

חומש עם רש"י • דברים • ראשון

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

DEVARIM • 1ST ALIYAH

CHAPTER PREVIEW

In this opening aliyah of Sefer Devarim, Moshe Rabbeinu begins his final address to Klal Yisrael on the other side of the Yarden. Out of his deep love and concern for the nation, Moshe delivers his words of rebuke with great sensitivity, subtly hinting at the places where they stumbled in the wilderness rather than shaming them openly. He reminds them of the long journey from Chorev and establishes the precise timing of this address—the fortieth year, just months before his passing, after the defeat of Sichon and Og.

Moshe then begins to expound the Torah, recalling Hashem's command at Chorev that it was time to journey onward and inherit the Promised Land. Hashem placed the land before them, swearing to the Avos—Avraham, Yitzchak, and Yaakov—to give it to them and their children. Moshe also recalls how he told the people at that time that he could not bear the heavy burden of leading them alone, as Hashem had blessed them to multiply like the stars of the heaven.

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

פסוק א

Pasuk 1

אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן במדבר

in the wilderness the Yarden on the side of Yisrael all of to Moshe spoke that the words These are

בערבה מול סוף בין פארן ובין תפל ולבן וחרצת ודי זהב:

Zahav and Di and Chatzeros and Lavan Tofel and between Paran between Suf opposite in the plain

רש"י

אלה הדברים. לפי שהן דברי תוכחות ומנה כאן כל המקומות

the places all here and he enumerated reproofs words of that they are Because the words These are

שהכעיסו לפני המקום בהן, לפיכך סתם את הדברים והזכירם ברמז

with an allusion and mentioned them the matters — he concealed therefore in them the Omnipresent before that they angered

מפני כבודן של ישראל עי' ספרי:

Sifrei see Yisrael of the honor because of

רש"י

אל כל ישראל. אלו הוכיח מקצתן, היו אלו שפשוק אומרים אתם

you saying who were in the street these would have some of them he had reproved if Yisrael all of To

הייתם שומעים מכן עמרם ולא השיבותם דבר מכה וכה? אלו היינו

we had been if and that regarding this a word answer and did not Amram from the son of hearing were

שם היינו משיבים אותו, לכה בנסם כלם ואמר להם הרי כלכם כאן,

here all of you are behold to them and said all of them he assembled them therefore him answered we would have there

כָּל מִי שֶׁיֵּשׁ לוֹ תְּשׁוּבָה יָשִׁיב סִפְרֵי :

Sifrei let him answer an answer to him that has who any

רש"י

במדבר. לא במדבר היו אלא בערבות מואב, ומהו במדבר? אלא
but rather in the wilderness and what is Moav in the plains of but rather were they in the wilderness not In the wilderness
בשביל מה שהכעיסוהו במדבר שאמרו שמות ט"ז "מי יתן מותנו וגו'":
etc we had died that would 16 Shemos that they said in the wilderness which they angered Him that on account of

רש"י

בערבה. בשביל הערבה, שחטאו בכעל פערור בשטים בערבות מואב:
Moav in the plains of in Shittim Peor with Baal that they sinned the plain on account of In the plain

רש"י

מול סוף. על מה שהמרו בים סוף בבואם לים סוף, שאמרו שם
there that they said Reeds at the Sea of upon their arrival Reeds at the Sea of they rebelled that which regarding Suph Opposite
י"ד "המבלי אין קברים במצרים", וכן בנסעם מתוך הים, שנאמר
as it is said the sea from the midst of when they journeyed and likewise in Mitzrayim graves there are no Is it because 14
תהלים ק"ו "וימרו על ים בים סוף" כדאיתא בערכין דף ט"ו :
15 page in Arachin as it is Reeds at the Sea of the sea by and they rebelled 106 Tehillim

רש"י

בין פארן ובין תפל ולבן. אמר רבי יוחנן חזרנו על כל המקרא ולא
and not the Scripture all of on we went over Yochanan Rabbi said and Laban Tophel and between Paran Between
מצינו מקום ששמו תפל ולבן, אלא הוכיחן על הדברים שתפלו על
upon that they falsely cast the words for he rebuked them rather or Laban Tophel whose name is a place we found
המן, שהוא לבן, שאמרו במדבר כ"א "ונפשנו קצה בלחם הקלקל", ועל מה
what and for the miserable the bread loathes and our soul 21 in Bamidbar that they said white which is the Manna
שעשו במדבר פארן על ידי המרגלים:
the spies means of by Paran in the wilderness of that they did

