

1. Devarim 34:1

א וַיַּעַל מֹשֶׁה מִמִּעְרַבַת מוֹאָב, אֶל-
הַר נֶבֹ, רֹאשׁ הַפְּסָגָה, אֲשֶׁר עַל-
פְּנֵי יַרְחוֹ; וַיִּרְאֶהוּ יְהוָה אֶת-כָּל-
הָאָרֶץ אֶת-הַגִּלְעָד, עַד-דָּן.

1 And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land, even Gilead as far as Dan;

Rashi:

from the plains of Moab to Mount Nebo: There were many levels [leading up from the plain to the summit], but Moses covered them with one step. — [Sotah 13b]

all the Land: He showed him the entire Land of Israel in its tranquility, and the oppressors who were destined to oppress it. — [Sifrei 33:30]

until Dan: He showed him the children of Dan practicing idolatry, as Scripture states, "And the children of Dan set up for themselves the graven image" (Jud. 18:30), and He showed him Samson, who was destined to issue from him [Dan] as a savior [for Israel]. — [ibid.]

מערבות מואב אל הר נבו: כמה מעלות היו
ופסען משה בפסיעה אחת:

את כל הארץ: הראהו את כל ארץ ישראל
בשלותה והמציקין העתידים להיות מציקין לה:

עד דן: הראהו בני דן עובדים עבודה זרה
שנאמר (שופטים יח, ל) ויקימו להם בני דן את
הפסל, והראהו שמשון שעתידי לצאת ממנו
למושיע:

Or Hachaim:

ויראהו ה' את כל הארץ; G'd showed him the entire country. The Torah may mean that G'd enhanced Moses' natural eyesight so as to enable him to see the whole land in all its details. This could be achieved by one of two means. 1) To provide Moses with additional eyesight by enabling him to utilise the original light G'd created on the first day of creation which He withdrew from man as a result of Adam's sin. According to *Chagigah 2*, Adam had been able to see from one end of the earth to the other by means of that light. 2) Or, G'd brought the land closer to Moses so that he could see it in detail with his normal eyesight.

2. Devarim 34:2

ב וְאֵת, כָּל-נַפְתָּלִי, וְאֵת-אֶרֶץ
אֶפְרַיִם, וּמְנַשֶּׁה; וְאֵת כָּל-אֶרֶץ
יְהוּדָה, עַד הַיָּם הָאֲחֵרוֹן.

2 and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah as far as the hinder sea;

Rashi:

And all [the land of] Naftali: He showed him his land in its tranquility and in its destruction, and He showed him Deborah and Barak of Kedesh-Naftali, waging war against Sisera and his troops. — [Sifrei 33:31]

and the land of Ephraim and Manasseh: He showed him their land in its tranquility and in its destruction; and He showed him Joshua, who was descended from Ephraim, waging war against the kings of Canaan, and Gideon, who was descended from Manasseh, waging war against Midian and Amalek. — [Sifrei 33:31]

and all the land of Judah: in its tranquility and in its destruction, and He showed him the kingdom of the house of David and their victories. — [Sifrei 33:31]

until the western sea: Heb. עַד הַיָּם הָאַחֲרֹן, the land in the west [of Israel], in its tranquility and in its destruction. [Here, the sea referred to is the Mediterranean Sea, which represents the westernmost flank of the Land of Israel.] Another explanation: Do not understand the verse as stating הַיָּם הָאַחֲרֹן, but read it as though it had said הַיּוֹם הָאַחֲרֹן, “until the very last day,” meaning that the Holy One, blessed is He, showed Him all the incidents that were destined to happen to Israel [until “the last day,” namely,] until the time that the dead would return to life. — [Sifrei 33:31]

ואת כל נפתלי: הראהו ארצו בשלוחה וחורבנה, והראהו דבורה וברק מקדש נפתלי נלחמים עם סיסרא וחילותיו:

ואת ארץ אפרים ומנשה: הראהו ארצם בשלוחה ובחורבנה והראהו יהושע נלחם עם מלכי כנען שבא מאפרים, וגדעון שבא ממנשה נלחם עם מדין ועמלק:

ואת כל ארץ יהודה: בשלוחה ובחורבנה והראהו מלכות בית דוד ונצחונם:

עד הים האחרון: ארץ המערב בשלוחה ובחורבנה. דבר אחר אל תקרי הים האחרון אלא היום האחרון, הראהו הקב"ה כל המאורעות שעתידין לארע לישראל עד שיחיו המתים:

3. Devarim 34:3

וְאֶת-הַנֶּגֶב, וְאֶת-הַפְּזָרָה, וְאֶת-הַבְּקָעָה יְרֵחוֹ עִיר הַתְּמָרִים--עַד-צֶעֶר. 3 and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar.

