54

הכרבה תאזו V'Zot HaBerachah

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. |

Midrash comparisons are made between Moses and Jacob, Aaron, the Land of Canaan, and the Sanctuary to highlight Moses' superiority in various aspects. Chasidut emphasizes devotion to God through Torah study and worship. Quoting commentary honors Moses as a human role model with humility and focuses on his unique blessings and intimacy with the divine. Tanakh emphasizes Moses' special relationship with God compared to other prophets. Responsum rejects claims about Muhammad in scripture, focusing on Moses as a true prophet. Talmud discusses Sukkot readings and Moses' unknown burial place. Mishnah outlines the Torah portions read during specific holidays. Halakhah details readings on Sukkot and Simchat Torah customs. Kabbalah and Second Temple texts focus on Moses' blessings and role as a prophet. Targum emphasizes Moses' blessings and his status as a man of God. Musar compares Moses to other biblical figures and emphasizes his relationship with God through Torah study and blessings.

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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. |

Midrash speaks about the protection Israel receives from God, their willingness to accept the Torah, and examples of faithfulness from prophets and patriarchs. Jewish thought discusses the fierce character attribute of the Jewish people and the purpose of the Torah in restraining them. The Talmud debates the reasons for the destruction of Jerusalem, and Responsum addresses topics like the covenant with Abraham, Moses as a true prophet, and heretics. Chasidut emphasizes serving God enthusiastically and meticulously, and Kabbalah delves into concepts like humility and the symbolism of the right and left sides. Musar connects the Torah with sanctity, the construction of the Tabernacle, and the blessings of Moses to Israel. Tosefta mentions Divine beneficence observed in the stories of Abraham and the Israelites in the desert.

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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, |

Jewish thought focuses on tables set in the Garden of Eden, Torah scholars exempt from taxes, and the tribes of Israel being considered "peoples." Commentary emphasizes the close relationship between God and the Israelites, especially Levites, and Moses' teachings on service and mortality. Midrash discusses Israel's righteousness, Torah being given with fiery law, and Israel being compared to a stork. Chasidut focuses on the essence of Jewish faith and Torah scholars spreading God's word, while Second Temple references Abraham following God's law. Targum highlights God's love for Israel, guiding them through trials with His word. Musar discusses the sanctity of Israel through celestial symbolism, benefits from attachment to Jewish people like Yitro, and contrasts Israel with Gentile nations.

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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. |

In Halakhah, "our Father" in prayers signifies a close relationship with God; Torah is a legacy for the community of Jacob, taught to sons, derived from 613 commandments given to Moses at Sinai, and includes 613 commandments for all generations. Jewish Thought emphasizes remembrance, events like Passover and Purim, and Torah observance to strengthen connection with God. In Talmud, 613 mitzvot are discussed, with Torah inheritance for the Jewish people. Commentary reiterates Torah as an inheritance for the congregation of Jacob, vital for the possession and observance of the land of Israel. Midrash highlights Moses blessing the tribes, Torah commands, and Torah as an inheritance for the congregation of Israel. Musar recommends teaching children Torah and avoiding using Torah knowledge for personal gain. Chasidut connects Avraham to discussions on inheritance and land allocation in the Land of Israel. Liturgy praises Adonoy as King forever and the Torah as a tree of life during Rosh Hashanah prayers. In Kabbalah, the 613 commandments are connected to the secret of the Torah, with the importance of Torah teachings emphasized. Targum emphasizes Moses commanding the Torah as a heritage to the congregation of Jacob.

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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. |

In Jewish thought, human judges are accountable to God for fair judgment, as supported by Psalm 82. Yitro advises selecting ethical, God-fearing judges to minimize crime. Moses implements this by appointing numerous judges. Conduct based on justice and righteousness is deemed superior to sacrifices for atonement. The Midrash emphasizes honoring God and elders, while Halakhah discusses consequences of sins like lashon hara. Moses is likened to a king, with importance placed on unity among the people. Chasidut stresses the need for a king in Yeshurun for law enforcement. Liturgy highlights unity among Jews as enhancing God's kingdom. Targum foretells obedience to a future king of Israel. The Talmud discusses using Torah verses on Rosh Hashanah, with Musar emphasizing the importance of community and peace. Kabbalah emphasizes the importance of upholding the covenant for the people of Israel to remain in God's favor.

