

חומש עם רש"י • דברים • שני

Complete Word-for-Word Interlinear • Navy & Gold Edition

DEVARIM • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his address to Klal Yisrael, recalling the immense growth of the nation and the sheer weight of leading them. He describes how he could not bear the burden, the trouble, and the bickering of the people alone, which prompted the need to establish a structured system of leadership.

Moshe recounts how he instructed the nation to choose wise, understanding, and well-known men from each tribe. He then details the appointment of these leaders as officers and judges over the people, charging them to judge with absolute righteousness, without fear of any man, and to bring the most difficult cases directly to him.

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

פסוק א

Pasuk 1

יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פַּעַמִּים וַיְבָרֶךְ אֶתְכֶם
you and He shall bless times a thousand like you upon you shall add your fathers the God of Hashem
כַּאֲשֶׁר דִּבֶּר לָכֶם:
to you He spoke just as

רש"י

יֹסֵף עֲלֵיכֶם כַּכֶּם אֶלֶף פַּעַמִּים. מָהוּ שׁוּב וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם
to you He spoke as you and may He bless further what is times a thousand like you upon you May He add
? אֵלָּא אָמְרוּ לוֹ, מֹשֶׁה אַתָּה נוֹתֵן קֶצֶף לְבִרְכוֹתֵינוּ? כִּבְרַת הַבְּטִיחַ הַקֶּבֶץ ה'
the Holy One blessed be promised already to our blessings a limit are setting you Moshe to him they said rather
אֶת אַבְרָהָם "אֲשֶׁר אִם יוּכַל אִישׁ לִמְנוֹת וְגו'" בְּרֵאשִׁית י"ג, אָמַר לָהֶם זֶה מִשְׁלִי
is from mine this to them he said 13 Bereishis etc to count a man can if that Avraham —
הִיא, אֲבָל הוּא יְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם סִפְרֵי:
Sifrei to you He spoke as you will bless He but it

פסוק ב

Pasuk 2

אֵיכָה אֲשָׂא לְבַדִּי טְרַחְקֶךָ וּמִשְׁאָכֶם וְרִיבֶכֶם:
and your bickering and your burden your trouble alone can I bear How

רש"י

אֵיכָה אֲשָׂא לְבַדִּי. אִם אֶמַּר לְקַבֵּל שְׂכָר, לֹא אוּכַל, זֶה הִיא שְׂאִמְרָתִי לָכֶם לֹא
not to you what I said is This I am able not reward to receive I were to say If myself alone can I bear How

מַעֲצָמִי אֲנִי אוֹמֵר לָכֶם אֲלֵא מִפִּי הַקֹּדֶם"ה:
the Holy One from the mouth of but to you say do I of myself

רש"י

טרחכם. מִלְמַד שֶׁהֵיוּ יִשְׂרָאֵל טָרְחָנִין - הָיָה אֶחָד מֵהֶם רוֹאֶה אֶת פֶּעַל דִּינוֹ
of his case the litigant — seeing of them one was troublesome Yisrael that they were teaches Your cumbrance
נוֹצֵחַ בְּדִין, אוֹמֵר יֵשׁ לִי עֲדִים לְהִבְיֵא, יֵשׁ לִי רְאוּיֹת לְהִבְיֵא, מוֹסִיף
add to bring proofs to me there are to bring witnesses to me there are he would say in the judgment winning
אֲנִי עֲלֵיכֶם דִּינִין:
judges upon you I will

רש"י

ומשאכם. מִלְמַד שֶׁהֵיוּ אֶפִיקוֹרְסִין, הַקָּדִים מֹשֶׁה לְצֵאתָ, אָמְרוּ מָה רָאָה בֶן
the son of saw what they said to go out Moshe If went early Epicorsim that they were teaches And your burden
עֲמָרָם לְצֵאתָ? שָׁמָּה אֵינוֹ שָׁפוּי בְּתוֹךְ בֵּיתוֹ; אַחֵר לְצֵאתָ, אָמְרוּ מָה רָאָה בֶן
the son of saw what they said to go out If he delayed his house inside at ease he is not perhaps to go out Amram
עֲמָרָם שֶׁלֹּא לְצֵאתָ? מָה אַתֶּם סְבוּרִים? יוֹשֵׁב וְיוֹעֵץ עֲלֵיכֶם עֲצוֹת רָעוֹת וְחוֹשֵׁב
and plots evil schemes against you and devises he sits think do you what to go out not Amram
עֲלֵיכֶם מַחֲשָׁבוֹת:
thoughts against you

