

חומש עם רש"י • וזאת הברכה • שבועי

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

V'ZOT HABERACHAH • 7TH ALIYAH

CHAPTER PREVIEW

In this final, deeply moving aliyah of the Torah, we stand with Moshe Rabbeinu as he ascends from the plains of Moav to the top of Har Nevo. Hashem shows him the entire Eretz Yisrael in all its beauty and future history, from Gilad until Dan, and reassures him that this is indeed the land promised to the Avos. Although Moshe is shown the land with his own eyes, Hashem tells him that he will not cross over to enter it.

We then read of the histalkus of Moshe Rabbeinu, the loyal servant of Hashem, who passes away at the age of one hundred and twenty with his physical strength and vision completely undimmed. The Torah describes his burial by Hashem in an unknown place, the thirty days of mourning kept by Bnei Yisrael, the transition of leadership to Yehoshua bin Nun, and a final, eternal tribute to Moshe's unmatched prophecy and the awesome miracles he performed before the eyes of all Yisrael.

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

פסוק א

Pasuk 1

וַיַּעַל מֹשֶׁה מֵעֲרַבַת מוֹאָב אֶל הַר נֶבֹז רֹאשׁ הַפְּסִגָּה אֲשֶׁר עַל

upon which is the Pisgah the summit of Nevo Mount to Moav from the plains of Moshe And he went up

פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ יְהוָה אֶת כָּל הָאָרֶץ אֶת הַגִּלְעָד עַד דָּן:

Dan until the Gilad — the land all of — Hashem and Hashem showed Yericho the face of him

רש"י

מֵעֲרַבַת מוֹאָב אֶל הַר נֶבֹז. כַּמָּה מַעֲלוֹת הָיוּ וּפָסְעוֹן מֹשֶׁה בַּפְּסִיעָה אַחַת

one in a step Moshe and stepped them there were steps Several Nebo Mount to Moab From the plains of

סוטה י"ג :

13b Sotah

רש"י

אֶת כָּל הָאָרֶץ. הִרְאָהוּ אֶת כָּל אֶרֶץ יִשְׂרָאֵל בְּשָׁלוֹתָהּ, וְהַמְצִיקִין הָעֲתִידִים

who are destined and the oppressors in its tranquility Yisrael the land of all of — He showed him the land all of —

לְהִיּוֹת מְצִיקִין לָהּ:

her oppressing to be

רש"י

עַד דָּן. הִרְאָהוּ בְּנֵי דָן עוֹבְדִים עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר שׁוֹפְטִים י"ח "וַיָּקִימוּ

and they set up 18 Shoftim as it is said foreign worship serving Dan the children of He showed him Dan Until

לָהֶם בְּנֵי דָן אֶת הַפֶּסֶל", וְהִרְאָהוּ שִׁמְשׁוֹן שְׁעָתִיד לְצֵאת מִמֶּנּוּ

from him to emerge who is destined Shimshon and He showed him the image — Dan the children of for themselves

וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל אֶרֶץ יְהוּדָה עַד

until Yehudah the land of all of and — and Menashe Ephraim the land of and — Naftali all of and —

הַיָּם הָאַחֲרוֹן:

the hindmost the sea

רש"י

וְאֵת כָּל נַפְתָּלִי. הֵרָאָהּ אֶרְצוֹ בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ דְּבוּרָה וּבָרַק

and Barak Devorah and He showed him and its destruction in its tranquility his land He showed him Naftali all of And —

מִקְדָּשׁ נַפְתָּלִי נִלְחָמִים עִם סִסְרָא וְחִילוֹתָיו:

and his armies Sisera with warring Naftali from Kedes

רש"י

וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה. הֵרָאָהּ אֶרְצָם בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ

and He showed him and in its ruin in its prosperity their land He showed him and Manasse Ephraim the land of And —

יְהוֹשֻׁעַ נִלְחָם עִם מְלָכֵי כְנָעַן שָׁבָא מֵאֶפְרַיִם, וְגִדְעוֹן שָׁבָא מִמְנַשֶּׁה נִלְחָם

warring from Manasse who descended and Gideon from Ephraim who descended Canaan the kings of with warring Yehoshua

עִם מִדְיָן וְעַמְלֵק:

and Amalek Midian with

רש"י

וְאֵת כָּל אֶרֶץ יְהוּדָה. בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ מַלְכוּת דָּוִד