רש"י

וחצרת. במחלקתו של קרח; דבר אחר אמר להם הנה לכם ללמד ממה
from what to learn for you It was to them He said explanation Another Korah of regarding the dispute And Hazeroth
שעשיתי למרים בחצרות בשביל לשון הרע, ואתם נדברתם במקום:
against the Omnipresent spoke and you speech slanderous because of at Hazeroth to Miriam I did

רש"י

ודי זהב. הוכיחן על העגל שעשו בשביל רב זהב שהיה להם,
to them that was gold the abundance of because of which they made the calf on account of He reproved them Zahab And Di
שנאמר הושע ב' "וכסף הרפיתי לה וזהב עשו לפעל" עי' ספרי; ברכות ל"ב :
32 Berachot Sifrei see for the Baal they made and gold for her Imultiplied and silver two Hoshea as it is said

אחד עשר יום מחרב דרך הר שעיר עד קדש ברנע:

Barnea Kadesh until Seir Mount by way of from Chorev days · Eleven

רש"י

אחד עשר יום מחרב. אמר להם משה ראו מה גרמתם אין לכם דרך קצרה
 short route for you there is no you caused what see Moshe to them said from Horeb days ten One
 מחורב לקדש ברנע בדרך הר שעיר, ואף הוא מהלך י"א יום, ואתם הלכתם
 traversed and you days eleven a journey of it and even Seir Mount like the way of Barnea to Kadesh from Horeb
 אותה בשלושה ימים – שהרי בעשרים באיר נסעו מחורב, שנאמר במדבר י'
 ten Bamidbar as it is said from Horeb they journeyed of Iyar on the twentieth for behold days in three it
 "ויהי בשנה השנית בחדש השני בעשרים בחדש וגו'", ובכ"ט בסיון
 of Sivan and on twenty-ninth etcetera of the month on the twentieth the second in the month the second in the year and it was
 שלחו את המרגלים מקדש ברנע תענית כ"ט, צא מהם ל' יום שעשו
 that they sent the spies — they sent days thirty from them deduct twenty-nine Taanis Barnea from Kadesh the spies
 בקברות התאווה שאכלו הבשר חדש ימים, ושבעה ימים שעשו בחצרות להסגר
 to be shut up at Hazeroth that they spent days and seven of days a month the meat where they ate Hataavah at Kibros
 שם מרים, נמצא בשלושה ימים הלכו כל אותו הדרך – וכל כך היתה השכינה
 the Shechinah did this and all way that all of they traversed days in three it follows Miriam there
 מתלבטת בשבילכם למהר ביאתכם לארץ, ובשביל שקלקלתם הסב אתכם
 you He made travel you became degenerate but because to the land your coming to hasten for your sake exert itself
 סביבות הר שעיר ארבעים שנה ע' ספרי:
 Sifrei see years forty Seir Mount around

פסוק ג

ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש דבר משה אל

to Moshe spoke of the month on the first month · in the eleventh year in the fortieth And it was

בני ישראל ככל אשר צוה יהוה אתו אלהם:

to them him Hashem commanded that according to all Yisrael the children of

רש"י

ויהי בארבעים שנה בעשתי עשר חדש באחד לחדש. מלמד שלא
 that not this teaches of the month on the first month · in the eleventh year in the fortieth And it was
 הוכיחון אלא סמוך למיתה; ממי למד? מיצקב, שלא הוכיח את בניו
 his sons — reprove who did not from Yaakov did he learn from whom to the death close except did he reprove them
 אלא סמוך למיתה, אמר, ראובן בני אני אומר לה מפני מה לא הוכחתיה כל
 all did I reprove you not what because of to you say I my son Reuven he said to the death close except
 השנים הללו, כדי שלא תניחני ותלה ותדבק בעשו אחי; ומפני ארבעה
 four and because of my brother to Esav and cling and go you would leave me not so that these the years
 דברים אין מוכיחין את האדם אלא סמוך למיתה, כדי שלא יהא מוכיחו
 reproving him he will be not so that to the death close except a person — reprove we do not things
 וחוזר ומוכיחו, ושל לא יהא חברו רואהו ומתביש ממנו, כו' פדאיתא
 as it is etc. before him and feeling ashamed seeing him his fellow will be and so that not and reproving him and returning

