# V'Zot HaBerachah(54) הכרבה תאזו

Deuteronomy 33:1-34:12

## Deuteronomy 33

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| וְזֹ֣את הַבְּרָכָ֗ה אֲשֶׁ֨ר בֵּרַ֥ךְ מֹשֶׁ֛ה אִ֥ישׁ הָאֱלֹהִ֖ים אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל לִפְנֵ֖י מוֹתֽוֹ׃ | 1 | This is the blessing with which Moses, God’s agent, bade the Israelites farewell before he died. |

Chasidut emphasizes the importance of humility and fear of the Creator, with Moshe Rabeynu having a unique connection to God that allowed him to speak mouth to mouth with Him. The main service to God is through fervent worship and Torah study done with love and reverence. Halakhah details the Torah portions read during Sukkot and Simchat Torah customs, while Kabbalah highlights the blessing bestowed by Moses on Israel and their connection to the divine. Midrash discusses the blessings given by patriarchs and prophets, with Moses blessing Israel with 'zot'. Musar contrasts Moses with Noach in terms of their spiritual attainment and relationship with God. Responsa refutes claims linking verses in the Torah to Mohammed and emphasizes that the covenant and blessings are exclusively for the descendants of Isaac and Jacob. Second Temple texts describe Moses as a man of God known by different names based on his actions, while the Talmud outlines Torah readings and haftara during Sukkot. Tanakh highlights God's direct communication with Moses, distinguishing him as a trusted servant. Targum commentaries focus on the blessing Moses gave to the children of Israel before his death, emphasizing his role as a prophet of God.

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| וַיֹּאמַ֗ר יְהֹוָ֞ה מִסִּינַ֥י בָּא֙ וְזָרַ֤ח מִשֵּׂעִיר֙ לָ֔מוֹ הוֹפִ֙יעַ֙ מֵהַ֣ר פָּארָ֔ן וְאָתָ֖ה מֵרִבְבֹ֣ת קֹ֑דֶשׁ מִימִינ֕וֹ (אשדת) לָֽמוֹ׃ | 2 | He said: יהוה came from Sinai, And shone upon them from Seir; [God] appeared from Mount Paran, And approached from Ribeboth-kodesh, Lightning flashing at them from [God’s] right. |

The text discusses the concealment of God's essence to allow His creations to withstand His radiance, the offering of the Torah to all nations before being given to the Israelites, the significance of the right hand in Torah observance, the special status of the Jewish people, and the importance of humility in connecting with the Creator. It also explores the interaction of God with various nations, the balance of mercy and judgment in the Torah, the criteria for recognizing a true prophet, and the handling of the Torah scroll with respect. Divine punishment is discussed as being meted out measure-for-measure, while Divine beneficence is emphasized as being five hundred times greater, with the protection of God's descendants mirroring Abraham's actions towards his visitors.

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| אַ֚ף חֹבֵ֣ב עַמִּ֔ים כׇּל־קְדֹשָׁ֖יו בְּיָדֶ֑ךָ וְהֵם֙ תֻּכּ֣וּ לְרַגְלֶ֔ךָ יִשָּׂ֖א מִדַּבְּרֹתֶֽיךָ׃ | 3 | Lover, indeed, of the people, Their hallowed are all in Your hand. They followed in Your steps, Accepting Your pronouncements, |

The text discusses the concept of love and debt in relation to studying Torah, the unity in receiving Torah, the role of Torah scholars in embodying faith for the generation, and the ability of tzaddikim to share Torah's light; Ramban, Ibn Ezra, Rashi, Sforno, Kitzur Ba'al HaTurim, Or HaChaim, Rashbam, Tze'enah Ure'enah, Chizkuni, Shemot Rabbah, Resh Lakish, Midrash Tanchuma, Musar, Tur HaArokh, Rabbeinu Bahya, Covenant and Conversation, Second Temple, Talmud, Targum.

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| תּוֹרָ֥ה צִוָּה־לָ֖נוּ מֹשֶׁ֑ה מוֹרָשָׁ֖ה קְהִלַּ֥ת יַעֲקֹֽב׃ | 4 | When Moses charged us with the Teaching As the heritage of the congregation of Jacob. |

Chasidut emphasizes Avram's faith in God and Baal Shem Tov's role in sharing Torah knowledge, while Halakhah discusses the crowns of Israel and the obligation to teach Torah. Jewish Thought highlights the deep connection between the Jewish people and Torah, while Kabbalah delves into the commandments and fear of the Lord. Liturgy praises the Torah as a tree of life, and Midrash symbolizes the acceptance of Torah by Israelites. Musar warns against seeking personal gratification from Torah study, and Quoting Commentary emphasizes the democratization of Torah knowledge. Talmud warns against causing embarrassment to those who cannot study Torah and states that Torah is an inheritance for the Jewish people, while Targum highlights the Torah as the heritage of the congregation of Yaakov.

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| וַיְהִ֥י בִישֻׁר֖וּן מֶ֑לֶךְ בְּהִתְאַסֵּף֙ רָ֣אשֵׁי עָ֔ם יַ֖חַד שִׁבְטֵ֥י יִשְׂרָאֵֽל׃ | 5 | Then [God] became King in Jeshurun, When the heads of the people assembled, The tribes of Israel together. |

The text emphasizes the importance of unity among the tribes of Israel, stating that Hashem was only considered King when they were united, with the unity and acceptance of God's kingship being essential for the enduring blessing and success of the Jewish people. The Mishneh Torah states that the city of Jerusalem and the Temple Courtyard cannot be expanded without the consent of the king, a prophet, the Urim V'Tumim, and the Sanhedrin of 71 judges, emphasizing the need to correct sins like lashon hara for redemption to take place. Rabbi Yitzchak explains that the People of Israel have merited the kingdom by guarding the covenant, and the Liturgy highlights the significance of fulfilling God's will and proclaiming His sovereignty throughout history for enhancing the kingdom of Hashem among the Jewish people.

