

חומש עם רש"י • כי תבוא • חמישי

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

KI TAVO • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu commands Klal Yisrael regarding the dramatic and solemn ceremony of the blessings and the curses that they are to perform upon crossing the Yarden. The Torah details exactly which shevatim are to stand on Har Gerizim for the blessings, and which are to stand on Har Eival for the curses, with the Leviim standing in the middle to proclaim these warnings to all of Yisrael.

The Leviim are to call out a series of specific prohibitions, warning against hidden sins like making graven images, disrespecting parents, moving boundaries, misleading the blind, and various forbidden relationships. Each warning is met with a resounding "Amen" from the entire nation, culminating in a general acceptance of the entire Torah. Following these warnings, the Torah transitions into the beautiful and comforting promises of the berachos that will come upon Klal Yisrael if they listen to the voice of Hashem.

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 אֶת הָעָם בְּיוֹם הַהוּא לֵאמֹר:

saying that on the day the people — Moshe And commanded

פסוק ב

Pasuk 2

אֵלֶּה יַעֲמִדוּ לְבָרֶךְ אֶת הָעָם עַל הָר גִּרְזִים בְּעָבְרְכֶם אֶת הַיַּרְדֵּן שְׂמֹעוֹן

Shimon the Yarden — when you cross Gerizim Mount on the people — to bless shall stand These

וְלֵוִי וְיְהוּדָה וְיִשָּׁשְׁכָר וְיוֹסֵף וּבִנְיָמִן:

and Binyamin and Yosef and Yissachar and Yehudah and Levi

רש"י

לְבָרֶךְ אֶת הָעָם. בְּדֹאֵיתָא בְּמִסְכַּת סוֹטָה דף ל"ב : שִׁשָּׁה שְׁבָטִים עָלוּ לְרֹאשׁ

to the top of ascended tribes Six 32 page Sotah in the tractate of as it is the people — To bless

הָר גִּרְזִים וְשִׁשָּׁה לְרֹאשׁ הָר עֵיבָל וְהַפְּהָנִים וְהַלְוִיִּם וְהָאֲרוֹן לְמִטָּה בְּאֶמְצַע,

in the middle below and the Ark and the Levites and the priests Ebal Mount to the top of and six Gerizim Mount

הִפְכוּ לְוִיִּם פְּנֵיהֶם כְּלָפִי הָר גִּרְזִים וּפְתָחוּ בְּבִרְכָּהּ, "פְּרוּהָ הָאִישׁ אֲשֶׁר לֹא

not who the man Blessed is with the blessing and they opened Gerizim Mount towards their faces the Levites turned

יַעֲשֶׂה פֶסֶל וּמִסֵּכָה וְגו', וְאֵלֹו וְאֵלֹו עֹנִין אָמֵן. חֲזְרוּ וְהִפְכוּ פְּנֵיהֶם

their faces and turned They returned Amen answered and those and these etc. and a molten image a graven image will make

כְּלָפִי הָר עֵיבָל וּפְתָחוּ בְּקִלְלָה וְאֹמְרִים "אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל

a graven image will make who the man Cursed is and saying with the curse and they opened Ebal Mount towards

וגו", וכן כלם עד "ארור אשר לא יקים":

etc. and so all of them until Cursed is who not will uphold

פסוק ג

Pasuk 3

ואלה יעמדו על הקללה בהר עיבל ראובן גד ואשר וזבולן דן

and these shall stand for the curse on Mount Eival Reuven Asher Gad Zevulun Dan

ונפתלי:

and Naftali

פסוק ד

Pasuk 4

וענו הלויים ואמרו אל כל איש ישראל קול רם:

And shall call out the Levites and say to every man of Yisrael with a voice loud

פסוק ה

Pasuk 5

ארור האיש אשר יעשה פסל ומסכה תועבת יהוה מעשה

Cursed the man who makes the handiwork of Hashem an abomination of or a molten image a carved image

ידי חרש ושם פסתר וענו כל העם ואמרו אמן:

the hands of a craftsman and sets in secret and shall respond all the people and say Amen

פסוק ו

Pasuk 6

ארור מקלה אביו ואמו ואמר כל העם אמן:

Cursed is he who degrades his father his mother and shall say all the people Amen

רש"י

מקלה אביו. מוֹלִיל, לשון "ונקלה אחיה" דברים כ"ה :

one who degrades his father an expression of treating lightly and is degraded your brother Devarim twenty-five

פסוק ז

Pasuk 7

ארור מסיג גבול רעהו ואמר כל העם אמן:

Cursed is one who moves the boundary of his neighbor and shall say all the people Amen

רש"י

מסיג גבול. מחזירו לאחוריו וגובב את הקרקע, לשון "והסג אחור"

one who moves back a boundary he returns it backwards and steals the land an expression of backwards and is turned

ישעיהו נ"ט :

Yeshayahu fifty-nine

פסוק ח

אָרוֹר מִשְׁגָּה עוֹר בְּדֶרֶךְ וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say on the road a blind person is one who misleads Cursed

רש"י

מִשְׁגָּה עוֹר. הַסּוּמָא בְּדֶבֶר וּמַשִּׁיאוֹ יַעֲזֶה רָעָה:

bad advice and advises him in a matter one who is blind a blind person one who misleads

פסוק ט

אָרוֹר מַטֵּה מִשְׁפָּט גֵּר יְתוֹם וְאַלְמָנָה וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say and a widow an orphan a stranger the judgment of who subverts Cursed

פסוק י

אָרוֹר שֹׁכֵב עִם אִשְׁתּוֹ אָבִיו כִּי גִלָּה כָּנָף אָבִיו

his father's garment the edge of he has uncovered because his father the wife of with is one who lies Cursed

וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say

פסוק יא

אָרוֹר שֹׁכֵב עִם כָּל בְּהֵמָה וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say animal any with is he who lies Cursed

פסוק יב

אָרוֹר שֹׁכֵב עִם אָחִיתוֹ בֵּת אָבִיו אוֹ בֵּת אִמּוֹ וְאָמַר כָּל

all and shall say his mother the daughter of or his father the daughter of his sister with is one who lies Cursed

הָעָם אָמֵן:

Amen the people

פסוק יג

אָרוֹר שֹׁכֵב עִם חֲתָנָתוֹ וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say his mother-in-law with is one who lies Cursed

פסוק יד

אָרוֹר מַכֵּה רֵעֵהוּ בְּסִתָּר וְאָמַר כָּל הָעָם אָמֵן:

Amen the people all and shall say in secret his fellow is one who strikes Cursed

רש"י

מכה רעהו בסתר. על לשון הרע הוא אומר; ראיתי ביסודו של רבי משה
Moshe Rabbi of in the work I saw speaks it - slander concerning secretly his fellow He who smites
הדרשן — י"א ארורים יש כאן כנגד י"א שבטים, וכנגד שמעון
Shimon and corresponding to tribes eleven corresponding to here there are curses eleven the Preacher
לא כתב ארור, לפי שלא היה בלבו לברכו לפני מותו כשברך שאר
the rest of when he blessed his death before to bless him in his heart was it that not because cursed write he did not
השבטים, לכן לא רצה לקללו:
to curse him want he did not therefore the tribes

פסוק טו

Pasuk 15

ארור לקח שחד להכות נפש דם נקי ואמר כל העם אמן:
Amen the people all and shall say innocent of blood a life to strike down a bribe is one who takes Cursed

פסוק טז

Pasuk 16

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם ואמר כל
all and shall say them to perform this this Torah the words of — uphold does not who Cursed
העם אמן:
Amen the people

רש"י

אשר לא יקים. כאן כלל את כל התורה כלה וקבלוה עליהם באלה
with a curse upon themselves and they accepted it entirely the Torah all of — he included here uphold does not who
ובשבועה:
and with an oath

פסוק יז

Pasuk 17

והיה אם שמוע תשמע בקול יהוה אלהיך לשמר לעשות את כל
all of — to perform to observe your God Hashem to the voice of you will hearken surely if And it shall be
מצותיו אשר אנכי מצוך היום ונתנה יהוה אלהיך עליון על כל
all above supreme your God Hashem and He will set you today command you I which His mitzvos
גויי הארץ:
the earth the nations of

