

חומש עם רש"י • נצבים-וילך • רביעי

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

NITZAVIM-VAYEILECH • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu presents Klal Yisrael with the ultimate choice that lies at the very heart of our avodas Hashem. He sets before us life and the good, and death and the bad, urging us to choose life by loving Hashem, walking in His ways, and keeping His mitzvos. Moshe warns of the bitter consequences if our hearts turn away to avodah zarah, calling heaven and earth as witnesses to this eternal covenant.

The aliyah then transitions into Parshas Vayeilech, where Moshe Rabbeinu, now one hundred and twenty years old, prepares the nation for his departure. He reassures Yisrael that even though he cannot cross the Yarden with them, Hashem Himself will lead them, destroying the nations before them, with Yehoshua leading the way as promised.

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

פסוק א

Pasuk 1

ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע:

the evil and — the death and — the good and — the life — today before you I have set See

רש"י

את החיים ואת הטוב. זה תלוי בזה — אם תעשה טוב הרי לך חיים, ואם

and if life for you behold good you do if upon this is dependent this the good and — the life —

תעשה רע הרי לך המות, והפתוב מפרש והולך היא:

how and goes on explains and the Scripture death for you behold evil you do

פסוק ב

Pasuk 2

אשר אנכי מצוה היום לאהבה את יהוה אלהיך ללכת בדרךיו ולשמר

and to keep in His ways to walk your God Hashem — to love today command you I Which

מצותיו וחקתיו ומשפטיו וחיית ורבית וברכה

and He will bless you and you shall multiply and you shall live and His ordinances and His statutes His commandments

יהוה אלהיך בארץ אשר אתה בא שמה לרשתה:

to possess it there are coming you that in the land your God Hashem

רש"י

אשר אנכי מצוה היום לאהבה. הרי הטוב, ובו תלוי וחיית ורבית, הרי

behold and increase that you may live depends and on it the good behold to love today command you I which

וְאִם יִפְנֶה לִבְבְּךָ וְלֹא תִשְׁמָע וְנִדְחָתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים
 and you are led astray you will listen and not your heart turns away And if
 and you prostrate yourself to gods

אֲחֵרִים וְעַבַּדְתָּם:

and you serve them other

רש"י

וְאִם יִפְנֶה לִבְבְּךָ הִרֵּי הָרָע:
 the evil behold your heart turns away and if

הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא תִאָּרִיכוּ יָמִים עַל הָאָדָמָה אֲשֶׁר
 that the land upon days you shall prolong not you shall perish surely that today to you I declare
 אֶתְּהָ עֶבֶר אֶת הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
 to possess it there to enter the Jordan — are crossing you

רש"י

כִּי אֶבֶד תֵּאבְדוּן הִרֵּי הַמָּוֶת:
 the death here is you shall perish perish that

הַעִידֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי
 I have placed and death life the earth and — the heavens — today against you I call to witness
 לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבִחְרָתָּ בְּחַיִּים לְמַעַן תַּחְיֶה אֶתְּהָ וְזִרְעָהּ:
 and your offspring you you may live so that life and you shall choose and the curse the blessing before you

רש"י

הַעִידֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. שֶׁהֵם קִיָּמִים לְעוֹלָם, וְכֹאֲשֶׁר
 and when forever exist which they the earth and — the heavens — today against you I called as witnesses
 תִּקְרָה אֶתְכֶם הָרָעָה יִהְיוּ עֲדִים שְׂאֵנִי הַתִּרִיתִי בְּכֶם בְּכָל זֹאת; דָּבָר אֲחֵר —
 explanation another this regarding all you warned that I witnesses they will be the evil you will befall
 הַעִידֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְגו', אָמַר לָהֶם הַקְדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל,
 to Israel be He blessed the Holy One to them said etc. the heavens — today against you I called as witnesses
 הַסֵּתֶפְלוּ בַּשָּׁמַיִם שֶׁבָּרָאתִי לְשִׁמְשׁ אֶתְכֶם, שָׂמָּה שָׁנוּ אֶת מִדָּתָם? שָׂמָּה לֹא
 not perhaps their character — they changed perhaps you to serve which I created at the heavens look
 עָלָה גִלְגָּל חֲמָה מִן הַמִּזְרָח וְהָאִיר לְכָל הָעוֹלָם כְּעֵנֶן שֶׁנֶּאֱמַר קָהֵלֵת א'
 1 Koheles that is stated just as the matter the world to all of and gave light the East from the sun the orb of did rise

"וְזָרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ" הַסֶּתֶפְלוּ בָאָרֶץ שֶׁבָרָאתִי לְשִׁמֹּשׁ אֶתְכֶם, שָׁמָּה

perhaps you to serve which I created at the earth look the sun and goes down the sun and rises

