

חומש עם רש"י • כי תבוא • שלישי

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

KI TAVO • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu addresses Klal Yisrael with a powerful charge regarding their eternal covenant with Hashem. He emphasizes that the mitzvos and mishpatim are not just ancient decrees, but must be approached with a fresh vitality, as if Hashem is commanding us this very day to fulfill them with all our heart and soul.

We then learn of the unique, mutual commitment between Hashem and His nation. Klal Yisrael declares Hashem as their one and only Elokim, promising to walk in His ways and keep His Torah, while Hashem in turn designates Yisrael as His treasured nation, elevated above all others.

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

פסוק א

Pasuk 1

הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מִצְוָה לַעֲשׂוֹת אֶת הַחֻקִּים הָאֵלֶּה וְאֵת
and — these the statutes — to perform commands you your God Hashem the same This day
הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וַעֲשִׂיתָ אוֹתָם בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ:
your soul and with all your heart with all them and you shall perform and you shall keep the ordinances

רש"י

הַיּוֹם הַזֶּה ה' אֱלֹהֶיךָ מִצְוָה. בְּכָל יוֹם יִהְיוּ בְּעֵינֶיךָ תְּדָשִׁים כְּאִלּוּ בּוֹ
on it as if new in your eyes they should be day in every commands you your God Hashem the this This day
בְּיוֹם נִצְטִוִיתָ עֲלֵיהֶם תִּנְחֹמָא:
Tanchuma upon them you were commanded on the day

רש"י

וְשָׁמַרְתָּ וַעֲשִׂיתָ אוֹתָם. בַּת קוֹל מְבָרְכְתּוֹ — הֵבֵאתָ בְּכוֹרִים הַיּוֹם,
today first fruits You have brought blesses him a voice A daughter of them and you shall do And you shall keep
תִּזְכָּה לְשָׁנָה הַבָּאָה שָׁם:
there the coming for a year you shall merit

פסוק ב

Pasuk 2

אֵת יְהוָה הִאֲמַרְתָּ הַיּוֹם לְהִיּוֹת לְךָ לֵאלֹהִים וּלְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר
and to keep in His ways and to walk as God for you to be this day you have distinguished Hashem —

חֲקֵיוֹ וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמַע בְּקוֹלוֹ:
His statutes and His commandments and His ordinances and to hearken to His voice

רש"י

הַאֲמַרְתָּ ... הָאֵלֵּים אֵין לָהֶם עַד מוֹכִיחַ בַּמִּקְרָא, וְלִי נִרְאָה שֶׁהוּא
You have declared there is no He has declared in Scripture proving witness for them that it is it appears and to me
לְשׁוֹן הַפְּרָשָׁה וְהַבְּדִלָּה — הַבְּדִלָּתָּ לָּךְ מֵאֱלֹהֵי הַנֶּכֶר לְהִיּוֹת לָּךְ
an expression of and distinction separation you have distinguished for yourself the stranger from the gods of to be for you
לְאֱלֹהִים וְהוּא הַפְּרִישָׁה אֵלָיו מֵעַמִּי הָאָרֶץ לְהִיּוֹת לוֹ לְעַם סִגְלָה,
has separated you and He as God from the peoples of to Himself treasure as a nation of for Him to be the earth
וּמִצְאָתִי לָהֶם עַד וְהוּא לְשׁוֹן תְּפָאֶרֶת כְּמוֹ תְּהִלִּים צ"ד "יִתְאַמְרוּ כָּל פְּעָלֵי
and I found a witness for them an expression of and it is like glory Tehillim 94 workers of all they boast
אָוֶן:"
iniquity

פסוק ג

Pasuk 3

וַיְהִי הַיּוֹם הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים הָאֵלֵּים
And Hashem this day has distinguished you to Him to be to you He spoke as treasured for a people to Him to be this day
וְלִשְׁמֹר כָּל מִצְוֹתָיו:
His mitzvos all and to keep

רש"י

כַּאֲשֶׁר דִּבֶּר לָּךְ. וְהָיִיתָ לִּי סִגְלָה:
as a treasure to Me and you shall be to you He spoke

פסוק ד

Pasuk 4

וְלִתְהַדָּה עָלֶיךָ עַל כָּל הַגּוֹיִם אֲשֶׁר עָשָׂה לְתִהְיֶה וּלְשֵׁם וּלְתִפְאֶרֶת
and to set you above supreme and for glory and for renown for praise He made that the nations all
וְלִהְיֶיךָ עַם קֹדֶשׁ לִיהוָה אֱלֹהֶיךָ כְּאֲשֶׁר דִּבֶּר:
and for your being holy a people and your God to Hashem as your God He spoke

רש"י

וְלִהְיוֹתָ עַם קֹדֶשׁ ... כַּאֲשֶׁר דִּבֶּר. וְהָיִיתָ לִּי קֹדֶשׁ שְׁמוֹת כ', כ"ו :
and for your being holy a people and He spoke as holy to Me and you shall be Vayikra twenty-six twenty

CHAPTER SUMMARY

The aliyah concludes by outlining the ultimate purpose of this covenant, where Hashem promises to set Klal Yisrael high above all the nations of the world in praise, fame, and glory, establishing them as a holy nation dedicated to Hashem, exactly as He promised.

The Torah tells us, "Hayom hazeh Hashem Elokecha m'tzavecha la'asos", this day Hashem commands you to do these chukim and mishpatim. Rashi brings down the famous Chazal on this pasuk: every single day, the Torah should be in your eyes as if it were brand new, as if you just received it today from Har Sinai. Lichoira, we have to ask, how is a Yid supposed to hold by such a madrega? We have been doing the same mitzvos, putting on the same tefillin, and davening the same words for years. How can we honestly make it feel brand new today?

The yesod here is that Hashem is not asking us to conjure up a fake emotional excitement. Rather, the Torah is teaching us a deep sevara about our relationship with Hashem. The pasuk continues, "Es Hashem he'emarta hayom... v'Hashem he'emircha hayom." We declared Hashem as our King today, and Hashem declared us as His treasured nation today. This is a mutual covenant of love that is constantly being renewed in the present moment. When you realize that Hashem is looking at you right now, in this very second, with a fresh love as if you were His only child, mimeila your avodah becomes alive. You are not just practicing an old, dusty habit; you are responding to a living, breathing connection that is happening right now.

When we fall into routine, the yetzer hara whispers that our mitzvos are just mechanical. The chiddush of the Torah is that every morning is a completely new creation. When you go to daven or learn today, don't carry the weight of yesterday's coldness or tomorrow's worries. Approach the mitzvah before you with the simple emunah that Hashem is giving it to you davka now, for the very first time.

Today, before you perform one mitzvah, whether it is saying a berachah, putting on tefillin, or giving tzedakah, stop for three seconds and say to yourself: "Hashem is giving me this mitzvah right now, today, for the very first time."