

חומש עם רש"י • דברים • חמישי

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

DEVARIM • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues recounting the journeys of the Bnei Yisrael in the midbar, recalling how Hashem commanded them to turn away from the borders of Esau in Seir and the children of Lot in Moab and Ammon. Hashem warns the nation not to wage war with these peoples or take their lands, as these territories were given to them as an inheritance. We see the immense chesed of Hashem, Who sustained our ancestors for forty years in the wilderness so that they lacked absolutely nothing.

We also learn of the transition between the generation of the spies and the new generation entering the land. After thirty-eight years of wandering, the generation of warriors had completely passed away, and the time came for the Bnei Yisrael to cross the wadi Arnon and begin the conquest of the land of Sihon, the Amorite king of Heshbon.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר:

saying to me Hashem And He said

פסוק ב

Pasuk 2

רַב לָכֶם סָב אֶת הָהָר הַזֶּה פָּנוּ לָכֶם צָפְנָה:

northward yourselves turn this the mountain — is the circling of for you Much

רש"י

פָּנוּ לָכֶם צָפְנָה. סָבוּ לָכֶם לְרוּחַ מִזְרָחִית, מִן הַדָּרוֹם לְצָפוֹן, פְּנִיכֶם לְצָפוֹן,

to the north your faces to the north the south from eastern to the side for yourselves turn northward for yourselves turn

נִמְצְאוּ הוֹלְכִים אֶת רוּחַ הַמִּזְרָחִית וְזֶהוּ שֶׁנֶּאֱמַר שׁוֹפְטִים י"א וַיָּבֹאוּ

and they came 11 Shoftim that which is said and this is the eastern the side — traveling they were found

וַיָּבֹא מִמִּזְרַח שֶׁשֶּׁשׁ לְאַרְץ מוֹאָב:

Moav to the land of the sun from the east of and he came

פסוק ג

Pasuk 3

וְאֵת הָעָם צוֹ לֵאמֹר אַתֶּם עֹבְרִים בְּגִבּוֹל אֶחֱיֶיכֶם בְּנֵי עֲשָׂו

Esav the children of your brothers through the border of are passing you saying command the people And —

הַיֹּשְׁבִים בְּשֵׁעִיר וַיִּירָאוּ מִכֶּם וְנִשְׁמַרְתֶּם מֵאֵד:

very much and you shall watch of you and they will fear in Seir who dwell

רש"י

ונשמרתם מאד. ומהו השמירה? אל תתגרו בם :

with them contend do not the guarding and what is very much And you shall guard

פסוק ד

Pasuk 4

אל תתגורו בם כי לא אתן לכם מארצם עד מדרג כף רגל כי

for a foot the sole of a tread of even from their land to you I will give not for them provoke do not

ירשה לעשו נתתי את הר שעיר:

Seir the mountain of — I have given to Esav an inheritance

רש"י

עד מדרג כף רגל. אפלו מדרג כף רגל, כלומר אפלו דריסת הרגל

the foot the stepping of even meaning to say a foot the sole of the treading of even a foot the sole of the treading of Until

איני מרשה לכם לעבר בארצם שלא ברשות. ומדרש אנדה עד שיבא

there shall come until explanation is and the Midrashic permission without through their land to pass you permit I do not

יום דריסת כף רגל על הר הזיתים, שנאמר זכריה י"ד "ועמדו רגליו

His feet and shall stand 14 Zechariah as it is said Olives the Mount of upon a foot the sole of the treading of the day of

וגו'":

etc.