רש"י

ורבכם. מִלְמַד שֶׁהֵיוּ רוֹגְנִים סַפְרֵי :
Sifrei contentious that they were teaches And your strife

פסוק ג

Pasuk 3

הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנִבְנִים וְיָדְעִים לְשִׁבְטֵיכֶם וְאֲשִׁימָם
and I will place them to your tribes and known and understanding wise men for yourselves Provide
בְּרֹאשֵׁיכֶם:
at your heads

רש"י

הָבוּ לָכֶם. הִזְמִינוּ עֲצֻמָּה לְדָבָר:
for the matter yourselves prepare to yourselves Give

רש"י

אנשים. וְכִי תֵעָלֶה עַל דַּעְתְּךָ נָשִׁים, מָה ת"ל אֲנָשִׁים? צְדִיקִים, כְּסוּפִים:
desirable righteous men does the teaching say what women your mind upon it arise and would Men

רש"י

חכמים ונבנים. מְבִינִים דָּבָר מִתּוֹךְ דָּבָר; זֶה הִיא שְׁשָׁאל אֲרִיּוֹס אֶת רַבִּי
Rabbi — Arius that asked is This a matter from within a matter who understand and understanding Wise
יוֹסֵי מָה בֵּין חֲכָמִים לְנִבְנִים? חָכָם דּוֹמָה לְשֹׁלְחָנִי עָשִׂיר, כְּשֶׁמְבִיאִין
when they bring rich to a money changer is similar A wise man to understanding men wise men is between what Yosei

לו דינרין לראות רואה, וכשאינ מביאין לו יושב ותוהא, נבון

An understanding man and does nothing he sits to him they bring and when not he examines to examine dinars to him

דומה לשלחני תגר, כשמביאין לו מעות לראות רואה, וכשאינ מביאין לו, הוא מחזר ומביא משלו ספרי :

to him they bring and when not he examines to examine coins to him when they bring merchant to a money changer is similar

הוא מחזר ומביא משלו ספרי :

Sifrei from his own and brings goes around he

רש"י

וידעים לשבטיכם. שהם נפריים לכם, שאם בא לפני מעטף בטליתו, אינני

I do not in his cloak wrapped before me he comes for if to you are recognized that they to your tribes And known

יודע מי הוא ומאי זה שבט הוא, ואם הגון הוא, אבל אתם מכירין בו, שאתם

for you him know you but he is worthy and if he is tribe this and from which he is who know

גדלתם אותו, לכה נאמר וידעים לשבטיכם ספרי :

Sifrei to your tribes and known it is said therefore him raised

רש"י

בראשיכם. ראשים ומכבדים עליכם – שתהיו נוהגין בהם כבוד ויראה:

and reverence with respect toward them behaving that you should over you and honored ones as chiefs at your heads

רש"י

ואשמם. חסר יו"ד, למד שאשמותיהם של ישראל תלויות בראשי

upon the heads of is suspended Yisrael that the guilt of it teaches the letter yud is missing And I will place them as guilty

דיניהם, שהיה להם למחות ולכונן אותם לדרך הישרה ספרי :

Sifrei the straight to the path them and to direct to protest upon them because it was their judges

פסוק ד

Pasuk 4

ותענו אתי ותאמרו טוב הדבר אשר דברת לעשות:

to do you spoke which the thing good is and you said me And you answered

רש"י

ותענו אתי וגו'. חלטתם את הדבר להנאתכם; היה לכם להשיב, רבנו משה,

Moshe our teacher to reply for you it was for your benefit the matter — you decided etc. me And you answered

ממי נאה ללמד, ממך או מתלמידך? לא ממך שנצטערת עליה? אלא ידעת

Iknew but over it who took pains from you is it not from your disciple or from you to learn is it fitting from whom

מחשבותיכם, הייתם אומרים עכשו יתמנו עלינו דינין הרבה, אם אין

there is not if many judges over us there will be appointed now saying you were your thoughts

מפירנו, אנו מביאין לו דורון והוא נושא לנו פנים שם :

there favor for us will lift up and he a gift to him will bring we one who knows us