בְּסִפְרִי. וְכֵן יְהוֹשֻׁעַ לֹא הוֹכִיחַ אֶת יִשְׂרָאֵל אֲלֵא סְמוּךְ לְמִיתָה, וְכֵן שְׁמוּאֵל שִׁנְאַמַּר
as it is said Shmuel and so to the death close except Yisrael — reprove did not Yehoshua and so in Sifrei
שְׁמוּאֵל א י"ב, "הִנְנִי עֲנוּ בִי", וְכֵן דָּוִד אֶת שְׁלֹמֹה בְּנוֹ מַלְכִּים א ב':
2 I Kings his son Shlomo — Dovid and so against me testify here I am 12 I Shmuel

פסוק ד

Pasuk 4

אַחֲרֵי הַכְּתוֹ אֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן וְאֵת עוֹג מֶלֶךְ
king of Og and — in Cheshbon dwelt who the Emori king of Sichon — his defeating after
הַבָּשָׁן אֲשֶׁר יוֹשֵׁב בְּעַשְׁתָּרוֹת בְּאֶדְרַעִי:
in Edrei in Ashtaros dwelt who the Bashan

רש"י

אַחֲרֵי הַכְּתוֹ. אָמַר מֹשֶׁה אִם אֲנִי מוֹכִיחֶם קֹדֶם שִׁיכְנְסוּ לְקֶצֶה הָאָרֶץ, יֹאמְרוּ מַה
what they will say the land to the edge of that they enter before reprove them I If Moshe said his smiting After
לָזֶה עָלֵינוּ? מַה הֵיטִיב לָנוּ? אֵינּוּ בָּא אֲלֵא לְקַנְתָּר וְלִמְצֹא עֲלֶה, שְׂאִין
that there is not a pretext and to find to provoke except come he does not us has he benefited what against us has this one
בּוֹ כֵּחַ לְהַכְנִיסֵנוּ לָאָרֶץ, לְפִיכָה הִמָּתִין עַד שֶׁהִפִּיל סִיחֹן וְעוֹג לְפָנֵיהֶם
before them and Og Sichon that he cast down until he waited Therefore to the land to bring us in power in him
וְהוֹרִישָׁם אֶת אֶרְצָם וְאַחֲרַיָּה הוֹכִיחֵן סִפְרִי:
Sifrei he reproveth them that and after their land — and gave them inheritance

רש"י

סִיחֹן אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן. אֵלּוּ לֹא הָיָה סִיחֹן קָשָׁה וְהָיָה שְׂרוּי בְּחֶשְׁבוֹן, הָיָה
it would be in Heshbon dwelling and he was difficult Sihon were not if in Heshbon dwelt who Sihon
קָשָׁה, שֶׁהַמְּדִינָה קָשָׁה, וְאֵלּוּ הָיְתָה עִיר אַחֶרֶת וְסִיחֹן שְׂרוּי בְּתוֹכָהּ, הָיְתָה קָשָׁה,
difficult it would be within it dwelling and Sihon other a city it were and if is difficult because the city difficult
שֶׁהַמֶּלֶךְ קָשָׁה, עַל אַחַת כַּמָּה וְכַמָּה שֶׁהַמֶּלֶךְ קָשָׁה וְהַמְּדִינָה קָשָׁה שָׁם:
there is difficult and the city is difficult when the king and how much how much one upon is difficult because the king

רש"י

אֲשֶׁר יוֹשֵׁב בְּעַשְׁתָּרוֹת. הַמֶּלֶךְ קָשָׁה וְהַמְּדִינָה קָשָׁה:
was difficult and the city was difficult the king at Ashtaroth dwelt who

