרִיבַת קֹדֶשׁ
Kadesh the strife of at the waters of Yisrael the children of in the midst of with Me you broke faith that because
מִדְבַּר צִן עַל אֲשֶׁר לֹא קִדְשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:
Yisrael the children of in the midst of Me you sanctified not that because Tzin the wilderness of

רש"י

עַל אֲשֶׁר מָעַלְתֶּם בִּי. גִּרְמַתֶּם לְמַעַל בִּי:
against Me to trespass you caused against Me you trespassed of that Because

רש"י

עַל אֲשֶׁר לֹא קִדְשְׁתֶּם אוֹתִי. גִּרְמַתֶּם לִי שֶׁלֹּא אֶתְקַדַּשׁ, אָמַרְתִּי לָכֶם "וְדַבַּרְתֶּם
and you shall speak to you I said I was sanctified that not to Me you caused Me you sanctified not that Because
אֶל הַסֵּלַע" בַּמִּדְבָּר כ' וְהֵם הִכּוּהוּ וְהִצְרִיכוּ לְהַכּוֹתוֹ פַּעַמִּים, וְאֵלּוּ דִּבְרוּ עִמּוֹ
with it they had spoken and if twice to smite it and they needed smote it and they 20 Bamidbar the rock to
וְנָתַן מִיָּמָיו בְּלֹא הַפָּאָה, הָיָה מִתְקַדֵּשׁ שֵׁם שָׁמַיִם, שֶׁהָיָה יִשְׂרָאֵל
Yisrael for would have Heaven the Name of sanctified would have been striking without its waters and it gave
אוֹמְרִים וּמָה הַסֵּלַע שֶׁאֵינּוּ לְשֹׁכֵר וְלֹא לְפֹרְעָנוּת, אִם זָכָה אֵין לוֹ מַתָּן שָׂכָר
reward giving of to it there is not it merits if for punishment and not for reward which is not the rock and what been saying
וְאִם חָטָא אֵינּוּ לוֹקָה, כִּי מְקַיֵּם מִצְוַת בּוֹרְאוֹ, אָנוּ לֹא כָּל שָׂפָן:
the more so all not we its Creator the command of fulfills so lashed it is not it sins and if

כִּי מִנֶּגֶד תִּרְאֶה אֶת הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ אֲשֶׁר אָנֹכִי

I which the land into enter you shall not but there the land — you shall see from afar For

נֶתַן לְבְנֵי יִשְׂרָאֵל:

Yisrael to the children of am giving

רַש"י

כִּי מִנֶּגֶד מִרְחוֹק:

from afar from opposite because

רַש"י

תִּרְאֶה וְגו'. אִם לֹא תִרְאֶנָּה עַכְשָׁיו, לֹא תִרְאֶנָּה עוֹד בְּחַיֶּיךָ, עַל כֵּן אָנֹכִי אוֹמֵר

say I · therefore in your lifetime again will you see it not now you see it not if etc. You shall see

לָךְ עֲלֶה וּרְאֵה:

and see ascend to you

רַש"י

וְשָׁמָּה לֹא תָבוֹא. וְיָדַעְתִּי כִּי חֲבִיבָהּ הִיא לָךְ, עַל כֵּן אָנֹכִי אוֹמֵר לָךְ עֲלֶה וּרְאֵה:

and see ascend to you say I · therefore to you it is dear that and I know you shall come not and there

CHAPTER SUMMARY

Following this final warning, Hashem commands Moshe Rabbeinu on that very day to ascend Har Nevo in the land of Moav. Hashem tells him to look out and view the beautiful Eretz Canaan that is being given to the Bnei Yisrael, and informs him that he will be nistalefer there on the mountain and gathered to his people, just as his brother Aharon HaKohen passed away on Hor HaHar. Hashem mentions that this was decreed because of the mei merivah where they did not sanctify His name, meaning Moshe is permitted to see the land from afar but is not zocheh to enter it.

The Torah is telling us a tremendous chiddush here. Moshe Rabbeinu is standing at the very end of his life, preparing to ascend the mountain where he will pass away, and what does he choose to leave us with? He says, "Ki lo davar reik hu mikem, ki hu chayeichem", for it is not an empty thing for you, because it is your very life. Rashi is medayek on this: if it seems empty, it is "mikem", from you, because you are not putting the proper labor and heart into it.

