

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 כְּאִמְרוּ "וַיְדַבֵּר", וכן אמר ה' "וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם" לְשׁוֹן יָחִיד אֶל מֹשֶׁה.

ואמרו "וְהוֹשִׁיעַ" ולא אמר "וְהוֹשִׁיעַ" כמו שקרא לו משה, לפי שתוספת היו"ד היא ליקר וגדולה כְּרִמּוֹז בְּמִאֲמַר (במדבר יג:טז) "וַיִּקְרָא מֹשֶׁה לְהוֹשִׁיעַ" וגו', וכשהשם הכתוב ואמר "הוא והושע בן נון" הסיר היו"ד, על דרך אמרו (ישעיהו י:טו) "הִיתָפָאֵר הַגִּזְזֹן" 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.

וַיִּדְבֹּר 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" לָפִי
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 עֹלֶה שָׁמָּה וְהֶאֱסַף אֶל-עַמִּיךָ כְּאֲשֶׁר-לָמָּת אֶהְרֹן אֶחָיֶךָ בְּהָרִי הַהוּא וַיֵּאֱסָף 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 כְּאָמְרוּ (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) "וַיֵּאָסֶף 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 מַעֲלֵתֶם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי-מְרִיבַת קִדְשׁ מִדְבָּר-
צִן עַל־אֲשֶׁר לֹא־קִדְשֵׁתֶם 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 מַעֲלֵתֶם וגו' עַל־אֲשֶׁר לֹא
קִדְשֵׁתֶם וגו'. עֵינֵינוּ מֵהַ שְׁפָרְשֵׁתִי בְּפָרָשַׁת
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 מֵנֶגֶד 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 מֵנֶגֶד 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
שָׁאֵמַר "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 זְכוּרֵנָם לְבָרְכָה
(דברים רבה ב, ט) שֶׁעֲתִיד מֹשֶׁה לְכַנֵּס
לְאָרֶץ עִם הָאֲבוֹת לְעֵתִיד לְבָא, וְאֶמְרוּ
בְּיָהֳרָ (חלק ב קכ.) כִּי הוּא יָבִיא אֶת
יִשְׂרָאֵל אֶל הָאָרֶץ בְּבֹא גָאֻלָּתָם.

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 כִשְׂאֵמֶר ה' "וְשָׁמָּה לֹא תָבוֹא" חֵשׁ
שִׁיחִיו הַדְּבָרִים נִשְׁמָעִים שְׂמֵחַ לִיט לֹא בִיָּאת
הָאָרֶץ לְעוֹלָם וָעֶד, לֹא אָמַר "אֶל הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן" וְגו' פָּרוּשׁ, עֲתָה, וְלֹא אֶל
אֲשֶׁר יִתֵּן לְעֵתִיד. וְעַיֵן מָה 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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