

חומש עם רש"י · ואתחנן · שני

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

VAETCHANAN · 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his powerful words of mussar to Klal Yisrael, urging them to hold fast to the Torah and mitzvos. He reminds them that keeping the chukim and mishpatim is our true wisdom in the eyes of the nations, who will see how close Hashem is to us whenever we call out to Him. Moshe warns the people with a severe warning never to forget the Ma'amad Har Sinai, where they stood at the foot of the burning mountain and heard the voice of Hashem speaking from the fire without seeing any physical form.

Because they saw no physical image at Sinai, Moshe warns them with the utmost caution against falling into the trap of avodah zarah, whether by making physical images of any creature or by bowing down to the sun, moon, and stars. He reminds them that they were pulled out of the iron furnace of Mitzrayim to be Hashem's special nation, and warns them of the bitter galus and churban that will follow if they ever turn to idols in the land of Eretz Yisrael.

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

פסוק א

Pasuk 1

רָאָה לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוֵּנִי יְהוָה אֱלֹהֵי לַעֲשׂוֹת
to do my God Hashem commanded me as and laws decrees you I have taught See
כֵּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ:
to possess it there are coming you that the land in the midst of so

פסוק ב

Pasuk 2

וּשְׁמֹרְתֶם וַעֲשִׂיתֶם כִּי הוּא חֻכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים
the nations in the eyes of and your your wisdom it is for and you shall do And you shall guard
understanding
אֲשֶׁר יִשְׁמְעוּן אֶת כָּל הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם חָכָם וְנָבוֹן
and understanding wise a people surely and they will say these the statutes all of — will hear who
הַגּוֹי הַגָּדוֹל הַזֶּה:
this the great is the nation

רש"י

ושמרתם. זו משנה:
is study this And you shall watch

רש"י

ועשיתם. כמשמעו שם :
there according to its meaning and you shall do

רש"י

כי הוא חכמתכם ובינתכם וגו'. בזאת תחשבו חכמים ונבונים
and understanding wise you will be considered through this etc. and your understanding your wisdom it is for
לעיני העמים:
the nations in the eyes of

פסוק ג

Pasuk 3

כי מי גוי גדול אשר לו אלהים קרבים אליו כיהוה אלהינו בכל
in all our God like Hashem to it close God has that great is a nation who For
קראנו אליו:
to Him our calling

פסוק ד

Pasuk 4

ומי גוי גדול אשר לו חקים ומשפטים צדיקים ככל התורה הזאת
this the Torah like all of righteous and ordinances statutes has that great is a nation And who
אשר אנכי נתן לפניכם היום:
today before you place I which

רש"י

חקים ומשפטים צדיקים. הגונים ומקבלים:
and acceptable proper righteous and judgments Statutes

פסוק ה

Pasuk 5

רק השמר לה ושמר נפשך מאד פן תשכח את הדברים אשר ראו
saw that the things — you forget lest exceedingly your soul and watch yourself guard Only
עיניך ופן יסורו מלבבך כל ימי חייך והודעתם לבניך
to your children and make them known your life the days of all from your heart they depart and lest your eyes
ולבני
your children and to the children of

רש"י

רק השמר לך ... פן תשכח את הדברים. אז, כשלא תשכחו אותם ותעשו
and you do them them you forget when not then the things — you forget lest to yourself take heed Only
על אמתתם, תחשבו חכמים ונבונים, ואם תעוּתוּ אותם מתוך שכחה,
forgetfulness out of them you distort and if and understanding wise you will be considered their truth according to

תחשבו שוטים:

foolish you will be considered

פסוק ו

Pasuk 6

יום אשר עמדת לפני יהוה אלהיך בחרב באמר יהוה אלי הקהל לי
for Me Assemble to me Hashem when saying at Chorev your God Hashem before you stood that The day
את העם ואשמעם את דברי אשר ילמדון ליראה אתי כל הימים
the days all Me to fear they may learn so that My words — and I will let them hear the people —
אשר הם חיים על האדמה ואת בניהם ילמדון:
they shall teach their children and — the earth upon are alive they that