Lichoira, we sometimes look at a mitzvah, a halacha, or a piece of Gemara and it feels dry, empty, or disconnected from our daily reality. We might think the problem is with the Torah itself, or that we are just not "spiritual" enough. But the Torah is teaching us that there is no such thing as an empty space in Yiddishkeit. If a mitzvah feels empty, it is only because we haven't invested ourselves in it yet. The life and the warmth are waiting inside, but they require our "shimu levavchem", our active attention and heart.

When we put our heart into our avodah, the Torah ceases to be a list of dry obligations and becomes our actual life force. Every single halacha we keep, every word of Torah we learn, has the power to fill us with real chiyus. We just have to stop treating these things as routine and start approaching them with the understanding that our entire spiritual existence is wrapped up in them.

Today, take one small mitzvah or a single halacha that you usually do out of habit, and before you perform it, stop for ten seconds to think: "This is not an empty thing; this is my very life." Do it with your whole heart.

דף יומי • חלין • דף קמ"ב ע"א

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THE SUGYA

We start off on our daf finishing up the sugya of Shmuel's advice to Levi bar Simon regarding how to properly acquire the young birds in a nest on Erev Yom Tov. The Gemara explains that since these were new produce, they weren't yet acquired, and Shmuel had to give him a specific eitzah of banging on the nest to make the mother birds fly up so he could acquire the young and then transfer them over.

Then, we learn a beautiful and fundamental Mishnah regarding the mitzva of Shiluach HaKein. The Mishnah teaches that even if a person needs a bird for the taharah process of a metzora, he still cannot take the mother with the children. From here, the Mishnah makes a powerful kal v'chomer: if for Shiluach HaKein, which is an easy mitzva that only costs a person about an issar, the Torah promises long life and goodness, how much more so will the reward be great for the more difficult mitzvos in the Torah!

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QUESTION

בעומד ואומר "זה וזה אני נוטל" סגי?

But lichaira, **by standing** on Erev Yom Tov **and saying**, "This bird and that bird I will take" on Yom Tov, that should be **sufficient** to prepare them for Yom Tov use! Why did Shmuel need to give him a different advice?

ANSWER

הנהו פירי חדתי הוו, דלוי בר סימון גופיה לא הוה קני להו,

The Gemara answers: **Those** birds **were new produce**, meaning they were newly hatched in the nest, **which Levi bar Simon himself had not yet acquired**, since they were hefker and he had not yet made a kinyan on them.

EXPLANATION

והכי קאמר ליה: זיל וטרוף אקון, דליתגבחו וניקנינהו לוי בר סימון, והדר ליקנינהו ניהלך בסודר.

And this is what Shmuel was saying to him: Go and bang on the nest so that the mother birds will rise up, and then the nest, which is Levi's courtyard, will acquire them for Levi bar Simon, and then he can transfer ownership to you through a kinyan chalipin with a cloth.

MISHNAH מִשְׁנָה

MISHNAH

מתני' לא יטול אדם אם על פנים, אפילו לטהר את המצורע.

MISHNAH: A person may not take the mother bird with the offspring, even if he is taking her to purify the leper, which is a great mitzvah.

MISHNAH

וְמָה אִם מִצְוָה קִלָּה, שֶׁהִיא כְּאִסָּר, אָמְרָה תּוֹרָה "לְמַעַן יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמֶיךָ",

And if regarding a light mitzvah, which costs only about an issar to perform, the Torah says, "So that it may go well with you and you may prolong your days,"

MISHNAH

קָל וְחוֹמֶר עַל מִצְוֹת הַמּוֹרוֹת שֶׁבַּתּוֹרָה.

then surely we can learn a kal vachomer that the reward is much greater for the more difficult mitzvos in the Torah.

גְּמָרָא GEMARA

BRAISA

גָּמ' תַּנְיָא, רַבִּי יַעֲקֹב אָמַר: אֵין לָךְ כָּל מִצְוָה וּמִצְוָה שֶׁבַּתּוֹרָה שֶׁמִּתֵּן שְׂכָרָהּ בְּצַדָּה, שֶׁאֵין תַּחֲיִית הַמֵּתִים תְּלוּיָהּ בָּהּ.

GEMARA: It was taught in a braisa, Rabbi Yaakov says: There is not a single mitzvah in the Torah whose reward is written alongside it, whose reward is not dependent on the resurrection of the dead, meaning the true reward is only given in the World-to-Come.

