

חומש עם רש"י • נצבים-וילך • ראשון

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

NITZAVIM-VAYEILECH • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu gathers the entire Jewish nation—from the heads of the tribes to the woodchoppers and waterdrawers—to stand together before Hashem. He is bringing them into a binding covenant and oath to establish them as Hashem's chosen nation, just as He promised to Avraham, Yitzchak, and Yaakov. This covenant is made not only with those standing there that day, but with all future generations of Klal Yisrael as well.

Moshe warns the people against the terrible danger of being influenced by the disgusting avodah zarah they saw in Mitzrayim and among the other nations. He cautions that no individual, family, or tribe should think they can secretly turn away from Hashem and remain safe from punishment, as Hashem will never forgive such rebellion and will bring all the curses of the covenant upon them.

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

פסוק א

Pasuk 1

אַתֶּם נִצָּבִים הַיּוֹם כָּלְכֶם לְפָנַי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׁבֵטֵיכֶם זְקֵנֵיכֶם
your elders of your tribes your heads your God Hashem before all of you today are standing You
וְשָׂטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:
Yisrael man of every and your officers

רש"י

אַתֶּם נִצָּבִים. מִלְמַד שְׁכָנָסם מֹשֶׁה לְפָנַי הַקִּבְּ"ה בְּיוֹם מוֹתוֹ
his death on the day of the Holy One, Blessed be before Moshe that gathered them This teaches are standing You
He

לְהִכְנִיסם בְּבְרִית:
into the covenant to enter them

רש"י

רָאשֵׁיכֶם שְׁבֵטֵיכֶם. רָאשֵׁיכֶם לְשְׁבֵטֵיכֶם:
your tribes the heads of your tribes your heads

רש"י

זְקֵנֵיכֶם וְשָׂטְרֵיכֶם. הַקָּשׁוּב הָשׁוּב קוֹדֵם, וְאַחֵר כָּף כָּל אִישׁ יִשְׂרָאֵל:
Yisrael the men of all that and after comes first prominent the prominent and your officers your elders

פסוק ב

טַפְּכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצֶיךָ עַד
 until your wood from the chopper of your camp is in the midst of who and your stranger your wives your children
 שֵׂאֵב מִיְמֶיךָ:
 your water the drawer of

רש"י

מחטב עציר. מלמד שפאו כנענזים להתגיר בימי משה כדרה שפאו
 there came just as Moshe in the days of to convert Canaanites that there came this teaches of your wood From the woodcutter
 גבעונים בימי יהושע, וזהו האמור בגבעונים יהושע ט' "ויעשו גם הם
 they also and they acted nine Yehoshua regarding the Gibeonites what is stated and this is Yehoshua in the days of Gibeonites
 בערמה", ונתנם משה חוטבי עצים ושואבי מים עי' תנחומא:
 Tanchuma see water and drawers of of wood woodcutters Moshe and he made them with cunning

פסוק ג

לְעַבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֵלָתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ פֹּרֵת
 is making your God Hashem which and into His oath your God Hashem into the covenant of for you to pass
 עִמָּךְ הַיּוֹם:
 today with you

רש"י

לעברך. להיותך עובר בברית, ולא יתכן לפרשו כמו להעבירה, אלא כמו
 like but to make you pass like to explain it is it correct and not into the covenant passing for your being for your passing
 לעשותכם אתם:
 them that you do

רש"י

לעברך בברית. דרך העברה כה: היו כורתי בריתות עושין מחצה מפאן
 from here a partition making covenants those who make were so passing the way of into the covenant for your passing
 ומחצה מפאן ועוברים ביניהם, כמו שנאמר "העגל אשר כרתו לשנים ויעברו
 and they passed in two they cut which the calf that it is said just as between them and passing from here and a partition
 בין בתרי"ו ירמיהו ל"ד:
 34 Yirmeyahu its parts between