רש"י

ירשה לעשו. מאברהם, עשרה עממים נתתי לו, שבעה לכם וקיני וקנזי

and the Kenizzite and the Kenite to you seven to him I gave nations ten from Avraham to Esau an inheritance

וקדמוני הן עמון ומואב ושעיר, אחד מהם לעשו והשנים לבני לוט,

Lot to the children of and the two to Esau of them one and Seir and Moav Ammon they are and the Kadmonite

בשכר שהלך אתו למצרים ושתק על מה שהיה אומר על אשתו אחותי

my sister his wife about saying that he was what about and he kept silent to Mitzrayim with him that he went as reward

היא, עשאו כבנו בראשית רבה נ"א :

51 Rabbah Bereishis like his son He treated him she is

פסוק ה

Pasuk 5

אכל תשברו מאתם בכסף ואכלתם וגם מים תכרו מאתם בכסף

for money from them you shall purchase water and also and you shall eat for money from them you shall buy Food

ושתייתם:

and you shall drink

רש"י

תכרו. לשון מקח, וכן "אשר פריתי לי" בראשית נ' , שפן בכרפי הים

the sea in the cities of for so fifty Bereishis for myself" Ibought "which and so purchase an expression of you shall buy

קורין למכירה פירה ראש השנה כ"ו :

twenty-six Hashanah Rosh kirah to selling they call

פסוק ו

Pasuk 6

כי יהוה אלהיך ברכך בכל מעשה ידיך ידע לכתך את

— your walking through He knew your hand the work of in all has blessed you your God Hashem For

המדבר הגדל הזה זה ארבעים שנה יהוה אלהיך עמך לא חסרת
did you lack not was with you your God Hashem years forty these this great the wilderness

דבר:

a thing

רש"י

כי ה' אלהיך ברכך. לפיכך לא תכפו את טובתו להראות פאלו אתם עניים,

are poor you as if to show His goodness — deny do not therefore has blessed you your God Hashem For

אלא הראו עצמכם עשירים:

wealthy yourselves show rather

פסוק ז

Pasuk 7

ונעבר מאת אחינו בני עשו הישבים בשעיר מדרך הערבה

the Arabah from the way of in Seir who dwell Esav the children of our brothers from by And we passed

מאילת ומעצין גבר ונפון ונעבר דרך מדבר מואב:

Moav the wilderness of the way of and we passed and we turned Gever and from Etzyon from Eilat

רש"י

ונפון ונעבר. לצד צפון הפכנו פנים להלך רוח מזרחית:

eastern the side to go faces we turned north towards the side of and we passed And we turned

פסוק ח

Pasuk 8

ויאמר יהוה אלי אל תצר את מואב ואל תתגר בם מלחמה כי לא

not for to war them provoke and do not Moav — distress do not to me Hashem And He said

אתן לה מארצו ירשה כי לבני לוט נתתי את ער ירשה:

as an inheritance Ar — I have given Lot to the children of for an inheritance from his land to you I will give

רש"י

ואל תתגר בם וגו'. לא אסר להם על מואב אלא מלחמה, אבל מיראים

frightening but war except Moav regarding to them did He forbid Not etc. with them contend And do not

היו אותם, ונראים להם פשעם מזינים, לפיכך כתיב במדבר כ"ב "ויגר

"And was afraid 22 Bamidbar it is written therefore armed when they are to them and appearing them they were

מואב מפני העם", שהיו שוללים ובוזזים אותם; אבל בבני עמון נאמר

it is said Ammon regarding the children of but them and looting plundering for they were the people" because of Moav

פסוק י"ט "וְאֵל תִּתְגַּר בָּם" – שׁוּם גְּרוֹי, בְּשֹׁכֵר צְנִיעוּת אִמָּם, שְׁלֹא

who did not their mother the modesty of as a reward for provocation any with them" contend "And do not 19 verse

פְּרִסְמָה עַל אָבִיהָ כְּמוֹ שֶׁעָשְׂתָה הַבְּכִירָה שֶׁקָּרָאָה שֵׁם בְּנָהּ מוֹאָב בְּבֹא קָמָא

Kamma Bava Moav her son the name of who called the elder daughter that which did like her father concerning publicize

ל"ח :