BRAISA

בְּכַבּוּד אָב וָאִם כְּתִיב: "לְמַעַן יֵאָרִיכוּ יָמֶיךָ וְלִמְעַן יִיטֵב לָךְ",

For example, by honoring father and mother it is written: "So that your days may be lengthened and so that it may go well with you."

BRAISA

בְּשִׁילוּחַ הַקֵּן כְּתִיב: "לְמַעַן יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמֶיךָ".

And by sending away the nest it is written: "So that it may go well with you and you may prolong your days."

BRAISA

הָרִי שֶׁאָמַר לוֹ אָבִיו: עֲלֵה לְבֵיתָהּ וְהִבָּא לִי גּוֹזְלוֹת! וְעָלָה, וְשָׁלַח אֶת הָאִם וְלָקַח אֶת הַבָּנִים, וּבְחֻזָּתוֹ נָפַל וּמָת.

Yet, it once happened that a father said to his son, "Climb up to the loft and bring me fledglings!" And he climbed up, and sent away the mother and took the offspring, thereby performing both kibbud av and shiluach haken, and on his return he fell and died.

BRAISA

הֵיכָן אֲרִיכוֹת יָמָיו שָׁל זֶה? וְהֵיכָן טוֹבָתוֹ שָׁל זֶה?

Where is the length of days of this one? And where is the goodness of this one?

BRAISA

אָלָא "לְמַעַן יֵאָרִיכוֹן יָמֶיךָ" – בְּעוֹלָם שְׂכוּלּוֹ אֲרוּרָה, "וּלְמַעַן יֵיטֵב לָךְ" – לְעוֹלָם שְׂכוּלּוֹ טוֹב.

Rather, "so that your days may be lengthened" refers to the world that is entirely long, which is Olam Haba, "and so that it may go well with you" refers to the world that is entirely good.

QUESTION

וּדְלָמָא לָא הָוָה הָכִי?

The Gemara asks: **But perhaps such an incident never happened**, and in reality, people do receive their reward in this world?

ANSWER

רַבִּי יַעֲקֹב מַעֲשֶׂה חָזָא!

The Gemara answers: **Rabbi Yaakov actually saw such an event** happen with his own eyes!

QUESTION

וּדְלָמָא מְהִרְהַר בְּעֵבִירָה הָוָה?

The Gemara asks: **But perhaps he was thinking of a sin** at that moment, and that is why he was punished?

ANSWER

מִחֲשַׁבְתָּה רָעָה אֵין תְּקַדּוּשׁ בְּרוּךְ הוּא מְצַרְפָּה לְמַעֲשֶׂה.

The Gemara answers: **A bad thought is not joined by the Holy One, Blessed be He, to an action**, so he would not be punished with death for a mere thought.

QUESTION

וּדְלָמָא מְהִרְהַר בְּעֵבִירָה זָרָה הָוָה, דְּכָתִיב: "לְמַעַן תִּפְשֶׁשׂ אֶת בֵּית יִשְׂרָאֵל בְּלִבָּם", וְאָמַר רַב אַחָא בַר יַעֲקֹב: זֶה מִחֲשַׁבְתָּה עֵבִירָה זָרָה.

The Gemara asks: **But perhaps he was thinking of avodah zarah**, as it is written: "In order to seize the House of Israel in their heart," and Rav Acha bar Yaakov said: This refers to the thought of avodah zarah, for which one is indeed punished?

ANSWER

הָכִי קָאָמַר: אִם אֵיתָא דְּאִיפָא שְׂכַר מִצְוֹת בְּהָאֵי עָלְמָא, תִּהְיִי לֵיהּ וְתִגָּן עָלֵיהּ דְּלֹא לִיתִי לִידֵי הִרְהוּר וְלִיתִּזְקָה, אָלָא שְׂכַר מִצְוֹת בְּהָאֵי עָלְמָא לֵיפָא.

The Gemara answers: **This is what Rabbi Yaakov is saying**: If it is so that there is reward for mitzvos in this world, the merit of the mitzvah should have benefited him and protected him so that he would not even come to have such thoughts and be harmed. Rather, we must conclude that there is no reward for mitzvos in this world.

QUESTION

וְהָאָמַר רַבִּי אֶלְעָזָר: שְׁלוּחֵי מִצְוָה אֵינָן נִזְקָקִים!