רש"י

לעשות. אם הייתי מתעצל, אתם אומרים עשה מהרה שם :

there quickly do would say you lazy I was if to do

פסוק ה

וַאֲקַח אֶת רֹאשֵׁי שְׁבֻטֵיכֶם אֲנָשִׁים חֲכָמִים וַיִּדְעִים וְאֶתָּן אֹתָם רֹאשִׁים
 heads them and I placed and well-known wise men your tribes the heads of — And I took
 עֲלֵיכֶם שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת
 tens and officers of fifties and officers of hundreds and officers of thousands officers of over you
 וְשֹׁטְרִים לְשְׁבֻטֵיכֶם:
 for your tribes and administrators

רש"י

וַאֲקַח אֶת רֹאשֵׁי שְׁבֻטֵיכֶם. מְשֻׁכְּתִים – אֲשֶׁר־כֶּם, עַל מִי בָאתֶם לְהִתְמַנּוֹת? עַל
 over to be appointed are you coming whom over happy are you I drew them your tribes the heads of — And I took
 בְּנֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב, עַל בְּנֵי אָדָם שֶׁנִּקְרְאוּ אַחִים וְרֵעִים, חֵלֶק וְנַחֲלָה,
 and inheritance portion and friends brethren who are called man the sons of over and Yaakov Yitzchak Avraham the sons of
 וְכָל לְשׁוֹן חֶבֶד שָׁם:
 there affection expression of and every

רש"י

אֲנָשִׁים חֲכָמִים וַיִּדְעִים. אֲבָל נְבוֹנִים לֹא מָצָאתִי; זֶה אַחַת מִשְׁבַּע מִדּוֹת שֶׁאָמַר
 which said qualifications of seven one this did I find not understanding but and known wise men
 יִתְּרוֹ לְמֹשֶׁה וְלֹא מָצָא אֶלָּא שְׁלוֹשׁ, אֲנָשִׁים צְדִיקִים, חֲכָמִים, וַיִּדְעִים שָׁם:
 there and known wise righteous men three except did he find and not to Moshe Yisro

רש"י

רֹאשִׁים עֲלֵיכֶם. שֶׁתִּנְהַגוּ בָהֶם כְּבוֹד, רֹאשִׁים בְּמִקְחָה, רֹאשִׁים בְּמִמְכָּרָה, רֹאשִׁים
 first in selling first in buying first respect toward them with that you behave over you Heads
 בְּמִשְׁאָל וּמִתָּן, נִכְנָס אַחֲרוֹן וְיוֹצֵא רִאשׁוֹן שָׁם:
 there first and leaving last entering dealings in business

רש"י

שָׂרֵי אֲלָפִים. אֶחָד מִמֶּנָּה עַל אֶלְפֵי:
 a thousand over appointed one thousands officers of

רש"י

שָׂרֵי מֵאוֹת. אֶחָד מִמֶּנָּה עַל מֵאָה:
 one hundred over appointed one hundreds chiefs of

רש"י

וְשֹׁטְרִים. מְנִיתִי עֲלֵיכֶם לְשְׁבֻטֵיכֶם – אֵלּוּ הַכּוֹפְתִין וְהַמְּכִין בְּרִצּוּעָה עַל פִּי
 the word of by with a strap and who strike who bind these according to your tribes over you I appointed and court officers
 הַדִּינִין עִי' שָׁם:
 there see the judges

וְאָצוּהָ אֶת שְׁפִטֵיכֶם בְּעֵת הַהוּא לֵאמֹר שְׁמַע בֵּין אֲחֵיכֶם וּשְׁפִטָתָם
 and judge your brothers between Hear saying that at the time your judges — And I commanded
 צֶדֶק בֵּין אִישׁ וּבֵין אָחִיו וּבֵין גֵּרוֹ:
 his stranger and between his brother and between a man between righteousness

רש"י

ואצוה את שפטיכם. אמרתי להם הווי מתונין בדין - אם בא דין לפניך
 before you a case comes if in judgment deliberate be to them I said your judges — And I commanded
 פעם אחת, שנים, ושלוש, אל תאמר כבר בא דין זה לפני פעמים הרבה, אלא
 rather many times before me this case came already say do not and three times twice one time
 היו נושאים ונותנים בו שם :
 there in it and debating discussing be