Dovid the house of the kingdom of and He showed him and in its ruin in its prosperity Yehudah the land of all of and —

וּבְנִצְחוֹנָם:

and their victory

רש"י

עַד הַיָּם הָאַחֲרוֹן. אֶרֶץ הַמַּעֲרָב בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ; ד"א — אֵל תִּקְרִי הַיָּם

the sea read do not another explanation and in its ruin in its prosperity the west the land of the last the sea Unto

הָאַחֲרוֹן אֲלֹא הַיּוֹם הָאַחֲרוֹן, הֵרָאָהּ הַקֶּב"ה כָּל הַמְּאֲרָעוֹת שְׂעִתִּידִין

that are destined the events all the Holy One blessed be He showed him the last the day but rather the last
He

לְאֶרֶץ לְיִשְׂרָאֵל עַד שְׂיָחִיו הַמֵּתִים סַפְרֵי:

Sifrei the dead that will live until to Yisrael to happen

וְאֵת הַנֶּגֶב וְאֵת הַכֶּכָּר בְּקַעַת יְרֵחוֹ עַד הַתְּמָרִים עַד צֹעַר:

Tzoar until the date palms the city of Yericho the valley of the Plain and — the Negev and —

רש"י

ואת הנגב. ארץ הדרום. ד"א — מערת המכפלה שנאמר "ויעלו
and they went up as it is said Machpelah the cave of another explanation the land of the south And —
בנגב ויבא עד חברון" במדבר י"ג :
thirteen Bamidbar Hebron until and he came in the south

רש"י

ואת הכר. הראהו שלמה יוצק פלי בית המקדש, שנאמר מלכים א ז'
7 I Melachim as it is said the Sanctuary the House of the vessels of casting Shlomo He showed him the plain And —
"בכפר הירדן יצקם המלך במעבה האדמה" ספרי :
Sifrei the clay in the thickness of the king cast them the Jordan In the plain of

פסוק ד

Pasuk 4

ויאמר יהוה אליו זאת הארץ אשר נשבעתי לאברהם ליצחק וליעקב
and to Yaakov to Yitzchak to Avraham I swore which the land this is to him Hashem And He said
לאמר לזרעה אתננה הראיתיך בעיניך ושמה לא תעבר:
shall you cross not but there with your eyes I have shown you I will give it to your offspring saying

רש"י

לאמר לזרעך אתננה הראיתיך. פדי שתלה ותאמר לאברהם ליצחק וליעקב,
and to Yaakov to Yitzchak to Avraham and say that you shall go in order I let you see I will give it to your seed to say
שבועה שנשבע לכם הקב"ה קימה. וזהו לאמר, לכה הראיתיך לה, אבל גזרה
a decree but to you I showed it for this to say and this is He fulfilled it the Holy One to you that He swore the oath
היא מלפני ששמה לא תעבר, שאלולי כה הייתי מקימה עד שתראה
that you saw until kept you alive I would have so for if not you shall cross not that there from before Me it is
אותם נטועים וקבועים כה ותלה ותגיד להם:
them and tell and you would go in it and settled planted them

פסוק ה

Pasuk 5

וימת שם משה עבד יהוה בארץ מואב על פי יהוה:
Hashem the mouth of by Moav in the land of Hashem the servant of Moshe there And he died

רש"י

וימת שם משה. אפשר משה מת וכתב וימת שם משה? אלא עד כאן כתב
wrote here until rather Moshe there And he died and wrote died Moshe is it possible Moshe there And he died
משה, מכאן ואילך כתב יהושע. רבי מאיר אומר אפשר ספר התורה חסר
was lacking the Torah the Book of is it possible says Meir Rabbi Yehoshua wrote and onward from here Moshe
כלום והוא אומר לא, כו "לקח את ספר התורה הזה?" אלא הקב"ה אומר ומשה
and Moshe dictated the Holy One rather this the Torah the Book of — Take etc etc says and it anything
כותב בדמעות ספרי; ב"ב ט"ו, מנחות ל' :
30 Menachot 15 Bava Batra Sifrei with tears wrote

רש"י

על פי ה'. בנשיקה:

with a kiss Hashem the mouth of By

פסוק 6

Pasuk 6

ויקבר אתו בגי בארץ מואב מול בית פער ולא ידע איש את

— any man knew and not Peor Beis opposite Moav in the land of in the valley him And He buried