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

Various Midrash sources interpret Reuben's actions and blessings, connecting them to Joseph's rescue and the deal with mandrakes, while also discussing the significance of ritual offerings and arrival/departure blessings. Talmudic discussions explore the connections between Reuben and Judah's blessings in Deuteronomy, including confessing sins and praying for their survival and continued growth. Commentaries highlight Moses' prayers for Reuben, linking his blessings to Jacob's lineage and ensuring his tribe's perpetual existence. Quoted commentaries touch on themes of righteousness, judgment, divine defilement, and reincarnation in relation to Reuben and Judah's actions. Chasidut perspectives emphasize the importance of each individual in the community and recitation of Torah sections to reduce harsh judgments. Jewish Thought brings up the concept of resurrection based on Moses' blessing to Reuben, while Second Temple texts focus on prayers for grace, goodness, and avoiding corruption. Targums discuss Reuben's eternal life, inheritance, and being counted among the men of Israel. Musar teachings stress the importance of peace and unity among the people to perceive God as Israel's king.

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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. |

In Midrash, it is mentioned that David relied on Moses's blessings for Judah when facing the Philistines. In Jewish Thought, David's encounter with Goliath and Saul's errors are discussed. The Talmud interprets Yashar and discusses Judah's engagement in Torah matters. In Kabbalah, the importance of constant connection to the Above and guarding the Divine quality of Malchut for Judah is highlighted. Commentaries note Judah's role as a tribe of warriors and Moses's prayers for their success in battle. Tanakh points to Judah's acknowledgment of Tamar's righteousness and praise as a lion's whelp. Chasidut discusses Yehuda's mission to bring holiness into the world, while Musar emphasizes the significance of Torah study and financial support for scholars.

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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 discusses the symbolism of oil in Chanukah lights representing truth and light, connecting it to Torah study. The Midrash highlights Moses' role in sanctifying the Tabernacle, the tribe of Levi's faithfulness and righteousness, and Aaron's piety and testing. Commentary emphasizes the loyalty and testing of Levi and Aaron, while Liturgy praises God's creations and rituals. Tanakh stresses the importance of priests' fidelity, Second Temple commentary merges Simeon and Levi, and Targum focuses on Aaron's faithfulness. Musar connects creation and the Tabernacle, while Kabbalah discusses Aaron's role in Temple service and his blessing from the Lord.

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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 Midrash emphasizes the covenant between God and Israel, specifically praising the tribe of Levi for their righteousness and dedication during times of spiritual challenge. It highlights the importance of circumcision and testing individuals' commitment to God. Commentary and Quoting Commentary further commend the Levites for their loyalty, observance of God's word, and rejection of idol worship. Chasidut and Targum praise the tribe of Levi for their spiritual superiority and commitment to God's commandments, while Halakhah notes their role in the House of God and their virtues. The Talmud and Kabbalah discuss specific aspects of the tribe of Levi's actions and blessings, emphasizing their commitment to God and adherence to the proper path.

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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. |

Midrash highlights the significance of Levites in upholding God's laws and teaching Torah, especially in times of idolatry; the importance of incense in connecting with God and appeasing His anger; while Jewish Thought emphasizes the positive effects of actions and deeds in building momentum towards good, with a focus on Torah study for perfection and empathy towards others. Commentary discusses the wealth gained through offering incense and the Levites' role in teaching the Torah, while Halakhah focuses on the Levites' service to God, their freedom from material matters, and the cities set aside for their needs. Chasidut, Mishnah, Targum, Talmud, and Musar offer additional insights into the significance of the Levites, the role of incense, and the importance of Torah study in maintaining a connection with God. Kabbalah emphasizes the divine blessings received by those who serve God faithfully like Aaron.

