

חומש עם רש"י • נצבים-וילך • שביעי

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

NITZAVIM-VAYEILECH • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we find Moshe Rabbeinu preparing the Bnei Yisrael for the future, warning them about what will happen after they enter the land of Eretz Yisrael. Hashem foretells that the people will eat, grow fat, and chas v'shalom turn to other gods, which will bring many tzaros upon them. To stand as a perpetual witness for future generations, Moshe writes down the Shira of Ha'azinu and teaches it to the Bnei Yisrael.

We also see the handoff of leadership as Yehoshua is given chizuk to be strong and courageous in leading the nation. Moshe then finishes writing the entire Sefer Torah and commands the Levi'im to place it next to the Aron HaKodesh, where it will remain as an eternal witness.

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

פסוק א

Pasuk 1

כִּי אֲבִיאֲנֹו אֶל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָיו זֶבֶת חֶלֶב וְדִבַּשׁ
and honey milk flowing with to their fathers I swore which the land to I shall bring them When
וְאָכַל וְשָׂבַע וְדָשַׁן וּפָנָה אֶל אֱלֹהִים אֲחֵרִים וַעֲבָדוּם
and serve them other gods to and they will turn and grow fat and be satisfied and they shall eat
וְנִאֲצוֹנִי וְהִפַּר אֶת בְּרִיתִי:
My covenant — and break and provoke Me

רש"י

וְנִאֲצוֹנִי. וְהִכְעִיסוּנִי, וְכֵן כָּל נֶאֱוֹץ לְשׁוֹן פֶּעַם:
anger is an expression of provocation every and so and they will anger Me and they will provoke Me

פסוק ב

Pasuk 2

וְהָיָה כִּי תִמָּצֵאן אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעֲנָתָה הַשִּׁירָה הַזֹּאת
this the song then shall testify and troubles many evils him befall when And it shall be
לְפָנָיו לְעֵד כִּי לֹא תִשְׁכַּח מִפִּי זֶרְעוֹ כִּי יֵדַעְתִּי אֶת יִצְרוֹ
his inclination — I know for his offspring from the mouth of will it be forgotten not for as a witness before him
אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטָרָם אֲבִיאֲנֹו אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:
I swore which the land to I bring him before today devises he which

רש"י

וענתה השירה הזאת לפניו לעד. שהתירתי בו בתוכה על כל המוצאות
the occurrences all concerning within it him that I warned as a witness before him this the song and shall testify
אותו:
befalling him

רש"י

כי לא תשכח מפי זרעו. הרי זו הבטחה לישראל שאין תורה
the Torah that not to Yisrael is an assurance this behold his seed from the mouth of it shall be forgotten not For
משתכחת מזרעם לגמרי:
completely from their seed will be forgotten

פסוק ג

Pasuk 3

ויכתב משה את השירה הזאת ביום ההוא וילמדו את בני
the children of — and he taught it that on the day this the song — Moshe And wrote
ישראל:
Yisrael

פסוק ד

Pasuk 4

ויצו את יהושע בן נון ויאמר חזק ואמץ כי אתה תביא
shall bring you for and be courageous be strong and He said Nun son of Yehoshua — And He commanded
את בני ישראל אל הארץ אשר נשבעתי להם ואנכי אהיה עמך:
with you will be and I to them I swore that the land to Yisrael the children of —

רש"י

ויצו את יהושע בן נון. מוסב למעלה כלפי שכניה, כמו שמפרש "אל
"to is explained as the Shechinah towards above is directed Nun the son of Yehoshua — And He commanded
הארץ אשר נשבעתי להם":
to them" I swore which the land

פסוק ה

Pasuk 5

ויהי ככלות משה לכתב את דברי התורה הזאת על ספר עד
until a book upon the this Torah the words of — to write Moshe when finishing And it was
תמם:
their completion

פסוק ו

וַיֹּצֵו מֹשֶׁה אֶת הַלְוִיִּם נָשְׂאֵי אֲרוֹן בְּרִית יְהוָה לֵאמֹר:

saying Hashem the Covenant of the Ark of the bearers of the Levites — Moshe And commanded

