

חומש עם רש"י • דברים • ששי

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

DEVARIM • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his warm and heartfelt review of the journeys and battles of Klal Yisrael, reminding them of the incredible nissim Hashem performed for them. We learn how Hashem gave us the strength to begin the conquest of the lands of the Emori, starting with the defeat of Sihon, the king of Heshbon, who came out to wage war against us at Yahatz. Moshe describes how Hashem delivered Sihon and his entire army into our hands, allowing us to capture his cities and claim the land as our inheritance.

The aliyah then transitions to our next great victory against Og, the mighty king of Bashan, who confronted us at Edrei. Hashem reassured Moshe not to fear him, promising to deliver Og just as He did Sihon. We see how Hashem fulfilled this promise, enabling Klal Yisrael to conquer all sixty of Og's heavily fortified cities, as well as the rest of his vast territory, which was eventually apportioned to the tribes of Reuven, Gad, and the half-tribe of Menashe.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הֵחֵלְתִּי תֶּתּוּ לְפָנֶיךָ אֶת סִיחֹן וְאֶת אֶרְצוֹ הֵחֵל
begin his land and — Sihon — before you to deliver I have begun see to me Hashem And He said
רַשׁ לְרִשְׁתָּ אֶת אֶרְצוֹ:
his land — to inherit to drive out

רש"י

הֵחֵלְתִּי תֶּתּוּ לְפָנֶיךָ. כָּפָה שָׂר שֶׁל אֱמֹרִיִּים שֶׁל מַעַלָּה תַּחַת רַגְלֵי שָׁל
of the feet under above of the Amorites of the ministering angel He subdued before you to give I have begun
מֹשֶׁה וְהִדְרִיכוֹ עַל צְוֹארוֹ:
his neck upon and made him tread Moshe

פסוק ב

Pasuk 2

וַיֵּצֵא סִיחֹן לְקִרְאָתָנוּ הוּא וְכָל עַמּוֹ לְמִלְחָמָה יְהָצָה:
at Yahatz to the war his people and all he towards us Sihon And went out

רש"י

וַיֵּצֵא סִיחֹן. לֹא שָׁלַח בְּשִׁבִּיל עֹג לְעֹזֵר לוֹ, לְלַמְּדָךְ שֶׁלֹּא הָיוּ צְרִיכִים זֶה
this one needing were that they not to teach you him to help Og for send he did not Sihon And went forth
לְזֶה:
to that one

וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנִּפֹּד אֹתוֹ וְאֶת בְּנָיו וְאֶת כָּל

all of and — his sons his son and — him and we smote before us our God Hashem and He delivered him

עָמוֹ:

his people

רש"י

ואת בניו. בנו כתיב, שְׁהָיָה לוֹ בֶן גִּבּוֹר כְּמוֹתוֹ תַנְחוּמָא חֲקַת :

Chukat Tanchuma like him mighty a son to him for there was it is written his son his sons and —

וַנִּלְכְּדָם אֶת כָּל עָרָיו בְּעֵת הַהוּא וַנַּחֲרֵם אֶת כָּל עִיר מֵתָם

of men city every — and we destroyed that at the time his cities all of — And we captured

וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאַרְנוּ שְׁרִיד:

a survivor leave we did not and the children and the women

רש"י

מתם. אֲנָשִׁים, בְּכֹזֶת סִיחֹן נֶאֱמַר בְּזִזְנוּ לָנוּ, לְשׁוֹן בָּזָה, שְׁהִיתָה חֲבִיבָה

beloved because it was plunder an expression of for ourselves we plundered it is said Sichon in the spoil of men men

עֲלֵיהֶם וּבִזְזִים אִישׁ לוֹ, וּכְשָׁפְאוּ לְבֹזֶת עֹג, כְּכָר הָיוּ שְׂבָעִים

sated they were already Og to the spoil of and when they came for himself each man and they plundered upon them

וּמִלֵּאִים, וְהִיתָה בְּזוּיָה בְּעֵינֵיהֶם, וּמִקְרָעִין וּמִשְׁלִיכִין בְּהֶמָּה וּבְגָדִים, וְלֹא נָטְלוּ

did they take and not and garments beasts and they cast away and they tore in their eyes despised and it was and full

כִּי אִם כֶּסֶף וְזָהָב, לָכֵן נֶאֱמַר בְּזִזְנוּ לָנוּ, לְשׁוֹן בְּזִיוֹן, כֹּה נִדְרָשׁ

it is expounded thus contempt an expression of for ourselves we held in contempt it is said therefore and gold silver . except

בְּסִפְרֵי בַּפ' וַיֵּשֶׁב יִשְׂרָאֵל בְּשִׁטִּים:

in Shittim Yisrael And dwelt in the chapter of in Sifrei

רַק הַבְּהֵמָה בְּזִזְנוּ לָנוּ וַיִּשְׁלַל הָעָרִים אֲשֶׁר לָכְדָנוּ:

we captured which the cities and the spoil of for ourselves we plundered the cattle Only