The Gemara asks: **But didn't Rabbi Elazar say: Those sent to perform a mitzvah are not susceptible to harm?** How could he have been harmed while performing the mitzvah?

ANSWER

בְּחֻצְתָּם שְׂאֵנִי.

The Gemara answers: **On their return it is different**, as the protection only lasts while going to do the mitzvah.

OBJECTION

וְהָאֵמַר רַבִּי אֶלְעָזָר: שְׁלוּחֵי מִצְוָה אֵינָן נִזְקִים, לֹא בְּהֵלִיכְתָּן וְלֹא בְּחֻצְתָּם!

The Gemara objects: **But didn't Rabbi Elazar say: Those sent to perform a mitzvah are not susceptible to harm, neither on their going nor on their return!**

RESOLUTION

סוּלָם רְעוּעַ הָיָה, וּמָקוֹם דְּקָבוּעַ הָיָה שְׂאֵנִי, דְּכָתִיב: "וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֶּה וְשָׁמַע שְׁאוּל וַהֲרִגֵנִי".

The Gemara answers: **It was a rickety ladder, and a place where danger is established is different**, for we do not rely on miracles even when doing a mitzvah, as it is written: "And Shmuel said, 'How can I go? If Shaul hears of it, he will kill me.'"

STATEMENT

אָמַר רַב יוֹסֵף: אֵלְמָלָא דְרָשִׁיָּה אַחֵר לְהָאֵי קְרָא כְּרַבִּי יַעֲקֹב בַּר בְּרַתִּיהּ – לֹא חָטָא.

Rav Yosef said: **Had Acher, Elisha ben Avuyah, interpreted this pasuk like Rabbi Yaakov, the son of his daughter, did, he would not have sinned** and gone off the derech.

QUESTION

מַאי חָזָא?

The Gemara asks: **What did Acher see** that caused him to lose his emunah?

ANSWER

אֵיכָּא דְאָמְרִי: כִּי הָאֵי מַעֲשֵׂה חָזָא,

Some say: He saw an incident like this very one that Rabbi Yaakov saw, where a son died while honoring his father and sending the mother bird.

ANSWER

וְאֵיכָּא דְאָמְרִי: לִישְׁנָא דְרַבִּי חוּצְפִית הַמְתוּרְגָּמָן חָזָא, דְּהָיָה מוּטָלָת בְּאַשְׁפָּה.

And some say: He saw the tongue of Rabbi Chutzpis the Meturgeman, which was cast in the garbage dump after he was murdered by the Roman government.

STATEMENT

אָמַר: פֶּה שֶׁהִפִּיק מִרְגְּלֵי תּוֹרָה לְחוּץ עֵפֶר?!

Acher said: **Shall a mouth that produced pearls of Torah lick the dust?!**

EXPLANATION

וְהוּא לֹא יָדַע "לְמַעַן יִיטֵב לָךְ" – בְּעוֹלָם שְׂכוּלוֹ אֲרוּךְ.
"וְלְמַעַן יֵאָרִיכוֹן יָמֶיךָ" – בְּעוֹלָם שְׂכוּלוֹ

But he did not know that "so that it may go well with you" refers to the world that is entirely good, and "so that your days may be lengthened" refers to the world that is entirely long.

STATEMENT

הֲדָרוֹן עָלֶיךָ שִׁילוּחַ הַקֶּן, וְסָלִיקָא לָהּ מִסְכַּת חוּלִין.

We shall return to you, "Shiluach HaKen," and completed is Maseches Chullin!

SUMMARY

The Gemara brings down the famous shitta of Rabbi Ya'akov, who teaches that there is no reward for mitzvos in this world, and that all promised rewards—such as long life and goodness—refer to the World-to-Come, which is entirely long and good. Rabbi Ya'akov learned this from a tragic ma'aseh where a son went to fulfill both kibbud av and Shiluach HaKein, yet fell and died upon his return. The Gemara analyzes this incident, questioning why the rule of 'shluchei mitzva einu nizokin' (those on the path of a mitzva are not harmed) did not protect him, resolving that it was a rickety ladder where danger was established, or that he was on his return journey. Finally, the Gemara notes that if Elisha ben Avuya (Acher) had only darshened these pesukim the way his grandson Rabbi Ya'akov did, he would never have fallen into heresy after witnessing similar tragedies.