רש"י

יום אשר עמדת. מוסב על מקרא ש'למעלה ממנו אשר ראו עיניך – יום אשר
that on the day your eyes saw which it that is above the verse to is connected you stood that The day
עמדת בחרב אשר ראית הקולות ואת הלפידים:
the lightning and — the thunder you saw where at Chorev you stood

רש"י

ילמדון. ילפון – לעצמם:
for themselves they shall learn they shall learn

רש"י

ילמדון. יאלפון – לאחרים:
to others they shall teach they shall teach

פסוק ז

Pasuk 7

ותקרבון ותעמדון תחת ההר וההר בער באש עד לב
the heart of until with fire was burning and the mountain the mountain under and you stood And you approached
השמים חשך ענן וערפל:
and thick darkness cloud darkness the heavens

פסוק ח

Pasuk 8

וידבר יהוה אליכם מתוך האש קול דברים אתם שמעו ותמונה
but a likeness were hearing you words a sound of the fire from the midst of to you Hashem And spoke
אינכם ראים זולתי קול:
a voice except see you did not

פסוק ט

וַיַּגֵּד לָכֶם אֶת בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֶׂרֶת
 the ten to perform you He commanded which His covenant — to you And He declared
 הַדְּבָרִים וַיִּכְתְּבֵם עַל שְׁנֵי לַחֹת אֲבָנִים:
 stone tablets of two upon and He wrote them commandments

פסוק י

וְאֵתִי צִוָּה יְהוָה בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתָם
 for your performing and laws decrees you to teach that at the time Hashem commanded and me
 אֹתָם בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:
 to possess it there are crossing over you that in the land them

רש"י

וְאֵתִי צִוָּה ה' לְלַמֵּד אֶתְכֶם. תּוֹרָה שְׂפָעַל פֶּה:
 · which is oral the Torah you to teach Hashem commanded and me

פסוק יא

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם כִּי לֹא רָאִיתֶם כָּל תְּמוּנָה בְּיוֹם דִּבְרַי יְהוָה
 Hashem spoke on the day likeness any did you see not because for your souls greatly And you shall guard
 אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ:
 the fire from the midst of at Chorev to you

פסוק יב

כִּן תַּשְׁחֲתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל סִמָּל תְּבִנִית זָכָר אוֹ
 or male the design of form any the likeness of a carved image for yourselves and you make you will corrupt lest
 נְקֵבָה:
 female

רש"י

סמל. צורה:
 a form semel

פסוק יג

תְּבִנִית כָּל בְּהֵמָה אֲשֶׁר בָּאָרֶץ תְּבִנִית כָּל צִפּוֹר כְּנָף אֲשֶׁר תְּעוֹף בַּשָּׁמַיִם:
 in the heavens flies that winged bird any the form of on the earth that is animal any the form of

פסוק יד

תִּבְנִית כָּל רֵמֶשׂ בְּאֲדָמָה תִּבְנִית כָּל דָּגָה אֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
the earth below is in the waters that fish any the form of on the ground creeping thing any the form of

פסוק טו

וּפֶן תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת הַשֶּׁמֶשׁ וְאֶת הַיָּרֵחַ וְאֶת הַכּוֹכָבִים
the stars and — the moon and — the sun — and you see to the heavens your eyes you lift up and lest
כָּל צָבָא הַשָּׁמַיִם וְנִדְחָתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וְעַבַּדְתָּם אֲשֶׁר חֶלֶק יְהוָה
Hashem allotted which and serve them to them and bow down and you be drawn the heavens the host of all
אֱלֹהֶיךָ אַתֶּם לְכָל הָעַמִּים תַּחַת כָּל הַשָּׁמַיִם:
the heavens all of under the peoples to all them your God

רש"י

וּפֶן תִּשָּׂא עֵינֶיךָ. לְהִסְתַּכֵּל בְּדַבָּר וּלְתֵת לֵב לְטָעוֹת אַחֲרֵיהֶם:
after them to go astray heart and to set upon the matter to gaze your eyes you lift up and lest

רש"י

אֲשֶׁר חֶלֶק ה'. לְהַאֲרִיר לָהֶם מִגִּילָה ט'; ד"א לְאֱלֹהוֹת, לֹא מִנְעָן
prevent them He did not as deities Another explanation 9 Megillah to them to give light Hashem assigned Which
מִלְטָעוֹת אַחֲרֵיהֶם אֵלָּא הִחֲלִיקָם בְּדַבְּרֵי הַבְּלִיָּהִם לְטָרְדָם מִן הָעוֹלָם, וְכֵן הוּא
it and so the world from to banish them their vanities with words of He made them slip but after them from straying
אוֹמֵר תִּהְיֶה לָּהֶם "כִּי הִחֲלִיק אֱלֹהֵינוּ בְּעֵינָיו לְמִצָּא עוֹנֵוֹ לְשָׂנֵא" עֲבוּדָה זָרָה נ"ה:
55 Zarah Avodah to hate his iniquity to find in his eyes to him He made slip For 36 Tehillim says

פסוק טז

וְאַתֶּכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם לְהִיּוֹת
to be from Mitzrayim the iron from the furnace of — you and He brought out Hashem took And you
לוֹ לְעָם נַחֲלָה כִּיּוֹם הַזֶּה:
as this day inheritance for a nation of for Him

רש"י

מִכּוּר. כּוּר הוּא כְּלִי שֶׁמְזַקְקִים בוֹ אֶת הַזָּהָב:
the gold — in it that they refine is a vessel it a furnace From a furnace

פסוק יז

וַיִּהְיֶה הַתְּאֵנָה בִּי עַל דְּבָרֶיכֶם וַיִּשָּׁבַע לְבִלְתִּי עָבְרִי אֶת הַיַּרְדֵּן
the Jordan — my crossing against and swore your account on with me was angry And Hashem
וּלְבִלְתִּי בֹא אֶל הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ נַחֲלָה:
as a heritage to you is giving your God Hashem that the good the land into entering and against

רש"י

התאנה. נתמלא רגז:

wrath he was filled with He was angry

רש"י

על דבריכם. על אודותיכם, על עסקיכם:

your doings on your account on your words On

פסוק יח

Pasuk 18

כי אנכי מת בארץ הזאת אינני עבר את הירדן ואתם עברים

are crossing but you the Yarden — crossing I am not this in the land am dying I For

וירשתם את הארץ הטובה הזאת:

this good the land — and you shall possess

רש"י

כי אנכי מת וגו' אינני עבר. מאחר שמת מהיכן יעבר? אלא אף עצמותי

my bones even rather would he pass over from where that he dies Since passing over I am not etc must die I For

אינם עוברים ספרי במדבר כ"ז :

27 Bamidbar Sifrei passing over are not

פסוק יט

Pasuk 19

השמרו לכם פן תשכחו את ברית יהוה אלהיכם אשר כרת עמכם

with you He sealed which your God Hashem the covenant of — you forget lest · Guard yourselves

ועשיתם לכם פסל תמונת כל אשר צוה יהוה אלהיך:

your God Hashem commanded you which anything the likeness of a carved image for yourselves and you make

רש"י

תמונת כל. תמונת כל דבר:

thing any the likeness of anything the likeness of

רש"י

אשר צוה ה'. אשר צוה שלא לעשות:

to do not He commanded you which Hashem He commanded you Which

פסוק כ

Pasuk 20

כי יהוה אלהיך אש אכלה הוא אל קנא:

jealous a God is He consuming a fire your God Hashem For

רש"י

אל קנא. מקנא לנקם, אנפר"מנט בלעז, מתחרה על רגזו להפרע

to exact punishment His anger in glowing in foreign tongue emportment to take vengeance Who is zealous jealous A God

כִּי תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁנֶתָם בְּאֶרֶץ וְהִשְׁחַתְתָּם
and you act corruptly in the land and you become children and children of children you beget When
established
וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כָּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה אֱלֹהֵיךָ
your God Hashem in the eyes of evil and you do anything the likeness of a carved image and you make
לְהַכְעִיסוֹ:
to anger Him