Rashi:

and the south: Heb. הַנֶּגֶב, the southland [of the Land of Israel]. Another explanation: the Machpelah Cave [which is in Hebron, in the south of Israel], as Scripture states, “And they went up to the south בְּנֶגֶב, and they came to Hebron” ([Num. 13:22](#)). - [Sifrei 33:32]
and the plain: He showed him Solomon molding the vessels of the Holy Temple, as Scripture states, “In the plain (כֶּנֶר) of the Jordan, the king molded them in thick clay” ([I Kings 7:46](#)). - [Sifrei 33:31]

ואת הנגב: ארץ הדרום. דבר אחר מערת המכפלה, שנאמר (במדבר יג, כב) ויעלו בנגב ויבא עד חברון:

ואת הכנר: הראהו שלמה יוצק כלי בית המקדש, שנאמר (מ"א א' ז, מו) בכנר הירדן יצקם המלך במעבה האדמה:

Ramban 34:1

וטעם המראה הזאת אשר הראהו בעבור שהיתה הארץ מלאה כל טוב צבי לכל הארצות ומאשר היה גלוי לפניו רוב האהבה שהיה משה רבינו אוהב את ישראל שמחו ברבות: הטובה בראות עיניו

4. Devarim 34:4

ד וַיֹּאמֶר יְהוָה אֵלָיו, זֹאת
הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב
לֵאמֹר, לְזֶרְעֶךָ, אֶתְנַנָּה;
הָרְאִיתִיךָ בְּעֵינֶיךָ, וְשָׁמָּה לֹא
תַעֲבֹר.

4 And the LORD said unto him: 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying: I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither.'

Or Hachaim:

"but you yourself will not cross there." Perhaps the reason this is repeated at this point is that G'd wanted to tell Moses that he did **not need** to enter the gate to heaven by first having set foot in the land of Israel. The *Zohar* volume one page 81 says that all the souls ascend to heaven by way of ארץ ישראל. Seeing that Moses' soul was being gathered up by G'd personally, and that G'd immediately deposited it in the Celestial Regions, there was no need for his soul to travel via ארץ ישראל in order to achieve its objective. The words **וימת שם משה** mean that **where** Moses died his soul ascended to heaven immediately.

5. Devarim 34:5

ה וַיָּמָת שָׁם מֹשֶׁה עֶבֶד-
יְהוָה, בְּאֶרֶץ מוֹאָב--עַל-פִּי
יְהוָה.

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

5a. Rashi:

And Moses... died there: Is it possible that Moses died, and [then] wrote, "And Moses... died there"? But [the answer is:] Moses wrote up to that juncture, and Joshua wrote from then on. Says Rabbi Meir: But is it possible that the Torah Scroll would be lacking anything at all, and yet Scripture states ([Deut. 31:26](#)), "Take this Torah Scroll" [and Moses commanded this to the Levites; so, according to the above opinion, is it possible that the Torah Scroll referred to there was an incomplete one, up to the juncture of Moses's death? This cannot be!] Rather, [continues Rabbi Meir, we must say that] The Holy One, blessed is He, dictated this [i.e., the verse "And Moses... died there"], and Moses wrote it in tears.

וימת שם משה: אפשר משה מת וכתב וימת שם משה, אלא עד כאן כתב משה, מכאן ואילך כתב יהושע. ר' מאיר אומר אפשר ספר התורה חסר כלום, והוא אומר (לעיל לא, כו) לקוח את ספר התורה הזה, אלא הקב"ה אומר ומשה כותב בדמעה:

5b. Bava Basra 15a:

שמונה פסוקים שבתורה יחיד קורא אותן

5c. Mishneh Torah, Prayer and the Priestly Blessing 13:6

The eight verses which conclude the Pentateuch (Deuteronomy 34:5-12) may be read in synagogue even when there are less than ten (male adults) present. Though it is all *Torah* and Moses uttered them as received from the mouth of the Almighty, still as they convey the thought that they were composed after Moses' death, they have clearly been altered (from the text as it stood originally). An individual may therefore read them (without a quorum).