פסוק ד

לְמַעַן הָקִים אֶתְּךָ הַיּוֹם לוֹ לָעַם וְהוּא יְהִי לָךְ לְאֱלֹהִים כְּאֲשֶׁר
 as for God to you will be and He for a people to Himself this day you to establish in order
 דָּבָר לָךְ וְכַאֲשֶׁר נִשְׁפַּע לְאַבְתְּיָךְ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:
 and to Yaakov to Yitzchak to Avraham to your fathers He swore and as to you He spoke

רש"י

למען הקים אתך היום לו לעם. כל כֹּהֵן הוּא נִכְנָס לְטָרַח לְמַעַן קִיָּם אוֹתָךְ
you to keep in order to trouble enters He this All for a people for Himself today you to establish In order
לְפָנָיו לְעַם:
for a people before Him

רש"י

והוא יהיה לך לאלהים. לפי שדבר לך ונשבע לאבותיך שלא להחליף את
— to exchange not to your fathers and swore to you that He spoke because for a God to you will be And He
זרעם באמה אחרת, לכה הוא אוסר אתכם בשבועות הללו שלא תקניטוהו,
you provoke Him so that not these with the oaths you binds He therefore another for a nation their children
אחר שהוא אינו יכול להבדל מכם. עד כאן פרשתי פשוטה של פרשה.
the section of the literal meaning I have explained here until from you to separate Himself able is not that He since
ומדרש אגדה: למה נסמכה פרשת אתם נצבים לקלות? לפי ששמעו
when they heard because to the curses are standing you the section of was juxtaposed why Aggadah and the Midrash
ישראל מאה קלות חסר שתים חוץ ממ"ט שבתורת כהנים, הוריקו פניהם
their faces turned pale Kohanim that are in Toras from the forty nine besides two minus curses one hundred Israel
ואמרו מי יוכל לעמד באלו? התחיל משה לפיכם — אתם נצבים היום,
today are standing you to appease them Moshe began against these to stand can who and they said
הרבה הכעסתם למקום ולא עשה אתכם כליה והרי אתם קיימים לפניו:
before Him are existing you and behold destruction with you did He make and not the Omnipresent you angered many times

רש"י

היום. פיום הזה שהוא קים והוא מאפיל ומאיר, כה האיר לכם וכה עתיד
He is destined and so for you He made shine so and shines grows dark and it enduring which is this like the day This day
להאיר לכם, והקלות וחסורין ומימין אתכם ומציבין אתכם לפניו; ואף
and even before Him you and make stand you make endure and the sufferings and the curses for you to make shine
הפרשה של מעלה מזו פיוסין הם, אתם ראיתם את כל אשר עשה; דבר
Another He did that all — have seen You they are comforting words from this above of the section
אחר — אתם נצבים, לפי שהיו ישראל יוצאין מפרנס לפרנס — ממשה
from Moshe to a leader from a leader departing Yisrael that were because are standing You explanation
ליהושע — לפיכך עשה אותם מצבה כדי לזרזם; וכן עשה יהושע יהושע כ"ד
24 Yehoshua Yehoshua did and so to urge them in order a standing rank them he made therefore to Yehoshua
וכן שמואל שמואל א"ב "התיצבו ואשפטה אתכם", כשיצאו מידו ונכנסו
and entered from his hand when they left with you that I may reason stand still 12 I Shmuel Shmuel and so
לידו של שאול עי' תנחומא:
Tanchuma see Shaul of into the hand

פסוק ה

Pasuk 5

ולא אתכם לבדכם אנכי כרת את הבְּרִית הזאת ואת האֵלָה הזאת:
this the oath and — this the covenant — make do I alone with you And not

פסוק ו

כִּי אֶת אֲשֶׁר יֵשְׁנוּ פֹה עִמָּנוּ עִמַּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר
 who and with our God Hashem before today standing with us here is who — but
 אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:
 today with us here is not

רש"י

וְאֵת אֲשֶׁר אֵינָנוּ פֹה. וְאֵף עִם דּוֹרוֹת הַעֲתִידִים לְהִיּוֹת:
 to be that are destined generations with and even here is not who and with —