רש"י

וְנוֹשְׁנֶתָם. רָמַז לָהֶם שֶׁיִּגְלוּ מִמֶּנָּה לְסוֹף שְׁמוֹנֶה מֵאוֹת וַחֲמִשִּׁים
and fifty hundred eight at the end of from it that they would be exiled to them He hinted And you shall have been
long
וּשְׁתֵּים שָׁנָה כְּמִנְיָן "וְנוֹשְׁנֶתָם", וְהוּא הַקָּדִים וְהִגְלָם לְסוֹף
at the end of and exiled them brought early and He and you shall have been according to the numerical years and two
long value of
שְׁמוֹנֶה מֵאוֹת וַחֲמִשִּׁים, וְהַקָּדִים שְׁתֵּי שָׁנִים ל"וְנוֹשְׁנֶתָם", כְּדֵי שֶׁלֹּא יִתְקַיֵּם
would be fulfilled that not in order before and you shall have years by two and He advanced it and fifty hundred eight
been long
כָּהֵם כִּי אָבֹד תֹּאבְדוּן, וְזֶהוּ שֶׁנֶּאֱמַר דְּנִיאל ט' "וַיִּשְׁקָד עַל הָרָעָה
the evil concerning And He hastened chapter nine Daniel that which is said and this is you shall perish utterly that in them
וַיְבִיאָהּ עָלֵינוּ כִּי צָדִיק ה' אֱלֹהֵינוּ" - צְדָקָה עָשָׂה עִמָּנוּ שֶׁמָּהֵר לְהַבִּיאָהּ
to bring it that He hastened with us He did charity our God Hashem righteous for upon us and He brought it
שְׁתֵּי שָׁנִים לְפָנֵי זְמַנָּה סְנֵהדְרִין ל"ח; גִּיטִין פ"ח :
page 88 Gittin page 38 Sanhedrin its time before years two

הָעִידֹתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ כִּי אָבֹד תֹּאבְדוּן מִהֵרָ
quickly you shall surely perish perish that the earth and — the heavens — today against you I call to witness
מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא תִאָּרֶכֶן
prolong you shall not to possess it there the Jordan — are crossing you that the land from upon
יָמִים עָלֶיהָ כִּי הִשְׁמַד תִּשְׁמַדוּן:
you shall be destroyed destroyed but upon it days

רש"י

הָעִידֹתִי בָכֶם. הִנְנִי מְזַמֵּנִם לְהִיּוֹת עֲדִים שֶׁהִתְרִיתִי בָכֶם:
you that I warned witnesses to be summon them behold I against you I call as witnesses

וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מִתֵּי מִסְפָּר בְּגוֹיִם
 among the nations number men of and you will remain among the peoples you Hashem And He will scatter
 אֲשֶׁר יְנַהֵג יְהוָה אֶתְכֶם שָׁמָּה:
 there you Hashem will lead where

פסוק כד

וְעַבַּדְתֶּם שֵׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא יִרְאוּן
 they see not which and stone wood man the hands of the work of gods there And you will serve
 וְלֹא יִשְׁמְעוּן וְלֹא יֹאכְלוּן וְלֹא יִרְיִחוּן:
 they smell and not they eat and not they hear and not

רש"י

וְעַבַּדְתֶּם שֵׁם אֱלֹהִים. כְּתַרְגוּמוֹ, מִשְׁאַתֶּם עוֹבְדִים לְעוֹבְדֵיהֶם כְּאִלּוּ אַתֶּם עוֹבְדִים
 serve you it is as if their worshippers serve since you like its Targum gods there And you shall serve
 לָהֶם:
 them

פסוק כה

וּבְקִשְׁתֶּם מִשָּׁם אֶת יְהוָה אֱלֹהֵיךָ וּמָצָאתָ כִּי תִדְרֹשְׁנוּ בְּכָל לִבְבְּךָ
 your heart with all you search for Him if and you will find your God Hashem — from there And you will seek
 וּבְכָל נַפְשְׁךָ:
 your soul and with all

פסוק כו

בְּצָר לָּךְ וּמִצָּאוֹךְ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשָׁבְתָּ עַד
 unto and you will return the days in the end of these the things all and they find you to you In distress
 יְהוָה אֱלֹהֵיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ:
 His voice and you will obey your God Hashem

פסוק כז

כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפְּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח
 forget and will not destroy you and will not abandon you will not your God Hashem compassionate a God For
 אֶת בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:
 to them He swore which your fathers the covenant of —

רש"י

לא ירפך. מְלַחֲזִיק בְּךָ בְּיָדָיו, וְלִשׁוֹן לֹא יִרְפֶּךָ לִשׁוֹן
is an expression of He will let loose not and the expression with His hands onto you from holding let you loose He will not
לֹא יַפְעִיל הוּא – לֹא יִתֵּן לָהּ רַפְיוֹן, לֹא יַפְרִישׁ אוֹתָהּ מֵאַצְלוֹ, וְכֵן
and so from beside Him you separate He will not looseness to you give He will not it is cause to do He will not
"אֶחָזְתִּיו וְלֹא אֶרְפֶּנּוּ" שִׁיר הַשִּׁירִים ג' שֶׁלֹּא נִנְקַד אֶרְפֶּנּוּ; כָּל לִשׁוֹן רַפְיוֹן
looseness expression of every I will let loose vowelised which is not three Songs Song of will I let loose and not I held him
מוֹסָב עַל לִשׁוֹן מַפְעִיל וּמִתְפַּעֵל, כְּמוֹ "הִרְפָּה לָהּ" מַלְכִּים ב ד' – תֵּן
give four two Kings to her give looseness like and doing to oneself causing to do the expression of upon is directed
לָהּ רַפְיוֹן, "הִרְפָּה מִמֶּנִּי" דְּבָרִים ט' – הִתְרַפָּה מִמֶּנִּי:
from me loosen yourself nine Devarim from me give looseness looseness to her

פסוק כח

Pasuk 28

כִּי שָׁאַל נָא לְיָמִים רַאשׁוֹנִים אֲשֶׁר הָיוּ לְפָנֶיךָ לְמַן הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים
God created that the day from before you were that earlier of days please ask For
אָדָם עַל הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קִצְהַ הַשָּׁמַיִם הִנֵּהיָה כְּדָבָר
like the matter has there been of the heaven the edge and until of the heaven and from the edge the earth upon man
הַגָּדוֹל הַזֶּה אוֹ הַנִּשְׁמָע כְּמָהוּ:
like it has there been heard or this great

רש"י

לְיָמִים רַאשׁוֹנִים. עַל יָמִים רַאשׁוֹנִים:
former days regarding former regarding days

רש"י

וּלְמִקְצֵה הַשָּׁמַיִם. וְגַם שָׁאַל לְכָל הַבְּרוּאִים אֲשֶׁר מִקְצֵה אֶל קִצְהָ, זֶהוּ פְּשׁוּטוֹ;
its plain sense This is an end to from an end that are the creatures of all ask and also of the heaven And from the end
וּמִדְּרָשׁוֹ, מִלְּמַד עַל קוֹמָתוֹ שֶׁל אָדָם שֶׁהִיָּתָה מִן הָאָרֶץ עַד הַשָּׁמַיִם, וְהוּא
and it is the heaven until the earth from that it was Adam of the height regarding teaches and its Midrash
הַשְּׁעוֹר עֲצָמוֹ אֲשֶׁר מִקְצֵה אֶל קִצְהָ סִנְהֶדְרִין ל"ח :
38b Sanhedrin an end to from an end which is itself the measurement

רש"י

הִנֵּהיָה כְּדָבָר הַגָּדוֹל הַזֶּה. וּמָהוּ הַדְּבָר הַגָּדוֹל, הַשְּׁמָע עִם וְגו':
etc. a people did hear the great the matter and what is this the great like the matter whether there has been

פסוק כט

Pasuk 29

הַשְּׁמָע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ הָאֵשׁ כַּאֲשֶׁר שָׁמַעְתָּ אֶתְהָ
you heard as the fire from the midst of speaking G-d the voice of a nation Did hear
וַיַּחֲיִי:
and survived

או הִנֵּסָה אֱלֹהִים לְבוֹא לָקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת בָּאֲתֹת
 with signs with trials a nation from the midst of a nation for himself to take to come a god has ventured Or
 וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים
 great and with terrors outstretched and with an arm strong and with a hand and with war and with wonders
 כָּל אֲשֶׁר עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:
 before your eyes in Mitzrayim your God Hashem for you did that like all

