

חומש עם רש"י • נצבים-וילך • נשי

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

NITZAVIM-VAYEILECH • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem tells Moshe Rabbeinu that his days are drawing near to die, and commands him to call Yehoshua so they can present themselves together in the Ohel Moed. There, Hashem appears in a pillar of cloud to give Yehoshua his charge and to prepare Moshe for his departure from this world.

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 אֶל מֹשֶׁה הֵן קָרְבוּ יְמֶיךָ לָמוּת קְרָא אֶת יְהוֹשֻׁעַ

Yehoshua — call to die your days have drawn near Behold Moshe to Hashem And He said

וְהִתְיַצְּבוּ בָּאֹהֶל מוֹעֵד וְאָצְנֶנּוּ מֹשֶׁה וַיְהוֹשֻׁעַ וַיֵּלְךָ

and they stood and Yehoshua Moshe And he went and I will instruct him Meeting in the Tent of and stand

בָּאֹהֶל מוֹעֵד:

Meeting in the Tent of

רש"י

וְאָצְנֶנּוּ. וְאָצְנֶנּוּ:

and I will exhort him and I will command him

פסוק ב

Pasuk 2

וַיֵּרָא יְהוָה בָּאֹהֶל בְּעָמֹד עָנָן וַיַּעֲמֵד עָמֹד הָעָנָן עַל פֶּתַח

the entrance of at the cloud the pillar of and stood cloud in a pillar of in the Tent Hashem And appeared

הָאֹהֶל:

the Tent

פסוק ג

Pasuk 3

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִנֵּה שֹׁכֵב עִם אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה

this the nation and will arise your ancestors with are lying behold you Moshe to Hashem And He said

וְזָנָה אַחֲרֵי אֱלֹהֵי נֹכַר הָאָרֶץ אֲשֶׁר הוּא בָּא שָׁמָּה בְּקִרְבּוֹ

in its midst there is entering it that the land the foreigners of the gods of after and go astray

וְעִזְבֹּנִי וְהִפַּר אֶת בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:

with them I sealed which My covenant — and break and forsake Me

רש"י

נכר הארץ. גויי הארץ:

the land the nations of the land the foreignness of

פסוק ד

Pasuk 4

וְהָרָה אִפִּי בּוֹ בַּיּוֹם הַהוּא וְעִזְבֹּתִים וְהִסְתַּרְתִּי פָנַי מֵהֶם

from them My face and I will hide and I will abandon that on day against them My anger and will flare up them

וְהָיָה לֶאֱכֹל וּמִצָּאָהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא

that on day and they will say and troubles many evils and will find them for devouring and they shall be

הֲלֹא עַל כִּי אֵין אֱלֹהֵי בְּקִרְבִּי מִצָּאוֹנִי הָרָעוֹת הָאֵלֶּה:

these the evils have found me in my midst my God is not that because is it not

רש"י

והסתרת פני. כמו שאיני רואה בצרתם:

their distress see that I do not as if My face And I will hide

פסוק ה

Pasuk 5

וְאֵנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל הָרָעָה אֲשֶׁר עָשָׂה כִּי

for they have done which the evil all because of that on the day My face will hide surely and I

פָּנָה אֶל אֱלֹהִים אֲחֵרִים:

other gods to they turned

פסוק ו

Pasuk 6

וְעַתָּה כְּתֹבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁמָּה

place it Yisrael the children of — and teach it this the song — for yourselves write and now

בְּפִיהֶם לְמַעַן תִּהְיֶה לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנֵּי יִשְׂרָאֵל:

Yisrael against the children of for a witness this the song for Me it shall be so that in their mouth

רש"י

את השירה הזאת. "האזינו השמים" עד "וכפר אדמתו עמו":

his people for his land and he will atone until O heavens Give ear this the song —

CHAPTER SUMMARY

Hashem forewarns Moshe that after he lies with his fathers, the Bnei Yisrael will go astray after foreign gods, forsake Hashem, and break the covenant. In response, Hashem's anger will flare up, and He will hide His countenance, leading to many evils

and troubles that will cause the people to realize that Hashem is no longer in their midst. To serve as a perpetual witness for these future times, Hashem commands Moshe to write down the shirah of Ha'azinu and teach it to the Bnei Yisrael.

למעשה WHAT TO TAKE HOME

The Torah is telling us a very deep thing here. When Klal Yisrael is going through a hard time, they look around and say, "Surely it is because our God is not in our midst that these evils have befallen us." Lichoira, this sounds like a beautiful teshuvah. They realize they are missing Hashem's presence! But the very next pasuk says, "Yet I will keep My countenance hidden on that day." How can this be? If they realize Hashem is missing, why does the hester panim continue?

The Chassidishe sefarim explain a tremendous yesod here. The mistake of the people was that they said, "Hashem is not in our midst." They thought that because they fell spiritually and were experiencing tzaros, Hashem had completely left them, chas v'shalom. They believed that in their low state, they were entirely disconnected. But that itself is the ultimate hester panim! The moment a Yid thinks, "I am too far gone, Hashem is not with me in this dark place," he is missing the basic emunah that Hashem is always there, even in the hiddenness.

This is our avodah when things get tough, either spiritually or physically. The yetzer hara wants you to believe that because you stumbled, or because you are facing a heavy nisayon, Hashem has abandoned you. The teretz to this is to know with absolute pshat that even in the deepest darkness, "Anochi haster astir", it is still "Anochi," Hashem Himself, who is hiding there. He is right there with you, waiting for you to call out to Him.

Today, if you feel a sense of distance from Hashem, or if you are facing a struggle and feel spiritually cold, do not say "Hashem is not with me." Instead, stop and say out loud: "Hashem, I know You are right here in this room, in this struggle, hiding behind this cloud, and I am holding onto You."