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| יְחִ֥י רְאוּבֵ֖ן וְאַל־יָמֹ֑ת וִיהִ֥י מְתָ֖יו מִסְפָּֽר׃ {ס} | 6 | May Reuben live and not die, Though few be his numbers. |

In Mei HaShiloach, Moshe Rabeynu blessed Reuven with vivacity and joy in his heart, corresponding to Yaakov's blessings of excess strength and dignity. Reciting Torah sections can mitigate harsh judgments. Moses prayed for Reuben to live and not die, referencing the sin of Baal-peor. Rava proves resurrection by referencing Moshe's blessing to Reuben. Reuben's sin with Bilha led to him losing the birthright, priesthood, and kingship, but through repentance, he was granted life. Jacob's prayer for Reuben to "live and not die" is a plea for the continuation of goodness in his descendants. Rabbi Shmuel bar Naḥmani connects Reuben's and Judah's blessings to life in this world and the World-to-Come, and resurrection of the dead. In Genesis 49:3, Jacob acknowledges Reuben's status as the first-born. Reuvein is wished a long life and to avoid a second death in the Targum.

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| וְזֹ֣את לִיהוּדָה֮ וַיֹּאמַר֒ שְׁמַ֤ע יְהֹוָה֙ ק֣וֹל יְהוּדָ֔ה וְאֶל־עַמּ֖וֹ תְּבִיאֶ֑נּוּ יָדָיו֙ רָ֣ב ל֔וֹ וְעֵ֥זֶר מִצָּרָ֖יו תִּהְיֶֽה׃ {פ} | 7 | And this he said of Judah: Hear, יהוה, the voice of Judah And restore him to his people. Though his own hands strive for him, Help him against his foes. |

Chasidut: Moses blesses Shimon under Yehudah due to Shimon's role in selling Joseph, while Levi is blessed for loyalty during the golden calf incident. Yehuda represents the heart of the Shechina, while Yosef spreads holiness. Commentary: Moses prays for Judah's success in battle, alluding to Simeon's blessing within Judah's and highlighting the importance of acknowledging divine assistance in victories. Jewish Thought: David's obedience and eagerness to build God's temple are contrasted with Saul's failure to follow divine guidance. Kabbalah: Yehuda embodies the Divine quality of Kingship, emphasizing purity and connection to the Above. Midrash: References to Judah's confession, David's learning, and Zevulun's support of Torah scholars are discussed. Musar: Judah's bones rolled due to lack of progress in studies, while David's learning matched halachic decisions. Quoting Commentary: Various commentators provide insights on Judah's confession, Reuben's repentance, and God shining forth from Seir. Talmud: Judah's confession and ability to study Torah are linked to Reuben's confession, with Moses resolving Judah's ostracism through prayers. Tanakh: Judah's acknowledgment of Tamar's righteousness, praise as a lion's whelp, and challenges in battle are highlighted. Targum: The tribe of Judah is blessed for success in battle and protection against enemies.

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| וּלְלֵוִ֣י אָמַ֔ר תֻּמֶּ֥יךָ וְאוּרֶ֖יךָ לְאִ֣ישׁ חֲסִידֶ֑ךָ אֲשֶׁ֤ר נִסִּיתוֹ֙ בְּמַסָּ֔ה תְּרִיבֵ֖הוּ עַל־מֵ֥י מְרִיבָֽה׃ | 8 | And of Levi he said: Let Your Thummim and Urim Be with Your faithful one, Whom You tested at Massah, Challenged at the waters of Meribah; |

Chasidut explains that the oil of the Chanukah lights symbolizes kindness and halakhot revealing the light of truth, with Levi signifying attachment to God. Commentary highlights the loyalty and dedication of the Levites, especially Aaron, in upholding Torah and executing God's justice. Kabbalah emphasizes Aaron's fitness for Temple service through his loyalty and commitment, leading to blessings. Liturgy describes the historical events and rituals in Jewish tradition. Midrash references Moses striking the rock for water. Musar connects the Tabernacle and Aaron to rehabilitation and loving-kindness. Quoting Commentary discusses the virtues of Yaakov, Moses, and Aaron, as well as the tribe of Levi's commitment to Torah study. Second Temple commentary addresses the unity of Simeon and Levi. Tanakh stresses the importance of proper rulings and loyalty to God. Targum recounts Moses blessing the tribe of Levi for their devotion and faithfulness.

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| הָאֹמֵ֞ר לְאָבִ֤יו וּלְאִמּוֹ֙ לֹ֣א רְאִיתִ֔יו וְאֶת־אֶחָיו֙ לֹ֣א הִכִּ֔יר וְאֶת־בָּנָ֖ו לֹ֣א יָדָ֑ע כִּ֤י שָֽׁמְרוּ֙ אִמְרָתֶ֔ךָ וּבְרִיתְךָ֖ יִנְצֹֽרוּ׃ | 9 | Who said of his father and mother, “I consider them not.” His brothers he disregarded, Ignored his own children. Your precepts alone they observed, And kept Your covenant. |

The tribe of Levi was blessed for their loyalty to God, demonstrated by their rejection of the golden calf and commitment to upholding the covenant and commandments, including circumcision. They were consecrated to serve as priests and were seen as qualitatively superior due to their ability to transcend human limitations and achieve a superior spiritual status. The Levites did not have inheritance of fields and vineyards like other tribes, but were given cities to dwell in and served as a royal guard for God, upholding sanctity and hereditary priesthood. Aaron merited the Urim and Thummim and the ability to perform Temple service by passing a test of disregarding his own family for the service of God, leading to blessings and enrichment in all worlds. The Levites were praised for their faithfulness to the covenant and circumcision, continuing to circumcise their children during the forty years in the desert, which saved the Israelites at crucial moments. The tribe of Levi was consecrated to serve in place of the first-born who failed to rally to Moses, demonstrating complete loyalty to God by rejecting the golden calf.

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| יוֹר֤וּ מִשְׁפָּטֶ֙יךָ֙ לְיַֽעֲקֹ֔ב וְתוֹרָתְךָ֖ לְיִשְׂרָאֵ֑ל יָשִׂ֤ימוּ קְטוֹרָה֙ בְּאַפֶּ֔ךָ וְכָלִ֖יל עַֽל־מִזְבְּחֶֽךָ׃ | 10 | They shall teach Your laws to Jacob And Your instructions to Israel. They shall offer You incense to savor And whole-offerings on Your altar. |

Chasidut explains how incense brings joy to the heart and nullifies the curse of having to work for sustenance. Halakhah details the Levites' role in serving God and teaching Torah, while Jewish Thought emphasizes the importance of helping the poor and connecting leadership with Torah study. Kabbalah highlights the blessings and enrichment that come from proper service, and the Midrash stresses the significance of the tribe of Levi in upholding religious practices. The Talmud discusses the wealth of those who burn incense and the selection of priests through lotteries, and the Targum emphasizes the priests' role in teaching the law and offering sacrifices.

