

חומש עם רש"י · וזאת הברכה · ראשון

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

V'ZOT HABERACHAH · 1ST ALIYAH

CHAPTER PREVIEW

We begin the final parsha of the Torah, Parshas V'Zot HaBerachah, where Moshe Rabbeinu, the ish HaElokim, prepares to leave this world by giving his final, holy berachos to the Bnei Yisrael. Before addressing the individual shevatom, Moshe Rabbeinu begins with a beautiful introduction that recalls the giving of the Torah, describing how Hashem approached the Bnei Yisrael from Sinai, Seir, and Paran, and how the nation lovingly accepted the Torah as an inheritance for the congregation of Yaakov.

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

פסוק א

Pasuk 1

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי

before Yisrael the children of — God the man of Moshe blessed with which the blessing And this is

מוֹתוֹ:

his death

רש"י

וְזֹאת הַבְּרָכָה ... לִפְנֵי מוֹתוֹ. סָמוּךְ לְמִיתָתוֹ, שָׁאֵם לֹא עֲכָשׁוּ אִימָתִי שָׁם:

there when now not for if to his death adjacent his death before is the blessing And this

פסוק ב

Pasuk 2

וַיֹּאמֶר יְהוָה מִסִּינִי בָּא וְזָרַח מִשֵּׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן

Paran from Mount He appeared to them from Seir and shone came from Sinai Hashem And he said

וְאָתָּה מִרְבַּבַּת קֹדֶשׁ מִיְמִינוֹ אֲשֶׁדֶת אֵשׁ דָּת לָמוֹ:

for them law fire of a fiery law from His right hand holiness from myriads of and He approached

רש"י

וַיֹּאמֶר ה' מִסִּינִי בָא. פָּתַח תְּחִלָּה בְּשִׁבְחוֹ שֶׁל מְקוֹם וְאַחֲ"כַּ פָּתַח

he opened and afterwards the Omnipresent of with the praise first he opened came from Sinai Hashem And he said

בְּצִרְכֵּיהֶם שֶׁל יִשְׂרָאֵל, וּבְשִׁבְחָהּ שֶׁפָּתַח בּוֹ יֵשׁ בּוֹ הַזְכָּרָת זְכוֹת לְיִשְׂרָאֵל, וְכָל

and all for Yisrael merit mention of in it there is with it that he opened and in the praise Yisrael of with the needs

זֶה דְּרָךְ רְצוּי הוּא, כְּלוּמַר כְּדָאֵי הֵם אֵלּוּ שֶׁתַּחּוּל עֲלֵיהֶם בְּרָכָה סִפְרִי:

Sifrei blessing upon them that should rest these are worthy as if to say it appeasement is a way of this

רש"י

מסיני בא. יצא לקראתם כשבאו להתיצב בתחתית ההר כחתן

like a bridegroom the mountain at the bottom of to stand when they came to meet them He went out He came from Sinai

היוצא להקביל פני כלה, שנאמר "לקראת האלהים" שמות י"ט, למדנו

it teaches us 19 Shemos God to meet as it is said a bride the face of to welcome whogoes out

שיצא כנגדם:

towards them that He went out

רש"י

וזרח משעיר למו. שפתח לבני עשו שיקבלו את התורה ולא רצו:

did they want and not the Torah — that they should accept Esav to the sons of for He opened to them from Seir And He shone

רש"י

הופיע מהר פארן. שהלה שם ופתח לבני ישמעאל שיקבלוה ולא

and not that they accept it Yishmael to the sons of and He offered there because He went Paran from Mount He appeared

רצו ספרי:

Sifrei did they want

רש"י

ואתה. לישראל:

to Yisrael and he came

רש"י

מרבבת קדש — ועמו מקצת רבבות מלאכי קדש ולא כלם ולא רבם,

most of them and not all of them and not holiness angels of the myriads of a part of and with Him holiness From myriads of

ולא כדרך בשר ודם שמראה כל כבוד עשרו ותפארתו ביום חתו

his wedding canopy on the day of and his splendor his wealth the glory of all of who shows and blood flesh like the way of and not

שם:

there

רש"י

אש דת. שהיתה כתובה מאז לפניו באש שחרה על גב אש לבנה, נתן להם

to them He gave white fire the back of upon black in fire before Him from then written which was law fire

בלוחות כתב יד ימינו עי' תנחומא בראשית א'; ד"א — אש דת

law fire another explanation 1 Bereshit Tanchuma see His right hand the hand of the writing of on the Tablets

