חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · האזינו · שְׁבִיעִי

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 yamim on the land.

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

פָּסוּק א

Pasuk 1

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת כָּל דִּבְרֵי הַשִּׁירָה הַזֹּאת בְּאָזְנֵי הָעָם הוּא
And came Moshe and he spoke — all of the words of the song this in the ears of the people he

וְהוֹשֵׁעַ בִּן נוּן׃
and Hoshea son of Nun

רַשִׁ"י

הוא והושע בן נון. שַׁבָּת שֶׁל דְּיוֹזְגִי הָיְתָה, נִטְּלָה רְשׁוּת מִזֶּה וְנִתְּנָה
He and Hoshea the son of Nun the Shabbos of two pairs it was was taken authority from this one and was given

לָזֶה, הֶעֱמִיד לוֹ מֹשֶׁה מְתֻרְגְּמָן לִיהוֹשֻׁעַ שֶׁיְּהֵא דוֹרֵשׁ בְּחַיָּיו, כְּדֵי שֶׁלֹּא יֹאמְרוּ
to this one appointed for him Moshe a spokesman for Yehoshua that he should lecture in his lifetime in order that not should say

יִשְׂרָאֵל בְּחַיֵּי רַבְּךָ לֹא הָיָה לְךָ לְהָרִים רֹאשׁ; וְלָמָּה קוֹרְאֵהוּ כָּאן הוֹשֵׁעַ?
Yisrael in the lifetime of your teacher was not for you to raise head and why does it call him here Hoshea

לוֹמַר שֶׁלֹּא זָחָה דַעְתּוֹ עָלָיו שֶׁאַעַ"פִּ שֶׁנִּתְּנָה לוֹ גְּדֻלָּה הִשְׁפִּיל עַצְמוֹ
to say that not grew haughty his mind upon him that even though that was given to him greatness he humbled himself

כַּאֲשֶׁר מִתְּחִלָּתוֹ עי' ספרי :
as from his beginning see Sifrei

פָּסוּק ב

Pasuk 2

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

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם לְכָל הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם
And he said to them Set your hearts to all the words that I testify against you today

אֲשֶׁר תְּצַוֶּם אֶת בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה
which you shall command — your children to be careful to perform all the words of this Torah

הַזֹּאת׃
this

רַשִׁ"י

שימו לבבכם. צָרִיךְ אָדָם שֶׁיִּהְיוּ עֵינָיו וְלִבּוֹ וְאָזְנָיו מְכֻוָּנִים לְדִבְרֵי תוֹרָה,
Set your hearts needs a man that should be his eyes and his heart and his ears directed to the words of Torah,

וְכֵן הוּא אוֹמֵר "בֶּן אָדָם רְאֵה בְעֵינֶיךָ וּבְאָזְנֶיךָ שְׁמַע וְשִׂים לִבְּךָ" יחזקאל מ'
and so it says Son of man see with your eyes and with your ears hear and set your heart Yechezkel chapter 40

; וַהֲרֵי דְּבָרִים קַל וָחֹמֶר וּמַה תַּבְנִית הַבַּיִת שֶׁהוּא נִרְאֶה לָעֵינַיִם
and behold the matters are a light and heavy argument and if the model of the Temple which is visible to the eyes

וְנִמְדָּד בְּקָנֶה צָרִיךְ אָדָם שֶׁיִּהְיוּ עֵינָיו וְאָזְנָיו וְלִבּוֹ מְכֻוָּנִין, לְהָבִין דִּבְרֵי
and measured with a rod needs a man that should be his eyes and his ears and his heart directed, to understand the words of

תוֹרָה שֶׁהֵן כַּהֲרָרִין תְּלוּיִין בִּשְׂעָרָה עַל אַחַת כַּמָּה וְכַמָּה ספרי :
Torah which are like mountains suspended on a hair upon one how much and how much Sifrei

פָּסוּק ד

Pasuk 4

כִּי לֹא דָבָר רֵק הוּא מִכֶּם כִּי הוּא חַיֵּיכֶם וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ
For not a thing empty is it from you for it is your life and through the thing this you shall prolong

יָמִים עַל הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ׃
days upon the land that you are crossing — the Jordan there to possess it

