

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 נֹחַ:
Nun son of and Hoshea

רש"י

הוּא וְהוֹשֵׁעַ בֶּן נֹחַ. שָׁבַת שֶׁל דְּיוֹזָגֵי הַיָּתֶה, 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 עַי' 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 "בפעם 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

"בפעם 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 "בפעם 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 בְּכִבּוּדוֹ,
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. גְּרַמְתֶּם לְמַעַל בִּי:
against Me to trespass you caused against Me you trespassed of that Because

רש"י

עַל אֲשֶׁר לֹא קִדְשְׁתֶּם אוֹתִי. גְּרַמְתֶּם לִי שְׁלֹא 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 דִּבְּרוּ 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 שְׂאִינוֹ לְשֹׁכֵר וְלֹא לְפָרְעָנוּת, אִם זָכָה אֵין לוֹ מַתָּן שֹׁכֵר
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 אֵינוֹ לוֹקָה, כִּן מְקַיֵּם מִצְוַת בּוֹרְאוֹ, אָנוּ לֹא כָּל שְׁכּוֹן:
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.