

## חומש עם רש"י • וזאת הברכה • שני

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

V'ZOT HABERACHAH • 2ND ALIYAH

## CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his final berachos to the shevatim, focusing here on Shevet Levi and Shevet Binyamin. Moshe praises Levi for their absolute loyalty to Hashem, recalling how they stood strong during the trials in the midbar and put their commitment to Hashem's covenant above all personal and family considerations. Because of this devotion, they are chosen to be the teachers of Torah to Klal Yisrael and to perform the sacred avodah in the Beis HaMikdash.

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

פסוק א

Pasuk 1

וּלְלֵוִי אָמַר תְּמִיךָ וְאוּרִיךָ לְאִישׁ חֲסִידְךָ אֲשֶׁר נָסִיתוֹ בְּמַסָּה  
at Massah You tested whom of Your piety be with the man and Your Urim Your Thummim he said And of Levi  
תְּרִיבָהוּ עַל מֵי מְרִיבָה:  
Meribah the waters of at You challenged him

רש"י

וּלְלֵוִי אָמַר. וְעַל לְוִי אָמַר:  
he said Levi and regarding he said And of Levi

רש"י

תְּמִיךָ וְאוּרִיךָ. כְּלָפִי שְׂכִינָה הוּא מְדַבֵּר:  
is speaking He the Shechinah towards and Your Urim Your Thummim

רש"י

אֲשֶׁר נָסִיתוֹ בְּמַסָּה. שֶׁלֹּא נִתְּלוֹנָנוּ עִם שְׂאֵר הַמְּלִינִים:  
those who murmured the rest of with did they murmur that not with trials You tested him Whom

רש"י

תְּרִיבָהוּ וְגו'. כְּתַרְגוּמוֹ. ד"א — תְּרִיבָהוּ עַל מֵי  
the waters of at Thou didst strive with him another explanation according to its Targum etc. Thou didst strive with him  
מְרִיבָה, נִסְתַּקְּפָתָהּ לֹא לְבֹא בְּעִלְיָה, אִם מֹשֶׁה אָמַר שְׁמָעוּ נָא הַמְּרִיבִים,  
ye rebels now hear said Moshe if with a pretext to come against him Thou didst seek an occasion Meribah

אֶהְרֶן וּמִרְיָם מָה עָשׂוּ? סִפְרֵי:  
Sifrei did they do what and Miriam Aharon

פסוק ב

הָאֵמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת אָחִיו לֹא הִכִּיר וְאֶת בְּנוֹ

his son and — he recognized not his brothers and — I saw him not and of his mother of his father Who said

בָּנָיו לֹא יָדַע כִּי שָׁמְרוּ אִמְרָתְךָ וּבְרִיתְךָ יִנְצְרוּ:

they guarded and Your covenant Your word they observed for he knew not his children

רש"י

האמר לאביו ולאמו לא ראיתיו. כשחטאו בעגל ואמרתי "מי לה'

for Hashem whoever is and I said with the calf when they sinned I have seen him not and to his mother to his father Who said

אלי" שמות ל"ב, נאספו אלי כל בני לוי וצויתים להרג את אבי

the father of — to kill and I commanded them Levi the sons of all to me gathered 32 Shemos to me

אמו והוא מישראל או את אחיו מאמו או בן בתו, וכן עשו.

they did and so his daughter the son of or from his mother his brother — or from Israel and he his mother

ואי אפשר לפרש אביו ממש ואחיו מאביו וכן בני ממש, שהרי

for behold literally his sons and likewise from his father and his brother literally his father to explain . and it is impossible

לויים הם, ומשפט לוי לא חטא אחד מהם, שנאמר שם "כל בני לוי:

Levi the sons of all there as it is said of them one sinned not Levi and from the tribe of they are Levites

רש"י

כי שמרו אמתך. "לא יהיה לך אלהים אחרים" שמות כ, ב :

2 20 Shemos others gods to you be there shall not Your word they kept because

רש"י

ובריתך ינצרו. ברית מילה, שאותם שנוֹלְדוּ בַּמִּדְבָּר שֶׁל יִשְׂרָאֵל לֹא

did not Yisrael of in the desert who were born for those circumcision the covenant of they guarded And Your covenant