The Gemara here brings down the famous, powerful kasha of Rabbi Ya'akov: We see a young man who goes up a ladder to fulfill two of the greatest mitzvos, honoring his father and sending away the mother bird, and on his way down, he falls and dies. Where is his long life? Where is his goodness? The teretz is the foundation of our entire emunah: "S'char mitzvos b'hai alma leika", the true reward for mitzvos is not in this world. The Torah is promising us a world that is "kulo aroch," entirely long, and "kulo tov," entirely good.

Lichoira, this is a very heavy concept to carry. We want to see the good right now! But the Tanna is teaching us a deep yesod in our avodas Hashem. If we received a check in the mail every time we put on tefillin or gave tzedakah, our mitzvos wouldn't be an act of ratzon and connection to Hashem; they would be a business transaction. Hashem wants us to build a real, loving relationship with Him, which means we do His ratzon because He is our Father, trusting that every single drop of our sweat and effort is being saved up for the ultimate, eternal reward.

Rav Yosef tells us something frightening: if Acher (Elisha ben Avuyah) had only learned this d'rash of Rabbi Ya'akov, he never would have sinned and gone off the derech. Acher saw the tongue of the great martyr Rabbi Chutzpis HaMeturgeman dragging in the dirt and asked, "Is this the mouth that spoke Torah?" Because he expected his reward in this world, his emunah shattered. When we expect this-world results for our spiritual investments, we set ourselves up for disappointment and confusion when life gets difficult.

Today, when you do a mitzva, whether it is davening with kavanah, learning a blatt Gemara, or helping your spouse, remind yourself: "I am not looking for immediate payment." Do the mitzva purely to bring nachas ruach to Hashem, with the deep emunah that every single ma'aseh tov you do is eternal, waiting for you in the world that is kulo tov.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
 אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
 כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
 כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
 חֲטָאִתִּי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאִתִּי סָלָה:
 עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
 אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פֶלֶט תְּסוּבְּבֵנִי סָלָה:
 אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
 אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
 רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבוּ:
 שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
 כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
 שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
 וְאֶבֹּאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
 מַה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמָה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמַלְק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעַרְב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'

אור החיים הקדוש • האזינו • שביעי

Explanatory English • Line-by-Line Edition

HA'AZINU • 7TH 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 מד

Deuteronomy 32:44

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת-כָּל-דִּבְרֵי הַשִּׁירָה-הַזֹּאת בְּאָזְנֵי הָעָם הוּא
וְהוֹשִׁיעַ בֶּן-נּוֹן:

And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:44:1

He, and Hoshea the son of Nun: This means that Yehoshua was standing there with Moshe, but the actual speaking was done by Moshe alone, as the verse says, "And he spoke" in the singular. Similarly, Hashem had said to Moshe in the singular, "And teach it to the children of Israel, put it in their mouth" (Deuteronomy 31:19), referring to Moshe alone.

Regarding the text writing "and Hoshea" rather than "and Yehoshua" as Moshe had renamed him, this is because the addition of the letter yud was for honor and greatness, as hinted in the verse, "And Moshe called Hoshea the son of Nun, Yehoshua" (Numbers 13:16). However, here, when the verse placed them together and said, "he and Hoshea the son of Nun," the Torah removed the yud to show humility in the presence of his master Moshe, in the spirit of the verse, "Should the axe boast itself against him that hews therewith?" (Isaiah 10:15).

הוא והושע בן נון. פרוש, היה עומד עמו,
אבל הדבור לא דבר אלא משה כאמר
"וידבר", וכן אמר ה' "ולמדה את בני
ישראל שימה בפיהם" לשון יחיד אל
משה.

ואמר "והושע" ולא אמר "ויהושע" כמו
שקרא לו משה, לפי שתוספת היו"ד היא
ליקר וגדולה כרמוז במאמר (במדבר
יג:טז) "ויקרא משה להושע וגו',
וכשהשם הכתוב ואמר "הוא והושע בן
נון" הסיר היו"ד, על דרך אמרו (ישעיהו
י:טו) "היתפאר הגרזן וגו'".

בפישטות · In plain words

The Ohr HaChaim explains that although Yehoshua stood beside Moshe as the song was taught, only Moshe did the actual speaking. The Torah refers to Yehoshua by his original name, Hoshea, omitting the honorific letter yud to preserve proper deference and humility while standing next to his master, Moshe.

למעשה · Lemaaseh

When standing in the presence of our teachers or mentors, we should conduct ourselves with utmost humility, stepping back to let their light shine rather than seeking personal honor or prominence.

