

חומש עם רש"י • דברים • רביעי

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

DEVARIM • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his review of the tragic episode of the meraglim (spies). He reminds the Bnei Yisrael of Hashem's decree that the generation of the wilderness would not enter the Promised Land, while their young children—whom they feared would be taken captive—would indeed inherit it. Moshe recounts how the people were commanded to turn back toward the wilderness, away from Eretz Yisrael.

We then learn of the tragic aftermath, where the people attempted to force their way into the land against Hashem's explicit warning. Moshe describes their defiant ascent to the hill country, their devastating defeat at the hands of the Amorites, and their subsequent weeping before Hashem, which was not accepted.

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

פסוק א

Pasuk 1

וּטְפָכֶם אֲשֶׁר אִמְרַתֶּם לְבֹז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא יָדְעוּ הַיּוֹם

today know not who and your children they would be for spoil you said whom And your little ones

טוֹב וְרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנַנָּה וְהֵם יִירְשׁוּהָ:

shall possess it and they I will give it and to them there shall enter they and bad good

פסוק ב

Pasuk 2

וְאַתֶּם פְּנוּ לָכֶם וּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יָם סוּף:

Reeds the Sea of by way of to the wilderness and journey for yourselves turn And as for you

רש"י

פְּנוּ לָכֶם. אִמְרַתִּי לְהַעֲבִיר אֶתְכֶם דֶּרֶךְ רָחֵב אֶרֶץ אֱדוֹם לְצַד צָפוֹן לַכְּנִס

to enter north to the side of Edom the land of the breadth of by way of you to pass I thought for yourselves Turn

לְאֶרֶץ, קָלַקְלַתֶּם וּגְרַמְתֶּם לָכֶם עֲכוּב:

a delay for yourselves and you caused you corrupted into the Land

רש"י

פְּנוּ לָכֶם. לְאַחֲרֵיכֶם וְתָלֹכוּ בַּמִּדְבָּר לְצַד יָם סוּף - שְׁהַמִּדְבָּר

for the wilderness Reeds the Sea of towards the side of in the wilderness and go backwards for yourselves turn

שֶׁהָיוּ מְהַלְכִּים בּוֹ לְדְרוֹמוֹ שֶׁל הָר שֶׁעִיר הָיָה מִפְּסִיק בֵּין יָם סוּף לְהָר

to Mount Reeds the Sea of between separating was Seir Mount of to the south in it traveling that they were

שֶׁעִיר - עָתָה הִמָּשְׁכוּ לְצַד הַיָּם וְתִסְבְּבוּ אֶת הָר שֶׁעִיר כָּל דְּרוֹמוֹ מִן

from its south all of Seir Mount — and travel round the sea towards the side of proceed now Seir

וַתַּעֲנוּ וַתֹּאמְרוּ אֵלַי חָטֵאנוּ לַיהוָה אֲנַחְנוּ נִעְלָה וְנִלְחָמנוּ כְּכֹל
according to all and we will fight will go up we to Hashem we have sinned to me and you said And you answered
אֲשֶׁר צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת כְּלֵי מִלְחָמָתוֹ
his war the weapons of — every man and you girded our God Hashem commanded us that
וַתַּהַיְנוּ לָעֹלֶת הַהָרָה:
to the mountain to go up and you prepared

וַתַּהַיְנוּ. לְשׁוֹן "הִנֵּנוּ וְעָלִינוּ אֶל הַמָּקוֹם" בַּמִּדְבָּר י"ד, זֶה הַלְשׁוֹן
the expression this is fourteen Bamidbar the place to and we will go up here we are an expression of And you readied
שֶׁאִמַּרְתֶּם לְשׁוֹן "הֵן", כְּלוּמָר נִזְדַּמְנַתֶּם:
you prepared yourselves meaning to say yes an expression of that you said

