

חומש עם רש"י • וזאת הברכה • ששי

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

V'ZOT HABERACHAH • 6TH ALIYAH

CHAPTER PREVIEW

In this beautiful and uplifting aliyah, Moshe Rabbeinu continues his final brachos to Klal Yisrael before his histalkus, focusing on the unique protection and security that Hashem provides for His nation. We learn of how Hashem, Who existed before all of creation, serves as a constant refuge and support for the Yidden, driving out their enemies from before them.

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

פסוק א

Pasuk 1

מֵעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרַעַת עוֹלָם וַיִּגְרֹשׁ מִפְּנֵי
from before you and He drove out eternity are the arms of and underneath ancient times is the God of A dwelling place
אֹיֵב וַיֹּאמֶר הַשֹּׁמֵד:
destroy and He said the enemy

רש"י

מֵעֵנָה אֱלֹהֵי קֶדֶם. לְמַעוֹן הֵם הַשָּׁמַיִם לְאֱלֹהֵי קֶדֶם, שֶׁקֶדֶם
Who preceded ancient times for the God of the skies they are As a dwelling place ancient times of the God of A dwelling place
לְכָל אֱלֹהִים וּבָרַר לוֹ שָׁמַיִם לְשִׁבְתּוֹ וּמַעוֹנָתוֹ, וּמִתַּחַת מְעוֹנָתוֹ כָּל
all His dwelling place and beneath and His dwelling for His sitting skies for Himself and He selected gods all
בְּעָלֵי זְרוּעַ שׁוֹכְנִים:
dwell arm possessors of

רש"י

זְרַעַת עוֹלָם. סִיחוֹן וְעוֹג וּמִלְכֵי כְנַעַן שֶׁהָיוּ תְּקוּפוֹ וַיִּגְבְּרוּתוֹ שֶׁל עוֹלָם,
the world of and the might of the strength of who were Canaan and the kings of and Og Sihon the world The arms of
לְפִיכָה עַל פָּרְחָם יִתְרָדוּ וַיִּזְעוּ וְכַחַם חָלַשׁ מִפְּנֵיו, לְעוֹלָם אֵימַת
the fear of always before Him is weakened and their power and they quake they tremble their will against therefore
הַגְּבוּהָ עַל הַנְּמוּהָ, וְהוּא שֶׁחֲכַח וְהַגְּבוּרָה שֶׁלּוֹ בְּעֶזְרָה:
is in your help are His and the might whom the strength and He the lower one is upon the higher one

רש"י

וַיִּגְרֹשׁ מִפְּנֵי אֹיֵב, וַיֹּאמֶר. לְךָ הַשֹּׁמֵד אוֹתָם:
them destroy to you and He said the enemy from before you and He drove out

רש"י

מֵעֵנָה. כָּל תִּיבָה שֶׁצָּרִיכָה לְמַד בְּתַחֲלָתָהּ הֵטִיל לָהּ ה' אֶת בְּסוּפָהּ יְבוּמוֹת י"ג:
13 Yevamos at its end a hei for it placed at its beginning a lamed that requires word every From-Anah

וַיִּשְׁכֹּן יִשְׂרָאֵל בְּטַח בְּדָד עֵין יַעֲקֹב אֶל אֶרֶץ דָּגָן וְתִירוֹשׁ אֵף שָׁמַיִם
His heavens also and wine grain a land of to Yaakov the fountain of alone in safety Yisrael And dwelt
יַעֲרָפוּ טֶל:
dew shall drip

רש"י

בטח בדד. כל יחיד ויחיד איש תחת גפנו ותחת תאנתו מפזרין ואין
and they are not separated his fig tree and under his vine under a man and individual individual every alone In safety
צריכין להתאסף ולישב יחד מפני האויב:
the enemy because of together and to dwell together needing

רש"י

עין יעקב. כמו "ועינו" כעין הפדלח" במדבר י"א כעין
like the appearance of 11 Bamidbar crystal was like the appearance of and its appearance is like Yaakov The appearance of
הברכה שברכם יעקב, לא כבדד שאמר ירמיה "כדד ישבתי" ירמיהו ט"ו,
15 Yirmeyahu Isat alone Yirmeyah that said like the alone not Yaakov that blessed them the blessing
אלא כעין הבטחה שהבטיחם יעקב בראשית מ"ח "והיה אלהים עמכם
with you God and will be 48 Bereishis Yaakov that promised them the promise like the appearance of but rather
והשיב אתכם אל ארץ אבותיכם" ע"י ספרי:
Sifrei see your fathers the land of to you and He will return