פסוק מה

Deuteronomy 32:45

וַיֵּכַל מֹשֶׁה לְדַבֵּר אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-יִשְׂרָאֵל:

And when Moses made an end of speaking all these words to all Israel,

No Ohr HaChaim comment on this pasuk in this edition.

פסוק מו

Deuteronomy 32:46

**וַיֹּאמֶר אֱלֹהִים שְׁמִי לְבַבְכֶּם לְכָל-הַדְּבָרִים אֲשֶׁר אָנֹכִי מַעֲיִד
בְּכֶם הַיּוֹם אֲשֶׁר תִּצְוֶם אֶת-בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי
הַתּוֹרָה הַזֹּאת:**

he said unto them: 'Set your heart unto all the words wherewith I testify against you this day; that ye may charge your children therewith to observe to do all the words of this law.

No Ohr HaChaim comment on this pasuk in this edition.

כִּי לֹא-דָבָר רֶק הוּא מִכֶּם כִּי-הוּא חַיֵּיכֶם וּבְדָבָר הַזֶּה תֵּאָרִיכוּ
יָמֵיכֶם עַל-הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן לְשָׂמָּה לְרִשְׁתָּהּ:
(פ)

For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over the Jordan to possess it.'

No Ohr HaChaim comment on this pasuk in this edition.

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר:

And the LORD spoke unto Moses that selfsame day, saying:

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:48:1

On that very day, saying. The word saying means that Moshe should tell the people of Israel that he was going up the mountain to die. The Ohr HaChaim notes that this fits Chazal's explanation in the Sifrei of the words on that very day, in connection with what Israel was saying. He directs the reader there for the full discussion.

בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר. אָמְרוּ "לֵאמֹר",
שֵׁי אָמַר לָהֶם לְיִשְׂרָאֵל שֶׁהוּא עוֹלָה לְמוֹת.
וְזֶה מִכּוֹן לְדַבְרֵיהֶם זְכוּרָנָם לְבִרְכָּה שֶׁדִּרְשׁוּ
(ספרי) בְּאָמְרוּ "בְּעֶצֶם הַיּוֹם הַזֶּה" לִפְנֵי
שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים וְכוּ' יַעֲזִין שָׁם דְּבָרָיו:

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:48

בפשוט · In plain words

The word leimor means that Moshe was to tell Israel that he was ascending the mountain to die. The Ohr HaChaim connects this with the Sifrei's explanation of the phrase on that very day.

למעשה · Lemaaseh

Notice how the small word leimor tells us that this instruction was to be communicated to Israel. In learning, pause over whom a command is addressed to and whom it is meant to reach.

פסוק מט

Deuteronomy 32:49

עֲלֵה אֶל-הַר הָעֵבְרִים הַזֶּה הַר-נֹבֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל-
פְּנֵי יְרֵחוֹ וּרְאֵה אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל
לְאֻחֲזָה:

'Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

No Ohr HaChaim comment on this pasuk in this edition.

וּמָת בְּהָרִי אֲשֶׁר אָתָּה עֹלָה שָׁמָּה וְהֶאֱסַף אֶל-עַמִּיךָ כְּאֲשֶׁר-לֵאמֹת אֶהְרֹן אֲחִיךָ בְּהָרִי הַהוּא וַיֵּאֱסַף אֶל-עַמִּיו:

and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:50:1

And die on the mount: This means, willingly accept and consent to die. For Hashem does not take the souls of His pious ones except with their own consent. And when He says, and be gathered unto your people, this is in line with what Chazal say in Ketubot 104a, that the righteous go out to welcome a newly arriving righteous soul. For this reason, Hashem said to him that he would be gathered to his people who are coming out to meet him.

ומת בהר. פרוש, התרצה למוות, שאין הקדוש ברוך הוא לוקח נפשות חסידיו אלא לרצונם. ואמרו "והאסף אל עמך" על דרך אמרם (כתובות קד.) שיוצאים הצדיקים להקביל פני צדיק, ולזה אמר ה' אליו ש"אסף אל עמיו הפאים לקראתו.