רַשִׁ"י

כי לא דבר רק הוא מכם. לֹא לְחִנָּם אַתֶּם יְגֵעִים בָּהּ, כִּי הַרְבֵּה שָׂכָר תָּלוּי
For not a thing empty is it from you not for nothing are you laboring in it because much reward is dependent

בָּהּ, כִּי הוּא חייכם; דָּ"אַ — אֵין לְךָ דָּבָר רֵיקָן בַּתּוֹרָה שֶׁאִם תִּדְרְשֶׁנּוּ
on it for it is your life; another explanation there is not for you a word empty in the Torah that if you expound it

שֶׁאֵין בּוֹ מַתַּן שָׂכָר, תֵּדַע לְךָ שֶׁכֵּן אָמְרוּ חֲכָמִים "וַאֲחוֹת לוֹטָן תִּמְנָע"
that there is not in it a giving of reward know for yourself for so said the Sages "and the sister of Lotan was Timna"

בראשית ל"ו "וְתִמְנַע הָיְתָה פִּילֶגֶשׁ וְגוֹ'", לְפִי שֶׁאָמְרָה אֵינִי כְּדַאי לִהְיוֹת לוֹ אִשָּׁה
Bereishis 36 "and Timna was a concubine etc, because she said I am not worthy to be to him a wife

הַלְוַאי וְאֶהְיֶה פִּילַגְשׁוֹ, וְכָל כָּךְ לָמָּה? לְהוֹדִיעַ שִׁבְחוֹ שֶׁל אַבְרָהָם שֶׁהָיוּ
would that I will be his concubine and all this why? to make known the praise of Avraham that there were

שִׁלְטוֹנִים וּמְלָכִים מִתְאַוִּים לִדְבֹּק בְּזַרְעוֹ ספרי :
rulers and kings desiring to cling to his seed Sifrei

פָּסוּק ה

Pasuk 5

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר׃
And spoke Hashem to Moshe in the strength of the day this saying

רַשִּׁ"י

וידבר ה' אל משה בעצם היום הזה. בִּשְׁלוֹשָׁה מְקוֹמוֹת נֶאֱמַר בְּעֶצֶם
And He spoke Hashem to Moshe in the strength of the day this In three places it is said in the strength of

הַיּוֹם הַזֶּה, נֶאֱמַר בְּנֹחַ "בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְגוֹ'" בראשית ז' —
the day this it is said regarding Noach "in the strength of the day this entered Noach etc." Bereishis 7

בְּמַרְאִית אוֹרוֹ שֶׁל יוֹם, לְפִי שֶׁהָיוּ בְּנֵי דוֹרוֹ אוֹמְרִים בְּכָךְ וְכָךְ אִם
in the appearance of the light of day because that were the people of his generation saying by this and by that if

אָנוּ מַרְגִּישִׁין בּוֹ, אֵין אָנוּ מַנִּיחִין אוֹתוֹ לִכָּנֵס בַּתֵּבָה, וְלֹא עוֹד אֶלָּא אָנוּ נוֹטְלִין
we notice him not we allow him into the ark and not only that but we will take

כַּשִּׁילִין וְקַרְדֻּמּוֹת וּמְבַקְּעִין אֶת הַתֵּבָה, אָמַר הַקָּבָּ"ה הֲרֵינִי מַכְנִיסוֹ
axes and hatchets and split — the ark said the Holy One blessed be He behold I am bringing him in

בַּחֲצִי הַיּוֹם וְכָל מִי שֶׁיֵּשׁ בְּיָדוֹ כֹּחַ לִמְחוֹת יָבֹא וְיִמְחֶה; בְּמִצְרַיִם נֶאֱמַר
in the middle of the day and anyone who has in his hand power to prevent let him come and prevent; In Egypt it is said

"בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצִיא ה'" שמות י"ב , לְפִי שֶׁהָיוּ מִצְרִיִּים אוֹמְרִים בְּכָךְ
"in the strength of the day this brought out Hashem" Shemos 12 because that were Egyptians saying by this