פסוק ז

לָקַח אֶת סֵפֶר הַתּוֹרָה הַזֶּה וּשְׁמַתָּם אֹתוֹ מִצַּד אֲרוֹן בְּרִית

the covenant of the Ark of at the side of it and you shall place this the Torah the book of — Take

יְהוָה אֱלֹהֵיכֶם וְהָיָה שָׁם בָּךְ לְעֵד:

as a witness against you there and it shall be your God Hashem

רש"י

לקח. כמו זכור שמות כ' שְׁמֹר דברים ה' , הלוח ירמיהו ב' :

chapter 2 Yirmeyahu go chapter 5 Devarim safeguard chapter 20 Shemos remember is like Take

רש"י

מצד ארון ברית ה'. נחלקו בו חכמי ישראל בכבא בתרא דף י"ד ,

14 page Batra in Bava Yisrael the Sages of about it differed Hashem the Covenant of the Ark of At the side of

יש מהם אומרים דף ה'יה בולט מן הארון מבחוץ ושם ה'יה מנח, ויש

and there are placed it was and there on the outside the Ark from projecting was a board who say of them There are

אומרים מצד הלוחות ה'יה מנח בתוך הארון:

the Ark inside placed it was the Tablets at the side of who say

פסוק ח

כִּי אֲנֹכִי יָדַעְתִּי אֶת מְרִיבָה וְאֶת עֲרֻפָּה הַקָּשָׁה הֵן בְּעוֹדָנִי חַי עִמָּכֶם

with you alive while I am still behold stiff your neck and — your rebellion — know I for

הַיּוֹם מִמָּרִים הָיִיתֶם עִם יְהוָה וְאֵף כִּי אַחֲרֵי מוֹתִי:

ny death after how much more and surely Hashem with you have been rebellious today

פסוק ט

הִקְהִילוּ אֵלַי אֶת כָּל זִקְנֵי שְׁבִטֵיכֶם וְשִׁטְרֵיכֶם וְאִדְבַּרְהָ בְּאָזְנֵיהֶם אֶת

— in their ears and I will speak and your officers your tribes the elders of all of — to me Gather

הַדְּבָרִים הָאֵלֶּה וְאֶעִידָה בָּם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

the earth and — the heavens — against them and I will call to these the words witness

רש"י

הקהילו אלי. ולא תקעו אותו היום בַּחצוצרות להקהיל את הקהל, לפי

because the congregation — to assemble with the trumpets day that did they blow and not unto me Assemble

שנאמר במדבר י' "עשה לה", ולא השליט יהושע עליהם, ואף בחייו

in his lifetime and even over them Yehoshua did he empower and not for yourself Make 10 Bamidbar that it is said

נִגְזְרוּ — בַּיּוֹם מוֹתוֹ — לְקַיֵּם מָה שֶׁנֶּאֱמַר קִהְלַת ח' "וְאֵין שְׁלֹטוֹן
authority and there is no 8 Koheles which is said that to fulfill his death on the day of they were hidden
בַּיּוֹם הַמָּוֶת" תַּנְחוּמָא וַיְחִי וּבִהְעֵלוֹתָּךְ :
and Beha'alotcha Vayechi Tanchuma death on the day of

רש"י
וַאֲעִידָה בָּם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְאִם תֹּאמַר הָרִי כְּכֹר הָעִיד לְמַעַלָּה
above he called as witness already behold you will say And if the earth and — the heavens — against them And I will call
— "הָעִדְתִּי בָכֶם הַיּוֹם וְגו'" הֲתֵם לְיִשְׂרָאֵל אָמַר, אֲבָל לְשָׁמַיִם וְלָאָרֶץ לֹא
not and to the earth to the heavens but he said to Israel there etc. today against you I called as witness
אָמַר, וְעַכְשָׁיו בָּא לֹאמַר "הֲאֲזִינוּ הַשָּׁמַיִם וְגו'" דְּבָרִים ל"ב :
32 Devarim etc. O heavens Give ear to say he comes and now he said