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| בָּרֵ֤ךְ יְהֹוָה֙ חֵיל֔וֹ וּפֹ֥עַל יָדָ֖יו תִּרְצֶ֑ה מְחַ֨ץ מׇתְנַ֧יִם קָמָ֛יו וּמְשַׂנְאָ֖יו מִן־יְקוּמֽוּן׃ {ס} | 11 | Bless, יהוה, his substance, And favor his undertakings. Smite the loins of his foes; Let his enemies rise no more. |

Various commentators interpret the blessing on the tribe of Levi differently, focusing on aspects such as increase in possessions, protection from enemies, and acceptance of their work. The Levites did not receive a portion in the inheritance of Eretz Yisrael because they were set aside to serve God. In Kabbalah, reaching proper levels allows individuals to ascend to the service in the Temple and bring blessings and enrichment. The Mishnah discusses offering incense in the Temple as a desirable task bringing blessings, while emphasizing compassion towards the vulnerable. Rabbi Yehoshua validates offerings made by disqualified priests, and the Targums speak of blessing the wealth and offerings of Levi.

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| לְבִנְיָמִ֣ן אָמַ֔ר יְדִ֣יד יְהֹוָ֔ה יִשְׁכֹּ֥ן לָבֶ֖טַח עָלָ֑יו חֹפֵ֤ף עָלָיו֙ כׇּל־הַיּ֔וֹם וּבֵ֥ין כְּתֵפָ֖יו שָׁכֵֽן׃ {ס} | 12 | Of Benjamin he said: Beloved of יהוה, He rests securely beside [God], Who protects him always, As he rests between God’s shoulders. |

Chasidut highlights the special qualities of Rachel's sons, Yosef and Binyamin, linked to Leah and the concept of luz. Commentary emphasizes Benjamin's unique blessings, purity, and special relationship with God, with the future Temple in his land during the Messiah's time. Halakhah discusses the interpretation of "ḥupah" for marriage, while Jewish Thought focuses on Benjamin's significance in hosting the Temple. Midrash emphasizes Benjamin's role in sanctifying the Holy Name and hosting the Shechina. Talmud discusses Benjamin's desire to absorb a strip of land with the altar, hosting the Divine Presence in his territory. Targum mentions Mosheh blessing Benjamin for living securely with the Lord and having the Shekinah dwell among them.

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| וּלְיוֹסֵ֣ף אָמַ֔ר מְבֹרֶ֥כֶת יְהֹוָ֖ה אַרְצ֑וֹ מִמֶּ֤גֶד שָׁמַ֙יִם֙ מִטָּ֔ל וּמִתְּה֖וֹם רֹבֶ֥צֶת תָּֽחַת׃ | 13 | And of Joseph he said: Blessed of יהוה be his land With the bounty of dew from heaven, And of the deep that couches below; |

Moses blessed Joseph's land with sweetness from heaven, dew, and groundwater, ensuring fertility and abundance due to Joseph's righteousness and role as a provider, echoing Jacob's blessing. The blessing represented balanced measures and was the most blessed land, ensuring crops even in drought. The blessings from heaven, the deep, and the earth were emphasized, with the Torah avoiding associating God with initiating disaster. Moses blessed the tribe of Joseph with abundant fruit from heaven, dew, rain, and deep waters.

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| וּמִמֶּ֖גֶד תְּבוּאֹ֣ת שָׁ֑מֶשׁ וּמִמֶּ֖גֶד גֶּ֥רֶשׁ יְרָחִֽים׃ | 14 | With the bounteous yield of the sun, And the bounteous crop of the moons; |

Chasidut emphasizes the influence of the stars and Mazal on individuals and objects, with the ability to direct inclinations towards holiness. Commentary discusses the sun's influence on fruit ripening and the moon's impact on moisture, highlighting the benefits for agriculture. Halakhah connects the commandment of offering sacrifices on Rosh Chodesh to the significant effects of the sun and moon on the world. Quoting commentary delves into the creation of vegetation on the third day and the symbolism of the garden in Eden. In Talmud, remedies for bulmos involve feeding sheep's tail with honey and consuming fruits ripened by the sun. The Targums on Deuteronomy 33:14 emphasize the role of the sun and moon in producing bounteous harvests month after month.

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| וּמֵרֹ֖אשׁ הַרְרֵי־קֶ֑דֶם וּמִמֶּ֖גֶד גִּבְע֥וֹת עוֹלָֽם׃ | 15 | With the best from the ancient mountains, And the bounty of hills immemorial; |

Rashi, Ibn Ezra, Rabbeinu Bahya, Siftei Chakhamim, Steinsaltz, and Chizkuni discuss the blessings of early ripening fruits on the hills of Joseph in Deuteronomy 33:15. Radak, Rashbam, and Rabbeinu Bahya interpret the blessings of grapes and abundance in the land of Yehudah and Joseph in Genesis 49:11 and 49:26. The Talmud describes the locations of the Tabernacle and Temple in Benjamin's territory, the pleasure of the Dweller in Joseph's territory, and the altar on the border between Joseph and Benjamin. The Targums on Deuteronomy 33:15 attribute the abundance of the land to the blessings and merit of the patriarchs and matriarchs.

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| וּמִמֶּ֗גֶד אֶ֚רֶץ וּמְלֹאָ֔הּ וּרְצ֥וֹן שֹׁכְנִ֖י סְנֶ֑ה תָּב֙וֹאתָה֙ לְרֹ֣אשׁ יוֹסֵ֔ף וּלְקׇדְקֹ֖ד נְזִ֥יר אֶחָֽיו׃ | 16 | With the bounty of earth and its fullness, And the favor of the Presence in the Bush. May these rest on the head of Joseph, On the crown of the elect of his brothers. |

The text discusses the meeting of Hesed and Truth in the characters of Aaron and Moses, with Moses learning patience through the burning bush and blessing Joseph with the attribute of patience. Blessings upon the land of Joseph emphasize God's goodwill and bounty, with insights into specific words and phrases provided by various commentators. The term "Shechinah" signifies God's Divine Presence in a specific place or object. Benjamin's sons were named based on the experience of his missing brother, Joseph's bow symbolizes his passion, and Joseph reassures his brothers with gentle words. Joseph was blessed with good land for his righteousness, and the Divine Presence dwelt in the greatness of Joseph. Moses encounters a messenger of God at Mount Horeb in a burning bush, while Jacob blesses Joseph with surpassing blessings. The blessings and favor bestowed upon Joseph are emphasized in all three commentaries on Deuteronomy 33:16.