Or HaChaim on Deuteronomy 32:50:2

Alternatively, the verse can be explained in this way: it comes to provide three reasons for the death of the man of Hashem. This is the structure of the verse: And die, and the reason it must be on the mount is in line with what Chazal say in Sotah 14a. Why was Moshe buried on Mount Nebo? It was because of the sin of Peor. For whenever Peor attempts to raise its head to accuse, it finds Moshe opposite it and is subdued. This is as the verse says in Deuteronomy 34:6, And He buried him in the valley... over against Beth-peor.

עוד יתבאר על זה הדרך, כי בא לתת שלשה טעמים למיתת איש האלהים. וזה שעור הכתוב "ומת", והטעם "בהר" – פרוש על דרך אמרם זכרונם לברכה (סוטה יד.) למה נקבר משה בהר נבו, בשביל עון פעור, כי בכל זמן שיזקף ראשו פעור ימצא כנגדו משה ונכנע, וכאמרו (דברים לד, ו) "ויקבר אתו בגיא מול בית פעור".

The second reason is: where you are ascending. This means, so that he can attain the sublime spiritual bliss that he earned through his awesome good deeds. He cannot attain this level while still joined with the physical body, which is unable to experience that high spiritual state. This is what is meant by where you are ascending, referring to the upper world.

The third reason is: and be gathered unto your people. This is in line with what Chazal say in Bemidbar Rabbah 19 on the verse in Deuteronomy 33:21, And he came with the heads of the people... This teaches that through the merit of Moshe, the generation of the wilderness will merit the World to Come. They are associated with him, as Hashem said to him in Exodus 32:7, Go down; for your people... have dealt corruptly. Thus, the verse says, and be gathered unto, meaning for the sake of your people, to bring them into the World to Come. And even yough we find that the Torah says the same regarding Aaron in Numbers 20:24, and was gathered unto his people, wherever the text leaves room for an interpretation, we expound it. (The printed reference in the supplied Hebrew is inconsistent; the corresponding phrase about Aharon appears in Numbers 20:24.)

טעם שני – "אשר אתה עלה שמה", פרוש כדי שיוכל להשיג האשר שהשיג באמצעות מעשים טובים הנוראים, מה שאין יכול להשיג בעודו משתף עם הגוף שאינו יכול להשיג המעלה ההיא, והוא אמרו "אשר אתה עלה שמה" – פרוש בעולם העליון.

שלישי – "והאסף אל עמיו" על דרך אמרם זכרונם לברכה (במדבר רבה יט), בפסוק (דברים לג, כא) "וַיָּתֵאֵר אֲשִׁי עָם וְגו', שְׂבָאֲמָצְעוֹת מִשָּׁה יִזְכּוּ דוֹר הַמִּדְבָּר, וְהֵם מִתְיַחֲסִים אֵלָיו כְּאָמְרוֹ (שמות לב, ז) "רַד כִּי שָׁחַת עַמֶּךָ", והוא אמרו "והאסף אל" – פרוש לסבת עמידה להביאם לעולם הבא. והגם שבאחרון מציינו שאמר כן גם כן (דברים לה, כט) "וַיֵּאֲסֶף אֶל עַמּוֹ", במקום שיש לדרש דורשין.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:50

בפשטות · In plain words

The Ohr HaChaim first reads the command as Moshe consenting to his passing, with righteous souls coming to welcome him. He then offers another interpretation with three reasons: his burial counters Peor, departure from the body allows him to attain the spiritual height earned by his deeds, and his passing serves his people by bringing the generation of the wilderness into the World to Come.

למעשה · Lemaaseh

Reflect on the responsibility for others shown in the third explanation: Moshe remains connected to the generation entrusted to him. Think of one person whose spiritual growth you can support with care and patience.

פסוק נא

Deuteronomy 32:51

עַל־אֲשֶׁר מַעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי-מְרִיבַת קִדְשׁ מִדְבָּר-
צִן עַל־אֲשֶׁר לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Because ye trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel.

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:51:1

AI-assisted explanatory translation: (Because you trespassed against Me... because you did not sanctify Me...) Please refer to my commentary on Parashat Chukat (Numbers 20:12), where I have explained this entire subject at length.

עַל־אֲשֶׁר מַעַלְתֶּם וגו' עַל־אֲשֶׁר לֹא
קִדַּשְׁתֶּם וגו'. עֵינֵינוּ מֵהַ שְׁפָרְשֵׁתִי בְּפָרֶשֶׁת
חֻקַּת (במדבר כ"ב) בְּעֵנֵינוּ זֶה בְּאוֹרָה.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:51

בפשוט · In plain words

The Ohr HaChaim directs the reader to his extensive commentary in Parashat Chukat regarding the sin of Moshe and Aaron at the waters of Merivah, where the nature of their trespass and the failure to sanctify Hashem's name are analyzed in detail.