רש"י

יערפו. יטפו:
they will drip they will drip

רש"י

אף שמי יערפו טל. אף ברכתו של יצחק נוספת על ברכתו של יעקב
Yaakov the blessing of upon is added Yitzchak the blessing of also dew shall drip His heavens Also
"ויתן לך ה' אלהים מטל השמים וגו':"
etc. the heavens from the dew of God to you And may He give

אשריך ישראל מי כמוך עם נושע ביהוה מגן עזרך ואשר
and Who your help the Shield of by Hashem saved a nation is like you who Yisrael praiseworthy are you
חרב גאותך ויפחשו איביך לך ואתה על במותימו תדרוך:
shall tread their high places upon and you to you your enemies and shall lie your grandeur is the Sword of

רש"י

אשריך ישראל. לאחר שפרט להם הברכות, אמר להם מה לי לפרט לכם
to you to detail is it to me what to them he said the blessings to them that he detailed after Yisrael Happy are you

כָּל דְּבָר? הַכֹּל שְׁלָכֶם:

is yours everything thing every

רַשִׁי

אֲשֶׁרִיךְ, מִי כִמּוֹךְ. תְּשׁוּעָתְךָ בְּה', אֲשֶׁר הוּא מִגֵּן עֶזְרְךָ וְחֶרֶב

and the sword of your help is the shield of He Who is in Hashem your salvation is like you who praiseworthy are you

גִּאוּתְךָ :

your grandeur

רַשִׁי

וַיִּכְחַשׁוּ אֵיבֵיךָ לָךְ. כְּגֹזֶן הַגִּבְעוֹנִים שֶׁאָמְרוּ "מֵאֶרֶץ רְחוֹקָה בָּאוּ עֲבָדֶיךָ וְגו'"

etc. your servants have come far From a land who said the Gibeonites for example to you your enemies And shall deny

יְהוֹשֻׁעַ ט' :

9 Yehoshua

רַשִׁי

וְאַתָּה עַל בְּמוֹתֵימָם תִּדְרֹךְ. כְּעֵנֶן שֶׁנֶּאֱמַר "שִׁימוּ אֶת רַגְלֵיכֶם עַל צְוֵאֵי הַמְּלָכִים

the kings the necks of upon your feet — place that is said like the matter shall tread their high places upon And you

הָאֵלֶּה" שֵׁם י' :

10 there these

CHAPTER SUMMARY

The pesukim describe how Klal Yisrael will dwell in safety and security, blessed with a bountiful land of grain and wine under heavens that drip with dew. Moshe Rabbeinu proclaims the ultimate happiness of the nation, declaring that no other people is like Yisrael—a nation saved by Hashem, Who acts as their protecting shield and triumphant sword, causing their enemies to surrender and allowing the Yidden to tread upon their high places.

The Torah is telling us in these pesukim a tremendous yesod about our bitachon and how we look at our place in this world. Moshe Rabbeinu is blessing Klal Yisrael before his histalkus, and he says, "Vayishkon Yisrael betach badad ein Yaakov", Yisrael shall dwell in safety, solitary, like the eye of Yaakov. Lichoira, we look at this word "badad," being alone or solitary, as a nebach, a weakness. We think that to be safe and successful, we need to blend in, to have the approval of the nations, or to rely on the same natural means that the rest of the world relies on.

But the Torah is teaching us the exact opposite chiddush. Our safety and our shemira come davka from being "badad," from being completely set apart and relying solely on Hashem. When we realize that "me'onah Elokei kedem," that Hashem is our only true dwelling place and refuge, then mimeila we don't need to look for security anywhere else. The moment a Yid stops trying to find safety by copying the ways of the world, and instead embraces being "badad", standing alone with his emunah and his Torah, that is when he merits the ultimate shemira of "ashreicha Yisrael mi chamocha."

This is a powerful avodah for us in our daily lives. In our parnassah, in our social lives, and in how we run our homes, the yetzer hara constantly tries to convince us that we have to act like everyone else to survive. We think we have to compromise a little here, or copy a lifestyle there, just to fit in and feel secure. But the truth is that our strength is davka in our distinctiveness. When you stand strong in your Yiddishkeit, without looking around to see what the world thinks, you are connecting yourself directly to the "zero'os olam," the everlasting arms of Hashem.

Today, when you face a situation where it feels uncomfortable to stand out as a frum Yid, or when you feel tempted to compromise on your standards to fit in, stop and remind yourself: "Vayishkon Yisrael betach badad." Make one small, proud choice to stand apart, knowing that your true safety and bracha come solely from your connection to Hashem.