שִׁנְתָה מִדָּתָה? שָׁמָּה זִרְעָתָם אוֹתָהּ וְלֹא צִמְחָה אוֹ שָׁמָּה זִרְעָתָם חֲטִיִּים וְהֶעֱלָתָהּ
and it brought up wheat you sowed perhaps or did it sprout and not it you sowed perhaps its character it changed

שְׁעוּרִים? וְמָה אֵלוֹ שֶׁנֶּעֱשׂוּ לֹא לְשָׂכָר וְלֹא לְהֶפְסֵד, אִם זֹכִינ׳ אֵין
they do not they act meritoriously if for loss and not for reward not that were made these and if barley

מִקְבָּלִין שָׂכָר וְאִם חוֹטְאִין אֵין מִקְבָּלִין פְּרָעֻנוֹת, לֹא שֶׁנּוֹ אֶת מִדָּתָם, אֲתָם
you their character — change they did not punishment receive they do not they fail and if reward receive

שָׂאֵם זְכִיתָם תִּקְבְּלוּ שָׂכָר וְאִם חֲטָאתֶם תִּקְבְּלוּ פְּרָעֻנוֹת, עַל אַחַת כַּמָּה וְכַמָּה
more so the much how punishment will receive you sin and if reward will receive you act meritoriously who if

ספרי דברים ל"ב :

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רש"י

ובחרת בחיים. אֲנִי מוֹרָה לָכֶם שֶׁתִּבְחָרוּ בְּחֵלֶק הַחַיִּים, כְּאָדָם הָאוֹמֵר
who says like a man life the portion of that you should choose you instruct I life And you shall choose

לְבָנוּ, בָּחַר לָךְ חֵלֶק יָפֵה בְּנַחֲלָתִי, וּמַעֲמִידוֹ עַל חֵלֶק הַיֵּפֶה וְאוֹמֵר לוֹ
to him and says that is good the portion upon and places him in my inheritance good a portion for yourself choose to his son

אֶת זֶה בָּרַר לָךְ, וְעַל זֶה נֶאֱמַר תְּהִילִים ט"ז "ה' מִנַּת חֵלְקִי וְכוּסִּי
and my cup my share is the portion of Hashem 16 Tehillim it is said this and concerning for yourself choose this —

אָתָּה תוֹמִיךָ גּוֹרְלִי" — הַנִּחַתָּ יָדִי עַל גּוֹרְלִי הַטּוֹב לֹא אֶת זֶה קַח לָךְ:
for yourself take this — saying that is good the lot upon my hand You placed my lot support You

פסוק ו

Pasuk 6

לֹא־הִבָּה אֶת יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקֻלוֹ וּלְדַבְּקָה בּוֹ כִּי הוּא חַיִּיךָ

your life He is for to Him and to cleave to His voice to listen your God Hashem — to love

וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם

to Avraham to your forefathers Hashem swore which the land upon to dwell your days and the length of

לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

to them to give and to Yaakov to Yitzchak

פסוק ז

Pasuk 7

וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל:

Yisrael all of to these the words — and he spoke Moshe And went

רש"י

וילך משה. וגו':

etc. Moshe And went

פסוק ח

וַיֹּאמֶר אֲלֵהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם לֹא אוֹכֵל עוֹד
 any more will I be able not today am I years and twenty one hundred A son of to them And he said
 לְצֵאת וּלְבוֹא וַיהוָה אָמַר אֵלַי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה:
 this the Jordan — cross You shall not to me said and Hashem and to come in to go out

רש"י

וַיֵּלֶךְ מֹשֶׁה וּגְו', אֲנֹכִי הַיּוֹם. הַיּוֹם מָלְאוּ יָמַי וּשְׁנוֹתַי, בְּיוֹם זֶה נִוְלַדְתִּי
 I was born this on the day and my years my days are filled Today today I etc. Moses And Moses went
 וּבְיוֹם זֶה אָמוֹת סוֹטָה י"ג:
 13 Sotah I shall die this and on the day