38

רש"י

ער. שם המדינה:

the province is the name of Ar

פסוק ט

Pasuk 9

הָאֵמִים לְפָנִים יָשְׁבוּ בָּהּ עַם גָּדוֹל וְרַב וְרַם פְּעֻנְקִים:

as the Anakites and tall and numerous great a people in it dwelt formerly The Emim

רש"י

הָאֵמִים לְפָנִים וְגו'. אֵתָּה סָבוּר שֶׁזֶּה אֶרֶץ רִפְאִים שֶׁנָּתַתִּי לוֹ לְאַבְרָהָם, לְפִי

because to Avraham to him that I gave Rephaim is the land of that this might think You etc. formerly The Emim

שֶׁהָאֵמִים שֶׁהֵם רִפְאִים יָשְׁבוּ בָּהּ לְפָנִים, אֲבָל לֹא זֶה הִיא, כִּי אוֹתָן רִפְאִים הוֹרֵשְׁתִּי

I drove out Rephaim those because is it this not but formerly in it dwelt Rephaim who are that the Emim

מִפְּנֵי בְנֵי לוֹט וְהוֹשַׁבְתִּים תַּחְתָּם:

in their stead and I settled them Lot the children of from before

פסוק י

Pasuk 10

רִפְאִים יִחְשְׁבוּ אֵף הֵם פְּעֻנְקִים וְהַמֹּאבִּים יִקְרְאוּ לָהֶם אֵמִים:

Emim them call but the Moabites like the Anakites they also they are counted Rephaim

רש"י

רִפְאִים יִחְשְׁבוּ וְגו'. רִפְאִים הָיוּ נִחְשָׁבִין אוֹתָם אֵמִים, פְּעֻנְקִים הַנִּקְרָאִים רִפְאִים,

Rephaim who are called as the Anakim Emim those accounted were Rephaim etc. they are accounted Rephaim

עַל שֵׁם שֶׁכָּל הָרוֹאֶה אוֹתָם יָדָיו מֵתַרְפוֹת בְּרֵאשִׁית רַבָּה כ"ו :

26 Rabbah Bereishis became weak his hands them who saw that everyone account of on

רש"י

אֵמִים. עַל שֵׁם שֶׁאִימָתָם מִטְּלָת עַל הַפְּרִיּוֹת שֵׁם, וְכֵן בְּשַׁעִיר יָשְׁבוּ הַחֲרִים

the Horim dwelt in Seir and so there the people upon was cast that their dread the name on Eimim

וְנָתַתִּים לְבְנֵי עֵשָׂו:

Esav to the children of and I gave them

פסוק יא

Pasuk 11

וּבְשַׁעִיר יָשְׁבוּ הַחֲרִים לְפָנִים וּבְנֵי עֵשָׂו יִירָשׁוּם וַיִּשְׁמִידוּם

and destroyed them dispossessed them Esau and the children of formerly the Horites dwelt And in Seir

מִפְּנֵיהֶם וַיָּשְׁבוּ תַּחְתָּם כַּאֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאָרֶץ יִרְשָׁתוֹ אֲשֶׁר
which their possession to the land of Israel did just as in their place and they dwelt from before them

נָתַן יְהוָה לָהֶם:
to them Hashem gave

רש"י

יִירָשׁוּם. לָשׁוֹן הוּא, כְּלוּמָר נָתַתִּי בָהֶם כֹּחַ שֶׁהֵיוּ מוֹרִישִׁים
driving out that they were strength in them I gave meaning to say present tense is an expression of they shall drive them out

אוֹתָם וְהוֹלְכִים:
and continuously going them

פסוק יב

Pasuk 12

עַתָּה קִמּוּ וְעִבְרוּ לָכֶם אֶת נַחַל זֶרֶד וְנַעֲבֹר אֶת נַחַל זֶרֶד:
Zered the valley of — and we crossed Zered the valley of — for yourselves and cross arise Now

