

חומש עם רש"י • ואתחנן • ששי

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

VAETCHANAN • 6TH ALIYAH

CHAPTER PREVIEW

In this beautiful and foundational aliyah, Moshe Rabbeinu teaches Klal Yisrael the words of the Shema, establishing our kabolas ol malchus Shamayim and the mitzvah to love Hashem with all our heart, soul, and resources. We are commanded to constantly speak of these words, to teach them to our children, and to bind them as tefillin on our arms and heads, as well as writing them on the mezuzos of our doors.

Moshe then warns the nation about the spiritual dangers of prosperity. When Hashem brings us into Eretz Yisrael to inherit cities, houses, and vineyards we did not build or plant, we must be extremely careful not to forget Hashem Who took us out of Mitzrayim. We are commanded to fear Hashem, serve Him, and keep His mitzvos diligently so that it will go well with us in the land.

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

פסוק א

Pasuk 1

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

is One Hashem our God Hashem Yisrael Hear

רש"י

ה' אלהינו ה' אחד. ה' שהוא אלהינו עתה, ולא אלהי האמות, הוא עתיד
is destined He the nations the God of and not now our God who is Hashem is One Hashem our God Hashem
להיות ה' אחד, שנאמר צפניה ג' כי אז אהפך אל עמים שפה ברוך לקרא
to call pure a language peoples to I will turn then for chapter 3 Tzefaniah as it is said One Hashem to be
כלם בשם ה', ונאמר זכריה י"ד ביום ההוא יהיה ה' אחד ושמו
and His name One Hashem will be that on the day chapter 14 Zechariah and it is said Hashem upon the name of all of them

אחד ע' ספרי:

Sifrei see One

פסוק ב

Pasuk 2

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאודך:

your might and with all your soul and with all your heart with all your God Hashem — And you shall love

רש"י

ואהבת. עשה דבריו מאהבה, אינו דומה העושה מאהבה לעושה מיראה,
out of fear to one who acts out of love one who acts comparable is not out of love His words perform And you shall love

הַעוֹשָׂה אֵצֶל רַבּוֹ מִיִּרְאָה, כְּשֶׁהוּא מְטָרִיחַ עָלָיו מִנִּיחוֹ וְהוֹלִךְ לוֹ שָׁם :
there away and goes he leaves him upon him burdens when he out of fear his master by one who acts

רש"י

בְּכָל לִבְכָּךְ. בְּשֵׁנֵי יִצְרִיךָ סִפְרֵי; בְּרִכּוֹת נ"ד ; דְּבָר אַחֵר בְּכָל לִבְכָּךְ שְׁלֵא
that not your heart With all explanation Another 54 Berachot Sifrei your inclinations with both of your heart With all
יְהִיָּה לְבָךְ חָלּוּק עַל הַמָּקוֹם סִפְרֵי :
Sifrei the Omnipresent against divided your heart shall be

רש"י

וּבְכָל נַפְשְׁךָ. אֲפֹלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ סִפְרֵי; בְּרִכּוֹת נ"ד :
54 Berachot Sifrei your soul — takes He even if your soul and with all

רש"י

וּבְכָל מַאֲדְךָ. בְּכָל מְמוֹנָה, יֵשׁ לָהּ אָדָם שֶׁמְמוֹנוֹ חֲבִיב עָלָיו מְגוּפוֹ בְּרִאשִׁית
Berachot than his body to him is dearer whose money a person to you there is your money with all your might And with all
נ"ו , לָכֵן נֶאֱמַר בְּכָל מַאֲדָה. ד"א — וּבְכָל מַאֲדָה בְּכָל מִדָּה וּמִדָּה
and measure measure with every your might And with all Another explanation your might with all it is said therefore 57
שֶׁמוֹדֵד לָהּ, בֵּין בְּמִדָּה טוֹבָה בֵּין בְּמִדָּת פְּרָעָנוּת, וְכֵן דּוֹד הוּא אוֹמֵר
says he Dovid and so of punishment with the measure whether of good with a measure whether out to you that He metes
תְּהִלִּים קט"ז פֶּסֶם יְשׁוּעוֹת אִשָּׁא צָרָה וַיִּגְוֶן אֶמְצָא וְגו' ע' סִפְרֵי :
Sifrei see etc. I found and sorrow trouble I will lift of salvations a cup 116 Tehillim

פסוק ג

Pasuk 3

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִכִּי מְצִוָּה הַיּוֹם עַל לְבָבְךָ:
your heart upon today command you I which these the words And they shall be

רש"י

וְהָיוּ הַדְּבָרִים הָאֵלֶּה. וּמָה הָאֶהָבָה? וְהָיוּ הַדְּבָרִים הָאֵלֶּה, שֶׁמִּתּוֹךְ כָּךְ
this for out of these the words And they shall be the love and what is these the words And they shall be
אַתָּה מְכִיר בְּהַקְנֵ"ה וּמִדְּבַק בְּדַרְכֵּי סִפְרֵי :
Sifrei to His ways and cleave the Holy One blessed be recognize you He

