

חומש עם רש"י • ואתחנן • רביעי

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

VAETCHANAN • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu gathers all of Klal Yisrael to prepare them for the repetition of the Aseres HaDibros. He begins by emphasizing that the covenant Hashem made at Chorev was not just with the Avos, but davka with the generation standing here today, who heard Hashem speak face to face out of the fire. Moshe reminds them of his role as the intermediary who stood between Hashem and the people to convey the words because of their fear of the fire.

The aliyah then transitions into the actual text of the Aseres HaDibros as repeated in Mishneh Torah. This includes the fundamental mitzvos of emunah in Hashem, the prohibitions against avodah zarah, swearing falsely, and the positive and negative mitzvos of Shabbos, honoring parents, and the interpersonal prohibitions ending with the warning against coveting.

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

פסוק א

Pasuk 1

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֵת הַחֻקִּים וְאֵת
and — the statutes — O Yisrael Hear to them and he said Yisrael all of to Moshe And called
הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר בְּאָזְנוֹכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם
and you shall safeguard them and you shall learn today in your ears speak I which the ordinances
לַעֲשׂוֹתָם:
to perform them

פסוק ב

Pasuk 2

יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב:
at Chorev a covenant with us made our God Hashem

פסוק ג

Pasuk 3

לֹא אֵת אֲבוֹתֵינוּ כָּרַת יְהוָה אֵת הַבְּרִית הַזֹּאת כִּי אִתָּנוּ אֲנִיחֵנוּ אֵלֶּה פֹה
here these we with us but this the covenant — Hashem made our fathers with Not
הַיּוֹם כָּלָנוּ חַיִּים:
alive all of us today

רש"י

לֹא אֵת אֲבֹתֵינוּ בְּלֶבֶד כִּרְתֹּה' ה' וּגּו'. כִּי אֲתָנוּ וּגּו' :

etc. with us but etc. Hashem did make alone our fathers — not

פסוק ד

Pasuk 4

פָּנִים בְּפָנִים דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ:

the fire from the midst of on the mountain with you Hashem spoke to face Face

רש"י

פָּנִים בְּפָנִים. א"ר בְּרַכְיָה: כֹּה אָמַר מֹשֶׁה, אֵל תֹּאמְרוּ אֲנִי מִטְעָה אֶתְכֶם עַל

concerning you am misleading I say do not Moshe said thus Berechia said Rabbi to face Face

לֹא דָבַר, כִּדְרֹךְ שֶׁהַסֵּרְסוּר עוֹשֶׂה בֵּין הַמּוֹכֵר לַלּוֹקֵחַ, הָרִי הַמּוֹכֵר עֲצָמוֹ מְדַבֵּר

is speaking Himself the seller behold and the buyer the seller between does that the agent like the way thing no

עִמָּכֶם פְּסִיקְתָא רַבְתִּי :

Rabbati Pesikta with you

פסוק ה

Pasuk 5

אֲנֹכִי עֹמֵד בֵּין יְהוָה וּבֵינֵיכֶם בְּעֵת הַהוּא לְהַגִּיד לָכֶם אֵת דְּבַר

the word of — to you to tell that at the time and between you Hashem between was standing I

יְהוָה כִּי יִרְאֶתֶם מִפְּנֵי הָאֵשׁ וְלֹא עֲלִיתֶם בְּהָר לֵאמֹר:

saying the mountain go up and you did not the fire because of you feared for Hashem

רש"י

לֵאמֹר. מוֹסֵב עַל דְּבַר ה' עִמָּכֶם בַּהָר מִתּוֹךְ הָאֵשׁ, לֵאמֹר אֲנֹכִי ה'

Hashem Iam saying the fire from the midst of in the mountain with you Hashem spoke to is connected saying

וּגּו' וְאֲנֹכִי עוֹמֵד בֵּין ה' וּבֵינֵיכֶם :

and between you Hashem between was standing and I etc.

פסוק ו

Pasuk 6

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

bondmen from the house of Mitzrayim from the land of brought you out Who your God Hashem I

פסוק ז

Pasuk 7

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנַי:

My presence besides other gods to you there shall be not

רש"י

עַל פָּנַי. בְּכָל מְקוֹם אֲשֶׁר אֲנִי שָׁם, וְזֶהוּ כָּל הָעוֹלָם. ד"א — כָּל

all another explanation world the entire and this is am there I that place in every My face Before

זְמַן שֶׁאֲנִי קַיָּם. עֲשֵׂרֶת הַדְּבָרוֹת כְּבָר פִּרְשְׁתִּים:

I explained them already Commandments The Ten exist that I the time

לֹא תַעֲשֶׂה לָךְ פֶּסֶל כָּל תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
 above is in the heavens of that which likeness any a carved image for yourself make You shall not
 וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:
 the earth beneath is in the water or of that which below is on the earth or of that which

לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא
 jealous a God your God Hashem I for serve them and you shall not to them bow down You shall not
 פֶּקֶד עוֹן אֲבוֹת עַל בָּנִים וְעַל שְׁלֹשִׁים וְעַל רְבָעִים
 the fourth generation and upon the third generation and upon children upon fathers the sin of Who visits
 לְשׂוֹנְאֵי:
 of those who hate Me

