

חומש עם רש"י • כי תבוא • שביעי

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

KI TAVO • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Ki Tavo, Moshe Rabbeinu gathers all of Klal Yisrael to prepare them for the transition of leadership and the entry into Eretz Yisrael. He begins by calling their attention to the incredible nissim they witnessed with their own eyes during the Exodus from Mitzrayim, reminding them of the great signs and wonders Hashem performed against Pharaoh and his entire land.

Moshe then points out a profound yesod in their relationship with Hashem: that until this very day, they had not yet fully attained the heart to understand, the eyes to see, or the ears to hear the depth of Hashem's chessed. He reviews the forty years of wandering in the midbar, where their clothing did not wear out, their shoes did not decay, and they survived miraculously without standard bread or wine, all to instill in them the absolute emunah that Hashem is their Elokim.

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

פסוק א

Pasuk 1

ויקרא משה אל כל ישראל ויאמר אליהם אתם ראיתם את כל אשר

that all — have seen you to them and he said Yisrael all of Moshe And summoned

עשה יהוה לעיניכם בארץ מצרים ולכל עבדיו ולכל ארצו:

his land and to all of his servants and to all of to Pharaoh Mitzrayim in the land of before your eyes Hashem did

פסוק ב

Pasuk 2

המסות הגדולת אשר ראו עיניך האתת והמפתיים הגדלים ההם:

those great and the wonders the signs your eyes saw which great the trials

פסוק ג

Pasuk 3

ולא נתן יהוה לכם לב לדעת ועינים לראות ואזנים לשמע עד היום

the day until to hear and ears to see and eyes to know a heart to you Hashem has given and not

הזה:

this

רש"י

ולא נתן ה' לכם לב לדעת. להפיר את חסדי הקב"ה ולדבק בו:

to Him and to cleave the Holy One the kindnesses of — to recognize to know a heart to you Hashem has given And not

רש"י

עד היום הזה. שמעתי שאותו היום שנתן משה ספר התורה לבני לוי, כמו
just as Levi to the sons of the Torah the Book of Moshe that gave day that on that I heard this the day Until
שפתוב דברים ל"א "ויתנה אל הכהנים בני לוי", באו כל ישראל לפני משה
Moshe before Yisrael all of came Levi sons of the Kohanim to and he gave it 31 Devarim it is written
ואמרו לו משה רבנו, אף אנו עמדנו בסיני וקבלנו את התורה ונתנה לנו,
to us and it was given the Torah — and we accepted at Sinai stood we even our Teacher Moshe to him and they said
ומה אתה משליט את בני שבטך עליה ויאמרו לנו יום מחר לא לכם
to you not tomorrow on the day of to us and they will say over it your tribe the sons of — giving control to are you and why
נתנה, לנו נתנה, ושמח משה על הדבר, ועל זאת אמר להם "היום הזה
· this day to them he said this and regarding the matter over Moshe and rejoiced was it given to us was it given
נהיית לעם וגו'", היום הזה הבנתי שאתם דבקים ורצצים במקום:
the Omnipresent and desiring are attached that you I understood · this day etc. for a nation you have become

פסוק ד

Pasuk 4

ואולי אתכם ארבעים שנה במדבר לא בלו שלמתיכם מעליכם
from upon you your garments did wear out not in the wilderness years forty — And I led
ונעלה לא בלתה מעל רגלך:
your foot from upon did wear out not and your shoe

פסוק ה

Pasuk 5

לחם לא אכלתם ויין ושכר לא שיתתם למען תדעו כי אני
I am that you may know in order that did you drink not and strong drink and wine did you eat not Bread
יהוה אלהיכם:
your God Hashem

פסוק ו

Pasuk 6

ותבאו אל המקום הזה ויצא סיחון מלך חשבון ועוג מלך הבשן
the Bashan king of and Og Cheshbon king of Sichon and went out this the place to and you came
לקראתנו למלחמה ונצבם:
and we smote them for the battle towards us