וְכָךְ אִם אָנוּ מַרְגִּישִׁין בָּהֶם, אֵין אָנוּ מַנִּיחִין אוֹתָם לָצֵאת, וְלֹא עוֹד אֶלָּא אָנוּ
and by that if we notice them not we allow them to leave and not only that but we

נוֹטְלִין סְיָפוֹת וּכְלֵי זַיִן וְהוֹרְגִין בָּהֶם, אָמַר הַקָּבָּ"ה הֲרֵינִי מוֹצִיאָן
will take swords and weapons of armour and kill them said the Holy One blessed be He behold I am bringing them out

בַּחֲצִי הַיּוֹם וְכָל מִי שֶׁיֵּשׁ בּוֹ כֹּחַ לִמְחוֹת יָבֹא וְיִמְחֶה; אַף כָּאן בְּמִיתָתוֹ
in the middle of the day and anyone who has in him power to prevent let him come and prevent; Even here at the death

שֶׁל מֹשֶׁה נֶאֱמַר "בְּעֶצֶם הַיּוֹם הַזֶּה", לְפִי שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים בְּכָךְ וְכָךְ אִם
of Moshe it is said "in the strength of the day this" because that were Israel saying by this and by that if

אָנוּ מַרְגִּישִׁין בּוֹ — אֵין אָנוּ מַנִּיחִין אוֹתוֹ, אָדָם שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם וְקָרַע לָנוּ אֶת
we notice him not we allow him the man who brought us out from Egypt and split for us —

הַיָּם וְהוֹרִיד לָנוּ אֶת הַמָּן וְהֵגִיז לָנוּ אֶת הַשְּׂלָו וְהֶעֱלָה לָנוּ אֶת הַבְּאֵר וְנָתַן
the sea and brought down for us the manna and brought for us the quail and made rise for us the well and gave

לָנוּ אֶת הַתּוֹרָה, אֵין אָנוּ מַנִּיחִין אוֹתוֹ, אָמַר הַקָּבָּ"ה הֲרֵינִי מַכְנִיסוֹ
for us the Torah — not we allow him said the Holy One blessed be He behold I am bringing him in

בַּחֲצִי הַיּוֹם וְכוּ' ספרי :
in the middle of the day etc. Sifrei

פָּסוּק ו

Pasuk 6

עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה הַר נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר
Ascend to the mountain of the Abarim this the mountain of Nevo which is in the land of Moav which

עַל פְּנֵי יְרֵחוֹ וּרְאֵה אֶת אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל
is upon the face of Yericho and see — the land of Kenaan which I am giving to the children of Yisrael

לַאֲחֻזָּה:
for a possession

פָּסוּק ז

Pasuk 7

וּמֶת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל עַמֶּיךָ כַּאֲשֶׁר מֵת
and die on the mountain that you are ascending there and be gathered to your people just as died

אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל עַמָּיו:
Aharon your brother on Hor the mountain and was gathered to his people

רַשִׁ"י

כאשר מת אהרן אחיך. בְּאוֹתָהּ מִיתָה שֶׁרָאִיתָ וְחָמַדְתָּ אוֹתָהּ, שֶׁהִפְשִׁיט מֹשֶׁה אֶת
as died Aaron your brother with that death which you saw and you desired it for stripped Moshe —

אַהֲרֹן בֶּגֶד רִאשׁוֹן וְהִלְבִּישׁוֹ לְאֶלְעָזָר וְכֵן שֵׁנִי וְכֵן שְׁלִישִׁי וְרָאָה בְּנוֹ בִּכְבוֹדוֹ,
Aaron garment first and clothed him Elazar and so second and so third and he saw his son in his dignity

אָמַר לוֹ מֹשֶׁה, אַהֲרֹן אָחִי עֲלֵה לַמִּטָּה וְעָלָה, פְּשֹׁט יָדְךָ וּפָשַׁט, פְּשֹׁט
said to him Moshe Aaron my brother ascend to the bed and he ascended stretch out your hand and he stretched out stretch out

רַגְלְךָ וּפָשַׁט, עֲצֹם עֵינֶיךָ וְעָצַם, קְמֹץ פִּיךָ וְקָמַץ, וְהָלַךְ לוֹ. אָמַר מֹשֶׁה
your leg and he stretched close your eyes and he closed close your mouth and he closed and he went his way said Moshe