רש"י

עַשְׁתָּרוֹת. הוּא לְשׁוֹן צוּקִין וְקָשִׁי, כְּמוֹ "עַשְׁתָּרוֹת קַרְנִים" בְּרֵאשִׁית י"ד וְעַשְׁתָּרוֹת
and Ashtaroth 14 Bereishis Karnaim Ashtaroth just as and hardness rocks an expression of it is Ashtaroth
זֶה הוּא עַשְׁתָּרוֹת קַרְנִים, שֶׁהָיוּ שָׁם רִפְאִים שֶׁהָכָה אֲמֶרְפֶּל, שִׁנְאַמַּר שָׁם "וַיַּכּוּ
and they smote there as it is said Amraphel whom smote Rephaim there where were Karnaim Ashtaroth is this
אֶת רִפְאִים בְּעַשְׁתָּרוֹת קַרְנִים". וְעוֹג נִמְלֹט מֵהֶם, וְהוּא שִׁנְאַמַּר שָׁם "וַיָּבֹא הַפָּלִיט",
the fugitive and came there is of whom said and he from them escaped and Og Karnaim in Ashtaroth Rephaim —
וְאֹמַר דְּבָרִים ג' "כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיָּתֶר הָרִפְאִים":
the Rephaim from the remnant of remained the Bashan king of Og only for 3 Devarim and it says

רש"י

באדרעי. שם המלכות:

the kingdom the name of in Edrei

פסוק ה

Pasuk 5

בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בְּאֵר אֶת הַתּוֹרָה הַזֹּאת לֵאמֹר:

saying this the Torah — to explain Moshe undertook Moav in the land of the Jordan On the side of

רש"י

הואיל. התחיל, כמו בראשית י"ח "הנה נא הואלתי" ע' ספרי:

Sifrei see I have begun now behold 18 Bereishis just as he began he began

רש"י

באר את התורה. בשבעים לשון פרשה להם תנחומא; ע' סוטה ל"ב:

32 Sotah 70 Tanchuma to them he explained it languages in seventy the Torah — explained

פסוק ו

Pasuk 6

יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֵרֵב לֵאמֹר רַב לָכֶם שָׁבַת בְּהָר הַזֶּה:

this at mountain dwelling for you much saying at Chorev to us spoke our God Hashem

רש"י

רב לכם שבת. כפשוטו; ויש מ"א, הרבה לכם גדלה ושכר

and reward greatness for you He increased an Agadic explanation and there is according to its plain sense dwelling for you Much

על ישיבתכם בהר הזה - עשיתם משכן, מנורה, וכלים, קבלתם תורה, מנייתם

you appointed Torah you received and vessels a Menorah a Mishkan you made this in the mountain your dwelling for

לכם סנהדרין, שרי אֶלְפִים ושרי מאות ע' ספרי:

Sifrei see hundreds and captains of thousands captains of a Sanhedrin for yourselves

פסוק ז

Pasuk 7

פָּנוּ וּסְעוּ לָכֶם וּבֵאוּ הָרָהֱמֹרִי וְאֵל כָּל שְׁכֵנָיו בְּעֶרְבָה

in the plain its neighbors all of and to the Emori to the mountain of and come for yourselves and journey turn

בְּהָר וּבְשִׁפְלָהּ וּבִנְגֹב וּבְחוֹף הַיָּם אֶרֶץ הַכְּנַעֲנִי וְהַלְבָּנוֹן

and the Levanon the Kenaani the land of the sea and on the coast of and in the south and in the lowland in the mountain

עַד הַנָּהָר הַגָּדֹל נָהָר פֶּרַס:

Peras the river of the great the river until

רש"י

פנו וסעו לכם. זו דרך ערד וחרמה:

and Hormah Arad the way of this is for yourselves and journey Turn

רש"י

ובאו הר האמרי. כמשמעו:

And go to the mountain of the Emori according to its literal meaning

רש"י

ואל כל שכניו. עמון ומואב וְהָרַ שְׁעִיר:

all of and to its neighbors Ammon Moav and Mount Seir

רש"י

בערבה. זֶה מִישׁוֹר שֶׁל יַעַר:

In the plain this is the plain of the forest

רש"י

בהר. זֶה הָר הַמֶּלֶךְ:

In the mountain this is the mountain of the King

רש"י

ובשפלה. זו שְׁפֵלַת דְּרוֹם:

And in the low land this is the low land of the south

רש"י

ובנגב ובחוף הים. אֲשַׁקְלוֹן וְעֵזָה וְקִיסְרִי וְכו' כִּדְאִיתָא בְּסִפְרֵי:

and in the south and by the coast of the sea Ashkelon and Gaza and Caesarea etc. as it is in Sifrei