פסוק יג

Pasuk 13

וְהַיָּמִים אֲשֶׁר הָלַכְנוּ מִקָּדֵשׁ בְּרִנֵּעַ עַד אֲשֶׁר עָבְרָנוּ אֶת נַחַל זֶרֶד
Zered the stream of — we crossed that until Barnea from Kadesh we traveled that And the days
שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד תָּם כָּל הַדּוֹר אַנְשֵׁי הַמִּלְחָמָה מִקֶּרֶב
from the midst of war the men of the generation of all the end of until years and eight thirty
הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם:
to them Hashem had sworn as the camp

פסוק יד

Pasuk 14

וְגַם יָד יְהוָה הָיְתָה בָּם לְהָמָם מִקֶּרֶב הַמַּחֲנֶה עַד
until the camp from the midst of to destroy them against them was Hashem the hand of And also

תָּמָם:
their consumption

רש"י

הִיתָה בָּם. לְמַהֵר וּלְהָמָם בְּתוֹךְ אַרְבָּעִים שָׁנָה, שֶׁלֹּא יִגְרְמוּ לְבָנֵיהֶם
for their children they should cause so that not years forty within and to destroy them to hasten against them was

עוֹד לְהִתְעַכֵּב בַּמִּדְבָּר:
in the wilderness to tarry further

פסוק טו

Pasuk 15

וַיְהִי כַּאֲשֶׁר תָּמּוּ כָּל אַנְשֵׁי הַמִּלְחָמָה לָמוֹת מִקֶּרֶב הָעָם:
the people from the midst of to die war the men of all finished when And it was

רש"י

ויהי כאשר תמו וגו' וידבר ה' אלי וגו'. אבל משלוח המרגלים עד כאן
here until of the spies from the sending But etc. to me Hashem and spoke etc. were finished when And it was
לא נאמר בפירשה זו וידבר אלא ויאמר, ללמדך שכל ל"ח שנה שהיו
that were years thirty eight that all to teach you and He said but rather and He spoke this in the section was it said not
ישראל נזופים, לא נתיחד עמו הדבור בלשון חבה, פנים אל פנים
face to face of affection with an expression the Divine speech with him was singled out not censured Yisrael
וישוב הדעת - ללמדך שאין השכינה שורה על הנביאים אלא בשביל ישראל
Yisrael for the sake of except the prophets upon rests the Shechinah that not to teach you of the mind and tranquility
מכילתא שמות י"ב :

twelve Shemos Mekhilta

רש"י

אנשי המלחמה. מן עשרים שנה היוצאים בצבא:
in the army who go out years twenty from the age of the war The men of

פסוק טז

Pasuk 16

וידבר יהוה אלי לאמר:
saying to me Hashem And spoke

פסוק יז

Pasuk 17

אתה עבר היום את גבול מואב את ער:
Ar — Moav the border of — today are passing you

רש"י

אתה עבר היום את גבול מואב, וקרבת מול בני עמון. מכאן
from here Ammon the children of opposite and you will approach Moav the boundary of — today are passing You
שארץ עמון לצד צפון:
north was to the side of Ammon that the land of

פסוק יח

Pasuk 18

וקרבת מול בני עמון אל תצרים ואל תתגר בם כי לא
not for them provoke and do not harass them do not Ammon the children of opposite and you will approach
אתן מארץ בני עמון לה ירשה כי לבני לוט נתתיה
I have given it Lot to the children of for as a possession to you Ammon the children of from the land of will I give
ירשה:
as a possession

פסוק יט

אֶרֶץ רִפְאִים תַּחֲשֵׁב אִף הוּא רִפְאִים יָשְׁבוּ בָּהּ לְפָנִים וְהָעַמּוֹנִים יִקְרָאוּ
 called and the Ammonites formerly in it dwelt Rephaim it also it is considered Rephaim A land of
 לָהֶם זִמְזֻמִּים:
 Zamzumimim them

רש"י

ארץ רפאים תחשב. ארץ רפאים נחשבת אף היא, לפי שהרפאים ישובו בה
 in it dwelt that the Rephaim because it also it is accounted Rephaim A land of it was accounted Rephaim A land of
 לְפָנִים, אֲבָל לֹא זֶה הִיא שְׁנַתֵּיתִי לְאַבְרָהָם:
 to Avraham that I gave is it this not but formerly

