

חומש עם רש"י • וזאת הברכה • תמישי

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

V'ZOT HABERACHAH • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy berachos to the shevatim before his histalkus, focusing here on the final individual shevatim: Dan, Naphtali, and Asher. We see how Moshe compares Dan to a powerful lion's whelp, and how he blesses Naphtali with abundance and Asher with oil and strength. Lichoira, these berachos are not just physical promises, but they represent the unique koach and tafkid that each shevet received to serve Hashem in their respective portions in Eretz Yisrael.

Following the individual berachos, Moshe transitions into a beautiful, heartfelt praise of Hashem and His relationship with Klal Yisrael, whom he calls Yeshurun. He describes the unique protection and majesty that Hashem provides for His nation, riding through the heavens to come to our aid. This sets the stage for the final, exalted words of blessing for the entire nation.

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

פסוק א

Pasuk 1

וּלְדָן אָמַר דָּן גּוֹר אַרְיָה יִזְנֹק מִן הַבָּשָׁן:

the Bashan from he leaps a lion is a whelp of Dan he said And to Dan

רש"י

דן גור אריה. אף הוא היה סמוך לפיכך מושלו באריות שם:

there to lions he compares him therefore to the border close was he even of a lion is a cub Dan

רש"י

יזנוק מן הבשן. כתרגומו, שהיה הירדן יוצא מחלקו ממערת פמעס, והיא

and it Pameas from the cave of from his portion going out the Jordan that was as its Targum the Bashan from he shall leap

לשם שהיא בחלקו של דן, שנאמר יהושע י"ט "ויקראו לשם דן", וזנוקו

and its spurting Dan Leshem and they called 19 Yehoshua as it is said Dan of in the portion which is Leshem

וקלוחו מן הבשן. ד"א — מה זנוק זה יוצא מקום אחד ונחלק לשני

into two and divides one from a place goes out this gush just as another explanation the Bashan from and its gushing

מקומות, כה שבטו של דן נטלו חלק בשני מקומות, תחלה נטלו בצפונת מערבית

in the northwest they took first places in two a portion took Dan of the tribe so places

— עקרון וסביבותיה — ולא ספקו להם, ובאו ונלחמו עם לשם שהיא

which is Leshem against and they fought and they came for them sufficed and not and its surroundings Ekron

פמעס, והיא בצפונת מזרחית — שהרי הירדן יוצא ממערת פמעס והיא

and it Pameas from the cave of goes out the Jordan for behold in the northeast and it Pameas

במזרחת של ארץ ישראל ובא מהצפון לדרום, וכלה בקצה ים המלח

Salt the Sea of at the edge of and ends to the south from the north and comes Yisrael the Land of of in the east

שְׁהוּא בְּמִזְרַח יְהוּדָה שָׁנָטַל בְּדְרוֹמָה שֶׁל אֶרֶץ יִשְׂרָאֵל — כְּמוֹ שֶׁמֶפְרָשׁ בְּסֵפֶר
in the Book of is explained just as Yisrael the Land of of in the south who took Yehudah in the east of which is
יְהוֹשֻׁעַ, וְהוּא שֶׁנֶּאֱמַר שָׁם "וַיֵּצֵא גְבוּל בְּנֵי דָן מֵהֶם וַיַּעֲלוּ בְנֵי
the children of and went up from them Dan the children of the border of and went forth there what is said and that is Yehoshua
דָן וַיִּלָּחֲמוּ עִם לֶשֶׁם וְגו'" — יָצָא גְבוּלָם מִכָּל אוֹתוֹ הָרוּחַ שֶׁהִתְחִילוּ לִנְחֹל בּוֹ
in it to inherit that they began direction that from all their border went forth etc. Leshem against and fought Dan

ספרי :

Sifrei

פסוק ב

Pasuk 2

וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שְׁבַע רְצוֹן וּמֵלֵא בְרִכַּת יְהוָה יָם וְדָרוֹם
and the south the west Hashem the blessing of and full of favor sated with O Naftali he said And of Naftali