פסוק ז

כִּי אַתֶּם יָדַעְתֶּם אֶת אֲשֶׁר יֵשְׁבֵנוּ בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר עָבְרָנוּ
 we passed that and — Mitzrayim in the land of we dwelt that — know you For
 בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עָבַרְתֶּם:
 you passed by whom the nations through the midst of

רש"י

כִּי אַתֶּם יָדַעְתֶּם וּגו'. לִפְנֵי שְׂרָאִיתֶם הָאֻמוֹת, וְשָׂמָא הַשִּׂיא לֵב אֶחָד מִכֶּם אוֹתוֹ
 him of you one the heart of beguiled and perhaps the nations that you saw Because etc. know you For
 לְלֶכֶת אַחֲרֵיהֶם, פֶּן יֵשׁ בָּכֶם וּגו', לְפִיכָּה אֲנִי צָרִיךְ לְהַשְׁפִּיעַכֶּם:
 to place you under oath need I therefore etc. among you there is Lest after them to go

פסוק ח

וַתִּרְאוּ אֶת שְׁקוּצֵיהֶם וְאֵת גִּלְלֵיהֶם עֵץ וָאֶבֶן כֶּסֶף וְזָהָב אֲשֶׁר
 that and gold silver and stone wood their idols and — their detestable things — And you saw
 עִמָּהֶם:
 were with them

רש"י

וַתִּרְאוּ אֶת שְׁקוּצֵיהֶם. עַל שֵׁם שֶׁהֵם מְאֻסִּים בַּשְּׁקָצִים:
 like creeping things are loathsome that they account of on their abominations — And you saw

רש"י

גִּלְלֵיהֶם. שְׁמֶסְרָחִים וּמְאֻסִּין כַּגָּלָל:
 like dung and loathsome that they are foul their idols

רש"י

עֵץ וָאֶבֶן. אוֹתָן שֶׁל עֲצִים וְשֶׁל אֲבָנִים רָאִיתֶם בְּגִלּוּי, לִפְנֵי שֶׁאִין הַגּוֹי יֵרָא שְׂמָא
 lest fears the non-Jew that not because in the open you saw stones and of wood of those and stone Wood
 יִגָּנְבוּ, אֲבָל שֶׁל כֶּסֶף וְזָהָב עִמָּהֶם, בְּחֻדְרֵי מִשְׁפִּיתָם הֵם, לִפְנֵי שֶׁהֵם
 that they because they are their imagery in chambers of are with them and gold silver those of but they will be stolen

יִרְאִים שָׁמָּה יִגְנוּבוּ תַנְחוּמָא :

Tanchuma they will be stolen lest fear

פסוק ט

Pasuk 9

כֹּן יֵשׁ בְּכֶם אִישׁ אוֹ אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ שִׁבְט אֲשֶׁר לְבָבוֹ פְּנֵה הַיּוֹם

today turns heart whose a tribe or a family or a woman or a man among you there is lest

מֵעַם יְהוָה אֱלֹהֵינוּ לְלֶכֶת לַעֲבֹד אֶת אֱלֹהֵי הַגּוֹיִם הֵם כֹּן יֵשׁ בְּכֶם

among you there is lest those the nations the gods of — to serve to go our God Hashem from with

שֹׁרֶשׁ פָּרָה רֹאשׁ וְלַעֲנָה:

and wormwood gall producing a root

רש"י

כֹּן יֵשׁ בְּכֶם. שָׁמָּה יֵשׁ בְּכֶם :

among you there is perhaps among you there is lest

רש"י

אֲשֶׁר לְבָבוֹ פְּנֵה הַיּוֹם. מִלְּקַבֵּל עָלָיו הַבְּרִית:

the covenant upon himself from accepting today turns away his heart who

רש"י

שֹׁרֶשׁ פָּרָה רֹאשׁ וְלַעֲנָה. שֹׁרֶשׁ מְגִדֵּל עֹשֶׂב מַר כַּגִּידִין שֶׁהֵם מְרִים,

bitter which are like wormwood-plants bitter herb that grows a root and wormwood poisonous herb fruitful in A root

