

חומש עם רש"י · ראה · ראשון

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

RE'EH · 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Re'eh, Moshe Rabbeinu sets a clear choice before Klal Yisrael, presenting them with the blessing and the curse. The blessing is promised if they listen to the mitzvos of Hashem, while the curse is the consequence of turning away from His path to follow other gods. Moshe commands that upon entering the land, the blessing must be pronounced at Har Gerizim and the curse at Har Eval, locations situated across the Yarden in the land of the Kena'ani.

Following this, the Torah transitions into the specific mitzvos that Klal Yisrael must keep once they settle in Eretz Yisrael. The very first obligation is the total destruction of all places of avodah zarah on the mountains, hills, and under every leafy tree.

We are warned never to serve Hashem in the manner of the goyim, but rather to bring all our korbanos, tithes, and offerings exclusively to the single place that Hashem will choose to establish His Name.

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

פסוק א

Pasuk 1

ראה אנכי נתן לפניכם היום ברכה וקללה:

and curse blessing this day before you set I See

רש"י

ראה אנכי ... ברכה וקללה. האמורות בהר גרזים ובהר עיבל:

Ebal and on Mount Gerizim on Mount which are said and a curse a blessing I See

פסוק ב

Pasuk 2

את הברכה אשר תשמעו אל מצות יהוה אלהיכם אשר אנכי מצוה

command I which your God Hashem the commandments of to you will obey that the blessing —

אתכם היום:

today you

רש"י

את הברכה. על מנת אשר תשמעו:

you shall obey that condition on the blessing —

פסוק ג

Pasuk 3

והקללה אם לא תשמעו אל מצות יהוה אלהיכם וסרתם מן הדרך

the path from and you turn your God Hashem the commandments of to you will obey not if and the curse

אֲשֶׁר אָנֹכִי מִצְוָה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא
not whom other gods after to go today you command I which

יָדַעְתֶּם:

you have known

רש"י

מִן הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מִצְוָה אֶתְכֶם הַיּוֹם לָלֶכֶת וְגו'. הָא לְמִדָּתָּ כָּל הָעוֹבֵד עֲ"ז
idolatry whoserves that anyone you learn Behold etc. to go today you command I which the way From
הָרִי הוּא סָר מִכָּל הַדֶּרֶךְ שֶׁנִּצְטוּוּ יִשְׂרָאֵל, מִכָּאן אָמְרוּ הַמוֹדֵה בַּעֲ"ז
idolatry one who acknowledges they said From here Yisrael that were commanded the way from all departs he behold
כְּכּוֹפֵר בְּכָל הַתּוֹרָה כְּלָה סַפְרֵי :
Sifrei entirely the Torah in all of is like one who denies

פסוק ד

Pasuk 4

וְהָיָה כִּי יָבִיֵאֵךְ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר אָתָּה בָּא שָׁמָּה
there are coming you that the land to your God Hashem brings you when And it shall be
לְרִשְׁתָּהּ וְנָתַתָּה אֶת הַבְּרָכָה עַל הָר גְּרִזִּים וְאֶת הַקְּלָלָה עַל הָר
Mount upon the curse and — Gerizim Mount upon the blessing — and you shall place to possess it
עֵיבָל:

Ebal

רש"י

וְנָתַתָּה אֶת הַבְּרָכָה. כְּתִיב גַּם כֵּן "וְאֵת מְבָרְכֶיךָ" — אֵת הַמְּבָרְכִים:
those who bless — those who bless — like its translation the blessing — And you shall place

רש"י

עַל הָר גְּרִזִּים. כָּל־פִּי הָר גְּרִזִּים הוֹפְכִין פְּנֵיהֶם וּפָתְחוּ בְּבִרְכָּה — בְּרוּךְ הָאִישׁ
the man Blessed is with a blessing and they opened their faces they turned Gerizim Mount towards Gerizim Mount On
אֲשֶׁר לֹא יַעֲשֶׂה פֶסֶל וּמַסֵּכָה וְגו'. כָּל הָאֲרוּרִים שֶׁבְּפָרְשָׁה אָמְרוּ תְחִלָּה
first they said that are in the portion the curses All etc. and a molten image a graven image will make not who
בְּלִשׁוֹן בְּרוּךְ, וְאַחֲרַיִךְ הָפְכוּ פְנֵיהֶם כָּל־פִּי הָר עֵיבָל וּפָתְחוּ בְּקִלְלָה סוֹטָה
Sotah with a curse and they opened Ebal Mount towards their faces they turned that and after blessed in the language of
ל"ג :

33

פסוק ה

Pasuk 5

הֲלֹא הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דֶרֶךְ מְבוֹא הַשֶּׁמֶשׁ בְּאֶרֶץ הַכְּנַעֲנִי
the Canaanite in the land of the sun the setting of the road of behind the Jordan on the side of they Are not
הַיֹּשֵׁב בְּעֵרְבָה מוֹל הַגִּלְגָּל אֶצֶל אֱלוֹנֵי מֶרְה:
Moreh the plains of near Gilgal opposite in the plain who dwells

רש"י

הלא המה. נתן בהם סימן:
an indication regarding them He gave they Are they not

רש"י

אחרי. אחר העברת הירדן הרבה והלאה למרחוק; וזהו לשון אחרי, כל
every acharei the expression of and this is at a distance and further much the Jordan the crossing of after After
מקום שנאמר אחרי מפלג הוא:
it is separated acharei that it is said place

רש"י

דרך מבוא השמש. להלן מן הירדן לצד מערב, וטעם המקרא מוכיח
proves the verse and the accent of west to the side of the Jordan from further on the sun the coming of The way of
שהם שני דברים, שננקדו בשני טעמים, "אחרי" נקוד בפשטא, ו"דרה"
and derech with a pashta is punctuated acharei accents with two since they are punctuated matters two that they are
נקוד במשפל, והוא דגש, ואם הנה "אחרי דרה" דבור אחד, הנה נקוד
punctuated it would be one phrase derech acharei it were and if with a dagesh and it is with a mashpel is punctuated
"אחרי" במשרת, בשופר הפוח, ו"דרה" בפשטא ורפה:
and weak with a pashta and derech hafuch with a shofar with a conjunctive acharei

רש"י

מול הגלגל. רחוק מן הגלגל:
the Gilgal from distant the Gilgal Opposite

רש"י

אלוני מרה. שכם הוא, שנאמר בראשית י"ב עד מקום שכם עד אלון מורה
Moreh the plain of until Shechem the place of until 12 Bereishis as it is said it is Shechem Moreh the plains of
ספרי :
Sifrei

פסוק ו

Pasuk 6

כי אתם עברים את הירדן לבא לרשת את הארץ אשר יהוה אלהיכם
your God Hashem which the land — to possess to enter the Jordan — are crossing you For
נתן לכם וירשתם אותה וישבתם בה:
in it and you shall dwell it and you shall possess to you is giving

רש"י

כי אתם עברים את הירדן וגו'. נסים של ירדן יהיו סימן בידיכם
in your hands a sign shall be the Jordan of The miracles etc. the Jordan — are passing over you For
שתבאו ותירשו את הארץ עי' ספרי :
Sifrei see the land — and you will inherit that you will enter

פסוק ז

וְשַׁמְרֶתֶם לַעֲשׂוֹת אֵת כָּל הַחֻקִּים וְאֵת הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי נָתַן
 am placing I that the ordinances and — the decrees all of — to perform And you shall safeguard

לפְּנֵיכֶם הַיּוֹם:

today before you

פסוק ח

אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תַּשְׁמְרוּן לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה
 Hashem has given which in the land to perform you shall observe which and the ordinances the statutes These are
 אֱלֹהֵי אֲבֹתֵיךָ לָךְ לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאֲדָמָה:
 the earth upon are alive you that the days all to possess it to you your fathers God of

פסוק ט

אֵבֶד תֵּאבְדוּן אֶת כָּל הַמְּקוֹמוֹת אֲשֶׁר עָבְדוּ שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם
 you whom the nations there worshiped where the places all — you shall destroy Destroy
 יְרֻשִׁים אַתֶּם אֶת אֱלֹהֵיהֶם עַל הַהָרִים הָרָמִים וְעַל הַגְּבָעוֹת וְתַחַת כָּל
 every and under the hills and upon the high the mountains upon their gods — them are dispossessing
 עֵץ רֵעָנָן:
 luxuriant tree

רש"י

אֵבֶד תֵּאבְדוּן. אֵבֶד וְאַחֵר כֶּף תֵּאבְדוּן, מִכָּאן לְעוֹקֵר עֵץ שְׁצָרִיָּה לְשָׂרֵשׁ
 uproot that he must idol worship to one who uproots from here you shall destroy so and after destroy you shall destroy destroy
 אַחֲרֶיהָ עֲבוּדָה זֶרָה מ"ה :
 what is this foreign worship after it

רש"י

אֵת כָּל הַמְּקוֹמוֹת אֲשֶׁר עָבְדוּ שָׁם וּגו'. וְיִמָּה תֵּאבְדוּן מֵהֶם? אֶת אֱלֹהֵיהֶם אֲשֶׁר
 which their gods — from them shall you destroy and what etcetera there they served where the places all —
 עַל הַהָרִים:
 the mountains are upon

פסוק י

וְנִתְצָתֶם אֶת מִזְבְּחֹתֶם וְשִׁבְרֹתֶם אֶת מַצְבְּתֵם וְאֲשֵׁרֵיהֶם תִּשְׂרֹפוּן
 you shall burn and their Asherah trees their pillars — and you shall smash their altars — And you shall tear down

בָּאֵשׁ וּפְסִילֵי וְאֱלֹהֵיהֶם תִּגְדְּעוּן וְאִבַּדְתֶּם אֶת שְׁמֵם מִן
from their name — and you shall destroy you shall cut down their gods and the carved images in the fire
of

הַמָּקוֹם הַהוּא:

that the place

רש"י

מזבח. שֶׁל אֲבָנִים הִרְבֵּה:

many stones of An altar

רש"י

מצבה. שֶׁל אֶבֶן אַחַת, וְהוּא בִּימֹס שֶׁשְּׁנוּיָהּ בַּמִּשְׁנָה עֲבוּדָה זָרָה מ"ז : אֶבֶן

a stone chapter three Zarah Avodah in the Mishnah which is taught a pedestal and it one stone of A monument

שֶׁחָצְבָה מִתַּחֲלָתָהּ לְבִימוֹס:

for a pedestal from its beginning which he hewed

רש"י

אשרה. אֵילָן הַנֶּעֱבָד:

that was worshipped a tree Asherah

רש"י

ואבדתם את שמם. לְכַנּוֹת לָהֶם שֵׁם לְגַנְאִי, בֵּית גָּלְיָא — קוֹרִין לָהּ בֵּית

house of it they call sublime house of for contempt a name them to nickname their name — And you shall destroy

כַּרְיָא, עֵין כָּל — עֵין קוֹץ שֵׁם ל"ו :

36 there thorn eye of all eye of base

פסוק יא

Pasuk 11

לֹא תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם:

your God to Hashem so shall you do Not

רש"י

לֹא תַעֲשׂוּן כֵּן. לְהַקְטִיר לְשָׁמִים בְּכָל מָקוֹם, כִּי אִם בַּמָּקוֹם אֲשֶׁר יִבְחַר.

He will choose which in the place rather but place in every to Heaven to burn offerings so do You shall not

ד"א — וּנְתַצְתֶּם אֶת מִזְבְּחֵיכֶם, וְאִבַּדְתֶּם אֶת שְׁמֵם, לֹא תַעֲשׂוּן

do you shall not their name — and you shall destroy their altars — And you shall demolish Another explanation

כֵּן. אֲזַהֲרָה לְמוֹחֵק אֶת הַשֵּׁם וְלִנְוֹתָץ אֶבֶן מִן הַמִּזְבֵּחַ אוֹ מִן הָעֲזָרָה

the Courtyard from or the altar from a stone and to one demolishing the Name — to one who erases a prohibition so

מִכּוֹת כ"ב. אָמַר ר' יִשְׁמָעֵאל וְכִי תֵעָלֶה עַל דַּעְתְּךָ שִׁישְׁרָאֵל נוֹתְצִין אֶת

— would demolish that Israel your mind upon enter and does it Yishmael Rabbi said 22 Makkos

הַמִּזְבְּחוֹת? אֵלָּא שְׁלֹא תַעֲשׂוּ כַּמַּעֲשִׂיהֶם וְיִגְרְמוּ עֲוֹנוֹתֵיכֶם לְמִקְדָּשׁ אֲבוֹתֵיכֶם

your fathers to the Sanctuary of your sins and cause like their deeds you shall do that not rather the altars

שִׁיתְּחָרֵב ספרי :

Sifrei to be destroyed

פסוק יב

כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל שְׁבֵטֵיכֶם לָשׂוּם אֶת
 — to place your tribes from all your God Hashem will choose that the place to · Rather
 שְׁמוֹ שָׁם לְשֹׁכְנוֹ תִדְרְשׁוּ וּבֹאתָ שָׁמָּה:
 there and you shall come you shall seek for His dwelling there His name

רש"י

לשכנו תדרשו. זה משכן שילה:
 Shiloh the Tabernacle of this you shall seek for His dwelling

פסוק יג

וַהֲבֵאתֶם שָׁמָּה עֲלֵתֵיכֶם וּזְבֻחֵיכֶם וְאֵת מַעֲשְׂרֹתֵיכֶם וְאֵת תְּרוּמַת
 the contribution of and — your tithes and — and your sacrifices your burnt offerings there And you shall bring
 יָדְכֶם וְנִדְרֵיכֶם וְנִדְבַתֵיכֶם וּבְכֹרֹת בְּקָרְכֶם וּצְאֻנְכֶם:
 and your sheep your cattle and the firstborn of and your freewill and your vows your hand
 offerings

רש"י

וזבחיכם. שְׁלָמִים שֶׁל חֹבֶה:
 obligation of peace-offerings and your sacrifices

רש"י

מעשרתיכם. מעֵשֶׂר בְּהֶמָּה וּמַעֲשֵׂר שְׁנִי, לֶאֱכֹל לִפְנֵים מִן הַחוֹמָה:
 the wall of within to eat second and the tithe cattle the tithe of your tithes

רש"י

תְּרוּמַת יָדְכֶם. אֵלֶּה הַבְּכֹרִים, שֶׁנֶּאֱמַר בָּהֶם דְּבָרִים כ"ו וְלָקַח הַכֹּהֵן
 the priest and shall take 26 Devarim regarding them as it is said the first-fruits these are your hand the heave-offering of
 הַטֵּנָא מִיָּדְךָ עֵי ספרי:
 Sifrei see from your hand the basket

רש"י

ובכרת בקרכם. לְתֵתָם לַכֹּהֵן וַיִּקְרִיבֵם שָׁם:
 there and he shall offer them to the Kohen to give them your herd and the firstlings of

פסוק יד

וְאָכַלְתֶּם שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכֹל מַשְׁלַח יָדְכֶם
 your hand the undertaking of in all and you shall rejoice your God Hashem before there and you shall eat
 אֶתְּם וּבְתֵיכֶם אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֵיךָ:
 your God Hashem has blessed you that and your households you

לא תעשון ככל אשר אנחנו עושים פה היום איש כל הישר

right whatever is each man today here are doing we that like all do You shall not

בעיניו:

in his eyes

לא תעשון ככל אשר אנחנו עושים וגו'. מוסב למעלה על כי אתם

you for to above This refers back etc. are doing we that according to all do You shall not

עברים את הירדן וגו', כשתעברו את הירדן מיד אתם מתרים להקריב בבמה

on a Bamah to sacrifice are permitted you immediately the Jordan — when you cross etc. the Jordan — are crossing

כל י"ד שנה של כבוש וחלוק, ובבמה לא תקריבו כל מה שאתם מקריבים

are sacrificing which you that all sacrifice you shall not but on the Bamah and division conquest of years fourteen all

פה היום במשכן, שהוא עמכם ונמשח והוא כשר להקריב בו חטאות

sin offerings on it to sacrifice is fit and it and was anointed with you which is in the Tabernacle today here

ואשמות נדרים ונדבות, אבל בבמה אין קרב אלא הנדר והנדב,

and that donated that vowed except sacrificed there is not on a Bamah but and free-will offerings vows and guilt offerings

וזהו איש כל הישר בעיניו, נדרים ונדבות, שאתם מתנדבים ע"י?

by reason of freely dedicate that you and free-will offerings vows in his eyes is right whatever every man and this is

שישר בעיניכם להביאם ולא ע"י חובה, אותם תקריבו בבמה שם;

there on the Bamah you may sacrifice them obligation by reason of and not to bring them in your eyes that which is right

זבחים קי"ז :

117 Zevachim

כי לא באתם עד עתה אל המנוחה ואל הנחלה אשר יהוה אלהיך

your God Hashem that the inheritance and to the resting place to now until you have come not because

ניתן לך:

to you is giving

כי לא באתם. כל אותן י"ד שנה:

years fourteen those all have you come not For

עד עתה. כמו עדין:

still is like now Until

רש"י

אל המנוחה. זו שילה:

To the rest this refers to Shiloh

רש"י

נחלה. זו ירושלם ספרי; זבחים קי"ט:

inheritance this is Yerushalayim Sifrei Zevachim 119

פסוק יז

Pasuk 17

ועברתם את הירדן וישבתם בארץ אשר יהוה אלהיכם מנחיל

and you shall cross the Jordan — and you shall dwell in the land that your God Hashem causes to inherit

אתכם והניח לכם מכל איביכם מסביב וישבתם בטח:

you and He will give rest to you from all your enemies from around and you shall dwell in safety

רש"י

ועברתם את הירדן וישבתם בארץ. שתחלקוה ויהא כל אחד מכיר

And you shall cross the Jordan — and you shall dwell in the land that you shall divide it in the land recognizing one every and there will be

את חלקו ואת שבתו נ"א — שבטו:

— his portion and — his settlement another version his tribe

רש"י

והניח לכם. לאחר כבוש וחלוק ומנוחה מן הגוים אשר הניח ה' לנסות

And He gives rest to you after conquest and division and rest from the nations which Hashem left to test

בם את ישראל — ואין זו אלא בימי דוד — אז:

with them — Yisrael and there is not but this in the days of Dovid then

CHAPTER SUMMARY

The aliyah begins with the fundamental choice of blessing and curse, detailing the physical landmarks of Har Gerizim and Har Eval where these declarations must be made after crossing the Yarden. Moshe Rabbeinu then commands the absolute obliteration of all Canaanite idolatry, including smashing their pillars and burning their asherah trees. Finally, the Torah prohibits making private altars once the Beis HaMikdash is established, commanding Klal Yisrael to bring all their burnt offerings, sacrifices, and tithes only to the chosen place where they will rejoice before Hashem.

The Torah begins this week's parsha with a powerful charge: "Re'eh anochi nosein lifneichem hayom bracha u'klala", See, I place before you today a blessing and a curse. The Torah is telling us that life is not just a series of random events that happen to us. Every single day, and in every single situation, Hashem is placing a clear choice right in front of our eyes. It is up to us to look, to recognize the choice, and to choose the path of bracha.

Look at how the Torah describes the alternative to following Hashem's mitzvos: "and turn away from the path... to follow other gods, whom you have not experienced." The yesod here is that the moment a Yid turns away from the clear path of the Torah, he is chasing after things that are foreign to his very neshama, things that have no real substance or connection to his life. When we choose the ratzon of Hashem, we are choosing what is natural, healthy, and truly ours.

We see this contrast clearly in the transition from the wilderness to Eretz Yisrael. In the midbar, the Torah says, "everyone did as they pleased" because they had not yet reached their resting place. But once we enter the land, we are commanded to destroy the high places of avodah zarah and bring our korbanos only to the one place Hashem chooses. The lesson for us is that true spiritual rest and security, the "menucha v'nachala", do not come from a life where we just do whatever feels right in the moment. Real bracha and peace of mind come from structure, from boundaries, and from dedicating our lives to the one place of holiness.

Today, when you face a decision, whether it is how you speak to someone, how you conduct your business, or how you spend your free time, stop for one second and ask yourself: "Which path is the bracha, and which is the klala?" Make a conscious, deliberate choice to choose the bracha.