יְרֵשָׁה:

possess

רש"י

שְׁבַע רְצוֹן. שֶׁהִיָּתָה אֶרְצוֹ שְׁבַעָה כָּל רְצוֹן יוֹשְׁבֶיהָ:
its inhabitants the desire of all satisfied with his land that was desire Satisfied with

רש"י

יָם וְדָרוֹם יֵרֶשָׁה. יָם כַּנְּתַת נִפְלָה בְּחִלְקוֹ, וְנָטַל מְלֵא חֶבֶל
a rope's length the fullness of and he received into his portion fell Kinneret The sea of possess thou and the south The sea
חֶרֶם בְּדְרוֹמָה, לְפָרֵשׁ חֲרָמִים וּמַכְמוּרוֹת ב"ק פ"א :
chapter eighty-one Bava Kamma and meshes nets to spread out on its south of fishing-coast

רש"י

יֵרֶשָׁה. לְשׁוֹן צְוִי, כְּמוֹ "עֲלֶה רֵשׁ" דְּבָרִים א', וְהַטַּעַם שֶׁלְּמַעַלָּה
which is above and the accent 1 Devarim take possession group like command is an expression of take possession
בְּר"שׁ מוֹכִיחַ, כְּמוֹ סֵלַח, יָדַע, לָקַח, שָׁמַע, כְּשֶׁמוֹסִיף בּוֹ ה"א יִהְיֶה הַטַּעַם לְמַעַלָּה
above the accent will be the letter heh to it when one adds hear take know forgive just as proves on the resh
סֵלַחָה, יָדַעָה, לָקַחָה, שָׁמַעָה, אֵף כָּאֵן יֵרֶשָׁה לְשׁוֹן צְוִי, וּבִמְסַרְתָּ הַגְדוּלָּה
Gedolah and in the Masorah command is an expression of take possession here so hear take know forgive
מְצִינוּ בְּאֶלְפָּא בֵּיתָא לְשׁוֹן צְוִי דְּטַעְמִיהוֹן מְלַעִיל:
on the penultima whose accent is command of expressions of list in the alphabetical we find

פסוק ג

Pasuk 3

וְלֹאֲשֶׁר אָמַר בְּרוּךְ מִבְּנִים אֲשֶׁר יְהִי רְצוֹי אָחִיו וְטָבַל בְּשֶׁמֶן רַגְלָו:
his foot in oil and dip his brothers favored by may he be be Asher above sons blessed he said And of Asher

רש"י

בְּרוּךְ מִבְּנִים אֲשֶׁר. רָאִיתִי בְּסִפְרִי — אֵין לָהּ כָּל הַשְּׁבָטִים שֶׁנִּתְבָּרַךְ בְּבָנִים
with children who was blessed the tribes among all to you there is not in the Sifrei I have seen Asher above sons Blessed

כָּאֲשֶׁר, וְאִינִי יוֹדֵעַ כִּיצַד:

how know and I do not like Asher

רש"י

יְהִי רְצוֹי אֲחִיו. שֶׁהָיָה מִתְרַצֶּה לְאַחֵיו בְּשֶׁמֶן אֲנִפִּיקִינוֹן וּבִקְפָּלָאוֹת, וְהֵם
and they and with fine fruits unripe olives with oil of to his brothers pleasing for he was his brethren accepted of let him be
מְרַצֵּין לוֹ בְּתִבּוּאָה. ד"א — יְהִי רְצוֹי אֲחִיו שֶׁהָיוּ בְּנוֹתָיו נָאוֹת,
beautiful his daughters because were his brethren accepted of let him be another explanation with grain him pleased
וְהוּא שֶׁנֶּאֱמַר בְּדִבְרֵי הַיָּמִים דְּבַחִי"א ז' "הוּא אָבִי בִרְזִית", שֶׁהָיוּ בְּנוֹתָיו
his daughters that were Birzayith was the father of he 7 Chronicles I in Chronicles what is stated and this is
נִשְׂאוֹת לְכַהֲנִים גְּדוּלִּים וּמְלָכִים הַנִּמְשָׁחִים בְּשֶׁמֶן זֵית:
olive with oil of who were anointed and Kings High to Priests married