כְּלוּמַר — מִפְּרָה וּמִרְבָּה רָשָׁע בְּקִרְבָּכֶם:

in your midst wickedness and increases fruitfully produces meaning

פסוק י

Pasuk 10

וְהָיָה בְּשִׁמְעוֹ אֶת דְּבָרֵי הָאֵלָּה הַזֹּאת וְהִתְבָּרַךְ בְּלִבּוֹ לֵאמֹר

saying in his heart and he blesses himself this curse the words of — when he hears And it will be

שְׁלוֹם יִהְיֶה לִּי כִּי בַּשִּׁרְיוֹת לִבִּי אֵלַי לְמַעַן סְפוֹת הָרְוָה אֶת

— the watered to add in order I will walk my heart in the stubbornness of for to me will be peace

הַצִּמְאָה:

the thirsty

רש"י

וְהִתְבָּרַךְ בְּלִבּוֹ. לְשׁוֹן בְּרָכָה, יִחְשַׁב בְּלִבּוֹ בְּרַכַּת שְׁלוֹם לְעַצְמוֹ

for himself peace a blessing of in his heart he will think blessing an expression of in his heart And he will bless himself

לֵאמֹר, לֹא יְבוֹאוּנִי קְלָלוֹת הַלֵּלוּ, אֲךָ שְׁלוֹם יִהְיֶה לִּי :

to me will be peace but these curses will come upon me not saying

רש"י

וְהִתְבָּרַךְ. בְּנִדְיָא שׁו"י אֵל בְּלַעַז, כְּמוֹ וְהִתְגַּלַּח, וְהִתְפַּלֵּל:

and he shall pray and he shall shave himself like in foreign tongue · benoir soi and he shall bless himself

רש"י

בשררות לבי אלך. במראית לבי, כמו במדבר כ"ד "אֲשׁוּרְנוּ וְלֹא קְרוֹב",
near and not I shall see him 24 in Bamidbar like my heart in the sight of I will walk my heart In the view of
פְּלוֹמֵר, מֵה שֶׁלִּבִּי רוֹאֶה לַעֲשׂוֹת:
to do sees that my heart what meaning to say

רש"י

למען ספות הרוה. לפי שאוסיף לו פרענות על מה שעשה עד הנה בשוגג,
inadvertently now until which he did that for punishment to him that I will add because the drunken to add In order
וְהֵייתִי מַעְבִּיר עֲלֵיהֶם, וְגוֹרֵם עִתָּה שְׂאֲצָרְפֶּם עִם הַמִּזִּיד וְאֶפְרַע מִמֶּנּוּ
from him and I will exact the intentional with that I combine them now and he causes them overlooking and I was
הַכֵּל, וְכֵן תִּרְגֵּם אֲנִי לְאוֹסְפָא לֵה חֲטָאֵי שְׁלוֹתָא עַל וְדִנּוּתָא —
premeditation upon inadvertence the sins of to him to add in order Onkelos translated and so for everything
שְׂאֲוִסִיף לוֹ אֲנִי הַשְּׂגָגוֹת עַל הַדִּנּוּתוֹת:
the intentional sins upon the inadvertent sins I to him that I will add

רש"י

הרוה. שוגג, שהוא עושה כְּאָדָם שְׂכּוֹר שהוא עושה שלא מדעת:
knowledge without acts who he drunk like a person acts who he an inadvertent sinner the drunken

רש"י

הצמאה. שהוא עושה מדעת ובתאוה:
and with desire wittingly acts that he the thirsty

בסוק יא

Pasuk 11

לֹא יֵאָכֵל יְהוָה סֶלֶחַ לוֹ כִּי אִזְּזוּ יַעֲשֶׂן אֵף יְהוָה וְקִנְאָתוֹ בְּאִישׁ
against the man and His jealousy Hashem the anger of will smoke then rather him to forgive Hashem will desire not
הַהוּא וְרַבְּצָה בּוֹ כָּל הָאָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה וּמָחָה יְהוָה אֶת
— Hashem and will blot out this in the book that is written the curse all upon him and will rest that
שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:
the heavens from under his name