רש"י

עד הנהר הגדל. מִפְּנֵי שֶׁנֶּזְכַּר עִם אֶרֶץ יִשְׂרָאֵל קוֹרְאוֹ גָּדוֹל, מִשַּׁל הַדִּיּוֹט

Until the great the river because that it is mentioned with the Land of Yisrael it calls it great a commoner a proverb of

אֹמֵר "עֶבֶד מֶלֶךְ מֶלֶךְ", "הַדִּבֵּק לַשַּׁחֲרָה וְיִשְׁתַּחֲווּ לָהּ", "קָרַב לְגַבִּי דְהִינָא

says "a servant of a king is a king" to a captain "draw near to you" and they will bow to an anointed one

וְאִדְהוֹן שְׁבוּעוֹת מ"ז :

and be anointed" Shevuos 47

פסוק ח

Pasuk 8

רָאָה נָתַתִּי לְפָנֶיכֶם אֶת הָאָרֶץ בָּאוּ וְרָשׁוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה

see I have placed before you — the land — and possess go in the land that Hashem swore

לְאַבְתֵּיכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזֶרְעָם אַחֲרֵיהֶם:

to your fathers to Avraham to Yitzchak and to Yaakov to give to them and to their seed after them

רש"י

ראה נתתי. בְּעֵינֵיכֶם אֶתֶם רֹאִים, אֵינִי אֹמֵר לָכֶם מֵאֲמַד וּמִשְׁמוּעָה סִפְרֵי :

See I have given with your eyes I do not say from conjecture from Sifrei and from hearsay

רש"י

באו ורשו. אין מערער בדבר, ואינכם צריכים למלחמה, אלו לא ש'לחו
they had sent not if war needing and you are not in the matter challenger there is no and possess Go in
מרגלים לא היו צריכים לכלי זין ע' שם :
there see war weapons of needing they would have been not spies

רש"י

לאבתיכם. למה הזכיר שוב לאברהם ליצחק וליעקב? אלא אברהם כדאי לעצמו,
by himself is sufficient Avraham but and to Yaakov to Yitzchak to Avraham again did He mention why To your fathers
יצחק כדאי לעצמו, יעקב כדאי לעצמו שם :
there by himself is sufficient Yaakov by himself is sufficient Yitzchak

פסוק ט

Pasuk 9

ואמר אֲלֵכֶם בַּעַת הַהוּא לֵאמֹר לֹא אוֹכֵל לְבִדִּי שְׂאת אֲתָכֶם:
you to bear by myself will I be able not saying that at the time to you And I said

רש"י

ואמר אֲלֵכֶם בַּעַת הַהוּא לֵאמֹר. מהו לֵאמֹר? אָמַר לָהֶם מֹשֶׁה לֹא מַעֲצָמִי אָנִי
do I from myself not Moshe to them said saying what is saying that at the time to you And I said
אֹמֵר לָכֶם, אֲלֵא מִפִּי הַקֹּדֶשׁ שֵׁם :
there the Holy One blessed be from the mouth of but to you say
He