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| בְּכ֨וֹר שׁוֹר֜וֹ הָדָ֣ר ל֗וֹ וְקַרְנֵ֤י רְאֵם֙ קַרְנָ֔יו בָּהֶ֗ם עַמִּ֛ים יְנַגַּ֥ח יַחְדָּ֖ו אַפְסֵי־אָ֑רֶץ וְהֵם֙ רִבְב֣וֹת אֶפְרַ֔יִם וְהֵ֖ם אַלְפֵ֥י מְנַשֶּֽׁה׃ {ס} | 17 | Like a firstling bull in his majesty, He has horns like the horns of the wild-ox; With them he gores the peoples, The ends of the earth one and all. These are the myriads of Ephraim, Those are the thousands of Manasseh. |

Chasidut emphasizes Yosef's connection to inner intelligence and charity, while Moses blesses Joseph's descendants for their military prowess. Halakhah details the requirements for a shofar on Rosh Hashanah, excluding cow horns. Jewish Thought discusses the role of Mashiach ben Yosef in Gog and Magog, and Kabbalah symbolizes the victory over Amalek with cow horns. Liturgy references Joseph as B'chor Shor in prayers for self-improvement, while Midrash discusses the division between light and darkness. Mishnah and Talmud address the suitability of shofarot and blessings of Joseph. Musar highlights the spiritual significance of Amaleik and the concept of "horns." Ramban refutes theories about Simeon's involvement in the sin of Baal-peor, and Tanakh mentions Moses transferring authority to Joshua. Targum speaks of the dominance and victory of Joseph's descendants in battle.

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| וְלִזְבוּלֻ֣ן אָמַ֔ר שְׂמַ֥ח זְבוּלֻ֖ן בְּצֵאתֶ֑ךָ וְיִשָּׂשכָ֖ר בְּאֹהָלֶֽיךָ׃ | 18 | And of Zebulun he said: Rejoice, O Zebulun, on your journeys, And Issachar, in your tents. |

Zebulun is associated with business activity to support Issachar in Torah study, with both considered important. Torah study is prioritized in Halakhah, with support for scholars crucial. The partnership between Zebulun and Issachar in providing for Torah study is emphasized in Midrash and Musar, with blessings highlighting their collaboration. Commentary explains the blessings of Zebulun and Issachar, while Tanakh mentions Joseph presenting his brothers to Pharaoh. Targum emphasizes rejoicing in commerce and Torah study for Zebulun and Issachar.

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| עַמִּים֙ הַר־יִקְרָ֔אוּ שָׁ֖ם יִזְבְּח֣וּ זִבְחֵי־צֶ֑דֶק כִּ֣י שֶׁ֤פַע יַמִּים֙ יִינָ֔קוּ וּשְׂפֻנֵ֖י טְמ֥וּנֵי חֽוֹל׃ {ס} | 19 | They invite their kin to the mountain, Where they offer sacrifices of success. For they draw from the riches of the sea And the hidden hoards of the sand. |

The tribes of Israel, particularly Zebulun and Issachar, will gather at Mount Moriah for festivals, with Zebulun drawing wealth from the seas for Torah study and having hidden treasures in the sand, potentially leading to conversions. The Hillazon and Amidah prayer are discussed in Halakhah, while Guide for the Perplexed explains the actions of incorporeal beings. Rabbi El'azar mentions seven seas in Kabbalah, the psalm of the sons of Korach emphasizes God's sovereignty in Liturgy, and Midrash discusses Moses blessing Israel and Zebulun and Issachar's partnership in Torah. Musar touches on the repair of the world and the consequences of separating from the community. Zebulun's connection to the sea and hidden treasures is highlighted in a quote from Commentary, and in Talmud, God reassures Zebulun of the value of his territory. The Issacharites were skilled in interpreting signs in Tanakh, and Targum discusses the tribes gathering at the mountain of the sanctuary for offerings and utilizing resources from the sea and sands.

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| וּלְגָ֣ד אָמַ֔ר בָּר֖וּךְ מַרְחִ֣יב גָּ֑ד כְּלָבִ֣יא שָׁכֵ֔ן וְטָרַ֥ף זְר֖וֹעַ אַף־קׇדְקֹֽד׃ | 20 | And of Gad he said: Blessed be the One who enlarges Gad! Poised is he like a lion To tear off arm and scalp. |

Moses blessed Gad for their enlarged territory towards the east, praising their strength and prowess in battle. The Midrash discusses Miriam's sequestering, Moses's burial, and Joseph's selection of five men. The commentary on Genesis 49:19 and Deuteronomy 33:20 highlights Gad's courage and military prowess, with the tribe known for their strength and bravery in defending their territory. The Reubenites and Gadites will lead Israel into battle, while Targum emphasizes Gad's strength in defeating rulers and kings.

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| וַיַּ֤רְא רֵאשִׁית֙ ל֔וֹ כִּי־שָׁ֛ם חֶלְקַ֥ת מְחֹקֵ֖ק סָפ֑וּן וַיֵּתֵא֙ רָ֣אשֵׁי עָ֔ם צִדְקַ֤ת יְהֹוָה֙ עָשָׂ֔ה וּמִשְׁפָּטָ֖יו עִם־יִשְׂרָאֵֽל׃ {ס} | 21 | He chose for himself the best, For there is the portion of the revered chieftain, Where the heads of the people come. He executed יהוה’s judgments And God’s decisions for Israel. |

Chasidut emphasizes the connection between charity and embracing mishpat, with references to Deuteronomy and Psalms. Commentary highlights the role of Moses and the tribe of Gad in fulfilling the righteousness of the Lord during the conquest of the land. Jewish Thought stresses the importance of keeping the Torah's chukim for future generations and the merit of rectifying oneself and others. Kabbalah discusses the connection between the Father and the Righteous-One, ensuring the lowly do not return ashamed. Midrash recounts the story of Jonah being thrown into the sea and swallowed by a great fish. Mishnah contrasts the accountability of leading others to righteousness versus sin. Musar discusses Moses' role in defeating adversaries of the Jewish people and the negative traits that led to the downfall of Korach and others. Quoting Commentary attributes righteousness to Moses and sin to Jeroboam. Talmud describes Moses' burial place in the portion of Gad and his role as an inscriber of righteousness. Tanakh mentions the instructions for the fighting men to cross the Jordan armed. Targum discusses the burial plot of Moses and his righteous actions. Tosefta recounts Serakh informing Moses of Joseph's burial and the thigh as the starting point of transgression.