מָלוּ אֶת בְּנֵיהֶם, וְהֵם הָיוּ מוֹלִין וּמְלִין אֶת בְּנֵיהֶם:

their sons — and circumcising circumcised were and they their sons — circumcise

פסוק ג

יורו משפטיה ליעקב ותורתה לישראל ישימו קטורה באפה

before Your nostrils incense they shall place to Yisrael and Your Torah to Yaakov Your laws They shall teach

וכליל על מזבחה:

Your altar upon and whole-offerings

רש"י

יורו משפטיה. ראויין אלו לכה:

for this these are worthy Your judgments They shall teach

רש"י

וכליל. עולה יומא כ"ו :

26 Yoma a burnt-offering and entirely burnt

פסוק ד

בִּרְךָ יְהוָה חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה מִחֵץ מִתְנַיִם קָמְיוֹ

those who rise against the loins of smite favor his hands and the work of his substance Hashem Bless him

וּמִשְׁנָאָיו מִן יְקוֹמוֹן:

rising from and his enemies

רש"י

מִחֵץ מִתְנַיִם קָמְיוֹ. מִחֵץ קָמְיוֹ מִכַּף מִתְנַיִם, כְּעִנְיָן שֶׁנֶּאֱמַר

thus he said like the matter the loins with a blow of those who rise against him smite those who rise against him the loins of Smite

תְּהִלִּים ס"ט "וּמִתְנִיָּהֶם תְּמִיד הִמָּעַד", וְעַל הַמַּעֲוָרִין עַל הַכֹּהֲנִים אָמַר כֵּן.

thus he said the Kehunah against those who contest and regarding make totter continually and their loins 69 Tehillim

ד"א — רָאָה שֶׁעֲתִידִין חֲשָׁמוֹנָי וּבָנָיו לְהִלָּחֵם עִם הַיּוֹנִים וְהַתְּפִלָּה

and he prayed the Greeks with to wage war and his sons Chashmonai that they are destined he saw another explanation

עֲלֵיהֶם, לָפִי שֶׁהָיוּ מוֹעֲטִים — י"ב בְּנֵי חֲשָׁמוֹנָי וְאֶלְעָזָר — כְּנָגַד כַּמָּה רִבּוֹת,

myriads several against and Elazar Chashmonai sons of twelve few that they were because for them

לָכֵן נֶאֱמַר בֵּרַךְ ה' חֵילוֹ וּפְעָל יָדָיו תִּרְצֶה בְּרֹאשִׁית רַבָּה צ"ט :

99 Rabbah Bereishis accept favorably his hands and the work of his army Hashem Bless it is said therefore

רש"י

וּמִשְׁנָאָיו מִן יְקוֹמוֹן. מִחֵץ קָמְיוֹ וּמִשְׁנָאָיו מִהָיוֹת לָהֶם תְּקוּמָה:

a recovery to them from having and those who hate him those who rise against him smite rising up from and those who hate him

פסוק ה

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֵּן לְבֵטַח עָלָיו חֲפָף עָלָיו כָּל הַיּוֹם

the day all over him He hovers by Him in safety shall dwell Hashem the beloved of he said Of Binyamin

וּבֵין כְּתִיפָיו שָׁכֵן:

He dwells His shoulders and between

רש"י

לְבִנְיָמִן אָמַר. לָפִי שֶׁכִּרְפָּת לֵוִי בַּעֲבוֹדַת הַקֹּרְבָּנוֹת וְשֶׁל בְּנֵימִין

Binyamin and that of the sacrifices was in the service of Levi that the blessing of because he said Of Binyamin

בְּבִנְיָן בֵּית הַמִּקְדָּשׁ, בְּחֶלְקוֹ, סָמְכָן זֶה לָזֶה, וְסָמַךְ יוֹסֵף אַחֲרָיו,

after him Yosef and he juxtaposed to this this he juxtaposed them in his portion the Sanctuary the House of was in the building of

שָׂאָף הוּא מִשְׁכַּן שִׁילָה הָיָה כְּנוֹי בְּחֶלְקוֹ, שֶׁנֶּאֱמַר תְּהִלִּים ע"ח "וַיִּמָּאֵס בְּאֹהֶל

the tent of and He rejected 78 Tehillim as it is said in his portion built was Shiloh the Tabernacle of he for even