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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. |

New priests participate in offering incense for blessings. King David excelled in Torah study compared to King Saul. Aaron intercedes during a plague, emphasizing the importance of offering incense. Showing mercy and not stealing from the poor is crucial. Moses and God's closeness is highlighted. Burning incense on the altar brings wealth and blessings. Levi is blessed in Deuteronomy for Temple service and overcoming enemies. Tur HaArokh pleads for resources for the tribe of Levi. Shmuel's father and Rabbi Eliezer discuss accepting offerings despite lineage issues. Disqualified priests can still offer sacrifices. Levites did not receive inheritance due to serving God. Targum interpretations focus on blessings for the tribe of Levi. Chasidut emphasizes blessings on substance and righteousness. Aaron is given Urim and Thummim based on loyalty in Kabbalah.

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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. |

Jewish Thought discusses the relationship between the tribe of Benjamin and the Temple, highlighting Benjamin's innocence and the presence of God in his territory. Halakhah addresses the significance of the chupah in marriage ceremonies, while the Talmud and Midrash expound on Benjamin's role in hosting the Divine Presence. Quoted commentaries reflect on the spiritual and symbolic meanings of Benjamin's blessings and connection to the Temple, with Chasidut emphasizing the spiritual progression from Leah to Rachel through Benjamin and Joseph. The Targum reinforces Benjamin's protection and connection to the Shekinah within his borders.

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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; |

Jacob blesses his son Joseph with the blessings of God and Shaddai, including fertility blessings from heaven and the deep in Genesis 49:25. This blessing is emphasized in Jewish thought as being on the right side and opposed to the quality of Din on the left side, with a gematria of 985. Moses blesses the tribe of Joseph in Deuteronomy 33:13 with a fruitful land blessed by Adonoy with dew, rain, and water from the depths of the earth. The Torah and Midrash emphasize the blessings of Joseph's land as particularly fertile and blessed by God, with abundant water from above and below, containing good grain, fruit, gold, and silver. Moses notably did not explicitly bless Simeon, but subtly included him in Judah's blessing for historical reasons.

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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; |

The Talmud discusses the importance of gathering fruits from specific positions, such as those facing the sun, while offering remedies for bulmos. Commentary from various scholars emphasizes the influence of the sun and moon on crop ripening, with Chasidut highlighting their impact on human service of God. The Targum reflects on the earth's bountiful harvests influenced by the sun and moon, while Halakhah details the significance of the sun and moon on all living beings and the observances related to the renewal of the moon and sacrifices on Rosh Chodesh.

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

Moses praises the mountains of Ephrayim for their blessings, while Talmud discusses the central importance of Benjamin and the Divine Presence in Joseph's land. Targum interpretations emphasize the abundance and fruitfulness from the mountains and hills, passed down through generations. Quoted commentaries highlight Joseph's role in providing blessings through grain distribution in Egypt, with references to the fertile land of Yehudah and the extent of Joseph's blessing.

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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 Midrash emphasizes Joseph's compassion for his brothers and his loyalty to both family and God. The Tanakh describes Moses encountering the Divine Presence at Horeb. Commentaries analyze Jacob's blessings to Joseph and the symbolism within. The Talmud discusses the significance of Joseph's role in relation to the Temple, while Chasidut explores spiritual concepts through biblical figures like Jacob, Moses, and Aaron. Various commentators offer insights on biblical texts, highlighting themes of salvation and divine blessings. The Targum versions elaborate on blessings bestowed upon Joseph and his distinguished position among his brothers.

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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. |

Midrash texts discuss comparisons between Joseph, the tribes, and future messianic figures, highlight symbolism of offerings, and depict conflicts between Moav and Midyan. Jewish Thought emphasizes the consequences of various biblical figures' actions, including their blessings and future roles. Commentaries offer insights into symbolism, interpretations of verses, and historical context. Talmud commentary explores rewards for Joseph and Issachar, distinctions between tribes, and advice for dream interpretation. Tanakh references battles and authority transitions, while Musar focuses on genealogical associations and roles of the Messiah. Chasidut delves into spiritual concepts and interpretations of biblical verses, Mishnah discusses the shofar, Targum elaborates on blessings for Joseph's descendants, Halakhah sets criteria for shofar use, Liturgy includes prayer themes related to Joseph, and Kabbalah discusses symbolic representations in relation to horns and messianic figures.

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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. |

Elyasaf of Gad made offerings on the sixth day connecting with the exodus and Torah partnership. Moses blesses Zebulun for success in trade and Issachar for Torah study, emphasizing their mutually beneficial partnership. Supporting Torah scholars is crucial, akin to the joy of Shabbos. Torah study is a must for all Jewish men, and studying in a house of study is recommended. Zebulun and business activity are essential, with support for Torah scholars praised in various biblical examples. Moses blesses Zebulun before Issachar due to their intertwined relationship, emphasizing their collaboration.Joy in Torah study and business activity are both important aspects for success.

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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 Halakhah discusses the significance of the Hillazon and Techelet dye, as well as the signs of the Hillazon. Midrash texts delve into the relationship between Zebulun and Issachar, the actions of Jacob's descendants during sacrifices, speech with different meanings, Moses blessing Israel before the Angel of Death, rewards for the wicked and righteous based on deeds, and God's actions through Divine influence. Commentary explores Zebulun's wealth derived from the sea, connection with Issachar, and drawing others to worship God. Tanakh emphasizes the wisdom and leadership of the Issacharites. Liturgy speaks of recognizing God's sovereignty, the teruah symbolizing repentance and forgiveness, and God's power to shield those who trust in Him. Talmud mentions Zebulun questioning God about unequal land distribution and unique resources in their territory. Targum describes oblations at the mountain, revealing hidden treasures, and dyeing threads in purple. Musar warns against separating from the community and scorn for God's word, while discussing the repair of the world. Kabbalah references the existence of seven seas with one higher sea above them all.

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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. |

Midrash texts highlight Joseph's careful selection of brothers before Pharaoh and the honor of Moses and Joseph's burials, while commentary praises Gad's territorial expansion eastward for grazing. Gad is portrayed as courageous and lion-like in battle, settling conflicts boldly. The Tanakh mentions Gad and Reuben leading battles while protecting their families, and Targum texts compare Gad to a lion killing rulers in war.

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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. |

Jewish Thought discusses G-d's tolerance and healing through descendants, Moses as an intermediary, the merit of rectifying others, and the importance of Torah. The Midrash and Talmud highlight Moses' burial and role in Torah study, while Commentary and Quoting Commentary elaborate on territorial significance and interpretation of verses. Tanakh includes Joshua's instructions, and Chasidut emphasizes charity and mitzvot. Targum describes Moses' burial site, Mishnah contrasts righteousness and sin, and Musar praises righteousness. Kabbalah delves into spiritual symbolism, while Tosefta details the burial of Joseph and Moses' legacy.

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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. |

The text delves into the offerings made by the tribal princes, discussing their symbolism and significance with biblical figures such as Moses and Samson. Judah's role in defending Benjamin from Joseph is highlighted, along with various insights into the tribes, specifically focusing on Dan's bravery and territorial expansion. The Talmud mentions Moses appointing judges to execute sinners, while the Targum emphasizes Moses blessing Dan as strong as a lion. Musar discusses the numerical values and symbolism of names in relation to biblical figures.