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| וּלְדָ֣ן אָמַ֔ר דָּ֖ן גּ֣וּר אַרְיֵ֑ה יְזַנֵּ֖ק מִן־הַבָּשָֽׁן׃ | 22 | And of Dan he said: Dan is a lion’s whelp That leaps forth from Bashan. |

Dan is likened to a lion's cub due to living near the border and exhibiting bravery and strength, with their tactics compared to those of lions attacking enemies. The tribe of Dan took portions in both the northwest and northeast regions, guarding the borders to prevent enemy forces from entering Israelite territory. In Midrash, Jacob's sons are compared to wild beasts, emphasizing their strength and fierceness. Moses appointed judges to execute sinners, with Phineas taking action against those who worshipped Baal Peor. Moses blesses the tribe of Dan, describing their land as watered by streams from various locations.

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| וּלְנַפְתָּלִ֣י אָמַ֔ר נַפְתָּלִי֙ שְׂבַ֣ע רָצ֔וֹן וּמָלֵ֖א בִּרְכַּ֣ת יְהֹוָ֑ה יָ֥ם וְדָר֖וֹם יְרָֽשָׁה׃ {ס} | 23 | And of Naphtali he said: O Naphtali, sated with favor And full of יהוה’s blessing, Take possession on the west and south. |

The tribe of Naphtali was blessed with abundant land and early ripening fruit, symbolizing possession of treasures in both present and future worlds. The cup of blessing must be full, undiluted, and washed before being blessed, with water added at the blessing "ha-aretz." The term "male" in Hebrew signifies completion and attainment of excellence, illustrated through biblical examples. The Torah is considered a blessing, symbolized by the letter ב, providing nourishment and guidance for inheriting both this world and the next. Rabbi Yochanan and R. Jose, son of R. Chanina, state that reciting a blessing over a full cup of wine results in a boundless inheritance in both worlds. Moses blessed the tribe of Naphtali with favor and blessings from the Lord, inheriting land near the Sea of Galilee and to the south.

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| וּלְאָשֵׁ֣ר אָמַ֔ר בָּר֥וּךְ מִבָּנִ֖ים אָשֵׁ֑ר יְהִ֤י רְצוּי֙ אֶחָ֔יו וְטֹבֵ֥ל בַּשֶּׁ֖מֶן רַגְלֽוֹ׃ | 24 | And of Asher he said: Most blessed of sons be Asher; May he be the favorite of his brothers, May he dip his foot in oil. |

The month of Shevat is associated with the Tribe of Asher, known for their abundance of olive oil symbolizing wisdom, with blessings from Moses in Genesis and Deuteronomy. Asher's prosperity through olive oil made him well-liked by his brothers, reflected in the beauty and marriages of his daughters. The Midrash discusses various aspects of the tribes, highlighting Asher's association with illumination and Dan with darkness. The tribe of Asher in the camp of Dan was blessed with many sons, possibly due to generosity in charity, with tithing related to unlimited blessings. Ramban, Kli Yakar, Rashbam, Radak, Rashi, and others elaborate on Asher's blessings, emphasizing the abundance of olive trees and oil. The Talmud discusses Asher's tribal portion and abundance of oil, as well as the number of nails permissible on shoes for decoration on the Sabbath. Mosheh blesses Asher's tribe with many sons and favor from their brothers, with an abundance of olives and oil for bathing and nourishment.

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| בַּרְזֶ֥ל וּנְחֹ֖שֶׁת מִנְעָלֶ֑ךָ וּכְיָמֶ֖יךָ דׇּבְאֶֽךָ׃ | 25 | May your doorbolts be iron and copper, And your security last all your days. |

Chasidut emphasizes the connection between strength in youth and blessings in old age, as exemplified by Moshe Rabbeinu passing down wisdom to future generations. The blessing to the tribe of Asher promises security, prosperity, and strength, symbolized by protection from invaders and the flow of abundance even in old age. The Midrashic texts highlight the prosperity of Eretz Yisrael and the importance of Torah scholars in guiding others towards wisdom and life. In Talmud, the rules regarding wearing nail-studded work-boots on the Sabbath are discussed, with differing opinions on the number of nails considered a decoration. Targum texts emphasize the enduring strength and vitality of the tribe of Asher in old age compared to their youth.

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| אֵ֥ין כָּאֵ֖ל יְשֻׁר֑וּן רֹכֵ֤ב שָׁמַ֙יִם֙ בְּעֶזְרֶ֔ךָ וּבְגַאֲוָת֖וֹ שְׁחָקִֽים׃ | 26 | O Jeshurun, there is none like God, Riding through the heavens to help you, Through the skies in His majesty. |

Chasidut connects G'd's attributes to the behavior of the Jewish people, emphasizing divine assistance and uniqueness. Jewish Thought discusses God's dominion over celestial bodies and the significance of the number ten in creation. Kabbalah explores the importance of righteous actions and the relationship between divine names. Midrash delves into the structure of the Earth, firmaments, and the significance of Torah study. Musar highlights the kindness of studying Torah לשמה. Quoting Commentary references interpretations of the firmament, celestial camp, and God's powers. Talmud mentions discrepancies in scrolls found in the Temple courtyard and discusses God dwelling above celestial beings in Aravot. Targum emphasizes the incomparable nature of the God of Israel residing in the heavens.

