

חומש עם רש"י • כי תבוא • רביעי

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

KI TAVO • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu and the elders of Israel command the Bnei Yisrael regarding the great mitzvos they must perform immediately upon crossing the Yarden into Eretz Yisrael. They are instructed to set up large stones, coat them with plaster, and write the words of the Torah clearly upon them as a testimony of their commitment to Hashem's Torah in the land.

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

פסוק א

Pasuk 1

וַיֹּצֵא מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת הָעָם לֵאמֹר שְׁמֹר אֶת כָּל
all of — Keep saying the people — Yisrael and the elders of Moshe And commanded
הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם:
today you command I which the commandment

רש"י

שמר את כל המצוה. לשון הוזה, גרדנ"ט בלעז:
in foreign tongue gardant present tense an expression of the commandment all of — keep

פסוק ב

Pasuk 2

וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבֹרוּ אֶת הַיַּרְדֵּן אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיךָ נֹתֵן
is giving your God Hashem that the land to the Jordan — you cross that on the day And it shall be
לְךָ וְהִקְמַתְּ לָךְ אֲבָנִים גְּדֹלוֹת וְשִׁדָּתָם אֶתְּךָ בִּשְׂדֵה:
with plaster them and you shall plaster large stones for yourself and you shall erect to you

רש"י

והקמת לך. בירדן, ואח"כ תוציא משם אחרות ותבנה מהן
from them and you shall build others from there you shall take out and afterwards in the Jordan for yourself And you shall raise
מזבח בחר עיבל; נמצאת אתה אומר שלושה מיני אבנים היו — שתים עשרה
twelve there were stones sets of three say you It turns out Eval on Mount an altar
בירדן וכנגדן בגלגל וכנגדן בחר עיבל, כדאיתא במסכת סוטה
Sotah in Tractate as it is Eval on Mount and corresponding to them in Gilgal and corresponding to them in the Jordan

דף ל"ה :

35b page

פסוק ג

וְכָתַבְתָּ עֲלֵיהֶן אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּעֶבְרָה לְמַעַן אֲשֶׁר

that in order when you cross over this the Torah the words of all — upon them and you shall write

תָּבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ

and honey milk flowing with a land to you is giving your God Hashem which the land to you may enter

כִּי־אֲשֶׁר דָּבַר יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ לָּךְ:

to you your fathers the God of Hashem spoke as

פסוק ד

וְהָיָה בְּעֶבְרָכֶם אֶת הַיַּרְדֵּן תָּקִימוּ אֶת הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אָנֹכִי

I which these the stones — you shall set up the Jordan — upon your crossing And it shall be

מְצֻוֶה אֶתְכֶם הַיּוֹם בְּהָר עֵיבָל וְשִׁדְתָּ אוֹתָם בִּשְׂדֵי:

with plaster them and you shall coat Ebal on Mount today you command

פסוק ה

וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבֵּחַ אֲבָנִים לֹא תִבְנֶיךָ עֲלֵיהֶם

upon them wield you shall not stones an altar of your God to Hashem an altar there And you shall build

בַּרְזֶל:

iron

פסוק ו

אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהִעַלְתָּ עָלָיו עֹלֹת

burnt offerings upon it and you shall offer your God Hashem the altar of — you shall build whole stones

לַיהוָה אֱלֹהֶיךָ:

your God to Hashem

פסוק ז

וּזְבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָׁם וְשִׂמַּחְתָּ לְפָנֵי יְהוָה אֱלֹהֶיךָ:

your God Hashem before and you shall rejoice there and you shall eat peace offerings and you shall sacrifice

פסוק ח

וְכָתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיֵּטֵב:

well explained this the Torah the words of all of — the stones upon and you shall write

וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל יִשְׂרָאֵל לֵאמֹר הִסֵּב וּשְׁמַע יִשְׂרָאֵל

Yisrael and hear be silent saying Yisrael all of to the Leviim and the Kohanim Moshe And spoke

הַיּוֹם הַזֶּה נְהִייתָ לְעַם לַיהוָה אֱלֹהֶיךָ:

your God to Hashem for a nation you have become this the day

הַיּוֹם הַזֶּה נְהִייתָ לְעַם. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ כְּאִלוֹ הַיּוֹם בָּאתָ עִמּוֹ

with Him you entered today as if in your eyes they should be day On every to a nation you have become the this This day

בְּבְרִית בְּרֻכּוֹת ס"ג :

63b Berachot into the covenant

וּשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת מִצְוֹתָיו וְאֵת

and — His commandments — and you shall perform your God Hashem to the voice of And you shall listen

חֻקָּיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:

today command you I which His statutes

CHAPTER SUMMARY

The aliyah continues with the command to set up these plastered stones on Har Eival and to build an altar of whole, unhewn stones, upon which no iron tool has been lifted. On this mizbeach, the Bnei Yisrael are to offer olos and shelamim, eating and rejoicing before Hashem, while writing the entire Torah clearly on the stones. Finally, Moshe and the Kohanim Levi'im declare to the nation that on this day they have officially become the nation of Hashem, and they are exhorted to listen to His voice and keep His mitzvos.

The Torah is telling us that the very first thing Klal Yisrael had to do upon crossing the Jordan into Eretz Yisrael was to set up large stones, plaster them, and write the entire Torah upon them "ba'er heiteiv", most distinctly. Lichoira, they were entering a physical land, a land flowing with milk and honey, where they would have to build homes, plant fields, and fight battles. Yet, the Torah is teaching us a massive yesod in avodas Hashem: before you even begin to settle into your physical surroundings, you must establish your spiritual foundation. You must write the Torah clearly on the stones of your life.

This is the chiddush of "ba'er heiteiv." It is not enough to have the Torah tucked away in the bais medrash or kept as a vague set of ideas in our minds. We have to write it clearly on the very stones of our daily existence. Every single day, we enter our own "land", our workplaces, our homes, our daily errands, and our interactions with the world. The yetzer hara wants us to get so swept up in the physical details of our day that we forget who we are. The eitzah is to set up our spiritual boundaries first thing, making our commitment to Hashem and His mitzvos absolutely clear and unmistakable.

When we make our learning and our davening the solid, unshakeable foundation of our day, everything else falls into place. Mimeila, even our physical involvements become elevated. We can then build a mizbeach, bring shelamim, and truly rejoice before Hashem, because our entire life is built on the clear, distinct foundation of Torah.

Today, before you get swept up in the rush of your daily schedule, take five minutes to learn a halachah or a passuk with Rashi, establishing a clear, distinct boundary of Torah that will anchor and guide your entire day.