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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. |

In Midrash, specific attributes and associations are given to various Israelite tribes in the camp, Joseph chooses men for Pharaoh based on names repeated in blessings, beauty and blessings are explored for tribes of Asher and Naphtali, and reciting grace over a full cup of wine is linked to receiving boundless inheritance. The Talmud discusses the Sea of Tiberias in Naphtali's portion, blessings over a full cup leading to inheriting two worlds, and conditions imposed by Joshua. Commentary emphasizes Naftali's blessings, including early ripening fruit and borders near the Sea of Galilee. Jewish thought explores the term 'male' as a homonym signifying filling and excellence. Quoting commentary highlights Naftali's favorable blessings and symbols in the north. Targum interpretations focus on Naphtali's satisfaction, favor, blessings, and land inheritance. Kabbalah discusses the Torah, blessings, and inheritance concepts. Musar connects Asher's blessing with generosity, tithing, and eternal blessings. Halakhah details requirements for the cup of blessing and the concept of a full cup earning boundless inheritance.

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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 Midrash discusses the significance of the Israelite tribes in different directions of the world, with Asher linked to oil and abundance. Commentary emphasizes Asher's richness in oil, popularity among his brothers, and Moses' blessing on his land. Quoting various commentators, Asher's provision of oil for Temple, troops, and world is highlighted. Talmudic sources mention examples of traditions and blessings related to Asher's oil abundance. Targum texts and Musar teachings also emphasize Asher's blessings, generosity, and association with olive oil and abundance.

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

Rabbi Yehoshua in Midrash emphasizes the importance of Torah study for a meaningful life, contrasting Torah with death and life. Commentary on Deuteronomy 33:25 explores blessings for Asher in old age, symbolized by iron and copper for protection and strength. Jewish thought interprets "male" as completion, excellence, and filling. Talmud discusses Sabbath rules on footwear and use of olive oil. Targum translations emphasize the strength of Asher in old age. Quoting commentary highlights the spiritual nourishment of Torah study in Israel and Moses' praise for the land's abundance. Chasidut discusses the importance of guarding one's youth for a good old age and the enduring legacy of passing down wisdom through Torah inheritance.

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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. |

Jewish thought explores interpretation of verses, idolatry concerns of the moon, control over the calendar, and symbolic connections to creation. Talmud discusses divine beings, scrolls in the Temple, and confirming texts. Commentary emphasizes serving God wholeheartedly, His unique power, and direct connection to Israel. Chasidut delves into God's restrictions based on human behavior. Kabbalah explores the importance of the names of God, righteousness, and rewards. Targum highlights the incomparable nature of God in the heavens. Quoting commentary discusses the influence of observance on God's powers and the significance of Jewish experiences. Musar emphasizes studying Torah as an act of kindness to God.

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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! |

The texts mention the importance of God as the sustainer of the world, the power of prayer, Torah study, and humility, as well as the significance of refraining from impurity and overcoming physical urges. Various commentaries elaborate on God's role in supporting and protecting the world, while Kabbalistic teachings emphasize God as the primary cause of all existence. Additionally, Halakhic practices are outlined for Torah readings, and Chasidic teachings discuss themes of ascension, delight, and healing through spiritual practices. Lastly, Musar teachings highlight the importance of humility and self-perception in the eyes of God, as well as the role of good deeds in repairing the universe.

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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. |

The Midrash discusses Israel's desire to be like dew, Jacob's reliance on God, Moses' decrees challenged by prophets, Israel as beloved of the Lord, and Mordekhai's greatness through prayer. Jewish Thought highlights Jacob receiving Esau's blessing, loneliness as a positive attribute, and spiritual personalities like Moses, Elijah, and Abraham. Commentary delves into metaphorical interpretations of Jacob's descendants and blessings of land with dew. The Liturgy praises God's path and exaltation, the Talmud discusses decrees and consequences, Mishnah details roasting the Paschal lamb, Targum explains blessings of Israel's secure living conditions, and Kabbalah focuses on Jacob's purity and leadership.

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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. |

On Shemini Atzeret, prayers are recited, and Torah scrolls are read with various blessings and selections, focusing on King Solomon's blessing. The Amidah prayer emphasizes God's attributes, and various commentaries delve into the uniqueness and protection of Israel. The Talmud and commentary explore Israel's chosen status and happiness, while Tanakh recounts the Gibeonites' deception. Chasidut discusses the dangers of prideful leaders, and Kabbalah explains the ascent of the Jewish people towards the Unlimited One. Targum highlights Israel's fortune and victory over enemies, and liturgy includes verses emphasizing triumph over adversaries, reflecting on God's protection and support. Torah beings insight into the blessings and gifts bestowed upon Israel compared to other nations.