קברתו עד היום הזה:

this the day until his burial place

רש"י

ויקבר אתו. הקב"ה בכבודו. רבי ישמעאל אומר הוא קבר את עצמו, וזהו אחד

one and this is himself — buried he says Yishmael Rabbi in His glory the Holy One him And He buried

משלושה אתין שהיה רבי ישמעאל דורש כן. פיוצא בו "ביום מלאת

the fulfillment of on the day of to it similar thus interpreting Yishmael Rabbi that was instances of et of three

ימי נזרו יביא אתו" במדבר ו' — הוא מביא את עצמו. פיוצא בו

to it similar himself — brings he 6 Bamidbar himself he shall bring his naziritehood the days of

"והשיאו אותם עון אשמה" ויקרא כ"ב וכי אחרים משיאין אותם? אלא

rather them burden others and did 22 Vayikra trespass with iniquity of themselves and they will burden

הם משיאים את עצמם:

themselves — burden they

רש"י

מול בית פער. קברו היה מוכן שם מששת ימי בראשית לכפר על מעשה

the deed of for to atone Creation days of from the six there prepared was his grave Peor the house of opposite

פער, וזה אחד מן הדברים שנבראו בין השמשות בערב שבת אבות פ"ד;

chapter four Avos Shabbos on the eve of the suns between that were created the things of one and this Peor

פסחים נ"ד :

fifty-four Pesachim

פסוק 7

Pasuk 7

ומשה בן מאה ועשרים שנה במתו לא כהתה עינו ולא נס

did flee and not his eye did dim not at his death years and twenty one hundred was a son of And Moshe

לחה:

his freshness

רש"י

לא כהתה עינו. אף משמת:

after he died even his eye was dim not

רש"י

לֹא נִסַּח לַחֲלוּחִית שָׁבוּ, לֹא שָׁלַט בּוֹ רִקְבוֹן וְלֹא נִהְפָּךְ תֵּאֵר
the appearance of changed and not decomposition over him ruled not that was in him the moisture his freshness fled not

פָּנָיו:

his face

פסוק ח

Pasuk 8

וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיֵּתְמוּ
and they ended days thirty Moav in the plains of Moshe — Yisrael the children of And they wept

יָמֵי בְכִי אֲבֵל מֹשֶׁה:

Moshe the mourning of the weeping of the days of

רש"י

בְּנֵי יִשְׂרָאֵל. הַזְּכָרִים, אֲבֵל בְּאַהֲרֹן מִתּוֹךְ שְׁהָיָה רוֹדֵף שְׁלוֹם וְנוֹתֵן שְׁלוֹם
peace and placing peace pursuing that he was because regarding Aharon but the males Yisrael The children of

בֵּין אִישׁ לְרֵעֵהוּ וּבֵין אִשָּׁה לְבַעְלָהּ נֶאֱמַר בַּמִּדְבָּר כ, כֹּט "כָּל בֵּית
house of the entire 29 20 Bamidbar it is said and her husband a woman and between and his fellow a man between

יִשְׂרָאֵל" — זְכָרִים וְנָקִיבוֹת פִּרְדֵּי ר' אֶלְעָזָר:

chapter 17 Pirkei DeRabbi Eliezer and females males Yisrael

פסוק ט

Pasuk 9

וַיְהִי וְשֹׁשֶׁן בֶּן נוּן מָלֵא רוּחַ חֲכָמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו
upon him his hands — Moshe laid because wisdom the spirit of was filled with Nun son of And Yehoshua

וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded as and they did Yisrael the children of him and they heeded

פסוק י

Pasuk 10

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל פָּנִים:
face to face Hashem knew him whom like Moshe in Yisrael again a prophet arose And not

רש"י

אֲשֶׁר יָדָעוּ ה' פָּנִים אֶל פָּנִים. שְׁהָיָה לְבּוֹ גִּס בּוֹ וּמִדְּבַר אֵלָיו בְּכָל עֵת
time at every to Him and speaking with Him familiar his heart that was face to face Hashem knew him Whom

שְׂרֻזָּה, כְּעֵנִין שְׁנֵאמַר "וְעַתָּה אֶעֱלֶה אֶל ה'" שְׁמוֹת ל"ב, "עֲמָדוֹ וְאֶשְׁמְעָה מֶה
what and I will hear stand 32 Shemos Hashem to I will ascend and now as it is said like the matter that he desired

יִצְוָה לָכֶם" בַּמִּדְבָּר ט':