מֵעֲרֹעַר אֲשֶׁר עַל שִׁפְתַּי נָחַל אֲרֹנִי וְהָעִיר אֲשֶׁר בְּנַחַל וְעַד הַגִּלְעָד

Gilead and until is in the valley that and the city Arnon the valley of the edge of is on which From Aroer

לֹא הָיְתָה קִרְיָהּ אֲשֶׁר שָׁגְבָה מִמָּנוּ אֶת הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:

before us our God Hashem gave everything — for us was too strong that a city was there not

רק אל ארץ בני עמון לא קרבת כל יד נחל יבק
 Yabbok the stream of the border of all approach you did not Ammon the children of the land of to Only
 וערי ההר וכל אשר צוה יהוה אלהינו:
 our God Hashem commanded that and all the mountain and the cities of

רש"י

כל יד נחל יבק. כל אצל נחל יבק:
 Yabbok the brook of beside all Yabbok the brook of the side of all of

רש"י

וכל אשר צוה ה' אלהינו. שלא לכבש, הנחנו:
 we left to conquer that not our God Hashem commanded which and all

פסוק ח

ונפנו ונעל דרך הבשן ויצא עוג מלך הבשן לקראתנו הוא
 he to meet us the Bashan king of Og and went out the Bashan the way of and we went up And we turned
 וכל עמו למלחמה אדרי:
 at Edrei to the battle his people and all

רש"י

ונפנו ונעל. כל צד צפון הוא עליה:
 an ascent it is north direction of every and we went up And we turned

פסוק ט

ויאמר יהוה אלי אל תירא אתו כי בידך נתתי אתו ואת כל עמו
 his people all of and — him I have given into your hand for him fear do not to me Hashem And said
 ואת ארצו ועשית לו כאשר עשית לסיחן מלך האמרי אשר יושב
 dwelt who the Emori king of to Sichon you did just as to him and you shall do his land and —
 בקשבוני:
 in Cheshbon

רש"י

אל תירא אתו. ובסיחון לא הצרך לומר אל תירא אתו אלא מתירא היה משה
 Moshe was fearing but him fear do not to say was it necessary not and in Sihon him fear Do not
 שלא תעמד לו זכות ששמש לאברהם, שנאמר בראשית י"ד "ויבא הפליט",
 the fugitive and there came 14 Bereishis as it is said Avraham that he served the merit for him would stand lest
 והוא עוג:
 was Og and he

פסוק י

וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַם אֶת עוֹג מֶלֶךְ הַבָּשָׁן וְאֵת כָּל עַמּוֹ

his people all of and — the Bashan king of Og — also into our hand our God Hashem And He delivered

וְנִכְהוּ עַד בְּלִתִּי הַשָּׂאִיר לוֹ שְׂרִיד:

a survivor to him left there was not until and we smote him

פסוק יא

וְנִלְכְּדָה אֶת כָּל עָרָיו בְּעֵת הַהוּא לֹא הָיְתָה קִרְיָה אֲשֶׁר לֹא לָקַחְנוּ

we took not that a city there was not that at the time his cities all of — And we captured

מֵאֲתָם שְׁשִׁים עִיר כָּל חֶבֶל אַרְגֹּב מִמְּלַכְתּוֹ עוֹג בְּבָשָׁן:

in Bashan Og the kingdom of Argob region of all the towns sixty from them

רש"י

חבל ארגב. מתרגמינן בית פלך טרכונא, וראיתי תרגום ירושלמי

Yerushalmi the Targum And I saw Trachona the province of the house of we translate Argob The region of

במגלת אסתר קורא פלטין טרכונין, למדתי חבל ארגוב הפרכיא - היכל

the palace of the province of Argob the region of I learned Trachonin a palace calls Esther in the Scroll of

מלך, פלומר שחמלכות נקראת על שמה; וכן את הארגוב דמלכים מלכים ב

II Kings of Kings the Argob — And likewise its name after is called that the kingdom meaning to say the king

ט"ו: כ"ה, אצל היכל מלך הרגו פקח בן רמליהו לפקחיה בן מנחם, למדתי

Menahem the son of Pekahiah Remaliahu the son of Pekah slew him the king the palace of near 25 15

שפה נקרא שם הפרכיא:

the name of was called that thus I learned

פסוק יב

כָּל אֵלֶּה עָרִים בְּצֻרוֹת חוֹמָה גְּבוּהָהּ דִּלְתַּיִם וּבָרִיחַ לְבַד מַעְרִי

cities of aside from and a bar double gates high a wall were fortified with cities these all of