רש"י

בעת ההוא. משמניתים אמרתי להם אין עכשיו פלשעבר, לשעבר הייתם
 you were in the past as in the past now it is not to them I said as soon as I appointed that At the time
 בראשות עצמכם, עכשו הרי אתם משעבדים לצבור שם :
 there to the community are subjugated you behold now yourselves under the authority of

רש"י

שמע. לשון הנה, אודנ"ט בלעז, כמו זכור, שמור:
 keep remember just like in foreign tongue oyant continuous action is an expression of hear

רש"י

ובין גרו. זה בעל דינו שאוגר עליו דברים; ד"א ובין
 and between another explanation words against him who heaps up his lawsuit the master of this his opponent and between
 גרו, אף על עסקי דירה בין חלקת אחים, אפלו בין תנור
 an oven between even brothers the division of such as a dwelling matters of concerning even his dwelling-neighbor
 לכירים שם; סנהדרין ז' :
 7b Sanhedrin there and a stove

פסוק ז

לא תפירו פנים במשפט כקטן כגדל תשמעון לא תגורו
 fear you shall not you shall hear like the great like the small in judgment faces recognize You shall not
 מפני איש כי המשפט לאלהים הוא והדבר אשר יקשה מכם
 for you is too hard that and the matter it belongs to God the judgment for any man because of
 תקרבון אלי ושמעתי:
 and I will hear it to me you shall bring

רש"י

לא תכירו פנים במשפט. זה הממנה להושיב הדינים, שלא יאמר איש פלוני
so-and-so man he should say that not the judges to seat is the one appointed this in judgment faces recognize Do not
נאה או גבור, אושיכנו דין, איש פלוני קרובי, אושיכנו דין בעיר, והוא
and he in the city as a judge I will seat him is my relative so-and-so man as a judge I will seat him strong or is handsome
אינו בקי בדיניו, נמצא מחיב את הזכאי ומזכה את החיב, מעלה אני על
upon I reckon the guilty one — and acquits the innocent one — he obligates it turns out in the laws expert is not
מי שמנהו כאלו הכיר פנים בדין:
in the judgment faces he recognized as if appointed him whoever

רש"י

בקטן כגדל תשמעון. שיהא חביב עליה דין של פרוטה כדין של
of like a judgment a perutah of a judgment upon you dear that it should be you shall hear as the great As the small
מאה מנה, שאם קדם ובא לפניך, לא תסלקנו לאחרון. ד"א —
Another explanation to the last push it aside do not before you and came it came first that if maneh one hundred
בקטן כגדל תשמעון בתרגומו, שלא תאמר זה עני הוא ויחברו עשיר
is rich and his fellow is a poor man this say that you not like its Targum you shall hear as the great As the small
ומצוה לפרנסו, אזכה את העני ונמצא מתפרנס בנקיות; ד"א
Another explanation in cleanliness supported and he turns out the poor man — I will acquit to support him and is commanded
— שלא תאמר היאך אני פוגם כבודו של עשיר זה בשביל דינר, אזכנו
I will acquit him a dinar because of this a rich man of the honor damage do I how say that you not
עכשיו, וכשיוצא לחוץ אמר לו תן לו שאתה חייב לו שם:
there to him owe for you to him give to him I will say outside and when he goes now

רש"י

לא תגורו מפני איש. לא תיראו; ד"א — לא תגורו לא תכניס דבריך
your words hold back do not gather in do not another explanation fear do not any man before fear Do not
מפני איש, לשון "אגר בקיץ" משלי י':
ten Mishlei in the summer gathering an expression of any man before

רש"י

כי המשפט לאלהים הוא. מה שאתה נוטל מזה שלא כדין, אתה מזקינני
compel Me you according to law not from this one take that you what it is to God the judgment For
להחזיר לו, נמצא שהטית עלי המשפט סנהדרין ח':
8a Sanhedrin the judgment against Me that you perverted it turns out to him to return