5d. Shulchan Arukh, Orach Chayim 428:7

ח' פסוקים אחרונים שבתורה אין מפסיקין בהם אלא יחיד קורא את כולם

5e. Rabbi Daniel Feldman "The Last 8 Pesukim in the Torah" YUTorah.org

The Mordekhai understood "yachid" in the sense of "meyuchad," i.e. "distinguished" or "singular" and thus ruled that "yachid korei otam" means that this aliyah should be given to a talmid chakham. This does correlate with contemporary practice, which includes these pesukim in the honor known as "chatan Torah."

Meir Dan Plotzki, in his Kli Chemdah, endeavors to explain the view of the Mordekhai. He asserts that at this point, with the passing of Moshe Rabbenu, it is conceivable that despair may fall upon the Jewish people. Moshe has died, and his leadership and prophecy were unique in Jewish history. It is possible to come to the conclusion that his influence has died as well, and the Jews will never again benefit from G-d's providence as they did when Moshe was physically alive. The truth, however, is that Moshe's uniqueness notwithstanding, his torch has been passed to those who uphold his teachings, first to Yehoshua and then to all of those who have followed in that path until this very day. Thus, it is appropriate that the aliyah containing these words be given to a contemporary personification of these ideals, a teacher and student of Torah who can display the fact that the ideals and messages of Moshe live on.

5f. Or HaChaim

וימת שם משה, "Moses died there, etc." The Torah emphasises that Moses only died there, whereas he lives on in more sacred regions.

5g. Rabbeinu Bahya

'וימת שם משה עבד ה', "Moses, the servant of the Lord, died there." Note that Moses has not been described as a "servant of the Lord" until he died. During his lifetime he was variously described as איש האלוהים, "the man of G'd," (Deut. 33,1) etc., only now after he has died is he referred to as "a servant of the Lord." This latter appellation describes Moses in his full stature and theological attainments. A "servant" is someone who is familiar with the intimate aspects of his master's life, having access to the privacy of his bedroom, etc., performing duties there of a very intimate and private nature on an ongoing basis.

6. Devarim 34:6

וַיִּקְבֹּר אֹתוֹ בְּגִי בְּאֶרֶץ מוֹאָב, מוֹל בֵּית פְּעוֹר; וְלֹא-יָדַע אִישׁ אֶת-קְבֻרָתוֹ, עַד הַיּוֹם הַזֶּה. 6 And he was buried in the valley in the land of Moab over against Beth-peor; and no man knoweth of his sepulchre unto this day

ויקבר אותו: הקב"ה בכבודו. רבי ישמעאל אומר הוא קבר את עצמו: Rashi:

7. Devarim 34:7

ז וּמֹשֶׁה, בֶּן-מֵאָה וְעֶשְׂרִים שָׁנָה--בָּמָתוֹ; לֹא-כָהָתָה עֵינּוֹ, וְלֹא-נָס לַחָה. 7 And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Rashi:

His eye had not dimmed: Even after he died. — [see Sifrei 33:36]

לא כהתה עינו: אף משמת:

nor had he lost his [natural] freshness: [The word לחה refers to his [body's] moisture. [Thus, the phrase means:] "[Even after his death,] decomposition did not take over his body, nor did the appearance of his face change."

ולא נס לחה: לחלוחית שבו לא שלט בו רקבון
ולא נהפך תואר פניו:

8. Devarim 34:8

ח וַיִּבְכוּ בְנֵי יִשְׂרָאֵל אֶת־
מֹשֶׁה בְּעֶרְבַת מוֹאָב, שְׁלָשִׁים
יּוֹם ; וַיֵּתְמוּ, יָמֵי בְכִי אֲבֶל
מֹשֶׁה.