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| מְעֹנָהֿ֙ אֱלֹ֣הֵי קֶ֔דֶם וּמִתַּ֖חַת זְרֹעֹ֣ת עוֹלָ֑ם וַיְגָ֧רֶשׁ מִפָּנֶ֛יךָ אוֹיֵ֖ב וַיֹּ֥אמֶר הַשְׁמֵֽד׃ | 27 | The ancient God is a refuge, A support are the arms everlasting. He drove out the enemy before you By His command: Destroy! |

Chasidut emphasizes removing desires for money and idolatry, ascending with lights to enjoy the inheritance of the patriarchs, and following counsel and the merit of the Patriarchs for healing and understanding. Halakhah details the procedures after Hakafos with three Sifrei Torah, while Jewish Thought explores the concept of dominion over things and the importance of belief in God. Kabbalah delves into God's role as creator and sustainer, the mysteries of the Torah, and the dependence of all existence on God. Midrash discusses the support of the world by various elements, the importance of studying Torah and prayer, and the relationship between God and the world. Musar highlights G-d as the "place" of the world, favoring the Jewish people for their humility, and adding stature to G-d through good deeds. Quoting Commentary includes explanations from various commentators on topics such as marriage restrictions for a priest's daughter, the modesty of the righteous, and the inability of the world to contain God. Talmud recounts instances of discrepancies in Torah scrolls found in the Temple court, the creation of the world, and discussions on God as the "Place" of the world. Targum emphasizes the eternal God's power, protection of His people, and scattering of enemies through His Word.

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| וַיִּשְׁכֹּן֩ יִשְׂרָאֵ֨ל בֶּ֤טַח בָּדָד֙ עֵ֣ין יַֽעֲקֹ֔ב אֶל־אֶ֖רֶץ דָּגָ֣ן וְתִיר֑וֹשׁ אַף־שָׁמָ֖יו יַ֥עַרְפוּ טָֽל׃ | 28 | Thus Israel dwells in safety, Untroubled is Jacob’s abode, In a land of grain and wine, Under heavens dripping dew. |

Chasidut explains that foreign thoughts stem from the corruption of mishpat related to the eyes, illustrated by the verse "They came to AYN Mishpat." Jewish Thought discusses the positive aspects of loneliness for spiritual growth, while Kabbalah emphasizes Jacob's descendants dwelling securely alone in exile. Liturgy praises God for His path through the Reed Sea and the dew in the skies. Midrash highlights Israel's connection to dew and God's peace, and Mishnah details the roasting of the Paschal lamb. Quoting Commentary offers interpretations of various biblical verses, and Talmud discusses Israel's solitude in terms of wealth and sorrow. Tanakh includes blessings for abundance and security, and Targum describes Israel living securely in a land of blessing.

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| אַשְׁרֶ֨יךָ יִשְׂרָאֵ֜ל מִ֣י כָמ֗וֹךָ עַ֚ם נוֹשַׁ֣ע בַּֽיהֹוָ֔ה מָגֵ֣ן עֶזְרֶ֔ךָ וַאֲשֶׁר־חֶ֖רֶב גַּאֲוָתֶ֑ךָ וְיִכָּחֲשׁ֤וּ אֹיְבֶ֙יךָ֙ לָ֔ךְ וְאַתָּ֖ה עַל־בָּמוֹתֵ֥ימוֹ תִדְרֹֽךְ׃ {ס} | 29 | O happy Israel! Who is like you, A people delivered by יהוה, Your protecting Shield, your Sword triumphant! Your enemies shall come cringing before you, And you shall tread on their backs. |

Chasidut warns against leaders wielding the sword of pride, obtained through converts, to rule over the people arrogantly (Likutei Moharan). In Jewish Thought, prosperity and ruin are tied to God's pleasure and anger, respectively, with Gersonides explaining God's foreknowledge. Kabbalah discusses Israel's ascent to the Unlimited One-Ein Sof through the middle line, while Liturgy and Midrash emphasize God's role in Israel's victories. Musar discusses how blessings were used differently by Samael and Rahav, leading to the Torah being bestowed upon Israel. Talmud highlights the importance of delighting in Shabbat, and Tanakh recounts the deception of the Gibeonites by Joshua. Targum emphasizes Israel's unique blessings and protection from God.

## Deuteronomy 34

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| וַיַּ֨עַל מֹשֶׁ֜ה מֵעַרְבֹ֤ת מוֹאָב֙ אֶל־הַ֣ר נְב֔וֹ רֹ֚אשׁ הַפִּסְגָּ֔ה אֲשֶׁ֖ר עַל־פְּנֵ֣י יְרֵח֑וֹ וַיַּרְאֵ֨הוּ יְהֹוָ֧ה אֶת־כׇּל־הָאָ֛רֶץ אֶת־הַגִּלְעָ֖ד עַד־דָּֽן׃ | 1 | Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and יהוה showed him the whole land: Gilead as far as Dan; |

Moses was granted supernatural eyesight on Mount Nebo to see the entire land of Israel prophetically, including future events in different regions. On Simchat Torah, a custom involves everyone in the congregation reading the Torah to increase joy. Moses' death and burial are described in the Midrash, emphasizing the power of prayer and the significance of his requests being granted by God. In Musar, Moses asks for a successor to unite the Jewish people, reaching the fiftieth level of understanding before his death, symbolized by his ascent to Mount Nebo. The Talmud notes Moses' physical strength until his death and the boundaries of Eretz Yisrael. In Tanakh, the Danites set up a sculptured image and Jonathan serves as a priest for them. The Targum emphasizes the land shown to Moses and the mighty acts of future leaders, while the Tosefta describes Moses' burial by the Shekhinah and the significance of divine retribution.

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| וְאֵת֙ כׇּל־נַפְתָּלִ֔י וְאֶת־אֶ֥רֶץ אֶפְרַ֖יִם וּמְנַשֶּׁ֑ה וְאֵת֙ כׇּל־אֶ֣רֶץ יְהוּדָ֔ה עַ֖ד הַיָּ֥ם הָאַחֲרֽוֹן׃ | 2 | all Naphtali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea; |

God showed Moses the land of Naphtali, Ephraim, Manasseh, Judah, and the western sea, revealing their prosperity, ruin, and future events, including wars and victories of various tribes and kings, as well as the resurrection of the dead. The regions mentioned in the verse are identified according to the tribes that settled there, with the "last sea" referring to the Mediterranean Sea. The Targum commentary on Deuteronomy 34:2 mentions the territories of Naphtali, Ephraim, Manasseh, and Judah, as well as the leaders and kings associated with these regions until the destruction of the sanctuary. Rabbeinu Bahya, Ramban, and Rashi provide insights into the significance of Hebrew terms for directions and emphasize the exclusivity of certain gifts to the Jewish people, such as prophecy, Torah, the land of Israel, and resurrection of the bodies.