— אַשְׁרֵי מִי שֶׁמֵּת בְּמִיתָה זוֹ ספרי :
praiseworthy is one who dies with a death like this Sifrei

פָּסוּק ח

Pasuk 8

עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי מְרִיבַת קָדֵשׁ
because that you broke faith with Me in the midst of the children of Yisrael at the waters of the strife of Kadesh

מִדְבַּר צִן עַל אֲשֶׁר לֹא קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:
the wilderness of Tzin because that not you sanctified Me in the midst of the children of Yisrael

רַשִׁ"י

על אשר מעלתם בי. גְּרַמְתֶּם לִמְעֹל בִּי:
Because of that you trespassed against Me you caused against Me to trespass

רַשִׁ"י

על אשר לא קדשתם אותי. גְּרַמְתֶּם לִי שֶׁלֹּא אֶתְקַדֵּשׁ, אָמַרְתִּי לָכֶם "וְדִבַּרְתֶּם
Because that not you sanctified Me you caused to Me that not I was sanctified I said to you and you shall speak

אֶל הַסֶּלַע" במדבר כ' וְהֵם הִכּוּהוּ וְהֶצְרְכוּ לְהַכּוֹתוֹ פַּעֲמַיִם, וְאִלּוּ דִּבְּרוּ עִמּוֹ
to the rock the Bamidbar 20 and they smote it and they needed to smite it twice and if they had spoken with it

וְנָתַן מֵימָיו בְּלֹא הַכָּאָה, הָיָה מִתְקַדֵּשׁ שֵׁם שָׁמַיִם, שֶׁהָיוּ יִשְׂרָאֵל
and it gave its waters without striking would have been sanctified the Name of Heaven for would have Yisrael

אוֹמְרִים וּמַה הַסֶּלַע שֶׁאֵינוֹ לְשָׂכָר וְלֹא לְפֻרְעָנוּת, אִם זָכָה אֵין לוֹ מַתַּן שָׂכָר
been saying and what the rock which is not for reward and not for punishment if it merits there is not to it giving of reward

וְאִם חָטָא אֵינוֹ לוֹקֶה, כָּךְ מְקַיֵּם מִצְוַת בּוֹרְאוֹ, אָנוּ לֹא כָּל שֶׁכֵּן:
and if it sins it is not lashed so fulfills the command of its Creator we not all the more so

פָּסוּק ט

כִּי מִנֶּגֶד תִּרְאֶה אֶת הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ אֲשֶׁר אֲנִי
For from afar you shall see — the land but there you shall not enter into the land which I

נֹתֵן לִבְנֵי יִשְׂרָאֵל׃
am giving to the children of Yisrael

רַשִׁ"י

כי מנגד. מֵרָחוֹק׃
because from opposite from afar

רַשִׁ"י

תראה וגו'. אִם לֹא תִרְאֶנָּה עַכְשָׁו, לֹא תִרְאֶנָּה עוֹד בְּחַיֶּיךָ, עַל כֵּן אֲנִי אוֹמֵר
You shall see etc. if not you see it now not will you see it again in your lifetime therefore · I say

לְךָ עֲלֵה וּרְאֵה׃
to you ascend and see

רַשִׁ"י

ושמה לא תבוא. וְיָדַעְתִּי כִּי חֲבִיבָה הִיא לְךָ, עַל כֵּן אֲנִי אוֹמֵר לְךָ עֲלֵה וּרְאֵה׃
and there not you shall come and I know that dear it is to you therefore · I say to you ascend and see

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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

דַּף יוֹמִי · חֻלִּין · דַּף קמ״ב ע״א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

📖 **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!

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

QUESTION

בְּעוֹמֵד וְאוֹמֵר ״זֶה וְזֶה אֲנִי נוֹטֵל״ סַגִּיא!

But lichoira, **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

הָנְהוּ פֵּירֵי חַדְתֵּי הֲווֹ, דְּלֵוִי בַּר סִימוֹן גּוּפֵיהּ לָא הֲוָה קָנֵי לְהוּ,

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

וְהָכִי קָאָמַר לֵיהּ: זִיל וּטְרוֹף אַקַּן, דְּלִיתְגַּבְּהוּ וְנִיקְנִינְהוּ לֵוִי בַּר סִימוֹן, וַהֲדַר לַיקְנִינְהוּ נִיהֲלָךְ בְּסוּדָר.

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.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ לֹא יִטּוֹל אָדָם אֵם עַל בָּנִים, אֲפִילּוּ לְטַהֵר אֶת הַמְּצוֹרָע.

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

וּמָה אִם מִצְוָה קַלָּה, שֶׁהִיא כְּאִיסָּר, אָמְרָה תּוֹרָה "לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים",

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

קַל וָחוֹמֶר עַל מִצְוֹת חֲמוּרוֹת 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

גְּמָ' תַּנְיָא, רַבִּי יַעֲקֹב אוֹמֵר: אֵין לְךָ כָּל מִצְוָה וּמִצְוָה שֶׁבַּתּוֹרָה שֶׁמַּתַּן שְׂכָרָהּ בְּצִדָּהּ, שֶׁאֵין תְּחִיַּית הַמֵּתִים תְּלוּיָה 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

בְּכִבּוּד אָב וָאֵם כְּתִיב: "לְמַעַן יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב 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

בְּשִׁילּוּחַ הַקֵּן כְּתִיב: "לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים".

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

BRAISA

הֲרֵי שֶׁאָמַר לוֹ אָבִיו: עֲלֵה לַבִּירָה וְהָבֵא לִי גּוֹזָלוֹת! וְעָלָה, וְשִׁלַּח אֶת הָאֵם וְלָקַח אֶת הַבָּנִים, וּבַחֲזָרָתוֹ נָפַל וָמֵת.

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 אֲרִיכוּת יָמָיו שֶׁל זֶה? וְהֵיכָן טוֹבָתוֹ שֶׁל זֶה?

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

BRAISA

אֶלָּא "לְמַעַן יַאֲרִיכוּן יָמֶיךָ" – בְּעוֹלָם שֶׁכּוּלוֹ אָרוֹךְ, "וּלְמַעַן יִיטַב לָךְ" – לְעוֹלָם שֶׁכּוּלוֹ 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

וְדִלְמָא לָא הֲוָה 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 חֲזָא!

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

QUESTION

וְדִלְמָא מְהַרְהֵר בַּעֲבֵירָה הֲוָה?

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

ANSWER

מַחְשָׁבָה רָעָה אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ 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

וְדִלְמָא מְהַרְהֵר בַּעֲבוֹדָה זָרָה הֲוָה, דִּכְתִיב: "לְמַעַן תְּפֹשׂ אֶת בֵּית יִשְׂרָאֵל בְּלִבָּם", וְאָמַר רַב אַחָא בַּר יַעֲקֹב: זוֹ מַחְשֶׁבֶת עֲבוֹדָה 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 אִיתָא דְּאִיכָּא שְׂכַר מִצְוֹת בְּהַאי עָלְמָא, תַּהֲנֵי לֵיהּ וְתַגֵּן עָלֵיהּ דְּלָא לֵיתֵי לִידֵי הִרְהוּר וְלִיתַזַּק, אֶלָּא שְׂכַר מִצְוֹת בְּהַאי עָלְמָא לֵיכָּא.

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 נִזּוֹקִים!

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

בַּחֲזָרָתָם שָׁאנֵי.

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

OBJECTION

וְהָאָמַר רַבִּי אֶלְעָזָר: שְׁלוּחֵי מִצְוָה אֵינָן נִזּוֹקִים, לֹא בַּהֲלִיכָתָן וְלֹא בַּחֲזָרָתָם!

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

סוּלָּם רָעוּעַ הָוָה, וּמָקוֹם דְּקָבוּעַ הֵיזֵקָא שָׁאנֵי, דִּכְתִיב: "וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֵךְ וְשָׁמַע שָׁאוּל וַהֲרָגָנִי".

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: אִלְמָלֵא דַּרְשֵׁיהּ אַחֵר לְהַאי קְרָא כְּרַבִּי יַעֲקֹב בַּר בְּרַתֵּיהּ – לָא 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 חֲזָא?