יוֹסֵף וְגו' ", וּלְפִי שֶׁבֵּית עוֹלָמִים חָבִיב מִשִּׁילָה לָכֵן הִקְדִּים בְּנֵימִין

Binyamin he preceded therefore than Shiloh is more beloved Eternity that the House of and because etc. Yosef

לְיוֹסֵף:

before Yosef

רש"י

חֹפֶה עָלָיו. מְכַסֶּה אוֹתוֹ וּמִגֹּן עָלָיו:

over him and protects him He covers over him chofef

רש"י

כָּל הַיּוֹם. לְעוֹלָם, מִשְׁנַבְּחָהּ יְרוּשָׁלַיִם לֹא שָׁרְתָה שְׁכִינָהּ בְּמָקוֹם אֲחֵר:

other in a place the Shechinah dwelt not Yerushalayim from when was chosen forever the day all

רש"י

וּבֵין כְּתָפָיו שָׁכֵן. בְּגִבָּה אֲרָצוֹ הָיָה בֵּית הַמִּקְדָּשׁ בְּנוֹי, אֶלָּא

except built the Sanctuary the House of was his land on the height of shall he dwell his shoulders And between

שְׁנֵמוֹף עֶשְׂרִים וְשָׁלוֹשׁ אַמָּה מַעֲיֵן עֵיטָם, וְשָׁם הָיָה דַּעְתּוֹ שֶׁל דָּוִד

Dovid of the intention was and there Eitam from the spring of cubits and three twenty that it was lower

לְבָנוֹתוֹ, כְּדֹאִיתָא בְּשַׁחֲיִטַּת קֳדָשִׁים זִבְחִים נ"ד אָמְרֵי נִתְּנִי בֵּיהּ פּוֹרְתָא, מִשּׁוּם

because a little lower it let us place they said 54 Zevachim holy sacrifices in the slaughter of as it is to build it

דְּכָתִיב "וּבֵין כְּתָפָיו שָׁכֵן" — אֵין לָהּ נֶאֱחָה פְּשׁוּר יוֹתֵר מִכְּתָפָיו:

than his shoulders more in an ox finer to you there is not shall he dwell his shoulders and between that it is written

#### CHAPTER SUMMARY

The aliyah begins with Moshe's berachah to Levi, praising their faithfulness at Massah and Meribah, and their selflessness during the cheit ha'egel when they executed Hashem's judgment without showing favoritism to relatives. Moshe blesses them to be the spiritual guides of the nation, teaching the halachos and bringing the ketores and olah offerings on the Mizbeach, while asking Hashem to bless their resources and defeat their adversaries. The aliyah concludes with the berachah to Binyamin, who is promised safety and security, described beautifully as resting securely under Hashem's protection with the Shechinah dwelling between his shoulders in his portion of Eretz Yisrael.

The Torah is telling us a tremendous chiddush about what it takes to become a true kli for Torah and avodah. When Moshe Rabbeinu blesses Shevet Levi, he praises them for being the ones who said of their parents, brothers, and children, "I consider them not." Rashi brings down that when the Bnei Yisrael sinned, Shevet Levi did not look at family biases or personal connections; they stood up purely for the kavod of Hashem. Because they were מוותר on their own personal feelings and put Hashem's ratzon above everything else, they zocheh to the next pasuk: "They shall teach Your laws to Jacob and Your instructions to Israel."

Lichoira, we would have thought that to be a great rebbe or a marbitz Torah, you just need a good head and a lot of diligence. But the Torah is teaching us that the real key to Torah leadership and influence is the willingness to step outside of your own personal interests and biases. When a Yid is ready to put his own personal touch, his family honor, and his social standing aside because he wants only what Hashem wants, that is when he becomes a vessel worthy of teaching Klal Yisrael.

We all face moments where doing the right thing, the true ratzon Hashem, clashes with our social comfort, our family dynamics, or our personal pride. The yetzer hara whispers that we should compromise just a little bit to keep the peace or to look good in the eyes of others. But the true path of Levi is to have that holy strength to say, "I only see Hashem's truth right now." When you make that kabbalah, Hashem blesses your efforts and gives you the siyata d'Shmaya to influence everyone around you for the good.

Today, when you face a choice where the right thing to do is socially uncomfortable or goes against your personal bias, choose the ratzon of Hashem anyway, without looking at what others will say.