וַיֹּאמֶר יְהוָה אֵלַי אָמַר לָהֶם לֹא תַעֲלוּ וְלֹא תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם
in your midst I am not for fight and do not go up do not to them say to me Hashem And said
וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם:
your enemies before you be routed lest

לֹא תַעֲלוּ. לֹא עֲלִיָּה תִּהְיֶה לָכֶם אֲלָא יְרִידָה:
a descent but rather for you will there be ascent no go up Do not

וְאַדְבַּר אֲלֵיכֶם וְלֹא שָׁמַעְתֶּם וַתִּמְרוּ אֶת פִּי יְהוָה וַתִּזְדּוּ
and you acted willfully Hashem the word of — and you rebelled did you listen and not to you And I spoke
וַתַּעֲלוּ הַהָרָה:
the mountain and you ascended

וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב בְּהָר הַהוּא לְקִרְאָתְכֶם וַיִּרְדְּפוּ אַתְּכֶם כַּאֲשֶׁר
just as you and they chased towards you that in the mountain who dwells the Amorite And went out

תַּעֲשִׂינָהּ הַדְּבָרִים וַיָּכֹתוּ אֶתְכֶם בְּשַׁעִיר עַד חֶרְמָה:

Chormah until in Seir you and they crushed the bees do

רש"י

כַּאֲשֶׁר תַּעֲשִׂינָהּ הַדְּבָרִים. מֵהַ הַדְּבָרָה הַזֹּאת כְּשֶׁהִיא מִכָּה אֶת הָאָדָם מִיָּד מִתָּה,

dies immediately the person — stings when she this the bee Just as the bees do As

אִף הֵם כְּשֶׁהָיוּ נוֹגְעִים בְּכֶם מִיָּד מִתִּים:

died immediately you touching when they were they so

פסוק ז

Pasuk 7

וַתָּשָׁבוּ וַתִּבְכּוּ לְפָנַי יְהוָה וְלֹא שָׁמַע יְהוָה בְּקִלְכֶם וְלֹא הֶאֱזִין

did he give ear and not to your voice Hashem did listen but not Hashem before and you wept And you returned

אֵלֵיכֶם:

to you

רש"י

וְלֹא שָׁמַע ה' בְּקִלְכֶם. כְּבִיכּוֹל עֲשִׂיתֶם מִדַּת רַחֲמָיו כְּאֵלֹו אֶכְזָּרִי:

cruel as if His mercy the attribute of you made as it were your voice Hashem heard and not

פסוק ח

Pasuk 8

וַתָּשָׁבוּ בְּקֶדֶשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יָשַׁבְתֶּם:

you dwelt that like the days many days in Kadesh And you dwelt

רש"י

וַתָּשָׁבוּ בְּקֶדֶשׁ יָמִים רַבִּים. י"ט שָׁנָה, שְׁנֵי עָשָׂר כִּימִים אֲשֶׁר יִשְׁבַּתֶּם בְּשָׂאֵר

in the rest of you dwelt that according to the days as it is said years nineteen many days in Kadesh And you dwelt

הַמִּסְעוֹת, וְהֵם הָיוּ ל"ח שָׁנָה, י"ט מֵהֶם עָשׂוּ בְּקֶדֶשׁ וי"ט שָׁנָה הוֹלְכִים

wandering years and nineteen in Kadesh they spent of them nineteen years thirty-eight were and they the journeys

וּמִטְרָפִים וְחִזְרוּ לְקֶדֶשׁ, כְּמוֹ שְׁנֵי עָשָׂר בְּמִדְבָּר ל"ב "וַיִּנְיַעַם" בְּמִדְבָּר;

in the wilderness and He made them move thirty-two in Bamidbar it is said just as to Kadesh and they returned and aimless

כִּי מִצָּאתִי בְּסֶדֶר עוֹלָם:

Olam in Seder I found so

פסוק ט

Pasuk 9

וַנִּפְּן וַנֵּסַע הַמִּדְבָּרָה דֶּרֶךְ יָם סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי

to me Hashem spoke as Reeds the Sea of by way of to the wilderness and we journeyed And we turned

וַנִּסָּב אֶת הָר שֶׁעִיר יָמִים רַבִּים:

many days Seir Mount — and we circled

רש"י

וַנִּפְּן וַנֵּסַע הַמִּדְבָּרָה. אֵלֹו לֹא חָטְאוּ הָיוּ עוֹבְרִים דֶּרֶךְ הָר

Mount by way of passed they would have they had sinned not if into the wilderness and we journeyed Then we turned

שְׁעִיר לַפִּנּוֹס לְאֶרֶץ מִן דְּרוֹמוֹ לְצָפוֹנוֹ, וּבְשָׁבִיל שְׁקָלְקֵלוֹ הִפְכוּ לָצֵד

toward the side of they turned that they degenerated but because to its north its south from into the Land to enter Seir

הַמִּדְבָּר, שֶׁהוּא בֵּין יָם סוּף לְדְרוֹמוֹ שֶׁל הָר שְׁעִיר, וְהָלְכוּ אֶצֶל דְּרוֹמוֹ

its south alongside and they proceeded Seir Mount of to the south Reeds the Sea of between which is the wilderness

מִן הַמַּעֲרָב לַמִּזְרָח דֶּרֶךְ יָם סוּף. דֶּרֶךְ יְצִיאָתָן מִמִּצְרַיִם שֶׁהוּא בְּמִקְצוֹעַ

at the corner which is from Mitzrayim their departure by the route of Reeds the Sea of by way of to the east the west from

דְּרוֹמִית מַעֲרָבִית; מִשָּׁם הָיוּ הוֹלְכִים לָצֵד הַמִּזְרָח:

the east toward the side of going they were from there west south

רש"י

וְנִסַּב אֶת הָר שְׁעִיר. כָּל דְּרוֹמוֹ עַד אֶרֶץ מוֹאָב:

Moav the land of until its south all of Seir Mount — and we compassed

CHAPTER SUMMARY

The aliyah details the transition from the decree of the wilderness to the actual retreat. After the Bnei Yisrael wept and confessed their sin, they foolishly girded their weapons to fight, ignoring Moshe's warning that Hashem's Presence was not among them. They were utterly routed by the Amorites at Hormah, and despite their tears, Hashem did not heed their cries, leading to their long stay in Kadesh before finally turning back into the wilderness toward the Sea of Reeds.

לְמַעַשָּׂה WHAT TO TAKE HOME

Look at the painful lesson of the Ma'apilim, the ones who tried to storm the mountain after the decree of the spies. When they realized their sin, they cried out, "We have sinned, we will go up and fight!" It sounds so holy, so full of teshuvah. But Hashem told them, "Do not go up... for I am not in your midst." They went anyway, and the Torah describes how they were chased and crushed like bees.

What was their mistake? They thought that because they felt a sudden burst of inspiration and a desire to do the right thing, they could ignore the actual, practical will of Hashem in that moment. True teshuvah and true avodah do not mean doing what we feel is spiritual; it means doing what Hashem wants from us right now, even if that means accepting a difficult decree, turning back into the wilderness, and waiting.

Sometimes we make a mistake, and in our eagerness to fix it, we rush to do some great, heroic spiritual act that Hashem is not asking of us. We want to "storm the mountain" on our own terms to make ourselves feel better. But the real avodah is kabalas ol, accepting the yoke of Heaven. If Hashem says, "Right now, your job is to sit quietly, to wait, or to do a simple, mundane task," then that is where the Shechinah is.

Today, before you rush to do a "great thing" to make up for a past failure, stop and ask: "What does Hashem actually want from me in this very moment?" Do not look for the dramatic mountain to climb; find the quiet, simple ratzon Hashem right in front of you and submit your will to His.