רש"י

וּטְבַל בְּשֶׁמֶן רִגְלוֹ. שֶׁהָיְתָה אֶרְצוֹ מוֹשְׁכֶת שֶׁמֶן כְּמַעֲיָן, וּמַעֲשֶׂה שֶׁנִּצְטָרְכוּ
where they needed and an incident like a spring oil flowing with his land that was his foot in oil And he shall dip
אֲנָשִׁי לוֹדְקִיָּא לְשֶׁמֶן, מִנּוּ לָהֶם פּוֹלְמוֹסְטוֹס אֶחָד, וְכו' כְּדֹאִיתָא בְּמִנְחוֹת
in Menachot as it is etcetera one an agent for themselves they appointed oil Laodicia the people of
דף פ"ה :
85 page

פסוק ד

Pasuk 4

בְּרִזָּל וְנַחֲשֶׁת מִנְעָלֶיהָ וּכְיָמֶיהָ דְּבִאָּהָ:

is your strength and as your days are your doorbolts and copper Iron

רש"י

בְּרִזָּל וְנַחֲשֶׁת מִנְעָלֶיהָ. עַכְשָׁיו הוּא מְדַבֵּר כִּנְגִיד כָּל יִשְׂרָאֵל, שֶׁהָיוּ גְבוּרֵיהֶם יוֹשְׁבֵים
dwelling their mighty men that were Yisrael all of towards speaks he now are your locks and copper Iron
בְּעָרֵי הַסֶּפֶר וְנוֹעְלִים אוֹתָהּ שְׁלֹא יוּכְלוּ הָאוֹיְבִים לְפָנֵם בָּהּ, כְּאִילוֹ הִיא סְגוּרָה
is closed it as if into it to enter the enemies will be able so that not it and locking the border in the cities of
בְּמִנְעוּלִים וּבְרִיחִים שֶׁל בְּרִזָּל וְנַחֲשֶׁת. ד"א, בְּרִזָּל וְנַחֲשֶׁת מִנְעָלֶיהָ — אֶרְצָכֶם
your land are your locks and copper iron another explanation and copper iron of and bars with locks
נְעוּלָה בְּהָרִים שֶׁחוֹצְבִין מֵהֶם בְּרִזָּל וְנַחֲשֶׁת, וְאַרְצוֹ שֶׁל אֲשֶׁר הָיְתָה מִנְעוּלָה שֶׁל
of the lock was Asher of and the land and copper iron from them that they quarry by mountains is locked
אֶרֶץ יִשְׂרָאֵל סַפְרֵי :
Sifrei Yisrael the Land of

רש"י

וְכִימִיךָ דְּבִאָּהָ. וּכְיָמִים שֶׁהֵם טוֹבִים לָהּ, שֶׁהֵן יָמֵי תַּחֲלָתָהּ,
your beginning the days of which they are for you good that they are and like the days so shall be your strength And as your days
יָמֵי נְעוּרֶיהָ, כֵּן יִהְיוּ יָמֵי זְקֵנָתָהּ, שֶׁהֵם דּוֹאֲבִים זָבִים וּמִתְמוּטָּטִים.
and decline flow away languish which they your old age the days of shall be so your youth the days of
ד"א, וְכִימִיךָ דְּבִאָּהָ כְּמִנְיָן יָמֶיהָ — כָּל הַיָּמִים אֲשֶׁר אַתָּם
you that the days all your days like the number of so shall be your strength And as your days Another explanation