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

ANSWER

אִיכָּא דְּאָמְרִי: כִּי הַאי מַעֲשֶׂה חֲזָא,

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

וְאִיכָּא דְּאָמְרִי: לִישָׁנָא דְּרַבִּי חוּצְפִּית הַמְתוּרְגְּמָן חֲזָא, דַּהֲוָה מוּטֶלֶת בָּאַשְׁפָּה.

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 מַרְגָּלִיּוֹת יִלְחוֹךְ עָפָר?!

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

EXPLANATION

וְהוּא לָא יָדַע "לְמַעַן יִיטַב לְךָ" – בְּעוֹלָם שֶׁכּוּלוֹ טוֹב, "וּלְמַעַן יַאֲרִיכוּן יָמֶיךָ" – בְּעוֹלָם שֶׁכּוּלוֹ אָרוֹךְ.

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

הֲדַרַן עֲלָךְ שִׁילּוּחַ הַקֵּן, וּסְלִיקָא לַהּ מַסֶּכֶת חוּלִּין.

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 eino 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.

לְמַעֲשֶׂה WHAT TO TAKE HOME

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.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלֶעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה:

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה:

כִּי הֶחֱרַשְׁתִּי בָּלוּ עֲצָמַי בְּשַׁאֲגָתִי כָּל הַיּוֹם:

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה:

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה:

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ:

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵי פַלֵּט תְּסוֹבְבֵנִי סֶלָה:

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי:

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ:

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ:

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב:

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי:

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי:

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעוֹת פָּנַי וֵאלֹהָי:

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף:

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ:

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ:

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ:

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים:

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר:

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹּמֶן לָאֲדָמָה:

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ:

אֲשֶׁר אָמְרוּ נִירֶשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים:

אֱלֹהַי שִׁיתֵמוֹ כַּגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים:

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם:

מַלֵּא פְּנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה:

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וַיַּחְפְּרוּ וְיֹאבֵדוּ:

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ:

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי:

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ:

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה:

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ:

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פֶּרֶק קְ״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה:

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד:

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי:

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר:

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת:

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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 · שְׁבִיעִי

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.

פָּסוּק מד *Deuteronomy 32:44*

וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשֵׁעַ בִּן־נוּן׃

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

הוּא וְהוֹשֵׁעַ בֵּן נוּן. פֵּרוּשׁ, הָיָה עוֹמֵד עִמּוֹ, אֲבָל הַדִּבּוּר לֹא דִּבֵּר אֶלָּא מֹשֶׁה כְּאָמְרוֹ "וַיְדַבֵּר", וְכֵן אָמַר ה' "וְלַמְּדָהּ אֶת בְּנֵי יִשְׂרָאֵל שִׂימָהּ בְּפִיהֶם" לְשׁוֹן יָחִיד אֶל מֹשֶׁה.

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.

וְאָמְרוֹ "וְהוֹשֵׁעַ" וְלֹא אָמַר "וִיהוֹשֻׁעַ" כְּמוֹ שֶׁקָּרָא לוֹ מֹשֶׁה, לְפִי שֶׁתּוֹסֶפֶת הַיּוֹ"ד הִיא לִיקָר וּגְדוּלָּה כָּרָמוּז בְּמַאֲמַר (במדבר יג:טז) "וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ" וְגוֹ', וּכְשֶׁהִשְׁוָם הַכָּתוּב וְאָמַר "הוּא וְהוֹשֵׁעַ בֵּן נוּן" הֵסִיר הַיּוֹ"ד, עַל דֶּרֶךְ אָמְרוֹ (ישעיהו י:טו) "הֲיִתְפָּאֵר הַגַּרְזֶן" וְגוֹ':

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).

AI-assisted study aids · Deuteronomy 32:44

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק מה

Deuteronomy 32:45

וַיְכַל 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.

פָּסוּק מו

Deuteronomy 32:46

וַיֹּאמֶר אֲלֵהֶם שִׂימוּ לְבַבְכֶם לְכָל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מֵעִיד בָּכֶם הַיּוֹם אֲשֶׁר תְּצַוֻּם אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי 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.