הַפְּרָזִי הַרְבֵּה מְאֹד:

very many the open towns

רש"י

מערי הפרזי. פרוזות ופתוחות בלא חומה, וכן זכריה ב' "פרזות תשב

shall be inhabited as open spaces two Zechariah and so a wall without and open unconfined the open areas from the cities of

ירושלים:

Yerushalayim

פסוק יג

וְנִחָרַם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבוֹן הַחֵרֶם כָּל עִיר מֵתָם

men city every destroying Cheshbon king of to Sichon we did as them And we destroyed

הנשים והטף:

and the children the women

רש"י

החרם. לשון הנה – הלוח וכלות:

and finishing going on continuous action is an expression of destroying

פסוק יד

Pasuk 14

וְכָל הַבְּהֵמָה וְשָׁלַל הָעָרִים בְּזוֹנֵנוּ לָנוּ:

for ourselves we plundered the cities and the spoil of the cattle and all

פסוק טו

Pasuk 15

וַנִּקַּח בְּעֵת הַהוּא אֶת הָאָרֶץ מִיַּד שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר

who the Emori kings of the two from the hand of the land — that at the time And we took

בְּעֵבֶר הַיַּרְדֵּן מִנַּחַל אַרְנוֹן עַד הַר חֶרְמוֹן:

Chermon Mount until Arnon from the stream of the Yarden were on the side of

רש"י

מיד. מרשות:

from the control of from the hand of

פסוק טז

Pasuk 16

צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שִׁרְיֹן וְהָאֱמֹרִי יִקְרְאוּ לוֹ שֶׁנִּיר:

Senir it call and the Amorites Sirion Hermon call Sidonians

רש"י

צִידָנִים יִקְרְאוּ לְחֶרְמוֹן וְגו'. וּבְמָקוֹם אֲחֵר הוּא אוֹמֵר דְּבָרִים ד' "וְעַד הַר שִׁיאוֹן

Sion Mount And until 4 Devarim says it another And in a place etc. Hermon call The Sidonians

הוּא חֶרְמוֹן", הָרִי לוֹ אַרְבָּעָה שְׁמוֹת, לָמָּה הֻצְּרְכוּ לְכַתֵּב? לְהַגִּיד שִׁבְחַ

the praise of To tell to be written were they needed Why names four it has behold Hermon which is

אֶרֶץ יִשְׂרָאֵל – שֶׁהָיוּ אַרְבַּע מְלָכוֹת מִתְפָּאֲרוֹת בָּכָה, זֶה אוֹמֶרֶת עַל שְׁמִי

my name after saying this one in this priding themselves kingdoms four that there were Yisrael the Land of

יִקְרָא, וְזֶה אוֹמֶרֶת עַל שְׁמִי יִקְרָא:

shall it be called my name after saying and this one shall it be called

רש"י

שֶׁנִּיר. הוּא שֶׁלֶג בְּלָשׁוֹן אֲשֶׁכְּנָז וּבְלָשׁוֹן כְּנַעֲנִי:

Canaan and in the language of Ashkenaz in the language of snow it is Shenir

פסוק יז

כָּל עָרֵי הַמִּישֹׁר וְכָל הַגִּלְעָד וְכָל הַבָּשָׁן עַד סִלְכָּה וְאֶדְרֵעִי עָרֵי
 the cities of and Edrei Salcah until the Bashan and all of Gilead and all of the plain the cities of all of
 מִמְּלֶכֶת עוֹג בַּבָּשָׁן:
 in the Bashan Og the kingdom of

פסוק יח

כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשָּׂאֵר מִיָּתֶר הַרְפָּאִים הִנֵּה עָרְשׁוֹ עָרְשׁ
 a bedstead of his bedstead behold the Rephaim from the remnant of was left the Bashan king of Og only Because
 בְּרִזְלָה הָיָה הוּא בְּרַבָּת בְּנֵי עַמּוֹן תִּשַׁע אַמּוֹת אָרְכָּה וְאַרְבַּע אַמּוֹת
 cubits and four is its length cubits nine Ammon the children of in Rabbah of it is it not iron
 רַחְבָּהּ בְּאַמָּת אִישׁ:
 a man by the cubit of is its width

רש"י

מִיָּתֶר הַרְפָּאִים. שְׁהָרְגוּ אֶמְרָפֶל וְחִבְרָיו בְּעִשְׁתְּרוֹת קַרְנַיִם, וְהוּא פָּלַט מִן
 from escaped and he Karnaim in Ashteroth and his allies Amraphel whom slew the Rephaim from the remnant of
 הַמִּלְחָמָה שֶׁנֶּאֱמַר בְּרַבָּת בְּנֵי עַמּוֹן תִּשַׁע אַמּוֹת אָרְכָּה וְאַרְבַּע אַמּוֹת
 Og this is the fugitive and there came 14 Bereishis as it is said the battle