רש"י

יעשן אף ה'. על ידי כעס הגוף מתחמם והעשן יוצא מן האף,
the nostril from goes out and the smoke becomes heated the body anger means of through Hashem the anger of shall smoke
וְכֵן שְׂמוּאֵל ב' כ"ב: ט' "עָלָה עֲשֵׁן בְּאָפוֹ", וְאֵף עַל פִּי שְׂאִין זו לְפָנַי
this that there is not though · and even in His nostril smoke rose up 9 22 II Shmuel and so
הַמְּקוֹם, הַכְּתוּב מִשְׁמִיעַ אֶת הָאָזְן בְּדֶרֶךְ שְׁהִיא רְגִילָה וַיְכַלֵּה לְשִׁמְעַ
and is able is accustomed that it according to the way the ear — makes hear the Scripture the Omnipresent before
כְּפִי דֶרֶךְ הָאָרֶץ:
the way of according to to hear

וקנאתו. לשון חמה, אנפרטמי"נט, אחיזת לבישת נקמה ואינו מעביר על
on passing over and not vengeance the wearing of holding onto emportment wrath is an expression of and His jealousy

המדה:
the measure

פסוק יב

Pasuk 12

והבדילו יהוה לרעה מכל שבטי ישראל ככל אלות הברית
the covenant the curses of according to all Yisrael the tribes of from all for evil Hashem And He will separate him

הכתובה בספר התורה הנה:
this the Torah in the book of that is written

הכתובה בספר התורה הזה. ולמעלה הוא אומר "גם כל חלי וכל מכה ...
plague and every sickness every also says it and above this the Torah in the book of Which is written
בספר התורה הזאת? הנה — לשון נקבה מוסב אל התורה, הנה — לשון
is a term of this the Torah to referred feminine is a term of This this the Torah in the book of
זכר מוסב אל הספר, ועל ידי פסוק הטעמים הן נחלקין לשתי לשונות,
phrases into two are divided they the cantillation notes the division of means of and by the book to referred masculine
בפרשת הקללות הטפחא נתונה תחת בספר, והתורה הזאת דבוקים זה לזה,
to this this are connected this and the Torah in the book of under is placed the Tipcha the curses in the section of
לכה אמר הזאת, וכאן הטפחא נתונה תחת התורה, נמצא ספר התורה דבוקים זה
this are connected the Torah book of it turns out the Torah under is placed the Tipcha and here this it says therefore
לזה, לפיכך לשון זכר נופל אחריו, ששם לשון נופל על הספר:
the book upon falls because the expression after it falls masculine a term of therefore to this

פסוק יג

Pasuk 13

ואמר הדור האחרון בניכם אשר יקומו מאחריכם והנכרי אשר
who and the foreigner after you will arise who your children the later the generation And will say
יבא מארץ רחוקה וראו את מכות הארץ ההוא ואת תחלתיה
its illnesses and — that the land the plagues of — and they will see distant from a land will come
אשר חלה יהוה בה:
upon it Hashem has inflicted which

פסוק יד

Pasuk 14

גפרית ומלח שרפה כל ארצה לא תזרע ולא תצמח ולא יעלה בה
in it will go up and not will it sprout and not will it be sown not its land all burnt and salt sulfur

כָּל יַעֲשֹׁב כַּמְהִיכֶת סֶדֶם וְעַמֶּרְהָ אֲדָמָה וְצִבְיִים וְצִבְוִיִּם אֲשֶׁר הִפְּרָה
overturned which and Tzevoyim and Tzevoyim Admah and Amorah Sedom like the overturning of grass any
יְהוָה בְּאַפוֹ וּבְחֲמָתוֹ:
and in His wrath in His anger Hashem