כתרגומו, שנתנה להם מתוך האש:

the fire from the midst of to them that was given like its Targum

פסוק ג

Pasuk 3

אף חבב עמים כל קדשיו בידה והם תכו לרגלה ישא

bearing at Your feet aligned themselves and they are in Your hand His holy ones all nations loving Even

מדברתיה:

Your utterances

רש"י

אף חבב עמים. גם חבה יתרה חבב את השבטים; כל אחד ואחד קרוי עם,
a people is called and one one each the tribes — He loved exceeding love Also peoples He loved Even
שְׁהָרִי בְנֵימִין לְבָדּוֹ הָיָה עֲתִיד לְהוֹלִיד כְּשֶׁאָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְיַעֲקֹב בְּרֵאשִׁית
Bereishis to Yaakov is He blessed the Holy One when said to be born destined was alone Binyamin for behold
ל"ה, "גוי וקהל גוים יהיה ממך":
from you shall be nations and a congregation of a nation 35

רש"י

כל קדשיו בידך. נפשות הצדיקים גנוזות איתו, כענין שנאמר שמואל א
Aleph Shmuel that is said like the matter with Him are hidden the righteous the souls of are in Your hand His holy ones All
כ"ה "והיתה נפש אדני צרורה בצרור החיים את ה' אלהיך" ספרי:
Sifrei your God Hashem — the life in the bundle of bound my lord the soul of and shall be 25

רש"י

והם תכו לרגלך. והם ראויים לכה, שְׁהָרִי תוכו עצמן לתוך תחתית
of the underpart into the middle themselves they betook because of this are deserving and they at Your foot sat And they
ההר לרגלך בסיני:
at Sinai unto Your foot of the mountain

רש"י

תכו. לשון פעלו, התוכו לתוך מרגלותיה:
Your feet into the midst of they were centered they were acted upon is an expression of They placed themselves

רש"י

ישא מדברתיך. נשאו עליהם על תורתך ספרי:
Sifrei Your Torah the yoke of upon themselves they bore of Your words they bore

רש"י

מדברתיך. ה"ם בו קרוב ליסוד, כמו במדבר ז', "וישמע אל הקול מדבר
uttering itself the voice · and he heard chapter 7 Bamidbar as in to a root is close in it the letter Mem Thy utterances
אליו", "ואשמע את מדבר אל"י יחזקאל ב' כמו מתדבר אלי, אף
so too unto me speaking which is like chapter 2 Yechezkel unto me Him that uttered Himself — and I heard unto him
זה מדברתיך — מה שהיית מדבר להשמיעני לאמר להם, ט"ש פורפרלירש
pourparlers tes to them to say to make me hear speaking which You were that Thy utterances this
בלעז. ואנקלוס תרגם שהיו נוסעים על פי דבריה, וה"ם בו שמוש,
is a prefix in it and the Mem Your words the word of by traveling that they were translated and Onkelos in old French
משמשת לשון מן. דבר אחר — אף חבב עמים, אף בפעל חבתן של
· His love for at the time of even peoples He loved Yea another explanation from in the sense of serving
אמות העולם שהראית לאמות פנים שחקות ומסרת את ישראל
Israel — and You delivered smiling a countenance to the nations when You showed the world the nations of
בָּיָדְךָ, כל קדושי בידך, כל צדיקהם וטוביהם דבקו בך ולא
and did not to You clung and their good ones their righteous ones all were in Your hand His holy ones all into their hand
מִשּׁוֹ מֵאַחֲרֶיךָ וְאַתָּה שׁוֹמְרָם:
guarded them and You from after You depart

רש"י

והם תכו לרגלך. והם מתמצעים ומתכנסים לתחת צלך.
And they betook themselves to Your foot and they place themselves in the middle Your shadow to beneath and gather

רש"י

ישא מדברתיך. מקבלים גזרותיך ודתותיך בשמחה, ואלה דבריהם:
they bore Your utterances accepting Your decrees and Your laws with joy and these were their words

פסוק ד

Pasuk 4

תורה צוה לנו משה מורשה קהלת יעקב:
A Torah commanded to us Moshe of the congregation of Yaakov a heritage

רש"י

תורה. אשר צוה לנו משה מורשה היא לקהלת יעקב, אחזניה ולא
The Torah commanded which to us Moshe an inheritance it is to the congregation of Yaakov we have seized it and we will not

נעזבנה:

abandon it

פסוק ה

Pasuk 5

ויהי בישרון מלך בהתאסף ראשי עם יחד שבטי ישראל:
And He was in Yeshurun King when gathered the heads of the people together the tribes of Yisrael

רש"י

ויהי. הקב"ה:
and He was the Holy One blessed be He

רש"י

בישרון מלך. תמיד על מלכותו עליהם:
in Jeshurun a King constantly upon them His sovereignty the yoke of

