

חומש עם ראשי • נצבים-וילך • תמישי

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

NITZAVIM-VAYEILECH • 5 TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu begins the final transition of leadership to his talmid, Yehoshua. In the sight of all of Klal Yisrael, Moshe gives Yehoshua chizuk, telling him to be strong and courageous as he prepares to lead the nation into the Promised Land and divide it among them. Moshe reassures him that Hashem Himself will go before him and will never forsake him, so there is absolutely nothing to fear.

Following this, Moshe writes down the Torah and entrusts it to the Kohanim, the Levi'im who carry the Aron, and the elders of Yisrael. He then commands them in the mitzvah of Hakhel, where the entire nation must gather at the end of the Shemittah cycle during the Chag of Succos.

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

פסוק א

Pasuk 1

וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל יִשְׂרָאֵל חֲזָק וַיֵּאמָץ כִּי
for and be courageous be strong Yisrael all of in the eyes of to him and said to Yehoshua Moshe And called
אֶתְּהָ תָּבוֹא אֶת הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתָם לָתֵת לָהֶם
to them to give to their fathers Hashem swore that the land to this the people with shall go you
וְאֶתְּהָ תִנְחִילָנָה אוֹתָם:
— shall cause them to and you inherit

ראשי

כִּי אַתָּה תָּבוֹא אֶת הָעָם הַזֶּה. "אֲרִי אֶת תַּעֲוִל עַם עֲמָא הַדִּין": מֹשֶׁה אָמַר לוֹ
to him said Moshe this" the people with shall enter you "For this the people with shall go you For
לַיהוֹשֻׁעַ זְקֵנִים שְׂבִדּוֹר יִהְיוּ עִמָּהּ, הַכֹּל לְפִי דַעְתָּן וְעֲצָתָן, אֲבָל
but and their advice their opinion according to everything with you will be who are in the generation the elders to Yehoshua
הַקֹּדֶשׁ" אָמַר לַיהוֹשֻׁעַ "כִּי אַתָּה תָּבִיא אֶת בְּנֵי יִשְׂרָאֵל אֶל הָאָרֶץ אֲשֶׁר
which the land to Yisrael the children of — shall bring you "For to Yehoshua said the Holy One blessed be He
נִשְׁבַּעְתִּי לָהֶם" — תָּבִיא עַל כָּרְחֶם, הַכֹּל תִּלּוּי בָּהּ, טַל מִקָּל וְהָהָה עַל
upon and strike a stick take on you depends everything their will against you shall bring to them" I swore
קִדְקִדּוֹ, דָּפַר אֶחָד לְדוֹר וְלֹא שְׁנֵי דְּפָרִים לְדוֹר סִנְהֶדְרִין ח':
8a Sanhedrin for a generation leaders two and not for a generation one leader their head

פסוק ב

וַיְהִי הוּא הַהֵלֵךְ לִפְנֵיךָ הוּא יְהִי עִמָּךְ לֹא יִרְפֶּךָ וְלֹא
 and He will not fail you He will not with you will be He before you is the One Who goes He And Hashem
 יַעֲזֹבְךָ לֹא תִירָא וְלֹא תַחַת:
 be dismayed and do not fear do not forsake you

פסוק ג

וַיִּכְתֹּב מֹשֶׁה אֶת הַתּוֹרָה הַזֹּאת וַיִּתֶּנָּה אֶל הַכֹּהֲנִים בְּנֵי לֵוִי הַנְּשָׂאִים אֶת
 — who carry Levi sons of the Kohanim to and he gave it this the Torah — Moshe And he wrote
 אֶרְוֹן בְּרִית יְהוָה וְאֵל כָּל זִקְנֵי יִשְׂרָאֵל:
 Yisrael the elders of all of and to Hashem the covenant of the Ark of

רש"י

וַיִּכְתֹּב מֹשֶׁה, וַיִּתֶּנָּה. כְּשֶׁנִּגְמְרָה כָּלָה נִתְּנָה לְבָנֵי שִׁבְטוֹ עִי' סִפְרֵי דְבָרִים
 Devarim Sifrei see his tribe to the sons of he gave it all of it when it was finished and he gave it Moses And Moses wrote
 ל"ד:
 34

פסוק ד

וַיִּצַּו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שִׁבְעַת שָׁנִים בְּמֵעַד שָׁנָה שְׁנַת
 the year of at the appointed time of years seven At the end of saying them Moshe And commanded
 הַשְּׁמִטָּה בַּחַג הַסּוּכּוֹת:
 Sukkos on the festival of the Shemittah