רש"י

בְּאַמָּת אִישׁ. בְּאַמָּת עוֹג:
 Og with the cubit of a man With the cubit of

פסוק יט

וְאֵת הָאָרֶץ הַזֹּאת יְרִשְׁנוּ בְּעֵת הַהוּא מֵעֲרֹעַר אֲשֶׁר עַל נַחַל אַרְנוֹן
 Arnon the valley of by which is from Aroer that at the time we possessed this the land And —
 וְחִצֵּי הַר הַגִּלְעָד וְעָרָיו נָתַתִּי לְרֵאוּבֵנִי וּלְגָדִי:
 and to the Gadites to the Reubenites I gave and its cities Gilead the hill country of and half of

רש"י

וְאֵת הָאָרֶץ הַזֹּאת. הָאֲמוּרָה לְמַעְלָה, מִנַּחַל אַרְנוֹן וְעַד הַר חֶרְמוֹן, יְרִשְׁנוּ
 we possessed Hermon Mount and until Arnon from the brook of above that is mentioned this the land And —
 בְּעֵת הַהִיא:
 that at the time

רש"י

מֵעֲרֹעַר אֲשֶׁר עַל נַחַל אַרְנוֹן. אֵינוֹ מִחֻבֵּר לְרֵאשׁוֹ שֶׁל מִקְרָא אֲלָא לְסוּפּוֹ – עַל
 upon to its end but rather the verse of to the beginning connected is not Arnon the brook of is by which From Aroer
 נָתַתִּי לְרֵאוּבֵנִי וּלְגָדִי, אֲבָל לְעֵנִין יְרֵשָׁה עַד הַר חֶרְמוֹן הִיא:
 it was Hermon Mount until possession regarding the matter of but and to the Gadites to the Reubenites I gave

וַיֵּתֶר הַגִּלְעָד וְכָל הַבָּשָׁן מִמְּלֶכֶת עֹג נָתַתִּי לַחֲצִי שִׁבְט הַמְנַשֶּׁה
Menashe the tribe of to the half of I gave Og the kingdom of the Bashan and all of Gilead And the rest of
כָּל חֶבְל הָאֲרָגָב לְכָל הַבָּשָׁן הָהוּא יִקְרָא אֶרֶץ רִפְאִים:
Rephaim the land of it is called that the Bashan to all of Argob the region of all

רש"י

ההוא יקרא ארץ רפאים. היא אותה שנתתי לאברהם:
to Avraham which I gave that it is Rephaim the land of is called That

יָאִיר בֶּן מְנַשֶּׁה לָקַח אֶת כָּל חֶבְל אֲרָגָב עַד גְּבוּל הַגִּשּׁוּרִי
the Geshurite the border of until Argob the region of all of — took Menashe son of Yair
וַהֲמַעֲכַתִּי וַיִּקְרָא אֹתָם עַל שְׁמוֹ אֶת הַבָּשָׁן חֵית יָאִיר עַד הַיּוֹם
day until Yair the villages of the Bashan — his name after them and he called and the Maachathite
הַזֶּה:
this

CHAPTER SUMMARY

This aliyah details the historical victories of Klal Yisrael over the two powerful Amorite kings, Sihon and Og, and the subsequent distribution of their lands. After Sihon refused passage and attacked, Hashem delivered him into our hands, leading to the complete conquest of his cities from Aroer to Gilead, with only the cattle and spoil taken as booty while respecting the borders of Ammon as Hashem commanded. Following this, Og of Bashan marched against us, but Hashem reassured Moshe and granted us a total victory over his sixty fortified cities, including the giant Og himself, whose massive iron bedstead remained as a testament to his size. Finally, Moshe recounts how this conquered territory east of the Yarden was apportioned to the Reubenites, the Gadites, and the half-tribe of Manasseh, with Jair son of Manasseh renaming his acquired region of Argob after himself.

When you look at the massive, fortified walls of Og's kingdom and the terrifying size of the giant himself, it is easy to feel completely paralyzed. We all have these 'giant' challenges in our lives, a difficult middah we cannot seem to break, a parnassah struggle that looms over us, or a relationship that feels utterly broken. The Torah shows us that the moment Hashem says, 'Do not fear him, for I have delivered him into your hand,' the giant is already defeated. The only thing standing between you and victory is your willingness to take the first step forward in emunah.

Our avodah is to realize that the size of the obstacle in front of us is entirely irrelevant to Hashem. Whether it is an open plain or a city fortified with high walls, gates, and bars, it makes no difference to the One who runs the world. When we align ourselves with Hashem's will and move forward with bitachon, the most intimidating barriers crumble instantly.

Today, identify one 'giant' challenge or daunting task you have been avoiding out of fear, and take one concrete, active step toward tackling it, trusting fully that Hashem is going before you to deliver it into your hands.