פסוק יח

Pasuk 18

ובאו עליה כל הברכות האלה והשיגה כי תשמע בקול יהוה
Hashem to the voice of you will listen if and overtake you these the blessings all of upon you and they shall come

אלהיה:

your God

פסוק יט

Pasuk 19

ברוך אתה בעיר וברוך אתה בשדה:

in the field shall you be and blessed in the city shall you be Blessed

פסוק כ

Pasuk 20

ברוך פרי בטנה ופרי אדמתה ופרי בהמתה שגר אלפיה

your herds the offspring of your cattle and the fruit of your ground and the fruit of your womb the fruit of Blessed

ועשתרות צאנה:

your sheep and the flocks of

רש"י

שגר אלפיה. ולדות בקרה, שהבהמה משגרת ממעי:

from its womb casts out which the animal your herd the young of your cattle The offspring of

רש"י

ועשתרות צאנה. כתרגומו. ורבותינו אמרו למה נקרא שמם עשתרות? שמעשירות

because they enrich Ashtaros their name is called why said and our Rabbis as its Targum your sheep And the flocks of

את בעליהן ומחזיקות אותם פעשתרות הללו שהן סלעים חזקים:

strong rocks which are these like Ashtaros them and strengthen their owners —

פסוק כא

Pasuk 21

ברוך טנאך ומשארתה:

and your kneading shall be your basket Blessed bowl

רש"י

ברוך טנאך. פרוטה; ד"א — טנאך דבר לח שאתה מסנן בסלים:

in baskets filter that you liquid a thing your basket another explanation your fruits your basket Blessed

רש"י

ומשארתך. דבר יבש שנשאַר בפלי ואינו זב:

flowing and is not in the vessel that remains dry a thing and your leftovers

פסוק כב

Pasuk 22

ברוך אתה בבאה וברוך אתה בצאתה:

in your going shall you be and blessed in your coming shall you be Blessed

ברוך אתה כבאך וברוך אתה בצאתך. שְׁתֵּהִי יְצִיאָתְךָ מִן הָעוֹלָם
 the world from your departure that should be when you go out shall you be and blessed when you come in shall you be Blessed

בְּלֹא חַטָּא כְּבִיאָתְךָ לָעוֹלָם ב"מ ק"ז :
 107a Bava Metzia into the world like your entry sin without

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu's command to divide the shevatim on Har Gerizim and Har Eival, where the Leviim will loudly proclaim twelve specific curses, covering severe sins committed in secret—such as idolatry, striking a fellow Yid, taking bribes, and various arayos—with the entire tzibbur answering "Amen" to each one. After concluding these warnings, the Torah transitions into the glorious berachos that Hashem promises to bestow upon Klal Yisrael when they obey His mitzvos, assuring them that they will be elevated above all nations and blessed in the city, in the field, in their children, in their sustenance, and in all their comings and goings.

למעשה WHAT TO TAKE HOME

The Torah is telling us something very deep here about how we live our lives when nobody is watching. If you look at the list of curses on Mount Ebal, there is a clear running thread: almost all of them are things done in secret. Making an idol and putting it "in secret," moving a boundary marker when the neighbor isn't looking, misdirecting a blind person who cannot see who did it, or striking down a fellow Jew "in secret." Lichoira, why does the Torah focus the entire national covenant on these hidden acts?

The chiddush here is that our real avodah, our true standing before Hashem, is defined by what we do when we are completely alone. It is easy to look like a tzaddik in public, in the bais medrash, or on the street where everyone is watching. But the Torah wants us to know that the real bracha in our lives, the "blessed shall you be in your comings and goings", depends on our integrity in the dark. When we choose to do the right thing b'davka because we know Hashem is there, even if no human being will ever find out, we build a vessel for the ultimate bracha.

Today, when you have a moment where you can easily cut a corner, speak a word of lashon hara, or ignore someone in need because "nobody will ever know," stop and realize that this is your Mount Ebal and Mount Gerizim moment. Choose to act with absolute honesty and refinement in that private space, knowing that Hashem is right there with you.