פסוק י

Pasuk 10

כִּי יַדְעֹתִי אַחֲרֵי מוֹתִי כִּי הִשָּׁחַת תִּשְׁחַתּוּן וְסִרְתָּם מִן הַדֶּרֶךְ אֲשֶׁר
which the path from and you will turn you will act corruptly corruptly that my death after I know For
צִוִּיתִי אֲתֶכֶם וְקִרְאָת אֲתֶכֶם הָרָעָה בְּאַחֲרִית הַיָּמִים כִּי תַעֲשׂוּ אֵת
— you will do because the days in the end of the evil you and will befall you I commanded
הָרָע בְּעֵינַי יִהְיֶה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יָדֵיכֶם:
your hands with the work of to anger Him Hashem in the eyes of the evil

רש"י
אַחֲרֵי מוֹתִי כִּי הִשָּׁחַת תִּשְׁחַתּוּן. וְהָרִי כָּל יָמוֹת יְהוֹשֻׁעַ לֹא הִשְׁחִיתוּ, שֶׁנֶּאֱמַר
as it is said corrupt they did not Yehoshua the days of all and behold you will corrupt utterly that my death After
"וַיַּעֲבֹדוּ הָעָם אֶת ה' כָּל יְמֵי יְהוֹשֻׁעַ" שׁוֹפְטִים ב' ? מִכָּאן שֶׁתִּלְמִידוֹ שֶׁל
· that the pupil of from here two Shoftim Yehoshua the days of all Hashem — the people and they served
אָדָם חֲבִיב עָלָיו כְּגֹפּוֹ, כָּל זְמַן שֶׁיְהוֹשֻׁעַ חַי הָיָה נִרְאָה לְמֹשֶׁה בְּאֵלוֹ הוּא
he as if to Moshe appearing it was was alive that Yehoshua the time all like his own body to him is dear a person
חַי:
were alive

פסוק יא

Pasuk 11

וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל קְהֵל יִשְׂרָאֵל אֵת דְּבָרֵי הַשִּׁירָה הַזֹּאת עַד
until this the song the words of — Yisrael the congregation of all of in the ears of Moshe And spoke
תָּמָם:
their completion

CHAPTER SUMMARY

The aliyah flows from Hashem's warning about the future spiritual decline of the nation to the practical steps Moshe takes to preserve the mesorah. Moshe writes down the Shira and teaches it to the Bnei Yisrael, while Yehoshua receives his charge to lead the nation into the land. Moshe then completes the writing of the Sefer Torah, instructs the Levi'im to place it beside the

Aron, and gathers the elders and officers to hear the words of the Shira, calling heaven and earth as witnesses before he departs from this world.

למעשה WHAT TO TAKE HOME

In this parsha, Moshe Rabbeinu is preparing Klal Yisrael for his departure, and he speaks with painful honesty. He warns them that when they enter the land and have everything they need, when they eat, are satisfied, and grow fat, they are going to turn away from Hashem. He even tells them that if they were rebellious while he was alive, they will surely struggle after his death. Lichoira, this is a very difficult and discouraging message to hear right before entering the land. Why would Moshe Rabbeinu leave them with such a heavy, painful prophecy?

The Tanna is teaching us a deep yesod in avodas Hashem. Moshe Rabbeinu is not trying to break their spirits; he is giving them the ultimate tool for survival. He is telling them: "I know your yetzer hara. I know the challenges you are going to face when life gets comfortable and the spiritual warmth of the midbar fades." By putting the Torah right next to the Aron and writing down the Shira as a witness, Moshe is showing them that even when they fall, the Torah is always there waiting for them. It is never lost from the mouth of their children. The first step to overcoming a nisayon is knowing that the nisayon exists, and knowing that Hashem already prepared the refuah before the makkah.

This is our daily avodah. We all have moments of spiritual high, and then we have moments where we feel cold, distant, or overwhelmed by our physical desires. The yetzer hara tries to convince us that once we have slipped, we are completely disconnected. But the Torah tells us: "lo tishachach mipi zaro", the connection is eternal. Hashem knows our struggles, He knows our weaknesses, and He still gave us the Torah as an everlasting witness of His love and our potential.

Today, when you feel a struggle in your avodas Hashem or feel distant from learning, do not let the yetzer hara discourage you. Remind yourself that Hashem knows your challenges and has already provided the Torah as your anchor; take just five minutes to open a sefer and reconnect, knowing that your neshama's bond with Hashem can never be broken.