רש"י

לֹא אוֹכֵל לְבִדִּי וגו'. אָפֹשֶׁר שְׂלֹא הָיָה מֹשֶׁה יָכוֹל לְדוֹן אֶת יִשְׂרָאֵל? אָדָם
A man Yisrael — to judge able Moshe was that not Is it possible etc. by myself am I able Not
שְׁהוֹצִיאֵם מִמִּצְרַיִם, וְקָרַע לָהֶם אֶת הַיָּם, וְהוֹרִיד אֶת הַמָּן, וְהִגִּיז הַשְּׂלִי, וְהָיָה יָכוֹל לְדוֹנָם? אֲלֵא כֹּה אָמַר לָהֶם, ה' אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם —
the quail and gathered the Manna — and brought down the sea — for them and split from Mitzrayim who brought them out
you has multiplied your God Hashem to them he said thus rather to judge them able was not
הַגְדִּיל וְהָרִים אֲתָכֶם עַל דִּינֵיכֶם, נָטַל אֶת הָעֶנֶשׁ מִכֶּם וּנְתָנוּ עַל הַדִּינִין;
the judges upon and placed it from you the punishment — He took your judges above you and elevated He made great
וְכֵן אָמַר שְׁלֹמֹה מַלְכִּים א ג' "כִּי מִי יוֹכֵל לְשַׁפֵּט אֶת עַמּוֹ הַכֶּבֶד הַזֶּה"; אָפֹשֶׁר
Is it possible this the heavy Your people — judge can who For 3 I Melachim Shlomo said and so
מִי שְׁכָתוֹב בּוֹ שֵׁם ה' "וַיִּחְכֶּם מִכָּל הָאָדָם", אֹמֵר מִי יוֹכֵל לְשַׁפֵּט?
judge can who says men than all And he was wiser 5 there concerning him of whom it is written he
אֲלֵא כֹּה אָמַר שְׁלֹמֹה, אֵין דִּינֵי אָמָה זֹו כְּדִינֵי שְׂאָר הָאֻמוֹת, שְׂאָם דִּין
he judges for if the nations the rest of like the judges of this nation the judges of Are not Shlomo said thus rather
וְהוֹרֵג וּמַכָּה וְחוֹנֵק וּמַטָּה אֶת דִּינוֹ וְגוֹזֵל אֵין בְּכָה פְלוֹם, אָנִי אִם חִיבְתִּי
I obligated if I anything in this there is not and robs his judgment — and perverts and strangles and strikes and kills
מָמוֹן שְׂלֹא כְדִין, נְפָשׁוֹת אָנִי נִתְבָּע, שְׁנֵאמַר מִשְׁלִי כ"ב "וְקָבַע אֶת
— and He robs 22 Mishlei as it is said am held accountable I lives according to law not money

קְבָעֵיהֶם נְפָשׁ ספרי; סנהדרין ז' :
7a Sanhedrin Sifrei of life those who rob them

יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנֵּכֶם הַיּוֹם כְּכּוֹכְבֵי הַשָּׁמַיִם לָרֹב:

for multitude the heavens like the stars of today and behold you are — you has multiplied your God Hashem

רש"י

והנכם היום ככוכבי השמים. וכי ככוכבי השמים היו באתו היום,

day on that they were the heavens like the stars of And is it that the heavens like the stars of today And behold you

והלא לא היו אלא ששים רבוא, מהו והנכם היום? הנכם משוּלִים פִּיּוֹם –

to the day are compared behold you today and behold you what is myriad sixty but they were not but behold

חַיִּים לְעוֹלָם פַּחְמָה וְכִלְכְּנָה וְכַכּוֹכְבִּים עֵי סַפְרֵי :

Sifrei see and like the stars and like the moon like the sun forever existing

CHAPTER SUMMARY

The aliyah traces the beginning of Moshe Rabbeinu's rebuke to Klal Yisrael, delivered in the wilderness of Moav in the fortieth year. Moshe recounts the divine command to leave Chorev and possess the land of the Canaanites up to the Euphrates River, emphasizing the oath Hashem made to the Avos. Finally, Moshe recalls the immense growth of the nation, which led him to declare that he could not carry the burden of leadership and judgment by himself.

למעשה WHAT TO TAKE HOME

In the opening of Sefer Devarim, Moshe Rabbeinu gathers all of Klal Yisrael to speak to them before his passing. Rashi famously explains that the long list of places mentioned in the first verse, the wilderness, the Arabah, Suph, Paran, Tophel, Laban, Hazeroth, and Di-zahab, are not just geographical locations. Rather, they are hints to the various times and places where the Jewish people stumbled and complained against Hashem. Out of his deep love and respect for the nation, Moshe did not openly shame them. Instead, he chose to mention only the names of the places, hinting at their mistakes so they would understand the rebuke privately, preserving their dignity.

This teaches us a profound lesson in how we must treat one another, especially when we feel the need to correct a child, a spouse, or a friend. It is so easy to point out mistakes bluntly, but the Torah's way is the way of sensitivity. Moshe Rabbeinu shows us that the goal of rebuke is never to make someone feel small or embarrassed; the goal is to help them grow. When we speak with gentleness and use subtle hints rather than harsh, direct accusations, we protect the other person's self-respect, making it much easier for them to truly hear the message and improve.

Today, if you need to correct someone or point out a mistake, pause before you speak. Instead of bringing it up directly and causing them embarrassment, find a gentle, indirect way to hint at the issue, or speak to them privately with the utmost sensitivity to their feelings.