9 Bamidbar concerning you He will command

פסוק יא

לְכָל הָאֲתוֹת וְהַמוֹפְתִים אֲשֶׁר שְׁלַח יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעָה

to Pharaoh Mitzrayim in the land of to perform Hashem sent him that and the wonders the signs for all

וּלְכָל עַבְדָּיו וּלְכָל אֲרָצוֹ:

his land and to all his servants and to all

סְסוּק יב

וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמֹּרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל

all of before the eyes of Moshe performed which great the terror and for all strong the hand and for all

יִשְׂרָאֵל:

Yisrael

רש"י

וּלְכָל הַיָּד הַחֲזָקָה. שֶׁקָּבַל אֶת הַתּוֹרָה בְּלִוְחֹת בְּיָדָיו:

in his hands on the Tablets the Torah — that he received the strong the hand and in all

רש"י

וּלְכָל הַמֹּרָא הַגָּדוֹל. נִסִּים וְגִבּוֹרוֹת שֶׁבַּמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא עֵי' סִפְרֵי

Sifrei see and the terrible the great that were in the and mighty deeds miracles the great the terribleness and in all wilderness

:

רש"י

לְעֵינֵי כָל יִשְׂרָאֵל. שֶׁנֶּשְׂאוֹ לְבֹ לְשֹׁכֵר הַלּוּחֹת לְעֵינֵיהֶם שֶׁנֶּאֱמַר "וַאֲשַׁכְרֶם

and I broke them as it is said before their eyes the Tablets to break his heart that carried him Yisrael all of before the eyes of

לְעֵינֵיכֶם" דְּבָרִים ט' וְהִסְפִּימָה דַּעַת הַקָּדוֹשׁ בְּרוּךְ הוּא לְדַעְתּוֹ, שֶׁנֶּאֱמַר "אֲשֶׁר

which as it is said with his mind is He blessed the Holy One the mind of and agreed 9 Devarim before your eyes

שֶׁבַרְתָּ שְׁמוֹת ל"ד — יִישָׁר כֹּחַךְ שֶׁשֶׁבַרְתָּ:

because you broke your strength may it be straight 34 Shemos you broke

CHAPTER SUMMARY

The aliyah traces the final moments of Moshe Rabbeinu as he views the Promised Land from Har Nevo, followed by his death and burial by Hashem in the valley of Moav. After Bnei Yisrael complete their thirty days of mourning, the leadership transitions smoothly to Yehoshua, who is filled with the spirit of wisdom. The Torah concludes with a powerful praise of Moshe Rabbeinu, establishing that no other prophet ever arose in Yisrael with his level of face-to-face prophecy, nor with the capacity to perform the awesome signs and wonders that Moshe displayed before Pharaoh in Mitzrayim and in the sight of all Yisrael.

The Torah ends with the ultimate praise of Moshe Rabbeinu, highlighting "all the great might and awesome power that Moshe displayed before all Israel." Rashi is immediately bothered by this: what was this greatest, most awesome act that crowns the entire Torah? Rashi brings the Chazal that this refers to Moshe breaking the Luchos, the Tablets, after the Chet HaEgel, and that Hashem agreed with his decision. Lichoira, this is mind-boggling. Of all the miracles, the splitting of the sea, the giving of the Torah, the Manna, the greatest praise of Moshe is that he broke the Luchos?

The yeshivish sevara here is deep and touches the very core of our avodah. When Moshe saw the Yidden worshipping the golden calf, he realized that giving them the holy Luchos in that state would completely destroy them, as they would be liable for betraying the Torah they just received. Moshe made a painful, terrifying decision to shatter the holiest object on earth to protect the neshamos of Klal Yisrael. He put his own spiritual standing on the line, willing to destroy the Luchos, just to save his people. This teaches us that the ultimate purpose of the entire Torah is the connection and survival of the Jewish people.

Mimeila, we see that true greatness in Torah is not just about personal spiritual heights or holding onto abstract holiness. It is about having the responsibility and the heart to care for another Yid, even when they are far, and doing whatever it takes to help them. Hashem agreed with Moshe because Moshe understood that the neshama of a Yid is even holier than the Luchos themselves.

Today, look at someone in your life who might be struggling spiritually or emotionally. Instead of holding onto your own comfort or spiritual bubble, step out of your way to show them warmth, judge them favorably, or offer a helping hand, remembering that caring for Hashem's children is the greatest crown of the Torah.