רש"י

בהתאסף. בכל התאסף ראשי חשבון אסיפתם:
when there gathered in all of the heads of the gathering of their assembly the sum of

רש"י

ראשי. כמו שמות ל' "כי תשא את ראש", ראויין אלו שאברכם.
My heads like Shemos the expression of When you take — the sum that I bless them these worthy are

ד"א — בהתאסף. בהתאסף יחד באגדה אחת ושלום ביניהם, הוא
another explanation When there assemble together in a band one between them and peace is He is

מלכם, ולא כשיש מחלוקת ביניהם ספרי:
their King and not when there is dissension between them Sifrei

פסוק ו

יְחִי רְאוּבֵן וְאֵל יָמָת וַיְהִי מִתֵּיו מִסְפָּר:

numbered his men and let be die and not Reuven May live

רש"י

יְחִי רְאוּבֵן. בְּעוֹלָם הָזֶה:

this in the world Reuven Let live

רש"י

וְאֵל יָמוּת לְעוֹלָם הַבָּא, שֶׁלֹּא יִזְכָּר לוֹ מַעֲשֵׂה בִלְהָה עַי' שָׁם:

there see Bilhah the incident of to him be remembered that not to come in the world he die and let not

רש"י

וַיְהִי מִתֵּיו מִסְפָּר. נִמְנִין בְּמִנְיָן שְׂאָר אֶחָיו, דְּגָמָא הִיא זֹ, כְּעִנְיָן שֶׁנֶּאֱמַר

that is said like the matter this it is an example his brothers the rest of in the number of counted a number his men and let be

בְּרֵאשִׁית ל"ה "וַיִּשְׁכַּב אֶת בִּלְהָה, וַיְהִיו בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר", שֶׁלֹּא יָצָא מִן

from he went out that not · twelve Yaakov the sons of and were Bilhah — and he lay 35 Bereishis

הַמִּנְיָן:

the count

פסוק ז

וְזֹאת לַיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֵל עַמּוֹ תְּבִיֵּאֵנוּ יָדָיו

his hands bring him his people and to Yehudah the voice of Hashem hear and he said for Yehudah And this

רַב לוֹ וְעֶזֶר מִצָּרָיו תִּהְיֶה:

may You be from his adversaries and a help for him strive

רש"י

וְזֹאת לַיהוּדָה. סָמַךְ יְהוּדָה לְרְאוּבֵן מִפְּנֵי שֶׁשְּׁנִיָּהֶם הוּדוּ עַל קִלְקוּל

the wrongdoing over confessed that both of them because to Reuben Judah He juxtaposed for Judah And this

שְׁבִינָדָם, שֶׁנֶּאֱמַר "אֲשֶׁר חֲכָמִים גִּידוּ וְגו' לָהֶם לְבָדָם וְגו' וְלֹא עָבַר זָר

a stranger passed and not etc. alone to them etc. tell wise men "Which as it is said that was in their hand

בְּתוֹכָם" אִיּוֹב ט"ו; וְעוֹד פִּרְשׁוּ רַבּוֹתֵינוּ שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל

Yisrael that were years forty that all our Rabbis explained And furthermore 15 Iyov in their midst"

בְּמִדְבָּר הָיוּ עֲצָמוֹת יְהוּדָה מִתְגַּלְגְּלִין בְּאֶרֶז מִפְּנֵי נִדּוּי שֶׁקִּבֵּל עָלָיו,

upon himself that he accepted the ban because of in the coffin rolling around Judah the bones of were in the wilderness

שֶׁנֶּאֱמַר "וַחֲטָאתִי לְאָבִי כָּל הַיָּמִים" בְּרֵאשִׁית מ"ד, אָמַר מֹשֶׁה מִי גָרַם לְרְאוּבֵן

for Reuben caused Who Moshe said 44 Bereishis the days" all against my father "and I shall sin as it is said

שִׁיּוּדָה? יְהוּדָה וְכו' סוֹטָה ז':

7 Sotah etc. Judah that he should confess

רש"י

שָׁמַע ה' קוֹל יְהוּדָה. תְּפִלַּת דָּוִד וּשְׁלֹמֹה וְאַסָּא מִפְּנֵי הַכּוֹשִׁיִּים, וַיְהוֹשָׁפָט

and Yehoshafat the Ethiopians because of and Asa and Shlomo Dovid the prayer of Yehudah the voice of Hashem Hear

מִפְּנֵי הָעַמּוֹנִים, וְחִזְקִיָּה מִפְּנֵי סַנְחֵרִיב:

Sancheriv because of and Chizkiyah the Ammonites because of

רַש"י

וְאַל עַמּוֹ תְּבִיאֵנוּ. לְשָׁלוֹם מִפְּנֵי הַמִּלְחָמָה:

the battle from before in peace bring him his people and to

רַש"י

יָדָיו רַב לוֹ. יָרִיבוּ וְיִנָּקְמוּ רִיבוֹ וְיִנָּקְמוּ נִקְמָתוֹ:

his vengeance and avenge his fight let them fight for him strive his hands

רַש"י

וְעִזָּר מִצָּרָיו תִּהְיֶה. עַל יְהוֹשָׁפָט הַתְּפִלָּה עַל מִלְחַמַת רָאמוֹת גִּלְעָד, "וַיִּזְעַק

"and cried out Gilead Ramoth the battle of regarding he prayed Yehoshafat for be You from his adversaries And a help

יְהוֹשָׁפָט וְה' עֲזָרוֹ" דְּבָרֵי הַיָּמִים ב' י"ח ; ד"א — שִׁמְעֵה ה' קוֹל

the voice of Hashem Hear Another explanation 18 II HaYamim Divrei helped him" and Hashem Yehoshafat

יְהוּדָה, כָּאֵן רָמַז לְשִׁמְעוֹן מִתּוֹךְ בְּרָכוֹתָיו שֶׁל יְהוּדָה, וְאַף כְּשֶׁחֲלָקוּ אֶרֶץ

the land of when they divided and indeed Yehudah the blessings of from within to Shimon he alluded here Yehudah

יִשְׂרָאֵל נָטַל שִׁמְעוֹן מִתּוֹךְ גּוֹרְלוֹ שֶׁל יְהוּדָה, שֶׁנֶּאֱמַר יְהוֹשֻׁעַ י"ט "מִחֶבְל

"From the portion of 19 Yehoshua as it is said Yehudah the lot of from within Shimon took Yisrael

בְּנֵי יְהוּדָה נַחֲלָת בְּנֵי שִׁמְעוֹן" וּמִפְּנֵי מָה לֹא יָחַד לוֹ

for him set aside did he not what And because of Shimon" the children of was the inheritance of Yehudah the children of

בְּרָכָה בְּפָנָי עֲצָמוּ? שֶׁהָיָה בְּלִבּוֹ עָלָיו עַל מַה שֶׁעָשָׂה בְּשִׁטִּים, כֵּן

so at Shittim that he did what on account of against him in his heart because there was himself by a blessing

כְּתוּב בְּאַגְדַת תְּהִלִּים:

Tehillim in the Agada of is it written

CHAPTER SUMMARY

In this first aliyah, Moshe Rabbeinu praises the Bnei Yisrael for their devotion in following Hashem's steps and accepting His words when the Torah was commanded to them. He then begins his specific blessings to the shevatim, starting with Reuven, praying that he should live and not die and that his numbers be counted. Moshe then blesses Yehudah, asking Hashem to hear Yehudah's voice, return him safely from battle, and help him against his adversaries.

The Torah is telling us a beautiful yesod in this first aliyah. When Moshe Rabbeinu comes to bless the Yidden before his histalkus, he doesn't just give them individual brachos right away. First, he speaks about Kabalas HaTorah, and then he says the famous pasuk, "Torah tziva lanu Moshe morasha kehilas Yaakov." The Gemara in Pesachim teaches us that the Torah is a "morasha," an inheritance, for every single Yid. It is not a cold, intellectual pursuit meant only for the elite or the naturally gifted. It belongs to you, b'davka, as a direct inheritance from your ancestors.

Lichoira, we have to ask: why is this the introduction to the brachos of the shevatim? The teretz is that the greatest bracha a Yid can ever receive is the realization that the Torah is his personal inheritance. Sometimes the yetzer hara tries to make a person feel like an outsider in the bais medrash, as if the Torah belongs only to the gedolim or the ones who can learn for hours without a break. But the Tanna is telling us that the Torah is "morasha kehilas Yaakov", it belongs to the entire congregation, to every single neshama, no matter where you currently stand in your avodas Hashem.

When you open a Gemara or a Chumash, you are not visiting someone else's property; you are walking into your own home. You are claiming what is rightfully yours. Every single word of Torah you learn connects you directly to the chain of mesorah that started at Har Sinai. This realization should fill us with immense simcha and a deep sense of responsibility to claim our inheritance every single day.

Today, when you sit down to learn, even if it is only for five minutes, say to yourself before you begin: "This Torah is my personal inheritance from Hashem, and I am claiming it right now."