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 is denied entry to the Promised Land due to the people's unworthiness, but he prepares Joshua for leadership and stresses the importance of observing mitzvot. Moses' physical strength and supernatural eyesight are highlighted in the text. The Midrash emphasizes the importance of prayer and the power of changing decrees through dialogue with God. The Targum describes God showing Moses the entire land of Israel. Musar discusses Moses requesting a successor with a perfect mind, reaching spiritual achievements at the time of his death, and Israel fearing death if they continued to acquire greater insights. The Tosefta details the carrying of Moses' bones and divine retribution for transgression starting at the thigh.

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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; |

In Deuteronomy 34:2, God showed Moses the land of Israel, including Naphtali, Ephraim, Manasseh, and Judah, as well as historical battles and future events. Various Midrash sources mention seeing specific individuals and territories in the visions. The Targum references these lands up to the western sea, and specific events and individuals in the tribes mentioned. Commentary elaborates on the Hebrew terms for directions, exclusive gifts to the Jewish people, the Sea of Reeds as the boundary of Israel, and the significance of terms like east, west, south, and north in relation to the world's orientation. The Talmudic mention of Divine Glory in the west and the sea representing the Torah are also discussed.

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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. |

Rabbi Yehoshua ben Levi plans to prepare Jericho's fields for when the Temple is rebuilt as a reward for Jethro's descendants, supported by charity. Various commentators offer insights on the significance of locations like Jericho and Tzo’ar in biblical texts. Chasidut discusses the spiritual symbolism of scent and dates in relation to Jericho's inhabitants. Midrash and Targum provide additional insights into the geographical and symbolic importance of Jericho, including references to Sodom, Gomorrah, and the city's connection to Divinity. Mishnah recounts a debate among rabbis on remarriage based on testimony, with Rabbi Akiva emphasizing the importance of women's testimony.

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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.” |

In Jewish thought, Moses was shown but denied entry into the Land of Gilead as a vision of the future, the Talmud discusses various teachings such as relieving oneself in a cemetery being disrespectful, and the Halakhah emphasizes the obligation for fathers to teach Torah to their children. In the Second Temple era, Philo explores the spiritual significance of Abraham's migration, and the Targum states that Moses will only see but not enter the land promised to the patriarchs. Commentary suggests that Moses not entering the land symbolizes his soul ascending directly to heaven, and various rabbinic commentators analyze the fulfillment of God's oath to the patriarchs regarding the land of Israel.

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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. |

Moses died in an unknown location to prevent desecration, with different interpretations including a kiss from God; his humility is highlighted by being referred to as a servant of the Lord. Despite not entering, Moses saw the Land of Israel before his death, with the concept of "death by divine kiss" applying to other righteous individuals like Aaron and Miriam. Various perspectives on Moses' death include prayers to avoid it, and Targum elaborates on his virtues and death. The deaths of Moses, Aaron, and Miriam are seen as peaceful, showing intense love for God as a deliverance from death in Jewish thought and Chasidut. Moses' body did not decay, symbolizing his spiritual connection, and Second Temple views him as the Wise Man ascending to 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. |

Midrash texts discuss various biblical stories and characters, such as Moses leading the Israelites and the sins of the Israelites. Commentary focuses on the unknown burial place of Moses, discussing God's personal intervention and acts of kindness. The Talmud highlights acts of kindness throughout the Torah and the divine role in burial. Chasidut delves into the symbolism of Moses' burial against idol worship. Mishnah emphasizes rewards for good deeds, including the burial of Moses by God. Second Temple texts discuss the translation of virtuous men like Moses. Targum versions explain Moses' burial in a valley facing the idol Peor. Kabbalah connects humility to closeness to the Creator, while Musar stresses the importance of burying the dead with mercy and providing for the needy. Tosefta details Moses' retrieval of Joseph's coffin and the angels' eulogies at Moses' burial.

