

חומש עם רש"י • ואתחנן • שליש

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

VAETCHANAN • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu takes a break from his mussar to the Bnei Yisrael to perform a major mitzvah. Even though the three cities of refuge (arei miklat) on the eastern side of the Yarden would not actually begin protecting inadvertent killers until the other three cities in Eretz Yisrael proper were designated, Moshe does not wait. He sets them aside immediately, showing us his incredible love for mitzvos and how a Yid must run to do a mitzvah the very first second he gets the chance.

Following this, the Torah transitions back to the main teaching that Moshe is presenting to the Bnei Yisrael. The Torah details the specific geographical setting where Moshe is delivering these mitzvos, reminding the nation of the great miracles Hashem performed for them in defeating the mighty Amorite kings, Sihon and Og, and giving them possession of their lands.

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

פסוק א

Pasuk 1

אז יבדיל משה שלש ערים בעבר הירדן מזרחה שמש:

of the sun toward the sunrise the Jordan on the side of cities three Moshe separated Then

רש"י

אז יבדיל. נתן לב להיות חרד לדבר שיבדילם, ואע"פ שאינן

that they were not and even though that he set them apart for the matter zealous to be attention he set he set apart Then

קולטות עד שיבדלו אותן שבארץ פנעו, אמר משה מצוה שאפשר

that is possible a mitzvah Moshe said Kenaan that are in the land of those that were set apart until providing refuge

לקימה אקימה מכות י':

10a Makkot I will perform it to perform it

רש"י

בעבר הירדן מזרחה שמש. באותו עבר שבמזרחו של ירדן:

the Jordan of which is on the east side on that the sun towards the east of the Jordan On the side of

רש"י

מזרחה שמש. לפי שהוא דבוק, נקודה ר"ש בחטף, מזרח של שמש –

the sun of the rising with a chataph the letter resh vowelled is in construct that it is because the sun eastward of

מקום זריחת השמש:

the sun the shining of the place of

פסוק ב

לָנֶס שָׁמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת רֵעֵהוּ בְּבִלְי דַּעַת וְהוּא לֹא שֵׁנָא לוֹ
 him hating not and he knowledge without his fellow — will murder who a murderer there to flee
 מִתְמוֹל שְׁלֹשׁוֹם וְנָס אֶל אַחַת מִן הָעָרִים הָאֵל וְחָי:
 and live these the cities of one to and he shall flee the day before from yesterday

פסוק ג

אֶת בְּצֹר בְּמִדְבָּר בְּאֶרֶץ הַמִּישׁוֹר לְרֵאוּבֵנִי וְאֶת רָאמֹת בְּגִלְעָד
 in Gilead Ramoth and — for the Reubenites the plain in the land of in the wilderness Bezer —
 לְגָדִי וְאֶת גּוֹלָן בְּבָשָׁן לְמַנַּשֵּׁי:
 for the Manassites in Bashan Golan and — for the Gadites

פסוק ד

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל:
 Yisrael the children of before Moshe placed which is the Torah And this

רש"י

וְזֹאת הַתּוֹרָה. זוֹ שֶׁהוּא עֲתִיד לְסַדֵּר אַחֵר פְּרָשָׁה זוֹ:
 this the parsha after to set forth is destined which he this is the Torah And this

פסוק ה

אֵלֶּה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל
 Yisrael the children of to Moshe spoke that and the laws and the decrees the testimonies These are
 בְּצֵאתָם מִמִּצְרַיִם:
 from Mitzrayim upon their leaving

רש"י

אֵלֶּה הָעֵדוּת, אֲשֶׁר דִּבֶּר. הֵם הֵם אֲשֶׁר דִּבֶּר בְּצֵאתָם מִמִּצְרַיִם, חֲזָר
 he returned from Mitzrayim at their going out he spoke which are they they he spoke which the testimonies These are
 וּשְׁנָאָה לָהֶם בְּעֶרְבוֹת מוֹאב:
 Moav in the plains of to them and repeated it

פסוק ו

בְּעֶבֶר הַיַּרְדֵּן בְּגִיא מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר
 who the Amorite king of Sichon in the land of Peor the house of opposite in the valley the Jordan on the side of
 יוֹשֵׁב בְּחֶשְׁבוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם:
 from Mitzrayim upon their going out Yisrael and the children of Moshe smote whom in Cheshbon dwelt

וַיִּירְשׁוּ אֶת אֶרְצוֹ וְאֶת אֶרֶץ עֹג מֶלֶךְ הַבָּשָׁן שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר
who the Emori kings of the two the Bashan king of Og the land of and — his land — And they possessed
בְּעֵבֶר הַיַּרְדֵּן מִזֶּרֶחַ שֶׁמֶשׁ:
the sun the rising of the Yarden were on the side of

רש"י

אשר בעבר הירדן. שהוא במזרח, שהעבר השני היה במערב:
on the west was other because the side on the east which is the Jordan were beyond who

מִעֲרֹעַר אֲשֶׁר עַל שִׁפְתְּ נַחַל אַרְנוֹן וְעַד הַר שִׁיאוֹן הוּא קְרָמוֹן:
Hermon which is Sion Mount and until Arnon the stream of the bank of is on which from Aroer

וְכָל הָעֲרָבָה עֵבֶר הַיַּרְדֵּן מִזְרָחָה וְעַד יָם הָעֲרָבָה תַּחַת אֲשָׁדָת
the slopes of under the Arabah the Sea of and until eastward the Jordan on the side of the Arabah and all
הַפִּסְגָּה:
the Pisgah

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu designating Bezer, Ramoth, and Golan as the three arei miklat on the eastern side of the Yarden for anyone who kills another Jew b'shogeg. The Torah then introduces the main body of the Torah and mitzvos that Moshe is setting before the Bnei Yisrael, describing the location of this teaching in the valley near Beis Peor. This is the very land of Sihon and Og that the Bnei Yisrael conquered under Moshe's leadership, stretching from Aroer on the Arnon valley all the way to Mount Hermon and the Arabah Sea.

The Torah tells us, "Az yavdil Moshe shalosh arim", then Moshe Rabbeinu set aside three cities of refuge on the east side of the Jordan. Rashi is immediately bothered by a major kasha: why did Moshe do this now? These three cities could not actually function to protect anyone until the other three cities inside Eretz Yisrael proper were set aside years later.

The teretz Rashi brings is beautiful and contains a tremendous chiddush for our own avodah. Moshe Rabbeinu knew he would never enter Eretz Yisrael, and therefore he would never be able to fulfill the mitzvah of setting up the final three cities. Yet, Moshe said to himself: "A mitzvah that is possible for me to begin, I will at least start!" Even though the mitzvah would remain incomplete and non-functional in his lifetime, Moshe did not say, "What's the point?" He ran with eagerness to do whatever small part of the ratzon Hashem was available to him right then.

Lichoira, we often fall into a dangerous trap of the yetzer hara where we think in terms of "all or nothing." We tell ourselves that if we cannot finish the entire masechta, there is no point in learning one amud. If we cannot daven with perfect kavanah from beginning to end, why bother trying to focus at all? Moshe Rabbeinu teaches us the ultimate yesod of a Yid's life: we do not work for the completion; we work for the ratzon of Hashem. If Hashem gives you an opportunity to do even a fraction of a mitzvah, you grab it with both hands.

Today, do not let the "all or nothing" mindset hold you back from your avodas Hashem. If you only have five minutes to open a sefer, or if you can only say one brachah with real focus, do it anyway. Grab that piece of the mitzvah and run with it, just like Moshe Rabbeinu.