רש"י

או הנסה אלהים. הכי עשה נסים שום אלוה לבוא לקחת לו גוי וגו', כל
 all etc. a nation for himself to take to come god any miracles did is it so God has attempted Or
 ה"י"ן ה'לו תמיהות הן, לכה נקודות הן בפתח פתח: הנהיה,
 has there been Patach with a Chataph they are vowelled therefore they are questions these the letters Heh
 הנשמע, השמע הנסה:
 has attempted has heard has there been heard

רש"י

במסת. על ידי נסיונות הודיעם גבורותיו, כגון "התפאר עלי" שמות ח'
 8 Shemos over Me" "Boast such as His mighty deeds He made known to them trials means of by By trials
 אם אוכל לעשות כן, הרי זה נסיון:
 a trial this is behold so to do I am able whether

רש"י

באת. בסיומנו, להאמין שהוא שלוחו של מקום, כגון "מה זה בידך" שם
 there in your hand" is this "What such as the Omnipresent of is the messenger that he to believe with signs With signs
 ד':
 4

רש"י

ובמופתים. הם נפלאות, שהביא עליהם מפות מפלאות:
 wondrous plagues upon them that He brought wondrous things they are And with wonders

רש"י

ובמלחמה. בים, שנאמר "כי ה' נלחם להם" שם י"ד:
 14 there for them fights Hashem For as it is said at the sea And by war

אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו:
 besides Him else there is none is God He Hashem that to know were shown You

רש"י

הראת. כְּתַרְגּוּמוֹ "אַתְחַזִּיתָא"; כְּשֶׁנָּתַן הַקֹּדֶם אֶת הַתּוֹרָה פָּתַח לָהֶם
for them He opened the Torah — the Holy One blessed be when gave you were shown like its translation You have been shown
He

שִׁבְעָה רְקִיעִים, וְכַשֵּׁם שֶׁקָּרַע אֶת הָעֲלִיּוֹנִים כֹּךְ קָרַע אֶת הַתַּחְתּוֹנִים, וְרָאוּ שֶׁהוּא
that He and they saw the lower regions — He rent so the upper regions — that He rent and just as heavens seven

יְחִידִי, לָכֵן נֶאֱמַר "אַתָּה הָרָאָתָּ לְדַעַת":
to know were shown you it is said therefore is alone

פסוק לב

Pasuk 32

מִן הַשָּׁמַיִם הִשְׁמִיעָה אֶת קוֹלוֹ לְיִסְרָךְ וְעַל הָאָרֶץ הָרָאָה אֶת אִשּׁוֹ
His fire — He showed you the earth and upon to discipline you His voice — He let you hear the heavens From
הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ:
the fire from the midst of you heard and His words the great

פסוק לג

Pasuk 33

וַתַּחַת כִּי אָהַב אֶת אֲבוֹתָיָהּ וַיִּבְחַר בְּזֶרְעוֹ אַחֲרָיו וַיּוֹצֵאֵהָ
and He brought you after them their offspring and He chose your forefathers — He loved that And because
out
בְּכֹחוֹ הַגָּדֹל מִמִּצְרַיִם:
from Mitzrayim the great with His power with His presence

רש"י

וַתַּחַת כִּי אָהַב. וְכָל זֶה תַּחַת אֲשֶׁר אָהַב:
He loved of that because this and all He loved · And because

רש"י

וַיּוֹצֵאֵהָ בְּפָנָיו. כְּאֵדָם הַמְנַהִיג בְּנֹו לְפָנָיו, שֶׁנֶּאֱמַר "וַיִּסַּע מַלְאָךְ הָאֱלֹהִים
G-d the angel of And he moved as it is said before him his son who leads like a man before Him And He brought you out

הַחֲלֵה וְגו' וַיֵּלֶךְ מֵאַחֲרֵיהֶם" שֵׁם. ד', וַיּוֹצֵאֵהָ בְּפָנָיו
in His presence And He brought you out Another explanation there behind them and went etc. who went