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| וְאֶת־הַנֶּ֗גֶב וְֽאֶת־הַכִּכָּ֞ר בִּקְעַ֧ת יְרֵח֛וֹ עִ֥יר הַתְּמָרִ֖ים עַד־צֹֽעַר׃ | 3 | the Negeb; and the Plain—the Valley of Jericho, the city of palm trees—as far as Zoar. |

Chasidut explains the significance of Jericho in symbolizing the connection to ethereal levels and the idea that the end is embedded in the beginning, while the sages disagreed with the practice of reciting the Shema without pausing after "today." Rashi, Steinsaltz, Chizkuni, and Midrash provide interpretations of various terms and concepts related to the land and God's revelations. Mishnah discusses the protocol for allowing remarriage based on hearsay testimony, with Rabbi Akiva arguing against relying on women's testimony. The Talmud mentions Rabbi Yehoshua ben Levi's beliefs about the Temple's location and the descendants of Jethro, while Tanakh and Targum provide further insights and interpretations related to Jericho and surrounding areas.

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| וַיֹּ֨אמֶר יְהֹוָ֜ה אֵלָ֗יו זֹ֤את הָאָ֙רֶץ֙ אֲשֶׁ֣ר נִ֠שְׁבַּ֠עְתִּי לְאַבְרָהָ֨ם לְיִצְחָ֤ק וּֽלְיַעֲקֹב֙ לֵאמֹ֔ר לְזַרְעֲךָ֖ אֶתְּנֶ֑נָּה הֶרְאִיתִ֣יךָ בְעֵינֶ֔יךָ וְשָׁ֖מָּה לֹ֥א תַעֲבֹֽר׃ | 4 | And יהוה said to him, “This is the land of which I swore to Abraham, Isaac, and Jacob, ‘I will assign it to your offspring.’ I have let you see it with your own eyes, but you shall not cross there.” |

Moses was shown the land of Israel to fulfill the oath to the patriarchs, but forbidden to enter to prevent his blessing from invalidating future events. Communication between Moses and the patriarchs after death is debated, with the Talmud suggesting the dead can communicate. Moses' soul ascended to heaven immediately upon death. Fathers are obligated to teach their sons Torah from a young age, aligning with the Mishnah's instruction to start studying Scripture at five. Moses' viewing of the land was interpreted as a vision of the future, distinct from other mortals. Rabbi Akiva and Rabbi Eliezer have different interpretations of how Moses saw the land, with the Midrash discussing future generations and the number of benedictions a man should pray each day. Philo emphasizes the allegorical meaning of Abraham's migration and the importance of faith in God's promises. The Talmud discusses the number of mitzvot in the Torah and the disrespect of relieving oneself in a cemetery. God promised Moses that the land of Israel would be given to the descendants of the patriarchs, but Moses would only see it with his eyes.

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| וַיָּ֨מׇת שָׁ֜ם מֹשֶׁ֧ה עֶבֶד־יְהֹוָ֛ה בְּאֶ֥רֶץ מוֹאָ֖ב עַל־פִּ֥י יְהֹוָֽה׃ | 5 | So Moses the servant of יהוה died there, in the land of Moab, at the command of יהוה. |

The Talmud describes the deaths of Moses, Aaron, and Miriam as being like a divine kiss from God, symbolizing their great love and knowledge of Him. Moses' death was marked by his soul being removed from his body by a kiss from God, leading to mourning in heaven. Moses' ability to stand next to God at the revelation is highlighted, and his burial place remains unknown to prevent desecration. Moses' death is discussed in various commentaries, with Ramban emphasizing his blessing being fulfilled as a man of God, and lessons in leadership highlighting his role as a servant of God.

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| וַיִּקְבֹּ֨ר אֹת֤וֹ בַגַּי֙ בְּאֶ֣רֶץ מוֹאָ֔ב מ֖וּל בֵּ֣ית פְּע֑וֹר וְלֹא־יָדַ֥ע אִישׁ֙ אֶת־קְבֻ֣רָת֔וֹ עַ֖ד הַיּ֥וֹם הַזֶּֽה׃ | 6 | [God] buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day. |

Chasidut explains that Haman symbolizes idol worship, countered by Moshe who received the Torah to eliminate idolatry and was buried opposite Beit Pe'or to signify the elimination of idolatry. Commentary from Rashi, Ibn Ezra, Sforno, Rabbeinu Bahya, Steinsaltz, Chizkuni, and others discusses the burial of Moses and the mystery surrounding its location. Jewish Thought reflects on God's sorrow, Moses' unfulfilled longing, and the negative experience of his death, contrasting with Elijah and Enoch's ascension to Heaven. Kabbalah emphasizes the importance of humility in connecting with the Creator. Midrash highlights instances of steadfast love in the Torah, including God burying Moses. Mishnah states that God personally buries righteous individuals. Musar discusses the duty of burying the dead and the importance of emulating God's ways. Quoting Commentary from various sources emphasizes the reflexive use of pronouns in the Torah and the unknown burial place of Moses to prevent it from becoming a place of worship. Second Temple texts mention the translation of virtuous individuals to another place of abode. Talmud discusses Moses' burial by God, the unknown location of his grave, and the importance of acts of kindness. Targum and Tosefta provide additional details on Moses' burial location and the Divine retribution on initiators of transgression.

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| וּמֹשֶׁ֗ה בֶּן־מֵאָ֧ה וְעֶשְׂרִ֛ים שָׁנָ֖ה בְּמֹת֑וֹ לֹא־כָהֲתָ֥ה עֵינ֖וֹ וְלֹא־נָ֥ס לֵחֹֽה׃ | 7 | Moses was a hundred and twenty years old when he died; his eyes were undimmed and his vigor unabated. |

Chasidut interprets Moshe's burial as symbolizing his ascent into Ein Sof and Malkhut, with tefillin representing fear of God and the repair of imagination to receive light. Moses' physical vitality and appearance remained unchanged even after his death, attributed to the divine presence with him. Jewish Thought highlights Moses' vitality and fierce leadership, while Midrash details his significant encounters and mourns his passing. Musar emphasizes Moses' undiminished strength and the rejection of his prayers, and quoting commentary discusses the significance of Moses' undimmed eyes and unabated strength at 120 years old. The Second Temple commentary reflects on the differences in the years of the guilty and the sage, while the Talmud discusses Moses' physical strength and symbolic connections. Finally, Targum notes that Moses died at 120 with no change in appearance or vitality.