רש"י

אֲשֶׁר אֲנִכִּי מִצֹּר הַיּוֹם. לֹא יִהְיוּ בְּעֵינֶיךָ כְּדִיוֹטְגָמָא יְשֻׁנָּה שְׂאִין אָדָם
person that there is no old like a royal decree in your eyes be they should not today command you I Which
סוּפָנָה, אֲלֹא כַּחֲדָשָׁה שֶׁהִכָּל רָצִין לְקִרְאָתָהּ; דִּיוֹטְגָמָא – מִצְוֹת הַמֶּלֶךְ הַבָּאָה
that comes the king the command of A royal decree is towards it run that everyone like a new one but who values it
בְּמִכְתָּב סִפְרֵי :
Sifrei in writing

פסוק ד

וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ

and when you walk in your house when you sit of them and you shall speak to your children And you shall teach them

בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and when you rise and when you lie down on the way

רש"י

ושננתם. לשון חדוד הוא, שיהיו מחדדים בפיה, שאם ישאלך

asks you that if in your mouth sharp that they should be it is sharpness an expression of and you shall teach them diligently

אדם דבר לא תהא צריך לגמגם בו אלא אמר לו מיד ספרי; קידושין

Kiddushin Sifrei immediately to him say but rather about it to stammer needing you will be not a matter a person

ל' :

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רש"י

לבניך. אלו התלמידים, מצינו בכל מקום שהתלמידים קרויים בנים, שנאמר

as it is said children are called that disciples place in every we find the disciples these are to your children

דברים י"ד בנים אתם לה' אלהיכם, ואומר מלכים ב' ב' ב' הנביאים אשר

who were in the prophets the sons of 2 II Melachim and it says your God to Hashem are you children 14 Devarim

בית אל, וכן בחזקיהו, שלמד תורה לכל ישראל, וקראם בנים שנאמר דברי

Divrei as it is said children and called them Yisrael to all of Torah who taught with Chizkiyahu and so El Beis

הימים ב' כ"ט פני עתה אל תשלו. וכשם שהתלמידים קרויים בנים שנאמר

as it is said children are called that disciples and just as be negligent do not now my sons 29 II HaYamim

בנים אתם לה' אלהיכם כה הרב קרוי אב, שנאמר מלכים ב' ב' אבי אבי

my father my father 2 II Melachim as it is said father is called the teacher so your God to Hashem are you children

רכב ישראל וגו' ספרי :

Sifrei etcetera Yisrael the chariot of

רש"י

ודברת בם. שלא יהא עקר דבורך אלא בם - עשם עקר ואל

and do not primary make them about them except your speech the main part of shall be that not of them And you shall speak

תעשם טפל שם :

there secondary make them

רש"י

ובשכבך. יכול אפלו שכב בחצי היום, ת"ל ובקומך ,

and when you rise up the Torah teaches the day in the half of he lay down even if one might think and when you lie down

יכול אפלו עמד בחצי הלילה, ת"ל בשבתך בביתך ובלכתך

and when you walk in your house when you sit the Torah teaches the night in the half of he stood up even if one might think

בדרך - דרך ארץ דברה תורה, זמן שכבה וזמן קימה שם :

there rising up and the time of lying down the time of the Torah spoke the earth the way of by the way

וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

your eyes between for frontlets and they shall be your hand upon for a sign And you shall bind them

רש"י

וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ. אֵלֹהֵי תִפְלִין שְׁבֻזָּע:

that are on the arm tefillin these are your hand upon for a sign And you shall bind them

רש"י

וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. אֵלֹהֵי תִפְלִין שְׁפָרָאשׁ, וְעַל שֵׁם מִנְיָן

the number of account of and on of the head tefillin these are your eyes between for frontlets And they shall be

פְּרָשִׁיּוֹתֵיהֶם נִקְרְאוּ טֹטְפוֹת, טַט בְּכַתְּפֵי שְׁתֵּים פַת בְּאַפְרִיקַי שְׁתֵּים סְנֵה־דִין ד' :

4b Sanhedrin is two in Afriki pat is two in Katpi tat totafot they are called their Torah sections

פסוק ו

וּבְכַתְּבָתָם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

and on your gates your house the doorposts of upon And you shall write them

רש"י

מְזוֹזֹת בֵּיתְךָ. מְזוֹת כְּתִיב, שְׁאִין צָרִיךְ אֶלָּא אַחַת:

one but need that there is not it is written doorpost of your house the doorposts of