למעשה · Lemaaseh

When studying complex or sensitive Torah topics, we should look back at foundational explanations we have already learned to gain a deeper, more consistent understanding of the text.

כִּי מֵנִגֵּד תִּרְאֶה אֶת-הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר- אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל: (פ)

For thou shalt see the land afar off; but thou shalt not go thither into the land which I give the children of Israel.'

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:52:1

For you shall see the land from afar, etc. This is explained in the manner of the verse (Deuteronomy 34:1), "And Hashem showed him all the land." See what I have written there.

כִּי מֵנִגֵּד תִּרְאֶה וְגו'. פֶּרוּשׁ עַל דֶּרֶךְ אֶמְרוּ (דברים ל"ד:א) "וַיִּרְאֶה ה' אֶת כָּל הָאָרֶץ", וְעַיִן מַה שֶּׁפִּירְשְׁתִּי שָׁם.

Or HaChaim on Deuteronomy 32:52:2

But you shall not go there into the land, etc. This presents a difficulty: after the verse already stated, "but you shall not go there," what room is there to repeat and say, "into the land, etc."? This seems redundant.

וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ וְגו'. קִשָּׁה, אַחֵר שֶׁאָמַר "וְשָׁמָּה לֹא תָבוֹא", מַה מְקוֹם לְחִזּוֹר וְלִזְמַר "אֶל הָאָרֶץ" וְגו'?

The explanation is in light of what Chazal have said (Deuteronomy Rabbah 2:9) that Moshe is destined to enter the Land of Israel with the Patriarchs in the future to come. Furthermore, it is stated in the Zohar (Part 2, 120a) that he will lead the Jewish people into the Land when their final redemption arrives.

וַיִּתְּבָאֵר עַל דֶּרֶךְ אֶמְרוּם וְכִרּוֹנָם לְבָרְכָה (דברים רבה ב, ט) שֶׁעֲתִיד מֹשֶׁה לְכַנֵּס לְאָרֶץ עִם הָאֲבוֹת לְעֲתִיד לָבֵא, וְאָמְרוּ בְּיָהֳרָ (חלק ב קכ.) כִּי הוּא יָבִיא אֶת יִשְׂרָאֵל אֶל הָאָרֶץ בְּבֵא גָאֵלָתָם.

Therefore, when Hashem said, "but you shall not go there," He was concerned that the words might be understood as an absolute, permanent decree preventing him from entering the Land for all eternity. To clarify this, Hashem added, "into the land which I give (to the children of Israel)" meaning: you shall not enter it now, during this current giving, but this does not exclude the entry that will take place in the future. See also what I have written on the verse (Deuteronomy 3:25), "Let me go over, I pray You."

וְלֹא כִשְׁאָמַר ה' "וְשָׁמָּה לֹא תָבוֹא" חָשׂ
שִׂיחֵיו הַדְּבָרִים נִשְׁמָעִים שְׁמַח לִיט לֹא בִיָּאת
הָאָרֶץ לְעוֹלָם וָעֶד, לֹא אָמַר "אֶל הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן" וְגו' פְּרוּשׁ, עֲתָה, וְלֹא אֶל
אֲשֶׁר יִתֵּן לְעֵתִיד. וְעֵין מַה שֶּׁפִּרְשְׁתִּי בַּפָּסוּק
(דְּבָרִים ג, כה) "אֶעֱבְרָה נָא".

Or HaChaim on Deuteronomy 32:52:3

This concludes Parashat Haazinu.

חסלת פרשת האזינו

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:52

בפשוט · In plain words

The Ohr HaChaim explains that the seemingly redundant phrasing "but you shall not go there into the land which I give" is actually a precise limitation. It clarifies that Moshe's ban from entering the Land of Israel applies only to the immediate conquest and distribution of his generation. It does not represent an eternal ban, leaving open the fulfillment of the prophetic tradition that Moshe will ultimately enter the Land with the Jewish people at the time of the future redemption.

למעשה · Lemaaseh

Read the limits of a difficult statement carefully. Here the words which I give distinguish Moshe's present restriction from the future entry described by Chazal, so the restriction should not be read more broadly than the commentary explains.

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