בְּפָנָיו אֲבוֹתָיו, כְּמָה שֶׁנֶּאֱמַר "נִגַּד אֲבוֹתָם עָשָׂה פֶלְאָ" תַּחִּילִים ע"ח;
78 Tehillim wonders He did their fathers In the presence of it is said just as his fathers in the presence of

וְאַל תִּתְמָה עַל שֶׁהִזְכִּירָם בְּלִשׁוֹן יְחִיד, שֶׁחָרִי כְּתָבָם בְּלִשׁוֹן
in the language of He wrote them for behold singular in the language of that He mentioned them at be surprised And do not
יְחִיד - וַיִּבְחַר בְּזֶרְעוֹ אַחֲרָיו:
after him his seed and He chose singular

פסוק לד

Pasuk 34

לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּךָּ מִפְּנֵיהָ לְהַבִּיאָהּ לְתֶת לָהּ אֶת אֶרְצָם
their land — to you to give to bring you from before you than you and mightier greater nations to drive out

נחלה כיום הזה:

· as this day as an inheritance

רש"י

ממך מפניך. סרסו ודרשו: להוריש מפניך גוים גדולים ועצומים ממך:
than you and mightier greater nations from before you to dispossess and explain it invert it from before you than you

רש"י

כיום הזה. כאשר אתה רואה היום:
today see you as this As the day

פסוק לה

Pasuk 35

וידעת היום והשבת אל לבבך כי יהוה הוא האלהים בשמים
in the heavens is the God He Hashem that your heart to and you shall return today And you shall know
ממעל ועל הארץ מתחת אין עוד:
else there is none below the earth and on above

פסוק לו

Pasuk 36

ושמרת את חקי ואת מצותיו אשר אנכי מצוך היום אשר
so that today command you I which His commandments and — His statutes — And you shall keep
יטב לך ולבנך אחריך ולמען תאריך ימים על האדמה אשר
which the land upon days you will prolong and so that after you and for your children for you it will go well
יהוה אלהיך נתן לך כל הימים:
the days all to you is giving your God Hashem

CHAPTER SUMMARY

The aliyah traces Moshe's warning to Klal Yisrael about the absolute prohibition of making sculptured images or serving the heavenly hosts, reminding them that Hashem is a consuming fire. Moshe forewarns that if they turn to avodah zarah after settling in the land, they will be quickly destroyed and scattered among the nations, where they will be forced to serve man-made gods of wood and stone. However, he reassures them that even in their deepest distress in galus, if they seek Hashem with all their heart and return to Him, He will not abandon them or forget the covenant with the Avos. Moshe concludes by pointing to the absolute uniqueness of Jewish history—that no other nation ever heard the voice of Hashem speaking from fire or was redeemed with such open miracles—proving once and for all that Hashem alone is Elokim in heaven above and on earth below, and there is none else.

The Torah is telling us a fundamental rule of our emunah: "Ata hareisa lada'at...", you have been shown, so that you should know. At Har Sinai, Hashem did not just give us a set of rules; He showed us His reality with an open, undeniable revelation. But the Torah immediately warns us, "pen tishkach," do not forget what your eyes saw. Lichoira, how could a person ever forget standing at the foot of a burning mountain and hearing the voice of Hashem? The answer is that the yetzer hara does not work by making us intellectually deny the truth. Rather, the natural coldness of the world slowly cools down our warmth, making our connection feel distant and old, until we are "noshanitem", we become stale.

This is the real avodah of a Yid. Emunah is not a dry philosophy that you learn once and put on a shelf. It is a living, breathing relationship that requires constant renewal. If we do not actively work to bring the excitement of Har Sinai into our daily lives, the routine of the day-to-day will naturally wash it away. We have to take that clear knowledge of "ein od milvado", that there is absolutely nothing besides Hashem, and bring it down from our minds into our hearts, making it real and alive every single morning.

Today, when you daven or learn, do not just go through the motions out of habit. Take thirty seconds before you begin to stop, close your eyes, and picture the fire of Har Sinai. Remind yourself that the very same Hashem who spoke out of the flames is standing right here, waiting to hear your voice.