פָּסוּק מז

Deuteronomy 32:47

כִּי לֹא־דָבָר רֵק הוּא מִכֶּם כִּי־הִוא חַיֵּיכֶם וּבַדָּבָר הַזֶּה תַּאֲרִיכוּ יָמִים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה 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.

פָּסוּק מח

Deuteronomy 32:48

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵּאמֹר׃

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

אור החיים הקדוש

AI-assisted explanatory translation

Or HaChaim on Deuteronomy 32:48:1

בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר. אָמְרוֹ "לֵאמֹר", שֶׁיֹּאמַר לָהֶם לְיִשְׂרָאֵל שֶׁהוּא עוֹלֶה לָמוּת, וְזֶה מְכֻוָּן לְדִבְרֵיהֶם זִכְרוֹנָם לִבְרָכָה שֶׁדָּרְשׁוּ (ספרי) בְּאָמְרוֹ "בְּעֶצֶם הַיּוֹם הַזֶּה" לְפִי שֶׁהָיוּ יִשְׂרָאֵל אוֹמְרִים וְכוּ' יְעַיֵּן שָׁם דְּבָרָיו:

> 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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:48

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק מט *Deuteronomy 32:49*

עֲלֵה אֶל־הַר הָעֲבָרִים הַזֶּה הַר־נְבוֹ אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל לַאֲחֻזָּה׃

'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.

וּמֵת בָּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֵאָסֵף אֶל־עַמֶּיךָ כַּאֲשֶׁר־מֵת אַהֲרֹן אָחִיךָ בְּהֹר הָהָר וַיֵּאָסֶף אֶל־עַמָּיו׃

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

וּמֵת בָּהָר. פֵּרוּשׁ, הִתְרַצֵּה לָמוּת, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא לוֹקֵחַ נַפְשׁוֹת חֲסִידָיו אֶלָּא לִרְצוֹנָם. וְאָמְרוֹ "וְהֵאָסֵף אֶל עַמֶּיךָ" עַל דֶּרֶךְ אָמְרָם (כתובות קד.) שֶׁיּוֹצְאִים הַצַּדִּיקִים לְהַקְבִּיל פְּנֵי צַדִּיק, וְלָזֶה אָמַר ה' אֵלָיו שֶׁיֵּאָסֵף אֶל עַמָּיו הַבָּאִים לִקְרָאתוֹ.

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.

Or HaChaim on Deuteronomy 32:50:2

עוֹד יִתְבָּאֵר עַל זֶה הַדֶּרֶךְ, כִּי בָא לָתֵת שְׁלֹשָׁה טְעָמִים לְמִיתַת אִישׁ הָאֱלֹהִים. וְזֶה שִׁעוּר הַכָּתוּב "וּמֵת", וְהַטַּעַם "בָּהָר" – פֵּרוּשׁ עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (סוטה יד.) לָמָּה נִקְבַּר מֹשֶׁה בְּהַר נְבוֹ, בִּשְׁבִיל עָוֹן פְּעוֹר, כִּי בְּכָל זְמַן שֶׁיִּזְקֹף רֹאשׁוֹ פְּעוֹר יִמְצָא כְּנֶגְדּוֹ מֹשֶׁה וְנִכְנָע, וּכְאָמְרוֹ (דברים לד,ו) "וַיִּקְבֹּר אֹתוֹ בַּגַּיְא מוּל בֵּית פְּעוֹר".

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.

טַעַם שֵׁנִי – "אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה", פֵּרוּשׁ כְּדֵי שֶׁיּוּכַל לְהַשִּׂיג הָאֹשֶׁר שֶׁהִשִּׂיג בְּאֶמְצָעוּת מַעֲשִׂים טוֹבִים הַנּוֹרָאִים, מַה שֶּׁאֵין יָכוֹל לְהַשִּׂיג בְּעוֹדוֹ מְשֻׁתָּף עִם הַגּוּף שֶׁאֵינוֹ יָכוֹל לְהַשִּׂיג הַמַּעֲלָה הַהִיא, וְהוּא אָמְרוֹ "אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה" – פֵּרוּשׁ בָּעוֹלָם הָעֶלְיוֹן.

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.