וְעֹשֶׂה חֶסֶד לְאֲלָפִים לֹאֲהָבֵי וּלְשֹׁמְרֵי מִצְוֹתוֹ מִצְוֹתַי:
 My commandments His commandments and to those who keep to those who love Me to thousands kindness and showing

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנָּקֶה יְהוָה אֶת
 — Hashem will absolve not for in vain your God Hashem the name of — take You shall not
 אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׁוּא:
 in vain His name — takes him who

שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ
 your God Hashem commanded you as to sanctify it Shabbos the day of — Observe

רש"י

שמור. ובראשונות הוא אומר "זכור", שניהם בדבור אחד וכתבה אחת נאמרו,
 were spoken single and in a word single in an utterance both of them Remember says it and in the first Observe
 ובשמיצה אחת נשמעו מכילתא:
 Mekhilta were heard single and in a hearing

רש"י

כאשר צוה. קדם מתן תורה במרה שבת פ"ז:
 87 Shabbos at Marah the Torah the giving of before He commanded you as

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְּךָ:
your work all and you shall do you shall labor days Six

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה אֹתָהּ
you melacha any do you shall not your God to Hashem is Shabbos the seventh and the day
וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל בְּהֶמְתְּךָ
your cattle and all and your donkey and your ox and your maidservant and your servant and your daughter and your son
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ כָּמוֹךָ:
like you and your maidservant your servant may rest so that within your gates who is and your stranger

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ
your God Hashem and He took you out Mitzrayim in the land of you were a slave that And you shall remember
מִשָּׁם בְּיָד חֲזָקָה וּבְזֹרֹעַ נְטוּיָה עַל פֶּן צִוָּה יְהוָה אֱלֹהֶיךָ
your God Hashem commanded you - therefore outstretched and with an arm strong with a hand from there
לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת:
Shabbos the day of — to make

רש"י

וזכרת כי עבד היית וגו'. על מנת פן פדאך שתהיה לו עבד
a servant to Him that you will be He redeemed you this condition of on etc. you were a servant that And you shall remember
ותשמר מצוותיו:
His commandments and you shall keep

כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ לַמַּעַן
so that your God Hashem commanded you as your mother and — your father — Honor
יְאָרִיכוֹ יָמֶיךָ וּלְמַעַן יֵיטֵב לָּךְ עַל הָאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן
is giving your God Hashem which the land upon with you it may go well and so that your days may be prolonged
לָּךְ:
to you

רש"י

כאשר צוה. אף על כבוד אב ואם נצטוו במרה שנאמר שמות
Shemos as it is said at Marah they were commanded and mother father honoring regarding even He commanded you As

פסוק יז

Pasuk 17

לא תרצח: ולא תנאף: ולא תגנב: ולא תענה

testify and you shall not steal and you shall not commit adultery and you shall not murder You shall not

ברעך עד שוא:

false witness against your fellow

רש"י

ולא תנאף. אין לשון נאוף אלא באשת איש:

a man with a wife of except adultery expression of there is no commit adultery And you shall not

פסוק יח

Pasuk 18

ולא תחמד אשת רעה ולא תתאוה בית רעה שדהו

his field your neighbor the house of crave and you shall not your neighbor the wife of covet And you shall not

ועבדו ואמתו שורו וחמרו וכל אשר לרעה:

belongs to your that or anything or his donkey his ox or his maidservant or his slave neighbor

רש"י

ולא תתאוה. ולא תרוג, אף הוא לשון חמדה, כמו נחמד למראה בראשית

Bereshis to the sight desirable just as desire is an expression of it also desire and do not covet And do not

ב' דמתרגמינן דמרגג למחזי:

to behold that is desirable which we translate two

CHAPTER SUMMARY

The aliyah flows from Moshe Rabbeinu's introductory words about the living covenant at Chorev directly into the repetition of the Aseres HaDibros. It details the first commandments of believing in Hashem and rejecting avodah zarah, followed by the prohibition of taking Hashem's name in vain. The text then commands the observance of Shabbos, linking it to both the creation and the exodus from Mitzrayim, and continues with the mitzvah of kibbud av v'em. Finally, it lists the severe prohibitions against murder, adultery, theft, false testimony, and coveting a neighbor's wife, home, or possessions.

Look at the yesod Moshe Rabbeinu is laying down here before he repeats the Aseres HaDibros. He tells the Yidden, "It was not with our ancestors that Hashem made this covenant, but with us, the living, every one of us who is here today." Lichoira, we know the covenant was made with the dor de'ah at Har Sinai. But Moshe is teaching us a massive chiddush in avodas Hashem: the Torah cannot be treated like an old family inheritance or a beautiful piece of history we merely preserve. It has to be a living, breathing, personal connection today.

When you sit down to learn, or when you stand up to do a mitzvah, the yetzer hara wants you to feel like you are just going through the motions of an ancient tradition. The Torah is telling us, "lo es avoseinu", it is not just about what was. Hashem is making this covenant with you, personally, right now in this very moment. The warmth, the fire, and the "panim b'panim" connection of Sinai are meant to be experienced today.

Take one mitzvah you do every single day, whether it is saying Shema, putting on tefillin, or making a brachah on food, and before you do it, stop for three seconds to think: "Hashem is commanding me to do this right now, personally, today."