רש"י

ותבאו אל המקום הזה. עתה אתם רואים עצמכם בגדלה וכבוד, אל תבועטו
rebel do not and honor in greatness yourselves see you now this the place to And you came
במקום ואל ירום לבבכם ושמרתם את דברי הברית הזאת;
this the covenant the words of — and you shall keep your heart be proud and let not against the Omnipresent
ד"א — ולא נתן ה' לכם לב לדעת שאין אדם עומד על סוף דעתו
the mind of the end of upon stands a person for not to know a heart to you Hashem gave and not another explanation

שֶׁל רַבּוֹ וְחָכְמַת מִשְׁנָתוֹ עַד אַרְבָּעִים שָׁנָה, וּלְפִיכָּהּ לֹא הִקְפִּיד עֲלֵיכֶם

with you dealt strictly not and therefore years forty until his teaching and the wisdom of his teacher of

הַמָּקוֹם עַד הַיּוֹם הַזֶּה, אֲבָל מִכָּאן וְאֵילָּה יִקְפִּיד, וּלְפִיכָּהּ וּשְׁמַרְתֶּם אֶת

— and you shall keep and therefore He will deal strictly and onward from here but this the day until the Omnipresent

דְּבָרֵי הַבְּרִית הַזֹּאת וְגו' עֲבוּדָה זֶרָה ה' :

5b Zarah Avodah etc. this the covenant the words of

פסוק ז

Pasuk 7

וַנִּקַּח אֶת אֲרָצָם וּנְתַנָּה לְנַחֲלָה לְרֵאוּבֵנִי וּלְגָדִי וְלַחֲצִי שִׁבְט

tribe of and to the half and to the Gadite to the Reuvenite for an inheritance and we gave it their land — and we took

הַמִּנְשִׁי:

the Menashite

פסוק ח

Pasuk 8

וּשְׁמַרְתֶּם אֶת דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכִּילוּ

you will succeed in so that them and you shall do this the covenant the words of — And you shall keep

אֵת כָּל אֲשֶׁר תַּעֲשׂוּן:

you do that all —

CHAPTER SUMMARY

The aliyah concludes by recalling the recent victories over Sihon the king of Cheshbon and Og the king of Bashan, and how their lands were given as an yerushah to the Reuveni, Gadi, and the half-tribe of Menashe. Based on all these open miracles and the covenant they are entering, Moshe exhorts Klal Yisrael to guard and fulfill the words of this Torah, so that they will succeed in everything they do.

The Torah is telling us a tremendous chiddush here that we must carry with us every single day. Moshe Rabbeinu looks at Klal Yisrael after forty years of open miracles, after seeing the makkos in Mitzrayim and eating the manna from heaven, and he tells them: "Yet to this day Hashem has not given you a mind to understand or eyes to see or ears to hear." Rashi explains the deep yesod here. It was only on this very day, when Moshe gave the Sefer Torah to the Levi'im and the rest of the shevatim came to demand their own share in it, that Moshe realized they finally appreciated the Torah. From here, Chazal learn a famous rule: a person does not fully grasp the depth of his rebbe's mind, or the true meaning of what he has learned, until forty years have passed.

Think about what this means for our own avodas Hashem. Lichoira, we often get frustrated with ourselves. We learn a piece of Gemara, we hear a beautiful shmues, or we try to work on our middos, and we wonder: "Why isn't it changing me? Why don't I feel different?" We expect instant results. But the Torah is teaching us that real, deep connection to Torah and emunah is a slow, quiet process. It takes time, consistency, and patience. The seeds you are planting today in your learning and your davening might not fully blossom in your heart until much later. You are building a vessel, step by step, day by day.

So do not be discouraged if you do not feel like a changed person overnight. The forty-year journey in the midbar was not a waste; every single day of eating the manna and wearing those clothes that never wore out was building their neshamos, even if they only fully realized it at the very end. Every single blatt Gemara you learn, every perek of Mishnayos, and every heartfelt tefillah is doing its work inside you, shaping who you are.

Today, when you sit down to learn or stand up to daven, do not look for immediate inspiration or instant spiritual highs. Just focus on being there, doing the ratzon Hashem with consistency, knowing that every single word of Torah you put into your mind is a seed that will surely bear beautiful fruit in its time.