רש"י

וּבְשַׁעְרֶיךָ. לְרִבּוֹת שַׁעְרֵי הַחֲצוֹת וְשַׁעְרֵי מְדִינֹת וְשַׁעְרֵי עִירוֹת יוֹמָא י"א :

11a Yoma cities and the gates of provinces and the gates of courtyards the gates of to include And upon your gates

פסוק ז

וְהָיָה כִּי יָבִיֵאדָה יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם

to Avraham to your fathers He swore that the land to your God Hashem brings you when And it shall be

לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָךְ עָרִים גְּדוֹלוֹת וְטֹבוֹת אֲשֶׁר לֹא בָנִיתָ:

you built not that and good great cities to you to give and to Yaakov to Yitzchak

פסוק ח

וּבָתִּים מְלֵאִים כָּל טוֹב אֲשֶׁר לֹא מָלֵאתָ וּבָרוֹת חֲצוּבִים אֲשֶׁר לֹא חָצַבְתָּ

you hewed not that hewn and cisterns you filled not that good things all full of and houses

כַּרְמִים וְזֵיתִים אֲשֶׁר לֹא נִטְעַתָּ וְאָכַלְתָּ וְשָׂבַעְתָּ:

and you will be sated and you will eat you planted not that and olive trees vineyards

רש"י

חצובים. לפי שהוא מקום טרשין וסלעים נופל בו לשון חציבה:

hewing the term of to it is applicable and rocks stony ground a place of that it is because hewn out

פסוק ט

Pasuk 9

השמר לה פן תשכח את יהוה אשר הוציאך מארץ מצרים

Mitzrayim from the land of brought you out Who Hashem — you forget lest yourself Guard

מבית עבדים:

bondmen from the house of

רש"י

מבית עבדים. כתרגומו מבית עבדותא - ממקום שהייתם שם עבדים:

slaves there that you were from a place slavery from the house of like its Targum slaves From the house of

פסוק י

Pasuk 10

את יהוה אלהיך תירא ואתו תעבד ובשמו תשבוע:

you shall swear and in His name you shall serve and Him you shall fear your God Hashem —

רש"י

ובשמו תשבוע. אם יש בך כל המדות הללו, שאתה ירא את שמו

His name — revere that you these the characteristics all in you there are If you shall swear And by His name

ועובד אותו, אז בשמו תשבוע, שמתוך שאתה ירא את שמו תהא זהיר

cautious you will be His name — revere that you for because you may swear by His name then Him and serve

בשבועתך, ואם לאו — לא תשבוע:

swear do not not and if with your oath

פסוק יא

Pasuk 11

לא תלכון אחרי אלהים אחרים מאלהי העמים אשר סביבותיכם:

are around you who the peoples from the gods of other gods after go Do not

רש"י

מאלהי העמים אשר סביבותיכם. הוא הדין לרחוקים, אלא לפי שאתה רואה

see that you because but for the distant ones is the law it are around you who the peoples From the gods of

את סביבותיך תועים אחריהם, הצרה להזהיר עליהם ביותר:

especially concerning them to warn it was necessary after them going astray those around you —

פסוק יב

Pasuk 12

כי אל קנא יהוה אלהיך בקרבך פן יחרה אף יהוה אלהיך

your God Hashem the anger of will blaze lest is in your midst your God Hashem impassioned a God for

בָּךְ וְהִשְׁמִידָהּ מֵעַל פְּנֵי הָאֲדָמָה:

the earth the face of from upon and He destroy you against you

פסוק יג

Pasuk 13

לֹא תִנְסוּ אֶת יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בַּמֶּסֶה:

at Massah you tested as your God Hashem — test You shall not

רש"י

בַּמֶּסֶה. כְּשִׁיצְאוֹ מִמִּצְרַיִם שָׁנְסוּהוּ בַּמַּיִם, שֶׁנֶּאֱמַר הִישׁ ה' בְּקִרְבָּנוּ

in our midst Hashem Is there as it is said with the water that they tested Him from Mitzrayim when they went out In Massah

שמות י"ז :

17 Shemos

פסוק יד

Pasuk 14

שְׁמֹר תִּשְׁמְרוּן אֶת מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֲדוּתָיו וְחֻקָּיו אֲשֶׁר

which and His statutes and His testimonies your God Hashem the commandments of — you shall keep Diligent

צוה:

He commanded you

פסוק טו

Pasuk 15

וַעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יֵיטֵב לָךְ וּבָאתָ

and you shall enter for you it will go well so that Hashem in the eyes of and the good the upright And you shall do

וְיִרְשָׁתָּ אֶת הָאָרֶץ הַטֹּבָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיִךְ:

to your fathers Hashem swore that the good the land — and you shall possess

רש"י

הַיָּשָׁר וְהַטּוֹב. זֶה פְּשָׁרָה לְפָנִים מְשֻׁרֶת הַדִּין:

the law of the line of inside compromise this is and the good the right

פסוק טז

Pasuk 16

לְהֹדֶף אֶת כָּל אֹיְבֶיךָ מִפְּנֵיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:

Hashem spoke as from before you your enemies all of — to thrust out

רש"י

כַּאֲשֶׁר דִּבֶּר. וְהִיכָן דִּבֶּר? "וְהִמַּתִּי" אֶת כָּל הָעָם וְגו' שְׁמוֹת כ"ג :

23 Shemos etc." the people all — "And I will confound did He speak And where He spoke As

פסוק יז

כִּי יִשְׁאַלְךָ בִּנְךָ מָחָר לֵאמֹר מָה הָעֵדוּת וְהַמִּשְׁפָּטִים אֲשֶׁר
 which and the ordinances and the statutes are the testimonies what saying tomorrow your son will ask you When
 צִוָּה יְהוָה אֱלֹהֵינוּ אֹתְכֶם:
 you our God Hashem commanded

רש"י

כִּי יִשְׁאַלְךָ בִּנְךָ מָחָר. יֵשׁ מָחָר שֶׁהוּא אַחֵר זְמַן:
 time after that it is tomorrow there is tomorrow your son asks you When

פסוק יח

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָייִנוּ לְפַרְעֹה בְּמִצְרַיִם וַיּוֹצִיאֵנוּ יְהוָה
 Hashem and Hashem brought in Mitzrayim to Pharaoh we were slaves to your son and you shall say
 מִמִּצְרַיִם בְּיָד חֲזָקָה:
 strong with a hand from Mitzrayim

פסוק יט

וַיִּתֵּן יְהוָה אוֹתוֹת וּמִפְתִּים גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפַרְעֹה וּבְכָל
 and upon all upon Pharaoh in Mitzrayim and harmful great and wonders signs Hashem And He placed
 בֵּיתוֹ לְעֵינֵינוּ:
 before our eyes his household

פסוק כ

וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע
 He swore which the land — to us to give us to bring in order from there He brought out and us
 לְאֲבֹתֵינוּ:
 to our fathers

פסוק כא

וַיִּצְוֵנוּ יְהוָה לַעֲשׂוֹת אֶת כָּל הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת יְהוָה אֱלֹהֵינוּ
 our God Hashem — to fear these the statutes all of — to perform Hashem And He commanded
 לְטוֹב לָנוּ כָּל הַיָּמִים לְחַיֵּיתָנוּ בְּכֹהֵם הַזֶּה:
 day as this to keep us alive the days all for us for good

פסוק כב

וְצִדְקָה תִּהְיֶה לָּנוּ כִּי נִשְׁמַר לַעֲשׂוֹת אֶת כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי
 before this the commandment all of — to perform we are careful when for us it will be And righteousness
 יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוָּנוּ:
 He commanded us as our God Hashem

CHAPTER SUMMARY

The aliyah begins with the declaration of Shema Yisrael and the mitzvos of loving Hashem, learning Torah, tefillin, and mezuzah. Moshe Rabbeinu then warns Klal Yisrael not to forget Hashem once they enter the land and enjoy its abundance, cautioning them against avodah zarah and testing Hashem as they did at Massah. Finally, the Torah instructs us how to answer future generations when our children ask about the meaning of the mitzvos, telling us to recount the miracles of Yetziat Mitzrayim and explain that Hashem commanded us these chukim and mishpatim for our own ultimate good and merit.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In the parsha of Shema, the Torah warns us about a very natural human tendency. When we are in a tight spot, we cry out to Hashem with all our heart. But what happens when we enter the good land, when we find houses full of all good things that we did not fill, and we eat and are satisfied? The Torah warns: "Take heed that you do not forget Hashem."

Lichoira, this is a major kasha. How could a person who has seen the miracles of Egypt and received the Torah just forget Hashem once they have a nice house and a full pantry? The teretz is that comfort breeds a subtle kind of amnesia. When things are going smoothly and our physical needs are met, we naturally start to feel that we are the ones in control. We slip into a state of mind where we take our blessings for granted, and our connection to Hashem becomes cold and mechanical.

The Torah's antidote to this spiritual slumber is "ve'hayu hadvarim ha'eileh... hayom al levavecha", these words must be on your heart "today," meaning they should always feel brand new, like a fresh gift given to you this very morning. Whether we are sitting at home or traveling on the road, we have to actively work to keep our emunah alive and fresh, never letting our comfort make us complacent.

Today, when you sit down to eat a meal or enjoy a comfortable moment in your home, stop for ten seconds before you make your brachah. Actively remind yourself that this food, this roof over your head, and this comfortable life are direct, undeserved gifts from Hashem, and say the words of the brachah with real, fresh gratitude.