פסוק טו

Pasuk 15

וַאֲמָרוּ כָּל הַגּוֹיִם עַל מָה עָשָׂה יְהוָה כֹּכָה לְאֶרֶץ הַזֹּאת מָה חֲרִי
is the heat of what this to the land thus Hashem did what for the nations all and they will say
הָאֵף הַגָּדוֹל הַזֶּה:
this great the anger

פסוק טז

Pasuk 16

וַאֲמָרוּ עַל אֲשֶׁר עָזְבוּ אֶת בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁר
which their fathers God of Hashem the covenant of — they abandoned that because And they will say
כָּרַת עִמָּם בְּהוֹצִיאָם אֹתָם מֵאֶרֶץ מִצְרַיִם:
Mitzrayim from the land of them when He took out with them He sealed

פסוק יז

Pasuk 17

וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא
not whom gods to them and they prostrated others gods and they served and they went
יָדְעוּם וְלֹא חָלַק לָהֶם:
to them He allotted and not they knew them

רש"י

לֹא יָדְעוּם. לֹא יָדְעוּ בָּהֶם גְּבוּרַת אֱלֹהִיּוֹת:
divinity the power of in them did they recognize not them They knew not

רש"י

וְלֹא חֵלֶק לָהֶם. לֹא נָתַנָּם לְחֵלֶקם; וְאֵינָם לֹא אוֹטִיבָא
did they do good "and not translated and Onkelos for their portion did He give them not to them He apportioned And not
לְהוֹן", לֹא הִטִּיבוּ לָהֶם שׁוֹם טוֹבָה; וְלִשְׁוֹן לֹא חֵלֶק — אוֹתוֹ אֱלֹהִים
god that did he apportion not and the expression goodness any to them did they do good not to them"
שֶׁבָּחָרוּ לָהֶם לֹא חֵלֶק לָהֶם שׁוֹם נַחֲלָה וְשׁוֹם חֵלֶק:
portion and any inheritance any to them did he apportion not for themselves which they chose

פסוק יח

Pasuk 18

וַיַּחַר אַף יְהוָה בְּאֶרֶץ הַהוּא לְהַבִּיאַ עָלֶיהָ אֶת כָּל הַקְּלָלָה
the curse all — upon it to bring that against the land Hashem the anger of And was kindled

הַכְּתוּבָה בַּסֵּפֶר הַזֶּה:

this in the book that is written

פסוק יט

Pasuk 19

וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בָּאָרֶץ וּבְקֶזֶף גָּדוֹל

great and with fury and with wrath with anger their land from upon Hashem And He uprooted them

וַיִּשְׁלַכֵּם אֶל אֶרֶץ אַחֶרֶת כִּיּוֹם הַזֶּה:

as this day another a land to and He cast them

רש"י

וַיִּתְּשֵׁם ה'. כְּתַרְגוּמוֹ "וַיִּשְׁלַחְנוֹ", וְכֵן "הִנְנִי נִתְּשָׁם מֵעַל אֲדָמָתָם"

their land from upon casting them out behold I am and similarly and He exiled them like its Targum Hashem And He cast them

ירמיהו י"ב :

twelve Yirmeyahu

פסוק כ

Pasuk 20

הַנִּסְתָּרוֹת לִיהוָה אֲלֵהֵינוּ וְהַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם

eternity until and for our children are for us and the revealed things our God are for Hashem The hidden things

לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת:

this the Torah the words of all — to perform

רש"י

הַנִּסְתָּרוֹת לָהּ אֲלֵהֵינוּ. וְאֵם תֹּאמְרוּ מַה בְּיָדֵנוּ לַעֲשׂוֹת? אֵתָּה מַעֲנִישׁ אֶת

— punish You to do is in our hand what you will say and if our God are to Hashem The hidden things

הָרַבִּים עַל הָרַחֲוִי הַיָּחִיד, שֶׁנֶּאֱמַר "כֵּן יֵשׁ בְּכֶם אִישׁ וְגו'", וְאַחֵר כֶּן

that and after and soon a man among you there is lest as it is said the individual the thoughts of for the many