שְׁלִישִׁי – "וְהֵאָסֵף אֶל עַמֶּיךָ" עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (במדבר רבה יט), בַּפָּסוּק (דברים לג,כא) "וַיֵּתֵא רָאשֵׁי עָם" וְגוֹ', שֶׁבְּאֶמְצָעוּת מֹשֶׁה יִזְכּוּ דּוֹר הַמִּדְבָּר, וְהֵם מִתְיַחֲסִים אֵלָיו כְּאָמְרוֹ (שמות לב,ז) "רֵד כִּי שִׁחֵת עַמְּךָ", וְהוּא אָמְרוֹ "וְהֵאָסֵף אֶל" – פֵּרוּשׁ לְסִבַּת עַמֶּיךָ לַהֲבִיאָם לָעוֹלָם הַבָּא. וַהֲגַם שֶׁבְּאַהֲרֹן מָצִינוּ שֶׁאָמַר כֵּן גַּם כֵּן (דברים לה,כט) "וַיֵּאָסֶף אֶל עַמָּיו", בְּמָקוֹם שֶׁיֵּשׁ לִדְרֹשׁ דּוֹרְשִׁין.

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.)

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:50

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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.

פָּסוּק נא

Deuteronomy 32:51

עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמֵי־מְרִיבַת קָדֵשׁ מִדְבַּר־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

עַל אֲשֶׁר מְעַלְתֶּם וְגוֹ׳ עַל אֲשֶׁר לֹא קִדַּשְׁתֶּם וְגוֹ׳. עַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָרָשַׁת חֻקַּת (במדבר כ:יב) בְּעִנְיָן זֶה בְּאוֹרֶךְ.

> 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.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:51

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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 מִנֶּגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי 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

כִּי מִנֶּגֶד תִּרְאֶה וְגוֹ׳. פֵּרוּשׁ עַל דֶּרֶךְ אָמְרוֹ (דברים ל"ד:א) "וַיַּרְאֵהוּ ה׳ אֶת כָּל הָאָרֶץ", וְעַיֵּן מַה שֶּׁפֵּירַשְׁתִּי שָׁם.

> 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.

Or HaChaim on Deuteronomy 32:52:2

וְשָׁמָּה לֹא תָבוֹא אֶל הָאָרֶץ וְגוֹ׳. קָשֶׁה, אַחַר שֶׁאָמַר "וְשָׁמָּה לֹא תָבוֹא", מַה מָּקוֹם לַחְזוֹר וְלוֹמַר "אֶל הָאָרֶץ" וְגוֹ׳?

> 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.

וְיִתְבָּאֵר עַל דֶּרֶךְ אָמְרָם זִכְרוֹנָם לִבְרָכָה (דברים רבה ב,ט) שֶׁעָתִיד מֹשֶׁה לִכָּנֵס לָאָרֶץ עִם הָאָבוֹת לֶעָתִיד לָבֹא, וְאָמְרוּ בַּזֹּהַר (חלק ב קכ.) כִּי הוּא יָבִיא אֶת יִשְׂרָאֵל אֶל הָאָרֶץ בְּבֹא גְּאֻלָּתָם.

> 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.

וְלָזֶה כְּשֶׁאָמַר ה' "וְשָׁמָּה לֹא תָבוֹא" חָשׁ שֶׁיִּהְיוּ הַדְּבָרִים נִשְׁמָעִים שֶׁמַּחְלִיט לוֹ בִּיאַת הָאָרֶץ לְעוֹלָם וָעֶד, לָזֶה אָמַר "אֶל הָאָרֶץ אֲשֶׁר אֲנִי נוֹתֵן" וְגוֹ' פֵּרוּשׁ, עַתָּה, וְלֹא אֶל אֲשֶׁר יִתֵּן לֶעָתִיד. וְעַיֵּן מַה שֶּׁפֵּרַשְׁתִּי בְּפָסוּק (דברים ג,כה) "אֶעְבְּרָה נָּא".

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."

Or HaChaim on Deuteronomy 32:52:3

חסלת פרשת האזינו

This concludes Parashat Haazinu.

Original Ohr HaChaim Hebrew on Sefaria

AI-assisted study aids · Deuteronomy 32:52

בְּפַשְׁטוּת · 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.

לְמַעֲשֶׂה · 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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