רש"י

לֹא אוֹכֵל עוֹד לְצֵאת וּלְבוֹא. יָכוֹל שֶׁתִּשָּׁשׁ כָּחוֹ, תִּלְמֹד לֹמַר "לֹא
 "not says therefore teaching his strength that weakened One might think and to come in to go out more any longer I cannot
 כְּהִתָּה עֵינֵי וְלֹא נָס לְחָה", אֵלָּא מָהוּ לֹא אוֹכֵל ? אֵינִי רִשְׁאִי, שְׁנִטְלָה מִמֶּנִּי
 from me because was taken permitted I am not any longer I cannot what is rather his moisture" fled and not his eye was dim
 הָרְשׁוֹת וְנִתְּנָה לִיהוֹשֻׁעַ. ד"א — לְצֵאת וּלְבוֹא. בְּדִבְרֵי תוֹרָה, מְלַמֵּד
 this teaches Torah in matters of and to come in to go out Another explanation to Yehoshua and was given the authority
 שְׁנִסְתָּמוּ מִמֶּנּוּ מְסֻרוֹת וּמַעֲיָנוֹת הַחֲכָמָה סוֹטָה י"ג:
 13 Sotah wisdom and wellsprings of traditions from him that were stopped up

רש"י

וה' אָמַר אֵלַי. זֶהוּ פִּרוּשׁ לֹא אוֹכֵל עוֹד לְצֵאת וּלְבוֹא — לְפִי
 because and to come in to go out any more I am able not the explanation of this is to me said and Hashem
 שֶׁ' אָמַר אֵלַי:
 to me said that Hashem

פסוק ט

יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לְפָנֶיךָ הוּא יִשְׁמִיד אֶת הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ
 from before you these the nations — will destroy He before you is crossing He your God Hashem
 וִירְשָׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:
 Hashem spoke as before you is crossing he Yehoshua and you shall inherit them

פסוק י

וַעֲשֵׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחוֹן וּלְעוֹג מְלֹכֵי הָאֱמֹרִי וּלְאַרְצָם
 and to their land the Emori kings of and to Og to Sichon He did as to them Hashem And He will do
 אֲשֶׁר הִשְׁמִיד אֹתָם:
 them He destroyed whom

פסוק יא

וַיִּתֶּנֶם יְהוָה לְפָנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכֹל הַמִּצְוָה אֲשֶׁר
 which the commandment according to all to them and you shall do before you Hashem And He will deliver them

צוֹיִתִּי אֶתְכֶם:
 you I have commanded

פסוק יב

חֲזָקוּ וְאַמְצוּ אֵל תִּירְאוּ וְאַל תַּעֲרָצוּ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֵיךָ הוּא
 He your God Hashem for before them be broken and do not fear do not and be courageous be strong
 הַהֵלֵךְ עִמָּךְ לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבֶךָ:
 forsake you and He will not fail you He will not with you is the One walking

רש"י

לֹא יִרְפֶּךָ. לֹא יִתֵּן לְךָ רַפְיוֹן לְהִיטֵל נֶעֱזָב מִמֶּנּוּ:
 by Him abandoned to be looseness to you He will give not loosen you He will not

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu placing the choice of life and death, blessing and curse, before Klal Yisrael, commanding them to choose life by cleaving to Hashem so they may live long on the land promised to Avraham, Yitzchak, and Yaakov. Moshe then declares that he is no longer able to lead them as he has reached one hundred and twenty years, and that Hashem has decreed he will not cross the Yarden. He comforts the nation by assuring them that Hashem and Yehoshua will lead them to victory over the Canaanite nations, just as Hashem did to Sihon and Og, and he strengthens their hearts to be strong and courageous, trusting that Hashem will never forsake them.

In this week's parsha, Moshe Rabbeinu is standing before Klal Yisrael on the very last day of his life on this earth. He is telling them that he cannot cross the Jordan with them, but he leaves them with the ultimate yesod of our entire existence: "I have put before you life and death, blessing and curse. Choose life!" Lichoira, we must ask, is there a kasha here? Why does Torah need to command us to "choose life"? Who in their right mind would ever choose death and curses?

The chiddush the Torah is teaching us here is that choosing life is not a one-time, dramatic decision. The Torah defines "choosing life" very clearly in the next pasuk: "by loving Hashem, by heeding His voice, and by holding fast to Him." True life is not just physical survival; it is the spiritual vitality we inject into our daily avodah. The yetzer hara does not usually come and ask a Yid to completely throw away his portion in the World to Come. Rather, the coldness of the world creeps in, and we start doing mitzvos out of habit, without warmth, without heart. That coldness is a subtle form of choosing the opposite of life.

Moshe Rabbeinu is telling us that every single day, in every single action, we are presented with a choice. When you stand up to daven, when you sit down to learn, or when you interact with your family, you can do it with a heavy, lifeless routine, or you can choose to put real life, chayos, and love of Hashem into it. When we make the conscious effort to bring energy and passion into our Yiddishkeit, we are fulfilling the mitzvah of "Choose life" in the most real way.

Today, when you perform a mitzvah or say a berachah, do not just do it by rote. Pause for three seconds beforehand, think about Hashem, and put real warmth and chayos into those words to actively choose life.