"וְרָאוּ אֶת מַכּוֹת הָאָרֶץ הַזֹּאת", וְהֵלֵא אֵין אָדָם יוֹדֵעַ טְמוֹנוֹתָיו שֶׁל

of the secrets of who knows man there is no but it is not that the land the plagues of — and they will see

חֲבֵרוֹ אֵין אֲנִי מַעֲנִישׁ אֶתְכֶם עַל הַנִּסְתָּרוֹת, שֶׁהֵן לָהּ אֲלֵהֵינוּ, וְהוּא

and He our God to Hashem for they are the hidden things for you punish I not his fellow

יִפְרַע מֵאוֹתוֹ יָחִיד, אֲבָל "הַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ" לְכַעַר הָרָע

the evil to eradicate and to our children are to us the revealed things but individual from that will exact punishment

מִקִּרְבָּנוּ, וְאֵם לֹא נַעֲשֶׂה דִין בָּהֶם יַעֲנִשׁוּ הָרַבִּים. נִקּוּד עַל לָנוּ

to us over There are dots the many will be punished upon them judgment we execute not and if from our midst

וּלְבָנֵינוּ לְדַרְשׁ שְׂאֵף עַל הַנִּגְלוֹת לֹא עָנַשׁ אֶת הָרַבִּים עַד שֶׁעָבְרוּ אֶת

— they crossed until the many — punish He did not the revealed things that even to expound and to our children

הַיַּרְדֵּן, מִשְׁקַבְּלוֹ עֲלֵיהֶם אֶת הַשְּׂבוּעָה בְּהַר גֵּרִיזִים וּבְהַר עֵיבָל וַיִּנְעָשׂוּ

and they became Ebal and at Mount Gerizim at Mount the oath — upon themselves from when they accepted the Jordan

עֲרַבִּים זֶה לָזֶה סוּטָה ל"ז; ע"י סֵנְהֶדְרִין מ"ג :

43 Sanhedrin see 37 Sotah for that one this one responsible

The aliyah describes how the covenant binds the entire nation and warns of the devastating consequences if they turn to avodah zarah. If the people forsake the covenant, Hashem will bring utter destruction upon their land, leaving it a desolate waste of sulfur and salt like Sodom and Gomorrah, which will prompt future generations and foreign nations to ask why Hashem brought such fierce anger upon the land. The answer will be that they abandoned the covenant of Hashem and served other gods, leading to them being uprooted from their soil in great wrath, while the aliyah concludes by noting that hidden sins belong to Hashem but revealed sins are for us and our children to judge and correct.

למעשה WHAT TO TAKE HOME

The Torah is telling us something very deep about how the yetzer hara works. When a person hears the serious warnings of the Torah, the natural reaction should be to tremble and do teshuvah. But the pasuk describes a person who hears all of this and says in his heart, "Shalom yihyeh li", I will be fine, I can follow my own desires and nothing bad will happen to me. Lichoira, how can a person be so blind? The answer is that the yetzer hara convinces us that we are the exception to the rule, that somehow the spiritual laws of cause and effect don't apply to us.

This is the dangerous attitude of "I will follow my own willful heart." We know what Hashem wants from us, we know what the halachah says, but we tell ourselves, "For me, it's different. I have a special situation, I have a weak nature, or I can handle this small aveirah without it affecting my neshama." This self-deception is the "poison weed" the Torah warns about. It starts small, but it slowly detaches a Yid from the covenant, making him feel immune to spiritual reality.

Our avodah is to break through this illusion of immunity. We must realize that every single action we do matters, and there are no free passes in ruchniyus. When we catch ourselves making excuses for why we can compromise on a halachah or a middah, we have to stop and recognize that this is the yetzer hara trying to lull us into a false sense of security.

Today, when you feel tempted to make an exception for yourself on a halachah or a spiritual standard, whether it is lashon hara, honesty in business, or taking a shortcut in davening, stop and say to yourself: "There are no exceptions. I am part of Hashem's covenant, and my choices today matter completely."