רש"י

תקרבוני אלי. על דבר זה נסתלק ממנו משפט בנות צלפחד שם;
there Tzelofchad the daughters of the law of from him departed this statement on account of to me bring
וכן שמואל אמר לשאול שמואל א ט' "אנכי הרוואה", אמר לו הקב"ה חייך
by your life the Holy One to him said the seer I am 9 I Shmuel to Shaul said Shmuel and likewise
שאני מודיעה שאין אתה רואה, ואימתי הודיעו? כשפא למשח את דוד
Dovid — to anoint when he came did He inform him and when are a seer you that not will inform you that I
שמואל א ט"ז "וירא את אליאב ויאמר אה נגד ה' משיחו", אמר לו הקב"ה
the Holy One to him said is His anointed Hashem before surely and he said Eliab — and he saw 16 I Shmuel

וְלֹא אָמַרְתָּ אֲנֹכִי הֲרֹאָהּ? "אֵל תִּבְט אֶל מְרֹאָהּ" סִפְרֵי :

Sifrei his appearance at look do not the seer I am you say and did not

פסוק ח

Pasuk 8

וְאָצִוָּה אֶתְכֶם בְּעֵת הַהוּא אֵת כָּל הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן:

you should do which the things all — that at the time you And I commanded

רש"י

אֵת כָּל הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן. אֵלּוּ עֲשֶׂת הַדְּבָרִים שְׁבִין דִּינֵי מְמוֹנוֹת לְדִינֵי

to laws of monetary cases laws of that are between things the ten these are you shall do that the things all of —

נִפְשׁוֹת שֵׁם :

there capital cases

פסוק ט

Pasuk 9

וְנָסַע מִחֶרֶב וַנֵּלֶךְ אֵת כָּל הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר

which that and the awesome the great the wilderness all of — and we went from Chorev And we journeyed

רָאִיתָם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָנוּ וַנָּבֹא

and we came us our God Hashem commanded as the Emori the mountain of by way of you saw

עַד קִדְשׁ בְּרִנְעַ:

Barnea Kadesh until

רש"י

הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא. שֶׁהָיוּ בּוֹ נִחְשִׁים כְּקוֹרוֹת, וְעֶקְרָבִים כְּקִשְׁתוֹת שֵׁם :

there like bows and scorpions like beams serpents in it that there were and fearful great the wilderness

פסוק י

Pasuk 10

וְאָמַר אֲלֵכֶם בָּאתֶם עַד הַר הָאֱמֹרִי אֲשֶׁר יְהוָה אֱלֹהֵינוּ נִתֵּן לָנוּ:

to us is giving our God Hashem which the Amorite the mountain of to you have come to you And I said

פסוק יא

Pasuk 11

רָאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֵת הָאָרֶץ עֲלֶיהָ יֵשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה

Hashem spoke as possess go up the land — before you your God Hashem has given see

אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֵל תִּירָא וְאַל תִּתַּח:

be dismayed and do not fear do not to you your fathers God of

CHAPTER SUMMARY

The aliyah transitions from the appointment of the judges to the journey toward the Promised Land. Moshe Rabbeinu describes how Klal Yisrael traveled through the great and terrifying wilderness from Chorev until they reached Kadesh-

barnea. There, Moshe encouraged the nation to go up and inherit the land that Hashem had placed before them, urging them not to fear or be discouraged as they prepared to take possession of their inheritance.

למעשה WHAT TO TAKE HOME

In this parsha, Moshe Rabbeinu recalls how he appointed judges and leaders over Klal Yisrael, warning them: "You shall not be partial in judgment: hear out low and high alike. Fear no one, for judgment is God's." Rashi explains that this is a warning to a judge not to say, "I am afraid of this wealthy or powerful person, lest he harm me or my family." The Torah demands absolute truth, reminding us that when we stand up for what is right, we are doing the work of Hashem Himself, and He is our ultimate protection.

This is not just a lesson for a Beis Din; it is a guide for our daily lives. How often do we find ourselves in situations where we hesitate to speak the truth, to stand up for a friend, or to do the right thing because we are afraid of what people will say? We worry about social pressure, our reputation, or the reaction of someone influential. The Torah tells us: "Fear no one, for judgment is God's." When you act with integrity and truth, you are aligned with Hashem, and you have nothing to fear from any human being.

Today, when you face a situation where doing the right thing or speaking the truth feels uncomfortable or socially risky, pause and remind yourself that you answer only to Hashem. Speak and act with quiet, gentle confidence, knowing that Hashem is with you.