פסוק ב

עַם גָּדוֹל וְרַב וְרַם כְּעֲנָקִים וַיִּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם
 from before them Hashem and Hashem destroyed as the Anakites and tall and numerous great a people
 them
 וַיִּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם:
 in their place and they settled and they dispossessed them

פסוק כא

כַּאֲשֶׁר עָשָׂה לְבָנָי עָשׂוּ הַיֹּשְׁבִים בְּשֵׁעִיר אֲשֶׁר הִשְׁמִיד אֶת הַחֹרִי
 the Chori — He destroyed who in Seir who dwell Esav for the children of He did as
 מִפְּנֵיהֶם וַיִּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה:
 this the day until in their place and they settled and they dispossessed from before them
 them

פסוק כב

וְהָעֻזִּים הַיֹּשְׁבִים בְּחֲצֵרִים עַד עֲזָה כְּפַתְרִים הִיִּצְאוּ מִכַּפְתּוֹר הַשְּׁמִידִם
 destroyed them from Caphtor who came out the Caphtorim Gaza until in villages who dwelt And the Avvim
 וַיֵּשְׁבוּ תַּחְתָּם:
 in their place and they settled

רש"י

והעוים הישבים בחצרים וגו'. עוים מפלשתים הם, שעמהם הם נחשבים
 are counted they for with them they are from the Philistines Avim etc. in Hazerim who dwell And the Avim
 בְּסִפְרֵי יְהוֹשֻׁעַ, שְׁנָאֵמַר יְהוֹשֻׁעַ י"ג "חֲמֵשֶׁת סִרְיֵי פְלִשְׁתִּים הָעֻזִּי וְהָאֲשְׁדּוּדִי
 and the Ashdorthite the Gazathite the Philistines lords of the five 13 Yehoshua as it is said Yehoshua in the Book of
 הָאֲשֶׁקְלוֹנִי הַגִּתִּי וְהָעֲקֹרֹנִי וְהָעֻזִּים", וּמִפְּנֵי הַשְּׁבוּעָה שֶׁנִּשְׁבַּע אַבְרָהָם לְאַבִּימֶלֶךְ
 to Abimelech Avraham that swore the oath and because of and the Avim and the Ekronite the Gittite the Eshkalonite

לֹא יָכְלוּ יִשְׂרָאֵל לְהוֹצִיא אֶרְצָם מִיָּדָם, וַהֲבֵאתִי עֲלֵיהֶם פְּתוּרִים

Caphtorites against them and I brought from their hand their land to take out Israel were able not

וַהֲשִׁמִּידוּם וַיֵּשְׁבוּ תַּחְתָּם, וְעַכְשָׁיו אַתֶּם מִתְּרִים לְקַחְתָּהּ מִיָּדָם חוּלִין ס'

60b Chullin from their hand to take it are permitted you and now in their stead and they dwelt and they destroyed them

:

פסוק בג

Pasuk 23

קוּמוּ סֵעוּ וְעִבְרוּ אֶת נַחַל אֲרֹנָן רְאֵה נָתַתִּי בְיָדְךָ אֶת סִיחֹן מֶלֶךְ

the king of Sichon — into your hand I have given see Arnon the valley of — and cross journey Arise

חֶשְׁבֹּן הָאֱמֹרִי וְאֶת אֶרְצוֹ הָחֵל רֶשׁ וַהֲתִגֵּר בּוֹ מִלְחָמָה:

in battle him and provoke to possess begin his land and — the Emori Cheshbon

פסוק בד

Pasuk 24

הַיּוֹם הַזֶּה אֶחָל יֵת פַּחַדְךָ וַיִּרְאָתְךָ עַל פְּנֵי הָעַמִּים תַּחַת כָּל

all of under the peoples the face of upon and the fear of you the dread of you to place I will begin the same This day

הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שִׁמְעָה וְרָגְזוּ וְחָלוּ מִפְּנֵיָהּ:

because of you and they will writhe and they will tremble your report will hear who the heavens

רש"י

תַּחַת כָּל הַשָּׁמַיִם. לְמַד שֶׁעֲמֻדָּה חָמָּה לְמֹשֶׁה בַּיּוֹם מִלְחַמַּת עוֹג וְנוֹדַע

and was known Og the battle of on the day of for Moshe the sun that stood still This teaches the heaven all of Under

הַדָּבָר תַּחַת כָּל הַשָּׁמַיִם עֲבוּדָה זֶרָה כ"ה :

25a Zarah Avodah the heaven all of under the matter

פסוק כה

Pasuk 25

וְאֶשְׁלַח מַלְאָכִים מִמִּדְבָּר קְדֻמוֹת אֶל סִיחֹן מֶלֶךְ חֶשְׁבֹּן דְּבָרֵי שְׁלוֹם

peace words of Heshbon king of Sichon to Kedemoth from the wilderness of messengers And I sent

לֵאמֹר:

saying

רש"י

מִמִּדְבָּר קְדֻמוֹת. אַע"פ שֶׁלֹּא צִוֵּנִי הַמָּקוֹם לְקַרֵּא לְסִיחֹן לְשְׁלוֹם,

for peace to Sihon to proclaim the Omnipresent commanded me that not even though Kedemoth From the wilderness of

לְמִדְתִּי מִמִּדְבָּר סִינִי – מִן הַתּוֹרָה שֶׁקְדָּמָה לְעוֹלָם – כְּשָׁבָא הַקָּב"ה

the Holy One blessed be when came the world which preceded the Torah from Sinai from the wilderness of I learnt He

לְתִנָּה לְיִשְׂרָאֵל חֲזַר אוֹתָהּ עַל עֲשׂוֹ וַיִּשְׁמַעֲאֵל, וְגִלּוּי לְפָנָיו שֶׁלֹּא

that not before Him and it was revealed and Yishmael Esav to with it He went around to Yisrael to give it

יִקְבְּלֶיהָ וְאַע"פ כֵּן פָּתַח לָהֶם בְּשְׁלוֹם, אַף אֲנִי קְדַמְתִּי אֶת סִיחֹן בְּדְבָרֵי

with words of Sihon — approached I even with peace to them He opened so and even they would accept it

שָׁלוֹם; דָּ"א, מַמְדַּבֵּר קְדָמוֹת – מִמֶּה לְמִדָּתִי, שֶׁקִּדְמָתָ לְעוֹלָם, יָכוֹל

able the world Who preceded I learnt from You Kedemoth From the wilderness of Another explanation peace

הָיִיתָ לְשִׁלַּח בָּרָק אֶחָד וְלִשְׂרֹף אֶת הַמִּצְרִיִּם, אֲלֵא שְׁלַחְתָּנִי מִן הַמִּדְבָּר אֶל פַּרְעֹה

Pharaoh to the wilderness from You sent me but the Egyptians — and to burn one lightning to send You were

לֵאמֹר שְׁמוֹת ה' "שִׁלַּח אֶת עַמִּי", בְּמִתּוֹן תִּנְחוּמָא :

Tanchuma with moderation My people — Let send out 5:1 Shemos saying

פסוק כו

Pasuk 26

אֶעֱבְרָה בְּאַרְצָךָ בְּדֶרֶךְ בְּדֶרֶךְ אֲלֶךְ לֹא אֲסוּר יְמִין וּשְׂמֹאל:

or left right will I turn not I will go on the road on the road through your land Let me pass

פסוק כז

Pasuk 27

אֶכֶּל בִּפְסָף תִּשְׁבְּרֵנִי וְאֶכְלָתִי וּמִים בִּפְסָף תִּתֵּן לִי וְשָׁתִיתִי רֶק

only and I will drink to me you will give for money and water and I will eat you will sell me for money Food