8 And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping in the mourning for Moses were ended.

Rashi:

ישראל THE CHILDREN OF ISRAEL [WEPT] — i.e., the men; but regarding Aaron, — because he pursued peace, and made peace between a man and his fellow, and between a woman and her husband, it is stated, ([Numbers 20:29](#)) “The whole house of Israel [wept for him]” — the men and the women ([Pirkei DeRabbi Eliezer 17](#))

Ibn Ezra: ובאהרן כל בית ישראל בעבור כבוד משה:

9. Devarim 34:9

ט וַיְהִי־שֵׁעַ בֶּן־נּוּן, מְלֵא רוּחַ
חֲכָמָה--כִּי־סָמַךְ מֹשֶׁה אֶת־
יָדָיו, עָלָיו ; וַיִּשְׁמָעוּ אֵלָיו בְּנֵי־
יִשְׂרָאֵל וַיַּעֲשׂוּ, כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

Ibn Ezra: full of the spirit of wisdom i.e., the spirit of God . This is borne out by for Moshe had laid his hands upon him (because nowhere else in Israel was one found upon whom he could rely).

10. Devarim 34:10

י וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל,
כַּמֹּשֶׁה, אֲשֶׁר יָדָעוּ יְהוָה, פָּנִים
אֶל־פָּנִים.

10 And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face;

Seforno: ולא קם נביא עוד בישראל כמשה, no other subsequent prophet ever attained the lofty spiritual stature of Moses. This explained the statement by our sages that no prophet is allowed to innovate something in the Torah since Moses had died. (Shabbat 104) This statement also explains the rule that no Rabbinical

assembly may invalidate a decree by another such Rabbinical assembly which had preceded it, unless it could be proven to be more competent and consisted of a greater number than the Rabbinical assembly which had originated said decree. (Megillah 20)

Rashi:

whom the Lord knew face to face: For he was quite familiar with Him, speaking with Him at any time he wished, as it is said, "So now I will go up to the Lord" ([Exod. 32:30](#)), and, "You stand still, and I will listen to what the Lord will command concerning you" ([Num. 9:8](#)).

אשר ידעו ה' פנים אל פנים: שהיה לבו גס בו ומדבר אליו בכל עת שרוצה, כענין שנאמר (שמות לב, ל) ועתה אעלה אל ה', (במדבר ט, ח) עמדו ואשמעה מה יצוה ה' לכם:

11. Devarim 34: 11, 12

יא לְכָל-הָאֹתוֹת וְהַמִּוִּפְתִּים, אֲשֶׁר שָׁלַח יְהוָה, לַעֲשׂוֹת, בְּאֶרֶץ מִצְרַיִם--לְפָרְעָה וּלְכָל-עַבְדָּיו, וּלְכָל-אֶרְצוֹ. **11** in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land;

יב וּלְכָל הַיָּד הַחֲזָקָה, וּלְכָל הַמֹּרָא הַגָּדוֹל, אֲשֶׁר עָשָׂה מֹשֶׁה, לְעֵינֵי כָל-יִשְׂרָאֵל. { ש } **12** and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel. { P }

Rashi:

and all the strong hand: [This refers to] his receiving the Torah on the Tablets with his hands.

ולכל היד החזקה: שקבל את התורה בלוחות בידיו:

And all the great awe: [This refers to the] miracles and mighty deeds [that were performed for Israel] in the great and awesome wilderness. — [Sifrei 33:41]

ולכל המורא הגדול: נסים וגבורות שבמדבר הגדול והנורא:

before the eyes of all Israel: [This expression alludes to the incident where] his heart stirred him up to smash the tablets before their eyes, as it is said, "and I shattered them before your eyes" ([Deut. 9:17](#)). - [Sifrei 33:41] And [regarding Moses shattering the Tablets,] the Holy One Blessed is He gave His approval, as Scripture states, "[the first Tablets] which you shattered" ([Exod. 34:1](#)); [God said to Moses:] "Well done for shattering them!" - [Shab. 87a]

לעיני כל ישראל: שנשאו לבו לשבור הלוחות לעיניהם, שנאמר (לעיל ט, יז) ואשברם לעיניכם, והסכימה דעת הקב"ה לדעתו, שנאמר (שמות לד, א) אשר שברת, יישר כחך ששברת:

