

חומש עם רש"י • ואתחנן • ראשון

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

VAETCHANAN • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Vaetchanan, we open with Moshe Rabbeinu's heartfelt tefillos to Hashem, pleading to be allowed to cross the Yarden and enter Eretz Yisrael. Moshe describes how he begged Hashem to let him see the good land, but Hashem did not accept his tefillah on account of Bnei Yisrael, telling him to speak of it no more. Instead, Hashem commands Moshe to ascend the summit of Pisgah to view the land from afar and to strengthen and encourage Yehoshua, who will lead the nation across.

Following this, the Torah transitions into Moshe's warm words of mussar and guidance to Bnei Yisrael as they prepare to enter the land. He exhorts them to listen closely to the chukim and mishpatim, warning them against adding to or subtracting from the mitzvos of Hashem. Moshe reminds them of the stark lesson of Baal-peor, where those who strayed were destroyed, while those who clung to Hashem remained alive.

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

פסוק א

Pasuk 1

וְאֶתְחַנֵּן אֶל יְהוָה בְּעֵת הַהוּא לֵאמֹר:

saying that at the time Hashem to And I pleaded

רש"י

וְאֶתְחַנֵּן. אֵין חֲנוּן בְּכָל מָקוֹם אֲלֵא לְשׁוֹן מִתְּנַת חֲנָם – אַע"פ שִׁישׁ
that there is even though free a gift of an expression of except place in any supplication there is no And I implored

לָהֶם לְצַדִּיקִים לְתִלּוֹת בְּמַעֲשֵׂיהֶם הַטּוֹבִים אֵין מִבְּקָשִׁים מֵאֵת הַמָּקוֹם אֲלֵא
except the Omnipresent from request they do not the good upon their deeds to depend to the righteous to them

מִתְּנַת חֲנָם, לְפִי שֶׁאָמַר לוֹ וְחֲנֹתִי אֶת אֲשֶׁר אָחֻן אָמַר לוֹ בְּלִשׁוֹן
with the expression to Him he spoke I will grace whom — and I will grace to him that He said because free a gift of

וְאֶתְחַנֵּן ; ד"א זֶה אֶחָד מֵעֲשָׂרָה לְשׁוֹנוֹת שֶׁנִּקְרְאוֹת תְּפִלָּה, כְּדֹאִיתָא בְּסִפְרֵי:
in Sifrei as it is prayer by which is called expressions of ten one this is another explanation and I implored

רש"י

בַּעַת הַהוּא. לְאַחַר שֶׁכִּבַּשְׁתִּי אֶרֶץ סִיחֹן וְעוֹג דְּמִיתִי שְׂמָא הֵתֵר הַנֶּדֶר:
the vow was annulled perhaps I imagined and Og Sichon the land of that I conquered after that At the time

רש"י

לֵאמֹר. זֶה אֶחָד מִג' מְקוֹמוֹת שֶׁאָמַר מֹשֶׁה לְפָנַי הַמָּקוֹם אֵינִי מְנִיחָה עַד
until leaving You I am not the Omnipresent before Moshe that spoke occasions of three is one this To say

שְׁתוּדִיעֲנִי אִם תַּעֲשֶׂה שְׂאֵלְתִי אִם לֹא סַפְרִי :

Sifrei not or my request You will fulfill whether You inform me

פסוק ב

Pasuk 2

אֲדֹנָי יְהוֹה אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלָּתְךָ וְאֶת יָדְךָ

Your hand and — Your greatness — Your servant — to show have begun You Hashem My Lord

הַחֲזָקָה אֲשֶׁר מִי אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כַּמַּעֲשִׂיָּהּ

like Your deeds can do who or in the earth in the heavens is a power who for the strong

וְכַגְבוּרָתָהּ:

and like Your mighty
acts

רש"י

ה' אלהים. רחום בדין:

in judgment merciful God Hashem

רש"י

אתה החלות להראות את עבדך. פתח, להיות עומד ומתפלל אע"פ שנגזרה

that was decreed even though and praying standing to be an opening Your servant — to show have begun You

גזרה; אמר לו ממה למדתי, שאמרתי לי שמות ל"ב "ועתה הנניח לי", וכי

and was I Me alone leave and now 32 Shemos to me for You said I learned from You to Him he said a decree

תופס הייתי בה? אלא לפתח פתח, שפי היה תלוי להתפלל עליהם, כמו כן

so just for them to pray dependent it was that in me an opening to open rather You · holding

הייתי סבור לעשות עכשו ספרי :

Sifrei now to do thinking was I

רש"י

את גדלך. זו מדת טובה, וכן הוא אומר במדבר י"ד "ועתה יגדל נא

please let be great and now 14 Bamidbar says it and so Your goodness the attribute of this is Your greatness —

כח ה'":

Hashem the strength of

רש"י

ואת ידך. זו ימינה שהיא פשוטה לכל באי עולם:

the world who enter to all extended which is your right hand this is your hand And —

רש"י

החזקה. שאתה כובש ברחמים את מדת הדין בחזקה ספרי :

Sifrei forcibly strict justice the attribute of — with mercy subdue that You The strong

רש"י

אשר מי אל וגו'. אינה דומה למלך בשר ודם שיש לו יועצין וסנכתדרין

and co-judges advisors to him who has and blood flesh to a king of similar You are not etc. God what Who

הַמִּמְחִין בְּיָדוֹ כְּשֶׁרוֹצֶה לַעֲשׂוֹת חֶסֶד וְלַעֲבֹר עַל מִדּוֹתָיו, אֵתָּה אֵין מִי

one there is no You his attributes over and to pass kindness to do when he wants in his hand who protest

שִׁימְחָה בְּיָדָהּ אִם תִּמְחַל לִי וּתְבַטֵּל גְּזֵרְתָּהּ; וּלְפִי כְּשׁוּטוֹ אֵתָּה הַחֲלוֹת

have begun You its plain meaning And according to Your decree and annul me You forgive if in Your hand who can protest

לְהִרְאוֹת אֶת עֲבָדָהּ מִלְחָמַת סִיחֹן וְעוֹג, – כְּדִכְתִּיב דְּבָרִים ב' "רְאֵה הַחֲלֵתִי תֵּת

to give I have begun "See 2 Devarim as it is written and Og Sichon the war of Your servant — to show

לְפָנֶיהָ", – הִרְאֵנִי מִלְחָמַת ל"א מְלָכִים:

kings thirty-one the war of show me before you"

פסוק ג

Pasuk 3

אֶעְבְּרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן הַהוּא

mountain the Jordan on the side of that the good the land — and let me see please Let me cross over

הַטּוֹב הַזֶּה וְהַלְבָּנוֹן:

and the Lebanon this the good

רש"י

אֶעְבְּרָה נָא. אֵין נָא אֶלָּא לְשׁוֹן בְּקִשָּׁה:

request an expression of but na is not I pray thee Let me pass over

רש"י

הַהוּא הַטּוֹב הַזֶּה. זֶה יְרוּשָׁלַיִם:

Yerushalayim this is this the goodly the mountain

רש"י

וְהַלְבָּנוֹן. זֶה בֵּית הַמִּקְדָּשׁ סִפְרֵי:

Sifrei the Sanctuary the House of this and Lebanon

פסוק ד

Pasuk 4

וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי

to me Hashem and He said to me He listened and not on your account with me Hashem And Hashem was angry

רַב לָךְ אֵל תּוֹסֵף דִּבֵּר אֵלַי עוֹד בְּדָבָר הַזֶּה:

this regarding the matter anymore to me to speak continue do not for you enough

רש"י

וַיִּתְעַבֵּר ה'. נִתְמַלֵּא חֶמָה:

with wrath He was filled Hashem And He was angry

רש"י

לְמַעַנְכֶם. אַתֶּם גִּרְמַתֶּם לִי, וְכֵן הוּא אוֹמֵר תְּהִלִּים ק"ו "וַיִּקְצִיפוּ עַל מִי מְרִיכָה

Merivah the waters of at and they angered 106 Tehillim says it and so to me caused you on your account

וַיֵּרַע לְמֹשֶׁה בַּעֲבוּרָם:

because of them for Moshe and it went ill

רש"י

רב לך. שלא יאמרו הרב כמה קשה והתלמיד כמה סרבן ומפציר סוטה
Sotah and importunate obstinate how and the disciple harsh how the Master they will say so that not for you Much
י"ג; ד"א — רב לך, הרבה מזה שמור לך, רב טוב
the goodness abundant is for you is reserved more than this much for you Much Another explanation 13b
הצפון לך ספרי:
Sifrei for you that is stored up

פסוק ה

Pasuk 5

עלה ראש הפסגה ושא עיניך ימה וצפנה ותימנה ומזרחה וראה
and see and eastward and southward and northward westward your eyes and lift the Pisgah the top of Go up
בעיניך כי לא תעבר את הירדן הזה:
this the Yarden — you shall cross not for with your eyes

רש"י

וראה בעיניך. בקשת ממני ואראה את הארץ הטובה, אני מראה לך את כל
all of it — to you am showing I the good the land — and let me see from Me you requested with your eyes and see
שנאמר דברים ל"ב "ויראהו" ה' את כל הארץ:
the land all of — Hashem and Hashem showed him 34 Devarim as it is said

פסוק ו

Pasuk 6

וצו את יהושע וחזקה ואמצהו כי הוא יעבר לפני העם
the nation before shall cross over he for and encourage him and strengthen him Yehoshua — And command
הזה והוא ינחיל אותם את הארץ אשר תראה:
you shall see which the land — them shall cause to inherit and he this

רש"י

וצו את יהושע. על הטרחות ועל המשאות ועל המריבות:
the quarrels and concerning the burdens and concerning the troubles concerning Yehoshua — And command

רש"י

וחזקה ואמצהו. בדבריך, שלא ירב לבו לומר כשם שנענש
that was punished just as to say his heart will become faint so that not with your words and encourage him And strengthen him
רבי עליהם, כך סופי לענש עליהם, מבטיחו אני כי הוא יעבר והוא
and he will cross over he that I am assuring him because of them to be punished my end is so because of them my master
ינחיל ע' ספרי:
Sifrei see will cause to inherit

רש"י

כי הוא יעבר. אם יעבר לפניהם ינחלו, ואם לאו לא ינחלו; וכן אתה
you and so they will inherit not not and if they will inherit before them he passes if shall pass over he For

מוציא כְּשֶׁשָׁלַח מִן הָעָם אֶל הָעִי וְהוּא יָשָׁב, "וַיָּכּוּ מֵהֶם אַנְשֵׁי הָעִי וְגו'" יְהוֹשֻׁעַ
Yehoshua etc Ai the men of of them and they smote sat and he Ai to the people from when he sent find
ז' וַכִּינוּ שָׁנָפַל עַל פָּנָיו אָמַר לוֹ "קָם לָךְ" - קָם לָךְ כְּתִיב, אֲתָה הוּא הָעוֹמֵד
who stands are he you it is written for you arose for yourself arise to him He said his face on that he fell and once 7
בְּמִקוֹמָהּ וּמִשָּׁלַח אֶת בְּנֵי לְמַלְחָמָה, לָמָּה זֶה אֲתָה נָפַל עַל פָּנֶיךָ? לֹא כִּי אֲמַרְתִּי
Isay thus did not your face on fall you is this why to the war my children — and sends in your place
לְמֹשֶׁה רַבְּךָ אִם הוּא עוֹבֵר עוֹבְרִין וְאִם לֹא אֵין עוֹבְרִין סִפְרֵי :
Sifrei pass over they do not not and if they pass over passes over he if your teacher to Moshe

פסוק ז

Pasuk 7

וַיָּשָׁב בְּגֵיא מוֹל בֵּית פְּעוֹר:

Peor the house of opposite in the valley And we stayed

רש"י

וּנֹשֵׁב בְּגֵיא וְגו'. וְנִצְמַדְתֶּם לְעֵז, וְאֵע"פ כֵּן וְעַתָּה יִשְׂרָאֵל שָׁמַע אֶל הַחֲקִים
the statutes to hearken Yisrael and now though and even to idol worship and you clung etc. in the valley And we dwelt
, וְהַכֹּל מְחוּל לָהּ, וְאֲנִי לֹא זָכִיתִי לְמַחֵל לִי:
for me to be forgiven merit did not but I to you is forgiven and everything

פסוק ח

Pasuk 8

וְעַתָּה יִשְׂרָאֵל שָׁמַע אֶל הַחֲקִים וְאֵל הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי מְלַמֵּד אֲתֶכֶם
you am teaching I that the laws and to the decrees to listen Yisrael And now
לַעֲשׂוֹת לְמַעַן תַּחְיוּ וּבִאתֶם וְיִרְשֶׁתֶם אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי
God of Hashem that the land — and you will possess and you will enter you will live so that to perform
אֲבֹתֵיכֶם נָתַן לָכֶם:
to you is giving your fathers

פסוק ט

Pasuk 9

לֹא תִסְפוּ עַל הַדָּבָר אֲשֶׁר אֲנֹכִי מִצְוֶה אֲתֶכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ
from it subtract and you shall not you command I that the word to add You shall not
לְשֹׁמֵר אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מִצְוֶה אֲתֶכֶם:
you command I that your God Hashem the commandments of — to keep

רש"י

לֹא תִסְפוּ. כְּגוֹן חֲמִשׁ פָּרָשִׁיּוֹת בַּתְּפִלִּין, חֲמִשָּׁת מִיָּנִין בַּלּוּלָב, וְחֲמִשׁ צִיצִיּוֹת, וְכֵן
and so tzitzis and five in the lulav species five in the tefillin parshiyos five for example add Do not
"לֹא תִגְרְעוּ" ע' סִפְרֵי פ' רֵאָה :
Re'eh parshas Sifrei see subtract do not

פסוק י

עֵינֵיכֶם הָרְאִיתִּי אֶת אֲשֶׁר עָשָׂה יְהוָה בְּבַעַל פְּעוֹר כִּי כָל הָאִישׁ אֲשֶׁר

who man every for Peor with Baal Hashem did that which — are the ones seeing your eyes

הָלַךְ אַחֲרֵי בַעַל פְּעוֹר הַשְׁמִידוֹ יְהוָה אֱלֹהֶיךָ מִקֶּרְבְּךָ:

from your midst your God Hashem destroyed him Peor Baal after went

ססוק יא

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם:

today all of you are alive your God to Hashem who cling And you

CHAPTER SUMMARY

The aliyah flows from Moshe Rabbeinu's personal, intense pleading to enter Eretz Yisrael to his public instruction to the nation. After Hashem denies his request to cross the Yarden and instructs him to prepare Yehoshua for leadership, Moshe turns to Bnei Yisrael with a powerful charge to keep Hashem's mitzvos meticulously without any additions or subtractions. He seals this warning by pointing to their own recent history, contrasting the total destruction of those who followed Baal-peor with the complete survival of everyone who held fast to Hashem.

לְמַעַשָּׂה WHAT TO TAKE HOME

The parsha opens with Moshe Rabbeinu pleading with Hashem, begging to enter Eretz Yisrael. Rashi is immediately medayek on the word "va'eschanan" that Moshe was asking for a "matnas chinam," a free gift. Lichoira, we are talking about Moshe Rabbeinu, the master of all prophets, who spent his entire life in total self-sacrifice for Klal Yisrael. If anyone had "merits" in their account to pay for a request, it was him. Yet, when Moshe stands before Hashem in tefillah, he divests himself of all his achievements and asks only for a free gift.

This is a tremendous yesod in our own avodah. Sometimes a Yid feels, "I learned so much, I gave so much tzedakah, I did so many chassadim, so Hashem owes me." The Torah is teaching us that this is a mistake. When we come to daven, we must realize that we have no claims on Hashem. Everything He gives us is a pure matnas chinam, an act of sheer chesed. When you approach tefillah with this shiflus, with the recognition that you are asking for a free gift, your heart opens up in a completely different way.

Look at the end of the aliyah: "V'atem hadvekim b'Hashem Elokeichem chayim kulchem hayom." The key to this eternal cleaving, this dveikus, is the humility of knowing we are completely dependent on His kindness. When we stop demanding and start asking like a child asking a loving father for a gift, we merit the ultimate connection.

Today, before you daven Mincha or Maariv, take ten seconds to stop and think: "I am standing before Hashem to ask for a matnas chinam." Do not focus on what you think you deserve; just ask Hashem to grant your tefillah out of His endless chesed.