אֶעֱבְרָה בְּרַגְלִי:

on my feet let me pass

פסוק כח

Pasuk 28

כַּאֲשֶׁר עָשׂוּ לִי בְנֵי יִצְחָק הַיִּשְׁבִּימִים בְּשֵׁעִיר וְהַמּוֹאָבִיִּם הַיֹּשְׁבִּים בְּעָרַי עַד

until in Ar who dwell and the Moavites in Seir who dwell Esau the children of for me did just as

אֲשֶׁר אֶעֱבֹר אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:

to us is giving our God Hashem which the land to the Yarden — I cross that

רש"י

כַּאֲשֶׁר עָשׂוּ לִי בְנֵי עֵשָׂו. לֹא לְעִנְיָן לְעֹבֵר בְּאַרְצָם, אֲלֵא

but through their land passing regarding the matter of not Esau the children of to me did As

לְעִנְיָן מֶכֶר אֶכֶּל וּמִים:

and water food selling regarding the matter of

רש"י

עַד אֲשֶׁר אֶעֱבֹר אֶת הַיַּרְדֵּן. מוֹסֵב עַל אֶעֱבְרָה בְּאַרְצָהּ:

through your land let me pass to is connected the Jordan — I shall pass that Until

פסוק כט

Pasuk 29

וְלֹא אָבָה סִיחֹן מֶלֶךְ הַחִשְׁבוֹן הָעִבְרָנִי בּוֹ כִּי הִקְשָׁה יְהוָה אֱלֹהֵיהָ

your God Hashem stiffened because through him to let us pass Cheshbon king of Sichon consented and not

אֶת רוּחוֹ וְאִמְץ אֶת לִבָּבוֹ לְמַעַן תִּתֵּן בְּיָדָהּ כִּיּוֹם הַזֶּה:

· as this day into your hand to deliver him in order his heart — and hardened his spirit —

CHAPTER SUMMARY

The aliyah details the specific instructions given to the Bnei Yisrael regarding their neighbors: they were forbidden from provoking Esau, Moab, or Ammon, and were commanded to purchase all food and water from them with money. After the generation of the midbar had finished passing away, Hashem commanded the nation to cross the wadi Amon and engage Sihon, the king of Heshbon, in battle. Although Moshe Rabbeinu sent messengers with a peaceful request to pass through his land, Hashem hardened Sihon's heart, setting the stage for his defeat and the inheritance of his territory.

למעשה WHAT TO TAKE HOME

In this parshah, Hashem commands Klal Yisrael not to provoke Esav, Moav, or Ammon, nor to take a single footstep of their land. Why? Because Hashem already gave those lands to them as an inheritance. To make sure the Yidden do not feel needy or envious, Hashem reminds them of a beautiful truth: "The Eternal your God has blessed you in all your undertakings... you have lacked nothing." For forty years in the midbar, they had exactly what they needed, down to the last detail.

This contains a profound lesson for our daily avodah. The yetzer hara often tries to make us look at what others have, their livelihood, their success, their portion in life, and tempts us to encroach on it, even if only in our minds through jealousy or frustration. We think, "If only I had what they have, I would be complete." But the Torah is teaching us that what belongs to another is completely off-limits because Hashem decreed it belongs to them. More importantly, you do not need it. Hashem has already custom-tailored your life with every single tool, dollar, and blessing necessary for your specific neshama to fulfill its mission.

When you truly internalize that "you have lacked nothing", that your current portion is perfectly measured by the Creator, envy melts away. You no longer feel the need to push into someone else's territory or compare your life to theirs. You can walk through this world with a quiet, joyful confidence, focusing entirely on using the blessings right in front of you.

Today, when you feel a pinch of envy or find yourself comparing your situation to someone else's, stop and say to yourself: "Hashem has blessed me with exactly what I need for my avodah today; I lack absolutely nothing."