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| וַיִּבְכּוּ֩ בְנֵ֨י יִשְׂרָאֵ֧ל אֶת־מֹשֶׁ֛ה בְּעַֽרְבֹ֥ת מוֹאָ֖ב שְׁלֹשִׁ֣ים י֑וֹם וַֽיִּתְּמ֔וּ יְמֵ֥י בְכִ֖י אֵ֥בֶל מֹשֶֽׁה׃ | 8 | And the Israelites bewailed Moses in the steppes of Moab for thirty days. The period of wailing and mourning for Moses came to an end. |

The children of Israel mourned Moses for thirty days in the plains of Moab, as stated in Deuteronomy 34:8. Halakhah dictates that mourning for Torah scholars should not exceed 30 days, with eulogies not surpassing twelve months. Moses' leadership was marked by a lack of small talk, while Aaron's focus on peace and unity led to a more profound mourning for him. Aaron's death was foretold by God to Moses, and both Moses and Aaron were mourned for thirty days. Moses' relationship with the oral Torah is symbolized by his title as "husband of the spiritual bride." Rabbi Yehuda HaNasi instructed to reconvene study sessions after thirty days of mourning, following the example of the mourning for Moses. The Israelites mourned Aaron's death for thirty days after learning of his passing.

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| וִיהוֹשֻׁ֣עַ בִּן־נ֗וּן מָלֵא֙ ר֣וּחַ חׇכְמָ֔ה כִּֽי־סָמַ֥ךְ מֹשֶׁ֛ה אֶת־יָדָ֖יו עָלָ֑יו וַיִּשְׁמְע֨וּ אֵלָ֤יו בְּנֵֽי־יִשְׂרָאֵל֙ וַֽיַּעֲשׂ֔וּ כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | 9 | Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as יהוה had commanded Moses. |

In Chasidut, the ability to produce worthy students and instill wisdom is connected to the House of God, as seen in Moshe laying hands on Yehoshua and the spelling of Chanukah being hinted at in the verse about Yehoshua being filled with wisdom. Halakhah dictates that on Simchat Torah, the Torah is read by more than a quorum to increase joy, with everyone in the congregation reading. In Jewish Thought, the freewill offering is more pleasing to God than other offerings, symbolizing a desire for close communion with Him. The destruction of the First and Second Temples coincided with days of merit and punishment, and elders appointed by Moses were significant to God. In Talmud, Moses transferring authority to Joshua is likened to giving credit to the one who pours wine. In Targum, Yehoshua was filled with wisdom after Moshe laid his hands on him, and in Tosefta, Moses and Ezra are highlighted as ideal Torah teachers with authority to implement the script and language.

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| וְלֹא־קָ֨ם נָבִ֥יא ע֛וֹד בְּיִשְׂרָאֵ֖ל כְּמֹשֶׁ֑ה אֲשֶׁר֙ יְדָע֣וֹ יְהֹוָ֔ה פָּנִ֖ים אֶל־פָּנִֽים׃ | 10 | Never again did there arise in Israel a prophet like Moses—whom יהוה singled out, face to face, |

The text discusses Moses' exceptional spiritual heights and unique relationship with God, as evidenced by his prophecy and direct communication with God, setting him apart from all other prophets. Moses' prophecy is distinguished by its superiority and miraculous nature, with the Torah emphasizing the eternal nature of his prophecy and the impossibility of another prophet like him arising. Moses' ability to access a deeper understanding of God and communicate directly with Him is highlighted, contrasting with other prophets who required prayer and doubt before performing miracles. Moses' prophetic insights and special relationship with God are emphasized, with his unique connection to the divine symbolized by his ability to know HaShem face to face and speak to Him mouth to mouth. The text emphasizes the transient nature of life and inevitability of death for all, despite one's righteousness or wickedness, with Moses ultimately accepting his fate and preparing for death. Moses' prophetic abilities and leadership qualities set him apart from all other prophets in Israel, with a level of intimacy with God that is unparalleled.

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| לְכׇל־הָ֨אֹתֹ֜ת וְהַמּוֹפְתִ֗ים אֲשֶׁ֤ר שְׁלָחוֹ֙ יְהֹוָ֔ה לַעֲשׂ֖וֹת בְּאֶ֣רֶץ מִצְרָ֑יִם לְפַרְעֹ֥ה וּלְכׇל־עֲבָדָ֖יו וּלְכׇל־אַרְצֽוֹ׃ | 11 | for the various signs and portents that יהוה sent him to display in the land of Egypt, against Pharaoh and all his courtiers and his whole country, |

Moses performed unprecedented miracles publicly with the Great Name of God, setting him apart from other prophets who needed to pray before performing miracles. His close relationship with God allowed him to perform great signs and wonders, distinguishing him as the prophet par excellence. Moses' prophetic commission was evidenced by the miracles and deeds he performed, showcasing his authority as a leader chosen by God.

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| וּלְכֹל֙ הַיָּ֣ד הַחֲזָקָ֔ה וּלְכֹ֖ל הַמּוֹרָ֣א הַגָּד֑וֹל אֲשֶׁר֙ עָשָׂ֣ה מֹשֶׁ֔ה לְעֵינֵ֖י כׇּל־יִשְׂרָאֵֽל׃ | 12 | and for all the great might and awesome power that Moses displayed before all Israel. |

Chasidut emphasizes the existence of two Torahs, written and oral, with events written about before they occurred, illustrating free will and foreseen events in the Torah. Halakhah details rules for reading the Torah in a synagogue and writing it, including a prayer for salvation and the coming of the Redeemer. Jewish Thought raises questions and critiques about Moses' actions and choices in the story of the burning bush. Kabbalah discusses the 42 letters at the end of the Torah and their division into three hands. Midrash describes various events in the journey of the children of Israel and Moses' actions. Musar highlights the symbolism of the Ten Commandments and the distinction between the written and oral law. Quoting Commentary discusses the unique position of Deuteronomy in the Torah, emphasizing teaching and learning. Talmud outlines rules for finishing Torah scrolls and discusses Moses' actions in various texts. Targum praises Moshe for his displays of strength and power.