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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. |

Rabbi Alexander and Rabbi Abahu compare losing a first wife to losing eyesight and sound judgment, respectively. Moses' death is described as full of life and hungry to continue leading by various commentaries. Moses' undimmed eyes symbolize his unwavering idealism and passion for justice according to quoting commentary. In the Midrash, it is mentioned that Moses prayed for mercy over 500 times and various angels were involved in the events surrounding his death. Targum states that Moses appeared youthful with intact teeth at 120 years old, and Musar discusses Moses' decline in intellectual powers leading him to consult other Torah scholars.

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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. |

Jewish Thought emphasizes peace as unity between people, with Moses focusing on intellect and Torah while Aaron weaved fabric of peace. Talmud details mourning rituals for Moses and Aaron, lasting 30 days each, with commentary discussing widespread respect for Aaron's peacemaking. Midrash and Quotes of commentary emphasize the importance of mourning and honoring leaders such as Moses and Aaron, with differing interpretations on the significance of their deaths. Halakhah prescribes mourning guidelines, and Tanakh and Targum mention mourning for thirty days after the deaths of Moses and Aaron. Musar delves into Moses' relationship with Torah and divine connections, while Tosefta focuses on the specifics of Moses' birth and death dates.

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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 the realm of Jewish thought, the significance and symbolism of offerings, sacrifices, and leadership transitions are explored, emphasizing the transfer of attributes, wisdom, and authority. The commentary and Talmud discuss the passing of authority from Moses to Joshua, highlighting the importance of wisdom and Torah knowledge in leadership. The Tosefta delves into the origins of Torah transmission, with different rabbis attributing significance to different figures like Moses and Ezra. Additionally, the role of Torah in the lives of kings and Jewish individuals is emphasized, stressing the importance of constant engagement with and adherence to Torah teachings.

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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, |

In Jewish thought, major physical phenomena are reversible, but God's power to destroy the Earth shows His ability to create, with reversals requiring supernatural means. Moses's prophecy was unique and of a higher level than future prophets. Chasidut focuses on extracting divine sparks through Torah study and mitzvot, Moses's exceptional spirituality, and the contrast between his prophecy and Balaam's. Midrash highlights the qualities of Moses, Eldad, and Meidad, while Commentary emphasizes Moses' direct, face-to-face relationship with God. Responsa discuss the uniqueness of Moses's prophecy and the importance of not adding or diminishing from his laws. The Targums emphasize Moses's unparalleled relationship with God, the Talmud notes that no prophet like Moses has arisen in Israel, Halakhah discusses negation and prohibition, and Kabbalah and Musar explore Moses's unique qualities and spiritual journey. In liturgy, Moses is celebrated as a prophet who beheld God's image.

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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, |

In Jewish thought, Maimonides discusses the qualifications for prophecy, Moses and Aaron's miracles being certain, and how other prophets relied on prayer. In the Midrash, it is discussed how Abraham and Moses interacted with God and fulfilled His will. The Targums describe the signs and wonders performed by God in Egypt. Commentary from various sources discusses Moses' unique relationship with God, his miracles, and the importance of recognizing his authority. In Musar, it is noted that Moses' miracles were under God's Ineffable Name, and the Jewish people are compared to angels in their uniqueness.

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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 highlights the existence of two Torahs, predating the creation of the world by two thousand years. Jewish Thought questions elements of Moses' interaction with God, Moses' own doubts, and the sequence of events in his leadership journey. Talmud discusses Moses' actions before receiving the Ten Commandments. Commentary from various sources emphasizes the significance of Moses and his leadership. Halakhah details rules for Torah reading and formatting. In Midrash, Moses' faithfulness and victories are explored. Targum describes the displays of Moses' power before Israel. Kabbalah delves into the symbolism of the 42 letters at the end of the Torah. Musar discusses Moses' appearance and his role in Jewish history.