עוֹשִׂים רְצוֹנוֹ שֶׁל מְקוֹם — יִהְיֶה דְּבָאָהּ, שֶׁכָּל הָאֲרָצוֹת יִהְיוּ דוֹבְאוֹת כֶּסֶף וְזָהָב
and gold silver pouring will be the lands that all your flowing shall be the Omnipresent of the will perform
לְאֶרֶץ יִשְׂרָאֵל, שֶׁתִּהְיֶה מְבֹרָכַת בְּפִרוֹת וְכָל הָאֲרָצוֹת מִתְפַּרְנְסוֹת הֵימָנָה וּמִמְשִׁיכוֹת
and draw from it are sustained the lands and all with fruits blessed because it will be Yisrael to the land of
לָהּ פְּסָפִם וְזָהָב, אֲשֶׁקוּ"רֵנִט, הַכֶּסֶף וְהַזָּהָב כֶּלָּה מֵהֶם שֶׁהֵן מְזִיבוֹת אוֹתוֹ
it pour because they from them is exhausted and the gold the silver askorant and their gold their silver to it
לְאֶרְצָכֶם:
to your land

פסוק ה

Pasuk 5

אֵין כָּאֵל יִשְׁרוּן רֹכֵב שָׁמַיִם בְּעֶזְרָהּ וּבִגְאוּתוֹ שְׁחָקִים:
the skies and in His majesty to help you the heavens Who rides O Jeshurun like God There is none

רש"י

אֵין כָּאֵל יִשְׁרוּן. דַּע לָהּ יִשְׁרוּן שְׁאֵין כָּאֵל בְּכָל אֱלֹהֵי הָעַמִּים
the nations the gods of among all like God that there is none O Jeshurun for yourself Know O Jeshurun like God There is none
וְלֹא כְּצוּרָהּ צוּרָם:
is their rock like your Rock and not

רש"י

רֹכֵב שָׁמַיִם. הוּא אוֹתוֹ אֱלֹהֵהּ שֶׁבְּעֶזְרָהּ, וּבִגְאוּתוֹ הוּא רֹכֵב שְׁחָקִים:
skies rides He and in His majesty Who is in your help God that He is heaven rider of

CHAPTER SUMMARY

The aliyah begins with the berachah to Dan, comparing him to a lion's whelp leaping from the Bashan, followed by the berachah to Naphtali, who is sated with favor and full of Hashem's blessing to possess the south and west. Next, Asher is blessed to be the most favored of brothers, dipping his foot in oil, with doorbolts of iron and copper to ensure security all his days. Finally, Moshe praises Hashem, declaring there is none like Elokim, Who rides the heavens and skies in His majesty to help Yeshurun.

Look at how Moshe Rabbeinu blesses the shevatim in our parshah. When he comes to Naphtali, he describes him as "sated with favor and full of Hashem's blessing." Rashi is immediately bothered by this: how can a person be completely sated and full of blessing in a physical world where there is always something more to want? The teretz lies in the very nature of Naphtali's portion in Eretz Yisrael. His land was blessed with the sweet fruits of Ginosar, a place where the physical bounty was so complete and satisfying that it left a person feeling truly whole, with no lack.

The chiddush here goes much deeper than just the agricultural quality of a piece of land. The Torah is teaching us a fundamental yesod in our own avodas Hashem. True blessing is not about the sheer quantity of what you have; it is about the feeling of being "sated with favor." It is the midda of being sameach b'chelko, where you look at your life, your family, and your parnassah, and you feel completely full of Hashem's goodness, without looking over your shoulder at what someone else has.

Lichoira, the yetzer hara always tries to convince us that we are missing something, that if we only had a bit more money, a bigger house, or a different situation, then we would be happy. But the berachah of Naphtali teaches us that Hashem's blessing is already right in front of us. When we train ourselves to see the chessed in our daily lives, we become "full of Hashem's blessing" in reality.

Today, when you sit down to eat or when you look at your family, take thirty seconds to pause and consciously think about one specific chessed Hashem has given you, and say to yourself: "I am truly full of Hashem's blessing, and I need nothing else right now."