רש"י

מִקֵּץ שִׁבְעַת שָׁנִים. בְּשָׁנָה רִאשׁוֹנָה שֶׁל שְׁמִטָּה — בְּשָׁמִינִית, וְלָמָּה קוֹרָא
 does it call and why in the eighth the Shemittah cycle of the first in the year years seven At the end of
 אוֹתָהּ שְׁנַת הַשְּׁמִטָּה? שְׁעָדִין שְׁבִיעִית נוֹהֶגֶת בָּהּ, בְּקֶצֶר שֶׁל שְׁבִיעִית
 the seventh year of in the harvest to it applies the seventh year for still the Shemittah the year of it
 הַיּוֹצֵא לְמוֹצָאֵי שְׁבִיעִית:
 the seventh year to the departure of which goes out

פסוק ה

בָּבוֹא כָל יִשְׂרָאֵל לִירְאוֹת אֶת פָּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר
 He will choose that in the place your God Hashem before — to appear Yisrael all of when comes
 תִּקְרָא אֶת הַתּוֹרָה הַזֹּאת נֶגֶד כָּל יִשְׂרָאֵל בְּאָזְנֵיהֶם:
 in their ears Yisrael all of in front of this the Torah — you shall read

רש"י

תקרא את התורה הזאת. המלך הזה קורא מתחלת "אלה הדברים", כדאיתא
as it is the words" "These from the beginning of read would the king this the Torah — thou shalt read
במסכת סוטה דף מ"א על בימה של עץ שהיו עושין בעזרה:
in the Temple courtyard make that they would wood of a platform upon 41a page Sotah in the tractate of

פסוק 1

Pasuk 6

הקהל את העם האנשים והנשים והטף וגר אשר בשעריך
within your gates who is and your stranger and the children and the women the men the people — Gather
למען ישמעו ולמען ילמדו ויראו את יהוה אלהיכם ושמרו
and they will keep your God Hashem — and they will fear they will learn and so that they will hear so that
לעשות את כל דברי התורה הזאת:
this the Torah the words of all — to perform

רש"י

האנשים. ללמד:
to learn the men

רש"י

והנשים. לשמע:
to hear and the women

רש"י

והטף. למה בא? לתת שכר למביאייהם חגיגה ג'
3a Chagigah to those who bring them reward to give did they come why And the little ones

פסוק 2

Pasuk 7

ובניהם אשר לא ידעו ישמעו ולמדו ליראה את יהוה אלהיכם
your God Hashem — to fear and they shall learn shall hear have known not who and their children
כל הימים אשר אתם חיים על האדמה אשר אתם עברים את הירדן שמה
there the Jordan — are crossing you which the land upon are living you that the days all
לרשתה:
to possess it

CHAPTER SUMMARY

The aliyah details Moshe Rabbeinu's public encouragement of Yehoshua, followed by Moshe writing the Torah and delivering it to the Kohanim and elders. He then commands the mitzvah of Hakhel, which requires men, women, children, and converts to gather at the Beis HaMikdash during Succos after the Shemittah year to hear the Torah read aloud, ensuring that every generation learns to have yiras Shamayim and keep the mitzvos.

The Torah is telling us about the mitzvah of Hakhel, where every single Yid, men, women, and even the little children, the "taf", gathered in the Beis HaMikdash to hear the King read from the Torah. Lichoira, we have to understand: why bring the tiny babies who cannot comprehend a single word? What is the point of bringing them to such a massive, crowded gathering?

Rashi brings down the famous Chazal that the babies are brought "to give a reward to those who bring them." The Kadosh Baruch Hu is teaching us a tremendous yesod in chinuch and in our own avodas Hashem. The very effort of bringing a child into an environment of Torah, of wrapping them in the warmth of kedushah and yiras Shamayim, is itself a massive spiritual achievement. Even if they do not understand the words yet, their neshama absorbs the atmosphere of the Beis HaMikdash, the sight of the King, and the sound of the Torah being read.

Mimela, we see that chinuch is not just about intellectual teaching; it is about creating a holy environment. When you make the effort to bring your family to a place of Torah, to a shiur, or to daven with a minyan, you are shaping their neshamas. The physical exertion and the care you take to expose them to kedushah is the greatest chinuch, and Hashem rewards that pure effort.

Today, make a conscious effort to bring a child, or even your own inner child, into an environment of Torah and kedushah. Take a moment to learn out loud where your family can hear you, or bring your child to shul with a special warmth, focusing entirely on the beautiful atmosphere of the mitzvah.